

愛與光之圖書館合集

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Translated by T.S.

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1985-01-06 Oxal - 造物者的禮物

(Carla channeling)

(Carla 傳訊)

I am Oxal. I greet you in the love and in the light of the one infinite Creator. It is our pleasure to speak with you this evening. We ask your patience as we work with this instrument, as this instrument is receiving one word at a time, a method of channeling that is new to her, and thus she must learn to trust more and more completely to her own tuning and to our goodwill. Indeed, we ask each of you to become more and more reliant upon your own tuning, your own sense of how things are and how you wish them to be, for as you seek, so you shall, of course, find. The more finesse used in the seeking, the more pleased you will be with what you find, and the more fruit you may distill from the experiences which make up your life's patterns and tapestries. 我是 Oxal。我在太一無限造物者的愛與光中向你們致意。我們很高興與你們在今晚談話。當我們與這個器皿一同工作的時候，我們請求你們的耐心，因為這個器皿是一次接收一個詞語的，這是一種對她而言的新的傳訊的方法，因此她必須學會去越來越完全地信賴她自己的調音並信賴我們的善意。確實，我們請你們每個人都越來越多地信賴你自己的調音，信賴你自己對於事情的情況如何的感覺以及你希望它們成為什麼樣子的感覺，因為當你尋求的時候，你無疑將會找到。在尋求中被使用的技巧越多，你就將對你所找到的東西越發感覺到高興，你從那些組成你的生命的圖案和織錦的體驗中可以蒸餾出來的成果也就越多了。

Within your minds there is always the question, "Is there a Creator?" It might surprise you to experience the reversal of that question, "Is there anything which is created?" We say to you that there is that which is created. The next question is, "Why should the Creator of all that there is create that which is thrown apart from the Creator, divided by illusion upon illusion upon illusion, separated by dreams and fantasies and phantasmagoria of all kinds?" The answer to that question may be important for you to consider, for within it lies the reason for your being. The ethics of your being lie within other questions. The reason for your being is very simple. You are experiencing, as we are experiencing, as if we were separate from the Creator. If you look out upon a vast bleak landscape, the skeletons of trees without their leaves standing proudly against the winter sky, the dead leaves scurrying along, blown by a bitter wind, you may have some idea of the creation without the created. All is potential; nothing experiences.

在你的頭腦中一直都有這個問題，“有一個造物者嗎？”去體驗這個問題的倒轉，“有任何事情是被創造出來的嗎？”這可能會讓你感到吃驚。我們會對你說，有被創造出來的事物。下一個問題就是，“為什麼一切萬有的造物者要創造出那個與造物者分開，被重重的幻象所分隔開，被各種各樣的夢境、幻覺和幻境所分離的事物呢？”那個問題的答案進行考慮對你而言也許是很重要的，因為在其中存在著你的存在的原因。你的存在的原因是非常簡單的。你正在體驗，當你正在體驗的時候，看起來似乎我們是與造物者分開的。如果你注視這一大片荒涼的土地，

沒有樹葉的乾枯的樹幹昂然站在冬日的天空的背景之下，枯葉被一陣刺骨的寒風吹起，四處飛舞，你可能就會對沒有受造物者有某種觀念了。一切都是潛在的，沒有體驗。

The Creator could have simply created beauty according to a pattern of Its own choice. This the Creator did not do. It is our understanding that our Creator is hungry for that which It cannot itself will, and that is the fruit that you bear in your experiences. Each day as you go through your life within this density and this experience, you bloom a little, you send out petals of anger, forgiveness, love, kindness, jealousy, and a hunger and thirst for that which is physical and that which is metaphysical. And all these things are to the Creator as flowers, delicate and beautiful, too insubstantial to pluck, but to be watched with great joy. You feel joy and the Creator feels joy; you feel hope and the Creator hopes again. All things that you feel are gifts, are your gifts to the one infinite Creator. Do you wish to give good gifts? Then decide in your mind that which is good, but never doubt that to the Creator you are beautiful, for all experience is beautiful for it is done in freedom, experienced in freedom and given freely back to the creation.

造物者本來已經單純地根據一種祂自己的選擇的模式創造出了美麗。造物者並沒有這樣做。我們的理解是，我們的造物者渴望祂無法在祂自己身上意願的事物，那就是你在你的體驗中所結出的果實了。每一天當你在這個密度和這次體驗中穿越你的生命的時候，你就開放了一點了，你張開了憤怒、寬恕、愛、善良、嫉妒以及一種對物質性的事物和形而上學的事物的饑渴的花瓣了。所有這些事情對於造物者都是如花朵一般，精緻而美麗，太過於柔弱以至於無法採摘，但卻可以帶著極大的喜悅被欣賞。你感覺到喜悅，造物者就會感覺到喜悅；你感覺到希望，造物者就會再一次期待。一切你感覺到的事物都是禮物，都是你獻給太一無限造物者的禮物。你希望給出好的的禮物嗎？那麼在你的心智中作出決定，什麼是好的，但是永遠都不要懷疑，對於造物者，你是美麗的，因為所有的體驗都是美麗的，因為它是在自由中被完成的，它是在自由中被體驗到並自由地被交還給造物者的。

Do you feel that you have made many errors today, that you have somehow gone astray, that your energies were scattered or low? Now you shall not judge, not in this moment, for in this moment we ask you to realize that that too is a gift which the Creator treasures, for all the colors of emotion and feeling, all the distortions of the one original Thought which can be developed by an independent consciousness are as blooming flowers against the bleak winter landscape of the uncreated. Gaze into the face of the deep, gaze at that which you might call darkness and that which is uncreated and chaotic, inchoate and about to be, and you shall see nothing. And then see yourselves—vivid, beautiful and lovely, as the vibrant colors of your personal feelings, your highest hopes and your deepest sorrows all brighten the deep. O, waters of the deep, we salute you, for you tread upon the rim of that which is a void, a void which is full of the uncreated perfection of the one original Thought of love. Yet, love cannot speak to itself, react to itself or even feel. That is reserved for those like you, my friends, and like me who are as yet

partially unaware that we are the Creator. Therefore, we feel and we sense; we do, we think, we act, and those gifts are priceless.

你感覺到你今天已經犯了許多的錯誤了嗎，你感覺到你已經莫名其妙地迷路了嗎，你感覺到你的能量是散亂的或者是低下的嗎？現在，你將不去評判，不是在這一刻，因為在這一刻，我們請你們意識到那同樣是一個造物者所珍視的禮物，因為所有的情緒和感覺的色彩，所有的可以由一個獨立的意識而被發展出來的那一個原初的想法的變貌，都如同在未受造的荒涼的冬天的大地上的盛開的花朵一樣。深深凝視到事物的深處，注視著你可以稱之為黑暗的事物、那未受造的、混亂的、尚未形成的，正在成為的事物，你將會什麼都看不到。接下來，看到你們自己——鮮活的、可愛的、如同你個人感覺的振動的色彩一樣，你看到你們最高的希望和你們最深的憂傷，它們全都照亮了事物的深處。哦，深深的水域，我向你致敬，因為你踏在一種空無的邊緣上，那是一種充滿了愛的那一個原初的想法的未受造的完美的空無。而愛無法和它自己說話，無法對它自己做出反應，愛甚至無法感覺。那是為諸如你們這樣的人所保留下來的，我的朋友們，那是為諸如我這樣仍舊在部分上尚未察覺到我們是造物者的實體保留下來的。因此，我們感到，我們感知，我們做事情，我們思考，我們行動，這些禮物是無價的。

Again we thank you that we may speak with you, and we now leave you in the love and in the light of the One Who Is All in All. We are known to you as Oxal. Adonai.

再一次，我們為我們可以與你們談話而感謝你們，我們現在在太一的愛與光中離開你們，太一就是萬物中的一切。我們是你們知曉的 Oxal. Adonai。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of our infinite Creator. We are most privileged to be asked to join your group this evening, and we thank you for this honor. As always, we hope that our humble service may provide you with some small aid in your journey of seeking the truth. Please remember that our opinions are but that, our fallible opinions. With that disclaimer aside, may we begin with the first query of the evening?

我是 *Latwii*，我向你們致意。在我們的無限造物者的愛與光中向你們致意。我們為被請求加入你們今晚的團體而感到極其榮幸，我們為這種榮耀而感謝你們。一如既往，我們希望我們謙遜的服務可以在你們尋求真理的旅程中給你們某種小小的幫助。請記得我們的觀點僅僅是我們會出錯的觀點。在作出了那個聲明之後，我們可以從今晚的第一個問題開始嗎？

M: Sherlock, we have missed your good, sound advice. We'd be interested in any words of wisdom about, oh, some pending decisions—not on what to do, but how to prepare for those decisions.

M：福爾摩斯，我們想念你的有益且有道理的建議。在關於某些未作出的決定的方面——不是關於要去做什麼，而是如何未那些決定做好準備，我們會對任何智慧的言語感興趣。

I am Latwii, and we thank you, my brother, for your query, and we greet you

and those others who have been, shall we say, absent from this group for some time.

我是 *Latwii*，我們為你的問題感謝你，我的兄弟，我們向你和其他的那些，容我們說，有一段時間未出席這個團體的人們致意。

As you prepare yourself for those decisions which shall determine the outer parameters of your illusion, we may suggest that as you seek to follow the path which is most appropriate for you at this time that you seek with a joyful heart and an open mind. This is to say if you attempt to analyze past the point of being able to assimilate that which has been analyzed, you may further confuse your ability—not to make a decision, but to listen to your own inner voice. We can suggest that you do that which can be done, however much or little that may [be] in the way of attempting to consciously discern how best to be of service to those whom you wish to serve, and how to provide this service most efficiently. Then we suggest that you give over your own will to the greater will of the one Creator which moves through you and seeks through your experience to know Itself. Realize that you cannot make what you call a mistake, but that each path which lies before you offers the opportunity to learn and to serve. To find that path which offers the greatest abundance of these treasures, you must, in the final, shall we say, analysis, give over any dedication to any particular outcome, for as you have sown your seeds as conscientious gardeners, there is a time during which other forces must have the opportunity to work with those seeds which you have sown. As this process occurs, you will notice in your life patterns those signs of the first sprouts. Begin then your watering with your attention and follow those sprouts and they shall lead you to that table which has been prepared for you.

當你讓你自己為那些將決定你的幻象的外在的參數的決定做好準備的時候，我們可以建議，當你尋求去跟隨在此刻最適合於你的道路的時候，你可以帶著一顆愉快的心和一個開放的頭腦去尋求。這也就是說，如果你嘗試去分析卻超過了你有能力對已經被分析了的事物的消化吸收的界限，你可能會進一步攪亂你的能力——不是去作出一個決定，而是去聆聽你自己內在的聲音。我們可以建議，你去做能夠被完成的事情，無論它可能在嘗試去有意識地分辨如何最好地為你希望去服務的那些人進行服務，以及在如何最有效地提供這種服務的方式上處於什麼或多或少的什麼程度上。接下來，我們會建議將你自己的意志交托給太一造物者的更偉大的意志，造物者通過你而行動並通過你的體驗尋求去知曉祂自己。請意識到，你無法犯你所稱的一個錯誤，但是，在你面前的每一條道路都提供了去學習和去服務的途徑。要找到那條提供了最豐富的寶藏的道路，你必須在最後進行分析並放棄致力於任何的特定的結果，因為當你已經如同勤勉的園丁一樣種下了你的種子的時候，會有一段時間，在這期間其他的力量必須擁有機會與這些你已經種下的種子工作。當這個過程發生的時候，你在你的生命的模式中將注意到那些最初的萌芽的信號。接下來，開始用你的關注澆灌它，跟隨這些萌芽，她們將引領你通往那張已經為你準備到的桌子。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

M: Not at all. Very eloquently said. Thank you.

M：完全沒有了。說得非常地傳神。謝謝你。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。此刻有另一個問題嗎？

Carla: I have one if no one else does. I wondered if you could give me any words of wisdom about teaching how to channel better because I know—tonight for instance, Hatonn was here and Oxal was here, and I was hoping that Hatonn would speak but the other channels in the group didn't pick it up. I mean, I think they picked it up, they just didn't channel. And I wondered what I could do in terms of encouraging the people that were in this group? Do you know what I'm asking exactly?

Carla：如果其他人沒有問題的話，我有一個問題。我想知道，在關於教導如何更好地通靈的方面你是否能給我任何智慧的言語呢，因為我知道——例如今晚，*Hatonn* 在這裏，*Oxal* 在這裏，我正在希望 *Hatonn* 會說話，但是在團體中的其他的管道並沒有挑選它。我的意思是，我認為他們挑選了它，他們僅僅沒有傳訊。我想知道，在鼓勵在這個團體中的人們的方面，我能夠做什麼嗎？你們明白了我正在問的到底是什麼嗎？

I am Latwii, and we feel we have a grasp of your query, my sister. We may suggest that you have done that which can be done. One cannot cause another entity to manufacture a desire which is not present, for whatever reason it may not be present. You, as one who wishes to serve in a certain way, may note certain dedications to how a situation may progress. It may, for example, be your desire at certain times to see the new instruments be exercised, and this of course is most helpful to those learning the vocal channeling technique, but it must first have a desire to motivate. The new instrument must work its way through the process of hesitation and even the process of fatigue. This, my sister, shall, as it has in the past, happen in its own time. As we have previously spoken to the one known as M, when the seeds of effort have been sown there comes a time during which the gardener must simply exercise patience. One cannot shove the water into the seed, cause the seed to absorb it, then cause the seed to push the sprout through the ground. There are others who have their tasks to perform. May we suggest yours has been well done.

我是 *Latwii*，我們感覺我們已經理解了你的問題了，我的姐妹。我們可以建議，你已經做了能夠被做的是事情了。一個人無法使得另一個實體產生出一種並不存在的渴望，無論它可能是因為什麼原因而不存在。作為一個希望用一種特定的方式去服務的人，你可能會注意到特定的對於一個情況可能會如何進展的奉獻。舉個例子，你在一定的時候的渴望可能會是去看到新的器皿被訓練，對於那些學習語音通靈的技巧的人們，這當然是最有幫助的，但是它必須首先擁有一種去調動積極性的渴望。新的器皿必須找到它穿越疑慮的過程的途徑，甚至還要找到穿越疲勞的過程的途徑。我的姐妹，如同在過去已經發生的情況一樣，這會在它自己的時間發生。如我們在之前對叫做 *M* 的實體已經說過的一樣，當努力的種子已

經被播種的是以後，會有一段時間，在其中園丁必須單純地練習耐心。一個人無法將水灌入種子並使得種子吸收它，並接著使得種子將萌芽推到地面上。有一些其他人，他們有他們要去進行的任務。我們會建議，你的工作已經被做得很好了。

May we answer further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: No, I feel silly enough already. Thank you very much.

Carla：不用了，我已經感到足夠愚蠢了。非常感謝你。

I am Latwii. We thank you, my sister, and join you in a wonder-filled silliness.

May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹，我們會在一種充滿驚奇的愚蠢中加入你。此刻我們可以嘗試另一個問題嗎？

L: Yes, Latwii. Would you give me a numerical evaluation of the accuracy of my channeling lately?

L：是的，*Latwii*。你們可以給我對我最近的通靈的準確度的一個數字的評估嗎？

I am Latwii, and we are aware of your query, my brother. We shall pause for a moment while we consult our panel of judges. We see the cards are held high. On the scale of 10, we see a 6.2, a 7.1 and a 7.5. My brother, fractiousness aside, this a very good rating, for we of the Confederation of Planets in Service to the One Infinite Creator wish to utilize instruments such as yourself to the degree which allows your own experience and means of expressing it to have a, shall we say, balanced sway in the message we provide and the means by which it is expressed, whether an instrument approaches this goal of, shall we say, roughly sixty to seventy percent of our, shall we say, input and thirty to forty percent of the instrument's own input. Whether an instrument approaches this from one angle or another, may we suggest the progress is ever onward to that fine point of balance. Your journey is one of retracing steps which have previously been taken and have been well-learned. Your current experience and expression of the vocal channeling is one which continues to approach this, shall we say, ideal balance.

我是 *Latwii*，我們理解了你的問題，我的兄弟。我們會在我們諮詢我們的裁判組的時候暫停一下。我們看到記分牌被高高舉起。用十分的等級，我們看到一個 6.2 分，一個 7.1 分，一個 7.5 分。我的兄弟，如果不考慮不規則的分數，這是一個非常好的分數，因為我們服務於太一無限造物者的星際聯邦希望去在這樣的程度上使用諸如你自己這樣的器皿，這種使用的程度允許你自己的體驗和表達它的方式在我們提供的資訊以及它藉由其而被表達的方式中擁有一種平衡的搖擺，無論一個器皿是否接近這個我們的（容我們說）輸入的大概百分之六十到七十和該器皿自己輸入的百分之三十到四十的（容我們說）目標。無論一個器皿是否是用這樣或者那樣的角度接近這個目標，我們會建議，這個過程都是一直向前到達那個精確的平衡點的。你們的旅程是一條追溯你們之前已經走過了的步伐的旅程，你們在之前已經學得很好了。你現在的體驗和語音通靈的表達是一個繼續接近這個，容我們說，理想的平衡的體驗。

May we answer you further, my brother?
我們可以進一步回答你嗎，我的兄弟？

L: Yes. I have in the past and still today experience some qualms about the idea of channeling, partly because of my suspicion that I was not channeling one hundred percent accurately, which I realize you don't strive to produce, but nonetheless would be an ideal to reach toward for a person attempting to channel accurately. The other is that since a mixture is desirable, there is an amount of responsibility inherent in adding my own salt to the pot. The fact that your own—I should say, my own personal dilution of your message or another entity's message to me has an amount of responsibility involved, in that things that I inject could potentially have a bearing on another individual's—their life, their perception of reality. Could you speak on this subject because I find that I'm uneasy with channeling because of it.

L: 是的。我在過去對通靈的想法體驗過某種不安，我在今天仍舊會體驗到這種感覺，部分是因為我懷疑我不是百分之百準確地進行傳訊的，我意識到你們並沒有力爭做到這一點，但是，無論如何，對於一個嘗試去準確地傳訊的人，它是一個要去伸手觸及的理想。另一個原因是，既然一種混合是可取的，在將我自己的鹽加到鍋裏的時候，會有一定數量的固有的責任。實際情況是，你自己的——我應該說，我自己對你們的資訊或者另一個實體的資訊的稀釋對我而言有一定數量的被涉及到的責任，因為我所注入的事情在潛在的方面能夠與另一個個體有關聯的——他們的生命，他們對真相的感知。你們能夠在這個主題上發言嗎，因為我發現我因為它對通靈感覺心神不寧。

I am Latwii, and am aware of your query, my brother. We are most happy to be able to speak upon this topic, for it is one which is of major concern to all who seek to serve in the means of being vocal channels. We again repeat the theme which we have discovered this evening, that is that to give service the most effectively, one must eventually give up the dedication as to how it shall be given, and simply be that which may be called the fool, the one who becomes so open in the attempt to serve that one takes no thought as to how the service shall occur.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們極其樂於能夠在這個主題上發言，因為它是所有那些尋求通過成為語音的管道的方式進行服務的人的主要的擔憂。我們再一次重複我們在今晚已經探索過的主題，那個主題即，要最有效地給予服務，在關於服務將如何被給予的方面，一個人必須最終放棄致力於這個問題，並單純地成為那個可以被稱之為傻子的人，成為那個在去服務的嘗試中變得如此的開放以至於他不去考慮服務應該如何發生的人。

To attempt clarification, may we suggest that as you provide the service of vocal channeling, you cannot make an error which another entity shall use to that entity's detriment, for, in truth, there are no errors, and any word which you speak will have to, shall we say, meet a rigorous standard of excellence which is unique for each who hears the words. No entity will listen with total acceptance; no entity will listen with total rejection. Each entity present in such

a circle brings with it a desire to seek the truth and an openness to listen, else we could not speak. Yet each also brings the filter, the biases, and the preferences for one or another means of providing information, and, indeed, a preference for the kind of information provided. You will speak those words which are most appropriate for those gathered about you.

為了嘗試去澄清，容我們建議，當你提供語音通靈的服務的時候，你無法犯一個另一個實體將會用來對那個實體造成傷害的錯誤，因為，實際上沒有錯誤，你說的任何的言語都將不得不，容我們說，面對一個嚴格的優異性的標準，這個標準對每一個聽到這些言語的人都是獨一無二的。沒有實體將會帶著完全的接納來聆聽，沒有實體將會帶著完全的拒絕來聆聽。每一個出席這樣一個圈子的人都在它身上帶著一種尋求整理的渴望和一種對聆聽的開放性，否則我們就無法發言了。然而，每一個人同樣都帶有篩檢程式、偏向性、對於這樣或者那樣的提供資訊的途徑的偏好以及，確實，一種被提供的資訊的類型的偏好。你將會說那些對於在你周圍聚集起來的人們最合適的言語。

You are a part of a larger pattern of beingness. Many have called it a synchronistic function. It would seem that by chance you have gathered this evening those about you. This is not so, my brother. You are here with each other entity because of a certain desire to serve and a certain desire to learn. As the magnet attracts the iron filing, each of you have attracted the other for this evening, and have attracted these very words which are now being vibrated within your presence.

你是存在性的一個更大的模式的一部分。很多人稱之為一種同時性的機能。看起來似乎你是偶然與今晚在你周圍的人聚集到一起的。並非如此，我的兄弟。你與每一個其他的實體在這裏是因為一種特定的去服務的渴望和一種特定的去學習的渴望。就好像磁鐵吸引鐵屑一樣，你們每個人都為今晚吸引了其他人，而這些你正在被振動說出的言語正是在你的臨在之中被吸引的事物了。

As you proceed through your own attempt to be of service as a vocal channel, release when possible the fears and doubts which beset you and simply serve as best you can, realizing that your words will simply be seen and taken as guideposts, and will have an effect which is appropriate for each entity. You shall not be able to do irreparable damage, nor shall you be able to lead another along the path faster than that entity is willing and able to journey.

當你前進通過你自己在作為一個語音的管道而進行服務的嘗試的時候，在有可能的時候，去釋放困擾你的恐懼和疑慮並單純地盡你所能地服務，並同時意識到，你的言語將單純地被視為指導原則並作為指導原則而被接受，你的言語將擁有一種對每一個實體都合適的效果。你將無法做出無可挽回的傷害，你也將無法引領一個實體用比那個實體樂意於且能夠旅行的速度沿著道路更快地旅行。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

L: No, thank you. The answer 's been very good for me. I appreciate it.

L：沒有了，謝謝你。那個答案對我非常有益。我感激它。

I am Latwii, and we thank you, as always, my brother. Is there another query at this time?

我是 *Latwii*，一如既往，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

K: I have a question, and it sort of goes along with L's question. I have been involved in a group situation such as we are in now for probably six months to a year and have not been a vocal channel in this situation, and I was concerned earlier about also not having practiced meditation as I should, if I would have an effect on the group tonight. How would you rank my abilities at this for channeling and my meditative level?

K：我有一個問題，它在一定程度上是與 *L* 的問題一致的。我已經被包含在諸如我們現在正處於其中的團體之類的一個團體的情況中了有大概六個月到一年的時間了，在這個團體的情況中，我並沒有成為一個語音的管道，我在早些時候同樣也擔心沒有練習我應該已經練習的冥想，如果我在今晚沒有對團體產生一種影響的話。你們會如何對我在這方面進行通靈的能力以及我的冥想的層次分級呢？

I am Latwii, and am aware of your query, my brother. We may suggest that the desire to serve as an instrument or vocal channel is that which is most crucial in an entity's ability to perform that service. Likewise, it is true that one who has the desire to seek the truth has the heart of the purpose of meditation. Whether meditation has been regularly engaged in or not, it is true that meditation is a most helpful and recommended means of preparing oneself for seeking in the manner which each in this group this evening seeks. We might suggest that the very fact we are able to speak to this group this evening suggests that each entity within this circle of meeting has prepared itself to a degree sufficient to allow this meeting to occur.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們可以建議，去作為一個器皿或者一個語音管道進行服務的渴望是在一個實體去執行那種服務的能力的方面最為至關重要的事物。同樣地，一個擁有去尋求整理的渴望的實體就擁有了冥想的目的是核心了，這是真實的。無論冥想是否已經用有規律的方式被參與了，對於今晚在這個團體中的每一個人所進行尋求的方式，冥想是讓一個人自己為這種尋求做好準備的一種極其有幫助和備受推薦的方式。我們可以建議，我們能夠在今晚向這個團體發言，恰恰就是這個事實暗示了在這個會議的圈子中的每一個實體都已經讓它自己做好了充分的準備，並到達了一個足以允許這次集會發生的程度了。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

K: Yes. You answered part of my question, for which I thank you, and I probably should have realized that because, as you put it, everything's working. If I were to channel tonight, let's say, what do you think my accuracy would be as compared to in the past?

K：是的。你們回答了我的問題的一部分，我為此感謝你，我也許本該認識到那一點了，因為，如你所說的一樣，一切事物都在運轉中。如果我按計劃在今晚進行傳訊，讓我們說，你認為我的準確度相比過去會是什麼呢？

I am Latwii, and am aware of your query, my brother. We see little virtue in attempting to give a precise equivalent of your accuracy, but may suggest that when one has not performed a certain task or discipline for a period of time, one may expect a diminishing of the ability to perform that task or disciplining. Yet, if one has in the past performed such a discipline, it will be easier for this entity to learn again that skill, for the pathways of recognition are in place even though not frequently used.

我是 *Latwii*，我理解了你的問題了，我的兄弟。我們幾乎看不到在嘗試去對你的準確度給出一個精確的等價物的方面有什麼優點，但我們可以建議，如果一個人尚未進行一種特定的任務或者訓練一段時間，一個人可以與其在去進行那種工作或者訓練的方面的能力的減少，這個實體要再次以學會那個技巧將會是更加容易的，因為認識的途徑已經就位，即使它們並未頻繁地被使用。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

K: One last thing that I've been wanting to verify for some time—I hope you can—is that quite often I feel myself talking to a representative of the Confederation, normally Hatonn, and we can carry on a conversation such as, for example, driving over tonight, I expressed my concern to Hatonn as to my meditative ability for tonight, and Hatonn said that he was making certain adjustments so that I would be more in tune with the group. I hope you can—can you verify that this really—that I am communicating with a representative of the Confederation when I do this?

K：我一直等待去確認已經有一段時間的最後一件事情是——我希望你們能夠確認——我相當頻繁地感覺到我自己正在與一個星際聯邦的代表談話，通常是 *Hatonn*，我們能夠進行一次對話，諸如，舉個例子，在今晚開車過來的是時候，我向 *Hatonn* 表達了在我對我今晚的冥想能力方面的擔憂，*Hatonn* 說，他正在做出一定的調節，這樣我就可以更好地與團體調音了。我希望你能夠——你能夠確認這是真的嗎——當我這樣做的時候，我真的是正在與一個星際聯邦的代表溝通交流嗎？

I am Latwii, and am aware of your query, my brother. We do, indeed, wish to be of the greatest service possible at all times, and during this particular time we may suggest that for us to give you a positive or negative answer in this case would not be helpful, for the kind of experience which you describe we note has emotional impact upon you—it is that which you value as a means of seeking. Therefore, we cannot say what the nature or source of your communication is but can leave this determination to your own good nature of seeking, that is to say, the answers which you seek in this regard are within your own grasp and await your own seeking.

我是 *Latwii*，我理解了你的問題了，我的兄弟。我們，的確希望，在所有的時間都進行有可能進行的最大的服務，在這段特殊的時間期間，我們可以建議，對我們而言，在這個方面給你一個正面或者負面的回答並不是有幫助的，因為我們注意到你所描述的體驗的類型擁有對你的情緒上的影響——這就是你將其視為一

條尋求的途徑的事物了。因此，我們無法說，你的溝通交流的特性或者源頭是什麼，但我們將這個判定留給你自己的尋求的良好的特性，也就是說，你在這方面尋求的答案是在你自己的理解之中的並等待著你自己尋求的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

K: No. I understand what you're saying, that I need to challenge the source as I have always done in the past, and if the information gained goes along with my current learning and assists that in a positive manner, then I should accept it to be the genuine article. Thank you.

K：不用了。我理解你們正在說的內容，我需要挑戰那個源頭，如同我在過去一直在做的一樣，如果資訊與我當前的學習相符並用一種正面的方面幫助了我當前的學習，那麼我就應該接受它成為真實的事物。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有您一個問題嗎？

Carla: Yeah. I'd like to ask about my meditations recently. I've been grieving, and it seems that I'm more vulnerable to feeling badly suddenly when I'm meditating or when I'm sleeping. And I wondered if there was a tool that I could use, a metaphysical tool instead of the medicine ...

Carla：是的。我想要詢問關於我最近的冥想。我一直感到悲傷，看起來似乎在我正在冥想的時候或者在我正在睡覺的時候，我更易於突然間嚴重地受到情感的影響。我想要是否有一個我可以使用的工具，一個形而上學的工具而不是醫藥.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am aware of your query, my sister. We can suggest that which you have already begun, that is that some form of not only tuning but protection be utilized during these periods of more sensitive experience of your illusion. This would be useful as you meditate and before the sleeping.

我是 *Latwii*，我理解了你的問題了，我的姐妹。我們可以建議，那個你已經開始了的事情，也就是某種形式的不僅僅是調音同時也是保護的事物在這些在你的幻象中得更為敏感的體驗的時期中被使用。當你冥想的時候以及在你睡覺之前，這會是有用處的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: Are you referring to Psalm 91?

Carla : 你指的是詩篇第 91 章嗎？

I am Latwii, and am aware of your query, my sister. This, in general, is correct. There are many such readings and rituals which you might utilize in this process. That which has been chosen is a quite effective one.

我是 *Latwii*，我理解了你的問題，我的姐妹。一般而言，這是正確的。會很多這樣的讀物和儀式是你可以這個過程中使用的。那個已經被選擇了的事物是一個相當有效的事物。

May we answer you further, my sister?

我們可以進一步回答你嗎？

Carla: I just want to button that down. What you're saying is that that and other inspirational passages, those being read just before meditation and just before sleep, that that would be a beneficial tool?

Carla : 我想要把那一點弄清楚。你正在說的是，那片文章和和其他的啟發性的文章在正要進行冥想之前和正要睡覺之前被朗讀嗎，那會是你一個有益處的工具嗎？

I am Latwii, and am aware of your query, my sister. This is correct. Such inspirational passages and rituals focus the inner being upon the light which exists in every experience and moment. When one is undergoing a process of the nature which you describe as the grieving process, it is far too easy to focus upon the darker side of the illusion which also exists in every experience and every moment. This focus then serves as a doorway or opening to the more negative portions of the creation which then allows your experience to be of a darker and a heavier nature. The inspirational readings and rituals, therefore, do not allow such openings and focus one's attention upon the light which is ever present.

我是 *Latwii*，我理解了你的問題，我的姐妹。這是正確的。這樣的啟發性的文章和儀式是將內在的存在聚焦在存在於每一個體驗和每一刻之中的光上的。當一個人正在經歷一個過程的性質是你所描述的悲傷的過程的時候，聚焦於同樣存在與每一個體驗和每一刻之中的幻象更為黑暗的面向是遠遠太過容易的。這種聚焦接下來會作為一個通往造物的更為負面的部分的大門或者開口而起作用，而這接下來會使得你的體驗具有一種更為黑暗和一種更為沉重的特性。啟發性的讀物和儀式，因此，不會允許這樣的開口並會讓一個人的注意力聚焦在一直存在著的光之上。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: Yes. Just on the meaning of one word: ritual. The ritual that we have been doing, the calling of the archangels and the drawing of the star, that was a ritual. And the only other ritual that I know of personally is the ritual involved with my church, morning prayer, evening prayer, some sort of service like that. To which were you referring? The former? That would be my guess.

Carla : 是的，僅僅是對一個詞語的意思的問題：儀式。我們一直在進行的儀式，呼喚大天使，畫大衛之星，就是一種儀式。我個人知道的唯一的其他的儀式是涉及到我的教會的儀式，早間祈禱、晚間祈禱以及類似那樣的某種類型的服務。你們所指的儀式是那一種呢？是前者嗎？那是我的猜測。

I am Latwii, and am aware of your query, my sister. Our use of the word "ritual" was more general than you suppose. Our use of the word was intended to convey the concept of repeating certain words and actions for the purpose of inspiration. The ritual could simply be the reading of the words, could also include any of the activities or patterns of behavior which you have mentioned and could include those which you create yourself which are of a personally inspiring [nature] or nature which is light or jovial.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們對儀式這個詞語的使用是比你所假設得更為一般性的。我們使用那個詞語是想要傳遞為了啟發的目的重複一定的言語和行動的觀念。儀式可以單純地是對文字的閱讀，同樣可以包含任何你已經提到的活動或者行為的模式，同樣可以包含那些你自己創造出來的具有一種在個人的方面令人啟發的特性的或者具有光或者快樂的性質的事物。

May we answer you further, my sister?

我的姐妹，我可以進一步回答你嗎，我的姐妹？

Carla: (Inaudible).

Carla : (聽不見)。

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

我是 *Latwii*，我們感謝你，我的姐妹。此刻有另一個問題嗎？

S: Yes, Latwii. I have a question. I was wondering if the magical nature of rituals—like that are done at church—do they get their power from the intensity of so many people putting that power into the ritual or is it more or less done by the individual?

S : 是的，*Latwii*。我有一個問題。我想知道，類似在教堂被進行的儀式，這樣的儀式的魔法的特性——是否它們是從如此多的人將那種力量投入到儀式中的強度而得到它們的力量呢，或者它或多或少是由個人完成的呢？

I am Latwii, and am aware of your query, my sister. Any ritual performed by an entity or group of entities derives its power, as you call it, from the purity of intention or desire on the part or parts of those performing the ritual. This purity of desire is built over the span of a life as an entity pursues either consciously or unconsciously the search for truth. As the desire to pursue this search for truth intensifies within an entity, this entity then builds what you have called the magical personality, the manifestation of inner seeking. When this magical personality expresses itself in ritualized form, then there is the metaphysical creation of that desire in accordance with the purity of desire.

我是 *Latwii*，我理解了你的問題，我的姐妹。任何的被一個實體或者實體的團體所進行的儀式，都是從那些進行那個儀式的人的一個部分或者多個部分上意圖或

者渴望的純淨度，取得如你所稱的力量的。這種渴望的純度是在一次生命的整個範圍中隨著一個實體有意識或者無意識地追尋對真理的探求而被積累起來的。隨著追尋對真理的這種探求的渴望在一個實體內在之中增強，這個實體接下來就會構建你所稱的魔法人格和對內在的尋求的顯化了。當這種魔法人格用儀式化的形式表達自己的時候，接下來就會有與渴望的純度一致的那種渴望的形而上學的創造物出現了。

May we answer you further, my sister?
我們可以進一步回答你嗎，我的姐妹？

S: Well, you could just clarify something for me. In other words, if, say, a person had no real religious ties according to a recognized religion, and this person had a high degree of purity, and were to sit down and make up their own ritual for whatever reasons, using whatever they wanted to use, and it wouldn't make sense to anyone else, is it the purity and intention that would give this validity? Does this make any sense?

S: 好的，你可以為我澄清某些事情。換句話說，如果，假設，一個人根據一種公認的宗教信仰是沒有真實的信仰上的連接的，這個人擁有一種高度的純淨度，它準備坐下來並為了無論什麼原因而進行它們自己的儀式，同時使用了它們想要使用的無論什麼事物，這對任何其他人是沒有意義的嗎，給予這種有效性的是純度和意圖嗎？

I am Latwii, and am aware of your query, my sister. This, in general, is correct. We may also suggest that the rituals which have been long-established, whether by those institutions you have called the churches of various denomination or whether established by more mystical orders of seeking, have described or created in the metaphysical realms a certain substance or reservoir, a resource which may be called upon when the ritual is utilized. This is useful to those who are new to the magical pursuits. The adept shall over a period of time use not only those long-established and recognized rituals, but shall develop its own ritual which shall eventually be the most powerful for that adept, for it shall be most purely infused with that adept's own magical personality.

我是 Latwii，我理解了你的問題，我的姐妹。一般來說，這是你正確的。我們同樣可以建議，那些已經被確立了很長時間的儀式，無論它們由你稱之為具有各種各樣的命名的教會的機構所確立的，還是由更為神秘地尋求的聖職所確立的，它們都在形而上學的領域中描繪了或者創造了一定的物質或者儲備，一種可以在儀式被使用的時候被召喚的資源。對於那些新接觸魔法尋求的人而言，這是有用處的。行家將會在一段時間之後不僅僅是用那些被確立很長時間的、公認的儀式，它同樣將會發展它自己的儀式，這種它自己的儀式將最終成為對那個行家最強有力的儀式，因為它將用最為純淨的方式被灌輸那個行家自己的魔法人格。

May we answer you further, my sister?
我們可以進一步回答你嗎，我的姐妹。

S: No, I think you answered me pretty well. Thank you.

S：不用了，我認為你相當好地回答我了。謝謝你。

I am Latwii, and we thank you, my sister. Is there another query at this time?
我是 *Latwii*，我們感謝你，我的姐妹。此刻有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we see that we have gathered the harvest of queries for the evening. It has been a bountiful harvest, my friends, and we thank you for producing such luscious fruit. We shall at this time leave this instrument and this group for the nonce. We are with you at your request in your meditations and our joyful thanks goes to each for allowing our presence this evening. It is a pleasure which we cannot thank you enough for. We are those of Latwii and we leave you, my brothers and sisters, in the love and in the light of our infinite Creator. *Adonai vasu borragus*.

我是 *Latwii*，我們看到我們已經收集了今晚的問題的收穫物了。它已經是一次豐盛的收割了，我的朋友們，我們感謝你們生產出這些美味的水果。我們將在此刻暫時離開這個器皿和這個團體。我們會在你們的請求的情況下在你們的冥想中與你們在一起，我們愉快地感謝每一位允許我們在今晚出席。這是一種快樂，我們怎麼感謝你們都不夠。我們是 *Latwii*，我們在我們的造物者的愛與光中離開你們，我的兄弟姐妹。 *Adonai vasu borragus*.

January 13, 1985

1985-01-13 *Hatonn* : 小酒館的魔法的故事

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. I greet you in the love and in the light of our infinite Creator. We paused for some few moments as there are two energies wishing to speak and called by this group this evening. The ones known to you as Oxal have bowed to us, so we shall speak with you for a while. We thank you for the great honor of being called, and, as always, feel very blessed in that we are sharing with your life patterns at this time. We find this group very beautiful, and we are most thankful to be able to share our humble thoughts. We shall tell you a small story this evening. We must thank the instrument known as Carla for the opportunity to continue to work with one word at a time in the way of transmission. It is a more difficult kind of channeling, but we feel it will aid in this instrument's service to the one infinite Creator and be a way of clarifying that which is to be said.

我是 *Hatonn*。我在我們的無限造物者的愛與光中向你們致意。我們暫停了少數一些片刻，因為會有兩個能量希望發言並在今晚被這個團體呼喚。被你們知曉為 *Oxal* 的實體已經對我們讓步了，因為我們將對你們發言一會兒。我們為被呼喚的巨大的榮耀而感謝你們，我們一如既往是感覺到非常有福的，因為我們是在此刻正在分享你們的生命的模式。我們發現這個團體是非常美麗的，我們對於能夠分享我們卑微的想法是極其感謝的。我們將在今晚對你們講述一個小故事。我們必須為繼續在傳遞的方式中用一次一個詞語的方式來工作的機會而感謝被知曉為 *Carla* 的器皿。這是一種更為困難的類型的傳訊，但是我們感覺到它將會在這個器皿對太一無限造物者的服務中有幫助，並將會成為一種澄清要被講述的內容的途徑。

Once upon a time there was a tavern by the side of an old muddied road. Those who frequented this tavern came to it by horseback or walked, never rode in a carriage, for it was not a wealthy tavern but the tavern of those who work hard and long for the little pittance that enables all for whom they are responsible to live. Through the years, the farmers, the herdsmen, and those who ran the toll upon the toll road came to be in such a habit of coming to this tavern that it became something other than a tavern, it became a haven. We now transfer.

曾經在一條老舊而泥濘的道路邊上有一個小酒館。那些經常會去這個小酒館的人會騎馬或者走路來到它，從來都不會坐四輪馬車來到它，因為它不是一座富有的小酒館，而是這樣一些人的小酒館，這些人會會努力工作很長時間而僅僅得到少量的收入的實體，它們的收入僅僅能夠讓它們為之負責的人維生的。貫穿很多年的時間，農夫、牧人、那些會在稅負沉重的道路上趕路的人會來到這個小酒館，以至於它成為了某種不僅僅是一個小酒館的事物，它成為了一個避風港。我們現在轉移。

(Jim channeling)

(*Jim*傳訊)

Many would come to this tavern, not just for the drink and food which were available, but for the certain kind of comradeship which those who labor long and hard for their living enjoy after a day's laboring has been finished. The means of joining in this companionship were such that those who came enjoyed the journey there, whether on foot or on horseback, with a certain kind of childlike anticipation, for this time and place of gathering was as a reward for the labors of the day. To meet with friends at such a time and place became a cherished portion of many in this area. There was a certain vibration which grew about this tavern as a result of those who came often and found a relief within the walls of this humble structure. We shall transfer.

很多人會來到這個小酒館，不僅僅是為了可以被取得的酒與食物，而是為了那些為了它們的生活而辛苦勞動很長時間的人在一天的勞作已經被結束之後享受的一定類型的夥伴情誼。加入到這種夥伴情誼的途徑是是如此之多，以至於那些無論是步行還是騎馬來到那裏的人都會，帶著一定類型的孩子般的投入，在那裏享受旅程，因為這個聚集的時間與場所是如同對那一天的勞動的一種回報一樣。要在這樣一個時間與場所與朋友們會面成為了在這個區域中的很多人的一個摯愛的部分。會有一定的振動，作為那些經常來到那裏並在這個粗陋的建築的圍牆中找到了一種放鬆的人的一個結果，在這個小酒館周圍逐漸發展出來了。

(C channeling)

(*C*傳訊)

The vibration was such that soon the tavern became known to others who, though not a part of the local peoples, needed a time, a place to relieve the hardships in which they lived. These people sought to be one with those who were gathered. They made the tavern such a place of good feeling that the peoples of the tavern always welcomed those who felt the need to be a part of the tavern. We would transfer.

這種振動是如此之大，以至於很快這個小酒館被那些儘管並不屬於本地的人群的一部分，但卻需要一個時間，一個地方來緩解它們生活在其中的困苦的其他人所知曉了。這些人尋求與那些被聚集在一起的人成為一體的。它們使得那個小酒館成為了這樣一個具有良好感覺的場所，以至於那個小酒館的人一直都會歡迎那些感覺到需要成為小酒館的一部分的人。我們會轉移。

(Carla channeling)

(*Carla*傳訊)

One steady customer had a wife who was legendary for her scolding and her nagging, but at the tavern the man was never scolded nor nagged. He became someone other than the person that worked so hard in the fields only to be scolded upon his return. One person who came to the tavern had no knack for keeping his money, as he gambled and lost over and over again, spending what would be food for his wife and his children at the gaming tables. But at the tavern his friends bought him rounds, and he was no longer

without money. Another one who came was ugly in countenance and yet to his friends he looked hearty, healthy and fine. Every trouble that one can imagine was spread among the common people, and as they worked all the day long they did not have the leisure to work out any grand plan for reform, any grand way to fix what was broken, to heal that which needed healing. Their only answer was to go to the tavern. We shall transfer.

有一個常客有一個妻子，她因為她的責罵與她的抱怨而成為了傳奇性的，但是在小酒館中，那個男人從來都不責罵，也不抱怨。他成為了某個不一樣的人了，與那個如此辛苦地在田地中工作而僅僅是在他返回的時候被責罵的人不一樣的人。有一個來到小酒館的人有花掉他所有的錢的癖好，他賭博並一次又一次地輸掉，同時在賭桌上花掉了給他的妻子和他的孩子們買食物的錢。另一個來到那裏的人在相貌上是醜陋的，而對於他的朋友，他看起來是熱心、健康而美好的。一個人能夠想像的每一個麻煩都在平常人當中被分散開了，當它們在漫長的一天的工作後，他們不會擁有閒暇去解決任何宏大的改革計畫，任何宏大的修復曾經是破損的事物，並療愈需要療愈的事物的方式。它們唯一的答案就是去小酒館。我們將轉移。

(Jim channeling)

(*Jim* 傳訊)

As the progression of entities continued to pour in and out of the tavern hall, there was much of good cheer which was shared within the walls so that those who joined there could drink not only of the drinks at the bar, but of the accumulated good cheer which was found within those walls. Each person there was aware that there was amongst them a power or force which each was a part of. It was not directly spoken of, yet within the heart of each there was the recognition that this place and these people were of special nature. Each there cherished this experience and looked forward to its transformative effect, whether consciously or without thought, for the magnetic effect that was born of this gathering in this place was such that it did indeed take on a form, an energy of its own. We shall transfer.

隨著實體的發展繼續在小酒館的大廳中注入並流出，會有大量的興高采烈在圍牆中被分享，這樣那些加入那裏的人就不僅僅能夠在吧台喝酒，同樣也能夠啜飲在那些圍牆中被發現的被積累起來的興高采烈。在那裏的每一個人都察覺到在它們當中有一種力或者力量，每一個人都是它的一部分。它不會被直接談及，而在那裏的每一個人的心中，都會有對這個場所和這些人是具有特殊的屬性的認可。在那裏的每一個人都珍惜這種體驗並會期待它的轉變性的效果，無論是有意識地，還是不知不覺地，因為從在這個場所中的這種聚集而誕生出來的磁性的效果是如此之大，以至於它確實需要採用一種形式，一種屬於它自己的能量。我們將轉移。

(C channeling)

(*C* 傳訊)

My friends, those who gathered in the tavern were able to leave the masks that they wore outside of it within the flowing of energies as each saw the other without the appearance that each had manufactured to cope with the

hardships that were outside. Within the tavern, each saw the other's essence, the love that was each and flowed between each. 我的朋友們，那些在小酒館中聚集的人們能夠離開將他們在小酒館外面佩戴的面具都留在了那種能量的流動中，因為每一個人在沒有每一個人已經製造出來以與在外面的辛苦打交道的表像的情況下都看到了其他人。在小酒館中，每一個人都看到了其他人的實質，以及每一個人之所是，並在每一個人之間流動的愛。

My friends, as they gathered in the tavern, so do you gather together for ... We are experiencing some difficulty in our contact with this instrument as he has not done this for some time. We ask the instrument to relax and let the channeling flow, and not to reach out for it. My friends, as you gather together and focus your energies together ... 我的朋友們，如它們在小酒館中聚集在一起一樣，你們就是這樣聚集在一起來.....我們在我們與這個器皿的接觸中正在體驗到某種困難，因為他已經有一些是漢奸沒有進行過這個接觸了。我們請求器皿放鬆並讓傳訊流動，而不要伸出手去拿它。我的朋友們，當你們聚集在一起並將你們的能量聚焦在一起的時候.....

We would transfer as this instrument is feeling anxious and asks that we would relinquish the contact. We transfer.

我們會轉移，因為這個器皿正在感覺到憂慮，並請求我們鬆開接觸。我們轉移。

(Carla channeling)

(Carla 傳訊)

We are Hatonn, and greet you again in love and light. We ask your patience as we continue to adjust our contact with the one known as C. This instrument may experience more comfort as we slowly relinquish the vocal portion of the contact, offering of course, as always, the basic carrier wave of our vibration that it may aid in the deepening of the meditative state and in the alertness and focus of the meditation. We shall continue.

我們是 *Hatonn*，我再一次在愛與光中向你們致意。在我們繼續調節我們與被知曉為 *C* 的實體之間的接觸的時候，我們請求你們的耐心。在我們緩慢地放開了接觸的語音的部分，並當然同時，一如既往地提供我們的振動的基礎的載波，以便於它在深化冥想狀態的過程中以及在對冥想的警覺與聚焦的方面可以有幫助的時候，這個器皿可以體驗到更多的舒適。我們將繼續。

My friends, as those who glean and reap and labor long came to the tavern, just so do you come to such a group as this. You know that it has been written in your holy works that when two or three are gathered that which is asked will be given. The whole is always greater than the sum of its parts, and each of you being a portion of the group are healers of yourselves and of each other, for the light which can be offered from a group gathered in search of the one original Thought is that of very great intensity compared to the strength of one who seeks in solitude. The polarization is very much greater, which causes the light to develop a color, a bloom, even a song, a melody that enhances the wisdom for which each seeks.

我的朋友們，就那些採集、收割並勞動很長時間的人們來到小酒館一樣，你們就是這樣來到諸如這個團體之類的一個團體的。你們知道，在你們的神聖著作中已經被寫道過，當兩個或者三個人被聚集在一起的時候，被請求的事情就會被給予。整體一直都是比它的各個部分的總和要更大的。你們每一個人作為團體的一部分，都是你們自己的療愈者，是相互彼此的療愈者，因為能夠從一個在尋求那一個原初的想法的過程中被聚集起來的團體被提供的光，相比一個在孤單中尋求的人的力量，是具有非常巨大強度的。極性是遠遠更大的，這種極性會使得光發展出一種色彩，一朵花，甚至一首歌，一支旋律，它會增強對每一個人的尋求的事物的智慧。

Each of you, my friends, is that which is purely magical. Each of you has to some extent because of your work, your labors, your occupations, and your preoccupations hidden from yourself the magic of your own being. However, in a group such as this that magic is seen, each by the other, so that each may be healer for each, each may care for each, each may love each. And so a spiral of energy begins, glowing golden and white, and by the ending of such a group, whether it be a tavern, a meditation meeting, or any other place where those of good cheer gather with those for whom they care, it matters not the nature of the group, it is the fruit of such a group that is so healing. It is from such experiences that you may begin to consider your own magical nature. How could you without your masks be the people that you are at this moment, loving and loved, deeply one with each other? How could this be except that it is a deeper portion of your nature than your masks.

我的朋友們，你們每一個人都是純粹地魔法之所是的事物。你們每一個人都在某種程度上已經因為你的工作，你的勞動，你的職業，你的偏見而將你自己的存有的魔法對你自己隱藏起來了。然而，在諸如這個團體之類的一個團體中，那種魔法是被看見的，每一個人都被其他人看到了，這樣每一個人都能夠成為每一個人的療愈者，每一個人都可以照顧每一個人，每一個人都可以愛每一個人。因此，一種能量的螺旋開始了，同時發出金色和白色的光輝，在這樣一個團體結束之前，無論它是一個小酒館，一次冥想的集會，或者是任何其他的在其中那些興高采烈的人會與那些它們關心的人聚集在一起的地方，重要的事情不是團體的屬性，而是這樣一個如此療愈性的團體的成果。就是從這樣的體驗，你可以開始考慮你自己的魔法的屬性。你如何能夠在不要你的面具的情況下成為那個你在此刻之所是的那個人，去愛和被愛，並深深地與相互彼此成為一體的？除非相比你的面具，它是你的屬性的一個更為深入的部分，這怎麼能夠出現呢？

My friends, as we watch your people use the daylight hours in endless work and then use the evening hours in distraction, we become aware that most of your peoples do not know and do not care that they are magical and that they are capable of seeking truth. Yet it is so deep a part of the nature of each entity that consciously or unconsciously each entity will seek for groups which are magical to which each may lend his own energy, his own brilliance and fire and power and peace. Never be self-conscious or analyze too much the magic of such groups. It is only important that you know that you are at this very moment each a healing force to each other, each supporting each other, and at the same time as you sit in the darkness, there is a radiation which is a

source of light for those whom you will never know, never see, of whom you will never be aware, but who are being healed in some way by the change in vibration that resonates in some way with these strangers. You are larger than you think. You are better than you think. Seek and know the truth. Look at yourself through the eyes of your friends and discover your purity, your beauty, your delightfulness. Never trust yourself until you are secure and comfortable with the sense of your own magical, pure, lovable and beautiful nature. Whatever else you are, you are these things too and these things most profoundly. In your meditations rejoin this group. The energy will still be there, the feeling, support, and the love will still be there. The truth will be yours alone, for each shall find his own truth with help from friends.

我的朋友們，當我們觀察你們的人群將白天的時間用於無盡的工作中，並接下來將晚上的幾個小時用於分心物，我們意識到你們絕大多數人並不知曉也不關心它們是有魔法的，且它們是有能力尋求真理的。而它是每一個實體的屬性的如此深入的一部分，以至於每一個實體都將有意識地或者無意識地尋求每一個人都可以將它自己的能量，他自己的光輝、火焰、力量與平安賦予其的有魔法的團體。永遠不要感到難為情，或者過多地分析這樣的團體的魔法。唯一重要的事情是，每一個人都相互彼此支持，同時，當你坐在黑暗之中的時候，會有一種光輝，它對於那些你將永遠不會知曉，永遠不會看到，你將永遠不會察覺到的實體是一個光的源頭，但是這些實體用某種方式是正在被在那些會用某種方式與這些陌生人共振的振動中的改變所療愈的。你是比你認為的要更大的。你是比你思考的要更好的。尋求並知曉真理。通過你的朋友的眼眸來看你自己，並發現你的純度，你的美麗，你的快樂。永遠不要一直到你是安全的，並對你自己的有魔法、純淨、可愛且美麗的屬性的感覺是舒服的才去信任你自己。無論你是什麼其他的事物，你都同樣也是這些事情，且極其深入地就是這些事情。在你的冥想中與這個團體重聚。能量將會在那裏，感覺，支持，和愛將會仍舊在那裏。真理將會是僅僅是屬於你的真理，因為每一個人都將藉由來自朋友的幫助找到他自己的真理。

We leave you in the magic of eternity. We are a breath upon the winds and we sigh onward now. How blessed we have been to spend time with you. We leave you in the love and in the light, in the magic of the awareness of the one infinite Creator in you that each of your friends has. We leave you in infinity. We leave you in all that there is and yet we leave you within the small, small circle of your body as you sit in meditation. You are the universe. It is magic because you perceive it. We are known to you as those of Hatonn. Adonai. Adonai.

我們在實體的魔法中離開你們。我們是在風上的一個呼吸，我們現在向前歎了一口氣。已經與你們一起花費這些時間，我們是多麼有福呀。我們在你們每一個朋友有擁有的太一無限造物者的愛與光中，在太一無限造物者的察覺的魔法之中離開你們，造物者在你們內在之中。我們在無限中離開你們。我們在在一切萬有中離開你們，而我們在你們坐在冥想中的時候，在你們身體的小小的，小小的圈子中離開你們。你們就是宇宙。它是魔法的，因為你們感覺到了它。我們是你們知曉的 *Hatonn*。 *Adonai*。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of the our infinite Creator. We are honored to be with you again and have been looking forward to this evening for some of your time. We are privileged to be able to offer the service of attempting to answer your queries, and we now offer that service with a glad and joyful heart. May we attempt your first query?

我是 *Latwii*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們對於再一次與你們在一起是感到榮耀的，我們一直都期待這個晚上有你們的一些時間了。我們對於能夠提供嘗試去回答你們的問題的服務是感到榮幸的，我們現在是帶著一顆高興而喜悅的心來提供那個服務的。我們可以嘗試你們的第一個問題嗎？

Carla: I have a question that someone who was reading Light/Lines sent in and which I couldn't answer, and so I thought it might be interesting to ask it. I understand that most of the contacts that we receive are from the Confederation of Planets in the Service of the Infinite Creator. Is Yadda, who we've heard from a couple of times recently, a member of the Confederation, and why does he speak with an accent? Did he have a—did someone from that social memory complex, if it is a social memory complex, choose to incarnate as an Oriental?

Carla：我有一個問題，它是某個正在閱讀光/線的人發來的，我無法回答這個問題，因此我認為詢問它可能是有趣的。我理解我們接收到的大多數的接觸都是來自於服務於無限造物者的星際聯邦。我最近已經聽過數次 *Yadda* 了，*Yadda* 是屬於星際聯邦的嗎，為什麼他會帶著一種口音說話呢？他擁有一種——某個來自社會記憶複合體的實體嗎，如果它是一個社會記憶複合體，他選擇去作為一個東方人投生嗎？

I am Latwii, and am aware of your query, my sister. We find that those known to this group as Yadda are a somewhat unusual gathering of souls. This entity is a group of beings which has achieved the nature of what you have called the social memory complex, the mind of each having become one with each other and the seeking, therefore, for truth also having become one-pointed. Therefore, these entities are of the Confederation as you have described it, and are desirous to be of service wherever possible. The nature of these entities, few in number, is that they have within your planetary influence enjoyed their incarnational experiences in those regions which are of the Oriental affiliation, and therefore when speaking to the very few groups that they speak to, utilize that most recent portion of their incarnation experience since it is most fresh within their beingness.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。我們發現這個團體知曉為 *Yadda* 的實體是一個多少有些不同尋常的靈魂的集合。這個實體是一個已經取得了你們已經稱之為社會記憶複合體的事物的屬性的存有的團體，每一個實體的心智都與相互彼此合一了，對真理的尋求，因此同樣已經成為專一的了。因此，這些實體是屬於星際聯邦，如你們對它的稱呼一樣，它們渴望在無論什麼有可能的位置進行服務。這些實體在數量上是少數的，它們的屬性是，它們已經在你們的星球上的那些具有東方的溯源的區域中享受過它們的投生性的體驗了，因此在對非常少

數的它們對其發言的團體發言的時候，它們會利用它們的投生體驗的最為近期的部分，因為它在它們的存有中是極其新鮮的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yeah. Would these be those who came from Lemuria?

Carla：是的。這些實體是來自于列穆尼亞 (*Lemuria*) 的實體嗎？

I am Latwii, and am aware of your query, my sister. These known as Yadda are entities old in your planet's measure of time, and their experience stretches back into your history before yet including that time which you have described as Lemuria. Their origins are other than this particular planetary sphere but due to the necessity for repeating the third-density cycle of evolution, they found themselves able to do this ...

我是 *Latwii*，我瞭解了你的問題，我的姐妹。那些被知曉為 *Yadda* 的實體在你們的星球對時間的度量中是年老的，它們的體驗向回延伸進入到了你們的歷史在包含了你們已經稱之為列穆尼亞的時間之前的時間。它們的起源不是這個特定的星球，而是由於重複演化的第三密度的週期的需要，它們發現它們自己能夠進行這個.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: Okay. I'm trying to remember the history as Ra gave it. We're talking either Mars or Maldek then, right? I assume Mars, since the Maldek people are just now coming into third density proper. Is that correct?

Carla：好的。我正在嘗試去回憶歷史，如同 *Ra* 給與的歷史一樣。我們正在談論要麼火星，要麼馬爾代克，對嗎？我假設是火星，因為馬爾代克的人現在剛剛完全進入到第三密度。那是正確的嗎？

I am Latwii, and am aware of your query, my sister. This is incorrect.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。這是不正確的。

Carla: Incorrect. Okay. Well, the only other connection that I know of is the Sirius influence. Would this be they?

Carla：不正確的。好的。我知道的唯一的其他的連接就是天狼星了。這是它們嗎？

I am Latwii, and am aware of your query, my sister. We are afraid that once again you are incorrect.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。我們恐怕你再一次是不正確的。

Carla: Aha. Well, let me try Maldek.

Carla：啊。好吧，讓我試試馬爾代克。

I am Latwii, and we may aid you, we feel, by suggesting that the influence which you attempt to discover is that of Deneb.

我是 *Latwii*，們感覺到，我們可以藉由建議你嘗試去發現的星球是天鵝座的天津四（*Deneb*）來說明你。

Carla: Deneb. I don't know my Ra well enough. Thank you. What I'm interested in actually though is, then these fledglings have perhaps put in for membership, I mean, they're Earth's just beginning social memory complex, right? Or part of that?

Carla：天津四。我並不足夠清楚地知曉我的 *Ra*。謝謝你們。我實際上感興趣的事情是，這些新手也許已經申請了會員資格了，我的意思是，它們是地球的剛剛開始的社會記憶複合體，是嗎？或者那個社會記憶複合體的一部分？

I am Latwii, and am aware of your query, my sister. There are those individuals and small groupings of entities within your own planetary influence who have achieved the level of, shall we use the misnomer, understanding necessary for inclusion within the Confederation of Planets in the Service of the One Infinite Creator over the great span of what you call time and history of your planet. Few there have been who have achieved this level of vibrational understanding. Those of which you speak who have called themselves Yadda are a small group of such entities.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。在你們的星球中會有一些個體以及一些小小的實體的團體已經在你們的星球的你們所稱的時間與歷史的巨大的跨度中取得了，容我們說，加入到服務於太一無限造物者的星際聯邦所需的理解，容我們使用這個詞語的誤用，的層次了。只有很少的實體已經取得了這種振動性的理解的層次。你們談及的那些已經稱呼它們自己為 *Yadda* 的實體就是這樣的實體的一個小團體。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes. Do they have a seat on the Council of Saturn?

Carla：是的。它們在土星議會中擁有一個席位嗎？

I am Latwii, and am aware of your query, my sister. These entities are as you have described but newly admitted to the Confederation and are not those who are of the Council. Those of this Council are beings of what you may call the eighth density or octave completion level, and are quite old in the, shall we say, membership within the Confederation.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。這些實體，如你們已經描述過的一樣，是新進被錄取進入到星際聯邦的，它們不是那些屬於議會的實體。那些屬於這個議會的實體是屬於你們可以稱之為第八密度或者八度音程的完成的層次的存有，它們在星際聯邦中的，容我們說，成員資格上是相當年老的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you. That's very interesting. There are various sources that have channeled Yadda and various speculations about its nature and that is very clear. Thank you.

Carla：沒有了，感謝你們。那是非常有趣的。會有各種各樣的源頭已經傳訊了 *Yadda* 以及關於它的屬性的各種各樣的猜想，那是非常清楚的。感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

N: Although I have not experienced Yadda, I would wonder if they had not been reincarnated on Earth during the last 50,000 years if they retained, or have they just retained this Oriental accent?

N：儘管我尚未體驗過 *Yadda*，如果它們保留了這種東方口音的話，我懷疑是否它們在最近五萬年期間已經在地球上轉世投生過，或者它們是剛剛保留了這種東方的口音的嗎？

I am Latwii, and am aware of your query, my brother. These entities when speaking to those such as this group tend to utilize the incarnational experience most recent within their shared experience, for it allows them a, shall we say, firmer grasp of the nature of your illusion and enhances their ability to utilize instruments who yet reside within this illusion. Their true nature is one which cannot be expressed in the language, yet when speaking they attempt to approximate this nature.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這些實體在對諸如這個團體之類的團體發言的時候，傾向使用在它們的被分享的體驗中最為近期的投生體驗，因為它允許它們擁有一種，容我們說，對你們的幻象的屬性的一種更為穩固的掌握，並增強它們去利用仍舊居住在這個幻象中的器皿的能力。它們的真實對的屬性是一種無法用語言被表達的屬性，而當發言的時候，它們嘗試去接近這種屬性。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Is Latwii made up of millions of souls or hundreds or thousands or is there some sort of approximation in the total computation of the social memory complex?

N：*Latwii* 是由數百萬靈魂，還是數百個，或者數千個靈魂組成的呢，在社會記憶複合體的全部的計算中，會有某種類型的近似嗎？

I am Latwii, and am aware of your query, my brother. We of Latwii are composed of a great number of beings which have been able to blend the conscious seeking so that it is as one. We number in what you would call the millions of entities, this number approaching twenty-three million entities.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們 *Latwii* 是有一個巨大數量的存有構成的，這些存有已經能夠將有意識的尋求混合起來，這樣它就如同是一體的了。我們的數量是你們會稱之為數百萬的實體，這個數量接近兩千三百萬的實體。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Are all the twenty-three approximate millions of the same density, and what density is that, and are they able to focus a single thought pattern?

N：所有大量兩千三百萬的存有都是屬於相同的密度的嗎，那個密度是什麼呢，它們能夠聚焦在一個單一的想法的模式上嗎？

I am Latwii, and am aware of your query, my brother. We of Latwii are of the density of light, the density numbering five, being two octave, shall we say, jumps or evolutionary cycles beyond your own third-density illusion. We are one in our seeking and are, shall we say, focused as to our desire to be of service to others, though each entity within our social memory complex is able to function as an individualized portion of this complex as well.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們 *Latwii* 是屬於光的密度，密度編號為五，超出你們自己的第三密度的幻象兩個八度音程的，容我們說，跨越或者演化的週期。我們在我們的尋求中是一體的，我們在我們服務他人的渴望的方面是，容我們說，被聚焦起來的，儘管在我們的社會記憶複合體中的每一個實體都同樣也能夠作為這個複合體的一個個體化的部分來運轉。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Are there any specific recommendations that you can make as to further our progress or remove our blocks or whatever seems to keep some of us from progressing at a rate that we might like to achieve?

N：在關於讓我們發展更進一步，或者移除我們的阻塞物，或者無論什麼看起來似乎使得我們中的一些人無法用一種我們可能想要取得的速度發展的事物的方面，有任何具體的建議是你們能夠做出的嗎？

I am Latwii, and am aware of your query, my brother. We look upon your peoples, each of which moves in a darkness, unaware that it is the Creator, unaware that each whom it meets is also the Creator. The lessons which have been set before your population are lessons which are rooted in the concept of love. There have been many what you call masters who have given you various disciplines, exercises and rituals, each designed to enhance this learning of love. The greatest tool which we are aware of is the tool of meditation which might be utilized by each seeker to look within in order that the source of all Creation might become known as residing there, full of love and light, unity and joy.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們觀察你們的人群，它們中的每一個人都是在一種黑暗中移動，並不知曉它就是造物者，並不知曉它遇到的每一個人同樣也是造物者。在你們的人群前方已經被設置好的課程是紮根於愛的觀念中的課程。已經有很多你們稱之為大師的實體已經給與了你們各種各樣的修煉，練習與儀式了，每一個都是旨在增強這種對愛的學習的。我們知曉的最大的

工具就是冥想的工具，它可以被每一個尋求者利用以在內在之中觀察，以便於所有的造物的源頭都可以被知曉是居住在那裏，充滿了愛與光，統一與喜悅的。

Therefore, we can simply say as many have said, that if you love without condition, you shall progress as a natural process of evolution.

因此，我們能夠簡單地說，如同很多實體已經說過的一樣，如果你們無條件地愛，你們作為一個演化的自然而過程而前進。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: For those of us who are trying and have tried meditation but haven't seemed to achieve that particular goal, is there any specific or generalized suggestion?

N：對於我們中的那些正在嘗試並已經嘗試冥想，但看起來似乎尚未取得那個特定的目標的實體，有任何具體的或者一般性的建議嗎？

I am Latwii, and am aware of your query, my brother. We can only suggest that as you attempt this lesson of love and utilize the various means of learning it, that your success cannot be known to you, for as we mentioned, you move within a darkness of knowing. The true nature of your illusion, of your very being, and of the fiber of creation is almost totally unknown to even the most, shall we say, enlightened of your beings. Therefore, all that can be done is to seek with a full and whole heart and to accept that effort as the best one can give, and to look about the self whenever possible and to see not this and that but the one Creator. You must have what you have called faith to continue within an illusion which offers so little that is obviously the one Creator and so much that is, it would seem as obvious, not the one Creator.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們僅僅能夠建議，當你嘗試這個愛的課程並利用各種各樣學習它的途徑的時候，你的成功是無法為你所知曉的，因為如我們提到過的一樣，你是在一個知曉的黑暗中移動的。你的幻象的真實的屬性，你的核心存有的屬性，造物的纖維的屬性，甚至是對於你們的存有中最為，容我們說，覺醒的存有，都是幾乎完全不被知曉的。因此，所有能夠被做的事情，就是用一顆充滿且完整的心來尋求，去接受那個努力就是一個人能夠給與的最佳的努力了，並在無論什麼有可能的時候去觀察自我的周圍，看到不是這個，不是那個，而是太一造物者。你必須擁有你已經稱之為信心的事物，以在一個幻象中繼續，這個幻象提供了如此之少明顯地就是太一造物者的事物，以及如此之多的看起來似乎是明顯的，而卻不是太一造物者的事物。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Is there any way to hasten the removal of the so-called illusion other than meditation?

N：除了冥想之外，有任何加速移除所謂的幻象的方法嗎？

I am Latwii, and am aware of your query, my brother. The removal of the illusion from one's perception is a function of one's ability to utilize the daily round of activities as a catalyst for this removal. If one can look upon these activities as opportunities to remove yet one more veil, then the entity is most efficiently utilizing the illusion in which it moves, for your illusion exists in order to provide you with the opportunity to penetrate the illusion. In order for spiritual strength to be gained, there must be a force or illusion to push against, shall we say.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。將幻象從一個人的知覺移除，是一個人去將日常生活的活動利用為一種對這種移除幻象的催化劑的能力的一個機能。如果一個人能夠將這些活動視為是移除多一個罩紗的機會，接下來，實體就是在極其有成效地利用它在其中移動的幻象了，因為你們的幻象是為了提供給你們機會來刺穿幻象而存在的。為了靈性上的力量被取得，必須要有一種力或者幻象來，容我們說，對著其推動。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: We spoke about crystals and their use in healing. I think that crystals have many other uses. How can we focus the power of the crystal for better healing?

N：我們談到了水晶以及它們在療愈中的用途。我認為水晶擁有很多其他的用途。我們如何將水晶的力量為了更好的療愈而聚焦起來呢？

I am Latwii, and am aware of your query, my brother. The crystal, as is true for any tool of the healer, is useful only to the extent that the one who serves as healer has healed the self. As you progress in your own evolutionary pattern, you in your energy centers become as the crystal, regularized and able to traduce light in order that it might provide the opportunity for one who seeks healing to be healed.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。水晶，如同對於任何療愈者的工具都是真實的一樣，僅僅是在一個作為療愈者而服務的人已經療愈了自我的程度上才是有用處的。隨著你在你自己的演化的模式中發展，你在你的能量中心中成為如同水晶一樣有規律並且能夠傳導光，以便於它可以為一個尋求療愈的人提供機會被療愈。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: There have been many so-called healers who really haven't evolved as far as their illusions but in whom the power to heal seems to occur on a natural basis. Are these people more aware or is it just some particular power that they've been able to focus through an unknown source? N：已經有如此多的所謂的療愈者，它們並不是真的已經在演化了和它們的幻象一樣遠了，但是，在它們身上，療愈的力量看起來似乎是在一個天生的基礎上出

現的。這些人是更為知曉的嗎，或者它僅僅是某種特定的它們已經能夠同過一種未知的源頭聚焦起來的力量嗎？

I am Latwii, and am aware of your query, my brother. This is a query which must be understood not to have but one or two simple answers. There are many reasons to explain why this or that entity may have what is called the ability to heal. For example, many entities have through previous incarnative work become able to do that called healing and have carried over this ability into the present incarnation, yet are consciously unaware of how the ability works and how it might be refined, yet if they studied this art, they would quickly gain in efficacy.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這是一個必須被理解為不僅僅只擁有一個或者兩個簡單的答案的問題。會有很多的理由解釋為什麼這樣或者那樣的實體可能擁有被稱之為療愈的能力的事物。舉個例子，很多實體已經通過之前的投生的工作而有能力進行所謂的療愈，並已經將這種能力帶入到當前的投生了，而它們並未有意識地察覺到那種能力是如何工作，它是如何被精煉的，而如果它們學習這種技藝，它們會很快在成效的方面增長。

There are others who from time to time are able to clear, shall we say, their energy centers and provide the healing catalyst as a result of a great desire to be of service to a friend or loved one. There are others who are able to provide the healing catalyst as a result of work done in the, what you would call, sleep and dreaming states where it is possible to heal those injuries of previous experience upon a level which is not consciously remembered.

會有其他的實體會時不時地能夠清理，容我們說，它們的能量中心，並作為一種巨大的去服務一個朋友或者一個摯愛的人的渴望的一個結果而提供療愈的催化劑。會有其他實體能夠作為在，你們會稱之為，睡眠與夢境狀態中，在有可能在一個並未有意識地被回憶起來的層次上去療愈那些之前的體驗的傷害的位置上，被完成的工作的一個結果而提供療愈的催化劑。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Is it possible for your social memory complex to channel healing to members of the group such as C and Carla at this time?

N：你們的社會記憶複合體有可能在此刻對諸如 C 和 *Carla* 之類的團體的成員傳訊療愈嗎？

I am Latwii, and am aware of your query, my brother. We of the Latwii are, shall we say, not as able to do this as others of the Confederation. There is the entity known to this group as Nona who is quite capable of doing this, and is awaiting the call should this be desired.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們 *Latwii*，容我們說，並不像星際聯邦的其他的成員一樣有能力進行這樣工作。會有這個團體知曉為 *Nona* 的實體，它是相當有能力進行這個工作，並等待著呼喚，如果這是被渴望的話。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: How do we call Nona for this channeling, healing, whatever?

N：我們如何呼喚 *Nona* 來進行這種傳訊，療愈，無論什麼工作呢？

I am Latwii, and your call has been heard. May we answer you further, my brother?

我是 *Latwii*，你的呼喚已經被聽到了。我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much.

N：非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we see that we have exhausted the queries, and would now, shall we say, step aside in order that our brothers and sisters of those known as Nona might perform that which they have been asked to perform. We thank each for allowing our group to join you this evening. It has been our great honor and privilege to blend our vibrations with yours. We are with you at your request, and leave you now in the love and in the light of our one infinite Creator. We are those of Latwii. Adonai vasu borragus.

我是 *Latwii*，我們看到我們已經耗盡了問題了，我們會在現在，容我們說，走在一邊，以便於我們被知曉為 *Nona* 的兄弟姐妹可以進行它們已經被請求來進行的工作。我們為你們允許我們的團體在今晚加入你們而感謝各位。將我們的振動與你們的振動混合在一起，這已經是我們的巨大的榮耀與榮幸了。我們會根據你們的請求與你們在一起，我們現在在我們的太一無限造物者的愛與光中離開你們。我們是 *Latwii*。Adonai vasu borragus。

(Carla channeling)

(Carla 傳訊)

I am Nona. We thank those of Latwii for giving us the opportunity to advertise. We have been waiting in the wings, and indeed are here as called. We greet you in the love and in the light of our infinite Creator whom we serve with our whole heart. There is no wound that shall not be made whole. There is no broken thing that shall not be mended, for we are one.

我是 *Nona*。我們感謝 *Latwii* 給與我們做廣告的機會。我們一直都在側翼等待，我們確實在被呼喚的時候會在這裏。我們在我們的無限造物者的愛與光中向你們致意，我們用我們全部的心來服務造物者。沒有任何的傷口將不會變得完整。沒有任何破碎的事情將不會被修復，因為我們是一體的。

(Carla channels a vigorous vocal melody of healing from Nona.)
(*Carla* 傳訊了一首來自於 *Nona* 的充滿活力的語音的旋律。)

January 22, 1985

1985-01-22 Laitos : 冒險與收穫

(Carla channeling)

(Carla傳訊)

[I am Laitos.] I greet you in the love and in the light of the infinite Creator. We thank you that you have called us that we may be with you and are most eager to work you at this time. We would at this time begin working with the one known as N. While we speak through this instrument we shall be attempting adjustments in order that we may bring our carrier wave into synchronicity with this instrument's own so that the instrument, N, may become aware of our presence in some way which will be unique to him as always.

[我是 Laitos。]我在無限造物者的愛與光中向你們致意。我們感謝你們，你們已經呼喚了我們，這樣我們就可以與你們在一起，我們極其渴望在此刻與你們一同工作。我們會在此刻開始與被知曉為 N 的實體一同工作。在我們通過這個器皿發言的時候，我們將會嘗試進行調節，以便於我們可以將我們的載波帶入到與這個器皿自己的振動的同步性之中，這樣器皿 N 就可以用某種一如既往對於它是獨一無二的方式察覺到我們的存在了。

Meanwhile, we would like to speak a bit about channeling and about being an instrument. There is a saying among your peoples, "Nothing ventured, nothing gained." This is extraordinarily true of metaphysical work of all kinds. The one who takes no risk is the one who will not advance. The more carefully one guards one's gifts, the less that gift will come to mean and the less good that gift will come to offer. It is as though as there were inflation in spiritual gifts so that it is necessary always to attempt more and more regardless of what has gone before. Therefore, one which has little must attempt enough that that little may become a bit more. One which has already had much must attempt a great deal. The responsibility for spiritual seeking is that eternal upward spiral. Seeking does not end. The road does not end. The journey goes on and on, as far we know, forever.

同時，我們想要在關於傳訊的方面，以及在關於成為一個器皿的方面說一點點話。在你們的人群中有一種說法，“沒有冒險，沒有收穫。”這對於所有類型的形而上學的工作都是格外真實的。一個不冒任何風險的人是一個將不會有進步的人。一個人越發仔細地守護它的禮物，將會開始打算要給予的禮物就會越少，將會開始提供的禮物就將會是較差的了。這就好像在靈性的禮物中會有通貨膨脹一樣，這樣它就一直都越來越來多地嘗試，而無論之前已經發生了什麼事情。因此，一個擁有很少的事物的人必須進行足夠多的嘗試，這樣少量的事物就可以變得多一點點了。一個已經擁有大量的事物的人，必須要進行大量的嘗試。靈性尋求的責任是那個永恆向上的螺旋。尋求不會有終結。道路不會結束。旅程會一直繼續，就我們所知曉的範圍，永遠繼續。

During that journey you shall meet those who are your companions along the way, those who wish as you do to serve, and with them you seek not only the

truths that undergird and strengthen your life but also the application of those truths in an ethical manner so that the life experience may be productive, not in the physical sense, but in the spiritual sense, for when we speak of giving of the spiritual gifts, the greatest gift which you give may well be your personality, your character, the way that you are without any effort except that of continually repeating the search for a refinement of the truth. However, there are those who seek to serve in the manner which you call vocal channeling, and for this we are grateful for without such voices ours would be still except to the very few who are able to hear words that are not spoken.

在那個旅程期間，你們將會遇到那些沿路上的夥伴們，那些和你們一樣希望去進行服務的人，與它們一起，你們不僅僅尋求那支撐並增強了你們的生命的真理，你們同樣也尋求用一種合乎倫理的方式對那些真理的應用，這樣生命體驗就可以成為高產的，不僅僅是在物質性的意義上，同樣也在靈性的意義上是高產的，因為當我們談及給出靈性的禮物的時候，你給予的靈性的禮物很有可能是你的人格，你的特性，是除了持續不斷地重複對那個真理的一種精煉物的尋求的努力之外都無需任何的你的你之所是的方式。然而，會有那些尋求用你們成為語音傳訊的方式進行服務的實體，我們對此是感激的，因為沒有這樣的聲音，我們的聲音將會是安靜的，除了對少數能夠聽到那些未被講述的話語的人之外。

And that is why you are here this evening, and therefore we shall attempt to continue with the one known as N. May we say to our brother, we thank you and we bless you in your efforts on behalf of your brothers and sisters of third density. Whatever the results of these efforts, your own intention will be bright and will shine so that those who see you may see through you to the source of that light that is your greater self, perhaps a self that you wish that you were but feel that you are not. This is always incorrect. All are perfect and all is perfect at this moment. That which seems uncontrolled, biased and quarrelsome among nations is indeed only that which gives balance to the angelic, lovely, kind, compassionate and saintly actions of other nations and other men. Things are not in need of fixing. Each entity is in need of finding and sharing the love of the infinite Creator. It is for this reason that all have incarnated. It is for a more specialized type of service that we now gather, and yet the goals are always and ever the same, to be one with the Creator and to be one with your fellow man. Underpinning all of this is the goal of being one with yourself, of affirming yourself, loving yourself, and preparing yourself for the discipline of service to others.

那就是為什麼你們今晚在這裏的原因了，因此，我們將嘗試繼續與被知曉為 N 的實體在一起。容我們對我們的兄弟說，我們感謝你，我們在你代表你的第三密度的兄弟姐妹們的努力中祝福你。無論這些努力的結果是什麼，你自己的意圖將會是明亮的並將會閃耀，這樣那些看到你的人就可以通過你看到你的更大的自我之所是的那種光的源頭，那個更大的自我也許是一個你希望你是，但卻感覺到你不是的自我。這一直都是不正確的。所有的事物都是完美的，所有的事物在此刻就是完美的。在國家之間看起來似乎是不受控制的、有偏見的，且好爭論的事物，確實僅僅是對其他的國家和其他人的天使般的，摯愛的，善良的，富有同情心的，神聖的行動給予平衡。事情並不需要固定不變。每一個實體都需要找到並分享無

限造物者的愛。就是為了這個原因，所有的實體都已經投生了。我們現在集中在一起，是為了一種更為特定類型的服務，而目標一直都是相同的，那就是與造物者合一，與你的夥伴成為一體的。從底部支援所有這個目標的事物，就是與你自己合一，肯定你自己，愛你自己，並讓你自己為服務他人的修煉做好準備的目標。

We shall now transfer to the one known as N, cautioning the instrument not to analyze. When a thought comes into the mind, the thought is felt precisely as if it were your thought. It is a matter of subjective concern for all new instruments that your thought and our thought feel the same. You must, therefore, challenge the contact, and if it stays, go ahead with it, meanwhile remaining in a tuned and disciplined focus of concentration, very much conscious, not at all in trance. Let your body relax and let your mind rest, but let the consciousness be one-pointed, as if you were attempting to catch a long thrown baseball. You catch the baseball and you pitch it again as accurately as possible. Only when you have pitched it and your glove is empty can you catch another baseball.

我們現在將轉移到被知曉為 *N* 的實體，我們同時告誡器皿不要分析。當一個想法出現在頭腦中的時候，那個想法是分毫不差地就好像它是你的想法一樣地被感覺到的。對於所有新的器皿，你的想法和我們的想法感覺是相同的，這是一個主觀上的關注點的問題。因此，你必須要挑戰接觸，如果它留下來了，與它一起前進，而同時又保持處於一種調音過的且受過訓練的注意力的焦點之中，保持非常有意識的，且完全不是處於出神狀態中的。讓你的身體放鬆，讓你的心智休息，但是讓意識成為集中的，就好像你在嘗試去接住一個從遠處投來的棒球一樣，你再一次盡可能準確地投出它。僅僅是在你已經投出它且你的手套是空的時候，你才能接住另一個棒球。

So it is with the channeling. When you receive a concept, say the concept that you receive. At that point you will be available for another concept to be let forth within your mind. It is this technique which we use with almost all channels, this entity being somewhat of an anomaly, as it wishes to have a more advanced type of contact after much experience. The type of contact which the new instrument wishes to experience is completely adequate to the delivery, explanation and exploration of the one message that we have come to bring, a message that can be said in countless ways, and each new spirit which dedicates itself to offering these messages thus gives the one message of love and light a new voice that is very precious. Again we ask you to stop analyzing, my brother, and simply speak those words which you hear. We shall now transfer. I am Laitos.

對於傳訊就是如此。當你們接收到一個觀念的時候，說出那個你接收到的觀念。在那個位置，你將會可以為另一個觀念所利用，以出現在你的頭腦中。我們對幾乎所有的管道使用的就是用這個技巧，這個實體是有些具有一種反常性的，因為它在許多的體驗之後希望擁有一種更為高級的類型的接觸。新的器皿希望體驗的接觸的類型對於對我們帶來的那一個資訊的傳遞、解釋與探索是完全足夠的，那一個資訊能夠用數不清的方式被講述，每一個新的靈魂都讓它自己致力於提供這些資訊，並由此給予那一個愛與光的信息一個新的聲音，這個聲音是非常寶貴的。我們再一次請你停止分析，我的兄弟，單純地說出那些你聽到的話語。

我現在轉移。我是 *Laitos*。

(Pause)

(暫停。)

(Carla channeling)

(*Carla* 傳訊)

I am once again with this instrument. I am Laitos. We greet you once again in love and light. May we ask the one known as N to relax and cease analyzing. This instrument has come a good way since our last time of working. The defenses, however, which a characteristically analytical mind has against the speaking of things not already known is most naturally a stumbling block. We ask that the one known as N continue to attempt to remove that stumbling block by relaxing, and studiously refrain from analyzing again. We now transfer to the one known as N. I am Laitos.

我再一次與這個器皿在一起了。我是 *Laitos*。我們再一次在愛與光中向你們致意。我們請求被知曉為 *N* 的實體放鬆並停止分析。這個器皿自從我們上一次工作的時間以來已經是進展良好的了。然而，一種典型性地分析的心智已經與說出那些尚未被知曉的事情進行對抗了，這種防禦性是極其自然地一塊絆腳石。我們請求被知曉為 *N* 的實體繼續嘗試去藉由放鬆，並小心地避免再一次分析來移除絆腳石。我們現在轉移到被知曉為 *N* 的實體。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla*傳訊)

I am Laitos. I am again with this instrument. We feel we are making progress with the one known as N, and would try once more to say one phrase. We wish to say our identification through this instrument. We shall attempt to do so now. I am Laitos.

我是 *Laitos*。我再一次與這個器皿在一起了。我們感覺到我們正在與被知曉為 *N* 的實體一起進步，我們會再多一次嘗試去說一個短語。我們希望通過這個器皿說出我們的身份。我們將在現在嘗試這樣做。我是 *Laitos*。

N: I think I hear, "I am Laitos," but I don't know.

N : 我認為我聽到 , "我是 *Laitos* , "但是我不知道。

Carla: Okay.

Carla : 好的。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. May we say to the one known as N that one who channels is a fool stepping off the cliff into thin air. It is necessary for the preservation of free will that our contact not be unmistakable but be subtle. Once the first step is taken, subjective proof may begin to come forth. At first, however, it is usually the case that there is a great deal of faith involved in speaking the first few words and messages. We shall attempt once again to speak through the new instrument, emphasizing we wish only to speak the one phrase, and that there is no absolute proof that this is coming to the instrument. Once the experiment has been made, there may be much more upon which the instrument may wish to ponder. Again, we shall transfer to the one known as N. I am Laitos.

我是 *Laitos*。容我們對被知曉為 *N* 的實體說，一個傳訊的人是一個走出懸崖走入到稀薄的空氣中的傻子。對自由意志的維護是有必要的，因為我們的接觸不是不會出錯的，但卻是微妙的。一旦第一步已經被走出了，主觀性的證據可能開始出現。然而，在一開始，通常會發生的情況是，在說出最初的一些詞語和資訊的過程中會有大量的信心被包含在內。我們將再一次嘗試去通過新的器皿發言，我們同時強調，我們僅僅希望說出一個短語，不會有絕對的證據這個短語是正在出現在器皿頭腦中的。一旦試驗已經被進行了，可能會有遠遠更多的事情是器皿可能希望去沉思的。再一次，我們將轉移到被知曉為 *N* 的實體。我是 *Laitos*。

(N channeling)

(*N* 傳訊)

I am Laitos. I greet you in the love and light of the one infinite Creator.

我是 *Laitos*。我在太一無限造物者的愛與光中向你們致意。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and am once again with this instrument. We are having to share this instrument's consciousness with the playful second-density creatures which you call cats that frolic about your feet. Theirs is a happy vibration and we are grateful for it. We are grateful also to the one known as N, who has made great progress this evening. Our humble thanks and our promise to continue working at any time that may be possible. We shall pause at this time before the question and answer period so that this instrument's mind may be put to rest concerning the rustling of various papers of unknown origin. I am Laitos.

我是 *Laitos*，我再一次與這個器皿在一起了。我們不得不與在你們的腳邊嬉戲玩耍的你們稱之為貓的第二密度的生物分享這個器皿的意識。它們的振動是一種快樂的振動，我們對於它是感激的。我們同樣也對被知曉為 *N* 的實體是感激的，它在今晚已經做出了巨大的進展了。我們致以我們謙虛的感謝，我們承諾在任何有可能的時候繼續工作。我們將在此刻，在提問和回答的時段之前暫停，這樣器皿的心智就可以讓對於未知的源頭的各種各樣的紙張的沙沙聲的擔憂停息下來了。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. We apologize for the inconveniences. However, my friends, those who speak in love and light must needs do so in a dark world where there are many distractions. Such distractions as those of the playful kittens, therefore, are welcome in that they are good teaching tools for circumstances are not always the very best. Indeed, they are usually far from the best. And yet, somehow, there are heroes and saints, healers and those who love with purity everywhere one turns, even in this dark world.

我是 *Laitos*。我們為不便而抱歉。然而，我的朋友們，那些在愛與光中發言的人必須需要在一個黑暗的世界中這樣做，在其中會有很多的分心物。因此，諸如玩耍的貓咪之類的分心物是受歡迎的，因為它們是對於環境並不一直都是最佳的有益處的教導的工具。確實，環境經常遠遠不是最佳的。然而，以某種方式，在一個人轉彎的每一個地方，甚至是在這個黑暗的世界中，都會有英雄與聖人，會有療愈者與那些純淨地愛的人。

We shall transfer now to the one known as Jim. I am Laitos.

我們現在將轉移到被知曉為 *Jim* 的實體。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet you once again in love and light. We would now open this session to any questions which those present might wish to ask. May we attempt any queries at this time?

我是 *Laitos*，我再一次在愛與光中向你們致意。我們現在會向著那些在場的人可能希望詢問的任何問題開放這次集會。我們可以在此刻嘗試任何問題嗎？

N: Are there others that take many sessions before they can adequately channel?

N：有其他人，它們能夠勝任傳訊之前，都要進行很多次的集會嗎？

I am Laitos, and am aware of your query, my brother. We might say that your progress is quite good. We have worked with many instruments over a long period of what you call time and have noted that your experience is quite normal, and we are most pleased that you have been able to receive our vibration and speak our identification. Many there are who take a good deal longer to accomplish these feats.

我是 *Laitos*，我瞭解了你的問題，我的兄弟。我們可以說，你的進展是相當好的。我們已經在你們所稱的一段很長的時間中與很多器皿一同工作過了，並已經注意到你的體驗是相當正常的，我們極其高興你已經能夠接收我們的振動並說出我們的身份。會有很多人會花費遠遠更長的時間來完成這些功績。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: The message just seems to be there, but I'm not really sure that it's there or whether I'm repeating the introduction that I'm expected to be repeating. It's sort of an unusual consideration for me.

N：資訊僅僅看起來似乎是在那裏的，但是我真的不確信它是在那裏的，或者是否我是在重複我被期待要重複的序言。它以某種方式對於我是一種不同尋常的考慮。

I am Laitos, and we feel that within your comment there is a query which we might also comment upon. Your perception of our introduction and our vibration is quite accurate, for though we are indeed quite real, the reality of the metaphysical realm is a reality which is not tangible or provable within your own manifested material reality. Your senses, your perceptions, and your thoughts are all focused upon a world which might be held and touched and seen and tasted and smelled. Our reality, on the other hand, is that which requires a sense quite beyond any of your five common senses, but we must operate as best we can through those means of perception which are at your disposal.

我是 *Laitos*，我們感謝到，在你們的評論中會有一個問題是我們同樣也可以對其進行評論的。你對我們的序言以及我們的振動的知覺是相當準確的，因為儘管我們確實是相當真實的，形而上學的領域的實相是一個在你們自己的被顯化的物質性的實相中觸摸不到或者無法證明的實相。你們的感知，你們的知覺，你們的想法全都是被聚焦在一個可以被抓住，被觸摸，被看到，被品嚐，並被聞到的世界上的。在另一方面，我們的實相，是需要一種相當超越了你們的五種通常的感官的任何一個感官的實相，但是我們必須盡我們所能通過那些由你們自由支配的知覺的途徑來操作。

The most effective manner in which we might contact those of your peoples is in this manner now being utilized, that is the mind-to-mind thought transfer. In this manner of communication we speak our thoughts, we send our concepts, and they are received in your mind in much the same manner as your own thoughts become apparent to you. If you will take but a moment to consider the phenomenon of your own thinking and speaking, you will discover that at each moment in which you partake of speech you are channeling from some portion of your being thoughts of a nebulous nature which you attempt to translate into words in order to communicate with another entity. You are not consciously aware of the source of these thoughts. You do not know the next complete sentence which you will speak. In much the same manner, we contact your mind and transfer our thoughts. You will not be able to discern a great difference between our thoughts and yours, thus the concept of the fool who steps into space, unknowing of whether there shall be a place to put the foot, unknowing as to whether the next word shall make sense when viewed with those words previously spoken, thus the

necessity for faith that such can occur. This faith balances the will, the desire which you have expressed to learn this service.

我們通過其可以接觸到你們的人群中的那些人的最有效的方式，就是現在正在被利用的方式，那就是心智到心智的想法的傳送。用這種溝通交流的方式，我們會說出我們的想法，我們送出我們的觀念，它們在你的心智中用非常類似於你自己的想法會對你們變得明顯的方式被接收到。如果你們願意花費僅僅一會兒時間來考慮你們自己的思考與說話的現象，你們將會發現，在每一個你參與到說話的時刻，你都是在從你自己的存有的某個部分傳訊具有一種模糊不清的屬性的想法，你嘗試將這些想法轉譯為言語，以便於與另一個實體進行交流。你不是有意識地察覺到這些想法的源頭。你並不知道你將會說的下一個完整的句子。用非常類似的方式，我們接觸你的心智並傳遞我們的想法。你將不會能夠分辨得出在我們的想法和你的想法之間的一種巨大的差異，因此，傻子的觀念就是需要的了，這樣的傻子會走入空中，而不知曉是否將會有一個地方落足，不知道是否下一個詞語將會是有道理的，當它是帶著那些之前被講述的詞語被觀察的時候，因此，就需要對這樣的情況是能夠發生的信心了。這種信心會平衡意志，以及你已經表達的去學習這種服務的渴望。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. Then, as I take it, I am more or less focused on the five physical senses to such a fairly great extent that I have trouble with other considerations such as clairaudience, or at least this seems to be one of the big thoughts, is eliminating the five physical senses in my particular case. Is that sort of what the situation is or is it all thought?

N：非常感謝你們。接下來，如我對它的理解一樣，我是或多或少在這樣一種相當巨大的程度上聚焦於五種身體的感官，以至於我會對諸如透聽力之類的其他的考慮上遇到麻煩，或者這看起來似乎是那些巨大的想法中的一個想法，在我的特定的情況中就是消除了五種身體的感官。那以某種方式就是那個情況之所是嗎，或者它是全部的想法嗎？

I am Laitos, and we appreciate your query, my brother, and comment by suggesting that you are not alone in this particular way of experiencing your illusion, for if your peoples were aware of all the life-forms about them and the constant communication between these forms, there would be a great difficulty in functioning in a practical manner within your illusion, and a great difficulty in learning those lessons which are your opportunity to learn. The, as you call it, human being upon your planet must be able to screen out this great symphony of communication that is ever-present about it, and be very finely focused through its five senses in order to utilize your illusion.

我是 *Laitos*，我感激你的問題，我的兄弟，我們會藉由這樣建議來評論，你在這種特定的體驗你的幻象的方式的方面並不是孤單的，因為如果你們的人群察覺到了在它們周圍的所有生命形式，以及在這些形式之間的持久的溝通交流，在用一種實踐性的方式在你們的幻象中發揮功能的方面就會有一種巨大的困難了，在學習那些你們有機會去學習的課程的方面，就會有一種巨大的困難了。在你們的地球上的人類存有，如你對它的稱呼一樣，必須能夠將這種在它周圍一直存在的

巨大的溝通的交響樂遮罩掉，並通過它的五感非常精細地被聚焦起來，以便於利用你們的幻象。

The development of senses beyond the five is a practice which allows an entity to carefully open its field of perception in order that the one Creation in its joyful singing and experiencing might then be revealed to the entity in ways which enhance the evolutionary progress of each entity. Your particular means of perception and utilization of the five senses is not unique only unto you, therefore, my brother. You share it with your kind for a particular purpose, and as you now attempt to expand your ability to perceive and serve, you shall find there is a great deal of perception that awaits your adventurous seeking.

對於五感之外的感知的發展，是一種會允許一個實體小心謹慎地開放它的知覺的場域，以便於在其喜悅的歌唱與體驗中的太一造物可以接下來對實體用種種會增強每一個實體的演化的發展的方式被揭露出來。你特定的對五感的感知與利用的途徑，並不是僅僅對於你是獨特的，因此，我們兄弟，你是為了一個特定的目的而與你的同類分享了它的，如你現在嘗試去拓展你去感知和服務的能力一樣，你將會發現，會有大量的知覺等待著你的冒險的尋求。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much. Yes. Are there ways to expand my ability to perceive in terms other than channeling? I ask this for several reasons. I have meditated for quite some time but still I have not seemed to realize anything more than what might be considered nebulous results. The other thing is that when I go to sleep at night, I hear nothing. I do not dream as other people do. It seems I go into oblivion. Would you care to comment at all as to an analysis of this consideration?

N：非常感謝你們。是的。會有拓展我除了傳訊之外的方面的感知的能力的方式嗎？我是為了數個原因而詢問這個問題的。我已經冥想了相當長的時間了，但是我仍舊尚未看似意識到了任何比可以被認為是模糊不清的結果的事物更多的事物。另外的一個事情是，當我在晚上去睡覺的時候我什麼都沒有聽到。我沒有和其他人一樣地做夢。看起來似乎我進入到遺忘之中了。你們願意在關於對這個考慮的一個分析的方面做出任何的評論嗎？

I am Laitos, and we shall attempt this, my brother. You may utilize any means which you desire to utilize in expanding your own sensory perceptions, and, as they are called, extrasensory perceptions. The means of such utilization is not the important factor in what you would call a success. The most important factor is the desire and discipline in using whatever means is chosen. For, indeed, the initial results shall be quite nebulous, and in order to make the results more formed and apparent, one must constantly seek in a disciplined manner to do this. Many fall short of the desire and discipline necessary and move quickly from one technique to another shortly to convince themselves that either the techniques do not work or their own mind is too dense. Yet

both assumptions are false, for any entity with the proper desire and discipline may utilize any means of awakening those senses which wait within each portion of the one Creator.

我是 *Laitos*，我們將會嘗試這個評論，我的兄弟。你可以在拓展你自己的感官的知覺的，以及如它們被稱呼的一樣，額外的感官知覺的方面利用任何你們渴望利用的途徑。這樣的利用的途徑在你們會稱之為一種成功的事物中不是一個重要的因素。最重要的因素是在利用無論什麼被選擇的途徑的過程中的渴望與修煉。因為，確實，初始的結果將會是相當模糊不清的，為了要使得結果更為有形且是明顯的，一個人必須用一種守紀律的方式來進行這個工作。很多人會缺少渴望以及所需的修煉，並快速地從一個技巧移動到另一個技巧，在很短的時間之後就說服它們自己要麼那些技巧並不起作用，要麼它們自己的心智是過於愚鈍的。而兩個假設都是錯誤的，因為任何實體藉由適當與訓練都可以利用任何喚醒那些在太一造物者的每一個部分內在之中等待著的感知的途徑。

As to your concern that your sleep is without dreams and carries you to that portion of existence you have described as oblivion, we might suggest that your experience during sleep is not necessarily without the dreaming, for many such as yourself experience the dream yet do not remember it. The failure or lack of remembering may have many, shall we say, causes or reasons. In this area we may speak only in general, for your own particular reasons for not remembering the dreams are a portion of your means of evolving in mind, body and spirit. If again your desire to remember your dreams and your discipline in attempting such remembering were focused enough, you would indeed remember that work which is accomplished in your sleep and which does take the form of dream.

在關於你對於你的睡眠是沒有夢境的，並將你帶到了你已經描述為遺忘的那個存在性的部分的擔憂的方面，我們可以建議，你在睡眠期間的體驗不一定是沒有做夢的，因為很多諸如你自己之類的實體會體驗夢境而卻沒有記住它。在回憶的方面的失敗或者缺少可能擁有很多的，容我們說，原因或者理由。在這個方面，我們僅僅可以用一般性的方式發言，因為你自己特定的沒有記住夢境的原因是你在心智、身體和靈性中的演化的途徑的一部分。如果你對於記住你的夢境的渴望，以及你在嘗試這樣的記住的方面的修煉，再一次是被足夠多地聚焦起來的，你確實會記住在你的睡眠中被完成的工作，那個工作確實會採用夢境的形式。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much. I take it that perhaps I am trying to do too much, I am not focusing, I am, as you say, going helter-skelter rather than pursuing one particular single line. The other thing is about the dream. I have told myself to remember the dreams, and have tried to concentrate on this, and occasionally I will, but it's very seldom. Do you have any comment in that respect?

N：非常感謝你們。我將它當成是也許我正在嘗試去做過多的事情，我不是聚焦的，如你們說的一樣，我正在手忙腳亂地前進，而不是追尋一條特定的單一的線路。其他的事情是關於夢境的。我已經告訴我自己去記住夢境，並已經嘗試去將

注意力集中於其上，偶爾地，我將會記住，但是它是非常稀少的。你們在那個方面有任何的評論嗎？

I am Laitos, and we may comment by suggesting that your summation and estimation of your abilities to remember your own dreams is fairly accurate. 我是 *Laitos*，我們可以藉由這樣建議來評論，你對你的記住你自己的夢境的能力的總結與評估是相當準確的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: The only other query was the fact that am I perhaps going too much helter-skelter and trying to read too many different articles at one time or listen to too many different tapes, and what might be the best course without influencing free will?

N：唯一的其他的問題是，我也許是在過於手忙腳亂地前進，並嘗試去在同一時間閱讀過多不同的文章，或者收聽過多的不同的磁帶，在不侵犯自由意志的情況下，什麼可能是最佳的線路呢？

I am Laitos, and we shall attempt this most difficult balance between making a suggestion and avoiding the influencing of your own free will. As the seeker which you are moves through its life experience there shall be many sources of illumination and inspiration brought before its attention by the power of its seeking. You are as the magnet, and your seeking draws close to you those sources of information which may be of value to you. As the seeker views the resources which are about it, the book, as you have called them, and tapes, the entities, the concepts, from whatever sources available, let then the seeker use these catalysts as beginning points from which its own uniquely fashioned journey shall move.

我是 *Laitos*，我們將在做出一個建議和避免影響你自己的自由意志之間嘗試這個極其困難的平衡。隨著你之所是的尋求者穿越它的生命體驗，將會有許多的啟發與靈感的源頭會被它的尋求的力量帶到它的注意力的前方。你就如同磁鐵一樣，你的尋求會將那些可能對你是有價值的資訊的源頭拉到你的附近。當尋求者觀察那些在它周圍的資源，書本，如你對它們的描述一樣，磁帶，實體，以及來自無論什麼可被利用的源頭的觀念的時候，接下來讓尋求者使用這些催化劑作為它自己用獨特的方式被塑造的旅程將會從其移動的開始的位置。

We view, then, a tapestry of your own making according to your own understanding, shall we say, and unto that understanding be faithful and true in your pursuit of that which you seek, the one Creator, full and balanced within your life experience. You are able not only to gather information but to weave it into an unified whole, a pattern which is of your own making and which to you makes, shall we say, sense.

我們接下來，會觀察到你根據你自己，容我們說，理解，具有你自己的要素的一塊織錦，並在你對你尋求的事物，對在你的生命體驗中是完整且平衡的太一造物者的追尋中，對那個理解是忠誠而真實的。你不僅僅能夠收集資訊，你同樣能夠

將它編織形成一個統一的整體，一個具有你自己的要素的圖案，這個圖案對於你會是，容我們說，言之有理的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much. I don't wish to tire the instrument. Perhaps we can discuss this further at a later date. Thank you very much. *N*: 非常感謝你們。我並不希望讓器皿疲倦。也許我們能夠在一個以後的日子更進一步討論這一點。非常感謝你們。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we greet you once again in love and light. As we see that we have exhausted the queries for this evening, we shall at this time take our leave of this instrument and this group, thanking each for the great honor which you bestow upon us by allowing us to blend our vibrations with yours. It is with great joy that we exercise the new instrument known as *N*, and we look forward to future exercising of this instrument, and can once again remind this entity that its desire to perform this service is as a great light within the metaphysical realms. Though it cannot be seen with any of your sensory apparatus, we can assure that it does shine quite, quite brightly. We leave you now in the love and in the light of the one infinite Creator. I am Laitos. Adonai, my friends. Adonai.

我是 *Laitos*，我再一次在愛與光中向你們致意。因為我們看到我們已經耗盡了今晚的問題了，我們將在此刻離開這個器皿和這個團體，我們同時為你們藉由允許我們將我們的振動與你們的振動混合在一起而賦予我們的巨大的榮耀而感謝各位。我們是帶著巨大的喜悅訓練被知曉為 *N* 的器皿的，我們期待對這個器皿的更進一步的訓練，我們能夠再一次提醒這個實體，它對於去進行這個服務的渴望，在形而上學的領域中就如同一種巨大的光一樣。儘管它無法被藉由任何你們的感知器官被看到，我們能夠保證，它確實是相當相當明亮地閃耀的。我們現在在太一無限造物者的愛與光中離開你們。我是 *Laitos*。Adonai，我的朋友們。Adonai。

January 27, 1985,

1985-01-27 Hatonn : 愛的機會與考驗

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you in the love and in the light of our infinite Creator. We are most blessed to be asked to share our thoughts with you and we most especially greet those who have come from afar to sit in love and light as we all seek for that which is the one original Thought that we may define ourselves and the Creator and the creation by our growing grasp of infinity and unity. We shall be working with this instrument word by word this evening for awhile as this instrument wishes further refining of its abilities, so we ask your forgiveness if there are pauses.

我是 *Hatonn*。我在我們的無限造物者的愛與光中向你們致意。我們對於被請求來與你們分享我們的想法是感到極其有福的，在我們全都尋求那一個原初的想法之所是的事物，以便於我們可以藉由我們不斷增長的對無限與統一的掌握來界定我們自己，造物者以及造物的時候，我們尤其向那些從遠方而來以坐在愛與光中的實體致意。我們將會在今晚用逐字逐詞的方式來與這個器皿工作一段時間，因為這個器皿希望更進一步精煉它的能力，因此，如果會有停頓，我們請求你們的原諒。

This evening we would speak to you about that which is called love among your peoples. We would speak to you of what that may mean and what you may hope from its pursuit. More especially we wish to speak about being channels for the one original Thought which created all that there is and is known among your peoples as love. My friends, the meanings associated with that word are multitudinous and yet not one of the many meanings of love can begin to describe that which is truly beyond words, the powerful creative energy which has formed consciousness and through whose eyes we do see and in whose memory all our thoughts and actions are. If we establish that all of us are not only seeking love but are to some extent manifesting love, then we must begin to ask ourselves what we may hope to achieve from the sometimes seemingly fruitless task of seeking the Creator. That which you may hope for is no apparent award or pleasure at all, for the single most clear manifestation in an entity's life is the surrender of a small self in order that a larger self may overshadow and guide in a way which ideally shall touch the heart of each moment, find the love in ...

今晚我們會對你們談及在你們的人群當中被稱為愛的事物。我們會對你們談及那種愛可能意味著什麼，以及你們可能從對它的追尋期待的事情。更為特別的是，我們希望談談關於成為創造了一切萬有，並在你們的人群當中被知曉為愛的那一個原初的想法的管道。我的朋友們，與那個詞語聯繫在一起的意義是為數眾多的，而在許多的愛的意義中沒有一個意義是能夠開始描述真正超越了言語的事物，描述已經形成了意識的強有力的創造性的能量，通過這種創造性的能量的眼睛，我們確實看到了，而我們所有想法和行動就是在這種創造性的能量的記憶中的。如果我們確認我們全體都不僅僅是在尋求愛，同樣也是在某種程度上顯化愛，接下

來，我們必須開始詢問我們自己，我們可能從尋求造物者的有時候看起來似乎是沒有結果的任務中取得的事情是什麼。你們可能希望的事物根本就不是表面上的回報或者快樂，因為在一個實體的生命內在之中單一最為清晰的顯化物，就是對一個小小的自我的臣服，以便於一個更大的自我可以用這樣一種方式庇護並進行指引，這種方式用理想性的方式將會觸及每一刻的核心，並找到愛.....

(Page two of the original transcript is missing.)

(原稿的第二頁丟失了。)

... questions which our brothers and sisters of Latwii would be delighted to attempt to answer. Yet we wish to leave you with the strong and stern and cautionary love of the words that encourage yet warn. Those who do not think that they are seeking are only seeking very slowly. They will eventually have to make their choice between loving others above the self and loving the self above all others. You who sit in this circle are making the choice at each moment in a conscious manner, therefore your evolution in spirit may be more healthy, more rapid, and much more difficult. Because as you ask, so it shall be given you and when you ask to learn lessons about love, you get lessons about love, and in those lessons you are required to find love in moments of anger, distress, frustration, pain—even agony.

.....我們的兄弟姐妹 *Latwii* 會樂意於嘗試去回答的問題。而我們希望帶著那種強有力的、嚴苛的且告誡性的愛，留給你們一些會鼓勵而又會警告的話語。那些並不認為它們是在尋求的人，僅僅是在非常緩慢地尋求。它們將最終不得不在愛他人高於愛自我，和愛自我高於愛所有其他人之間做出它們的選擇。你們這些坐在這個圈子中的人在每一個時刻都在用一種有意識的方式做出選擇，因此，你們在靈性中的演化可以成為更加健康，更加快速，且遠遠更為困難的。因為在你們詢問請求的時候，它就將會因此被給予你們了，當你們請求學習關於愛的課程的時候，你們就會得到關於愛的課程，在那些課程中，你們被要求去在憤怒、悲痛、挫折與痛苦——甚至是在極度的苦惱的時刻中，都找到愛。

Yet we say to you, there is joy, there is love, there is peace in each moment. You may not be able to express it in words but if you can find it, if you can but intend to find it, your light shall be so bright that kings would bow before you and all nations turn to such a great light. And yet it is precisely because you have put yourself out of the way that this would be so. Kings shall never turn to other men but only to the one original Thought. That is what we seek to express; that is what you seek to learn and to manifest.

而我們對你們說，會有喜悅，會有愛，在每一刻中會有平安。你們可能無法用言語來表達它，但是如果你們能夠找到它的話，只要你們打算去找到它，你們的光將會如此明亮，以至於國王都會在你們面前鞠躬，所有的國家都會轉向這樣一種巨大的光。而它恰恰就是因為你將你自己置於那種方式之外了，這才會是這樣子的。國王將永遠不會轉向其他人，而僅僅會轉向那一個原初的想法。那就是我們尋求去表達的事物，那就是你們尋求去學習和顯化事物。

How we love each of you, for you are beautiful to us. Yet that is easy for us, for in our density we see all those things which are more difficult within the

confines of your third-density illusion. We have the key. You too have the key, my friends. For us the key is that we have already passed your grade, shall we say. For you the key is meditation, for in your meditations you will touch base with the infinite. You shall abide with that which is eternal. You shall find joy and peace and those about you shall find it through you, never in you, my friends, but through you. You are all channels. What shall you channel?

我們愛你們每一個人，因為你們對於我們是美麗的。而那對於我們是容易的，因為在我們的密度中，我們看到所有那些事情在你們的第三密度的幻象的邊界中是更為困難的。我們擁有鑰匙。你們同樣擁有鑰匙，我的朋友們。對我們而言，鑰匙就是我們已經通過了你們的，容我們說，年級了。對於你們而言，鑰匙就是冥想，因為在你們的冥想中，你們將會接觸到與無限的事物在一起的基礎。你們將會與永恆之所是在一起。你們將會找到喜悅與平安，那些在你們周圍的人將會通過你們發現它，永遠不會發現它在你們之中，我的朋友們，而是通過你們發現它。你們全都是管道。你們將會傳訊什麼呢？

We would wish to say two things before leaving this instrument. The first, as always, is the request that our words be taken as opinion and not doctrine. We do not know the truth; we are seekers of the truth. We have been your way and gone on. Take that which is helpful, leave behind that which is not. We hope only to inspire your own thoughts, your own meditations, your own seeking.

在離開這個器皿之前，我們希望說兩個事情。首先，一如既往，是請求，請將我們的話語當作觀點而不是教條。我們並不知曉真理，我們是真理的尋求者。我們已經走過了你們的道路並已經繼續前進了。請拿走有幫助的事物，並將沒有幫助的丟棄掉。我們僅僅希望鼓舞你們自己的想法，你們自己的冥想，你們自己的尋求。

This instrument is fatigued and we are going to leave this instrument early. We leave you insofar as speaking through this instrument in the love and the light of the one infinite Creator. Know that you may call us in meditation mentally and we shall be with you, not as words but only but as an aid to a more powerful meditation. We will tabernacle with you, abide with you in the desert or in the oasis wherever you may happen to be. We are those of Hatonn. We leave you in the great created love and the manifested light of the One Who Is All. Adonai. Adonai vasu borragus.

這個器皿是疲倦的，我們將會早早地離開這個器皿。我們是在通過這個器皿發言的範圍內在太一無限造物者的愛與光中離開你們的。請知曉你們可以在心智上在冥想中呼喚我們，我們將會與你們在一起，不是作為言語，而僅僅是作為一種幫助，以取得一種更為強有力的冥想。我們將會與你們共處至聖所，我們會與你們一起呆在沙漠中或者綠洲中，無論你們可能碰巧處於何處。我們是 *Hatonn*。我們在太一的偉大的被造的愛與被顯化的光中離開你們，太一就是萬物。*Adonai*。*Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. It is our great honor and privilege to be asked to join your group this evening. We thank you, my friends, for asking us. Our service is a humble one, which we offer in joy. We shall attempt to answer those queries which those present may find the value in asking. As our brothers and sisters of Hatonn, we also suggest that our answers and words are but opinion. We seek as you seek to know the one Creator, to radiate that love and light to all as the one Creator. Yet, though we have sought diligently, what we have to share with you is our opinion and is no hard and fast doctrine. May we then, with that understood, begin our service by asking if there might be a query with which we might begin?

我是 *Latwii*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。在今晚被請求加入你們的團體是我們巨大的榮耀與榮幸。我們為你們請求我們而感謝你們，我的朋友們。我們的服務就是一種卑微的服務，我們在喜悅中提供我們的服務。我們將嘗試去回答那些在場的人可能發現有價值詢問的問題。如我們的兄弟姐妹 *Hatonn* 一樣，我們同樣也建議，我們的答案與言語僅僅是觀點。我們如你們一樣尋求去知曉太一造物者，去對所有太一造物者輻射愛與光。而儘管我們已經勤奮地尋求了，我們所要與你們分享的事物是我們的觀點，而不是嚴格而牢固的教條。接下來，在那一點被理解的情況下，我們可以藉由詢問是否有一個我們可以用來開始的問題來開始我們的服務嗎？

L: Yes, I have a question. Sometime back I had a relationship with another person which was disrupted in a very painful and vicious manner on the part of both concerned. I perceive a healing process going on at this point, what seems to me a chance to what you might refer to as clean up mistakes of the soul. Could you in general discuss that subject—not my relationship—but just the possibilities of repairing mistakes made previously?

L: 是的，我有一個問題。在一些時候之前，我與另一個人有過一場關係，這場關係用一種非常令人痛苦且惡毒的方式在兩個人同時都關注的部分上被瓦解了。我在此刻感覺到一個正在進行中的療愈的過程，在我看起來似乎是一個對你們可能稱之為對靈魂的錯誤的清理的事物的機會。你們能夠一般性地討論那個主題嗎——不是對我的關係——而僅僅是修復之前被犯下的錯誤的可能性。

I am Latwii, and am aware of your query, my brother. As we look on this situation of which you speak, we do not see mistakes, as you have described them. We see that there has been two portions of the one Creator that have been in a relationship with each other and have through that relationship sought to know the one Creator. Each has had an opportunity to serve the Creator through the other self. Each has had lessons that were hoped would be learned and utilized as means by which love could be multiplied.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。當我們觀察這個你談及的情況的時候，我們並未看到錯誤，如你已經對它們的描述一樣。我們看到了已經有兩個太一造物者的部分已經與相互彼此處於一種關係中，並已經通過那種關係尋求去知曉太一造物者了。每一個人都擁有一個機會去通過其他的自我來服務造物者。每一個人都已經擁有了被希望會被學會並作為一種藉由其愛能夠被倍增的途徑而被利用。

When difficulties occur in such a relationship it is not so much a mistake that has occurred, but tests and opportunities of a more intensive nature which have for the moment exceeded the limits of those within the relationship so that love has been more difficult to discover. In such a situation where love has remained hidden, shall we say, and those difficulties and opportunities to show love have not borne fruit, then it is that the entities so involved may, shall we say, drift apart. Yet the thought remains within the mind and the hope remains within the heart of each that love may yet be found, for each is a whole and perfect portion of the one Creator and it is the Creator's wish in all portions that It might know love even in those dark and hidden places which seem so secret and so barren of love, yet there it is as well, my brother.

當困難在這樣一個關係中出現的時候，在很大程度上並不是一個錯誤已經出現了，而是具有一種更為強烈的屬性的考驗與機會出現了，這些考驗和機會在那個時刻會超出了在那個關係中的那些人的限度，這樣愛就已經是更為難以發現的了。在這樣一個愛已經被，容我們說，隱藏在其中的，且那些在其中展現愛的困難與機會尚未結出果實的情況中，接下來，就是那些如此被包含在其中的實體可以，容我們說，各奔東西了。而想法依舊留在頭腦中，希望依舊留在每一個實體的心中，愛仍舊是可以被找到的，因為每一個實體都是太一造物者的一個完整而完美的部分，在造物者的所有的部分之中的造物者的希望就是，它可以甚至在那些黑暗與隱藏的地方知曉愛，那些地方看起來似乎如此隱秘，如此缺少愛，而同樣仍舊會有愛，我的兄弟。

As you begin that which you have called the healing, you begin to find that love which always was there, which needed more attention in order to be discovered. Often the gift of time and the fond remembrance of the better times between a couple which has parted will bring about the opportunity to rediscover love where it was not found before. The intention to heal and find that love is of primary importance. To attempt that which is difficult is more important than to accomplish that which is easy.

當你開始了你已經稱之為療愈的事物的時候，你開始發現那種一直都在那裏的愛，那種需要更多的注意以便於被發現的愛。時間的禮物以及對在一對已經分手的夫婦之間的更好的時光的美妙的回憶，經常將會產生出機會，以在之前愛尚未被找到的位置重新發現愛。去療愈並找到那種愛的意圖就是具有首要的重要性的。去嘗試困難的事物是比完成容易的事物更加重要的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: Yes, a request for some information I'm not sure you'll be able to give me without interfering. I have had some perceptions recently as to—I could best describe it as the intentions of this other person. Could you give me an idea of how accurately I am perceiving this other person's intentions?

L：是的，對一些我不確信你們將能夠在不侵犯的情況下給予的資訊的一個請求。我最近已經得到一些觀念——我能夠最佳地將它描述為這個其他人的意圖。你們能夠在關於我正在感覺到的這個其他人的意圖有多準確的方面給予我一個觀

點嗎？

I am Latwii, and am aware of your query, my brother. We may comment by suggesting that it is the nature of perception that what you see is what you are. You have the creative ability to form the experiences in which you partake. As you focus upon one portion or another of another entity's behavior, you shall be as the gardener watering that seed. Choose then carefully, my brother, how you perceive and what seeds you water.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們可以建議這樣建議來評論，對你看到的事情的觀念的屬性，就是你之所是。你擁有創造性的能力來形成那些你參與其中的體驗。當你聚焦在另一個實體的行為舉止的這樣或者那樣一個部分上的時候，你將會如同澆灌種子的園丁一樣。接下來小心謹慎地選擇，我的朋友，你要如何感覺，以及你要為什麼種子澆水。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No. That was excellent advice. I'll take it to heart. Thank you very much.

L：沒有了那是優秀的建議。我將會由衷地接受它。非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: Yes. There is an entity, the Sixteenth Street Baptist Church, which seems at this time to be disintegrating. I am watching the two sides as they struggle, one against the other. It is my firm belief that each of these sides is truly in love with this entity, the church, the Sixteenth Street Baptist Church. Can you give me some help in the advice that I should give, or that I am called upon at different times to give, to these sides that might bring them together?

提問者：是的。有一個實體，十六街的浸信會，它在此刻看起來似乎在瓦解。我正在觀察兩個派別，在它們與相互彼此進行掙扎的時候。我堅定的信念是，這兩個派別中的每一個都是真正愛這個實體，教會，十六街的浸信會的。你們能夠在我應該給予的建議的方面給予我某種幫助嗎，或者我要在不同的時間去給予這兩個派別可能將它們結合在一起的事物嗎？

I am Latwii, and am aware of your query, my sister. We shall do our best to be of service in this instance, and can suggest that as you view that which is the conflict between those who truly serve and seek to serve the one Creator in differing ways, that as you perceive them, you see them indeed as the one Creator, each and every one. Though there may be differences that seem great at times and though there may be disputes that seem sharp and divided at times, that what is occurring within this situation is also the seeking of love by many portions of the one Creator, and those who would seek to serve as the peacemakers will find a most difficult challenge before them, yet one which has great rewards, for it has been written in your holy works that

blessed are the peacemakers, that indeed the meek shall inherit the Earth. 我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們將盡我們所能來在這個方面進行服務，我們能夠建議在你觀察在那些真正服務並尋求用不同的方式，如你對它們的感覺一樣，去服務太一造物者的實體之間的不和的時候，你將它們確實視為是太一造物者，每一個都是太一造物者。儘管可能會有看起來似乎時常會是巨大的差異，儘管可能會有看起來似乎是尖銳而時常是有分歧的爭論，在這個情況中正在發生的事情，同樣也是藉由太一造物者的許多的部分對愛的尋求，那些會尋求作為和平締造者來服務的實體將會在它們面前發現一種極其困難的挑戰，而它卻是擁有巨大的回報的挑戰，因為在你們的神聖著作中已經被寫道過，和平的締造者是有福的，溫順的人確實將會繼承地球。

As you move within this experience that these portions of the one Creator have between them, find within yourself first the strong and sure power of the love of the one Creator. Open yourself to that love that you might be a vessel through which it moves. When possible, remove your own will that the greater will of the one Creator might move through you and seek to share the heart of the teachings that these entities revere, that of the master known as Jesus, that we each should love one another. If entities suffering what you may call discord and strife may remember that the heart of each being is love and the face of each being is the one Creator, then there is the calling by each to the underlying unity and harmony which binds each to each even through the illusion of strife and discord.

當你在這些太一造物者的部分在它們之間擁有的這種體驗之中移動的時候，首先在你自己內在之中發現了太一造物者的愛的強有力而確切的力量。讓你自己向著那種愛開放，這樣你就可以成為它通過其流動的一個導管了。在有可能的時候，將你自己的意志移除，這樣太一造物者的更大的意志就可以流經你，並尋求分享這些實體會尊敬的教導的核心，那就是被知曉為耶穌的實體的教導，我們每一個人都應該彼此相愛。如果正在遭受你可能稱之為不和與鬥爭的實體可以回憶起，每一個是存有的核心都是愛，每一個存有的面孔都是太一造物者，接下來，就會有每一個人對於甚至是通過紛爭與不和的幻象將每一個人與每一個人結合在一起的那種潛在的統一與協調的呼喚了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Questioner: Thank you. I shall do what you have suggested. I agree with all that you have said.

提問者：謝謝你們。我將會做你們已經建議了的事情。我贊成所有你們已經說過的事情。

I am *Latwii*, and we thank you, my sister and remind you that our words are but our expressions of love. We offer them freely and suggest to each that the value that might be there be used where possible and where value is not seen, that those words be forgotten. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹，我們提醒你們，我們的言語僅僅是我們對愛的表達。我們自由地提供它們，我們對每一位都建議，有可能存在的價值要在

有可能的位置上，在價值沒有被看到的，那些話語被忘記了位置上被利用。在此刻有另一個問題嗎？

Carla: I have one, just right on the heels of that one because I was thinking, and I went through the same thing, and I listened really carefully to what you said but I still didn't find my way out of the maze within my own mind. The church that I grew up in and therefore I was so close to, 'cause I had friends that were in the congregation, were fighting over an organ. Some of them wanted a new organ and some of them did not want a new organ, and about twenty-five people left the church over that organ—that was the choir, the whole choir. Now the weird thing was that within the year they got a new organ, but in the meantime there had been this terrible breakage of people that had been going to that church all their lives. And we all tried to act as peacemakers and give good advice and we failed. And that's just the truth, and I wonder what ... Can you speak to the apparent failures of our good intentions, the sometimes heartbreaking reality that occurs?

Carla：我有一個問題，正好是跟在那一個問題的後面的，因為我正在思考，我正在琢磨相同的事情，我真正仔細地聆聽了你們說的事情，但是我仍舊並未找到我走出在我自己的心智的迷宮的道路。我在其中長大，因此我對其是如此親近——因為我有朋友在那個教區中——的教會，正在與一個機構交戰。它們中的一些人想要一個新的機構，它們中的一些人並不想要一個新的機構，有大概二十五個人因為那個機構離開了教會——那是唱詩班，整個唱詩班。現在，古怪的事情是，在那一年中，它們得到了一個新的機構，但是同時，在那些已經在它們全部的生命中都一直去那個教堂的人中間已經出現了這種嚴重的分裂了。我們全都嘗試去作為和平的塑造者來行動並給與了良好的建議，我們失敗了。那僅僅是事實，我懷疑什麼.....你們能夠談談我們的良好的意圖的表面的失敗，時常會發生的令人心碎的現實？

I am Latwii, and am aware of your query, my sister. As each seeker and, indeed, each group of seekers moves through the pattern of life set before the incarnation began, these seekers shall find the times of seeming difficulty where the belief, the faith, the love, and the wisdom of each is tested. For how can one know what is the heart of one's being unless there is the test? When one has moved upon the path of the seeker for a great portion of time, then the tests become somewhat more severe, shall we say, and the seeker is faced on many occasions with what you have called the failure, and yet this is a matter of perspective, my sister, for as one has attempted to love and to give of the self without thought for the self but only with thought for others, then one has expressed the heart of love. And if love has been expressed, how can there be failure in truth?

我是 *Latwii*，我瞭解了你的問題，我的姐妹。當每一個尋求者，確實每一個尋求者的團體穿越在投生開始前就被設置好的生命模式的時候，這些尋求者將會發現那些看似困難的時刻，在其中每一個人的信念、信心、愛以及智慧都會被考驗。因為除非會有考驗，一個人如何才能知曉它的存有的核心是什麼呢？當一個人已經在時間的一個很大的部分中在尋求者的道路上移動了之後，接下來，考驗就會變得多少有些更加，容我們說，猛烈了，尋求者在很多的場合中會面對你們已經

稱之為失敗的情況，而我的姐妹，這是一個觀點的問題，因為當一個人已經嘗試去愛，並嘗試在不考慮自我，而僅僅考慮其他人的情況下給予自我，接下來，一個人就已經表達的愛的核心。如果愛已經被表達了，實際上怎麼能夠有失敗呢？

Though your illusion may not bear fruits as you feel it should, yet is any within your illusion wise enough to know how the fruits of the one Creator shall be formed and shall be born? All you can do, my sister, is love and continue to love through all seeming failures, through all difficulties, and let that love bind you with others and all others and let that love be the shining star which lights your way, however difficult the journey, however winding the road.

儘管你們的幻象可能不會如你們覺得它應該結果一樣地結出果實，而在你們的幻象中有任何人是足夠智慧來知曉太一造物者的果實將如何被形成，並將如何被誕生出來呢？所有你們能夠做的事情，我的姐妹，就是愛，並穿越所有表面上的失敗，穿越所有的困難繼續去愛，讓那種愛將你和其他人，所有其他人結合在一起，讓那種愛成為照亮你的道路的閃耀的星星，無論旅程多麼困難，無論道路多麼蜿蜒曲折。

Within your illusion you shall not see the world about you respond as you think it should for it exists as an illusion that when love is born it might be tested. The times that are tranquil and full of peace are indeed restful, yet they do not test love. Love is strengthened in those times of turbulence.

在你們的幻象中，你們將不會看到在你們周圍的世界會如你們認為它應該回應地一樣地回應，因為，它是作為一個幻象存在的，當愛被誕生出來的時候，它可能會被考驗。那些平靜且充滿了平安的時間確實是令人安心的，而它們並不會考驗愛。愛是在那些動亂的時刻之中被增強的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have a daughter, twelve years old. The father of my daughter, A, I'm very concerned as to why he never wanted to see her. I had to force the issue for him to see her when she was two, and before she was born we had a very good relationship. But after the birth of my daughter, the relationship turned into bitterness. I have tried communicating with him to see if there is anything that I have done that we could talk about to iron out whatever bad feelings there might be so my daughter can have a communication with him. But he refuses to talk with her, to see her. What can I do about that?

提問者：我有一個女兒，12歲。我的女兒的父親，A，我在關於為什麼他從來都不想要見我的女兒的方面非常擔心。我不得不在我的女兒兩歲的時候強迫他立即做決定看我的女兒，在他出生前，我們有過一段非常好的關係。但是，在我的女

兒出生後，關係轉變成了苦澀。我已經嘗試與他進行交流來看看是否有任何我已經做過的事情是我們能夠談談以消除無論什麼可能會有的糟糕的感覺，這樣我的女兒就能夠與他進行一次溝通交流了。但是他拒絕與她交談，拒絕看她，我們能夠對此作什麼事情呢？

I am Latwii, and am aware of your query, my sister. We can comment in a general fashion upon this subject but cannot give specific advice, for the pattern of service which is presented to each of the three of you is most sacred and holds treasures that are for your discovery. We may comment by suggesting that if one is able to ...

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們能夠用一種一般性的方式來對這個主題進行評論，但無法給予具體的建議，因為被呈現給你們三個人中的每一個人的服務的模式是極其神聖的，並包含有供你們去發現的珍寶。我們可以藉由這樣建議來進行評論，如果一個人能夠.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am once again with this instrument. To continue. If one can see within such a situation that there is love, even though it might be difficult to find, and if one can see that the one Creator in full moves in each, then one can begin with this faith in the perfection of that which seems imperfect. For each there is the opportunity to share love. The test may be difficult, yet is there and love is with it. Perhaps for one there is the great opportunity to forgive and express the compassionate aspect of love. Perhaps for another there is the opportunity to accept responsibility and to love through that aspect. Perhaps for another there is the opportunity to find love where there seems to be rejection. In each life pattern there is what seems to be a lack of love. Yet, my sister, this is but an illusion which each has helped to create in order that love might eventually be found, to accept each within this situation. To forgive each and to see each as the Creator is to lay the groundwork, shall we say, for the nurturing of love so that when possible it might make itself known as each seeks within the self for the solution to solve what seems a most difficult problem.

我是 *Latwii*，我再一次與這個器皿在一起了。繼續。如果一個人能夠在這樣一個情況中看到有愛存在，即使它可能很難找到，如果一個人能夠看到太一造物者是在每一個情況中完整地移動的，接下來它就能夠從這種對看起來似乎不完美的事物的完美的信心開始了。對於每一個情況，確實都有去分享愛的機會。考驗可能是困難的，而會有愛，愛是與它在一起的。也許對於一個人，會有巨大的機會去寬恕並表達愛的富有同情心的面向。也許對於另一個人，會有接受責任並通過那個面向來愛的機會。也許對於另一個人，會有在看起來似乎是被拒絕的位置找到愛的機會。在每一個生命模式中都會有看起來似乎是一種對愛的缺少。而我的姐妹，這僅僅是一個每一個人都已經幫助去創造出來的幻象，以便於愛可以最終被

找到，以在這個情況中接納每一個人。要寬恕每一個人並將每一人都視為是造物者，就是去為對愛的滋養，容我們說，打好了基礎，這樣在有可能的時候，它就可以使得它自己被知曉，在每一個人都在自我內在之中尋找解決方案來解決看起來似乎是一個極其困難的問題的事物的時候。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Questioner: Is there anything that I can do or say to him to create this feeling of love to come forth for (inaudible)?

提問者：有任何事情是我能夠做，或者對他說的，以創造出這種愛的感覺，以產生出（聽不見）？

I am Latwii, and am aware of your query, my sister. To simply love and accept another as he is is the most that can be done when another does not wish to communicate with yourself. To keep the door open and the heart open is all that can be done until that entity walks through that door and finds the love within your heart.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。當另一個人並不希望與你自己進行交流的時候，去單純地如其所是地愛另一個人並接納另一個人，就是能夠被做的事情中最大的事情了。去讓門保持開放，讓心保持開放，就是所有能夠被做的事情，一直到那個實體穿過那扇門並在你的心之中找到那種愛為止。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Questioner: Thank you.

提問者：謝謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

K: Yeah, I have a question about the people who are starving to death in Africa. Where is the love of the Creator in that? It seems to me it would be an overly harsh and severe test to put these people through.

K：是的，我有一個問題，它是關於那些在非洲正在餓死的人們。在那個情況中造物者的愛是在何處呢？在我看起來似乎，這些人正在經受的是一個過度嚴酷的且劇烈的考驗。

I am Latwii, and am aware of your query, my brother. Indeed, my brother, upon your planet at this time there are multitudes of entities who suffer daily the greatest of difficulties and degradations, the sicknesses, diseases, hunger, oppression, separation from those that are loved. This is the lot of many within your illusion, and each in some way partakes of what seems a most unloving life and pattern of living. Yet, within your illusion there is the restriction of the viewpoint. Within your illusion you cannot see with the

wide-ranging eye that sees the patterns not only of this life but of those lives and lessons which stretch far back into what you call time. It is not possible for your entities and peoples to see in such a manner or else the love of the Creator would be much more easily discovered and expressed. Yet even within the situation within which you have described, there is not only the love of the one Creator, but the one Creator moving in portions of Itself, finding the balance within this illusion for other lessons not well learned in another illusion.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。確實，我的兄弟，在你們的星球上在此刻會有大量的實體每天都在遭受最大的困難、墮落，病痛，疾病、饑餓、壓迫、以及與那些被愛的人之間的分離。這就是很多在你們的幻象中的人的命運，每一個人都用某種方式參與到了看起來似乎是一個極其沒有愛的生命和生活的模式中了。而在你們的幻象中，會有對觀點的局限。在你們的幻象中，你們無法用視野寬廣的眼睛來看到，而那種視野寬廣的眼睛不僅僅會看到這次生命的模式，同樣也會看到那些向回延伸進入到你們所稱的時間的事物中的生命與課程。你們的實體與人群不可能用這樣一種方式來看到，否則造物者的愛就會更為容易被發現並被表達了。而甚至在你已經描述了的情況中，都會不僅僅有太一造物者的愛，同樣還有在造物者祂自己的每一個部分中移動，並在這個幻象中找到會在另一個幻象中並未被很好地學習的其他的課程的平衡的造物者。

As you see one portion of the Creator suffering the great difficulty, you with your limited perspective are not able to see that from which this situation sprang. As we look upon those entities who inhabit your planet, we see that there has been a great migration of souls from many portions of your universe. This planet upon which you dwell is one which houses those who have had difficulties within the third-density experience which attempts to learn the lessons of love. These entities have migrated to your planet in order to once again attempt the great lesson of choosing to love the self or to love other selves. Many are the lives, cycles and sagas that each entity upon your planet has undertaken. The journeys have not been easy; many have been the difficulties.

當你們看到造物者的一個正在遭受巨大的困難的部分的時候，你藉由你受限的觀念是無法看到這個情況從其湧出的事物的。當我們觀察那些居住在你們的星球上的實體的時候，我們看到已經有大量的靈魂是從你們的宇宙的很多的部分遷徙來的。這個你們居住於其上的星球，是一個容納了那些已經在第三密度的體驗中在嘗試去學習愛的課程中遇到了困難的實體的星球。這些實體已經遷徙到了你們的星球以便於再一次嘗試選擇去愛自我或者選擇去愛其他自我的偉大的課程了。在你們的星球上的每一個實體都已經經歷過了很久的生命、週期與英雄故事了。這些旅程尚未是容易的，很多的旅程已經是困難的了。

Those difficulties now apparent are those which are hoped by the entity suffering that will balance the previous difficulties in order that the harvest and graduation into what you have called the density of love might be accomplished, for each upon your planet at this time is old in experience and each has the opportunity to learn these lessons of love and to move from this density of forgetting into the experience of remembering once again that the

one Creator dwells in all. These great difficulties are the tests which provide the opportunities for graduation.

那些現在是明顯的困難時那些被正在受苦的實體所期待的困難，它們將會平衡之前的苦難，以便於進入到你們已經稱之為愛的密度的收割與畢業可以被完成，因為在你們的星球上的每一個實體在此刻在體驗中都是年老的，並擁有機會去學會愛的課程，並從這個遺忘的密度進入到再一次憶起居住在萬物中的太一造物者的體驗之中。那些巨大的困難就是提供了畢業的機會的考驗。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

K: Yeah, I'm still a little bit confused in that I can accept a percentage that has probably been with any segment of society since the dawn of creation on this planet, but why so many souls together numerically in one place at one time are going through this? I have a tough time rationalizing the overwhelming massive numbers of people that are dying right now.

K：是的，我仍舊有一點點混淆，因為我能夠接受自從在這個星球上的造物的開端，有一個比例的人有可能已經與社會的任何的部分在一起了，但是為什麼在數量上如此多的靈魂要在一個時刻在一個地方一起經歷這種情況呢？我在使得現在正在死去的壓倒性的巨大數量的人合理化的方面遇到了一個艱難的時刻。

I am Latwii, and am aware of your query, my brother. As we spoke previously, many are the sources of planetary influences which have contributed their populations to your own planet in order that these entities might once again be exposed to the illusion of forgetting. Great numbers in your estimation have come from these planetary influences and have together as seekers of truth experienced those conditions which created the distortions and imbalances within their life patterns that they now find the necessity and opportunity of balancing once again. Once again together they journey, once again together they provide themselves the opportunity to learn, once again they find that love supports their every moment of existence even though it seems that there is no love.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。如我們之前說過的一樣，有很多的星球的來源已經將它們的人群貢獻給你們自己的星球，以便於這些實體可以再一次被暴露在遺忘的幻象中。根據你的估計，巨大的數量的實體已經來自於這些星球，並已經一起作為真理的尋求者體驗到了那些在它們的生命模式中創造出了扭曲和不平衡的情況，這樣它們就會再一次發現平衡的需要與機會了。它們再一次一起旅行，它們再一次一起提供給它們自己去學習的機會，它們再一次發現愛支持著它們的每一個存在性的時刻，即使看起來似乎沒有愛。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

K: Are you saying that they're knocking a time line against the harvest and that's why they're doing what they're doing now? The time grows short in this particular cycle?

K: 你們是在說，它們正在撞上一條在收割上的時間線，那就是為什麼它們正在做它們現在正在做的事情的原因？在這個特定的週期中時間正在逐漸縮短嗎？

I am Latwii, and am aware of your query, my brother. Indeed, as what you call time grows shorter and the harvest grows near, the opportunities for covering a certain distance must be intensified in order to do more work in consciousness. Were there more time, as you call it, the lessons might be attempted in a less intensive manner. Yet these entities, as each upon your planet, are greatly desirous of completing this illusion and learning indeed how to love, and have therefore determined that the remaining period of time might best be utilized in this intensive manner.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。確實，隨著你們所稱的時間逐漸變得更短，且收割逐漸接近，覆蓋一定的距離的機會必須增強以便於在意識中進行更多的工作，如果有更多的時間，如你們對它的稱呼一樣，課程就可能用一種較不強烈的方式被嘗試。而這些實體，如在你們的星球上的每一個人一樣，是極其渴望完成個這個幻象，渴望確實地學習如何去愛，並因此已經決定，剩下的時段可以用這種強烈的方式被最佳地利用。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

K: No, thank you.

K: 不用了，謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

S: Latwii, it would appear to me that this would be an opportunity to serve those in those portions of the world that are suffering, be it money or would it be more effective to send love and light to help them on their way? Can you speak to that?

S: *Latwii*，在我看起來似乎這會是一個服務那些處於世界上的那些正在受苦的部份中的實體的機會，無論它是金錢，或者送出愛與光來在它們的道路上幫助它們是更有成效的？你們能夠談談那一點嗎？

I am Latwii, and am aware of your query, my sister. There are many ways to be of service to such entities. To those who are starving, indeed, it is quite fit that food be given, that medicine be given, that the physical needs be tended to in order that the mind might find the rest in which to contemplate the mystery of life and that consciousness then might move more freely through a vehicle which is supported in its barest needs. These entities then provide those other populations of your planet with the opportunity to be of service. Thus you see various portions of the one Creator offering opportunities to other portions of the one Creator to know Itself through love.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。可能會有很多的方式來服務這樣的實體。對於那些是饑餓的人，確實，給予食物，給予藥物，讓身體的需要得到照

料，便於心智可以找到休息並在這種休息中去沉思生命的神秘，這會是相當合適的，這樣意識就可以接下來更為自由地穿越一個載具，這個載具是通過它最為赤裸的需要而被支援的。這些實體接下來會為你們的星球上的其他人群提供進行服務的機會。因此，你們看到太一造物者的各種各樣的部分會為太一造物者的其他的部分提供了機會去通過愛知曉祂自己。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: Thank you.

S：感謝你們。

[I am Latwii.] Is there another query at this time?

[我是 *Latwii*。]在此刻有另一個問題嗎？

Carla: Well, I'd like to follow up on that one because it seems to me that the news is kind of managed. There are people starving to death here in this town tonight, for one reason or another, people that live on the streets. Any big city has them. One can give food, one can send light. I guess my question basically is, is there more starving and misery now because of the nearness of the end of the cycle or has it always been like this in the world? History would have us believe that there has been a lot of this sort of thing through the generations.

Carla：好的，我想要接著那個問題提問，@為在我看起來似乎那個新聞是被放大了的。在這裏，今晚在這個鎮子上就有人會餓死，因為這樣護著那樣的原因，會有住在街上的人。任何大城市都會擁有這樣的人。一個人能夠給予食物，一個人能夠送出光。我猜想我的問題基本上是，現在因為接近週期的結束有更多的挨餓與不幸嗎，還是在這個世界上已經一直都是這樣子的呢？歷史已經讓我們相信，貫穿許多的世代，已經有很多的這種類型的事情了。

I am Latwii, and am aware of your query, my sister. That which you have called history as it has been recorded by your peoples is but a very short span of the entire length of your planet's third-density cycle. Indeed, within the last five thousand years, a period of time which seems great in length within this circle, you are speaking of a period that is but a small fraction of your planet's entire cycle of seventy-five thousand years. Thus, within this small fraction of time, the intensification of catalyst and experience has continued so that those entities of what you may call seniority of vibration who have the possibility of being graduated from your illusion may accomplish these tasks and lessons within the shortening period of what you call time. Thus, you are correct in your assumptions, my sister.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你已經成為歷史的事物，如同它已經被你們的人群記錄下來的一樣，僅僅是在你們星球的第三密度週期的完整的長度的一個非常短小的範圍。確實，在過去五千年的時間中，一段在這個週期中看起來似乎在長度上是巨大的時間，你們正在談及的是你們星球的整個七萬五千年的週期的一個小小的片段。因此，在這個小小的時間的片段中，對催化劑與體驗

的強化已經繼續如此，這樣那些具有你們可以稱之為振動的老資格的實體，那些擁有可能性從你們的幻象中畢業的實體，就可以在你們稱之為時間的事物的縮短的時段中完成這些任務與課程了。因此，你在你的假設中是正確的，我的姐妹。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: No ... So you're saying that all of recorded history is basically that of the end times? As we know it.

Carla：不用了.....因此你們正在說，所有有記載的歷史都基本上是結束的時間的歷史嗎？如我們對歷史的知曉一樣。

I am Latwii, and this is correct, my sister. We find that this instrument is rapidly growing fatigued and would suggest that if it were possible for another to assume the channeling of our attempts to answer your queries that this would be appropriate at this time. If this is not possible, then we shall take our leave of this group. We shall attempt to transfer this contact at this time. I am Latwii. 我是 *Latwii*，這是正確的，我的姐妹。我們發現這個器皿正在快速地變得疲倦，我們會建議是如果可能另一個器皿來承擔起對我們嘗試去回答你們的問題的傳訊，在這次這會是合適的。如果這不是有可能的，接下來，我們將離開這個團體。我們將嘗試在此刻轉移這個接觸。我是 *Latwii*。

(L channeling)

(L傳訊)

I am Latwii. I am now with this instrument, and I greet you in the love and the light of the infinite Creator. At this time we shall be happy to continue our efforts to be of service to those present in offering our opinions and what meager wisdom we possess to those who desire to pose questions. Are there any questions?

我是 *Latwii*。我現在與這個器皿在一起了，我在無限造物者的愛與光中向你們致意。在此刻我們將會很高興，通過向那些渴望提出問題的實體提供我們的觀點以及我們所擁有的那些微薄的智慧，繼續我們對那些在場的人進行服務的努力。有任何的問題嗎？

Carla: Well, I'm kind of curious as to what starving to death is the balance for. What behavior or what error, what bias had to be balanced by starving to death?

Carla：好的，我以某種方式在關於餓死是對什麼事物的平衡的方面感到好奇。什麼行為舉止，或者什麼錯誤，什麼偏向性不得不藉由餓死而被平衡呢？

I am Latwii, and I am aware of your question. My sister, in your world at this time there are many who find themselves to be possessed of that which potentially could be shared with other selves. This, in essence, is an opportunity for service. There are many who, upon experiencing that which

you call death, are given an opportunity to reflect upon their lessons in the previous life and perceive overlooked opportunities to be of service and sharing that which they felt they possessed. As you are aware, the rapid approach of harvest allows little time in which to provide oneself repeated opportunities for sharing through the experiencing of multiple lifetimes. Therefore, certain entities choose to incarnate under conditions which have a high probability of...

我是 *Latwii*，我瞭解了你的問題。我的姐妹，在你們的世界中，在此刻會有很多人發現它們自己擁有了潛在是能夠與其他實體被分享的事物。會有很多人，在體驗到你們稱之為死亡的事物的時候，被給予了一個機會去反思它們在之前的生命中的課程，並感覺到它們已經忽略了進行服務並將它們感覺到它們擁有的事物分享出去的機會。如你知曉的一樣，快速的接近收割會允許少量的通過其為一個人自己提供重複的機會來通過體驗多次生命來進行分享的時間，因此，一定的實體選擇去在這樣的情況下投生，這些情況會擁有一種很高的可能性.....

We shall pause.

(我們暫停。)

(Side two of tape ends.)

(磁帶第二面結束。)

(L channeling)

(L 傳訊)

Certain entities choose to incarnate under conditions with a high probability of deprivation. This has a two-fold potential for learning. The first is quite obvious—an increased perception of the effects resultant from an entity's failure to be of service through sharing with other selves. Second, an opportunity to be of service to other selves by sharing what meager resources are available to the entity with his or her other selves, a prospect which is quite difficult, yet reaps much reward in the development of the entity. The entity in essence thus provides himself with what might be termed a crash course in brotherhood in hopes to maximize his or her growth on the path of service to others in a minimal amount of time, that is, the time remaining prior to harvest.

一定的實體選擇去在帶有一種高度的喪失(*deprivation*)的可能性的情況下投生。這擁有一種雙重的學習的潛能。首先的學習的潛能是非常明顯的——一種對因為一個實體無法通過與其他自我進行分享而進行服務而導致的效果的增強的知覺。其次，一種藉由與他或者她的其他自我分享可以為實體所取得微薄的資源而對其他自我進行服務的機會，一種相當困難，而卻會在實體的發展中收穫大量的回報的機會。實體，實際上用這種方式，為他自己提供了可以被稱為一門在兄弟情誼中的速成課程的事物，以希望讓他或者她在服務他人的道路上的成長在一段最小數量的時間中，也就是說，在收割前剩餘的時間中，最大化。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

We thank you. Is there another question.

我們感謝你，有另一個問題嗎？

K: Yeah, I have question, probably the same question but from a different perspective. What is it within the nature of man that makes him make war on his fellow man on a repetitive basis?

K : 是的，我有問題，也許是相同的問題，卻是從一個不同的觀點的。如果一個人用一種重複的方式對他的同伴發動戰爭，在這個人的本性中是什麼事物呢？

I am Latwii. My brother, what is it in man that enables him to perceive both himself and his other selves as separate entities, both from one another and from their Creator? It is that lack of perception, my brother, which is both a lesson in your density and an opportunity to progress along either the line of service to others or service to self. If one chooses the path of service to self, then one is not deterred by the awareness that the pain is inflicted upon oneself. However, if one chooses the path of service to others, one is greatly benefited in that the awareness must be perceived by intention, an intention in analogy to the knight who in seeking the holy grail never allows his glance to waver for a moment from the miraculous image. My brother, this failing is intentional, this lack of automatic perception enables you as an entity to seek either grail: the grail of self-service or the grail of service to others.

我是 *Latwii*。我的兄弟，在這個人內在之中的事物是使得他同時感覺到他自己與他的其他自我同時與相互彼此，並於它們的造物者是分離的實體的事物。我的兄弟，恰恰就是對那種知覺的缺少，同時是在你們的密度中的一門課程，以及沿著要麼服務他人，要麼服務自我的線路前進的一個機會。如果一個人選擇了服務自我的道路，接下來，它就不會被對於痛苦是被施加在它自己身上的認識所阻止了。然而，如果一個人選擇了的服務他人的道路，它會極大地受益，因為那種認識必須藉由意圖而被感覺到，這是一種類似於尋求聖杯的騎士永遠都不會允許他的視線有一刻動搖離開了那個奇跡般的形象的意圖。我的兄弟，這種跌落是有意的，這種對自動的觀念的缺少會使得你作為一個實體能夠尋求兩個聖杯中的任何一個——服務自我的聖杯，或者服務他人的聖杯。

May we answer you further?

我們可以更進一步回答你嗎？

K: Yeah. The Christian community has a concept of original sin, and I've often thought that it's possible that if in fact that exists, that what it is is the inability of man to get along with his fellow man. Could you speak to that, please?

K : 是的。基督教的組織擁有一種原罪的觀念，我已經經常思考，如果那種原罪是實際上存在的，會有可能它就是人無法與他的夥伴的人和睦相處。你們能夠談談那一點嗎？

I am Latwii. I am aware of your question. My brother, the concept of sin is the result of a contamination of information by those who would seek the path of service to self. There is no sin, my brother. There simply is a set of conditions within which the entity exists and is provided with the opportunities to make choices—ideally, choices leading to further polarization in one direction or the other.

我是 *Latwii*。我瞭解了你的問題。我的兄弟。罪的觀念是那些尋求服務自我的道路的人對資訊的一種污染的結果。我的兄弟，沒有罪存在。單純地會有一套實體存在於其中並被提供了做出選擇的機會的情況——理想性地，做出那些會導向在這樣或者那樣一個方向中的更進一步的計畫的選擇。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

K: No, thank you.

K：沒有了，感謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

J: Greetings, Latwii. May I ask if the death camps in Germany during World War II, as well as the current famine, is this not consideration to increase the total awareness of all entities?

J：你好，*Latwii*。我可以詢問是否在二戰期間在德國的死亡集中營，同樣還有當前的饑荒，這難道不是去增加所有實體的整體的認識的理由嗎？

I am Latwii, and I am aware of your question. My brother, the situations which you describe are the result of choices made by entities incarnate at the times in which these situations exist or did exist. It would not be accurate to describe them as conditions established for the enhancement of awareness of other entities, for in truth, they are the ongoing lessons of both the recipients of the unpleasant influences and those performing those acts. It is not common, to our knowledge, for such intensive experiences to be established for the enhancement of others present in a manner similar to that of a football team performing for the crowd. This, to our knowledge, is not an effective path toward self-development of the audience.

我是 *Latwii*，我瞭解了你的問題。我的兄弟，你描述的情況是在這些情況存在或者確實存在於其中的那些時間中被那些在此刻投生的實體做出的選擇的結果。去將它們描述為為了增強其他實體的認識而被建立的情況，這會是不準確的，因為實際上，它們同時對於那些不愉快的影響的接受者和那些進行那些行動的人都是進行中的課程。就我們的知曉，用一種類似於一個足球隊為了人群而表演的方式，這樣的強烈的體驗是為了對其他人的增強而被構建的，這不是常見的。就我們的知曉，這不是一種朝向對觀眾的自我發展的有效的途徑。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Thank you very much. Then you're saying that the increased awareness is only involving those who are involved per se individually, and not a general heightening awareness such as was mentioned concerning the UFO's.

J: 非常感謝你們。接下來，你們是正在說，增強性的認識僅僅會包含那些個人性地其自身被包含在內的實體，而不是一種一般性的提升的認識，諸如在涉及到 UFO 的時候被提到的認識。

My brother, the enhanced awareness is the increase of opportunity to be of service for those who are not direct participants. The opportunity to be of service which is provided by these situations is a benefit for those made aware and given an opportunity to serve. However, the situations you describe were not established solely for that purpose. Rather, the opportunity for service among those such as are present is more aptly described as a ramification of the situation rather than the focal point of its existence. The focal point, my brother, is for those who in your words are on the scene.

我的兄弟，增強性的認識是對那些並未直接參與的實體進行服務的機會的增加。被這些情況提供的進行服務的機會是對於那些察覺到並被給予了這樣一個去服務的機會是一種益處。然而，你們描述的情況不是單單為了那個目的而被構建的。毋寧說，在那些諸如在場的人之類的實體當中的服務的機會，更為適合被描述為對那個情況的一種衍生物，而不是它的存在性的焦點。我的兄弟們，焦點是為那些用你們的話說，在舞臺上的人的。

May we answer you further?

我們可以更進一步回答你嗎？

J: Yes. Then eliminating the consideration for physical conflict in the area of the famine, from what we're told, it's almost impossible to get food in and get it to the people that need it. That is, just donating food would not be an adequate consideration or money for food, whatever, other than the resultant possible physical conflict. Is that true or not?

J: 是的。接下來，如果刪除對在饑荒的區域中的物質性的衝突的考慮，根據我們被告知的事情，幾乎不可能在那個區域中得到食物，或者將食物送給需要它的人。也就是說，僅僅捐助食物不會是一種充分的考慮，或者用於食物的金錢，無論什麼事物，除了作為結果而產生出的有可能的物質性的衝突之外。這是真的嗎？

My brother, all things are possible. Therefore, it would not be accurate to state that the situation as you describe it is fixed. We would suggest that you examine the possibility that those who seek to be of service to themselves by withholding or preventing the distribution of physical sustenance might waver in their dedication to service to self and distribute these items. This possibility, although low in probability, still exists. Other possibilities would include the determination by those in the seats of power to distribute the food to those in need despite the artificial boundaries of nations. This possibility, although fraught with danger, also exists.

我的兄弟，所有的事情都是有可能的。因此，去表明那個情況，如你對它的描述一樣，是固定不變的，這不是準確的。我們會建議，你檢查那些藉由抑制或者阻止對物質性的食物的分配而尋求服務它們自己的實體可能會在它們服務自我的奉獻中產生動搖並分發這些事物的可能性。這種可能性，儘管在幾率的方面是低下的，仍舊是存在的。其他的可能性會包含那些處於權力的位置上的人下決心，而不管國家的認為的邊界，將食物分配給那些需要的人。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你們嗎？

J: May I diverge just a bit to ask you if there was some major catastrophe, oh, prior to five, six thousand years ago, such as the rotation of the poles of the Earth, that caused all prior information to be eliminated?

J：我可以離題一點點並詢問你們，是否有某種巨大的災難，哦，在五六千年之前，諸如地球的地極的轉動，它引起了所有之前的資訊都被刪除了？

I am Latwii, and would ask that your question be phrased more clearly in that we are not certain as to the time locus of your question.

我是 *Latwii*，我會請求你的問題被更為清晰地重述，因為我們在關於你的問題的時間的位置的方面並不是確定的。

J: Approximately five to six thousand years ago our first recorded, present recorded written knowledge became somewhat available. There seems to be some lack of information that preceded approximately five to six thousand years ago. And I was just wondering if there was a major catastrophe that might have occurred—or perhaps it was not a catastrophe, perhaps it was a harvest—but some major physical condition involving the Earth that eliminated most of the prerecorded material that may have existed prior to five ...

J：大概在五六千年之前，我們最初的有記載的，當前有記載的，書寫的知識成為了多少有些可被取得的了。看起來似乎有某種對早於大概五六千年之前的資訊的缺少。我僅僅感到懷疑，是否有一次大型的災難可能已經發生過——或者也許它不是一次大災難，也許它是一場收割——但是有某個主要的攘括了地球的物質性的情況，它刪除了大多數的之前被記錄下來的，可能是已經在五六千年之前就存在的資料.....

(Tape ends.)

(磁帶結束。)

January 27, 1985

1985-01-27 Hatonn : 馬與人的故事

(Carla channeling)

(Carla傳訊)

[I am] Hatonn. I greet you in the love and the light of our infinite Creator. We are having some difficulty due to the noise of the dishwasher; there may be pauses on that account. However, it is a good contact and so in love and light do we come. We thank you for calling us. Our brothers and sisters of Laitos are working with the one known as J and the one known as S to make adjustments so that our vibrations might more comfortably enter into the vibratory pattern of each instrument. We come to you as an experiment. The one known as S is a new channel, yet this instrument is not a new channel—it is merely that this instrument has not used these vibrations previously. Therefore, there is a great deal that we can, shall we say, pick up as we go, rather than having to go step by step by careful step mechanically. We do of course need to go step by step with the tuning and the general relationship which the entity has to its own instrument. We are very glad to do this. However, we who are of Hatonn wish to perform an experiment, as we wish to indicate to the one known as S how the actual channeling of concepts occurs, and we wish to do this in a quicker fashion that we would with others because this instrument is capable of it and comfortable with it, mechanically speaking. By this, we mean that this instrument is able to pick up our thoughts, and is able to do so with an acceptable degree of accuracy.

[我是]Hatonn。我在我們的無限造物者的愛與光中向你們致意。我們正在由於洗碗機的噪音而遇到某種困難，可能因為那個問題會有停頓。然而，這是一個良好的接觸，因此我們確實是在愛與光中前來的。我們的兄弟姐妹 Laitos 正在與被知曉為 J 的實體以及被知曉為 S 的實體一同工作，以做出調節，這樣我們的振動就可以更為舒適地進入到每一個器皿的振動模式之中了。我們是作為一個實驗來到你們面前的。被知曉為 S 的實體是一個新的管道，而這個器皿並不是一個新的管道——它僅僅是說，這個器皿之前尚未使用過這些振動。因此，會有大量我們能夠在我們前進的時候，容我們說，拾起的事物，而不是一定要機械性地藉由小心謹慎的腳步一步接一步地前進。我們當然確實需要對調音以及實體與它自己的器皿擁有的一般性的關係上一步接一步地前進。我們非常高興這樣做。然而，我們 Hatonn 希望進行一個實驗，如我們希望對被知曉為 S 的實體表明，對觀念的實際的傳訊是如何發生的，我們希望用一種比我們與其他實體更加快速的方式這樣做，因為從機械性的方面而言，這個器皿是有能力進行它並對它感到舒適的。我們這樣說的意思是，這個器皿能夠拾起我們的想法，並能夠帶著一種可以接受的準確性的程度來這樣做。

Therefore, we shall tell a story. This instrument has no idea what the story shall be. Needless to say, neither do any of you here. Therefore, all will be a surprise; all will be new, and there will be no right or wrong. You are simply telling a story and you shall discover for yourselves what spiritual or metaphysical meaning we may have intended. We shall now begin with your

thanks for this long discussion of our techniques. We did, however, feel that it was not only a good idea, because by explaining first, we eliminated discomfort with the notion of telling a story but also because this instrument had some difficulty at first with the noise, and by using the instrument we were able to ground ourselves within this instrument's energy much more capably.

因此，我們將講述一個故事。這個器皿對於故事將會是什麼是沒有任何觀念的。不用說，你們任何一個在這裏的人都沒有。因此，所有的事情都將會是一個驚喜，所有的事情都將會是新的，將不會有對或者錯。你們單純地是在講一個故事，你們將會為你們自己發現我們可能已經打算要說的事情的靈性的或者形而上學的意義是什麼。我們現在將從你們對這個對我們的技巧的長長的討論的感謝開始。然而，我們確實感覺到，它不僅僅是一個好主意，因為藉由首先進行解釋，我們消除了對講一個故事的觀念的不舒服，同樣也因為這個器皿在一開始對噪音已經遇到了一些困難了，藉由使用器皿，我們能夠讓我們自己遠遠更加有能力地在這個器皿的能量中固定下來了。

Once there was a horse. It was a young horse with a wild mane and a flying tail that roamed free across a plain where no people lived. Untrammled and bridleless, the horse went its way and it thought many things. It would sip water and eat its grass and roll in the Sweet Timothy fields. Trees nodded serenely and the sun shone in summer and in winter. However, the horse, though free, and though unknowing, was unwittingly very lonely.

曾經有一匹馬。它是一匹年輕的馬，它帶有一個散亂的馬鬃以及一隻飛舞的尾巴，它自由地漫遊穿越一個無人居住的平原。因為它是不受束縛且沒有被套上籠頭的，這匹馬一邊前進一邊思考很多的事情。它會喝水，吃草，並在甜貓尾草地中打滾。樹木安靜地點頭，太陽在夏日與冬天照耀著。然而，這匹馬，儘管是自由的，儘管是無知的，卻不由自主地是非常孤單的。

We shall transfer.

我們將轉移。

(S channeling)

(S傳訊)

I am Hatonn, and am with this instrument. The horse wandered through the pasture seeking it knew not what.

我是 *Hatonn*，我與這個器皿在一起了。那匹馬漫遊穿越牧場，同時尋求它並不知道是什麼的事物。

The instrument is nervous and trying to think and analyze the thought before she speaks instead of letting the words flow as if they were her own thoughts. 這個器皿是緊張的並正在嘗試在她發言之前去思考和分析想法，而不是讓言語流動，就好像它們是她自己的想法一樣。

The horse wandered and traveled seeking oneness, for although alone, it had inner feeling and it had inner knowing that it was not alone.

那匹馬漫遊，旅行，同時尋求一體性，因為儘管它是孤單的，它擁有內在的感覺，它擁有內在的知曉它不是孤單的。

The instrument feels a blockage and is uncomfortable. We are going to transfer and allow our friends of Laitos to aid us in tuning down our vibrations.

I am Hatonn.

這個器皿感覺到一種阻塞並且是不舒服的。我們將轉移並允許我們的朋友 *Laitos* 在調音降低我們的振動的方面幫助我們。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

In its wanderings, the horse was able to experience many things. It roamed the high mountain pastures, found itself descending lush green valleys, and was frequently within the forest regions between. It ate what it could find here and there and was satisfied by the food of the grasses, the waters of the streams, and the sights of its surroundings. Yet within this creature existed this yearning for a greater kind of experience. This simple creature was in its own way aware that it did not exist only of itself but that it was a portion of something else. This creature as it traveled wondered in its own way whether this new environment was what it sought. Each new adventure then became a possible answer to the simple seeking which manifested in this horse.

在它的漫遊中，這匹馬能夠體驗到很多的事情。它漫步穿越高山的牧場，發現它自己下降到草木茂盛的綠色的山谷中，並頻繁地處於在兩者之間的森林地帶。它吃了它在那裏能夠找到的東西，並對草食，溪流的水以及它周圍的景色感到滿意。而在這個生物內在之中存在有這種對一種更大的類型的體驗的渴望。這個簡單的生物用它自己的方式察覺到，它並不僅僅是獨自存在的，而是它是某個其他的事情的一部分。這個生物，在它旅行的時候，用它自己的方式漫遊，無論這個新的環境是不是它追尋的事物。每一個新的冒險接下來都會成為在這匹馬顯化的簡單的尋求的一個有可能的答案。

We shall transfer.

我們將轉移。

(Carla channeling)

(*Carla* 傳訊)

One day it came upon a new being, one which it had not seen before. This being was a man, a young man, a pioneer. The man wished to capture the horse, for that was truly a prize. He laid a trap for the horse and was able to rope it. The horse was furious. It reared and kicked. Its high whinnies echoed to the heavens. It wanted nothing more than to be released and to be alone once again. The young man persevered. He grew to love the horse. He named the horse Daedalus, and told the horse that his name was Luke. Slowly the horse stopped thinking, when called Daedalus, "I am not Daedalus," and began answering to the name. He discovered that this man asked him to do

work but in return he was always given good food for which he did not have to hunt. The horse understood that relationship and was grateful. Even more than that, the horse began to feel that which he had never felt before.

有一天，它遇到了一個新的存有，一個它之前從未看到過的存有。這個存有是一個人，一個年輕人，一個拓荒者。這個人希望抓住這匹馬，因為那真的是一個獎賞。他為馬設下了一個陷阱，並能夠用套索捕捉它。這匹馬是狂野的。它吼叫著並踢打。它高聲的馬嘶響徹天空。它除了被釋放並再一次成為孤單的之外什麼都不想要。年輕人堅持不懈。他開始愛那匹馬了。他將那匹馬取名 *Daedalus*，並告訴那匹馬他的名字叫 *Luke*。緩慢地，那匹馬在被稱呼 *Daedalus* 的時候停下來思考，"我不是 *Daedalus*，"並開始回應那個名字。他發現這個人要求他去做工作，但是作為回報，他一直都被給予了很好的食物，他再也不必去尋找那些食物了。那匹馬理解了那種關係並且是感激的。比那更重要的是，那匹馬開始感覺到它之前從未感覺到的事情。

We shall transfer.

我們將轉移。

(S channeling)

(S傳訊)

The horse began to feel affection for Luke and looked forward to the opportunity to serve in his work and looked forward to the times that they would ride in the mountains and in the forest surrounding their place of dwelling. He looked forward to those moments that Luke would talk with him, for he understood in his way that these moments were special between them. He did not mind the work.

那匹馬開始感覺到對 *Luke* 的愛，並期待有機會在他的工作中進行服務，期待那些它們在山中在它們的居住地周圍的森林中騎馬的時間。他期待那些 *Luke* 會與他說話的時刻，因為他用他的方式理解，這些時刻在它們之間是特別的。他並不介意工作。

The instrument is trying to see where the story is taking her and is finding it difficult at this moment to allow the flow of our thoughts, for she found herself expressing our thoughts before she realized it and as she realized what was happening, planted her feet like a horse. We will transfer this instrument and allow the one known as S to again regain her composure.

器皿正在嘗試去看看故事正在將她帶到什麼地方，並正在發現在這個時刻要允許我們的想法的流動是困難的，因為她發現她自己在它意識到我們的想法之前就表達了它，當她意識到正在發生的事情的時候，她好像一匹馬一樣跺腳。我們將轉譯這個器皿，並允許被知曉為 S 的實體再一次重獲她的沉著。

(Carla channeling)

(Carla傳訊)

It was not long as horses measure time before the horse had discovered the true secret answer to its loneliness and to its seeking, for the horse was no

longer alone. The horse was one in love and service with another entity, each giving of itself to the other, each caring and each being the nature that each was intended to be. Horses are strong, and Daedalus enjoyed his work more than he had enjoyed playing. Luke needed to farm and he enjoyed the outdoors and the beauty that lay all around him, and each was company to the other. Most of all Daedalus could now look at the trees and the mountains and the beautiful water and the rustling grasses and for the first time feel truly at one with them.

按照馬對時間的度量，這匹馬並未花費很長時間就已經發現了對於它的孤單與它的尋求的真正的秘密答案了，因為那匹馬不再是孤單的了。那匹馬是一匹愛上了另一個實體並為其服務的馬；每一個實體都將它自己給予了另一個實體，每一個實體都關心，每一個實體都成為了它打算要成為的屬性。馬是強壯的，*Daedalus* 比他曾經喜歡玩耍更喜歡他的工作。*Luke* 需要去幹農活，他喜歡戶外以及遍及他周圍的美麗，每一個實體都是另一個實體的同伴。最重要的是，*Daedalus* 現在能夠看著樹木，山，美麗的水以及發出沙沙聲的草，並第一次真正感覺到與它們是一體的。

My friends, it is impossible to be friends with all that there is unless there is another one to be one with. Many of your sages have sought their own counsel. Their wisdom has been great; their polarity has suffered. When people's paths include others it may often seem that all is scattered and amiss, awry and out of tune. However, in this way does the Creator know Itself and in no other. Consciousness is, but consciousness only becomes with the other to mirror, watch, speak.

我的朋友們，除非有另一個實體與之成為一體的，要與一切萬有成為朋友是不可能的。很多你們的智者都已經追尋它們自己的計畫了。它們的智慧已經是巨大的了，它們的極性已經遭受了損失了。當人的道路包含了其他人的時候，經常可能看起開似乎所有的事情都是散亂而出錯了的，是歪斜而走調了的。然而，造物者就是用這種方式，而不是用其他的方式知曉了祂自己。意識是，但意識僅僅會與其他意識在一起，以映射，觀察，說話。

We apologize to the one known as S in a way for this is truly a crash course in channeling. Where others fear to speak two sentences this instrument has channeled a substantial portion of a story that it did not know. The discomfort is inevitable at the beginning, for there are the symptoms of nervousness and concern. These are healthy. However the symptoms shall become less and less as the subjective confidence of the entity as an instrument grows. This confidence is made by subjective happenings such as those about you saying after a certain channeling that the channeling had already answered a question with which it had come in.

我們用某種方式對被知曉為 S 的實體抱歉，因為在傳訊中這真的是的一個撞車的過程。在其他人害怕說出兩個句子的位置，這個器皿已經傳訊了一個它並不是知曉的故事的一個相當大的部分了。不舒服在開始的時候是不可避免的，因為會有神經緊張與擔憂的症狀。這些都是健康的。然而，這些症狀將隨著實體作為一個器皿的主觀上的信心的增長而變得越來越少。這種信心是藉由諸如那些在你周圍的人在一定的傳訊之後說傳訊已經回答了它已經遇到了一個問題之類的主觀

性的遭遇而被產生出來的。

We shall leave this instrument now and allow for the one known as Laitos to do its most in (inaudible) work. We thank each for being patient with us and allowing us to work with the new instrument. We thank the one known as J. We hope we were able to make our presence felt, as do those of Laitos. We do not truly leave you for there is nowhere to go, for it is one universe and we are with you always. We shall, however, remove our manifestation from the lips of this channel. We bid you blessed farewell in love and in the light of the Creator Which knows Itself. We are those of Hatonn. Adonai. Adonai.

我們將現在離開這個器皿，並允許被知曉為 *Laitos* 的實體進行它極其（聽不見）的工作。我們為對我們有耐心並允許我們與新的器皿一同工作而感謝每一位。我們感謝被知曉為 *J* 的實體。我們希望我們能夠讓我們的存在被感覺到，如同 *Laitos* 做的一樣。我們並不會真的離開你們，因為沒有地方要去，因為它是一個宇宙，我們一直都與你們在一起。然而，我們將從這個管道的唇邊移除我們的顯化。我們在造物者的愛與光中對你們道以祝福的告別，造物者在知曉祂自己。我們是 *Hatonn*。 *Adonai*。 *Adonai*。

(S channeling)

(S傳訊)

I am Laitos, and we greet you, my friends, in the love and in the light of the one infinite Creator. We were attempting to open through this instrument, which gave her some surprise, and she continuously challenged us in every way she could think. We thank that challenge, and we want the instrument to note that any time she is being greeted or anyone is being greeted, to take the time and to challenge in whatever way is important to them. It need not be speedy. This new instrument feels that she must have a quick sentence in which to accomplish this. It need not be a one or two word phrase for we, too, like welcome, like the warm, loving greetings.

我是 *Laitos*，我在太一無限造物者的愛與光中向你們致意。我們正在嘗試通過這個器皿開始，這給與了她某種驚訝，她持續不斷地用每一種她能夠想到的方式來挑戰我們。我們為那種挑戰感謝她，我們想要器皿注意，在任何她在被致意，或者任何人被致意的時間，去花時間並用無論什麼方式挑戰，這對於它們都是重要的。這並不需要是快速的。這個新的器皿感覺到她必須要擁有一種快速的判斷，通過這種判斷來完成這個過程。並不需要是一個有一個詞語或者兩個詞語的短語，因為我們同樣，喜歡歡迎，喜歡熱情而充滿愛的致意。

As you note, our greeting to you is not, "Hello." We welcome this opportunity to exercise the nervous one known as S, and we do appreciate her desire to be a channel as a way of serving. We do realize that she puts both a lot of expectations upon herself as well is a lot of feelings of, "I can't do it." Both are true. The important thing for this instrument to remember is that she is but the telephone. We have given her a picture of a very old telephone. She is not sure if she appreciates that, but the old telephone is still useable although it may not have been used or spoken through for a very long time. The wires

may be a little tattered and the connection somewhat weak, but the operator is on duty.

如你們注意到的一樣，我們對你們的致意不是“你好”。我們歡迎這個機會來訓練緊張不安的被知曉為 *S* 的實體。我們確實感激她對於作為一種服務的方式成為一個管道的渴望。我們確實意識到，她將很多的期待，同樣也將很多的“我無法做到它”的感覺放置在她自己身上了。兩者都是真實的。對於這個器皿要去記住的重要的事情是，她僅僅是電話。我們已經給予了她一個非常老的電話的圖像。她並不確信是否她領會那個圖像了，但是老的電話仍舊是可以使用的，儘管它可能在一段很長的時間沒有被使用過或者通過其說話了。線路可能有一點點破損，連接多少有些虛弱，但是接線員是在工作的。

We thank you for this opportunity to aid not only the new instrument, *S*, but also to open some new opportunities for meditation and thought for the one known as *J*. We realize that the one known as *S* has felt this most difficult and has had many fears. We hope that this experience today will lend her some confidence. We transfer, but we also thank you. I am Laitos.

我們為這個不僅僅幫助新的器皿 *S*，同樣也開放為被知曉為 *J* 的實體開放了一些新的冥想與思想的機會而感謝你們。我們意識到，被知曉為 *S* 的實體感覺到這是極其困難的，並已經遇到了很多的恐懼了。我們希望今天的這個體驗將會賦予她某種信心。我們轉移，但是我們同樣也感謝你們。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet you again in love and light through this instrument. We at this time would like to open this meeting to any queries which those present might find value in the asking. May we attempt any queries at this time?

我是 *Laitos*，我再一次通過這個器皿在愛與光中向你們致意。我們在此刻想要對任何在場的人可能發現有價值詢問的問題開放這個集會。我們可以在此刻嘗試任何問題嗎？

S: Laitos, can you give me any help or suggestions as to how I can remain more calm and stop jumping in, waving red flags?

S: *Laitos*，在關於我如何才能保持更多平靜，停止跳入並揮舞紅旗的方面，你們能夠給予我任何幫助或者建議嗎？

I am Laitos. My sister, we are in the position of observing a student who has run the good race and is, shall we say, out of breath. We may suggest that the service you are learning is one which includes as a natural portion of it the characteristics which you find somewhat disquieting. Your desire to be of service in this manner is of great proportion and purity and shall be your primary concern. That you express a portion of this desire in the form of anxiety and intellectual analysis of the process as it occurs is natural to new instruments. Yet, you can utilize this anxiety and let it fuel your desire without the need for the intellectual analysis. Allow the analysis to remain dormant

until the process has been completed and you look back upon it in your own discrimination to see how it has worked and how it might continue its working through you. Do not be overly concerned with your nervousness, but as with all learning, observe those anxious moments within your being and allow them to move at their own pace without holding onto them, shall we say. You are undergoing a process which is not common among your peoples and your nervousness is quite natural. Allow this process its natural movement within your being. You are progressing quite well, my sister.

我是 *Laitos*。我的姐妹，我們是處於觀察一個學生的位置上的，這個學生已經很好地跑完了比賽並，容我們說，是喘不上氣了的。我們可以建議，你正在學習的服務是一種包含了你發現是多少有些令人不安的典型特徵作為它的一個自然的部分的服務。你對於用這種方式進行服務的渴望是具有巨大的比例與純度的，並將會成為你主要的專注點。你在過程發生的時候用對過程的擔憂以及對它的邏輯智力的分析的形式表達了這個渴望的一個部分，這對於新的器皿是自然的。然而，你能夠利用這種焦慮並讓它在不需要邏輯智力分析的情況下推動你們的渴望。允許分析保持休眠，一直等到這個過程已經被完成為止，你通過你自己的分辨力來回顧它，以弄明白它已經如何工作，以及它可以如何通過你繼續它的工作。不要對你的精神緊張過度擔憂，而是如同所有的學習一樣，觀察那些在你的存有中的焦慮的時刻，並允許它們用它們自己的速度移動，而不用對它們，容我們說，緊握不放。你正在經歷一個在你們的人群當中並不是通常性的過程，你的神經緊張是相當自然的。允許這個過程在你的存有中擁有它自然的運動。你是在相當好地發展的，我的姐妹。

May we answer you further?

我們可以更進一步回答你嗎？

S: *Laitos*, last week *Latwii* said that those of *Latwii* and those of *Laitos* were available to me and to the others in our times of meditation, and I think I need to have some of that clarified a little bit more. I also realize that not to call upon your services in the way of channeling without the aid and the support and the tuning of others. How can I call you in meditation and still have that tuning? I don't know if you understand. I felt a mental conversation in my meditation and later wondered how was that different from channeling, other than it wasn't spoken out loud. Can you speak on this?

S: *Laitos*，上一周，*Latwii* 說過，在我們冥想的時間中，*Latwii* 以及 *Laitos* 是可以為我以及為其他人所利用的，我認為我需要對那一點擁有多一點點的澄清。我同樣意識到那不是用傳訊的方式在沒有其他人的支持、幫助與調音的情況下呼喚呼喚你們的服務。我如何能夠在冥想中呼喚你們並仍舊擁有那種調音呢？我並不知道你們是否理解。我感覺到在我的冥想中的一種心智的談話，之後我懷疑，那如何是與傳訊是有區別的，除了它沒有被大聲說出來之外。你們能夠談談這一點嗎？

I am *Laitos* and we shall do our best, our sister, to speak on this concern. When we join you in your meditation, it is for the purpose of blending our vibrations of seeking the truth with your own vibrations of seeking the truth. This ...

我是 *Latwii*，我們將盡我們的全力，我的姐妹，在這個關注點上發言。當我們在你的冥想中加入你的時候，它是為了將我們尋求真理的振動與你自己尋求真理的振動混合在一起的目的的。這是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we greet you again, my friends, in love and light. This deepening of your meditation, then, has the hoped for result of allowing your inner seeking to find more and more of that which it seeks, in whatever forms or feelings have meaning to you and are therefore perceptible to you. We seldom partake in any type of verbalized contact in these blendings of our vibrations with yours and those of this group on an individual basis, yet there are some such as yourself who are so dedicated to the service of vocal channeling that our offering of our vibrations is then filtered through the desire to feel a contact and frequently takes the form of the mental thought.

我是 *Laitos*，我們再一次在愛與光中向你們致意，我的朋友們。接下來，取決於你們的冥想，這擁有，用無論什麼對你有意義並因此是可以為你感知到的形式或者感覺，允許你的內在的尋求找到越來越多的它尋求的事物的被期待的結果。我們在這些將我們的振動與你的振動，以及那些屬於這個團體的實體用一種個人的方式的振動混合的過程中，很少會參與到任何類型的言語的接觸中，而會有諸如你自己之類的一些人，它們會如此致力於語音傳訊的服務，以至於我們對我們的振動的給予接下來會通過感覺一種接觸的渴望而被過濾，並頻繁地會採用心智的想法的形式。

We can suggest that this is not necessary, for it may be confusing to the new instrument. Our vibration in its basic carrier wave form is intended in these cases to simply enhance your own seeking, much as the joining of a seeker with another seeker upon a long, mountainous journey provides a comfort to both. Though words are never spoken, the hearts know each other.

我們能夠建議，這是不需要的，因為它對於新的器皿可能會是令人混淆的。我們的振動在其基本的載波的形式中是打算要在這些情況中簡單地增強你自己的尋求，非常類似於在一條漫長的，山路的旅程上將一個尋求者與另一個尋求者結合起來會同時對兩者提供一種安慰。儘管言語從未被講述，心卻知道相互彼此。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: No, thank you. That was very clear. Thank you.

S: 沒有了，感謝你。那是非常清晰的。感謝你。

I am Laitos, and we thank you, my sister. Is there another query which we may attempt?

我是 *Laitos* , 我們感謝你 , 我的姐妹。有另一個我們可以嘗試的問題嗎？

S: Not from me at this time, thank you.

S : 在此刻我沒有了 , 謝謝你們。

Carla: I'll wait until tonight, too. Thank you, *Laitos*.

Carla : 我同樣也將在今晚之前一直都等待。謝謝你們 , *Laitos*。

J: I'm tongue-tied.

J : 我舌頭打結了。

I am *Laitos*, and though our tongue is somewhat looser and roams the worded worlds, we also stand speechless before the One in All. We thank you, my friends, for allowing our presence to be known among you in this meeting. We are with you always and are honored at your request that we use words to reflect that which is quite beyond words. We shall leave you at this time in the love and the light of our infinite Creator. Adonai. Adonai.

我是 *Laitos* , 儘管我們的舌頭是有些較為鬆弛並會在言語的世界中漫遊 , 我們同樣會無言地站在在萬物中的太一前。我們感謝你們 , 我的朋友們 , 為你們允許我們的存在在今晚在你們當中被知曉。我們一直都與你們在一起 , 我們會對你們對我們使用言語來映射大大超越了言語的事物的請求感到榮耀。我們將在此刻在我們的無限造物者的愛與光中離開你們。 *Adonai*。 *Adonai*。

February 10, 1985

1985-02-10 Hatonn : 靈性上的青春期

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you in the love and the light of our infinite Creator. It is a great pleasure to be with you this evening, to share in your lives for this period of what you call time, to embrace with you seeking for the truth.

我是 Hatonn。我在我們的無限造物者的愛與光中向你們致意。在今晚與你們在一起，在你們的生活中分享這段你們所稱的時間，並與你們一同擁抱對真理的尋求，這是我們的一種極大的快樂。

This evening we would speak to you about that portion of seeking which is involved in manifestation. To put it another way, we would speak with you about service to others. When each individual embarks upon the spiritual journey, there is a time when the seeds of seeking are tender and young and need to be guarded carefully and in private. This is usually known instinctively by seekers. They feel fragile and indeed they are fragile as very small children are fragile, unable to defend themselves within the new life and environment of seeking. As the seeker pursues the journey, however, there is another stage which might be called that of adolescence, spiritually speaking. The seeker has become excited by the power and mystery of the excellence of the path and is often on fire with the desire to share with others the awakening which he may have had.

我們在今晚會與你們談論關於那個被包含在顯化之中尋求的部分。換句話說，我們會與你們談論服務他人。當每一個個體踏上靈性的旅程的時候，會有一個尋求的種子，是柔弱的且年幼的，並需要被小心謹慎地、秘密地守護的時間。這個時間是通常被尋求者直覺性地知曉的。它們感覺到脆弱，它們確實是脆弱的，因為非常小的孩子們都是脆弱的，它們無法在新的生命和尋求的環境之中保護它們自己。然而，當尋求者追尋這條旅程的時候，從靈性上而言，會有另一個可以被稱之為青春期的階段。尋求者會已經為那條道路的優秀的力量與神秘而感到興奮了，他會經常對於與其他人分享他可能已經擁有了的覺醒的渴望而感到激動。

To put this in a more general context, regardless of the desire and its nature, any desire to serve another is prone to the folly of spiritual adolescence. There is a great disillusionment involved furthermore and an ensuing bitterness which we would at all costs urge each to remove from the being if possible by nipping the adolescent spiritual self in the bud and studying and then living those portions of what we have to say that seem worthwhile to you this evening. Each individual is a mystery, for the Creator is a mystery. Could the co-creator then be less? Further, each individual is unique, and thus each mystery is unique. Within the well-intentioned there is such a desire to be of service, such a desire to polarize and to learn a better way of being that it is easy to find oneself deciding what is needed for another. The excitement of the spiritual path is relayed and there is often puzzlement and sad feeling

when the attempt to serve is not accepted but is, rather, rebuffed. 將這一點放在一個更為一般性的背景中，無論渴望以及它的性質是什麼，任何服務另一個人的渴望都會傾向於成為靈性上的青春期的愚蠢的事情。此外，會有一種極大的被包含在其中的幻滅感（*disillusionment*）和一種接踵而至的苦澀，我們會不惜一切代價地敦促每一個人都藉由對青春期的靈性的自我防患於未然，藉由學習那些我們今晚對你們說的内容中的看起來似乎的有價值的部分並接著將它們活出來而存在中除去這種苦澀，如果有可能的話。每一個個體都是一個奧秘，因為造物者是一個奧秘。難道共同造物者接下來能夠變得少一些嗎？更進一步，每一個個體都是獨一無二的，因此每一個奧秘都是獨一無二的。在出於善意的情況中，會有這樣一種有所服務的渴望，這樣一種用一種更好的存在的方式去極化和學習的渴望，以至於一個人很容易讓它自己決定什麼事情是被另一個人所需要的。靈性的道路的興奮是會被接替的，當去服務的嘗試不被接受而相反被斷然回絕的時候，經常會有困惑和傷心的感覺。

Again, in the more general sense, how often does each individual feel that he knows what is best for another and with a willing and glad heart would do anything to serve another person by making the desired outcome possible? Service to others is one of the great paradoxes, for one is of service to another to the extent that one ceases to attempt to give to another. One is, after all, dealing with a co-creator, an infinite and mystery-filled being. Thus, service to another begins often with the conscious or unconscious decision to attempt to see the creation through the eyes of the one who is to be aided. This is not the end of service but the means. The end is to see the Creator in another, for by seeing the Creator you reflect that which may be the mirror to that person whom you wish to help. That person is then able to discover himself. The gift that you can give is the vision of the Creator.

再一次，在更為一般性的意義上，每一個個體會多麼頻繁地感到他知道什麼是對另一個人最好的事物，並帶著一顆樂意且愉快的心而藉由使得想要的結果成為可能而願意去做任何事情來為另一個人服務呢？服務他一個偉大的悖論，因為在竟，一個人停止在嘗試去給予另一個人服務的範圍內，他就在為另一個人服務了。因此，為另一個人服務經常開始於有意識或者無意識的決定，這個決定即嘗試去通過那個要被幫助的人的眼睛而看到的造物。這並不是服務的終點而是服務的途徑。終點是在另一個人身上看到造物者，因為藉由看到造物者，你將可能成為鏡子的事物向那個你希望去幫助的人映射出來了。那個人接下來就能夠發現他自己了。你能夠給予的禮物就是這種造物者的視野。

How many times have you considered that another entity was less than perfect, was troublesome, difficult, or in some way in need of help? When thoughts of this nature come to you and you do wish to serve, begin by the centering of your own disciplined attention upon that part of yourself which is the Creator. Then, with eyes which behold that which is not apparent but only seen through grace, you may aid another, for you may see the Creator.

你多少次已經考慮過另一個實體是較不完美的，是麻煩的，是困難的，或者是在某種程度上需要幫助的呢？當這種特性的想法出現在你頭腦中並且你確實希望去服務的時候，請藉由將你自己受過訓練的注意力放置在你自己的那個是造物者

的部分的中來開始。接下來，藉由看到那並非顯而易見而僅僅只能通過恩典而被看到的事物，你就可以幫助另一個人了，因為你可以看到造物者了。

You will notice that in all that we have said, we have said nothing about doing but only about your manner of being. It is an enormously selfless thing to listen and see with eyes and ears that are centered upon the Creator, for there are so many opinions, judgments and feelings which one has due to the lack of freedom from the illusion that each is separated from each. Once the technique has been learned, it is fairly common for one to be able to be of service. If this technique is not learned, no matter how great your enthusiasm, how beautiful your message, how inspiring your words, that which you give another is part of your own energy and it will not last past your leaving. When you give another self himself in a new vision, consequences are far more lasting and there is no infringement of free will, for all you are doing is acting as a channel.

你將注意到，在所有我們已經說過的事情中，我們關於做事情方面什麼都沒有說，我們僅僅是談及你的存在的方式。當眼睛和耳朵被聚焦在造物者的身上的時候，用這樣的耳朵和眼睛去聽和去看，是一件極其無私的事情，因為一個人會有如此多的觀點、評判和感覺，它們是歸因於在幻像中的缺少自由以至於每一個人都是和相互彼此分離的。一旦這種技巧已經被學會了，一個人能夠進行服務，這是相當平常的事情。如果這種技巧被學會了，無論你的熱情多麼巨大，無論你的訊息多麼美麗，無論你的言語多麼令人啟發，你給予另一個人的事物是你自己的能量的一部分，它將不會在你離開之後持續。當你給予另一個自我一個新的視野的時候，結果會持續遠遠更長的時間，也不會有對自由意志的侵犯，因為所有你在做的事情都是如作為一個管道而進行的。

We are sorry for the delay but there is less energy than there sometimes is in the circle. We shall continue.

我們為延遲感到抱歉，但是能量比在這個圈子中時常會有的能量是要更少的。我們將繼續。

The beginning, for yourself and for others, is your decision to serve. If service is not free then you are not free, for your actions reflect your state of mind and your being. Remember always that even though you may aim as high as your imagination can take you and then fail, it is far better to have aimed so high, for it is your intention that draws you upon the spiritual path ever onward. The concept of failure is foreign to the seeker and is best left behind along with other of your cherished possessions such as a feeling of unworthiness, a feeling of being less than one appears to be, a feeling of being too much with the world. You see, my friends, you begin by judging yourself, so stop judging yourself; be of service to yourself. You are, after all, a self; there is that within you which is infinite and it may be of service to you. We do not mean to sound as if we are splitting your personality, but there is within you a greater self that you may call upon and use in order that your mind and your emotions may serve you instead of your being a slave to them. Service to others is the next step for those who seek to love. Spend yourself

freely in order to be, not in order to convince. Do not even attempt to convince yourself but merely allow [the] flow of your incarnational experience to teach you and to draw you toward your next challenge.

對於你自己以及對於其他人的開始，是你去進行服務的決定了。如果服務不是自由的，那麼你將不是自由的，因為你的行為映射出你的心智的狀態和你的存在。請一直記得，即使你可能會將目標放在你的想像力所及的盡可能的地方並接著失敗了，將目標放在如此高的地方，這是要遠遠更好的，因為就是你的意願在靈性的道路上一直拉著你向前。失敗的概念是與尋求者無關的，這個概念最好與其他的你所珍惜的諸如一種無價值感，一種對自己看不順眼的感覺，一種無法忍受這個世界的感覺之類的人格狀態（*possessions*）一同留在後面。你看，我的朋友們，你是藉由評判你自己開始的，因此，停止評判你自己，去對你自己進行服務。畢竟，你是一個自我，在你內在之中有那個無限的事物，它是可以服務於你的。我們並不是想要聽起來就好像你正在將你的人格分裂開，而是在你內在之中有一個更大的自我，這個自我是你可以呼喚並可以使用的，這樣你的心智和你的情緒可以服務於你而不是你成為了它們的一個奴隸。對於那些尋求去愛的人，服務他人是下一步。為了去成為，而不是為了去說服而自由地將你自己投入其中。甚至不要嘗試去說服你自己，而僅僅只是允許你的投生的體驗的流動來教導你並將你拉向你的下一個挑戰。

We find within this instrument's mind a portion of a conversation earlier. We feel that we are not those who should speak to this and therefore we shall leave this instrument, for there is another called by this question. We are those of Hatonn, and we are most grateful to you for calling us to your presence and to the joy of your company. We leave you in the love and the light of our infinite Creator. Adonai vasu borragus.

我們在這個器皿的心智中發現了早些時候的一次對話的一部分。我們覺得並不該由我們來談論這一點，因此我們將離開這個器皿，因為由另一個人實體被這個問題所呼喚。我們是 *Hatonn*，我們為你們呼喚我們來到你們身邊，為你們的陪伴的喜悅而極其感激。我們在我們的無限造物者的愛與光中離開你們。*Adonai Vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

I am Oxal. We greet you in the love and in the light of the one infinite Creator and thank you that you called us to you at this time. We are adjusting the energy which we use with this instrument. It has been some time since we used this instrument and we are adjusting to this instrument's comfort.

我是 *Oxal*。我們在太一無限造物者的愛與光中向你們致意，我們感謝你們在此刻呼喚我們。我們正在調節我們在這個器皿身上使用的能量。自從我們開始使用這個器皿開始，已經有一段時間了，我們正在根據這個器皿的舒適性進行調節。

We would speak to you upon [a] subject which, as our brothers and sisters of Hatonn observed, has been raised in discussion. The practice of meditation is central and, indeed, for most an absolute necessity for spiritual evolution. Yet it is inevitably painful in that it is a tool whereby realizations occur. One learns

about oneself; one then turns to the self and begins picking at the self, at the past experiences which have been, shall we say, less than perfectly resolved. One becomes tangled within one's own incarnational experiences and judgments about experiences which do not square with those things which meditation is bringing you.

我們會與你們談論一個主題，如我們的兄弟姐妹 *Hatonn* 觀察到的一樣，這個問題是已經在討論中被提出來的了。冥想的練習是中心性的，它對於大多數人的確是靈性演化的一個必不可少的事物。而冥想的練習不可避免地是痛苦的，因為它是一個藉由其領悟發生的工具。一個人瞭解了它自己，它接著轉向自我並開始對自我挑刺，對過去的（容我們說）被解決得不是那麼完美得體驗挑刺。一個人會在他自己的投生體驗和對這些體驗的評判中變得糾結，而這並不會與那些冥想正在帶給你的事情是協調一致的。

Therefore, you may find bitter fruit cropping up among those fruits of meditation. This is an excellent sign and we encourage each to rejoice when a past misalliance of some kind comes to mind as an unbalanced and unfinished piece of business. It is now time to finish the business. Those who live the life of one who is asleep become increasingly bowed down by the weight of experience. That which is childlike begins to leave and the being becomes heavier and heavier, for in truth nothing is ever resolved to the complete and total satisfaction of a judging entity.

因此，你可以在那些冥想的結果中找到突然出現的苦果。這是一個優秀的標誌，當一個過去的某種類型的錯誤的姻緣就好像一段未被平衡且未完結的工作一樣出現在頭腦中的時候，我們會鼓勵每個人都去歡慶。現在就是完成那個工作的時候了。對於那些過著一種睡著的人的生活的人，他們會越來越被體驗的重量壓彎了腰。那個天真無邪的生活開始離去，生活變得越來越沉重，因為實際上，對於一個評判的實體，沒有任何事情是會解決到完全和絕對的令人滿意的程度的。

The appropriate action when one is faced with one's own past is to take the past from the shoulders, to refuse to carry it further but rather put it down and gaze at it until all is well, until there is no emotional pull or push to this experience. You are then lighter, more childlike, more spontaneous, more open, more joyful and more ready to be yourself. The great treasure of being that you are must wait for you to unload the package of burdens of your past from you. In the seeker there will be again and again those confrontations with the self in which one judges the self to have fallen short. We may say that when one adds two plus two and writes down the number five, one has made an error. Later one may erase the error because of new and life-giving knowledge. The problem is then solved correctly, two plus two being four.

That is all that your past is.

當一個人正面對著一個人自己的過去的時候，合適的行動是將過去從肩上卸下來，拒絕進一步去擔負它，而毋寧是將它放下來並注視它，一直到一切都沒問題了，一直到在這個體驗上沒有情緒性的牽扯了為止。接下來，你就會更輕鬆，更天真、更自發性，更開放、更快樂、更準備好成為你自己。你之所是存在的偉大的寶藏一定會等待著你將你過去的重擔的包裹從你身上卸下來。在尋求者中，將會一而再、再而三地遇到那些與自我產生衝突的事物，在其中一個人會將自己

評判為不符合標準的。我們會說，當一個人將二加上二並寫下數位五的時候，一個人已經犯了一個錯誤了。一個人可以在之後因為新的、有活力的知識而擦掉錯誤的答案。那麼問題就是被正確地解決了的，二加二是四。那就是所有你的過去發生的事情了。

My friends, you are carrying around a collection of unsolved but simple arithmetic problems. The answers usually have to do with forgiveness of the self, and a willingness to use the eraser. You do not have to live your past. You are responsible for the new life of the present moment. If you have not made amends to another, by all means do so. Usually, however, it is the self that is the great scapegoat. Remove this identity from yourself. You will have to be patient, for you cannot find all that you have done badly by meditating once, twice or a hundred times. The fully realized self is a long time, shall we say, in arriving; especially within your illusion. We ask you simply to remain unflustered and use your eraser, loving your mistakes, loving your perfection and being willing to be accountable for that which you are now, not in the past and not in the future.

我的朋友們，你正在進行一系列尚未解決的但又很簡單的算數題。答案經常是與對自我的寬恕和一種對使用橡皮擦的樂意有關的。你不必活在你的過去中。你對當下一刻的新的生命是負有責任的。如果你尚未對另一個人作出彌補，務必這樣做。然而，通常會成為那個偉大的替罪羊的人，就是自我了。將這種身份從你身上消除掉。你將不得不變得有耐心，因為你無法找藉由一次、兩次或者一百次冥想而找到所有你已經做得很差勁的事情。完全地被認識了的自我是一個要很長的時間才能，容我們說，抵達的事情，尤其是在你們的幻象中。我們請你單純地保持從容不迫，並使用你的橡皮擦，愛你的錯誤，愛你的完美，並樂意於為你現在之所是而負責任，而不是為過去和未來的你之所是負責任。

To be light of heart, to be joyful and gullible and free is the sign of the child and it is that small one within you that is the best learner, the best student. You will gain the best perceptions with your child-self, for your child-self is open and trusting and the universe gives back that which it feels. We encourage you in your meditations. We encourage you in their deliberate discipline. Daily meditation is most central. We hope that we have been able to speak to the concern of the meditation which brings seeming difficulty. It is giving you good fruit, not bitter. It is only the conscious self which may choose to be bitter rather than to pluck the fruit and cast it aside so that new fruit may be born in its time.

變得輕鬆愉快，變得喜悅、輕信和自由，這是孩子的標誌，在你內在之中的那個小小的孩子就是那個最佳的學者，最佳的學生。你將會對你的孩子的自我去的最佳的感知，因為你的孩子的自我是開放的，信任的，宇宙會將它感覺到時候交還回來。我們鼓勵你進入你的冥想之中。我們鼓勵你進行有意的鍛煉。每天冥想是最為核心性的。我們希望我們已經能夠闡明對那種引發了表面上的困難的冥想的關注了。它正在給你帶來好果子，而不是苦果。僅僅是表面意識的自我選擇去成為苦澀的，而不是摘下果子並將其扔到一邊，這樣，新的果子就可以在合適的時候被孕育出來了。

I am Oxal. I leave you secure in the infinite unity of all that there is. Therefore, my friends, we cannot leave you for there is only one creation. We shall, however, cease speaking through this instrument, asking you, as always, to cast aside any thought which does not have merit in your own opinion. We leave you basking in the love and in the light of the One Who Is All. Adonai, my friends. Adonai.

我是 *Oxal*。我們一切萬有的無限的合一的安全之中離開你們。因此，我的朋友們，我們無法離開你們，因為僅僅只有一個造物。然而，我們將停止通過這個器皿說話，我們一如既往地請你們將任何在你們自己看來沒有益處的想法拋在一邊。我們在太一的愛與光的照耀中離開你們，太一即是萬物。*Adonai*，我的朋友們。*Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of the one Creator. We are most privileged to be asked to join your group this evening. We follow our brothers and sisters of Hatonn and Oxal in giving praise for the ability to share our thoughts with you. Our service, as you know, is that of attempting to [give] answers from our philosophical point of view. Therefore, may we begin with the first query for this evening.

我是 *Latwii*，我在太一造物者的愛與光中向你們致意，我的朋友們。我們對在今晚被請求加入到你們的團體感到極其榮幸。我們在我們的兄弟姐妹 *Hatonn* 和 *Oxal* 之後對於能夠與你們分享我們的想法而致謝。如你們知曉的一樣，我們的服務是嘗試去從我們的哲學的視角來給出答案。因此，請容我們從今晚的第一個問題開始。

J: Latwii, I'd like to ask you an historical question, please. I was reading an article about the Cro-Magnon man in the caves at La Tuc d'Audoubert. I'd like to know how did they learn how to draw, where did they get their colors from, and how did they draw on the ceilings of the cave?

J: *Latwii*，我想請要問你們一個歷史的問題。我正在閱讀一片關於在 *la tuc d'audoubert* 洞穴中的克魯馬努人的文章。我想要知道他們是如何學會繪畫的，他們是從哪里獲得他們的顏料，他們是如何在洞穴的天花板上繪畫呢？

I am Latwii, and am aware of your query, my brother. We are not very good at giving answers to queries that are beyond the bounds of our philosophical reach. To attempt to look upon the historical past of your planet is somewhat of a difficult task for us. We shall, in our humble way, make a small attempt in this instance, focusing as we can upon those portions of the query which are within our grasp.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們並不非常擅長於提供在我們的哲學所及的邊界之外的問題的答案。嘗試去觀察你們的星球的過去的歷史，這對我們而言是一個多少有點困難的任務。我們將用我們的謙遜的方式，在這個方面作出一個小小的嘗試，並盡我們所能地聚焦在這個問題在我們的瞭解的範圍內的那些部分上。

We find that entities who have partaken in the evolutionary chain of your species' development have from time to time developed those means of self-expression which have been recorded in various ways. The entities of which you speak were of a level of development which enabled them to utilize various substances of the plant and mineral world that surrounded them in the making of those dye and paint pigments that allowed for the recording of their way of being upon the walls of those cave structures in which they found shelter, an environment which was relatively safe in which to dwell. These entities were able to make drawings upon the walls and what you have referred to as the ceilings as a result of utilizing structures which no longer exist within those cave areas. There has been much, shall we say, erosion of the structures and geographical placement of, shall we say, earthen mounds which were then available for such paintings.

我們發現那些已經參與到你們的種族的發展的演化性的鏈條之中的實體們會不時地發展出那些已經用各種各樣的方式被紀錄下來的自我表達的途徑。你們談及的這些實體是處於這樣一個發展的層次上，這個發展層次允許他們利用這個星球上的各種物質以及在他們周圍的世界中的礦物質來製作那些染料和繪畫的顏料，這些顏料容許他們在那些洞穴結構的牆壁上紀錄他們的存的方式，他們在這些洞穴中找到了庇護所，這是一個在其中居住相對安全的環境。這些實體能夠在牆壁上以及你們所提到的天花板上作畫的原因是，他們使用了在那些洞穴的區域中已經不再存在的結構。已經有過大量的，容我們說，結構上的侵蝕作用和土堆的地質上的位移，這些結構和土堆在過去是可供這樣的繪畫使用的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: You did very well, Latwii. Can I still keep on the same subject?

J: 你們做的非常好，*Latwii*。我能夠仍舊在相同的主題上提問嗎？

I am Latwii, and we shall do our best, my brother, to accommodate you although we are not skilled in this area.

我是 *Latwii*，我們將盡力給予你照顧，我的兄弟，儘管我們在這個領域並不擅長。

J: Thank you. Can you tell me, when did the Neanderthal man change into the Cro-Magnon man? And why?

J: 謝謝你。你們能夠告訴我，尼安德塔人是在什麼時候轉變為克魯馬努人的嗎？為什麼呢？

I am Latwii, and am aware of your query, my brother. As we attempt to trace the evolutionary pattern of your particular species, we find that there have been a variety of transitions from one form to another. Many of these transitions did not continue but found an ending in their evolutionary pattern. Your particular lineage is one which does include this entity of which you speak, the so-called Neanderthal man. The transition which this entity partook in with others of a similar configuration was not a transition which

can easily be delineated to a specific portion of what you call time, for the transition was the kind in which the, shall we say, donor race or original race of entities died out, giving birth to the successors but a transition in which there was mutual cohabitation for a portion ...

我是 *Latwii*，我理解了你的問題，我的兄弟。當我們嘗試去追蹤你們特定的種群的演化的模式的時候，我們發現已經有從多種多樣的從一種形式到另一種形式的轉變了。這些轉變中的很多並沒有延續下去而是在他們的演化的模式中遇到了一個終點。你們特定的世系確實包含了這種你們談及的被稱為尼安德塔人的實體。這種實體與其他的具有一種類似的配置的實體所參與到的轉變，並不是一種可以輕易用你們所稱的時間的一個特定的部分來描繪的轉變，因為這種轉變是那種在其中，容我們說，實體的供者人種 (*donor race*) 或者原初的人種滅絕，並同時產生出後繼者的轉變，但是，在這種轉變中有一段共同居住.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and am with this instrument once again. To complete our attempt to answer your query, my brother, we may suggest that it is most difficult for us to be more precise in giving a date for this transition, for the transition was one that occurred over a great portion of what you call time, and was one in which there were, shall we say, parallel transitions being undertaken at the same time.

我是 *Latwii*，我再一次與這個器皿在一起了。為了完成我們在回答你的問題上的嘗試，我的兄弟，我們可以建議，在為這種轉變給出一個日期的方面，我們要變得更加精確，這是極其困難的，因為轉變是發生在你們所稱的時間的一個很大的部分之中的，在這種轉變中有著同時被進行的平行的轉變。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: Thank you, yes. In this cave of La Tuc d'Audoubert there is an ibex which is indigenous of Asia Minor, and also they drew a sorcerer. Can you tell me how did they acquired that knowledge?

J: 是的，謝謝你。在這個 La Tuc d'Audoubert 洞穴有一個原生於小亞細亞的野生山羊，它們同樣畫了一隻巫師。你們能夠告訴我們它們是如何取得那個知識的嗎？

I am *Latwii*, and am aware of your query, my brother. We find that there has been in many cases of entities such as these of whom you speak a greater level of civilization and cultural abilities than has been supposed by those of your scientific community. There have been in your distant past those entities who were able to venture out and observe various phenomena and who then were able to communicate this observation upon the return by the recording

of these phenomena in the manner of the drawings of which you speak. 我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現，在很多諸如你們談到的這些實體之類的情況中，相比你們的科學團體所假設的情況，這些實體已經有了一種更大程度的文明和文化能力了。在你們遙遠的過去，已經有了那些能夠外出探險並觀察到各種各樣的現象，以及在返回後接下來能夠藉由通過你們談到的畫畫的方式來紀錄這些現象而能夠對這種觀察進行溝通交流的實體了。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: You mean they traveled from France to Asia Minor and back?

J: 你們的意思是它們會從法國旅行到小亞細亞並返回嗎？

I am *Latwii*, and am aware of your query, my brother. We did not mean to intend that these entities were quite this skilled in the traveling, but that in their travels they encountered the phenomena which were at that time more widely spread than is supposed at your current time.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們並不是想要說這些實體非常擅長於進行旅行，我們是說，在它們的旅行中它們所遭遇的那些現象在那個時候是比你們現在所假設的更為廣泛地分佈的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: No, but I'm perplexed about that. Where did the knowledge come from? This is what I don't understand. They drew perfect bison, perfect horses. There had to be some kind of intelligence. Did they communicate in a language?

J: 沒有了，但是我對那一點感到很困惑。那個知識來自於何處呢？這是我無法理解的內容。它們畫出了精確無誤的北美公牛，精確無誤的野馬。必須要有某種類型的智慧。它們是用一種語言來溝通交流的嗎？

I am *Latwii*, and am aware of your query, my brother. Again, my brother, we must ask your forgiveness for our inability to be more precise and thereby reduce the perplexity which we feel that we have been responsible for. We are attempting to retrieve this information but must apologize once again, for these queries are quite beyond a scope which is a rather limited one when you consider the great amount of information that one may find an interest in. We focus our abilities upon the philosophical aspects of the nature of one's being and the progress of one's own evolutionary trail, shall we say.

我是 *Latwii*，我理解了你的問題，我的兄弟。再一次，我們必須請你們原諒我們無法更為精確以及在那方面無法減輕困惑，我們感覺到我們要為那種困惑負責。我們正在嘗試去追溯這各資訊，但是我們必須再一次抱歉，因為這些問題是大大超出了一個範圍的，當你考慮一個人可能發現它會對其感興趣的大量的資訊的時候，這個範圍是一個相當有限的範圍。容我們說，我們將我們的能力聚焦在一個人的存在的特性的形而上學的面向以及它自己的演化的軌跡的進程上。

As we attempt to trace the physical evolution, we find that our abilities are at a very low level according to what one might expect from entities who are specialized in a type of communication which seems quite advanced to many upon your planet. Though we can do some things well that may surprise various of your peoples, we can do other things quite poorly that will equally surprise many of your peoples. Therefore, we must beg your forgiveness in this, my brother, and ask if there might be a query that you could locate within the very narrow parameters of our abilities to be of service?

當我們嘗試去追溯物質上的演化的時候，根據一個人可能會期待從那些專門從事一種對於你們星球上的許多人看起來是相當先進的類型的溝通交流實體那裏得到的內容，我們發現我們的能力處於一個非常低下的水準。雖然我們能夠將某些事情做得相當漂亮以至於會讓你們的人群中的各種各樣的人吃驚，我們卻只能相當差勁地做其他的事情，這將同樣會讓你們的人群中的很多人感到吃驚。因此，我們必須在這一點上懇請你們的原諒，我的兄弟，我們請問是否有一個你們能夠在我們進行服務的能力的非常狹窄的半徑之中定位的問題呢？

J: Please don't ask my forgiveness, and I'm sorry if my questions sounded or were asked in the imperative tense. I'll get off that. I'd like to ask you a question about Jesus. During the trial, he was sent to the Pharisees, and then he was sent to Pilate, and then Pilate sent him to Caesar. Does that mean that Jesus went to Rome?

J: 請不用請求我們的原諒，我很抱歉我的問題是用命令的語氣被聽到或者被詢問的。我將放下那個問題。我想要問一個關於耶穌的問題。在審判的過程中，他被送往法賽利人那裏，接著他被送往培拉多那裏，接著培拉多將它送到凱撒那裏。這是說耶穌被前往羅馬了嗎？

I am Latwii, and am aware of your query, my brother. Again we are faced with the situation in which we must attempt to look within your planet's historical records and attempt to retrieve this information which is by its very nature quite confused, for there are varieties of thought forms created by various groups and individuals over the centuries which have passed since this entity's, as you call it, death. Many have revered this entity, and have looked at this entity in a great variety of ways, and have therefore created forms of thought which are of themselves energy pools and sources that tend to confuse and hide that occurrence which was indeed the pattern of this entity's incarnational experience.

我是 Latwii，我理解了你的問題，我的兄弟。再一次我們面對著這樣一個情況，在其中這我們必須嘗試去查看你們星球的歷史的紀錄並嘗試去恢復這條資訊，而這條資訊藉由其核心特性是相當混淆的，因為在貫穿自從這個實體的（如你們所稱的）死亡之後的許多世紀的時間中，已經有多種多樣的思想形態被各種各樣的團體和個體創造出來了。很多人崇敬這個實體，並已經用大量不同的方式來觀察這個實體了，因此，很多人已經創造出了思想形態，這些思想形態在其自身就是傾向於混淆並隱藏這個實體的投生體驗的模式的事實的能量池和源頭。

That this entity was required to appear before those which you have

mentioned supposes that this entity was indeed in their native homeland, shall we say, yet it is to our humblest and barest ability of retrieving information not clear as to whether this is completely true or as to whether perhaps there might have been the visiting of these entities in another location to which the one known as Jesus was also required to visit.

這個實體被要求出現在那些你已經提到的實體的面前，這一點是假設這個實體確實是在它們的故鄉，容我們說，根據我們在恢復資訊的方面的最謙卑和最低限度的能力，在關於是否這是完全真實的方面，或者在關於是否已經有過對叫做耶穌的實體同樣被要求去拜訪的另一個地方的這些實體的拜訪的方面，這是不清晰的。

We again must apologize for our lack of specific information in this case. We are quite without our usual ability to give information.

我們必須再一次抱歉我們在這個問題上的缺少具體的資訊。我們在通常的給予信息的能力上是相當欠缺的。

May we attempt a further query, my brother?

我們可以嘗試一個進一步的問題嗎，我的兄弟？

J: No, thank you. We're not getting along tonight. I think I'll just be quiet. But you did do very well.

J: 不用了，謝謝你們。我們今晚並不是進展順利的。我想我將會安靜下來。但是你們的確做得很好。

I am Latwii, and we appreciate your patience with us, my brother. We, of course, are in great need of such patience when we are beyond our abilities to serve. We attempt in these contacts to offer a philosophical point of view which works with the mental evolution of one's being. We are not historians by nature but philosophers, and in some instances that which you might call a scientist, in that we are greatly interested in the formation of light and its expression by entities such as yourselves.

我是 Latwii，我們極其感激你對我們的耐心，我的兄弟。在我們超出了我們服務的能力的時候，我們當然是極其需要這樣的耐心的。我們嘗試在這些接觸中提供一種哲學性的觀點，這些觀點是在一個存有的心智的演化上進行工作的。我們在屬性上不是歷史學家而是哲學家，在一些情況中你們可以稱我們是一個科學家，因為我們極其感興趣光的形成以及光藉由諸如你們自己這樣的實體的表達。

May we attempt another query at this time?

我們可以在此刻嘗試另一個問題嗎？

J: Thank you, sir, but I was not impatient at all. I'm very appreciative of your answers and I hope I didn't give you that impression.

J: 謝謝你，先生，但是我並不是完全沒耐心的。我非常感激你們的答案，我希望我並沒有給你們那個沒耐心的印象。

I am Latwii, and our attempt was to thank you for your patience. May we

attempt another query at this time?

我是 *Latwii*，我們的嘗試是為你的耐心而感謝你。請問我們可以在此刻嘗試另一個問題嗎？

N: Yes, Latwii. Has the philosophical or evolutionary aspects of our thought form patterns been changed by rotation of the north and south pole or rearrangement of our poles very many times in our past?

N：是的，*Latwii*。我們的思想形態的模式哲學性或者演化上的面向已經因為在我們的過去的許多次的南極和北極的倒轉以及我們的極點的重新排列而發生改變了嗎？

I am Latwii, and am aware of your query, my brother. We find that the pattern of thought of an entity is responsive only to that entity's influence. It is, however, true that any entity may use any outside stimulus in order to change its own pattern of thinking. Those experiences which one encounters—and this may include those of which you speak—may therefore be utilized in the changing of the pattern of thought. Upon your own particular planet there have been many, shall we say, geothermal changes over your cycle of evolution in the third density. There, to our knowledge, however, have not been any of the changes of which you speak during this 75,000 year cycle.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現一個實體的想法的模式僅僅負責會那個實體造成的影響的事物。然而，一個實體可以使用任何外在的刺激物以便於改變它自己的想法的模式，這是真實的。那些一個人遭遇的體驗——這可以包含那些你談及的變化——因此是可以在對想法的模式改變中被利用的。在你們自己的特定的星球上，在你們整個第三密度的演化的週期中已經有過許多，容我們說，地熱上的改變了。然而，就我們所知，在這個七萬五千年的周期期間，並沒有任何你所談及的改變。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: Well, of course the dinosaurs existed many, many eons years ago and they have found fresh flowers in frozen mammoths in Siberia which would indicate probably a polar shift which may have exceeded the time span of the last 75,000 years. However, it just seems that there was much intelligent life before, particularly with the Atlanteans, which seem to have been eliminated some ten thousand, one hundred and some odd years ago. Why is it that our method of counting days and months and years is only five to six thousand years old?

N：好的，當然恐龍是存在於許多許多年以前的，它們已經在西伯利亞的冰凍的猛犸象身上找到新鮮的花朵了，這些花朵表明很有可能有一場地極轉換是已經超過了上一個七萬五年前的時間的跨度的。然而，看起來似乎在以前有大量的智慧生命，尤其是亞特蘭蒂斯人，它們看起來似乎已經在一萬年前，十萬年前或者某個的奇特的時間之前被消滅了。為什麼我們計算日月年的方法僅僅只有六千年的長度呢？

I am Latwii, and am aware of your query, my brother. We find that there are two portions which we may address. Firstly, the great changes in your Earth's structure which were responsible for the down-sinking of the continent known to you as Atlantis were changes not of the polar shift variety, but of the results of what you may call nuclear and crystal warfare, which so affected the tectonic plates underlying the continent of Atlantis that there were generated what might be called artificial earthquakes that were therefore responsible for this great change.

我是 Latwii，我們理解了你的問題，我的朋友。我們發現有兩個我們可以回答的部分。首先，要為被你們知曉為亞特蘭蒂斯的大陸的下沉負責的是在你們地球的結構中的巨大的變化，而不是地極轉換的變化，而地球結構的變化是你們可能稱為核子和水晶戰爭的結果，它對在亞特蘭蒂斯大陸底部的板塊構造造成了如此大的影響以至於可能會被成為人造地震的事物被產生出來了，因此，這種人造地震是為這個巨大的改變負責的事物。

In response to the second portion of your query, the numbering of days, months and years which you now use is a system which has survived for the portion of time which you have mentioned but is not the necessary, shall we say, system of time which has been in effect over the entire cycle of your planet. However, it is a system of measuring time which has its basis upon the revolution of your planet about your sun and the revolution of your moon about your planet. There have been many other means of reckoning time but all have been distortions of these rhythms of revolution which are a natural portion of the creation within which you exist.

在回應你的問題的第二個部分的方面，你們現在所對日、月、年的計數法是一個已經在你已經提到的時期中被持續使用的一個系統，但是它並不一定是，容我們說，在你們的星球的整個的週期從頭到尾都一直都有效的時間系統。然而，它是一個基於你們的行星圍繞著你們的太陽的旋轉以及你們的月亮圍繞著你們的行星旋轉的衡量時間的系統。已經有很多其他的計算時間的方式了，但是所有這些方式都是你在其中存在的造物的一個自然的部分的這些轉動的韻律的變貌。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: In our illusion, did not other individuals, perhaps even the Neanderthal man, utilize the distortion of the earth's rotation for accumulating time sequences? N: 在我們的幻象中，其他的個體，也許甚至是尼安德塔人，使用過地球的轉動的變貌來積累時間的序列嗎？

I am Latwii, and am aware of your query, my brother. We find that throughout the historical past of your planet there has been the varying abilities of races and groups of entities to reckon time. There have been many attempts to count the passage of seasons as a means of reckoning time. These attempts were not always based upon the knowledge of your Earth's revolution about your sun body but were attempts to reckon time as a means of utilizing the,

shall we say, outgrowth of this revolution of your planet about its sun body, that is to say, the seasons in their passing were recognized as that which seemed to repeat upon a regular and measurable scale.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現在貫穿你們的星球的過去的歷史中，已經有過多種作樣的實體的種群和團體計算時間的能力了。已經有過很多的將季節的流逝作為一種計算時間的／式來進行計數的嘗試了。這些嘗試並非一直都是基於你們地球繞著你們的太陽的轉動的知識的，但是這些嘗試卻是一種，容我們說，利用你們的行星繞著它的恒星的這種轉動的副產物作為計算時間的方式的嘗試，也就是說，季節的流逝被識別為看起來似乎是基於一種有規律且可衡量的比例而重複的事物。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: Thank you very much. Back to the Atlanteans. Was that an internal strife of civil war or was that a war between other factions? And in the area that the Atlanteans were located, could it be possible to recover some of the fifteen-foot crystals that existed at the time of the holocaust?

N：非常感謝你。回到亞特蘭蒂斯人。它是一種內戰的內部的衝突，還是它是一次與其他的派系之間的戰爭呢？在亞特蘭蒂斯的所在地的區域，有可能能夠重建在大毀滅的時期存在過的某種十五英尺的水晶石嗎？

I am *Latwii*, and am aware of your query, my brother. Again we move somewhat outside of our boundaries of ability and shall ask that you appreciate our lack of ability in this area. We can suggest that at some point there will be those who shall discover the remnants of this culture and perhaps there shall be the discovery of the kinds of crystals of which you speak. The entities known to you as the Atlanteans were in their own culture quite divided, and there were those struggles for power at the latter portion of this culture's existence, for the ability to use the technology at that time had grown quite rapidly toward this culture's end time and there were those within the culture who wished for themselves the use of this technology and found the need to vie with others within this great culture for the utilization of the technology which had a great variety of uses.

我是 *Latwii*，我理解了你的問題，我的兄弟。再一次，我們會多少有些越過了我們的能力的邊界了，我們將請你們理解我們在這個領域的缺乏的不足。我們可以建議，在某個時刻，將會有人會發現這個文化的遺跡，他們也許將發現你所談及的那些類型的水晶。被你們知曉為亞特蘭蒂斯人的實體在他們自己的文化中是相當分裂的，在這個存在的存在的後期，有那些為力量而進行的爭鬥，因為在那個時候使用科技的能力已經相當的迅朝著這個文化的末日發展了，在這個文化中有一些人希望他們自己使用這種科技並發現他們需要與在這個偉大的文化中的其他人競爭，以便於使用這種擁有極其多種多樣的用途的技術。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: The Koran—the Indian—several of the Indian reports—the country we know as India report what appears to have been nuclear wars at other times. Have there been other civilizations advanced to the point that they devastated themselves with nuclear devices?

N: 有幾個印度版的可蘭經記載，我們知曉為印度的國家據記載似乎在其他的時代已經有過核戰爭了。有過其他的文明已經進步到了他們用核設施毀滅他們自己的位置了嗎？

I am Latwii, and am aware of your query, my brother. We, in our knowledge of your planet's third-density cycle, are unaware of any cultures besides those known to you as the Atlanteans who were of the technological advancement necessary to utilize the power of the atom. Therefore, we may suggest that the recording of any such nuclear holocaust might be a recording of this very culture's own destruction.

我是 *Latwii*，我理解了你的問題，我的兄弟。就我們對你們的星球的第三密度的週期的知曉，我們並不知道出了你們知曉為亞特蘭蒂斯人之外有任何文化是在技術的進步上有使用原子的力量的需要的。因此，我們可以建議，任何這樣的核子毀滅的記載可能是對這個文化的自我毀滅的記載。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: No, I think we're probably tiring the instrument and I want to thank you very much. I have some other questions I want to ask later. I thank you. N: 沒有了，我想我可能讓這個器皿厭煩了，我非常想要感謝你們。我有某些其他的我想要在以後再問的問題。我感謝你。

I am Latwii, and we thank you, my brother, for your patience as well in bearing with us as we must give information which is not that in our usual grasp or reach.

我是 *Latwii*，我們為你的耐心，同樣也為你容忍我們不得不給出不在我們通常的理解力或者範圍之中的資訊而感謝你，我的兄弟。

May we attempt another query at this time?

我們可以在此刻嘗試另一個問題嗎？

J: Yes, Latwii. Well, then did the Neanderthal man come after the Atlanteans? Before?

J: 是的，*Latwii*。那麼尼安德塔人是在亞特蘭蒂斯人之後出現的嗎？是之前嗎？

I am Latwii, and am aware of your query, my brother, and we dance with joy to be able to answer this particular query. We are aware that those that [are] called the Neanderthal entities were preceding those called the Atlanteans by a great portion of what you call time.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們為我們能夠回答這個具體的問題而帶著喜悅舞蹈。我們知道那些被成為尼安德塔人的實體是在被成為亞特蘭蒂

斯人之前很長一段時間就出現了的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: Well, were there any Atlanteans left over after the wars?

J: 好的，有任何亞特蘭蒂斯人在戰爭後留下來嗎？

I am Latwii, and am aware of your query, my brother. The strife and variety of conflicts which wracked this culture were known to many within the culture for a great portion of what you call time. Over a period of two to three centuries there were those entities within this great culture who traveled out from the doomed culture and created bases of survival in various portions of your planet that were located far enough away from the continent of Atlantis that survival was possible.

我是 *Latwii*，我理解了你的問題，我的兄弟。破壞了這個文化的衝突和各種各樣的矛盾是被在這個文化中的許多人知曉了很長一段時間的。在一個兩個世紀到三個世紀的時期中，在這個偉大的文化中的一些實體離開了這個註定滅亡的文化並在你們的星球上的各種各樣的部分創造出了存活下來的基礎，這些地方是位於距離亞特蘭蒂斯大陸足夠遠的地方以至於存活下來是有可能的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: You mean like Spain and France?

J: 你們的意思是西班牙和法國嗎？

I am Latwii, and am aware of your query, my brother. Due to this instrument's familiarity with the information transmitted from our brothers and sisters of Ra we are able to suggest that these locations are in what you now call Tibet, what you now call Turkey, and what you now call Peru.

我是 *Latwii*，我們理解了你的問題，我的兄弟。根據這個器皿對由我們的兄弟姐妹 *Ra* 傳遞的資訊的熟悉程度，我們能夠建議，這些地方是在你們稱之為西藏，你們稱之為土耳其和你們稱之為秘魯的地方。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: How could they miss the continent, the European continent. I don't understand, was the European continent existing at that time?

J: 他們怎麼會錯過歐洲大陸呢？我不理解，歐洲大陸在那個時候不存在嗎？

I am Latwii, and am aware of your query, my brother. We can answer in the affirmative that the continent that you now call Europe was indeed in existence at that time. As to whether these entities considered such a journey to be desirable or as to whether these entities did indeed undertake a journey

in that direction we are unable to say. Who can account for tastes?

我是 *Latwii*，我理解了你的問題，我的兄弟。我們能夠用肯定的方式回答，你現在稱之為歐洲的大陸在那個時候確實是存在的。在關於是否這個實體考慮這樣一條旅程是被渴望的方面，或者，在關於是否這些實體確實在那個方向進行過一場旅程，我們無法回答。誰能解釋喜好呢？

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: No, thank you.

沒有了，謝謝你。

I am Latwii, and we feel that we [have] enough energy available in this instrument for one final query. May we then ask for that query?

我是 *Latwii*，我們覺得我們在這個器皿的身上可以使用的能量足夠進行最後一個問題。那麼，請問那個問題是什麼呢？

J: Latwii, when you answer, you say "your planet." What exactly do you mean by that? Where are you in regards to this planet? J: *Latwii*，當你回答的時候，你說，"你們的星球。"你們那樣說究竟是什麼意思呢？相對這個星球，你們在什麼位置呢？

I am Latwii, and am aware of your query, my brother. We are within your planetary influence at this time, though it is not our native planet. We are what you might call visitors observing the opportunity that your planet now accepts for the harvest.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們在此刻是在這個星球的影響範圍之中的，雖然它並不是我們的本土的星球。我們是你們所稱的訪問者，我們在觀察你們的星球現在接受收割的機會。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: I don't understand that.

J：我對此並不理解。

N: Are you on a space ship?

N：你們是在一艘太空飛船上嗎？

I am Latwii, and am aware of your query, my brother. We, ourselves do not utilize the craft which you might call a space ship for our current observation and transmission of information. We are, however, existing within what you might call your planet's inner planes, those metaphysical realms which are the, as you might call it, spiritual foundation of your planet.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們自己並不會使用你們稱之為一個太空飛船的船隻來進行我們現在的觀察和資訊的傳遞。然而，我們是存在於你

們所稱的這個星球的內在層面之中的，這些形而上學的領域是你們的星球的靈性上的根基，如你會這樣稱呼它一樣。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: I still don't understand. Do you fly over Anchorage very much?

J：我仍舊不理解。你們經常飛過 *Anchorage* 嗎？

I am Latwii, and am aware of your query, my brother. We are not of the nature to take excursions over your particular area or any particular area upon your planetary surface but choose instead to allow our thoughts to do the traveling.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們在特性上並不會旅行經過你們特定的地區或者任何你們星球表面上的特定的區域，我們作為替代是選擇允許我們的想法進行旅行。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: Oh, this is confusing. No. Maybe another time I can ...

J：噢，這是令人困惑的。我沒有問題了。可能另一個時間我能夠.....

N: May I ask if the inner planes are those of the astral or ethereal planes or the subcrust areas?

N：我可以問，是否內在層面是那些星光層或者乙太層或者地殼內層的區域嗎？

I am Latwii, and am aware of your query, my brother. It is the former portion of your query, that is, as you have called them, the astral and devachanic planes that we choose to inhabit. We choose more specifically to inhabit those planes that are, shall we say, somewhat removed from the astral planes and are of the devachanic or etheric description, depending upon the terms which you might choose.

我是 *Latwii*，我理解了你的問題，我的兄弟。你的問題的前面的部分，也就是如你對它們的稱呼一樣，星光層和提婆層，就是我們選擇去居住的層面了。我們用更為明確的方式選擇居住在那些，容我們說，多少有些離開星光層，而屬於提婆或者乙太性的描述的層次，這是取決於你們可能選擇的術語的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: Thank you. No.

N：謝謝你，沒有了。

J: Is astral travel like out-of-the-body journeys?

J：星體旅行是好像出體旅行一樣的嗎？

I am Latwii, and am aware of your query, my brother. This is a rough analogy, and is somewhat similar to the type of travel which we are suggesting. However, it is for us not an out-of-the-body experience but is a, shall we say—we must correct this instrument and suggest that it is an experience which is in our body, a body which is more filled with light than the third-density body which you inhabit, is indeed a body of fifth density, that being the density of light.

我是 *Latwii*，我理解了你的問題，我的兄弟。這是一個粗糙的類比，它與我們正在建議的旅行的類別是有些相似的。然而，它對於我們並不出體體驗，而是一種，容我們說——我們必須更正這個器皿並建議，它是一種在我們身體中的體驗，相比你們所居住的第三密度的身體，我們的身體是一種更多地為光充滿的身體，它的確是第五密度的身體，它是光的密度的存有。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

J: Oh, this is confusing, Latwii, very confusing.

J: *oh*，這是令人困惑的，*Latwii*，非常令人困惑。

Carla: I want to break in here. How's the instrument doing?

Carla：我想要在這裏打斷一下。這個器皿的情況如何。

I am Latwii, and we thank you, my sister, for asking as to the energy level of this instrument. We feel that we are able to complete our channeling, shall we say, at this particular time, for the instrument is somewhat fatigued, and is concerned as to the level of questioning for the evening. This concern is further fatiguing the instrument. Therefore, we thank you for your concern and shall at this time take our leave of this group and this instrument.

我是 *Latwii*，我們為你詢問這個器皿的能量層次而感謝你，我的姐妹。我們感覺我們可以，容我們說，在這個特定的時刻結束我們的傳訊，因為這個器皿多少有些疲倦並對今晚的提問的層面上有些關注了。這種關注是進一步讓這個器皿感到疲倦的。因此，我們感謝你的關心，我們將在此刻離開這個器皿和這個團體。

We thank each present for allowing our presence and for asking for humble service this evening. Indeed, this evening our service has been quite humble, for we feel that our inability to respond to the kinds of queries which were offered us has lent a certain amount of confusion to this group which we feel responsible for. We do not mean in any respect to confuse. It is indeed our hope that our service might remove some confusion. We therefore are most able to provide this service in the philosophical type of discussion which focuses upon areas of the evolution of mind, of body, of spirit. We leave the historical and other areas that lie outside the philosophical to those of your peoples, for these areas are those which are well used for catalyst and as one moves through these areas in one's existence, then arises the philosophical questions as to the meaning of the life, the purpose of its movement, and the

process of its evolution in one's own experience. 我們感謝每一位在場的人允許我們出席並在今晚請求謙遜的服務。確實，我們在今晚的服務一直都是非常謙遜的，因為我們感覺到我們無法回應那些向我們提出的問題，這已經讓這個團體產生了一定數量的混淆了，我們感覺我們要為這種混淆負責。我們並為打算在任一方面產生混淆。我們確實希望我們的服務可以消除某些混淆。因此，我們非常有能力用哲學的類型的討論提供這種服務，而這種類型的討論是聚焦在心智、身體和靈性的演化的領域的。我們會將存在哲學性的領域之外的歷史以及其他的領域留給你們的人群，因為那些領域是非常適用於分析的，當一個人在它的存在中經過這些領域的時候，它接下來就會出現關於生命的意義、它的行動的目的以及在它自己的體驗中的演化的進程的哲學性的問題了。

We at this time thank each again and shall take our leave, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai vasu borragus. 我們在此刻再一次感謝各位並離開，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai vasy borragus.

February 23, 1985

1985-02-23 Hatonn : 年老的旅行者的故事

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you, my friends, in the love and in the light of our infinite Creator. It is a great pleasure to speak with you this evening. We especially welcome the opportunity to continue the training of the new instrument known as S. You may notice that we almost always refer to entities respecting the fact that the name of the entity is not the entity but merely an artificial label by which your peoples categorize each other. One of the greatest differences betwixt third density and that kingdom which many are about to inherit which we call fourth density is that the labeling on an artificial level becomes unnecessary, thereby freeing entities from the many false vibrations which are thrown out about each entity which is misnamed.

我是 Hatonn。我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。在今晚與你們談話是一種巨大的快樂。我們尤其歡迎有機會繼續對被知曉為 S 的新的器皿的訓練。你們可能注意到，我們幾乎一直都會向實體提及關於這樣的事實，即實體的名字並不是實體，而僅僅是你們的人群藉由其對相互彼此進行分類的一種人為的標籤。在第三密度與很多人正在開始繼承的那個我們稱之為第四密度的國度之間的最大的差別之一，就是在一個人為的層次上的貼標籤成為沒有必要的了，並因此讓實體從很多虛假的振動釋放出來，這種虛假的振動被扔在每一個被錯誤地命名的實體周圍的。

We wish to tell you a parable, a little story. Once upon a time there was an old man who with his trusty walking stick was making his way through the cobblestones of the village in which he had lived and his father before him and his father before him. This man had married and yet his wife had died, and in dying had lost their only unborn child. More than years bent the old man's back as he picked his way along the cobblestones. 我們希望對你們講述一個寓言，一個小故事。很久，很久以前有一個老人，他帶著他忠實可靠的手杖正在穿越他，他的父親以及他對的祖父生活在其中的村莊的鵝卵石。這個人已經結婚了，而他的妻子已經去世了，在臨死的時候他已經失去了他們唯一的未出生的孩子。在他穿越鵝卵石的時候，很多年的時間已經使得他的背駝了。

We shall transfer.

我們將轉移。

(S channeling)

(S傳訊)

The instrument is feeling our vibration but is extremely nervous this evening due to a thought process that she has been going through, one in which she does not feel that she is able to actually serve as an instrument, is afraid to be

wrong. Let us assure her that these doubts are a normal process that each new instrument goes through, not to analyze or try to sense ahead in the story or be afraid that it is her imagination and not our words.

器皿正在感覺到我們的振動，但是今晚由於一個她一直都在經歷的考慮的過程而是極其神經緊張的，在這個考慮的過程中她並不感覺到她實際上有能力作為一個器皿而服務，她害怕出錯。讓我們對她保證，這些懷疑是每一個新的器皿都會經歷的一個通常的過程，在故事中不要分析或者嘗試去提前感知，或者害怕它是她的想像而不是我們的話語。

The old man felt very lonely and desolate. He wandered through the town and saw many familiar faces, for as he grew up in that town, it was a small town, a small village in which he knew each and every person, their children by name. In the past he had always attained great comfort in this village but today he felt alone. He felt he had lost his only life in the loss of his great love, his wife and the baby he had yet to meet but yet loved with all his heart.

那個老人感覺到非常孤單與淒涼。他漫遊穿過鎮子，並看到很多熟悉的面孔，因為他在那個鎮子中長大的時候，它是一個小鎮子，一個他認識在其中的每一個人，以及它們的孩子的名字的小村莊。在過去，他已經一直都在這個村莊中取得了巨大的舒適，但是今天他感覺到孤單。他感覺到他在失去他的摯愛，他的妻子和他從未遇到過，但卻仍舊用他全部的心愛著的嬰兒的過程中失去了他僅有的生命了。

We transfer to allow this instrument the opportunity to relax.

我們轉移以允許這個器皿有機會放鬆。

(Jim channeling)

(*Jim* 傳訊)

On this day as the old man wandered through the village, his burden of grief and concern brought into his mind a new idea. And upon this idea, this inspiration, he decided to act. With but a few possessions and his trusted walking stick, he set out of the village and began to make a journey over a nearby pass of mountains and wandered for as far as his legs would carry him for the first day. As he journeyed, he felt a certain peace within, and though he knew not his final destination, there was a small measure of comfort that he took as he journeyed.

在這個日子，當老人漫遊穿過村莊的時候，他的悲傷與擔憂的重擔將一個新的想法帶到了他的頭腦中。一想到這個想法，這個啟發，他就決定行動了。帶著僅僅少數的所有物以及他忠實可靠的手杖，他離開了村莊並開始進行一場旅程，通過一個附近的山的關口，並漫遊遠至他的腿在第一天的時間中能夠將他帶到的地方。隨著他的旅行，他感覺到一定的內在的平安，儘管他不知道他的最終的目的地，會有一種少量的在他旅行的時候他得到的安慰。

We shall now transfer.

我們現在將轉移。

(Carla channeling)

(Carla 傳訊)

Soon the sun grew low in the west and he made camp and rested. And is (inaudible) a procession of days and nights the old man journeyed far until he was so many miles from his village that no one ever had heard of him. No one knew the man with the walking stick, and at first the old man was lonelier than ever and wished that he had not forsaken his home. Here he felt no one would love him. Here he felt no one would pick him up should he fall, tend him if he grew ill, wipe away his tears, and though love whispered in the trees, murmured along the grasses, his ear did not hear nor did his eyes see until the day when he indeed did become very ill as his heart failed him, and he went to his knees upon the dusty trail just outside another small and unknown village.

很快太陽在西方逐漸落下，他紮營並休息了。(聽不見)一連串的白天與夜晚，老人向遠方旅行，一直到他距離他的村莊如此之遠以至於沒有人曾經聽說過他。沒有人知道這個帶著手杖的人，一開始，老人比過去更加孤單了，並希望他並未捨棄他的家。在這裏他感覺到沒有人會愛他。在這裏他感覺如果他摔倒了沒有人會扶起他，如果他生病了沒有人會照顧他，並擦去他的淚水，儘管愛在樹中低語，並通過青草嗡嗡地響，他的耳朵沒有聽到，他的眼睛也沒有看到，一直到當他確實成為重病的為止，因為他的心辜負了他，他在另一個小小的、未知的村莊的外面的佈滿塵土的小徑上跪了下來。

(S channeling)

(S傳訊)

He lay on the ground feeling very much alone, though surrounded by trees and the sky and the flowers nearby. He felt that he was alone in the universe. As the old man lay there with his walking stick nearby, some children passing came upon him. One knelt down to wipe the hair from his brow while another ran home for help. The man lay there wondering, "How can these children help me?" and yet received tremendous love and comfort in the light, cool touch of this little child's caring hand. Before long, he awoke to find himself in a bed in a room full of people who, though [they] had strange faces, had very familiar eyes. The eyes of these people in this small town were the same eyes that he had loved in the town behind. Women served him broth, a man built a fire, children laughed in the other room. Although he knew not their names, nor where he was, he recognized the same sounds, the sameness of people and the caring in these people in this new village.

他躺在地上感覺到非常的孤單，儘管他是被附近的樹木、天空與花朵圍繞著的。他感覺到他在宇宙中是孤單的。在這個老人躺在那裏的時候，他的手杖放在他的附近，一些經過的孩子遇到了他。一個孩子跪下來將頭髮從他的眉頭拂開，而另一個孩子跑回家尋找幫助。那個人躺在那裏懷疑，“這些孩子怎麼能夠幫助我呢？”而他在這個小小的孩子的關愛的手的輕輕的、清涼的觸碰中接收到了巨大的愛。不久，他醒過來發現他自己是在一個充滿人的房間中的一張床上，這些人，儘管它們都擁有陌生的面孔，卻擁有非常熟悉的眼睛。在這個小小的鎮子中的這

些人的眼睛是與他在身後的鎮子中已經愛過的人的眼睛是相同的。女人喂給他魚湯喝，一個男人升起了火，孩子在另一個房間中歡笑著。儘管他不知道它們的名字，他也不知道他在哪里，他在這個新的村莊中在這些人身上認出了相同的聲音，以及人與關心的相同性。

We transfer.

我們轉移。

(Jim channeling)

(*Jim* 傳訊)

As he lay upon the bed, many thoughts passed through the old man's mind. He began to think on the times that he had spent in his home village with his wife and how they had hoped for such a long time to have a family of their own. He treasured these memories and thought much about the feelings that he and his wife had shared. Now as he looked about him, he saw many new faces, yet the eyes and the caring were old and familiar as friends, and he thought to himself that there must be some meaning here, for he had just undertaken a long journey through unfamiliar terrain and had nearly seen his life pass before his eyes. And now there was about him a great expression of love and compassion. The old man knew that there was here a caring which was like unto that that he had known with his wife and friends, that could not be changed by location or time and somehow this gave him hope. He looked then into other portions of his life and those things that he desired and had felt would never be his to see if there was perhaps a wider opportunity for these to also be a portion of his new discoveries.

在他躺在床上的時候，很多的想法流經了那個老人的頭腦。他開始思考那些他在他的家鄉的村莊中和他的妻子已經一起度過的那些時間，以及它們曾經在一段很長的時間中怎樣期待擁有一個屬於它們自己的家庭。他珍惜這些記憶，並想到了很多他和他的妻子已經分享過的感覺。現在，當他環顧四周的時候，他看到了很多新的面孔，而那些眼睛與關心卻是和朋友一樣老而熟悉的，他對他自己想到，在這裏必定有某種意義，因為他剛剛已經進行了一條漫長的旅程穿越了不熟悉的地帶，並幾乎看到他的生命從他眼前逝去了。現在，在他周圍有一種巨大的愛的同情心的表達。老人知道在這裏有一種關心是類似於他已經對他的妻子與朋友知曉的那種關心，那種關心是不會被地點或者時間而改變的，以某種方式，這給與了他希望。他接著注視著他的生命中的其他的部分，以及那些他渴望過並已經感覺到從未屬於他的事情，來看看是否也許會有一種更為寬闊的機會讓這些事情同樣也成為他的新的發現的一部分。

We shall transfer.

我們將轉移。

(Carla channeling)

(*Carla* 傳訊)

As he pondered and as he recovered, he found himself quite often in the

company of one particular young man. This young man was drawn to the traveler, and together they spoke of many things and shared many thoughts. The old man discovered that his young friend was only six months younger than his own child would have been had his wife borne him and the young man became more and more enamored of the traveler. They spoke of his falling and the miracle the old man felt had happened when small children were able to mobilize a village in aid of a stranger.

隨著他的沉思，隨著他的恢復，他發現他自己相當經常有一個特定的年輕人陪伴。這個年輕人是被吸引到旅行者身邊的，它們一起談及了很多很多的事情並分享了很多的想法。那個老人發現這個年輕的朋友僅僅比他自己的孩子，如果他的妻子生下來他，他的孩子本來會是年齡年輕六個月，這個年輕人越來越多地被旅行者迷住了。它們談及了他的摔倒以及老人感覺到當小孩子們能夠動員一個村莊來幫助一個陌生人的時候已經發生了的奇跡。

We shall transfer.

我們將轉移。

(S channeling)

(S傳訊)

The young man had been dissatisfied with his life in a small town, had been dreaming of traveling to a new and exciting larger village in which to find the happiness that he was seeking. By sharing and talking with this traveler he began to realize the experiences of this old traveler were ones where he could learn from, that the larger town that he had been dreaming of did not have the answer, was no different, would hold the same eyes as the town in which he was presently living. And through the eyes of his friend, the old traveler, he began to see his own village, though tiny, with a new sense, a new awareness. He felt the kindness and the love that had banded together to help the old man. He heard the laughter of the children through new ears. He saw the young girls through a new heart and realized the happiness that he was seeking could be found in the small village in which he lived. He need not venture on a long journey as the traveler had done, for he took that long journey through his sharing in the awarenesses gained through his friend.

那個年輕人對於他在一個小鎮子裏的生命已經感到不滿了，並一直都在夢想旅行到一個新的，令人激動的更大的村莊，並在其中找到他正在尋求的快樂。藉由與這個旅行者分享與談話，他開始意識到這個年老的旅行者的體驗是他能夠從中學習的體驗，他一直都在夢想的更大的鎮子並不擁有答案，沒有區別，並會擁有和他現在就在其中過生活的鎮子中的眼睛一樣的眼睛。通過他的朋友，那個年老的旅行者的眼睛，他開始用一種新的感覺，一種新的認識看到他自己的村莊，儘管它是微小的。他感覺到了已經結合在一起以幫助那個老人的善良與愛。他通過新的耳朵聽到了孩子們的笑聲。他通過一顆新的心看到了年輕的女孩並意識到了他正在尋求的快樂能夠在他生活在其中的小小的村莊中被找到。他不需要如同那個旅行者已經做了的一樣在一條漫長的旅程上冒險，因為他通過他在通過他的朋友對被取得的認識的分享而進行了那條漫長的旅程了。

This story is one that applies everywhere. Though you may travel from city to city, from mountains to sea looking and searching as the old traveler did for the answers to your loneliness, you may wish before venturing out to choose to listen to the children outside your window, to see the eyes of your neighbors and feel the hearts of your friends. The answers, my brothers and sisters, may be in your own back yard.

這個故事是一個在每一個地方都適用的故事。儘管你們可能從一個城市到另一個城市旅行，從山旅行到海，並如同年老的旅行者一樣地觀尋找並搜索對於你們的孤單的答案，你們可能在開始冒險之前選擇去聆聽在你的窗外的孩子們，去看看你們的鄰居的眼睛並感覺你們的朋友的心。我的兄弟姐妹們，答案可能就在你們自己的後院中。

We transfer.

我們轉移。

(Jim channeling)

(*Jim* 傳訊)

Your journeys, whether you ever move in the geographical sense or not, shall be long, and shall have included the great heights that one attains from time to time and the ability to see in the distant past as from the top of the mountain and to discern those portions of your learning which have been well done. You may look into what you call your future and see many possibilities for continuing this journey. And as you continue it, you will find from time to time that there are valleys and vales and turns in your trail which take you in places that are not so easily discerned. You will have your doubts as to which fork in the road to take. You will feel the gains and the losses and a burden with memory, yet still you shall push on, for within the heart of each of you, my friends, is the strong and thirsty seeker which yearns for that which it does not have, or so it seems.

無論你們是不是曾經在地理的意義上移動過，你的旅程都將是漫長的，都將已經包含了一個人會時不時地取得的巨大的高度，以及從如同從山頂一樣的遠處去看，並分辨那些你的學習的已經被很好地進行了的部分的能力。你們可以洞悉你們所稱的你們的未來並看到很多繼續這條旅程的可能性。隨著你們繼續它，你們將會時不時地發現會有山谷與山溝，在你們的小徑上會有轉彎，它們會將你帶到那些並不如此容易被分辨出來的地方。你們將會在關於在道路上要去走哪一條岔路的方面擁有你們的疑慮。你們將會感覺到得到與失去，以及一種記憶的中單，而你們仍舊會向前推進，因為在你們每一個人的心中，都有那個強有力而渴望的尋求者會渴求，它並不擁有的事物，或者這個事物看起來似乎是它並不擁有的。

And though you shall move within your mind to many points of viewing, when you sum your journey at any point, you will find that within it is contained the whole of that which you have sought. You are that which you seek; you are the trail that you travel; you are the seeker that yearns; and you hide from yourself the mysteries of your being that you may unfold them when the time of your journey is right. Like the old man, you have your

trusted walking stick, those cherished beliefs that carry you onward and steady you from time to time as the trail becomes treacherous. And yet as the walking stick serves well for a time, it frequently must be replaced for the wear and tear of the journey beats hard upon the seeker and its beliefs. Yet that heart of the seeker remains strong in seeking and is that which sustains the seeker's journey. 儘管你們將在你們的心智中移動到許多的視角，當你們在任何位置總結你們的旅程的時候，你們將會發現在它內在之中包含有你們已經尋求的事物的全部了。你就是你尋求的事物，你就是那個渴望的尋求者你將你的存有的神秘對你自己隱藏起來，這樣你就可以在你們的旅程的時間是合適的時候將它們展開了。如同那個老人一樣，你們擁有你們信任的手杖，它們就是帶著你們前進，並時不時地在小徑變得靠不住的時候讓你們站穩的被珍愛的信念。而如同手杖會在一段時間很有作用一樣，它頻繁地必須要因為旅程的磨損會對尋求者以及它的信念的嚴苛的衝擊而被替換。而尋求者的心在尋求中是依舊保持強有力的，尋求者的心就是維持尋求者的旅程的事物了。

We shall transfer.

我們將轉移。

(Carla channeling)

(Carla 傳訊)

And whenever that heart fails because of overwhelming circumstances, and you, like the old man, find yourself upon the ground, never fear, for the wind shall tell the sky; the sky shall whisper it to the trees; the trees shall murmur to the birds, the raven, the hawk, the sparrow. And one special bird shall bespeak a small child, a child who prattles as he plays, yet the child shall run to see that of which the bird speaks, and shall then go and receive the aid abundant, running over that [which] is needed. Therefore, be ye of light heart amidst the complexities of the dark world. There is no moment which does not contain all that is needed, all that is good, all that is beautiful, and all that is true. Even if you cry, let your tears be a benediction as you acknowledge the frailty of this illusion and the enormous power of love that shall lift up all that is broken. And if you so desire, make all whole.

無論什麼時候心會因為壓倒性的情況而挫敗，你，就像那個老人一樣，會發現你自己躺在地上，永遠都不用害怕，因為風將會告訴天空，天空將會對樹木耳語講述它，樹木將會對鳥、渡鴉、鷹和麻雀沙沙地說話。一隻特別的鳥將會對一個孩子，一個在他玩耍的時候天真地說話的孩子暗示，而那個孩子將會跑去看看鳥談到的事情，並將接著去尋找並接收到豐富的幫助，為被需要的事情而奔走。因此，在黑暗世界的複雜性之中卻擁有一顆輕鬆的心。沒有任何時刻不是包含了所有被需要的事物，所有善的事物，所有美的事物，以及所有真實的事物。即使你們哭泣，讓你們的眼淚成為一種祈福，因為你承認了幻象的脆弱以及愛的巨大的力量，這種力量會將所有被打碎的事物都舉起來，如果你們這樣渴望的話，並讓一切都成為完整的。

Should we ask then for names? Or shall we use one name for all the eyes in all

the entities which we see ... 我們接下來會請求名字嗎？或者，我們將使用一個名字來代表在所有我們看到的 實體中的所有的眼睛嗎.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

We shall leave this instrument at this time, with many thanks to each instrument for the privilege of working with each. We leave you in love and in the light of One Who Is beyond name, beyond identification, in the love and in the light of One Who Is all that there is. We leave you in the infinite love and the omnipresent light of the one Creator. We are known to you by the name Hatonn. Adonai. Adonai.

我們將在此刻，而帶著為與每一位一同工作的榮幸對每一個器皿的許多的感謝離開這個器皿。我們在超越了名字，超越了身份的太一的愛與光中，在一切萬有之所是的太一的愛與光中，離開你們。我們在太一造物者的無限的愛與無所不在的光中離開你們。我們是藉由 *Hatonn* 的名字為你們所知曉的。*Adonai*。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of that same Creator. We wear our name quite proudly in your little group, and are happy to offer our humble service if we may attempt to answer your queries at this time. May we then begin?

我是 *Latwii*，我的朋友們，我們在相同的造物者的愛與光中向你們致意。我們相當驕傲地在你們的小小的團體中穿上我們的名字，我們很高興提供我們卑微的服務，如果我們可以在此刻嘗試回答你們的問題的話。接下來我們可以開始嗎？

S: Latwii, do you have any suggestions as to how I could be a better servant in this process as an instrument?

S: *Latwii*，你們在關於我如何才能在這個過程中作為一個器皿成為一個更好的僕人的方面擁有任何建議嗎？

I am Latwii, and am aware of your query, my sister. Well, now, the subject is one which we could speak at length on but we feel that there is a short [answer] which is most appropriate. That is to persevere, my sister. It is not that difficult to become an instrument, as you are well aware. What is most difficult is to become a foolish instrument, that is, one which is willing to step out upon the limb not knowing whether there shall be another portion to support the stepping again. If you can in your own mind and heart, then, learn to step fearlessly out with no assurance that there shall be support, you shall be developing that ability of surrender which is most helpful in this type

of service.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。好的，現在，主題是一個我們能夠在其上長篇大論的主題，但是我們感覺到有一個極其合適的短小的回答。那就是去堅持不懈，我的姐妹。如你清楚知曉的一樣，成為一個器皿並不是那麼困難的事情。極其困難的事情是成為一個愚蠢的器皿，也就是說，一個樂意于在不知曉是否將會再一次有另一個支援腳步的部分的情況下走在大樹枝上向外走的器皿。如果你能夠，接下來，在你自己的心智與心中學會無懼地向外走，而不用將會有支撐的保證，你將會發展出那種臣服的能力，這種臣服在這種類型的服務中是極其有幫助的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: *Latwii*, I live very far from here, and it is very difficult to come here in which to train. I have support and love where I come from but I do want to do the right way and the right tuning to receive your messages of love and light. Is there anything that I can do to speed this process? I have very little patience.

S: *Latwii*，我生活在離這裏很遠的地方，要來這裏進行訓練是非常困難的。在我來自於的地方擁有支持和愛，但是我想要用正確的方式進行正確的調音以接收到你們的愛與光的資訊。要加速這個過程，有任何事情是我能夠做的嗎？我的耐心是非常少的。

I am *Latwii*, and am aware of your query, my sister. Well, this is the usual case for the seeker. Seekers begin with a great desire and very little patience, and when the seeker is the adept it has then great patience and very little desire. Upon this journey and this balancing we can continually recommend a healthy dose of patience but can also suggest that as your abilities in this area proceed, you may be able to find those very close and trusted friends in your own geographical location with which you may practice this particular skill after a certain amount of its refinement has occurred to your own satisfaction.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。好的，這對於尋求者是通常的情況。尋求者會從一種巨大的渴望以及非常少的耐心，當尋求者是行家的時候，它接下來會擁有巨大的耐心與非常少的渴望。在這條旅程與這種平衡上，我們能夠持續不斷地建議一種健康的耐心的劑量，但我們同樣也能夠建議，隨著你在這個區域中的能力的發展，你可能能夠在你自己的地理位置中找到那些你可以與之一起練習這種特定的技巧的非常親密而信任的朋友，在一定數量的對這種技巧的精煉已經發生到了讓你滿意的程度之後。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: Thank you, *Latwii*. I have a question on another subject, and that is the level or density of what is referred to as personal guides, our spirit guides, those inner plane teachers. Can you speak to that?

S: 感謝你們，*Latwii*。我在另一個主題上有一個問題，那就是被稱之為個人的指導靈，我們靈性的嚮導，那些內在層面的老師的實體的層次或者密度。你們能夠

談談那一點嗎？

I am Latwii, and am aware of your query, my sister. Ah yes, indeed, we may speak to this subject, for again it is one which has a great range of possibilities. One's seeking in one's incarnation is that which attracts to the self those friends and, as you have called them, guides and angelic presences which attempt to serve as a result of the call or seeking of the entity involved. This call or seeking, therefore, can be of an infinite variety of possibility. There are many entities who can and do respond to such seeking. They may be of your own planetary influence, and may be those who have as yourself incarnated a number times upon a certain planetary influence and who between the, shall we say, incarnations, serve as the guide now with a wider perspective. There are guides and friends also attracted from influences and density levels, thus you have at your disposal, according to your seeking, entities of a great variety of sources, yet all are the one Creator in certain distortions or frequencies, seeking to be of service to the One.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。啊，是的，確實，我們可以談及這個主題，因為它再一次是一個擁有一種巨大的可能性的範圍的主題。一個人在它的投生中的尋求就是會將那些朋友，以及，如你已經稱呼它們的一樣，那些指導靈與天使的存在吸引到自我身邊的事物了，作為被包含在內的實體的呼喚和尋求的一個結果，它們會嘗試進行服務。這種呼喚或者尋求，因此，就能夠具有無限多種多樣的可能性了。會有很多的實體能夠並確實會回應這樣的尋求。它們可能是屬於你們自己的星球的實體，可能是那些已經如你自己一樣已經在一定的星球上投生了很多次的實體，這些實體在，容我們說，兩次投生中間會作為現在擁有了一種更為寬闊的遠景的指導靈進行服務。會有那些同樣會從其他的星球以及密度的層次被吸引來的指導靈與朋友，這樣你根據你的尋求，就擁有具有極其多種多樣的源頭的實體會是隨你支配的了，而所有實體都是在一定的扭曲或者頻率中，並尋求對太一進行服務的太一造物者。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: I think you covered it. I was specifically asking for those guides that are with us from birth until death, knowing that we have the ability also to access higher teachers. It is a question that has come up many times in my work as sharing information under a course of Free Soul. Thank you.

S：我認為你們涵蓋了它了。我尤其是在詢問那些從出生直到死亡都與我們在一起的指導靈，我知道我們同樣擁有能力去接觸到更高的老師。它是一個在我作為在一個具有自由靈魂的進程下下分享資訊的工作中已經遇到過很多次的問題。感謝你們。

I am Latwii, and we thank you, my sister. Is there another question?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

S: How am I doing as a beginner? Is there anything that you can—a fine point that you can give me, a help to better this process?

S: 我作為一個新手做得如何呢？有任何事情是你們能夠——你們能夠給予我的一個要點，一種幫助，以改善這個過程嗎？

I am Latwii, and am aware of your query, my sister. At this point we feel that your progress is that which is to be commended. We cannot suggest fine points at this time, for at this time the basic process of becoming the fool, the one who opens the self to another with the tuning completed is that process which you have undertaken and undertaken well.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。在這個位置上，我們感覺到你的發展是要被讚揚的事物。我們無法在此刻建議要點，因為在此刻，成為傻子，成為一個讓自我帶著被完成的調音向著另一個自我開放的實體的基礎的過程，就是你已經進行並很好地進行了的過程。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: I guess it's the old story of practice, practice, practice. Thank you.

S：我猜想它就是練習、練習、再練習的老故事。謝謝你們。

I am Latwii, and we thank you, my sister. May we attempt another query?

我是 *Latwii*，我們感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

S: When Hatonn first came in I felt that Hatonn, those of Hatonn, were trying to open through me. And yet I was struggling with calling it my imagination. Can you speak to that?

S：當 *Hatonn* 一開始進入時候，我感覺到 *Hatonn*，*Hatonn* 團體正在嘗試通過去開啟。而我正在與將它稱之為我的想像進行掙扎。你們能夠談談那一點嗎？

I am Latwii and am aware of your query, my sister. And we note that you are correct upon both assumptions.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們指出你同時在兩個假設上都是正確的。

May we answer you further?

我們可以更進一步回答你嗎？

S: No. Thanks.

S：不用了。謝謝你們。

I am Latwii, and we again thank you. May we attempt another query at this time?

我是 *Latwii*，我們再一次感謝你。我們可以在此刻嘗試另一個問題嗎？

S: There was a dizziness that both Carla and I experienced upon landing in Atlanta, a lightheartedness, a nausea, and a dizziness. Can you give us information on that?

S：在亞特蘭大著陸的時候，*Carla* 和我同時都體驗到了一種眩暈感，一種輕鬆自在，一種反胃，一種眩暈。你們能夠關於那一點給與我們資訊嗎？

I am Latwii, and am aware of your query, my sister. Upon this particular topic we feel there is no need to discuss in great detail those transient phenomena which can frequently assail the traveler who has moved a great distance in a confined space, and which has felt the accompanying discomfort.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。在這個特定的主題上，我們感覺到沒有用詳細的具體細節討論那些暫時性的現象的需要，這種現象能夠頻繁地困擾已經在一個拘束的空間中旅行了一個很大的距離，並感覺到伴隨著的不舒服的旅行者。

May we attempt further response, my sister?

我的姐妹，我們可以嘗試更進一步的回答嗎？

Carla: Then you're ruling out all possibility of negative entities' energizing the problem?

Carla：那麼，你們是在將所有負面性實體對問題進行強化的可能性都排除掉嗎？

I am Latwii, and am aware of your query, my sister. We have not ruled out such a possibility, for indeed it always exists but at this point we feel that each of you, my sisters, have enough experience with such that there need not be any over-concentration upon these phenomena.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們並未將這樣一種可能性排除，因為確實它一直都是存在的，但是在這個位置我們感覺到你們每一個人，我的姐妹，對於這樣的體驗都擁有足夠多的經驗，以至於並不需要對這些現象有任何過度的專注。

May we attempt further response, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: My hand got very bad very fast some short time after that, and S virtually burned her own skin trying to help me get through that pain. Is it important to judge whether there is a negative entity energizing in such an occurrence?

Carla：我的手在那之後的短期中就非常快地變得非常糟糕了，*S* 實際上在嘗試幫助我度過那種痛苦的過程中燒傷了她自己的皮膚了。去判斷是否有一個負面性的實體在這樣一個情況中在賦能，這是重要的嗎？

I am Latwii, and am aware of your query, my sister. We feel that the importance in such a case after the recognition of the possibility of what is occurring lies more in the loving of the entity and the finding of the perfection in the moment, no matter what the moment.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們感覺到就這樣一個情況中，在認出了正在發生什麼事情的可能性之後，重要性是更多地存在於對實體的愛，以及在那個時刻中找到完美性之中，無論那個時刻是什麼。

May we attempt further response, my sister?

我的姐妹，我們可以嘗試更進一步的回應嗎？

Carla: Yes, just one more. S and I both felt that what we needed to do was to interpret the pain, and when I thought back over the day, the only thing that I'd done during the day was to move a rolling cart that only took the pressure of one finger to move. Nevertheless, had anyone been with me I would not have been willing to do it. I therefore took it as a sign and a warning that I needed to continue to limit myself and accept my limitations, and, indeed, limit myself more than I had been. Can you verify this process of thinking?

Carla：是的，僅僅還有多一個問題。S 和我同時都感覺到我們需要去做的事情是對痛苦進行解釋，當我回顧那一天的時候，唯一我在那一天已經做了的事情就是去移動一個滾動的手推車，它僅僅需要一根手指的壓力來移動。雖然如此，如果本來有任何人和我再一次，我本來就不會自願去做它的。我因此將它視為一個信號和一種警告，我需要繼續限制我自己並接受我的局限性，確實，比我已經被限制了更多地限制我自己。你們能夠證實這個思考的過程嗎？

I am Latwii, and am aware of your query, my sister. We feel that your ability to analyze such a situation is quite well refined and is of the utmost importance in this particular situation. Therefore, we cannot speak specifically, for your own choices are of paramount importance as you consider the ramifications of your limitations and what is the most appropriate response to them.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們感覺到你分析這樣一個情況的能力是相當好地被精煉過了的，並且在這個特定的情況中是具有極大的重要性的。因此，我們無法明確地發言，因為在你考慮你的局限性的衍生物，以及什麼是對它們的最合適的回應的時候，你自己的選擇是具有至高無上的重要性的。

May we attempt further response, my sister?

我的姐妹，我們可以嘗試更進一步的回答嗎？

Carla: (Inaudible).

Carla：(聽不見)。

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

我是 Latwii，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

S: In attempting to help dissipate the pain, I had an intense burning of my palm. Was I holding too long or too close?

S：在嘗試去幫助驅散痛苦的過程中，我遇到了一次對我的手掌的嚴重的燒傷。我是在過長時間或者過於緊地抓住嗎？

I am Latwii, and am aware of your query, my sister. We may suggest in general when one attempts to serve as that known as the healer that the most efficient kind of, shall we say, healing catalyst is that which moves through the healer and does not use the healer's own energies, for each entity within your

illusion is of a finite nature and that which available to each entity is of an infinite nature, and is therefore more able to serve as the healing catalyst.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們可以建議，一般而言，當一個人嘗試去作為被知曉為療愈者的實體來進行服務的時候，療愈的催化劑的，容我們說，最有成效的類型，就是流經療愈者，且不會使用療愈者自己的能量的催化劑，因為在你們的幻象中的每一個實體都是具有一種有限的屬性的，而可以為每一個實體所利用的事物是具有一種無限的屬性，並因此是更加有能力作為療愈的催化劑來進行服務的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: I attempted to visualize a healing energy passing from the spiritual universe through me and actively trying to not give of my energy but just to be an instrument in which to focus energy through. I guess I failed if I'm interpreting what you said correctly. I was giving my energy rather than passing the energy through which was my intent. Although I did not feel drained.

S：我嘗試去觀想來自靈性的宇宙的一種療愈的能量穿過我，同時積極地嘗試不去給出我的能量，而僅僅是成為一個通過去聚焦能量的器皿。我猜想我失敗了，如果我正確地解釋了你們說的內容的話。我正在給出我的能量而不是讓能量通過，後者是我的意圖。儘管我並未感覺到筋疲力盡。

I am Latwii, and we feel that within your comment there is the query. If we have mistaken the query, please re-question. We may suggest that your great caring for the one known as Carla created a concern that your were responsible for this entity, and the desire to aid the entity in the healing of the hand then did carry a portion of this personal desire.

我是 *Latwii*，我們感覺到在你的評論中有問題存在。如果我們已經搞錯了問題，請重新提問。我們可以建議，你們對於被知曉為 *Carla* 的實體的巨大的關心會創造出一種你是要為這個實體負責任的擔憂，去在療愈手的過程中幫助實體的渴望接下來就會確實攜帶有這種個人的渴望的一個部分了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: No, thank you.

S：沒有了，感謝你們。

I am Latwii, and we thank you, my sister, and may make final comment in the respect of those who would serve as healers, and that is that the healer asks that the will of the one Creator be done. The healer then has no will.

我是 *Latwii*，我們感謝你，我的姐妹，我們可以在關於那些作為療愈者而服務的人的方面做出最後的評論，那就是療愈者要請求太一造物者的意志被執行。療愈者接下來就不擁有意志了。

May we attempt another query at this time?

我們可以在此刻嘗試另一個問題嗎？

S: Thank you, Latwii. A question came up the other night of sending healing love or healing energy to another person. I have been sending to those what you call guides of that person, who I feel are far better at—able to discern how much should be passed through to the person. Others have said they send it directly to the person in need. Can you speak on the two?

S：感謝你們，*Latwii*。有一個問題在另一個晚上出現了，問題是關於向另一個人送出療愈性的愛或者療愈能量的。我一直都在向那些你們成為稱之為那個人的指導靈的事物發送，我感覺到它們是遠遠更加——有能力分辨有多少能量應該被送往那個人。其他人已經說過它們會直接向那個需要的人送出它。你們能夠談談這兩種觀點嗎？

I am Latwii, and am aware of your query, my sister, and we can speak by asking if you write a letter to a friend, you may give it to the friend or give it to a friend of the friend who will give it to the friend, and when the letter is read by the friend, the friend will take from the letter what it will. Therefore, the message delivered is the same message—that which the friend receives is what the friend chooses. Therefore, we may suggest that it matters not.

我是 *Latwii*，我瞭解了你的問題，我的姐妹，我們能夠藉由這樣詢問來談談，如果你要對一個朋友寫信，你可以將它給與那個朋友，或者將它給與那個朋友的一個朋友，當信是被朋友閱讀的時候，朋友將從信中得到它將會得到的事物。因此，被傳遞的資訊是相同的資訊——那個朋友接收到的事物是朋友選擇的事物。因此，我們可以建議，它並不重要。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: I guess I was concerned with infringing, sending energy not requested even though I was aware of someone being ill. But I think the previous statement of the will of the Creator being the utmost and just offering light is the true bottom line. Thank you.

S：我猜想我會擔，送出了並未被請求的能量，即使我察覺某個人是在生病的。但是我認為之前的對造物者的意志是至高的並僅僅提供光的說法，就是真正的底線了。謝謝你們。

I am Latwii, and we thank you again, my sister. Is there another query at this time?

我是 *Latwii*，我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

Carla: Just a check, a little reality check. Basically, then, the metaphysics of the situation are that the incarnational personality is the boss of the higher self. The higher self does not protect the self, it is rather a resource of the self, and is used by intention. Is that what you're intimating?

Carla：僅僅是一個檢查，一個小小的現實檢查。那麼，基本上，那個情況的形而上學就是，投生的人格是高我的老闆。高我並不會保護自我，它毋寧是自我的

一個資源，並會藉由意圖而被使用。那是你們正在表明的事情嗎？

I am Latwii, and am aware of your query, my sister. We have a somewhat new facet to this query, now we have introduced the higher self. Now this portion of the small self, shall we say, does indeed guide and protect when possible, yet at most times is that which is the resource for the entity within the incarnation. The entity's free will is that which is of paramount importance at all times, and is that which will determine whether the entity accepts guidance and protection from any other source, be it the higher self, inner plane guides, or earthly friends who may attempt assistance in any of an infinite number of forms.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們擁有一個對這個問題的多少有些新的面向，現在，我們已經引入了高我了。現在，這個小我的部分，容我們說，確實在有可能的時候是需要指引和保護的，而在大多數時候，那就是在投生中的實體的資源了。實體的自由意志是在所有的時候都具有至高無上的重要性的事物，並切實將會決定實體是否接受來自任何其他的源頭的指引和保護的事物，無論它是高我，內在層面的指導靈，還是可能用無限多的形式的任何形式來嘗試幫助的塵世的朋友。

This free will is frequently exercised upon a subconscious basis, we may add, therefore the entity may seek healing for a situation which has still some lesson to teach which has not been consciously learned. Therefore, the entity will consciously see the healing yet its subconscious mind shall continue the configuration of the disease until the lesson has been learned. Therefore, the free will is exercised subconsciously in part and in part consciously. The free will in its total exercise will be that factor which determines how much the entity shall accept from whatever source.

我們可以補充，這種自由意志將頻繁地在一個潛意識的基礎上被實踐，因此，實體可能為一個情況尋求療愈，而那個情況仍舊擁有某種尚未被有意識地學會的課程要教導。因此，實體將有意識地看到療愈，而它的潛意識的心智將繼續那種疾病的配置，一直到課程已經被學會為止。因此，自由意志是部分潛意識地，部分有意識地被實踐的。自由意志在其全部的實踐中，將會是決定實體將會從無論什麼源頭接收到多少事物的因素。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: No, thank you, I'm through. It's nice to talk to you.

S：沒有了，感謝你們，我問完了。與你們談話是很好的。

I am Latwii, and we thank you, my sister. It is a joy to hear your voice as well.

May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹。聽到你的聲音同樣也是一種喜悅。我們可以在此刻嘗試另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we are very privileged to have been able to join this group this evening. It has been a great thrill for us to speak, and we thank each of you. We at this time shall leave this group and shall be happy to join each in meditations upon request. We are those of Latwii and we leave you now in the love and in the light of our infinite Creator. Adonai. Adonai, my friends.

我是 *Latwii*，我們對於已經能夠在今晚加入這個團體是非常榮幸的。發言對於我們已經是一種巨大的激動了，我們感謝你們各位。我們將在此刻離開這個團體，我們將很高興在冥想中根據請求而加入各位。我們是 *Latwii*，現在我們在我們的無限造物者的愛與光中離開你們。*Adonai*，*Adonai*，我的朋友們。

February 24, 1985

1985-02-24 Hatonn : 建造完美的牆的故事

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. We thank you for allowing us to speak with you this evening and we use this time to tell a story and to test a point or two that may aid you in your thinking at this time.

我是 *Hatonn*，我在我們的無限造物者的愛與光中向你們致意。我們為你們允許我們在今晚對你們發言而感謝你們，我們利用這個時間來講一個故事，並測試一個或者兩個在此刻可能在你們的思考中幫助你們的要點。

Once there was a man who wished to build a fence of bricks. This man was a proud man and he wished his wall to be perfect. It was with exquisite care that he laid the plumb line and found the perfect horizontal level. The man was happy as he took fastidious care to begin his task rightly. The sun shone down upon him until he was very warm, yet he welcomed the sun. Indeed, the entity welcomed the chance to do the work that was necessary in order to begin to build his wall.

曾經有一個男人，他希望建造一面磚做的圍牆。這個人是一個驕傲的人，他希望他的牆成為完美的。帶著敏銳的小心，他鋪設了鉛垂線，並找到了完美的水準的層次。這個人很高興，因為他使用了挑剔的小心以正確地開始他的工作。太陽照在他的身上，一直到他非常暖和了為止，而他歡迎太陽。確實，這個實體歡迎進行所需的工作的機會，以便於開始建造他的牆。

We shall transfer.

我們將轉移。

(L channeling)

(L 傳訊)

I am Hatonn. I am now with this instrument. We shall continue. The entity of whom we spoke welcomed the labors necessary for the construction of his wall for he welcomed the opportunity to place his efforts in attunement with the pace of the universe he was able to sense in operation surrounding him, for just as the plumb line was true and the level a perfect one, so also did the universe about him operate with perfection. And as the subject of our tale perceived this state and moved in harmony within it, he felt the joy one feels when one becomes aware of the Godness within one's own efforts. The act of creation in progress constantly about the entity was reflected in his own efforts to create this wall. And as his efforts were directed truly and accurately toward the completion of this perfect wall, so also did his contentment grow and his sense of fulfillment in this manifestation of that force he could feel about himself.

我是 *Hatonn*。我現在與這個器皿在一起了。我們將繼續。我們談及的實體歡迎建造這面牆所需的勞動，因為他歡迎將他的努力與他能夠感覺到在他周圍運轉的宇宙腳步協調一致的機會，因為就如同鉛垂線是真實的，水準是一個完美的水平一樣，在他周圍的宇宙同樣也是在完美中運轉的。如同我們的故事的主題感覺到這個狀態並在它內在之中協調地移動一樣，他感覺到了當一個人察覺到在它自己的努力中的神性的時候會感覺到的那種喜悅。在實體周圍持續不斷地發展的造物的行動，是在他自己去創造這面牆的努力中被反映出來的。隨著他的努力真正地且準確地被導向對這面完美的牆的完成，他的滿意，以及他對在他對他能夠在他自己周圍感覺到的那種力量的顯化中的成就感同樣也增長了。

Upon its completion, another entity spoke to him in regards to his efforts, questioning the value of a wall, an object often used to shut other selves out. His contentment remained undisturbed. His reply was that the perfection lay within the object he had created and that it would remain perfect regardless of the efforts another might make to corrupt that perfection through misuse. 在它完成的時候，另一個人對他談及了他的努力，並詢問一面牆的價值，一個經常被用來將其他自我關閉在外的事物的價值。他的滿意依舊沒有被打擾。他的回應是，完美存在於他已經創造的事物之中，無論另一個人可能會做出什麼努力來通過誤用使得那種完美性敗壞，它依舊會保持完美。

My friends, we often perceive about us our brothers and sisters engaged in actions which we may not understand or may preconceive a value for, and it is difficult to avoid attributing our predeveloped prejudices to individuals or the works they originate which remind us of what has occurred or what we have perceived within our own past experiences.

我的朋友們，我們經常在我們周圍感覺到我們的兄弟姐妹參與到這樣一個行動中，而我們可能不理解，或者可能預見不到這個行動一種的價值，要避免將我們的預設的偏見歸因於個體或者它們所發起的工作，這是困難的，這些工作使我們會相信是我們自己過去的體驗中已經發生的事情或者我們已經感覺到的事情。

My brothers and my sister, a wall is but a wall. An act of creation is simply an act of creation which may be used as a tool towards selflessness or selfishness, and it is not always easy to perceive the intention which was in the mind of its creator. Be cautious, my friends, that you might avoid misunderstanding the efforts of another through your perceptions of similar efforts on the parts of those who have gone before, for it is within the heart of the builder, not the hands, that the potential value may grow.

我的兄弟與我的姐妹們，一面牆僅僅是一面牆。一個創造的行動單純地是一個創造的行動，它可以被用作一個朝向無私或者自私的工具，要感覺在它的創造者的心智中的一體，這並不是一直都是容易的。我的朋友們，成為小心謹慎的，你們可以避免通過你對在那些之前已經進行過努力的那些人的類似的努力的觀念而對另一個人的努力產生的誤解，因為潛在的價值可能生長在建造者的心之中，而不是在建造者的手中。

At this time we will transfer to another instrument. I am *Hatonn*.

在此刻，我們將轉移到另一個器皿。我是 *Hatonn*。

(Carla channeling)

(Carla傳訊)

I am Hatonn. We shall continue. Relationships with others might be likened to walls but even more we draw the simile of the wall to speak about yourselves. An attempt to come into right relationship with another is an attempt to cross walls on many levels of this meaning. The first wall which must be true is the structure of your own being. Perhaps your basic character is excellent, the lines true and straight, yet they have become dilapidated, bricks or stones missing, mortar failing. Therefore, when one is contemplating the experiences which arise within a relationship, it is well to begin the contemplation with an objective gaze inwardly directed at the structure of the self. If the base is not perfectly horizontal, if it is not quite plumb, then all will seem out of tune, out of order, shaky and fraught with difficulty.

我是 *Hatonn*。我們將繼續。與其他人的關係可以被比作牆，但是我們打了牆壁比喻更多是為了談及你們自己。一種與其他人進入到適當的關係中的嘗試，是一種在這個意義的很多的層次上跨越牆壁的嘗試。第一面必定是真實的牆壁就是你自己的存有的構架。也許你們基本的特性是優秀的，線條是真實而筆直的，而他們已經成為破損的了，磚塊或者石頭丟失了，灰泥掉落了。因此，當一個人正在沉思在一個關係中升起的體驗的時候，帶著一種客觀性，向內朝向自我的構架的注視來開始沉思，這是很好的。如果基礎不是完美地水準的，如果它不是相當垂直的，接下來，一切都將看起來似乎走調了，失序了，是搖晃且充滿了危險的。

Therefore, we suggest that you use meditation and contemplation to build yourself as inspiration gives you one piece of knowledge and then another and another as you move along the pathway of discovery.

因此，我們建議你們使用冥想與沉思來建在建造你自己，在靈感在你沿著發現的道路前進時給予了你一條資訊，接著另一條，接著另一條的時候。

When you gaze beyond your own wall of being, beyond your own structure at another, it is well to remember that there is only one builder for each being that exists; that builder is the being itself. Each entity is created uniquely, first male or female, then an incredible variety of other polarities. All these pieces of structure are placed together to build the skeletal being through which consciousness is manifested.

當你們注視著在你自己的存有的牆壁之外，在你自己的構架之外的另一個人的時候，去記住每一個存在的存有僅僅只有一個建造者，這是很好的，那個建造者就是存有它自己。每一個實體都是用獨一無二的方式被創造的，首先是男性或者女性，接下來是驚人地多種多樣的其他的極性。所有這些構架都被放置在一起來建造了意識通過其被顯化的骨架。

How shall two walls which are fixed relate to each other? My friends, it is time to release the allegory and gaze at an illusion which may illuminate the denser illusion in which you now enjoy existence. The walls that you build within yourself are energy fields. Therefore, they are moveable and must

move with you wherever you go. The stance which you take, the wall which you choose to use, behind which you choose to hide within a relationship with another, is that which must be observed, analyzed and balanced in such a way that the wall again becomes an energy field which is permeable so that two walls may ...

兩面固定的牆如何與相互彼此建立關聯呢？我的朋友們，現在就是去放開那個比喻並注視著這樣一個幻象的時刻了，這個幻象可以照亮你們現在在其中享受存在性的更為深入的幻象。你在你自己內在之中的牆壁是能量場。因此，它們是可以移動的，無論你去什麼地方，它們都必須要與你一起移動。你所採用的立場，你選擇去使用的牆壁，在一個與另一個人的關係中你選擇去隱藏在其後的牆壁，都是必須要被觀察，被分析，並用這樣一種方式被平衡的事物，這樣牆就可以再一次成為一個可以滲透的能量場，這樣兩面牆就可以.....

(Page 4 of the original transcript is missing.)

(原稿的第四頁丟失了。)

... this group once again and we do so in joy. We thank you and we ask if we might attempt to answer a query or two this evening?

.....再一次這個團體，我們在喜悅中這樣做。我們感謝你們，我們會請問，是否我們可以在今晚嘗試回答一兩個問題呢？

Carla: Okay. I have a student who has begun to channel very well. She has no experience and yet it is very difficult for her to come here and gain the experience, technically speaking. When she is properly tuned she is perfectly able to channel. She is very concerned about her ability to channel away from the protection of more experienced channels. I wonder if you could speak concerning her concern and where wisdom lies in my helping her in her work.

Carla：好的。我有一個學生，它已經非常好地開始傳訊了。她沒有經驗，而她很難來這裏並，從技術上而言，取得經驗。當她適當地被調音之後，她完全能夠傳訊。她非常擔心她在離開了更有經驗的管道的保護的情況下傳訊的能力。我想知道，是否你們能夠談及她的擔憂，以及在我在她的工作中幫助她的方面智慧存在於何處。

I am Latwii, and am aware of your query, my sister. The new instrument of which you speak is one which has indeed begun to assimilate the process of becoming a vocal channel to a degree which is gratifying, and yet is at that point which must be tenderly cared for, for as the new instrument begins to utilize his desire to be of service and finds that service broadening, there is the constant tendency to wonder if that which is received is that which is transmitted. This is where the experience is most helpful to one which is in constant need of building the confidence. We feel that the entity of which you speak is one which is well aware of the tuning necessity and the joint necessity of challenging those contacts which it first feels after the tuning has been completed. This entity is one which has a surrounding of friends which can provide the few who would aid in completing the protection and tuning needs of new instruments, yet it might be well for this new instrument to

experience further exercising of its expanding abilities before attempting to, shall we say, set out upon its own in this endeavor. Yet this potential is one which grows with this new instrument's continued exercise.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。你談及的新的器皿是一個確實已經開始在一個可喜的程度上消化成為一個語音管道的過程的器皿，而這個器皿是處在那個必須要被溫柔地照料的位置上的，因為當新的器皿開始利用他的渴望來進行服務並發現服務在拓寬的時候，會有持續不斷的傾向去懷疑，被接收到的事物就是被傳遞的事物。這就是經驗會對一個持續不斷需要積累信心的人極其有幫助的位置了。我們感覺到談及的實體是一個清楚地察覺到了調音的需要以及連帶的挑戰那些它在調音已經被完成之後一開始感覺到的接觸的需要的實體。這個實體是一個周遭的朋友很少能夠在完對新的器皿需要的保護與調音的方面提供幫助的實體，而如果這個新的器皿在嘗試去，容我們說，在靠它自己著手開始這種努力之前更進一步地練習它拓展中的能力，這可能對新的器皿是很好的。而這種可能性是一個在這個新的器皿的繼續的練習中成長的可能性。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Specifically, the entity known as S is unsure whether or not to practice with the support group before she comes here again. I'd like any advice you can give me on what to tell her.

Carla：被知曉為 *S* 的實體尤其對於是否在她來再一次來這裏之前要與支持團體一起練習感到不確定。在關於要告訴她什麼事情的方面，我想要任何你們能夠給予我的建議。

I am Latwii, and am aware of your query, my sister. As we have attempted to iterate in our previous response, this is a point in this new instrument's development which is as the tender shoot which has just begun to move from the seed and is now seeking the light of day for the first time. There are potential difficulties for such a tender shoot as it moves into the light of day. We can suggest that this instrument is near the point in its development at which it would indeed be able to practice its abilities as a vocal instrument with those chosen about it in its, as you call it, distant location. We would not wish to rush this instrument's progress, for though there is a great possibility that at this time it could practice upon its own with support, there is also a significant possibility that it could find difficulties which would, shall we say, set it back in its progress. Therefore, we cannot be specific in our suggestion, for the growth of the instrument is at a point that is difficult to accurately estimate.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。如我們已經嘗試在我們之前的回應中重複的一樣，這是一個在這個器皿的發展中如同一個剛剛開始從種子移動，並現在正在第一次尋求白天的光的柔嫩的幼芽一樣的位置。對於這樣一個柔嫩的幼芽，在它移動進入到白天的光之中的時候，會有潛在的困難。我們能夠建議，這個器皿在它的發展中是接近這樣一個位置的，在這個位置上它會確實能夠在它的，如你對它的稱呼一樣，遠處的地點，與那些在它周圍的被挑選的人一起練習它作為一個語音器皿的能力。我們不希望催促這個器皿的發展，因為會有一種巨

大的責任是在此刻它能夠藉由支持靠它自己進行練習，同樣會有一種相當大的可能性，它能夠遇到那些會在它的發展中，容我們說，讓它受挫的困難。因此，我們無法在我們的建議中成為具體的，因為器皿的成長是處於一個很難準確地評估的位置上的。

May we answer you further, my sister?

我的姐妹，我們能夠更進一步回答你嗎？

Carla: Yes. I agree with you completely. That was my feeling, too.

Carla : 是的。我完全贊成你們。那同樣也是我的感覺。

My feeling further was that as S and I had talked of before, perhaps you could spend not just two days but plan ahead, come as on vacation, possibly even with family, and work for a period of five to seven days, and this week—say of two meditations a day—would put her over the edge safely as far as being able to pick up vibrations and so forth. Could you confirm that?

我更進一步的感覺是，如 S 和我之前談到過的一樣，也許你們能夠不僅僅花費兩天時間，而是提前計畫，在休假的時候來，甚至有可能與家人一起來，並工作一段五天或者七天的時間，這一週——假設一天兩次冥想——在能夠接收到振動以及如此等等的範圍內，會安全地將她放在邊緣上。你們能夠肯定那一點嗎？

I am Latwii, and am aware of your query, my sister, and we can suggest that this potential plan is one which would be far more liable to present this new instrument with a firm foundation upon which it shall offer its services as a vocal instrument.

我是 *Latwii*，我瞭解了你的問題，我的姐妹，我們能夠建議，這個潛在的計畫是一個遠遠易於為這個新的器皿呈現一個堅固的基礎的計畫，在這個基礎上它將會作為一個語音管道提供它的服務。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii, and we thank you, my sister, as always. May we attempt another query at this time?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。我們可以在此刻嘗試另一個問題嗎？

L: Latwii, would you speak some on the nature of competition? I recognize it in some ways as being a very beneficial way of sharing in the nature of the camaraderie involved between those who participate as opposed to those who are destined to be winner or loser. At the same time, there seems to be such an abuse of competition within our world that I'd be interested in hearing whatever you have to say on the subject.

L: *Latwii* · 你們願意在關於競爭的屬性的方面談一談嗎？我認可它用某種方式是一種非常有益處的在被包含在那些共用而不是命中註定要成為贏家或者輸家的人之間同事情誼的屬性中進行分享的方式。同時，在我們的世界中會有看起來似乎是這樣一種對競爭的濫用，我對於在那個主題上聽到無論什麼你們要說的內容都是感興趣的。

I am *Latwii*, and am aware of your query, my brother. We may take this topic and look upon it as a means whereby an individual or group of individuals may seek to develop those skills which lie within in order to express a certain potential, shall we say, much as your young kittens roll and tumble about upon the rug as they seek to express that which is within their physical energy systems. The entities who partake in your competitive games and sport activities are those of the, shall we say, childlike nature who seek to discover the limits to which the self can be put and the fruits of putting themselves to those limits. As these discoveries and fruits are harvested, then there is the choice that the individual and the group of individuals can make. This choice is of the basic nature which is, shall we say, the nature of your illusion itself. That is, shall the abilities of an entity be used to aid and enjoy others or shall these abilities be used to aid and bring pleasure to the self?

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們可以拿起這個主題，並將它視為是一種一個個體或者個體的團體藉由其尋求去發展那些存在於內在的技巧的手段，以便於表達一定的，容我們說，潛能，這非常類於你們的年幼的貓咪，它們會在它們尋求去表達存在於它們的身體能量系統中的事物的時候在地毯上四處打滾與翻跟頭。那些參與到你們的競爭性的遊戲與體育活動中的實體是那些具有，容我們說，孩子一般的屬性的實體，它們尋求去發現自我能夠被推動到的限度，以及將它們自己推動到那些限度的成果。隨著這些發現與成果被收割，接下來就會有個體和個體的團體能夠做出的選擇。這個選擇就是你們的幻象其自身的，容我們說，屬性之所是的基本屬性了。也就是說，一個實體的能力將會被用來幫助並喜歡其他人，還是這些能力將會用來幫助自我並給自我帶來快樂。

When entities utilize the abilities in the manner which lends to the enjoyment of many, then it is as if the gift of the one Creator in its unique form for each entity has been radiated out from this entity to those about it, and the general mirth and pleasure and enhanced experience of the group then is the final result of this testing of self. When the entity or group, however, then decides that the abilities of the group shall be pitted against another group or an entity decides this for itself and shall then pit its abilities against another in order to best or defeat that group or other self, then we have the attempt to gather for the self or group those gifts not only given to the self but those abilities and attentions and recognitions of others as well.

當實體用這那種會導向對很多人的快樂的方式來利用那種能力的時候，接下來，它就好像是太一造物者的禮物用它對於每一個實體都是獨一無二的形式，已經從這個實體向在它周圍的人被輻射出來了一樣，團體的普遍性的歡樂、快樂與增強性的體驗，接下來就是這種對自我的考驗的最終結果了。然而，當實體或者團體，接下來決定，團體的能力將會與另一個團體對抗，或者一個實體為它自己做出這樣的決定，並接著讓它的能力與另一個實體對抗，以便於超過或擊敗那個團體或

者其他自我的時候，接下來，我們就遇到了這樣一種嘗試，這種嘗試是為自我或者團體不僅僅收集那些被賦予了自我的禮物，同樣也收集了那些其他人的能力，注意力與認可。

This is the beginning of the service-to-self polarity but is seldom, shall we say, pursued in perfect purity, for there is much within your competitive sports which swings to and fro, back and forth between the poles of radiance and magnetism or positivity and negativity. Therefore, my brother, you have the tool of what you have called competition which may be used as may any tool to serve self or serve others.

這就是服務自我的極性的開始，但是，它很少，容我們說，用完美的純度被追尋，因為在你們的競爭的運動中會有大量的事物會在輻射和磁吸，或者正面性和負面性的極性之間前後來回搖擺。因此，我的兄弟，你擁有那個你們已經稱之為競爭的事物的工具了，這個工具，如同任何工具一樣，可以被用於服務自我或者服務他人。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, that's been a great help. I compliment you on your analogy ...

L：沒有了，那已經是一種巨大的幫助了。我為你們的類比稱讚你們.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am once again with this instrument. May we attempt another query at this time?

我是 *Latwii*，我再一次與這個器皿在一起了。我們在此刻可以嘗試另一個問題嗎？

Carla: One more and then we'll quit. I understand that anger often produces cancer in people. I was contemplating what brings about the heart trouble? If it can be associated with certain emotions? Is it as simple as heartbreak or sorrow?

Carla：還一個問題，接下來，我們就停下來。我理解憤怒經常會在人身上產生出癌症。我正在思考什麼事情會引起心臟的毛病？是否它能夠與一定的情緒聯繫在一起呢？它就好像心碎和憂傷一樣簡單嗎？

I am Latwii, and am aware of your query, my sister. Though generalities are frequently our lot in attempting to answer your queries, they are quite often not specifically accurate in all instances, for there are anomalies in all general rules. As you look to the disease that any entity may be experiencing, one may look to the nature of the disease, the effect of the disease upon the entity.

Frequently it is also possible to look to the location of the difficulty within an entity and be able to place this difficulty with its corresponding energy center, then discovering the nature of the energy blockage according to the energy center involved.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。儘管一般性頻繁地就是我們在嘗試回答你的問題的過程中的命運了，你的問題相當經常地在所有的情況中並不是特別準確的，因為在所有的一般性的規則中都會有異常情況。當你們檢查任何時刻可能在體驗到的疾病的時候，一個人可以檢查疾病的屬性，以及疾病在實體身上的作用。頻繁地同樣也有可能去檢查在一個實體內在之中的困難的位置，並能夠將這種困難與它相應的能量中心聯繫起來，並接著根據被包含在內的能量中心來發現能量阻塞的屬性。

In the case of the difficulties with the heart, one of the two primary organs within the human being as you know it, one deals with a portion of the physical vehicle which has analogous and extensive relationships with each of the various energy centers, for this organ does by its functioning provide the entire physical vehicle with the nutrients that are carried by the bloodstream, as it is called. This organ, then, is that which in the physical sense enlivens the entire physical vehicle and circulates the essence of that vehicle throughout its system of transport, shall we say. An entity who feels the difficulty or disease which is located within the heart is an entity who in many cases has blocked the ability of the finer body or energy center's heart in its action of providing a life-sustaining and life-enhancing energy or essence not only to the self but perhaps to other selves as well.

在心臟出現的困難的情況中，心臟是在人類存有，如你對它的知曉一樣，內在之中的兩個主要器官中的一個器官，一個人是在與物質性載具的這樣一個部分打交道的，這個部分與各種各樣的能量中心中的每一個能量中心都擁有類似的且廣泛的關係，因為這個器官確實藉由其功能為整個物質性載具提供了由血流，如同它被稱呼的一樣，攜帶著的養分了。接下來，這個器官，就是在身體的意義上會為整個物質性載具賦予了生命力，並使得載具的實質在貫穿它的整個，容我們說，運輸系統中迴圈的器官了。一個感覺到位於心臟中的困難或者疾病的實體，是一個在很多情況中已經阻塞了精微身體或者能量中心的心的中心，在其不僅僅為自我，同樣也許為其他自我提供一種維持生命且增強生命的能量或者實質的活動中，的能力的實體。

As you look upon the energy center which has the closest correlation to the physical organ of the heart, the green ray energy center then is brought into focus in it's function of providing the unconditional love and support that is the building block, shall we say, or life-sustaining force throughout all of creation. When a portion of this force has been activated within an entity and then upon a subsequent occasion been blocked in some degree, there may be an expression of this blockage within the physical organ of the heart. The variety of kinds of blockages is so great as to be quite beyond our ability to enumerate with any hope of completion. We can suggest that as we have mentioned, the function of the physical heart in providing the entire vehicle sustenance is analogous to the green energy center and its providing of the

unconditional love and creative force which underlies all of creation. 當你觀察與身體的心臟的器官擁有最為密切的關聯的能量中心的時候，綠色光芒的能量中心接下來就會在其提供了無條件的愛與支援的機能的方面被聚焦於其上，這種無條件的愛與支援就是貫穿所有造物的，容我們說，構建的模組或者維持生命的力量了。當這種力量的一部分已經在一個實體內在之中被啟動，並接下來在一個隨後的情況中在某種程度被阻塞的時候，在身體的心臟的器官中就可能會有對這種阻塞的一種表達了。阻塞的種類的多樣性是如此之多，以至於它們是我們無法帶著任何的完全性的希望進行列舉的。我們能夠建議，如我們提到過的一樣，身體的心臟的機能，在為整個載具提供養分的方面的機能，是類似於綠色能量中心的，綠色能量中心提供了潛藏在所有造物之下的無條件的愛與創造性的力量。

May we attempt a further response, my sister?

我的姐妹，我們可以嘗試一個更進一步的回應嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii, and we thank you, my sister. We must apologize for our response which was quite lengthy and yet was not able to be as specific as perhaps you had hoped. May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹。我們必須為我們的回應而抱歉，我們的回應是相當冗長，而卻無法成為和也許你們已經期待過的一樣明確。我們可以在此刻嘗試另一個問題嗎？

Carla: Well, since you've said that, I'll tell you the reason I hesitated. It was not because I didn't think that you were very clear; I did. I realized that you have to take all generalizations with a good deal of grains of salt. I was going to go into the somewhat baroque question of the mechanical things that people will tell you will hurt the heart, the cholesterol, the plaque and smoking, various things like that, and decided not to because—I realized when I thought about it that actually those behaviors, the ways of eating, the way one feels about one's body, is probably tied in, just as you said, with a grain of salt, with the feeling one has about oneself as a person who offers love. So I didn't ask the question, but I thought that you were very specific, as specific as I would expect you could be. Thank you.

Carla : 好的，既然你們已經說了那一點了，我將會告訴你們我猶豫的原因。它不是因為我不認為你們是非常清楚，我認為你們是清楚的。我意識到你們已經極其有保留地進行了全面的概括了。我將會進入到對機械性地事物的多少有些怪異的問題之中，人們將會告訴你那些將會傷害心的事物，膽固醇、血小板以及吸煙，各種各樣類似那樣的事情，並決定不去做些事情，因為——當我想到它的時候，我意識到那些行為舉止，飲食的方式，以及一個人感覺它的身體的方式，實際上是，如你們已經說過的一樣，有保留地說，與一個人關於它自己作為一個提供愛的人所擁有的感覺聯繫在一起的，但是我認為你們是非常明確的，如同我會希望你們能夠的一樣明確。謝謝你們。

I am Latwii, and we thank you, my sister. We can make the additional general comment that when an entity is engaging in those patterns of thought which tend to block any of the various energy centers, whatever means is available to that entity that will allow the expression of this blockage when it has not been noticed by the mental process of analysis will then be utilized. Those which are of the scientist's career have noted the similarity of certain of your cultural habits and customs which are closely related to certain dysfunctions, yet in many cases these are not available to an individual, and yet other means must be found to produce the symbolic disease of the physical vehicle in order that the mental complex might then take note and more efficiently use that catalyst which was not well used when first presented to the entity.

我是 *Latwii*，我們感謝你，我的姐妹。我們能夠給予額外的一般性的評論，當一個實體正在參與到那些傾向於阻塞各種各樣的能量中心中的任何中心的思考的模式之中的時候，無論什麼途徑是可以為那個實體所利用的，它都將會在它沒有被注意到的時候，在心智的分析的過程將會接下來被利用之前，允許這個阻塞的表達。那些具有科學家的職業的實體已經注意到，你們的文化的習慣與風俗的一定的相似性，是與一定的功能失調密切地聯繫在一起的，而在很多情況中，這些功能失常是不會為一個實體所利用的，而其他的途徑必定被發現，以產生出物質性載具的象徵性的疾病，以便於心智複合體可以接下來注意並更有成效地利用那個當一開始被呈現給實體的時候沒有被有效使用的催化劑。

May we answer further of this query or another query?

我們可以更進一步回答這個問題或者另一個問題嗎？

Carla: Thank you.

Carla：感謝你們。

I am Latwii, and we find that we have for the moment exhausted those queries which have so graciously been placed before us this evening. We thank you each, my friends, for your graciousness in once again extending to us the invitation to join your seeking of the truth this evening. We, as humble messengers and pilgrims upon that one and the same path, are gratified to be able to join you, and remind each of you that it is only because we have traveled a bit further upon that path that we attempt to aid you upon your journey. We have no hard, shall we say, and fast rules which must obeyed or even listened to. Take that then which has the value to you for your own consideration. Leave that then which has no value in your considerations. We shall leave this group at this time and return upon your request. In the love and the light then, we leave you and thank you and bless you. We are those of Latwii. Adonai. Adonai, my friends.

我是 *Latwii*，我們發現我們已經暫時耗盡了那些已經如此寬厚地在今晚被放置在我們面前的問題了。我們為你們在再一次將加入你們今晚對真理的尋求的邀請給予我們的寬厚而感謝每一位，我的朋友們。我們，作為謙遜的信使，作為走在那條相同的道路上的朝聖者，對於能夠加入你們是感到滿足的，我們提醒你們，我們嘗試在你們的旅程上幫助你們，這僅僅是因為我們已經在那條道路上旅行了稍稍更遠一點。我們沒有必須要遵守，或者甚至必須要聽從的，容我們說，僵硬與

嚴格的規則。請使用對你們有價值的內容來供你們自己考慮。將在你們的考慮中沒有價值的部分都扔掉。接下來，在愛與光中，我們離開你們，感謝你們並祝福你們。我們是 *Latwii*。 *Adonai*。 *Adonai*，我的朋友們。

February 26, 1985

1985-02-26 Laitos : 傳訊的接球手

(Carla channeling)
(Carla 傳訊)

I am Laitos. I greet, you my friends, in the love and in the light of the infinite Creator. It is a great pleasure to be here and to be able to use this instrument, and we thank you profoundly for offering us the opportunity to serve you. We ourselves get so much from the sharing of our humble thoughts and gifts that we can never thank you enough for allowing us to walk with you, to be with you and to aid you as you travel along the path of those who venture into unknown territory in search of invisible yet palpable truth. The process of channeling is in some ways simple enough that it confuses those who are attempting to learn the techniques involved. We do not ask you to refrain from discrimination. Indeed, we ask each entity who wishes to learn to become a vocal instrument to tune carefully, to remain surrounded in white light, and to challenge each and every entity each and every time that entity appears.

我是 Laitos。我的朋友們，我在無限造物者的愛與光中向你們致意。在這裏並能夠使用這個器皿，這是一種巨大的快樂，我們為提供給我們機會來為你們進行服務而深深地感謝你們。我們自己從分享我們卑微的想法與禮物而得到了如此之多，以至於為你們允許我們與你們同行，與你們在一起，並在你們在尋求那看不見而又感覺的到的真理的過程中沿著那條冒險進入到未知的區域中的道路旅行的時候幫助你們，我們怎麼感謝你們都是不夠的。挑戰的過程以某種方式是足夠簡單以至於它會讓那正在嘗試去學習被包含在其中的技巧的人感到混淆。我們並不請你們避免分辨。確實，我們請每一個希望學習成為一個語音器皿的人都仔細地進行調音，讓周圍環繞著白光，並挑戰在每一次實體出現的時候挑戰每一個實體。

There are those who become overconfident believing that they recognize the vibratory pattern of a certain contact. This is not the case. There are those who would wish to eliminate yet one more light giver by the simple expedient of mimicking the vibratory patterns of those such as we who wish nothing except to serve you. Paradoxically, we ourselves are greatly served. However, once that is understood, the simplicity of the channeling process is almost stunning. If one has the catcher 's mitt and the baseball is thrown, the catcher will catch that ball. However, he will immediately have to throw it again, hopefully with careful direction, in order that his glove is empty once again as the next ball hits the glove. It is difficult to catch ball after ball in the same glove. The contact is lost just as the concepts or the balls are lost [if] they fall upon the ground and the catcher who pitches is no longer able to function either as a catcher or a pitcher.

會有一些實體，它們過度自信地相信它們會識別出一定的接觸的振動模式的實體。這並非實情。會有一些實體會希望藉由模仿諸如我們之類實體的振動模式的簡單的手段來再多除掉一個光，而我們除了服務你們之外什麼都不期待的。悖論

地，我們自己是極大地被服務了的。無論如何，一旦這一點被理解了，傳訊的過程的簡單性就幾乎是令人吃驚的了。如果一個人戴上了一個棒球手套，且棒球被投出來了，接球手將會接住那個球。然而，他將會立刻必須要再一次將它投出去，並有希望投向準確的方向，以便於他的手套在下一個球擊中手套的時候再一次是空的。用相同的手套在接球之後再一次接球，這是困難的。接觸會丟失，就好像觀念或者球會丟失一樣，如果它們掉在地上，投球的接球手就不再能夠要麼作為一個接球手，要麼作為一個投球手而發揮作用了。

This is the way of channeling. We work, as this instrument has mentioned, within the levels of the mind which throw off to your conscious minds the concepts which you then clothe consciously with a vocabulary. We do this for two reasons. Firstly, the state of mind in meditation is such that this is the level which is most properly used. The second is that the one who channels must experience the thoughts and then have the responsibility of using his power of visualization, his vocabulary, his experience, and his being to produce a unique communication. We by no means wish to be one hundred percent responsible for the content of the message. We wish approximately twenty-five to thirty percent of the message to be shaped by the instrument who calls upon his vocabulary, his imagination, and his special gifts as a person.

這就是傳訊的方式。我們，如這個器皿已經提到過的一樣，是在心智的層次中進行工作的，心智會將觀念投向你們的有意識的心智，你們接下來有意識地用一個辭彙表為這些觀念穿上衣服。我們是為了兩個原因這樣做的。首先，在冥想中的心智的狀態是這樣子的，這就是會最為適合被使用的層次。第二個原因是，一個傳訊的人必須要體驗想法，他接下來擁有責任使用他的視覺化觀想的力量，他的辭彙表，他的體驗以及他的存有來產生出一種獨一無二的溝通交流。我們絕對不希望為資訊的內容百分之一百負責任。我們希望大概有百分之二十五到三十的信息是被依賴於他的辭彙表、他的想像力以及他作為一個人的特殊的禮物的器皿所形成的。

Thus, our very simple message gains a multitude of various conveyances by means of which the person which cannot grasp the poetic will yet have the opportunity to grasp the practical and down-to-earth, and the person who cannot grasp either of those approaches easily still has an opportunity to listen to a scientific or technical mind analyzing and giving forth the same message. This is why vocal channeling is a partnership. Unlike a trance channel, the vocal channel is alert, and though relaxed, quite awake and able to discriminate. This is our chosen method of speaking to those who would wish to hear.

因此，我們非常簡單的資訊是藉由這樣的人而取得了大量的各種各樣的運輸工具的，這種人無法掌握有詩意的事物，而卻擁有機會掌握實踐性的，腳踏實地的事物，這種人無法容易地掌握那些途徑中的任何一個，卻仍舊擁有一種機會去聆聽一種科學性的，或者技術性的心智的分析，並給出相同的資訊。這就是為什麼語音傳訊是一種夥伴關係。與一個出神的管道不一樣，語音傳訊是警覺的，儘管是放鬆的，卻相當察覺且能夠分辨。這就是我們選擇對那些希望聆聽的人發言的方式了。

We are most grateful for the opportunity to work with the one known as J. We shall begin with several times of making the conditioning vibration known to the one known as J in order that the entity may feel the presence of us and may then feel when we are gone. We shall pause, speak again through this instrument, then pause again several times. We shall now work with the instrument known as J, and so we do pause. I am Laitos.

我們對於與被知曉為 *J* 的實體一同工作的機會是極其感激的。我們將從數次對被知曉為 *J* 的實體產生出調節性的振動來開始，以便於實體可以感覺到我們的存在，並可以接下來在我們離開的時候感覺到。我們將暫停，我們將再一次通過這個器皿發言，並接著數次暫停。我們現在將與被知曉為 *J* 的實體一同工作，因此我們將暫停。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am again with this instrument. I am Laitos. We have made a contact. We are pleased with the initial strength and shall once again move to the one known as J while he rests and experiences our vibrations. I am Laitos.

我再一次與這個器皿在一起了。我是 *Laitos*。我們已經建立了接觸了。我們對於初始的強度是感到高興的，我們將再一次移動到被知曉為 *J* 的實體，在他休息並體驗我們的振動的時候。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am again with this instrument. We are adjusting our vibrations at this time to match the vibratory frequencies of the one known as J. This is normal. We shall attempt to refrain from causing discomfort. We shall one more time silently greet the one known as J. I am Laitos.

我再一次與這個器皿再一次了。我們在此刻正在調節我們的振動以匹配被知曉為 *J* 的實體的振動的頻率。這是通常性的。我們將嘗試避免造成不適。我們將再一次安靜地向被知曉為 *J* 的實體致意。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. We do apologize to this instrument for the strength of the conditioning. We understand that this instrument is sensitive and do not mean to cause discomfort to this instrument either. However, it is necessary to use other frequencies when dealing with other vibratory patterns. We are aware that this instrument has given us permission to make her a bit uncomfortable, and we now continue by working with the one known as J in the following manner. After we have transferred the contact from this instrument, we shall continue sending one phrase and one phrase only. That phrase, of course, is "I am Laitos." It will feel as if the new channel has thought that himself. This is the first barrier which must be breached in order to begin the process of becoming an instrument. It will be months before you are convinced that we indeed are not simply a portion of your inner mind. We ask that the new instrument relax, remove any preconceptions, and wait for the concept to come into the mind, the impulse to come into the mind to say, "I am Laitos." The instrument may repeat this phrase as many times as desired in order to calculate the movements of energy when speaking and when pausing. Please do not analyze what is going on at this point, for there is no intellectual substance to that which we are attempting to teach but only heartfelt desire to serve and to learn in order to serve the better.

我是 *Laitos*。我們確實為調節振動的強度而對這個器皿抱歉。我們理解這個器皿是敏感的，我們並不打算也對這個器皿造成不適。我們察覺到這個器皿已經給與了我們許可來讓她有一點點不舒服，我們現在藉由用下面的方式來與被知曉為 *J* 的實體一同工作來繼續。在我們從這個器皿轉移接觸之後，我們將繼續送出一個短語，僅僅一個短語。那個短語，當然，就是“我是 *Laitos*。”它將感覺就好像新的器皿已經自己想到那個短語一樣。這是為了要開始成為一個器皿的過程必須要被衝破首先的障礙。在你被說服我們確實不簡單地是你的內在的心智的一部分之前將需要幾個月時間。我們請新的器皿放鬆，將任何的預設對觀念都移除，等待觀念進入到心智中，等待那種說“我是 *Laitos*”的衝動進入到心智中。器皿可以重複這個短語，渴望重複多少次就重複多少次，以便於在說話的時候以及在暫停的時候計算能夠的運動。請不要分析在這個位置什麼事情正在進行，因為沒有我們正在嘗試去教導的智力性的內容，而僅僅是為了更好的服務而去服務和去學習的衷心的渴望。

We shall now transfer to the one known as J. I am Laitos.

我們現在將轉移到被知曉為 *J* 的實體。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am again with this instrument. I am Laitos. We find the one known as J to have indulged in the analyzing of that simple phrase. We have also made a good deal of progress in adjusting our vibrations towards this entity's needs. We would ask the one known as J to suspend the judgment and play the fool

by stepping off the safe ground into the thin air. This is not an exercise in so-called psychic phenomena. This is an exercise in sharing information about metaphysical subjects. There is no phenomenon except the material itself which is being recorded. There are no bent spoons, there is no healing; we are here only to inspire. Therefore, we use always the light touch. However, in order to be a channel, in order to join those who wish to offer light on a non-judgmental or [non-]dogmatic basis, it is necessary to refrain from analyzing and to feel trust in the process itself. This instrument took a good deal of time to develop to the extent which she has and she is still working upon becoming a more finely tuned channel.

我再一次與這個器皿在一起了。我是 *Laitos*。我們發現被知曉為 *J* 的實體已經成立於對那個簡單的短語的分析之中了。我們同樣已經在根據這個實體的需要調節我們的振動的方面做出了大量的進展了。我們會請求被知曉為 *J* 的實體暫停評判並藉由走出安全的地面，走入到稀薄的空氣中來扮演傻子。這不是一個對所謂對心靈的稀有現象的練習。這是一個對分享關於形而上學的主題的資訊的練習。除了被記錄下來的資料其自身之外沒有現象。沒有彎曲的勺子，沒有療愈，我們在這裏僅僅是來啟發的。因此，我們一直都使用輕觸。然而，為了要成為一個管道，為了要將那些希望用一種非評判的，或者非教條的方式來提供光的實體結合起來，需要避免分析並對過程其自身感覺到信任。這個器皿花費了大量的時間發展到了她已經發展到的程度，她仍舊在成為一個更為精細地調音的管道的方面進行工作。

However, the process itself will not begin until tuning and challenging having been done satisfactorily, the instrument clears the channel through which thoughts will come, and then speaks the things which come into the mind freely and without thought, using the faith that such information is worthwhile and that our techniques are designed to infringe as little as possible upon the free will of the instrument.

然而，一直到調音與挑戰已經被令人滿意地進行了，這個器皿清空了想法將通過其出現的管道，並接下來自由地，且不假思索地說出那些進入到心智中的事情，並同時使用信心之前，這個過程其自身將不會開始，那種信心即，這樣的資訊是有價值的，我們的技巧旨在盡可能少地侵犯器皿的自由意志。

We shall attempt to do something a little different this time as we find that the new instrument is caught upon the one phrase, "I am Laitos." Therefore, we shall send that phrase and we shall be ready to send any other phrases which this instrument succeeds in clearing through the mechanism of speaking so that we may send the next concept to the instrument. Again we transfer to the one known as *J. I am Laitos*.

我們將嘗試在此刻去做某個有一點點不同的事情，因為我們發現新的器皿在那個“我是 *Laitos*”的短語上卡住了。因此，我們將送出那個短語，我們將準備好送出任何其他短語，這個器皿會通過說出這個短語的機制而清空取得成功，這樣我們就可以對器皿送出下一個觀念了。再一次，我們轉移到被知曉為 *J* 的實體。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. We again ask the instrument to repeat without hesitation that which comes into the mind. The analyzing causes a stoppage in the channeling. Repeat immediately that which comes to the mind. We shall again transfer. I am Laitos.

我是 *Laitos*。我們再一次請器皿在不猶豫的情況下重複出現在頭腦中的事物。分析會造成在傳訊中的一種停頓。立刻重複出現在頭腦中的事情。我們將再一次轉移。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and we feel that there has been enough conditioning for one session. We do not wish to weary the instrument before it even begins its work. However, we assure you that work has been done. We are beginning to be able to blend far better with the vibratory pattern of the one known as J and we hope that the back and the neck pain are not as severe as earlier. We have been attempting to adjust. We thank the one known as J for offering us the opportunity to work with this entity. We are most grateful. We find this group to be a most blessed and happy source of light.

我是 *Laitos*，我們感覺到已經有對於一次集會是足夠太多的調節作用了。我們並不希望甚至在器皿開始它的工作之前就讓器皿疲倦了。然而，我們對你們保證，工作已經被進行了。我們正在開始能夠遠遠更好地與被知曉為 *J* 的實體的振動的那個模式混合了，我們希望背部與頸部的痛苦不像早些時候一樣嚴重了。我們一直都在嘗試調節。我們為提供給我們機會來與這個實體以供工作而感謝被知曉為 *J* 的實體。我們是極其感激的。我們發現這個團體是一個極其有福且快樂對的光的源頭。

We have greatly enjoyed experiencing some time, as you call it, with you and of course are always available when mentally requested, although we do not speak voluntarily except within a group such as this one, for the new instrument may easily be led astray by those who are clever and have messages which are different from ours, and which cause the elitism that has fueled so many of your peoples' wars and other catastrophes made by man. 我們已經極其享受與你們一起體驗一些時間了，如你們對它的稱呼一樣，在我們心中被請求的時候，我們當然一直都是可供利用的，儘管我們除了在諸如這個團體之類的一個團體中不會自願地說話，因為新的器皿可能會容易地被那些聰明的，且擁有和我們的資訊不一樣的資訊，會製造出精英主義的資訊的實體而引入歧途，那種精英主義已經刺激了如此多的你們的人群的戰爭以及有人造成的其

他的災難了。

We leave you, [being within] the same creation as you; therefore we cannot be apart. We leave you in universal love and light, we leave you in the care of the One Who Is All. We are Laitos. Adonai.

我離開你們，我們是處於和你們相同的造物中的，因此，我們無法分開。我們在宇宙性的愛與光中離開你們，我們在太一的照看中離開你們，太一就是萬物。我們是 *Laitos*。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of the infinite Creator. We are overjoyed to be called again to this group, and we would offer ourselves in the attempt to answer queries which might be in order at this time. May we ask if there is a query with which we might attempt to be of service?

我是 *Latwii*，我的朋友們，我們在無限造物者的愛與光中向你們致意。我們對於再一次被這個團體呼喚是感到狂喜的，我們會提供我們自己來嘗試去回答那些在此刻準備好的問題。請問是否有一個我們可以藉由其來嘗試進行服務的問題嗎？

Carla: How could I help new channels more than I am helping them?

Carla : 我怎麼能夠比我正在對新的管道進行的幫助更多地幫助它們呢？

I am Latwii, and, my sister, we find that even with one such as yourself who is experienced as an instrument, the process of aiding another is always and ever the same, for you as an instrument wishing to be of service can only do that which is available to you through your own opening of desire. As you attempt to be of service to others there will be the opportunities that you will note. You will, without hesitation, seek these opportunities and offer that which is in you and with you and which can come through you, offering that as the bread cast upon the water without the dedication to any particular outcome, for that which is freely given is the true gift. To worry overmuch about forming the fruit of such a gift then tends to distort that gift in some manner.

我是 *Latwii*，我的姐妹，我們發現甚至對於諸如你自己之類的作為一個器皿是有經驗的實體，幫助另一個器皿的過程一直都是相同的，因為你作為一個希望進行服務的器皿，僅僅能夠做通過你自己對渴望的開放而可以為你所利用的事情。在你嘗試服務他人的時候，將會有那些你將會注意到的機會。你將會毫不猶豫地尋求那些機會，並提供在你內在之中，在你身邊的，以及能夠流經你的事物，並如同被撒到水面上的麵包一樣地在不執著於任何特定的結果的情況下提供那個事物，因為被自由地給與的事物就是真實的禮物。對形成這樣一個禮物的結果的過多的擔憂，接下來傾向與用某種方式扭曲那個禮物。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Well, what you said is very true, but what I wondered was if there was something that I could do that I wasn't doing just to do my job better.

Carla : 好的，你們所說的是非常真實的，但是我想要知道的事情是，是否有某種我能夠做，而我們沒有做的事情，以僅僅更高地做我的工作。

I am Latwii, and we find that your efforts are quite sufficient, my sister. May we answer further or perhaps another query?

我是 *Latwii*，我們發現你的努力是相當充足的，我的姐妹。我們可以更進一步回答或者也許回答另一個問題嗎？

Carla: Not from me, thank you.

Carla : 不是來自於我的，謝謝你們。

I am Latwii, and we see that our duty this evening is a short one, yet we are overjoyed to be able to serve even for a brief period of what you call time, for as we walk with you upon your journey of seeking the truth, we walk with the one Creator. We thank you, we bless you, and we shall at this time leave this group, rejoicing always in the power and the peace, the love and the light of the one Creator. We are those of Latwii. Adonai, my friends. Adonai vasu.

我是 *Latwii*，我們看到我們在今晚的責任是一個短暫的責任，而我們對於能夠服務甚至一小段你們所稱的時間都是感到狂喜的，因為在我們與你們一起走在你們尋求真理的旅程上的時候，我們是與太一造物者同行的。我們感謝你們，我們祝福你們，我們將在此刻離開這個團體，我們一直都會為太一造物者的力量與平安，為太一造物者的愛與光而歡呼。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu。

March 3, 1985

1985-03-03 Hatonn : 道路與歌聲的故事

(Carla channeling)

(Carla 傳訊)

... and we who are of Hatonn greet you in the love and the light of our infinite Creator. We wish to use this instrument for a brief period before working and exercising with all those in the group for this instrument has been under the impression that it is less than adequate. It is always to be remembered that adequacy cannot be discovered within the human condition, as you would call it. If you allow the illusion to become real enough to mask the metaphysical boundaries under which you actually have allegiance you shall therefore become unable to be of service to yourself or to others. Therefore, we urge each as we urge this instrument most of all to dwell as your holy work says, "under the shadow of the most high," to allow the most high, that is infinitely about you, to move within your vibratory field in order that you may then be a true channel.

.....我們 Hatonn 在我們的無限造物者的愛與光中向你們致意。我們希望在與在團體中的所有者一同工作並對它們進行訓練之前使用這個器皿一小段時間，因為這個器皿已經有了一種它是較不勝任的印象了。一直都被記住的事情是，勝任是無法在人類的狀況中，如你們對它的稱呼一樣，被發現的。如果你們允許幻象變得足夠真實，以至於掩飾了那些你們實際上對其擁有忠誠的形而上學的邊界，你們將因此無法服務你自己或者服務他人。因此，我們鼓勵每一位，如同我們鼓勵這個器皿一樣，至關重要地就是去如你們的神聖著作說的一樣，去居住“在至高者的庇護之下”，以允許至高者，也就是在你們周圍的無限之所是，在你們的振動場中移動，以便於你們可以接下來成為一個真實的管道。

Without this simple realization that what you see is not what you get, that the invisible is more important to your survival than the visible, metaphysically speaking, each entity's lot for their third-density lot will be increasing bitterness and sourness and the hardening of the mind in order that new thoughts do not find pathways by which to enter. Living in the human condition, my friends, is the easiest way to fall asleep, and with vibrant life all about you, to remain outside the strength of living waters. It is an effort of will to look for hope where there seems to be no end to difficulty, and yet we do not ask you to dedicate more than a single moment. That moment, my friends, is always the present moment. It is the most difficult state of mind within which to remain. It is also the most important in terms of spiritual evolution.

在沒有這種對於你們看到的事物不是你們得到的事物，而看不見的事物對於你們的生存是比看得見的事物更為重要的簡單的領悟的情況下，從形而上學的方面而言，每一個實體的命運，就它們的第三密度的命運兒而言，都將會是不斷增加的苦澀、酸痛以及對心智的硬化，以便於新的想法不會找到藉由其進入的通道。我的朋友們，生活在人類的狀況中，是去陷入沉睡的最容易的途徑，藉由在你們周圍的所有的生氣勃勃的生命，要保持活水的力量之外，這是一種意志在看起來

似乎困難沒有盡頭的地方去尋找希望的努力，而我們並不要求你們比投入一個單一的瞬間投入更多的時間。那個瞬間，我的朋友們，一直都是當下一刻。它是要留在其中的最為困難的心智的狀態。從靈性演化的意義上，它同樣也是最為重要的心智的狀態。

We would this evening, if it is acceptable to all instruments, spin a tale for you through each instrument, that is, each instrument speaking a small portion of a story in what this instrument would call a round-robin fashion. When we do this practice work with each instrument, we refrain from our name in order that the flow of the story may be more simplified. We do, however, encourage each instrument to challenge inwardly before beginning to speak. It is not ever to be taken lightly that you are a contact for those of Hatonn or any other entity whom you wish to hear. It is always well to challenge. And so we shall tell our simple tale.

我們會在今晚，如果它是對所有的器皿都是可以接受的話，通過每一個器皿為你們編織一個故事，也就是說，每一個器皿都統這個器皿會稱之為一種輪流的方式來講述一個故事的一小部分。當我們與每一個器皿進行這個練習的工作的時候，我們會避免說我們的名字，以便於故事的流動可以更為簡單化。然而，我們確實鼓勵每一個器皿在開始說話之前在內在之中進行挑戰。你們是那些屬於 *Hatonn* 的實體或者任何其他你們希望聽到的實體的一個接觸，這絕對不是要被不當回事的事情。去進行挑戰一直都是很好的。因此，我們將講述我們簡單的故事。

It was a hot, hot summer day in Mexico. The land was arid and insects filled the air with their buzzing as they ate what little foliage and grass there was. Although the small and humble house was only a mile or so from the gathering place where all the people celebrated on the days of feast days and market days, there were no buildings around it. This was a hard land upon which to live, a land in which water was priceless, land that thinned the blood with its heat and killed the brain with the numbness of hard, repetitious activity which must be done to earn the daily bread. The young boy sitting by the roadside gazed at it and turned to his mother. "Where does the road go?" he asked. "How should I know?" she answered.

這是一個在墨西哥的炎熱而悶熱的夏日。土地是乾旱的，昆蟲在它們吃掉了存在的小小的葉子和草的時候用它們的嗡嗡聲充滿了空氣。儘管那所小小的，粗陋的房屋距離所有人的在其中慶祝盛宴的日子和集市的日子的聚集的場所僅僅只有大約一英里遠，在它周圍沒有任何建築。這是一塊在其上生活艱難的土地，一塊在其中水是無價的土地，這塊土地用它的炎熱讓血液變得稀薄，並會用為了賺取每日的麵包必須要完成的艱苦而重複性的活動的麻木殺死大腦。年輕的男孩坐在路邊，注視著道路，並轉向他的媽媽。“這條道路通往何處呢？”他問到。媽媽回答說，“我怎麼會知道呢？”

We shall transfer.

我們將轉移。

(L channeling)

(L 傳訊)

"The road leads to places I have not traveled, for as a child I had some interest in the road but soon lost my interest as the details of the adult world became more pressing, more insistent. I can only say, my son, that the road leads from here to another place or places, and the choices are yours to make, for one chooses when traveling the road first whether to travel at all, again in which direction to travel, and finally whether to be satisfied where one has stopped or to continue further."

"那條道路通往我從未旅行過的地方，因為作為一個孩子，我曾經對道路有過某種興趣，但是很快我失去了我的興趣，因為成年人的世界的具體細節會變得更為迫切，更為顯著。我僅僅能夠說，我的兒子，那條道路從這裏通往另一個地方或者多個地方，選擇是你要去做出的選擇，因為當在那條道路上旅行的時候，一個人要首先選擇到底是否要去旅行，接著選擇在其中旅行的方向，最後選擇是否要對一個人已經停下來的地方感到滿意，或者要繼續走到更遠的地方。"

The child wondered about the road in the ensuing days, for the road existed, yet he could not understand what maintained its existence, for rarely if ever did one see a traveler upon the road proceeding in either direction. It seemed apparent that most of those who inhabited this place on the road chose to remain where they were. And in wondering at this, the child realized that those remaining were much like the lizard which in early morning pauses to sun himself atop a rock, glorying in the pleasure of the light and warmth, yet, in remaining immobile, gradually becomes stupefied by the increasing heat and light, not realizing that he was slowly dying simply from his reluctance to move away further on his own path.

孩子在隨後的日子都對那條道路感到懷疑，因為道路存在，而他無法理解什麼事物維持了它的存在性，因為一個人很少會見到在道路上在任何方向上前進的一個旅行者。看起來似乎很明顯，居住在這個地方的在那條道路上的大多數人都選擇去留在它們所在之處。帶著對這一點的懷疑，孩子意識到那些留下來的人非常類似蜥蜴，蜥蜴會在早晨停下來在一塊岩石上曬太陽，並在光和溫暖的快樂中感到得意洋洋，而在餘下的時間因為不移動，蜥蜴會逐漸因為增加的熱量和光而失去知覺，而沒有意識到它們正在因為他不願意在他自己的道路上移動到更遠的地方而緩慢地死去。

We shall transfer our contact.

我們將轉移我們的接觸。

(Carla channeling)

(Carla 傳訊)

The young boy thought about what his mother had said sitting by the side of the road. It was a sparse place but it was pleasant where he sat. The water which was all-important was to be had in a deep well which had been dug at much labor. There were people to play with at the church, there were young women to please the young men. And yet to the little boy who was so quickly growing, he could hear no song within this whole town, no lullaby at night, no

anthem in the morning, no psaltery at night. But even above the loud throng of insects as they buzzed about he could hear a song coming from the road. He gazed into the shimmering distance, the heat waves making all things strange, wavy and surrealistic, and could see no one and nothing that would account for the song. When he put his hands over his ears, the song became louder and one day he knew that he must go.

年輕的男孩坐在路邊思考他的母親已經說過的事情。這是一個人跡稀少的地方，但是他坐著的地方是令人愉快的。最重要的水是在已經用大量的勞動被挖掘出來一口深井中被取得的。會有一些人會在教堂中玩耍，會有年輕的女人去取悅年輕的男人。而對於這個真如此快速地長大的小男孩，他無法聽見在這整個鎮子中的歌曲，在夜裏聽不見催眠曲，在早晨聽不見聖歌，在晚上聽不見八弦琴。但是，甚至是在昆蟲在四處嗡嗡叫的時候，在大群響亮的昆蟲之上，他能夠聽到一周從道路傳來的歌曲。他注視著閃爍著微光的遠處，熱浪使得所有的事情都變得奇怪，波浪起伏且超現實性了，他看不到任何人和任何事物要為那首歌負責。當他將他的手蓋在他的耳朵上的時候，歌曲變得更加響亮了，有一天，他知道他必須走了。

We shall transfer.

我們將轉移。

(Jim channeling)

(*Jim*傳訊)

As he packed those few things that he wished to take with him upon the journey, his mother looked at him imploringly and asked if this was truly his heart's desire, for she had not herself been upon this road and knew very little about it and would worry over his welfare. He replied that there was nothing else that held any interest for him, and though he did not know what he would find or precisely why he must go, yet he must go. So he set out upon the journey with his small bundle of possessions, and as he journeyed, his uneasiness at the traveling into unknown areas was somewhat abated by the song that he continued to hear within his own inner ears and this did give him comfort.

當他打包好那些少數的他希望在旅程上帶在身邊的東西的時候，他的媽媽哀求地看著他，並詢問是否這真的是他的心的渴望，因為她自己未曾走過這條道路，他對於它知道得非常少，她會擔心兒子的安全與健康。他回答說，沒有任何其他的事物會讓他感興趣了，儘管他不知道他會找到什麼，或者究竟為什麼他必須要走，而他必須走。因此他帶著他一小包的所有物踏上了旅程，隨著他的旅行，他對於旅行進入到未知的區域的不安多少有些被他繼續在他自己內在的耳朵中聽到的歌曲所減輕了，這首歌給與了他安慰。

His first day's travel was uneventful. The heat of the day beginning to grow, he decided that he would nap for awhile and under a lonely tree he found a small patch of shade and rested there.

他第一天的旅行是平安無事的。白天的熱量開始增長，他決定他會打盹一會兒，在一顆孤單的樹下，他找到了一小片的陰涼並在那裏休息了。

We shall transfer.

我們將轉移。

(L channeling)

(L傳訊)

His rest was brief. It seemed that he had slept but a moment when he gradually realized that the song seemed louder, somehow more insistent. He moved uncomfortably this way and that, trying to drown out the song, but each time that sleep approached it seemed to tug at his sleep, urging him back to awareness.

他的休息是短暫的。看起來似乎他僅僅睡了一會兒，當他逐漸意識到歌聲看起來似乎更加響亮，以某種方式更加明顯的時候，他不舒服地走上了這條道路，並嘗試去將那首歌趕出去，但是，每一個睡眠接近它的時候，那首歌看起來似乎都在與他的睡眠拉扯，敦促他返回到清醒狀態。

In despair, he arose, again shouldered his bundle and moved again onto the road, plodding on, tired yet feeling a sense of correctness in again undertaking his journey, for as he progressed, the road seemed to rise to his feet, his bundle seemed lightened and though still tired he felt that the rhythm of his paces in some manner supported him, soothed his aching, and the song seemed to pull him onward.

在絕望中，他站起來，再一次背起他的包裹，並再一次走在了那條道路上，繼續拖著沉重的腳步，疲倦而卻對再一次進行他的旅程感到一種正確感，因為隨著他的前進，道路看起來似乎在他的腳下升高了，他的包裹看起來似乎變輕了，儘管他仍舊感覺到疲倦，這種腳步的旋律以某種方式支援著他，緩和了他的疼痛，歌曲看似拉著他前進。

By nightfall he had traveled a great distance and again sought the comfort of rest. He lay upon the ground seeking sleep. Yet as he dreamed, the road was before him, and as his body rested, he still traveled in his mind further and further, following the endless road.

到了夜幕降臨的時候，他已經旅行了一段巨大的距離了，他再一次尋求休息的舒適。他躺在地上努力睡覺。而在他做夢的時候，道路就在他前面，當他的身體休息的時候，他仍舊在他的頭腦中旅行到越來越遠的地方，跟隨著那條無盡的道路。

When morning came, he arose, shouldered his pack and again strode forward. The way seemed easier now, as though somehow he had traveled this road before, and, indeed, many things seemed different. The sun seemed to shine as a friend now rather than beating down fiercely. The air seemed in some manner richer and full of life, so different from the brittle, arid air of his childhood home, and along with the constant companionship of the song within his ears, he was able to hear a gentle murmuring from somewhere before him.

當早晨到來的時候，他站起來，背起他的包裹並再一次向前走。道路現在看起來似乎更為容易了，儘管以某種方式他之前已經旅行過這條道路了，確實，很多事

情看起來似乎是不一樣的了。太陽現在看起來似乎如同一個朋友一樣地照耀，而不是猛烈地向下擊打了。空氣看似以某種方式更為豐富且從充滿了生命，與他的童年的家的冰冷而乾燥的空氣如此不一樣，伴隨著在他的耳中的歌曲的持久的陪伴，他能夠聽到來自他前方的某個地方的一種溫和的嗡嗡聲了。

By mid-afternoon the murmuring had become a rhythmic pulse, the voice of eons of tides breaking against a shoreline, and for the first time the boy beheld an enormous quantity of water, so great that he had never dreamed that it could exist. He approached it cautiously and with reverence. From the land of his childhood water was the wealth through which survival was purchased, and before him lay a sea so vast that its shores curved away gently into the distant horizon.

到了午後，那種嗡嗡聲已經成為了一種有旋律的脈動了，成噸的潮水衝擊這一條海岸線的聲音，那個男孩第一次看到了巨大的數量的水，如此之巨大以至於他從未夢見過它是能夠存在的。他小心地並帶著尊重接近它。在他的童年的土地上，水是生存所依賴于的財富，而在他面前存在了一片如此巨大的海洋，以至於它的海岸溫和地彎曲進入到遠方的地平線了。

We shall now transfer.

我們現在將轉移。

(Carla channeling)

(*Carla* 傳訊)

The boy moved towards the vast body of water which lay before him, tentatively touched it with his bare and dusty feet, and with a shout, waded into the breakers upon the shore. His joy, however, was short-lived as he found he could not swallow this water. He looked again for the road but the road ended at the ocean, and he was no longer in the land which he understood. He did not know how to find water. It came to him that he had not seen a single soul in all his journeying. Yet still he heard the song.

男孩向著那片在他前面的巨大的水體前進，並嘗試性地用他裸露而佈滿塵土的腳接觸它，並帶著一聲叫喊，趟水走入到了海濱的波浪中。然而，他的喜悅，是短暫的，因為他發現他無法吞咽這種水。他再一次尋找道路，但是道路在海邊就結束了，他不再是處於他理解的土地上了。他不知道如何找到水。他想起來他在他全部的旅程中一個靈魂都沒有看到過。而他仍舊聽到歌聲。

And so he knelt upon the sand and held out his arms with their palms upward. He spoke to no one in particular, yet he had to speak and he did so beseechingly, saying, "I know not why I began this journey, and I know not whether it might lead from here as the road disappears. Oh, singer of the song, speak to me and tell me what I must do." All day he prayed thusly and there was no answer, only the continuation of the song. In the deep blue gloaming that lives briefly before the dusk deepens to night, the young man decided to go backwards, to retrace his steps, to live in the home of his mother. But the road had disappeared, and so he knelt once again lost, lonely,

confused. "Oh, singer of the song," he said, " I have changed my life because of the beauty of the music. Are you only a siren to lead me astray that I may never again see home or kindred? To what terrible purpose is this song sung that leads to the thirst of death?"

因此，他跪在沙子上並舉起他的手臂，手掌向上。他沒有對任何特定的人說話，而他必須要說話，他懇求地這樣做並說道，“我不知道為什麼我開始這條旅程，我不知道是否它會從這裏可能開始，因為道路消失了。哦，那首歌曲的歌唱者，對我說話，告訴我什麼是我必須做的事情。”他一整天都這樣祈禱，沒有回答，僅僅只有歌曲的繼續。在黃昏變深成為黑夜之前短暫地存在的深藍色的薄暮之中，年輕人決定向回走，順著他的腳步折返，並回到他的媽媽的家中生活。但是，道路已經消失了，因此，他再一次跪下來，迷失、孤單而困惑。“哦，那首歌的歌唱者，”他說道，“我已經以為音樂的美麗而改變了我的生命了。你僅僅是一隻引我誤入歧途的海妖嗎，這樣我就永遠不會再一次看到家與親人了？這首被歌唱的歌曲，這首導向了對死亡的饑渴的歌曲，是為了什麼可怕的目的呢？”

With dawn came the first sight of another being which the young boy had experienced upon the journey. A small ship lay at anchor and a boat had been dispatched to the shore. The man who rowed shipped his oars, beached the small boat and came to where the young man lay, deep in prayer. The young man looked up, astonished. "Are you the singer of the song," he said? The other man only smiled and shook his head, "No. I am a fellow traveler," and that was all he said as he offered the young man a seat in the small boat which he began to row out towards the ship. The young boy said, "If you are a fellow traveler upon my journey, how do you know the path?" The other man shook his head. "I do not know the path. I seek the path." This did not make sense to the young man. He said, "I too seek the path and the singer of the song but when I wished to go back to the home of my mother, I could not even find the path which I had traveled."

伴隨著黎明的到來，第一眼看到的是這個年輕的男孩在這條旅程上遇到過的另一個存有。一條小船拋錨停泊，一艘小艇已經被派往海岸了。用槳划船的男人，將小艇拖上海岸並來到了年輕人躺著並深深地祈禱的地方。年輕人抬頭看，感覺到很吃驚。“你是那首歌的歌唱者嗎？”他說。另一個人僅僅微笑並搖頭，“不是的。我是一個同伴的旅行者，”那就是所有他說的話，他為年輕人在小艇中提供了一個位置，他開始將小艇向著船劃去。年輕的男孩說，“如果你是在我的旅程上的一個同伴的旅行者，你如何知道道路呢？”另一人搖頭。“我不知道道路。我尋求道路。”這對於年輕人是沒有道理的。他說，“我同樣尋求道路與那首歌的歌唱者，但是當我希望返回我媽媽的家的時候，我甚至找不到我已經旅行過的道路了。”

The other man smiled as he helped the young boy aboard the ship. "You will learn many things, you will experience great joys and sorrows. And there will be those who are companions along the way when you need them. Water, fresh water ..."

另一個人在幫助年輕的男孩登上船的時候笑了。“你將會學會很多事情，你將會體驗到巨大的喜悅與憂傷。將會有那些沿路的夥伴，在你需要它們的時候。水，新鮮的水……”

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

"... fresh water when you need it, all things as you need them. Yet," he said, "you will find that your journey has changed you. I cannot give you comfort in offering a road that goes backwards. You will never again be who you were when you first heard the song. You will never visit the home of your mother, for even were you to go there now, you would be a stranger to her. Your ways would be strange and your thinking outlandish, for you hear the song; she hears the insects as they sing their summer's anthem."

"會有新鮮的水，在你需要它的時候，會有所有事情，在你需要它們的時候。然而，"他說，"你將會發現你的旅程已經改變了你。我無法通過提供給了一條往回走的道路而給與你安慰。你將永遠不會再一次成為當你第一次聽到那首歌的時候的曾經的你了。你將永遠不會訪問你媽媽的家了，因為甚至如果你現在去那裏，你會對她是一個陌生人。你的方式會是奇怪的，你的思考會是古怪的，因為你聽到了歌曲了，她在昆蟲歌唱它們夏日的讚歌的時候聽到了昆蟲。"

I am Hatonn. To all of you who journey upon the path and who hear a song, know that you have comrades, that that which is needed will be provided, but that you cannot go back. You can only refine your ears that they may listen better to the song of faith, hope, love and peace. Each person wishes for personal power—power to control, the power to shape the destiny, and this is your right, my friends, this is your obligation. Yet know that the first and greatest power is given to you in the act of surrender, for the heart that has surrendered can hear the song which will lead you. Those who close and stop their ears and demand that things be thus and so, thus and so, will indeed hear a siren's song. And the manifestation of sorrow in the life of one who controls shall be less and less. These are the ones who are wayward and lost, for they cannot go home yet they are not able to go forward. Surrender, then, and purify your ears to the song of life, that life which is beyond life and death.

我是 *Hatonn*。對於你們所有這些在道路上旅行並聽到了一首歌的人，請知曉你們是擁有夥伴的，被需要的事情將會被提供，但是你們是無法返回的。你們僅僅能夠精煉你們的耳朵，這樣你們就可以更好地聽到具有信心、希望、愛與平安的歌曲了。每一個人都希望取得個人的力量——控制的力量，塑造命運的力量，這是你們的權利，我的朋友們，這是你們的義務。而請知曉，首先的，最大的力量是通過臣服的舉動被賦予你們的，因為已經臣服了的心能夠聽到那首將會引領你們的歌曲。那些關閉並堵上了它們的耳朵，並要求事情成為這樣那樣的人，將確實會聽到一首海妖的歌曲。在一個有控制力的人的生命中的憂傷的顯化物將會越來越少。這些人是那些任性而迷失的人，因為它們無法回家，而它們無法前進。接下來，臣服，讓你的耳朵對於生命的歌曲，對那超越生命與死亡的生命歌曲變得純淨。

We of Hatonn leave you in that omnipresent love, that omniscient light, that infinite life that is the creation of the Father. Wend your way in joy and hope. Farewell, pilgrims. Take what you can use from our poor story, toss the rest away, and join us in the infinite quest for the Infinite. Adonai, my friends. Adonai vasu borragus.

我們 *Hatonn* 在那種無所不在的愛中，在無所不在的光中，在天父的造物之所是的無限的生命中離開你們。在喜悅與希望中走你們的道路。再見，朝聖者。從給我們卑微的故事中拿走你們能夠使用的內容，將剩下的都丟棄調，在對無限的無窮的追尋加入我們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and we greet you, my friends, in that same love and light which our brothers and sisters have so joyfully left you in. We are again privileged to be with you. As each knows, we attempt to serve by answering those queries which have been placed before us. Without further ado, then let us begin, if there might be a query at this time.

我是 *Latwii*，我們在我們的兄弟姐妹已經如此喜悅地在其中離開你們的相同的愛與光中向你們致意。我們再一次很榮幸與你們在一起。如每一個人都知道的一樣，我們嘗試去藉由回答那些已經被放在我們面前的問題來進行服務。不多拖延，接著讓我們開始，是否在此刻可能有一個問題？

Carla: I have one. For the last several months I've been trying to work my way through the feeling that I should be dead. It seems very irrational, but my feeling for my friend, Don, is such that I feel that I failed him in an attempt to save him. I have sought professional help with the doctors that work with the mind and the body and although my grief or guilt or both are somewhat softened by the medicine that I'm given, I never know when I'll get an attack of such a depth of sadness that it does seem in all honesty quite logical that I should have been dead, and I feel quite guilty at remaining. Now this does not fit with the true facts, so I know that I'm a little bit crazy right now. And I wonder what suggestions you might have that I might link up the crazy self with the one that knows that she did absolutely everything only after a lot of prayer, a lot of thought, and a hundred and ten percent trying. The two simply don't seem want to become one.

Carla：我有一個問題。在過去幾個月的時間中，我一直都在與我感覺到我應該要死了的感覺的方式進行工作。它看起來似乎是非常沒有道理的，但是我對我的朋友 *Don* 的感覺，是如此強烈以至於我感覺到我在一種去拯救他的嘗試中失敗了。我已經尋求了醫生的職業性的幫助，醫生與我的身體和我的心智一同工作，儘管我的悲傷或者內疚，或者兩者都是多少有些被我被給與的藥物所緩解的，我從未知道什麼時候我將會得到一次具有這樣一種悲傷的深度的打擊，以至於在完全的誠實中，我應該本來已經失去了，這看起來似乎是相當有道理的，我對於留下來感覺到相當的內疚。現在，這與真正的事實並不相符，因此我知道我現在有一點點發瘋了。我想要知道你們可以給予什麼建議，這樣我就可以將那個發瘋的自我與那個知曉她僅僅在許多的祈禱，許多的思考，以及百分之一百一十的嘗試

之後做了絕對每一個事情的自我連接起來。這兩個自我單純地看起來似乎並不要成為一體的。

I am Latwii, and we feel that we have the grasp of your query, my sister, though the query is one that covers a great deal of ground, shall we say, both within the illusion which you have your present incarnation, and in the metaphysical sense of the greater portion of your being and your relationship to the one known as Don. There are for each pilgrim upon the path, as the story just completed by our brothers and sisters of Hatonn just illustrated, a number of challenges which will be faced. The situation in which you now find yourself is one that indeed could have been ended, shall we say, as an incarnational pattern at an earlier time, for your existence for a significant portion of your life has been that afforded by the exercise of will and faith. These qualities are those which each pilgrim attempts to develop and refine, for within your illusion there is not the possibility of achieving perfect action, that is, providing service that is undeniably service and is not mixed with any lesser quality.

我是 *Latwii*，我們感覺到我們已經掌握了你的問題了，我的姐妹，儘管問題是，同時在你擁有你當前的投生幻象中，以及在你的存有以及你與被知曉為 *Don* 的實體的關係的一個更大的部分的形而上學的意義中，涵蓋了一塊巨大的，容我們說，地面的問題。對於每一個在道路上的朝聖者，如同被我們的兄弟姐妹 *Hatonn* 剛剛結束的故事所闡釋的一樣，會有很多的將要被面對的挑戰。你現在發現你自己所面對的情況就是一個確實本來已經能夠在一個之前的時刻作為一種投生模式，容我們說，被結束了的情況，因為你的存在性在你的生命的一個相當大的部分中，已經成為了可以經受住了意志和信心的實踐的事物了。這些特性是每一個朝聖者都嘗試去發展和精煉的那些特性，因為在你們的幻象中，不會有取得完美的行動的可能性，也就是說，不會有可能提供無法否認的服務而不混合任何較差的特性的。

Therefore, the exercise of will and faith is most salient, for as you enter your incarnation and proceed through it, you attempt to serve the one Creator, to know the one Creator, to be the one Creator in some fashion. In your attempt to be of service to others, you move within a darkness of knowing in which true knowing does not exist. Therefore, you must in some degree fashion a framework of faith in a larger, broader, deeper, richer, purer reality or else the life in which you move has no meaning. As you fashion this greater reality within your own mind, and attempt in some means or manner to reflect it in your life, this attempt then generates or is generated by, we should say, the exercise of will. You take that which is unknown and you fashion that which is not apparent. You take the illusion, the manifestations in which you move, and in some way attempt to transmute it by your own will and faith into a greater reality.

因此，對意志與信心的實踐是最為凸顯的，因為隨著你進入你的投生並通過它前進，你嘗試去服務太一造物者，去知曉太一造物者，去用某種方式成為太一造物者。在你服務他人的嘗試中，你是在一種知曉的黑暗中移動的，在其中真正的知曉是不存在的。因此，你必須在某種程度上塑造一種對一個更大，更寬闊，更深

入，更豐富，更純淨的實相的信心的框架，否則你在其中移動的生命就沒有意義了。隨著你在你自己的心智中塑造這個更大的實相，並用某種途徑或者方式在你的生命中反映它，這種嘗試接下來就會產生出對意志的實踐，或者我們應該說，藉由對意志的實踐而被產生出來。你會使用那個未知的事物，你會塑造不明顯的事物。你使用幻象，以及你在其中移動的顯化物，並用某種方式嘗試去藉由你自己的意志與信心來將它轉變為一個更大的實相。

These are together woven into the fabric of any seeker 's journey. They are as the rod and the staff that comfort the seeker in what has been called the valley of the shadow of death. As you find yourself passing through this valley with shadows of death, know that your own shadow is upon that wall as well as are the shadows of all seekers, for to this life, truly one day each shall die. Yet it is not this life that is the great treasure to be clung to with all the effort and fiber of being. Yet it is that which this life can provide, the learning of the Creator, the serving the Creator, the welcoming of those opportunities to do both, the accepting of the outcome of any opportunity, the praise and thanksgiving to the one Creator for being provided such opportunities, and the moving forward with the will and the faith intact to continue the journey. 這些會一起被編制成為任何尋求者的旅程的結構。它們就如同是在已經被成為死蔭的幽谷的事物中會安慰尋求者的杖與杆了。在你發現你自己正在穿越這個死蔭的幽谷的時候，請知曉你自己的陰影，和所有的尋求著的陰影一樣，是在那個牆壁之上的，因為對於這個生命，會有一天每一個人真的都將死去。而這次生命並不是那個要藉由所有的存有的努力與纖維來緊握不放的巨大的珍寶。而就是這次生命能夠提供對造物者的學習，對造物的服務，對那些同時進行兩者的機會的歡迎，對任何機會的結果的接納，為了被提供這些機會而對太一造物者的讚美與感恩，以及藉由對繼續旅程的完整無數的意志和信心來前進。

For as long as you draw breath within this illusion, you have the treasures that this illusion can offer, these being the opportunity to transmute what is mundane to that which is sacred, to take that which has darkness and to shine upon it a light, to look where there might be sorrow and to offer a gladdened heart and hand. Dwell not overlong within those opportunities which you feel were less than adequately met, for you shall fall short in each opportunity. You are limited beings attempting to reflect the limitless. Yet, each opportunity comes as a gift from the one Creator to a portion of Itself that that portion might be nourished and continue upon its path of gathering experience that will glorify the one Creator thereby.

因為只要你在這個幻象中呼吸，你就擁有了這個幻象能夠提供的珍寶了，這些珍寶就是將世俗的事物轉變為神聖的事物的機會，拿起擁有黑暗的事物並將一種光照耀在騎上的機會，在可能會有憂傷的地方查看並提供一顆快樂的心與一隻快餓的手的機會。不要過長地停留在那些你感覺到是較不勝任來面對的機會之中，因為你將會在每一個機會中都會是達不到要求的。你是正在嘗試去映射無限的有限的存有。而每一個機會都會從太一造物者作為一個給予祂自己的一部分的禮物而出現，這樣那個部分就可以被滋養，並繼續走在它收集體驗的道路上，這種體驗將會由此榮耀太一造物者。

In short, my sister, we say to you, look not just at a portion of your journey; look to its overall length and breadth and attempt to move as the Creator would move through you, that your will might be given over. Even in your despair give it over to the one Creator. Let it be worked upon, and let it return to you as renewed faith and a renewed will to learn and to serve within this illusion that at times seems tedious and endless but when viewed from without is but a short, brilliant burst of opportunity and light.

簡單地說，我的姐妹，我們對你說，不要僅僅看著你的旅程的一個部分，去查看它全部的長度與寬度，這樣你的意志就可以被交托出去了。甚至在你的絕望中，都將它交托給太一造物者。讓它被工作，讓它作為煥然一新的信心和一種譁然異性的意志返還你，以在這個幻象中進行學習和服務，這個幻象時常看起來似乎是令人生厭而無盡頭的，但是當它從外部被觀察的時候，它僅僅是一個短小而燦爛的機會與光的爆炸。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you very much.

Carla : 不用了，非常感謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

L: Yes, Latwii. I have a friend who has recently become enthralled with Christianity and is troubled at the fact that I attend these sessions, viewing my lifestyle as somehow one which endangers my soul in that it doesn't conform to a strict path of adherence of Christianity, his concept being that that is the only path through which people on Earth can hope to achieve whatever it is he believes we're trying to achieve. I'd like to ask for whatever help you can offer, not in helping me dissuade him, because it's his choice, but simply to assist me in explaining to him that—first of all, that the two beliefs are complimentary rather than in opposition, and second, that it's not necessarily the end of the world for a person not to conceive of Christianity as the only route of development. I realize that's a broad order, but anything you'd have to offer for assistance would be appreciated.

L : 是的，*Latwii*。我有一個朋友，他最近開始被基督教吸引住了，並對於我參加這些集會的事實而感到困惑，它將我的生活方式視為是以某種方式會危及我的靈魂的生活方式，因為它並不符合一條嚴格的依附于基督教的道路，他的觀念是，那是在地球上的人唯一能夠希望去通過其取得無論什麼他相信我們正在嘗試去取得的事物的途徑。我想要請求無論什麼你們能夠提供的額幫助，不是在幫助我勸阻他的方面，因為這是他的選擇，而是單純地在對他解釋的方面幫助我——首先，解釋兩個信念是相容的，而不是對你的，第二，解釋一個人不將基督教構想為唯一的發展的道路，這無需成為世界末日。我意識到，那是一個寬泛的要求，但是任何你們為了幫助所要提供的事物都會是被感激的。

I am Latwii, and am aware of your query, my brother. As we look upon the

points of view of each of you, we see that each has the opportunity to express the heart of each point of view, and that is to love and to accept that which seems unlovable and unacceptable, for it is seemingly in opposition in some degree, each to the other. Those who seek the, shall we say, holy grail, the ultimate truth of existence, do so upon a certain path. It has been said that this path is straight and that it is narrow. Many take this to mean that there is only one path, and no matter what the belief or what the entity, the entity is likely to believe that it is upon that path that others are not.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。在我們觀察你們每一個人的視角的時候，我們看到每一個人都擁有機會去表達每一個視角的核心，那就是去愛與接受看起來似乎是無法愛與無法接受的事情，因為它看起來似乎在某種程度上與相互彼此是對立的。那些尋求，容我們說，聖杯，存在性的終極的真理的人，是在一定的道路上這樣做的。已經被說過的事情是，這條道路是狹長且窄小的。很多人會以為這意味著僅僅只有一條道路，無論信念是什麼，或者無論實體是什麼，實體都有可能相信，它是走在那條道路上，而其他人沒有走在那條道路上。

Yet we may suggest to you that this statement is a statement of the necessary focus or discipline, if you will, that any seeker must exercise as it travels whatever path it travels to the one Creator. One cannot travel two paths or three or four or more and hope for the efficiency, shall we say, and the degree of utilization of the will that is necessary in order for any seeker with any viewpoint to reach its goal. Therefore, each of you have the opportunity to demonstrate the heart of any path that seeks the one Creator that is at its heart, love.

而我們可以對你們建議，這個說法是一個需要聚焦或者，如果你們願意這樣說的話，訓練的說法，這種訓練是任何尋求者在它旅行無論什麼它旅行的通往太一造物者的道路的時候都必須進行的。一個人無法旅行兩條或者三條或者四條或者更多的道路，並同時期待取得為了讓任何尋求者藉由任何的視角來抵達它的目標而需要的對意志的使用的，容我們說，成效與程度。因此，你們每一個人都擁有機會去示範任何尋求太一造物者的道路的核心，太一造物者在其核心之處就是愛。

We find that within the holy work known as the Bible, in a portion of this work authored by the entity known as Paul, in his description of various gifts that would come unto those seekers in the, shall we say, latter days, there is listed a gift that it described as the ability to discern spirits. This suggests that even within this belief known as Christianity, it was known in earlier days that communication with other entities was possible and that there were communications that were of a positive and acceptable nature to those known in those days as Christians.

我們發現，在被知曉為聖經的神聖著作中，在這部作品的由被知曉為保羅的實體所著的一個部分中，在他對會在，容我們說，末後的日子出現在那些尋求者身上的各種各樣的禮物的描述中，會有一個它描述為分辨靈性的能力的禮物。這建議，甚至在這種被知曉為基督教的信仰中，在較早的日子就被知曉的事情是，與其他的實體之間的溝通交流是有可能的，對於在那些日子被知曉為基督徒的實體，會有具有一種正面性且可以接納的屬性的溝通交流。

Indeed, as those entities known to you as Christians move within these latter days, there shall be, and have been already, the expressions of these gifts becoming more widely experienced and this phenomenon shall continue and the points of view shall continue to widen as the heart of love and acceptance within this philosophy is uncovered.

確實，隨著那些被你們知曉為基督徒的實體在這些末後的日子中的行動，將會有且已經有對這些正在更為廣泛地被體驗到的禮物的表達了，隨著對這種哲學中的愛與接納的核心被揭露出來，這種現象將會繼續，視角將會繼續擴寬。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, that's given me much to go on. I thank you.

L：不用了，那給與了我大量的要繼續工作的內容了。我感謝你們。

I am Latwii, and we thank you, my brother. May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。我們可以在此刻嘗試另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we find that though the queries have been few, there has been a good deal of thought given to each query, and we are honored to be able to focus our humble attention and experience upon these queries. We thank each for presenting these gifts to us and we hope that in some manner our poor responses have been able to point a direction for your own thought.

我是 *Latwii*，我們發現儘管問題已經是少量的，已經有大量的想法被給予了每一個問題了，我們對於能夠聚焦將我們卑微的注意力與經驗聚焦在這些問題上而是榮耀的。我們感謝每一位對我們提出這些問題，我們希望用某種方式我們糟糕的回答已經能夠為你們自己的想法指出一個方向了。

We at this time shall take our leave of this group and this instrument with the reminder to this instrument that though it is hopeful in a way to be, shall we say, absent and vacant of mind, it might be more helpful to focus more closely upon this contact. We leave you, my friends, in the love and in the light of the one infinite Creator. We are those of Latwii. Adonai. Adonai vasu.

我們會在此刻離開這個團體和這個器皿，並同時提醒這個器皿，儘管它用某種方式是有希望處於，容我們說，一種心智的不在場與空白的狀態中，更有幫助的可能是更為緊密地聚焦在這個接觸上。我的朋友們，我們在太一無限造物者的愛與光中離開你們。我們是 *Latwii*。Adonai。Adonai vasu。

March 10, 1985

1985-03-10 Hatonn : 成長的週期與收穫物

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you, my friends, in the love and in the light of our infinite Creator. It is a great privilege to be with you this evening. We come to serve and we do our humble best but, as always, we ask you to discard and leave all that may be found unworthy.

我是 Hatonn，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。在今晚與你們在一起是一種巨大的榮幸。我們前來進行服務，我們會盡我們最大的卑微的力量，但是一如既往，我們請你們拋棄並離開所有可能會被發現是無價值的內容。

Each of you has seen the picture of a drop of water which is then placed under ten times magnification and then fifty times magnification and so on until we are looking at the very nucleus of [it] and [the] surrounding electrons. You know, my friends, that each time you looked something had changed to that drop of water, something that was outside of that drop of water's control. Scientists surrender to their technical informational equipment. It is left to those of the path to surrender in another way and that is to welcome, accept and encourage spiritual growth and change in themselves and others. What one may see as a drop of water, another may see ten times magnified and so forth. Each is looking at the same universe, caught whole and perfect in a microscope's eye.

你們每一個人都已經看到過一滴水的圖像，它被放置在十倍的放大鏡下，接著被放置在五十倍的放大鏡下，如此繼續，一直到我們正在看著它的原子核以及環繞著的電子為止。你們知道，我的朋友們，**每一次你們看著某個事物已經改變為那一滴水的時候，你們就會看到某個在那一滴水的控制之外的事物。**科學家聽從它們的科技資訊的設備的擺佈的。它是取決於那些用另一種方式臣服的人的道路的，也就是說，去歡迎，接受並鼓勵在它們自己以及其他人在內在之中的靈性的成長與改變。一個人可能視為是一滴水的事物，另一個人可能看到放大十倍的一滴水，如此等等。每一個人都看著相同的宇宙，並在一個顯微鏡的眼中是看到了完整與完美的。

This is true, also, my friends, of you in your relationship with yourself, with the Creator, and with others. You must first be able to accept and like yourself in order to serve the one Creator with the most efficacious effect. One entity then may need one thing, another another, but it is all the same experience, seen from different points of view. We are all studying, working, learning and teaching. Yes, my friends, even you who are within third density have sometimes volunteered, as apples often do, to be of service in the subconscious of another entity. Getting to know yourself begins with meditation, is challenged by your creative responses to situations, and your future is melded from the manifestations of your inner seeking. Let us say for

now that each instrument has found a balance that then he may then go forward to gaze upon the Creator, to experience love for that great Logos which made us, the intimate and personal love of a true father in a true family. In this part of your attempt at self-examination, we urge that time be taken at the end of the day, if possible, to jot down those things which you found profitable and those things which you found difficult or harmful. Soon you will begin to detect a pattern. The pattern is the pattern of your manifestation which comes through your being from the great levels and touches the people about you.

我的朋友們，在你與你自己的關係，與造物者，與其他人之間的關係的方面，這同樣對於你們是真實的。你們必須首先能夠接受並喜歡你自己，以便於帶著最有成效的效果來服務太一造物者。一個實體可能渴望一個事物，另一個事物，另一個事物，但是，它全都是相同的體驗，是從不同的視角被看到的。我們全都在研究，工作，學習並教導。而我的朋友們，甚至你們這些在第三密度中的實體都有時候已經自願，如同被稱為蘋果的流浪者經常會做的一樣，通過另一個實體的潛意識來進行服務了。開始知曉你自己，這是從冥想開始的，是被你對情況的創造性的回應所挑戰的，你的未來是從你內在的尋求的顯化物中浮現出來的。讓我們暫時說，當每一個器皿都已經找到了一種平衡的時候，接下來他就可以前進來注視造物者，體驗對那個創造了我們的偉大的理則的愛，對一個真正的家庭中的一個真正的父親的親密而個人性的愛了。在你的對自我檢查的嘗試的這個部分中，我們會鼓勵在一天的結束的時候花時間，如果有可能的話，將那些你們發現是有益處的事情，那些你發現是困難的或者是有害處的事情記下來。很快你將會開始檢查到一個模式，那個模式就是通過你的存有從在你周圍的人的巨大的層次與接觸而出現的你的顯化物的模式。

We see that the harsh winds of summer have blown your streets clear of snow and we are aware that each has a somewhat more buoyant attitude towards this incarnation than (inaudible) its surprises during a period of this sort of weather than when the weather is dark and gloomy by its very nature ...

我們看到夏日的強風已經吹過了你們的街道，並清除了雪了，我們察覺到每一個人都擁有一種對於這次投生的多少有些更為輕鬆的態度，（聽不見）在一個具有這種類型的天氣的時期期間的它的驚奇，相比當天氣藉由其本性就是黑暗而陰鬱時候.....

We should at this point transfer from this contact. I am Hatonn.

我們會在這個位置從這個接觸轉移。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet you through this instrument in love and light. We appreciate the service of the one known as Carla, though her condition is somewhat marginal. We thank her for offering all she has in this service. To continue with our thought.

我是 *Hatonn*，我通過這個器皿在愛與光中向你們致意。我們感激被知曉為 *Carla* 的實體的服務，儘管她的狀況是有些入不敷出的。我們為她在這個服務中奉

獻了她擁有的全部而感謝她。繼續我們的想法。

As your season moves from that which was the cold, windswept, barren and introspected into that season which begins the warming and nourishing of that which was the focus of the introspection, winter, there is a lightening the hearts, a gladdening and a sparkle, shall we say, to the mind's eye. This we see among your people at this time and it is in your experience likened unto a magnification of the life pattern which surrounds you and through which you move at this time. The tendency of the winter season is to turn the eye inward that those portions of the self which have exercised their luxuriant summer's growth, shall we say, might then be observed and considered for their harvest of that season that this harvest then might then be the foundation of yet another season's cycle of growth.

隨著你們的季節從寒冷，被風刮亂的，不毛的以及讓人反思的季節進入到那個開始溫暖並滋養曾經是反思與冬季的焦點的事物的季節，會有一種對心的照亮，一種歡喜，一種對心智的眼睛的，容我們說，火花。我們在此刻在你們的人群當中看到這種火花，在你們的體驗中它就好比一種對那種在此刻包圍著你們且你們通過其移動的生命模式的放大。冬季的傾向是讓眼睛轉向內部，這樣自我的那些已經訓練過它們繁茂的夏季的，容我們說，成長的部分，接下來就可以被觀察並被考慮，來取得那個季節的收貨物了，這種收穫物接下來就可以成為另一個季節的成長的週期的基礎了。

It is always a joy to reap the harvest and then to consider the sowing for the new year, the new year for the growth of the spirit in your manifestation. You will move through this new season of growth, each in your own fashion, watering those planted ideas, thoughts and tendencies that you feel have value in your continued journey. You shall also, according to your own discrimination pluck those growths that seem as weeds and seem to hinder that spiritual journey which now finds a new level of realization within your life. As you use your discrimination to evaluate the experiences which are placed before you and which you find yourself moving within, you must ever keep before your mind's eye the purposes as you understand them for your movement and your growth, for many are the plants and forms of life within your garden of experience.

去收割收穫物並接下來考慮為下一年的播種，考慮在你們的顯化之中的靈性的成長的新的一年，這一直都是一種喜悅。你們將穿越這個新的成長的機械，每一個人用你們自己的方式，澆灌那些被種植的觀點，想法，以及你們在你們繼續的旅程中感覺到是有價值的傾向。你們將同樣也，根據你們自己的分辨力，拔除那些看起來如同野草一樣，且看起來似乎妨礙了靈性旅程的生長，那條靈性的旅程在你們的生命中現在發現了一個新的實現的層次了。當你使用你的分辨力開評估被放置在你的心智的眼睛前面，且你發現你自己在其中移動的體驗的時候，你必須要將你的為了你的移動和你的成長的目的保留在你的心智的前進的前面，如你對那些目的的理解一樣，因為在你們的體驗的花園中會有很多植物與生命形式。

From one particular point of view, or shall we say power of magnification, a certain experience may seem very difficult and quite undesirable. It may

indeed seem as the weed that needs the plucking and the removal from the garden of your experience. And yet, if you look deeper, my friends, and magnify your own perceptions inwardly and outwardly, you discover within that situation which seemed most difficult and undesirable the possibility of a great acceleration in your spiritual journey. For as you move through your illusion, the strength of spirit which is possible for you to gain is most often that which is gained not with the ease of a feast table, plainly and easily set, but oftentimes is that experience which provides the most difficulty in surviving and evaluating for its value. The experiences which of necessity cause you to reach deeper within your own being in order to find means of achieving harmony with self and other self are those experiences which, as the sandpaper to the roughened board, smooth the spiritual journey in a very real and basic sense.

從一個特定的視角，或者容我們說，從放大的力量的視角，一定的體驗可能看起來似乎非常困難，且相當不理想。它可能確實看起來似乎是需要被拔掉並從你的體驗的花園中除去的野草。而如果你更為深入地觀察，我們朋友們，並放大你自己向內和向外的知覺，你會在內之中發現，那個看起來似乎是極其困難且相當不理想的體驗是在你的靈性旅程中的具有一種巨大的加速的可能性的。因為當你穿越你的幻象的時候，對於你是有可能取得的靈性的力量極其經常不是藉由一個盛宴的桌子的容易，不是藉由平常與容易的設置而被取得的事物，而時常是通過在存活下來並未它的價值而並進行評估過程而提供了最大的困難的體驗。那些需要讓你觸及你自己的存有的更為深入的部分以便於找到與自我以及其他自我取得協調性的途徑，是這樣一些體驗，它們如同用於粗糙的木板的砂紙一樣，會用一種非常真實且基礎性的意義讓靈性的旅程變得順利。

For as you move through your illusion, you shall discover that those times in which there was an ease of being and expression and perhaps a happy contentment to go with them, there was less of that harvested of the spiritual nature, shall we say. Those experiences, on the other hand, which were very difficult at the time they appeared within one's life may have provided one with the spiritual challenge that then yielded the harvest that was unrecognized at the time, yet at a later time, as you call it, became apparent to the inward-seeking eye.

因為隨著你們穿越你們的幻象，你們將會發現那些在其中會有一種存在與表達的容易的時間，也許會有一種快樂的滿意會伴隨著它們出現，而在這些時間中，容我們說，具有靈性屬性的被收割的事物卻是較少的。在另一方面，當體驗出現在一個人的生命的時候那些非常困難的體驗卻可能已經給一個人提供了靈性上挑戰，這種挑戰接下來會產生出在那個時刻不會被識別出來的收穫物，而在一個之後的時間，如你們稱呼它的一樣，那個收穫物卻會對在內在中尋求的眼睛成為明顯的。

We cannot with any surety describe to you any particular set of circumstances which might be productive of this type of spiritual growth, for within each life pattern there is a unique potential for realizing such growth. Yet we can say to you that things are not always as they seem within one's life. This is especially true for the seeker of what you call truth, for in the metaphysical sense, it is

very difficult for one to determine one's own progress and one's own means of achieving this progress. You move within an illusion which ...
我們無法帶著任何的確信向你們描述可能對於這種類型的靈性的成長是多產的任何的特定的環境的設置，因為在每一個生命模式的內在之中，都會有一種實現這樣的成長的獨一無二的潛能。而我們能夠對你們說，事物並不是一直都是它們可能在一個人的生命中看起來似乎是的樣子。這對於你們稱之為真理的事物的尋求者是尤其真實的，因為在形而上學的意義上，一個人要確定它自己的發展以及它自己取得這種發展途徑，這是非常困難的。你們是在一個幻象中移動的.....

(Page 5 is missing from the transcript.)

(第五頁從記錄中丟失了。)

... moving in perfect harmony with the cycles and seasons and the rhythms of being. We shall leave you now, in an illusory sense only, for in truth we are always with you and always one. We are those of Hatonn. Adonai, my friends. Adonai vasu borragus.

與存有的週期、季節與旋律完美地協調一致地移動。我們現在將，僅僅是在一個幻象的意義上，離開你們，因為實際上我們一直都與你們在一起，我們都是一體的。我們是 *Hatonn*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you also, my friends, in the love and the light of our infinite Creator. We are happy to tread where those of Hatonn have left their footprints as well, and we offer our humble service in the same manner, asking that you take that which we give with, shall we say, your proverbial grain of salt. We are happy to offer ourselves in the attempt of answering your queries and we would ask at this time if there might be a query with which we might begin?

我是 *Latwii*，我們同樣也向你們致意，我的朋友們，在我們的無限造物者的愛與光中。我們很高興同樣也在那些屬於 *Hatonn* 的實體已經留下來它們的足跡的位置上踏步，我們通過相同的方式提供我們謙遜的服務，我們請你們，如你們的諺語說的，容我們說，有保留地對待我們給予的事物。我們很高興通過回答你們的問題的嘗試來提供我們自己，我們會在此刻詢問是否可能有一個我們可以藉由其開始的問題？

S: Latwii, is there anything that I can do to help R that I have not already attempted?

S: *Latwii*，有任何我能夠做的，而我尚未已經嘗試過的事情是會幫助 *R* 嗎？

I am Latwii, and, my sister, we find that your efforts in this matter have been most exemplary. The most important portion of these efforts, as we have mentioned before, is that intention with which you begin and continue your workings. The desire which you manifest in these workings is that motivating force which many have called love and we can find no better word for this

facet and function of experience that you now seek to express in order that another might find a greater balance within its own being. We suggest that you continue upon that path which you have firmly planted your feet upon.

我是 *Latwii*。我的姐妹，我們發現你在這個方面的努力已經是極其榜樣性的了。這些努力的最為重要的部分，如我們之前提到過的一樣，是你藉由其開始並繼續你的工作的意圖。你在這些工作中顯化的渴望就是很多人已經稱之為愛的那種推動力了，我們找不到更好的詞語來表達你現在為了另一個人可以在它自己的存有中找到一種更大的平衡而尋求去表達的體驗的這個面向以及機能。我們建議，你繼續走那條你已經將你的雙腳穩固地站在其上的道路。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: No, thank you Latwii.

S：沒有了，感謝你們，*Latwii*。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Latwii, and we find that each person has taken one step backwards and left this volunteer to end. We do indeed end our stay with you with much reluctance but we glory in each of your beautiful colors, the vibrations of your being and the energy fields that they have created. How beautiful you are, my friends. We are those of Latwii. We bid farewell in the love and the light of the one infinite Creator. We realize that there are some who would wish that we could walk among you, but that is not a safe thing to do, and so we speak to you, and so we are always available to you. We bid you farewell. Adonai. Adonai.

我是 *Latwii*，我們發現每一個人都已經後退一步並讓這種自願行動結束了。我們確實是帶著大量的不情願結束我們的與你們呆在一起的，但是我們在你們的每一個美麗的色彩中，在你們的存有的振動和它們已經創造的能量場中感到榮耀。你們是多麼美麗呀，我的朋友們。我們是 *Latwii*，我們在太一無限造物者的愛與光中告別。我們意識到會有一些人希望我們能夠走在你們中間，但是這不是一個要去做的安全的事情，因此我們對你們說，我們一直都是可以為你們所利用的。我們向你們告別。*Adonai*。 *Adonai*。

March 17, 1985

1985-03-17 Hatonn : 偶像崇拜與無限的愛

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you, my friends, in the love and in the light of our infinite Creator. With those of Laitos, we shall, as we use the instrument, be working with each who will desire, especially the one known as J, in order that contact might be adjusted more carefully and our service of the strengthening of the meditative state might be therefore more available. It is a great privilege and you are most gracious to allow us to do this work, for as we share in your life patterns, we experience a great deal of vivid and what we would call raw catalyst for our own growth, catalyst which in our density is no longer present. In our density we have no boundaries as you know it betwixt mind. The boundaries between one's mind and another is the most powerful catalyst that you will ever experience. Are we misunderstanding? Every conversation of any kind, no matter how well realized, is in essence an experience of one soul battering with wings against the semipermeable membrane that lies between two energy fields or, as you would call it, two people.

我是 *Hatonn*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們將在我們使用這個器皿的時候，與那些屬於 *Laitos* 的實體一起，與每一個將會渴望的實體一同工作，尤其是被知曉為 *J* 的實體，以便於接觸可以更為仔細地被調節，且我們增強冥想狀態的服務因此可以是更為可被利用的了。允許我們進行這個工作，這是一種巨大的榮幸，你們是極其寬厚的，因為我們在你們的生命模式中進行分享，我們體驗到了大量的生動而，我們會稱之為對我們自己的成長是粗糙的催化劑，在我們的密度中不再存在的催化劑。在我們的密度中，我們在心智之間是沒有邊界的，如你們對在心智之間的邊界的知曉一樣。在一個人的心智與另一個人的心智之間的邊界是你們將會不斷體驗到的極其強有力的催化劑。我們是被誤解的嗎？任何類型的每一個談話，無論是怎樣好地被領會的，實質上都是對一個用翅膀猛擊存在於兩個能量場，或者如你們對它的稱呼一樣，兩個人之間的那種半滲透的膜的靈魂的體驗。

We would, to exercise each instrument and to offer our humble words in the most clear manner, wish to move about the room so that that which we have to say may be said in a variety of ways as each within the room has the distinct and unique characteristics which make each channel a potentially excellent channel. We, of course, are up against the semi-permeable membrane betwixt even a discarnate entity and another entity. We therefore experience of which we speak, for we are having to use concepts and words to give our meaning clearly just as you would for your conversation. This is a tremendous catalyst for us, and we give praise and thanksgiving that we are able to serve you as you so graciously serve us.

為了訓練每一個器皿並用最為清晰的方式來提供我們謙遜的言語，我們希望繞著房間移動，這樣我們所要說的事情就可以用多種多樣的方式被講述，因為在這個

房間中的每一個實體都擁有獨特且獨一無二的特性，這些特性使得每一個管道都是一個潛在地優秀的管道。我們，當然，會遇到甚至是在一個非投生的實體與另一個實體之間的那個半滲透的膜。我們因此體驗到了我們談及的事物，因為我們必須要使用觀念和詞語來清晰地給予我們的意思，就好像你們會用於你們的談話的觀念和詞語一樣。這對於我們是一種巨大的催化劑，我們為我們能夠服務你們，如同你們如此寬厚地服務我們一樣，而給予讚美與感恩。

This evening, we would speak of meditation and of love. Let us approach the subject from the standpoint of love being offered as a goal, as some proper name like a town or a city. Within this instrument's mind we find many popular songs which use this term. "All you need is love," is the one we find most firmly etched in this instrument's memory. This is indeed so, my friends, for there is nothing but love, therefore all you need, regardless of what it is, is love. The tremendous danger in looking in love as a goal is that it becomes a kind of deity unto itself, one which is drawn within the imagination of man's mind, not that of the Creator. 今晚，我們會談及冥想和愛。讓我們從作為一個目標，作為某種類似一個城鎮或者一個城市的適當的名字而被提供的愛的立場來接近那個主題。在這個器皿的頭腦中，我們發現很多流行歌曲都使用了這個詞語了。“所有你需要的事物就是愛，”者是我們發現在這個器皿的記憶中為最根深蒂固的一個措辭。我的朋友們，確實是這樣的，因為除了愛之外什麼都沒有，因此，所有你需要的事物，無論它是什麼，都是愛。在將愛視為一個目標的方面的巨大的危險，是它成為了一種類型的其自身的神，一個在人的頭腦，而不是在造物者的心智的想像中被描繪的神。

We shall transfer. I am Hatonn.

我們將轉移。我是 *Hatonn*。

(L channeling)

(L 傳訊)

I am Hatonn and am with this instrument. The difficult of which we spoke is in the conceptualization of that which you call love as a sort of god in and of itself rather than a facet or characteristic of the Creator. In pursuing oneness with this characteristic, the difficulty lies in the willingness to stop short before achieving the final attainment, for one in this situation strives not toward a reunification with the Creator but rather toward the objective of limitless loving, and in such attainment finds difficulty in reconciling the Creator's universe with that which the seeker believes should be apparent to himself as a result of his attainment. His confusion at this point, characterized by his attainment of limitless loving but lack of awareness of that [which] surrounds him is often a failing point for those who strive in this direction, for in seeking not far enough, yet obtaining the objective of their search, they are suddenly stricken with doubt concerning the validity of that which they have attained, and in doubting, find that their attainment begins to tarnish in their own eyes. This in turn frequently results in a turning away, for in truth, when one attains that which is sought, but initially chose to seek the wrong objective, one is

likely to be eventually dissatisfied.

我是 *Hatonn*，我與這個器皿在一起了。我們談及的困難，是對你們稱之為愛的事物觀念化為在其內在及其自身的一種類型的神，而不是造物者的一個面向或者特性。在追尋與這種特性的一體性的過程中，困難存在於樂意於在取得最終的成就之前停下來之中，因為在這個情況中的一個人不是向著一種與造物者的重新合一而努力的，而毋寧是在朝向無限的愛的目標而努力，並在這樣的成就中發現在將造物者的宇宙與尋求者相信作為這種成就的一個結果應該對於他自己是明顯的事物協調一致中的困難。他在這個位置上的混淆，是以他對於無限的愛的成就，但卻缺少對包圍著愛的事物的認識為典型特徵，這種混淆經常是那些在這個方向上努力的人的一個失敗的位置，因為在尋求並不足夠遠，而卻取得了它們的尋求的目標的過程中，它們突然間會遭受了關於它們已經取得了的事物的確實性的疑慮的傷害，並會在懷疑中發現，它們的成就開始在它們自己的眼中成為晦暗無光的了。這相應地會頻繁導致一種轉身離開，因為實際上，當一個人取得了被尋求的事物，但卻一開始就選擇尋求錯誤的物件的時候，它很有可能最終感到不滿意。

My friends, loving frequently is described as a gift of the Creator. Yet, my friends, is not all equally a gift of the same source? We seek not to devalue that which you call loving, but rather to introduce a perspective through which one might see this gift as a tool through which attainment may be attempted rather than an end product which one may settle for and fall short of the Creator's intention. 我的朋友們，愛頻繁地會被描繪為造物者的一個禮物。而我的朋友們，難道一切事物不都同等地是屬於相同的源頭的一個禮物嗎？我們不是尋求對你們稱之為愛的事物進行貶低，而毋寧是介紹一個觀點，通過這個觀點一個人可以將這個禮物視為是一個通過其成就可以被嘗試的工具，而不是一個人可以滿足於，但卻到不到造物者的意圖的要求的一種最終的產物。

At this time we shall transfer our contact. We are known to you as *Hatonn*.

在此刻，我們將轉移我們的接觸。我們是你們知曉的 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am *Hatonn*. We have consulted with the feelings of each other channel and find a desire to listen this evening. We commend this and encourage it. The vocal channeling must never, never be done as a duty but only as an honor. Serving in general must never be a "should" but always a rejoicing in the ability to do what you have to do. Take all of those things which you should do but do not wish to do and discard them. For only in joy will your service be felt, regardless of its effect, as an honest service. We would conclude through this instrument, therefore.

我是 *Hatonn*。我們已經查閱了每一個其他的管道的感覺並發現一種在今晚去聆聽的渴望。我們稱讚這種渴望並鼓勵它。語音傳訊永遠，永遠都不是必須要作為一種責任而被進行的，而僅僅是要作為一個榮耀而被進行的。用一般性的方式服務永遠都不是必須要成為一個“應該”的，而一直都為一種對有能力去做你們所要

做的事情的歡呼。請拿走所有那些你們應該做的事情，但不要希望去做它們並拋棄它們。因為你們的服務僅僅將會在喜悅中被感覺為一種最為真誠的服務，無論它的效果是什麼。我們因此會通過這個器皿結束。

The master whom you know as Jesus broke his body like a loaf of bread and poured out his blood upon the earth, and yet in no way did he wish to be worshipped for himself. He asked his followers to take bread and wine as a remembrance, not as a worship of himself and spoke always of his oneness with the Father. Likewise, the one known as Mohammed spoke not of himself as the one God, as the phrase is, describing the thought complex, Allah. This entity called himself a prophet. When we examine the role of Arjuna in the Bhagavad-Gita, we do not find this entity to be fighting for love, but rather to be fighting for his life, his honor, and those mundane principles which an honorable man has. If there is one message that comes clear as a bell from this sacred work, it is that man is within a temporal clime, a time of living during which many temporal and completely seemingly nonspiritual decisions and actions must be made.

你們知曉為耶穌的大師像打碎一塊麵包一樣打碎了它的身體，並將他的血潑灑到土地上，而它絕對不希望因為他自己而被崇拜。他請求他的跟隨著去將麵包和酒當成一種紀念，而不要當作一種對他自己的崇拜，他一直都談到他與天父的一體性。類似地，被知曉為默罕默德的實體不是談及他自己是唯一的真神（*one God*），如同那個措辭之所是一樣，並同時描繪了安拉（*Allah*）這個想法的複合體。這個實體稱呼他自己是一個先知。但給我們檢查在博伽梵歌中的阿周那的角色的時候，我們並未發現這個實體是在為愛而戰鬥，而是為他的生命，他對的榮耀，以及那些一個有榮耀的人擁有的世俗的原則而戰鬥。如果有一個資訊是如同一種鐘聲一樣地清晰地出自這部神聖作品的話，它就是人是處於一種轉瞬即逝的氛圍之中，處於這樣一個生活的時間中，在其期間，很多短暫而完全表面上是沒有靈性的決定和行動必須要做出。

There is so an even more exquisite articulation of this concept as one follows the life of the one known as Gautama Siddhartha who went on the spiritual journey and after many adventures found himself plying the pole of a boat as he took travelers across the water. He gazed always at the water, not at the men, not at their problems. There was in him no idolatry. This entity has lessons for those who practice any form of idolatry. Most of your idols are unwitting. There is no attempt made upon a seeker's behalf for that seeker to become an idolater. And yet, one becomes enamored of an experience or a point of view and clings to it until it becomes hard, dogmatic and rigid.

當一個人跟隨著被知曉為釋迦牟尼的實體的生命的時候，會有對這個觀念的一種甚至更為優美的表達形式，釋迦摩尼走在靈性的旅程上，在很多冒險之後，他發現他自己在讓旅行者渡河的時候在劃一艘小船的槳。他一直都注視著水，而不是注視著人，不是注視著它們的問題。在他內在之中沒有偶像崇拜。這個實體為那些實踐任何形式的偶像崇拜的人上課。大多數你們的偶像都是無心的。沒有任何的嘗試是為了讓尋求者成為一個偶像崇拜者而代表那個尋求者被做出的。而一個人會迷戀一個體驗或者一個視角，並對它緊握不妨，一直到它變成是堅硬的，教條主義的，並且僵化的為止。

If your love is not flexible, endless and sweet as fresh water, then the love which you are seeking is a graven image, a dead figurehead which mimics love. Love is not a thing, it is a force, it is a beingness, a consciousness which you share, it is your birthright. You may love but in the beginning and in the end you are love and you are a channel for limitless love. You cannot seek limitless love; you can only open the door through which that love may pour. 如果你們的愛不是靈活，無盡的，並如同新鮮的水一樣甜美的，接下來，你們正在尋求的愛就是一個被雕刻出來的形象，是一個模仿愛的死氣沉沉的雕像。愛不是一個事物，它是一種力量，它是一種存在性，一個你們分享的意識，一種你們的天賦權利。你們可以愛，但是在開始和結束的時候，你們就是愛，你們就是一個無限的愛的管道。你們無法尋求無限的愛，你們僅僅能夠打開們，通過那扇門，那種愛就可以傾瀉而入了。

Hence, we turn again to daily meditation. Regardless of how much the discipline of daily meditation may cost you in worldly terms, may we suggest its central importance in your seeking. Do you wish to be in the fast lane, as this entity would call it, working hard at becoming a more polarized servant? Then meditation must be your meat and your drink. It need not be long, in fact except for one meditation during the day to center you, preferably in the morning or when first you awaken, it is possible to regain the perspective of meditation in a near-instant by suggesting to yourself that you should meditate when you hear the clock or the doorbell or the telephone make its ringing noise. Lift off of your shoulders this great responsibility for finding a limitless love in a world which does not have what you seek, and open yourself to that love through meditation and through watching experiences as if they were water, flowing past you making interesting configurations. Your life is a pattern. May you make it beautiful by surrendering to love itself.

因此，我們再一次轉向每日冥想。無論每日冥想的修煉可能從世俗的意義上花費你們多少錢，我們可以建議它在你們的尋求中的中心性的重要性。你們希望處於，如這個實體會稱呼它的一樣，快車道中，並為成為一個更多極化的僕人而努力工作嗎？冥想必須成為你們的肉與你們的酒。它不需要是長時間的，實際上，除了在一天中用一次冥想來讓你處於中心，更為可取地是在早晨或者當你第一次醒來的時候，都有可能藉由在你聽到時鐘，或者門鈴，或者電話產生出它的鈴音的時候，對你自己建議你應該冥想來幾乎在一瞬間重獲那種冥想的遠景。對於在一個並不擁有你尋求的事物的塵世中找到一種無限的愛的責任，將這種巨大的責任從你的肩上放下來，讓你自己通過冥想，並通過觀察體驗，來讓你自己向著那種愛開放，就好像那些體驗就是水一樣流經你，並產生出有趣的形狀。你的生命就是一個圖案。祝願你藉由臣服與愛其自身來使得它變得美麗。

We leave this instrument in that limitless love and infinite light that is the one Creator, and yet we can hardly leave you, for you are the Creator also and so are we. Therefore, we share with you limitless love. As always, take what we have to say, discard all that is not helpful and use what may be. We are known to you as those of Hatonn, and those of Laitos also send you greetings and love. Adonai, my friends. Adonai vasu.

我們在那種大一造物者之所是的無限的愛以及無限的光中離開這個器皿，而我們幾乎無法離開你們，因為你們同樣也是造物者，我們也是如此。因此，我們與你們分享無限的愛。一如既往，請拿走我們所要說的事情，將所有沒有幫助的內容都拋棄掉，並使用可能會有幫助的內容。我們是你們知曉的 *Hatonn*，那些屬於 *Laitos* 的實體同樣也向你們送出了致意與愛。*Adonai*，我的朋友們。*Adonivasu*。

(The group retunes by singing "Row, Row, Row Your Boat" several times.)

(團體藉由唱“劃呀劃，劃你的船”數次來重新調音。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of the infinite Creator. We thank you for your efforts in upgrading this tuning of this circle. We appreciate the fastidiousness with which you approach the honor of seeking the truth in this particular manner. We also are greatly honored to be asked to join your circle, and we enter it with the anticipation of providing our humble service in whatever way might be available to us. We therefore would ask if there might be a question with which we might begin our service?

我是 *Latwii*，我的朋友們，我們在無限造物者的愛與光中向你們致意。我們為你們在提升這個圈子的這次調音中的努力而感謝你們。我們感激你們用來處理用這種特定的方式尋求真理的榮耀的一絲不苟。我們同樣對於被請求加入你們的圈子是感到極其榮耀的，我們是帶著這樣一種期待進入到你們的圈子的，我們期待通過無論什麼可以為我們所利用的方法來提供我們謙遜的服務。我們因此會詢問，是否可能有一個我們可以藉由其開始我們的服務的問題呢？

S: Yes, Latwii. I read recently that it might be good to in the morning, say after your meditation, to either use a deck of tarot cards or the Bible or runes, and to pick something at random and to meditate—well, not necessarily meditate—but to think about the symbology of that for the rest of the day. And it said that when you do this, your higher self is working with you and helping you to select that which you possibly need to think about. And I wanted to know if you could confirm this for me, and if you can't, can you give me any other ideas? S: 是的，*Latwii*。我最近讀到，在造成，假設在你的冥想之後，要麼使用是個塔羅牌陣，要麼使用聖經或者神秘符號，隨機挑選出某個事物並進行冥想——好的，不一定是進行冥想——而是在那一天剩餘的時間都思考那個的象徵性，這可能是有益處的。據說，當你進行這個工作的時候，你的高我是在與你一共工作，並在幫助你挑選你有可能需要思考的事情。我想要世道是否你們能夠為我肯定這一點，如果你們無法確認的話，你們能夠給予我任何其他的觀點嗎？

I am Latwii, and, my sister, we feel that there [are] an infinite number of procedures and concepts and rituals which one may pursue in the attempt to proceed, shall we say, upon the evolutionary path. Indeed, any conscious focusing upon this endeavor will enhance its effects within one's being. The particular procedure to which you have referred is one which is efficacious in

allowing the conscious mind to receive a message from the unconscious and perhaps even that source referred to as the higher self. The procedure is one which tends, in general, to focus the attention upon a concept. This is a good, shall we say, effort that can be made, for throughout one's normal round of daily activities, the attention is most frequently dissipated in a variety of directions, then needing the meditation to once again focus the attention and to reap the harvest of the day at the day's end. To begin the day as you have suggested, is a means by which the attention may be focused and reinforced in its focus periodically as the day proceeds. We cannot give more specific instructions in this particular area, for each entity will of necessity be drawn to a special type of focus for the day, since each entity is quite unique in its configuration of potential lessons and services for any particular period of time.

我是 *Latwii*，我的姐妹，我們感覺到會有無限數量的一個人可以在嘗試去在，容我們說，演化的道路上前進的過程中追尋的程式，觀念與儀式。確實，任何對這種努力的有意識的聚焦都將會增強它在一個人的存有中的效果。你已經提及的特定的程式是一個在允許有意識的心智去接受一個來自無意識的資訊，甚至是來自那個被稱作高我的源頭的資訊的方面有效用的程式。這個程式是一個，一般而言，傾向於將注意力聚焦在一個觀念的程式。這是一個能夠在貫穿一個人的通常的日產生活的活動中都被做出的，容我們說，優秀的努力，注意力極其頻繁地會被浪費在多種多樣的方向上，接下來，就需要冥想再一次將注意力聚焦起來，並在那一天結束的時候收割那一天的收穫物了。如你已經建議地一樣地開始一天，是一種藉由其注意力可以被聚焦並隨著那一天的前進週期性地強化它的焦點的手段。我們無法在這個特定的區域給予更為具體的指引，因為每一個實體都將會需要被吸引到那一天的一個特定類型的焦點，因為每一個實體在任何特定的時段在其潛在的課程與服務的配置中都是相當獨一無二的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: Well, just ... I'm pretty sure of the answer, but I want to ask anyway. Would you suggest that one uses whatever they find to be the most comfortable to them?

S: 好的，僅僅是.....我對答案相當確信，但是我無論如何想要問一下。你們是建議，一個人使用無論什麼它們發現是對於它們是最為舒適的事物嗎？

I am *Latwii*, and we might agree with this supposition, unless, of course, one wishes to work with those techniques that make one uncomfortable, for there are, of course, lessons to be learned in the uncomfortable as well. We do not mean to be facetious, my sister, but we are simply suggesting that any particular technique is of whatever value one feels and desires it to be.

我是 *Latwii*，我們可以贊成這個假設，除非，當然，一個人期望與那些會使得一個人不舒服的技巧一同工作，因為，當然，在不舒服的事物中同樣也有要被學習的課程。我們並不是打算成為愛開玩笑的，但是我們單純地建議，任何的特定的技巧都會具有一個人感覺到並渴望它具有的無論什麼價值。

May we answer you further?

我們可以更進一步回答嗎？

S: No, thank you.

S：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Just another quick one on that. Would you delete from the list of things to use after meditation the ouija board? I've heard many stories that put your hair on end about how the ouija board is misused inadvertently.

Carla：僅僅在關於那一點上有一個快速的問題。你們會從在冥想後使用的事情的列表中刪除顯靈板 (*ouija board*) 嗎？我已經聽到過很多的令人毛骨悚然的故事，關於顯靈板式如何出於無心地被誤用的故事。

I am Latwii and we feel that this particular means of contacting the deeper portions of one's own mind and perhaps portions of other entities' minds as well is a means which is more easily misused than most tools, for there is a great amount of thought form energy that has collected around this particular tool. Its use has been, shall we say, somewhat sloppy in the past of your peoples. The need for the tuning and the challenging of spirits has seldom been recognized within any particular means of seeking, shall we say, discarnate advice, and within this particular tool these means of assuring the positive use have frequently been omitted. If these means are omitted this particular tool, however, provides the same kind of, shall we say, crutch for the seeker as would any other means of contacting the deeper levels of one's own unconscious mind and perhaps those portions of minds that would be drawn to one's seeking.

我是 *Latwii*，我們感覺到這種特定的與一個人自己的心智的更為深入的部分，也許同樣也是與其他的實體的心智的部分進行接觸的手段，是一種會比大多數的工具更為易於被誤用的手段，因為會有巨大數量的思想形態的能量是已經在這個特定的工具周圍被收集起來的了。在你們的人群的過去中，對它的使用已經是，容我們說，多少有些沾滿了污水的了。對調音以對靈體的挑戰的需要已經很少會在任何特定的尋求，容我們說，非投生的實體的建議的手段中被認識到，在這種特定的工具中，這些確定正面性的使用的途徑已經頻繁地被忽略了。如果這些途徑是被忽略了，這個特定的工具無論如何都會為尋求者提供，容我們說，某種類型的拐杖，如同任何其他接觸一個人自己的無意識的心智的更為深入的層次，以及也許是那些被吸引到一個人的尋求的心智的部分的途徑會提供的一樣。

Shall we attempt further response, my sister?

我的姐妹，我們要嘗試更進一步的回應嗎？

Carla: I just wanted to make sure. You said, "if these means are omitted," and you meant "if these are not omitted," right? In other words, if you use the challenging of spirits ...

Carla :我僅僅想要確信。你們說，‘如果這些途徑是被忽略了的’你們的意思是，‘如果這些途徑是沒有被忽略的’對嗎？換句話說，如果你們使用對靈體的挑戰.....

I am Latwii, and you are quite correct and we hope that we have not confused you overmuch by our omission of that which we meant. We shall correct this instrument by our omission of that which we wished to include.

我是 *Latwii*，你們是相當正確的，我們希望我們尚未藉由我們對我們的意思的省略而讓你們過度混淆。我們將藉由對我們希望去包含的內容的省略來糾正這個器皿。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: (Inaudible).

Carla : (聽不見)。

May we attempt another query?

我們可以嘗試另一個問題嗎？

L: Latwii, in the Ra material there are some rather terse sentences [that] might be regarded as a caution or a warning concerning the attainment of certain areas of knowledge without the practice thereof. Could you elaborate on that please? In whatever direction seems most appropriate to you.

L : *Latwii*，在 *Ra* 資料中，會有一些相當強烈的句子，它們可以被視為是在沒有對一定的知曉的實踐的情況下取得一定的知曉的區域的方面一種告誡或者一種警告。你們能夠對那一點進行闡述嗎？用無論什麼看起來似乎對你們是最合適的方向。

I am Latwii, and with such a broad field to take shots in, we feel that we might hit a mark here or there. We are aware of the portions of this material to which you have referred, my brother, and this in general [is] a statement of the balance between the responsibility and the duty that one shoulders and accepts as one attempts to be of service to others in the specific means of providing the healing catalyst. One may see the self as a crystal that is in the process of becoming regularized. There are within each entity various distortions or flaws, shall we say, that cause the instreaming love/light or prana of the one Creator to be detracted in one means or another as the entity utilizes its daily round of activities to express and eventually balance these distortions. If one assumes the responsibility of that known among your peoples as an healer and gathers the knowledge necessary to exercise this responsibility and then fails to complete the practice of this art and simply stores the knowledge without allowing it free flow through the crystallized beingness, one is, shall we say, storing an energy which will eventually in some fashion burn the circuits within the entity so storing this energy. The burn or feedback of this energy is usually along the lines of fracture or distortion within the crystallized entity, therefore the difficulties which would beset one

who had failed to, shall we say, put to use that which had been learned would be difficulties that would enhance those distortions previously existing, therefore forcing, shall we say, the entity to practice upon itself that which it had failed to practice with others in service to others.

我是 *Latwii*，要對著這樣一個寬闊的區域射擊，我們感覺到我們可以到處都擊中目標。我們知曉你已經提及的這個資料的那些部分，我的兄弟，這一般而言是對，在一個人嘗試去通過提供療愈的催化劑的特定的手段來服務他人的時候，在它要擔負並接受的責任與義務之間的平衡的一種陳述。一個人可以將自我視為一個水晶，它是處於正在變得有規律的過程中的。在每一個實體內在之中會有各種各樣的扭曲或者，容我們說，缺陷，隨著實體利用它的日常生活的活動來表達並最終平衡這些扭曲，它們會造成流入的愛/光或者太一造物者的普納用這樣或者那樣的方式被減損了。如果一個人假設在你們的人群中被知曉責任是一個療愈者，並收集所需的知曉來實踐這個責任，並接著沒有完成對這個技藝的練習，而是簡單地儲存知識而沒有允許它自由地流經被結晶的存有了，一個人就是在，容我們說，儲存一種能量，而這種能量將最終用某種方式燒掉在這樣子儲存這種能量的實體內在之中的回路了。對這種能量的燃燒或者回饋，通常是沿著在結晶的實體內在之中的具有裂縫或者扭曲的線路，因此會不斷侵擾一個已經無法將已經被學會的事物，容我們說，付諸實踐的人的困難，會是這樣的困難，這種困難將會增強之前就存在的扭曲，並因此，容我們說，強迫那個實體去在它自己身上練習它無法通過服務他人在其他人身上實踐的事物了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, that was very clarifying, thank you.

L：沒有了，那是非常令人頭腦清楚的，感謝你們。

I am *Latwii*, and we thank you, my brother. May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻我們可以嘗試另一個問題嗎？

S: Yes, *Latwii*. I'd like you to clarify something along those lines. What if the person makes every effort and every attempt but is unsuccessful? S：是的，*Latwii*。我想要你們沿著那些線路澄清一些事情。萬一一個人做出了所有的努力和嘗試，但卻沒有成功，怎麼辦呢？

I am *Latwii*, and might we ask if the question could be made more specific as to what exactly the attempt would be focused upon? Is this considering the personal balancing or the utilization of the skills in service to another?

我是 *Latwii*，我們可以詢問是否問題能夠在關於究竟那個嘗試會被聚焦在什麼事物的方面變得更加明確嗎？這是在考慮個人的平衡，還是考慮利用服務他人的技巧呢？

S: I knew I was going to clarify that as soon as it was out of my mouth because it didn't make sense. Okay. What I mean is, I realize that the healer does not heal the person. What I'm trying to get at is what if the person is not able to

provide the service, the person attempts to act as a catalyst for the one to be healed, but the person acting as the catalyst either, well, I guess the best way to put it would be, does not have the ability to do that. Does that help?

S：它一從我嘴裏被說出來我就知道我將要澄清它了，因為它是沒有道理的。好的，我的意思是，我意識到療愈者並不會療愈人。我正在嘗試去弄明白的事情是，萬一人無法提供那個服務，而那個人嘗試去作為那個要被療愈的人的一個催化劑而行動，但是那個同樣也起到了催化劑的作用的人，好的，我猜想最佳的講述它的方式會是，並不擁有能力去那樣做。那是有說明的嗎？

I am Latwii, and we feel that we have now a better grasp of your query, my sister. Well, since there is no AMA upon the metaphysical level, we can suggest that the efforts which you put forth are not able to be measured by your own senses. You will not know in most cases, especially at the first of your practice, how successful you have been. The important point in this regard, therefore, is the intention with which you make your efforts. As each seeker seeks the one Creator and continually falls short of that seeking, so also the healer attempts to provide the catalyst in whatever manner is possible for it to provide. Yet in most cases, it shall also fall short. That the effort is made with the intention to serve is the important point. The variance between the attempt and the achievement is never measured and may be considered unimportant.

我是 *Latwii*，我們感覺到我們現在對你的問題擁有一個更好的掌握了，我的姐妹。好的，既然在形而上學的層次上沒有美國醫學學會，我們能夠建議你所投入的努力使無法被你自己的感知所度量的。你在大多數情況中將不會知曉你已經是多麼成功了，尤其是在你的實踐的一開始。在這個方面的重要的位置，因此是你藉由其做出你的努力的意圖。當每一個尋求者尋求太一造物者，並持續不斷地達不到那個尋求的要求的時候，療愈者因此同樣也用無論什麼對它是有可能提供的方式提供了催化劑了。而在大多數情況，它將同樣也是達不到要求的。要點是努力藉由其被做出的意圖。在嘗試與成就之間的差異，永遠都不會被衡量，並可以被認為是不重要的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: Well, okay. It seems as though the attempt is the important thing, and I understand that. What if a person attempts this and attempts it every day for fifty years on different people and never has any results? Does that ... Okay ... Once the person gets the knowledge, do they have to continually attempt, you know, for the rest of their life?

S：好的，沒問題。看起來似乎嘗試就是重要的事情了，我理解那一點。萬一一個人嘗試這個工作，並在五十年的時間每一天都在不同的人身上嘗試它，卻從沒有任何結果，怎麼辦呢？那是.....好的.....一旦人得到了知識了，它們必須要在它們剩餘的生命中，你們知道，持續不斷地嘗試嗎？

I am Latwii, and we feel that we have a grasp of your query. The attempt is the most important aspect of this endeavor, as we have mentioned. The situation

which you have described is one which is most difficult to imagine, for as one attempts to serve others, there is the fruit of this attempt upon some level of one's being and upon the beingness, shall we say, of those ...

我是 *Latwii*，我們感覺到我們對你的問題擁有一種掌握了。如我們已經提到過的一樣，嘗試是這種努力的最為重要的面向。你已經描述了的情況是一個極其難以想像的情況，因為當一個人嘗試去服務他人，在它的存有的某個層次上會有這種嘗試的結果，在存在性上，容我們說.....

(Side one of tape ends.)

(磁帶一面結束。)

(Pause)

(暫停)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and am once again with this instrument, and very happy to be here for this instrument very nearly lost it. To continue our response to your query—the fruits of your labors are not always, and in fact, are seldom noticeable within your third density illusion. That which you see when there is something to see, shall we say, in the way of an healing is the result of work which has been done first upon the metaphysical levels. This work may take a considerable amount of what you call time or it may not. There are many, many factors to consider in the healing process. That you attempt or even desire to attempt when another may not be present is the factor which is of most importance.

我是 *Latwii*，我再一次與這個器皿在一起了，我們非常高興在這裏，因為這個器皿非常接近失去接觸了。要繼續我們對你的問題的回應——你的勞動的成果在你們的第三密度的幻象中並非一直都是注意得到的，實際上，是很少會被注意到的。當會有某個事物要看到的時候，你通過一種療愈的方式看到的事物，是已經首先在形而上學的層次上被進行了的工作的結果。這個工作可能會或者可能不會花費可觀的數量的你們所稱時間。會有很多很多的因素要在療愈的過程中考慮。當另一個人可能不在場的時候，你們進行嘗試，或者甚至渴望去嘗試，這就是具有最大的重要性的因素了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: No, *Latwii*. After many questions I finally was able to pluck the gem. Thank you.

S：沒有了，*Latwii*。在許多問題之後，我最終能夠摘下寶石了。謝謝你們。

I am *Latwii*, and we thank you, and are very happy that [somewhere] within all of that there was indeed a gem. May we attempt another query and perhaps another gem?

我是 *Latwii*，我們感謝你，我們非常高興在所有的回答中的某個位置確實有一塊寶石。我們可以嘗試另一個問題，也許是另一塊寶石嗎？

L: One more shot, Latwii. We talked about the efforts of the would-be healer. I'd be interested in what you'd have to offer on the subject of seeking to help one who either had not requested that help or would be opposed to receiving that type of help if they were aware it existed, for quite frequently there are those who might be in need of assistance, yet do not request or find the source too unusual to request it.

L：還有一個問題，*Latwii*。我們談及了會成為療愈者的人的努力。在關於尋求去幫助要麼一個尚未請求過那種幫助的人，要麼如果它們知曉幫助是存在的，就會反對接收那種類型的幫助的人的方面，我對於你們所要提供的建議感興趣，因為相當頻繁地會有那些可能需要幫助，而並未請求，或者發現幫助的源頭太過不同尋常以至於不會請求它的實體。

I am Latwii, and we are happy that you have asked this query, my brother, for it is most important that one who would offer itself as the healer not attempt such efforts unless first approached by the one to be healed, for entities shoulder those burdens which are theirs for as long as the burdens are theirs, and to attempt to remove a burden before it is, shall we say, ready to be removed is much like attempting to peel the skin from the snake before it is ready to be shed.

我是 *Latwii*，我們非常高興你已經詢問了這個問題，我的兄弟，因為一個會提供它自己作為療愈者的人，除非它首先被一個要被療愈的人接近了，都不去嘗試這樣的努力，這是極其重要的，因為只要負擔是屬於實體的，實體就要擔負起那些屬於它們的負擔，嘗試去在一個負擔，容我們說，準備好被移除之前就嘗試移除它，這非常類似於在蛇準備好蛻皮之前將皮從它身上剝下來。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: That's an excellent response. Thank you.

L：那是一個優秀的回應。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

A: Latwii, I have one on the same line, kind of. For the healer, sometimes with one person he can read them like a book for what is ailing and how to possibly aid this person, where with another person the book is not transparent, and there's almost like a lead case around it. What are some of the possible reasons for the healer not being able to read anything? Would it be ... well, just expand on that and we'll proceed from there.

A：*Latwii*，我在相同的線路上，以某種方式，有一個問題。對於療愈者，有時候與一個人在一起的時候，他能夠好像一本書一樣地閱讀它們，以找到什麼事物是不舒服的，以及如何有可能幫助這個人，而對於另一個人書卻不是透明的，在

它周圍幾乎就好像有一個鉛制的盒子一樣。療愈者無法閱讀任何事情，什麼是有可能的原因呢？

I am Latwii, and we feel that we have good deal to expand upon here. There are, of course, as you would imagine and perhaps fear, a great many reasons for such difficulty for reading the one to be healed. First and perhaps foremost upon this list is what might be termed the concept of preincarnative choices. There are many entities upon your planet at this time who have for one reason or another chosen various limitations and, shall we say, diseases in order that a focus of mind might be achieved because of the limitation or disease. In this instance, the healer would find an impenetrable barrier betwixt its perception and the one to be healed in its configuration of disease.

我是 *Latwii*，我們感覺到我們在這裏擁有大量要拓展的內容了。當然，如你會想象到，也許會感到恐懼的一樣，會有對於這樣的解讀一個要被療愈的人的困難的大量原因。第一個，也許是在列表上最前面的原因是，可以被稱為投生前的選擇的觀念的事物。在你們的星球上會有很多的實體在此刻已經因為這樣或者那樣的原因選擇了各種各樣的限制以及，容我們說，疾病，以便於一種因為那種限制或者疾病而對心智的聚焦可以被取得。在這個情況中，療愈者會發現在它的知覺和那個要被療愈的人之間在它的疾病的配置的方面的一種無法刺穿的屏障。

There may also be various metaphysical reasons that do not have a relation to preincarnative choices—directly, at least—that would cause this same kind of barrier. However, it would not be so much a barrier as it would be an incomplete reading of what was within the entity's auric field. Entities frequently have, shall we say, layers of resource information contained within what are called diseases. The one serving as healer is one who attempts to read these various layers of information. These layers of information contain the services and lessons, the patterns of being of an entity. There are for some entities and for some diseases or configurations of the auric body various levels to grasp in order to complete the healing. The one serving as healer, then, must become adept at penetrating these various levels of information in order to perceive the heart of the disease configuration.

同樣可能會各種各樣的與投生前的選擇沒有一種關聯——至少是不是直接與之有關聯的——的形而上學的原因，這些原因可能會造成這種相同類型的屏障。無論如何，它並不是如此多地一種障礙物，因為它是是一種對在實體的靈光場之中的事物的不完全的解讀。實體頻繁地在被稱之為疾病的事物中擁有，容我們說，被包含在其中的具有不同層次的資源的資訊。一個作為療愈者而服務的實體，是一個嘗試去解讀這些各種各樣的資訊的層次的實體。這些資訊的層次包含了一個實體服務和課程，以及它的存有的模式。對於一些實體，對於一些疾病，或者靈光身體的配置，會有各種各樣的為了完成療愈要掌握的層次。一個作為療愈者而服務的人，接下來，就必須要在刺穿各種各樣的資訊的層次方面成為精通的，以便於感覺到疾病配置的核心。

May we attempt further response, my sister?

我的姐妹，我們可以嘗試更進一步的回答嗎？

A: Well, in other words, the healer may be very adept at healing, and it's not that person's fault they're goofing up, it's just something that was already set up ahead of time, that the other person chose not to be healed quite yet, you know as you said to the earlier question of it's not time to peel the snake yet? Is that right? A: 好的，換句話說，療愈者可能對療愈非常精通，它們出錯了並不是那個人的責任，它僅僅是某種已經提前就被設置好的事情，即另一個人選擇不被療愈，你們知道，如你們在之前的問題中談及的一樣，現在還不是讓蛇脫皮的時間？那是正確的嗎？

I am Latwii, and, in general, your assumptions are correct. We may make one clarification, that being that the one serving as healer, when it offers itself wholeheartedly with no personal will as to the outcome, but serves as a channel for the Creator's will to move through, cannot, shall we say, "goof up." It is not upon the shoulders of the healer that the healing is carried, but upon the shoulders of the one to be healed in its ability to allow the Creator to move within its being.

我是 *Latwii*，一般而言，你的假設是正確的。我們可以做出一個澄清，一個作為療愈者服務的存有，當它全心全意地提供它自己，而在關於結果的方面不帶有個人的意志的情況下，但是確實作為一個造物者的意志流經的管道而服務的時候，是無法，容我們說，“出錯的”。療愈不是在療愈者的肩上被擔負著的，而是在那個要被療愈的實體的肩上，在它允許造物者在它的存有中移動的能力中被擔負著的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: No, you summed it up nicely. Thank you.

A：沒有了，你很好地總結了它了。謝謝你們。

S: Yes, Latwii, just briefly. I'd like to ask you something about R's condition. In looking up in the dictionary, it seemed to me that the lymph nodes are responsible for filtering and I assume collecting different viruses and microorganisms, so I assume that that's basically what R has collected along with, I don't know, chemical pollutants. My question is if it's microorganisms and viruses, one would think that antibiotics or something of that nature would work. I don't know much about antibiotics; I know they work on some things and don't work on other things. But the problem is, R can't go to his doctor and say, well, you know, our friend Latwii says that, you know, that I have a whole bunch of viruses and microorganisms stored here and could you give me some medicine. Would you agree that what has mostly been collected is virus and microorganisms, and if so, shouldn't antibiotics take care of that?

S：是的，*Latwii*，僅僅是簡短地。我想要詢問你們關於 *R* 的病症的某個事情。在字典中進行查詢的時候，在我看來似乎淋巴結是要為過濾，以及我假設對不同的病毒與微生物的收集負責的，因此，我假設那基本上是 *R* 已經對，我不知道，

化學物質的污染物收集起來的事物。我的問題是，如果它是微生物與病毒的話，一個人會認為抗生素，或者某種具有那種屬性的事物會起作用。我對於抗生素並不知道很多事情，我知道它們會對某些事情起作用，而對其他事情不起作用。但是，問題是，*R* 無法去看他的醫生並說，好的，你們知道，我們的朋友 *Latwii* 說，你們知道，我擁有一整堆的病毒和微生物被儲存在這裏了，你能夠給我開一些藥嗎？你們會贊成，主要已經被收集起來的事物是病毒和微生物嗎，如果是這樣的話，抗生素將會照顧那個病症嗎？

I am Latwii, and we are aware of your query, my sister. As we mentioned in our previous time of sharing with you and the one known as R, these virae are the manifestations of metaphysical or, shall we say, mental origin. The work, therefore, that would be most efficacious in this regard is that which might be approached from the meditational and contemplational standpoint. The work within these realms is that which is the foundation of what is eventually manifested within the third density yellow ray body. The use of the various antibiotic drugs within in this particular case could be that which is as, shall we say, the training aid or audio/visual aid upon which the mind could focus and use as an analog, a symbol of the cleansing that is being undertaken upon the mental and metaphysical levels of the entity.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。如我們在我們之前與你們和被知曉為 *R* 的實體分享的時候提及的一樣，這些毒素 (*virae*) 是具有形而上學的，或者，容我們說，心智的起源的顯化物。因此，在這個方面會是極其有成效的工作，是可以從冥想和沉思的立場被著手處理的工作。在這些領域中的工作中，會在第三密度的黃色光芒的身體中被顯化的事物的基礎。在這個特定的情況中對各種各樣的抗生素的使用能夠成為如同，容我們說，訓練輔助物，或者聽覺/視覺上的幫助的事物一樣，心智能夠聚焦於其上，並作為對在實體的心智和形而上學的層次上正在被進行的清理的一個類比物與一種象徵物來使用。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: Well, he's taking antibiotics, and I know he's working very hard meditating and trying to sort this out and basically know what's behind it, but these virae seem to be still collecting, and, I ... well, you probably can't tell me anything. I'm just ...(laughing) Thanks, anyway.

S: 好的，他正在服用抗生素，我知道他正在非常努力工作，進行冥想並嘗試去將這個弄清楚，並基本上知道了在它背後的事物是什麼，但是這些毒素看起來似乎仍舊在收集，我.....好的，你們可能無法告訴我任何事情。我僅僅是.....(笑聲)。無論如何謝謝你們。

I am Latwii, and we enjoy your laughter and your correct assumption, my sister. May we attempt another query at this time?

我是 *Latwii*，我們享受你的笑聲以及你正確的假設，我的姐妹。我們可以在此刻嘗試另一個問題嗎？

L: I don't have a question, but I'd just like to thank you for the word, "virae." I

like that.

L : 我並不擁有一個問題，但是我想要為'毒素'這個詞語而感謝你們，我喜歡那個詞語。

I am Latwii, and we rather liked it, too. May we attempt another query, and perhaps add another word to one's vocabulary?

我是 *Latwii*，我們同樣也喜歡它。我們可以嘗試另一個問題，也許將另一個詞語添加到一個人的辭彙表中嗎？

Carla: I'm through.

Carla : 我問完了。

L: (Inaudible).

L : (聽不見)

I am Latwii, as if you didn't know that. We are most honored to ...

我是 *Latwii*，就好像你們並不知道一樣。我們是感到極其榮耀的.....

(Last page of transcript is missing.)

(記錄的最有一頁不見了。)

March 24, 1985

1985-03-24 Hatonn : 評判與愛

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a joy to be with you and to regale you with our few poor thoughts. As always, we ask that as we speak to you, you take what you can use and discard that which is not useful to you at this time. We bear no authority greater than yourself and we ask for you to use your powers of discrimination, for we, like you, are travelers upon a journey, a journey that shall not end as far as our understanding goes, a journey that moves forever through time and space and beyond time and space, through dimensions and beyond dimensions, through creation and beyond this creation into the next. We speak with old souls, and we are old souls, for we were all at the beginning of this creation. And it is all of us and all of you and all those upon your planetary sphere who shall fashion for themselves a way of being, a way of living, a way of adoring and caring and chiding and feeling affection and being afraid, of being sad, a way of living and dying.

我是 *Hatonn*，我在我們的無限造物者的愛與光中向你們致意。與你們在一起並用我們少數貧瘠的想法讓款待你們，這是一種喜悅。一如既往，我們請求在我們對你們發言的時候，你們拿走那些你們能夠使用的部分，並將在此刻對於你們是沒有用處的部分都丟棄掉。我們並不帶有比你自己更大的權威，我們請你使用你的分辨力的力量，因為我們和你們一樣，在一條旅程上的旅行者，這是一條在我們的理解所及的範圍內將不會結束的旅程，這是一條永恆地穿越時間和空間，並超越時間和空間，超越這個造物進入到下一個造物的旅程。我們是與老靈魂說話的，我們是老靈魂，因為我們全都曾經處於在這個造物的開端。它就是我們全體，你們全體，以及所有那些將會為它們自己塑造一種存在的方式，一種活著的方式，一種崇拜，關心，責罵，感覺愛，感覺害怕，感覺悲傷的方式，一種活著與死去的方式的人。

All of these things you fashion and shall continue to fashion, each in our own way, for you are co-creators of your mutual destinies, you who walk together upon this road. This road is as a seamless garment, a skin, shall we say. There is no hole or broken place within the fabric of your spirit or your spirit's experiences within this illusion. Many things may seem to be broken and need to be made whole, but in fact, this is illusion, not the reality. It is for this reason that occasionally miracles, so-called, do occur.

所有這些你們塑造並將會繼續塑造的事情，都是用我們自己的方式塑造的每一個事物，因為你們是你們共有的命運的共同造物者，你們一起走在這條道路上。這條道路就如同一件無縫的外衣，容我們說，一個皮膚一樣。在你的靈性的或者你在這個幻象中的靈性體驗的構架中是沒有破洞或者破損的地方的。很多事情可能看起來似乎是破碎的，並需要成為完整的，但是實際上，這是幻象，不是實相。就是因為這個原因，所謂的奇跡，確實會偶然出現。

We would speak with you this evening about those things that do occur within each of your minds that cause judgment to occur. We would tell you of the small boy who asks to go into the road and play. "Absolutely not," his mother tells him. The boy is too young to understand that her meanness is the means of his survival. "I have just lost my job," wails the young woman. But this causes the young woman to think about what she wishes to do with her life, and in years to come, she has forgotten the pain of being without a future and has begun to enjoy having a past. We would point out to you that the master known to you as Jesus could have judged himself to be in a sorry state indeed, for he was scourged and beaten and nailed upon a cross until he was as inanimate as the wood which bore him. And yet, the great triumph of resurrection could never have taken place had all that passed not occurred.

我們會在今晚與你們談談那些確實在你們每一個人頭腦中出現的，使得評判發生的事情。我們會對你們談及一個小男孩，它要求進入到道路中並玩耍。他的母親告訴他，“絕對不行。”這個孩子過於年幼以至於不理解她的小氣就是他生存的途徑。那個年輕的女人悲歎道，“我剛剛失去了我的工作。”但是這使得那個年輕的女人思考她希望用她的生命來做的事情是什麼，在即將到來的年月中，她已經忘記了沒有一個未來的存在的痛苦，並已經開始享受擁有一個過去了。我們會對你們指出，被你們知曉為耶穌的大師本來是能夠評判他自己確實是處於一種可憐的狀態中的，因為他被鞭打，被毒打，並被釘在一個十字架上，一直到他和那個承載著他的木頭一樣地沒有生命為止。而如果所有那些過去的事情都沒有發生過，重生的偉大的勝利本來是永遠都無法發生的。

We see the circle of each of your lives, the circle of judgment, of poor things which turn out to be so helpful and of seemingly excellent things which turn out to be worthless, and we would point out to you that judgment is a good thing to practice upon but is almost never correct, for the balancing between the good and the bad in each thing that occurs will go on within the widening ripples of your life patterns until the pond ripples no more for each.

我們看到了你們每一個人的生活的圈子，評判的圈子，對那些證明是如此有幫助的糟糕的事情的評判圈子，對那些證明是無價值的，卻看起來似乎是優秀的事情的評判的圈子，我們會對你們指出，評判是一個要對其進行實踐的有益的事情，但是評判幾乎從未是正確的，因為在每一個發生的事情中的在好的事物和壞的事物之間的平衡將會在你們的生命模式的擴大的漣漪中前進，一直到池塘的漣漪對每一個人都不再存在為止。

Let us turn now and see that which is beyond judgment, that which you may do to more carefully polarize yourself and align yourself with that which is the great and limitless light of the one infinite Creator. That, my friends, has to do not with action but with intention. What you intend in a polarized manner when you begin to act or when you think of acting or when you hold someone in your thoughts is that lever by which you polarize your own being in the service-to-others or the service-to-self way. It is your choice. The choice which most of your peoples make—that is, not to choose—is acceptable. It is not, however, a particularly rapid way to work one's way through the lessons of love which are the lessons of your density until you can

graduate and go on to another school, another dimension, another set of lessons, those having to do with wisdom. You shall not be wise in third density. This is a given. This is a part of the density which you inhabit. If you work and give of yourself to the effort of being loving, no matter how poorly or how well your actions are realized, you shall have polarized. When one does all that one can do, that is the end of the ripple.

讓我們現在轉過來看看在評判之外的事物，看看你可以做以更為仔細地讓你自己極化，並讓你自己與太一無限造物者的偉大而無限的光之所是對齊的事物。我的朋友們，那是與行動無關，而是與意圖有關的。在你們開始行動的時候，或者在你們考慮行動的時候，或者當你們在你們的想法中抱有某個事情的時候，你們用一種極化的方式打算去做的事情，就是你們藉由其用服務他人的方式，或者用服務自我的方式，來極化你們自己的存有的杠杆了。它是你們的選擇。你們人群中大多數人做出的選擇——也就是說，不去選擇——是可以接受的。然而，它並不是進行工作來完成愛的課程的一種特別快速的方式，愛的課程就是你們的密度的課程，一直到你能夠畢業並繼續前往另一個學校，另一個維度，另一套課程，那些與智慧聯繫在一起的課程為止。你們將不會在第三密度成為有智慧的。這是一個已知的事情。這就是你們居住的密度的一部分了。如果你進行工作，並將你自己奉獻給成為有愛的努力，無論你們的行動是多麼糟糕地，或者多麼好地被實現了的，你們都將會已經極化了。當一個人做所有它能夠做的事情的時候，那就是漣漪的結束了。

Now, you must understand, shall we say, that this action will inevitably produce in each seeker a veritable melee of judgments. You judge yourself; you judge others; you judge ideas. Most of all you judge whether or not you are polarized. We urge you to look upon these exercises as a type of spiritual inertia which pulls at you, drags you back and is basically counterproductive. Nevertheless, that you have offered—being loving—cannot be taken from you, for it becomes a part of the vibration and the patterns of vibration which form the field of energy which form that which is called you in this density.

現在，你們必須理解，容我們說，這個行動將會無可避免地在每一個尋求者內在之中產生出一種真正的評判的混戰。你評判你自己，你評判其他人，你評判觀點。你們所有人中的大多數人都會評判，是否你們是極化的。我們敦促你將這些練習視為是一種類型的靈性的慣性，它會拖動你們，將你們拉回來，而這種慣性基本上的起反作用的。雖然如此，你們已經給予的事物——成為有愛的——是無法從你們身上被拿走的，因為它成為了振動和振動模式的一部分，就是這些振動模式形成了能量場，這個能量場形成了在這個密度中被稱之為你們的事物。

Because judgment is never particularly useful and is often a painfully strong deterrent to one's own progress, we urge each to rest the judgmental faculties. Mind you, we are not urging you to cease from discriminating betwixt one thought and another. We simply ask you to ride the mare, not for the mare to ride you.

因為評判永遠不會是特別有用處，並經常是對一個人自己的發展的一種痛苦地強有力的阻礙物，我們鼓勵每一個人都讓評判性的機能休息。注意，我們不是鼓勵你們停止在一個想法與另一個想法之間進行分辨。我們單純地請你們駕馭那頭母馬，而不是讓母馬駕馭你們。

Let us be more specific. Your intellect and all that goes with your intellect, as opposed to all that goes with your character, is a tool. It was crafted by you through many experiences and is part of that which is manifest and realized in this incarnational experience. It is a tool for you to use and it is a good tool. However, many there are among those who seek spiritually who allow the intellect to ride them. This is not an infrequent thing at all and, indeed, in those who have had some experience in attempting to govern the mind, is certainly not surprising. But we urge you to temper that intellect, to ask yourself, "Am I thinking or am I feeling?" To ask of yourself, "Is my thinking bent upon aiding either myself or another in spiritual growth?" These answers are most important, not just to you but to those lives you touch, for indeed, you can give nothing but yourself.

讓我們成為更為明確的。你們的智力以及所有伴隨著你們的智力出現的事物，與所有伴隨著你們的特性出現的事物相反，都是一個工具。它是通過許多的體驗而被你們精巧地製作出來的，它是在這個投生體驗中被顯化和被實現的事物的一部分。它是供你們使用的一個工具，它是一個有益的工具。然而，在那些在靈性上尋求的實體當中會有很多人會允許智力駕馭它們。這完全不是一個不常見的事情，確實，在那些已經在嘗試去掌控心智的方面有過一些經驗的人身上，這肯定不是令人吃驚的事情。但是我們鼓勵你們去對那種智力進行淬煉，去問你自己，“我正在思考嗎，或者我在感覺嗎？”詢問你自己，“我的思考是被導向要麼在靈性成長中幫助我自己，要麼幫助另一個人嗎？”這些答案是極其重要的，不僅僅對於你，同樣也對於那些你接觸到的生命，因為，確實，除了你自己之外，你什麼都無法給予。

There are many who would wish to give you gifts; there are many whom you would wish to give gifts. The effective gift is that of yourself. Therefore, the first person to practice your lack of judgment and your acceptance upon is you yourself. Have you allowed yourself to shine forth today? Have you allowed laughter to bubble in your voice, joy to fill your eyes? Have you listened and looked and heard and seen the music and the joyful alleluias of the creation, the nodding flowers that bend toward the uncertain sun of spring, the first willows that wave their greening branches over the road you travel? The dramatic skies that give you rain and offer nurturing to your new crops? Have you allowed yourselves to be ministered unto by the creation? For only in doing this can you then turn and offer yourself in ministry to others. Whatever it is that feeds you, turn to it, allow it to fill you with the love of the Creator and then allow that love to shine through you. We do not need to tell you that of yourself you cannot do this, for human love is short-lived and human expectation tremendously long-lived. Love can never meet expectation.

會有很多人會希望給與你們禮物，會有很多人是你們希望給與它們禮物的。有效的禮物就是你自己的禮物。因此，第一個要去實踐你的不去評判，以及你對其的接納的人，就是你自己。你已經允許你自己在今天發光了嗎？你已經允許笑聲從你的聲音中冒出來了嗎，你已經允許喜悅充滿你的眼睛了嗎？你已經聆聽、觀察、聽到並看到了造物者的音樂與喜悅的哈利路亞，朝向春天的不確定的太陽彎下腰

的低垂的花朵了，在你旅行的道路上揮舞著它們綠色的枝條的柳樹了嗎？你看到那給與了你們雨水並為你們的新的莊稼提供了滋養的戲劇性的天空了嗎？你們已經允許你們自己被造物所照看了嗎？因為僅僅通過這樣做，你才能夠接下來轉過身來通過照顧其他人來奉獻你自己。無論什麼事物餵養了你，轉向它，允許它用造物者的愛充滿你，接下來，允許那種愛通過你閃耀。我們並不需要告訴你，你是無法憑藉你自己進行這個工作，因為人類的愛是短命的，人類的期待是驚人地長命的。愛是永遠無法滿足期待的。

We would, as we gaze upon your peoples, almost wish that the planet upon which you live could see itself as bitten by a snake so that the people could begin to take restorative action to contain that poison which is judgment and to release into the body the antitoxin, love. Ah, my friends, the flowers shall bloom, the crops shall mature, and you who are the greatest crop, you shall bloom and mature also. How effective do you wish to be today? How would you like to greet tomorrow's sun? The willow has already made up its mind; it will turn towards the light. Shall you? 在我們注視著你們的人群的時候，我們幾乎會希望你們活在其上的星球能夠將它自己視為是被一條蛇咬過了一樣的，這樣人群就能夠開始採取恢復健康的行動來容納那種評判之所是的毒素，並將抗毒素，愛，釋放到身體中。啊，我的朋友們，花朵將會綻放，莊稼將會成熟，你們就是最偉大的莊稼，你們將同樣也會綻放並成熟。你們今天希望成為多麼有成效的呢？你們想要向明天的太陽致意嗎？柳樹已經做出了決定，它將會轉向光。你們呢？

Before we go further, we would wish at this time to spend a few moments acquainting each in the room with our particular vibration. If there are any untoward effects, mentally request that we adjust the rate at which we are contacting you and we shall do so immediately. We shall pause at this time that we may greet each of you and allow you to feel our presence. I am Hatonn.

在我們更進一步之前，我們在此刻希望花費一些時間來讓在這個房間中的每一個人熟悉我們特定對的振動。如果有任何不合適的效果，請在頭腦中請求我們調節我們與你們進行接觸的速度，我們將立刻這樣做。我們將在此刻暫停，這樣我們就可以對你們每一位致意，並允許你們感覺我們的存在了。我是 *Hatonn*。

(Pause)

(暫停)

I am again with this instrument. I am Hatonn. We have, in contacting others in the group, caused the fine tuning with this instrument to become somewhat more than she can handle. If we may pause again, we shall adjust.

我現在與這個器皿在一起了。我是 *Hatonn*。我們，在與在團體中的其他人的接觸的過程中，使得與這個器皿之間的精微的調音變得多少有些超出了她能夠掌控的範圍了。如果我們可以再一次暫停的話，我們將進行調節。

(Pause)

(暫停)

I am again with this instrument. I am Hatonn, and again greet you in love and light. It has been such a privilege to speak with each of you. If we may leave one thought with you, it would be to request that in your priorities for each day, the first priority be meditation. The world about you—that is, the world that seems to be about you—is always astir with the small and large issues of the day. Even the insects, the birds, make their noises and do not go away. Within yourself is the only solitary place where one may go and shut the door and open to that beauty, that power which is the Creator, and that one great original Thought of the Creator, which is love. You shall not find yourself able to escape judgment; you shall not find yourself able to escape folly, and your life and death are but a tiny parenthesis in infinity. And yet within yourself lies the access to that infinite portion of you which is the Creator, which dwells in the Creator, and which indwells within you. Meditate, open inwardly and then, my friends, turn towards the friendly sun or smile at the raindrops that nurture those crops that are working to break the soil.

我再一次與這個器皿在一起了。我是 *Hatonn*，我在愛與光中再一次向你們致意。對你們每一位發言，這已經是這樣一種榮幸了。如果我們可以留給你們一個想法的話，它會是請求，在你們對每一天的優先考慮的事情中，第一位要優先考慮的事情，就是冥想。在你們周圍的世界——也就是說，看起來似乎在你們周圍的世界——是一直都會因為那個日子的大大小的議題而騷動不安的。甚至是昆蟲，鳥兒，都會發出它們的噪音並不會消失。在你自己內在之中會有唯一的孤單對的場所，一個人可以前往那裏，關上門，並向著造物者，造物者的那一個偉大的原初的想法，也就是愛之所是的美麗與力量開放。你將不會發現你自己能夠逃避評判，你將不會發現你自己能夠逃避愚蠢，你的生命和死亡僅僅是在無限中的一個小小的圓括號，而在你自己內在之中存在有通往你的那個無限的部分的入口，你的那個無限的部分就是造物者，是居住在造物者之中，居住在你內在之中的。冥想，在內部開放，接下來，我的朋友們，轉向那個友善的太陽，並對著那滋養了那些正在破土而出的莊稼的雨滴微笑吧。

Nothing is what it seems; all things are what they seem. We offer this as the one paradox that is repeated over and over. Judge all you can, there will always be another side; love all you can and your lives shall be transformed. We leave you, my friends, in the love and the light of our infinite Creator. In the power of that one great original Thought we leave you. We are known to you as those of Hatonn. Adonai. Adonai, my friends.

沒有任何事情是它看起來似乎是的事物，所有的事情都是它們看起來似乎是的事物。我們給與這個作為一個被一次又一次地重複的悖論。對所有你能夠評判的事物進行評判，一直都會有另一面。愛所有你能夠愛的事物，你們的生命將會被轉變。我們在我們的無限造物者的愛與光中離開你們，我的朋友們。在那一個偉大的原初的想法的力量中，我們離開你們。我們是你們知曉的 *Hatonn*。 *Adonai*。 *Adonai*，我的朋友們。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in that same love and light of our one infinite Creator. We are grateful once again to have been asked to join your group and to offer our simple service of attempting to answer those queries which you may have value in the asking. We echo our brothers and sisters of Hatonn in suggesting that you use discrimination as you listen to our words, for we are but fallible pilgrims upon the same journey with you in the seeking of truth. May we begin then with the first query?

我是 *Latwii*，我的朋友們，我在我們的無限造物者的相同的愛與光中向你們致意。我們再一次對於已經被請求加入你們的團體並提供我們簡單的嘗試回答那些你們可能發現有價值詢問的問題的服務而是感到感激的。我們重複我們的兄弟姐妹 *Hatonn* 的建議，你們在你們聆聽我們的話語的時候使用你們的分辨力，因為我們僅僅是在走在相同的尋求真理的旅程上的易於犯錯的朝聖者。我們接下來可以用第一個問題開始嗎？

Carla: Since nobody's asking anything, I'll ask a throw-away. What vitamin deficiency causes cracked lips, sores at the corners of your mouth? Do you have any idea?

Carla：既然沒有人詢問任何問題，我將會詢問一個一次性的問題。什麼維他命的缺乏會造成嘴唇乾裂，以及在你的嘴角的疼痛？你們有任何觀點嗎？

I am Latwii, and, my sister, we must admit to being somewhat unfamiliar with the chemical vehicles which you inhabit and through which you in your minds move. We can look upon that area of your physical vehicle which you have described and make most general recommendations that your intake of certain vitamins may be increased in the area of citrus fruits and the vitamin C. We cannot be more precise, for many entities are unique in their physical makeup and may suffer anomalistic deficiencies which would require a separate diagnosis for each case.

我是 *Latwii*，我的姐妹，我們必須承認對於你們居住在其中，且你們通過其在你們的心智中移動的化學性載具的多少有些不熟悉。我們能夠觀察你們的物質性載具的那個你已經描述的區域，並做出極其一般性的建議，你對一定的維他命的攝取可以在柑橘類水果以及維他命 C 的區域中被增加。我們無法成為更加準確的，因為很多實體在它們的物質性組成中是獨一無二的，並可能遭受到反常的缺乏症狀，這些反常的缺乏症狀會需要對每一個實例的一種分開的診斷。

May we attempt another query or further response, my sister?

我的姐妹，我們可以嘗試另一個問題或者更進一步的回應嗎？

Carla: Merely my apology for asking such a silly question, but thank you very much.

Carla：僅僅是我為詢問這樣一個愚蠢的問題而抱歉，但是非常感謝你們。

I am Latwii, and we thank you, my sister, even for your silly questions. May we attempt another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹，甚至是為你的愚蠢的問題。我們可以在此刻嘗試另一個問題嗎？

N: Latwii, I greet you in the path of love and light and light and love of the one infinite Creator. And I was wondering if you might explain the White Brotherhood?

N: *Latwii* · 我在愛與光的道路中，在太一無限造物者的光與愛中向你們致意。我想要知道是否你們可以解釋白色兄弟會。

I am Latwii, and am aware of your query, my brother. There are various distorted perceptions of this group which is loosely called the White Brotherhood or Great White Brotherhood among the peoples of your planet, for it has existed for a great portion of what you call time and through various means has had its expression in the service of the one Creator. There have been many efforts in this expression through the various channels and means presented to those who are of this grouping. There has been upon your planet for a great portion of its third-density experience those of its population who have through their own seeking been able to, shall we say, harvest themselves, and enter that dimension which awaits your population as a whole at this time. Within what you might call the inner planes of your planetary influence these entities then have gathered themselves and have chosen to focus their attempt at serving others in whatever means has been available.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在你們的星球的人群中會有各種各樣的對這個鬆散地被成為白色兄弟會或者偉大的白色兄弟會的扭曲的觀念，因為它已經存在了你們稱之為時間的事物的一個巨大的部分了，並已經通過各種各樣的途徑在對太一造物者的服務中擁有過它的表達了。在這種已經有很多的努力通過各種各樣的管道和途徑被呈現給了那些屬於這個團體的實體了。在你們的星球上，在它的第三密度的體驗中已經有一個很大的部分中，它的人群中已經有那些已經通過它們自己的尋求而已經能夠，容我們說，收割它們自己，並進入到在此刻等待著作為一個整體的你們的人群的維度的實體。在你們可能稱之為你們的星球的內部層面的事物中，這些實體接下來已經將它們自己聚集在一起，並已經選擇將它們對服務他人的嘗試通過無論什麼可被利用的途徑聚焦起來了。

Many of your peoples have been contacted in what you call the dreaming state, others in the meditative state, and others in intuitional attunements or moments of inspiration. The purpose of each contact has been to answer a call. Those who call of your population seek the love of the one Creator. Those of the so-called White Brotherhood then, receiving this call, move to answer in whatever fashion can be understood by the one who calls. Thus, within the inner realms of your planetary influence, this grouping of light beings seeks to share that which has been their privilege to obtain as the understanding of compassion and love, those lessons of your particular illusion.

你們人群中的很多人已經在你們稱之為夢境狀態的事物中被接觸過了，其他人是在冥想狀態中，其他人是在直覺性的調音或者啟發性的時刻被接觸過了。每一個接觸的目的都已經是對一個呼喚的回應。那些屬於你們人群的呼喚會尋求太一造物者的愛。那些所謂的白色兄弟會，在接收到這種呼喚的時候，就會接著行動，並用無論什麼能夠被那個呼喚的實體理解的方式來回應。因此，在你們的星球的

內在的領域中，這個光的存有的團體尋求去分享已經是它們有幸取得的作為對同情心與愛的理解的事物了，這種對同情心與愛的理解就是你們特定的幻象的課程了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Is the bulk or the majority of the White Brotherhood located on Earth or on other planets or in another dimension?

N：大部分或者絕大部分的白色兄弟會是位於地球上，還是位於其他星球上，或者是位於其他的維度的呢？

I am Latwii, and am aware of your query, my brother. Again, in this response we find the possibility of distortion, for, as we have said in our previous response, many are the perceptions of this grouping of entities, and indeed this grouping of entities is joined from time to time by others who also seek to share the light which has been found in the personal evolutionary process. These who join from time to time that grouping called the White Brotherhood may be from a variety of locations and points of experience. To be generally correct, we may suggest that the heart of this White Brotherhood, in its numbers of member entities, is of your planetary influence, and exists within the inner realms or time/space portion of your planetary experience.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。再一次，在這個回應中，我們發現了扭曲的可能性，因為，如我們在我們之前的回應中已經說過的一樣，很多的對這個實體的團體的觀念都是扭曲的，確實，這個實體的團體會時不時地被其他的同樣尋求分享在個人的演化的過程中已經被發現的光的實體加入。這些會時不時地加入那個被稱為白色兄弟會的團體的實體可能是來自於多種多樣的地點與體驗的位置。要成為通常性地正確的，我們可以建議，這個白色兄弟會的核心，在其實體的成員的數量的方面，是屬於你們的星球的，是存在於你們的星球體驗的內在領域或者時間/空間的部分之中的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Is the White Brotherhood primarily ... do they utilize themselves as spirit guides? Or are they of a different type of influence?

N：白色兄弟會主要是.....它們會使用它們自己作為靈性的指導靈嗎？或者它們是屬於一種不同類型的影響嗎？

I am Latwii, and we can in general suggest that those of this group, the White Brotherhood, do not in general serve as what we understand you term the "spirit guide," that is the, shall we say, angelic presence or collection of such which moves with each entity upon your planet for the purpose of providing guidance where possible and protection where possible. These of the White Brotherhood, on the other hand, may be considered as, shall we say, resources which may be called upon by a specific and purified seeking or

working of what you may call the adept. These of the White Brotherhood, then, are more general in their effect in that their service moves to, shall we say, blanket your planet but is the result of a more specific and purified calling than an entity would normally make in its daily round of activities, that round which is more properly the sphere of the spirit guides as you have called them.

我是 *Latwii*，我們能夠用一般性的方式建議，那些屬於這個團體，屬於白色兄弟會的實體，通常並不會作為我們理解的你們所稱的“指導靈”，或者，容我你們說，天使的存在，或者對這樣的與在你們的星球上的每一個實體一起移動以實現在有可能的位置提供指引，並在有可能的位置提供保護的存在的集合來進行服務。在另一方面，這些屬於白色兄弟會的實體可以被考慮為，容我們說，可以被你們稱之為行家的一種具體而且純淨的尋求或者工作所呼喚。接下來，這些屬於白色兄弟會的實體，在它們的效果的方面是更加一般性的，因為它們的服務會移動到為你們的星球蓋上毯子，但相比一個實體通常會在它的日常生活的活動中會做出的呼喚，它是一種更為明確且純淨的呼喚的結果，在日常生活的活動周圍被做出的呼喚更為適當地是屬於靈性的指導靈，如你們已經稱呼它們的一樣，的範圍了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Then, all the White Brotherhood are of at least fourth density or higher?

N：那麼，所有的白色兄弟會至少是屬於第四密度或者更高密度的嗎？

I am Latwii, and this is basically correct, for these entities have in their own experience been able to utilize the catalyst which is available within your third-density illusion to the extent that now their understanding, shall we say, has reached a critical mass, and has enabled them to welcome a greater portion of the love and light of the one Creator which is available to all.

我是 *Latwii*，這基本上是正確的，因為這些實體在它們自己的體驗中已經能夠利用在你們的第三密度的幻象中可供利用的催化劑到了這樣一種程度，現在它們的，容我們說，理解已經抵達了一個關鍵品質，並已經使得他們能夠歡迎可以為所有人所取得的太一造物者的愛與光的一個更大的部分了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much.

N：非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Side one of tape ends.)

(磁帶一面結束。)

Carla: Yeah. I'd like to know that too because I just saw today that Jesus was of

the order of Melchizedek; that's what it said in the Bible.

Carla：是的。我同樣也想要知道那一點，因為我今天剛剛看到，耶穌是屬於默基瑟德天使聖團 (*order of Melchizedek*)，那是在聖經中它說過的內容。

I am Latwii, and am once again with this instrument as it has completed its mechanical duties (of turning the tape over). We are aware of the query and shall do our best to provide a satisfactory response. Those of the Melchizedek thought, shall we say, are those entities who have found a particular philosophy to be of service to them in their own evolutionary process. Many have been the masters, as you call them, who have walked the surface of your planet in third-density vehicles. These entities are of various origins, many without your planetary influence. The one known as Melchizedek was a, as you call it, master who had consciously followed a certain philosophical path which served to discipline the mind and the personality which expressed the mind so that third-density entities could in a conscious fashion accelerate the evolutionary process that each either consciously or unconsciously upon your planet takes part in.

我是 *Latwii*，在這個器皿完成了它的機械的責任（翻轉磁帶）之後，我再一次與這個器皿在一起了。我們瞭解了問題了，我們將盡我們所能提供一個令人滿意的回應。那些屬於，容我你們說，默基瑟德的想法的實體是那些已經在它們自己的演化的進程中找了一種對它們有用處的特定的哲學的實體。很多人已經是那些已經在第三密度的載具中在你們的星球表面上行走過大師了，如你們稱呼它們的一樣。這些實體是具有各種各樣的來源的，很多是來自於你們星球的外部的。被知曉為默基瑟德的實體是一個，已經有意識地跟隨了一定的哲學性的道路的大師，如你們對它的稱呼一樣，這條哲學性的道路會起到對心智與表達了心智的人格進行修煉的用處，這樣第三密度的實體就能夠用一種有意識的方式加速在你們的星球上的每一個實體要麼有意識地，要麼無意識地參與到的那條演化性的進程了。

These entities are a grouping which is usually placed within the ancient mystery schools, those places of learning which existed from great and times within various cultures' histories upon your planet, for always there have been the seekers of truth, and from time to time and in various places these seekers have organized themselves in societies and schools which have sought to preserve and pass on those truths, shall we say, that they have honored to gather.

這些實體是一個通常是被放置在古老的神秘學校之中，以及那些已經在你們的星球上的各種各樣的文化的歷史中在很久以前就已經存在的學習的場所中的團體，因為一直都會有真理的尋求者，時不時地在各種各樣的地方，這些尋求者已經將它們自己通過社會與學校組織起來，這些學校已經尋求去保存並傳遞那些它們擁有榮耀去收集起來的，容我們說，真理了。

The one known as Jesus was as one who sought from many schools the knowledge and the expression of the one Creator that is called love. Many were the places and schools which this entity visited and at which this entity learned as a portion of its evolutionary process.

被知曉為耶穌的實體是一個從很多的學校尋求那種被稱之為愛的太一造物者的

知識和表達的實體。這個實體訪問過很多的地方與學校，在那裏這個實體進行學習作為它的演化的進程的一部分。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No. Thank you very much.

Carla：沒有了，非常感謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

J: Yes, Latwii. May I ask if there is any sort of differential in awareness or possible harvest into fourth density among the various religions, whether it be Hindu, Buddha, Christianity, Judaism or whatever, or Moslem, whatever, as far as that sort of level of awareness necessary for harvest, et cetera?

J：是的，*Latwii*。我們可以詢問，在各種各樣的宗教信仰之間，無論它是印度教，佛教，基督教，猶太教或者無論什麼宗教，或者穆斯林，在認識或者有可能收割進入到第四密度的方面，在收割所需的那種類型的認識的層次的所及範圍內，是否有任何類型的區別呢？

I am Latwii, and am aware of your query, my brother. Each vine has its fruits. Each vine has those branches which are pruned or which die from lack of light, shall we say. Each religion, as you have called it, upon your planet offers to the pure seeker of truth a path to the infinite. Upon any path, whether it is organized as a religion or formed as a personal expression, will have the side roads, shall we say, which can in some degree lead one astray. Yet to the persevering and constant seeker who utilizes the will to know and the faith that knowing is possible, the rejoining of the path which is straight and narrow then occurs.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。每一個葡萄樹都會擁有它的果實。每一個葡萄樹都會擁有那些要被剪除的分枝，或者因為，容我們說，缺少光而死亡的分枝。在你們的星球上的每一個宗教信仰，如你們已經稱呼它的一樣，都為純淨的真理的尋求者提供了一條通往無限的道路。在任何的道路上，無論它是作為一個宗教信仰被組織起來的，還是被形成為一種個人的表達，都將會擁有。容我們說，旁路，這些旁路能夠在某種程度上讓一個人誤入歧途。而對於堅持不懈且持久的尋求者，它會對於知曉的意志，並利用對於知曉是有可能的信心，重新加入那條狹長而窄小的道路接著就會發生了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: No, thank you.

J：沒有了，感謝你們。

I am Latwii, and we again thank you, my brother. Is there another query at this

time?

我是 *Latwii*，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: Well, before you go, I'd just like to ask a follow-up on the question about the Brotherhood. I've noticed that whether it's in Peru or Tibet or Mount Shasta, that the teachings of the White Brotherhood or the Brotherhood of the Seven Rays or the Ascended Masters always seem to take place in mountains or on mountains. I wonder if that's a third-density fact, in other words, the high altitudes are more spiritual, or if it's a concept of the highest and most high that is just personified by mountains?

Carla：好的，在你們走之前，我僅僅想要問關於兄弟會的問題到一個後續問題。我已經注意到，無論是在秘魯，還是在西藏，還是在相思塔山，白色兄弟會或者七色光兄弟會或者揚升大師的教導一直都看起來似乎發生在山脈之中或者是在山上。我想要是否，是否那是一個第三密度的事實，換句話說，更高的高度是更有靈性的，或者是否它是一個僅僅藉由山而被人格化的最高的事物或者至高的事物的觀念呢？

I am *Latwii*, and am aware of your query, my sister. We find that in some degree each of your assumptions is correct. There is within the mountains' terrain the symbolic path of the seeker of truth. The seeker who travels the conscious path of attempting to express and experience that known as love is one which shall find itself twisting with a sinuous path, discovering boulders that seem impassable, and shall occasionally find itself tired and worn beyond its belief that it can continue. Yet the upward trail lies before it, and after a rest the seeker then continues this journey, leaving behind it the great expanse of that which is the manifested illusion, moving towards that which is more, shall we say, substantial in the spiritual or metaphysical sense until it finds itself within the rarefied atmosphere which provides the widened point of view.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現在某種程度上，你的每一個假設都是正確的。在山區之中會有對真理的尋求者的象徵性的道路。旅行在那條嘗試去表達並體驗被知曉為愛的事物的有意識的道路上的尋求者，是一個將會發現它自己因為一條曲折的道路而彎曲前行，並遇到看起來似乎無法空過的大圓石，並將會偶爾發現它自己是疲倦與筋疲力盡到了它不再相信它能夠繼續下去的尋求者。而在它面前存在有一條向上的小路，在一次休息之後，尋求者接下來會繼續它的旅程，並將被顯化的幻象之所是的巨大的範圍都留在它的身後，向著在靈性或者形而上學的意義上更加，容我們說，實質性的事物前進，一直到它發現它自己處於提供了拓寬了的視角的空氣稀薄的環境中。

The perspective possible from the mountaintop is like unto that ability to love with a wider perspective, to accept that which seemed unacceptable, to forgive that which seems unforgivable, to have compassion for that which seems deserving of none.

從山頂上的有可能的遠景就好比去帶著一種更為寬闊的遠景去愛的 ability，去接納看起來似乎無法接納的事物，去寬恕看起來似乎無法寬恕的事物，並對看起來似乎不值得任何同情心的事物擁有同情心的能力。

There is another reason which has brought many seekers to the mountainous region, and that is the solitude which such regions provide, that the entity may, in a sense, withdraw from the world and focus its being and expressions upon the seeking of the one Creator which is more difficult within the more densely populated portions of your planet, for there the distractions are multiplied. This seeming separation of the seeker from those about it is only illusory separation, however, a separation from the husks of the illusion and a true joining with the heart of all those about it, a joining in love.

會有另一個原因已經將很多的尋求帶帶到了有山的地區，那個原因就是這樣的區域提供的孤單，這樣實體就可以，在某種意義上，從塵世撤離並將它的存有與表達聚焦在對太一造物者的尋求上，在你們的星球上人口更為緻密的部分中，對太一造物者的尋求是更為困難的，因為分心物是被加倍了的。這種在表面上將尋求者與在它周圍的事物的分離，是一種虛幻的分離，然而，它卻是一種將幻象的表皮的分離，是一種與所有那些在它周圍的實體的心的真實的結合，一種在愛中的結合。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you. Carla：沒有了，感謝你們。

I am Latwii, and we thank you. May we attempt another query?

我是 *Latwii*，我們感謝你。我們可以嘗試另一個問題嗎？

J: Yes. Earlier at some time I believe we discussed the fact that the Atlanteans sent expeditions to Tibet and Turkey and the mainland to the mountainous areas. Was there some other reason why they chose these mountainous areas or did they actually expect a catastrophic flood that may have occurred when the land mass sunk?

J：是的。早些時候，在某個時刻我相信我們討論過亞特蘭蒂斯人派遣到西藏和土耳其，大陸，派遣到有山的區域的遠征隊。有某種其他的原因是為什麼它們選擇了那些有山的區域的嗎，或者它們實際上是預料到了一次災難性的洪水可能在大陸塊沉沒的時候可能會發生的嗎？

I am Latwii, and we find that the latter portion of your assumptions is more correct, for if you will remember, these entities were those whose homeland, shall we say, was in the process of being inundated by the waters which surrounded it as a result of the warfare, as you call it. Therefore, these entities sought the safest places possible in order that the knowledge which had been their privilege to accumulate might be preserved for the future populations of your planet.

我是 *Latwii*，我們發現你的假設的後面的部分是更為正確的，因為如果你將會回憶起來的話，這些實體是那些其家園，容我們說，正在處於，作為戰爭，如你們對它的稱呼一樣，的一個結果而被包圍著它的水域淹沒的過程中的實體。因此，這些實體尋求有可能最為安全的地方，以便於它們有幸積累起來的知識可以為你

們的星球的未來的人群被保存下來。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: No, thank you. J：不
用了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we are aware that there are some queries which have not reached their final form at this time and would benefit by a period of time, shall we say, in their gestation. We shall therefore take our leave of this group, leaving, as always, in the illusory manner only, for in truth we are one. In [love] and light then, we leave you as we find you. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們察覺到會有一些問題尚未在此刻抵達它們最終的形態，並會在一段時間之後，容我們說，在它們的孕育中受益。我們將因此離開這個團體，我們一如既往僅僅是用幻象的方式離開，因為實際上我們是一體的。在愛與光中，我們離開你們，如我們發現你們一樣。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(*Carla* 傳訊)

I am Nona, and we shall not keep you long, but we have been called for the healing vibrations especially for the one known as N. Therefore we shall make our vibratory sounds and leave you in the love and in the light of the One Who Is All. I am Nona.

我是 *Nona*，我們將不會讓你們停留很長時間，但是我們已經被呼喚來進行也別為被知曉為 *N* 的實體提供療愈的振動。因此，我們將發出我們振動的聲音，並在太一的愛與光中離開你們，太一就是一切。我是 *Nona*。

(Carla channels a beautiful healing melody from Nona.)

(*Carla* 傳訊了一首來自 *Nona* 的優美的療愈性的旋律。)

March 26, 1985

1985-03-26 *Hatonn* : 繁忙與放鬆

(Carla channeling)

(*Carla* 傳訊)

I am *Hatonn*. We would speak with you briefly before moving on to the, as this instrument calls it, intensive portion of the meeting, wishing only to greet you in the love and in the light of our infinite Creator and to explain that we aided the instrument somewhat in its choice of tuning. Each entity had a good deal of busyness to the day and there was much relaxation that would be fruitful for the adventure of attempting the vocal channeling. Indeed, the relaxation of the body is most important. It is often the case that one does not know how caught up in one's very physical vehicle they have been in the daily round until one first sits down to relax. It is as if the physical vehicle does not communicate perfectly with the mind of the individual. This is unfortunate, my friends. There is much illness or disease among your peoples that could well be solved if entities were aware of their bodies all the time and responded appropriately when the need arose. We shall leave you at this time in the love and the light of our infinite Creator. We are known to you as those of *Hatonn*. 我是 *Hatonn*。我們會在繼續移動到，如這個器皿稱呼的一樣，集會的強化性的部分之前簡短地對你們發言，我們僅僅希望在我們的無限造物者對的愛與光中向你們致意，並解釋我們會在器皿對調音的選擇中多少有些幫助了這個器皿了。每一個實體都擁有大量的生活的繁忙，大量的放鬆對於嘗試語音傳訊的冒險會是富有成效的。確實，對身體的放鬆是極其重要的。經常會發生的情況是，一直到一個人第一次坐下來放鬆之前，它都不知道它已經在日常生活的活動中怎麼會在它的物質性載具中被卡住了。它就好像物質性載具並不會完美地與個體的心智進行交流一樣。這是不幸的，我的朋友們。如果實體在所有的時候都察覺它們的身體，並在需要出現的時候就適當地回應，在你們的人群當中有大量的病痛與疾病能夠很好地被解決的。我們將在此刻在我們的無限造物者的愛與光中離開。我們是你們知曉的 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am *Laitos*, and I greet you, my friends, also in the love and in the light of the Creator Who Is All. We are aware that you seek us, yet we also are aware that in each mind there is the questioning. Therefore, we shall attempt to give a good balance between the working with each new instrument and the desire for answered questions. We would, as always when transferring to another instrument, wish to provide the basic information concerning who we are and in what guise we come. We shall pause.

我是 *Laitos*，我同樣也在造物者的愛與光中向你們致意，我的朋友們，造物者就是萬物。我們察覺到你們尋求我們，而我們同樣察覺到在每一個人的頭腦中都有疑問。因此，我們將嘗試在與每一個新的器皿一同工作，以及對被回答問題的渴望之間給與一個優良的平衡。我們會，一如既往，在轉移到另一個器皿的時候，

希望在關於我們是誰，以及我們是穿著什麼樣外觀而來的方面提供基本的資訊。我們將暫停。

(Pause)
(暫停)

Carla: Let's visualize all of this inside, the beautiful limitless white light, so that we can retune.

Carla：讓全都在內部我們觀想這個美麗的、無限的白光，這樣我們就能夠重新調音了。

(Carla channeling)
(*Carla* 傳訊)

We are those of Hatonn and Laitos. That portion speaking through this instrument is now Laitos but both energies are with this group at this time. Again we greet you in love and in light. We thank the one known as R for the attention to the quieting of the distracting noises. As this instrument would put it, we need all the help we can get. It is a joy to be with you and a joy to be working with each new instrument. We shall transfer now to the one known as J in order to exercise this instrument and say only a few simple thoughts. We ask the instrument not to analyze and to speak freely without attempting to analyze in any way that which is spoken, realizing that our concepts seem a good deal like one's own thoughts. The difference is subtle and as one becomes more and more capable and vocal channeling becomes easier to spot, one is aware that one has not thought something, and yet it is there. That is the channeling as you know it.

我是 *Hatonn* 和 *Laitos*。那個通過這個器皿發言的部分現在是 *Laitos*，但是兩個能量在此刻同時都與這個團體再一次。再一次，我們在愛中，在光中向你們致意。我們為留心讓分心的噪音安靜下來而感謝被知曉為 *R* 的實體。如這個器皿會說的一樣，我們需要所有我們能夠得到的幫助。與你們在一起是一種喜悅，與每一個新的器皿一同工作是一種喜悅。我們現在將轉移到被知曉為 *J* 的器皿以便於訓練這個器皿，我們會僅僅說一些簡單的想法。我們請這個器皿不要分析，並在不嘗試用任何方式分析被說出的內容的情況下自由地發言，並同時意識到，我們的觀念會看起來似乎非常像是一個人自己的想法。區別是微妙的，當一個人變得越來越有能力，且語音傳訊變得更加容易發現的時候，它就會知曉它尚未想到某個事情，而是它就在那裏。那就是如你們知曉的傳訊了。

We now attempt this process through the one known as J, and we leave this instrument. I am Laitos.

我們現在通過被知曉為 *J* 的器皿嘗試這個過程，我們離開這個器皿。我是 *Laitos*。

(Carla channeling)
(*Carla* 傳訊)

May we comment that it is almost as difficult to get this instrument's attention

sometimes as it is to gain the attention of the one known as J, and this instrument has a habit of being a million miles away which is sometimes counterproductive. It is our joy to be working with the one known as J. We feel that we have good contact. However, we have not been able to fasten upon any single way of expressing subjectively to the one known as J that we are with this instrument. We shall be working on that detail. Meanwhile, we thank very much the one known as J and would move on to the one known as R. If this instrument would appreciate or desire the experience of the vocal contact, this is the time, my friends. Now is always the time. Later is almost never the time for what one wishes to do. Therefore, we would at this time transfer to the one known as R.

容我們說明，抓住這個器皿的注意力有時候是和取得被知曉為 J 的實體的注意力幾乎是一樣困難的，這個器皿擁有一種頭腦漫無邊際地漫遊的習慣，這有時候是起反作用的。它是我們與被知曉為 J 的實體一同工作的喜悅。我們感覺到我們擁有良好的接觸了。然而，我們尚未能夠緊緊抓住任何單一的主觀上對被知曉為 J 的實體進行表達的方式，如我們對這個器皿使用的單一的方式一樣。我們將在那個具體細節上進行工作。同時，我們非常感謝被知曉為 J 的實體，我們會繼續移動到被知曉為 R 的實體。如果這個器皿會欣賞或者渴望語音接觸的體驗的話，我的朋友們，這就是合適的時間了。現在一直都是合適的時間。以後幾乎從未是對於一個人希望去做事情是合適的時間。因此，我們會在此刻轉移到被知曉為 R 的實體。

(Carla channeling)

(Carla 傳訊)

I am again with this instrument. I am Laitos. We were able to get the feeling of conditioning with this instrument but the conditioning that is desired has not yet, shall we say, peaked. We shall continue working to substantially aid the instrument in feeling our presence and meanwhile we would go on to the one known as N and say to this instrument, you are not expected to do anything, or, if you wish, to say anything. These vocal contacts are services that may be performed for the benefit of others. It is one of an infinite array of ways to help another. There is no extreme rightness or cachet to the ability to channel nor is there any lack of service if one wishes to serve in other areas. To channel is not to be spiritual. There are times when to be spiritual is to desire to channel. We ask all of those who may see or hear these words to keep this in mind. Meanwhile, we shall rush upon our way to the unsuspecting next channel which is latent within the one known as N's bosom and attempt to make some verbal communication such as "I am Laitos" clear to this new instrument. We now transfer. I am Laitos.

我再一次與這個器皿在一起了。我是 *Laitos*。我們能夠抓住對這個器皿進行調節的感覺，但是，被渴望的調節作用尚未，容我們說，達到頂點。我們將繼續進行工作來實質性地在這個器皿感覺我們的存在的過程中幫助這個器皿，同時我們會繼續前往被知曉為 N 的器皿，並對這個器皿說，你並未被期待去做任何事情，或者，如果你希望這樣說的話，你並未被期待去說任何事情。這些語音的接觸是可以為了其他人的利益而被執行的服務。它是無限多的幫助另一個人的方式中的

一個方式。傳訊的能力既沒有極度的正確性或者威信，如果一個人希望通過其他的區域來服務的話，也不會有任何的缺少服務。去傳訊並不是有靈性的。會有一些時候，成為有靈性的就是去渴望傳訊。我們請求所有那些可能看到或者聽到這些話語的人都將這一點記在頭腦中。同時，我們將趕緊表明對下一個潛藏在被知曉為 *N* 的實體的胸膛中的管道的不懷疑，並嘗試去使得諸如“我是 *Laitos*”之類的一些語音的溝通交流對於這個器皿是清晰的。我們現在轉移。我是 *Laitos*。

N: *Laitos* promised to turn up the volume but he didn't turn it up.

N: *Laitos* 許諾提高音量，但是它們沒有將它提高。

(N channeling)

(*N*傳訊)

I greet you in the love and light and light love of the one infinite Creator. You are ... I think I lost it. 我在光與愛中，在太一無限造物者的光/愛中向你們致意。你們是.....我認為我失去它了。

(Carla channeling)

(*Carla*傳訊)

I am *Laitos*. I am again with this instrument, and again greet you in love and light. May we say to the one known as *N* that we are most exuberant to have made contact and appreciate that success and the dedication which it springs from. When a new instrument begins to speak, may we say to the one known as *N*, it is very frequently the case that the contact becomes lost because of analysis of the message or because of the distracting “rush,” as this instrument would call it, of feelings that accompany the contact.

我是 *Laitos*。我再一次與這個器皿在一起了，我再一次在愛與光中向你們致意。容我們對被知曉為 *N* 的實體說，我們對於已經建立了接觸是感覺到活力充沛的，我們感激從它躍出的成功與奉獻。當一個新的器皿開始發言的時候，容我們對被知曉為 *N* 的實體說，非常頻繁地會發生的情況是，接觸會因為對資訊的分析，或者因為伴隨著接觸的那種分心的“猛衝”，如這個器皿對它的稱呼一樣，的感覺而丟失了。

In order to maintain contact under these conditions, there is a simple trick which one uses and that is to refrain from speaking in the first person. The one losing that fine tuned contact will be instructed as part of the package deal we are offering these days in communications. However, the instructions will be in the third person, as you are channeling about yourself in the third person and not as yourself. This has aided many a new instrument until the confidence is there to stride forward in a more authoritative way.

為了要保持接觸處於這些條件之下，有一個一個人可以使用的簡單的訣竅，那就是避免用第一人稱說話。一個失去了被精細地調音過的接觸的人，將會如同我們在這些日子通過溝通交流正在提供的一攬子交易的一部分一樣地被指導。然而指導將會是用第三人稱的，因為你是在用第三人稱傳訊關於你自己的事情，而不是

作為你自己在傳訊。這已經幫助過很多的新的器皿，一直到信心出現了以用一種更為渴望的方式大步前進為止。

We would, before we close through this instrument, once again contact the one known as R. We transfer to this instrument at this time. I am Laitos.
我們會在我們通過這個器皿結束之前再一次接觸被知曉為 *R* 的實體。我們在此刻轉移到這個器皿。我是 *Laitos*。

(R channeling)
(*R* 傳訊)

I am Laitos.
我是 *Laitos*。

(Carla channeling)
(*Carla* 傳訊)

I am Laitos, and once again elated to find that our signal is being picked up. We have a way to go in order to make this contact crystal clear. However, the simple knowing of our presence is very elating. We thank the one known as R, and again we would transfer to the one known as J. I am Laitos.
我是 *Laitos*，我再一次對於發現我們的信號正在被接受到而感到高興。我們擁有了一條前進的道路，以便於使得我們的接觸成為清晰的了。然而，對我們的存在的簡單的知曉是非常令人歡欣鼓舞的。我們感謝被知曉為 *R* 的實體，我們再一次會轉移到被知曉為 *J* 的實體。我是 *Laitos*。

(Carla channeling)
(*Carla* 傳訊)

I am Laitos. We had been so close to contact with the one known as J that we were reluctant to cease attempting it. But we feel that our time is about up. We have had a glorious time working with you and sharing incarnational vibrations with you. We thank each of you and as this instrument would say, all our rowdy friends are coming out tonight. (Sound of a cat meowing.) There are many of us, but we are as one, and within that love and that oneness you are always included, my friends, never more so than at this moment. It is time for the questioning and so we shall close this instrument. I am Laitos.
我是 *Laitos*。我們已經如此接近與被知曉為 *J* 的實體的接觸，以至於我們不願意停止嘗試它。但是我們感覺到我們的時間將要結束了。我們已經擁有了一段與你們一同工作，並與你們分享投生性的振動的美妙的時間了。我們感謝你們每一位，如這個器皿會說的一樣，所有我們的吵鬧的朋友們今晚都要出來了。(一隻貓喵喵叫的聲音。)我們是數量眾多的，但是我們是如同一個實體一樣，在那種愛中，在那種一體性中，你們一直都被包含在內的，我的朋友們，我們從未比此刻更加是這樣子的了。現在是提問的時間了，因此我們將關閉這個器皿。我是 *Laitos*。

(Carla channeling)

(Carla 傳訊)

We rejoin this communication. We are those of Laitos. We would correct the instrument. We are leaving, not to transfer, but in order that the one known as Latwii may speak. We leave you, therefore, in the love and in the light of the infinite Creator. We thank you and we shall be with you. Adonai, my friends. Adonai.

我們再次加入這個交流。我們是 *Laitos*。我們會糾正這個器皿。我們正在離開，不是轉移，以便於被知曉為 *Latwii* 的實體可以發言。我們因此在無限造物者的愛與光中離開你們。我們感謝你們，我們將會與你們在一起。Adonai，我的朋友們。Adonai。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are most happy to greet you, my friends, as well, in the love and in the light of our infinite Creator. We have joined this merry group this evening, those seen and those unseen to your physical apparatus, and together we make quite a, as the previous instrument said, "rowdy group." We shall at this time, as is our usual custom, open this session to the asking of questions in hopes that we might be of service in this manner. May we begin then with the first query?

我是 *Latwii*，我們同樣也對於在我們的無限造物者的愛與光中向你們致意是極其高興的。我們已經在今晚加入到這個快樂的團體中了，我們與那些對於你們的身體的器官是看得見和看不見的實體一起組成了一個相當，如之前的器皿說過的一樣，"吵鬧的團體"了。我們將在此刻，如我們的通常慣例一樣，對提問開放這次集會，我們希望我們可以用這種方式進行服務。我們接著可以用第一個問題開始嗎？

R: Yes, Latwii. First off, hello. I wonder if you could comment to me on the conditioning. The conditioning I received from Laitos is very similar to the conditioning I've received from you. A very unique difference, though—I mean it was very obvious that it wasn't you, but yet the sensations were the same. And I remember once long ago you told me that you'd made an agreement with me that that would be the form of my conditioning, and I was wondering if that was the same agreement that Laitos had made and also if maybe times and circumstances had changed since then and can you tell me more about the actual technique that you used to do that [open to higher energies]. It was wonderful; it felt great. I'd like to thank Laitos for that too.

R：是的，*Latwii*。首先，你們好。我想要知道是否你們能夠在關於調節作用的面對我進行評論。我從 *Laitos* 接收到的調節作用非常類似於我已經從你們那裏接收到的調節作用。儘管有一種非常獨特的區別——我的意思是，它不是你們，這是非常明顯的，但是，感覺是相同的。我記得很久以前你們曾經告訴過我，你們與我達成了一個協定，那會是我的調節作用的形式，我想要知道，是否 *Laitos* 已經達成的是相同的協定，我同樣想要知道，是否可能自從那時以後時間和環境已經改變了，你們能夠告訴我更多的關於你們為了向更高的能量開放而使用的實

際的技巧嗎？它是美妙的，它感覺是巨大的。我想要同樣也為那個感謝 *Laitos*。

I am Latwii, and am aware of your query, my brother. With each new instrument which we work with in the providing of the conditioning we are able by an unspoken, in most cases, agreement to utilize some portion of the instrument's sensory system in order to become noticed, shall we say. In each instrument this manner or means of making our vibration available is somewhat different, though each new instrument will share much with others in how a conditioning is experienced. In your particular case we have been able to utilize certain anomalistic patterns within your, shall we say, electromagnetic energy field or aura in order to make our presence known to you.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在之前對我們與之一同工作的器皿提供調節作用的過程中，我們對每一個新的器皿都能夠藉由在一種，在大多數情況中是，無法講述的協議，來利用起名的感官系統的某個部分，以便於，容我們說，被注意到。在每一個器皿身上，這種使得我們的振動可被利用的方式或者途徑，是多少有些不同的，儘管每一個新的器皿都將會與其他器皿在一個調節作用會如何被體驗到的方面共用大量的事物。在你特定的情況中，我們已經能夠利用在你的，容我們說，電磁能量場或者靈光中的一些的不規則的模式，以便於使得我們的存在為你所知曉。

As you or any new instrument proceeds along the path of balancing distortions, there become available finer and clearer means of making our presence known. This is a process which is congruent yet has a separate identity to the instrument's own ability to increasingly perceive with greater clarity those contacts available to it. Therefore, as your own progress upon the evolutionary path proceeds, and as you make additional attempts to perceive our contact, there grow from these two closely intertwined processes an increased ability upon your part to perceive our contact.

隨著你或者任何的新的器皿沿著那條平衡扭曲的道路前進，會有更為精細且更為清晰的讓我們的存在被知曉的途徑會成為可供利用的。這是一個與器皿自己的，帶著更大的清晰度，去越來越多地感覺那些可供它利用的接觸的能力是相一致的，而又擁有一種分開的身份。因此，隨著你自己在演化的道路上的前進的發展，隨著你做出額外的努力去感覺我們的接觸的嘗試，從這兩個緊緊地相互交織在一起的過程會產生出一種在你的部分上的增強的感覺我們的接觸的能力。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

R: I feel, I guess, kind of proud because I hadn't been able to receive Laitos conditioning up until now. I guess you are able to reach the blockheads earlier than the rest of the Confederation. I have no question, just thank you for your services again, and Laitos and Hatonn also.

R：我感覺，我猜想，是某種類型的驕傲，因為我一直到現在之前都尚未能夠接收到 *Laitos* 的調節作用。我猜想你們能夠比其他的星際聯邦的成員更早一些抵達頭腦愚笨的人。我沒有問題，我僅僅再一次為你們的服務而感謝你們，同樣也感

謝 *Laitos* 和 *Hatonn*。

I am Latwii, and we thank you as well, my brother. In many cases it is not so much that we have a greater ability to transmit our thoughts to those who would receive them as it may occasionally be the case of simply using a bigger hammer, hopefully with some skill.

我是 *Latwii*，我們同樣也感謝你，我的兄弟。在很多的情況中，在很大程度上並不是我們擁有一種更大的能力來對那些會接收我們的想法的實體傳遞我們的想法，因為偶爾可能會發生的情況是單純地使用一個更大的榔頭，並有希望是帶著某種技巧的。

May we attempt another query at this time?

在此刻我們可以嘗試另一個問題嗎？

N: Yes, Latwii. I wish to thank Laitos also. I wonder if there's any way that individually we can increase our perception or, as Laitos once said, this group can increase the volume, so to speak. It seems that I know the words are there but I just can't quite pull them out. I don't know ... even though I'm not trying to analyze, it just seems as if I'm reaching for the words but can't quite pull it in. Do you have any suggestions in that respect?

N: 是的，*Latwii*。我同樣也希望感謝 *Laitos*。我想要知道是否有任何方式是我們能夠用個人的方式增加我們的感受性，或者如 *Laitos* 曾經說過的一樣，這個團體能夠，可以說是，增加音量。看起來似乎我知道言語是在那裏的，但是我僅僅無法將它們拉出來。我不知道……即使我沒有嘗試去分析，它僅僅看起來似乎我正在伸手去拿那些話語，但是無法將它們拉進來。你們在那個方面有任何建議嗎？

I am Latwii, and am aware of your query, my brother, and may suggest that as the newness of the vocalized channeling begins to wear off, then you will discover through your own patient persistence the ability to perceive that which seems at this point just beyond your ability. You are as one who has come in from a brightly lit day and has retreated to the darkness of the meditation room and yet looks with the eyes in a darkened room, attempting to make out the furniture in order that you may recline upon a comfortable piece for your meditation. It takes some, as you would say, of that called time for your eyes to become accustomed to the darker environment, and after a period of time and adjustment, then you perceive the furniture around you, dimly lit as it is. This is the process which you now experience in an analogous form as you attempt to become the vocal channel.

我是 *Laitos*，我瞭解了你的問題，我的兄弟，我們僅僅可以建議，隨著語音化的傳訊的新鮮性開始褪去，接下來，你將會通過你自己耐心的堅持不懈發現，去感覺到看起來似乎在此刻是就在你的能力範圍之外的事物的能力了。你就如同一個這樣一個人，你是從一個光線明亮的白天進來的，你已經後退到了冥想室的黑暗之中，而你在一個黑暗的房間中用眼睛觀察，你嘗試去看清楚傢俱，以便於你可以靠在一個舒適的傢俱上進行你的冥想。讓你的眼睛適應較為黑暗的環境，這要花費一些，如你們會說的一樣，被稱之為時間的事物，在一段時間以及一段調節

的時期之後，接下來，你就能夠感覺到在你周圍的傢俱了，儘管它是模糊不清地被照亮的。這就是在你嘗試成為語音管道的時候用一種類比的方式你現在體驗到的過程了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, please. This may be somewhat divergent, but would one of my crystals help R?

N：是的，這可能是多少有些分叉的，但是我的一個水晶會幫助 R 嗎？

I am Latwii, and we cannot give a specific answer to this query, for it is most general in its statement, and is therefore not well enough defined in order for us to answer with any hope of clarity. May we ask for a rephrasing of the query?

我是 *Latwii*，我們無法對這個問題給予一個巨大的答案，因為在它的陳述中它是極其一般性的，並因此尚未被清楚地界定以便於我們帶著任何希望的清晰度來回答。我們可以請求對問題的一個重新措辭嗎？

N: I really don't know how to rephrase. One of the crystals that I carry that I have charged, would it help R's condition? I don't know how to phrase than any way else.

N：我真的不知道如何重新措辭。我攜帶著的，我已經充能過的一個水晶，它會幫助 R 的情況嗎？我不知道如何用除此之外的任何其他的方式進行措辭。

I am Latwii, and we feel we have a better grasp of your query, though by asking if a crystal can help an entity, it is still somewhat of a general query which needs the focus. We feel you are, however, desirous of providing this charged crystal in the capacity of aiding that called disease and in this regard we may suggest that a crystal such as the one which you possess might be of aid to the one known as R if it were used by an entity which itself had become as the crystal, regular in its ability to perceive and transmit the infinite intelligence of the one Creator in a pure and undistorted fashion, that is, in the relative sense.

我是 *Latwii*，我們感覺到我們對你的問題擁有一個更好的掌握了，儘管藉由詢問是否一個水晶能夠幫助一個實體，它仍舊是多少有些屬於一個一般性的問題的，它需要焦點。然而，我們感覺到你是渴望通過其幫助所謂的疾病的能力來提供這個被充能過的水晶，在這個方面我們可以建議，一個諸如你擁有的水晶之類的水晶可以對被知曉為 R 的實體有所幫助，如果它是被這樣一個實體使用的話，這個實體它自己，如同水晶一樣，在其感覺並用一種，從相對的意義上，純淨且無扭曲的方式傳遞太一造物者的智慧無限的能力中，已經成為有規律的了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: If I understand correctly then, I'm not that pure so the crystal wouldn't

really help. Is that the essence of the answer? N: 那麼，如果我正確地理解了的話，我不是那樣純淨的，因此水晶並不會真正有幫助。那是答案的實質嗎？

I am Latwii, and this is a portion of our response, though we were not being ourselves specific as to any particular entity which might attempt to utilize the crystal. The utilization of the crystal would be helpful if utilized by any entity which had itself become regularized as is the crystal.

我是 *Latwii*，這是我們的回應的一部分，儘管我們自己在關於任何特定可以嘗試利用水晶的實體的方面並不是明確的。對水晶的利用，如果是被任何已經它自己如同水晶一樣成為有規律的實體所利用的話，是會有幫助的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Without thwarting free will, is there any way that we can become regularized as a crystal, any method, any direction that we can take in that respect?

N: 在不阻撓自由意志的情感下，有任何方式是我們能夠如同一個水晶一樣成為有規律的嗎，我們在那個方面能夠使用的任何方法，任何方向？

I am Latwii, and am aware of your query, my brother. Indeed, there are as many ways as there are entities seeking such ways, my brother. There are throughout your history recorded a great many ways of the, as they are called, mystery schools which have been used throughout time and culture to remove those distortions within the entity seeking to become that known as the healer. Indeed, each entity upon your planet, whether it follows a path that has been studied throughout the ages, as you would say, or does not follow any conscious path at all, is pursuing the evolutionary path of mind, body and spirit which will eventually result in the entity becoming that which we have called crystallized, balanced or regularized in its ability to perceive and transmit those finer energies which are available to all. The choice of path is the choice of each seeker.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。確實，有多少尋求這樣的方法的實體，就會有多少的方法，我的兄弟。在貫穿你們的整個有記載的歷史中有極其大量的，如它們被稱呼的一樣，神秘學校的方法已經在貫穿整個時間與文化中都被使用了，以移除在尋求去成為被知曉為療愈者的實體的內在之中的那些扭曲。確實，在你們的星球上的每一個實體，無論它是跟隨著一條已經在貫穿，如你們會說的一樣，各個時代被研究過的道路，還是完全不跟隨任何有意識的道路，都在追尋心智、身體和靈性的演化的途徑，這條途徑將最終產生出實體成為我們已經稱之為結晶的，平衡的，且在其感覺並傳遞那些精微的能量的能力中是有規律的結果，那種精微的能量是可以為所有人利用的。對道路的選擇是每一個尋求者的選擇。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: No, thank you very much. I guess I'm confused enough.

N: 不用了，非常感謝你們。我猜想我是足夠混淆的了。

I am Latwii, and we do apologize for any confusion which we might have been responsible for. The queries which you have asked are queries which many, many books have been written about and which therefore are most difficult to summarize in a short and understandable manner.

我是 *Latwii*，我們確實為任何我們可能已經要為之負責的混淆而抱歉。你已經詢問的問題是很多很多的書本已經有寫道過，並因此極其難以用一種簡短而可以理解的方式來進行概括的問題。

May we attempt another query at this time?

我們可以在此刻嘗試另一個問題嗎？

Carla: I guess I have a question. When Don Elkins was alive, he had a fellow once that had a very bad stomach condition. He could only [eat] baby food; he had bleeding ulcers. Don put the person into a more relaxed state, a light hypnotic state, and then talked to this person about perspective and not taking things so seriously. Whether as a coincidence or whether as cause and effect, the ulcer went away. Would this technique be helpful in working with the one known as R?

Carla：我猜想我有一個問題。當 *Don Elkins* 活著的時候，他曾經遇到過一個家夥，它患有一種非常嚴重的胃部疾病。他僅僅能夠吃嬰兒食物。他患有出血性潰瘍。*Don* 讓這個人進入到了一種更為放鬆的狀態，一種輕度的催眠的狀態，並接下來與這個人談論關於觀點以及不要如此嚴肅地對待事情。無論是因為一個巧合，或者是因為原因與結果，潰瘍消失了。這個技巧在於被知曉為 *R* 的實體一同工作的方面是有幫助的嗎？

I am Latwii, and am aware of your query, my sister. We find that there are many techniques that might be of aid to the one known as R or to any entity suffering that imbalance which is called disease among your peoples. Indeed, in many cases, it is not so much the technique that is used, but the intention with which the technique is used. The intention of the one to be healed is paramount in such an experience, for it is the desire and ability of the one to be healed which is the salient feature which then allows the healing to occur. 我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現會有很多的技巧是可能會對被知曉為 *R* 的實體，或者對任何遭受到在你們的人群中被稱為疾病的不平衡的實體，是有幫助的。確實，在很多情況中，重要的並非是被使用的方法，而是技巧藉由其被使用的意圖。一個人對於被療愈的意圖在這樣一個體驗中是至高無上的，因為一個人對於被療愈的渴望和能力就是接下來會允許療愈發生的顯著的特性了。

We find that there are some techniques which can enhance the effect of the intention to be healed and to provide healing catalyst. The technique which you have mentioned is one such technique, for it speaks more directly to the

deeper portions of an entity's mind in order that communication might be [enhanced], shall we say, and with less interference of the conscious mind. 我們發現會有一些技巧是能夠增強要被療愈的意圖的效果，並提供療愈的催化劑的。你已經提到的技巧就是這樣一個技巧，因為它直接地對一個實體的心智的更為深入的部分發言，以便於那種交流可以，容我們說，被增強，並帶著較少的有意識的心智的干預。

May we answer you further, my sister?
我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.
Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query at this time?
我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)
(暫停)

I am Latwii, and we thank each of you, my friends, for allowing us to join you in your meditation this evening. We hope that we have not confused too many too much, for there is much time for that and there is apparently so little for the removal of confusion. We do not wish to add to your burdens, my friends. We shall at this time take our leave of this group and this instrument. As always, we leave you in that light and in that love which is our joy and privilege to share with you at all times. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們為你們允許我們在今晚加入你們的冥想而感謝你們各位，我的朋友們。我們希望我們尚未讓過多的人感到過度混淆了，因為會有大量的時間會產生混淆，而消除混淆的時間明顯地是如此之少的。我們並不希望增加你們的負擔，我的朋友們。我們將在此刻離開這個團體和這個器皿。一如既往，我們在愛與光中離開你們，與你們分享那種愛與光是我們在所有的時間的喜悅與榮幸。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

April 3, 1985

1985-04-03 Laitos : 傳訊中的防守與隱私

(Carla channeling)

(Carla 傳訊)

I am Laitos, and greet you in the love and in the light of our infinite Creator. We would wish before we begin to energize this group to the best of our poor ability, for each within this circle is weary and the weariness is only partially physical. Thus, we would ask your permission which you may give mentally to receive the energy of the spiritual and the emotional in order that we may have better contact through each instrument. We shall pause and attempt to energize as we have described. We shall pause for just a moment or two. I am Laitos.

我是 *Laitos*，我在我們的無限造物者的愛與光中向你們致意。在我們開始前，我們希望盡我們微薄的能力來為這個團體充能，因為在這個圈子裏的每一個人都是疲倦的，疲倦僅僅一部分是身體上的。因此，我們會請求你們可以在頭腦中給予的對於接受靈性與情緒的能量的許可，以便於我們可以通過每一個器皿都擁有更好的接觸。我們將暫停並嘗試去如我們已經描述過的一樣地充能。我們將暫停僅僅一會兒。我是 *Laitos*。

(Pause)

(暫停)

I am Laitos and am again with this instrument. We are having to adjust as we often do with this instrument which is very sensitive, more sensitive than the norm, shall we say. We have a fairly good spiral of energy from this group now, and we thank it that it may become available to us that we may do our humble work with you. At this time we would speak through the one known as J. We ask the instrument to relax and to speak what pops into his head without analysis. We shall transfer. I am Laitos.

我是 *Laitos*，我再一次與這個器皿在一起了。我們不得不如我們經常會對這個器皿做的一樣地進行調節，這個器皿是非常敏感的，容我們說，是比通常更加敏感的。我們現在擁有來自這個團體的一種相當優秀的螺旋能量了。在此刻我們會通過被知曉為 *J* 的實體發言。我們請求器皿放鬆，並在不進行分析的情況下說出跳入到他的頭腦中的事物。我們將轉移。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am again with this instrument. I am Laitos. We paused for a fairly long period of what you call time due to that fact that we are in good contact with the one known as J and would wish to give this instrument every opportunity to

become used to that contact. We shall visit the one known as J again within this session if the instrument gives mental permission.

我現在與這個器皿在一起了。我是 *Laitso*。我們由於我們與被知曉為 *J* 的實體擁有良好的接觸的事實而暫停了一段相當長的你們稱之為時間的事物，我們希望給予這個器皿每一個機會來熟悉那個接觸。我們將在這次集會中再一次訪問這個器皿，如果器皿給予了心智上的許可的話。

At this time now we would wish to communicate to the one known as N. We transfer now. I am Laitos.

在此刻，我們會希望與被知曉為 *N* 的實體進行交流。我們現在轉移。我是 *Laitos*。

(N channeling)

(*N* 傳訊)

I am Laitos. I greet you in the love and light of our one infinite Creator. There is a time element for conditioning which all must observe. This varies with the sensitivity of the individual. Much practice with meditation is needed and many an (inaudible) because of this variation. Your time will come. If it's difficult to judge the relative consideration for any entity although the variability is enormous ...

我是 *Laitos*。我在太一無限造物者的愛與光中向你們致意。會有一個調節的時間的要素是我們全都必須遵守的。這會隨著個體的敏感度而變化。對於冥想的大量的練習是需要的，很多的（聽不見）因為這種變化。你們的時間將會出現。如果要為任何實體判斷相對的考慮是困難的，儘管變化是巨大的.....

I think I started to analyze. I messed it up.

我想我開始分析了。我將它攪亂了。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and greet you once again through this instrument. We are most pleased to be able to begin to speak through the one known as N, and can only urge this instrument to refrain from judging itself. The concepts which we are able to offer through an instrument such as the one known as N are quite unique to this particular entity. This is the great strength of the free will communication. When one is in trance, one is an instrument with only the tuning of the instrument as a measure of the excellence of the message. When one is working with the conscious channeling, one may use far more discrimination, and be able to put into expression those half-formed thoughts which are part of the basic nature of that unique individual. We use the thoughts, the experiences, and the nature of each instrument.

我是 *Laitos*，我再一次通過這個器皿向你們致意。我們極其高興能夠開始通過被知曉為 *N* 的實體發言，我們僅僅能夠鼓勵這個器皿避免評判它自己。我們能夠通過諸如被知曉為 *N* 的實體之類的一個器皿提供的觀念，對於這個特定的實體是相當獨一無二的。這就是具有自由意志的溝通交流的巨大的優點了。當一個人

是處於出神狀態中的時候，它是一個器皿，對器皿的調音僅僅是資訊的優秀性的一個衡量。當一個人正在與有意識的傳訊一同工作的時候，一個人可以使用遠遠更多的分辨力，並能夠將那些部分形成的想法形成表達，而那些想法就是那個獨一無二的個體的基本屬性的一部分。我們使用每一個器皿的想法、體驗以及屬性。

We also encourage the one known as N to remain within the circle of subjective reality, which is broken when the instrument changes from the instrument speaking spiritually to the entity judging itself. It is not advisable nor are any excuses necessary nor is there any apology, for before the channeling began, there was no concept. Regardless of how far the entity which is channeling is able to get, the concept which has been offered is then part of the, shall we say, etheric atmosphere which is ambient within the dwelling and the immediate vicinity of the dwelling. In a larger sense, these thoughts thus become part of what this instrument would call the "zeitgeist" or "the way things are" planet-wide.

我們同樣也鼓勵被知曉為 *N* 的實體留在主觀性的實相的圈子中，當器皿從在靈性方面而言的器皿改變為評判它自己的實體的時候，這個實相性的圈子就被打破了。它既不是推薦的，也不需要有任何的藉口，也不需要有任何的道歉，因為在傳訊開始之前，沒有觀念。無論正在傳訊的實體能夠走到多遠，已經被提供的觀念，接下來就成為了，容我們說，乙太的環境的一部分了，這種乙太的環境是在圍繞著住所內部以及住所地臨近區域的。在一種更大的意義上，這些想法接下來就成為了在全球範圍內的這個器皿所稱的'時代精神' (*zeitgeist*) 或者'事物之所是的方式' 的一部分了。

We would again transfer the contact to the one known as J. I am Laitos.

我們會再一次將接觸轉移到被知曉為 *J* 的實體。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and am again with this instrument. We thank each for waiting while we worked with the new instrument known as J. There is a good deal of internal defense mechanism which has unconsciously been brought into play with this particular instrument. Each instrument has a different personality. Each instrument has therefore a greater or lesser amount of defensiveness and privacy. The one known as J is a most private person, and the ability to remain a private person in such a public world is, as we have mentioned, quite variable. Therefore the amount of effort and time needed to free an instrument from its own defense mechanisms is widely various. The instrument known as J shall certainly be able to channel. There may be more of a time factor, as you would call it, which means only in our point of view that that which is precious is worth the effort.

我是 *Laitos*，我再一次與這個器皿在一起了。我們感謝各位在我們與被知曉為 *J*

的新的器皿一同工作的時候等待。有大量的內部的防禦機制已經無意識地在這個特定的器皿上被啟動了。每一個器皿都擁有一個不同的人格。每一個器皿都因此擁有一種或大或小的數量的防禦或者隱私。被知曉為 *J* 的實體是一個極其私密的人，在這樣一個公開的世界中去保持是一個私密的人的能力，如我們已經提到過的一樣，是相當多變的。因此，要讓一個器皿從它自己的防禦機制中被釋放，所需的努力和時間的數量是寬泛地各不相同的。被知曉為 *J* 的器皿將肯定能夠傳訊。可能會有更多的一種時間因素，如你們對它的稱呼一樣，這僅僅從我們的視角意味著，寶貴的事物是值得努力的。

We thank each of you, and before the questions begin, we would give ourselves over to the one known as Nona as this has been requested this particular evening for the ones known as R, S1, S2 and G. Thus, we take our leave of you, but never take we our leave of our love for you. We are always there if you wish to call upon us for the aid in the meditation. Merely request silently that we be with you and we in our own silence shall be as you ask. We are those of Laitos and would sign off for both Nona and ourselves, leaving each in the love and the light of our infinite Creator. Adonai.

我們感謝你們各位，在問題開始之前，我們會將我們自己讓位給被知曉為 *Nona* 的實體，因為這個實體在今晚已經為被知曉為 *R*、*S1*、*S2* 和 *G* 的實體被請求了。因此，我們離開你們，但是我們從未讓我們對你們的愛離開。我們一直都在那裏，如果你們希望互相換我們在冥想中幫忙的話。僅僅靜默地請求，我們就會與你們在一起，我們在我們的靜默中將會如你們請求的一樣。我們是 *Laitos*，我們會同時為 *Nona* 和我們自己停止廣播，並在我們的無限造物者的愛與光中離開各位。
Adonai。

(Carla channels a healing melody from Nona.)

(*Carla* 傳訊了一首來自 *Nona* 的療愈的旋律。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet you, my friends, in love and light, in the love and light of our infinite One. We are honored to join you this evening, and give ourselves over to your potentials in the asking of queries. This is our service which we provide with joy. May we ask for our first query this evening?

我是 *Latwii*，我的朋友們，我在愛與光中，在我們的無限造物者的愛與光中向你們致意。我們對於在今晚加入你們並將我們自己交托給你們在詢問問題的方面的可能性是感覺到榮耀的。我們可以請求今晚我們的第一個問題嗎？

Carla: I'd like to ask the question that N wrote out before the meeting, and that was, as the planet Earth, as we call it, spirals into fourth density in space/time and in time/space, does it carry it with it the solar system and the galaxy or is it a local phenomenon?

Carla：我想要詢問 *N* 在集會之前寫下的問題，問題是，隨著行星地球，如我們稱呼它的一樣，在空間/時間和時間/空間中螺旋進入到第四密度中，它會將恒星系統和星系攜帶在它身邊嗎，或者它是一個局部性的現象呢？

I am Latwii, and, my sister, we may suggest that the galaxy and the solar system more properly carry with it—we correct this instrument—carry with them your particular planet. There is a great movement in time and space throughout all of creation, for all creation is in motion; there is no portion of creation that is truly at rest, for the light which is the, shall we say, building block of all creation always vibrates at some frequency. Those portions of the creation which you call planets are also in vibration. Each level of vibration is determined by the planet's success, shall we say, in seeking the one Creator. Throughout all creation this seeking continues. It is the force which motivates all action and reaction, for the one Creation seeks the one Creator from which it was made and by Whose hand it was fashioned.

我是 *Latwii*，我的姐妹，我們可以建議，星系和恒星系統，更為合適地說，是在它身上攜帶著——我們更正這個器皿——是將你們的特定的行星攜帶在它們身上的。貫穿整個造物都有在時間和空間中的一種巨大的運動，因為所有的造物都是在運動中的，造物沒有任何部分是真正靜止的，因為作為所有的造物者的，容我們說，構建模組的光，是一直都用某種頻率振動的。你們稱之為造物的那些部分，同樣也是在振動中的。每一個振動層次都是由行星在尋求太一造物者的過程中的，容我們說，成功所決定的。這種尋求會在貫穿整個造物中繼續。它是驅動所有的行動與反應的力量，因為太一造物者尋求太一造物者，造物是從太一造物者被形成的，藉由太一造物者的手，造物被塑造了。

Thus your planet in its seeking of the one Creator moves according to its vibration, and as it moves through one portion of its experience which is your third-density experience, it then ...因此，你們的星球是在它尋求太一造物者的過程中根據它的振動而移動的，隨著它穿越了它的體驗的你們的第三密度體驗之所是是的一個部分，它接下來.....

We must apologize, this instrument was distracted. This movement, then, of your planet is reflected in the increase in vibration of its core atomic particles, as you may call them.

我們必須抱歉，這個器皿被分心了。這種你們的行星的運動，接下來，就在它的核心的原子微粒，如你們可能稱呼它們的一樣，的振動對的增加中被反映出來了。

May we attempt further response, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you, my brother.

Carla：沒有了，感謝你，我的兄弟。

I am Latwii, and we thank you, as always. Is there another query at this time?

我是 *Latwii*，我們一如既往感謝你。在此刻有另一個問題嗎？

N: Greetings, Latwii. As this core atomic structure starts vibrating at an increased rate, will there be tremendous terrain changes on Earth or shift in poles or any combination?

N：致意，*Latwii*。隨著這種核心原子結構開始用一種增加的速度振動，在地球上將會有巨大的地形的變化或者極點的變動，或者它們的任何混合嗎？

I am *Latwii*, and am aware of your query, my brother. We find that though your assumptions are in general correct, that is, that there shall be some geothermal activity during this period of shifting of frequencies of vibration, that these geothermal activities are not necessarily related to the change in vibration from your third to the fourth-density vibrations. These geothermal changes are, however, a result of the relative disharmony that has been experienced by the great majority of the populations of your planet for a large portion of what you call time, for as the bellicose nature of various cultures has been expressed in what might be seen as a basically disharmonious fashion, these vibrations of anger and disharmony then move into the surface of the planet and are stored as what you know as heat. As your planet moves then into a higher frequency of vibration, this heat must find release in some fashion, and this will be seen as various geothermal events which will cause some disturbance upon the surface of your planet's garment.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現，通過儘管你的假設是一般性地正確的，也就是說，在這個振動的頻率的轉換時期中將會有某種地熱活動，這些地熱活動並不需要與在振動中從你們第三密度到第四密度的振動的改變聯系在一起。然而，這些地熱的改變，是在你們所稱的時間的一個巨大的部分中已經被你們的星球的絕大部分人群體驗到對的相對的不協調的一個結果，因為隨著各種各樣的文化的好戰的屬性已經通過可能被視為是一種基本上是不協調的方式被表達出來，這些具有憤怒與不和諧的振動接下來就進入到你們的星球的表面，並作為你們知曉為熱量的事物被儲存起來了。隨著你們的星球移動進入到一個更高的振動的頻率，這種熱量就必須通過某種方式找到釋放，這將會被視為各種各樣的地熱時間，它們將造成在你們的星球的外表層上某種擾動。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Nostradamus predicted that the area of the San Andreas fault would be involved in 1988. Is this geothermal or just plate rearrangement?

N：諾查丹瑪斯預言在聖安德莉亞斯斷層的區域會被包含在 1988 年中。這是地熱活動，或者僅僅是板塊的重新排列呢？

I am *Latwii*, and am aware of your query, my brother. We find that in all such potential geothermal and realignment of the tectonic plate structure events of your planet that there are a number of factors which may be seen as the cause, shall we say. There are, as we have mentioned, upon the surface of your planet, many areas which have the heat of the bellicose nature stored within the upper regions of your planet's surface. There are as well deeper layers of this heat storage which then can effect the planet's tectonic plates in their alignment and realignment, seeking the balance which has been upset, shall we say. There are also various implements of your technological invention which have accelerated this process, these being of the nature of

the nuclear testing and the advanced weaponry systems which have had some effect upon the planet's outer garment and upon its tectonic plates as well.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現在所有這樣的潛在的地熱的事件以及你們的星球的板塊結構重排的時間中，都會有數個因素是可以被視為是，容我們說，致因的。如我們已經提到過的一樣，在你們的星球的表面上有很多的區域是擁有被儲存在你們星球表面的上部區域的好戰屬性的熱量的。這種熱量的儲存同樣有更為深入的層次，它們接下來能夠在地球板塊結構在它們的排列和重新排列的過程中產生影響，並同時尋求對，容我們說，已經被攪亂的事物的平衡。同樣會有你們的科技發明的各種各樣的工具，它們已經加速了這個過程，這些工具是具有核測試以及高級的武器系統的屬性的，它們已經對星球的外部表面上，同樣也在它的板塊結構上產生某種作用了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Is it correct then that the higher the terrain, the taller the terrain, the more storage of this warlike energy as well as the effect of nuclear testing and other weaponry? And will this eventually within the next thirty years as predicted cause a rotation of the planet's poles or rearrangement of some sort? N: 那麼，地形越高，地形海拔越高，這種好戰的能量的儲存，同樣還有核測試 以及其他的武器的作用就會更多嗎？這將會最終在下一個三十年時間中，如同被預言的一樣，造成地球的極點的轉動，或者某種類型的重排嗎？

I am *Latwii*, and am aware of your query, my brother. We find that it is not so much the elevation of a location, but the location of cultures which have engaged in the warlike behavior which is the determining factor in whether a portion of your planet has stored within it the heat of the anger and the disharmony which has accumulated for a portion of your time.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現它並非如此大地是一個地點的海拔的問題，而是已經參與到好戰的行為舉止的地點的問題，這是在關於是否你們的星球的一個部分已經在它內在之中儲存了已經在你們的時間的一個部分中積累起來的具有憤怒與不協調的熱量的方面的決定性的因素。

We, as we look upon the possibilities that await your planet in what you call your future, can see a great variety, and it is not possible to sort from these possibilities the one possibility which your planet as a whole shall choose. We can see that there are many possibilities which suggest that there shall be some shifting in your planet's alignment as it moves through space in its orbit about your sun body, and we therefore cannot be specific in describing what changes shall indeed occur, for these changes are a function of your planet's population. This choice can change from moment to moment and indeed has many times changed, and may be expected to continue in its changing course as the population of your planet refines its desire and its ability to seek and express the one infinite Creator.

當我們觀察在你們所稱的未來中等待著你們的星球的可能性的時候，我們能夠看

到一種巨大的多樣性，要從這些可能性中整理出一個你們的星球作為一個整體將會選擇的可能性，這是不可能的。我們能夠看到，會有很多的可能性，它們建議，隨著你們的星球在它的圍繞你們的太陽旋轉的軌道中穿越太空，將會在你們的星球的排列中有某種改變，我們因此無法在描述什麼改變將確實會發生的方面成為具體的，因為這些改變是你們的星球的人群的一個機能，並可以被期待會隨著你們的星球的人群精煉它對於尋求並表達太一無限造物者的渴望與能力而在其改變的進程中繼續。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. We were discussing the pyramids also. Are there a number of pyramids in the Atlantic Ocean that we don't ... or in the Atlantic area, in the Pacific area that we do not know about, as well as this pyramid in the Bermuda triangle? And is it possible to locate them?

N：非常感謝你們。我們同樣也正在討論金字塔。在大西洋中有幾座金字塔是我們並未.....或者在大西洋的區域中，在太平洋區域中有幾座金字塔式我們並不知道的嗎，同樣還有在百慕大三角的金字塔？有可能性確定它們的位置嗎？

I am Latwii, and am aware of your query, my brother. We look upon your planet and see that the work done by various social memory complexes in portions of what you call your past has frequently taken the form of constructing those structures which you have called the pyramid. These structures have, for the most part, been useful in aligning and balancing the instreaming love and light of the one Creator, that this new configuration of energy presented by the pyramids might then balance the disharmonious effects of your planet's population's tendencies towards the disharmony and warlike behavior.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們觀察你們的星球，並看到那個工作在你們所謂的歷史的各種各樣的部分中由各種各樣的社會記憶複合體完成的工作已經頻繁地採用了建造那些你們已經稱之為金字塔的結構的形式了。這些結構，絕大部分，在對太一造物者的流入的愛與光的對齊與平衡的方面已經是有用處的了，這種被金字塔呈現的能量的新的配置可能接下來平衡你們星球的人群朝向不和諧與好戰的行為的傾向的不和諧的作用。

There are throughout various portions of your planet, then, those structures called pyramids, and many of these have become well known to the population of your planet. There are those which yet remain undiscovered, and which at some future time may be revealed, for there are means of detecting such structures. Their exact locations we cannot reveal, for this would be an infringement, for such structures do exist and have some potential in effecting—we correct this instrument—have some potential in affecting the future of your planet in its seeking of the one Creator. 接下來，在貫穿你們整個星球的各種各樣的部分，都會有那些被稱為金字塔的結構，很多這些結構已經是廣為你們星球的人群所知曉的了。會有那些尚未被發現的，並可能會在某個未來的時間被揭露出來的金字塔，因為會有發現這樣的結構

的手段。它們精確的位置是我們無法揭露的，因為這會是一種侵犯，因為這樣的結構確實存在並在效果上擁有某種潛能——我們更正這個器皿，在你們的星球尋求太一造物者的過程中在影響你們星球的未來的方面會有某種潛能。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Would it be an infringement to ask how deep the pyramid in the Bermuda triangle is in terms of yards or feet or meters?

N：詢問在百慕大三角的金字塔，用碼或者英尺，或者米來測量有多深，這是一種侵犯嗎？

I am Latwii, and we would not at this time care to either affirm the existence of such a structure in this location or to be more specific in describing its possible location, for such a structure may indeed affect the future of your population.

我是 *Latwii*，我們不會在此刻關心要麼確認在這個地點的這樣一個結構的存在性，要麼在描述它可能的位置的方面成為更加具體的，因為這樣一個結構可能確實會影響你們的人群的未來。

May we answer you further, my brother?

我們可以更進一步回答你嗎，我的兄弟？

N: Would it be possible to build a new ring of pyramids around Earth such as was contemplated previously—contemplated and completed previously—that would more nearly balance our bellicose nature?

N：有可能圍繞著地球建造一個新的金字塔的環，諸如之前被思考過——在之前被思考過並被完成的金字塔環一樣，它會更多地平衡我們好戰的屬性嗎？

I am Latwii, and we find that such is possible yet might be superseded by the continued movement of the various entities towards the resolution of conflicts between nations, between entities. This action would have much more chance of balancing the disharmony that has been present upon your planet for a large portion of your time.

我是 *Latwii*，我們發現這是有可能的，而可能會由於各種各樣的實體持續的朝向在國家間，實體間的衝突的決定而被廢除。這個行為會擁有更大的機會去平衡在你們的一段很長的時間中已經在你們的星球上出現的不和諧。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: I'm afraid I didn't quite understand. Are we saying that we're more close to a nuclear war, or some warlike action, that even with an accumulation of funds from various groups and so forth, that new pyramids could not be completed in time?

N：我恐怕我並不是相當理解。我們是在說，我們正在更加接近一場核戰爭，或

者某種好戰的行為，甚至藉由來自一種各種各樣的團體的基金的積累以及如此等等，新的金字塔式無法及時被完成嗎？

I am Latwii, and though your assumption does have some merit, we attempted to describe a more effective means of balancing the bellicose nature of your planet's populations, that is, to intensify those efforts which have been ongoing for a great portion of time and which have generated a momentum and an awareness, shall we say, of the destructive nature of any kind of warlike activity. This movement towards peace is one which has a greater likelihood in the balancing of your planet's bellicose nature than would any construction of mechanical devices which would then take a larger portion of what you call time to, shall we say, render an effect.

我是 *Latwii*，儘管你的假設確實擁有一些優點，我們嘗試去描述平衡你們星球的人群的好戰的屬性的一種更為有效的途徑，那就是去強化那些在一段很大的時間的部分中一直都在進行中的努力，這些努力已經產生出了一種動量與一種對任何類型的好戰活動的破壞性的屬性的一種，容我們說，認識。這種朝向和平的運動是一種比建造任何機械性地裝置都擁有一種更大的可能性去平衡你們的星球的好戰屬性的運動，建造機械性地裝置會花費一段更大的部分的你們稱之為時間的事物來，容我們說，產生一種效果。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: The pyramid is considered a mechanical device? In your thoughts?

N：金字塔是被認為是一個機械裝置嗎？在你們的想法中？

I am Latwii, and we may affirm this supposition, my brother. It has been truly said that the pyramid is as the metaphysical training wheels.

我是 *Latwii*，我們可以肯定這個假設，我的兄弟。金字塔就如同形而上學的訓練輪，這真的已經是說的很好的了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Although there may be a significant peace movement in the western hemispheres, how would we stimulate a peaceful movement in the eastern or what might be considered the communistic block?

N：儘管在西半球可能會有一種有意義的和平運動，我們如何刺激一種在東半球或者可能被認為是共產主義的集團的事物中的一種和平運動呢？

I am Latwii, and we may suggest that within each nation upon your planet there are those whose love of peace far supersedes the love of war, and within each nation then there are those entities who move towards the resolution of conflicts in the peaceful manner. To these entities one may send the love and light of the one Creator that in the metaphysical sense they might receive the support that then they could, shall we say, channel or manifest within your

third-density illusion. Remember, my brother, that all is truly one, and when you send the love and light and thoughts of peace to any entity, that entity is as yourself and receives your message as clearly as if you had sent it to yourself.

我是 *Latwii*，我們可以建議，在你們的星球的每一個國家中都有那些其對和平的愛是遠遠勝過了對戰爭的愛的人，在每一個國家中，都會有那些朝向用和平的方式解決衝突行動的人。一個人可以對這些實體送出太一無限造物者的愛與光，它們在形而上學的意義上就可以接收到支持，接下來，它們就能夠，容我們說，在你們的第三密度的幻象中出傳訊和顯化那種支持了。我的兄弟，請記住，萬物真的都是一體的，當你對任何實體送出愛與光以及和平的想法的時候，那個實體就和你自己一樣，並會如同你已經將它送給你自己一樣清晰地接收到你的資訊了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much, my brother.

N：非常感謝你們，我的兄弟。

I am Latwii, and again we thank you, my brother. May we attempt another query at this time?

我是 *Latwii*，我們再一次感謝你，我的兄弟。我們可以在此刻嘗試另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we thank you, my friends, for inviting us this evening to your meditation and for presenting us with the gifts of your queries. We are most honored and shall join you again at your request. We shall leave you now in the love and light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Latwii*，我們感謝你們，我的朋友們，為你們邀請我們今晚來到你們的冥想，為你們呈現給我們你們的問題的禮物。我們是感到極其榮耀的，我們將根據你們的請求再一次加入你們。我們現在將在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

April 7, 1985

1985-04-07 Hatonn : 知曉你自己

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I and my people greet you in the love in and the light of our infinite Creator. We most heartily and humbly thank you that you have called to us this night and we bless each within this room in the name of light. May all that you manifest be as true as that which you manifest at this moment. This would be a part of our thoughts to aid you. It is one often missed by your peoples who are always striving for more—more food, more recreation, more freedom, more of everything, and yet more and less are irrelevant for you are who you are and what you are now at this moment, at this crux. You may choose freely and you may do well, for as far as we know, the Creator is kindly and affectionate to those of us who are upon the path and to those who are lost.

我是 *Hatonn*。我和我們的人在我們的無限造物者的愛與光中向你們致意。我們極其衷心且謙遜地為你們在今晚已經呼喚我們而感謝你們，我們以光的名義向在這個房間中的每一位致意。祝願所有你們顯化的事物都和你們在此刻顯化的事物是一樣真實的。這會成為我們用來幫助你們的想法的一部分。它是一個經常會被你們的人群中的那些一直都努力爭取更多——更多的食物，更多的娛樂，更多的自由，更多的每一個事物——的人錯過的想法，而這些這些更多的事物與在此刻，在這個關鍵時刻你是誰與你是什麼，對於你或多或少是無關的。你們可以自由地選擇，你們可以做得很好，就我們所知曉的範圍，造物者對於我們中的那些走在道路上的人，以及對於那些迷失了的人是仁慈而慈愛的。

We apologize if there are pauses in this transmission. We are attempting to use single word contact which is somewhat more difficult to receive. However, this instrument requests that it may progress in this skill and this is the next step. This day, my friends, that is yours, that you have made, that the Creator and you have co-created, this day I say unto you is that which you are. If you have feasted, you have feasted upon yourself. If you have started, you have made your metaphysical being bones and rubble. This instrument has returned from the church, as you would call it, which is pleasing to her distortions with the wondrous feeling of the near end of the passion of the teacher known to you as Jesus. What this instrument has not realized is that before the one known as Jesus could be transformed, he had to die.

如果在這個傳遞中有暫停的話，我們很抱歉，我們正在嘗試使用單一詞語的接觸，這是多少有些更加難以接受的。然而，這個器皿它可以在這個技巧上發展，這是下一步。我的朋友們，這個日子，這個日子是你們的日子，你們已經創造了這個日子，造物者和你們已經共同創造了這個日子，我們在這個日子要對你們說的事情是你們之所是。如果你已經參加了宴會了，你已經宴請了你自己了。如果你已經開始了，你就已經使得你的形而上學的存有成為骨頭與碎石了。這個器皿已經從教堂，如你們會稱呼的一樣，返回了，帶著被你們知曉為結束的老師在接近受難的結束的時候的美妙的感覺，教堂對於她的變貌是令人愉快的。這個器皿尚未

意識到的事情是，在被知曉為耶穌的實體能夠被轉變之前，他必須要死去。

I would at this time transfer to another entity who channels. I am Hatonn.

我們會在此刻轉移到另一個傳訊的實體。我是 *Hatonn*。

(L channeling)

(L傳訊)

I am Hatonn. I am with this instrument. My friends, this day you celebrate a reawakening of a spirit. The one whom you call Jesus, the bearer of the Christ force, is recognized as a teacher among many of your people and rightfully so. But, my friends, you are all teachers, and each of you is but a vessel which may allow itself to accept the triviality which surrounds and permeates it. This reawakening is the object of the path of those who seek opportunities for service to others. In serving your brothers and perceiving the oneness of your self and your other selves, you allow the reality which exists about you to be made manifest through your own creative act. It is your act of creating, of placing your will, your self on this path that reawakens the sleeping world about you, that shatters the stone of confused perceptions which would hold you back, and that leads you forth to perceive the light of that day which dawns.

我是 *Hatonn*。我現在與這個器皿在一起了。我的朋友們，這個日子，你們慶祝一個靈體的重新覺醒。被你們知曉為耶穌的實體，基督力量的攜帶者，是被識別為在你們很多人當中的一位老師，這是恰當地。但是，我的朋友們，你們全都是老師，你們每一個人都僅僅是一個容器，它可以允許它自己接受周遭的瑣屑的事物並刺穿它。這種重新覺醒就是那些尋求服務他人的機會的實體的道路的目標了。在服務你們的兄弟姐妹，並感覺到你的自我與你的其他自我的一體性的過程中，你允許存在于你周圍的實相通過你自己的創造性的行動而被顯化出來了。它是你的創造的行動，將你的意志，你的自我安置在這條道路上的行動，它會重新喚醒在你周圍的沉睡的世界，並動搖那些會阻礙你的混淆的知覺的石頭，它會引領你前進以感覺到那個破曉的日子的光。

My friends, when the one known as Jesus stated, "All these things and more you shall do," he foresaw the dawn to which each of you would awaken. My friends, the darkness of confusion can exist in your lives only for those moments you are willing to accept that condition. Therefore, my friends, simply go forward; follow your path and see within its light that which truly exists.

我的朋友們，當被知曉為耶穌的實體說“所有這些事情以及更多的事情都是你們將會做的”時候，他預見了你們每一個人都會覺醒於的那個破曉了。我的朋友們，混淆的黑暗僅僅是在那些你們樂意與接受那個情況的時刻中才能夠存在你們的生命中。因此，我的朋友們，單純地前進，跟隨你們的道路，在內在之中看到它的光，那種光是真正存在的。

At this time, we shall relinquish our use of this instrument so that our brothers and sisters of Latwii might perform their service in answering questions. In the

love and the light of the infinite Creator, we are known to you as Hatonn. 在此刻，我們將讓出我們對這個器皿的使用，這樣我們兄弟姐妹 *Latwii* 就可以執行它們回答問題的服務了。在無限造物者的愛與光中，我們是你們知曉的 *Hatonn*。

(L channeling)

(L傳訊)

I am *Latwii*, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator, and would extend to those present our gratitude at being able to perform our service at this time. So without further ado, are there any questions?

我是 *Latwii*，我的兄弟姐妹們，我在無限造物者的愛與光中向你們致意，我們會為能夠在此刻進行我們的服務而向那些在場的人致以我們的感激。因此，不再多言，有任何問題嗎？

R: Yes, *Latwii*. The last time we spoke you recommended sweating to me and I've been doing that, and now I'm wondering if there's maybe some kind of pacing that should be done. Is it well to sweat every day or should it be a once a week thing or once every couple of days?

R：是的，*Latwii*。上一次我們說話的時候，你們對我推薦了流汗，我一直都在那樣做，現在我想要知道是否可能有某種類型的步調是應該被進行的。每一天都流汗這是很好的嗎，或者，它應該是一週一次的事情，或者每隔幾天一次的事情呢？

I am *Latwii*. I am aware of your question. My brother, if you would but reflect for a moment, you would probably conclude that the process which you describe is a tool for the individual to attain growth upon their specific path, be it a path of service to self or service to others. At any rate, one who follows a path does not walk by the hour but by the growth. Therefore, we would suggest that rather than being attentive to a physical time schedule, one might be effectively benefited by a meditative process through which one determines whether it's time yet.

我是 *Latwii*。我瞭解了你的問題了。我的兄弟。如果你願意思考僅僅一會兒的話，你很有可能會對你描述的那個過程得出結論，它是一個讓個體在它們特定的道路上取得成長的工具，無論它是一條服務自我的道路還是一條服務他人的道路。用任何的速度，一個跟隨一條道路的人都不是按照時間而是按照成長而前進的。因此，我們會建議，與其注意一種物質性的時間表，一個人可以藉由一個冥想的過程而有效地受益，通過這個冥想的過程，一個人可以決定是否時間到了。

May we answer you further?

我們可以更進一步回答你嗎？

R: No, *Latwii*, thanks.

R：沒有了，*Latwii*，感謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Well, just along those same lines, is there a way that you could abuse your body instead of helping it if you took sweats every day, for instance?

Carla : 好的，僅僅是沿著那些相同的線路。會有一種方式是你能夠濫用你的身體而不是幫助它的嗎，舉個例子，如果你每天都流汗的話？

I am Latwii. I am aware of your question. My sister, the physical vehicle is quite adaptable and within a wide range [of] extremes is capable of accepting the stresses described with great frequency. This is not to suggest that such a course would be beneficial, as it is somewhat wearing upon that same physical vehicle. However, when accorded sufficient amounts of rest and nutrient, a high frequency of such experiences would not be damaging to a healthy physical vehicle. In greater specificity, however, we would suggest that one who like yourself [who] has a weakened physical condition should exercise greater caution.

我是 *Latwii*。我瞭解了你的問題了。我的姐妹，物質性載具是相當有適應能力的，在一個很寬的極端的範圍內，物質性身體都有能力接受被施加的帶著巨大的頻率的壓力。這不是建議，這樣一個過程會是有益處的，因為它對於那個相同的物質性載具是多少有些令人疲倦的。然而當被給與了足夠足量的休息與養分，這樣的體驗的一種高的頻率不會對一個健康的物質性載具是有害處的。無論如何，在更大的專門性中，我們會建議，一個類似你自己這樣的擁有一種虛弱的身體狀況的人應該帶著更大的謹慎進行鍛煉。

May we answer further?

我們可以更進一步回答嗎？

Carla: Rats. And no thank you.

Carla : 瞎扯。不用了，感謝你們。

Is there another question?

有另一個問題嗎？

D: Yes, Latwii. I'm an astrologer and I've been working on a project and I wonder if you could answer a question about a project I'm working on?

D : 是的，*Latwii*。我是一個星象學家，我一直在一個專案上進行工作，我想知道是否你們能夠回答關於我正在進行工作的一個專案的問題嗎？

I am Latwii. My brother, as you are aware, there are limitations to the ability to answer specific questions without infringing upon the free will of the recipient of the answer. To do so would be no service and as our path is that of service to others, we would simply observe to you that we would be happy to be of whatever true assistance can be offered with respect to your free will fully observed. Is there a question you would like to present?

我是 *Latwii*。我的兄弟，如你知曉的一樣，會有在不侵犯問題的接受者的自由意

志的情況下回答具體問題的能力的限制。這樣做不會有服務，因為我們的道路是服務他人的道路，我們會單純地對你陳述，我們很高興進行無論什麼真正的幫助，這些幫助能夠在你的自由意志被充分地遵循的情況下被提供。有一個問題是你想要提出的嗎？

D: Yes, this is a technical question more than one specific. I'm working on a way to correlate between the Mayan calendar which I've been studying for a number of years and the Julian calendar concerning a date that will indicate the close of the past 21,060 year cycle and the opening of the next 21,060 year cycle. There have been two dates that have been put forward: one is in 1989 and the other one is 2011, and I've been doing research on the later date, December 24, 2011, and I would wonder if you could comment on that and give me any information that you might have concerning that particular date.

D: 是的，這更多是一個技術性的問題，而不是一個具體的問題。我正在尋找一種方式在我在一些年的時間中一直都在研究的瑪雅曆和儒略曆 (Julian calendar) 之間建立一種關聯，它涉及到一個日期，這個日期表示過去的 21060 年的週期的結束以及下一個 20160 年週期的開始。已經有兩個日期已經被提出了來：一個是在 1989 年，另一個是在 2011 年，我一直在研究後面的日子，即 2011 年 12 月 24 日，我想要知道是否你們能夠對那個日期進行評論並給予我任何在關於那個特定的日期的方面你們可能擁有的資訊。

I am Latwii. I am aware of your question. My brother, the moment in time of which you speak is one which could be regarded by many of your planet as quite significant to the physical plane. Beyond that statement, we regret that we must decline to proceed for two reasons, the first being the previously described reluctance to interfere, the second that we recognize a potential for development within the grasp of yourself if you would extend yourself to reliance upon that which you intuit to be correct, for the development of the sense of intuition within yourself is strong while the confidence upon that intuition within the area specific data is somewhat weak.

我是 Latwii。我瞭解了你的問題了。我的兄弟，你談及的在時間中的那個時刻是一個能夠被你們的星球上的很多人認為是對於物質性的層面相當有意義的時刻。除了那個說明之外，我們很抱歉我們必須因為兩個原因而拒絕前進。第一個原因是之前描述過的不願意產生侵犯，第二個原因是，我們認出了一種在你自己的掌控範圍內的發展的潛能，如果你願意將你自己延伸到對於你直覺認為是正確的事物的依賴的話，因為對在你自己內在之中的直覺的感知的發展是強有力的，而在那個具體的資料的區域中對直覺的信任是有些微弱的。

May we answer you further?

我們可以更進一步回答你嗎？

D: Yes. Years ago I made a contact with an alien presence on this planet from the constellation Lyra from the specific star group near the star Vega which is a double star, and I wondered what the significance of that contact was since it hasn't occurred again other than the fact that I've had two UFO experiences which may have been from the same source. I just wondered if you knew

anything about the purpose of these particular beings on the Earth plane? D : 是的。一些年以前，我與一個在這個地球上外星人的存有進行過一次接觸，這個外星人是來自於天琴座，來自於接近天琴座 α 星的特定的恒心群，天琴座 α 星是一個雙星，我想知道那個接觸的意義是什麼，因為除了我已經經歷過可能已經是來自於相同的源頭的兩次 UFO 體驗之外它並未再一次發生。我僅僅想要知道是否你們知道關於這些特定的存有在地球層面上的目的的任何事情？

I am Latwii. My brother, you are quite familiar with the statement, "Ask and you shall receive." There is within you a calling for that which is beyond the readily apparent illusion and your desire to receive assistance in determination of a path to follow was responded to in this fashion. This is not the result of an overall directorate, but more correctly a result of a natural law within that which exists. Your calling was made; your calling was answered.

我是 *Latwii*。我的兄弟，你對於這個說法是相當熟悉的，“請求，你們將會接收到。”在你們內在之中會有一種對於超越了表面上幻象的事物的呼喚，你對於在決定一條要去跟隨的道路的過程中對於接收到幫助的渴望是用這種方式被回應了的。這不是一個全面性的指導者的結果，而更為準確地說是在存在的事物中的一個自然法則的結果。你的呼喚被做出了，你的呼喚就被回應了。

Is there another question?

有另一個問題嗎？

D: No, thank you.

D : 沒有了，感謝你們。

We thank you for the opportunity to be of service, my brother. Is there another question?

我們為進行服務的機會而感謝你們，我的兄弟。有另一個問題嗎？

S: Latwii, I have a question about a contact that I made recently that claimed to have been a Confederation source by the name of Shirrah, and I was wondering if you could maybe verify the authenticity of it as being a Confederation source, and maybe give me some assistance on the work that it wishes to sort of cooperate in me doing?

S : *Latwii*，我有一個關於我在最近建立的傑出的問題，那個接觸藉由 *Shirrah* 的名字宣稱已經是一個星際聯邦的源頭了，我想知道是否你們能夠也許確認它是一個星際聯邦的源頭的真實性，也許可以在它希望去與我合作一同進行的工作的方面給我某種幫助。

I am Latwii, and I am aware of your question. My brother, the contact which you describe was a contact which grafted the message of a service-to-self entity within the message initiated by an entity seeking to serve others such as yourself. This is not an uncommon effort made on the part of the service-to-self entity to attain greater polarity. For this reason, we would not attempt to describe a specific type of work which this combined entity, if you will, would seek for you to perform, for the divergent philosophies would

hardly qualify as a single path or thread of thought or contact.

我是 *Latwii*，我瞭解了你的問題。我的兄弟，你描述的接觸是具有這樣一種的接觸，它是從一個服務自我的實體的資訊嫁接到由諸如你自己這樣的一個尋求去服務他人的實體所開始的資訊。這是在服務自我的實體的部分上為了取得更大的極性而被做出的一個通常性的努力。因為這個原因，我們我們不願意嘗試去描述這個混雜的實體，如果你願意這樣說的話，願意尋求讓你去進行的一個具體類型的工作，因為分叉的哲學幾乎不會適合於一條單一的道路，或者思考的線路，或者接觸。

May we answer you further?

我們可以更進一步回答你嗎？

S: No, thank you.

S：沒有了，感謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

A: How is the instrument doing?

A：這個器皿狀況如何？

I am *Latwii*. The instrument is in good condition, and is grateful for your care. Is there another question?

我是 *Latwii*。器皿是處於良好的狀態中的，並很感激你的關心。有另一個問題嗎？

N: *Latwii*, I wonder if you'd explain the difference between the Confederation and the Federation of Thirty-Three of Galactic Intent?

N：*Latwii*，我想要知道是否你們願意解釋在星際聯邦和銀河意義三十三聯邦（*Thirty-Three of Galactic Intent*）之間的區別？

I am *Latwii*. I am aware of your question. My brother, the Confederation is an organization, if you will, of entities seeking to serve others within parameters understood by them as beneficial both toward their own seeking and the seeking of those whom they attempt to serve. The group to which you refer is a somewhat misunderstood group of similar effort whose communications have been confused, or if you will, contaminated by the injection of service-to-self communications within their overall effort.

我是 *Latwii*。我瞭解了你的問題。我的兄弟。星際聯邦是一個尋求服務他人的實體的組織，如果你們願意這樣說的話，這種服務被這些實體所理解這樣一種闡述之中的，它要同時對它們自己的尋求以及對那些它們嘗試去服務的實體的尋求都是有益處的。你提及的團體是一個具有類似的努力的多少有些被誤解的團體，它們的溝通交流已經是被攪渾了的，或者如果你們願意這樣說的話，是因為服務自我的交流的在他們整體性的努力中的插入而被污染了的。

May we answer you further?

我們可以更進一步回答嗎？

N: Then the members of the Federation of Thirty-Three of Galactic Intent are not necessarily service to others, is that correct?

N：那麼銀河意圖三十三聯邦的成員並不一定是服務他人的，那是正確的嗎？

I am Latwii. That is not correct. The intention of service to others is correct. The messages or communications from this source have been polluted by additional communications claiming falsely to be of that same origin.

我是 *Latwii*。這是不正確的。服務他人的意圖是正確的。來自這個源頭的資訊或者交流是已經被虛假地宣稱是屬於相同的源頭的被添加的交流所污染了的。

May we answer you further?

我們可以更進一步回答你嗎？

N: Yes. Is Lavendar a member of service to others or service to self?

N：是的。*Lavendar* 是一個服務他人的成員還是一個服務自我的成員呢？

I am Latwii. My brother, the information you desire is information that you must seek from within.

我是 *Latwii*。我的兄弟，你渴望的資訊是你必須從內在之中尋求的資訊。

May we answer you further?

我們可以更進一步回答嗎？

N: Thank you.

N：謝謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

S: Yes, Latwii. I read a book called The Treasure of El Dorado in which it was stated that members of the White Brotherhood worked through spaceships circling our planet. Could you comment on that, please?

S：是的，*Latwii*。我閱讀了一本叫做《*El Dorado* 的寶藏》的書，在其中據說白色兄弟會的成員通過圍繞著我們的星球的太空飛船進行工作。你們能夠對那個說法進行評論嗎？

I am Latwii. My sister, the organization to which you refer is one which is in essence not an organization but rather a number of entities of similar purity and purpose. Their efforts ... We shall pause.

我是 *Latwii*。我的姐妹，你提及的組織在實質上並不是一個組織，而毋寧是數個具有類似的純度與目的的實體。它們的努力……我們將暫停。

(Sounds of a cat knocking over and spilling a jar of pencils and then the contents being gathered up.)

(一隻貓撞翻並弄撒了一盒鉛筆的聲音，接著內容被收集起來了。)

Their efforts have been highly successful in the direction of service to others and have worked in the manner which you have described.

它們的努力在指引服務他人的方面已經是高度成功的了，並已經用你描述的方式進行工作了。

(A sentence is inaudible due to the continuing sound of the pencils being gathered up and replaced on the table.)

(由於繼續將鉛筆收集起來並放在桌子上的聲音，一個句子聽不見。)

Is there another question?

有另一個問題嗎？

N: Latwii, may I ask if the White Brotherhood is supposedly on a UFO or a space ship called the Star of Bethlehem which is encircling the Earth?

N: *Latwii*，請問白色兄弟會是被假設在一個 *UFO* 或者一艘圍繞地球運行的被稱為伯利恒之星的太空船上的嗎？

I am Latwii. My brother, the White Brotherhood, as you call it, is more correctly described as a group of highly developed entities or wanderers who have chosen at specific times to return either singly or in numbers to assist in specific fashions. They are not relegated, therefore, solely to specific physical vehicles or locations, for it is a calling that produces an effect rather than the tools of the trade, so to speak. The necessity does not exist for a specific physical location to contain the entirety of this group.

我是 *Latwii*。我的兄弟，白色兄弟會，如你稱呼它的一樣，是更為準確地被描述為一個高度發展的實體或者流浪者的團體，它們已經在特定的時刻選擇要麼單一地，要麼多個地返回，以用特定的方式來幫忙。因此，它們不是單單被歸屬於特定的物質性載具或者地點，因為是一種呼喚而不是，可以說是，交易的工具產生出了一種效果。並不需要存在有一個特定的物質性的地點來包含這個團體的完整性。

May we answer you further?

我們可以更進一步回答嗎？

N: Well, may I rephrase that question, and state that a number of the White Brotherhood may be present on such a vehicle as the Star of Bethlehem or TX-11 as well as the Brotherhood of Crystal or the Crystal Brotherhood. Just a number of them, not the entire group.

N: 好的，容我對那個問題進行重新措辭，並表明有幾個白色兄弟會可能會在諸如伯利恒之星或者 *TX-11* 之類的一個飛船上存在，同樣還有水晶兄弟會或者結晶兄弟會。僅僅是它們中的幾個，而不是整個團體。

I am Latwii. My brother, we regret that we are unable to answer as we are not clear as to the content of your question, and respectfully request that it be posed again in simpler form.

我是 *Latwii*。我的兄弟。我們很抱歉我們無法回答，因為我們在關於你的問題的內容的方面是不清楚的，我們尊重地請求它再一次用更簡單的形式被提出來。

N: Are specific members of the White Brotherhood or the Crystal Brotherhood or other of the Thirty-Three Entities of the Federation of Galactic Intent in a space vehicle called the Star of Bethlehem or TX-11 which frequently is in the area and communicating with entities on Earth?

N：白色兄弟會或者水晶兄弟有任何特定的成員，或者屬於銀河意圖聯邦的三十三個實體的其他成員是在一艘被稱為伯利恒之星或者 *TX-11* 的太空船上嗎，這艘非常頻繁地在那個地區出現並與地球上的實體交流？

I am Latwii. Yes. Is there another question?

我是 *Latwii*。是的。有另一個問題嗎？

N: No. Thank you.

N：沒有了。謝謝你們。

We thank you. Is there another question?

我們感謝你。有另一個問題嗎？

J: Latwii, I've been aware lately of a number of people who are experiencing back pain. The possibility has occurred to me that the catalyst for this back pain might be a common source rather than individual catalyst. Could you comment generally on that possibility?

J： *Latwii*，我最近已經察覺到有一些人正在體驗到背部的疼痛。已經發生在我身上的可能性是，這種背部的疼痛的催化劑可能是一種通常的源頭，而不是個體的催化劑。你們能夠一般性的對那個可能性進行評論嗎？

I am Latwii. My sister, the perception that you have is accurate to a large extent in that the physical reality, if one might use that term loosely, is the result of the creative efforts of those on the job site. Therefore, it is not at all uncommon for a building, for example, with very low ceilings to produce backaches in those who choose to build it and occupy it.

我是 *Latwii*。我的姐妹，你擁有的知覺在一個很大的程度上是準確的，因為物質性的實相，如果一個人可以鬆散地使用那個詞語的話，是那些在工作地點的人的創造性的努力的一個結果。因此，對於一座，舉個例子，具有非常矮的天花板的建築，在那些選擇去建造它並佔用它的人身上產生出背部的疼痛，這完全不是不同尋常的。

May we answer you further?

我們可以更進一步回答嗎？

J: Umm. I'll have to sort that answer out later. Could you give me any suggestions as to how people who are experiencing this back pain could use the catalyst more efficiently and not have to suffer the back pain so much?

J： *Umm*。我將不得不在以後將那個答案弄明白。你們能夠在關於正在體驗到這

種背痛的人如何能夠更有成效地使用催化劑且不必如此多地遭受背痛的方面給予我任何建議嗎？

I am Latwii. My sister, the pains which you describe are the alarm bell tolling, the entities individually informing themselves that their constructions are not up to their own standards. The catalyst is, in that sense ...

我是 *Latwii*。我的姐妹。你描述為背痛的事物是警鐘在敲響了，實體會用個體性的方式告知它們自己，它們的建築並不滿足它們自己的標準。在那個意義上，催化劑是.....

(Side one of tape ends.)

(磁帶一面結束。)

(L channeling)

(L 傳訊)

The catalyst is self-explanatory. It exists for the purpose of informing the individual that it is time to draw back from the illusion and analyze what mistakes are being made, just as one who attempts to occupy an habitation with four-foot ceilings will find discomfort to the extent that one in such a situation would eventually be driven to leave this habitation and regain the clarity of a perspective more in attunement with the individual's desires. When the irritant ceases, so also will the pains you describe. The similarity within those you describe are the result of similar conditions of which those entities are recognizing a discomfort with.

催化劑是自我解釋的。它是為了告知個體，現在就是從幻象中後退並分析什麼錯誤已經被製造了的時間了，就好像一個嘗試去住在一個具有四英尺高的天花板的住所中的人將會發現不舒服到了這樣一個程度，處於這樣一個情況中的人會最終被迫使離開這個住所，並重新取得對一個與個體的渴望是更加協調一致的觀點的清晰度。當刺激物不再存在的時候，你描述的痛苦將同樣停止了。在那些你描述的實體內在之中的相似性是，那些實體正在對其識別出一種不舒服，類似的情況的結果。

May we answer you further?

我們可以更進一步回答你嗎？

J: Yes, just one more thing. A book I read had an Indian medicine woman saying that when we turn our back on our own power, we experience back pains. I think I'm seeing some congruency between what you're saying and what she said. Can you comment on that?

J: 是的，僅僅還有一個事情。我閱讀的一本書寫到一個印度女醫生說，當我們背離我們自己的力量的時候，我們會體驗到背痛。我認為在你們正在說的事情以及她所說的事情之間看到某種一致性。你們能夠對那個進行評論嗎？

I am Latwii. My sister, when we turn our back on our own power, our power will eventually turn us back upon that which we should see. The function of

the self is frequently that of gaining the attention of the conscious mind, either by stick or carrot, and the stick quite often is applied in the manner you describe.

我是 *Latwii*。我的姐妹，當我們背離我們自己的力量時候，我們的力量將匯總讓我們背離我們將看到的事物。自我的機能頻繁地是取得有意識的心智的注意力的機能，要麼是藉由大棒，要麼藉由胡蘿蔔，大棒相當經常地是用你描述的方式被施加的。

May we answer you further?

我們可以更進一步回答你嗎？

J: Yes, just one more question. If I finally pay attention to the stick, then do I get to have the catalyst some more or does it go away so I know that I'm getting the idea?

J: 是的，僅僅還有一個問題。如果我最終留心大棒了，接下來，我會得到更多的催化劑嗎，或者它會消失，這樣我就知道我明白那個觀點了。

I am *Latwii*. My sister, we regret that we have managed to misplace the device that assigns catalyst for individuals. Therefore, we would suggest that a reduction in catalyst in this case can only be accomplished through the individual's inner self communicating sufficiently to the individual the reason for the pain or attention-getter, and the steps which would be adequate to reduce the cause.

我是 *Latwii*。我的姐妹，我們很抱歉我們已經成功地將那個會為個體分配催化劑的設備忘記放在什麼地方了。因此，我們會建議，在這個情況中，一種對催化劑的減少僅僅能夠通過個體內在的自我充分地與個體交流痛苦或者注意力的提醒物的原因，以及對於減少那個致因是足夠的步驟而被完成。

May we answer you further?

我們可以更進一步回答嗎？

J: Thank you, no. You've given me lots to think about. That was really good.

Thank you. J: 感謝你們，不用了。你們已經給與了我很多要思考的事情了。那真的是很好的。謝謝你們。

We thank you, my sister. Is there another question?

我們感謝你，我的姐妹。有另一個問題嗎？

N: Yes, *Latwii*. There's been a great deal discussed on healing of self by self. There seems to be numerous blocks in many individuals, or some individuals at least. Is part of this block due to a lack of silicon in the diet or is that irrelevant?

N: 是的，*Latwii*。在關於自我對自我的療愈的方面已經有大量的討論了。看起來似乎在很多個體，或者至少一些個體身上會有多個阻塞物。這種阻塞物在部分上是由於在飲食中缺少矽元素嗎，或者那是無關的嗎？

I am Latwii. My brother, the major lack would be described as consistency in pursuit of one's path, for the spirit contains the ability to transmute that which is available into that which is needed. However, a lack of attention to the path has no panacea.

我是 *Latwii*。我的兄弟。主要缺少的事情會被描述為在追尋一個人的道路中的一致性，因為靈性包含了將可以被取得的事物轉變為被需要的事物的能力。然而，一種對道路的缺少注意是沒有萬靈藥的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, considering a life of adequate attention to the path itself, is it true that we can communicate with various cells within our body as well with other areas outside of our body if the amount of silicon is at a proper level?

N：好的，考慮到一次對道路其自身具有足夠的注意力的生命，我們能夠與我們的身體中的各種各樣的細胞進行交流，同樣也可以與在我們身體外部的其他區域進行交流，如果矽的數量是在一種適當的層次的話，這是真的嗎？

I am Latwii. My brother, we would suggest that one consider for a moment those cells which compose the hand, how with majestic telepathic ability the individual can cause those cells and their members to work in cohesive coordinated effort to raise the hand, extend the finger, and gracefully scratch the nose. Is this not communication, my brother? The difference is in the perception of what is accomplishable and what is unable to be accomplished. The individual who says to himself or herself, "My healing must come not from within but from outside," is the individual who handicaps their own ability to be healed, for the statement, "Ask and you shall receive," is again very evidently in application. He or she who insists that the healing must come from a doctor or healer handicaps their own ability to communicate and extend comfort and healing to the cells in the manner which you describe, and it is this handicap more than any other which retards the healing process.

我是 *Latwii*。我的兄弟，我們會建議一個人考慮一會兒構成手部的那些細胞，個體如何藉由心電感應的能力能夠使得那些細胞以及它們的成員通過一種有凝聚力的，協調的努力進行工作來舉起手，伸出手指，並優雅地抓鼻子。這不是溝通交流嗎，我的兄弟。區別是在對什麼事情是能夠實現的，什麼事情是無法被實現的觀念中。會對他自己或者她自己說“我的療愈必定不是來自於內在，而是來自於外在”的個體，是妨礙了它們自己去被療愈的能力的個體，因為那個“請求，你將會接收到”的說法，再一次是非常明顯地適用的。如果他或者她堅持療愈必須來自於一個醫生或者療愈者，這些個體就妨礙了它們自己進行交流，並將安慰與療愈用你描述的方式延伸到細胞的能力了，就是這種妨礙物，而不是任何其他事物，阻礙了療愈的過程了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, I think I understand, but I was referring to the self within self, not relying on outside sources primarily, and the fact that sometimes with a low silicon level we are unable to communicate with certain non-responsive areas inside our body, and that's what I had primary reference to, not to consideration of an outside healer.

N：好的，我認為我理解了，但是我正在提及的是在自我內在之中的自我，而不是主要依賴于外部的資源，事實是，有時候藉由一種低的矽的水準，我們無法與在我們的身體內部的一定的非回應性的區域進行交流，那就是我主要提及的事情，不是對一個外部的療愈者的考慮。

I am Latwii. My brother, we assure you that the extension of your will and your ability to create is not limited by the presence of specific elements.

我是 *Latwii*。我的兄弟，我們向你們保證，你的意志與你的進行創造的能力的眼神不會被具體的元素的的存在而限制。

May we answer you further?

我們可以更進一步回答你嗎？

N: Thank you very much.

N：非常感謝你們。

We thank you, my brother. Is there another question?

我的兄弟，我們感謝你。有另一個問題嗎？

S: Yes, Latwii. There is a specific technique for healing of self and others called Reiki. Do you know of this, and could you comment on how the technique works?

S：是的，*Latwii*。會有一種被稱為 *Reiki* 的對自我和對他人進行療愈的專門的技術。你們知道這個技術嗎，你們能夠對於這個技術是如何工作的進行評論嗎？

I am Latwii. My sister, the techniques of healing are the tools within the tool bag of the builder. One builder might choose to drive a nail where another would choose to insert a screw, both for the purpose of creating a bond. Within the example given, each is sufficient, each is perfect, and each builder has performed admirably to accomplish that which was needed.

我是 *Latwii*。我的姐妹。療愈的技術是在建造者的工具包中的工具。一個建造者可能會在另一個人會選擇去插入一個螺絲的位置敲一個釘，兩者同時都是為了創造出一種連接的目的。在被給予的例子中，每一個工具都是足夠的，每一個工具都是完美的，每一個建造者都已經可敬地行動被需要的事情了。

The various schools of healing all have the potential for substantial accomplishment and each is a set of tools which specifically serve some healers better than others. The tools themselves have no life, no healing ability, but rather are channels through which the healing occurs, and in truth this is the role of those referred to as the healer. They are the channels of energy through which two things primarily may be accomplished. The first,

assisting the patient, if you will, in identifying and healing for themselves the injured areas, and second, extending a controlled vibration to the patient or a specific area of the patient's physical vehicle to produce the desired effect. 各種各樣的療愈的流派全都擁有潛能完成即時性的成就，每一個流派都是一套工具，它會專門地服務某些療愈者，比對其他療愈者更好地進行服務。工具其自身並不擁有生命，並不擁有療愈的能力，而毋寧是療愈通過其發生的管道，實際上，這就是那些被稱為療愈者的實體的角色了。它們是能量的管道，通過這個管道，主要有兩個事情可以被完成。首先，通過識別受傷的區域並為它們自己療愈受傷的區域而幫助病人，如果你們願意這樣說的話，其次，將一種對照性的振動延伸到病人身上，或者延伸到病人的物質性載具的一個特定的區域，以產生出被渴望的效果。

The latter is generally of a very temporal nature, for that which occurs may be described as follows. The patient of his or her free will accepts the entry of the healer 's vibration within specific parameters. The healer projects his or her vibration and that vibration is accepted and retained by the injured area or the individual. It may be likened to a person within a bed sheet who opens a small hole, allowing the healer to reach through and touch. Once the healing process or extension of energy from the healer has ceased, the patient's original vibration will reassume or reassert its dominance of the area. The rate at which this occurs is dependent upon the patient's willingness to retain the vibration and the intensity of that cause which has resulted in the injury or disease.

後者一般而言具有一種非常短暫的屬性，因為發生的事情可以如下被描述。具有他或者她的自由意志的病人在特定的參數範圍內接受了療愈者的振動的進入。療愈者將他或者她的振動投射出來，振動被接受並被受傷的區域或者被個體保留下來。它可以被比作在一個床單中的人，它打開了一個小洞，並允許療愈者伸手通過並觸及。一旦療愈的過程或者從療愈者發出的能量的延伸停止了，病人的原先的振動將會重新恢復，或者重新主張它對那個區域的掌控。這藉由其發生的速度是取決於病人對於保留振動的樂意，以及已經導致了傷害或者疾病的原因的強度。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: No. Thank you very much.

S：不用了。非常感謝你們。

We thank you, my sister. Is there another question?

我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Yes. I'd like to know how the instrument is.

Carla：是的。我想知道器皿狀況如何。

[I am Latwii.] The instrument is becoming somewhat fatigued and it would be wise to transfer the contact to a more rested instrument if further questions

are forthcoming.

[我是 *Latwii*。]器皿正在變得多少有些疲倦了，它會希望將接觸轉移到一個休息得更好的器皿，如果更進一步的問題會出現的話。

Carla: I think you ended up at about the same time they did.

Carla : 我認為你們會在和問題結束的時間大概相同的時間結束。

I am *Latwii*. We thank you for your consideration, my sister, for the instrument's well-being. Are there any more questions?

我是 *Latwii*。我們為你對器皿的健全的考慮而感謝你，我的姐妹。有更多的問題嗎？

(Pause)

(暫停)

I am *Latwii*. As an air of compassion has filled the room, we will take our leave.

Adonai, my friends. *Vasu borragus*. We are known to you as *Latwii*.

我是 *Latwii*。當一種具有同情心的空氣已經充滿了房間的時候，我們將離開。我的朋友們，*Adonai*。 *Vasu Borragus*。我們是你們知曉的 *Latwii*。

(Carla channeling)

(*Carla* 傳訊)

I am *Yadda*, and I greet you in love and light. "Love and light, love and light," this instrument causes me to go over and over. "Love and light." However, we appreciate the need for the challenging. We come because we are called, and we have little to say. May we say, you are blessed and loved for yourselves. Many, many questions in this meeting about other people, about wise men and teachers, about constellations and galaxies. What do you wish to learn, my friends? What do you wish to know? Do you know yourself? There is that in the desire for knowledge which is a kind of contamination. For only learning is when one does not have. Once one has learned to wish for something, then one occupies one's mind and abilities to getting this new gadget, if it may be a thought, a word, a game, a career, or a challenge. All your little toys, all the blocks that you may build, but you still do not know yourself.

我是 *Yadda*，我在愛與光中向你們致意。“愛與光，愛與光，”這個器皿讓我們一次又一次地重複。“愛與光”。然而，我們欣賞對挑戰的需要。我們前來，因為我們被呼喚了，我們擁有很少要說的話。容我們說，你們是因為你們自己而被祝福的並被愛的。在這次集會上的很多很多的問題是關於其他人，關於智者與老師的，關於星座與星系的。你們希望學習什麼呢，我的朋友們？你們希望知道什麼呢？你知道你自己嗎？在對知識的渴望中會有一種類型的污染。因為僅僅是在一個人並不擁有學問的時候，學習才會發生。一旦一個人已經學會希望某個事情的時候，接下來，一個人用去得到這種新的小工具的能力佔據了它的頭腦，如果它可能是一個想法、一個詞語、一個遊戲、一個職業或者一個挑戰。所有你們的小玩具，所有你們可以建造的磚塊，但你仍舊不知曉你自己。

We cannot say enough when we say, "Meditate, meditate, and mediate more." What part of you do wish to have? If you are concentrating on yourself is it then a type of what this instrument calls spiritual pride? We hope not, my friends, for that is a real danger, and it will slow you up, it will cause you to move less fast. Once you have turned your attention to self, learn through self and not from self, for the universe within is such that the physically beheld creation in your density is as nothing. That, you are and more. We ask you not to be so concerned with the thoughts and the ideas and the playthings which are the toys of one who wishes to seek but in easy stages which shall not be too painful. We encourage you to meditate and find the joy and the peace which issues from a true knowledge of the self.

當我們說，“冥想，冥想，更多地冥想”的時候，我們是怎麼說都不夠的。你的什麼部分希望擁有呢？如果你正在將注意力集中在你自己身上，那麼它是這個器皿所稱的靈性上的驕傲嗎？我們希望不是，我的朋友們，因為那是一種真正的危險，它將會讓你變慢，它將會讓你移動得較不快速了。一旦你已經將你的注意力轉向自我，通過自我學習，而不是從自我學習，因為內在之中的宇宙是如此之大，以至於在你們的密度中用物質性的方式被看到的造物就如同空無一樣。你們是，且你們是更大的。我們請你們不要如此擔憂那些想法、觀念和玩物，它們都是一個希望去尋求的人的玩具，但是在容易的階段上，它們將不會是過於痛苦的。我們鼓勵你們冥想並找到從一種對自我的真實的知曉流出的喜悅與平安。

Who are you? Where are you going? And what do you believe the truth to be? Seek these things. Care not for the folly of the squabbles of relationships, the difficulties with making the money, but only view your living as one who has discovered dirt. Then one must automatically make up the soap in order that one may be clean. We are not not saying that before you noticed the dirt you were not dirty. We are only saying that the dirty man that is not aware does not need to discover soap. You have chosen to see the dirt. We encourage you to try to get your ring around the collar very clean. But please, do not puff yourself up as consequential, and do not puff up others. You must use your discrimination as always—on us, on any teacher, or on yourself. But remember: yourself first.

你們是誰？你們在前往何處？你們相信真理是什麼？尋求這些事情。不要關心人際關係的口角的愚蠢，賺錢遇到的困難，而僅僅將你們的生活視為是一個已經發現了塵土的生活。接下來，一個人就必須要自動地製成肥皂，以便於一個人可以成為清潔的。我們不是在說，在你們注意到塵土之前，你們都不是髒的。我們僅僅是在說，並不知曉的身上是髒的人是不需要發現肥皂的。你們已經選擇去看到塵土了。我們鼓勵你們嘗試去讓你的領口周圍的一圈非常乾淨。但是，請不要吹噓你自己是重要的人，不要吹捧其他人。你必須一如既往地使用你的分辨力——對我們，對任何老師，或者對你自己。但是記住，首先是你自己。

We thank you for allowing us to speak through this instrument. We make good contact. This good group. We blessed to be here and leave you in the love and the light of the One Who Is All. We are Yadda. Adonai. Adonai.

我們為你們允許我們通過這個器皿發言而感謝你們。我們建立了良好的接觸。這個優秀的團體。我們在這裏是有福的，我們在太一的愛與光中離開你們，太一就

是萬物。我們是 *Yadda. Adoani. Adonai.*

April 14, 1985

1985-04-14 Hatonn : 愛的描述

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and greet you, my friends, in the love and the light of our infinite Creator. We are pleased to be able to speak to this group this evening. As always, we come to share that which as a group you call for this evening. We had some difficulty initiating contact, for each potential instrument was desirous of allowing the other to speak. We are grateful that each instrument makes itself available whenever it is within its ability to do so. Each instrument and each present in seeking our presence allows us to be of service in a manner which would not be possible if such a group did not call in such a fashion.

我是 Hatonn，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們很高興能夠在今晚對這個團體發言。一如既往，今晚我們前來分享你們作為一個團體所呼喚的事物。我們在啟動接觸的過程中遇到了某種困難，因為每一個潛在的器皿都渴望允許其他的器皿發言。我們對於每一個器皿在無論什麼可以它有能力這樣做的時候使得它自己是可供利用的而是感激的。每一個器皿與每一為在場的人，通過尋求我們的存在而允許我們用這樣一種方式進行服務了，如果這樣一個團體並未用這樣一種方式呼喚，這種服務的方式就不會是有可能的了。

This evening we would speak a few words upon a subject which is ever and always the focus of our being: that, of course, is love. There is much upon your planet that is written concerning this concept that is described so inadequately by the word "love." Many upon your planet over all portions of time within your past have sought to express the experience of love. These in some fashion or other have been what you would call seekers of truth, those who seek the nature of the reality in which they move and have their being, for the human creature upon your planet is one to which has been given great self awareness, and with such a great gift then it is a natural function of that gift being exercised to seek the nature of the environment in which the entity finds itself.

今晚我們會在這樣一個主題上說一些話，這個主題永遠且一直都是我們的存有的焦點：那個主題當然就是愛了。在你們的星球上有大量關於這個觀念的內容被寫下來了，這個觀念是如此之不充分地被“愛”這個詞語所描繪的。在你們的星球上很多人在你們的過去中的貫穿所有的時間中都已經尋求去表達愛的體驗了。這些人用這樣或者那樣的方式已經成為你們會稱之為真理的尋求者的實體了，成為那些它們在其中移動並擁有它們的存有的實相的屬性的實體，因為在你們的星球上的人類的生物是一種已經被賦予了偉大的自我察覺的生物，藉由這樣一個偉大的理解，接下來，那種禮物被使用以尋求實體發現它自己處於其中的環境的屬性，這就是一個自然的機能了。

When you move past the ordinary descriptions of love, you find a concept which becomes difficult to describe in words and most attractive to seek in

experience. Beyond that which you know as romantic love or the love of brothers and sisters, parents and children, teacher and student, there is a greater love, or shall we say, greater and greater perceptions and experiences of that called love. Indeed, my friends, as you pursue the path of seeking what you call truth, or the nature of your reality, you will find that within each portion of it is embedded a creative force which is described in many ways by many ways by those who discover it within your physics.

當你們穿越愛的通常性的描述的時候，你們會發現有一個觀念是很難用詞語來描述的，而在體驗中尋求這個觀念是極其有吸引力的。超越那個你們知曉為浪漫的愛或者兄弟姐妹，父母和孩子，老師和學生的愛之外，有一種更大的愛，或者容我們說，會有對那種被稱之為愛的事物的越來越大的知覺與體驗。確實，我的朋友們，在你們追尋尋求你們稱之為愛的事物，或者尋求你們的實相的屬性的道路的時候，你們將會發現，在它的每一個部分中都被嵌入了一種創造性的力量，這種力量被那些在你們的物理學中發現它的人，用很多種方式，藉由很多種途徑描述了。

There are those seekers called scientists that attempt to describe the first principle, shall we say, upon which your universe is built. The matter and the energy being two paths presented to such entities soon dissolve into one as all is seen in the clearest sense as a universe of motion in which nothing is static but all changes. Then this energy is seen as a primal force by others who attempt to describe the nature of their reality in the more mystical sense, that which seems to be closer to the heart of that which is the experience of all, and in this means of describing love, love is seen as a focus through which the will of the Creator moves and makes that which is made.

會有那些被稱為科學家的尋求者，它們嘗試去描繪你們的宇宙藉由其被構建的，容我們說，第一原則。物質與能量是被呈現給這樣的實體的兩條道路，它們很快會融合為一體的，因為一切事物都會在最清晰的知覺中被視為是一個運動的宇宙，在其中沒有任何事物是靜止的，而是全都在改變的。接下來，這種能量是被其他的嘗試去用更為神秘的方式來描述它們的實相的屬性的實體視為是一種原動力，這種原動力看起來似乎更加靠近一切事物的體驗之所是的核心，在這種描述愛的途徑中，愛是被視為是一種焦點，造物者的意志通過這個焦點移動，並創造出被造物。

Love, then, in this description, is seen as a force which creates and creates and creates, that the one Creator in many portions might seek Itself, might then experience Itself. Seen in this fashion, love as the energy becomes the container or the vessel in which the Creator places Itself and moves through Its own being in form as well as essence, for before there was anything created, there was that which had no form and was merely what you would call essence. This essence of the one Creator, then, has found its form and seeks its expression through that called love.

接下來，在這種描述中，愛是被視為是一種創造，創造，創造的力量，這樣太一造物者在很多的部分中可以尋求祂自己，可以接下來體驗到祂自己了。在愛用這種方式被觀察的時候，愛作為能量成為了造物者將祂自己放置於其中，並讓祂的自己的存有形式中同樣也在實質中通過其移動的容器或者器皿，因為在任何事

物被創造之前，沒有有形的事物存在，而僅僅只有你們會稱之為實質的事物存在。這個太一造物者的實質，接下來，已經找到了它的形式，並通過那個被稱之為愛的事物尋求祂的表達。

Now, my friends, we understand that when seen in such a fashion and described by our poor and meager words, even this description of love can seem to be most mechanical, for it seems to have parts and relationships and it is not as easy to see where this force moves in one's life as it is to see a great landscape and scheme through which this energy called love moves. But we can assure you, my friends, that as you continue your journeys, those journeys of seeking the nature of your reality and the possibility of experiencing this called love, you will find that there is slowly and surely an experience of this energy waiting to move and increasingly so moving through your life pattern, for as you seek so shall you find, as it has been written in your holy works.

現在，我的朋友們，我們理解當用這樣一種方式被觀察並被我們糟糕而微薄的話語描繪的時候，甚至這種對愛的描述都能夠看起來似乎是極其機械性的，因為它看起來似乎擁有許多的部分與關係，要看到這種力量在一個人的生命中在什麼位置移動，這與看到這種被稱為愛的能量通過其移動的一個巨大的景色與路線並不是一樣容易的。但是，我們能夠向你們保證，我的朋友們，隨著你們繼續你們的旅程，繼續這些尋求你們的實相的屬性以及體驗這種被稱為愛的事物的可能性的旅程，你們將會發現，緩慢而且確切地會有這樣一種體驗出現，即這種能量正等待著移動，且不斷增加地如此移動穿越你們的生命模式，因為如同已經在你們的神聖著作中被寫到的一樣，在你們尋求的時候，你們將找到。

That is a statement of what you may call a principle, not only of physics, but of that called metaphysics, for you are as the magnet attracting the iron filing. That which you desire, being a portion of yourself, then is made available to you by a greater portion of yourself. As you are able and as you are willing to open your being, your mind, your heart, and your experience to the unknown of love, then is it brought into your awareness from deeper portions of your own being, those portions which are, shall we say, less distorted and more aware of the connection between all things and your own being. This love, then, that is such a mystery to your peoples and to each of you as seekers reveals itself in your experience as you continue to seek it and as you continue to accept the fact that you know not the fullness or even a brief description of that which you seek, but seek with blind abandon, shall we say, that which is beyond your grasp, it would seem.

那就是對你們稱之為一個原則的事物的一個陳述了，不僅僅是物理學的原則，同樣也是被稱為形而上學的原則，因為你們那就如同吸引了鐵屑的磁鐵一樣。你渴望的事物是你自己的一部分，那個部分接下來是藉由你自己的一個更大的部分而可以為你所利用的。當你有能力且樂意於向著對愛的不知曉開放你的存有，你的心智，你的心與你的體驗的時候，接下來，它就會從你自己的存有的那些更為深入的部分，那些較少被扭曲且更多地察覺到一切事物與你自己的存有之間的連接的部分被帶入到你的察覺之中了。接下來，這種愛對你們的人群以及對於你們每一個作為尋求者的人都是這樣一種神秘，這種愛隨著你繼續尋求它，隨著你繼續接受你不知道你尋求的事物的全部，甚至不知道對你尋求的事物的一個簡短的描

述的事實而在你的體驗中揭露它自己，而你是藉由，容我們說，看不見的放棄尋求，看起來似乎是，超越你的掌握範圍的事物的。

At this time we would pause for but a moment that we might pass amongst this group and make our presence known to those who would mentally request it. We shall attempt to adjust our conditioning vibration to each in order that it not only be aware of our presence, but not be made uncomfortable. We shall pause at this time. I am Hatonn.

在此刻，我們會暫停一會兒，這樣我們就可以在這個團體當中穿過，並使得我們的存在為那些在頭腦中請求它的人所知曉的。我們將嘗試去為每一個人調節我們的調節性的振動，以便於它不僅僅察覺到我們的存在，同樣也不會成為不舒服的。我們將在此刻暫停。我是 *Hatonn*。

(Pause)

(暫停)

(Jim channeling)

(*Jim*傳訊)

I am Hatonn, and we are with this instrument once again. We thank you for requesting our presence. We hope that our vibration was of a comfortable level for each. At this time, we would attempt to close this contact through another instrument if this is acceptable. We shall now transfer this contact at this time. I am Hatonn.

我是 *Hatonn*，我們再一次與這個器皿在一起了。我們為你們請求我們的在場而感謝你們。我們希望我們的振動對於每一個人都是具有一種舒適的層次的振動。在此刻，我們會嘗試去通過另一個器皿結束這個接觸，如果這是可以接受的話。在此刻，我們現在轉移這個接觸。我是 *Hatonn*。

(S channeling)

(*S*傳訊)

I am Hatonn, and I am with this instrument. We are making necessary adjustments so that this instrument may better vocalize our transmission. We would like to conclude our contact with a thought about the love, the love that we have spoken of. It is within each and is to be strived for in the sharing and of the learning that we will all attempt to do when we are on the path for the truth.

我是 *Hatonn*，我與這個器皿在一起了。我們正在做出所需的調節，這樣這個器皿就可以更好地發音表達我們的傳遞了。我們想要用一個關於愛，那種我們已經談及的愛的想法來為我們的接觸做總結。它是在每一個人內在之中的，它是要通過分享與學習而被努力取得的，當我們走在追尋真理的道路上的時候，我們將全都嘗試去進行那種分享與學習。

We will at this time take our leave so that our brothers and sisters of Latwii can be with you so that they can perform their service. I am known to you as

Hatonn. Adonai.

我們將在此刻離開，這樣我們的兄弟姐妹 *Latwii* 就能夠與你們在一起，以便於它們能夠進行它們的服務。我是你們知曉的 *Hatonn. Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*. We are with this group and we rejoice in our [having] been asked to join you, my friends, and greet you in the love and light of our infinite Creator. We also are humble messengers who have but a single theme, that which we share with all creation, that of love. We present ourselves in the capacity of attempting to answer queries that might fall somewhere within this topic, my friends, for indeed it is that which underlies all that is. Might we begin, then, with the first query?

我是 *Latwii*。我與這個團體在一起了，我們因為我們已經被請求加入你們而歡呼，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們同樣也是僅僅只擁有一個單一的主題的謙遜的信使，我們與所有的造物都分享那個主題，那就是愛的主題。我們通過嘗試去回答那些可能落入到這個主題中的某個位置的問題的方式來呈現我們自己，我的朋友們，因為它確實就是存在於一切萬有之下的事物。接下來，我們可以用第一個問題開始嗎？

L: *Latwii*, I have a couple of questions I'd like to put to you. The prayer that we call the "Our Father," am I correct in my assumption that the wording has been altered somewhat due to translation, transcription, the number of people who verbally relayed the message prior to it being written, other sources? Is that correct?

L: *Latwii*，我有幾個我想要向你們提出的問題。我們成為“我們的天父”的祈禱詞，我假設那個措辭已經由於轉譯，轉錄，由於在它被寫下之前口頭傳遞那個資訊的人的數量，由於其他的源頭而多少有些被改變了，在我的假設中我是正確的嗎？那是正確的嗎？

I am *Latwii* and, my brother, you have done such a fine job in answering your own query, that we might consider you for a position on our team, shall we say. We may add that indeed, as is the case with this particular prayer, so is the case with almost all teachings, rituals, prayers and procedures which those seekers of truth have codified and attempted to record in verbal written form throughout all of your history, for there are in some languages words which are more expressive of various concepts than are available in other languages. There are those groups, councils and committees that organize themselves from time to time and change those written translations and so forth, as you have mentioned, my brother.

我是 *Latwii*，我的兄弟，你已經在回答你自己的問題的方式做了如此優秀的一個工作了，以至於我們可以考慮你在我們的團隊中，容我們說，擁有一個位置了。我們可以補充，確實，如同在這個特定的祈禱詞上發生的情況一樣，在貫穿你們全部的歷史中，那些真理的尋求者已經編纂並嘗試去用文字書寫的形式記錄下來的幾乎所有的教導、儀式、程式都會有這樣的情況，因為相比在其他的語言中所

能利用的詞語，在一些語言中會有那些對各種各樣的觀念更加具有表現力的詞語，會有那些團體、議會、委員會，它們會時不時地將它們自己組織起來並改變那些被寫下的譯文，如此等等，如你已經提到過的一樣，我的兄弟。

Is there another query?

L: 有另一個問題嗎？

L: Yes. In meditating upon this particular prayer and its meaning, I have decided to attempt to reword the prayer to reflect my own personal distortion of its true meaning as an effort to more fully understand it, which progressed well until I began, because in trying to correctly interpret and more accurately word what I understood to be meant with them, the opening phrase, "Our Father," I failed to come up with anything less than approximately a dozen words. Would you have any suggestions to offer in a more accurate wording that would more fully encapsulate the meaning?

L: 是的。在對這個特定的祈禱詞以及它的意義進行冥想的時候，我已經決定嘗試去對這個祈禱詞進行重新措辭來反應我自己個人對它真實的意義的扭曲，作為一種更為充分地理解它的努力，這個過程一直到我開始之前都進展順利，因為在嘗試去準確地闡釋我理解是它們的意思的內容並更為準確地為其進行措辭的時候，開頭的短語是：“我們的天父，”我無法相處任何事情是比大概一打詞語要更少的。在關於一種更為準確的，會更為充分地包含那個意思的措辭的方面，你們有任何要提供的建議嗎？

I am Latwii, and am aware of your query, my brother. In your attempt to re-word this prayer, you perhaps can appreciate the difficulty any entity or group would have in attempting to verbalize that concept which lies beyond the boundary of the word. Yet in your attempt, you can find that when you are able to put a phrase or a word in another manner that has meaning to you, you increase, shall we say, the power of the prayer or ritual for yourself, for the words within any prayer or ritual may be seen as the clothing that one would wear to protect the self, shall we say, from the storms and inclement weathers that journeyer would experience. If the cape that covers the shoulders is too small or too large, then, and does not fit in just the precise manner, the journeyer will find that either it has too great a load to carry or is not covered in all areas which are necessary for this particular entity.

我是 *Latwii*，我的兄弟，我瞭解了你的問題了。在你對這個祈禱詞進行重新措辭的嘗試中，你也許能夠體會到任何實體或者團體提在嘗試去用語言表達那個存在於詞語的邊界之外的觀念的過程中會遇到的困難了。而在你的嘗試中你能夠發現，在你能夠用另一種方式放置一個對於有意義的短語或者詞語的時候，你都為你自己增加了，容我們說，那個祈禱詞或者儀式的力量了，因為在任何祈禱詞與儀式中的詞語都可以被視為是一個人會穿上以保護自我免受，容我們說，旅行者會體驗到的暴風雨和險惡的天氣的衣服。如果覆蓋在肩膀上的披肩是過小或者過大的，且並不是用精確的方式是合身的，旅行者就將會發現，它要麼擁有過重的一個負擔，要麼它沒有在所有對於這個特定的實體是需要的地方被覆蓋住了。

As you attempt to fit any particular prayer or ritual to your own needs, you

must of necessity look carefully at your own distortions in order that you may not only describe them with preciseness and purity, but perhaps balance where there are those imbalances that have perhaps gone unnoticed. The unique nature of this process makes it most difficult for us or for any to comment concisely as to what word or phrase would best fit any entity. Therefore we must leave this task to you, my brother.

在你嘗試去讓任何特定的祈禱詞或者儀式適合你自己的需要的時候，你必須有必要仔細檢查你自己的扭曲，以便於你可以不僅僅帶著精確性與純度來描述它們，你同樣也許可以會有那些也許沒有被注意到的失衡的位置進行平衡了。這個過程的獨一無二的屬性會使得我們或者任何人都極其難以，在關於什麼詞語或者短語會最佳地適合任何實體的方面，準確地進行評論。因此，我們必須將這個任務留給你，我的兄弟。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, that was very helpful in itself. Thank you.

L：不用了，那在其自身就是非常有幫助的了。謝謝你們。

I am Latwii, and we thank you, as always, my brother. Is there another query?

我是 Latwii，我們一如既往感謝你，我的兄弟。有另一個問題嗎？

S: Yes, Latwii, I have a question. Last time I was here, something happened during the meditation, and I was wondering if you could tell me what happened so that I know more or can learn more from that experience? And in particular the experience that I assumed was some type of attack.

S：是的，Latwii，我有一個問題。上一次我在這裏的時候，某個事情在冥想中發生了，我想知道是否你們能夠告訴我發生了什麼事情，這樣我就會知曉更多，或者能夠從那個體驗學會更多了？尤其是我假設是某種類型的攻擊的體驗。

I am Latwii, and am aware of your query, my brother. We find that in this area in which you have query there is a perception of that which occurred that has been, shall we say, colored by your own distortions or preferences. As each seeker attempts to be of service in its own fashion, it will develop those ways of looking at its experience which are useful to it, that is, ways in which the experience might be understood and might be perceived and perhaps might then be shared with others. You are aware, my brother, that as one attempts to be of service to others in a purer and purer fashion, there is also the effect that one may notice within one's life pattern those experiences which may be described in various ways, but which you have described as the psychic attack or greeting, for as light shines within darkness, it is noted by those who appreciate light. Those who appreciate light may also be of the negative, as it is called, polarity and an entity in attempting to serve another may from time to time find that it is greeted or "attacked" in the area of its, shall we say, weaker or more pronounced distortions. This is the nature of all such greetings by those of negative polarity, for it is not within their ability nor

would it be proper to place within a seeker's path the obstacle which that seeker had not of its own free will chosen. Therefore, those distortions that are less balanced and more distorted within an entity will be those which shall be intensified, shall we say, and will be noted by the seeker in a certain manner that alerts the seeker to the potential difficulty.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現在這個你已經提問的區域中，會有一種對於發生的事情的知覺，這種知覺是已經被，容我們說，你自己的扭曲或者偏好所染色的了。隨著每一個尋求者嘗試去用它自己的方式進行服務，它都將會發展處那些觀察它的對其是有用處的體驗的方式，也就是說，體驗通過其可以被理解並可以被感知，並也許可以接下來與其他人分享的方式。我的兄弟，你瞭解，在一個人嘗試用一種越來越純淨的方式服務他人的時候，同樣會有一個人可能會在它的生命體驗中注意到的這樣一些體驗的作用，這些體驗可以用各種各樣的方式被描述，但是你們已經將它們描述為心靈攻擊或者致意了。那些欣賞光的人同樣可能是具有負面性的，如同它被稱呼的一樣的，極性的，一個實體在嘗試去服務另一個人的過程中可能會時不時地發現，它在它的，容我們說，較為薄弱的，或者具有更為顯著的扭曲的區域中被致意，或者“被攻擊”了。這就是所有這樣的有那些具有負面極性的實體致意的屬性了，因為這些具有負面極性的實體即沒有能力進行這種個攻擊，它們也不合適將一個尋求者並未依照它自己的自由意志而已經選擇了的障礙物放置在尋求者的道路上。因此，那些在一個實體內在之中的具有較不平衡的且具有更多扭曲的扭曲，是那些將會，容我們說，被強化，並將會被尋求者用一定的方式注意到的扭曲，這種方式會警告尋求者潛在的困難。

We may not comment specifically as to the, shall we say, nuts and bolts description of this particular occurrence for that is within the realm of your own seeking, and is an honor which we would not take from you, for all such attacks, as you may call them, are great opportunities to polarize even more profoundly in the positive sense, for any added catalyst, as you may see it, provides the seeker with a spiritual food that the seeker might utilize, and by processing, shall we say, increase its own spiritual strength. In this type of experience, the welcoming of a negative entity and its sending into one's own heart and seeing this entity as the one Creator and as the other self and bathing this entity in love is that magical, shall we say, expression which transforms what seems negative to that which within your experience is positive.

我們可能不會在關於這個特定的遭遇的具體細節的描述的方面具體地進行評論，因為那是在你自己的尋求的領域之中的，並且是一個我們不會從你身上奪走的榮耀，因為所有這樣的攻擊，如你們可能稱呼它們的一樣，是在正面性的意義上甚至更為深入地極化的偉大的機會，因為任何被添加的催化劑，如你們可能看到它的一樣，都為尋求者提供了尋求者可以利用一種靈性上的食物，藉由，容我們說，處理這種催化劑，尋求者會增加它自己靈性上的力量。在這種類型的體驗中，對一個負面性的實體以及它送入到一個人自己心中的事物的歡迎，將這個實體視為太一造物者，視為其他自我，並將這個實體沐浴在愛之中，這就是那種會將看起來似乎是負面性的事物轉變為在你們的體驗中是正面性的事物的，容我們說，魔法的表達了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

S: No. As I phrased the question, I wanted to learn from it and you've helped me to learn a great deal. It was a greeting and I do grow from it and gain in confidence in myself, and I responded to it, I believe to be in the proper way of acknowledging that it was there and I returned love and light and thanked it for its service, which I believe is what you just described basically as the appropriate response. Thank you.

S：沒有了。如我對問題的措辭一樣，我想要從它學習，你們已經幫助我學會了大量的事物了。它是一種致意，我確實從它得到了成長並在對我自己的信心中增進了，我回應了它，我相信我是處於承認它是存在的適當的途徑之中的，我返回到愛與光中，並為它的服務感謝它，我相信這就是你們剛剛基本上描述為適當的回應的事物了。感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

L: Latwii, that stimulates a question in itself. If I understood you correctly, there is a value derived from receiving such a greeting and responding to it in a manner that might be regarded as successful for one following a path of service to others. However there seems to be almost a situation where there are points scored, in effect, for doing such a thing, therefore the implication seems to be that one should seek out such contacts so as to gain more points, as it were. This seems somewhat skewed to me. Could you go into that a bit?

L：Latwii，那個回答在其自身激發了一個問題。如果我正確地理解了你們的話，會有一種價值從接收這樣的致意，並用一種對於一個跟隨一條服務他人的道路的人可以被視為是成功的方式被派生出來。然而，會有看起來幾乎是這樣的一種情況，在其中會有那些因為做了這樣一個事情而實際上是得分點的事物，因此，推論看起來似乎是，一個人應該尋求這樣的接觸，以便於得到更多的，可以說是，分數。這在我看來是有些曲解的。你們能夠在那一點上進行深入討論嗎？

I am Latwii, and we would be happy, my brother, to comment to the best of our limited ability. In general you are quite correct. The honor and the opportunity that accrues to one experiencing such an attack or greeting is great. But you need not, my brother, fear that you shall ever fall short in gaining the ability or the opportunity to score the points, for within each seeker's incarnation there are those times of traumatic catalyst, shall we say, during which the entity will have the opportunity to make that same magical response, to see the one Creator before and within the self, no matter what disguise the Creator might be wearing, whether that Creator wears the disguise of anger or hunger, of love, of joy, of jealousy, of war, of poverty, of illness, of dissension. No matter what the disguise, if the seeker can see and experience the one Creator, and love that which has been placed before it as spiritual food for its nourishment, then that entity shall have rung up another few points, my brother.

我是 *Latwii*，我的兄弟，我們會很高興盡我們有限的的能力進行評論。一般而言，你是相當正確的。對於一個正在體驗到這樣一種攻擊或者致意的人，它所得到的榮耀和機會是巨大的。但是，我的兄弟，你並不需要害怕你將會在取得去得分的能力或者機會的方面是缺少的，因為在每一個尋求者的投生中，都會有那些具有，容我們說，創傷性的催化劑的時刻，在其中實體將會擁有機會去做出相同的魔法的回應，並看到在自我面前與自我內在之中的太一造物者，無論造物者可能正穿著什麼樣的偽裝，無論那個造物者是穿著是憤怒的偽裝、還是饑餓，愛、喜悅、嫉妒，戰爭、貧窮、疾病、或者不和的偽裝。無論偽裝是什麼，如果尋求者能夠看到並體驗到太一造物者，以及已經作為靈性的食物被放置在它面前以取得其養分的愛，接下來，那個實體就將會得到另外幾分了，我的兄弟。

Within this particular kind of service, that is, the vocal channeling, there is the honor of standing, shall we say, somewhat closer to that which you would call light, and there is the balancing responsibility of reflecting that light as purely as possible. There is the added, shall we say, benefit of that light's attraction of those entities that are called negative so that the seeker in this particular type of serving increases not only its service but the opportunity to continue that service or to detune its service as it finds itself greeted in the manner that each is greeted from time to time as one serves as a vocal instrument.

在這種特定類型的服務，也就是說，語音傳訊的服務中，會有，容我們說，多少站的有些靠近你們會稱為光的事物的榮耀，會有盡可能純淨地映射那種光的平衡性的責任。會有光對於那些被稱為負面性對的實體的吸引的，容我們說，補充的益處，這樣尋求者在這個特定類型的服務中就不僅僅增加了它的服務，同樣也增加了在它發現它自己被致意的時候去繼續它的服務或者去讓它的服務失去調音的機會，在一個人作為一個語音器皿而服務的時候，每一個人都會時不時地用這種方式被致意。

Therefore, you need not, my brother, seek out more of these types of greetings, for they shall in their own time seek you out, for in your choice to enter this incarnation, you placed before your table, shall we say, a great plenty of catalyst, the spiritual food that you have prepared for yourself in hopes that your service and your learning might be propelled by these catalytic experiences, may we say, "catalytic converters" of another type. 因此，我的兄弟，你無需尋找更多的這些類型的致意，因為它們將會在它們自己合適的時刻找到你，因為在你去進入到這個投生的選擇中，你在你的桌子上擺上了，容我們說，大量的催化劑，以及你已經為你自己準備好的靈性的食物，以期待你的服務和你的學習將會被這些催化劑的體驗，容我們說，另一種類型的“催化性的轉換器”所驅動。

May we attempt further response, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, that was interesting. Thank you very much. L：沒有了，那是有趣的。非常感謝你們。

I am *Latwii*, and we thank you once again, my brother. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的兄弟。有另一個問題嗎？

S: Yes, I have another—which is always typical of me. Several weeks ago, I had an experience that I would call a vision. I felt that I had been taken to a place in front of three, as the native Americans would call them, grandfathers, which could be that they were masters of a kind, basically. And they gave me a certain message, and they also called me by a certain name, "Meechi." They said that that was my name before coming into this life that I'm in now. Could you comment on the name and maybe upon the message and whatever else you could add to it, please?

S：是的，我有另一個問題——它對於我一直都是典型性的。幾周之前，我遇到了一次我稱之為一個異像的體驗。我感覺到我已經被帶到一個地方，被帶到三個，如同美洲印第安人會稱呼它們的一樣，祖父面前，基本上，它們能夠是某種類型的大師。它們給與了我一定的資訊，它們同樣也有一個名字“*Meechi*”稱呼我。它們說，那就是我在進入到我現在處於其中的這次生命之前的名字。你們能夠對於那個名字，並也許對於那個資訊進行評論嗎，你們能夠對它補充無論什麼事情嗎？

I am *Latwii*, and am aware of your query, my brother. We may affirm that such experiences do occur for those upon the path of seeking the truth of the experience that one finds oneself in. We may not, however, comment upon this experience which you have described in any specific fashion, for it is, once again, the great honor and the great responsibility of each seeker to interpret those experiences which it finds have been left as gifts upon its doorstep. If we were, for example, to comment as requested in this particular instance, we would be doing that which has great value and holds great treasures for you in your seeking. You may, as you continue your seeking, move from entity to entity or group to group and discover that there are those who will comment and perhaps tell you precisely what each portion of your experience means. But as you review such comments, you must remember that each is expressing an individual and unique and oftentimes fallible point of view. In the final analysis, it is still upon your shoulders that this seeking rests, for it is not likely that a conscious seeker of truth shall long accept that which another says without thinking it over and accepting or rejecting for the self that which was said.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們可以肯定，這樣的體驗確實會為那些走在尋求一個人發現它自己處於其中的體驗的真理的道路上的人而發生。然而，我們可能不會對這個你已經描述了的體驗用任何具體的方式進行評論，因為去闡釋那些它發現已經作為理解留在了它的門口的體驗，這再一次是每一個尋求著的巨大的榮耀和巨大的責任。如果我們，舉個例子，如同被要求的一樣在這個特定的情況中進行評論，我們就會是做在你的尋求著對你擁有巨大的價值並包含有巨大的珍寶的事情了。隨著你繼續你的尋求，你可能會從一個實體移動到另一個實體，或者從一個團體移動到另一個團體，並發現會有那些將會做出評論並也許會準確地告訴你，你的體驗的每一個部分的意義是什麼的實體。但是，在你回顧這樣的評論的時候，你必須記住，每一個人都是在體驗到一個個體的，獨一無二的，且經常是會出錯的視角。在最終的分析中，這個尋求仍舊是落在你的肩上的，因為一個有意識的真理的尋求者是不大可能很長時間都接受另一個人說

的事情，而會在不思考它的情況下為自我接受或者拒絕被說過的事情。

This being true, to the best of our knowledge we would rather leave you, in the final analysis, than confuse you by distorting your perceptions and your seeking of the heart of that which has been given as a gift upon your path. 真實的情況是，就我們最佳的知曉，我們寧願會讓你們進行最終的分析，而不是藉由扭曲你的直覺和你對已經作為在你的道路上的一個禮物而被給與你的事物的核心的尋求而讓你混淆。

May we answer you further, my brother?
我的兄弟，我們可以更進一步回答你嗎？

S: No. That helps me a great deal. Basically I had a feeling you were going to say that. I thank you.
S：不用了，那對於我是大有幫助的。基本上我有一種感覺你們將會那樣說的。我感謝你們。

I am Latwii, and once again we thank you, my brother. Is there another query?
我是 *Latwii*，再一次，我們感謝你，我的兄弟。有另一個問題嗎？

N: Yes. I have some information about the plains of Nazca. Evidently, somewhere between 1500 and 3000 years ago, the Incas used a balloon to send their dead into the Pacific. They thought they were sending them to the sun, evidently. Can you tell me how they made the fabric that was so well woven at that time that we can't duplicate it today? N：是的。我有一些關於納斯卡平原的資訊。有證據表明，在一千五百年到三千年之前的某個位置，印加人使用一種氣球來將它們的死者送入到太平洋中。它們明顯地認為它們是在將它們送往太陽。你們能夠告訴我，它們如何製造了那種編織物，它在那個時代就是如此之好地被編織的，以至於我們今天都無法複製它？

I am Latwii, and am aware of your query, my brother. We find however, that in scanning the possibility, shall we say, of this query, that we are unable to answer in any specific fashion, for in queries of this nature we find that we move too far afield from that which is, shall we say, our chosen specialty. We hope that when we are unable to answer to queries that do not lie within our scope that we have not offended any, but have perhaps reminded each that we gather with you to pursue a greater understanding of the process of seeking and sharing the one infinite Creator and its various distortions of love, wisdom and unity. If we answer in a specific fashion questions of this nature on a too frequent basis, we then partake in a moving of the focus or the dial, shall we say, of this group from that which is at its heart's desire and moves, shall we say, too quickly and abruptly into those areas which are of but momentary interest.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。無論如何，我們我們發現，通過掃描這個問題的，容我們說，可能性，我們無法用任何具體的方式回應，因為在具有這種屬性的問題中，我們發現我們會過於遠離我們選定的專長。當我們無法回

答那些並不存在於我們的範圍內的問題的時候，我們希望我們並未冒犯任何人，而也許已經提醒了每一位，我們與你們聚集在一起是為了追尋對太一無限造物者以及它的各種各樣的愛、智慧與統一的變貌的尋求與分享的過程的一種更大的理解的。如果我們用一種過於頻繁的方式用一種具體的方式回應具有這種屬性的問題的話，我們接下來就會參與到一種將這個團體的焦點或者，容我們說，錶盤，從在它的核心的渴望處移開，並過快且過於突然地，容我們說，移動到那些僅僅具有短暫的興趣的區域之中了。

May we answer in any further way, my brother?

我的兄弟，我們可以用任何更進一步的方式來回應嗎？

N: Well, it is said that the Incas thought they were sending the physical remains back to the one infinite Creator or the sun. Can you elaborate on that particular thing?

N：好的，據說印加人認為它們正在將身體的殘餘物送回太一無限造物者或者太陽。你們能夠對那個特定的事情進行闡述嗎？

I am Latwii, and am aware of your query, my brother. The philosophy of those that have been called Incas was, as are all upon your planet, a distortion of a concept of unity. Many have been the entities and cultures upon your planet who have sought the one Creator in a fashion which included the worship of that body which you call the sun. The entity that is in this sun body has from time to time throughout many cultures in your past been seen as the creative force behind all creation, and has therefore been, as you would say, worshipped as such. Those called Incas attempted to join those who had passed the gates of death with the one Creator which they saw as the sun in a symbolic fashion ...

我是 *Latwii*，我瞭解了你的問題，我的兄弟。那些已經被稱為印加人的實體哲學，如同在你們的星球上的所有人一樣，是對一個統一的觀念的一個扭曲。在你們的星球上的很多的實體與文化都已經用一種包含了對你們稱之為太陽的星體的崇拜的方式追尋太一造物者了。在這個太陽體中的實體已經在貫穿你們的過去的很多的文化中時不時地被視為是在所有造物背後의創造性的力量，並因此已經，如你們會說的一樣，崇拜其之所是了。那些被稱為印加人的實體嘗試將那些已經穿越了死亡的大門的實體與太一造物者結合起來，它們將太陽用一種象徵性的方式視為是太一造物者.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and am once again with this response. Though various physical devices were utilized by those called Incas in this process of attempting to unite those passing the gates of death with the one Creator seen as the sun, this process was in truth symbolic. The devices of a material nature which

were used were utilized as are all material devices in what you may call the magic ritual in order that the ritual might be grounded, shall we say, within the third-density reality. In the minds of those called Incas, then, this ritual and its material accouterment, shall we say, were used in order that a path might be fashioned from this illusion to the next. The entity being so sent off, and having passed those gates of death, then was seen to be carried into the infinity of experience and beingness and to be joined in its higher self sense once again with that entity seen as the sun and as the one Creator.

我是 *Latwii*，我再一次與這個回應在一起了。在這個去將那些穿越了死亡的大門的人與被視為是太陽的太一造物者結合在一起的嘗試的過程中，儘管各種各樣的設備被那些被稱為印加人的實體使用了，這個過程實際上是象徵性的。這些被使用的具有一種物質性屬性的設備在你們可能稱之為魔法儀式的事物中全都是物質性的設備，以便於儀式可以被，容我們說，固定在第三密度的實相中。接下來，在那些被稱為印加人的實體的頭腦中，這種儀式以及它的物質性的，容我們說，裝備，是為了一條從這個幻象通往下一個幻象的道路可以被形成而被使用的。實體這樣子被送走了，並已經穿越了死亡的大門，實體接下來就被看到被帶入到體驗與存在性的無限性之中，並在它的高我的意義上再一次與那個被視為是太陽，以及被視為是太一造物者的實體結合起來了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Yes, thank you very much. Then did the Incas formulate this bit of knowledge as to the physical accouterments or was this introduced extraterrestrially, the ability, that is, to fashion a balloon for a flight?

N：是的，非常感謝你們。接下來，這個關於這種物質性的裝備的方面的知識，也就是說，去形成一個氣球以進行一種飛行的能力，是印加人系統陳述了這種知識，還是這是從外星被介紹的知識呢？

I am *Latwii*, and am aware of your query, my brother. We feel that though this is a somewhat difficult query to answer that there is value in the attempt, for the process of inspiration and invention, no matter the time period in which it occurs, is one which invites and often includes those resources that may be called extraterrestrial, though this is a gross distortion as a term. To be more specific, let us say that as one seeks in a certain fashion with a great intensity, there is, as our brothers and sisters of *Hatonn* mentioned, a process that is much like the magnet attracting the filing of iron. As one seeks in the capacity you would call of an inventor, there are inspirations that may come while one sleeps, while one contemplates, while one meditates, while one thinks upon the problem, shall we say. Inspirations are often answers to seeking that are provided by, shall we say, deeper portions of one's own unconscious mind, by entities that may be called guides, by another portion of the self called the higher self, and by various friends and teachers that are attracted to an entity according to the type of seeking or, shall we say, frequency or vibrational displacement of the entity. Therefore, many inventions have been aided, shall we say, by sources unseen and such a process is not relegated to any

particular period of your planet's historical experience but has been a constant portion of its process of evolution.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們感覺到，儘管這是一個多少有些難以回答的問題，在嘗試中會有價值，因為靈感與發明的過程，無論它在其中發生的時期是什麼，都是一個邀請並經常包含了那些可能被稱之為外星的資源的過程，儘管外星這個詞語作為一個詞語是一種粗糙的扭曲。要更為具體，讓我們說，當一個人用一定的方式並藉由一種巨大的強度來尋求的時候，如我們的兄弟姐妹 *Hatonn* 提到的一樣，會有一個非常類似於磁鐵吸引鐵屑的過程。當一個人通過你們會成為一個發明家的方式尋求的時候，會有靈感可能會在一個人睡覺的時候，在一個人沉思的時候，在一個人冥想的時候，在一個人，容我們說，思考問題的時候出現。靈感經常是對尋求的回應，它們是被，容我們說，一個人自己的無意識心智的更為深入的部分，被可能被稱之為指導靈的實體，被自我的另一個被稱之為高我的部分，被根據那種尋求的類型，或者，容我們說，那個實體的頻率或者振動性的配置而被吸引到一個實體身邊的各種各樣的朋友和老師，所提供的。因此，很多的發明是已經被無形的源頭幫助了的，這樣一個過程不會被歸類到你們的星球的歷史性的體驗的任何特定的時期，而已經是它的演化的過程的一個持續不斷的部分了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you very much. Then what you're actually saying is that the ability to fly may have preceded the Inca's burial rite or flight to the sun?

N：非常感謝你們。那麼，你們實際上正在說的事情是，去飛行的能力可能那個是早於印加人的葬禮或者前往太陽的飛行嗎？

I am *Latwii*, and am aware of your query, my brother. We were not specifically aware of having said this particular statement, but of itself, there is some specific correctness in it, for the ability to, as you call it, fly, has been known to various cultures and groups within cultures and entities within groups for a great portion of what you call time. The further one moves backward, as you would say, in your planetary history, the more likely one is to find the knowledge of this ability to have been saved or put aside, shall we say, for the uses of a few. In many cases this few was a portion of what would be called today mystery schools that were able by various individuals within such schools being able to discipline the personality to such a degree that the, shall we say, ability to accomplish that called flight within not only the astral body but within the physical body was recorded and from time to time taught. It is not usually the case that mechanical devices were made as analogs to this discipline of the personality, but from time to time this has also occurred upon your planet.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們並不特別瞭解這個特定的陳述，但是就其自身，在其中會有某種特定的正確性，因為，如你對它的稱呼一樣，飛行的能力已經被各種各樣的文化，在這些文化中的團體，以及在這些團體中的實體所知曉有很長的一段你們所稱的時間了。一個人在你們的星球的歷史中，如你們會說的一樣，向後回溯得越遠，一個人就更有可能會發現對這種能力的知識已

經被保留下來或者，容我們說被放在一邊，供少數人使用了。在很多情況中，這些少數人是會在今天被稱為神秘學校的事物的一部分，在這樣的學校中的各種各樣的能夠訓練人格到了這樣一種程度，以至於去完成所謂的飛行的能力被記錄下來並時不時地被教導了，這種飛行不僅僅是在星光體中的飛行，同樣也是在物質性身體中的飛行，就是藉由這些個體，這些神秘學校是能夠這樣做的。機械性的裝置被製造，相比這種對人格的訓練並不是通常的情況，但是這時不時地同樣已經在你們的地球上發生過了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you very much. We don't seem to have very much recorded before, say, 1709 or 1783. Is it possible to find any information relative to these mechanical devices as well as their utilization or whether they were only, in other words, used by individuals in our dimension, not extraterrestrials as we think of them or other dimensions?

N：好得，非常感謝你們。我們看起來似乎在假設，1709年或者1783年之前並不擁有很多的記錄。會有可能找到關於這些機械性地裝置，同樣還有對它們的使用的任何資訊嗎，或者是否它們，換句話說，是在被在我們的維度中的個體使用的，而不是被外星人，如我們想到它們的一樣，或者其他維度的實體使用的嗎？

I am Latwii, and am aware of your query, my brother. Again, as you move further and further back into that called time and the history of your planet, the fewer are the available recorded leavings of your peoples, for much has been lost and misplaced, shall we say, by the various planetary changes that have occurred.

我是 Latwii，我瞭解了你的問題，我的兄弟。再一次，在你們原來越遠地回溯你們的星球的所謂的時間與歷史的時候，可供你們的人群所取得的殘存的記錄就是越少的，因為會有大量的記錄已經因為已經發生過的各種各樣的星球的改變被丟失或者被忘記放在什麼地方了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well ... No. Thank you very much.

N：好的……不用了。非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 Latwii，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

L: I have one more, Latwii, and I promise not to run it very far. There is in our history stories of a great library at Alexandria in Egypt, in very early times of our civilization, that was burned for some reason. What was the reason?

L：我還有一個問題，Latwii，我承諾不會讓它跑到非常遠的地方。在我們的歷史故事中，在我們的文明的非常早期，在埃及亞歷山大有一種巨大的圖書館，它因為某種原因被燒毀了。原因是什麼呢？

I am Latwii, and am aware of your query, my brother. We may speak in general in the philosophical sense, and suggest that the destruction of this great storehouse of knowledge of your peoples was accomplished by those forces which felt that if such knowledge were generally available to the great masses of the population that such entities then would be more difficult to govern in a coherent, or shall we say, unified manner. Therefore, the forces which wrought this destruction were those who were bent upon conquest and who felt that this conquest would be best aided in the long run, shall we say, if this great storehouse of knowledge were not available to the population which was seen as future subjects.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們可以用一般性的方式在這些新的意義上發言，並建議對這座巨大的你們的人群的知識的儲存庫的毀壞是被這樣的力量進行的，這些力量感覺到，如果這樣的知識是普遍地可供人群中的大眾所利用，這樣的實體接下來就會更為難以用一種協調一致的，或者，容我們說，統一性的方式慣例。因此，製造了這個毀壞的力量是那些決心要去征服，並感覺到，如果這座巨大的知識的倉庫是無法為那些被視為是未來的受支配的人所取得的話，這種征服，容我們說，在長期來看會是最有幫助的力量。

May we answer you further?

我們可以更進一步回答嗎？

L: No, thank you very much.

L：沒有了，非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

S: Hopefully a very short query, talking about libraries that exist with ancient knowledge. I've read of one that is full of gold tablets that is in, I believe, the northern part of South America. Does this exist? S：希望這是一個非常簡短的問題，談到那些存在的擁有古代的知識的圖書館。我讀到過一個裝滿了金制石板的圖書館，我相信它是在南美洲的北部。這個圖書館存在嗎？

I am Latwii, and am aware of your query, my brother. We find that in the past, as you would call it, of your various planetary cultures that there have been many libraries of the mystical variety that have been constructed in many portions upon your planet's surface. These storehouses or libraries have been constructed for the purpose of saving and secreting those teachings felt to be of a sacred nature, those teachings which would aid the seeker of truth in its process of finding that truth within itself. There are many such libraries with various kinds of materials utilized in the storage of the information deemed sacred. Gold, as you have mentioned, is one of these materials, silver being another, granite another, crystals another. There have also been those less substantial forms of material such as parchment and wood utilized, but for

the most part, such insubstantial materials have not been utilized to save those greater secrets, as they are called.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們發現，在你們的各種各樣的星球的文化的，如你們對它的稱呼一樣，過去中，已經有很多屬於神秘類型的圖書館已經在你們的星球表面上的很多的部分被建造了。這些存儲庫或者圖書館是為了保持並隱藏那些被感覺到是具有一種神聖屬性的教導，那些會在尋求者在它自己內在之中找到真理的過程中幫助真理的尋求者的教導的目的而被建造的。會有很多這樣的圖書館試用了各種各樣的材料來存儲被認為是神聖的資訊。金子，如你已經提到的一樣，就是這些材料中的一種材料，銀子是另一種，花崗石是另一種，水晶是另一種。同樣也已經有過諸如羊皮紙和木頭之類的較不堅固的形式材料被利用過了，但是絕大部分，這樣的不堅固的材料並未被用來存儲那些更大的秘密，如它們被稱呼的一樣。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

S: I think that's enough. Thank you.

S：我認為那是足夠的。感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

L: What is the condition of the instrument?

L：這個器皿的狀態如何？

I am *Latwii*, and we find that this instrument is only slightly fatigued at this time and is willing to continue if there are any further queries.

我是 *Latwii*，我們發現這個器皿在此刻僅僅是輕微疲倦並樂意於繼續，如果有任何進一步的問題的話。

A: *Latwii*, this is a quicky. How is the tuning of the group by this time of the session?

A：*Latwii*，這是一個簡短的問題。在這次集會的時間之前，團體的調音如何？

I am *Latwii*, and we may suggest, my sister, that as the concert violinist proceeds through the concert from piece to piece, it may be noted that the instrument upon which it plays will by its very exercise suffer that called the detuning, and need the attention for the reaching of the proper notes. Just so is the case within a group such as this one. As the evening grows in length and the meditation and the questions continue, there may be noted the movement of the attention of the group in an unified fashion from its one-pointed focus with which it began the seeking. This is a natural process that each seeker may note within its own meditation, for holding the attention upon a point or a purpose for a prolonged period of time is [more] difficult the longer the period grows. It is a very good exercise, though, my friends, for in such a focus one finds oneself more and more able to discipline the wild

and rambunctious mind which is the, shall we say, channel through which the creative energies present themselves.

我是 *Latwii*，我們可以建議，我的姐妹，在協奏曲的小提琴師會從一個樂章到另一個樂章演奏整個協奏曲的時候，可以被注意到的事情是，它在其上進行演奏的樂器將會藉由對它的練習而遭受被稱為“走調”的事物，並需要注意以取得對適當的音符的延伸。在諸如這個團體之類的一個團體中的情況就是如此。隨著夜晚在長度上的增加以及冥想與提問的繼續，團體的注意力可能會被注意到用一種統一的方式偏離了它藉由其開始尋求的單一的焦點。這是每一個尋求者在它自己的冥想中都可能會注意到的一個自然而然的過程，因為要將注意力保持在一個點上，或者一個目的上一段延長的時間，時間越長，這就會越發困難。儘管它是一個非常有益處的練習，我的朋友們，因為在這樣一個焦點中，一個人會發現它自己越來越有能力管束那個狂野而蠻橫的頭腦，而這個頭腦就是創造性的能量就是通過其呈現它們自身的，容我們說，管道。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: No, thank you.

A：沒有了，感謝你們。

I am *Latwii*, and we thank you. Is there another query at this time?

我是 *Latwii*，我們感謝你。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*, and we find that we have for the evening exhausted those queries and partaken of that gift which each has presented to us. We thank you, my friends for your gifts of queries, for they are also of the nature of spiritual food for our own being. As you query, you present that which is ours to share, and by this sharing, we ourselves discover more and more the subtle nature of that known as service and that known as love. We continue our journey much enriched by these gifts of queries which you have given us this evening. Upon our journeys and within our seeking, these queries are as treasures, for we would not have thought of them without you. We shall leave you at this time, as always, in the love and in the light of the one Creator Who Is All in All. We are those of *Latwii*. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們發現我們已經耗盡了今晚的那些問題並已經吃光了每一個人已經送給我們的禮物了。我們為你們的問題的禮物而感謝你們，我的朋友們，因為它們對於我們自己的存有同樣也是具有靈性的事物的屬性的。當你們提問的時候，你們呈現了我們所要分享的事物，藉由這種分享，我們自己發現了越來越多的被知曉為服務的事物和被知曉為愛的事物的微妙的屬性了。我們繼續我們的旅程，它是因為你們在今晚已經給予我們的這些問題的禮物而被大為豐富了的。在我們的旅程上，在我們的尋求中，這些問題就如同珍寶一樣，因為如果沒有你們我們本來是不會想到它們的。我們在此刻，一如既往，在太一無限造物者的愛與光中離開你們，造物者就是在萬物中的萬物。我們是 *Latwii*。Adonai，我的朋友

們。 *Adonai vasu borragus*。

May 5, 1985

1985-05-05 Hatonn：兩個城市的故事

(L channeling)

(L傳訊)

I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. We are pleased that we were able to make contact so readily through this instrument, for we realize that those whose service includes the initiation of these communications are somewhat fatigued and are less attuned than is their normal state. Therefore, it is pleasant to have the opportunity to use a different instrument, particularly in initiation of this session.

我是 *Hatonn*，我的兄弟姐妹們，我在無限造物者的愛與光中向你們致意。我們很高興我們能夠通過這個器皿如此容易地建立接觸，因為我們意識到，那些其服務包含在對這些溝通交流的啟動的實體是有些疲倦的，並且是比它們通常的狀態是較不協調的。因此，擁有機會使用一個不同的器皿，尤其是在對這個集會的啟動的過程中，這是令人高興的。

Tonight we desire to share with you a tale of two cities, so to speak. The first was a city of no great size, possessed of no great abilities, neither powerful in war nor in learning, yet a place of calm and of repose for the soul. For it was the nature of these people to seek that which cannot be acquired upon the physical plane. The other city, in contrast, was composed of individuals, of people who sought and fought, who pursued their ambitions, people who attempted much and accomplished less, for in truth, their conflicts interrupted the efforts of each to acquire that which he sought or to gain that which he pursued.

今晚我們渴望與你們分享一個關於，可以說是，兩個城市的故事。第一個城市是一個並不擁有的規模，也不擁有巨大的能力的城市，它在戰爭與學術的方面都不是強有力的，而是一個安靜而讓靈魂得到休息的地方。因為這些人的本性就是去尋求在物質性的層面上無法被取得的事物。另一個城市，作為對照，是由那些尋求與奮鬥的人，有追尋它們的野心的人，嘗試大量事情而實現了較少的事情的人構成的，因為，實際上，它們的衝突會中斷每一個人去得到他追尋的事物，或者取得的他尋求的事物的努力。

At the time in which these cities existed, for this was within the realm of the physical plane and time was faithfully observed, a struggle arose between those who occupied the city of seekers of the physical realm. For in finding themselves unable to subdue one another, they turned their vision outward and began to plan, to make alliances and truces and treaties so as to turn their energies to the conquest of the city of those who sought within the spiritual realm.

在這兩個城市存在於其中的時代，因為這是在物質性層面與時間的領域中，這種特徵是被忠實地觀察到了的，在那些佔據了具有對物質性的領域的尋求者的城市的人當中出現了一場鬥爭。因為當它們發現它們自己無法征服相互彼此的時候，

它們將它們的視野轉向外部，開始計畫，並開始聯盟、休戰、並達成協定，以便於將它們的能量轉向去征服那些在靈性的領域中尋求的城市。

The day came; the banners were unfurled; the marchers went forward; the troops were formed for the assault, and in great excitement they stormed that city, only to find that this city was unoccupied. The treasures they sought were present but seemed somehow tarnished in that no struggle occurred, no fear was sparked, no cowardice displayed, only the treasures of the physical world remained behind in this strangely abandoned city. In their dismay, they scouted throughout the area, attempting to find any of the former occupants of the city that they might question them or perhaps abuse them in some manner so as to make this conquest somehow more appropriate or enjoyable. Yet they found no one.

那個日子到來了，旗幟被展開來，行軍者前進，軍隊為了襲擊而被形成，在巨大的激動中，它們猛攻那座城市，卻僅僅發現這座城市是無人居住的。它們追尋的珍寶是存在的，但是看起來多少有些晦暗，因為沒有努力發生，沒有恐懼被激發，沒有怯弱表現出來，僅僅只有屬於物質性的世界的珍寶被丟棄在這所奇怪地被拋棄的城市中。它們沮喪地在貫穿那整個區域進行搜查，嘗試去找到任何之前的城市的居住者，這樣它們就可以詢問它們，或者也許用某種方式虐待它們，以便於使得這種征服以某種方式是更為適當或者令人享受的。而它們一個都沒有找到。

Finally, they began to argue among themselves. The arguing became more bitter, more angry, and the anger sparked the violence which had been delayed too long. And so they fought and, for the most part, slew one another with pleasure, with satisfaction, and those who remained after the battle, loaded what treasure they could remove from their fallen enemies, their former allies, and returned to their homes.

最後，它們開始在他們自己內在之中爭吵。爭吵開始變得更加刻毒，更加憤怒，憤怒激發了已經被推遲了過長時間的暴力。因此，它們交戰，並在絕大部分的的時間都帶著快樂，帶著滿意相互屠殺，那些在戰爭後剩下的人，滿載著它們能夠從它們倒下的敵人，它們之前的同盟身上拿走的珍寶，並返回到它們的家中。

And, my brothers, each in the story was able to achieve that which he had sought. For those who followed this path of taking and of violence managed to attain the violence which they had sought and to take, each from another in satisfaction. Those of the abandoned city also found fulfillment, for they were able, as was their wont, to peacefully offer what gifts, what possessions they possessed, to their brothers of the more violent city by simply leaving behind that which they themselves no longer could value but knew would be of value to the invaders. And each, my friends, followed their path successfully.

我的兄弟們，在故事中的每一方都能夠取得他已經尋求的事物。因為那些跟隨著這條奪取和暴力的道路的人們成功地取得了它們已經追尋的暴力並滿意地從相互彼此身上奪取了。那些屬於被拋棄的城市的人同樣已經找到了成就，因為它們能夠，藉由簡單地將它們自己能夠不再認為是有價值的事物，而它們知道會對入侵者是有價值的事物留在身後，而平安地對它們屬於更加暴力的城市的兄弟提供

它們擁有的禮物，它們擁有的所有物。我的朋友們，每一個人都成功地跟隨了它們的道路了。

The difference, then, would lie simply in the direction of their paths, for those of that city which might be termed service to self chose a circuitous path which would circle repeatedly back in upon itself, rebounding from its contact with others as they would progress outward, find their pain, acquire their minor treasures and return whence they came, while those of the city which might be termed service to others acquired those gifts which had been provided, made use of those gifts to the extent which they were useful, then left them behind for their brothers and proceeded outward on a path which had no return, only progression.

接下來，差別會單純地存在于它們的道路的方向之中，因為那些屬於那個可能被稱為服務自我的城市的人選擇了一條迂回的道路，這條道路會反復不斷地返回其自身，並在它們向外發展的的時候將它與其他人的接觸反彈回來，並找到它們的痛苦，奪取它們小小的珍寶，並返回來它們從其而來的地方，而那些屬於可以被稱為服務他人的城市的人取得了那些已經被提供的禮物，並在它們是有用處的範圍內利用了那些禮物，接著將它們為它們的兄弟而留在身後，並在一條不並不擁有返回，而僅僅只有前進的道路上前進了。

My brothers, we are of the path of service to others. It is of our choice. It is apparent to those who seek to follow this path that others more readily accept a different path, that of service to self. It is appropriate to be of what assistance one may to our brothers of the service-to-self polarity, for as you know, such service can only be of assistance to both you and they. Yet, it is not necessary for all to lay down their lives for the whims of those who seek pleasure in the taking of life and the destruction of that which we call good.

我的兄弟，我們是屬於服務他人的道路的。它是我們的選擇。對於那些尋求去跟隨這條道路的人是顯而易見的事情是，其他人會更為容易地接受一條不同的道路，服務自我的道路。對我們服務自我的極性的兄弟們進行一個人可以進行的幫助，這是合適的，因為如你們知道的一樣，這樣的服務僅僅能夠同時幫助你們和它們。然而，並不需要為了那些通過奪取生命與摧毀我們稱之為好的事物而尋求快樂的人的一時的興起而去棄它們的生命。

My brothers, in times ahead, travails will come to each of you and difficult choices will need to be made. In your illusion, there are many examples of what may be termed nobility, common sense, or even "the right thing to do." But, my brothers, remember that confusion might be termed the dominant theme within your illusion and that nobility which stems from confusion may not always be the most beneficial choice for those concerned. Therefore, my friends, look to your heart for guidance and not to conventional wisdom, for it is within your heart and not your mind that the course of your desire will be revealed.

我的兄弟，在前方的時間，辛苦的工作將會出現在你們每一個人身上，困難的選擇將會需要被做出。在你們的幻象中，會有很多可以被稱為是高貴，常識，或者甚至“要去做的正確的事情”的事物。但是，我的兄弟們，請記住混淆可以被稱為

是在你們的幻象中的佔優勢的組合體，源自於混淆的高尚可能對於那些涉及的人不是一直都是最有益處的選擇。因此，我的朋友們，向你們的心，而不是向傳統的智慧來尋找指引，因為是在你們的心中，而不是在你們的頭腦中，你們的渴望進程將會被揭露出來。

At this time, we will relinquish our use of this instrument that our brothers and sisters of Latwii might perform their service of answering questions. Adonai, my friends. Adonai vasu borragus. I am known to you as Hatonn.

在此刻，我們讓出我們對這個器皿的使用，這樣我們的兄弟姐妹 *Latwii* 就可以執行它們回答問題的服務了。*Adonai*，我的朋友們。*Adonai, vasu borragus*。我是你們知曉的 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am L/leema. Glory alleluia, it is good to be with my group. It is good [to be] with each of you and we greet each of you in the love and in the light of the one infinite Creator. Many are the times we have thought that we might be able to contact this group once again, slipping in between other entities. We speak now through this instrument by permission of those of Latwii and we promise not to stay long or to bend your ears overmuch. We are also attempting to learn to speak more roundly and in a dignified manner. We find this instrument is capable of this but the relaxed instrument thinks internally in far less of a stylish manner.

我是 *L/Leema*。榮耀哈利路亞，與你們的團體在一起是美好的與你們每一個人在一起是美好的，我們在太一無限造物者的愛與光中向你們致意。我們已經思考過很多次，我們可能能夠再一次與這個團體接觸，並在其他的實體當中溜進來。我們現在藉由那些屬於 *Latwii* 的實體的許可而通過這個器皿發言，我們承諾不會停留很長時間，或者讓你們的耳朵負擔過重。我們同樣在嘗試去更加直率地，並用一種高貴的方式發言。我們發現這個器皿能夠這樣做，但是放鬆的器皿是用一種遠遠較不時髦的方式在內部思考的。

We have been so glad to be with you as we listened to those of Hatonn speak, for there is deep wisdom in this lesson of love. As we are in the density of wisdom, we find it unlikely that we might [repartee] so eloquent upon the subject of compassion as we now learn, tempering and refining by means of what you call wisdom. We find upon this instrument's mind the record which this instrument and each of you in the circle of this blessed group heard as you began your session. We would speak to some small extent upon the concern for the starving.

我們對於在我們聆聽 *Hatonn* 發言的時候與你們在一起已經是如此之高興了，因為在這個愛的課程中會有深入的智慧。因為我們是在智慧的密度中的，我們發現我們不大可能在同情心的主題上如此有口才，因為我們現在在學習，並同時藉由你們所稱的智慧進行淬煉與精煉。我們這個器皿的頭腦中發現了這個器皿以及在這個受祝福的團體中的圈子中的你們每一個人在你們開始你們的集會的時候你們聽到的錄音。我們會在某種小的程度上談談對於饑餓的擔憂。

We might suggest that this has a general implication but we would speak specifically. Since our task as volunteers at this time in your planet's transition is so appropriate to the concern of starvation, we must speak to it and we thank you for the opportunity.

我們可以建議，這種擔憂擁有一種一般性的含義，但是我們會具體地談論。既然我們作為在此刻在你們的星球的過渡時期中的志願者的任務是對於饑餓的擔憂是如此之合適，我們必須談及它，我們為這個機會而感謝你們。

There are—we scan—billions of your peoples whose energy nexi have progressed from the group to the individual. They are very, very confused, still fearful, and yet aware that they are unique. At the same time, their only hope of achieving full third density in their own minds and in the minds of those who comfort them, is to achieve an incarnation of third density which is one dealing totally with privation. This is due to the feeling of tremendous guilt which comes to those who, as Hatonn's story demonstrated, cause the killing, more especially the killing of an entire planet. The balance is long, as you would say, in time, in coming. However, in time many things are healed, and yet always there must be the will of the entity to be healed, and often a great part of being healed is expiation for that for which one feels the guilt.

我們掃描了一下，你們的人群中有數十億的人，它們的能量節點已經從團體發展到了個體。它們是感到非常非常混淆的，儘管它們仍舊是害怕的，它們察覺到它們是獨一無二的。同時，它們在它們自己的心智中以及在那些安慰它們的人的心智中取得完全的第三密度的唯一的希望，是去取得一次完全是與物質的匱乏打交道的第三密度的投生。這是由於極大的罪疚的感覺，這種感覺會出現在那些，如 *Hatonn* 的故事所示範了的一樣，造成殺戮的人的身上，更為具體地說，對一整個星球的殺戮。通過時間而出現的平衡，如你們會說的一樣，是漫長的。然而，通過時間，很多的事情都會被療愈，而一直都必須有實體對於要被療愈的意志，被療愈的一個巨大的部分經常是對一個人對其感覺到罪疚的事物的贖罪。

In this case, the answer is to offer up a third-density existence in full third density, and to die of starvation. There are not enough starving children for our needs. *As you might say, the point of view is everything. We, however, appreciate the feeling of this instrument. It is a work of compassion to care for those who are hungry, ill or in any way have lost the harmony of being which is the birthright of those who are fully conscious of the self. Each incarnation is, as this instrument would say, compounded daily so that experiences mount up, one upon another, and a more or less integrated incarnational experience is the result of the incarnational effort.

在這個情況中，答案是去提供在一次完整的第三密度中的一次第三密度的存在性，並死於饑餓。對於我們的需要，沒有足夠的饑餓的兒童。[1]如你們可能會說的一樣，視角就是一切。無論如何，我們欣賞這個器皿的感覺。去關心那些饑餓、生病或者用任何方式已經失去了屬於那些充分察覺到自我的人的天賦權利的存在的協調性的人，這是一種具有同情心的工作。每一次投生，如這個器皿會說的一樣，是用每日的方式償還的，這樣體驗會一個接著一個積累起來，一種或多或少地被整合了的投生體驗就是投生的努力的結果了。

During the incarnation, which may be short or long, depending upon that which needs to be accomplished within the incarnation, things pleasant and things unpleasant shall occur. Those things which seem terrible and horrible and grotesque will occur to some, most of whom have no reason anyone could say to have deserved these things. Then there are the pleasant times and perhaps again the unpleasant encircling. The end of this experience is, as we have said, a whole in which there is to some extent a pattern or crystallization or regularization of experience.

取決於在投生中需要被實現的事物，投生可能是或長或短的，在投生期間，快樂的事物與令人不快的事物將會發生。那些看起來似乎是糟糕的、可怕的、奇異的事情將會發生在一些人身上，它們中的大多數都不會擁有任何人能夠認為是活該這些事情的原因。接下來，會有快樂的時間，也許再一次會有不快的事情環繞在周圍。這種體驗的目標，如我們已經說過的一樣，是一個整體，在其中在某種程度上會有一種體驗的範式，或者結晶，或者規律化。

Each of you has the job not of judging catalyst, but of using it, and in the compounding of use of it as you begin to find your choices of polarity and the speed with which you wish your evolution to proceed. You are looking for something that can be called clarity. Some entities achieve clarity in a soft and lucid manner, the regularization being so subtle and complex that the crystal being is more like water than stone. Others achieve a brilliant clarity which glistens like the gem. Those times when each of you feels muddled in thought are times in which it is well to [repeat] to the self these things which I have told you, in order to achieve the perspective and a balance.

你們每一個人都擁有工作，工作不是對催化劑進行評判，而是利用催化劑，工作是隨著你開始發現你的極性的選擇，你希望你的演化藉由其前進的速度在對催化劑的使用的償還中的工作。你是在尋找某個能夠被稱為清晰度的事物。一些拾起用一種柔和而清楚的方式取得清晰度，對存有的規律化是如此微妙而複雜，以至於水晶的存有是更加像是水而不是石頭。其他的實體會取得一種明亮的清晰度，它會如同寶石一樣閃光。那些你們每一個人都在想法中感覺到是渾濁的時間，是那些在其中最好對自我重複這些我們已經告訴你們的事情的時間，以便於取得觀點以及一種平衡。

We do not challenge your perceptions of pleasantness and unpleasantness, and we have compassion for the unpleasantness that each of you must experience and that is experienced in such an extreme fashion by those who die in war or starve or freeze. However, remember the goal is to process and balance catalyst.

我們並不挑戰你們對快樂與不快樂的知覺，我們對你們每一個人都必須體驗到的不快，以及被那些死在戰爭、餓死或者凍死的人們用這樣一種極端的方式體驗到的不快抱有同情。然而，請記住目標是處理並平衡催化劑。

We are very grateful to this group that we have been allowed to speak, and will now leave with many, many tekel upharsin *. Actually, that is somewhat appropriate, although there is no ["wall"] directly in the room, there are many

thoughts of latter days. It is with many thanks that we leave this beloved group. We thank you for teaching us by your third-density humanity, by all of those things which in each of your hearts we see to be unselfish and positive, those things which others may not know you must struggle to give. Those are the most precious of your treasures. We bow and scrape and thank you, and with enormous joy leave you in the love and the light of the one infinite Creator. Adonai. Adonai. We are known to this group by the name of L/leema. 我們對於我們已經被允許發言而對這個團體是感激的，我們將留下很多很多的“牆上的手跡”（*tekel upharsin*）。[2]實際上，那是多少有些合適的，儘管在房屋中並沒有直接的“牆”，會有很多對末後的日子想法。我們帶著很多的感謝離開這個摯愛的團體。我們為你們藉由你們第三密度的人類屬性，藉由所有那些在你們每一顆心中的我們視為是無私且正面性的事情，那些其他人可能不會知道你們必須要努力給予的事情教導我們而感謝你們了。那些事情就是你們的珍寶中最寶貴的珍寶了。我們敬禮、後退行禮，並感謝你們，我們帶著巨大的喜悅，在太一無限造物者的愛與光中離開你們。Adonai。Adonai。我們是藉由 L/Leema 這個名字被這個團體所知曉的。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am with this group in joy at the opportunity to present our humble service. We are third on the card tonight, my friends, and so happy to be here. We are pleased that you have been able to meet our brothers and sisters known to you as L/leema. We shall this evening, as always, attempt to answer those queries which you have brought with you and shall ask without further ado if we might begin with a query.

我是 *Latwii*，我們在對於呈現我們謙遜的服務的機會的喜悅中與這個團體在一起了。我們今晚是排第三的，我的朋友們，我們如此高興在這裏。我們很高興你們已經能夠遇見你們知曉為 *L/Leema* 的我們的兄弟姐妹。我們今晚將，一如既往，嘗試回答那些你們已經帶來的問題，我們將不再多言，並將詢問是否我們可以用一個問題開始。

L: I've got one that's not certainly too significant on the surface, but I'd like to hear your thoughts about it. I enjoy fishing, which involves pulling some creatures of this planet out of their natural environment both for sport and for food ...

L: 我有一個問題，它在表面上肯定不是太過重要的，但是我想要聽聽你們關於它的想法。我喜歡釣魚，釣魚包含了將一些生物從它們天然的環境中拉出來，同時是為了運動與為了食物.....

(Side one of tape ends.)

(磁帶一面結束。)

L: ... Would you be willing to discuss the morality of fishing for me?

L:你們願意為我討論釣魚的倫理道德嗎？

I am Latwii, and am aware of your query, my brother. Well, now, let's see. As we look upon the activities of the peoples of your planet, we see many, many experiences which are undertaken which seem to be of a very difficult and traumatic nature. For a large number of these entities within your illusion, we find that it is not possible to move with the experiences that present themselves to you without the seeming infringement upon the free will of another. As you continue to gather the experiences which are yours to gather, you will find that there comes to your mind, as has been the case in this instance, the considerations of whether one act or another is in the appropriate harmony, that is to say, considering the understanding which you have gathered and the experiences which you have encountered, is one act or another more or less preferable? Within this question, then, falls all potential activities including the one about which you have queried.

我是 Latwii，我瞭解了你的問題，我的兄弟。好的，現在。讓我們看看。當我們觀察你們的星球的人群的活動的時候，我們看到很多很多的被進行的體驗看起來似乎是具有一種非常困難且創傷性的屬性的。對於在你們的幻象中的一個巨大的數量的這些實體，我們發現要在不對另一個人的自由意志產生出表面上侵犯的情況下與那些將它們自己呈現在你們面前的體驗一同移動，這是不可能的。隨著你繼續收集那些你要去收集的體驗，你將會發現，會有對於是否這樣或者那樣一個行動是處於適當的協調性之中的考慮出現在你的頭腦中，如同在這個情況中已經發生的一樣，也就是說，就你已經收集的理解以及你已經遇到過的體驗而言，這樣或者那樣一個行動是是更為可取的，還是較不可取的？接下來，包含你已經提問了的那個活動的所有潛在的活動都落入到這個問題之中了。

My brother, as you know, we cannot make such decisions for you. We look upon all actions of your peoples as the one Creator in search of Itself. We see this search as one of beauty and propriety, yet it is fueled by that which seems most difficult and traumatic, for within your illusion, there is not the clear knowledge of the one Creator existing in all things. Therefore, as you harvest your experiential crop, shall we say, and take within your mind and spirit the nourishment of that harvest, you shall determine for yourself the appropriateness of one action over another or perhaps the appropriateness of one action alone.

我的兄弟，如你們知道的一樣，我們無法為你們做出這樣的決定。我們將你們的人群的所有的行動都視為是太一造物者在追尋祂自己。我們將這個追尋視為是一種具有美麗與適當性的追尋，而它是由看起來似乎是極其困難且創傷性的事物所添加了燃料了，因為在你們的幻象中，並沒有對於存在於萬物之中的太一造物者的清晰的知曉。因此，當你們收割你們體驗性的，容我們說，莊稼的時候，將那種收穫的養分吸收到你的心智與靈性之中，你將會為你自己決定一個行動高於另一個行動的適當性，或者也許是單單一個行動的適當性。

With this preface, shall we say, we may simply suggest that that activity of which you speak is one which has the potential of any activity upon your planet, that is, with the proper intention, and to you we leave the definition of "proper," the activity may be most beneficial to all concerned, including those who are the target of your hook and line. Yet with the thoughtless endeavor

and motivation, the activity may be as any, that is, somewhat difficult, disturbing and traumatic to all concerned. Within these boundaries, then, you may place yourself according to your own motivations, my brother.

藉由這個，容我們說，序言，我們可以單純地建議，你談及的活動是一個擁有在你們的星球上的任何活動的潛能的活動，也就是說，藉由適當的意圖，這個活動可能是對於所有被涉及到的實體都是極其有益處的，包含那些作為你的魚鉤和魚線的目標的實體。而藉由漫不經心的努力和動機，活動可能如同任何活動一樣，是有些困難的，是對於所有涉及到的人都是產生妨礙並造成傷害的。在這些邊界之中，接下來，你就可以根據你自己的動機來為你自己定位了，我的兄弟。

May we answer in any other way?

我們可以用任何其他的方式來回答嗎？

L: No, that's given me quite a bit to reflect upon. Thank you.

L：沒有了，那已經給與了我很多要去思考的事情了。謝謝你們。

I am Latwii, and we thank you, as always, my brother. May we attempt another query?

我是 Latwii，我們一如既往感謝你，我的兄弟。我們可以嘗試另一個問題嗎？

Carla: Well, I'd like to follow up on that by asking if consciousness ascends during second density? In other words, I would say that fish had far less consciousness, in other words they are early second density, far less seeking for the light and far less seeking to grow and what not, and those food animals that we eat for the most part seem to be of that kind of dimwitted consciousness which doesn't seem to have much consciousness to it, or at least not much turning to the light or much response when interacting with humans. And in sharp distinction, the animals that are hunted for sport sometimes and not for being eaten, seem to have a beauty which seems to make it far more wrong, in other words, that you're killing much more actual life when you kill, say, a zebra or a magnificent lion—one of the nobler beasts, let's put it that way. Is there ... Could you tell me if there is any truth in the idea that there is a gradation in the amount of searching towards the light in second density between animals?

Carla：好的，我想要藉由詢問是否意識在第二密度期間會提升來接著那個問題提問？換句話說，我會說，魚擁有遠遠較少的意識，換句話說，它們是屬於早期第二密度的，是遠遠較少尋求光，且遠遠較少尋求成長以及其他種種，那些我們吃掉的食用動物在大部分看起來似乎是具有那種類型的昏暗的意識，它看起來似乎並不擁有大量的意識，或者至少並未大量轉向光或者在與人類進行互動的時候會有大量的回應。通過明顯的差別，那些有時候是為了運動而被捕獵，而不是被吃掉的動物，看起來似乎擁有一種美麗，這種美麗看起來似乎是它遠遠更多地是錯誤的，換句話說，當你殺死，假設，一隻斑馬或者一隻健壯的獅子——讓我們這樣表述它，一直更加高貴的野獸的時候你正在殺死更多的實際上的生命。會有.....你們能夠告訴我，對於在動物當中，在第二密度中朝向光尋求的數量中會有一種分級的觀點，在那個觀點中是否有任何的真理呢？

I am Latwii, and am aware of your query, my sister. Though there is the thread of logic in your suppositions, yet we find you have supposed much which would take a great deal of untangling to clarify. We may suggest that in many cases there are those second-density creatures which are quite ennobled by the enspiriting, shall we say, which takes place from third density to second. This enspiriting is a process which can go beyond those boundaries which the domesticated animals and those serving as pets enjoy. There are many noble creatures, as you have called them, within the second density realm which are hunted and killed which then, through that opportunity, return again and continue their progress as third-density aspirants, that is, those of the second density with enhanced opportunity to achieve their own graduation, as we may call it.

我是 Latwii，我瞭解了你的問題，我的姐妹。儘管在你的假設中會有邏輯的線路，而我們發現你已經假設了大量的事物，這些事物會產生出大量的對糾纏的解開以取得清晰度。我們可以建議，在很多的情況中，會有那些藉由容我們說，賦靈（*enspiriting*）而變得高貴的第二密度的生物，這種賦靈是從第三密度到第二密度發生的。這種賦靈是這樣一個過程，它能夠超越那些家畜以及那些作為寵物而服務的實體所享受的邊界。在第二密度的領域中會有很多的高貴的生物，如你們已經稱呼它們的一樣，會被捕獵並被殺死，它們接下來通過機會，再一次返回並作為第三密度的候補者，也就是說，那些具有取得它們自己的畢業，如我們可能稱呼它的一樣，增強性的機會的第二密度的實體而繼續它們的發展。

We cannot from our point of view describe any particular action or relation of your peoples to these creatures as being right or wrong, for there is much, if not most, of your experience which is more and different than it seems at first glance. If you look at the killing of various animals as being wrong, perhaps it is from a certain point of view that does not see the larger picture. And yet, if one looks at this activity as being only right, then perhaps that is also the result of a limited point of view, for in truth, all of your activities have both the positive and negative potential existing within them. There is no activity that can be described as purely one polarity or another, for it is your intention that is of paramount importance.

我們無法從我們的視角來描述你們的人群對這些生物的任何特定的行為或者關係是對的或者是錯的，因為，你們的體驗會有大量的部分，如果不是最多的部分的話，是比它一眼看過去看起來的樣子要更多且不一樣的。如果你們將對各種各樣的動物的殺死視為是錯誤的，也許它是從一定的視角觀察的，而這個視角並未看到更大的圖像。然而，如果一個人將這個活動看成是僅僅是正確的，接下來，也許那同樣是一個受限的視角的結果，因為實際上，所有你們的活動都同時擁有正面性和負面性的潛能存在於它們內在之中。沒有任何的活動能夠被描述為純粹地屬於這樣或者那樣一個極性，因為具有至高無上的重要性的事物是你們的意圖。

We therefore cannot look upon an activity that includes the third-density entity and decide by simply observing the activity whether or not that activity is right or wrong, appropriate or inappropriate. We apologize for being unable to give a clear and concise answer in this area. We do hope, however,

that you realize the difficulty of our position in commenting, for your third-density consciousness provides you with the motive for action and we cannot judge that motive in a general sense.

我們因此無法觀察一個包含了第三密度的實體的活動，並覺有單純地觀察那個活動來確定是否那個活動是對還是錯，是合適還是不合適。我們為無法在這個區域給予一個清晰且準確的回答而抱歉。然而，我們確實希望，你們意識到我們在做評論的方面的位置的困難，因為你們的第三密度的意識提供供給你們對行動的動機，我們無法用一種一般性的方式來評價那個動機。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何更進一步的方式回答嗎？

Carla: Yes. I appreciate your point of view, although I think our proclivities about fishing are all set and everybody in this room either fishes or doesn't fish already. Anyway. It seemed to me that what went by there was a second-density creature that was being killed was also being enspirited. Could you explain how this takes place?

Carla：是的。我欣賞你們的視角，儘管我認為我們對於釣魚的傾向全都是固定下來的了，在這個房間中的每一個人要麼是釣魚，要麼尚未釣魚。無論如何，在我看起來似乎是，在那裏發生的事情是一個被殺死的第二密度的生物同樣也被賦靈了。你們能夠解釋這是如何發生的嗎？

I am Latwii, and am aware of your query, my sister. The very proximity of one creature to another creates a certain, as you have called it, action at a distance. This is true from the sub-atomic level to the macrocosmic level of galaxies and universes. As the creatures of your planet, both second and third density, co-inhabit your planet and engage in the activities of the hunter and the hunted, there is some small enspiriting that occurs as the second-density creature absorbs the attention that is focused in its direction and becomes in some degree made more aware of its own individuality, for it as an individual creature has attracted your attention, and if your attention reaches its mark then there is the closer interaction, for even a short period, that not only enspirits the creature to a small degree but in most cases gives the creature a chance either to be harvested or more likely to receive another physical vehicle through which it shall continue its journey of evolution. It is no accident, as you call it, that two life patterns cross and one pattern is given a chance to become transformed.

我是 Latwii，我瞭解了你的問題了，我的姐妹。一個生物與另一個生物的親近會創造出一定的，如你們已經稱呼它的一樣，遠距離的作用。這在從次原子的層次到星系與宇宙的宏觀宇宙的層次都是真實的。當屬於你們的星球的生物，同時是第二密度和第三密度的生物，共同居住在你們的星球上並參與到了捕獵和被捕獵的活動中，隨著第二密度的生物吸收了被聚焦在它的方向上的注意力並在某種程度上成為已經更多地察覺到它自己的個體性，會有某種少量的賦靈發生，因為它作為一個個體的生物已經吸引了你們的注意力了，如果你們的注意力抵達了它的目標，接下來，就會有更為親密的互動了，因為甚至一小段時間都不僅僅會為生物在一個小的程度上賦靈，在大多數情況中同樣會給予生物一個機會要麼被收

割，要麼更有可能去接收到它通過其將繼續它演化的旅程的另一個物質性載具。兩個生命模式交叉，一個模式被賦予了機會去被轉變，這不是意外，如你們稱呼它的一樣。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. May we attempt another query?

我是 *Latwii*，我們感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

N: Yes, Latwii. May I ask if the plains of Nazca, with all their diagrams and so forth, in Lima in Peru, were originally devised for religious significance, ceremonial significance, or sports?

N：是的，*Latwii*。請問是否在秘魯利馬的納斯卡平原，帶著全部它們的圖案，一開始是為了宗教信仰的意義，儀式性地意義，還是為了運動而被創造出來的呢？

I am Latwii, and am aware of your query, my brother. These constructions of a geographical nature were made for the purpose of expressing the spiritual aspirations of the people of their time. They were representations of various aspects of the one Creator which these people worshipped in their individualized form, seeing many gods about them and worshipping them by constructing these lines and hills which to a great degree have become eroded over the passage of time.

我是 *Latwii*，我的兄弟，我瞭解了你的問題。這些具有一種地理屬性的結構是為了表達對屬於它們的時代的人群的靈性上的渴望的目的而被製造的。它們是對大造物者的各種各樣的面向的表現，這些人通過這些面向的個體化的形式進行崇拜，它們看到在它們周圍的許多的神，並藉由建造這些線條與山來崇拜它們，這些線條和山在一個很大的程度上已經隨著時間的流逝被腐蝕了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: While they have become eroded in some instances, the majority of them seem to still be intact but can only be observed from the air. They really can't be interpreted at all from the ground. Can I ask what particular significance this was for the people of a spiritual nature?

N：雖然它們在一些實例中已經被腐蝕了，它們的絕大部分看起來似乎仍舊是原封未動的，但是僅僅能夠從空中被觀察到。它們真的完全無法從地面上被解釋。我能夠詢問，這對於具有一種靈性屬性的人的特定的意義是什麼呢？

I am Latwii, and am aware of your query, my brother. It is correct that from the air at this present time, one may make a, shall we say, coherent estimate of

the outline of these constructions, and from the ground there is no possibility of ascertaining these coherent relationships. Yet may we suggest that you consider the passage of many thousands of years and the eroding effects that this time and weather have caused. At the time of these lines' construction there were mounds and hills where there are none now and these mounds and hills as a portion of this construction were perceivable from the ground level and were a portion of a coherent pattern from that ground level.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。在現在從空中，一個人可以對這些結構的輪廓做出一種，容我們說，具有一致性的評價，而從地面上，不可能確定這些具有一致性的關係，這是正確的。然而，容我們建議，你們考慮許多個千年的時間的流逝以及這段時間與氣候已經造成的腐蝕性的效應。在這些線條建造的時間，曾經有土丘與山，在那個位置現在什麼都沒有，這些土丘與山作為這個結構一部分是從地面的層次上是可以感覺到的，並且是從那個地面的層次的一個具有一致性的圖案的一部分。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, thank you. They also had what seemed to be fire pits at the end of some of the long runways. Were these to light the way or were they to perhaps inflate a balloon or were they for extraterrestrial guidance in any way?

N：是的，感謝你。在一些很長的道路的末端它們同樣已經擁有看起來似乎是火坑的事物。這些火坑是為了照亮道路的嗎，或者它們是為了也許給一個氣球充氣的嗎，或者它們用任何方式是用於外星的指引的嗎？

I am *Latwii*, and am aware of your query, my brother. We find that these entities in their worship of various portions of the one Creator created rituals that were offered as, shall we say, sacrifices to these many god-like portions of the one Creator. In these rituals, various portions of the remaining lines and, as you have called them, pits and runways, then, each played a part. There were various rituals with the season and with the portion of the one Creator being worshipped.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現這些實體它們對大一造物者的各種各樣的部分的崇拜中創造出了儀式，這些儀式是作為，容我們說，犧牲品被奉獻給這些大一造物者的許多的神一樣的部分的，這些殘餘的線條的各種各樣的部分，以及如你們對它們的稱呼一樣，火坑與道路，每一個都扮演了一個角色。會有各種各樣的對季節以及對大一造物者的被崇拜的部分的儀式。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No, thank you very much.

N：沒有了，非常感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

L: Yes, *Latwii*. To return to the subject of the animals for a few moments. If I understood you correctly, the proximity of people to the animals can have an effect upon them. It occurred to me that there some animals such as the wolverine that are regarded as being malevolent in nature, and have a tendency to destroy apparently for the pleasure of destruction. Is it possible for animals to have already developed polarity within their density, and is that polarity a result of contact with humans or is it something they've developed on their own?

L: 是的，*Latwii*。返回到動物的主題一會兒。如果我正確地理解了你們的話，人與動物的親近能夠對它們擁有一種作用。我想到會有一些諸如狼獾之類的動物是被認為是在屬性上是有惡意的，並擁有一種傾向去明顯地為了破壞的樂趣而破壞。動物有可能已經在它們的密度中發展出極性嗎，那種極性是與人接觸的幾個結果嗎，或者它是某種它們已經靠它們自己發展出來的事物嗎？

I am *Latwii*, and am aware of your query, my brother. For the most part we must suggest that the second-density creatures are basically unable to develop that you know as the polarized consciousness, for their own consciousness is in the beginning stages of becoming individualized from those of its species—the herd, the school, the flock, and so forth are those types of mental and shared group mind experiences which such second-density creatures are native to. The ability to develop the polarized consciousness in any degree rests upon the foundation of an individualized consciousness to make this choice. Whether this choice is made consciously or unconsciously matters not. What matters is that there is an individualized choice.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。對於大部分我們必須建議第二密度的生物基本上是無法發展你們知曉的有極性的意識的，因為它們自己的意識是處於從屬於它的物種的意識成為個體化的開始階段的一一獸群，魚群，羊群，如此等等都是那些心智與被分享的團體心智體驗的類型，這樣的第二密度生物對於這些團體心智的體驗是天生的。在任何程度上發展極化的意識的能力都依賴於一種個體化的意識的基礎來做出這個選擇。無論怎麼選擇是有意識地被做出的，還是無意識地被做出的，這並不重要。重要的是有一個個體化的選擇。

The entities of which you speak, those seeming to act in more of an individualized fashion than many of its second-density brothers and sisters, does, however, partake of that same instinctual behavior that is the product of a group consciousness of a, shall we say, less developed nature rather than the kind of group consciousness towards which your own third-density population moves.

你談及的那些實體，那些看似用一種比它許多的第二密度的兄弟姐妹更為個體化的方式行動的個體，無論如何，確實帶有相同的本能性的行為舉止，這是一種較不發達的團體意識的產物，而不是你們自己的第三密度的人群朝向其移動的那種類型的團體意識。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, let me work on that one for a while. Thank you.

L：沒有了，讓我在那個回答上工作一會兒。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

N: Is the instrument still in good condition?

N：這個器皿仍舊處於良好的狀態中嗎？

I am Latwii, and we find that this instrument has been doing his pushups and is in reasonably good shape, and may continue for some queries yet. May we attempt one of those queries?

我是 *Latwii*，我們發現這個器皿一直都在他的俯臥撐，是處於合理地良好的狀態中，並可以繼續用於一些問題。我們可以嘗試那些問題中的一個問題嗎？

N: I was just wondering if the Incas who formulated the plains in Nazca and used them for spiritual programs of one sort or another ever committed any of this to some form of writing, and is this form of writing or the program of the spiritual processions available if located?

N：我僅僅想要知道是否那些在納斯卡的平原上進行系統表達並將它們用於這樣或者那樣一種類型的靈性的項目的印加人曾經將這種表達的任何部分形成某種書寫的形式，這種書寫的形式或者這種靈性的前進的項目，如果是找得到的話，是可被利用的嗎？

I am Latwii, and am aware of your query, my brother. We find that these entities attempted in their own fashion to record those portions of their own spiritual seeking which they felt were most important, yet this writing was more of the form of characters or pictures and carvings which do indeed exist until this day. As you inhabit this planet, these drawings are not able to be interpreted by very many upon your planet, and for the most part there would be much lost in the translation by the few who would have any inkling of their meaning.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。我們發現這些實體用它們自己的方式嘗試去記錄它們自己的靈性尋求的那些它們感覺到是極其重要的部分，而這種書寫是更多的具有確實是直到今天都是存在的字母、圖畫以及雕刻的形式的。在你們居住在這個星球上的時候，這些繪畫是無法被在你們的星球上的很多人所解釋的，對於少數的會對它們的意義擁有任何模糊的想法的人，在它們做出的解釋大部分是大量失傳了的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: I assume that you mean those who would have the inkling of the meaning

as those few remaining Incas or, shall we say, descendants of the Incas, who are presently making some various reed boats and things in the mountains of Peru and adjacent area?

N: 我假設你們的意思是，那些對意義擁有模糊的感覺的人是殘存的少數的印加人，或者現在在秘魯山區以及毗鄰的區域製作各種各樣的蘆葦船的印加人的後裔？

I am Latwii, and this is in part correct, my brother. To this grouping of entities you may add those who have made it their work and purpose to study the cultures of those races of, as you have called them, Incas, that once inhabited that portion of the South American continent.

我是 *Latwii*，這在部分上是正確的，我的兄弟。對於這個實體的團體，你們可以補充那些已經將它們的工作和目的致力於對那些屬於曾經居住在南美洲大陸的那個部分的，如你已經稱呼它們的一樣，印加人的種族的文化的研究的人。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Where would one find the drawings or the carvings, and what kind of substance would they have used?

N: 一個人在什麼地方會找到繪畫或者雕刻呢，它們已經使用的物質是什麼類型的呢？

I am Latwii, and we may suggest that the substances used were primarily those of stone, occasionally those of wood and the by-product, a very crude form of paper. We cannot locate these artifacts, for this would be an infringement which we would not choose to inflict, shall we say.

我是 *Latwii*，我們可以建議，被使用的物質主要是石頭，偶爾會有木頭和以及木頭的副產品，一種非常粗糙的形式紙張。我們無法為這些工藝品定位，因為這會是一種我們不會選擇去，容我們說，產生的侵犯。

May we answer you further?

我們可以更進一步回答嗎？

N: (Inaudible).

N: (聽不見)。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I had the previous learned opinion that there was a very strong oral tradition among Indians of South America, and (inaudible). Is this true?

Carla: 我擁有之前瞭解到的觀點，在南美洲的印加人當中曾經有一種非常強有力的口語的傳承，(聽不見)。這是正確的嗎？

I am Latwii, and at aware of your query, my sister. You are correct, and this is

one of the difficulties that anyone attempting to study this culture encounters. We were attempting to answer the query concerning what might have been left of the written records, and these indeed are quite few, and, as a ratio, quite small when compared to the tradition of mouth-to-ear teaching, that is, of the oral nature.

我是 *Latwii*，我的姐妹，我瞭解了你的問題了。你是正確的，這是任何嘗試去研究這個文化的人遭遇到的困難之一。我們剛才正在嘗試去回答涉及到可能已經留下的文字記錄的問題，這些文字記錄確實是相當少的，且作為一個比例，當與口耳相傳的教導的傳承，也就是說，口語的傳承相比較的時候，是相當小的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes, just very briefly. The geometrical and other designs on the stones which are all over the place, they are just decorative, they're not intended to be code, is that correct?

Carla：是的，僅僅是非常簡短地。在遍及那個地區的石頭上的幾何學和其他的圖，它們僅僅是裝飾性的嗎，它們並沒有打算要成為密碼，那是正確的嗎？

I am *Latwii*, and we find that this is both correct and incorrect, for there is some attempt in all such artwork to reveal certain spiritual, as you may call them, principles according to the understanding of those of that culture. There is added to such encoding the design which is of itself merely aesthetic. It is for the, shall we say, researcher into this field to determine the identity of each kind of drawing and this also lends a degree of confusion in this regard.

我是 *Latwii*，我們發現這同時是正確和不正確的，因為在所有這樣的藝術作品中都會有某種嘗試去揭露，根據那些屬於那個文化的人的理解，一定的靈性上的，如你們可能對它們的稱呼一樣，原則。會有在其自身僅僅是美學上的圖案被添加到這樣的編碼上了。它是為了，容我們說，這個領域的研究者確定每一種類型的繪畫的一致性，這同樣也會在這個方面產生一定程度的混淆。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: But these pottery shards and all of the pottery is not a part of the written artifact left by that civilization, is that correct?

Carla：但是這些陶器的碎片以及所有的陶器不都是由那個文明留下的書寫的藝術品的一部分，那是正確的嗎？

I am *Latwii*, and am aware of your query, my sister. This, again, is both correct and incorrect, for the culture of this group of people was a culture which was homogeneous, shall we say. Those principles which were considered of great importance, those of the spiritual, as you would call them, nature, permeated the entire culture so that all artifacts in some way or fashion reflected this understanding, yet within each artifact in its construction and design were added those aesthetic portions which did not have a direct, shall we say,

coded meaning. Thus the culture was similar to your holograph—one portion could be examined and lend an understanding to the entire culture.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。這，再一次，同時是正確和不正確的，因為屬於這個人群的團體的文化是一個，容我們說，同質性的文化。那些被認為是具有巨大的重要性的原則，那些具有，如你們對它們的稱呼一樣，靈性的屬性的原則，是貫穿整個文化的，因為，所有的工藝品都用某種方式反映了這種理解，而在每一個工藝品中，在對其的構建與設計的過程中，都是被添加了那些美學的部分的，它們並不擁有一種，容我們說，直接編碼的意義。因此，這個文化是類似於你們的全息圖像的——一個部分能夠被檢查並將一種理解賦予整個文化。

May we answer you further, my sister?

我的姐妹，我們可以更進一步地回答你嗎？

Carla: No. It's an interesting thought that a dress, say, could be part of the written language, any artifact made by man, and I certainly see the point. Thank you very much.

Carla：不用了。一件衣服能夠成為書寫的語言的一部分，任何人造的工藝品，者是一個有趣的想法，我肯定理解那一點。非常感謝你們。

I am *Latwii*, and am aware that we have in some cases added a bit of confusion to our responses, and we do apologize. It is difficult to give a clear perception of another culture. It is much like speaking another language for the moment, yet in attempting to speak that other language, we must use a language which is not that language but which is understood by yet another culture at another time. We do beg your indulgence for our difficulty.

我是 *Latwii*，我察覺到我們已經以某種方式將一點點的混淆添加到我們的回應上了，我們確實抱歉。要對另一個文化給予一個清晰的觀念，這是困難的。它非常類似於暫時說另一個語言，而在嘗試去說另一個語言的過程中，我們必須使用一個語言，它並不是那種會被在另一個時間的另一個文化所理解的語言。我們確實請求你們對於我們的困難的原諒。

May we attempt another query at this time?

在此刻我們可以嘗試另一個問題嗎？

(Pause)

（暫停）

I am *Latwii*, and since to the best of our understanding the answer to silence is silence, we shall take our leave of this group, rejoicing in the opportunity to offer our humble service to each present. We thank you, my brothers and sisters, for offering your queries. They are the treasures and the joy of our sharing with you. We are those of *Latwii*, and we leave you now in the love and in the light which is always and ever the same, of the one Creator. Adonai vasu borragus.

我是 *Latwii*，因為就我們最佳的理解，對靜默的答案就是靜默，我們將離開這個

團體，我們對於向每一位在場的人提供我們謙遜的服務的機會而歡呼。我們你們提供你們的問題而感謝你們，我的兄弟姐妹們。它們是我們與你們分享的珍寶與喜悅。我們是 *Latwii*，我們現在在太一造物者的一直存在且永遠相同的愛與光中離開你們。*Adonai*，*vasu borragus*。

Note1: Carla: This fourth-density contact expresses here an opinion that seems most harsh and unloving in the extreme. However, from the standpoint of unrelieved compassion, which is the heart of fourth-density vibrations, the opportunity to help alleviate the tangle of fear and old error by giving up the self's soul stream to an incarnation in which this imbalance was taken head-on seems a wonderful one. As these souls come into incarnation aimed at the short life and difficult death of one who dies young by starvation, it surely looks completely different and not wonderful at all.

注釋 1: *Carla*: 這個第四密度的接觸在這裏表達了一個看起來似乎極其激烈且極度沒有愛的觀念。然而，從第四密度的核心之所是的未被緩和過的同情心的立場來看，藉由將自我的靈魂溪流讓渡給一次投生去幫助減輕恐懼與舊的錯誤的糾結的機會，看起來似乎是一次美妙的機會，在這次投生中這種是很就會直接處理了。當這些靈魂進入到投生並以一次因為饑餓而早亡的實體的短暫的生命與困難的死亡為目標的時候，它肯定能夠是看起來完全不同，且完全不是美妙的。

Note2: Carla: "Mene, Mene Tekel, Upharsin," is the handwriting on the wall told of in the Holy Bible, Daniel 5: 25. He was speaking to the haughty King Balthazar, who had, among other things, lived lasciviously and worshipped clay gods. Its meaning in the Biblical context is "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting." In the context of the channeling, it simply means the channeling is finished, and that those in the circle had been thinking about ascension.

注釋 2: *Carla*: "Mene, Mene Tekel, Upharsin," 就是在聖經但以理書 5: 25 中被講述的牆上的手跡的故事。他是在對傲慢的國王 *Balthazar* 說話，*Balthazar* 國王生活奢侈且崇拜泥土製成的神像。在聖經的上下文中，它的意思是，"神已經數算你國的年日到此完畢。提客勒，就是你被稱在天平裏，顯出你的虧欠。" 在傳訊的上下文中，它單純地意味著傳訊結束了，那些在圈子中的人一直都在思考提升。

May 12, 1985

1985-05-12 Hatonn : 彼此相愛的挑戰

(S channeling)

(S 傳訊)

[I am Hatonn,] and we are pleased to greet you this evening in the love and in the light of the one infinite Creator. We are pleased to be with this instrument once again, for it has been some time since we have spoken through her. We are grateful for the opportunity. We come, as always, dear friends, when we hear your call, and we are always grateful for the opportunity to share our simple message.

[我是 *Hatonn* ,]我很高興在今晚在太一無限造物者的愛與光中向你們致意。我們很高興再一次與這個器皿在一起，因為自從我們上一次通過她發言已經有一些時間了。我們對於這個機會是很感激的。我們一如既往會在我們聽到了你們的呼喚的時候前來，我們一直都對於分享我們簡單的資訊的機會是感激的。

The thought we send may seem at times complex, but the message all may be brought down to one simple phrase: that you shall love one another is one of the greatest services that you are able to provide to your fellow beings as you inhabit those physical vehicles that have become your temporary home; to look beyond that which is apparent but not always concrete, as this instrument would put it, and to see that essence which lies behind and beyond the physical; to look into each other's eyes and see the love and the light of the Creator reflected and to ignore that which is often a very convincing illusion. Strive to seek that which lies beneath and beyond the illusion, for the essence of the Creator may be seen in all and may be grasped and held and felt, reflected and returned. The wholeness is there, dear friends. Strive for that wholeness in what appears to be a world divided into portions. 我們今晚送出的想法可能有時候看起來似乎是複雜的，但是資訊全都可以被歸結為一個簡單的措辭：你們要彼此相愛，在你們居住在那些已經成為了你們的臨時的家的物質性載具之中的時候，這是你們能夠提供給你們的夥伴的存有的最大的服務中的一個服務。去看穿明顯的但卻並非一直都是，如這器皿會說的一樣，有實質的事物，去看到存在於物質性背後與之外的那個實質，去注視相互彼此的眼睛並看到造物者的愛與光被反射出來，去忽略經常是一個非常有說服力的幻象的事物，並努力去尋求存在於幻象底下與幻象之外的事物，因為造物者的實質可以在一切事物中被看到，並可以被掌握，被抓住，被感覺到，被反映出來，並被返還。我的朋友們，完整性就在那裏。在看起來是一個被分成了許多部分的世界的事物中，為那種完整性而努力。

We shall transfer at this time. I am Hatonn.

我們將在此刻轉移。我是 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am now with this instrument. We attempted to contact the one known as A and the one known as N and were with the one known as R before we came to this instrument, and hope that you will bear with patience our method of taking an opportunity to attempt to offer our service to you.

我是 Hatonn，我現在與這個器皿在一起了。我們嘗試去接觸被知曉為 A 的實體以及被知曉為 N 的實體，在我們來到這個器皿之前，我們曾經與被知曉為 R 的實體在一起，我們希望你們將會帶著耐心忍受我們利用一個機會來嘗試對你們提供我們的服務的方法。

We find that this instrument is having some reception trouble, however, we would greet you once again in the love and light of the infinite Creator and request that each in the circle continue to tune that we may have a good level of contact and that we may speak to you.

我們發現這個器皿正在遇到某種接受性的困難，無論如何，我們會再一次在無限造物者的愛與光中向你們致意，我們請求在圈子裏的每一個人繼續調音，怎樣我們就可以擁有一個優良的接觸的層次，這樣我們就可以對你們發言了。

Have you ever observed, my friends, the younger of your species? The span of attention seems short and yet, for the few moments that something has absorbed a child's interest, it is completely absorbed. When one loves another, it is well to tune that spiritual love with the same intensity and purity with which the child watches the ant crawl over the stick and therefore almost becomes that experience. Each entity that you meet is a portion of the Creator, and yet, of course, many times this is anything but obvious. There is another purity within many children and that is the openness to ask direct questions. There seem to be no limits as to what may be asked, for the young child is completely interested in everything about you or whichever person the child questions.

我的朋友們，你們曾經觀察過你們的物種的較為年幼的實體嗎？注意力的長度看起來似乎是短暫的，而花費少數的時刻，某個事物就已經吸引了一個孩子的興趣了，它是完全一心一意的。用孩子藉由其觀察在棍子上爬過的螞蟻，並因此幾乎成為了那個體驗的相同的強度與純度來為那種靈性的愛調音，這是很好的。每一個你遇到的實體都是造物者的一部分，而當然，很多時候，這絕對不是顯而易見的事情。在很多的孩子內在之中會有另一種純度，那就是對詢問直接的問題的開放性。在關於什麼事情可以被詢問的方面看起來是沒有限制的，因為年幼的孩子是對在你周圍的每一個事物，或者對於孩子詢問的無論哪一個人都是完全有興趣的。

This is an enormous secret, my friends. When there are difficulties between two entities, the difficulties are normally due to the lack of effort upon the part of the entities to imagine the creativity and accuracy, the actual situation and emotional and mental biases of the young.

這是一個巨大的秘密，我的朋友們。當在兩個實體之間會有困難的時候，困難通常是由於，在是實體的部分上缺少去想像年幼的實體的創造性與準確性，以及它們實際的情況與情緒與心智的偏向性的努力。

To love one another, my friends—how much easier it is to talk about meditation and the discovery of what you may conceive to be creative; how much easier it is to speak of the one original Thought that lies within you within that deep, vast and dark silence. And yet you go through a variety of experiences within your lifetime which puts you in close proximity to a number of other entities. You still look at the Creator. The Creator wears a face as biased and full of self-contradictions as your own. How much more difficult it is to penetrate not only your own confusion but that of another and achieve communication. Yet this is an expression of love.

我的朋友們，要彼此相愛——要談論冥想以及對你們可以想像為是有創造性的事物的發現，這是怎樣更加容易的事情呀，要談及存在於你們內在之中，存在於那個深深的，巨大而黑暗的靜默之中的那一個原初的想法，這是怎樣更加容易的事情呀。而你們在你們的生命中經歷了多種多樣的體驗，你們的生命會將你們放置於多個其他實體的附近。你們仍舊看著造物者。造物者佩戴著一個面孔，這是和你自己的面孔一樣有偏向性且充滿了自相矛盾的。不僅僅去刺穿你自己的混淆，同樣也刺穿另一個人的混淆並取得交流，這是怎樣遠遠更加困難的呀。而這是一種愛的表達。

As the evening rays begin to fall upon your dwelling, you can feel before you the swelling maturity of the earth about you, the weighty roll of the waters onto the earth, and the majesty of the eternal sky. It is a wondrous creation and the silence of the Creator pervades it, deeper, more quiet, more peaceful than can be imagined outside of meditation. And yet, just as much a part of the Creator are all the sounds made by children, colleagues, wives, husbands, children and friends. Each is the voice of the Creator, filtered through many biases. There are times when two recognize each other and for a magical period of the incarnation there seem to be no biases, communication seems clear and life seems ebullient. It is rare that these periods extend throughout the incarnational experience. Nevertheless, we may suggest to each of you that memories of times when closeness had been achieved are very helpful in orienting the self towards the discovery of the biases that separate you from that same harmony at a more difficult time.

隨著夜晚的光線開始落在你們的住所上，你們能夠在你們前方感覺到你們周圍的土地的膨脹著的成熟，在土地上的水的沉重的滾動，永恆的天空的莊重。它是一個奇妙的造物，造物者的靜默充滿了它，比在冥想外面能夠被想像到的更為深入，更加安靜，更加平安。而在造物者的一部分之中一樣多地存在的事物是由孩子們，同事、妻子、丈夫、孩子與朋友產生出的所有的聲音。每一個聲音都是造物者的聲音，它們通過許多的偏向性被過濾了。會有一些當兩個人認出相處彼此的時候，在一段魔法一般的投生的時期中，看起來似乎沒有偏向性，溝通交流看起來似乎是清晰的，生命看起來似乎是熱情洋溢的。這些時期管延伸貫穿整個投生時期，這是罕見的。雖然如此，我們可以對你們每一個人建議，對於那些親密性已經被取得的時間的回憶，在讓自我在一個更為困難時間導向對那些將你與相同的和諧分開的偏向性的發現是非常有幫助的。

To love another is a challenge, and cannot be done without the inner underlying silence, the peace and poise of the powerful forces that unites you

not only with each friend and mate and acquaintance, but with all of the creation.

彼此相愛是一個挑戰，是無法在沒有內在中的潛藏的靜默，平安以及對強有力的力量的平衡的情況下被進行的，那種強有力的力量不僅僅將你與每一個朋友、伴侶和熟人結合在一起了，同樣也與所有的造物結合在一起了。

As the light slowly fades from the skies and your sphere turns upon its rotating center into the zone of darkness and the kingdom of the moon and stars, we offer you meditation and love. We are known to you as Hatonn. We leave you, as always, in the love and the magnificent love of the one infinite Creator whom we serve with all of our beings. We find your heart bent toward the same original Thought, your hopes turned to the same star. Adonai, my friends. Adonai.

當光緩慢地從天空褪色，你們的星球在其旋轉的中性上轉入到了黑暗的區域，轉入到月亮和星星的國度，我們向你們提供冥想和愛。我們是你們知曉的 *Hatonn*。我們一如既往在太一無限造物者的愛中，在太一無限造物者的宏大的愛中離開你們，我們用我們全部的存有服務造物者。我們發現你們的心專注於相同的那個原初的想法，你們的希望轉向了相同的星辰了。 *Adonai*，我的朋友們， *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of our infinite Creator. We are once again overjoyed and honored to be asked to join your group. We shall, as is our custom, ask if we may serve by attempting to answer those queries which you have brought with you this evening. May we begin with the first query?

我是 *Latwii*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們再一次對於被請求加入到你們的團體是感到狂喜與榮耀的。我們將，如我們的慣例一樣，詢問是否我們可以藉由嘗試去回答那些你們今晚已經帶在你們身上的問題來進行服務。我們可以用第一個問題開始嗎？

R: Yes, Latwii, I'd like to go back to something Hatonn spoke of earlier, and ask—it seems that our daughters, nine and six-year-olds, are much more—well, they're not really violent, but more aggressive, and it just seems hateful towards each other, and I remember being with my sisters, and the same for S with her brother and sister. I was wondering if you could comment on that?

R：是的，*Latwii*，我想要返回到某個 *Hatonn* 在早些時候談到的事情，並詢問——看起來似乎我們的女兒，九歲與六歲的女兒，是更加——好的，它們並不是真的是暴力的，但卻是更為有攻擊性的，僅僅看起來似乎對於相互彼此是仇恨的，我記得在我的姐妹身上，在 *S* 和她的兄弟姐妹之間有相同的情況。我想要知道是否你們能夠對那一點進行評論？

I am Latwii, and am aware of your query, my brother. To some extent we may comment. We can suggest that as the time moves forward and approaches

that which you have come to know as the harvest, there is to those who are sensitive to it an increased opportunity for expressing the energy, shall we say, of the one Creator. In each entity this energy will express in an unique fashion. This will be determined by the entity's, shall we say, distortions or tendencies, those characteristics which make each entity unique and those characteristics which each entity seeks to balance in some fashion in order that it might learn and serve as it has incarnated to do.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在某個程度上，我們可以進行評論。我們能夠建議，隨著時間前進並接近你們已經開始知曉為收割的時期，那些對收割敏感的人會有一種增強性的機會來表達太一造物者的，容我們說，能量。在每一個實體中，這種能量將用一種獨一無二的方式表達。這將會由實體的，容我們說，扭曲或者傾向性，那些使得每一個實體獨一無二的特性，以及每一個實體為了它可以如它已經投生來做的一樣地去學習和服務而尋求用某種方式平衡的那些特性所決定。

The entities of which you speak are most sensitive to any presence or energy, and in their perception of this greater available resource of energy, each has channeled it in a fashion which meets the design of the personality. The design of any personality is that which is the preincarnative choice and pattern. These choices in many cases are made as a result of previous experiences together. These previous incarnational experiences then have a harvest which becomes the seed for the next incarnation. When one observes certain behaviors within an entity, or in this particular case, between two entities, it is possible, though not always the case, that the expression of energy and relationship between these entities is due in some degree to previous incarnational experience and current incarnational balancing.

你談及的那些實體對於任何的存在或者能量是極其敏感的，在它們對這種更大的可供利用的能量的資源的知覺中，每一個實體都用一種與對人格的設計相匹配的方式傳訊那種能量了。對任何人格的設計就是投生前的選擇與模式。這些選擇在很多情況中是作為之前的體驗加在一起的一個結果而被做出的。這些之前的投生的體驗接下來就會擁有一種收穫物，這種收穫物會成為下一次投生的種子。當一個人在一個實體內在之中觀察到一定的行為舉止，或者在這個特定的情況中，是在兩個實體之間的行為舉止的時候，會有可能對這些實體之間的能量和關係的表達是在某種程度上由於之前的投生體驗以及當前的投生的平衡的，儘管情況並不一直都是這樣子的。

May we attempt further clarification, my brother?

我的兄弟，我們可以更進一步澄清嗎？

R: That was most helpful. I wonder, how do we respond when they're at each other's throats? Just keep them from hurting each other, and pull them apart, or is there more going on there that we should know about?

R：那是極其有幫助的。我想要知道，我們如何在它們卡住相互彼此的喉嚨的時候回應呢？僅僅是避免傷害相互彼此，將它們拉開嗎，或者有更多正在發生的事情是我們應該知曉的嗎？

I am Latwii, and am aware of your query, my brother. You speak now of what we may metaphorically call the firing line, the heat of the battle, those portions of the incarnation in which the ideals are tested and in some cases formed. As you look upon your own incarnational pattern of lessons and services, you will see that you have before you a pattern of experience which has the desired result in its foundation to express love, to express and experience acceptance, to express and experience forgiveness, and so forth with the various characteristics of that energy known as love. In any such experience, whether it be with the children of whom you speak, with your friends, with acquaintances, or with strangers, you have the ideal constructed within your inner mind in a fashion which is to the best of your ability whole and perfect. To translate this construction of the ideal into the daily experience and those testings of the ideal we have called the firing line or the heat of the battle, is the challenge before you.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。你們現在談及我們可以用比喻的方式稱之為作戰最前線（*firing line*），戰鬥的中心的事物，以及那些在其中理想會被考驗，在一些情況中理想會被形成的投生的部分。如你觀察力自己的學習與服務的投生的模式的時候，你將會看到，你在你的面前擁有一個體驗的模式，它在其基礎中擁有被渴望的結果，以藉由那種被知曉為愛的能量的各種各樣的典型特徵表達愛，表達並體驗接納性，表達並體驗寬恕，如此等等。在任何這樣的體驗中，無論它是與你談及的孩子，與你的朋友，與你的熟人，與陌生人的體驗，你都擁有用一種方式被構建在你的內在心智之中的理想，這種理想就是用你最佳的能力去成為完整且完美的。要將這種理想的構架轉譯為日常生活的體驗，以及那些我們已經稱之為作戰最前線或者戰鬥的中心的對理想的考驗，就是在你面前的挑戰了。

In your particular case, not only do you have this challenge before you, in your response in answering such a challenge [you] set a pattern for those of whom you speak. This pattern is your model or role of excellence. These young entities will learn from you according to what you do. Therefore, it is upon your shoulders, shall we say, to creatively fashion that response which most purely reflects your ideals, those guide posts and high metaphysical standards which you have as your own staff to support you on your journey. You, then, must in your own way construct the response which will in a disciplined fashion teach by repetition that concept of love as you can perceive it and translate it in this case.

在你特定的情況中，你不僅僅擁有這個在你面前的挑戰，在回應這樣一個挑戰的過程中，你通過你的回應同樣也為那些你談及的實體設置了一個範式。這個範式就是你對於優秀的榜樣或者角色。這些年幼的實體將會從你身上，根據你做的事情而學習。因此，去用創造性的方式形成那個會極其純淨地反映你的理想，反映了你作為在你的旅程上支持你的你自己的手杖的那些路標以及高度的形而上學的標準的回應，這是，容我們說，在你的肩上的責任。接下來，你就必須用你自己的方式構建回應，那個回應將藉由重複用一種有紀律的方式教導那個愛的觀念，如你在這個情況中能夠感覺到它並轉譯它一樣。

May we attempt further response, my brother?

我的兄弟，我們可以更進一步回應嗎？

R: No, Latwii, that was most helpful. Thank you very much.

R：不用了，*Latwii*，那是極其有幫助的。非常感謝你們。

I am Latwii, and we thank you, my brother, for the opportunity to serve. May we attempt another query?

我是 *Latwii*，我們為服務的機會而感謝你，我的兄弟。我們可以嘗試另一個問題嗎？

Carla: When a childhood experience is full of harmonious relationships between sister and brother, and the harmony continues throughout the life experience, sometimes bearing fruit, such as my brother 's and my singing, could it also be considered to be preincarnative choice of being together?

Carla：當一個童年時期的體驗是充滿了在兄弟姐妹之間的協調的體驗的時候，那種協調繼續貫穿整個生命體驗，有時候會結出果實，諸如我的兄弟和我的歌唱，它同樣可以被認為是對於在一起的投生前的選擇嗎？

I am Latwii, and am aware of your query, my sister. This is quite correct. Each entity as it incarnates has those souls with whom it has traveled many journeys through many of what you call incarnational lifetimes. Each entity then will make agreements with a variety of others and these agreements will allow certain relationships to develop certain characteristics to be expressed, certain lessons to be learned and certain services to be offered. Therefore, the relationships between entities upon your planet at this time are many and varied, infinite in variety and full of the opportunity for sharing the love and light of the one Creator.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。這是相當正確的。每一個實體，在它投生的時候，都擁有那些它已經與之一同穿越很多你們所稱的生命旅行過很多的旅程的靈魂。每一個實體接下來都將會與各種各樣的其他的實體達成協定，這些協定將會允許一定的關係發展一定的要被表達的特性，一定的要被學習的課程，以及一定的要被提供的服務。因此，在你們的地球上在此刻實體之間的關係會是為數眾多，變化多端，具有無限的多樣性，且充滿了分享太一造物者的愛與光的機會的。

May we attempt further response, my sister?

我的姐妹，我們可以嘗試一個更進一步的回應嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, as always, my sister. Is there another query?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。有另一個問題嗎？

Carla: Can a plan go wrong?

Carla：一個計畫會出錯嗎？

I am Latwii, and we may respond to this query by saying yes and no. We do not mean to confuse—let us clarify. To begin with, yes, a plan may unfold its outline and its specific experience in a manner other than that which was planned, yet it cannot be said to be wrong, for each entity in each experience may observe the infinite opportunity to learn the lesson of love. In some degree all plans will incorporate this lesson and will reflect this lesson in a unique fashion. When a plan has deviated from the course laid before the incarnation, there are, shall we say, certain fail-safe devices, as we may use this term, which also have been incorporated that have the hoped-for effect of bringing the plan once again back into congruency with that which was determined before the incarnation. There are an infinite number of these devices which are preprogrammed, and there are an infinite number of opportunities for the incarnational entity to utilize these devices or to ignore them, for, indeed, within the incarnation, free will needs that which you may call determinism, and the incarnation then becomes a balance between these two forces.

我是 *Latwii*，我們可以藉由說“是”和“不是”來回應這個問題。我們並不是打算要讓人糊塗——讓我們澄清一下。作為開始，是的，一個計畫可能用一種與曾經被計畫的方式不一樣的方式展開它的輪廓以及它具體的體驗，而它無法被認為是出錯了，因為每一個實體在每一個體驗中都可以觀察到無限的機會去學習愛的課程。在某種程度上，所有的計畫都將會整合這個課程並將會用一種獨一無二的方式形成這個課程。當一個計畫已經從在投生前被設置好的軌道脫軌了的時候，會有一定的，容我們說，自動防故障裝置 (*fail-safe devices*)，如我們可以對這個詞語的使用一樣，它同樣已經被整合，並會擁有將計畫再一次帶回到與在投生前被決定了事物的協調一致之中的被期待的作用。會有一定數量的這些裝置是被提前規劃好的，會有無限數量的機會讓投生的實體利用這些裝置，或者忽略它們，因為，確實，在投生中，自由意志需要你們可能稱之為決定論的事物，投生接下來就會成為在這兩種力量之間的一種平衡了。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: Is the will of the individual superior to any preincarnatively determined path?

Carla：個體的意志是高於任何用投生前的方式被決定的道路的吗？

I am Latwii, and am aware of your query, my sister. We may suggest the will can be superior to any preprogrammed plan, yet it must be remembered that the will as it is manifested in each incarnation is colored, shall we say, or influenced by the preplanned pattern of experience, and is unlikely to vary from it in an absolute manner for a very long portion of what you would call time.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們可以建議，意志能夠高於任何投生前規劃的計畫，而必須要被記住的事情是，當意志在每一個投生中被顯化的時候，意志是被提前計畫的體驗模式所，容我們說，染色的了的，或者所影響了的，

意志不大可能會用一種絕對的方式偏離計畫你們所稱的時間的一段非常長的部分。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I don't think so, I'll just tell you what was on my mind, and that was I've been pondering whether Don Elkins' death, his leaving this plane of existence, was his plan or his deviation from a plan. There isn't anything in my experience by which I can judge the answer to this. And by what you're saying, I would say the bias would go towards there being at least a portion of Don's dying and going on that was part of the plan. This is the kind of bias you're talking about, is this not correct?

Carla：我認為不用了，因此，我將會告訴你們我曾經想到的事情，那就是我一直在思考，*Don Elkins* 的死亡，他離開這個存在性的層面，是他的計畫，還是對一個計畫的偏離。在我的經驗中沒有任何事情我能夠藉由其判斷對這個問題的答案。根據你們說的內容，我會認為，偏向性會朝向，*Don* 的死亡至少有一個部分是計畫的一部分。這是你們正在談及的偏向性的類型嗎，這是不正確的嗎？

I am Latwii, and am aware of your query, my sister. It is correct that the one known as Don had incorporated within his incarnational experience before it began the opportunity to cease viability within your illusion in a number of ways. It may be that this entity had not precisely planned to exit the incarnation in the manner in which it did indeed find its exit, yet one may rest assured that there are no mistakes, though the surprise may be most disturbing at the time. It is most usual for one to leave a dwelling through a door rather than through a window.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。被知曉為 *Don* 的實體在投生開始之前就在他的投生計畫中已經整合了在你們的幻象中用多種方式終止可存活性的機會，這是正確的。它可能是這個實體尚未精確地計畫用一種它確實找到了它的出口的方式離開了投生，而一個人可以確信，沒有錯誤，儘管意外的事情可能在那個時候是極其令人困擾的。一個人通過一扇門而不是通過一扇窗戶離開一個住所，這是極其通常的事情。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No. No, thank you very much.

Carla：沒有了，沒有了，非常感謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹，在此刻有另一個問題嗎？

Carla: I have a question that is on a totally different subject, but I've been pondering it off and on. Some people can see auras around people's heads, especially, but [also] around their whole bodies. And I've wondered for a long

time whether people were seeing inner dimensional but real in the other dimension colors and the natural force of the body or whether the gift of clairvoyance had its focus in such people in seeing color around a person instead of, say, seeing a reading from a Tarot card throw or from a look into a glass ball or from tea leaves or from whatever other focus that people use? In other words is it an objective or subjective phenomenon?

Carla：我有一個問題，它是在一個完全不同的主題上的，但是我一直都在時不時地思考它。一些人能夠看到靈光，特別是在人頭部周圍的靈光，但是同樣也會是在它們整個身體周圍的靈光。我有很長一段時間都懷疑，是否人是在看到內在維的，但在其他維度中是真實的色彩，以及身體的自然力，還是透視能力的天分在這樣的人身上在看到在一個人周圍的色彩的方面擁有其焦點，而不是，假設，從一副塔羅牌看到一個解讀，或者從看一眼水晶球，或者從茶葉或者從無論什麼那個人使用的其他的焦點看到一個解讀？換句話說，它是一個客觀的還是主觀的現象呢？

I am Latwii, and am aware of your query, my sister. This phenomenon of the seeing that which you have called the aura may be a combination of that which you have called a subjective experience and objective observation. We may suggest that to each entity within your illusion is given the opportunity to use the infinite intelligence, the energy of the one Creator. Many will manifest it in a great variety of ways, some in a few ways, and others will attempt perhaps in an unconscious fashion to use this energy in an unmanifested and more metaphysical sense, showing little manifestation of that all-encompassing love and light of the one Creator. When an entity experiences one of the manifested means of channeling this energy, one may see this manifestation as an aside, shall we say, to the primary seeking for truth behind all manifestation.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。這個看到你已經稱之為靈光的事物的現象可以是對你已經稱之為一種主觀性的體驗和客觀性的觀察的一個混合物。我們可以建議，在你們的幻象中的每一個實體都被給予了去使用無限智慧，太一造物者的能量的機會。很多人將會用極其多種多樣的方式顯化它，一些人將會用少數方式顯化它，其他人將也許嘗試用一種無意識的方式，在一種未顯化且更多形而上學的意義上使用這種能量，而幾乎不會顯現出太一造物者的那種包含一切愛與光的顯化物。當一個實體體驗到傳訊這種能量的一種顯化的途徑的時候，一個人可以將這種顯化物視為對在所有顯化物背後的真理的主要的尋求的，容我們說，一種旁白。

Within your illusion it has become, shall we say, somewhat the fashion to manifest this channeled energy in some fashion which may be observable. The seeing of the auric force field about your other selves is one such means of manifesting this energy. What is seen is most usually the combination or balance of energy centers which have cooperatively provided coloration or vibratory energy in their channeling of this energy, and the result is that which, in general, is called the auric field. The entity so seeing this auric field sees through eyes which are both inner and outer in their manifested sense. That is to say, the entity sees with a mind which has been conditioned in such and

such a fashion, and sees with an inner eye which explores for the first time that which is seen as the aura. Therefore, that which is objectively observed is subjectively interpreted, and those having the aura read then receive this combined objective and subjective interpretation.

在你們的幻象中，用某種可能是可觀察得到的方式來顯化這種被傳訊的能量，這已經成為，容我們說，多少有些流行的了。看到在你的其他自我周圍的靈光的立場，是就是一種這樣的顯化這種能量的途徑。被看到的事物極其通常是能量中性的混合物或者平衡，能量中性已經在它們傳訊這種能量的過程中用合作的方式提供了染色或者振動性的能量，結果就是，一般而言會被成為靈光場的事物。這樣看到這種靈光場的實體通過眼睛看到了在它們的顯化的意義上同時是內在和外在的事物。也就是說，實體是藉由一種心智看到的，這個心智已經用這樣或者那樣一種方式被調節過了，實體用一種第一次進行探索的內在的眼睛看到了被視為是靈光的事物。因此，客觀地被觀察到的事物是用主觀的方式被闡釋的，那些進行靈光解讀的人接下來就會接收到這種客觀與主觀混合的解釋了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, it seems that if perceiving auras is a matter of perceiving various rates of vibration, there would be color surrounding a lot things, notably music. Sometimes I think I can feel the color of music as it varies from piece to piece, from artist to artist, but there are people that go around talking about that sort of aura. Is it because of the fact that there is no personal consciousness in that art form, in that artifact?

Carla：好的，看起來似乎如果感覺到靈光是一個感覺各種各樣的振動速度的問題，在很多事情的周圍都會有色彩，尤其是音樂。有時候我想我能夠在音樂從一個章節變化到另一個章節，從一個藝術家變化到另一個藝術家的時候感覺到音樂的色彩，但是很少有人會到處談論那種類型的靈光。它是因為在那種藝術的形式中，在那種人工製品中沒有個人的意識的事實嗎？

I am Latwii, and, my sister, we may suggest that it is indeed a greatly crowded and varied universe including the small portion of it which is your third-dimensional experience. There are, indeed, entities who experience your third-density illusion in just the fashion which you have described. Yet this description is not ordinarily accepted as a representation of that which is. Therefore, one does not hear so much of this kind of description ...

我是 Latwii，我的姐妹，我們可以建議，這確實是一個極其擁擠且多種多樣的宇宙，它包含了你們的第三維度的體驗的那個小小的部分。確實，會有一些實體就是用你已經描述過的那種方式來體驗你們的第三密度的幻象的。而這種描述並不會通常被接受為對其之所是的事物的表現。因此，一個人不會聽到很多的這種類型的描述.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am once again with this instrument, and we shall continue. There are many, many ways in which the experience of your illusion may be expressed, and if the hearts of all those who experience in an unusual manner were known, one would indeed be surprised at the great variety which is available to your peoples.

我是 *Latwii*，我再一次與這個器皿在一起了，我們將繼續。會有很多很多種方式是你們的幻象的體驗通過其可以被表達的，如果所有那些用一種不同尋常的方式體驗的實體的心都是被知曉的，一個人就會對可供你們的人群所利用的巨大的多樣性感到驚訝了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you Latwii.

Carla : 沒有了，感謝你們，*Latwii*。

I am Latwii, and we thank you once again, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we find that for the evening we have exhausted the queries and perhaps one or two of the listeners. We apologize if any of our words have seemed too long and our sentences too rambling. We do not mean to overburden the listener with a great quantity of verbiage, but we are most privileged and overjoyed to speak to this group, and we thank you each and every one for inviting us this evening. We shall, therefore, take our leave at this time of this instrument and this group, leaving you, as always, in the love and light of our one infinite Creator. We are those of *Latwii*. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們發現，我們已經耗盡了今晚的問題了，也許已經讓一兩個聽眾筋疲力盡了。如果任何我們的話語已經看起來似乎是過長的，如果我們的句子是過於凌亂的，我們很抱歉。我們並不打算要用巨大數量的廢話讓我們的聽眾負擔過重，但是我們對於對這個團體發言是極其榮幸且狂喜的，我們感謝你們每一位今晚邀請我們。我們因此將在此刻離開這個器皿和這個團體，我們一如既往在我們的無限造物者的愛與光中離開你們。我們是 *Latwii*。Adonai，我的朋友們。
Adonai vasu borragus。

(Carla channeling)

(*Carla* 傳訊)

I Yadda. I greet you in love and light of infinite Creator. Once again we passed the challenge. Once again we speak to you, for we are called to this meeting.

And yet, we tell you something. We are nothing. We are fools. We are full of error and mistake, folly and fun. We are mostly full of a fun which amounts to enlightenment. We pass from folly to joy. Not because we have learned wisdom, steps to take, rituals to practice. No, we find ourselves.

我是 Yadda。我在無限造物者的愛與光中向你們致意。再一次，我們通過了挑戰。我們再一次對你們發言，因為我們被呼喚到這個集會了。然而，我們告訴你們某個事情。我們什麼都不是。我們是傻子。我們是充滿了錯誤與差錯，愚蠢與笑話的。我們主要是充滿了一種加起來就是覺醒的笑話。我們通過愚蠢到達喜悅。不是因為我們已經學會了智慧，學會了要走出的腳步，以及要練習的儀式。不，我們找到了我們自己。

We come to you to make you happy. To show you through our speaking that there is a wonder and a magic and a lightheartedness that causes us to be full of joy. We are aware that we have spoken in groups which were so tuned that we made not so much of the sense, but, oh, we enjoyed the laughter. For you see, you come for inspiration. You come to be lifted up. You come to experience something that you feel that those who speak through instruments such as one may have. You wish to partake in that. And yet, we go away; the meeting ends and you go to your own domicile, to your own joy, to your own fun, or to the denial of this life force that is so great in each. Your joy is hidden in your very nature. Your inspiration is within you. You call us, but we are nothing. Your outside life, it is but nothing. But if your heart can be happy, if you can laugh, if you can find joy, you have flown on the wings of the eagle, and there are no more prison bars in your life and in your experience. All we ask you, do not take the husk so seriously. Find the kernel of infinity which lies within you.

我們來到你們身邊來讓你們高興，來通過我們的發言向你們展現，會有一種奇觀，一種魔法以及一種輕鬆愉快的心情，它使得我們充滿了喜悅。我們察覺到，我們已經在如此之好地被調音以至於我們不是非常言之有理的團體中發言過了，但是，哦，我們喜歡笑聲。因為，你們看，你們是來尋找啟發的。你們是來被提升的。你們前來體驗某個你們感覺到那些通過諸如這個器皿之類的器皿發言的實體可能會擁有的事情。你們希望參與其中。而我們離開了，集會結束了，你們前往你們自己的住所，你們自己的喜悅，或者前往對在每一個人身上如此巨大的這種生命力的否認。你們的喜悅是被隱藏在你們的本性之中的。你們的啟發是在你們內在之中的。你們呼喚我們，但是，我們什麼都不是。你們的外部的生命，它什麼都不是。但是，如果你們的心能夠是快樂的，如果你們能夠歡笑，如果你們能夠找到喜悅，你們已經依靠鷹的翅膀飛翔了，在你們的生命中，在你們的體驗中沒有更多的監獄的圍欄了。所有我們請求你們的事情，就是不要如此嚴肅地對待果殼。找到存在於你們內在之中的果核。

We are sorry that we must sometimes speak to one group, for one group, in a way which does not please another. We assure you this information would not please some, when there are so many spiritual seekers who sure, positive, and without any doubt know that if they can find the right teacher, if they can find the right ritual, the right outward behavior, enlightenment will come. We tell you what come: day come and night and day and night and soon your life is

over. You live in love and light. It is your natural habitat. Your darkness is as noon, and above the rain shines the everlasting sun.

我們很抱歉，我們必須有時候用一種不會讓另一個團體高興的方式對一個團體，為一個團體發言。當會有如此多的靈性尋求者，且這些尋求者是確信的，正面性的，是毋庸置疑地知曉，如果它們能夠找到適當的老師，如果它們能夠找到適當的儀式、適當的外部的行為舉止，那麼覺醒就將會出現的時候，我們向你們保證，這個資訊不會讓一些人高興。我們告訴你們會出現什麼事情：白天會出現，夜晚，白天，夜晚，很快你們的生命就結束了。你們活在愛與光中。它是你們自然的喜歡。你們的黑暗是如同月亮一樣，在雨水的上方，永存的太陽照耀著。

We leave you in joy, in light, in love, in possession of your birthright. We Yadda. Farewell.

我們在喜悅中，在光中，在愛中，在對你們的天賦權力的擁有中離開你們。我們是 *Yadda*。再見。

May 19, 1985

1985-05-19 L/Leema : 真理的守護者與被選者

(Carla channeling)

(Carla 傳訊)

I am Yadda. I greet you in the love and in light of infinite Creator. We have difficulty deciding how to arrange meeting. Each want another person to speak. We all must speak briefly. I shall not therefore take up much of the time, that priceless commodity. Yet time is what you came here to take up.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們在決定如何安排集會的方面遇到了困難。每一個人都想要另一個人發言。我們全都必須簡短地發言。我將因此佔用大量的時間，那個無價的商品。而時間就是你們來這裏來佔用的事物了。

Statement made earlier this evening, "Are feelings hurt because of comments about us?" First, no feelings to hurt. We do our best to share with those who have a legitimate metaphysical interest. When one does the best, then one is not apologetic. Moreover, is to be noted in the way the channeling works that the nature of the group vibration and the desires and level of the group together maintain the approach that we use to speak. You come here to spend time, yet each moment you spend time you come here, you spend time seeking the truth. Yet, each moment you can seek the truth. If we are a focus for the truth, that is all that can be hoped. However, never forget that you are the guardians of your own truth. That is why the question, "Who are you?" is so central. Seek well, my friends. We glad to speak with you. We come in the love and the light, in the indwelling nature of all that is the Creator. Adonai.

在今晚早些時候有這樣一個說法，“感覺會因為關於我們的評論而受傷嗎？”首先沒有感覺會受傷。我們進我們所能來與那些擁有一種正當的形而上學的興趣的實體進行分享。當一個人竭盡全力的時候，接下來它就是不用認錯了。而且，在傳訊工作的方法中，要被注意到的事情是，團體振動的屬性，與團體的渴望以及層次一起，會維持我們用來發言的途徑。你們來到這裏來花費時間，而你們來到這裏話費的每一刻，你們都是將時間花費在對真理的尋求上了。而每一刻你們都能夠尋求真理。如果你們是一個真理的焦點，那就是所有能夠被期待的事情了。然而，永遠不要忘記，你們就是你們自己的真理的守護者。那就是為什麼“你是誰”的問題是如此中心性的原因了。我的朋友們，好好地尋求吧。我們很高興與你們發言。我們在愛與光中，在一切都是造物者的那種內部的屬性中前來。Adonai。

(Carla channeling)

(Carla 傳訊)

I am L/Leema. We greet you in the love and in the light of our infinite Creator. We would like to confirm to the one known as A that we were attempting to adjust our vibrations to that instrument's vocal mechanism. However, we are clumsy and new to this and we apologize for the discomfort we may have

caused the instrument. We also feel the need for briefness, not because we wish to be the soul of wit, but because there may be substantial questions and we wish to make room for them.

我是 *L/Leema*。我們在我們的無限造物者的愛與光中向你們致意。我們想要對被知曉為 A 的實體確認，我們正在嘗試去根據那個器皿的發聲的機制調節我們的振動。然而，我們對於這個工作是笨拙且新手的，我們為我們可能已經給這個器皿造成的不舒服而抱歉。我們同樣感覺到對簡潔的需要，不是因為我們希望成為具有智慧的靈魂，而是因為會有大量的問題，我們希望為它們留出空間。

However, there is one point which seems to be worth making at this juncture for those in this group. That, my friends, is that you are all chosen. We work with third-density individuals which are not aware to full extent of their selfhood, of their specialness, of their being chosen, yet they, too, are chosen and have been since before you can imagine, before there was time, before there was any created thing. Older than all the galaxies are the souls that move through levels of consciousness within those galaxies. More experience do you have in yourself than does this planet or the star which warms it. Many, shall we say, consciousness groups inadvertently foster an elitism based upon a truth which is seen but not comprehended logically, and that is that each person who believes in the ideals of love and service is chosen, is special, is anointed or passed by special vows, and that this specialness is a metaphysical and enduring specialness enduring far beyond what you think of on the surface as life. You may see those who have almost no consciousness at all apparently, and those whose consciousnesses, though competent, do not admit metaphysics. Yet these are not those who are lost forever; these are those who are learning a different lesson, taking a different road, going more slowly. There is time enough for all of consciousness which has been created to fully tap the birthright of that consciousness.

然而，會有一個要點看起來似乎是值得在這個節點為那些在這個團體中的實體明確的。我的朋友們，那就是你們全都是被選擇的。我們與那些尚未在充分的程度上察覺到它們的自我屬性，它們的特殊性，它們是被選擇的第三密度的個體一同工作，而它們同樣是被選擇的，且自從你們能夠想像的時間之前，自從有時間存在之前，自從有任何被造的事物之前就已經是被選擇的了。在資訊中穿越所有意識的層次移動的靈魂是比所有的星系都要年齡更大的。你在你自己內在之中擁有的體驗，是比這個行星或者溫暖它的恆星所擁有體驗更多的。很多的，容我們說，意識的團體，會出於無心地促進了一種基於這樣一個真理的精英主義，那個真理是被看到但不會用有邏輯的方式被領會的，那就是每一個相信愛與服務的理想的人都是被選擇的，都是特殊的，都是被天選的，或者是經歷過特殊的誓言的考驗的，這種特殊性是一種形而上學的且持久的特殊性，持久遠遠超過了你在生命的表面上認為是生命的事物。你們可以看到那些幾乎完全明顯地沒有意識的人，那些其意識，儘管是有能力的，卻並不承認形而上學的人。而這些人並不是那些會永遠迷失的人，這些人是那些正在學習一門不同的課程，走一條不同的道路，走得更加緩慢的人。會有足夠的時間讓所有的已經被創造的意識充分利用那種意識的天賦權利。

There is no elite, my friends. There is in truth only in relative time, as you know

it, the so-called remnant. There are no permanent wailers and gnashers of teeth, as this instrument would put it. All shall be made one. For some it will take more cycles of experience than others. Those who speed up their experience speed up both the pain and the joy of that experience, for in using catalyst completely those side effects will occur. We wish you the fullness and richness of that joy and the understanding of pain which it contains.

我的朋友們，沒有精英。實際上僅僅在相對的時間中，如你們對它的知曉一樣，才會有所謂的殘存者。沒有永遠的哀嚎的人以及，如這個器皿會說的一樣，咬牙切齒的人。一切都將會合一。對於一些人，它將要花費比其他人更多的體驗的周期。那些會加速它們的體驗的人同時會加速那種體驗的痛苦與喜悅，因為在完全地使用催化劑的過程中，那些副作用將會出現。我們祝願你們擁有那種喜悅的完全性與豐盛性，並擁有對它包含的痛苦的理解。

And we leave you now through this instrument, secure in the knowledge that you shall not judge our words to be perfect or our thoughts to be riveting. We are merely those in converse with you, not those who truly teach. We are comrades of the same road; we are in fact, your own selves. There is no boundary. Take what you wish for inspiration and leave the rest. We shall transfer.

我們現在通過這個器皿離開你們，我們對於知曉你們將不會將我們的言語判斷為完美的，或者將我們的想法判斷為吸引人心而感到安全。我們僅僅是那些與你們對話的人，不是那些真正教導的人。我們是走在相同的道路上的同伴，我們實際上是你們自己的自我。沒有邊界。拿走你們希望的事物來取得啟發，並將其他的都丟棄掉。我們將轉移。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we are pleased to have successfully transferred our contact to this instrument, and we greet you once again in love and light, my friends. We are hopeful that we may be able to answer a few of your queries this evening and with that hope in our hearts, may we ask if we may begin with the first query?

我是 *L/Leema*，我們很高興已經成功地將我們的接觸轉移到這個器皿了，我們再一次在愛與光中致意，我們朋友們。我們希望我們可能能夠今晚回答你們的一些問題，帶著在我們的心那個希望，請問是否我們可以用第一個問題開始呢？

A: L/Leema, I have two questions. The first one, in going through life people deal with fear, and with fear comes in hand worry and also doubt. And I was wondering what some of the opposites of doubt would be. Could you comment on this?

A: *L/Leema*，我有兩個問題。第一個問題，在經歷生命的過程中，人會與恐懼打交道，同時恐懼是與憂慮，同樣也是與懷疑手牽手出現的。我想知道懷疑的一些對立面會是什麼？你們願意對此進行評論嗎？

I am L/Leema, and we are happy to give our efforts in the comment, my sister.

The doubt which springs from the fear of which you have spoken has as its balancing factor elements which are not contained within your third-density experience when we speak of metaphysical surety and the understanding which erases all doubt. Within your illusion, it is necessary that the seeker move within a darkness of knowing, that is, that the seeker shall move by the motivations of the power of will and faith and shall not have, shall we say, even one small shred of irrefutable proof, for in your illusion the choice of paths must be made as a function of your free will.

我是 L/Leema，我們很高興通過評論付出我們的努力，我的姐妹。從你已經談及的恐懼湧出的懷疑，擁有形而上學的確信和消除了所有的疑慮的理解作為它的平衡性的要素，而當我們談及這種確信與理解的時候，它們卻不是被在你們的第三密度的體驗中的。在你們的幻象中，尋求者有必要在一種知曉的黑暗中移動，也就是說，尋求者將藉由意志和信心的力量的推動力來移動，並將不會，容我們說，甚至擁有一丁點的無法反駁的證據，因為在你們的幻象中，對道路的選擇必須是作為你們的自由意志的一個機能而被做出的。

To offer proof—for proof to be available to any seeker, then, is to bias that free will and to reduce the potential power of the will and the faith that shall continue to motivate the seeker after it has been, shall we say, graduated from your illusion.

提供證據——如果證據是可以為任何尋求者所取得的，接下來，就是去讓自由意志產生偏向性，並減少意志和信心的潛在的力量了，而就是意志和信心將會在尋求者已經，容我們說，從你們的幻象畢業之後繼續推動尋求者。

May we attempt a more clarified response, my sister?

我們可以嘗試一個更為清晰的回答嗎，我的姐妹？

A: No, that was fine, that's kind of what I've been thinking; its been a topic of conversation. Another thing that we'd been discussing was the similarities and the contrast between the words transmit and translate. We were kind of interested in your point of view on what the differences were.

A：不用了，那是很好的，那以某種方式就是我一直在思考的事情，它已經是一次談話的主題的。另一個我們一直都在討論的事情是，在傳遞與轉譯這兩個詞語之間的相似性與對照。我們以某種方式對你們在差異是什麼的方面的觀點感興趣。

I am L/Leema, and we hope that our ability to define these terms may be adequate to your needs. To transmit is, in our perception, to relay a message in the exact form in which it has been given. To translate, then, is an effort which seeks to, shall we say, share a perception which is not understandable in one form by means of placing it in another form and thereby altering or distorting to some degree the message. The former term contains no potential for distortion; the latter, however, contains great potential for such distortion, depending upon the entity's ability at the sharing of perceptions.

我是 L/Leema，我們希望我們去為這些詞語下定義的能力可能滿足你們的需要。傳遞，在我們的觀念中，就是去用一個資訊已經通過其被給予的準確的形式傳遞

一個資訊。轉譯，那麼就是這樣一種尋求去，容我們來說，分享用一種形式無法理解的一個觀念的努力，這是通過將這個觀念放置在另一種形式中，並由此在某種程度上改變或者扭曲那個資訊。前面一個詞語並不包含扭曲的可能性，然而，後面一個詞語，包含了巨大的這樣的扭曲的可能性，這是取決於實體對於分享觀念的能力的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: Hmm. I can't think of the way to word the question I have, so it's going to have to do for right now. A：嗯。我無法想到一種方式來對我擁有的問題進行措辭，因此它將會不得不暫時進行措辭。

I am L/Leema, and we thank you, my sister, for your queries and your patience with our responses. May we attempt another query?

我是 L/Leema，我們感謝你，我的姐妹，為你的問題和你對我們的回應的耐心。我們可以嘗試另一個問題嗎？

J1: What kind of a name is L/Leema?

J1：L/Leema 是什麼類型的一個名字呢？

I am for the moment that name, L/Leema, and this is a name which we have chosen for its personalized connotation to this particular group, for within this group there are those who have for a large portion of their incarnation pursued a path of seeking and sharing the love and light of the one Creator, and who have therefore chosen their own name to reflect this service. We, in our choosing of a name to use with this group, sought to harmonize our service to this group with the service that this group has chosen to offer.

我暫時使用那個名字，L/Leema，這是一個我們因為它對於這個特定的團體的個人化的含義而已經選擇了的名字，因為在這個團體中會有那些在它們的投生的一個很大的部分都追尋了尋求與分享太一造物者的愛與光的道路的實體。我們通過選擇一個與這個團體使用的名字，尋求將我們對這個團體的服務與這個團體已經選擇去提供的服務協調一致。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J1: Thank you.

J1：謝謝你們。

I am L/Leema, and we shall add one small point, and that is that we are not normally known by name, for the naming concept is not one which many entities utilize. It is quite popular, we find, within your own illusion, thus we use it as well, and have tailored our use of it to this group, the first through which we speak.

我是 *L/Leema*，我們將添加一個小的要點，那就是我們並不是通常藉由名字被知曉的，因為命名的觀念並不是一個很多實體利用的觀念。我們發現，它在你們的自己的幻象中是相當流行的。因此，我們同樣也使用它，我們已經根據這個團體裁剪了我們對它的使用了，這個團體是我們第一個通過其發言的團體。

May we attempt another query at this time?

在此刻我們可以嘗試另一個問題嗎？

N: May I ask if L/Leema will transmit to other groups, will he also use the same name and why was it just particularly adapted for our group?

N：我可以詢問如果 *L/Leema* 將會對其他的團體傳遞，它將使用相同的名字嗎，為什麼他僅僅是為我們的團體特別地被採用的呢？

I am L/Leema. We have chosen this name for this group for the reasons given in our previous response, and should we have the honor of speaking with another group of seekers upon your planet, we shall utilize a name which suits that particular group while offering the information that we have spoken through another group while utilizing another name. Thus we shall hopefully remove confusion amongst those entities through which we speak.

我是 *L/Leema*。我們已經因為在我們之前的回應中被給予的原因而為這個團體選擇了這個名字，如果我們已經擁有榮耀與在你們的星球上的另一個尋求著的團體發言了，我們將使用一個適合於那個特定的團體的名字，同時通過使用另一個名字提供我們已經通過另一個團體講述的資訊。這樣我們就有希望移除在那些我們通過其發言的實體當中的混淆了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, as stated earlier that we were all chosen for this group, is that because we're a rather homogeneous group or because there is a certain amount of variance within each individual entity?

N：好的，如同早些時候被說過的一樣，我們全都是為這個團體被選擇出來的，那是因為我們是一個具有相當同質性的團體，還是因為有在每一個個體的實體內在之中有一定數量的變化呢？

I am L/Leema. My brother, look at that statement: "You have been chosen." Now—who has done the choosing? That you were chosen is obvious, but we did not state who had done the choosing. We made this statement in hopes that not only would it be asked to us, "Who had been chosen and why?" but that each should ask this of itself. As you have moved into the incarnation, you have set for yourself certain possibilities, certain services and lessons that are the purpose of your incarnation. Much you have chosen, much you have laid in store for yourself. That you shall find yourself within various groups is no accident. This is the primary fact which we wished to illustrate by suggesting that you had been chosen.

我是 *L/Leema*，我的兄弟，請檢查那個說法：'你們已經是被選擇的。'現在——

誰已經進行了那個選擇呢？你們是被選擇的，這是明顯的，但是我們並未說明，誰已經進行了那個選擇呢？我們做出這個陳述，以希望它不僅僅對我們被詢問，“誰已經被選擇了，為什麼被選擇呢？”每一個人同樣也應當問它自己這個問題。當你進入到投生的時候，你已經為你自己設置好了一定的可能性，一定的服務與課程，它們就是你的投生的目的了。很多你已經選擇了的事物，很多你已經為你自己儲存起來的事物，你將會發現你自己處於各種各樣的團體之中，這不是意外。這是我們藉由建議你們已經是被選擇了的而希望去闡述的主要的事實。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No, thank you very much. Do you mean we all knew each other in another lifetime?

N：沒有了，非常感謝你們。你們的意思是，我們全都在另一次生命中是知道相互彼此的嗎？

I am L/Leema, and, my brother, may we strike to the heart of this concept and suggest that not only do you know each other on the surface level of incarnational experience, but each is the other.

我是 L/Leema，我的兄弟，容我們擊中這個觀念的核心並建議，你們不僅僅是咋投生體驗的表面的層次上是知曉相互彼此的，每一個人同樣也是相互彼此。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you.

N：感謝你們。

I am L/Leema, and we thank you, my brother.

我是 L/Leena，我們感謝你，我的兄弟。

J2: I have a question that was given to me by some friends. They've been experiencing some pain and confusion and asked for some help in dealing with a sense of loss in things like changing life situations—death of a pet, death of a parent, and so on.

J2：我有一個問題，它是一些朋友給予我的。它們一直都在體驗某種痛苦與混淆，並在於一種類似改變生命的情境——一個寵物的死亡，一個父母的死亡，如此等等——之類的對事物的損失的感覺打交道的方面請求某種幫助。

I am L/Leema, and we are happy to attempt to respond to this most central experience which each upon your planet experiences at some point within the incarnation. As you gather about you those friends, positions, opportunities, ideas, locations and possessions with which you identify and feel a connection of love and purpose, you gather about you those factors, shall we say, which give you support upon your journey. As you become the conscious seeker of truth, the journey most frequently becomes a lonely process. Friends, family,

locations, ideas and so forth are the friendly confines or furnishings of one's mind and experience that give the seeker reassurance when times are difficult and give the seeker joy when times are happy. Yet, at various moments, the seeker will lose, through perhaps a seeming random accident or chance occurrence, a friend, a loved one, a valued possession, a position, a home. These are the tests, shall we say, that all shall face and which shall present the seeker with the inner question of what truly supports and sustains the seeker's life and what is the life that passes so quickly in but a moment when it seemed so solid and sure.

我是 *L/Leema*，我們很高興嘗試去回應這個在你們星球上的每一個人都在頭身中的某個位置上體驗到的極其中心性的體驗。當你們在你們周圍收集那些朋友、地位、機會、觀點、位置、所有物的時候，你們藉由這些事物辨認並感覺到一種愛與目的之間的關聯，你們在你們周圍收集了那些在你們的旅程上給予你們支持的，容我們說，要素。當你們成為真理的有意識的尋求者的時候，旅程極其頻繁地會成為一個孤單的過程。朋友，家庭，地點，觀念，如此等等，都會友好地限制或者裝飾一個人的心智與體驗，這會在困難的時刻給予尋求者為慰藉，並在快樂的時刻給予尋求者喜悅。而在各種各樣的時刻，尋求者將會迷失，也許是通過一個看似隨機的意外，或者偶然的故事，一個朋友，一個愛人，一個有價值的所有物，一個地位，一個家庭。這些都是所有人都將會面對的，容我們說，考驗，它們將呈現給尋求者這樣的內在的問題，什麼事物真正支持與維持尋求者的生命，在生命看起來如此穩固與確信的時候，什麼事物是在僅僅一瞬間如此快速地流逝的生命。

These losses are central motivations, shall we say, provocations indeed, for the seeker to look deeper within its own being for the answers to these questions that become undeniably apparent when loss occurs. Then the seeker must seek with such an intensity and such a desire that the commensurate truth is drawn unto it. Thus, the seeker presents itself through such trauma with the opportunity to see the unity of all things that does not allow true loss in any degree. The seeker also sees the motion of experience that includes the seeming losses and gains of small and great magnitude, that these losses and gains are but the illusion of the One moving in and out of one's life, that indeed, One, as the Creator, is the One as the seeker and this One teaches each of Its portions to yearn for It, to treasure It, to experience It, and through all such experiences of loss and of gain does the seeker then piece together the puzzle of its own existence.

這些失去就是中心性的，容我們說，動機，對於尋求者，要更為深入地在它自己的存有內在之中尋找對這些問題的答案，當這些失去出現的時候，激怒確實會成為無可否認地明顯的。接下來，尋求者就必須用這樣一種強度，並帶著這樣一種渴望來尋求，相應的真理就會被吸引到它身上了。因此，尋求者通過這樣的創傷向它自己呈現出機會去看到一切事物的統一性，這種統一性是不會在任何程度上允許真正的失去的。尋求者同樣也看到了體驗的運動，它包含了或大或小的維度的表面上的得失，那些得失僅僅是太一在一個人的生命進進出出的幻象，確實作為造物者的太一，就是作為尋求者的太一，這個太一教導祂的每一個部分渴望祂，珍惜祂，體驗祂，通過所有這些得失的體驗，尋求者接下來確實將它自己的存在性的拼圖拼在一起了。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

J2: Yes, thank you. I want to really thank you for that answer, that will help a lot. I have another question and that is about the feeling and the experience of separation that comes from both separation between people and within a person, feeling a sense of loss of self. Can you speak to dealing with feelings of separation?

J2：是的，謝謝你們。我想要為那個答案而真正地感謝你們，它將會有很大的幫助。我有另一個問題，問題是關於同時源自於在人與人之間的分離以及在一個人內在之中的分離的感覺與體驗，感覺到一種失去自我的感覺。你們能夠談談與這些分離的感覺打交道嗎？

I am L/Leema, and we are happy, my sister, to speak to this point. Your illusion in its very basic nature is a fine example of separation or that which seems to be separated, for within your illusion, do not each entity and grouping of entities seem to be quite separate, one from the other? Do you not have the trees and the sky and the ground and the seas and mountains and the valleys and the cities and the cars and the trains and the planes which move, separate, one from the other? Is there any true unity within your illusion? Is there any possibility for finding a unifying purpose within your illusion?

我是 L/Leema，我們很高興談及這個要點，我的姐妹。你們的幻象在其非常基本的屬性中就是分離或者看起來似乎被分離的事物的一個優秀的範例，因為在你們的幻象中，每一個實體和實體的團體難道不都是看起來似乎是，與相互彼此相當分離的嗎？你們擁有樹木、天空、大地、海洋、山脈、山谷、層次、汽車、或者以及飛機嗎，它們難道不是與相互彼此分開，並運動著的嗎？在你們的幻象中有任何真實的統一性嗎？有任何可能性在你們的幻象中找到一個統一的目的嗎？

It would seem to many of your peoples that there is only separation, one entity from another, one group from another, one continent from another, one type of this or that from another, and indeed, within an entity, one desire separate from another, one way of thinking at one time separate from another. Throughout your illusion, separation seems the only verifiable fact. Indeed, so powerful is this illusion that many pass an entire incarnation without finding even a small degree of the unity of thought which binds all things within each portion of your illusion. Yet, my sister, the concept of separation is a great opportunity to learn the balancing concept of unity. That portion of your experience which seems separate, quite unaligned with any other portion, is that portion which offers the greatest of opportunities to find the unity which binds together all portions of your experience.

對你們的人群中的很多人，看起來似乎僅僅只有分離，一個實體與另一個實體之間，一個團體與另一個團體之間，一個大陸與另一個大陸之間，一種類型的這個或者那樣事物，與另一種類型的事物之中，確實是一個實體內在之中，一個實體會渴望與另一個實體分開，一種思考的方法會與另一種分開。貫穿你們整個幻象，

分離看起來似乎是唯一可以證實的事實，確實，這個幻象是如此強有力，以至於很多人經歷一次完整的投生都不會發現甚至一種小的程度的統一，這種統一在你們的幻象的每一個部分中將所有的事情都結合在一起了。而我的姐妹，分離的觀念是一個巨大的機會去學習統一的平衡性的觀念，你的體驗的那個看起來似乎是分離的部分，與任何其他的部分是相當緊密結合的，是提供了最大的機會來找到那種將你的體驗的所有的部分結合在一起的統一性的部分。

Thus it is so with the concept of separation, where 'ere it may be found. As you see any such concept placed before your notice, you may note within your mind that there is a polar opposite concept awaiting your discovery just, shall we say, behind the one which seems apparent.

因此，對於分離的觀念就是如此，無論它可能在什麼地方被找到。當你們在你們看到任何這樣的觀念被放置在你們的注意力的前方的時候，你們可以在你們的心智內在之中組合一道，會有一個對立的極點的觀念等待著你們發現，容我們說，它就在那個看起來似乎是明顯的觀念的背後。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J2: No, thank you, that was really helpful.

J2：沒有了，感謝你們。那真的是有幫助的。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 L/Leema，我們感謝你，我的姐妹。有另一個問題嗎？

N: Yes. It has been said that we can keep open all the switches but unless we're plugged into the generator, we're not going to turn on, so to speak. And in that respect, how do we, shall we say, turn on to the fact that there is a complete unity when we are at least separate at this particular moment or how do we become more progressed in the Law of One?

N：是的。常言道，我們能夠將所有的開關都打開，但是一直到我們接通了發電機為止，我們就將不會，可以說是，打開了。在那個方面，當我們至少是在這個特定的時刻是分離的時候，我們如何，對於會有一種完整的統一性的事實開放呢，或者我們如何在一的法則中成為更加進步的呢？

I am L/Leema, and, my brother, may we suggest that each of you is indeed, "plugged in" to the generator. There is no true separation; there is no true removal of your plug from the power source. Each of you has, however, chosen a path of conscious realization of the one Power which generates all creation. You have placed before yourselves a unique means by which you shall, shall we say, "throw your own switch," and illumine your own being. Each is unique, for each of you has had a great many incarnational experiences through which you have gained certain biases, tendencies, characteristics. You have learned a great variety of lessons in a unique manner and in this present incarnation, you seek then to complete lessons which you have left undone and to balance those biases which you have developed previously.

我是 *L/Leema*，我的兄弟，容我們建議，你們每一個人確實都是，“ 接通到” 發電機上的。沒有真實的分離，沒有真實的將你從力量的源頭上的插座拔下來。無論如何，你們每一個人都已經選擇了一條對太一的力量有意識的領悟的道路，太一的力量產生出了一切的造物。你們已經在你們自己面前放置了一條獨一無二的途徑，藉由那條途徑，你們將，容我們說，“ 打開你們自己的開關”，並照亮你們自己的存有。每一條途徑都是獨一無二的，因為你們每一個人都已經擁有了大量的投生體驗，通過這些體驗你們已經取得了一定的偏向性，傾向性，典型特徵了。你們已經用一種獨一無二的方式學會了極其多種多樣的課程，在這次當前的投生中，你們接下來尋求去完成你們尚未完成的課程，並平衡那些你們之前已經共發展出的偏向性。

Thus, each has a unique journey that leads to the same point, the same source of power that is found in all portions of creation. Each day you partake in a sacred experience, the experience of your own life. Though mundane it may seem at the time, this is not truly the case. There is great joy imminent in every moment if you will but look deeply enough; there is the unification of all portions of your experience possible if you but search within your own being for the point of viewing which allows this unity to be seen. ...

因此，每一個人都擁有一條獨一無二的旅程，它會導向相同的位置，相同的力量源頭，那個源頭是在造物的所有部分中被發現的。每一天你們都參與到一種神聖的體驗，你們自己生命的體驗。儘管它可能在那個時候看起來似乎是世俗的，真的不是這樣子的。在每一刻之中都有巨大的喜悅是就在眼前的，如果你們將會足夠深入地觀察的話，會有你們的體驗的所有有可能的部分的統一，如你們僅僅在你們自己的存有內在之中尋找那個允許這種統一性被看到的視角.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *L/Leema*, and as we have finished our response, may we ask if there is a further response which we may attempt?

我是 *L/Leema*，因為我們已經完成了我們的回應了，請問是否有一個我們可以嘗試的更進一步的問題嗎？

N: Well, may I ask if it is the lot, shall we say, of those of us in third density on this particular physical plane to experience difficulty even though we more or less understand the path of love and light and light and love and the Law of One, yet it is more difficult for some of us to follow that path and, not in our thinking or understanding, but in our everyday life—such as when someone who does something deliberately, like, pulls in front of you in a car—you lose this tendency to love, and sometimes, in other instances—it occurs when someone deliberately steps on your toes, figuratively speaking, of course—we can with only great difficulty, and sometimes not even then, follow the path of love and light and light and love of the one infinite Creator.

Would you address this particular point or speak to this fact? N: 好的，請問是否它是，我們中的很多人在第三密度中在這個特定的物質性的層面上都要體驗困難，即使我們或多或少是理解愛/光，光/愛，與一的法則的道路的，而我們中的一些人要追尋那條道路是更為困難的，不是在我們的思考或者理解中，而是在我們的日常生活的生命中——諸如當某個人故意做某個事情的時候，諸如，在你的車前面插入一輛車——你就會失去了這種愛的傾向，有時候，在其他的情況中——並比喻的方式說，當某個人故意踩在你的腳趾頭上的時候，它就會發生了，當然——我們能夠僅僅與巨大的困難打交道，有時候，甚至接著就不去跟隨太一造物者的愛/光，光/愛的道路了。

I am L/Leema, and we are happy to, my brother. It is true that it is the lot, as you have said, of entities upon your planet and within this illusion to experience that which seems most difficult, for how else shall you test your own ability to express the love and light of the one Creator. The journey that you are upon is one that has no end, thus you must continue in some way to provide yourselves with further opportunities to develop this potential to love all entities and to see light within all experience. If you have no such difficulties, then these abilities would remain at a given level with no further opportunity for enhancement.

我是 L/Leema，我們很高興回應，我的兄弟。在你們的星球上，在你們的幻象中，如你已經說過的一樣，會有很多的實體會體驗到看起來似乎是極其困難的事物，這是真實的，因為不那樣的話，你們如何檢驗你們自己表達太一造物者的愛與光的能力呢？你們走在其上的道路是一條沒有終點的道路，因此，你們必須用某種方式繼續為你們自己提供更進一步的機會來發展這種去愛所有的實體，並在所有體驗中看到光的潛能。如果你們沒有這樣的困難，接下來，這些能力就會留一個已知的層次上，而沒有更進一步的增強的機會了。

Within your illusion that which seems difficult, that which seems unforgivable, that which seems unacceptable, are those experiences which test your strength to love those who seem unlovable and to forgive that which seems unforgivable. Thus, you are as the one who lifts the weight: as the strength is gained, further weight must be added if further strength is desired. When you have passed from this illusion and you look back upon it and thumb through your own book of life, you will have quite a different point of view. You will see those times which seemed most difficult as being of the greatest opportunity to love, and those times then will seem as great treasures, whereas now they seem as they seem as great burdens. It is all a matter of the point of view, my brother. You have the narrower point of view now in order that you may test and strengthen your ability to widen this point of view.

在你們的幻象中，看起來似乎是困難的事物，看起來似乎是無法寬恕的事物，看起來似乎是無法接納的事物，都是那些考驗你們去愛那些看似無法愛的人，去寬恕那些看似無法寬恕的人的力量的體驗。因此，你就如同一個舉重的人一樣：隨著力量被積聚，如果更多的力量是被渴望的話，更多的重量必須要增加。當你們已經從這個幻象離開，且你們回顧它，並流覽你們自己的生命之書的時候，你們將會擁有一個相當不同的視角。你們將會看到那些看起來似乎是極其困難的事情是去愛的最大的機會，那些將會看起來似乎是巨大的珍寶的時刻，現在它們看起

來就好像它們如同巨大的負擔一樣了。它完全是一個視角的問題，我的兄弟。你們現在擁有較為狹窄的視角，以便於你們可以考驗並增強你們的能力，以拓展這種視角。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Thank you. I understand this particular concept, but even though I understand it, I can't seem to overcome it when it occurs, particularly in driving and so forth when there is some thoughtless gesture, or some deliberate gesture, I should say. Yet I understand what you've expressed. Is some of this a result of some karma from past life or is it, when you understand it, why can you not follow it more easily after repeated experiences?

N：感謝你們。我理解這個特定的觀念，但是即使我理解它，我看似無法在它發生的時候克服它，尤其是在開車的時候，以及諸如此類的會有某種無意識的姿勢，或者某種，我應該說是，故意的姿勢的時候。而我理解你們已經表達過了事情了。這是前世的某種業力的一個結果嗎，或者，當你理解它的時候，為什麼在重複的體驗之後你無法更為容易地遵循它呢？

I am L/Leema, and, my brother, we do not wish to annoy you by suggesting that none upon your planet understands love. We may suggest that there is a great difference between intellectually knowing and being able to explain a concept and actually becoming that concept. Each of you attempts to become that which you believe or feel that you know with your rational minds. Yet, until love has found its roots within the heart of your being, you cannot truly know love. Each of you seeks to know love and you have consciously sought such for a great portion of time and may feel that you understand, yet understanding is not of your illusion; it is that which you seek.

我是 L/Leema，我的兄弟，我們並不希望藉由建議在你們的星球上沒有任何人理解愛來激怒你。我們可以建議，在用邏輯智力的方式知曉並能夠解釋一個觀念，與實際上成為那個觀念之間，會有一種巨大的差異。你們每一個人都嘗試去成為你們相信或者感覺到你們憑藉你們的理性的心智知道的事情。然而，一直到愛已經在你們的存有內在之中紮根之前，你們都無法真正知曉愛。你們每一個人都尋求去知曉愛，你們已經有意識地追尋這樣的愛有一段你們很長的時間了，你們可能感覺到你們理解了，而理解並不屬於你們的幻象，它是你們尋求的事物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you very much. I can understand what you've said. May I ask a question about—it is said that the Maldekians had a great deal of difficulty in interrelating with our particular third-density physical plane. May I ask what the Maldekians—what their appearance was like, their physical appearance?

N：好的，我們非常感謝你們。我能夠理解你們已經說過的事情。我們可以詢問一個問題嗎，它是關於——據說馬爾代克人在與我們的特定第三密度的物質性

層面進行互動的方面遇到了大量的困難。請問馬爾代克人——它們的外觀，它們的身體的外貌是什麼樣子呢？

I am L/Leema, and, my brother, these entities were much like your own third density in their physical appearance. The choice of this particular sub-logos under whose care you reside for the third-density physical vehicle has been without exception the bipedal erect ape-like form, and those who inhabited the planetary influence of what you have called Maldek had much the same culture and experience as you find now upon your own planet. Indeed, many of these entities now work as third-density entities upon your own planet to alleviate or balance those actions which they set in motion upon their own home planet before its destruction.

我是 *L/Leema*，我的兄弟，這些實體在它們的身體的外觀的方面是非常類似於你們自己的第三密度的。這個特定的你們居住在其照顧之下的子理則對第三密度的物質性載具選擇已經毫無例外地是雙足自立的猿猴一般的外形了，那些生活你們已經稱之為馬爾代克的星球上的實體，擁有和你們現在在你們自己的星球上發現的文化和體驗非常相似的文化與體驗。確實，這些實體中的很多現在都作為第三密度的實體在你們自己的星球上進行工作，以減輕或者平衡那些它們在它們自己家園的星球上，在它的毀滅之前，啟動了的那些行動。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No, thank you. I'm sure someone else has some questions.

N：不用了，感謝你們。我相信某個其他人有一些問題。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 *L/Leema*，我們感謝你，我的兄弟。有另一個問題嗎？

A: How is the instrument doing?

A：這個器皿工作狀態如何？

I am L/Leema, and we find that this instrument is available for another few queries. It has some difficulty in its posture, shall we say, but shall be able to respond through the next few queries. May we attempt such at this time?

我是 *L/Leema*，我們發現這個器皿可供另外幾個問題使用。在它的姿勢上，容我們說，它有某種困難，但是它將能夠回應接下來的幾個問題。我們可以在此刻嘗試這樣的問題嗎？

A: Well, I had a question that popped in earlier, I don't know where it came from but, but it's just—how is the harvest coming?

A：好的，我有一個在早些時候突然想起來的問題，我不知道它來自於何處，但是，但是，它僅僅是——收割會如何出現呢？

I am L/Leema, and we cannot give any definitive response to this query, for upon your planet at this time there are many who are, shall we say, varying in

their polarization around the level which is necessary for graduation. There are upon your planet many moves, many directions of energy and choices inherent in these energy movements that can influence great numbers of people. Therefore, we cannot give any definitive response to this query and apologize for our inability.

我是 *L/Leema*，我們無法對這個問題給予任何明確的回應，因為在你們的星球上有很多人在它們的極性中是在畢業所需的層次周圍變化的。在你們的星球上有很多能量在運動，有很多能量的方向，在這些能量運動中所固有的選擇能夠影響大量的人，因此，我們無法對這個問題給予任何明確的回應，我們為我們的無能力而抱歉。

May we answer in any further capacity?

我們可以用任何更進一步的方式回答嗎？

A: Well, actually you gave a pretty definitive answer to what I was asking. Thanks.

A：好的，實際上你們對於我正在詢問的問題給予了一個相當明確的回答了

I am L/Leema, and we are grateful to have been able to serve. Is there another query at this time?

我是 *L/Leema*，我們對於已經能夠進行服務是感激的。在此刻有另一個問題嗎？

N: In relationship to Amy's question. There was a consideration for a thought about the harvest in that before the fifth ecumenical council in Nicaea, called Nicaean, Constantinople, in, I think it was 553 AD, there was much talk about reincarnation and even in Christ's teaching—at the Fifth Ecumenical Council it was deleted from the bible. Has this affected the harvest and how great has been the effect on those who would have considered reincarnation in the Western world?

N：與 *Amy* 的問題有關的問題。曾經有過對一個關於收割的想法的一個考慮，因為在尼西亞，被稱之為君士坦丁堡，尼西亞舉行的第五次全基督教會議之前，我認為是在西元 553 年，曾經有大量關於轉世投生的談話，甚至在基督教的教導中——在第五次全基督教集會之後，它從聖經中被刪除了。這已經影響了收割嗎，對於那些已經在西方世界中考慮過轉世投生的人，影響已經是有多大的呢？

I am L/Leema, and am aware of your query, my brother. We find that the concept of reincarnation is a concept which allows an entity to view with a greater scope the forces which form one's present experience. Yet, when this concept is absent within an entity's thinking, those forces yet remain in motion and the opportunities that these forces provide an entity are yet viable. Thus, as a concept in itself, it is of small value in the actual process of evolution. Those entities who were of the authority or upper echelon levels of the church at that time felt that entities would work more diligently within a lifetime if it were not known that future lifetimes were available to complete work left undone in the present lifetime. Though this is a choice which is a basic

infringement upon the free will of others, it has had some effect in the causing of entities to work with that desired diligence.

我是 *L/Leema*，我瞭解了你的問題，我的兄弟。我們發現轉世投生的觀念是一個會允許一個實體帶著一種更大的視角來觀察形成了一個人當前的體驗的力量。而當這個觀念在一個實體的思考中缺位元的時候，這些力量依舊在運動中，這些力量提供給一個實體的機會仍舊是可行的。因為作為一個觀念，在其自身，它在實際的演化的過程中是具有不大的價值的，因此，那些具有權威以及在教會中屬於上層的實體在那個時候感覺到實體會更為勤奮地在一次生命中進行工作。

如果未來的生命是可供利用來完成在當前的生命中尚未被完成的工作是不被知曉的話。儘管這是一個會對其他人的自由意志產生一種基本的侵犯的選擇，它已經在使得實體帶著那種被渴望的勤奮進行工作的方面擁有某種效果了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you. I assume at that time ... is the instrument still in good shape?

N：好的，感謝你們。我在那個時候假設.....這個器皿仍舊是處於優良的狀態中的嗎？

I am *L/Leema*, and we find that this instrument is more comfortable at this time. May we attempt further queries?

我是 *L/Leema*，我們發現這個器皿在此刻是更為舒適的。我們可以嘗試更進一步的問題嗎？

N: At the time that the Council of Nicaea deleted this from the bible, I assume that all bibles were handwritten, and, as such, is there any interpretation in any bible that does have all of Christ's teaching of reincarnation or other teachings of reincarnation?

N：在尼西亞會議從聖經中刪除這一點的時候，我假設所有的聖經都是手寫的，像這樣的話，有任何的解釋，在任何聖經中確實擁有所有基督對於轉世投生的教導，或者其他的轉世投生的教導嗎？

I am *L/Leema*. You are correct, my brother, in your assumption that at that time those few bibles which were available were written by hand. It is also to be stated that these bibles were most usually possessed by those elders and priests of the church who were able to read and were, shall we say, in charge of the members of the church and their spiritual teaching which was done orally. Thus, there are very, very few remaining copies of such bibles, and none to be found or available to the current researcher, for it is difficult to preserve those pages upon which such scriptures were recorded over great periods of your time which have passed since that council.

我是 *L/Leema*。我的兄弟，在你對在那個時候有少數的可供利用的聖經是手寫的假設中你是正確的。同樣要被說明的事情是，這些聖經極其通常是由那些教會的長老和牧師擁有的，它們能夠閱讀並容我們說，掌管教會的成員以及用口頭的方式被進行的靈性的教導。因此，會有非常非常少數的這樣的聖經的剩餘的複製

品，沒有任何一個被發現或者是可以為當前的研究者所利用的，因為要在自從那次會議之後已經度過的你們的時間的很長的時間段中保存這樣的經文被記錄在其上的那些書頁，這是困難的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: It has been said that once we have been introduced in whatever way to our spirit guides that we become more and more aware. Is this true, and in what way can we accelerate this introduction?

N：已經被說過的事情是，一旦我們已經用無論什麼方式被引介給了我們的靈性的指導靈之後，我們就會越來越多地察覺了。這是真的嗎，用什麼方式我們能夠加速這種引介呢？

I am L/Leema, and, my brother, we can state that as you continue to seek the one Creator and unity of all things, you shall become more and more aware, as you have stated. It is not necessary to speak with those unseen or to have communications of this variety in order to become more aware of your process of seeking. To desire such knowledge and experience is all that is necessary, for it has been written in that holy work previously mentioned that as you seek, you shall find; as you ask, it shall be answered; and as you knock, the doors shall be opened, for this is a law of the universe which functions without exception, for that which you seek is within your own being. You are all things.

我是 L/Leema，我的兄弟，我們能夠說明，當你們繼續尋求太一造物者以及所有事物的統一性的時候，你們將會越來越多地是察覺的，如你已經陳述過的一樣。並不需要與那些無形的實體說話或者進行具有這種類型的交流，以便於對於尋求的過程成為更為察覺的。去渴望這樣的知識與體驗，就是全部需要的事情了，因為在之前被提到的那部神聖著作中已經被寫道過，當你尋求的時候，你將會找到，當你詢問的時候，它將會被回答，當你敲門的時候，們將會被打開，因為這是一個毫無例外地運轉的宇宙的法則，因為你尋求的事物是在你自己的存有內在之中的。你們就是一切的事物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much.

N：非常感謝你們。

I am L/Leema, and we thank you, my brother.

我是 L/Leema，我們感謝你，我的兄弟。

J2: Can you say anything about the history of the moon? Did it used to be a planet?

J2：你們能夠關於月亮的歷史說任何事情嗎？它曾經是一個行星嗎？

I am L/Leema, and we may say, my sister, that according to one's definition, the moon at this time is a planet. It is not usually described as such within any of your cultures, for there is no known life as you know it upon this sphere and it itself revolves about your own planet, and by so doing, according to most views, then relegates itself to the stature of a lesser body. This body, however, is inhabited from time to time by entities of other dimensions and serves as an entity in its own right that proceeds through its own process of evolution in its close connection with your own Earth influence.

我是 *L/Leema*，我們可以說，我的姐妹，根據一個人的定義，月亮在此刻就是一個行星。在任何你們的文化中，它通常並不會被描述為這樣，因為在這個地球上沒有已知的生命，如你們對生命的知曉一樣，它在其自身是圍繞著你們自己的行星旋轉的，藉由這樣做，根據大多數人的觀念，它將它自己歸屬於一個較小的天體的位置了。這個天體，無論如何，時不時地會被屬於其他的維度的實體所居住，並作為一個實體用它自己的方式服務，它在於你們的自己的地球有緊密聯繫的情況下穿越了它自己的演化的進程前進了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你們嗎？

J2: No, thank you.

J2：沒有了，感謝你們。

I am L/Leema, and we thank you, my sister. We find that we have in this instrument the energy left for another query before closing. Is there such a query at this time?

我是 *Leema*，我們感謝你，我的姐妹。我們發現我們在結束之前在這個器皿中還剩下另外一個問題的能量。在此刻有這樣一個問題嗎？

Carla: I'd like to just ask a question about meditation. I noticed that in all of the discussion this evening there wasn't any discussion of meditation—no one was talking about how to speed up the process of manifesting what one intellectually is. I wondered if that was because this particular group was already doing it or because some people are ill-suited to meditation but well-suited to contemplation or what?

Carla：我想要僅僅詢問一個關於冥想的問題。我注意到在今晚所有的討論中，沒有任何對於冥想的討論，沒有任何人討論如何加速顯化一個人在智力的方面之是的事物的過程。我想要知道是否那是因為這個特定的團體已經在進行它了，或者是因為一些人是不能適合於冥想但是非常適合於沉思，或者是因為什麼呢？

I am L/Leema, and, my sister, we are most grateful to you for reminding not only this group but our own humble selves of the great necessity and benefit of meditation, for as you move within your illusion and as we move within ours and as any entity would move within any illusion, the fruit of such movement can only nourish the heart of one's being when one has drunk of it deeply to the core of one's being through the process of meditation. That which the conscious mind has placed within its own boundaries of

understanding has value to an entity in the metaphysical or spiritual sense only insofar as the meditative state has incorporated this small understanding into the heart of one's being. Otherwise, one is as the—we find you call it—duck that sheds the water from its back.

我是 *L/Leema*，我的姐妹，我們為你不僅僅提醒這個團體，同樣也提醒我們自己謙遜的自我會想起了冥想的巨大的需要與益處對於你是極其感激的，因為當你們在你們的幻象中運動的時候，這樣的運動的果實僅僅能夠在一個人已經通過冥想的過程深深地陶醉於它直到一個人的存有的核心的時候才會滋養一個存有的核心。有意識的心智已經放置在它自己的理解的邊界中的事物，僅僅是在冥想的狀態已經將這種少量的理解整合到了一個人的存有的核心之中的範圍內，才會在形而上學的或者靈性的意義上會對一個實體擁有價值。否則，一個人就如同——我們發現你們這樣稱呼它——將水從它的背上抖掉的鴨子。

Without the meditation, the various concepts and ideas with which one comes in association in the conscious seeking, there are no roots formed and no lasting connections to such concepts, and the entity then must reacquaint itself with that which is consciously sought in order to provide the opportunity once again for meditation to do its work. Meditation is as the watering of the plant which has been set in fertile ground. The plant must be good, it must be strong, it must be consciously formed and analyzed, it must be placed within the fertile ground, the intuition must then serve as the analog to the fertile ground and connect through meditation the concept with the inner being or heart of one's being. This is the watering and the nourishing of the plant that was consciously formed. Thus, in meditation one is as the gardener, plucking those weeds and leaving the flowers and the fruit that shall form the harvest. 沒有冥想，一個人在有意識的尋求中與之建立關聯的各種各樣的觀念與觀點，就不會有根部形成，就不會有與這樣的觀念的持久的連接，實體接下來就必須讓它自己重新熟悉有意識地被尋求的事物，以便於再一次為冥想提供機會來進行它的工作。冥想就如同對已經被栽種在肥沃的土地中的植物的澆灌一樣。植物必須是優良的，它必須是強壯的，它必須是有意識地被形成並被分析的，它必須是被栽種在肥沃的土地中的，直覺接下來就必須要起到等同於肥沃的土地的事物的作用，並通過冥想將觀念與內在的存有或者一個人的存有的核心連接起來了。這就是對有意識地被形成的植物的澆灌與撫育。因此，在冥想中，一個人就如同園丁一樣，將那些雜草拔掉並留下花朵與果實，它們將形成收穫物。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am *L/Leema*, and we thank you, my sister. We find that we have, for this particular instrument, reached the limits of our ability to speak without undue fatigue. We are grateful to each for once again requesting our presence. We hope that you will continue to have patience with us as we learn to utilize these instruments without undue fatigue resulting. We are with each of you at

your request in your meditations and shall be honored to join you at any time in your futures that you may request our presence. We leave you now in the love and light of our infinite Creator. We are L/Leema. Adonai vasu borragus. 我是 *L/Leema*，我們感謝你，我的姐妹。我們發現我們已經，對於這個特定的器皿，抵達了我們在不產生不是當的疲倦的情況下發言的能力的極限了。我們對於每一位再一次請求我們的出席是感激的。我們希望你們將會在我們學習利用這些器皿而不產生出不合適的疲倦的結果的時候繼續對我們有耐心。我們會根據你們的請求在你們的冥想中與你們每一位在一起，我們將對於在你們的未來在任何你們可能請求我你們的出席的時候加入你們而感到榮耀。我們現在在我們的無限造物者的愛與光中離開你們。我們是 *Leema*。 *Adonai vasu borragus*。

May 26, 1985

1985-05-26 Hatonn : 神話與宗教的價值與局限性

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and the light of the one infinite Creator. We thank you most heartily for allowing us to share this meditation with you, and are overwhelmed by the pleasant peacefulness that seems to surround your domicile. We are working with this instrument one word at a time and, therefore, there may be pauses. We apologize for the pauses, but there is some gain in accuracy in working in this manner, although it leaves the instrument without any idea of what is to follow, not even one concept ahead, and therefore it is not often attempted until the instrument has had some experience.

我是 *Hatonn*，我在太一無限造物者的愛與光中向你們致意。我們為你們能允許我們與你們分享這次冥想而極其衷心地感謝你們，我們是被看起來似乎包圍著你們的住所地愉快的平安淹沒了的。我們正在與這個器皿用一次一個詞語的方式進行工作，因此，可能會有暫停。我們為暫停而抱歉，但是用這種方式在工作中的準確性的方面會有某種增長，儘管它讓器皿對於接下來要說什麼沒有任何的觀念了，甚至不會提前一個觀念，因此，一直都器皿已經擁有某種經驗之前，它不會經常被嘗試。

Jupiter or Jove is no longer worshipped. The great interrelationships that held so much meanings in cultures and mythologies other than your own are no more, except in the lasting bounds of literature, poetry and so on. Yet, it is often a good and worthwhile thing to gaze back upon other cultures' seeking for the truth, others' seeking for definition of who they are and what the nature of the world in which they live is. Indeed, it is helpful to gaze at your own culture in this way. You might move ten thousand of your years into the future in your mind and then gaze back at the passion and the majesty of the Jewish and the Christian saga. Much would be put in perspective, both about the nature that the saga teaches that man truly is and about the nature of the world in which man lives.

愛神 *Jupiter* 或者 *Jove* 不再被崇拜了。在除了你們自己的文化和神話之外的文化和神話中，擁有如此大量的意義的巨大的關聯性不再存在了，除了在文學、詩歌以及如此等等的持久的邊界之中。然而，反過來注視其他文化對真理的尋求，其他人對於他們是誰以及它們生活在其中的世界的屬性是什麼的定義的尋求，這經常是一個有益且值得做的事情。確實，去用這種方式注視你們自己的文化，這是有幫助的。你們可以在你們的頭腦中進入到一萬年之後的未來，並返過來注視著猶太人以及基督教的傳說的熱情與莊嚴。同時在關於傳說教導的人真正是什麼的屬性的方面，以及在關於人活在其中的世界的屬性的方面，大量的事物會被放置於遠景之中了。

This is similarly so of any of the other current belief systems. There are those in any culture who have the capacity financially to do precisely what they wish.

What many wish to do is to skim the surface of their lives as if the conscious mind were a frozen pond and the waters beneath too dangerous to examine. There are those who do not wish to cook and so they go to restaurants and eat other people's cooking. It is possible that the same food cooked carefully and in small portions, might taste better made at home, but it is not the quality of the food that interests those who go to restaurants as much as the convenience and the lack of personal labor involved in the ingesting of someone else's food. Such is the nature of any dogmatic religion.

任何其他當前的信仰系統類似地都是如此的。在任何的文化中都會有那些擁有能力在財務的方面精確地去做它們希望做的事情的人。很多人希望去做的事情就是在它們的生命的表面上掠過，就好像有意識的心智是一個結冰了的池塘，在下面的水是過於危險以至於無法檢查一樣。會有那些並不希望做飯的人，它們因此會去餐廳，並吃其他人做的飯。相同的食物想可能會被仔細地烹飪，在小部分可能會比在家做的嘗起開味道更好，但是讓那些去餐廳的人感興趣的事情並不是食物的品質，而是被包含在攝取某個其他人的食物的中的方便與缺少個人的勞動。任何教條性的宗教信仰的屬性就是如此。

The believer chooses to accept a spiritual food which has been prepackaged for convenience. In a dogmatic religion, the questions are ever-fresh, but the answers are often unsatisfying if one wishes to prowl to the extent of looking beneath the surface for the answer. We disclaim any criticism of your religions for it is in the cradle of systematized religious knowledge that those young souls who come into third density thirsting for spiritual truth are given the greatest chance of making contact with themselves in a spiritual sense at a young enough age that the self may eventually use all the knowledge of organized religion to gain courage to take the plunge beneath the surface thought.

信仰者會選擇為了便利而接受一種已經被預先包裝好了的食物。在一種教條性的宗教信仰中，問題一直都是新的，而答案經常不會讓人感到滿意，如果一個人希望四處徘徊到了在表面下尋找答案的程度了。我們會放棄對你們的宗教信仰的任何的批評，因為就是在系統性的宗教性的知識的燭光中，那些進入第三密度的靈性的知識的年幼的靈魂被給予了在一種靈性的意義上在一個足夠年幼的年齡與他們自己建立接觸的最大的機會，以至於自我最終可以利用所有組織性的宗教信仰的知識來積累勇氣，以浸入到想法的表面之下了。

Do you long, then, for the Greek mythology? Do you still gaze hopefully at the enchanted glades of yesteryear, awaiting the dryads to peek out from the trees and the nymphs to smile from the waters? It is doubtful. Do you, to some extent, regret loss of Buddhism, Christianity, Confucianism or any so-called organized religion? It is not necessary. It is possible for you to both know of the surface nature of dogma and to know that is also a valuable key which, used by a seeker, may open the door to the self.

接下來，你們渴望希臘神話嗎？你們仍舊在有希望地注視著去年被施過魔法的林間空地，等待著樹精從樹木往外偷看，半人半神的美少女 (*nymphs*) 從水中微笑嗎？這是令人懷疑的。你們，在某種程度上，悔恨失去了佛教、基督教、儒家學說，或者任何所謂的組織性的宗教信仰嗎？這並不是必須的。你們有可能同時

知曉教條的表面的屬性，並知曉那同樣也是一個要價值的鑰匙，一個尋求者可以使用那把鑰匙來打開通往自我的大門。

During your meditations you can come very close to a door. Even if you do not meditate daily or not at all, it is possible to attain fairly quickly a certain level of awareness of exactly what sort of thing it is that you are seeking, what kind of journey you wish to make, and what equipment you wish to take with you emotionally, mentally and spiritually. The kind of equipment that you look for, the kind of tools, the kind of thoughts that you wish to pack in your bag, are those things which produce fertility or leaven for change, giving good fruit, giving heavenly bread, causing transformation in your journey. It is written in the Christian holy-work that the Kingdom of Heaven is like leaven, and that in time a little leavens the whole loaf. Again, it is like a grain of mustard seed that grows until the birds of the air may nest in its branches.

在你們的冥想中，你們能夠非常接近一扇門。即使你們並不每天冥想或者完全不冥想，在關於你們正在尋求的事情準確地是什麼類型的事情，你們希望進行的旅程是什麼類型的旅程，以及你們希望在情緒上、心智上、靈性上帶在你們身上的裝備是的是什麼方面，你們有可能相當快速地什麼取得一定程度的認識。那種你們尋求的裝備，你們希望打包在你的背包中的那種工具，那種想法，是那些會產生出肥沃的事情，或者是改變的酵母，它們會給予有益的水果，給予天堂的麵包，並在你們的旅程上產生出改變。在基督教的神聖著作中被寫道，天國好像酵母一樣，在適當的時候，一點點就可以發酵整塊麵團了。再一次，它就好像一粒芥末的種子，它會生長一直到空中的鳥可以在它的枝幹上搭巢為止。

These similes are not meant to be taken literally, but the feeling of growth, of a more vivid life or a more clarified existence becomes familiar to the seeker, and its lack is a lack that causes an emptiness that cannot be filled by worldly pursuits no matter how enjoyable or how productive they may be, for what each is engaged in is the seeking of the deeper self. If you are choosing the tools to climb a mountain, you would choose carefully, for your life depends upon your equipment. If you chose to go diving, again you would be very careful. Not only would you take care that you had the right equipment, you would work on your skill.

這些比喻並不是打算要用字面的方式被接受的，但是成長的感覺，一種更為鮮活的生命，或者一種更為清晰的存在性的感覺，會對於尋求者變得熟悉了，它的缺少是一種會造成一種空洞的缺少，這種空洞是無法被世俗的追逐填滿的，無論它們可能多麼愉快或者多麼多產，因為每一個人參與其中的事物就是對更為深入的自我的尋求。如果你們正在選擇攀登一座山的工具，你們會小心地選擇，因為你們的生命是依賴於你們的裝備的。如果你們選擇去潛水，再一次，你們會非常小心。你們不僅僅會關注你們擁有適當的裝備，你們同樣會在你們的技巧上進行工作。

The skill that you need is something which is often called meditation. Meditation has no dogma; it is a form of what this instrument calls prayer. It is a different experience for each person, but in each person it furnishes the skill necessary to use the tools which are given you by your experience and the

growing harvest that you have reaped from your experience. If there is not a smile within your heart as you awaken to a new day it may be possible that you have lived upon the surface a day, an hour, a moment too long. It is time to dive within, into yourself, to find that pearl of great price, the self, or, to put it another way, again as it is written in your holy works, the Kingdom of Heaven.

你們需要的技巧是某種經常會被稱為冥想的事物。冥想並不擁有教條，它是這個器皿稱之為祈禱的事物的一種形式。它對於每一個人都是一種不同的體驗，但是在每一個人身上，它都會供應所需的技巧，以使用那些被你們的體驗以及你們已經從你們的體驗收割了的不斷生長的收穫物所給與的工具。如果當你在新的一天醒來的時候在你的心中沒有一個微笑，會有可能你已經生活在一天、一個小時、一個時刻的表面上過長時間了。現在就是去潛入內在之中，潛入你自己之中，以找到那個價格昂貴的珍珠，那個自我，或者換一種方式來表達它，再一次，如同在你們的神聖著作中被寫道過，天國的時間了。

We offer you the caveat, the one that you have already, by your very natures, committed yourselves to change. It may be reluctant change, you may fight against it tooth and nail, for you may not be able to back off for ten thousand years in your mind and view the circumstances which are causing change with a calm mind and cheerful heart. Nevertheless, the change will come.

我們提供給你們告誡，一個你們已經，藉由你們的本性，讓你們自己致力於去改變的告誡。它可能是不情願的改變，你們可能會竭盡全力與之戰鬥，因為你們可能無法在你們的頭腦中返回一萬年的以前，並帶著一個平靜的頭腦與一顆快樂的心觀察正在造成改變的事物。雖然如此，改變將會出現。

We encourage you in your growing transformations. Know that all of nature rejoices with you when you have touched upon that central joy that is the Creator within you. Know that it cannot get so deep that you cannot resurface if your seeking be always with the light touch, always with the grain of salt. Your innate seriousness, that is, the innate seriousness of your journey, of your natures, and of your being guarantee that you who have once become aware of terms such as consciousness and love and brotherhood shall not be able to lay those things down but shall carry them in your heart. That heart need not be heavy. The sunshine is within you; the bubbles that sparkle in your mineral waters are within you. The metaphysical humor of consciousness within your clumsy physical vehicles is within you. Circumstance may seem to assail you, but that which can heal and save [with room to spare] is within you.

我們在你們不斷發展的轉變中鼓勵你們。當你們已經接觸到那種造物者是在你們內在之中的中心性的喜悅的時候，請知曉所有的大自然都是與你們一同歡慶的。請知曉它無法如此之深入，以至於如果你們的尋求一直都是用輕觸，一直都有保留地，你是無法重新露出水面的。你的固有的嚴肅性，也就是說，你的旅程，你的本性，你的存有的固有的嚴肅性，會保證你這個已經再一次察覺到了諸如意識、愛、兄弟情誼之類的詞語的人，將無法將那些事情放下，而是會將它帶在你的心中。那顆心不需要是沉重的。陽光是在你內在之中的，在你的礦泉水中冒起的泡泡是在你內在之中的。在你的笨拙的物質性載具中的意識的形而上學的幽默是在你內在之中的。環境可能看起來似乎是攻擊你，但是，能夠藉由/要出讓的空間

而/療愈並拯救的事物是在你內在之中的。

So let us never bid farewell to Jupiter, nymphs and dryads and satyrs. Let us leave Gautama with his boat and the joys of Christ risen in the kingdom. Let us praise the way with Buddhists and rejoice at truth with the calm stoicism of Confucius. But most of all, let us trust in our own discrimination, in our information.

讓我們永遠都不向朱庇特、寧芙、樹精與森林之神告別。讓我們讓喬答摩與他的小船留在一起，讓基督的喜悅在天國升起。讓我們與佛教徒一起讚美道路，帶著孔子的斯多噶哲學的平安為真理而歡慶。但是，最重要的是，讓我們相信我們自己的分辨力，相信我們的資訊。

Each of you, my friends, has a critically unique path. What is extremely valuable for one entity may not inspire another. Therefore, again stepping back, release the rest of the population on your sphere from all judgment, for its spiritual search, for its dogmas, for its conceptions of the divine, and the nature of the self. What matters to you and what shall matter to you long after the physical vehicle which you wear is dust, is the deep self. And how shall you find the deep self? How shall you know yourself, and therefore the universe? One step at a time, my friends.

我的朋友，你們每一個人都擁有一個決定性地獨一無二的道路。對於一個實體是極其有價值的事物可能並不會啟發另一個人。因此，再一次後退，將你們地球上剩下的人從對它的靈性的尋求，對它的教條，對它對於神性以及自我的屬性的觀念的所有的評判中釋放出來。對於你是重要的事情，在你穿著的物質性載具已經化為塵土之後很長時間都將會對於你是重要的事情，是深入自我。你將要如何找到那個深入的自我呢？你將如何知曉你自己，並因此知曉你的宇宙呢？一次走一步，我的朋友們。

Be prepared for anything, from years to sudden brilliant revelation. What meditation does in one vibratory system of energy fields may take years, it may take days, it may take instants. Each entity is totally unique. Each entity has its own tools, and it should and it must claim biases, things that seem to the intellect to be crutches, things that you bring to meditation, not things that you keep in meditation.

為任何事情做好準備，從長年的準備到突然而至的光輝的天啟。在一個能量場域的振動系統中冥想會做的事情可能要花費數年的時間，它可能要花費數日，它可能花費一瞬間的時間。每一個實體都是完全獨一無二的。每一個實體都擁有它自己的工具，它將會且必定會主張偏向性，以及那些看起來對於智力是拐杖的事物，你帶到冥想的事物，而不是你在冥想中保留的事物。

We leave you to your search. Others wish to speak if they can, and so we would shorten the message tonight to accommodate our brothers and sisters. But we must take this moment to thank you with all of our hearts for sharing the mortal evening with its intimate and personal sounds, the sounds that make a life on the surface, and for sharing the depths of your seeking and your love of the truth with each other with us and with the creation.

我們將你們留給你們的搜尋。其他人希望發言，如果它們能夠的話，因此我們將縮短今晚的資訊以適應我們的兄弟姐妹。我們必須要利用這個時機來帶著我們全部的心感謝你們分享這個凡人的夜晚，帶著夜間親密而個人性的聲音，那些在表面上產生出一種生命的資訊，感謝你們與相互彼此，與我們，與造物分享你們的尋求和你們對真理的愛的深度。

We are sorry to counsel patience so often, for we know that it seems from your vantage point to be a real drawback to the spiritual search. Patience is difficult; patience is necessary; and a compassionate acceptance of yourself and your worth while you exercise the patience and wait in faith for that revelation which has not yet come, for that presence of the Creator which you do not yet feel, is a very great and important part of your learning of the lessons of love. We are your brothers and sisters of love and would spend just one moment energizing the heart area of each before we leave this group. We shall pause.

我們很抱歉如此頻繁地告誡有耐心，因為我們知道，它從你們的有利位置看起來似乎是對於靈性尋求的一種真正的妨礙。有耐心是困難的，有耐心是必須的，當你練習耐心並在信心中的等待尚未出現的啟發，等待你們尚未感覺到造物者的臨在的時候，對你自己以及你的價值的一種充滿同情心的接納性，就是你對於愛的課程的學習的一個非常巨大且重要的部分了。我們是你們愛的兄弟姐妹，我們會在我們離開這個團體之前僅僅花費一會兒時間來為每一個人的心的區域充能。

(Pause)

(暫停)

We salute each of your open hearts and trust they may be filled with cheer and the joy of life, both life as you know it now and life in its infinite form which you carry within you as a seed, and for which this mortal life is good rich earth for the flowers that shall bloom an eternity upon your selfhood and your consciousness of the one Creator. We are those of Hatonn. Adonai, my friends. Adonai vasu.

我們為你們每一顆開放的心敬禮，我們相信它們是可以用生命的快樂與喜悅所充滿的，同時是如你現在知曉的生命，以及你在你內在之中如同一顆種子一樣攜帶著的在其無限的形式中的生命，這個凡人的生命對於這個種子就是良好而富饒的土壤，對於將會綻放的花朵，它是在你的自我屬性以及你的太一造物者意識上的一種永恆。我們是 *Hatonn*。Adonai，我的朋友們。Adonai vasu。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you in that same love and light, my friends, as our brothers and sisters of Hatonn have so graciously left you within. It is our privilege again this evening to be asked to join your group. We thank you and we join you with joyful hearts and with the hope that we may in some small way aid your search by answering your queries. May we begin now with the first query of this evening?

我是 *Latwii*，我們在相同的愛與光中向你們致意，我的朋友們，如同我們的兄弟姐妹 *Hatonn* 已經如此有禮貌地在你們內在之中留下的愛與光一樣。在今晚再一次被請求加入你們的團體，這是我們的榮幸。我們感謝你們，我們帶著喜悅的心，帶著我們可以藉由回答你們的問題用某種小小的方式幫助你們的尋求的希望加入你們。我們現在可以用今晚的第一個問題開始嗎？

Carla: Well, I was going to wait until last because mine isn't very important, but since nobody asked first, I'll begin. Our L/L Research company has never asked for any money and somehow we've always been able to reprint books. Whenever we've done a new project, however, someone has always had to make a sizable contribution, which we've never had to ask for. There's a novel that Don and I wrote in 1968 and 1969 which many people who have read it in the group feel has a lot of spiritual aid in it for people who might read the book. It would cost several thousand dollars to publish for the first time. Would it be metaphysically appropriate to state the above in our newsletter? As I said, we have never asked for money, but would it be appropriate to explain a situation wherein we were attempting to make material available and we're asking for help?

Carla：好的，我將要一直等到最後一個問題，因為我的問題不是非常重要的，但是，因為沒有人首先提問，我將開始了。我們的愛/光研究機構的公司從未請求任何的金錢，以某種方式我們已經是一直都能夠重印圖書的。然而，在無論什麼我們已經完成了一個新的計畫的時候，某個人已經一直都不做出一次相當大的見證，我們從未必要請求這種捐贈。有一本我和 *Don* 在 1968 年和 1969 年些的小說，很多在團隊中已經讀過它的人都感覺到，在其中對可能會閱讀那本書的人，它擁有了很大的靈性上的幫助。第一次出版要花費數千美元。去在我們的時事通訊中說明上述情況在形而上學的方面是合適的嗎？如我們說過的一樣，我們從未請求過金錢，但是，去解釋一個情況，在其中我們正在嘗試使得資料可以被取得，且我們正在請求幫助，這是合適的嗎？

I am *Latwii*, and am aware of your query, my sister. We may suggest that in the metaphysical sense, one deals with a range of appropriateness which provides you with the opportunity for purity. You may do as you wish in whatever case. Each choice bears a fruit. There is in any situation the opportunity to provide a service and the opportunity to ask others to join in that service. Depending [on] the point of view which is chosen, the correctness, shall we say, will be more or less enhanced. This, of course, you already know and are in this case seeking a more precise declaration or clarification of that which shall be the most efficacious choice.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們可以建議，在形而上學的意義上，一個人是與一個適當性的範圍打交道的，它會為你們提供淨化的機會。你們可以在無論什麼情況中如你們希望地一樣行動。每一個選擇都會產生一個結果。在任何情況中，都會有機會提供一種服務，都會有機會請求其他人加入那種服務中。取決於被選擇的視角，正確性，容我們說，將會或多或少被增強。當然，你們已經知道這一點了，在這個情況中，這是在尋求對將會成為最有成效的選擇的事物一種更為準確的聲明與澄清。

We cannot make this choice for you. We can suggest, however that you look within the heart of your own being to see what is the basic desire that motivates your actions and your efforts. If you desire to serve with all your heart, then in this choice you cannot be incorrect, for the intention to serve is that which is seen and that which carries weight. We do not mean to seem obscure. We, in this instance, deal with a most delicate matter, for how to serve is the crucial question which each of your peoples who seeks in conscious sense must deal with and in some way reconcile, for to serve is not a case of the black and white easily made choice.

我們無法為你們做出這個選擇。然而，我們能夠建議，你們在你們自己的存有內在之中檢查，以弄明白驅動了你的行動和你的努力的基本的渴望是什麼。如果你的渴望是用你全部的心來進行服務，接下來，在這個選擇中，你就無法成為不正確的，因為去服務的意圖就是被看到的事物以及會帶有重量的事物了。我們並不是打算要成為模糊不清的。在這個情況中，我們是在與一個極其微妙的事情打交道，因為如何服務是你們每一個用有意識的方式尋求的人都必須要與之打交道且要用某種方式協調的至關重要的問題，因為去服務不是易於做出選擇的一個黑與白的問題。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你們嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii, and we thank you, my sister, though we fear that our response was somewhat over-complex, yet we were attempting to transmit, shall we say, the most clear and detailed description which would fit through this instrument's mind.

我是 *Latwii*，我們感謝你，我的姐妹，儘管我們擔心我們的回應是有些過於複雜的，而我們正在嘗試去傳遞，容我們說，最為清晰且具體的，會適合於這個器皿的心智的描述。

Carla: Well, I thought it was full and clear—that is, pithy. I was caught up in the realization that it did boil down to how does one serve. Because I had assumed that we serve by making as much information available as possible. Perhaps that needs reexamining. I thank you for the answer, it was not overly complex for me. This time.

Carla : 好的，我認為它是完整的且清晰的——也就是說，簡明的。我陷入到了這樣的領悟中，它確實歸結為一個人要如何進行服務。因為我已經假設，我們是藉由使得盡可能多的資訊可供利用來進行服務的。也許那需要重新檢查。我為答案感謝你們，它對於我並不是過於複雜的。這一次。

I am Latwii, and we thank you, my sister, and are pleased that there was a gist for you to grab within our response. May we attempt another query?

我是 *Latwii*，我們感謝你，我的姐妹，我們感到高興，你在我們的回應中抓住了一個要點了。我們可以嘗試另一個問題嗎？

L: Yes. A number of people have experienced what might be referred to as temporary death in the sense that all their body functions stop, their brain stops entirely. Clinical death is a state of being, yet after a period of time they return to their body, having meanwhile experienced a number of, I guess you would call it "other side" experiences. In regard to this and ignoring the difference in time, what is the essential difference between this type of experience and the experience of Jesus Christ in coming back after three days?

L: 是的。有一些人已經體驗過了，從他們所有的身體機能都停止了，他們的大腦完全停止的意義上，可能被稱為暫時性的死亡的事物。臨床上的死亡是一種更存在的狀態，而在一段時間之後，它們返回到了它們的身體中，同時已經體驗到了數個，我猜想你們會很值為，“另一邊”的體驗。在這個體驗的方面，如果忽略在時間上的差異，在這種類型的體驗以及在耶穌基督三天后復活的體驗之間，什麼是實質性的區別呢？

I am Latwii, and am aware of your query, my brother. In the basic sense, the difference may be seen as one of purpose, for each entity incarnates with a purpose for the incarnation. There are lessons, there are services. Each decides before the incarnation how the mix between the two shall be made. The one known as Jesus had a purpose which was heavily weighted, shall we say, in the services offered to others, for in its incarnation, it attempted to provide a model by which each entity might provide itself with the means to learn and then to serve others. As the cycle of experience was drawing to a close, this entity, knowing that only a few incarnations for each were left, was providing, shall we say, hints and clues for those still remaining within the testing room, shall we say. Though ...

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在基本的意義上，區別可以被視為是一種目的的差異，因為每一個實體都是帶著一個對投生的目的而投生的。會有課程，會有服務。每一個人在投生前都決定了，在兩者之間的混合如何被進行。被知曉為耶穌的實體擁有一個在被提供給他人的服務的方面有很大的重量的目的，因為在它的投生中，它嘗試去提供一個榜樣，藉由這個榜樣，每一個實體都可以為它自己提供進行學習並接著服務他人的途徑。隨著體驗的週期接近一個結束，這個實體，因為它知曉每一個人都只剩下少數幾次投生了，正在為那些仍舊留在，容我們說，測試房間中的實體，容我們說，提供了暗示與線索了。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am once again with this instrument, and we shall continue, my friends. Those who experience what has come to be called the near-death experience are those who have, in a conscious and unconscious manner, felt that the testing for the incarnation was complete, yet as the papers were

handed in, the higher self, which may be seen as the teacher in this instance, asked the entity if perhaps it would care to consider an answer or two which had not quite been completed. Seeing then through the experience that there was more left that could be done in the sense of learning and serving, such entities then return. Having experienced firsthand the realization that, as Jesus taught, death is only a doorway and may be passed through and passed through again, these entities then are experiencing that which was a portion of the master known as Jesus' message to mankind that the lessons may continue apace until they are learned, through however many testings or incarnations are necessary, and for however many so-called deaths may be experienced.

我是 *Latwii*，我再一次與這個器皿在一起了，我們將繼續，我的朋友們。那些體驗到已經開始被稱為瀕死體驗的事物的實體是這樣一些實體，它們用一種有意識與無意識的方式，感覺到投生的考試已經結束了，而在試卷被交上的時候，高我，在這個情況中可以被視為是老師，詢問實體是否它也許願意留心考慮，一個或者兩個尚未被很好地完成的答案。接下來，在通過體驗看到還有更多的剩下的事情是能夠在學習和服務的意義上被進行的時候，這樣的實體接下來就返回了。如同耶穌教導的一樣，在已經第一手地體驗過了那種領悟之後，這些實體接下來就正在體驗被知曉為耶穌的大師給任何的資訊的一部分了，這樣課程就可以快速地繼續，一直到它們被學會為止，**無論要通過多少考試，或者有多少投生是需要的，無論多少所謂的死亡可能被體驗到。**

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, that's given me quite a bit to think about. Thank you very much.

L: 沒有了，那給與了我很多要思考的內容了。非常感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*, and, my friends, though the queries were few, we feel a great honor at having been asked these few treasures, and we shall at this time, with the same joy in our hearts that we began this session, leave you, as always, in the love and in the light of our infinite Creator. We are those of *Latwii*. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我的朋友們，儘管問題是少量的，我們對於已經被詢問這些少數的珍寶而感覺到一種巨大的榮耀，我們將會在此刻，在我們的心中帶著與我們開始這次集會相同的喜悅離開你們，我們一如既往在我們的無限造物者的愛與光中離開你們。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(*Carla* 傳訊)

I am L/Leema, and greet you through this instrument in the love, the light, and the joy and the truth of the one infinite Creator. We have, we confess, been working diligently throughout this session upon the noggin of the one known as L. We hope we have not caused any inconvenience through this. However, we would like to make contact with this instrument as we have not built up familiarity with this instrument yet and would greatly find honor in that possibility. We shall, therefore, attempt to contact the one known as L. We will now transfer. We are those of L/Leema.

我是 *L/Leema*，我通過這個器皿在太一無限造物者的愛、光、喜悅與真理中向你們致意。我們承認，我們在貫穿整個這次集會一直都在勤奮地在被知曉為 *L* 的實體的頭腦上進行工作。我們希望我們尚未通過這種工作造成任何的不便。然而，我們想要與這個器皿建立接觸，因為我們尚未與這個器皿積累熟悉，我們會在那種可能性中極大地找到榮耀。因此，我們將嘗試去接觸被知曉為 *L* 的實體。我們現在將轉移。我們是 *L/Leema*。

(L channeling)

(*L* 傳訊)

I am L/Leema. I greet you in the love and the light of the infinite Creator, and am overjoyed at the prospect of being able to speak so clearly through this instrument, for we have heard our brothers and sisters of Hatonn and Laitos and Latwii through this instrument but until now have not been able to make contact ourselves; so we of L/Leema have been stymied in our efforts to achieve communication through this instrument. We are making adjustments in our signal to facilitate this instrument's ability to identify and process our communications, which of necessity requires a continuous broadcast, so we beg your patience with this seemingly endless run on of communication, for we are refining our signal as rapidly as possible, and would like to do so without overloading the instrument's capacity to receive by accelerating too quickly to keep up with our broadcast. This is achieving the desired objective but we must tune our broadcast to the instrument's speed so we can beg your indulgence as we refine. There. We have it.

我是 *L/Leema*。我在無限造物者的愛與光中向你們致意。我們對於能夠如此清楚地通過這個器皿發言的前景是感覺到狂喜的，因為我們已經通過這個器皿聽到了我們的兄弟姐妹 *Hatonn*，*Laitos* 和 *Latwii*，但是一直到現在之前，我們自己都尚未能夠建立接觸，因為我們 *L/Leema* 在我們通過這個器皿取得溝通交流的努力中已經被嚴重妨礙了。我們正在我們的信號中做出調節，以促進這個器皿識別並處理我們的溝通交流的能力，我們的溝通交流必須要求一種持續不斷的廣播，因此，我們請求你們對於這種看似無盡的交流的持續性的耐心，因為我們正在盡可能快速地精煉我們的信號，我們想要在不讓這個器皿藉由過快地加速以跟上我們的廣播而讓接收的能力過度負載的情況下這樣做。這個正在取得被渴望的目標，但是我們必須根據器皿的速度對我們的廣播進行調音，因此，我們能夠在我們今年的時候請求你們的縱容了。在那裏。我們得到它了。

We are of L/Leema. We are of the Confederation, and seek to communicate

with your group so that we may offer our services in the love and light of the infinite Creator. We of L/Leema have recently begun to communicate with your group, and the desire to offer our services such as they are and in interacting with your group also create the blessings of your service in extending your learning and communicative opportunities to ourselves that we may further progress along our own path of service to others. We of L/Leema are pleased to have been able to communicate through this instrument, and will now relinquish our use of that instrument that it may recover from our efforts to shove it all in one box at one time. In the love and the light of the infinite Creator, we are known to you as L/Leema. Adonai, my friends. Adonai.

我們是 *L/Leema*。我們是屬於星際聯邦的，我們尋求與你們的團體進行交流，這樣我們就可以在無限造物者的愛與光中提供我們的服務，並在與你們的團體進行互動的過程中同樣也創造出對你們的服務的祝福，在對你們的學習以及與交流性的機會延伸到我們自己的過程中，我們可以更進一步地沿著我們自己的服務他人的道路前進了。我們 *L/Leema* 很高興已經能夠通過這個器皿進行交流，我們現在將讓出我們對那個器皿的使用，這樣它就可以從我們一次在一個盒子裏推擠它的努力中恢復了。在無限造物者的愛與光中，我們是你們知曉的 *L/Leema*。
Adonai，我的朋友們。*Adonai*。

June 2, 1985

1985-06-02 L/Leema : 牧羊人的服務與臣服

(Carla channeling)

(Carla 傳訊)

I am L/Leema. We greet you in the love and in the light of the one infinite Creator. It is a pure delight to us that you have in your discussion this evening asked for information on a certain subject, that being the only way we may channel answers through this instrument for this instrument is not allowed, nor should she be, to use the question and answer format, lest this instrument move into that which you call the trance state.

我是 L/Leema。我們在太一無限造物者的愛與光中向你們致意。你們在你們今晚的討論中已經在一定的主題上請求了心智，這對於我們是一種純粹的快樂，那是我們可以通過這個器皿傳訊答案的唯一的方式，因為這個器皿是不被允許使用提問與回答的模式，她也不應該被允許，除非這個器皿進入到你們所稱出神狀態中。

We would then speak to you this evening of service. There is a road that always seems to lead upward. To the seeker, perhaps the most burning question of daily living is the question of how to serve those about you. For those who do not seek, the question remains, yet is phrased differently, depending upon the polarity of the entity. To those who are neutral, the question is how to get along with those about you, how to impress those about you, how to live among other people. For those negatively oriented, the question is how to manipulate other people, how to use other people, and how to enslave other people.

我們接下來會在今晚與你們談及服務。會有一條道路一直都會看起來似乎是導向上方的。對於尋求者，也許日常生活的最為緊迫的問題就是如何服務那些在你們周圍的人的問題。對於那些並不尋求的人，問題依舊不變，而也許是用不同的方式被措辭的，這取決於實體的極性。對於那些中性的人，問題是如何與那些在你們周圍的人打交道，如何給那些在你們周圍的人留下印象，如何活在其他人的當中。對於那些負面導向的實體，問題是如何操縱其他人，如何利用其他人，如何奴役其他人。

In this way we bring you to the questions that one asks if one is of positive polarity. Those of the positive polarity are of service when by action or thought or even intention, another entity or the self is freer to seek his or her own path than before the intended service was performed. The seeker who loves others wishes them to be free. When that seeker is intimately associated with others, that desire can become so far misted and confused by the glassy illusion of societal demands, of shoulds and oughts, that it is often beyond any conscious understanding to reason out how to be of service. Often, in order to grant another freedom, the greatest service is to remain anonymously and impersonally compassionate and supportive. In other words, to pull the point of view backwards, to remove oneself from the

microcosm of the relationship to the macrocosm of the perfection of all that is conscious and of the infinity of time that each conscious being has to choose freely, first this path, then this one, and then another.

用這種方式，我們將你們帶到了一個人會詢問是否它是具有正面屬性的問題。當另一個實體或者自我，藉由行動、或者想法、或者甚至意圖，比被打算好的服務被執行之前更為自由地尋求他或者她自己的道路的時候，那些具有正面屬性的實體是在進行服務的了。當尋求者是緊密地與其他人被聯繫在一起的時候，那種渴望能夠因為玻璃一般的社會性的要求的幻象，應該的事情與必須的事情幻象而變得如此遠遠模糊不清或者變得混淆了，以至於要弄明白如何進行服務經常是超出了任何的有意識的理解的範圍的。經常，為了要保證另一個人的自由，最大的服務就是用匿名且非個人的方式保持充滿熱情與支援性的。換句話說，將視角往後拉，將一個人自己從關係的微觀世界移除，移動到一切有意識的事物的完美性以及時間的無限性的宏觀宇宙，每一個有意識的存有都必須自由地做選擇，首先選擇這一條道路，接下來，這一條，接下來，另一條。

Let us begin at the beginning of service to others. The beginning is meditation. Many have called this meditation prayer. The overwhelming concept that we wish to instill in you when we speak of meditation and the reason that we use the alternate word, prayer, is that there is a surrender in what this instrument knows as Christian prayer, a surrender that says, "Thy will, not mine, be done." The separation of the self from the Creator is a distortion, for you are co-creators—you and the Creator. Nevertheless, within you, there is a self that is like a clay vessel that deals with mundane things, and that shall not last. Within that clay vessel there is a great treasure. That is your other self—that is, your consciousness. You feed your physical vessel in order that it may supply you with the movement which you need; the surrender in meditation and prayer is the opening of the door to a great dining room, a dining room in which there is a food and a drink that your clay vessel will never know nor need, but without which your consciousness gradually becomes embittered, bowed down, and weary beyond words.

讓我們從服務他人的開始的位置開始。開始就是冥想。很多人稱呼這種冥想為祈禱。當我們談及冥想以及我們使用那個替代性的詞語，祈禱，的原因的時候，我們希望灌注到你們內在之中的絕大多數的觀念是，在這個器皿稱之為基督禱辭的事物中會有在一種臣服，這種臣服說，“讓汝的意志，而不是我的意志，被執行。”將自我與造物者分開是一種扭曲，因為你們是共同造物者——你和造物者。雖然如此，在你內在之中有一個自我，它就好像一個與世俗的事物打交道的陶土的容器一樣，它將不會持久。在那個陶土的容器裏有一個巨大的珍寶。那就是你的另一個自我——也就是說，你的意識。你餵養你的物質性載具，以便於它可以用你需要的活動供應你，在冥想與祈禱中的臣服就是打開了通往一個巨大的餐廳的大門，在這個餐廳中會有一種食物，一種飲料，你的陶土的容器將永遠不會知曉，也不會需要這樣的食物與飲料，但是，沒有這種食物與飲料，你的意識會逐漸地變得怨恨，變得屈從，並感到言語無法描述的疲倦。

Thus, service to others begins with cleansing the self and sitting down to the feast of silence. In that silence there is a perfection. That perfection is reached first by faith. There is no reasonable or logical way to find or accept perfection

within the self, for it is unseen yet never unknown. We listen in silence and are fed and answered in silence. Let us pause for a moment and give an example of one who could not surrender.

服務他人是從清理自我，並在靜默的盛宴上坐下來開始的。在靜默中，會有一種完美。那種完美是首先藉由信心被抵達的。沒有找到或者接受在自我內在之中的完美性的有道理或者有邏輯的方式，因為它是看不見，而又永遠都是未知的。我們在靜默中聆聽，並在靜默中被餵養，被回答。讓我們暫停一會兒，並給予一個無法臣服的人的範例。

It is within this instrument's mind and we take it from her. We find this instrument to be strongly Christian in the contents of the mind, and so we shall use this imagery, asking forgiveness for the limitations of its viewpoint. Remember, there are great truths within any philosophical and spiritual system, and we shall use this example from the holy work which is called the Holy Bible.

例子就在這個器皿的心智中，我們從她身上來舉例子。我們發現這個器皿在心智的內容中是強有力地信仰基督的，因此我們將使用這個形象，並為這個視角的局限性而請求原諒。請記住，在任何的哲學性與靈性的系統中都會有巨大的真理，我們將使用這個來自於被稱之為聖經的神聖著作的例子。

The one known as Moses was going about its daily work, and suddenly it looked up and saw the bush that burned but was not consumed. This entity was afraid. A voice called from the bush, identifying itself as the Creator and calling Moses by name. The one known as Moses in this day and age responded by affirming that he was indeed there, yet he was afraid. The voice informed him that he was on holy ground. The very ground upon which he stood was holy, and yet Moses was afraid. There was not the surrender.

被知曉為摩西的實體正在進行它的日常工作，突然間他抬頭看並看到了被火燒著了但卻未被燒光的灌木。這個實體感到害怕，一個聲音從灌木中呼喚，它說它自己的身份是造物者，並用名字呼喚摩西。被知曉為摩西的實體，在這個日子，在這個年齡，肯定地回應他確實在那裏，而他感到害怕。那個聲音告訴他，他是站在聖地上的。他正站立於其上的土地是神聖的，而摩西是害怕的。沒有臣服。

Because of the fact that there is nothing that is not holy, because of the fact that there is nothing that is not of the Creator and that is not the Creator in all of its perfection and infinity, the seeker will constantly be exposed to stimuli which may be seen to be sanctified. Sorrow, terror and all negative emotions, feelings and thoughts are sanctified just as much as those positive thoughts that take you very high very quickly. There is nothing that is not holy, that is not the Creator. It is always your choice, each of you, whether or not you shall be afraid, whether or not you shall see, whether or not you shall hear, whether or not you shall understand. This is the work of the self, of the discipline of the self, of the growing love of the self, not on the mundane level, not because of anything that could be considered within the confines of the clay vessel, but because you are upon holy ground, you are sanctified. You are perfect.

因為沒有任何事情不是神聖的事實，因為沒有任何事物不是屬於造物者的，沒有

任何失去在其完美性與無限性之中不是造物者的事實，尋求者將持續不斷地被暴露於可能被視為是不神聖的刺激物。憂傷，恐懼，有害的負面性的情緒，感覺以及想法，都是和那些會讓非常快速地將你們帶到高處的正面性的想法是一樣神聖的。沒有任何事物不是神聖的，沒有任何事物不是造物者。你們是否將會害怕，你們是否將會看到，你們是否將會聽到，你們是否將會理解，這一直都是你們的選擇，你們每一個人的選擇。這是自我的工作，對自我的修煉的工作，對自我的不斷增長的愛的工作，不是在世俗層面上的愛，不是因為任何在陶土容器的範圍內能夠被考慮的事情，而是因為你們是站在聖地上的，你們是神聖的。你們是完美的。

This step is so central as the beginning step of service to others and is so difficult compared to action that we emphasize it. You will find that action is far easier than the discipline of the turning of the mind to the Creator, to those things which a child of the Creator may feel as his or her birthright, those things being joy, lightness, power, courage, perseverance, patience and the compassionate forgiveness that is endless. It is as though with the meditation we are focusing upon reality that is far deeper than the clay vessel. That which is your ability to be of service begins to shine as if the clay became more and more transparent and the treasure within became more and more visible to others as well as to the self. Indeed, among those who are of service to others, it is rare that the one who serves is even one-tenth aware of the beauty of the self and could multiply by ten times the amount of service, the quality and the depth of that service in action by expanding knowledge of the nature of the being of self.

這個步驟作為服務他人的開始的步驟是如此中心性，它相比行動是如此之困難，以至於我們會強調它。你們將會發現，相比訓練將心智轉向造物者，轉向那些一個造物者的孩子可能感覺到是他或者她的天賦權利的事情，轉向那些是喜悅、光明、力量、勇敢、堅持、耐心以及無盡的富有同情心的寬恕的事情，行動是要遠遠更加容易的。它就好像藉由冥想我們正在聚焦在比陶土容器遠遠更為深入的實相上。你們進行服務的能力之所是的事物，會開始閃耀，就好像陶土變得越來越更加透明，在內在之中的珍寶對於其他人，同樣也對於自我，變得越來越更加可以看得見了。確實，在那些服務他人的實體當中，很少會有服務的人會甚至察覺到十分之一的自我的美麗，並能夠藉由拓展對自我的存有的屬性的知曉而十倍地放大服務的數量，以及那種服務在行動中的品質與深度。

We next offer you the image of the shepherd. A shepherd is of service to sheep in very simple ways. A shepherd is not necessarily wise. A shepherd is a simple person, doing a simple job, keeping the sheep safe because the shepherd sees that which the sheep does not. If the sheep is caught, the shepherd can see how to disentangle it; if the sheep has gone astray, the shepherd can find it and bring it back so that it may eat and drink and be comfortable. The sheep, you see, have already been provided for.

我們接下來提供給你們牧羊人的形象。一個牧羊人是用非常簡單的方式對羊進行服務的。一個牧羊人不一定是智慧的。一個牧羊人是一個簡單的人，正在進行一個簡單的工作並讓羊保持安全，因為牧羊人看得見羊看不見的事物。如果羊被卡住了，牧羊人能夠看到如何將它解脫出來，如果羊迷路了，牧羊人能夠找到它並

將它帶回來，這樣它就可以吃喝並成為舒適的了。你們看，羊已經是被供養了的。

The universe in which they live is complete without the shepherd. However, without the shepherd, the quality of the life of the sheep may well be much less, for to be eaten by wolves is not considered to be a good thing, and the shepherd comes to stand on guard. Furthermore, the shepherd helps the sheep to be useful and give its service to others in ways the sheep itself would never imagine. Can you imagine a sheep walking under its own power and will to be sheared so that it might offer its wool to warm a wintry world? How the sheep love being shorn, for in the warm, soft breezes of summer it is well to be without the heavy overcoat. Nothing is lost to the sheep, and the sheep have gained by giving, and this would not have happened without the shepherd.

它們活在其中的宇宙是完全沒有牧羊人的。然而，如果沒有牧羊人，羊的生命的品質很有可能會是差得多的，因為被狼吃掉不會被認為是一個好事情，牧羊人會保持警戒。而且牧羊人幫助羊成為有用處的，並用種種羊自己從未想像得到的方式將它的服務給予其他人。你們能夠想像一隻羊憑藉它自己的力量行走並將會被剃掉羊毛，這樣它就可以提供它的羊毛來溫暖一個寒冷的世界嗎？羊怎麼去愛被剃毛呢，因為在夏天溫暖而柔和的微風中，沒有那個沉重的外套是很好的。對於羊沒有任何事物失去了，羊已經藉由給予而得到了，如果沒有牧羊人，這是不會發生的。

What we are saying to you is that each of you is shepherd to each other, to each other that you meet, but more especially with whom your lives are more closely entwined. You tell those about you when they have gone astray. You reach a hand to disentangle that which is tangled; you nurse that which is sick. You provide the best of what the natural second density creation has to offer. And because you are dealing with entities such as yourselves and not sheep, the dimension of the shepherd as a cheerful giver arises. Animals such as sheep respond, of course, to a peaceful, cheerful and serene shepherd. So do those about you.

我們正在對你們說的事情是，你們每一個人對於相互彼此，對於每一個你們遇到的其他人，都是牧羊人，但是更為具體地，你們是那些你們的生命更為緊密地與之纏繞在一起的人的牧羊人。當你們周圍的人已經迷路的時候，你們告訴它們。你們伸出一隻手去解開打結的事物，你們照料生病了的人。你們提供了大自然的第二密度的造物所要提供的事物中最佳的事物。因為你們是在與諸如你們自己之類的實體打交道，而不是與羊打交道，牧羊人的維度，作為一個快樂的給予者，提升了。諸如羊之類的動物，當然會回應一個平安的、快樂的、寧靜的牧羊人。在你們周圍的那些人也是如此。

A great deal of what is considered to be a highly complex subject is actually very simple, for those things which are complex are also those things which entities must for themselves do. You may hold the mirror to an experience for one to whom to you wish to be of service. You explain your point of view and offer all of yourself in the situation which you see before you that confronts another. But how and when can you walk for another, can you see for another,

can you feel for another? 大量的被認為是一種高度複雜的主題的事物，實際上是非常簡單的，那些複雜的事情同樣是那些實體必須要為它們自己做的事情。你們可以為一個你希望進行服務的人對著一個體驗舉起鏡子。你解釋你的觀點，並在一個你在你的前方看到的另一個人遭遇到的情況中提供你自己的全部。但是，你什麼時候，如何能夠為另一個人走路呢，你能夠為另一個人看到嗎，你能夠為另一個人感覺嗎？

You cannot be effective if you consider that change is the result of service to others. Surrender—always surrender will give it. Release it and let it go. The shepherd is one who watches, one whose life is dedicated to the care of those entities that have come into its care. And you as shepherds shall more and more vibrate with that compassion. But as you wish to be of service, look always to the freedom of each individual whom you serve. After you have used all of your resources, after you have lifted from the snare that sheep which is caught, after you have fed your friend, your mate, your acquaintance, the stranger who comes to you and says, "Help me," you then remain at peace within your own being, for the choices that shall be made shall be the result and the free will of each individual.

如果你認為改變就是服務他人的結果，你就無法成為有成效的了。臣服——臣服一直都將會給予它。釋放它並隨它去吧。牧羊人是一個看守的人，它的生命致力於對那些已經進入到它的照料中的實體的照料。你們作為牧羊人將越來越多地藉由那種同情心而振動。但是，當你們希望進行服務的時候，一直都檢查每一個你們服務的個體的自由。在你們已經使用了你們所有的資源之後，在你們已經將掉入了陷阱中的羊從陷阱中弄出來之後，在你們已經餵養了你們的朋友，你們的伴侶，你們的熟人以及走到你們面前並說“幫幫我”的陌生人之後，你們接下來就可以在你們自己的存有中保持平安，因為將會被做出的選擇將會是每一個個體的自由意志的結果。

If you have spoken clearly, if you have done the commonplace things and if you have taken difficult situations and given them your best discernment, shown how another can be more peaceful, more harmonious, less antagonistic, or have done whatever you see to do for another, you then step back and realize that you have had the intention to serve, you have formulated the thought as to how to serve and perhaps, if you have been fortunate, you have had the opportunity to put the intention and the thought into action, for that is not only the easiest part but the most naturally joyful part of being of service. Then all is released, all is let go, and you remain aware of the perfection that was and is and shall be.

如果你們已經清晰地發言了，如果你們已經做完了平常的事情了，如果你們已經使用了困難的情況並給與了它們你們最佳的分辨力，並已經展現了另一個人如何能夠更為平安，更為和諧且較少敵對的，或者已經完成了無論什麼你們看到的要為另一個人做的事情，你們接下來就會往後退並意識到，你們已經擁有了去服務的意圖了，你們已經在關於如何服務的方面系統表達了想法了，也許，如果你們已經是幸運的話，你們已經擁有過機會將那個意圖與想法付諸行動了，因為那不僅僅是最容易的部分，同樣也是進行服務的最為自然而然地喜悅的部分。接下來，一切都被放開，一切都放手，你們依舊察覺到完美，過去，現在，和未來都是完

美。

There is much to be said for the serenity of the one known as Siddhartha, the one who is central to another great philosophical and spiritual system upon your sphere. That serenity is possible because of the surrender of the self to the vicissitudes of the still and the not-still waters of existence and consciousness. You are most of service in and of yourself, and if you can cast your mind towards those who are of service to you, you shall perceive the truth of this statement. Those who are of service to you are as touchstones as much for what they are, who they are, how they are, and why they are as for their actions toward you.

對於被知曉為悉達多的實體的寧靜，會有大量要被講述的事情，這個實體對於在你們的星球上的另一個偉大的哲學與靈性的系統是中心性的。那種寧靜因為自我對存在性與意識的安靜與不安靜的水域的興衰榮枯的臣服而是有可能的了。你在你自己內在之中，且憑藉你自己就是大部分的服務了，如果你能夠將你的心智投向那些對你進行服務的人，你將會感覺到這個說法的真實。那些對你進行服務的人，在它們是什麼，它們是誰，它們是如何且它們為什麼是它們對你進行的服務的方面，是如同試金石一樣的。

To conclude. In being of service to others, begin with the largest picture, that of infinite, everlasting consciousness, the one original Thought, the Logos. In meditation, in focused silence, fall into the deep ocean of that infinite space, that infinite light, that everlasting love, and lose yourself, lose your small clay vessel. When you come back to this reality as you may call it of the planetary sphere and its day-to-day occurrences, you shall have brought back a treasure—yourself—in the larger sense. Each moment shall seem so much more precious to you, for there are so few of them while you are within this clay vessel, while you are able to interact as you do within the illusion which you enjoy.

總結一下。服務他人，是從最大的圖畫開始的，那就是無限，永存的意識，那一個原初的想法，理則。在冥想中，在聚焦的靜默中，落入到具有無限的空間，無限的光，永存的愛的深海之中，失去你自己，失去你小小的陶土容器。當你返回到這個真相的時候，你可能將這個真相稱為星球以及它的日常生活的遭遇，你將已經帶回了一個珍寶了——從更大的意義上，那個珍寶就是你自己。每一刻都將看起來似乎對於你是如此之更加珍貴的，因為那些在其中你處於這個陶土容器的中，並能夠人你在這個你享受的幻象中所做的一樣地進行互動的時間是如此之少。

Then take upon yourself the cloak of the shepherd. Take up your crook, and do not count the cost of giving nor begrudge any outcome. But within yourself, refine your intentions until they are true, refine and hone your perception until they do not fail you. And when you offer them, give them away. Support, love and set those about you free. With that surrender, you have again entered the Logos, the one original Thought. We wish you well upon your journey. Each of you is of service when you know it and when you do not know it. It does not bear analysis after the fact. Work upon your own

powers of discrimination and perception, empathy and sympathy and compassion and most of all, surrender, so that that which is the most positive may shine through regardless of how it is seen by the one whom you wish to serve.

接下來，讓你自己穿上牧羊人的斗篷。拿起你的鉤子，既不要計算給予的代價，也不要捨不得給出任何的結果。但是在你自己內在之中，精煉你的意圖，一直到它們是真實的為止，精煉並打磨你的知覺，一直到它們不會讓你失敗為止。支持你周圍的人們，愛它們，並讓它們自由。帶著那種臣服，你已經再一次進入到理則，那個原初的想法。我們祝願你們在你們的旅程上順利。你們每一個人都在進行服務，當你知道它的時候，當你不知道它的時候。它不會帶有事後分析。在你自己的分辨力與知覺上，在移情作用，同感，最重要的是，臣服上進行工作，這樣最為正面性的事情就可以閃耀了，無論它被那個你希望服務的人視為是什麼。

We smile in our hearts as we imagine each of you attempting to picture the perfection of those about you or of yourself. How foreign these thoughts are to you. That is why it is difficult to be of service. Your minds are full of opinions, my friends, your hearts are full of hidden corners, walled-off rooms, and fear. There is nothing to fear. You are free and in the third-density illusion. You can be of the greatest assistance to each other that you shall ever be to anyone. We cannot possibly emphasize enough the height, the breadth and the depth of the possibilities for service in your earthen vessel overbody, for yours is the density of choice. You shall choose your priority or have already chosen, and as you serve, you are aiding the one whom you serve to choose his or her polarity or to increase it. The opportunity will not come again. After the density which you now enjoy, the process of refining begins in earnest and the steps you take become smaller and smaller as they become more and more refined. We share with you our excitement at the very thought at being where you are. We share with you our enormous sympathy and compassion for the pain, disappointment and confusion which you must endure to be where you are now. And we share with you our understanding, such as it is, that you have chosen these moments, these few precious moments of eternity to make your choice and to aid others as they go forth to choose between the light and the dark use of love.

當我們想像你們每一個人都在嘗試去構想在你們周圍的人的完美性，或者你自己的完美性的時候，我們在我們的心中微笑。這些想法對於你們是多麼陌生呀。那就是為什麼進行服務是困難的原因了。你們的心智是充滿了觀點的，我的朋友們，你們的心是充滿了隱藏的角落、用牆隔開的房間以及恐懼的。沒有任何要恐懼的事情。你們是自由的。在第三密度的幻象中，你們能夠對相互彼此起到你們將會對任何人起到的幫助中的最大的幫助。我們怎麼強調在你們的塵世的容器的身體中的服務的可能性的程度，寬度與深度都是不夠的，因為你們的密度是選擇的密度。你們將選擇你們的優先順序，或者你們已經選擇了，當你們服務的時候，你們正在幫助你們服務的物件去選擇他或者她的極性，或者去增強它。機會將不會再一次出現。在你們現在享受的密度之後，精煉的過程會在熱誠中開始，你們走出的步子，隨著它們變得越來越精煉，會變得越來越小。我們與你們分享我們對於處於你們所在之地的想法的激動。我們與你們分享我們對於你們必須要忍受以處於你們現在所處於的位置的痛苦、死亡與混淆的巨大的同感與同情。我們與你

們分享我們的理解，如此這樣的理解，你們已經選擇了這些時刻，這些少數的寶貴的永恆的時刻，來做出你們的選擇，來在其他人前進的時候幫助其他人在對愛的光明與黑暗的使用之間做出選擇。

We are those of L/Leema, and again we cannot tell you how grateful we are that you have settled upon this format, for it enables us to use this instrument as we had hoped to. We hope that we have been of some small service to you and wish to ...

我們是 *L/Leema*，我們再一次無法告訴你們，我們對於你們已經在這種模式上固定下來是多麼的感激，因為它使得我們能夠，如我們已經希望使用這個器皿一樣地使用它了。我們希望我們已經對你們進行了某種小小的服務了，我們希望.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

I am L/Leema, and am again with this instrument. We leave you as we bask together in the glow of your eventide, in the small sounds that we may hear through your ears, sounds of contentment, birdsong, the humming of the domicile about you, the pets that live about you and speak now to each other. There is blessing in the wind, my friends. When it calls your name, do not be afraid. You shall not be consumed by the fire of life. We of L/Leema bid you farewell in the love and in the light of the One Who Is All. Adonai. Adonai. Adonai.

我是 *L/Leema*，我再一次與這個器皿在一起了。我們在我們一起沐浴都在你們的黃昏的光輝之中，沐浴在我們可能通過你們的耳朵聽到的小小的聲音，滿足的聲音，鳥鳴，在你們周圍的住所地嗡嗡聲，在你們周圍生活並對相互彼此說話的寵物的聲音的時候，我們離開你們。我的朋友們，在風中有祝福。當它呼喚你們的名字的時候，不要害怕。你們將不會被生命的火焰所燃盡。我們 *L/Leema* 在太一的愛與光中向你們告別。 *Adonai. Adonai. Adonai.*

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of that same Creator. We have been privileged to listen with you as those of L/Leema have spoken of that most difficult service, that is, the experience of your lives, and we join you in seeking to purify our service. Our service is a humble one. We shall attempt to answer any queries which may remain. May we begin, my friends, then with your first query?

我是 *Latwii*，我的朋友們，我們在相同的造物者的愛與光中向你們致意。我們對於和你們一起聆聽是已經感到榮幸的，如那些屬於 *L/Leema* 的實體已經談到的最為困難的服務，也就是說，你們的生命的體驗一樣，我們在尋求淨化我們的服務的過程中加入你們。我們的服務是一種卑微的服務。我們將嘗試回答任何可能

剩下的問題。我的朋友們，接下來，我們可以用第一個問題開始嗎？

Carla: In general is it possible for a service-to-self person living on this planet at this time to appear to be service-to-others oriented, even to close scrutiny?

Carla：一般而言，一個在此刻生活在這個星球上的服務自我的人有可能看起來似乎是服務他人導向的嗎，甚至是在仔細檢查的情況下？

I am Latwii. My sister, this query is one which requires an understanding which your peoples are frequently without, for to pierce to the heart of service to self, it is as difficult a task as understanding that concept of service to others. For indeed, to serve in a polarized sense, one must be able to perceive the intentions with which an entity enters into its actions and with which it conducts its thoughts. One who is adept at pursuing the path of serving the self first and foremost is one who has for a great portion of its incarnation been what you would call a conscious seeker, and has sought consciously to gather about itself those powers and items which it has determined will best suit its purposes. A portion of the ability to accomplish these tasks is the ability to conceal from others the intentions and the purposes for the actions and the experiences, for few would consciously choose to give over the will to another if they knew that they then in any sense whatsoever would become enslaved by such a choice of action.

我是 *Latwii*。我的姐妹，這個問題是一個需要這樣一種你們的人群頻繁地是並不具有的理解的問題，因為要刺穿服務自我的核心，它是和理解服務他人的觀念一樣困難的一個人物。因為確實，要在一種極性的意義上進行服務，一個人必須要能夠感知一個實體藉由其進入到它的行動，並藉由其指導它的想法的意圖。一個精通追尋服務自我的道路的實體，首先且主要是一個在它的投生的巨大的部分中已經是你們所稱的一個有意識的尋求的實體，它已經有意識地追尋去講那些它已經決定將會最佳地適合於它的目的的力量與事物都收集在它自己周圍。去完成這些人物的能力的一部分，就是對其他人隱藏行動與體驗的意圖與目的，因為很少有人會有意識地選擇去將意志讓渡給另一個人，如果它們知道它們接下來在無論什麼任何意義上都會藉由這樣一個行動的選擇而成為被奴役的話。

Thus, it is indeed possible for an entity to seem quite of the service to others but to be at the heart of its intention of quite the polar opposite polarity. The ability of entities to determine the actions and intentions of another is that factor which makes the recognition of such negatively-oriented (inaudible) difficult. Yet if one gives with a whole heart, with a desire to serve and love all about it, one need not fear the meeting of such an entity.

因此，一個實體確實有可能看起來似乎是相當像是服務他人的，但是在它的意圖的核心之處，確實相當多地具有相反的極性的。實體去確定另一個人的行動與意圖的能力就是會使得對這樣負面導向的實體的識別（聽不見）成為困難的事物了。而如果一個人是帶著一顆完全的心，是帶著一種去服務並愛所有在它周圍的人的渴望來給予的，它就不需要害怕遇到這樣一個實體。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Well, my motive for asking that question was personal. I had run into a fairly powerful entity over the weekend, a fellow named P, and subsequent experiences that I've had have seemed to me—have had to do with the openness with which I met this entity, due to the fact that I had just had a healing and my taking on of some of the vibrations which he offered which I would not normally have done. I guess there's a lot of fear in the motivation for asking the question, so I suppose the corollary to that is, in what way does one cease to fear that which is hurting one?

Carla：好的，我詢問那個問題的意圖是個人性的。我已經在週末遇到了一個相當強有力的實體，一個叫做 P 的人，我已經擁有的隨後的體驗在我看來已經是——已經是與我用來面對這個實體的開放性有關的了，由於我剛剛進行過一次療愈，我帶有了一些他提供的振動，我通常本來是不會帶有這樣的振動的。我猜想在詢問問題的動機中會有很多的恐懼，因此，我假設那個的推論是，用什麼方式，一個人會不再對正在傷害它的事物感到害怕呢？

I am Latwii. My sister, begin first with the foundation of all creation, that is, unity. From this unity the one Creator, the one original Thought of love, springs all the infinite variety of forms of life and directions for each. Look then to any which seem of a fearful or doubtful nature. See there the Creator that rests as well within your own being. Love that Creator as if It were yourself, for in truth It is. See that which is feared; bathe it in love, see it as self, bless it, bid it travel its journey, and then bathe your own being in the love and the light of the One. In so doing, you have affirmed the unity of all creation, for in truth that is all that there is. To move from that truth and to see any separation is to step upon the grounds which the entities of the negative polarity rule when fear and separation are with the entities there.

我是 Latwii。我的姐妹，首先從所有的造物的基礎，也就是所，統一性開始。從這種統一性，太一造物者，那一個原初的愛的想法，噴湧出了所有具有無限的多樣性的生命的形式，以及對每一個生命的方向。接下來，檢查任何看起來似乎具有一種害怕的或者疑慮的屬性的事物。在那裏看到那個同樣也在你自己的存有內在之中休息的造物者。愛那個造物者，就好像祂就是你自己，因為實際上祂就是你自己。觀察那個恐懼的物件，將你自己的存有沐浴在太一的愛與光之中。離開了那個真理並看到任何的分離，就是在恐懼和分離式與實體在一起的時候走在那些具有負面極性的所統治的地面上了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you as well. May we attempt another query at this time?

我是 Latwii，我們同樣也感謝你。我們在此刻可以嘗試另一個問題嗎？

N: Yes, Latwii, along this same line. I too encountered a number of entities, many of which were very loving and positive and some which were negative. Yet those which seemed to be negative seemed to have a very great psychic awareness, of the ability to interpret past lives of an individual just by sight, perhaps future lives and ... Is this psychic awareness the same as service—I meant gleaned through service to others as well as service to self?

N：是的，*Latwii*，沿著這條相同的線路，我同樣也遭遇到一些實體，它們中有很多是非常有愛且正面性的，它們中的一些是負面性的。而那些看起來似乎是負面性的實體看起來似乎擁有一種非常巨大的精神的認識，去僅僅藉由視覺來解讀一個個體的前世的能力，也許是未來的生命……這種精神的認識與服務是一樣的嗎——我的意思是，通過服務他人同樣也通過服務自我來查明。

I am Latwii, and, my brother, may we suggest that the tools which the one Creator has placed before each of Its portions may be utilized in either the positive or negative sense. An entity may choose to use any ability in either manner.

我是 *Latwii*，我的兄弟，我們可以建議，太一造物者已經在祂的每一個部分的面前放置的工具，是可以用要麼正面性，要麼負面性的方式被利用的。一個實體可以選擇用兩種方式中的任何一個方式使用任何能力。

May we refine our answer in any degree, my brother?

我的兄弟，我們可以在任何程度上精煉我們的回答嗎？

N: Well, perhaps I'm seeking direction for increased psychic awareness, perhaps for myself. I don't know whether that's service to self or service to others. I previously was much more oriented in service to others and would like to redirect myself in that respect again but I'm having trouble.

N：好的，也許我正在尋找強化了的精神認識的方向，也許是為我自己。我不知道是否那是服務自我還是服務它人。我之前非常多地是以服務他人為導向的，我想要再一次將我自己指向那個面向，但是我遇到了麻煩。

I am Latwii, and, my friends, we have from that comment perhaps found a point, a comment upon which we may also comment. As one seeks to serve others in the manner which our brothers and sisters of L/Leema have expressed, that is, to allow the entity to be freer, to do that which he chooses, we may make this attempt in one of two basic ways. One which is the most common among your peoples is to attempt to decide with the intellectual mind what one may do to serve, how one may develop one's abilities, and just how these abilities shall be utilized. This is an attempt, shall we say, to fashion and structure the manner and mode in which one serves. It is a noble attempt, one borne of the best of intentions, yet the one most often to fail, for the one Creator moves unseen and quite often unfelt within each entity and each entity has in the deeper portions of its being decided to serve as a channel for the One. How this service shall be manifest is that which is unknown.

我是 *Latwii*，我的朋友，我們已經形成了那個評論，它也許找到了一個要點，一

個我們同樣可以對其進行評論的評論。當一個人尋求用我們的兄弟姐妹 *L/Leema* 已經表達過的方式，也就是說，通過允許實體成為更加自由的，並做它們選擇了的事情的方式，來服務其他人的時候，我們可以用兩種基本方式中的一種來進行這個嘗試。一個在你們的人群當中極其通常的方法是，嘗試去憑藉著邏輯智力的心智來決定，一個人可以做什麼事情來進行服務，一個人可以如何發展它的能力，這些能力將如何被利用。這是一種去塑造並構建一個人通過其進行服務的方式和模式的，容我們說，嘗試。它是一個高貴的嘗試，一個從最佳的意圖誕生出來的嘗試，而卻是一個極其經常會失敗的嘗試，因為太一造物者是用看不見，且相當經常是感覺不到的方式在每一個實體內在之中移動的，每一個實體在它的存有內在之中都已經決定作為一個太一的管道來進行服務。這種服務將如何被顯化，這是未知的事情。

To surrender the self, to surrender the decision-making ability in a large degree and to give over the self to the use of the one Creator is the second manner which is most successful and least often chosen among your peoples. To await that which is within is difficult, for you see others seeming to serve very effectively in a manner which is apparent and seems to bear fruit. That you are not first on your block to do so is discouraging, but that you shall eventually do so gives you comfort, and that you shall choose to do so in such and such a manner seems to give more comfort. But, my friends, may we suggest that you give over your desire to do this or to do that in this or that manner and pray that the one Creator moves through you in the way most salubrious, shall we say, for true service to be manifested through being. For each has at least one ability which shall be developed. It may not be showy; it may not be flashy; it may not draw oohs and ahhs from a great crowd. Yet, my friends, the One shall move through you. Know that in your hearts and calm your minds.

第二個方式就是讓自我臣服，在一個巨大的程度上讓做決定的能力讓渡出來，並將自我交托給太一造物者的使用，這種方式是極其成功的，但在你們的人群當中是經常是最少會被選擇的。要等待在內在之中的事物，是困難的，因為你們看到其他人看起來似乎用一種明顯的，且看似產生了結果的方式非常有效地進行服務了。你們並不是你們的街區第一個這樣做的人，這是令人洩氣的，但是你們將最終這樣做，這會給予你們舒適，你們將選擇用這樣或者那樣一種方式這樣做，這看起來似乎給予了更多的安慰了。但是，我的朋友們，我們可以建議，你們將你們這樣做，或者用這樣或者那樣的方式這樣做的渴望交托出去，並祈禱太一造物者用讓真實服務通過存有被顯化的最為，容我們能說，有益健康的方式通過你們而移動。因為每一個人都至少擁有一種將會被發展的能力。它可能不醒目的，它可能不是華美的，它可能不會吸引來自一個巨大的人群的歡呼。然而，我的朋友們，太一將通過你們移動。在你們的心中知曉那一點並讓你們的頭腦安靜下來吧。

May we attempt another query?

我們可以嘗試另一個問題嗎？

N: Then, it is a suggestion that we continue to try to develop this oneness through meditation. And even though the first on the block as you suggest, I would like to be one of those on the block sooner or later, but seemingly with

great difficulty at this particular time and place. N: 那麼，一個建議就是，我們繼續嘗試通過冥想發展這種一體性。即使不是如 你能建議的在街區裏的第一個，我想要或早或晚成為那些其中的一員，但是這在 這個特定的時間和空間看似是具有極大的困難的。

I am Latwii, and, my brother, we have perceived an incomplete query upon your part. Yet we do feel that therein lies another point which we might be of service in uncovering. That is that each of you in the heart of your being as you move through your daily experiences is truly of service, for you can do none else but serve. You seek to refine that service in a manner which you may amplify and thereby increase the service. To begin by knowing that you serve is a good beginning. To await that amplification that will point a way that seems more clear is our suggestion. Rather than attempting to, as it has been said, push against the river, move with that river, and in the appropriate moment you shall set sail and call upon many ports and be of service in yet another manner. Do not forget that you serve at all times though, my brother. 我是 *Latwii*，我的兄弟，我們已經感覺到了在你的部分上的一個不完整的問題。而我們確實感覺到在其中存在有另一個我們可以通過揭露而進行服務的要點。那就是你們每一個人，在你們穿越你們日常生活的體驗的時候，在你們的存有的核心之中都是在真正進行服務的。因為你們除了服務之外什麼都無法做。你們尋求去用一種你們可以擴大並因此增加服務的方式來精煉那種服務。藉由知曉你們是在服務的來開始，這是一個好的開始。我們的建議是去等待那種擴大，它將會指出一條看起來極其清楚的方式。與其嘗試去，如同它已經被說到過的一樣，逆流而上，毋寧是嘗試去與那條河流一同移動，在適當的時刻，你們將會揚帆起航，訪問許多的港口，並用另一種方式來進行服務。我的兄弟，不要忘記你在所有的時候都是在進行服務的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. It's nice to know that we serve at all times. It just seems that sometimes we seem to have more or less direction of service to self. May I ask why the general knowledge of the Council of Nicaea, with reference to the elimination of Christ's teachings and all other teachings concerning reincarnation, is not generally known and, if known, isn't very well accepted?

N: 非常感謝你們。去知曉我們在所有的時候都是在服務的，這是很好的。僅僅看起來似乎我們有時候擁有或多或少的服務自我的取向。我可以詢問為什麼對於尼西亞會議 (*Council of Nicaea*) 的一般性的知識，在關於刪除基督的教導以及所有其他的涉及到轉世投生的教導的方面，並未廣泛地被知曉，如果它們被知曉了，它們是不會很好地被接受嗎？

I am Latwii, and, my brother, many within your organized religious circles are unaware of such information, for who wants to hear bad news? And if such were brought to the attention of these entities, there could be no proof that would be powerful enough to convince them, for one will see what one will

see and one will believe what one wishes. Is that not true for each? Let each travel that path that each has chosen, for all paths, as it is said, lead to home, if we may paraphrase.

我是 *Latwii*，我的兄弟，在你們的組織性的宗教的圈子中有很多人並不知道這樣的資訊，因為誰想要聽到壞消息呢？如果這樣的消息引起了這些實體的注意了，就無法有足夠強有力的證據來說服它們了，因為一個人將會看到它願意看到的事情，一個人將會相信它希望的事情。這對於每一個人不都是真實的嗎？讓每一個人都走那條每一個人已經選擇了的道路吧，因為所有的道路，如同被說過的一樣，都導向家園，如果我們可以進行意譯的話。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

N: Well, yes. In a way it would seem that a deliberate deletion from what was previously the handwritten bibles is an infringement of free will to a certain extent. Why should it be considered "bad news" to such an extent that the news should be shielded or the views should be shielded from the masses? Not that everything is shielded in many of the metaphysical writings, but many of the metaphysical writings are not accepted by the—particularly by the fundamentalists?

N: 好的，是的。用某種方式，看起來似乎那是對之前手寫的聖經的一種故意的刪除，在一定程度上是一種對自由意志的侵犯。為什麼它應該被認為是“壞消息”到了這樣一種程度，以至於消息要會被遮罩，或者觀點要不讓大眾知曉呢？這不是說在很多形而上學的著作中的每一個事物都是被遮罩了的，但是很多形而上學的作品都不被——尤其是被基要主義者接受呢？

I am *Latwii*, and, my brother, it is not true that those who are willing and able to hear this message of which you speak do indeed hear it. Thus the shield is not complete; it works for those who wish it to work.

我是 *Latwii*，我的兄弟，那些樂意與並能夠聽到這個你談及的資訊的人確實會聽到它，這難道不是真實的嗎？因此，遮罩並不是完全的，它為那些希望它起作用的人起作用了。

May we answer you further?

我們可以更進一步回答嗎？

N: No, thank you very much.

N: 沒有了，非常感謝你們。

I am *Latwii*, and we thank you very much. May we attempt another query?

我是 *Latwii*，我們非常感謝你們。我們可以嘗試另一個問題嗎？

Carla: Just to follow up on that. I have a human opinion, and that was that those at the Council of Nicaea were afraid that the punch would go out of the story of Christ's death on the cross and his resurrection if it were known that you didn't just have this chance to become "saved" but have an infinite

number of chances. Could you confirm that?

Carla : 僅僅是跟著那個問題提問。我有一個人類的見解，那就是那些在尼西亞會議上的人害怕漏洞會出現在基督死在十字架上以及他的復活的故事中，如果有人知道你不僅僅擁有這個機會成為“被拯救的”，同樣擁有無限數量的機會。你們能夠肯定那一點嗎？

I am Latwii, and this is in part correct, my sister. To continue, it is also a point which makes what may be called the priestcraft important to the general population, for the one known as Jesus had shown what all could do, and [if] it were generally known that all would live again, then each would have a closer relationship, shall we say, a direct access, not only to the one known as Jesus but to the model and the kind of life and experience and possibilities which that one exemplified, and there would be less need for an intermediary to speak to the great for the lowly, for the lowly and the great would be seen as one.

我是 *Latwii*，這在部分上是正確的，我的姐妹。繼續，同樣還有一個要點，就是它讓可以被稱為牧師職業的事物對於一般性的人群成為重要的，因為被知曉為耶穌的實體已經展現了所有人都能夠做到的事情，如果所有人都將會重生這是被廣為知曉的，接下來，每一個人就會不僅僅與被知曉為耶穌的實體，同樣也與一個人會示範的榜樣以及那種類型的生命、體驗與可能性之間擁有一種更加緊密的關係，容我們說，擁有一個直接的途徑了，對於要有一個中間人來為普通人談及偉大的人的需要就會是較少的了，因為普通人和偉大的人會被視為是一體的了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Latwii, and we thank you. Is there another query at this time?

我是 *Latwii*，我們感謝你。在此刻有另一個問題嗎？

A: Is the instrument weary?

A : 器皿疲倦了嗎？

I am Latwii, and this instrument has a good deal of energy, for it is fresh in the channeling this evening for those of the brothers and sisters had a good deal of the stage for this evening and we are fresh upon it. May we attempt another query?

我是 *Latwii*，這個器皿擁有大量的能量，因為它在今晚的傳訊中是生氣勃勃的，因為兄弟姐妹們今晚在舞臺上有大量的內容，我們在舞臺上是精神很好的。我們可以嘗試另一個問題嗎？

N: May I ask if there is a method of meditation which will more truly focus our ability to become, shall we say, in macro contact, or shall I say, in contact with the universal mind?

N：我可以詢問是否有一種冥想的方法將會真正讓我們與大宇宙的接觸，或者容我們說，與宇宙心智的接觸的能力更多地聚焦起嗎？

I am Latwii, and, my brother, there are many, many means of meditation which can allow one to experience the unity of all creation. It is, however, not so important the means by which one meditates as it is the desire which fuels the meditation. Whatever path is chosen must needs be chosen with a desire that burns incessantly, for that which you desire is that which you shall gain and that which you shall realize. You shall realize it in a direct proportion to that desire. Choose whatever means you wish, whatever feels right to you, my brother, whatever means you seem to have a natural ability to exemplify in your meditations, whether it be to watch the breath, to focus upon one point, to focus upon a concept, be it love or wisdom, to focus upon a mantra, to do this or to do that. Whichever you do, do with a desire to be one with all.

我是 *Latwii*，我的兄弟，會有很多很多的冥想的途徑是能夠允許一個人體驗到與一切造物的一體性的。然而，一個人藉由其冥想的途徑並不是和那種驅動了冥想的渴望是一樣重要的。無論什麼途徑被選擇了，它都必須需要帶著一種持續不斷地燃燒的渴望被選擇，因為你渴望的事物就是你將會得到的事物，就是你將會實現的事物。你將會用一種與那種渴望成正比的方式實現它。選擇無論什麼你希望的途徑，無論什麼對你感覺是合適的途徑，我的兄弟，無論什麼你看起來似乎擁有一種天生能力在你的冥想中進行示範的途徑，無論它是觀察呼吸，去聚焦於一個點，還是去聚焦於一個觀念，無論那個觀念是愛，還是智慧，無論它是聚焦於一個咒語，還是去做這樣或者那樣的事情。無論你選擇哪一個，帶著一種與萬物合一的渴望去這樣做吧。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. Would you address, please, a consideration for the fact that whether there is or is not going to be an Armageddon?

N：非常感謝你們。你們願意講講對於這樣一個事實的考慮嗎，是否將會有一次世界末日大決戰呢？

I am Latwii, and this is a very humorous question, my brother. We hope that you do not think that we have an unusual sense of humor. But it is as if one at a dance had asked us, "Where was the dance?" My brother, you live within the Armageddon. The times, as it has been said, are indeed a'changing. You live within times that are most uncertain, in which all portions of the life experience change and change with great rapidity. Look about you, my brother. You see the battle of light and dark in all places, in all hearts. You see the doubts and the fears, you see the prophets, the sages; you see all that has been foretold and, yes, you are at the dance.

我是 *Latwii*，這是一個非常幽默的問題，我的兄弟。我們希望你並不認為我們擁有一種不同尋常的幽默感。但是它就好像一個人在一場舞會上，它問我們，“舞會在哪里呢？”我的兄弟，你就生活在末日大決戰之中了。如同已經說過的一樣，時間確實是在改變中的。你們生活在極其不確定的時代中，在其中，生命體驗的

所有的部分都在改變，用巨大的速度改變。看看你的周圍，我的兄弟。你在所有的地方，在所有的心中都看到了光明與黑暗的戰鬥。你看到了疑慮和恐懼，你看到了先知與聖人，你看到了所有已經被預言的事情，是的，你是在舞會上的。

May we answer you further?

我們可以更進一步回答你嗎？

N: Thank you very much. You seem to confirm what I thought, whereas many people feel that it is a future battle rather than a current elevation. Thank you.

N：非常感謝你們。你們看起來似乎肯定了我思考的事情了，而會有很多人感覺它是一場未來的戰鬥，而不是一場當前的提升。謝謝你們。

I am Latwii, and we thank you, as always, my brother. Is there another query?

我是 *Latwii*，我們一如既往感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. Ahh, my friends, we see that we have quickly exhausted the queries. Yet, we have enjoyed ourselves immensely. This instrument seems to be loosening up somewhat. Perhaps we should subject him to long conversations with discarnate entities more regularly, and tire his overactive mind out. Ah, perhaps this is the formula—we shall remember.

我是 *Latwii*。啊，我的朋友們，我們看到我們已經快速地耗盡了問題了。然而，我們已經讓我們自己得到了極大的享受了。這個器皿看起來似乎多少有些鬆散了。也許我們應該讓他更有規律地受到與非投生的實體之間的漫長的談話的影響，並讓他的過度活躍的心智疲倦。啊，也許這就是配方了——我們將會記住了。

We leave you now. We are those of Latwii. We are with you always upon your requests for the meditation and the deepening of your meditation. We leave you in love and light, for there is nothing else around. I am Latwii. Adonai vasu.

我們現在離開你們。我們是 *Latwii*。我們一直都會根據你們對於冥想以及深化你們的冥想的請求而與你們在一起。我們在愛與光中離開你們，因為在周圍沒有任何其他事情。我是 *Latwii*。Adonai vasu。

June 9, 1985

1985-06-09 Hatonn : 進入第四密度的進展

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. We feel most privileged to be with you this evening, especially because each instrument is somewhat fatigued and therefore we are most grateful to each instrument who enables us to use the words and the thoughts that go into each life, each experience, and each personality.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。我們對於在今晚與你們在一起是感覺到極其榮幸的，尤其是因為每一個器皿都是多少有些疲倦的，因此，我們對於每一個器皿使得我們有能力使用那些進入到每一個生命，每一個想法，每一個人格之中的言語與想法是極其感激的。

We would speak to you this evening concerning that item on the agenda of each seeker which often takes up a great deal of the seeker's time when the problem is first presented. It has been a little while since we dealt with this subject, and periodically it seems necessary to work with our understanding on the subject of earth changes and the progression of your world's sphere into fourth density.

我們會在今晚對你們談及當問題第一次被呈現出來的時候在每一個尋求者的日程表上的經常會佔用尋求者大量的時間的專案。自從我們上一次與這個主題打交道已經有一段時間了，定期地，在地球改變以及你們的世界的進入到第四密度的進展的主題上與我們的理解一共工作，這看起來似乎是有必要的。

Like most natural happenings, my friends, that are not blessed in people's minds with the love and the light of the infinite Creator, but only with the subconscious hunches of the universal mind speaking in human counterpart, one finds this group of concepts surrounded by mythology and misunderstanding. The heart of the matter is that there is a transition taking place from third to fourth density upon your planet. However, it would be incorrect to think in terms of the time scale which is so often used by your peoples. It is not well to think in terms of days or months or even years. For this, shall we say, transitional period where the Earth is literally in travail on many planes has been occurring for approximately 2300 of your years, if we read this instrument's mind correctly as to time. We apologize for being less than perfectly accurate about time, but it is a difficult concept for us to grasp.

我的朋友們，類似於極其自然的偶然發生事件一樣，如果那些事件在人的頭腦中並不是藉由無限造物者的愛與光被祝福過的，而僅僅是藉由在人類的對應物中發言的宇宙心智的潛意識的預感而被祝福過的，一個人會發現這個觀念的結合是被神話與誤解所包圍著的。問題的核心是，會有一種在你們的星球上的從第三密度到第四密度的轉換正在發生。然而，去從如此經常被你們的人群使用的時間的計數的方面思考，這會是不正確的。去從日、月、甚至年的方面思考，這會是不正確的。因為這個地球在其中在很多層面上實際上是處於分娩的陣痛中的，容

我們說，轉換的時段，在你們的大概兩千三百年的時間中一直都在發生著，如果我們在關於時間的方面正確地讀取了這個器皿的心智的話。我們為在關於時間的方面的較不完全準確而抱歉，但是它是一個我們很難掌握的觀念。

The nature of third density is that of the choice. Consequently, on the subtler planes, the inner planes of your third density, those whom you call angels began the noble quest that still partakes of polarity, the armor of light in battle with the forces of darkness. This has been occurring upon the inner planes for many years, and upon the planes closest to you for approximately 250 years. Again we apologize for any inaccuracies in our time.

第三密度的屬性是選擇的密度。因此，在更為精微的層面上，你們的第三密度的內在層面，那些你們稱之為天使的實體開始高貴的追尋，這種追尋在與黑暗力量的交戰中仍舊帶有極性的特徵，帶有的光之盔甲。這在內在層面上已經一直都在發生有很多年的時間了，在最近你們的層面上，發生了大概兩百五十年的時間。再一次，我們為在我們的時間中的不準確而抱歉。

The Earth's travail will increase as it has been increasing for the last approximately 40 of your years. The people's travail will increase also as polarity offers its final manifestation within this particular group of conscious entities, this particular group which strives now to make the choice in time for the great harvest. We were sent out to harvest if we possibly could those who wished to make the transition from third to fourth density at this particular opportunity. It is our service, hopefully, to inspire those who wish to be made aware of the situation to seek to graduate from third density, to be able to use the light and the love of the one infinite Creator to an extent which will not impede each of your progresses into the fourth-density quality of light and experience. We have propelled ourselves because you have called. You are now in the valley of the shadow of death, as this instrument would say, steeped as she is within the so-called Christian religion.

地球的分娩的陣痛將會增加，因為它在過去的大概你們四十年的時間中已經一直都在增加了。隨著極性提供它在這個特定的有意識地實體的團體中的最後的顯化物，人的陣痛同樣將會增加，這個特定的團體現在正在努力去為了偉大的收割而及時做出選擇。我們被派遣出來以收割那些希望在這個特定的機會完成從第三密度到第四密度的轉換的實體，如果我們有可能能夠的進行收割的話。我們的服務有希望是去啟發這樣一些實體，那些實體希望察覺到情況，以尋求從第三密度畢業，以能夠在這樣一種程度上使用太一無限造物者的愛與光，這種程度將不會阻礙你們每一個人進入到第四密度的光與體驗的屬性的進展。

Very well, then, my friends. These are the preliminary outlines, the sketches of what shall occur, far more gradually than most expect, far more naturally than most expect, but certainly not without inconvenience, discomfort and what will seem to be enormous tragedy as masses of entities leave their physical bodies during natural catastrophes when they are killed by the forces within the planet, the forces of anger and hostility that have been stored within the Earth itself and which shall come forth.

非常好，接下來，我們朋友們。會有對於將會發生的是事情的初步的輪廓、概略，

比大多數人所期待的是要遠遠更為漸進性地，比大多數人期待的要遠遠更加自然而然地，但是當大量的實體在自然的災難期間離開它們的物質性身體的時候，當它們被在行星內部的力量，已經在地球其自身內部被儲存起來並將會爆發的憤怒與好戰的力量殺害的時候，肯定不是沒有不便之處，不舒服以及將會看起來似乎是巨大的悲劇的事物。

Many things shall occur. Much has been written about that which shall occur. We ask that you step back from the drama of the illusion and find that within yourself which has two realizations, the first being that you who are infinite shall leave no part of consciousness when you leave this physical body. The second awareness, hopefully, that of a desire to be of service to others. In no event do we wish to encourage you to set up areas of safety, for there is no such thing as safety from the self, and it is within the self that the transition shall truly occur. That which occurs at harvest is within the self; that which occurs within the planet, although interesting, is a separate subject from the one which might well be considered far more interesting to the self. And that is that it is likely that this lifetime or at the very most, for those who die soon from the physical body, one more lifetime, shall be the last opportunity before graduation to refine the polarity of self to the point at which you the seeker might accept the quality of light which is the native light in fourth density.

很多的事情將會發生。大量將會發生的事情已經被寫到過了。我們請你從幻象的戲劇後退並在你自己內在之中找到擁有兩個認識的事物，第一個認識是，你是無限的，在你離開這個物質性身體的時候，你將不會離開任何意識的部分。第二個認識，有希望是一種對於服務他人的渴望的認識。我們絕對不希望鼓勵你們設置安全區，因為沒有諸如在自我之外的安全之類的事物，就是在自我內在之中，轉換將會真正發生了。在收割的時候發生的事情是在自我內在之中的，在行星內部發生的事情，儘管是有趣的，卻是與很有可能被認為是對自我遠遠更有興趣的事情是一個分開的主題。那個對於自我遠遠更有興趣的事情是，很有可能這次生命，或者對於大多數人，對於那些很快就會從物質性身體死亡的人，還有多一次生命，將會是在畢業前的最後的機會來精煉自我的極性，到了尋求者可能接受在第四密度中是原生的光的那種光的屬性的位置。

This is your judgment. It is as simple and straightforward as that. If you can walk into that light within your indigo-ray body, as this entity would call it, you are graduated to fourth density. If you cannot step into that light because of its overbrightness, then you shall have another cycle of third-density illusion during which you may hone even further the choice which you have begun to make. We encourage you on the quest and we encourage [you] to avoid distraction whenever possible. There is much distraction possible when one deals with the unseen and the invisible, and that is that with which we deal exclusively. Attempt in your meditations to remain aware of the simplicity of the original Thought and the corresponding simplicity of the path. When there is great complexity surrounding a subject such as the movement into the so-called Golden Age, that may be a sign to you that there is less to it than meets the eye. When shall this and that happen? We hope that it is not as interesting to you to know that as it is for you to continue to seek the truth.

It is that seeking that shall enable you to graduate, not knowledge of when earthquakes shall occur.

這就是你們的審判了。它就是如同那樣簡單而直接的。如果你能夠在你的靛藍色光芒的身體，如這個器皿對它的稱呼一樣，中走入到那種光，你就會畢業到第四密度了。如果你因為它的過高的亮度而無法走入那種光中，接下來，你將會擁有另一個第三密度的幻象的週期，在其中你可以甚至更進一步精煉你已經開始做出的選擇了。我們鼓勵你進行追尋，我們鼓勵你們在無論什麼有可能的時候避免分心物。當一個人與看不見且無形的事物打交道的時候，有可能會有大量的分心物，這些看不見的事物就是我們排他地與之打交道的事物了。在你們的冥想中長時期保持對哪一個原初的想法的簡單性以及相應的道路的簡單性的察覺。當會有巨大的複雜性包圍著諸如你們進入到所謂黃金時代的運動之類一個主題的時候，那可能就是你的的一個信號，在這個主題上會有比眼睛所見的事物更少的事物。這樣或者那樣的事情將什麼時候發生呢？我們希望它不是和你去知曉它是為了讓你繼續尋求真理一樣有趣的。就是那種尋求，而不是對於什麼時候地震將會發生的知曉，將會使得你能夠畢業。

We leave this instrument at this time, thanking her most heartily for the opportunity to speak. We are those of Hatonn, who leave you glorying in the love and in the light of the one infinite Creator. We leave you in the thunder and the storm and the serene calm (inaudible). Adonai, my friends. Adonai vasu.

我們在此刻離開這個器皿，我們同時極其真心地為發言的機會而感謝她。我們是 *Hatonn*，我們離開你們，並在太一無限造物者的愛與光中感到榮耀。我們在雷聲與暴風雨中，在寧靜的平安（聽不見）中離開你們。*Adonai*，我的朋友們。*Adonai vasu*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and in the light of the infinite Creator. We are honored to be here again, and we hope that we can utilize this instrument effectively this evening in the mode in which we left this group at its last meeting. The joviality was delight and we would hope that we can share again in that fashion. May we begin with a query, my friends?

我是 *Latwii*，我的朋友們，我在無限造物者的愛與光中向你們致意。我們對於再一次在這裏感覺到榮耀，我們希望我們能夠在今晚用我們在上一次集會離開這個團體的模式有效地利用這個器皿。快樂是令人開心的，我們希望我們能夠再一次用那種方式分享。我們可以用一個問題開始嗎，我的朋友們？

L: Latwii, I spent some time today with a person that resulted in me feeling psychically drained. Can you give me any information as to what went on, the mechanics of how this occurred, why it occurred, anything along that line?

L: *Latwii*，我在今天與一個人一起花費了一些時間，這導致我感覺到身體上的耗竭。你們能夠在關於發生了什麼事情，這是如何發生的機制，為什麼它會發生，以及沿著那條線路的任何事情的方面給予我任何資訊嗎？

I am Latwii. We may speak generally, my brother, for when entities group themselves in the pairs in order that the life to which your peoples have been accustomed may be carried on and there may be the order, the livelihood, the rearing of young and the continuation of society, there is presented to each the opportunity to learn much and to teach much, for within such a closely knit relationship, the bonds between two entities grow in many and varied fashions. When the relationship has its difficulty, or we should say, when the entities within the relationship have difficulty maintaining the relationship due to one factor or another, and this difficulty grows to such an extent that the entities find it more beneficial to continue apart than to continue together, there is within each the feeling and perhaps the realization that an opportunity has, shall we say, left, and perhaps each entity feels as though there has been a loss and feels a vacuum or a hole where once there was opportunity, and as you have called it, [a] mirroring effect.

我是 *Latwii*。我們可以用一般性的方式發言，我的兄弟，因為當實體通過配對的方式讓它們之間結成團體以便於你們的人群已經習慣於的生命可以被進行，且可能會有秩序，生活，對年幼的實體的撫養以及對社會的延續的時候，會有機會被呈現給每一個實體以學習大量的事情，並教導大量的事情，因為在這樣一種緊密地結合在一起的關係中，在兩個實體之間的紐帶會用很多且多種多樣的方式成長。當關係遇到它的困難的時候，或者我們應該說，在關係中的實體在維持關係的方面由於這樣或者那樣的一個因素而遇到困難，且這種困難逐漸發展到這樣一種程度，實體發現要用分開的方式繼續是比用在一起的方式繼續要更為有益處的時候，在每一個實體內在之中就會有這樣感覺，也許會有這樣的認識，一個機會已經，容我們說，離開了，也許每一個實體都會感覺到就好像已經有一種損失，感覺到在曾經有一個機會的位置有一種真空或者一個空洞一樣，並感覺到，如你們已經稱呼它的一樣，一種鏡射效應。

When there is at a future time, as you would call it, any portion of a reconciliation or attempt to complete circuits that were left open and incomplete, one entity may feel this in a greater degree than does the other. This is usually the entity with the, shall we say, larger pull, the greater feeling within that there has been a loss and the renewed desire to complete a previous circuit then is a request from this entity to the other that there be an exchange of energy, a giving, if you will, in order that this hole may be filled somewhat. Thus have you given and thus has what you have given been received. For the moment the feeling is that of being drained, but we can assure you, my brother, that you have given freely to the one Creator.

當在一個未來的時間會有，如你們對它的稱呼一樣，一種調和或者一種嘗試的任何的部分要去完成那個被打開且未完成的回路的嘗試的時候，一個實體可能會感覺到這種方式是比另一種方式用一種更大的程度上完成了的。通常會發生的情況是，實體具有，容我們說，更大的拉力，在內在之中就會有更大的感覺，已經有一種損失，接下來，去完成一個之前的回路的更新的渴望就是一個來自這個實體對另一個實體的請求了，會有一種能量的交換，一種給予，如果你們願意這樣說的話，以便於這個空洞可以多少有些被填滿。你已經用什麼方式給予了，你會用什麼方式讓你已經給予的事物被接收到。暫時感覺就是被耗竭了，但是我們能夠向你保證，你已經自由地給予了太一造物者了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, you've given me quite a bit to look at. Thank you.

L：沒有了，你們已經給予了我很多要去檢查的事物了。謝謝你們。

I am Latwii, and we thank you, my brother. May we attempt another query?

我是 *Latwii*，我們感謝你，我的兄弟。我們可以嘗試另一個問題嗎？

N: Yes, Latwii. When do we enter the Aquarian Age?

N：是的，*Latwii*。我們什麼時候進入到水瓶時代呢？

I am Latwii. My brother, if you will look upon the spectrum which you call the rainbow, you shall see each color loses some of its brilliance towards the boundary with the next color and gains some of that coloration as the progression is made from one color to the next. So it is with the ages which pass upon your planet. The age which now leaves and the age which now joins, each have blended with the other so that there is a period of what you may call transition. At the heart of each entity and each atomic cell structure, the beginning of fourth density vibration is apparent. Yet there are many, many third-density vibrational patterns which yet hold sway.

我是 *Latwii*。我的兄弟，如果你願意觀察你稱之為彩虹的光譜的話，你將會看到每一個色彩會在靠近與下一個的色彩的邊界的方向失去它的一些光彩，並在從一種色彩到下一個色彩產生發展的過程中取得一些那種色彩。對於在你們的地球上經過的時代也是如此。現在正在離開的時代和現在正在加入的時代，每一個時代都已經與另一個時代混合起來，這樣就會有一個你們可能稱之為轉換期的時段了。在每一個實體以及每一個原子細胞的結構的核心之處，第四密度的振動的開始是明顯的。而會有很多很多的第三密度的振動模式依舊占支配地位。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: In other words, we have already begun the Aquarian Age but we're not into it very far?

N：換句話說，我們已經開始了水瓶時代了，但是我們並未進入它非常遠？

I am Latwii. This is correct, my brother. May we answer further?

我是 *Latwii*。這是正確的，我的兄弟。我們可以更進一步回答嗎？

N: No, thank you.

N：不用了，感謝你們。

I am Latwii, and again we thank you. May we attempt another query?

我是 *Latwii*，再一次，我們感謝你，我麼可以嘗試另一個問題嗎？

Carla: Yeah. I've got a question but I don't know if you can answer it. Is the social memory complex, L/Leema, hoping just to get some experience with a group by working with us or it is hoping to come through regularly?

Carla : 是的。我有一個問題，但是我並不知道是否我能夠回答它。社會記憶複合體 L/leema，它是希望僅僅藉由與我們一同工作來得到某種與一個團體之間的體驗，或者它是希望有規律地出現呢？

I am Latwii, and we are aware of your query, my sister. Those of L/Leema wish as do we to be of service in whatever manner possible, yet within the general desire to serve there exists a more specific desire that the service may be more specific, that is, that if this group is able to focus from time to time upon a topic which has great interest in awakening the desire to know the truth, then this group may form the query with the words and the thoughts and hopefully with the meditation [aspect], and those of L/Leema may in turn respond through your instrument, my sister, or perhaps in time through others as well, for all are instruments with the capabilities necessary. The responses that those of L/Leema can make are those which add another flavor, shall we say, to the experience of channeling which each in this group enjoys.

我是 Latwii，我們瞭解了你的問題，我的姐妹。那些屬於 L/Leema 的實體，和我們一樣，用無論什麼有可能的方式來進行服務，而在進行服務的一般性的渴望中，存在有一種更為具體的渴望，即服務可以更為具體，也就是說，如果團體能夠時不時地聚焦於一個在喚醒去知曉真理的渴望的方面擁有巨大的興趣的主題的話，接下來，這個團體就可以藉由言語和想法，並有希望藉由冥想的面向來形成問題，那些屬於 L/Leema 的團體可能會相應地通過你的器皿來回應，我的姐妹，或者也許在適當的時間同樣通過其他器皿來回應，因為所有實體都是帶有所需的能力的器皿。那些屬於 L/Leema 的實體能夠做出的回應，是會對在這個團體中的每一個人所享受的傳訊的體驗添加，容我們說，另一種風味的回應。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. It has to do with the probable length of such contact. The contact itself is different than any contact that I've experienced before in that I was, as far as I knew, quite conscious and yet I was not at all conscious of the passage of time, and forty-five minutes went by and I was the most surprised person in the world when the tape recorder clicked off. I'd been the one that was channeling; I didn't feel tired, and I had no idea that the channeling had been going on for so long. Is this typical?

Carla : 是的。它已經是與這樣的接觸的有可能的長度是有關係的。接觸其自身是與我之前已經體驗過的任何的接觸是不一樣的，因為就我知曉的範圍，我是相當有意識，而我對於時間的流逝是完全沒有察覺的，四十五分鐘過去了，當磁帶答錄機跳帶的時候，我是世界上最吃驚的人。我已經是一個在傳訊的實體了，我並不感覺到疲倦，我對於傳訊已經進行了如此長時間完全沒有觀念。這是典型性的嗎？

I am Latwii, and am aware of your query, my sister. Well, as yet, there is no "typical." We can suggest, however, that those of L/Leema, as each with the Confederation, have some difficulty in reckoning time as you call it. Each attempts to be conscientious in making the responses to queries or the delivery of messages fit within what your peoples would discern as a comfortable period of time, for we do not wish to wear you out with words. Yet those of L/Leema are the least familiar with your means of reckoning time, and [you] may from time to time discover that you have spent a good deal of this time listening. Yet these entities are also desirous of serving in each way possible, and will attempt to make their deliverance more concise.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。好的，到目前為止，沒有“典型性”的事情。然而，我們能夠建議，那些屬於 *L/Leema* 的實體，如同與星際聯邦的每一個實體一樣，在計算時間，如你對它的稱呼一樣，的方面擁有某種困難。每一個人嘗試在對問題做出回應或者傳遞資訊的過程中成為認真負責的，那些信息會適應你們的人群會認為是一個舒適的時間段的時間，因為我們並不希望用言語讓你們筋疲力盡。而那些屬於 *L/Leema* 的實體對於你們計算時間的方式是最為不熟悉的，你可能會時不時地發現，你已經花費了大量的時間來聆聽了。而這些實體是渴望用每一種有可能的方式進行服務，並將嘗試去使得讓它們的陳述更為準確。

Your instrument has been utilized for the training that you have been undergoing of late has been that of word-by-word transmission. This type of transmission is more helpful in delivering the more specific type of information. Thus it is likely that your instrument would be the most frequently utilized as the other instruments hone their abilities to partake in the vocal channeling and perhaps also in the word-by-word transmission of this type of channeling.

你的器皿已經被用於最近你一直都在經歷的逐詞傳訊的訓練了。這種類型的傳訊在傳遞更為具體的類型的資訊的方面是更加有幫助的。因此，在其他的器皿打磨它們參與到語音傳訊的能力，並也許同樣會參與到這種類型的傳訊的逐詞的傳遞的時候，會有可能你的器皿會極其頻繁地被利用。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. It seemed to me when I thought back over the session—haven't read it yet—that there weren't any excess words, that it was just a matter of systematically going through the subject. Is this a correct perception?

Carla：是的。當我回顧集會的時候——我尚未讀過它——在我看起來似乎沒有任何過剩的詞語，它僅僅是一個系統性地處理主題的問題嗎？這是一個正確的知覺嗎？

I am Latwii, and this is quite correct, my sister. For when the subject is large, to do such a subject justice one must attempt to cover, shall we say, all the bases, and you may expect variation in the length of deliveries according to the depth and breadth of the subjects you choose.

我是 *Latwii*，這是相當正確的，我的姐妹。當主題是巨大的時候，要適當地進行這樣一個主題，一個人必須嘗試去，容我們說，涵蓋所有的基礎，你可能會期待在傳遞的長度上的變化，這是取決於你選擇的主題的深度與廣度的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Okay, so I understand. We need to be specific on our questions to get specific answers. Okay. The only other question was just subjectively interesting to me, what state of mind was I in that erased my awareness of time without erasing my awareness of consciousness?

Carla：好的，這樣我就理解了。我們需要在我們的主題上成為具體的以得到具體的回答。好的。唯一的其他的問題是僅僅是在主觀上讓我感興趣的，我處於其中什麼心智的狀態會抹除我對於時間的察覺而不抹除我對於意識的察覺呢？

I am *Latwii*, and, my sister, the state of which you were is that which is much the child. For the word-by-word transmission mode is that which focuses quite concentratedly upon the present moment and each word which enters that moment. Thus the type of contact which we were utilizing and the message that you were transmitting served to cause your reckoning of time to be put aside in order that you operated in what is your analog of a timeless portion of experience.

我是 *Latwii*，我的姐妹，你所處於的狀態是非常類似于孩子的狀態。因為逐詞傳遞的模式就是相當集中地聚焦在當下一刻與每一個進入到那個時刻的詞語上。因此，我們正在使用的接觸的類型以及你正在傳遞的資訊會使得你對於時間的計算被放在一邊，以便於你在類似于一種無時性的體驗的部分的狀態中運轉。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Did others experience the same thing? I mean, is this simply concentration or is it a deeper state of trance than is normal in conscious channeling?

Carla：其他人體驗到相同的事情嗎？我的意思是，這單純地就是集中注意力嗎，或者它是比在有意識的傳訊中通常的狀態更為深入的一種出神的狀態嗎？

I am *Latwii*, and we find that your last supposition is more nearly correct. The word-by-word transmission mode of channeling is one which requires both a greater concentration and a deeper state or level of mind to be utilized. It would be more correct, we find, to suggest that the more focused the concentration, the deeper the level of mind that is being utilized.

我是 *Latwii*，我們發現你的後一個假設是更為準確的。傳訊的逐詞的傳遞模式是一種同時需要一種更大的集中注意力，與一種身為深入的心智的狀態或者層次被利用的傳訊。我們發現，去建議注意力更多地被聚焦，被利用的心智的層次就會更為深入，這是更為準確的。

May we answer further, my sister?
我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.
Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister.
我是 *Latwii*，我們感謝你，我的姐妹。

A: Out of curiosity, what density is L/Leema?
A：出於好奇，*L/Leema* 是什麼密度的呢？

I am Latwii, and those of L/Leema are of the density of light, which as you number the density is that of five.
我是 *Latwii*，那些屬於 *L/Leema* 的實體似乎屬於光的密度的，它是你們計數為第五的密度。

May we answer further, my sister?
我的姐妹，我們可以更進一步回答嗎？

A: Thanks.
A：謝謝。

I am Latwii. We appreciate your fill-in-the-blank queries. Is there a fill-in-the-blank, a multiple choice, or perhaps an essay question we may answer further?
我是 *Latwii*。我們感激你的填空題。有一個填空題，一個多選題，或者也許是一個作文題是我們可以更進一步回答的嗎？

(Pause)
(暫停)

I am Latwii. Ahh, my friends, we can't compete with the thunder and the rain. We were considering answering the query of the thunder, but we found that this instrument was unwilling to vocalize our response. Perhaps in time. We thank each of you for requesting our presence, for sharing the love of your hearts, queries of your minds, the pleasure of your company. We are those of Latwii. We shall leave now in the channeling thought sense only. Always are we with you. Adonai, my friends. Adonai vasu borragus.
我是 *Latwii*。啊，我的朋友們，我們無法用雷聲與雨水來完成。我們正在考慮回應雷聲的問題，但是我們發現這個器皿不願意發聲說出我們的回應。也許在適當的時候。我們感謝你們各位請求我們的出席，並分享你們的心的愛，你們的頭腦的問題，以及你們的陪伴的快樂。我們是 *Latwii*。我們現在僅僅在傳訊的想法的意義上離開。我們一直都與你們在一起。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Carla channeling)

(Carla 傳訊)

I am Yom. I greet you in the love and in the light of the infinite Creator Whose number is One. We are called to you by the one known as A, and because there are so few queries which make sense to a group which is not made completely of your scientists which we may answer, we shall be brief. However, the entity known as A wished to experience our presence. Therefore, we shall speak briefly and then dwell with the one known as A, as it is possible our vibration may be comforting.

我是 Yom。我們在無限造物者的愛與光中向你們致意，造物者的數字是一。我們是由被知曉為 A 的實體呼喚到你們身邊的，因為會有如此之少的對於一個團體是有道理的，而又對你們的科學家是完全沒有道理的問題是我們可以回答的，我們將成為簡潔的。無論如何，被知曉為 A 的實體希望體驗我們的存在。因此，我們將簡短地發言，並接著與被知曉為 A 的身體在一起，只要我們的振動有可能是成為舒適的。

We would speak briefly of electricity and gravity. The energies involved are spiritual and spiritual integrated with the ratio of space and time. Because this is not understood by your peoples, electricity is not understood by your peoples. It is merely used by your peoples. Because the spiritual nature of gravity is not understood by your peoples, the universe loses the unique cosmology which it deserves, that is, the cosmology of spirit and consciousness. We use a very poor instrument to transfer thoughts of this nature, for this instrument does not have vocabulary or even concept for what we would speak of. However, we give you these few thoughts to provoke further thought within yourself as to the spiritual nature of the physical as well as the metaphysical universe.

我們會簡短地談及電與重力。被包含在其中的能量是靈性的能量以及整合了空間和時間的比例的靈性的能量。因為這並未被你們的人群所理解，電並未被你們的人群所理解。它僅僅被你們的人群所利用。因為重力的靈性的屬性並未被你們的人群所理解，宇宙失去了它應得的獨一無二的宇宙論，也就是說，靈性與意識的宇宙論。我們使用一個非常貧乏的器皿來傳遞具有這種屬性的想法，因為這個器皿並不擁有適合於我們談及的事物的辭彙表，或者甚至是觀念。然而，我們給予這些少量的想法來刺激在你自己內在之中的在關於物質性的宇宙同樣還有形而上學的宇宙的靈性的屬性的更進一步的思考。

You have pondered light, we assume—what light is, how light works, and so forth. You have not come up with any answers yet, we also assume. Remember, we greet you in light. Ask yourself what the attractive power of that which is sent away shall be if all things are indeed one. Ask yourself if children grow up and return to complete a cycle of growth.

我們假設，你們已經沉思過光了——光是什麼，光是如何工作的，如此等等。我們同樣也假設，你們尚未得到任何答案。記住，我們是在光中向你們致意的。詢問你自己，如果所有的事物確實是一體的，被發送出去的事物的吸引力的力量將會是什麼。詢問你自己，是否孩子會長大並返回以完成一個成長的週期。

We leave this instrument, rejoicing, as do all in the Confederations of Planets in the Service of the Infinite Creator, in the love and in the light of that one Source of all that there is. We are known to this instrument and now to this group as Yom. It has been enjoyable to speak with an engineer once again. We bless you all, even those who are not scientists, and leave you. Adonai, my friends.

我們離開這個器皿，並如同所有在服務於無限造物者的星際聯邦中的實體會做一樣地，在一切萬有的那一個源頭的愛與光中歡慶。我們被這個器皿，並現在被這個團體知曉為 *Yom*。再一次與一個工程師說話，這已經是快樂的了。我們祝福你們全體，甚至是那些並非科學家的實體，我們離開你們。*Adonai*，我的朋友們。

June 16, 1985

1985-06-16 L/Leema : 靈性上的天分

(Carla channeling)

(Carla傳訊)

I am L/Leema, and I greet you in the love and in the light of the one infinite Creator whom we all serve with our gifts in one way or another. It is a great privilege to be with you this evening and we both thank you for your call that we may attempt to be of service to you and assure you that we shall attempt further to be somewhat less prolix than in our discourse previous. We are in the process of adjusting to this instrument. It will be necessary for this instrument to move, so we shall pause.

我是 L/Leema，我在太一無限造物者的愛與光中向你們致意，我們全都藉由我們的天分用這樣或者那樣一種方式服務造物者。在今晚與你們在一起是一種巨大的榮幸，我們為你們的呼喚而感謝你們，這樣我們就可以為你們進行服務了，我們同時對你們保證，我們將更進一步嘗試比在我們之前的演說中是有些較不囉嗦的。我們是在對這個器皿進行調節的過程中。這個器皿將會需要移動，因此我們將暫停。

(Pause)

(暫停)

I am L/Leema, and am again with this instrument. This is a much better position. So that we may refrain from straining this instrument's neck region, it was necessary to encourage the instrument to become more erect in its posture.

我是 L/Leema，我再一次與這個器皿在一起了。這是一個遠遠更好的位置。這樣我們就可以避免拉緊這個器皿的頸部區域了。鼓勵這個器皿去在它的姿勢中成為更加豎直的，這是有必要的。

When we speak to you of gifts, know that we speak not as your holy book known as the Bible speaks, for the gifts therein mentioned are far too categorized and narrow. Spiritual gifts abound, and there are a variety of spiritual gifts for each entity who seeks to know the truth. The entry into the very gateway of love opens to the seeker a veritable Christmas, shall we say, of gifts. And as the seeker walks a sometimes weary road, the gifts multiply if they are recognized and used, and gradually disappear if the opportunity is not accepted.

當我們對你們談及天分的時候，請知曉我們不是如被知曉為聖經的你們的神聖著作一樣地談論的，因為在那裏提及的天分是遠遠太過分門別類且太過狹窄了。靈性上的天分是大量存在的，每一個尋求知曉真理的實體都有多種多樣的靈性上的天分。進入到那個愛的通道的入口向著尋求者打開了一份真正的，容我們說，聖誕禮物。當尋求者走在一條有時候是令人疲倦的道路上的時候，如果這些禮物被認出並被使用的話，它們會倍增，如果機會沒有被接受，它們會逐漸消失。

Before we speak of gifts themselves, let us speak of the nature of phenomena. We ask you to consider that you are not your body, nor are you those things which your body does. Who you are is barely tangential to the body, the life of the body, and the labor and acts of one who is within your third-density illusion. The actual nature of each entity is one with the one great original Thought, which many have called love, some have called Logos, and others have called any number of names intending to refer to the Godhead or Creator. In this state of consciousness, gifts are available in infinity of supply, yet are unavailable due the fact that there is not an individual with free will which has separated its consciousness from the Creator enough to become a co-creator. So when we address you, we are not addressing entities who shall be known as spiritual due to their works and the apparent display of gifts. We address you as portions of the Creator. Your natures are unchangeable and have been unchanged for an eternity. As you find these words, you are already ancient, ancient in thought, in understanding, and in wisdom.

在我們談及天分其自身之前，讓我們談談稀有現象 (*phenomena*) 的屬性。我們請你考慮你即不是你的身體，你也不是那些你的身體做的事情。你之所是，與身體，身體的生命以及一個在你們的第三密度的幻象中的實體的勞作與行動是幾乎沒有什麼關係的。每一個實體的實際的屬性是與那一個原初的想法是合一的，很多人已經將那個原初的想法稱為愛了，一些人已經稱之為理則，其他人已經用任何數量的名字稱呼它了，這些名字是打算要提及神或者造物者的。在這種意識的狀態中，天分是通過無限的供給可以被利用的，而這些天分，由於沒有一個具有自由意志的個體已經將它的意識與造物者足夠多地分開，以至於個體成為了一個共同造物者的事實，而是無法被利用的。因此，當我們對你們發言的時候，我們不是在對由於它們的工作以及對天分的明顯的展現將會被知曉為有靈性的實體發言。我們是在對作為造物者的一部分的你們發言的。你們的屬性是無法改變，且在因為一種永恆性而已經是無法改變的了。當你們發現這些詞語的時候，你們已經是古老的了，在想法中，在理解中，在智慧中已經是古老的了。

The concern of the group this evening is not only the nature of gifts, but what methods may be used in order to gain or regain knowledge and use of these gifts. We feel that it is important that we have prefaced this question with the information that the phenomenons about which you ask are not conducive or detrimental to spiritual growth. They are neutral ground against which the biases of your personality will form attitudes towards those gifts. Those attitudes are the most interesting, thought-provoking, informative and important portion of your seeking after phenomenons. All things can be holy and all things can be mundane. Those who approach gifts which are considered spiritual—whether they are in fact spiritual or not—with the desire to serve others are polarizing in a positive direction. This is important and the knowledge that this is important is informative.

今晚團體的關注點不僅僅是天分的屬性，同樣也是什麼方法可以被使用以便於取得或者重獲對這些天分的知曉與使用。我們感覺到，我們已經在這個問題之前講述了這樣的資訊，這是重要的，即你們詢問的稀有現象，對於靈性的成長不是會有促進作用或者會對其不利的。它們是你們的人格偏向性將會在其上形成朝向這些天分的態度的中性的地面。那些態度是極其有趣的，是激發思考的，是富有

教益，並且是你們對稀有現象的尋求的重要的部分。那些處理被認為是有靈性的禮物的實體——無論它們實際上是不是有靈性的——藉由服務他人渴望，這些實體是在一種正面性的方向上極化的。這是重要的，對於這是重要的知曉是富有教益的。

It has often been wondered why some are given gifts, seemingly at random, why the large majority who enjoy experience upon third density seem to be either without spiritual gifts or only vaguely aware of the various hypersensitivities that constitute the general concept of the spiritual gift. By this we mean that a hypersensitivity of the ear would produce clairaudience or clear hearing, hypersensitivity of vision producing clear vision or clairvoyance and so forth. Why are some given the gift of seeing that which others cannot, yet that which has substance in the sub-vibration of your inner planes? To understand the answer to this, one may simply gaze at the round upon round of incarnational experiences, the end product of which is each of you. In previous incarnational experiences, some have studied with great earnestness and sincerity and in a future lifetime then have continued that study, either consciously or subconsciously choosing the same area until eventually the entity arrives within the illusion at the beginning of an incarnational experience with a gift. It is a gift that has been earned, my friends, not in one incarnation, but in many. It is the equivalent of one who studies the piano, not in one incarnation but in three. By the third incarnation the human hand guides itself to the keyboard and euphonious harmony ensues therefrom. The singer is a singer, a dancer a dancer of eternity. To each, gifts are given.

已經經常會被感到奇怪的事情是，為什麼一些天分是有傾向性的，看似是隨機的天分呢，為什麼絕大部分的在第三密度享受體驗的實體看起來似乎要麼沒有靈性上的天分，要麼僅僅是模糊地察覺到了構成了靈性上的天分的一般性的觀念的各種各樣的高度敏感性。我們這樣說的意思是，一種耳朵的高度敏感性會產生出超聽力 (*clairaudience*) 或者清晰的聽力，視覺的高度敏感性會產生出清楚的視覺或者超視力 (*clairvoyance*)，如此等等。為什麼一些人被賦予了天分去看到其他人無法看到，而在你們的內在層面的子振動中卻擁有實質的事物呢？要理解對這個問題的答案，一個人可以簡單地注視著一輪接一輪的投生體驗，這些投生體驗的最終產物就是你們每一個人現在之所是的實體了。在之前的投生體驗中，一些人已經帶著巨大的熱情和真誠進行了研究，在一次未來的生命中，那個實體接下來就已經繼續那種研究了，同時要麼有意識地，要麼無意識地選擇了相同的區域，一直到那個實體最終在一次投生體驗開始的時候帶著一種天分抵達幻象了。它是一種已經被贏得了的天分，我的朋友們，不是在一次投生中，而是在很多次投生中。它等同意一個學習鋼琴的實體，不是在一次投生中，而是在三次投生中。在第三次投生之前，人類的手就將其自身導向了鍵盤以及隨之而出現的悅耳的旋律了。歌唱家是一個永恆的歌唱家，一個舞蹈家是一個永恆的舞蹈家。對於每一個人，天分都被給予了。

We can think of no simpler way to state this simple answer. When a gifted person says to one who is not gifted in the same way, "Why do you not study harder, for this gift is your birthright?" the questioning entity is neglecting to

realize that there was no study involved for him or her. It was a gift. The gift may have been refined, indeed, not have been refined by the experiences of the present incarnation; that is the nature of the illusion and it is seldom wasted. Catalyst is used. That which is not needed is burned, that which is deemed appropriate is harvested and the process goes on. To expect to learn a gift within one lifetime is as unreasonable as expect one who has not danced in previous lifetimes to go through childhood, partaking the lessons of the dance, and then to blossom into a ballerina of the first caliber. It is possible to learn the steps; it is possible to work upon balance, grace, poise and discipline—all of these things a dancer needs. What is not possible to learn in one lifetime is the heart and the soul of the dancer, for the heart and soul of the dancer dances to the one Creator, rejoices and grieves with the one Creator by the movement of arms, torso and legs. The one with the gift of music, be it singing or playing, may feel that the gift has been simply training and a little talent. But the one with the true gift found love in the song, creativity, light and fire in the generation of song. Can these things be taught, my friends? We think not.

我們想不到更為簡單的方式來講述這個簡單的答案了。當一個有天分的人對一個沒有用相同的方式是有天分的人說，“因為這種天分是你的天賦權利，為什麼你不更為努力地學習呢？”的時候，提問的實體沒有意識到，沒有學習為他或者她被包含在內。它是一個天分。天分可能已經被精煉過了，確實，不是已經被當前投生的體驗精煉過，那就是幻象的屬性，它是很少會被浪費的。催化劑被使用了。不被需要的事物被燒掉了，被認為是合適的事物被收割，過程繼續進行。去期待在一次生命中學會一個天分是沒有道理的，如同期待一個在之前的投生中不會沒有跳過舞的人經歷童年時期並參加舞蹈課程，並接著綻放成為一流的舞蹈演員一樣。有可能學會舞步，有可能在平衡、優雅、姿態與訓練上進行工作——所有這些事情都是一個舞者需要的。要在一次生命中學會舞者的心和靈魂，這是不可能的，因為舞者的心與靈魂是對著太一造物者舞蹈者，是藉由手臂、軀幹與腿部的動作與太一造物者一起歡喜與悲傷的。一個具有音樂的天分的人，要麼它是歌唱，要麼它是演奏，都可能感覺到那種天分單純地是一直都在被訓練並且是有一點點天才的。但是一個具有真正的天分的人會在歌曲中找到愛，在對歌曲的出航著重找到創造性、找到光與火焰。這些事情能夠被教導嗎，我的朋友們。我們認為不能。

We move on to our final thought, and we hope one which one may be helpful in realigning each entity's perception of that which is truly gift. The true gifts are often unremarkable. Seldom does the dramatic incarnational experience involve spiritual gifts, for this is not a third-density world upon which spiritual gifts are greatly appreciated. These gifts are manifestations of love. They seem humble. They are the gifts of unselfishness, of willingness, of enthusiasm, of patience, of courage under distress, of the reached-out hand. These are the gifts which are spiritual and they are the birthright of all of you. Each entity has this birthright. Yes, it is true; you have all knowledge, you have all the answers—these too are your birthright. But how many incarnations shall you go through in order to refine each and every phenomenological gift? And as (inaudible) when the treasure, the true gift is a cheerful and willing heart and

the mind which is single in its devotion to seeking the truth, to aiding others, and to finding the one infinite Creator in each and every glance, each and every moment, each and every situation.

我們繼續移動到我們最後的想法，我們希望這個想法發是一個在每一個實體對天分真正是什麼的觀念進行校準的方面可能是有幫助的想法。真正的天分經常是不顯著的。引人注目的投生體驗幾乎不會包含靈性上的禮物，因為這不是一個靈性的天分在其上會極大地被欣賞的第三密度的世界。這些天分就是愛的顯化物。它們看起來似乎是卑微的。它們是無私、樂意、熱情、耐心、在不幸之中的勇氣，以及向外伸出的手的天分。這些就是有靈性的天分。每一個實體都擁有這種天賦權利。是的，它是真實的。但是，你們將要經歷多少次投生以便於精煉每一個稀有現象的天分呢？如同（聽不見），當珍寶，真正的天分是一種歡快而樂意的心，與在其對真理的尋求，對幫助他人，對在每一個目光，每一個時刻，每一個情況中都找到太一無限造物者的投入的一心一意的時候。

As you pursue these true gifts we ask you to refrain from judgment whenever possible. And when it is necessary to judge yourself because of your biases, we ask that you forgive yourself each and every time. One attitude and one attitude only shall open to you the gates of the spiritual kingdom and that is the attitude of openness and vulnerability to the Creator. A deck of cards, a set of numbers, designs in the sky, specters and visions in the orb of glass, are interesting for the moment, but as you face the larger perspective, you must at some point choose to turn your face to the Creator, knowing not, but hoping, understanding not, but believing in things unseen. Be clever among men, my friends, but be innocent before the Creator, for as children, you shall learn much from the Father.

當你們追尋這些真正的天分的時候，我們請你們在無論什麼有可能的時候都避免評判。當因為你的偏向性而需要評判你自己的時候，我們請你在每一次都寬恕你自己。有一種態度，且僅僅只有一種態度將會對你打開靈性的國度的大門，那種態度就是對造物者的開放性以及易受影響性。一組牌，一套數位，在天空中的圖案，玻璃球中的幽靈與異象，都是暫時是有趣的，但是當你面對著更大的遠景的時候，你必須要在某個位置選擇將你的臉轉向造物者，什麼都不知道，而是去希望，什麼都不理解，而是去相信看不見的事物。但是，我的朋友們，在人群中成為聰明伶俐的，但是在造物者面前成為天真無邪的，因為，如同孩子一樣，你們將從天父那裏學會很多的事情。

I am L/Leema. We are again most humbly grateful to be allowed to be of service in whatever small way we can. We ask you to discard any word or phrase or sentence or thought which we have said amiss or which does not fill a need for you, for we are fallible and humble and what we say to you is our opinion. We too search, and we too find. We leave you, glorying in the love and in the light of the one infinite Creator. May the gifts you seek and the gifts you receive lighten the road upon which you live, and glorify the Creator you seek so diligently. Above all, may you have lightness of heart in your endeavor, and find laughter and joy amongst the cobblestones, the hills and the valleys, the darkness and the noontimes of your search. Adonai. Adonai vasu.

我是 L/Leema。我們再一次對於被允許用無論什麼我們能夠的小小的方式來進

行服務而是極其謙遜地感激的。我們請你們拋棄任何的我們已經說錯的，或者並為滿足一種你們的需要的詞語、短語、句子或者想法，因為我們是易於犯錯的並且是謙遜的，我們對你們說的事情是我們的觀點。我們同樣在尋求，我們同樣在尋找。我們離開你們，我們在太一無限造物者的愛與光中感到榮耀。祝願你們尋求的天分以及你們接收到的天分照亮你們在其上生活的道路，並榮耀你們如此勤奮地尋求的造物者。最重要的是，祝願你們在你們的努力中擁有心的輕鬆，在鵝卵石、山脈與山谷，以及你們的尋求的黑暗與午夜之間找到喜悅。*Adonai. Adonai vasu.*

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of our infinite Creator. We are most happy to be with you again, and we with you have enjoyed the dissertation by our brothers and sisters of L/Leema. We would attempt to offer a similar service, perhaps with more queries. May we begin then with the first query for the evening?

我是 *Latwii*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們對於再一次與你們在一起是極其高興的，我們與你們一起已經享受由我們的兄弟姐妹 *L/Leema* 所做的演講了。我們嘗試去提供一種類似的服務，也許是帶著更多的問題的服務。我們接下來可以用今晚的第一個問題來開始嗎？

L: I'll jump in. First of all, Latwii, was I being contacted by L/Leema at the beginning of this session?

L：我將會插入。首先，*Latwii*，我在這次集會開始的時候是在被 *L/Leema* 接觸嗎？

I am Latwii. My brother, as we scan the time period of which you speak, we find that there was an attempt to condition your instrument by the brothers and sisters of L/Leema, for you have had your initial experience with these entities, and it was their desire that you should also experience the conditioning which you were made aware of in order that your instrument might be able at some point to serve in the transmission of their thoughts.

我是 *Latwii*。我的兄弟，在我們掃描你談及的那個時段的時候，我們發現曾經有一次有我們的兄弟姐妹 *L/Leema* 進行的對你的器皿的調節的嘗試，因為你已經與這些實體有過你的初始的體驗了，它們的渴望是你同樣將體驗到你曾經察覺到的調節作用，以便於你的器皿能夠在某個位置在對它們的想法的傳訊中服務。

May we answer you further?

我們可以更進一步回答你嗎？

L: Yes. In L/Leema's introductory comments, unless I misunderstood, they referred to themselves as "we both." Is this correct, and if so, could you explain it?

L：是的。在 *L/Leema* 的開場評論中，除非我誤解了，它們提到它們自己是，“我們兩者同時都”。這是正確的嗎，如果是這樣的話，你們能夠解釋它嗎？

I am Latwii, and we feel that we may explain this comment by suggesting that there are more than two entities within the social memory complex known to you as L/Leema. In that opening comment, these entities meant to both thank you and assure you. If you will look at this transcript when it is complete, you may find the grammatical sense in that reply.

我是 *Latwii*，我們感覺到我們可以藉由這樣建議來解釋這個評論，在被你們知曉為 *L/Leema* 的社會記憶複合體中有多於兩個實體。在開場的評論中，這些實體打算要同時感謝你並讓你安心。如果你將會在這個記錄被完成之後檢查它，你可能找到在那個回應中的語法的意義。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, thank you. I was somewhat ... It piqued my interest without ... obviously looking deeper than there was depth. Thank you very much. L: 沒有了，感謝你們。我多少有些.....它引起了我的興趣，在沒有.....明顯地比 存在有的深度更為深入地進行檢查的情況下。非常感謝你們。

I am Latwii, and we thank you, my brother. May we have another query?

我是 *Latwii*，我們感謝你，我的兄弟。我們可以擁有另一個問題嗎？

T: Yes. I have a question. L/Leema said that one of the most important things we can do is to have an open heart and be open to the Creator. Well, if indeed everyone is the Creator and if love of the Creator and an open heart are the most important things, then isn't one of the ... I guess I'm looking for an everyday concrete way to work on myself. And it seems to me that if indeed every one is the Creator and love is the most important thing, then the place to start is with love of the self, because when you love yourself, you are indeed loving the Creator which encompasses everything. Could you please comment on that for me?

T: 是的。我有一個問題。*L/Leema* 說過，我們能夠做的最重要的事情中的一個事情就是去擁有一顆開放的心並對造物者成為開放的。好的，如果每一個人確實都是造物者，如果對造物者的愛以及一顆開放的心就是最重要的事情，接下來，一個.....我猜想我在尋找一種日常生活的具體的方式來在我自己身上進行工作。在我看起來似乎是，如果每一個人確實都是造物者，且愛就是最重要的事情，那麼開始的位置就是對自我的愛，因為當你愛你自己的時候，你就確實是在愛那個囊括了每一個事物的造物者了。你們能夠對於那一點為我進行評論嗎？

I am Latwii, and we shall attempt, my brother, to comment upon this most central query in the life of the seeker. Indeed, if it be true that all is One and that one is the one Creator, then you have truly spoken when you have suggested that one may begin with love of the self. In truth, my brother, one may begin at any point, for all points are one. The choice of perspective is that choice which each seeker must arrive at by whatever means has value to the seeker. You may begin at any chosen point, but when you begin at an

individualized portion of that one Creator, you first begin with you, for that is all the limited consciousness within your illusion encompasses.

我是 *Latwii*，我的兄弟，我們將嘗試在這個在尋求者的生命中是極其中心性的問題上進行評論。確實，如果一切都是太一，且太一就是太一造物者是真實的，接下來，在你已經建議一個人可以從對自我的愛開始的時候，你就已經用真實的方式講述了。實際上，我的兄弟，一個人可以從任何位置開始，因為所有的位置都是合一的。對遠景的選擇就是每一個尋求者都必須藉由無論什麼對那個尋求者有價值的途徑抵達的選擇。你可以從任何被選定的位置開始，但是當你從太一造物者的一個個體化的部分開始的時候，你首先是從你開始的，因為那就是在你們的幻象中所有有限的意識了。

As you first begin your life upon this plane you form the idea of the self first. You then take that self upon many journeys. That self thinks many thoughts about everything that is placed before it, and if that self can feel the security and wholeness of its own being, indeed, if it can love itself, then this love may expand as do the rings of a pond when a stone is thrown within it, and these rings of love then may encompass all that the self touches and all that the self becomes aware of. It would seem that this would be the most efficacious means of knowing love and seeking the one Creator that is in all, yet for many the path is more circuitous, for one or another many selves are given the added opportunity, shall we say—burden, perhaps you will say—of finding difficulties within the self which do not seem lovable. These difficulties or opportunities are for the purpose of enhancing some aspect of love which the entity before the incarnation felt it lacked capability in expressing.

當你在這個層面上開始你的生命的時候，你首先形成了對自我的觀念。你接下來讓那個自我踏上了很多的旅程。那個自我對於每一個被擺在它面前的事情思考了很多的想法，如果那個自我能夠感覺到它自己的存有的安全與完整性的話，確實，如果它愛它自己的話，接下來，這種愛就可能如同當一塊石頭被扔進一個池塘的時候在池塘中漣漪一樣地拓展開，這些愛的漣漪接下來就可以包含所有自我接觸到的事物以及自我開始察覺到的事物。看起來似乎這會是知曉愛以及尋求在一切事物之中的太一造物者的極其有效的途徑，而對於很多人，那條道路是更為繞遠的，對於這樣或者那樣一個實體，很多的自我是被賦予了附加的，容我們說，機會——也許你們將會說是，重擔的，即在那個看起來似乎並不可愛的自我內在之中發現困難。這些困難或者機會是為了增強愛的某個面向的目的的，這個愛的面向是實體在投生前感覺到它在對其的表達的能力的方面是欠缺的。

Thus, many entities begin their search and seeking for love and unity partially within and partially without the self. The journey of seeking this love may for some be more efficacious when the love is expressed for another being, perhaps for a place, perhaps for an art, perhaps a thought, perhaps a project and so forth. Then when an entity sees itself reflected in that other self, thought, art or thing, it becomes more able to appreciate and to love self. Thus, it matters not so much where one begins as it matters that one begin to seek love and to find unity with all things. For these basic, what you would call, truths that permeate your entire illusion and all previous and future illusions are similarly built upon the unity of all things and the love which motivates the

experience of things, places, universes and entities within them. 因此，很多的實體會部分在自我內在，部分在自我外在之中開始它們對愛與統一的搜索與尋求。當愛是為了另一個存有，也許是為了一個地方，也許是為了一個藝術，也許是一個想法，也許是一個計畫，如此等等而被表達的時候，尋求這種愛的旅程可能對於一些人會成為極其有成效的。接下來，當一個實體看到它自己在那個其他自我，想法、藝術或者事物上被映射出來的時候，它就會變得更加有能力去欣賞自我並愛自我了。因此，一個人從何處開始，這並非如此重要的，重要的事情是，一個人開始尋求對所有事物的愛並找到與所有事物的統一。因為這些貫穿了你們整個幻象，所有過去和未來的幻象的基本的，你們會稱之為，真理，是用類似的方式被構建在所有的事物的統一性以及那種驅動了事物、地點、宇宙以及在它們之中的實體的體驗的愛之上的。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

T: Well, I find many things in what was just said that I can apply to myself personally. I'm just wondering, do you have anything—I don't know if maybe this is not even within the realm of possibility. Do you have anything of a more personal nature, any suggestions for me, I guess I'm saying?

T: 好的，我發現很多剛剛被說到的事情是我能夠用個人的方式應用在我自己身上的。我僅僅想要知道，你們有任何事情——我不知道，是否這可能是甚至不在可能性的範圍之中的。你們有任何具有一種更為個人屬性的事情嗎，我猜想我正在說的是，有任何給我的建議嗎？

I am Latwii, and, my brother, we may make many suggestions for many entities and yet each shall choose that which has meaning. If we may be most general, we may suggest that each entity you meet and each situation that comes before you be seen as the Creator. Frame the entity or the situation and label it the Creator, and if you fall short in your perception and appreciation of any entity or situation and are unable to feel it as the Creator, unable to love it as the Creator, then use that falling short as your daily meditation, as your meditation for that day, so that whatever keeps you from loving and seeing the Creator in all might then be smoothed, and your journey made more efficient, shall we say.

我是 *Latwii*，我的兄弟，我們可能會對很多實體做出很多的建議，而每一個實體都將選擇有意義的事物。如果我們可以成為極其一般性的，我們可能會建議，你遇到的每一個實體，出現在你面前的每一個情況都被視為是造物者。對實體或者情況進行構想，並將其標記為造物者，如果你在你對任何實體或者情況的知覺與欣賞的方面是欠缺的，且無法將它作為造物者來愛，接下來，使用那種欠缺作為你的日常的冥想，作為你為那個日子的冥想，這樣無論什麼使得你無法愛造物者並在所有事物中看到造物者的事物，都接下來可能被緩和，你的旅程就可以變得更為，容我們說，有效了

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

T: No, that's wonderful. Thank you very much.

T: 不用了，那是精彩的。非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd kind of like to follow up on that because I'm also seeking intensely at this point. But the conclusion that I'd come to was that what I needed to seek was the Creator Itself, and to stop seeking love of myself or love of others. And I wondered if you could comment on the efficacy of that path?

Carla：我以某種方式想要跟著那個問題提問，因為我同樣正在這個位置上強烈地尋求，但是我已經得出的結論是，我需要去尋求的事物是造物者其自身，是停止尋求對我自己的愛或者對其他人的愛。我想要知道是否你們能夠對那條道路的有效性進行評論呢？

I am Latwii, and we shall, my sister, attempt to comment upon your observation which is most perceptive in its heart. As the seeker continues upon its journey seeking one portion of truth, and then another portion, and then seeking these various portions in one place or another and then in one way or another, the entity finds a harvest in each place and in each manner of seeking. The entity in its seeking, then, gathers an awareness of love in an expanding and dynamic nature and begins to feel its connection with all that surrounds it. This connection begins to grow and to expand and eventually the entity begins to replace the seeking of love and the seeking of the Creator with that which we may describe as being love and being the Creator. The conscious effort to do gives over to, shall we say, more automatic effort to be that which was previously sought.

我是 *Latwii*，我的姐妹，我們將嘗試去對你的觀察進行評論，你的觀察在其核心處是極其感覺敏銳的。當尋求者在它尋求真理的一個部分的旅程上前進，接下來，尋求另一個部分，接下來在這樣活著那樣一個地方尋求這些部分，接下來用這樣或者那樣一種方式尋求這些部分的時候，實體會在每一個地方，在每一種尋求的方式中都找到一種收穫物。實體在它的尋求中，接下來，就會用一種拓展性且動態的屬性收集一種對愛的認識，並開始感覺到它與所有圍繞著它的事物之間的關聯。這種關聯會開始成長與拓展，最終實體開始用我們可以描述為成為愛與成為造物者的事物來替代對愛的尋求與對造物者的尋求。去行動的有意識的努力會，讓渡給去成為之前被尋求的事物的，容我們說，更為自動的努力。

May we answer further, my sister.

我的姐妹，我們可以更進一步回答嗎？

Carla: I thank you for that general answer, and I don't know if you can answer this specific query or not, but I'm going to be juice-fasting soon, and the doctor that was overseeing this fast was concerned that I would not get enough nutrients, and it came to me as I was contemplating this that what I should do is see if I could arrange for daily holy communion ...

Carla：我為那個一般性的回答感謝你們，我不知道是否你們能夠回答這個具體

的問題，但是，我很快就要進行果汁節食了，監督這次節食的醫生擔心，我會無法得到足夠的營養，當我沉思這一點的時候，我想到的事情是，我應該做的事情是看看是否我能夠安排每天進行的聖餐儀式……

(Side one of tape ends.)

(磁帶一面結束。)

Carla: Anyway, my thought was as I started on this path in order to provide a plentiful supply of nutrients, which is hard to do on a juice fast so I understand, that it would be very efficacious for me to take holy communion every day if I could arrange it because that metaphysical food is high in value. Could you comment in general on this thinking, given that the person in general happens to be a Christian?

Carla：無論如何，我的想法是，當我開始走上這條道路的時候，為了要提供足夠的營養的供給，這在進行一次果汁節食的時候是很難做到的，因此我理解，我每天進行聖餐儀式會是非常有成效的，如果我能夠安排它的話，因為形而上學的食物是價值很高的。你們能夠用一般性的方式對這個思考進行評論嗎，假設那個人一般而言碰巧是一個基督徒的話？

I am Latwii, and am aware in general of your query, my sister. We find that the preparations which you anticipate for this fast have been carefully considered, and should because of this careful consideration and forceful application of the will, shall we say, be nutritious and supportive to the not only physical but mental and emotional bodies which derive their nourishment from the food which goes into the mouth, and more especially in your case the food which proceeds from the mouth.

我是 Latwii，我用一般性的方式瞭解了你的問題了，我的姐妹。我們發現你為了這次節食而預先進行的準備工作已經被仔細地考慮過了，因為這種仔細的考慮以及對意志的強有力的應用，它不僅僅對物質性身體，同樣也對心智和情緒身體將會使有營養的，並且是支持性，心智和情緒的身體會從進入嘴中的食物，在你的情況中更為具體地是從嘴部前進的食物，派生出它們的養分。

May we answer further, my sister?

我的姐妹，我們可以更進一步回應嗎？

Carla: I'll have to read that. Thank you.

Carla：我將必須要閱讀那個回答。謝謝你們。

I am Latwii. We thank you, my sister. Is there another query?

我是 Latwii。我們感謝你，我的姐妹。有另一個問題嗎？

N: Yes, I have a query in that those answers previously derived—I would wonder if we can focus our considerations for all being the Creator in some direct method when it is difficult to accept, shall we say, the transgressions of others. Can we just think it and it's there? Or how can we convince ourselves?

N：是的，我對於之前被推導出的答案有一個問題——我想知道，是否我們能

夠在很難接受其他人的侵犯的時候將我們對一切事物都是造物者的考慮用某種直接的方式聚焦起來。我們能夠僅僅思考它，它就在那裏了嗎？或者，我們如何能夠說服我們自己呢？

I am Latwii, and am aware of your query, my brother. We find that this is a general query which is specific in application, therefore most difficult to answer specifically, for each entity will find that there are a variety of ways that are useful in, as you have put it, convincing oneself that the Creator is all about one. You must, my brother, make your own choice in this regard. We could give this or that technique, yet no technique would be efficacious without the will and the faith that such technique would be efficacious. You may apply any particular technique. That of importance is the intention of the technique, not so much the technique. If you will also include in this technique the meditation upon your discoveries, you shall then take that which is learned by technique and mechanical application of the technique and seek it within your being, that it might become a functioning part of your perception. Look you first, my brother, to the intention. The technique is basically unimportant.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現這是一個一般性的問題，而它在應用的方面是具體的，因此，要具體地回應是極其困難的，因為每一個實體都將會發現，會有多種多樣的方式在說服一個人自己造物者就是在它周圍的一切事物的方面是，如你們會說的一樣，有用處的。我的兄弟，你必須在這個方面做出你自己的選擇。我們能夠給予這樣或者那樣的技巧，而如果沒有對於這樣的技巧會是有效用的意志與信心，沒有任何技巧會是有成效的。你可以擁有任何特定的技巧。重要的事情是對與那個技巧的意圖，而技巧並不是如此重要。如果你將同樣會將對你的發現的冥想包含在這種技巧中，你將接下來使用藉由那個技巧以及對那個技巧的機械性的應用而被學會的事物，並在你自己的存有內在之中尋求它，這樣它就可以成為你的知覺的一個有功能的部分了。我的兄弟，首先檢查你的意圖。技巧基本上是不重要的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, in reference to the meditation, when we meditate, many seem to have answers apparent, to those entities that do meditate, although some of us don't seem to have, shall we say, directness of the meditation or answers or however you wish to phrase it. Is there any method of meditation that is better than others or do we just have to wait until we are totally oriented?

N: 好的，在關於冥想的方面，當我們冥想的時候，很多人看起來似乎擁有對於那些確實冥想的實體是明顯的答案，儘管我們中的一些人看起來似乎並未擁有冥想或者答案的直接，或者無論你們希望如何對它進行措辭。有任何冥想的方法是比其他的方法是更好的嗎，或者我們僅僅必須要等待，一直到我們是完全找到方向為止嗎？

I am Latwii, and am aware of your query, my brother. Again, it is not possible to know the true fruits of any entity's meditative efforts. Many speak that

which they wish to have occur. Yet, what has occurred? None know, perhaps even the entity itself does not know. Again we revert, shall we say, to our previous response and may suggest that any means of meditation which has value to you will work for you if your desire is pure and strong. If you seek with all your being one facet or another of the Creator, if you seek with all your being the meaning of some experience within your life, you shall find that, for as it has been written it is truly stated that "As you seek you shall find," for if all is one, when one portion seeks, it can only seek another portion of yourself. And you, my brother, shall find you, for you have nothing else to find.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。再一次，要知曉任何實體的冥想的努力的真實的成果是不可能的。很多人會講述它們希望已經發生的事情。然而，已經發生了什麼呢？沒有人知道，也許甚至實體它自己也不知道。再一次，我們重回，容我們說，我們之前的回應，並可以建議，任何對你擁有價值的冥想的方式都將會對你是起作用的，如果你的渴望是純淨且強有力的。如果你是藉由你全部的存有來尋求造物者的這樣或者那樣一個面向的話，如果你藉由你全部的存有來尋求在你生命中的某個體驗的意義的話，你將會找到那個意義，因為如同已經被寫道過的一樣，"當你尋求的時候，你將會找到，"這是說得很真實的，因為如果萬物是一體的，當一個部分尋求的時候，它僅僅能夠尋求你自己的另一個部分。我的兄弟，你將會找到你，因為你沒有任何其他的要找到的事物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: There is a course called the Silva mind control which teaches that we are all healers if we desire to heal. Can this readily occur as stated?

N: 有一門被稱作 *Silva* 心智控制的課程，它教導我們全都是療愈者，如果我們渴望療愈的話。這能夠如同被講述地一樣容易地發生嗎？

I am *Latwii*, and am aware of your query, my brother. We find that it is possible for anything to occur, yes indeed, but we find that it is sometimes not probable. We shall attempt clarification. All entities, being the one Creator, contain at some level of being the ability to do and to be all that may be done and all that can be experienced. Yet within each incarnation there is, shall we say, a plan or a program which each entity wishes to complete in order to balance, shall we say, certain deficiencies or develop certain areas that are seen to need attention within the overall being.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現，任何事情都是有可能會發生的，是的，確實，但是我們發現，它有時候是不大可能的。我們將嘗試進行澄清。所有的實體，作為太一造物者，都在存有的某個層次包含了去做以及去成為所有能夠被做的事情以及所有能夠被體驗到的事情的能力。而在每一次投生中，都將會有一個計畫或者一個編程是是每一個實體希望去完成，以便以平衡，容我們說，一定的缺陷，或者發展在整體的存有中被視為是需要關注的一定的區域。

Let us say, for example, that an entity has in a number of previous incarnations been a quite good healer, has had the need to provide this service, and has

done so, and before its current incarnation decided that there were other lessons to learn and services to offer and there was no need to, shall we say, pack the provisions for healing, for upon this journey there were other provisions more of importance. Let us say that this entity within its current incarnation decides through one means or another, of reading information, listening to others, that it shall pursue the path of the healer. It may with great difficulty be able to call upon those energies which are within its abilities and develop some potential for the healing. Yet this development would be difficult and in some cases, perhaps, take the center stage away from those areas which the entity decided before the incarnation that it wished to focus upon. Thus it is necessary for the seeker to seek the heart of its purpose or plan for its incarnation and not shop about overlong for one skill and another and another. It is most helpful, therefore, for each seeker to truly know the self, to become aware of those attributes which the self has provided for its learning and its service, to guard and use these attributes well. Each will have a slightly variant selection of such attributes.

讓我們假設，舉個例子，一個實體在數次前世中已經是一個相當優秀的療愈者，且已經擁有去提供這種服務的需要，並已經這樣做了，在它當前的投生前，它決定要有其他的要學習的課程以及其他的要提供的服務，沒有將療愈的設備，容我們說，打包起來的需要，因為在這條旅程上，會有其他的設備是具有更大的重要性的。讓我們假設這個實體在它當前的投生前通過這樣或者那樣一種閱讀資訊以及聆聽其他人的途徑決定，它將要追尋療愈者的道路。它可能會在能夠呼喚那些在其能力範圍中的能量並發展某種療愈的潛能的方面遇到巨大的困難。而這種發展會是困難的，在某些情況中，也許會將中心的舞臺從實體在投生前決定它希望去聚焦於其上的那些區域拿走。因此，尋求者去尋求它對於它的投生的目的或者計畫的核心，而不要過長地為了一個技巧，另一個技巧，另一個技巧而停留，這是需要的。因此，每一個尋求者真正地知曉自我，並開始察覺到自我已經為了它的學習和它的服務提供了的那些屬性，並好好地守衛並使用這些屬性，這是極其有幫助的。每一個實體都將擁有對這樣的屬性的一種稍稍不一樣的選擇。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, please. Well, in that respect, we each have a certain amount of karma and we accumulate this, evidently, through prior incarnations. Then as you have just stated, we should seek the purpose or directness...how best can we seek this if we can have the veil of forgetfulness, or how can this veil of forgetfulness be, shall we say, severed to a certain extent so that we can peer into our prior incarnations to sort of direct this present one?

N: 是的，請更進一步回答。好的，在那個方面，我們每一個人都擁有一定的業力，我們能夠積累這種業力，明顯地，通過之前的投生。那麼，如你們剛剛已經陳述過的一樣，我們應該尋求目的或者指引.....如果我們能夠擁有遺忘的罩紗，我們如何能夠最佳地尋求這個目的呢，或者這種遺忘的罩紗如何能夠在一定程度上，容我們說，被撕開，這樣我們就能夠瞥見我們之前的投生，以用某種方式指引這個當前的投生呢？

I am Latwii, and am aware of your query, my brother. It is not necessary, my brother, to see the incarnations that have preceded your current one in order to know what the plan, shall we say, for the current incarnation is. If you seek that, shall we say, karmic balancing process that is underway within your own incarnation, there are many quite simple ways in which you may do so. You may simply observe the patterns which continue repeating within your own experience. Where you find difficulties of one nature, strengths of another nature, weaknesses of yet another nature, you may begin then to piece these parts of your incarnational puzzle together and find that as you continue adding, there is indeed a pattern that emerges. Your life is contained in each thought, in each moment; just as the holographic negative contains the entire picture, so does each thought and each experience. Therefore, meditation is the most valuable tool of which we know that can be used to examine the life, the experience, and its purpose and meaning.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。去看到已經在你們當前的投生之前發生的投生以便於知曉對當前投生的，容我們說，計畫是什麼，我的兄弟，這並是必須的。如果你尋求在你自己當前的投生中在進行中的，容我們說，業力平衡的過程，會有很多相當簡單的通過其你可以這樣做的途徑。你可以簡單地觀察在你自己的體驗中繼續重複的模式。在你發現具有一種屬性的困難，具有另一種屬性的優點，具有另一種屬性的缺點的時候，你接下來就可以開始將這些你的投生的拼圖的碎片拼在一起，並在你繼續添加的時候發現，確實有一種模式浮現出來了。你的聲音是被包含在每一個想法，每一個時刻之中的，就好像全息圖膠捲包含了整個圖像一樣，每一個想法與每一個體驗也是如此。因此，冥想是我們所知曉的能夠被用來檢查生命、體驗以及它的目的與意義的最有價值的工具。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: There are other questions, but thank you very much. I'm sure someone else has need for a query. N：有其他的問題，但是非常感謝你們。我確信某個其他人擁有對一個問題的需要。

Carla: I have a follow up on that one because I've wondered this before. It seems almost as though if you know a relationship and the nature of it before, it becomes a mechanical thing to, you know, like homework or something, to just sort of fill in the blanks, you know, and do the right thing to balance the karma. In other words, you're working from the end back to the beginning, and it seems like it might be even more effective if you didn't know, and of your own free will you balanced that which was unbalanced simply because it was unbalanced, and you wanted to be of more service than you were in that unbalanced condition. Is that a correct thought?

Carla：我對那個問題有一個後續問題，因為我在之前就對這一點感到驚訝了。機會看起來似乎是，如果你提前知曉一個關係以及它的屬性，它會成為一個機械性的事情，你們知道，就好像家務活或者某種事情一樣，僅僅是以某種方式填補空白，你們知道，做正確的事情來平衡業力。換句話說，你正在從最後反過來向

著開始工作，看起來似乎，如果你不知道的話，憑藉著你自己的自由意志，你平衡了不是平衡的事物，單純地因為它是不平衡的，你想要在那個不平衡的情況中比你過去進行更多的服務，這可能是更有成效的。那是一個正確的想法嗎？

I am Latwii. Yes, my sister, in general we may agree with your comment, for with the forgetting that each experiences before the incarnation, there is provided a greater opportunity for the finding to carry greater weight within one's total beingness than if one operated without this veil of forgetting. There would be little challenge in solving what you have correctly described as a fill-in-the-blank test. The veil, then, provides the challenge, the weight against which each seeker pushes in order to gain the spiritual strength that is its goal.

我是 *Latwii*。是的，我的姐妹，一般而言，我們可以贊成你的評論，因為藉由遺忘在投生之前的每一個體驗，會有一種更大的機會被提供，以讓發現在一個人的全部的存在性中帶有，比如果一個人在沒有這種遺忘的罩紗的情況下，運轉更大的重量。如果沒有這種遺忘的罩紗，在解決你已經正確地描述為一種填空考試的事物的方面就幾乎不會有什麼挑戰了。接下來，罩紗就提供了挑戰，以及每一個尋求者對著其推動的重量，以便於取得它的目標之所是的靈性的力量了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Not on that subject, thank you.

Carla：在那個主題上沒有了，謝謝你們。

I am Latwii, and we find that this instrument is becoming somewhat fatigued, and we would therefore suggest one or two more queries before the ending of this contact.

我是 *Latwii*，我們發現這個器皿正在變得多少有些疲倦了，我們因此會建議，在結束這次接觸前一個或者兩個更多的問題。

Carla: Well, I have one I'd really like to ask because I'm like T, I've never had a high opinion of myself; I've always had a pretty low opinion of myself, a real low self image. And I've noticed that in my life I've gotten a whole lot of love; a lot of people really love me. And I've also noticed that it makes absolutely no difference to my self-image. Why is that?

Carla：好的，我有一個我真的想要詢問的問題，因為我喜歡 *T*，我從未對我自己有過一種很高的看法，我一直都對我自己有一種相當低的看法，一種真正低下的自我形象。我已經注意到，在我的生命中，我已經得到了許多的愛了，有許多人真的愛我。我同樣已經注意到它對我的自我形象絕對沒有任何影響。為什麼會是那樣的呢？

I am Latwii, and am aware of your query, my sister. For one whose lesson is to learn the value of the self and to learn that the one Creator dwells within this self, the acceptance of love from others has little impact when this self does not feel worthy of receiving the love which is so freely offered. Yet this entity

can use the fact that others give this love so freely in its attempt to find the value and the worth of the self, for if the question be asked, "What is love when others love me?" and "Why is this loved?" then one can begin to trace that path that leads from the self to the one Creator and back again to the self.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。如果一個人的課程是要學習自我價值並瞭解太一造物者是居住在這個自我內在之中的，當這個自我並不感覺到價值接收到那種如此自由地被提供的愛的時候，對來自其他人的愛的接納性就幾乎不會有什麼作用了。而這個實體，在它去找到自我的重要性與價值的嘗試中，能夠使用其他人如此自由地給予這種愛的事實，因為如果“當其他人愛我的時候，愛是什麼？”以及“為什麼這是被愛的？”的問題被詢問了，接下來，一個人就能夠開始追溯那條從自我導向太一造物者，並再一次返回到自我的道路了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: So one can be transparent enough to be a channel for the Creator and give Its love and light while as a human being, being very muddled. Is this correct? I mean, it's got to be correct, because it describes me.

Carla：因此，一個人能夠成為足夠透明的，以成為造物者的一個管道，並將祂的愛與光給予出來，而同時作為一個人類，是非常混淆的。這是正確的嗎？我的意思是，它必定是正確的，因為它描繪了我。

I am *Latwii*, and this is quite correct, my sister. Indeed, in some cases where an entity has low opinion of the self, there is then seemingly little to get out of the way in order to serve as an effective vessel or channel through which the One may communicate to the One. In the case where an entity has a great opinion of the self, this opinion may be a hindrance in opening such a channel, for there is too great a weight to move from the mouth of the cave.

我是 *Latwii*，這是相當正確的，我的姐妹。確實，在一些情況中，在其中一個實體對自我是擁有低下的看法的，接下來看起來似乎就幾乎沒有任何事物從那種方式產生出來，以便於作為一個太一通過其可以與太一進行交流的有效的導管或者管道。如果一個實體對自我擁有一種高的看法，在這樣的情況中，這種看法可能會在開放這樣一個管道的過程中成為一種妨礙，因為會有過重的一種重量要從洞穴的出口移開。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am *Latwii*, and we shall keep this stand open for one more order. May we attempt one final query?

我是 *Latwii*，我們將讓這個講臺為多一個請求保持開放。我們可以嘗試一個最後的問題嗎？

T: If no one else has a question that they'd really like to ask, I'd like to just follow up a little bit. I don't quite understand how a person—cause I've known Carla long enough to know that very few people that I've known put out more love to other people and at least more empathy and more understanding of other people's situations. And I've not seen too many people indeed who do receive more good feeling from other people, that anyone I've every known, almost, that comes in contact with Carla gives back this to her. How can this interaction be going on, which—I mean I'm fairly certain it is—how can this be going on, and how can Carla or anyone else's, in that situation, own-self image just not automatically improve? You may have answered this and I missed it, but I don't see how it can help but improve when there's such an interaction of love between Carla and people that she meets.

T: 如果沒有其他人有一個它們真正想要詢問的問題，我想要僅僅對那個問題接著進行一點詢問。我並不是相當理解，一個人如何——因為我已經知道 *Carla* 足夠長的時間，以至於我知道，我已經知道的人中只有非常少的人將更多的愛給予其他人，至少是對其他人的情況的更多的同情與更多的理解。我尚未看到過多的人確實接收到來自其他人的更多的良好的感覺，而我曾經知道的，幾乎是任何人，任何與 *Carla* 接觸的人，都將這種愛返還給她了。這種互動如何能夠繼續進行呢——我的意思是，我真的確信它是的——這如何能夠繼續進行，*Carla* 或者任何其他人在那種情況中，的自我形象，如何僅僅不會自動地增強呢？你們可能已經回答這個問題了，但是我並未弄明白，當在 *Carla* 和其他的她遇到的人之間有這樣一種愛的互動的時候，它如何能夠不自動增強呢？

I am Latwii, and am aware of your query, my brother. Ah, perhaps you are addressing the wrong entity, and should address the one known as Carla, yet we shall attempt this query. The opinion that the self has of itself is an opinion that is developed within the confines of the self. Each entity throughout each portion of the incarnation resides within the heart of its being and makes contact with the world about it from the center of the being; the center of the being, then, is that self which is formed moment by moment according to preincarnative design.

我是 *Latwii*，我瞭解了你的問題了，我的兄弟。啊，也許你是在向錯誤的實體發言，如果你是在對被知曉為 *Carla* 的實體發言，我們將嘗試這個問題。自我對於它自己擁有的看法是一種在自我的範圍內被發展的看法。每一個實體在貫穿投生的每一個部分都是居住在它的存有的核心之中並從那個存有的中心與在它周圍的世界接觸的，存有的中心，接下來，就是在每時每刻根據投生前的計畫被形成的那個自我了。

An entity such as the one of whom you speak may decide before the incarnation that in order to develop a greater opinion of the self and the corresponding energy which this self-worth corresponds to, that all catalyst which it shall come in contact with shall be seen in a certain light; no matter what the catalyst may appear to another, it shall appear to this self as something other than adds to the self-worth. This then allows a great

imbalance to develop. The self-worth is greatly reduced. It has been well stated that it is the nature of such distortion or imbalance that in order to balance this distortion it must first be accentuated. Seeing the catalyst in this manner thus accentuates the distortion so that at some point there is a choice to be made. The entity becomes so aware of its own low opinion of itself that it turns its efforts in seeking the one Creator directly inward that the one Creator might be found more fully even in that lowly center of the self, for indeed therein it does reside.

諸如你談及的實體之類的一個實體可能在投生前決定，為了要發展一種對自我的更高的看法，以及與這種自我價值相一致的對應的能量，所有它將會接觸到的催化劑都將在一定的光中被看到，無論催化劑對於另一個人可能看起來是什麼，它對於這個自我都會看起來是某種不會增添自我價值的事物。這接下來就會允許一種巨大的失衡發展出來。自我價值是極大地被減少了的。已經被很好地表述了的事情是，就是這樣的扭曲或者是失衡的屬性，為了要平衡這種扭曲，它必須要首先被強調。用這種方式看到催化劑，接下來就會強調扭曲，這樣在某個位置上，就會有一個選擇要被做出。實體會如此察覺到它自己對它自己的低下的看法，以至於它會將它在尋求太一造物者中的努力直接轉向內在，這樣太一造物者就可以更為充分地被發現，甚至是在那種自我的低下的中心中，因為確實，它是存在於其中的。

The patterns and programs of each entity's incarnational patterns are most difficult to easily discern. Your illusion is one which allows the great amount of variety, and an infinite choice of points of attack, shall we say, for any particular lesson or service. Thus, each entity wends its way through each incarnational experience with the coloration of its mind determining how it sees and experiences its illusion, this coloration having been determined before the incarnation in order to add to one facet or another of the overall being of the entity.

每一個實體的投生模式的樣式與編程要被輕易地辨認出來，這是極其困難的。你們的幻象是一個，對於任何特定的課程或者服務，都會允許巨大數量的多樣性，以及無限數量的，容我們說，攻擊點的選擇的幻象。因此，每一個實體都要藉由對它的性質的染色來穿越每一個投生性的體驗，同時決定它要如何看待並體驗它的幻象，這種染色在投生前就已經被決定了，以便於將實體的整體的存有這樣或者那樣的一個面向添加上去。

May we attempt a short clarification, my brother?

我的兄弟，我們可以嘗試一個短小的澄清嗎？

T: Well, I could ask questions all night, but no, thank you. That's fine. Thank you very much. T: 好的，我能夠整晚都問問題，但是不用了，謝謝你們。那是很好的。非常感謝你們。

I am Latwii, and we find that this instrument is somewhat fatigued and is not completely comfortable with the clarity of its abilities at this point. If there are further queries, and if the one known as L is willing and able, we would

therefore transfer this contact to the one known as L.

我是 *Latwii*，我們發現這個器皿多少有些疲倦了，且在此刻對於它的能力的清晰度並不是完全舒適的。如果有更進一步的問題，如果被知曉為 *L* 的實體是樂意並有能力，我們會因此將這個接觸轉移到被知曉為 *L* 的實體。

L: I'm willing. Are there more questions?

L：我樂意。有更多的問題嗎？

(Pause)

(暫停)

L: Got out of that one, didn't I?

L：對那個問題有問題嗎？

(No further questions.)

(沒有更進一步的問題。)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we are most grateful to each of you, my friends, for without your heartfelt queries we would have no voice, no service, and no purpose within your illusion at this time. We leave you now in the respect of speaking only, for always we are with you in thought and in service. We are those of *Latwii*. *Adonai*, my friends. *Adonai vasu borragus*.

我是 *Latwii*，我對於你們每一個人都是極其感激的，我的朋友們，因為沒有你們衷心的提問，我們就不會擁有聲音，不會擁有服務，在此刻在你們的幻象中不會擁有目的了。我們現在僅僅是在那個發言的方面離開你們，因為我們一直都在想法中，在服務中與你們在一起了。我們是 *Latwii*。*Adonai*，我的朋友們。*Adonai vasu borragus*。

June 18, 1985

1985-06-18 Hatonn : 追尋隧道盡頭的光

(Carla channeling)

(Carla傳訊)

[I am Hatonn.] I greet you, my brothers, in the love and in the light of our infinite Creator. As the calm of the evening settles like fine golden dust about your domicile, we blend our beings with you, and our thoughts, and above all, our blessing of love. We are most grateful that we have been called upon at this time. Our brothers and sisters of Laitos will be working with the one known as N by conditioning the instrument. However, we felt that it was time that we initiated contact with this instrument. Also, as our vibrations are not unlike those of Laitos, the transition should not be difficult to make.

[我是 Hatonn。]我的兄弟們，我們在我們的無限造物者的愛與光中向你們致意。當夜晚的寧靜如同精緻的金色的灰塵一般在你們的住所周圍固定下來的時候，我們將我們的存有，我們的想法，最重要的是，我們愛的祝福，與你們混合在一起。我們對於我們已經在此刻被呼喚是感到極其感激的。我們的兄弟姐妹 Laitos 將藉由對器皿進行調節與被知曉為 N 的實體一同工作。然而，我們感覺到，現在就是我們啟動與這個器皿的接觸的時候了。同樣，因為我們的振動和 Laitos 的振動不是相像的，轉移應該並不難以進行。

As distant thunder signals the onset of storm and lightning, so those seekers present have heard the harbingers of growth and seeking. Who knows what the lightning holds, my friends? That it shall strike is certain. That it shall strike in the correct place is also extremely probable, for each of you has a plan, my friends, just as each soul of sufficient advancement to choose incarnations does. And according to that plan, a kind of magnetic field is set up which will attract those gifts which you desire, those experiences which are needed and the disciplines which are necessary to achieve your course.

當遠處的雷聲預兆著暴風雨和閃電的開始的時候，那些在場的尋求者一樣已經聽到了成長與尋求的前兆了。我的朋友們，誰知道閃電包含了什麼事物呢？它將會打雷，這是肯定的。它將會集中正確的地方，這同樣也是極其有可能的，因為你們每一個人都有一個計畫，我的朋友們，就好像每一個具有充足的先進性以選擇投生的靈魂都有一個計畫一樣。根據那個計畫，一種類型的磁場被設置了，這個磁場將會吸引那些你們渴望的禮物，那些被需要的體驗，以及那些取得你們的課程所需的訓練。

At this time we would like to attempt contact with the one known as N, for this entity has heard the thunder, and its only doubt is as to where the lightning shall strike and what gift shall be opened to this instrument. We ask that this instrument put all such thoughts aside and trust in the plan that this instrument himself has created in concert with the infinite Creator and with those ministering angels which have been attracted by this instrument's needs. Without further ado, we now transfer contact to the one [known as] N.

在此刻，我們想要嘗試接觸被知曉為 N 的實體，因為這個實體已經聽到了雷聲

了，它唯一的疑慮是關於閃電將會擊中何處，什麼禮物將會向著這個器皿被打開。我們請這個器皿將所有這樣的想法都放在一邊，並信任這個器皿她自己已經與無限造物者，與那些服務的天使們協同合作創造的那個計畫，那些天使已經被這個器皿的需要所吸引了。不再多言，我們現在將接觸轉移到被知曉為 *N* 的實體。

(*N* channeling)

(*N* 傳訊)

I am Hatonn. I greet you in the path of love and light, light and love of the one infinite Creator. There are many considerations for those on the path. If one is to follow, one must leave. There are ways of proceeding which are rather tortuous. One can only do as he feels he should do. It is difficult to outline any specific path as that might impose restrictions on free will. There is a light at the end of the tunnel, for all must proceed eventually toward that light. If one should desire, direction may be obtained. It is a gift, but one should learn to relax and enjoy it. (Sound of birds are heard.) It is like the birds singing—it can be beautiful, but you do not focus your attention at this time.

我是 *Hatonn*。我在愛與光的道路中，在太一無限造物者的愛與光中向你們致意。會有很多對於那些在道路上的人的考慮。如果一個人要跟隨，它就必須離開。會有很多前進的方式是相當曲折的。一個人僅僅能夠如同他感覺他應該做地一樣地去做。要對任何特定的道路進行勾勒，這是困難的，因為那可能會對自由意志施加限制。會有一種光在隧道的盡頭處，因為所有人必定會最終朝向那個光前進。如果一個人將會渴望，方向就可以被取得了。它是一種禮物，但是一個人應該學會去放鬆並享受它。(鳥鳴被聽到了。) 它就好像鳥兒在歌唱——它能夠是美麗的，但是你們在此刻沒有集中你們的注意力。

(Long pause.)

(長暫停。)

N: I don't think I can bring back the focus.

N：我並不認為我能夠將那個焦點帶回來。

(*Carla* channeling)

(*Carla* 傳訊)

I am Hatonn, and I am again with this instrument. We are most pleased and happy that we have made such good contact with so little difficulty with the one known as *N*. We hope that this entity will allow us to speak through him in the future.

我是 *Hatonn*，我再一次與這個器皿在一起了。我們極其開心並很高興我們已經帶著如此小的困難與被知曉為 *N* 的實體建立了如此良好的接觸了。我們希望這個實體將允許我們在未來通過他發言。

To continue. The sound of the bird may be but very beautiful, the night sky full of dramatic clouds, the trees may sleep in majestic splendor, and the sounds of wind and rain may [be] before the thunder. All these things are available to

the one whose ears are open and whose eyes seek. The situation you face, my friends, is that you are in not a straight tunnel, but a maze, a (inaudible), one tunnel leading to another and then to another, some passages small, some passages large and no rhyme or reason, no man-made logic to the largeness and the smallness that would indicate that either the larger or the small path should be the one for you. Yet the light at the end is always and ever the same.

繼續。鳥鳴可能僅僅是非常美麗的，夜空是充滿了動態的雲朵的，樹木可能在威嚴的壯麗中睡覺，風和雨的聲音可能出現在雷聲之前。如果一個人的耳朵是打開的，如果它的眼睛在尋求，所有這些事情都是可以供它所取得的。我的朋友們，你們面對的情況是，你們並不是不處於一條筆直的隧道中，而是處於一個迷宮中，一個（聽不見），一條隧道導向另一條隧道，接著另一條，一些通道是窄小的，一些通道是巨大的，對於巨大與窄小，沒有韻律或者理由，沒有人為的邏輯會表明要麼更大的，要麼窄小的道路將會是一條你要走的道路。而在盡頭處的光一直都是相同的。

The path is different for each entity. Each of you is at a different point walking within the cave, and most of you cannot see the light. Therefore, you are motivated only by the blind and fervent desire to seek the truth, to find the light, to know the love of the one infinite Creator and to share, therefore, in that one great original Thought. Even within the tunnel, each entity is free; free to listen or not listen, free to be moved by signs and wonders or to be unmoved by what seem to be irrelevant details. To become sensitized to the seeming coincidences that occur within your daily lives is most helpful, for to the seeker whose ears and eyes are opened, many, many small details of the day speak. Connections are made within which cannot be explained except by saying, "This feels correct."道路對於每一個實體都是不一樣的。你們每一個人都是處於在洞穴中的行走的一個不同的位置，你們大多數人無法看到光。因此，你們是僅僅被去尋求真理，去找到光，去知曉太一無限造物者的愛，並因此在那一個偉大的原初的想法中分享的盲目而熱烈的渴望所推動的。甚至在隧道中，每一個實體都是自由的，自由地聆聽，或者不去聆聽，自由地被信號與奇觀所打動，或者不被看起來似乎是無關的具體細節所打動。要對於在你們日常生活中發生的表面上的巧合成為敏感的，這是極其有幫助的，因為對於尋求者，如果它的眼睛和耳朵是被打開的了，很多很多生活中的小小的細節就都會說話了。在除了說“這是感覺正確的”之外都無法被解釋的事物中，關聯被建立了。

Many there are who wish to help you, and yet the greatest help is within yourself. As you meditate each day, you cannot help but begin to feel and fathom the extraordinary depth of consciousness that lies within you. You may come back from meditation like a traveler from a long voyage who has lost his luggage, or you may come back burdened with gifts, and yet in both cases you have been in the light. Whatever your consciousness of that light, your seeking of that light has brought you there. Many are the people upon your sphere who do not choose to observe their environments. We speak to those who wish to observe their environments, themselves and thought itself. Trust,

therefore, in your intention and in your seeking, in the bone-deep wisdom that knows not in any intellectual way whence its ideas come.

會有很多希望幫助你們的實體，而最大的幫助是在你自己內在之中。當你每一天冥想的時候，你會情不自禁地開始感覺到並探測存在於你內在之中的意識的極大的深度。你可以從冥想返回，就好像一個已經丟失他的行李旅行者從一條漫長的旅程上返回一樣，或者你可以滿載著禮物返回，而在兩種情況中你都已經是在光中了。無論你的意識的什麼部分是具有那種光的，你對於那種光的尋求都已經將你帶到那裏了。在你們的星球上很多人並未選擇去觀察它們的環境。我們是對那些希望觀察它們的環境，它們自己以及想法其自身的實體發言的。因此，信任你的意圖與你的尋求，信任那種深入骨髓的智慧，這種智慧不會用任何邏輯智力的方式知曉它的觀點是來自何處的。

Trust as well your powers of discrimination, for as there are many who wish to aid you, so are there many entities who would wish to desensitize the sensitive soul by furnishing that soul with information which is not correct. This is why we have so often requested that tuning be done, the tuning of entities that join into unity. As we work in this teaching class, we work with a very small group, a group which is rich in friendship and companionship and the tuning is harmonious and unified. You do not play the same note, but you play the euphonious chord. Therefore, we speak with relative ease. The service of those who channel vocally as these instruments have done is simply the extension of personal harmony into what you may call community with others.

同樣也信任你的分辨力，因為當有很多希望幫助你的人的時候，同樣會有很多實體希望藉由用不正確的資訊提供給那個靈魂而使得敏感的靈魂變得失去敏感性了。這就是為什麼我們已經如此經常請求調音被進行，以及對那些加入到統一之中的實體進行調音。當我們在這個教導的班級中進行工作的時候，我們是與一個非常小的團體一同工作的，這個團體是富含友誼與夥伴情誼的，調音是協調一致且統一的。你們不是在彈奏相同的音調，但是你們彈奏了悅耳的和絃。因此，我們是帶著相對的容易而發言的。那些用語音的方式傳訊的實體的服務，如同這些樂器已經進行的服務一樣，是單純地將個人的和諧延伸到你們可能成為與其他人的集體的事物之中了。

The intensity of the group of three is far, far greater than the intensity of one, for you are unified, and each of you has his will turned unblinkingly towards the face of the Creator who moves across the deep. You are co-creator with the One who has been called the Ancient of Days and you shall create your days and nights, your incarnation. We wish you the joy of this adventure and urge you both to take very seriously the choices you must make in order to become more positively polarized, and to take with utmost lightness and delicacy the carrying forth of these experiences. The use of discrimination, the use of humor, the use of the larger point of view, shall all aid the seeker and act as a kind of self-encouragement as you do seek in your part of the tunnel, in your walk towards the light at the end, towards the love that surrounds all, towards the life that is all creation.

三個人的團體的強度是遠遠、遠遠大於一個人的強度的，因為你們是統一的，你

們每一個人都將他的意志盲目地轉向那個橫跨心智深處的造物者的面孔了。你是已經被稱之為亙古之神 (*Ancient of Days*) 的太一的共同造物者，你將創造你的白天與黑夜，創造你的投生。我們祝願你們擁有這場冒險的喜悅，並鼓勵你們非常嚴肅地對待你必須要做出的選擇以便於成為更多正面性極化的，同時帶著最大的輕鬆與精巧來進行這些體驗。對分辨力的使用，對幽默的使用，對更大的觀點的使用，全都將會幫助尋求者，並在你確實在隧道的你的那個部分中尋求的時候，在你朝向在終點處的光，朝向圍繞著一切事物的愛，朝向一切造物之所是的生命行走的過程中起到一種類型的自我的鼓勵物的作用。

Again we thank the one known as N, and assure this entity that at any time this entity wishes [we will] be available to aid in deepening meditations. Meanwhile, our love to each of you. We leave you in love and in the light of the infinite Creator. We are known to you as Hatonn. Adonai. We fly with the evening wind. Adonai.

再一次，我們感謝被知曉為 *N* 的實體，我們對這個實體確信，在任何這個實體希望的時刻我，我們都是可供利用以在加深冥想的過程中幫忙。同時，對你們每一位致以我們的愛。我們在無限造物者的愛與光中離開你們。我們是你們知曉的 *Hatonn*。 *Adonai*。我們與晚風一起飛翔。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and light of our infinite Creator. We are happy to have been called once again to this group. We fly in on the same wind that our brothers and sisters of Hatonn flew out on, and we hope that we may be of service by attempting to answer a query or two. May we ask if there may be such a query by which we may begin?

我是 *Latwii*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們很高興已經再一次被呼喚到這個團體了。我們在與我們的兄弟姐妹 *Hatonn* 憑借著其飛出的相同的風中飛入了，我們希望我們可以藉由嘗試去回答一兩個問題來進行服務。請問是否可能有這樣一個我們可以藉由其開始的問題呢？

Carla: Well, I have a question, but it's transient, but maybe it'll help N be brave. The last two times that L/Leema has come through me, I have had an absolute undeniable desire to sit upright. And I wondered why this was, since with my neck injury, it would normally be most logical for me to be more nearly prone.

Carla：好的，我有一個問題，但是它是短暫性的問題，但是也許它將會幫助 *N* 變得勇敢。過去兩次 *L/Leema* 經過我的時候，我已經擁有過一種絕對無法否認的去坐得豎直的渴望。我想要知道，為什麼是這樣的，因為考慮到我頸部的受傷，去更多地前傾，對於我通常是極其有邏輯的。

I am Latwii. My sister, those of L/Leema have the ability and the desire to focus their service and their energies in the attempt to answer queries in a fashion which is more specific and at the same time more broad than our own efforts are usually. This intensification of the conditioning and overall effect of the

contact upon your physical vehicle is more easily absorbed as you are more vertical in your posture of the spine. If you were to engage in this service with those of L/Leema in the reclining position, there would be somewhat more of a chance, shall we say, that you might enter the trance levels or those levels preceding the trance, thus those of L/Leema have encouraged you in subtle ways, shall we say, to assume the more erect posture.

我是 *Latwii*。我的姐妹，那些屬於 *L/Leema* 實體擁有能力與渴望將它們的服務和他們的能量通過去回答問題的嘗試用這樣一種方式聚焦起來，這種方式比我們自己的努力通常是更為具體的，且同時是更為寬泛的。當你在你的脊椎的位置上是更為垂直的時候，調節作用的增強性以及在你的物質性載具上的接觸的總體的效果，是更為容易被吸收的。如果你是用一種倚靠的姿勢與那些屬於 *L/Leema* 的實體的一起參與到這種服務的話，會有多少有些更多的機會，容我們說，你可能會進入到出神狀態層次或者那些在出神狀態之前的層次，因此那些屬於 *L/Leema* 的實體已經用微妙的方式鼓勵你，容我們說，以確保更為豎直的姿勢了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: I thought I couldn't go into trance as long as I was holding hands with someone. Is that not so?

Carla：我認為只要我抓住某個人的手我就無法進入到出神狀態。難道不是那樣的嗎？

I am *Latwii*. This is correct, my sister. But those of *L/Leema* are quite conscientious in their efforts to take every precaution that there shall be no misuse of any instrument which they have the honor and the opportunity of utilizing. Thus, they are aware of your tendency toward trance and are further aware of the holding of hands to avoid this state, yet seek the added reassurance of the more vertical posture to avoid that trance state.

我是 *Latwii*。這是正確的，我的姐妹。但是那些屬於 *L/Leema* 的實體在它們的努力中是相當負責任的，以採用每一種預防措施，這樣就不會有對它們擁有榮耀與機會來使用的任何器皿的誤用了。因此，它們知曉你朝向出神狀態的傾向，且更進一步知曉握手以避免這種狀態，而他們尋求去添加更為豎直的姿勢的再次保證，以避免那種出神狀態。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. Would it be to my interest or edification to try to find out more about my trance state or is it better just to let it be?

Carla：嘗試去更多地弄明白我的出神狀態，這是對我有利益對的或者會產生啟迪的嗎，或者更好的事情是僅僅隨它去吧？

I am *Latwii*, and we are not sure, my sister, if we have grasped the gist of your query. We are aware that the occurrence of the trance state within your

experience has been shrouded in great mystery, and we assume that you would at this time query concerning lifting that shroud so that there might be a recognition of the steps or procedures that have been internalized in your case and those steps retraced in order that you might consciously understand the phenomenon that you have experienced. Are we correct, my sister?

我是 *Latwii*，我的姐妹，我們並不確信是否我們已經掌握了你的問題的主旨。我們察覺到在你的體驗中出神狀態的發生已經是被覆蓋在巨大的神秘之中了，我們假設你在此刻會詢問關於升起那種覆蓋物的問題，這樣就可能會有一種對在你的情況中已經被內化的步驟或者過程，以及對那些被回溯的步驟的識別，以便於你可以有意識地理解你已經體驗到的現象了。我們是正確的嗎，我的姐妹？

Carla: Yes, I wish to know only if it would be helpful to pursue that knowledge. And, if so, how?

Carla：是的，我僅僅希望知道，是否去追尋那個知識是有幫助的。如果是的話，如何有幫助呢？

I am *Latwii*. We feel that we have the gist of your query at this time, and are examining it for the situation in respect to the Law of Confusion, for we do not wish to speak where words are not appropriate.

我是 *Latwii*。我們感覺到我們在此刻已經掌握了你的問題的主旨了，我們正在檢查它以確信涉及到了混淆法則的情況，因為我們並不希望在言語並不是合適的位置發言。

Carla: Well, let me help me/you out, then. It's my hunch that I'm a lot better off not asking any questions about it. Can you confirm that?

Carla：好的，那麼讓我幫助我或者你們解決它。我的預感是，我不詢問任何關於它的問題是更好一些的。你們能夠肯定那一點嗎？

I am *Latwii*, and, my sister, we feel that your supposition is one which is appropriate at this time, for the condition of trance is a condition which was carefully guarded and used at a previous time, as you call it, and is a condition which is not so recommended at this time.

我是 *Latwii*，我的姐妹，我們感覺到你的假設是一個在此刻是適當的假設，因為出生狀態的情況是一種在一個之前的時間，如你對它的稱呼一樣，被仔細地守護並被使用的情況，它是一個在此刻並不如此被推薦的情況。

May we attempt further response, my sister?

我的姐妹，我們可以更進一步回應嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am *Latwii*, and we thank you, my sister, as always. Is there another query?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。有另一個問題嗎？

N: Yes, *Latwii*. We were discussing earlier the fact that many children have

been deluded by other people, and against their free will, and I was particularly wondering if this sort of query situation could be utilized to locate any specific entities that have their free will deluded, so to speak, such as this A that disappeared in this area a couple of years ago?

N: 是的，*Latwii*。我們在早些時候正在討論很多孩子已經被其他人欺騙並違背了它們的自由意志的事實，我尤其是想要知道，是否這種類型的詢問的情境能夠被用來確認任何具體的實體的位置，這些實體已經讓它們的自由意志，可以說是，被欺騙了，諸如這個 A，它在幾年以前在這個地區失蹤了。

I am *Latwii*, and am aware of your query, my brother. In most instances we would suggest that this type of a query and direction for group energies is a service to those who have been led away and astray. There are some groups that are well-prepared, shall we say, to undertake this endeavor. This group, however, utilizing the instruments at its disposal, and with the contact being of the non-trance variety, would find it most difficult to provide this service, for there must be a great effort put forth in a specific manner and these instruments as they are currently being used would not be able to transmit the information which we could with some effort provide. Ours is a service which is basically philosophical in character, hoping as we do that we may provide some information for each entity's journey of seeking and development of the point of view.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在大多數情況中，我們會建議這種類型的一個問題以及對團體能量的一個導向是對那些已經被引入歧途且迷路了的實體的一種服務。會有一些團體是，容我們說，做好了充分的準備去進行這種努力的。然而，在這個團體，通過利用這個供其處置的器皿，並憑藉著非出神狀態的類型的接觸，會發現要提供這種服務是極其困難的，因為必須要有一種巨大努力用一種具體的方式被做出，這些器皿，如它們當前正在被使用的一樣，會無法傳遞那種我們能夠藉由某種努力來提供的信息。我們的服務是一種在屬性上基本上是哲學性的服務，我們希望，如同我們所做的一樣，我們可以提供某種資訊以供每一個實體的尋求的旅程以及對觀點的發展所利用。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, yes. You said that was a service that you could provide but not for these instruments, and that you prefer a trance state. Would it not also be a service to others, or should we say, what direction would you suggest so that we might utilize this as a service to others?

N: 好的，是的。你們說，那是一個你們能夠提供對的服務，但是它不適合於這些器皿，你們寧願選擇一種出神狀態。這難道不同樣也是一種對他人的服務嗎，或者，我們應該說，你們建議什麼方向，這樣我們可以利用這個作為一個對他人的服務呢？

I am *Latwii*, and, my brother, as each entity and each group has the certain talents and skills, we find that in general the service of which you speak is not one which would be possible through this type of contact or utilizing these

instruments.

我是 *Latwii*，我的兄弟，因為每一個實體與每一個團體都擁有一定的天分與技能，我們發現，一般而言你談及的服務不是一種通過這種類型的接觸或者對這些器皿的使用是有可能的服務。

May we answer further?

我們可以更進一步回答嗎？

N: Well, I was just wondering if you could suggest what type of contact or what direction one might take in order to perhaps try to fulfill this service to others?

N：好的，我僅僅想要知道，為了要也許嘗試去進行這種對他人的服務，是否你們能夠建議什麼類型的接觸或者一個人可以採用的什麼方向嗎？

I am *Latwii*, and, my brother, we would suggest that one would need to find an entity that were quite gifted in the ability to achieve the level of trance necessary for such specific service and one would have to find this entity also willing to undertake such service and to be knowledgeable enough concerning this service to utilize the proper tuning and challenging techniques with which you are familiar.

我是 *Latwii*，我的兄弟，我們會建議，一個人會需要找到這樣一個實體，他在取得對於這樣的具體的服務是需要的出神狀態的層次的能力的方面是相當有天分的，一個人必須要發現這個實體同樣也樂意於進行這樣的服務，並在關於這種服務的方面有足夠多的知曉，以利用你們熟悉的適當的調音與挑戰的技術。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you very much. I was wondering in my particular case, is there any way to amplify the seeming induction of thought phases or thoughts or words in an incident such as myself? I seem to have such difficulty in pulling each word through the purple maze.

N：好的，非常感謝你們。在我特定的情況中，我想知道，有任何方式在諸如我自己之類的一個情節中其放大表面上對想法的階段、或者想法、或者言語的誘導嗎？我看起來似乎在將每一個詞語從迷宮中拉出來的過程中遇到了這樣的困難。

My brother, we find that you have proceeded quite rapidly in this endeavor. The vocal channeling is a service which is not always so quickly learned, and we commend your rapid progress and could suggest that you rest your concerns and continue as you are. We can further suggest that the continual refining of this skill is a blend of two characteristics which seem to be mutually exclusive, that is, the increasing of the desire to serve in this manner and the achieving of greater and greater levels of relaxation and opening of the mind in order that concepts may be transmitted without the interference of analysis. To seek strongly such a service and to relax into the level of the, shall we say,

out on the limb fool is that recommendation which blends the seeming opposite tendencies or characteristics which allow refinement of your vocal channeling skill.

我的兄弟，我們發現你已經在這個努力中相當快速地前進了。語音傳訊是一種並不會一直都會如此快速地被學會的服務，我們稱讚你快速的發展，我們能夠建議，你讓你的擔憂停下來，並如你之所是地繼續。我們能夠更進一步地建議，對這種技巧的持續的精煉是對兩個看起來似乎是相互排除的特性的一種混合，也就是對用這種方式服務的渴望的增加，以及取得越來越大的對心智的放鬆與開放的層次，以便於觀念可以在沒有分析的干擾的情況下被傳遞。要強有力地尋求這樣一個服務，並放鬆進入到，容我們說，孤立無援 (*out on the limb*) 的傻子的層次中，就是那個將在表面上相反的，會允許對你的語音傳訊技巧的精煉的傾向或者特性混合起來的建議了。

May we answer further, my brother?

我的兄弟，我們可以更進一步發言嗎？

N: I was just wondering if the "out on a limb" came from Shirley MacLaine?

N：我僅僅想要知道是否“孤立無援”(out on the limb) 這個成語是來自於 Shirley MacLaine 的？

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are once again with this instrument. Is there another query?

我是 *Latwii*，我們再一次與這個器皿在一起了。有另一個問題嗎？

N: I have for a while wondered, but never really wanted to ask, but now I think that many considerations refer to the light of Christ, and I'm sure that this exists, but what was the phrase used in those who were aware, say with Tutankhamen or the groups that Ra visited, was there such a phrase as—was it the light of the Creator rather than the light of Christ or just what type of, shall we say, phraseology was considered appropriate prior to 2000 years ago?

N：我有一段時間感到懷疑，但是我從未真正想要詢問，但是現在我認為，很多的考慮都提及了基督之光，我確信這是存在的，但是，在那些察覺到的實體身上，假設是圖坦卡蒙或者 *Ra* 訪問過的團體，被使用過的短語是什麼呢，會有諸如這樣一個短語嗎——它是造物者之光，而不是基督之光嗎，或者在兩千年前被認為是適當的表達方法是什麼類型的用語呢？

I am Latwii, and am aware of your query, my brother. We find that throughout the history of the many cultures of your planet there have been many words and phrases used to described this state of awareness. There have been many

entities such as the one known as Jesus of Nazareth who attained the awareness that is known [to] your peoples—some portion of them, that is—as the Christ or Christed or Christened consciousness. This term or others like it has been in use for a great portion of time preceding the one known as Jesus as Nazareth. There have been so many ways of describing this state of awareness that we could not list them all nor begin to list them accurately, for in the many languages which describe this state there have been many, many attempts to phrase words which would be succinct and illuminating.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現貫穿你們星球的很多的文化的全部的歷史，已經有很多的詞語或者短語被用來描述這種察覺的狀態了。已經有諸如拿撒勒的耶穌之類的很多的實體取得那種察覺了，它被你們人群——也就是說，你們的人群的一部分——知曉為基督，或者基督化，或者基督意識。這個詞語或者其他的類似的詞語，在被知曉為拿撒勒的耶穌的實體之前已經被使用了一段很長的時間了。已經有如此多的描述這種察覺的狀態的方式，以至於我們無法列出它們全部，我們也無法開始準確地列舉它們，因為在很多的描述這種狀態的預言中，已經有很多很多的用簡潔的且令人啟發的詞語來措辭的嘗試了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: There was a man in Homestead, Florida, who built a sort of house or castle out of coral, and as we discussed earlier, he would have huge blocks of stones, weighing five tons or so put on a truck overnight. This was before mobile cranes were available for this sort of thing. The only thing that he would say to anyone if they asked him is that he learned the secrets of the pyramids. This man was a Lithuanian who could not speak very good English, so there was a communication barrier. He could not drive, and so forth, and yet he built a very unique edifice using this supposed secret of the pyramids. Was a portion of this secret the ability to lift huge weights or to transmute their location? And if so, could others take such a direction?

N：在佛羅里達的 *Homestead* 曾經有過一個人，他用珊瑚建造了一種類型的房屋或者城堡，如我們之前討論過的一樣，他會將重達五噸左右巨大的石塊在一個晚上裝入到一輛卡車上。這是在起重機可以為這種類型的事情所利用之前的。如果有人詢問他，他會說的唯一的事情就是，他學會了金字塔的秘密。這個人是一個立陶宛人，它英文說的不是很好，因此，會有一種溝通交流的障礙。他不會開車，如此等等，而他通過使用這種被假設是金字塔的秘密建造了一座非常獨特的大廈。這個秘密的一部分是舉起巨大的重量的能力或者轉換它們的位置的能力嗎？如果是這樣的話，其他人能夠使用這樣一個指南嗎？

I am *Latwii*, and am aware of your query, my brother. We find in this instance that the information regarding this particular entity has been, shall we say, somewhat distorted in the telling and retelling, and the entity himself was not completely, shall we say, clear and open in his communication of the means by which he did that which he did. We cannot discern the complete story, for there has been a good deal of distortion, and apologize for being unable to provide the answer for which you seek.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現在這個情況中，關於這個特定的實體的資訊，在講故事以及復述故事的過程中已經，容我們說，多少有些被扭曲了，實體他自己，在對他藉由其做了他所做的事情的途徑的溝通交流的過程中是完全，容我們說，清楚且開放的。我們無法對整個故事進行分辨，因為已經有大量的扭曲了，我們為無法提供你尋求的答案而抱歉。

May we attempt another query, my brother?

我的兄弟，我們可以嘗試另一個問題嗎？

N: Thank you very much. Perhaps Carla has something.

N：非常感謝你們。也許 *Carla* 有某個事情要問。

Carla: Yeah, I have a question that kind of disturbs me. The instant that N asked where A was, the following words flashed into my mind, that she was north of the Ohio in Indiana and she was dead. I immediately asked who the person was that gave me this thought, didn't get anything, challenged the entity. The entity successfully answered the challenge. I again asked the entity's name and it simply went away. I don't know whether that was Confederation or whether it only seemed to answer the challenge or what. I also wonder if I'm dangerously near trance just because we've been talking about it.

Carla：是的，我有一個問題，它以某種方式讓我感到困擾。在 *N* 詢問的 *A* 在哪裏的那個瞬間，下面的文字在我的頭腦中閃現，她是在印第安那州的俄亥俄的南部，她死去了。我立刻詢問誰給予了我這個想法，而卻沒有得到任何事情，我挑戰了那個實體。那個實體成功地回應了挑戰。我再一次詢問實體的名字，它單純地離開了。我並不知道是否那是星際聯邦，或者是否它僅僅看起來是回應了挑戰，或者是什麼呢？我同樣懷疑，是否我是危險地接近了出神狀態，因為我們一直都在談論它。

I am *Latwii*, and am aware of your query, my sister. We find that the entity of which you speak was one which has no Confederation affiliation and [was] desirous of giving information which would pique the curiosity and perhaps cause your instrument to be utilized in a manner which would be deleterious to your safety and health.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現你談及的那個實體並不是擁有與星際聯邦的淵源的實體，這個實體渴望給予會引起好奇心的資訊，並也許會使得你的器皿用一種會對於你的安全和健康有害處的方式被利用。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Are you saying that any time I went into trance for any reason it would cost me the same as it cost to do a Ra session?

Carla：你們是在說，在任何時候我因為任何原因進入到出神狀態的時候，它都會如同一次 *Ra* 集會對我的損傷一樣地損傷我嗎？

I am Latwii, and am aware of your query, my sister. We do not mean to be facetious, my sister, but the cost would be far greater. The cost is that of which you are aware.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們並不是打算要成為愛開玩笑的，但是損傷會是遠遠更大的。那種損傷是你知曉的事情。

May we answer further?

我們可以更進一步回答嗎？

Carla: Is there an intensification of the amount of vital energy it takes out of me, trance after trance?

Carla：在一次接一次的出神狀態之後，會有對於它會從我身上奪走的生命能量的數量的一種強化作用嗎？

I am Latwii. My sister, we find that you are still seeking that of which we speak. The use of the trance state would have those deleterious effects of which you have been aware for some time. We speak not of the normal wear and tear of any individual trance session but of the more dire results.

我是 *Latwii*。我的姐妹，我們發現你仍舊是在尋求我們談及的事物。對出神狀態的使用會擁有你已經察覺了有一段時間的那些有害健康的效果。我們不是談及任何個體的出神的集會的通常性的耗損，而是談及更為可怕的結果。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yeah. Let me refine that down a little bit. Would you confirm that any inner plane teacher for whom I went into trance would take a much severer toll on me? And I'm not just speaking of the removal of my mind by a spirit complex if I got hooked up with a negative entity—I know that part. What I'm interested in is just still mechanics, but I noticed during the Ra contact that as much as it took out of me, it did not take as much out of me to do a Ra session as it did when I went into trance for T and let E come through, those two times. That was extreme physical fatigue and pain, and they were very short sessions compared to the Ra sessions. It was a much worse toll on me and I'm wondering if that would be true of any non-Confederation, or really just any contact besides that of Ra which I undoubtedly made agreements with before this incarnation?

Carla：是的，讓我們將那一點在進行一點點精煉。你們願意確認，我進入到出神狀態來尋求的任何內在層面的老師都會在我身上造成一種更為嚴重的犧牲嗎？我並不是僅僅談及如果我與一個負面性的實體勾搭上了會被一個靈性複合體移除我的心智——我知道那個部分。我感興趣的事情僅僅仍舊是機械性的事情，但是我在 *Ra* 接觸中注意到，就它從我身上花費的數量，當我進入到出神狀態尋找 *T* 並讓 *E* 通過的時候，在那兩次出神狀態，它花費的數量和一次 *Ra* 集會花費的數量不是一樣多的。那是極度的身體的疲倦和痛苦，相比 *Ra* 集會，它們是非常短的集會。它是一種在我身上的遠遠更大的損傷，我想要知道，是否那對於任何非星際聯邦的都是真實的，或者真的僅僅是任何除了我毋庸置疑地在這次

投生前就與之達成協定的 Ra 接觸之外的接觸嗎？

I am Latwii, and am aware of your query, my sister. You are in large part correct. The greater toll which a contact in the trance state for the purposes stated would take could somewhat be offset by the more appropriate use of your instrument compared to its use in the two time periods of which you speak. The greater problem, however, is not the greater toll which such trance work would take but is the proper protection being provided, for your work has drawn the attention of those negative entities who are quite willing and able to cause difficulties at any opportunity. Thus the protection must be most exquisitely prepared and is at this time not available.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你在大部分是正確的。在出神狀態中為了被陳述過的目的的一次接觸會收取的更大的費用，相比它在你談及那兩個時段中的使用，是有些被對你的器皿的更為適當的使用所抵消了的。然而，更大的問題不是這樣的出神工作會收取的更大的費用，而是被提供的適當的保護，因為你的工作已經吸引了那些負面實體的注意力了，這些負面性的實體是相當樂意於並能夠在任何機會造成困難的。因此，保護必須要是極其細緻地被準備好的，這種保護在此刻是無法被取得的。

May we answer further, my sister.

我的姐妹，我們可以更進一步發言嗎？

Carla: When you refer to my work, are you referring to my being or to my fruits?

Carla：當你們談及我的工作時候，你們是在談及我的存有，還是在談及我的成果呢？

I am Latwii, and, my sister, we refer to whatever fruit might come from the work in trance. May we answer further?

我是 *Latwii*，我的姐妹，我們是在談及在可能源自於在出神狀態中的工作的無論什麼成果。我們可以更進一步回答嗎？

Carla: Then my being by itself does not attract the negative entities. Is this correct?

Carla：那麼我的存有藉由其自身並不會吸引負面性的實體。這是正確的嗎？

I am Latwii, and, my sister, any entity who seeks along the path of positivity and service to others will find that its efforts attract the negative attention the purer the efforts become, for such efforts are as a light and such light is as a power, for it may transform others by its being and presence. Thus, those of negative polarity seek to control such power. And if such control cannot be gained, in some instances, then the light is put out, if possible.

我是 *Latwii*，我的姐妹，任何沿著正面性以及服務他人的道路尋求的實體都將會發現，它的努力會吸引負面性的注意力，努力變得越發純淨，因為這樣的努力使如同一種光一樣，這樣的光就如同一種力量一樣，因為它可以藉由其存有與存在而轉變其他人。因此，那些負面極性的實體尋求去控制這樣的力量。如果這樣的

控制無法被取得，在一些情況中，接下來，如果有可能的話，那個光就會被撲滅掉。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

Carla: If I had never made contact with Ra and I was simply trying to be the best person I know how to be, to attain sainthood in this incarnation, would I have attracted the same negative entity or is it the works themselves that attract the big guns?

Carla：如果我從未與 Ra 建立接觸，且我單純地嘗試成為我知道如何去成為的最好的人，並在這次投生中取得了聖人的屬性，我會吸引了相同的負面性的實體嗎，或者是工作其自身吸引了巨大的火力嗎？

I am Latwii, and am aware of your query, my sister. If the case which you hypothesize had been your experience, you would have attracted the minions of such negative entities who would provide as they provide to all such seekers the tests and the temptations that each seeker must discern and put behind.

我是 Latwii，我瞭解了你的問題，我的姐妹。如果你假設的情況已經是你的體驗了，你會已經吸引了這樣的負面性實體的嚶囉，它們會，如同他們會做的一樣，對所有這樣的尋求者提供考驗和誘惑，每一個尋求者都必須要分辨這樣的考驗與誘惑並讓其站到後面去。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we find that this instrument has quickly grown fatigued due to its concern that it is somewhat over its head in this particular session. Thus, we shall relinquish our use of this instrument for this evening and we thank each for inviting our presence. We remind each that our words are but our humble opinions and we have no absolute truth to share. Use your salt shaker quite liberally, my friends. We are those of Latwii, and we leave you in the love and the light of our infinite Creator. Adonai, my friends. Adonai.

我是 Latwii，我們發現這個器皿已經由於它擔心它在這次特定的集會中已經多少有些無法承受了而快速地變得疲倦了。因此，我們將會放開我們今晚對這個器皿的使用，我們感謝每一位邀請我們出席。我們提醒每一位，我們的話語僅僅是我們謙遜的觀點，我們並沒有絕對的真理要去分享。請相當大方地使用你們的鹽罐子，我的朋友們。我們是 Latwii，我們在我們的無限造物者的愛與光中離開你們。Adonai，我的朋友們，Adonai。

June 23, 1985

1985-06-23 Hatonn : 風暴與愛的故事

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you and bless you in the love and the light of our infinite Creator. We come this evening with great joy to welcome those who are new to this group as well as those who are old in membership, to thank you most humbly for allowing us to be of what small service we can by sharing our thoughts with you. We ask you to remember at all times that we are as you, seekers along a path, seekers who have not found the ending of that path. We are fallible and foolish and know little more than you. That which we know that you do not we are most happy to share. But we ask you to remember at all times that beyond any knowledge that we can share with words, you have within you a discernment, and to that discernment certain things will speak and certain things will not.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。我們在今晚帶著巨大的喜悅前來歡迎這個團體的那些新人們，同樣也歡迎那些老的成員，並極其謙遜地為你們允許我們藉由與你們分享我們的想法所能夠進行的小小的服務而感謝你們。我們請你們在所有的時候都記住，我們和你們一樣，是在一條道路上的尋求者，是那些尚未找到那條道路的終點尋求者。我們是易於犯錯的，是愚蠢的，是只比你們多知道一點點事情的。對於我們知曉而你們不知曉的事情，我們是極其樂於分享的。但是，我們請你們在所有的時候都記住，超越任何我們能夠與你們分享的話語，你們要在你們內在之中擁有一種分辨力，會有一定的將會對那種分辨力發言，而會有一定的事情將不會對那種分辨力發言。

We ask you to take those things which are helpful and, without a backward glance, forget anything we have said that is not helpful to you at this particular moment, for we wish to be of service, not to be a stumbling block like so many other spiritual stumbling blocks that ask you to believe this or think that. We offer to you ideals and opinions and we hope that we may be of aid. We are eternally grateful for the opportunity. We are attempting to use this instrument's voice in order to make each word audible to the room, therefore this instrument will be speaking more loudly than usual, and we apologize to those closest to the instrument.

我們請拿走那些有幫助的事情，並毫不猶豫地忘記任何我們已經說了的在此刻對於你們是沒有幫助的事情，因為我們希望進行服務，而不希望成為一塊絆腳石，如同其他的如此多的要求你們相信這個或者思考那個的靈性上的絆腳石一樣。我們提供給你們觀念與見解，我們希望我們可以進行服務。我們永恆地感激那個機會。我們正在嘗試去使用這個器皿的聲音以便於使得每一個詞語在房間中都可以聽到，因此，這個器皿將會比通常更加大聲地說話，我們對那些最靠近器皿的實體而抱歉。

This evening we would tell you a short story about a young man who was seeking and had been seeking for many years to find out what the truth was

about himself and about the Creator. Who was he? Where did he fit into the plan, into the scheme that kept the planets and galaxies in place?

今晚我們會和你們講述一個短小的故事，它是關於一個年輕人的故事，這個年輕人曾經尋求並在很多年的時間中一直都在尋求去弄明白關於他自己以及關於造物者的真理。他是誰？他要在什麼位置與那些讓星球與星系各就其位的計畫與設計相匹配？

This he sought, and at this time he was on a ship which was temporarily harbored off a rocky coast. A terrible storm came up and the young man threw himself into the sea, for it appeared that his ship was breaking up around him. Portions of wood lay all about him in the white and frothy water, and although the water was not deep, as the young man clambered toward the rocky shore, yet it was perhaps the most physically difficult thing he had ever done to climb out of the stormy waters and onto the rocks of land. As he gazed at the land, he found that there was something mysteriously entrancing and magical about it. There were few trees, but there were dark rocky hills which seemed to climb ever upward and which ended in a magnificent castle. Somehow the young man knew that within that castle was the answer to the questions that he had been seeking. The young man studied the mountain very carefully. It seemed almost impossible to achieve the climb and indeed it took him three days and two nights. He was able to find good water but was not knowing enough of plants to find food, and when he finally clambered to the top of what was almost a sheer cliff, he was starving and exhausted.

這就是他追尋的事物了，在此刻，他是在一艘船上，這艘船臨時停泊在一塊有很多岩石的海岸邊。一場可怕的暴風雨來臨了，年輕人躍入大海中，因為看起來似乎他的船正在他周圍正在四分五裂了。在白色且有很多泡沫的水中，木塊散步在他周圍，儘管水並不深，當年輕人向著佈滿岩石的海岸攀爬的時候，從暴風雨的水域爬出去，並爬上陸地的岩石，這也許是他曾經做過的事情中在身體上最為困難的事情了。當他注視著陸地的時候，他發現有某個在它周圍的事情是神秘地令人著迷的，並且是有魔法的。只有很少的樹木，但是卻有黑色的岩石的山，這些山看起來似乎不斷向上攀爬，並在盡頭處有一座宏偉的城堡。以某種方式，年輕人知道在那座城堡中有他一直都在尋找的答案。年輕人非常仔細地研究了那座山。要抵達那個要攀登的地方，這看起來似乎是幾乎不可能的，確實，它花費了他三天與兩個晚上。他能夠找到優良的水源，但是找不到足夠的植物以找到食物，當他最終爬上了幾乎是一座陡峭的峭壁的頂部的時候，他是饑渴的，且是筋疲力盡的。

Now he was faced with more water, water over which a bridge could be put down but there was no bridge; he was not expected. He called out and called out again and no one heard him. And so he plunged into the moat, swam to the other side and again carved his way up the steep bank until he stood at the gate of the castle itself. The front door opened easily. There was no one to welcome him. There were, however, many, many closed doors. Each had a different lock, and so he began to try the doors, knowing somehow that behind one of them lay the answers to the questions that he had been asking

for so many years. 現在他面對著更多的水了，在水面上本來應該有一座橋能夠被架設起來的，但是沒有橋，沒有人料想到他會來。他大聲呼喚並反復呼喚，沒有人聽到他。因此，他投入到護城河中，游向另一邊，並再一次開闢道路爬上那個陡峭的河岸，一直到它站在城堡其自身的大門口為止。前門很容易地打開了。沒有人來迎接他。然而，有很多很多被關閉起來的門。每一扇門都有一把不同的鎖，因此他開始嘗試那些們，他以某種方式知道在它們中的一扇門的背後存在有對於他如此多年一直都在詢問的問題的答案。

He could not get any doors open, not with a battering ram which he made of his shoulder, not with his amateur lock-picking, but he found that a simple knocking at the door would open each one. And so he began knocking upon the doors. The doors opened, one after the other. Some rooms held great gold and silver, some rooms were veritable treasure houses of precious stones, and many rooms held one person or a small group who turned and looked into the eyes of the young man who sought entrance.

他無法打開任何門，不是用他他的肩膀形成的一種猛擊的撞錘，不是用他業餘的撬鎖工具，但是他發現在門上的一次簡單的敲擊就會打開每一扇門。因此他開始敲門。門一扇接一扇地開了。一些房間裝有大量的金銀，一些房間是擁有寶石的真正的珍寶屋，很多的房間裝有一個人或者一個小團體，它們轉過身來注視著那個在尋找入口的年輕人的眼睛。

The young man attempted to speak with these beings. He had for years worked on the most clever and intellectually precise set of questions that he could formulate about the nature of his being and the nature of his Creator. Each entity or group of entities in each room gazed in love and said nothing in return. The young man mounted the stairs, trying doors, finding no thing that answered his questions, becoming more and more agitated.

年輕人嘗試與這些存有說話。他已經在他關於他的存有的屬性以及他的造物者的屬性的方面能夠系統表述的一套最為聰明且在智力上最為準確的問題上工作了很多年的時間了。在每一個房間中的每一個實體或者實體的團體都在愛中注視著他而沒有說任何事情作為回報。年輕人登上樓梯，嘗試門，發現沒有任何事物回答了他的問題，他變得越來越激動。

Finally, in what appeared to be a kind of dungeon, he came across a double door of beaten copper. He requested entrance from it, and the doors swung outward to greet him. He began to explain to this room which was empty exactly what it was he wished to know. He was interrupted by a voice belonging to someone he could not see.

最後，在看起來是似乎是一種類型的城堡主樓的事物中，他遇到了一扇銅制的雙開門。他請求進入這扇門，門向外打開以迎接他。他開始對這個完全是空的房間解釋他希望知道的事情，他被一個聲音打斷了，這個聲音屬於某個他無法看到的人。

"Have you been in each room of this dwelling place of the spirit?"

"你已經去過這個靈性的住所的每一個房間了嗎？"

"Yes I have; this is the last," he said desperately.

"是的，我已經去過了，這是最後的房間了，"他窮途末路地說。

"Do you still wish to seek the answers to the questions that you have, regardless of the cost?"

"你仍舊希望尋求你擁有的問題的答案嗎，無論代價是什麼？"

The young man looked about him. He did not see implements of torture, he could not imagine the implied threat of what it might mean, but he was quite sincere in his seeking. "Yes," he said, "I wish these answers more than anything in this life which I live."

年輕人看看他的四周。他並沒有看到拷打的工具，他無法想像它可能意味的事情的潛在的威脅，但是他在他的尋求中是相當真誠的。"是的，"他說到，"我希望這些答案是比在我活出的我的生命中的任何事情都要更大的。"

"Very well, then," came the unseen presence, speaking to him in [a] voice of gold.

"非常好，接下來，"那個無形的存在來了，並用一種金子般的聲音對他說話。

Suddenly the room was filled with the same storm-tossed water which he had left at sea. He was caught up in the maelstrom. Somehow, he did not have trouble breathing, but he was moving very quickly and in directions of which he was not at all sure. Darkness had descended upon the face of the ocean and there was no moon, so it came to him after several minutes had passed that he was out at sea being tossed to and fro in the stormy ocean. A sense of despair came over him. He could not see land and he said to no one in particular, as far as he knew, "I surrender. I give my life. I welcome the deep. If there are no answers, that is well. I surrender."

突然間，那個房間充滿了他在海中已經離開了的相同的被暴風雨吹打的水域。他陷入到了大漩渦之中了。以某種方式，他並未遇到呼吸的困難，但是他非常快速地移動，並在他完全不確信的方向上移動。黑暗已經降臨到海面上，沒有月亮，因此，在幾分鐘過去之後，它在暴風雨的海洋中被來來回回地拋擲。一種絕望的感覺籠罩了他。他無法看到陸地，他說道，就他所知的範圍，他不是對任何特定的人說，"我投降了。我獻出我的生命。我歡迎深水。如果沒有答案，那是很好的。我投降了。"

Suddenly, the storm ceased to rage about him, and he was basked in a peculiarly effulgent golden glow. It seemed to take the place of a boat, for he was now dry and he could now rest. So he lay back his head and began to try to come to grips with what had happened to him. He could not. After what seemed to be an infinity of time thinking to himself, he spoke to the light about him.

突然間，暴風雨停止在他周圍肆虐了，他沐浴在一片格外燦爛的金色的光輝中。它看起來似乎佔據了一條小船上的位置，因為他現在是幹的，他現在能夠休息了。因此，他將他的頭往後靠並開始嘗試去弄明白已經發生在他身上的事情。他無法

弄明白。在看起來似乎是無限長的對他自己思考的時間之後，他對在他周圍的光說話了。

"Who are you or what power do you represent?" he asked the light. Into his mind came a concept: "I am love," it said.

"你是誰，或者你代表的是什麼力量呢？"他問光。一個觀念出現在他的頭腦中。它說，"我是愛。"

"Who is „I“?" asked the young man. Suddenly, the young man was again in the stormy waters.

"那個„我“是誰呢？"年輕人問道。突然間，年輕人再一次處於暴風雨的水域中了。

"Love, come back," he called. And again he was safe.

"愛，回來，"他呼喚到。再一次，他安全了。

The young man was dumbfounded. He did not know what to ask; he could not formulate any questions any longer. And so he simply spoke to the light that was around him.

年輕人嚇呆了。他不知道要問什麼，他再也無法系統表述任何問題。因此，他見弟弟對在他周圍的光說話。

"I have sought long to know the truth about myself and about the Creator. I do not understand what has happened to me, what the meaning was of my shipwreck and of this craft of light that keeps me from the storm." He was back in the water immediately, the storm raging about him.

"我已經尋求了很長時間去知曉關於我自己以及關於造物者的真理了。我並不理解已經在我身上發生的事情，我的沉船以及這個讓我避開暴風雨的光的小船的意義是什麼。"他立刻回到了水中，暴風雨在他周圍呼嘯著。

"Love, come back," he called, and again he was in the craft, safe and dry.

"愛，回來，"他呼喚到，再一次，他在那個小船中了，安全且乾燥。

Love then spoke to him, briefly. "My child," spoke the glowing light, "I am love. You are love and all is love. This is the truth about who you are, this is the truth about who the Creator is, and this is the truth about your connection with the Creator. If you wish the storm, so you may learn of the Creator; if you wish peace, so better you may learn of the Creator. But love speaks only to love and tempest to tempest."

愛接下來簡短地對他說話了。"我的孩子，"那個光輝的光說，"我是愛。你是愛，一切都是愛。這就是你之所是的真理，這就是關於造物者是誰的真理，這就是關於你與造物者之間的連接的真理。如果你希望暴風雨，因此你就可以瞭解造物者了，如果你希望平安，因此你就可以更好地瞭解造物者。但是，愛僅僅對愛說話，風暴僅僅風暴說話。"

Each of you may make that choice at any time—the tempest or the peace. Both are equally full of love; one is intellectually distorted, the other distorted

by the biases of compassion and unity. If you accept tempest into your mind or your heart, then you shall learn by the tempest, and it shall be a good learning, though hectic. If you accept the calm within the storm, then love shall speak to you plain and clear. We urge you, my friends, to seek the calm within through the quiet of meditation and contemplation. What inspires you may not inspire another, what aids you in meditation may not aid another. Each is unique, and it does not matter how you attain those few moments each day of quiet. What matters is that you intend to rest in the love and in the light of the one infinite Creator.

你們每一個人在任何時刻都可以做出那個選擇——風暴或者平安。兩者是同等地充滿了愛的，一個在邏輯智力上是扭曲的。另一個是被同情心與統一的偏向性扭曲的。如果你接受了風暴進入到你的心智或者你的心中，接下來，你就將藉由風暴來學習，它將會是一個優秀的學習，儘管這種學習是緊張的。如果你接受了在暴風雨中的平靜，接下來，愛將會明白且清晰地對你說話。我的朋友們，我們鼓勵你們通過冥想與沉思的安靜去尋求內在的平靜。會啟發你們的事物可能不會啟發另一個人，在冥想中會幫助你們的事物可能不會幫助另一個人。每一個人都是獨一無二的。你如何在每一天都取得這些安靜的時刻，這並不重要。重要的事情是你打算要在太一無限造物者的愛與光中休息。

All of you move across the face of the deep. All of you are ocean voyagers, and a long, long way from home. We bid you a fair voyage and a craft built with love. And when you are in the midst of tempest, we bid you rejoice that you learn from the storm.

你們所有人都跨越那個深海的表面。你們所有人都是航海者，一條距離家園長長的、漫長的道路。我們祝願你們擁有一次順利的旅程，一隻由愛建造起來的船隻。當你們是出於暴風雨之中的時候，我們祝願你們歡慶，你們從那場暴風雨學習了。

We shall leave this instrument, again thanking you for allowing us to blend our vibrations with you and to share these few moments. We are those known to you as Hatonn. We leave you in deep waters and golden light. We leave you in the creation—where else is there to go, my friends? How far can you search to find one thing? We leave you in the love and the light of the one infinite Creator. And if you should wish us to be with you to aid you in deepening your meditation at any time, please mentally request our presence and we shall be glad to be with you. Adonai, my friends. Adonai vasu borragus.

我們將離開這個器皿，我們再一次為你們允許我們將我們的振動與你們混合在一起並分享這些少數的時刻而感謝你們。我們是你們知曉的 *Hatonn*。我們在深水中，在金色的光中離開你們。我們在造物中離開你們——我的朋友們，還有什麼其他的地方要去呢？你們能夠搜尋多遠來找到一個事物呢？我們在太一無限造物者的愛與光中離開你們。如果你們在任何時刻希望我們與你們在一起以深化你們的冥想的話，請在心智中請求我們的在場，我們將會很高興與你們在一起。

Adonai，我的朋友們。*Adonai vasu borragus*。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and I greet you, my friends, in the love and light of the one infinite Creator. It is also our great joy and privilege to be asked to join you this evening. We come, as always, in hopes that our simple service of attempting to answer your queries might have value in your seeking. We are as those of Hatonn, and like yourselves seekers of truth, quite fallible and wishing each to know that we give our opinions but have no final words as to the truth. Take those words that are of value to you. May we begin with the first query?

我是 *Latwii*，我的朋友們，我在無限造物者的愛與光中向你們致意。在今晚被請求加入你們，這同樣也是我們巨大的喜悅與榮幸。我們一如既往，希望我們嘗試回答你們的問題的簡單的服務可能會在你們的尋求中擁有價值。我們是和那些屬於 *Hatonn* 的實體是一樣的，是和你們自己一樣的真理的尋求這，我們是相當容易犯錯，並希望每一個人都知道我們給予我們的觀點，但是我們在關於真理的方面是沒有最終的話語的。請拿走那些對你們有價值的話語。我們可以用第一個問題開始嗎？

L: I'd like to ask a question, Latwii. In the Ra material, mention is made of the fact that there is a sort of seniority system established for entities who wish to incarnate on this planet at this time. Being that the lines are long and the time is short, would it not be an act of service to those entities desiring to incarnate for one who had already incarnated to simply kill themselves, thus making room for another incarnation? I was reflecting on this and it seemed to me to be about as far as a person could go towards service to others. Could you comment on that, please?

L: 我想要問一個問題，*Latwii*。在 *Ra* 資料中提到過這樣一個事實，會有一種類型的老資格的系統為那些希望在此刻在這個地球上投生的實體構建起來。因為那條佇列是很長的，而時間是短暫的，如果那些已經投生的實體單純地殺死它們自己，並因此為另一次投生留出空間，這對於那些渴望投生的人會是一種服務的舉動嗎？我正在思考這一點，在我看起來似乎是，在一個人的所及範圍內，它是能夠前往服務他人的方向的。你們能夠對那一點進行評論嗎？

I am Latwii, and am aware of your query, my brother. This is a query which has many ramifications which would be quite lengthy in giving of the complete insights. We shall attempt to make comment which shall be brief and hopefully clear. The intentions of any entity are the most salient or important feature of any thought or action. The intentions determine then one's polarity, one's service, and one's, as it has come to be called, harvestability. Each entity in proceeding through an incarnation then will color or charge or empower each thought and action by its intention. If one should then decide that to be of the greatest service possible to another, that it should take its own life that another might live, this then would be well. This is the path of what has been come to be called the martyr. Yet it is not a path which is easily chosen. Nor is it one that is suggested, for as one attempts to be of service to others, one cannot know the final or total outcome of any thought or action. One must move then through the incarnation in accordance with an inner voice for assurance which is the product of long and dedicated service, for the intellect

cannot know these things.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這是一個擁有很多的支流的問題，這些支流在對其給予完全的洞見的方面會是相當冗長的。我們將嘗試做出評論，評論將會是簡短並有希望是清晰的。任何實體的意圖是任何的想法或者行動的最為顯著或者重要的特性。意圖接下來決定了一個實體的極性，一個實體的服務，以及一個實體的可收割性，如同它已經開始被稱呼的一樣。每一個實體在穿越一次投生的過程中，接下來都將會藉由它的意圖而為每一個想法與行動染色，或者充電，或者充能。如果一個人接下來決定，如果它奪走它自己的生命，這樣另一個人就可以活著，這會是對另一個人有可能最大的服務，接下來，這會是很好的。這就是已經開始被稱之為殉道者的實體的道路了。而它不是一條會容易地被選擇的道路。它同樣也不是一條會被建議的道路，因為當一個人嘗試對其他人進行服務的時候，一個人是無法知曉任何想法或者行動的最終或者完全的結果的。一個人接下來必須要用與一種內在聲音協調一致的方式穿越投生以確信，哪一個是漫長而奉獻性的服務的產物，因為智力是無法知曉這些事情的。

Thus, an entity in the position of which you have described would be well advised to seek clearly, calmly and with great intention for that inner voice, that its own will might be given over, that the will of the Creator might move through it. When such has been accomplished, then no matter what action it is that is being contemplated, one may move in the greatest assurance that one moves appropriately according to the plan of the one Creator and the plan that each entity in its higher self forms, constructs before the incarnation, having at that time the greater view of purpose, service and lessons to be offered.

因此，當一個實體處於你已經描述了的那個位置中的時候，去建議清晰地、安靜地、並帶著對那個內在的聲音的巨大的意願來尋求，這是很好的，這樣它自己的意志就可以被放棄掉，造物者的意志就可以移動經過它了。當這樣的工作已經被完成的時候，接下來，無論正在被沉思的行動是什麼，一個人都是在最大的確信中行動的，即確信一個人是適當地根據太一造物者的計畫以及每一個實體在其高我的形式中在投生前構建的計畫而行動的，在投生前，實體是擁有對目的，對要被提供的服務與學習的更大的視野的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, that was a good response. Thank you.

L：不用了，那是一個很好的回應。謝謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: I have a question of sorts—really, I'm just asking for a comment. I've had some thoughts recently about patience sort of being the basis for forming our attitudes and our ability to like and accept other people and ourselves, and I would just like some comment on that. Just on patience in general in our spiritual development.

提問者：我以某種方式有一個問題——實際上，我僅僅請求一個評論。我最近在關於耐心的方面已經進行過一些思考，我認為耐心以某種方式是形成我們去喜歡並接受其他人以及我們自己的態度與能力的基礎，我僅僅想要對那一點的某種評論。僅僅是對於在我們的靈性發展中的耐心的一般性的評論。

I am Latwii, and we are aware of your query, my brother. The patience of which you speak may be likened unto the peace or the love which our brothers and sisters of Hatonn began with this evening as their topic. As each seeker moves through the illusion that is your reality, there are many storms of seeming difficulty which beset each seeker along the path. There is much to sway one's attention, much to seemingly detain the progress. Yet, if one can maintain an attitude of patience, of tolerance, and of developing what we might call the light touch, then one might rest where others flail madly about, and in this resting a greater view might become apparent to the patient eye, for it looks keenly and evenly at that which is about it and that which is within it, and reserves judgment, motion and action until a later time, as you would call it.

我是 *Latwii*，我們瞭解了你的問題了，我的兄弟。你談及的耐心可以被比作我們的兄弟姐妹在今晚作為它們的主題開始的平安或者愛。當每一個尋求者移動穿越你們的實相之所是的幻象的時候，會有很多表面上的困難的暴風雨會困擾在那條道路上的每一個尋求者。會有大量的事物會動搖一個人的注意力，會有大量的事物看似會耽誤進程。而如果一個人能夠保持一種耐心，容忍，以及發展我們可能稱之為輕觸的事物的態度的話，接下來一個人就可以在其他人會瘋狂地四處鞭打的位置上休息了，在這種休息中，一種更大的視野可以對於有耐心的眼睛成為明顯的，因為它會敏銳而公平地觀察在它周圍的事物以及在它內在之中的事物，並將評判、運動以及行動保留下來，一直到一個之後的時間，如你們對它的稱呼一樣。

During this time, a greater view is made available to the patient eye. More, shall we say, pieces of the puzzle come before the attention, that the thoughts and actions which shall be this entity's response to the storm shall carry the consideration that has been carefully determined. Thus, patience is a great virtue, my friends, but one which is most usually preceded by a great deal of flailing about, and making the rash and quick judgments which in their own way teach quite well, yet may leave some bruises here and there.

在這個時間期間，一種更大的視野是可供有耐心的眼睛所利用的。更多的，容我們說，拼圖的碎片會出現在注意力的前方，將會成為這個實體對於暴風雨的回應的想法與行動，將會攜帶有那種已經被仔細決定過的考慮。因此，耐心是一種巨大的優點，我的朋友們，但是，一種極其通常會出現在大量的四處鞭打並做出激烈而快速的評判之後的態度，用它們自己的方式，同樣也會相當好地教導，而它們可能會在這裏或者那裏留下某種損傷。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, that's fine. Thank you.

提問者：不用了，那是很好的。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

N: I have one query. Is it better to leave the veil of forgetfulness in place, or can some entities benefit by lifting the veil, by whatever means?

N：我有一個問題。將遺忘的罩紗保持原樣是更好的嗎，一些實體能夠藉由通過無論什麼途徑升起罩紗而受益嗎？

I am Latwii, and am aware of your query, my brother. Each of you, my brother, every instant of your incarnation removes yet another small portion of that veil of forgetting, as you have called it, which seems to separate you from the one Creator and all creation. The conscious attempt to penetrate this veil is the path of the adept. Each who seeks in a conscious manner, therefore, is an adept of one degree or another. To penetrate this veil through whatever means is available to you is what we might call an enhancement upon your journey, for within the illusion created by the veil, there is much which seems confused, much which seems broken, much which seems evil, much which seems other than one's own self if you remain within this illusion with no effort to shine the light upon the confusion and to make whole that which is broken. To see the Creator in that which seems evil, and to see the self in all things is the purpose of your incarnation.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我的兄弟，你們每一個人，你們的投生的每一個時刻，都會將那個看似將你與太一造物者以及所有的造物分隔開的遺忘的罩紗，如你們已經稱呼它的一樣，的另一個小小的部分移除。去刺穿這個罩紗的有意識的嘗試是行家的道路。每一個用一種有意識的方式尋求的實體，因此，都是在這樣或者那樣的程度上的一個行家。通過無論什麼可以為你們所利用的途徑對這個罩紗的刺穿是我們可以稱之為在你們的旅程上的一種增強物的事物，因為在被罩紗創造的幻象中，如果你們留在這個幻象中而沒有做出努力去將光罩紗那種混淆之上，並使得破碎的事物成為完成的話，會有大量看起來似乎混淆的事物，大量看起來似乎是破碎的事物，大量看起來似乎是邪惡的事物，大量看起來與一個人自己的自我是不一樣的事物。在看起來似乎是邪惡的事物中看到造物者，並在所有事物中看到自我，就是你們的投生的目的了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you.

N：感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are again with this instrument. We thank you each for inviting our presence this evening. We hope that our humble words have had some small value in your own journey in seeking the truth. Know that your queries and your presence and your invitation for our presence have been of great service to us in our own seeking of the truth, for in each of you we see the Creator in yet another expression, and we rejoice in your uniqueness and in the unity of all. We thank you again. We are with you at your request in your meditations, and we shall leave you at this time in the love and in the light of our infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們再一次與這個器皿在一起了。我們為你們今晚邀請我們出席而感謝你們各位。我們希望我們謙遜的話語已經愛你們自己在尋求真理的旅程中擁有某種小小的價值了。請知曉，你們的問題，你們的在場以及你們對我們出席的邀請已經對於我們是在我們自己對真理的尋求中的巨大的服務了，因為在你們每一個人身上，我們都看到了在另一種表達中的造物者，我們為你們的獨特性，為一切事物的統一而歡慶。我們再一次感謝你們。我們會根據你們的請求在你們的冥想中與你們在一起，我們將在此刻在我們的無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

I am Yadda. I greet you in the love and in the light of our infinite Creator. We have, as you see, we come when we call and are called, then, that makes sense, so we are here with you. Is that not so? Hello. And good evening. We talk a little bit, and then we go, for we know it is a long meeting when we hear the tape flip over.

我是 *Yadda*。我在我們的無限造物者的愛與光中向你們致意。我們，如你們看到的一樣，我們在我們呼喚和被呼喚的時候前來，接下來，那就是有道理的了，這樣我們就在這裏與你們在一起了。難道不是這樣嗎？哈羅。晚上好。我們會說一點點，接下來，我們就會走了，因為我們在我們聽到磁帶翻面的時候就知道這是一次漫長的集會了。

We talk to you of light, for we speak to you in love and we speak to you in light, and yet how often do we concentrate on the light? The light—what is the light that we welcome you in and leave you in? Perhaps you may think that you know what love is. It is doubtful that you know; you may know. But it is difficult or more difficult to think of what light is. But we say to you that light is all that you can see, and all that you cannot that is manifest to any consciousness on any level so that all that is builded that is not with the original Thought of love is builded with light.

我們今晚對你們談及光，因為我們在愛中對你們發言，我們在光中對你們發言，而我們會多麼經常地將注意力集中在光上呢？光——那種我們在其中歡迎你們

並在其中離開你們的光是什麼呢？也許你們可能認為你們知道愛是什麼。你們知道這是值得懷疑的，你們可能知道。但是，去考慮光是什麼，這是困難的，或者是更加困難的。但是我們會對你們說，光就是一切你們能夠看到的事物，一切你們無法看到的但會在任何層面上對任何意識被顯化的事物，這樣，所有被構建的，但不是用愛的原初的想法構建的事物，都是用光構建的。

Let us take examples: the air is light, both physical light and metaphysical light, that is, light that feeds the eye and glows between; metaphysical light that nourishes your being, that being which is far beyond any physical manifestation at all, for you have been, and you will be, and you are now, but your body is only now—it will go away, and you will probably be glad to get rid of it! What you will have left is another kind of light.

讓我們舉個例子，空氣是光，同時包含物質性的光和形而上學的光，也就說是，餵養了眼睛並在兩者之間發光的那種光，滋養了你們的存有的形而上學的光，那種存有是遠遠超越任何物質性的顯化物的，因為你們已經是，你們將會是，你們現在是，但是你們的身體僅僅現在是——它將會消失，你們將有可能會對於擺脫它感到高興！你們將剩下的事物就是另一種類型的光。

(Background sound of chuckling, presumably at Yadda's accent.)

(背景的咯咯笑的聲音，大概是對 *Yadda* 的口音咯咯笑。)

We are doing better with our "L's." We are proud.

我們在我們的“L”的發音上做的更好了。我們是驕傲的。

Therefore, what you see is always the same thing. It is not even lightness, brightness or heat only; it is chairs and swimming pools and air conditioners and popsicles and people and thoughts and ideas. You name it—it's light. That's all, it isn't anything else. Light is a vibration and this vibration is infinite in variety. Through the process of free will moving in love, those things which are created are created, some by the infinite Creator of which you are all a part, some by co-creators such as yourself.

因此，你們看到的事情一直都是相同的事情。它甚至不僅僅是光亮，亮度或者熱量，它是椅子、游泳池、空調、冰棍、人、想法以及觀點。你們為其命名——它是光。那就是全部，它不是任何其他事物。光是一種振動，這種振動在多樣性的方面是無限的。通過自由意志在愛中移動的過程，那些被創造的事物被創造了，一些是被你們全都是其一部分無限造物者創造的，一些是被諸如你自己之類的共同造物者創造的。

Therefore, make your light shine, for you are beautiful. And you can become more beautiful as you stop worrying about how beautiful your light is. The less you worry and the more you rejoice, the more light with metaphysical light your global sphere shall be and the more watchtowers you will find lighting up a dark planet.

因此，讓你們的光閃耀出來，因為你們是美麗的。在你們停止擔憂你們的光有多麼美麗的時候，你們能夠成為更為美麗的。你們越少擔憂，你們就會越多地歡慶，你們的星球，藉由形而上學的光，就將會成為更加光明的，你們將會發現有更多

的燈塔照亮了一個黑暗的行星了。

So you see, we speak to you of light, and we speak to you of our accent. We would leave you by answering a totally ridiculous question, and that is, why do we speak with this accent? We will tell you why we speak with this accent through this instrument who is bending its wittle tongue in many funny directions. We were on the planet in several capacities with those in what you would now call China. This was a few years ago—many, many years ago, many of your centuries ago. We were very fond, fond in the extreme, of the possibilities, the adequacy and the excellence of the Chinese language, and of its written precision. Now we speak English, because to speak Chinese to this group would be a little silly. So we won't do that, but we have just begun learning the English about—wait a minute, we must work with this instrument a moment, for time is difficult for us to tell.

這就是你們看到的，我們對你們談及光，我們對你們談及我們的口音。我們會藉由回答一個完全荒謬的問題來離開你們，那就是為什麼我們會帶著這種口音說話？我們將會告訴你們為什麼我們帶著這種口音通過這個器皿發言，這個器皿正在將它小了（*wittle*）的舌頭在很多有趣的方向上彎曲。我們在這個星球上曾經用數種方式和那些在你們現在成為中國的國家中的人一同工作。這是一些年以前——很多很多年前，你們的很多個世紀以前。我們非常喜歡，極其喜歡中文以及它的書寫上的精確性的可能性、充分性與優異。現在我們說英語，因為要對這個團體說中文會是有一點點傻的。因此，我們不會那樣做，但是我們已經開始學習英語了——等一分鐘，我們必須與這個器皿一起工作一會兒，因為我們很難講述時間。

Twenty-seven years we speak English. That is not very long for us, and we hope that you can understand us. But we also hope that you know that though we love and though we are with you because you are part of us, because you are part of the one Creator, because you are all light and all love, we still cannot be for you the teacher that will give you all the answers; we have no reputation, we are fools. And as serious fools who step blindly forward, we step with you.

二十七年，我們說英語。這對於我們不是非常長的時間，我們希望你們能夠理解我們。但是我們同樣希望你們知道，儘管我們熱愛，儘管我們與你們在一起，因為你們是我們的一部分，因為你們是太一造物者的一部分，因為你們全都是光，全都是愛，我們仍舊無法成為你們的那種將會給予你們所有答案的老師，我們並不擁有聲望，我們是傻子。如同會在看不見的情況下往前走的嚴肅的傻子一樣，我們與你們同行。

We thank you. And we greet you as we leave, in the love and in the omnipresent light of the One. We leave you in that unity. Adonai. We are those of Yadda.

我們感謝你們。在我們離開你們的時候，我們在太一的愛與遍及一切的光中向你們致意。我們在那種統一中離開你們。Adonai。我們是 Yadda。

June 30, 1985

1985-06-30 L/Leema : 與靈性世界的溝通

(Carla channeling)

(Carla 傳訊)

I am Yadda. I greet you in love and light of our infinite Creator. We are so grateful to be with you this evening and we have no words of wisdom for you, but only wish to say, "Hi"—is that how you say? Or "Hello" or "Howdy." To the one known as J especially we wish also to make very clear ... that was good; did you hear that? We said "clear " ... that we at any time can be called upon with the internal mechanisms of your mind and we shall be with you. We are always happy to be with you in meditation or at any time you may call us that we may deepen your meditation or just hang out, as this instrument would say. We leave you now in the love and in the light of the One. We wish to leave quickly. Adonai, my friends. We are those of Yadda and it is in joy that we have been able to come to speak briefly with you. Adonai. Adonai.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們對於在今晚與你們在一起是如此感激，我們沒有要給你們的智慧和話語，而僅僅希望說，“嗨！”——這是你們說的方式嗎？或者“你好”或者“好嗎”。尤其是對於被知曉為 J 的實體，我們希望澄清……那是很好的，你們聽到那個詞語了嗎？我們說“清晰”……我們在什麼時候都能夠藉由你們的心智的內部的機制而被呼喚。我們一直都很高興在冥想中或者在任何你們可能呼喚我們的時間與你們在一起，這樣我們就可以深化你們的冥想或者僅僅，就好像這個器皿會說的一樣，呆著。我們現在在太一的愛與光中離開你們。我們希望快速離開。Adonai，我的朋友們。我們是 Yadda，我們已經能夠前來簡短地對你們說話，我們已經是感到喜悅了。Adonai. Adonai.

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you in the love and in the light of our infinite Creator. It is indeed a privilege for us to blend our life energies with your own as we both walk, one thought, one foot, one idea ahead of the other through a long path, a long life, and one long question that has many ramifications. At this minute, this instrument does not know which of the two group questions we have been privileged to choose as we are using the word-by-word method of communication with this instrument, and so the instrument is concentrating too much on the next word to be aware of the next concept.

我是 L/Leema，我在我們的無限造物者的愛與光中向你們致意。將我們的生命能量與你們自己的生命能量混合在一起，如同我們同時一起行走，一個想法接一個想法，一個腳步接一個腳步，一個觀點接一個觀點地穿越一條漫長的道路，一個漫長的生命，一個已經擁有許多的分支的長長的問題一樣，這確實是我們的一種榮幸。在這一分鐘，這個器皿並不知道我們已經有幸選擇了兩個團體問題中的哪一個問題，因為我們正在與這個器皿使用逐詞的交流的方法，因為器皿是過多地集中注意力在下一個詞語上，以至於無法察覺下一個觀點了。

It is because of the makeup of the group this evening that we choose the question concerning communication within the so-called spirit worlds. Many of the concepts which work into the answer we would like to give to the question concerning your "day of wrath" or the "beginning of the golden age"—depending upon your state of mind towards this grand event—are simply not available to some of those present, and without these concepts the answer would be basically an exercise in futility, not a kind of exercise which we wish to let you appreciate at this time since it is rather tedious to be bored. Therefore, we would like to take the question and look at it very carefully because there are many, many entities in a very crowded universe that wish to talk to entities upon your sphere and indeed do talk to entities upon and within your sphere.

就是因為今晚的團體的組成，我們選擇了關於在所謂的靈性世界中的溝通交流的問題。對於那個關於你們的“神罰之日”或者“黃金時代的開端”——取決於你們對於這個宏大的事件的心態——的問題，我們想要給予的很多會在答案中起作用的觀念，單純地是無法為在場的一些人所利用的，沒有這些觀念，答案會基本上是一個無益的練習，而不是一種我們想要讓你們在此刻欣賞的練習，因為它是相當單調乏味以至於會讓人厭煩。因此，我們想要拿起那個問題並非常仔細地檢查它，因為在一個非常擁擠的宇宙中會有很多很多的實體希望對在你們的星球上的實體發言，並確實會對在你們的星球上與星球中的實體說話。

The most prevalent channeling which you shall experience in your incarnation is the channeling of the self. Although you are consciousness and simplicity itself, your own simplicity is hidden from you in a geometrically precise and somewhat penetrable manner. Therefore, in order to understand and manifest those portions of yourself which lie beneath the surface of the personality, in order to perceive [how] that change of the outer self might be made to conform to the inner self and so forth, avenues are set up within your mind, body and spirit so that information can be passed from your deep self to your surface self. It is seldom that you speak your own words; it is usual that you channel a portion of your complete self.

你們將會在你們的投生中體驗到的最為盛行的傳訊，是對自我的傳訊。儘管你是意識以及簡單性其自身，你自己的簡單性是用一種在幾何上是精確的且多少有些是可以識破的方法對你隱藏起來的。因此，為了要理解並顯化自己的那些處在於任何的表面之下的部分，為了要感知外在自我的改變如何可能被產生出來以與內在的自我成為一致的，如此等等，途徑是在你的心智，身體與靈性中被設置好的了，這樣資訊就能夠從你們的深入自我被傳遞給你們的表面的自我了。你很少會說你自己的話語，通常你是傳訊了你的完整的自我的一部分的。

Almost all human communication is both made possible, and greatly hindered, by the fact that entities do not communicate with their entire selves but communicate with the portion of the self which is available to the self at that particular moment. The amount of the self which is available for self-knowledge is dependent upon the amount of the self that was available to the entity at birth, the amount of aid that the entity may have had by those teachers which aided the entity through childhood, and by the entity's own

will to learn and to know. 因為實體並不是與它們的完整的自我進行交流，而是與自我的那個可以在那個特定的時刻可以為自我所利用的部分進行交流的事實，幾乎所有的人類的溝通交流都同時是成為有可能的，而又極大地被妨礙了的。可以為自我的知識所利用的自我的數量，是取決於在出生的時候可以為那個實體所利用的自我的數量，以及實體藉由那些在童年時期會幫助實體的老師，以及實體自己對學習以及知曉的意志而可能擁有的幫助的數量。

As always, we recommend daily meditation, for though you may think you are listening to the silence, that silence is a link just as one of your long distance numbers. This one is very long distance, my friends; this is your link with something called infinity. It is also your link with an infinite thing called yourself. It is a most helpful type of learning and will most decidedly aid the most important channeling you will ever do, that is, yourself, communicating with a whole heart and a single mind with another entity so as to offer the most loving responses, create the most loving atmosphere, and manifest to the other self that part of the other self which is also infinite.

一如既往，我們會推薦每日冥想，因為儘管你們可能認為你們是在聆聽靜默，那種靜默就是一個連接，就好像你們的一個長距離的里程數一樣。這個距離是一個非常長的距離，我的朋友，這就是你們與某種被稱為無限的事物的連接了。它同樣也是你與一個被稱為你自己的無限的事物的連接。它是一種極其有幫助的學習的類型，並將會極其明確地幫助你將會進行的最為重要的傳訊，也就是，你自己，帶著一顆完整的心，一心一意地與另一個實體的溝通交流，以便於提供最為有愛的回應，創造出最為有愛的氛圍，並對其他自我顯化其他自我的那個同樣也是無限的部分。

We shall not bore you with the details of inner and outer dimensions. That is a question in and of itself, and we need say only that there are some entities connected with the planet itself, some connected with your star system, which are called angels by many in this particular cultural subgroup of your sphere, and in the outer planes, one finds that that particular dimension is also gravid and full of those who have come to this planetary influence from elsewhere as a choice in order that they may be of service.

我們將不會用內在和外維度的具體細節來讓你們感到厭煩。那在其內在及其自身就是一個問題，我們僅僅需要說，會有一些實體是與星球其自身連接在一起的，會有一些實體是與你們的恒星系統連接在一起的，它們在你們的星球的這個特定的文化性的子團體中被很多人稱為天使，在外在層面上，一個人會發現那個特定的維度同樣也是在妊娠中的，並是充滿了那些已經從別的地方來到這個星球，作為一個選擇以便於它們可以進行服務，的實體的。

Let us look at the way there are no differences between them. They all have the basic message. They all seem with the same degree of authority, that is, the same as ours, that is to say, we are all fallible; we make mistakes, we are foolish, and we are not to be depended upon for the ultimate truth. We do not have a corner on that market, not the outer planes and not the inner planes. That which is infinite is also unknowable. The universe begins in

mystery; it also, as far we know, resolves into mystery. In between is where you are and where we are and we observe and watch and make our observations known to you in hopes that we may be of service in inspiring you or nagging you or urging you to accelerate the rate of your own growth spiritually, emotionally, mentally and mentally/emotionally, perhaps most importantly by seeking and ever more seriously seeking something called the one original Thought.

讓我們檢查一下在它們之間如何是沒有區別。它們全都擁有基本的資訊。它們全都看起來具有相同程度的權威性，也就是，和我們一樣的權威性，也就是說，我們是易於犯錯的，我們會犯錯，我們是愚蠢的，我們不是可以被依賴以取得終極的真理的。我們在那個市場上沒有攤位，在外在層面沒有，在內在層面沒有。無限之所是同樣是無法知曉的。宇宙是在神秘中開始的，就我們所知曉的範圍，它同樣是溶解於神秘之中的。在兩者之間就是你們所在之處和我們所在之處，我們觀察，監督，並讓我們的觀察為你們所知曉，以希望我們可以通過啟發你們或者催促你們，或者鼓勵你們去加速你們自己在靈性上，情緒上，心智/情緒上的成長，也許最為重要的是，藉由尋求與越來越更加嚴肅地尋求某個被成為太一原初的想法的事物而產生的成長的速度而進行服務。

Some have called it the Truth. In this instrument's mind, there is a pedestal: TRVTH is written upon it. That is what we attempt to bring you, the ersatz truth with a bit of sawdust in it, so that you may go within to seek the one source that is without fallibility and that is within yourself. So please use your discrimination when listening to any psychic, paranormal or whatever you wish to call it, channeling of any kind. There is something within you that will resonate with what you need to hear and what you need to know and what you need to do. Throw the rest away.

一些人已經稱它為真理 (Truth) 了。在這個器皿的頭腦中，有一個底座，大寫的真理 (TRVTH) 是被寫在其上的。那就是我們嘗試去帶給你們的事物，帶著在其中的一點點的木屑的替代性的真理，這樣你就可以進入到內在之中來尋求那一個源頭，這一個源頭是不會出錯的，它是在你自己內在之中的。因此，在聆聽任何的靈媒、超自然的或者任何類型的無論什麼你們希望稱之為傳訊的事物的時候，請使用你的分辨力。在你內在之中會有某個事情是將會與你需要去聽到的事情，你需要去知曉的事情以及你需要去做的事情共鳴的。將其他的都扔掉。

The main question remains: "Why cannot Kuthumi talk to Djwhal Khul who can then talk to Yogananda who can then talk with Ra who could then talk with L/Leema who could then talk with this instrument?" so that you could find out what Kuthumi et al were attempting to say. 主要的問題依舊存在：“為什麼 Kuthumi 無法對 Djwhal Khul 發言，Djwhal Khul 接著對 Yogananda 發言，Yogananda 接著與 Ra 談話，Ra 接著能夠與 L/Leema 談話，L/Leema 接下來就能夠與這個器皿談話了呢？”這樣你們就能夠弄明白 Kuthumi 正在嘗試去說什麼事情了。”

One of your group members came in tonight explaining that the cassette tape recorder which this particular entity uses cannot be made compatible with any other tape recorder which this person owns. Therefore, this soul is

somewhat distressed because it cannot dub off, as this instrument would say, a particular recording which is of value to the entity. This is the greatest reason for the lack of communication between middle-man, in the outer dimension especially. We say that due to the fact that ego plays a far lesser role in the outer dimension since we are all here for one specific general job. Therefore we have fewer loyalties to any one entity. We simply do not have a patch cord that will connect an energy which demands the trance state equivalent in an instrument to that which does not demand a trance state to be given to the same instrument. They simply do not make the fittings, shall we say. It is a mechanical difficulty based upon the tuning that is necessary to receive the entity.

你們的一個團體成員今晚前來解釋說，這個特定的器皿使用的磁帶錄音無法與任何這個人擁有的其他的答錄機將相容。因此，這個靈魂是有些苦惱的，因為它無法將對於這個實體是有價值的一個特定的錄音，如這個器皿會說的，複製下來了。這就是在中間人之間缺少溝通交流的最大的原因了，尤其是在外在的次元中的中間人。我們會說，由於在外在的次元中的小我扮演了一個遠遠更小的角色這個事實，我們全都是為了一個具體的一般性的工作而在這裏的。因此，我們對與任何一個實體是擁有較少的忠誠性的。我們單純地並不擁有一個跳線 (a patch cord)，它會將一種要求在一個器皿身上等同於一種出神狀態的能量連接到並要被給予相同的器皿的不要求一種出神狀態的能量上。它們單純地是，容我們說，不匹配的。它是基於對於接收到實體是需要的調音的一種機械性的困難。

This evening you tuned until a very disparate group of entities became, in general, cautiously and tentatively fond enough of each other to relax into a metaphysical actuality called a circle. That is, a circle of light in which each gives the other the spiritual love, the impersonal love that it would give all mankind if it could. It is a trusting and resting into universal light and love, and you have done so and it is good. It is exceptionally good for this type of channeling, and we are enjoying this energy very much and appreciate the continuation of your tuning, for the group energy remains fairly high. In the inner planes the difficulties are not precisely the same, for the differences between teachers is less, vibrationally speaking. Therefore, in one fairly broad tuning a receptive channel could get a variety of entities.

今晚你們進行了調音，一直到一個非常不同的實體的團體，一般而言，謹慎地而又試探性地足夠喜歡相互彼此，以放鬆進入到被稱之為一個圈子的一個形而上學的現實性之中。也就是說，一個光的圈子，在其中每一個人都給予其他人它願意給予所有人類的靈性上的愛，那種非個人性的愛，如果它能夠的給予的話。它是一種對宇宙性的光與愛的信任並在其中休息，你們已經這樣做了，這是很好的。它對於這種類型的傳訊是尤其有益處的，我們正在相當享受這種能量，並感激你們的調音的繼續性，因為團體能量依舊是相當高昂的。在內在層面中的尋求並不是完全一樣的，因為在老師之間的區別，從振動的方面而言，是較小的。因此，在一個相當寬泛的調音中，一種有接受性的管道是能夠得到多種多樣的實體的。

First of all, inner plane entities usually wish to teach one particular people, group, culture or even entity. Therefore, the messages which they have are highly individualized compared to those of the outer dimensions, although,

vibrationally speaking, we are talking about the same octave or sub-octave, shall we say, of coloration or speed of vibration, to use a more precise term. 首先，內在層面的實體通常會希望教導一個特定的人，團體、文化甚至實體。因此，它們擁有的資訊，相比那些外在次元的實體，是高度個體化的，儘管從振動的方面而言，我們是在談論染色的或者，使用一個更為精確的詞語，振動的速度的相同的八度音程或者，容我們說，子八度音程。

There is also the individuality of many of those upon the inner planes, meaning that they wish to be teachers and do not wish to teach through another discarnate entity. Normally, one discarnate entity will form a so-called control, thereby allowing other discarnate entities to speak through the same instrument. It is to be noted that those who use inner plane teachers almost always must work in trance which is a type of channeling that is both easy to do as fakery and is very difficult upon the instrument's physical health if done in earnest and with sincerity. That is why we do not choose to use trance channeling. Our message does not need the trance, for the degree of specificity which we feel comfortable with is one of which this instrument is capable without a deep trance.

那些在內在層面上的很多實體同樣也會有個體性，這意味著它們希望成為老師，而不希望通過另一個非投生的實體進行教導。通常，一個非投生的實體將會形成一種所謂的對照，並因此允許其他的非投生的實體通過相同的器皿發言。要被指出的事情是，那些使用內在層面的老師的實體，極其經常一直都必須在出神狀態中工作，這是一種類型的傳訊，它是和偽裝一樣易於進行，同時也是在器皿的身體健康上是非常困難的，如果它是通過認真並帶著真誠而被進行的話。

This is the rapid run-through, shall we say, of the inner and outer plane teachers. There is no teacher that does not have a lesson that will be good for you to hear. There are none to be scorned. Each will prefer one teacher or one type of information that is totally acceptable. It is not for you as those who come and hear this meditation to go forth and then say, "You must come and think of the spiritual in this way which has helped me so much." Indeed, it is then your job as a manifesting conscious spiritual entity to listen ever more sharply and see ever more keenly and understand with ever more compassion that each person's trail is highly individualistic and may well not parallel, become congruent, or even stay in sight of your own. 這是對內在層面和外在層面的老師的快速的，容我們說，流覽。沒有老師是不擁有一個課程的，聽到這個課程對於你們將會是有益處的。沒有任何的老師是要被輕視的。每一個人都將更喜歡一個老師或者一種類型的資訊，這是完全可以接受的。你們作為那些前來聽到這個冥想的人，你們不必走上前去接著說，"你們必須過來並用這種已經如此多地幫助了我的方式思考靈性。"確實，你作為一個顯化的有意識的靈性的實體，你們的工作接下來就是去越來越敏銳地聆聽，越來越清楚地看到，並帶著越來越多的同情心理解，每一個人的道路都是高度個體化，並很有可能不是並行的，不會成為一致性的，甚至不會留在你自己的視線之中的。

Listen to what those about you need and do not press your ideas upon them. You may drop your seeds; after that, let them germinate. They may well not

germinate; that is also good because this universe is absolutely shouting the one single message that is channeled by trance, light trance, yourself, and every single type of channeling that we could mention. That one single message is: joy. If you look at the trees you can almost see them clap their hands when the sun streams down upon them and lifts up the dew and they turn their fingers to catch all the light they can. The grasses wave and the breeze blows and those of you with your allergies are most aware of this. The song of birds permeates the air, and there is great joy available to you. It is the unconditional joy of an infinity of supply, an infinity of knowledge, an infinity of peace, an infinity of growth.

聆聽那些在你們周圍的人需要的事情，不要將你們的觀念強加在它們身上。你們可以播下你們的種子，在那之後，讓它們發言。它們很有可能不會發芽，它同樣也是好的，因為這個宇宙是絕對質地在呼喊著一個單一的資訊，它會藉由出神，藉由輕度出神，藉由你自己，藉由我們能夠提及的每一種單一的傳訊的類型而被傳訊。那一個單一的資訊就是：喜悅。如果你們看著樹木，你們幾乎能夠看到它們在太陽將光線散落在它們身上的時候在拍手並讓露水升起，它們會將它們的手指轉動以抓住所有它們能夠抓住的光。草起伏搖擺，微風吹動，那些具有你們的過敏症的人是極其知曉這種運動的。鳥的歌聲會瀰漫在空氣中，會有巨大的喜悅是可以為你們所取得的。它是具有一種無限的供給，一種無限的知曉，一種無限的平安，一種無限的成長的無條件的喜悅。

An infinity, my friends—no limits. You don't have until tomorrow, you don't have until next week. You have all the time you need to decide what you wish to do concerning the Creator's love for you. Do you love yourself, for you know you are the Creator? Can you love the Creator in other people? It is probably easier for you to see it in others than in yourself. The one patch cord you all have, the one channeling that is available to all of you is the channeling between your deep self and your thinking self. Don't think first; meditate first. There are inspirations and intuitions that no logic, no rhetoric, and no persuasion can give you. Let those inspirations come to you. It may take a good deal of what you call time. You have time. If you are waiting—wait. Continue waiting and continue. Just because something is unseen does not mean it is not there. You shall learn. And whatever comes before you, whether it be inner plane, outer plane, higher, lower, upper, downer, all of the supermarket words that you may have heard—drink it in! But if it does not taste for you as you would wish it, do not swallow it, have nothing more to do with it, discreetly spit it out.

我的朋友們，它是一種無限性——沒有限制。你們一直到明天才會擁有它，你們一直到下一周才會擁有它。你們擁有所有你們需要的時間來決定，在關於造物者對你們的愛的方面，你們希望做什麼事情。你愛你自己嗎，因為你知道你是造物者嗎？你能夠愛在其他人身上的造物者嗎？你要在其他人身上看到造物者是要比在你自己身上看到也許對於你是更加容易的。一條你們全都擁有的跳線，一種可以為你們所有人所利用的傳訊，就是在你的深入的自我與你的思考的自我之間的傳訊。首先不要思考，首先冥想。會有那些沒有任何邏輯，沒有任何修辭，沒有任何說服能夠給予你們的啟發與直覺。讓那些啟發出現在你們的頭腦中。它可能需要大量的你們所稱的時間。你們擁有時間。如果你們正在等待——等待

吧。繼續等待，繼續。僅僅因為某個事情是看不見的，並不意味著它並不存在。你們將會學習。無論什麼事情出現在你們面前，無論它是內在層面，外在層面，更高、更低、較上方的，較下方的層面，所有的們可能已經聽到過的超市的詞語——將它喝入嘴中。但是如果它品嚐起來並不是和你會希望它是一樣的，不要吞下它，不要在與它有任何關係，謹慎地將它吐掉。

Parenthetically, we offer sympathy that we cannot use an intermediary to offer you information from the social memory complex, Ra. Without saying any more to prejudice opinion within the group as to the future of this contact, let us say that a second-hand contact would not be possible. The energy of the three that collected those sessions with Ra was of a certain type and the entity which now channels in light trance was then channeling in deep trance. 順帶說一下，我們對於我們無法使用一個仲介來提供來自于社會記憶複合體 Ra 的資訊而致以同情。在不說任何更多的事情來使得在這個團體中在關於這個接觸的未來的方面產生有偏見的觀念的情況下，讓我們說，一種二手的接觸不會是有可能的。將那些與 Ra 之間的集會收集起來的三個人的能量是具有一定的類型的，現在在輕度出神狀態中傳訊的實體曾經是在深度出神狀態中進行傳訊的。

A second parenthesis, and that is simply to note that what information has been given is excellent but that it is never wise to depend upon any source but yourself. The wisest among us has the same birthright as do you and that is that shuttle of spirit with all that is infinite and invisible and unknowable, in a word, noumenal. Never despair because you have not got the right contact. And as you go looking for other contacts, if indeed you do so, do so with a merry laugh on your lips for you shall have great adventures and feel a great deal of warm air, just as you are now perceiving especially from the location of this instrument's mouth. Rely upon the self, knowing that there are those in the inner planes assigned to you personally and as a group and on the outer planes who have come because you called and are sensitive to you personally so that we may be with you at any time that you wish.

第二個插話，就是單純地指出，已經被給予的資訊是優秀的，但是，去依賴於除了你自己之外的任何的源頭，這從來都不是明智的。在我們中間最有智慧的實體是擁有和你們所擁有一樣的天賦權利的，那就是與所有無限的、看不見的、無法知曉的，總而言之，本體性的事物之間的靈性的運輸器。永遠不要因為你們尚未得到適當的接觸而感到絕望。當你們尋求其他的接觸的時候，如果你們確實這樣做，帶著在你們的唇邊的一種歡快的微笑這樣做，因為你們將進行巨大的冒險，並感覺到大量的暖風，就好像你們正在特別地從這個器皿的嘴巴的位置感覺到到的一樣。依賴于自我，知曉在內在層面中會有那些個人性地、以及作為一個團體且在外在層面被分配給你的實體，這些實體是因為你呼喚了而前來的，它們用個人性的方式對於你是敏感的，這樣，我們可以在任何你渴望的時候與你在一起了。

We thank you for the ability to speak through this instrument. It is always a joy to use an instrument such as this one and to speak with entities who are seeking the truth, whether spelled with a U or a V. We urge you to come off the pedestal, remove the V, and begin opening your ears, your eyes, and your

heart to the little, the simple, and the unexpected that occur all about you all the time and which you may miss if you are looking for the big sign that will tell you whither you are to go, what path you shall take. Most of the subjective proof which you will gather in your search for your own self is made up of small, seemingly synchronistic events. Watch for them. The universe itself, in the persona of your higher self, can use all of nature to speak to you, all of mankind's artifacts to trigger memories that will speak to you and to trigger feelings that will inspire.

我們為通過這個器皿發言的能力而感謝你們。使用諸如這個器皿之類的一個器皿，並與那些尋求真理的實體說話，這一直都是一種喜悅，無論真理是用一個 U 還是一個 V 被拼寫出來的。我們鼓勵你們走下那個執著，將 V 移除，如果你們是在尋求那個將會告訴你們，你們要前往何方，你們將要走什麼道路的巨大的標志的話，對於在所有的時間都在你們周圍發生的，你們可能會錯過的那個小小的事物，簡單的事物，未被期待的事物，向著這個事物張開你們的耳朵，你們的眼睛，你們心吧。你將在你對你自己的自我的尋求中收集起來的大多數的主觀性的證據，都是由小小的，看似是同時性的事件組成的。對它們保持警覺。宇宙其自身，通過你的高我的人格，能夠使用一切自然而然的事物對你發言，能夠使用所有人類的人造物來觸發那些將會對你們說話的記憶，並觸發那些將會啟發的感覺。

Our channeling is done, my friends, but the blessing of your presence endures. We bid you adieu. We are those of L/Leema. Adonai, my friends. We leave you in love and in light.

我們的傳訊說完了，我的朋友們，但是你們的存在的福分是持續的。我們向你們道別。我們是 L/Leema。Adonai，我的朋友們。我們能在愛與光中離開你們。

(Jim channeling)

(Jim傳訊)

I am Latwii, and we greet you, my friends, in the love and light of our infinite Creator, and we are privileged to be with you as well. We thank you for asking for our presence. We also suggest that you remember that we too are fallible and speak opinion, though it has been our pleasure and our joy and our privilege to gather this experience which is our shared opinion. We would, as always, hope to be of service by attempting to answer those queries which have value to you. May we begin then with the first query?

我是 Latwii，我們向你們致意，我的朋友們，在我們的無限造物者的愛與光中，我們同樣也對於與你們在一起是感到榮幸的。我們為你們請求我們的出席而感謝你們。我們同樣也建議你們記住，我們同樣也是易於犯錯的，我們講述觀點，盡管將這種我們共用的觀點之所是的經驗收集起來，這已經是我們的快樂、我們的喜悅以及我們的榮幸了。我們一如既往，希望藉由嘗試回答那些對於你們有價值的問題來進行服務。接下來，我們可以用第一個問題開始嗎？

C: Yes. This is my first experience tonight with the concept of using a group question. It seemed that before, if I understood correctly, that the various entities channeled for the message picked up on whatever the corporal

thought was within the group at the time. What's the difference between that and the setting down of the formulation of the question? Or group question?
C: 是的。這是我今晚第一次體驗使用一個團體問題的觀念。看起來似乎在之前，如果我理解正確的話，各種各樣為了資訊而被傳訊的實體是接收到了在那個時候在團體中的個人的想法的。在那種個人的想法與設置好的問題的形式，或者與團體問題之間的區別是什麼呢？

I am Latwii, and am aware of your query, my brother. The difference between the two techniques discussed is that in the technique which you have used this evening, you are consciously focusing your attention and your desire upon one point. The technique which has been used by this group almost to a majority of experience previous to the last few meetings is one which recognizes an unconscious blending of desire and matching of this desire. When you consciously focus your attention upon a point, you amplify your ability to receive information within the scope of that point. You in effect increase the power of your group receiver.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在兩個被討論的技術之間區別是，在你們在今晚已經使用過的技術中，你們是有意識地將你們的注意力和你們的渴望聚焦在一個點上。在過去幾次集會之前的幾乎絕大部分的體驗中已經被這個團體使用過的技術，是一種認出了對渴望的無意識的混合以及對這種渴望的匹配的技術。當你們有意識地將你們的注意力聚焦在一個點上的時候，你們會擴大你們在那個點的範圍內去接收資訊的能力。你們實際上是在增加了你們的團體的接收器的力量。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: So, it's just a matter of by using the group question, we simply amplify our energies to achieve a clearer answer? C: 因此，它僅僅是一個藉由使用團體問題，我們單純地擴大了我們的能量以取得一個更為清晰的答案的問題？

I am Latwii, and this is, in general, correct, my brother.

我是 *Latwii*，我的兄弟，這一般而言是正確的。

May we answer further?

我們可以更進一步回答嗎？

C: No, thank you.

C: 沒有了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Are you suggesting by that that L/Leema and Latwii, being fifth density, that there is an amount of energy that will draw fourth-density and early

fifth-density entities to give cosmic sermonettes and tell little stories, and then there's this big sort of quantum leap into the amount of energy needed to answer specific questions? Is that what you're saying? I thought the reason was because I couldn't answer questions, and so the question had to be asked beforehand. So—but what you're saying is that there needs to be the group energy [that] pushes the energy of the channel, so it's just like it pushes it over a line. Could you confirm that? I'll stop now.

Carla：你們是在藉由那樣說來建議，*L/Leema* 和 *Latwii*，因為是第五密度的，會有一定數量的能量將會吸引第四密度和第五密度的造物的實體去給予宇宙性的佈道並講述小小的故事，接下來，會有這種進入到回答具體的問題所需的能量的數量之中某種的巨大的量子躍遷？那是你們正在說的事情嗎？我認為原因是因為我無法回答問題，因此，問題必須要提前被詢問。因此——但是，你們正在說的事情是，需要有團體能量來推動管道的能量嗎，因此它就好像是它沿著一條直線推動它。你們能夠肯定那一點嗎？我將會停下來了。

I am *Latwii*, and we thank you for your query, my sister. To respond, let us suggest that there are two portions to your query. Firstly, the response which we gave to the one known as *C* was in consideration of a technique, that is, the conscious blending of group energy to form a query or focus for response. The second portion of your query concerns through which instrument this technique can be used most efficiently. Because of your experience with the contact with those of *Ra*, it is not only possible but recommended that queries be answered through your instrument in the manner which we have seen used this evening. This technique could also be used with other instruments. However, queries through your instrument are best achieved through that technique and that technique alone.

我是 *Latwii*，我們為你們的問題而感謝你，我的姐妹。要回應，讓我們建議，你的問題有兩個部分。首先，我們給予被知曉為 *C* 的實體的回應是對一個技巧的考慮，也就是說，對團體能量的有意識的混合以形成一個問題，或者對回應的聚焦。你的問題的第二個部分涉及到這個技巧通過其器皿能夠被極其有效地使用的技巧。因為你們對被知曉為 *Ra* 的實體的接觸的體驗，問題通過你的器皿用我們已經觀察在今晚被使用了的方式被回應，這不僅僅是有可能的，同樣也是被推薦的。這個技巧同樣是能夠在其他實體身上被使用的。然而，通過你的器皿，問題通過那個技巧，且僅僅是通過那個技巧才是最佳地被取得了的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

We are *Latwii*, and we thank you, my sister.

我們是 *Latwii*，我們感謝你，我的姐妹。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii ...

我是 *Latwii*.....

Carla: Hang on. Hang on, Latwii.

Carla : 別掛斷。保持住 , *Latwii*。

... and we are with this instrument once again. We apologize for the delay; this instrument was in the process of rechallenging our contact. May we then reopen this session to queries?

.....我們再一次與這個器皿是在一起的。我們會為延遲而抱歉，這個器皿是處在對我們的接觸進行重新挑戰的過程中的。我們接下來可以重新開始這個對問題的集會嗎？

Carla: Latwii, could I have your permission to ask a question from someone who is not in this group?

Carla : *Latwii* , 你們能夠允許我詢問一個來自並不在這個團體中的某個人的問題嗎？

I am Latwii, and we are most happy to attempt response to any query placed before us.

我是 *Latwii* , 我們極其高興嘗試去回應任何被擺在我們面前的問題。

Carla: Okay. I'll pick one at random. Question number four: "The law of karma is said to be transcended only by reunion between the „deviltry“ and God, yet gestures of grace appear to surface in profusion within every era and in every region. Can further light be shed upon this interplay between karmic law and transcendent grace?" *Carla* : 好的。我將會隨機挑選一個問題。第四號問題：“業力法則是被認為是僅僅會藉由在“惡行”與神之間重新結合而被克服，而恩典的表現會在每一個時代中，在每一個區域中大量浮現出來。對於在業力法則與超驗的恩典之間的這種相互作用的方面能夠有更進一步的解釋嗎？”

I am Latwii, and am aware of your query, my sister. The karmic law, as it has been called, is a very simply stated law. It may be seen as inertia. When an action, a thought, or an energy has been set into motion in order to gather experience, this energy will continue in motion until an equal energy in the opposite direction has been generated. At this point there is the balancing of energies. Each entity within any incarnation is subject to this so-called law. This is how experience is gained and variety is achieved in the experience. The grace which has been described is the environment in which this law operates. This so-called grace is that support within all of creation which each entity stands upon and breathes within its being as it sets into motion the various

distortions or experiential patterns that are set before the incarnation for such and such a purpose. The grace that supports each entity then is available as the very fabric of the creation through which an entity moves. It assures each entity that no matter what experience it may entertain, it shall not truly move from love, shall not truly move [from] light, from joy or from unity. No entity can travel a distance so far that there is the lack of love. This grace, so-called, therefore, assures this infinite and eternal support.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。業力法則，如同它已經被稱呼的一樣，是一個用非常簡單的方式被陳述的法則。它可以被視為是慣性。當一個行動，一個想法，或者一種能量已經被啟動以便於收集經驗的時候，這種能量將繼續運動，一直到一種在相反的方向上的同等的能量已經被產生出來為止。在這個位置，會有能量的平衡。在任何投生中的每一個實體都是受制於這個所謂的法則的。這就是體驗如何被取得，以及在體驗中的多樣性如何被取得的途徑了。已經被描述的恩典，是這種法則在其中運轉的環境。這種所謂的恩典就是在所有的造物中每一個人人都站立於其上的並在其存有中呼吸的那種支援物，在它驅動了在投生前為了這樣或者那樣的一個目的已經被設置好的各種各樣的扭曲或者體驗模式的時候。那種支援每一個實體的恩典，接下來作為一個實體移動穿越的造物的核心的構架，就是可以被利用的了。它讓每一個實體確信，無論它可能招待的體驗是什麼，它都將不會真正離開那種愛，都將不會真正離開光，離開喜悅或者離開統一性。沒有任何實體能夠旅行一個如此之遠的距離，以至於會有愛的缺少了。這種所謂的恩典，因此就會確保這種無限與永恆的支持了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes, a personal question. First, let me just ask you, is this an example of the law of karma which happened to be mitigated by grace? Someone in my church—I'm the head of a prayer group in my church—somebody in my church had this big old cancer and asked us to pray for him when he went in for tests. I wrote him a letter telling him that we were praying for him every day. He had already had one ultrasound and he had a bad lump. He took the letter in his hand and read it, and something jumped from the letter to his hand and he felt something go through him. He's a big man, and so I can't imagine this happening to him, because he's not one of these imaginative people; he has sort of a football player mentality. They took another picture and it was gone. The cancer was gone completely. Somehow in the letter that I sent him, did something—was it, did it turn out to be an instrument of grace? And if so, is there any way to help other people besides just randomly, seemingly? Does there have to be an instrument for grace or can grace hit you, person to person?

Carla：是的，一個個人的問題。首先，讓我僅僅詢問你們，這是這是碰巧被恩典所緩和了的業力法則的一個例子嗎？在我的教堂裏的某個人——我是在我的教堂中的一個祈禱團體的領頭人——在我的教堂中的某個人換上了這種大型的年老的癌症，並請我們在他進入到考驗之中的時候為他祈禱。我寫給他一封信告訴他，我們在每一天都為他祈禱。他已經進行了一次超聲波診斷了，它擁有了一個惡性的腫瘤。他將信拿在他的手中並閱讀它，某個東西從信上跳到他的手中，

他感覺到某個東西穿過了他。它是一個個頭很大的人，因此我無法想像這發生在他身上了，因為他不是這些有想像力的人中的一個人，他擁有某種類型的一個足球運動員的智力。它們照了另外一張照片，腫瘤消失了。癌症完全不見了。以某種方式在那封我發送給他的信件中，某個事情——它是，它證明是一個恩典的容器嗎？如果是這樣的話，有任何方式去幫助其他人呢，除了僅僅看似是隨機地幫助之外？必須要有一個恩典的容器嗎，或者恩典能夠用從一個人到另一人的方式擊中你嗎？

I am Latwii, and am aware of your query, my sister. The event of which you speak may be described as one manifestation of grace. There can be any variety or number of ways through which grace can move into one's life in a form which one may understand according to the beliefs that one has built one's philosophy, shall we say, or point of viewing upon. Therefore, it is not always necessary that a physical thing or manifestation be used as an intermediary between an entity and this nebulous state of what has been called grace. Each entity will avail itself of this essence of grace according to its own unique configuration of thought.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你談及的事件可以被描述為一種恩典的顯化。會有任何類型或者任何數量的途徑是恩典能夠通過其用這樣一種形式移動進入到一個人的生命中的，一個人可以根據它已經將它的，容我們說，哲學或者觀點構建於其上的信念而理解這種形式。因此，一個物質性的事物或者顯化物被用作在一個實體和這種已經被稱之為恩典的模糊的狀態之間的一種仲介，這並不是一直都是需要的。每一個實體都將會讓它自己受益於這種恩典的實質，根據它自己獨一無二的想法的配置。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

N: I have a question. I would like to know if it is possible to understand what is known as the Tourette syndrome in which there seems to be either a form of possession or is this merely a short-circuiting of the synaptic junctions that create the behavioral pattern, in an otherwise normal individual, that is totally irrational for a momentary time span?

N：我有一個問題。我想要知道是否有可能理解被知曉為妥瑞綜合症的事物是什麼，在這種病症中會有看起來似乎要麼是一種著魔的形式，或者這僅僅是一種神經突觸的連接的短路，它創造出了在一個在其他方面是正常的個體身上在一個短小的時間段中完全是無理性的行為舉止的模式？

I am Latwii, and am aware of your query, my brother. This particular syndrome, you may be surprised to hear, is also a manifestation of grace, for all about

each entity are the infinite opportunities for learning and for service that may be termed grace. And each opportunity is, shall we say, taken advantage of or perceived in a unique fashion by each entity. At some point in an entity's incarnational progress, in this kind of case, there is the turning of the mind in such a fashion that the grace or infinite energy in such and such a pattern is perceived in a slightly different fashion so that the entity begins seeing, in general, a somewhat darker image than is available to the entity. All entities see a combination of light and dark, for that is the nature of your illusion. Yet by choice, each sees a greater portion of one than of the other.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這種特定的症狀，你們可能會很吃驚地聽到，同樣也是一種恩典的顯化物，因為在每一個實體周圍的所有的事物都是對於學習和對於服務的可以被稱為恩典的無限的機會。每一個機會，容我們說，都會被每一個實體用一種獨一無二的方式利用或者被感覺到。在一個實體的投生的過程中的某個位置，在這種類型的情況中，會有用這樣一種方式對心智的扭轉，這樣在這樣或者那樣一種模式中的恩典或者無限的能量就會用一種稍稍不同的方式被感覺到，這樣實體就會開始，一般來說，看到一個比那個實體可以取得的圖像多少有些更為陰暗的圖像了。所有的實體都看到了一個光明與黑暗的混合物，因為那就是你們的幻象的屬性。而藉由選擇，每一個人都看到一個圖像比另一個圖像的更大的部分。

Therefore, any mental configuration, whether described as sane or insane, balanced or unbalanced, or any description which you may choose, is a point of view that has been chosen through a series of choices. The regaining of balance is most generally accomplished by any technique which takes the entity back through the series of steps in order that the choices may be made again in another fashion or distortion.

因此，任何心智的配置，無論是被描述為神智清楚還是神智不清的，平衡的還是不平衡的，或者任何你們可能選擇的描述，都是通過一系列的選擇而已經被選擇的一個觀點。對平衡的重新取得，極其一般性地是藉由任何這樣的技巧而被完成的，這種技巧會通過一系列的步驟將實體帶回來，以便於選擇可以用另一種方式或者扭曲而被再次做出。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, please. Is this extreme form of negativistic, irrational, many times socially unacceptable oral behavior a form of karmic balancing? Since it does occur in young children as well as adults?

N: 是的，請更進一步回答。這種否定性的、無理性的，很多時候是社會無法接受的口語的行為舉止的極端的形式，是一種業力平衡的形式嗎？既然它確實發生在年幼的兒童身上，同樣也發生在成年人身上？

I am *Latwii*, and am aware of your query, my brother. Any point of view, including the one of which you have spoken, is a distortion of preincarnative choices made in response to experience gained in previous incarnations, and forms what you have loosely called a karmic debt or burden. It is not so much

a debt, however, as an opportunity. Any point of view, therefore, is some form or intensity or distortion of a preincarnative choice which is hoped will either be a lesson or a service or a combination of the two during an entity's incarnational experience.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。任何的觀點，包含你已經談及的觀點，都是對投生前的選擇的一個變貌，投生前的選擇是通過回應在之前的投生中被取得的體驗而被做出的，它們形成了你已經鬆散地稱之為一種業力的負債或者重擔的事物。然而，它在如此大的程度上並不是一個負債，而是作為一個機會的。因此，任何的觀點，都是一個投生前的選擇的某種形式或者強度或者變貌，它是被希望一個實體的投生體驗期間將會要麼成為一個課程，要麼成為一種服務，要麼成為兩者的一個混合物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes. Is there any way we can accelerate this preincarnative consideration or is it something that must be an individual's situation and worked out only by that individual without external service to other type of assistance? N: 是的。有任何方式是我們能夠加速這個投生前的考慮，或者它是某種必須成為一個個體的情況，且必須在沒有外在的其他類型的幫助的情況下僅僅由那個實體來解決的事情嗎？

I am *Latwii*, and am aware of your query, my brother. Let us use an analogy. Picture yourself and all other selves within what you may call a locomotive. Each entity rides his or her own locomotive. It moves without any seeming energy or effort upon your part. Your life moves on, time moves on, events have their own momentum. Yet, if you look about you within this locomotive, if you consciously seek to know the nature of your being and your surroundings, you see there are switches, letters and dials, each according to your own description and formation of belief. When you know yourself more and more clearly, it is as though you discover another switch that opens yet more circuits and allows more energy to move the locomotive of your being. As you become more and more aware of the switches and the nature of your own being you, shall we say, shed light upon the switches and dials, that you may then cause to function in such a way that your path of progress moves according to your will as it is harmonized with your, as you have called it, sub[conscious] or unconscious mind which contains your preincarnative program or karmic burden as it has been called.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。讓我們使用一個類比。想像你自己以及所有其他自我在你可以成為一個火車頭的事物中。每一個實體都駕駛著他或者她的火車頭。它在沒有任何看似是能量或者在你的部分上的努力的情況下移動。你的生命繼續移動，時間繼續移動，事件擁有它們自己的動量。而如果你在這個火車頭中看看你的周圍，如果你有意識地尋求去知曉你的存有與你的周遭環境的屬性，你會看到開關，字母、儀錶盤，每一個都是取決於你自己對於信念的描繪與形成。當你越來越清晰地知曉你自己的時候，它就好像你發現另一個開關，它會打開更多的回路並允許更多的能量來推動你的存有的火車頭。當你越來越多

地知曉那些開關以及你自己的存有的屬性，你就會，容我們說，開始瞭解那些開關和儀錶盤，這樣你就可以接下來用這樣一種方式使得它們發揮功能，你的前進的道路會根據你的意志而移動，因為它是與你的，如你已經稱呼它的一樣，潛意識或者無意識的心智是協調一致的了，而你的潛意識或者無意識的心智，包含了你的投生前的編程，或者業力的負載，如它已經被稱呼的一樣。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, since this is a preincarnative consideration, it may be in many instances difficult to assist. Is that correct? Because many of us or probably all of us have tried to talk to some of our friends about reincarnation or other considerations, and have of course been more or less slapped in the face with a blank stare and, "where are you coming from" sort of situation. Then I take it that we would have difficulty in directing many individuals in any sort of consideration of service to others? Is that generally incorrect or correct?

N: 好的，既然這是一個投生前的考慮，它在很多情況中可能是很難幫助的。那是正確的嗎？因為我們很多人，很有可能是我們所有人都已經嘗試過對我們的一些朋友談及轉世投生或者其他的考慮了，並當然已經或多或少被一個白眼以及被某種類型的“你是從哪里來的”情況一巴掌打在臉上了。接下來，我會認為，我們在任何類型的服務他人的考慮中在指引很多的個體的過程中會遇到困難？那一般而言是不正確的還是正確的呢？

I am Latwii, and am aware of your query, my brother. As has been stated previously this evening, you may sow your seeds where you will and as you will. That is according to your life pattern and nature. Whether these seeds grow or are received in any fashion whatsoever is a result of the life pattern of the one in whose mind you have sown the seeds. The response of any entity to your efforts is that entity's pattern. Each will perceive according to a unique configuration of thought.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。如同在今晚已經被說過的一樣，你可以在你願意的地方，並如你所願地播種你的種子。這是取決於你的生命模式和屬性的。無論這些種植是否發芽，或者用無論什麼任何方式被接受了，這都成為了在那個你在其頭腦中已經播種了種子的實體的生命模式的一個結果了。任何實體對你的努力的回應都是那個實體的模式。每一個實體都將根據一種獨一無二的想法的配置來感知。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I just wonder how the instrument is doing?

N: 非常感謝你們。我僅僅想要知道，器皿情況如何呢？

I am Latwii, and we are happy to report that this instrument is available for a number of further queries if there are such.

我是 *Latwii*，我們很高興報告，這個器皿是可供數個更進一步的問題所利用的，

如果有這樣的問題的話。

Carla: I'd sort of like to retune right now if you'll all just hang out with "Row Your Boat." I'd like to get more energy going.

Carla：我以某種方式想要在現在重新調音，如果你們全都願意伴隨著“劃你的小船”的歌曲別掛斷的話。我想要得到更多的能量來前進。

(The group sings together, three times through.)

(團體一起唱歌，唱了三分鐘。)

Carla: Thank you. I'd just like to finish up on his question by saying, is the switch for the tracks inside the train or is that part of the preincarnative choice or is it a mixture? I mean, you have power over the comfort of the ride and the velocity, the getting from here to there, maybe the niceness with which you finish up whatever it is that you're doing on the track, but do you choose the track within this incarnation or is the track pretty well set as to where you're going, preincarnationally?

Carla：感謝你們。我僅僅想要藉由這樣說來結束這個問題，對軌道轉換是在火車內部的嗎，或者那是投生前的選擇的一部分嗎，或者它是一種混合呢？我的意思是，你擁有力量來掌控駕駛的舒適以及速度，從這裏到那裏，也許是你用來完成無論什麼在這次投生期間你在那條軌道上正在做的事情的優先順序，或者那條軌道在關於你正在前往的地方的方面在投生前是非常好地被設置好了的嗎？

I am Latwii, and am once again with this instrument, and am aware of your query, my sister. The density in which you dance your own illusion provides the countryside, shall we say, through which your track and train move. The countryside through which you move in your illusion is one of love, is one of the self which has become individualized, making a choice in its use of the energy which gives its life as a gift to it. The choice is to share this energy with others in service to others or to keep and hoard the energy for the self in service to self. The subconscious mind, which allows an entity contact with the higher self, most predominantly before the incarnation, allows the entity and the entire self and guides and friends to describe the general framework or series of tracks available to an entity during its incarnation. During the incarnation, therefore, it is usually the case that an entity, having become consciously aware of some portion of this process, will be able to gain, shall we say, a control, to use a poor term, of the rate of progress of the locomotive over the tracks. However, it is possible for an entity to consciously alter the tracks to be traveled. This, however, continues always and ever within an illusion of love and the opportunity to learn any lesson of love chosen before or during the incarnation.

我是 Latwii，我再一次與這個器皿在一起了，我瞭解了你的問題，我的姐妹。那個你在其中跳出你自己的幻象的舞蹈的密度，提供了你的軌道與列車所通過的，容我們說，鄉村了。你在你的幻象中移動穿越的那個鄉村，是一個具有愛的鄉村，是一個已經成為個體化，並在其對能量的使用的方面做出了一個選擇的自我的鄉村，這種能量作為一個給予自我的禮物而賦予了其生命了。選擇是要去通過服務

他人來與其他人分享這種能量，或者通過服務自我來將這種能量為自我保留和儲藏起來。潛意識的心智會允許一個實體與高我接觸，極其主要地是在投生前，潛意識的心智會允許實體、完整的自我、指導靈以及朋友們描繪在投生前可以供一個實體所取得的一般性的框架，或者一系列的軌道。因此，在投生前，當一個實體已經有意識地察覺到了這個過程的某個部分的時候，一個實體將能夠對在軌道上對的火車頭的發展的速度，容我們說，取得一種，使用一個糟糕的詞語，控制，這對於一個實體就是通常的情況了。然而，一個實體是有可能有意識地改變要被旅行的軌道的。然而，這繼續一直且永遠都是在一個具有愛以及去學習在投生前或者在投生前已經被選擇好的任何愛的課程的機會的幻象中的。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Only one question: If we switch tracks, do we end up at the same place we would have if we hadn't? I mean, do we get the same lessons?

Carla：僅僅只有一個問題：如果我們轉換軌道，我們會在與，如果我們沒有轉換軌道的話會結束的地方，相同的地方結束嗎？我的意思是，我們會得到相同的課程嗎？

I am Latwii, and am aware of your query, my sister. In one sense this is so, for all points are within love and are within some distance or distortion of the choice made before the incarnation. However, as all choices change outcomes when compared to alternate choices, the end point, though quite similar, will be somewhat different yet will remain within the context of love and of preincarnational design to a greater or lesser degree.

我是 Latwii，我瞭解了你的問題，我的姐妹。在某個意義上，就是如此，因為所有的位置都是在愛中的，並且都是與在投生前被做出的選擇是處於某個距離或者扭曲之中的。然而，因為所有的選擇，在與替代性的選擇向比較的時候，都會改變結果，結束的位置，儘管是相當類似的，將會多少有些不同，而卻將在一個或大或小的程度上留在愛與投生前的設計的背景之中。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

We thank you, my sister. Is there another query?

我們感謝你，我的姐妹。有另一個問題嗎？

N: Yes, I have one. Earlier Latwii confirmed or stated that if we lift the veil of forgetfulness, we generally will accelerate our learning, if I interpret it correctly. Is there any suggested method of lifting this veil if you've perhaps had it for a long time, or must we each find our own way? N：是的，我有一個問題。在早些時候，Latwii 確認或者陳述了，如果我們升起遺忘的罩紗，我們一般來說將加速我們的學習，如果我正確地解釋了它的話。有

任何被建議的升起這種罩紗的方法嗎，如果你也許已經擁有了它一段很長的時間的話，或者，我們每一個人必須找到我們自己的方式嗎？

I am Latwii, and am aware of your query, my brother. We believe that we have heard a variant of this query in previous sessions, and shall say that each entity will provide itself with a variety of means of penetrating this veil of forgetting. During your incarnation, you will be drawn by an inner resonance to one or more techniques for so penetrating this veil. The technique, as we have mentioned before, is not as important as the desire to use the technique. The development of the will to persevere and the faith that there is reason to persevere are those qualities that are most important in the actual penetration of this veil.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們相信我們在之前的機會中已經聽到了這個問題的一種變形了，我們將會說，每一個實體都將提供給它自己多種多樣的刺穿這種遺忘的罩紗的途徑。在你們的投生期間，你們將會被一種對於一個或者多個用來如此刺穿罩紗的技巧的內在的共鳴所吸引。如我們之前已經提到過的一樣，技巧並不是和對於使用技巧的渴望是一樣重要的。對意志與信心的發展就是在對這種罩紗的實際的刺穿中最重要的特性了，那種意志就是去堅持下去的意志，那種信心就是對於會有堅持下去的理由的信心。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: But you do confirm that it is best to try to remove the veil if possible?

N：但是，你們確實肯定，最好嘗試去移除罩紗，如果是有可能的話？

I am Latwii, and am aware of your query, my brother. We cannot say what is best, for all experience teaches and each entity learns by a unique set of experiences. However, in general it may be assumed that the lifting of this veil in some portion will aid an entity's evolutionary progress. However, it must be remembered that the veil exists because it has a service to offer. And it may be that for certain entities, and in some degree for all entities, the veil's remaining for such and such a period of your time is the most helpful portion or characteristic of the evolutionary progress. To say this another way, the snake shall shed its skin in its own time.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們無法說，什麼是最好的，因為所有的體驗都會教導，每一個實體都藉由一套獨一無二的體驗來學習。然而，一般來說，可以被假定的事情是，在某個部分中升起這種罩紗將會幫助一個實體的演化的過程。然而，必須要被記住的事情是，罩紗存在，因為它擁有一個服務要提供。對於一定的實體，在某種程度上對於所有的實體可能會是的情況是，罩紗在你們的時間的這樣或者那樣一個時段中的保留，是演化的過程的極其有幫助的部分或者典型特徵。用另一種方式來表述這一點，蛇將會在它自己的時間脫皮。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Is the religion known as the Sufi religion which in many instances has caused the veil, or in some instances, has caused the veil to be placed for reincarnation after reincarnation when the—one of the disciples did not conform to perhaps the utilization of his or her clairvoyance or whatever, in defiance of the Sufi master? Is this a general consideration or does this occur sporadically or is it only possible for the veil to be continued for one incarnation?

N：在被知曉為蘇菲信仰的宗教信仰中，當一個弟子並沒有遵守對他或者她的透視能力或者無論什麼能力的利用，並違背了蘇菲大師的時候，這是在很多情況中已經造成了罩紗的事物嗎，或者，在一些情況中，這是已經使得罩紗在一次又一次轉世投生之後被設置的事物嗎？這是一般性的考慮嗎，或者這是偶然會發生的嗎，或者罩紗僅僅是有可能會被繼續一次投生嗎？

I am Latwii, and believe that we have the gist of your query. Please query further if our response is not indicative of that hope. There is no belief or group of entities that can decide for another that the veil of forgetting shall remain in any degree that may be described for any particular number of incarnations. It is the entity itself, between the incarnational experiences, which decides the lessons to be learned, the services to be offered and the means and manner of penetrating this veil in any incarnation.

我是 *Latwii*，我相信我們已經掌握了你的問題的精髓了。如果我們的回應並未反映那種希望的話，請更進一步提問。沒有任何的信念或者實體的團體為另一個人決定遺忘的罩紗將會用任何可以被描述的程度繼續存在任何特定的投生的次數。是實體其自身，在投生體驗中間，決定了要被學習的課程，要被提供的服務以及刺穿這種罩紗的途徑與方式。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I'm sure someone else has a question, if the instrument is not tired.

N：非常感謝你們。我很確信某個其他人擁有一個問題，如果器皿並不疲倦的話。

I am Latwii, and we thank you, my brother, for your queries and your concerns. This instrument is available for a few more queries. May we ask if there might be another query?

我是 *Latwii*，我們能感謝你，我的兄弟，為你的問題和你的關心。這個器皿可供多幾個問題使用。請問是否可能有另一個問題？

Questioner: Yes, I have a question. I've noticed lots of times that these meditation sessions will have some people who will fall asleep or whatever, due to whatever reason. My question is though, do your responses to questions talk to a particular entity's subconscious as well as their conscious mind? I guess I want to extend that to a lot of different meditations or even different types of cassette tapes, learnings that are recorded on cassette tapes and you listen to in one or another state of awareness. Do things go through

to your subconscious as well as your conscious mind? Can you fall asleep and still get it, is what I'm asking, I suppose? 提問者：是的，我有一個問題。我已經多次注意到，在這些冥想的集會上將會有 一些人因為無論什麼原因，睡著或者無論什麼。我的問題是，你們對問題的回應 是對一個特定的實體的潛意識發言，同樣也對它們的表面意識發言的嗎？我猜想 我想要將那個延伸到很多不同的冥想，或者甚至不同類型的磁帶，已經被記錄在 磁帶上且你會通過一種或者另一種察覺的狀態來聆聽的學習。事情會穿越你的潛 意識心智，同樣也穿越你的有意識心智嗎？你們能夠睡著了並仍舊得到它嗎，我 猜想這就是我在詢問的事情嗎？

I am Latwii, and am aware of your query, my brother. Though there is some benefit to one who is in the sleeping state to spend that time within a circle of seeking such as this one, the benefit is decidedly less than if that entity were in the conscious mode of experience, for though there are portions of any message that can penetrate the corked bottle, it is easier to pour into a bottle without the cork. The conscious mind is as the cork which opens the entity to reception of information. However, we must remind each that all information and all sources of information are the one Creator speaking to the one Creator. That which is heard by any portion of the Creator is a function of that portion's point of view and openness to expanding that point of view. Other teachers have described this state as the readiness of the student, for all messages contain the one Creator in whole, perfect and balanced within some portion of the message. The discerning ear can hear the One speaking to it and through it.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。對於一個處於睡眠狀態中的人，將那個時間花費在處於這個圈子之類的一個尋求的圈子中儘管是有某種益處的，相比如果那個實體是處於體驗的有意識的模式中，益處肯定是較少的，因為儘管任何資訊都會有一些部分會刺穿被塞住的瓶子，倒入到一個沒有被塞住的瓶子是更為容易的。有意識的心智就如同向著對資訊的接納性打開了實體的軟木塞一樣。然而，我們必須提醒各位，所有的資訊以及所有的資訊的源頭都是太一造物者對太一造物者發言。被造物這的任何的部分聽到的事物，都是那個部分的觀點以及對觀點的拓展的開放性的一個機能。其他的老師已經將這種狀態描述為學生的做好準備，因為所有的資訊都在資訊的某個部分中用完全、完美且平衡的方式包含了太一造物者。有分辨力的耳朵能夠聽到太一對它說話，並通過它說話。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, that's fine. Thank you.

提問者：沒有了，那是很好的。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we perceive the silence as the One speaking an unspoken word and each heart knows that word. It is love. In that love and in the light which is its manifestation of creation, we leave you. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們將靜默感覺為太一在講述一個無法被說出的詞語，每一顆心都會知曉那個詞語，它就是愛。在那種愛中，在造物對愛的顯化之所是的光中，我們離開你們。我們是 *Latwii*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

(Carla channels a lovely vocal melody—a song without words.)

(*Carla* 傳訊了一首可愛的語音的旋律——一首沒有詞語的歌曲。)

I am Nona. Love and light to you and to the one known as R, to the one as known as D, to the one known as Jim, to the one known as Carla.

我是 *Nona*。向你們，向被知曉為 *R* 的實體，向被知曉為 *D* 的實體，向被知曉為 *Jim* 的實體，向被知曉為 *Carla* 的實體致以愛和光。

July 2, 1985

1985-07-02 *Hatonn* : 騎黑馬的黑衣人的故事

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. We wish to confirm to the instrument known as N that we were attempting to contact that instrument prior to contacting this one, for in the practice of vocal channeling the time comes when the vocal channel is ready to initiate contact, having become sufficiently proficient at the challenging process once the discernment is secure and fixed within the heart chakra. Then the instrument becomes, as it is written in your holy work, the Holy Bible, "wily as a serpent, yet innocent as a dove." The williness has most of all to do with discernment and the challenging of spirits as well as the thoughts and everyday actions of yourself in particular and those around you in lesser degree.

我是 *Hatonn*，我在我們的無限造物者的愛與光中向你們致意。我們希望對被知曉為 *N* 的實體確認，我們在與這個器皿接觸之前正在嘗試去接觸那個器皿，因為在語音傳訊的練習中，一旦分辨力是在心的脈輪中是可靠而穩固的之後，語音管道準備好了啟動接觸，並已經對挑戰的過程變得足夠有耐心的時候會出現。接下來，就好像在你們的神聖著作，聖經中被寫道的一樣，“機警如蛇，而純真如鴿。”機警最為主要地是與對靈體分辨力與挑戰有關的，同樣還有對尤其是你自己的想法以及日常活動，對那些在你周圍的人是，用較小的程度的分辨力與挑戰。

What we would like to do this evening is tell a story, using all three instruments. We believe that the one known as N is at this point advanced enough to enjoy this storytelling, for with three entities telling the story, none of the three knows how it shall end or what its meaning or moral shall be, thus illustrating the spontaneity and richness of the vocal channeling process when one is able to use the biases, experiences and thoughts of various entities while telling a story or parable.

我們想要在今晚做的事情是，通過使用全部三個器皿來講述一個故事。我們相信被知曉為 *N* 的實體在這個位置是足夠先進以享受這種講故事的，因為對於三個正在講故事的人，三個人中沒有一個人知道它將會如何結束，或者它的意義或者寓意將會是什麼，因此，在一個人能夠在講述一個故事或者寓言的時候使用各種各樣的實體的偏向性、體驗以及想法，這種講故事會闡明語音傳訊的過程的自發性與豐富性。

The mist rose from the lake. It was almost red in color and looked very eerie through the few lights that were still on. The dim glow of distant kerosene lanterns and the dimmer glow of glow worms and fireflies were the only intrusions into the mist. There came a rider dressed all in black. The horse, too, was as black as the midnight, and his bridle flashed, even in the dim light, of jewels and gold. The horseman slowed; he was looking for tracks in the sand. He was travel-stained and weary and had come a long way.

薄霧從湖面上升起。它在色彩上幾乎是紅色的，通過少數仍舊亮著的燈光，它看起來非常神秘可怕。遠處的煤油燈的暗淡的亮光以及發光的蠕蟲與螢火蟲更為暗淡的亮光是唯一浸入到薄霧中的事物。出現了一個全身黑衣的騎馬人。那匹馬，同樣也是和午夜一樣地黑，他的馬籠頭，甚至在暗淡的光中，都閃爍著寶石和金子的光芒。騎馬人減慢速度，他在沙子中尋找道路。他是風塵僕僕的，疲倦的，並已經走了一段很長的道路了。

We shall transfer to the one known as N and continue the story. I am Hatonn.
我們轉移到被知曉為 *N* 的實體並繼續這個故事。我是 *Hatonn*。

(N channeling)

(*N* 傳訊)

I am Hatonn, and greet you in the love and light of the one infinite Creator. The man on the dark horse rode for many hours, or so it seemed, to deliver a message that concerned many individuals in the area. The people did not always receive the message with open arms but nevertheless, the message was delivered. ...

我是 *Hatonn*，我在太一無限造物者的愛與光中向你們致意。在黑色的馬上的人騎行了很多個小時了，它大概看起來似乎是要傳送一個讓在那個地區中的很多個體都感到憂慮的資訊。人們並不會一直都用張開的雙臂來接受資訊，但是，雖然如此，資訊被傳遞了.....

N: Can't seem to get anymore.

N：看起來似乎無法得到更多東西了。

Carla: When you get to a sticking point like that, N, don't pull yourself out by saying, "I can't get any more," just say, "Transfer," and then you'll have another shot at it next time around. *Carla*：當你遇到類似那樣的一個卡住的位置的時候，*N*，不要藉由說，“我無法得到更多東西了”來將你自己拉出來，而僅僅說，“轉移，”接下來，你就將會在下一輪得到另一次機會了。

N: Transfer.

N：轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. The man came with messages, delivered them where they were accepted and then left as quickly as he had come. Because he was such an unusual figure, many looked only at him and paid little attention to the message which was there from him. They became concerned that he was a dark figure upon a dark horse, and many spread rumors about him that their concerns might take precedence in their own minds over the message, which they ignored. Each wished in some way to penetrate the mystery which was

with this dark figure, most assuredly with each message he delivered, but many stopped short of the penetration of the mystery and many concerned themselves with promoting the rumors to discredit the figure and his messages and to relieve themselves of their responsibilities in discerning the meaning of the messages.

我是 *Hatonn*。那個人是帶著資訊而來，將資訊傳遞到它們會被接受的地方，接下來他來的時候一樣快速地離開。因為他是這樣一個不同尋常的形象，很多人僅僅看著它並對他所帶來的資訊毫不在意。它們為他是一個騎著一匹黑馬的黑衣人而感到擔憂，很多人都傳播著關於他的資訊，以至於它們的擔憂可能會在它們的頭腦中優先於那個資訊了，它們將資訊給忽略了。每一個人都希望用某種方式刺穿在這個黑色的形象身上帶有的，以及他傳遞的每一條資訊都幾乎極其確信地帶有的神秘，但是很多人並未刺穿神秘就停下來，很多人都讓它們自己因為謠言的興盛而擔憂，以至於它們不相信那個人和他的資訊，並讓它們自己解除了去分辨資訊的意義的責任。

We shall now transfer.

我們現在將轉移。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. The message was slightly different for each person to whom the saturnine figure spoke. There was about his face and his very air a brilliance of personality that pierced, a coldness of reasoning that frightened, and an accuracy in each message that was often unwelcome. This entity had chosen to pass through the valley of death which each of his countrymen shared because of their actions. This entity knew that the red mist meant more than an unusual light or an unnatural phenomenon. The dark entity knew more than he could and more than he desired to say. His messages, indeed, were distillations of an urging to meditation, couched in the language each person could understand, and undergirded by the certainty that each entity was to have a very shortened life span and therefore needed to become aware of the necessity of gazing at death while there was still the time to do that which was the most compassionate, the most loving, the most life-giving thing in each spiritual circumstance.

我是 *Hatonn*。資訊對於那個陰沉的人對其說話的每一個人都是稍稍不同的。在他的面孔以及他的風度的周圍，會有一種令人打動的人格的光輝，一種令人害怕的推理的冷靜，在每一個資訊中的一種經常是不被歡迎的精確性。這個實體已經選擇穿越了那個死亡的幽谷，他的每一個同鄉都因為它們的行動分享了那個死亡的幽谷。這個實體知道那片紅色的薄霧不僅僅只意味著一種不同尋常的光或者一種不自然的現象。黑色的實體知道比他所能夠說的事情更多的事情，比他渴望說的事情更多的事情。確實，他的資訊是一種對冥想的敦促的精煉物，這種精煉物是被暗含在每一個人能夠理解的語言之中的，是被每一個實體對於擁有一次非常短暫的生命歷程，並因此需要在仍舊有時間在每一個靈性的環境中去極其充滿同情心，極其有愛，極其賦予生命的事情的同時開始察覺到注視死亡的必要性的肯定性所支持的。

He puzzled people because he was dressed so well, because his horse was so fine, because the trappings of saddle and bridle were so splendid. Each looked to his own resources and felt both the pangs of envy and the fear that that which the messenger had come to share was true.

他讓人們感到困惑，因為他穿著如此之精美，因為他的馬是如此之精良，因為馬鞍和馬龍頭的馬具是如此之華麗。每一人都觀察他自己的資源並同時感覺到一陣羨慕與恐懼的痛苦，它們那個信使前來分享的資訊是真實的。

We shall now transfer.

我們現在將轉移。

(N channeling)

(*N* 傳訊)

I am Hatonn. And while the man was exquisitely and splendidly attired, as was his horse, he seemed to present to each a simple message. This was a source of bewilderment for the individuals. And yet few did heed them, the urgency of the situation, although the majority did not. The way of men is at times a puzzlement.

我是 *Hatonn*。儘管那個人是和他的馬一樣穿著精緻而華麗的，他看起來似乎對每一個人都呈現了一個簡單的資訊。這個資訊對於個體是一個困惑的源頭。雖然很少人確實留心它們以及情況的緊迫，絕大多數人都沒有留心。人做事的方式時常是一個令人困惑的事情。

Transfer.

轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. Though men often seek the truth in a conscious fashion and speak to others of their seeking, yet it is often difficult for any to discern the heart of truth in any message. When a message is delivered from a mysterious part of one's own being or from an unknown part of one's outer environment or through any means available to one who listens and seeks for truth, the discernment is a unique function for each, and each will take from any message that meaning which matches the seeking for that entity.

我是 *Hatonn*。雖然人經常會用一種有意識的方式尋求真理，並和其他人談及它們的尋求，而任何人要在任何資訊中分辨真理的核心，這經常是困難的。當一個資訊是從一個人自己的存有的一個神秘的部分，或者是從一個人的外部環境的一個未知的部分，或者是通過任何可以為那個靈性並尋求真理的人所利用的途徑而被傳遞的時候，分辨力對於每一個人都是一個獨一無二的機能，每一個人都將會從任何資訊中得到匹配那個實體的尋求的意義。

So it was for those whom the dark figure visited. For some, there was almost

no increase in knowledge or gain from this visit, for the message was ignored. For others there was a small amount of understanding that was the fruit of their seeking within this mystery, for their efforts were soon dissipated and their attention wandered until it found easier ground to dig within. But for a few there was a realization that the message from the dark figure contained a wealth of information and could be studied time and again with added meaning discovered in each study.

對於那個黑衣人所訪問的人，就是如此。對於一些人，在知識上幾乎沒有增長，或者幾乎沒有從這次訪問得到任何事物，因為資訊被忽略了。對於其他人，會有少量的理解，這是它們在這種神秘中的尋求的成果，因為它們的努力很快被浪費了，它們的注意力分散了，一直到它找到了更為容易的土地來在其中挖掘位置。但是對於少數人，會有一種領悟，來自那個黑衣人的資訊包含了一種資訊的財富，並能夠一次又一次地被研究，並在每一次研究中都會有更多的意義被發現。

We shall transfer.

我們將轉移。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. The few who believed and heeded the message began also to travel, though they found the journey rigorous and almost unbearably difficult from time to time and they asked the man many questions. Since he spoke of death and the valley of death, it was often the case that one who believed would ask if the rumors were true, if the man was indeed a messenger from the creature of death.

我是 *Hatonn*。那些相信並留心了資訊的少數人同樣也開始旅行，儘管它們發現旅程是嚴酷的，時不時地幾乎是令人難以忍受地困難的，它們詢問了那個人很多的問題。因為他談及了死亡和死亡的幽谷，經常會發生的情況是，一個相信的人會詢問是否謠言是真實的，是否那個人確實是一個屬於死亡的生物的信使。

We shall transfer.

我們將轉移。

(N channeling)

(*N*傳訊)

I am Hatonn. And the wilder man stated that he was not a messenger of death, but rather that of life, for those who heeded when the tumultuous turmoil occurred would certainly enter reality, or—correction—to reality while the others would be allowed to reexperience the lessons they heeded not. The difficulty of the journey was merely a proving point for the evaluation of the true seeker of the truth and light. Confusion abounds within the entity on the physical plane when reality, of which light is a type, or is the type, seems so remote or non-discernible. Transfer.

我是 *Hatonn*。那個令人困惑的人說，他不是一個死亡的信使，而毋寧是生命的

信使，因為當喧鬧的混亂發生的時候，那些留心的人會肯定進入到了實相，或者——更正，進入到實相中，而其他人會被允許重新體驗它們並未留心的課程。旅程的困難僅僅是對真理與光的真正的尋求者的評估的一個證明性的位置。當實相看起來似乎如此遙遠或者無法分辨的是時候，混淆就會在物質性的層面上的實體內之中大量存在了，**光就是這種實相的一個類型，或者就是那種類型的實相。**

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. Thus, each seeker must rely upon the inner knowing, or as it has been called, the still, small voice within in order to determine what is of truth for that seeker. All is a portion of the one Creator, thus all things and all ideas are a portion of truth. Yet upon each seeker's path, there will come a time or a season for various portions of truth to have their turn in the focus of seeking and attention. Thus, what might be helpful to one at one time may not be as helpful at another. And what might be helpful to one seeker at this time may not be as helpful to another seeker at the same time.

我是 *Hatonn*。因此，每一個尋求者都必須要依賴于內在的知曉，或者，如它已經被稱呼的一樣，那個在內在之中安靜而微小的聲音，以便於確定什麼事情對於那個尋求者是具有真理的。而在每一個尋求者的道路上，都將會出現一個時刻或者一個季節，在其中真理的各種各樣的部分會在尋求與注意力的焦點中擁有它們的輪次。因此，在一個時候可能對一個人是有幫助的事物，可能在另一個時候就不是一樣有幫助了。在此刻對一個尋求者可能是有幫助的事物，在相同的時刻對另一個尋求者可能不是一樣有幫助的。

Thus, each seeks according to the unique nature of one's own being. Any message, any experience from any source is then a message of truth in some degree for any who witness it. It matters not what one's so-called advancement might be, for within any experience there is an infinity of message, yet all unites as a portion of one Creator and the truth of its creation.

因此，每一個人，都根據它自己的存有的獨一無二的屬性進行尋求。任何的資訊，來自任何源頭的任何的體驗，在某種程度上，對於任何見證了它的人都是一個真理的資訊。一個人所謂的先進性可能是什麼，這並不重要，因為在任何的體驗中，都會有無限的資訊，而所有的資訊所謂太一造物者以及祂的造物的真理的一部分都是統一的。

We shall attempt to close this contact through the one known as N. We shall transfer.

我們將通過被知曉為 *N* 的實體結束這個接觸。

(N channeling)

(*N* 傳訊)

I am Hatonn. It is hoped that the gist of the message can be evaluated by each seeker for All Is One and One Is All. And we leave you in the path of light

and love, of love and light of the one infinite Creator. Adonai vasu borragus. 我是 *Hatonn*。被期待的事情是，資訊的精髓能夠被每一個尋求者所評估，因為萬物為一，一即萬物。我們在太一無限造物者的光與愛，愛與光的道路中離開你們。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you in that same love and light, my friends. It is our honor and pleasure to join you again in this evening's meditation. We would ask if we may be of service to any present by attempting to answer a query? 我是 *Latwii*，我們在相同的愛與光中向你們致意，我的朋友們。再一次在今晚的冥想中加入你們是我們的榮耀和快樂了。我們會請問，是否我們可以藉由嘗試回答一個問題來對任何在場的人進行服務呢？

N: I didn't really understand Latwii's total definition or total consideration for the Tourette syndrome. If Latwii would care to enlarge upon it, or I can wait until I have a chance to read it.

N：我並不是真的理解 *Latwii* 對於妥瑞氏症的全部的定義或者全部的考慮。是否 *Latwii* 願意對它進行擴展，或者我能夠等待，一直到我會擁有一個機會去解讀它為止。

I am Latwii, and we would be happy to attempt to expand upon our, shall we say, description of that syndrome which we shared with this group and others previously. It was our hope that we could build a foundation of understanding, shall we say, for any bias of mind by suggesting that any condition one might find a mind to exist within is a condition that that mind or that entity has chosen through, in many cases, a long series of choices. At some point within an entity's life pattern—perhaps it is better stated, at every point within an entity's life pattern, there is the choice to view any experience in the light or in the dark or in some mixture of both. According to each entity's unique blending and innate biases, combined with the moment by moment exercise of free will, there develops such and such a bias of mind.

我是 *Latwii*，我們會很高興嘗試對我們之前與這個團體以及其他實體分享過的對那種綜合症的，容我們說，描述進行拓展。我們的希望是，我們能夠藉由這樣建議來構建一個理解的接觸，我們建議一個人可能發現在內在之中存在的一個心智的任何的症狀，都是那個心智或者那個實體，在很多情況中，通過一系列嘗嘗的選擇而已經選擇了的一個症狀。在一個實體的生命模式中的某個位置，——也許這樣說是更好的，在一個實體的生命模式中的每一個位置，都會有通過光明，或者通過黑暗，或者通過兩者的某種混合物來觀察任何體驗的選擇。根據每一個實體的獨一無二的混合性或者天生的偏向性，並在每時每刻與對自由意志的實踐混合在一起，會有這樣或者那樣的一種心智的偏向性。

In the syndrome of which you speak, it is at some point observable to those who see what is unseen and who demonstrate those abilities you may call of the psychic nature, [it is] apparent that an entity has taken a certain road.

After some distance traveling upon that road of choice, the entity may find itself in a situation which is described as the Tourette syndrome or any other syndrome or currently definable mental state of health or disease. Because many entities share many roads, there have arisen amongst those of your culture who study the psyche, as it is called, or the function of the mind, many descriptions or diseases which in general describe a certain configuration of mind which has been systematically chosen by the entity.

在你談及的綜合症中，在某個位置對於那些看到了無法看到的事物以及展現出那些你們可能成為具有心靈屬性的能力的實體是可以觀察的事情是，一個實體已經走上了一定的道路，這是明顯的。在那條選擇的道路上旅行了某個距離之後，實體可能發現它自己注意一種被描述為妥瑞氏症的情況中，或者處於任何其他的綜合性的情況中，或者處於當前是定義為具有健康或者疾病的心智的狀態中。因為很多實體都分享了很多的道路，在你們的文化中的那些研究了心靈，如同它被稱呼的一樣，或者心智的功能的實體會出現，**很多的這樣的心智的功能都一般性地描繪了已經被那個實體有系統地選擇了的心智的配置的描繪或者疾病。**

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Let's see, then, the multiple tics and barking, and uttering of obscenities is so that the entity through this incarnation will learn, perhaps, humility? Or what is the ultimate lesson?

N：讓我看看，接下來，多重的痙攣、狗叫聲、說髒話，這是為了實體通過這個體驗將會學習，也許是，謙遜？或者，終極的課程是什麼呢？

I am Latwii, and am aware of your query, my brother. The ultimate lesson within your illusion is that called love, the unconditional compassion that one feels for another simply because another exists, not because of any feature or characteristic or achievement of an entity but simply because an entity exists and is seen as a portion of the one Creator. An entity experiencing the condition of which you speak may have arrived at that condition in a somewhat distorted fashion, yet in that condition is able to learn the lesson of love in its specific nature as set by this entity before the incarnation, and for each it may be somewhat different. Yet for one who finds the self or perhaps more specifically, the mind, operating in a seemingly diminished capacity, the learning of love is undertaken on a more basic, and, shall we say, simpler level of experience, for the mind is not operating in what you call the normal or smoothly running fashion. It examines those grosser qualities of life and attempts in that examination to discover even in such dark and dingy corners the quality of love that may be given and received from one portion of the Creator to another portion of the Creator no matter what the outer manifestation of either portion of the Creation.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在你們的幻象中的終極的課程是被稱為愛的課程，即一個人對另一個人感覺到的無條件的同情心，單純地因為另一個人存在，而不是因為一個實體的任何的屬性、特性或者成就，而是單純地因為一個實體存在並被視為是太一造物者的一部分。一個正在體驗到你談及的症狀的

實體可能已經用一種多少有些扭曲的方式抵達了那個症狀，而在那個症狀中，它能夠在其具體的特性中，如同這個實體在投生之前設置的一樣，學習愛的課程，對於每一個實體，它可能是多少有些不同的。而對於一個發現自我，或者也許更為具體地，發現心智是用一種看似被削弱了能力在運轉的實體，愛的學習是在一個更為基礎的，且容我們說，更為簡單的體驗的層次上被進行的，因為心智沒有用你們稱之為正常的，或者流暢運轉的方式運轉。它會檢查生命的那些更為不敏感的特性，並在那種檢查中嘗試去甚至在這樣的陰暗而暗黑的角落中都找到那種從造物者的一個部分到造物者的另一個部分可以被給予並可以接收到的愛的屬性，無論造物者的兩個部分中的任何一個的外部的顯化是什麼。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: I can understand this consideration, your consideration, or our consideration in some aspects but not in a totality because while many of us would try to project love and understanding and an entity would, of course, be receptive to this sort of situation, there would be many individuals on this physical plane who would return the obscenities, would fail to return the understanding in love and would thus seem to confuse and confound the individual to a greater degree so that ... Is it only those who will return the love, or the learning of love and humility by the individual or is it a totality? Because I can't—as our physical plane now exists, I do not think that even a majority would return love and understanding. Am I incorrect? N：我能夠理解這個考慮，你們的考慮，或者在某些面向上的我們的考慮，但是 在一種整體性的方面不理解，因為雖然我們很多人會嘗試去投生愛和理解，一個 實體，當然會，對這種類型的情況是有接納性的，在這個物質性的平面上會有很多的個體會返回到髒話，並會無法返回到在愛中的理解，並會因此看起來似乎在一個更大的程度上讓個體感到混亂與混淆，這樣.....它僅僅是那些將會返回愛，或者對個體對愛與謙遜的學習的實體嗎，或者它是一種整體性嗎？因為我無法——如同我們的物質性的平面現在存在的一樣，我不認為甚至有大部分人會返回到愛和理解。我是錯誤的嗎？

I am Latwii, and am aware of your query, my brother. In this situation, those with whom this entity would come in contact would be given the opportunity to express love under somewhat more difficult situations, shall we say. Thus, the challenge increases the opportunity and further seats the love for those who can experience and express it. For the entity uttering the seeming obscenities and acting in a manner which is seemingly quite unlovable, it may be that in its, shall we say, karmic past, it has neglected easier opportunities for experiencing and expressing love and thus has chosen at a deeper portion of its being, to, shall we say, "up the ante" or provide for itself a more difficult challenge, thus increasing also the opportunity for itself if it [is] able under such extreme conditions to experience and express love. Thus, one may see the situation both for the entity experiencing the seeming mental dysfunction and those with whom it may come in contact that a greater opportunity for experiencing and expressing love is presented to all. Not all, however, shall

take advantage of the opportunity in equal degree. ...

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在這個情況中，那些這個實體會與之接觸的人會被給予機會來在，容我們說，多少有些更為困難的情況中表達愛。因此，挑戰會增加機會並為那些能夠體驗並表達它的人更進一步地將那種愛固定下來。對於那些說出了看起來似乎是髒話，並用一種看起來似乎是相當沒有愛的方式行動的人，會有可能在它的，容我們說，業力的過去中，它已經忽略了更為簡單的體驗並表達愛的機會，並因此已經在它的存有的一個更為深入的部分中選擇去，容我們說，"提高賭注"，或者為它自己提供一個更為困難的挑戰，並由此同樣也為它自己增加機會，如果它能夠在這樣極端的情況中都體驗並表達愛的話。因此，一個人可以看到這個情況，同時對於那個體驗到在表面上是心智的失常的實體以及那些它可能會與之接觸的實體，一種更大的體驗和表達愛的機會被呈現給所有人了。無論如何，不是所有人都將會用同等的程度利用那個機會.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*. May we ask if there might be further queries?

我是 *Latwii*。請問是否有更進一步的問題呢？

N: I'd just like to say that I understand what you have said but in instances like this, not only would many situations be of variant degree, as you have stated, but there ... Would some instances be a totally negative approach? And I was just wondering if this would not, even though while the situation is presented to all, wonder if it would not have a sometime deleterious effect on the entity so involved?

N：我僅僅想要說，我理解你們已經說了的內容，但是在類似這個情況的情況中，不僅僅很多的情況會是具有可變的程度的，如你們已經說過的一樣，同樣會有..... 一些情況會是一種完全負面性的手段嗎？我僅僅想要知道，即使在情況是被呈現給所有人的時候，是否這不會是，我想知道是否它不會是一種對如此被涉及到的實體多少有些有害處的效果？

I am *Latwii*, and am aware of your query, my brother. It cannot be stated or ascertained with certainty how any entity shall respond in any situation, whether difficult or seemingly ease-filled. Yet, when an entity in this particular situation experiences the catalyst which seems heavy-laden with the negative aspect, the entity yet has the opportunity to find the light within the darkness, for within all portions of all experience, there is light. It is there for each. It is the fabric of your experience and your creation.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。無法認為或者無法肯定地確認，一個實體在任何情況中將會如何回應，無論情況是困難的，還是在表面上完全容易的。而當一個實體在這個特定的情況中體驗到看似因為負面性的面向而負擔重重的催化劑的時候，實體仍舊擁有機會去找到在黑暗中的光明，因為在所有的體驗的所有的部分中，都會有光。光對於每一個人都是存在的。光是你們的體驗和你

們的造物的材質。

In one particular portion of an incarnation, it may be that an entity becomes quite confused because of its inability to process the catalyst which it finds in its daily round of activities. Yet, at some point within the incarnation or perhaps incarnations, the experiences gained will prove valuable and will allow the entity to tip the scales, shall we say, and to move further along the path of its evolution. The road may be difficult, there may be distractions, there may be times when progress seems, oh, so slow. There may be times when one seems to be moving backwards. Yet, all experience provides the opportunity to learn and the opportunity to serve, whether the opportunity is taken advantage of within the incarnation during which the experience is gained or is taken advantage of within the next incarnational experience.

在一個體驗的一個特定的部分中，它可能是一個實體會因為它無法處理它在它的日常生活的活動中遇到的催化劑而成為相當混亂的。而在投生中，也許是在多次投生中的某個位置，被取得的體驗將會證明是有價值並將會允許實體，容我們說，讓天平傾斜，以沿著它的演化的道路更進一步地移動。道路可能是困難的，可能會有分心物，可能會有時候進展看起來似乎，哦，如此緩慢。可能會有時候一個人看起來似乎是在後退的。而所有的體驗都會提供機會來學習，提供機會來服務，無論機會是在體驗在其中被取得的投生中被利用，還是在下一次投生體驗中被利用。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, I think I understand, at least a portion. Perhaps the reason I have so much trouble with all the people who I deal with who are—well, most all of the people—with service is that I must learn to love them. That is very difficult to do, even though I'm trying to forgive them ... or I have forgiven—in most instances—well, I'm trying to forgive them all the way. But I must learn to love them more as being a portion of the one Creator, and this must be a lesson in that respect? Is that correct?

N：好的，我認為我理解了，至少一部分。也許我對於所有我與之打交道的人——好的，大多數人我進行服務的人——有如此多的麻煩的原因是，我必須要學會去愛它們。那是非常難以做到的，即使我正在嘗試去用所有的方式寬恕它們。但是我必須學會去更多地愛它們，作為太一造物者的一部分，這必定是在那個方面的一個課程嗎？那是正確的嗎？

I am Latwii, and, my brother, this is quite correct for each upon your planet and within your illusion. The experiences of the daily activities are merely the laboratory within which the concept of love is planted. Those activities which allow it to manifest in some form are most difficult to clearly penetrate by even the most astute students of their own evolution. The mysteries and the paradoxes within your illusion are most important, for they draw the seeker forward into unknown territory, and thus require the strengthening of the will and the faith that progress of a lasting quality, of a metaphysical quality, is

actually possible within a material world which seems so out of tune so often. 我是 *Latwii*，我的兄弟，這對於在你們星球上以及在你們的幻象中的每一個人都是相當正確的。日常活動的體驗僅僅是愛的觀念被種植在其中的實驗室。那些允許它用某種方式顯化的活動甚至對於那些對於它們自己的演化的最為伶俐的學生都是極其難以清晰詞被刺穿的。在你們的幻象中的神秘與悖論是極其重要的，因為它們將尋求者向前拉入到未知的區域之中，並因此需要對意志與信心的鉛華，這樣一種具有持續的特性的，具有一種形而上學的屬性的發展，在一個如此經常看起來似乎如此不協調的物質性的世界中就實際上是有可能的了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Carla may have a question, but thank you very much.

N : *Carla* 可能擁有一個問題，但是非常感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你們，我的兄弟。有另一個問題嗎？

Carla: I am feeling the vibrations of *Hatonn* who have ... The vibrations haven't left and I'm wondering if I should pick that channeling up?

Carla：我正在感覺到 *Hatonn* 的振動，它們已經.....振動尚未離開，我正在懷疑是否我應該拾起那個傳訊？

I am *Latwii*, and am aware of your query, my sister. We find that those of *Hatonn* have remained with your instrument for this length of what you call time in order that you may, shall we say, absorb the healing nature of the conditioning vibration and may, if you wish, also channel that vibration. It is your choice, my sister.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現 *Hatonn* 實體是在你所稱的時間的這個長度期間與你的器皿留在一起，以便於你可以，容我們說，吸收調節振動的療愈性的屬性，如果你希望的話，你同樣可以傳訊那個振動。它是你的選擇，我的姐妹。

May we answer further?

我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

N: If the instrument is not too tired, I have another question.

N：如果器皿不是太過疲倦的話，我有另一個問題。

I am *Latwii*, and we are happy to entertain another query, my brother.

我是 *Latwii*，我們更高興招待另一個問題，我的兄弟。

N: In the method of mind control which is a form of alpha meditation, it is stated that through meditation that we can visit other planetary systems, galaxies, that we can go inside our animals and metals and so forth. Although I've practiced the meditations, I've been unable to experience any of these considerations, although we were told over and over that this is possible. May I ask how it is possible for me?

N：在一種阿爾法冥想的形式的心智控制的方法的方面，它認為我們通過冥想能夠訪問另一個星球的系統，星系，我們能夠進入到我們的動物、金屬以及如此等等之中。儘管我已經練習過冥想了，我無法體驗到這些考慮中的任何一個，儘管我們被一次又一次地告知這是有可能的。請問它如何對於我是有可能的呢？

I am *Latwii*, and am aware of your query, my brother. Any technique offers the possibility to the seeker of truth that the seeker may take a certain road and manifest in a certain way. Each technique has been devised by the one who has found it of use, and for this one it has worked quite well, shall we say. The success of such an entity, then, often compels it, it would seem, to multiply the technique and its beneficial aspects for other seekers of truth. Thus, you find many such techniques offered to seekers who may try this and that and yet another technique with variant results. The results are of a range from no result to most splendid results for seekers, because each, as you know, is quite unique.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。任何技巧都會為真理的尋求者提供可能性，這樣尋求者就可以走一定的道路，並用一定的方式顯化。每一個技巧都是已經被一個已經發現它是有用處的實體發明出來的，對於這個實體，它已經是，容我們說，相當有效地起作用了。這樣一個實體的成功，接下來，經常會推動它，看起來似乎是，對其他的真理的尋求者複製那個技巧以及它的有益處的面向。因此，你會找到很多這樣的被提供給尋求者的技巧，尋求者可以嘗試這個、那個、另一個技巧，並會擁有可變的結果。結果會是一個從沒有任何結果到最為顯著的結果的範圍，因為你們每一人，如你知曉的一樣，是相當獨一無二的。

Thus, some will find more attraction to one technique than another. In your own case, my brother, we find that you are given to exploring a variety of techniques, and find within them much of value that you utilize in your own fashion. For you to expect your experience to match that which others have had may not be, shall we say, the wisest possible choice, for as you are quite unique, your experience is also quite unique and much of it is not apparent to your mind. The desire which you enter each experience with is that portion of the experience which shall produce its fruit in a certain fashion. Yet, the fruit may not be the same as the expectation. Yet the fruit exists. The work is done. The benefits are at some level of your being appreciated.

因此，一些人將會發現一種技巧是比另一種技巧更加具有吸引力的。在你自己的情況中，我的兄弟，我們發現你被賦予了去探索多種多樣的技巧的機會，並在它們之中找到了你用你自己的方式利用的大量的有價值的事物。因為你期待你的體驗去匹配其他人已經擁有過的體驗，這可能不是，容我們說，有可能最為明智的

選擇，因為如同你是相當獨一無二的一樣，你的體驗同樣也會是相當獨一無二的，它的大量的內容對於你的心智並不是明顯的。你藉由其進入到每一個體驗的渴望，就是那個體驗的將會用一定的方式產生出它的成果的部分。而成果可能與期待並不是相同的。而成果是存在的。工作是被完成了的。益處是在你的存有的某個層次上被欣賞了的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, I guess the answer is to just keep watering the garden and hoping for the lightning to strike. Thank you.

N：好的，我猜想答案是僅僅繼續澆灌花園並期待閃電擊中。謝謝你們。

I am Latwii, and we thank you, my brother, and would remind each that lightning strikes in a certain fashion that is unique to each, and often is not apparent, yet each in great degree fulfills the purpose of the incarnation though it might seem mundane.

我是 *Latwii*，我們感謝你，我的兄弟，我們會提醒各位，閃電式用一定的對於每一個人都是獨一無二的方式擊中的，這種方式經常不是明顯的，而每一個人都會在巨大的程度上實踐投生的密度，儘管投生可能看起來似乎是世俗的。

May we ask if there might be another query at this time?

請問在此刻是否可能有另一個問題？

(Pause)

(暫停)

I am Latwii, and we are most pleased to have been able to join you this evening and we thank you for your queries and for your invitation. We are with you at your request in your meditations. It is our honor to join you at any time. We shall leave this group at this time, as always, in the love and in the light of our infinite Creator. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們極其高興已經能夠在今晚加入你們，我們為你們的問題並為你們的邀請而感謝你們。我們會根據你們的請求在你們的冥想中與你們在一起。在任何時候加入你們都是我們的榮耀。我們將在此刻，一如既往，在我們的無限造物者的愛與光中離開這個團體。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and we greet you through this instrument once again in the love

and the light of our infinite Creator. We apologize for the short pause, but this instrument was taking even more care than usual to challenge our vibration, doubting its own sensitivities. We appreciate these opportunities to place ourselves with all the children of the Creator in Christ consciousness, or as this instrument would call it, in the peace and the love of the one known as Jesus, the perfect pattern and therefore the perfect savior for this density.

我是 *Hatonn*，我們通過這個器皿再一次在我們的無限造物者的愛與光中向你們致意。我們為短暫的暫停而抱歉，但是這個器皿正在對我買了的振動進行比通常更加小心的挑戰，並同時質疑它自己的敏感性。我們感謝這些機會將我們自己在基督意識中，或者，如這個器皿會說的一樣，在被知曉為耶穌的實體的平安與愛之中，與所有造物者的孩子們放在一起，耶穌對於這個密度是完美的範式，並因此是完美的救主。

We have two subjects to cover and we will attempt not to speak too lengthily upon either, but feel that the first is of especial importance as this is meditation intended to concentrate the attention of all present upon the development of new channels.

我們擁有兩個要去涉及的主題，我們將嘗試不去過於冗長地在任何一個上發言，但是我們感覺到第一個主題是具有格外的重要性的，因為這次冥想是被打算要將所有在場的人的注意力集中在對新的管道的發展上的。

Each within this domicile was to a certain extent less than completely aware of our intentions during part of our exercise. To be specific, the one known as N accepted the final communication while in an internal state of, shall we say, spiritual exhaustion, and was thus unable to achieve a recommended balance between our thoughts and his own. For the great majority of the channeling this instrument was doing excellent work and we ask that the instrument not become at all discouraged because after some length of your time it grows weary with the concentration required for vocal channeling. Actually, the progress of this instrument has been rapid and this form of channeling is challenging for the most advanced instrument. We choose to push this instrument, knowing that this instrument has a great deal of ability and knowing also that due to this instrument's personality, the instrument would not be satisfied with less in the way of a teaching/learning experience, if we may borrow succinct phraseology from this instrument's mind.

在這個住所中的每一個人在一定程度上都是較不完全知曉在我們的訓練的部分上的我們的意圖的。具體而言，被知曉為 *N* 的實體接受了最後的溝通交流，在處於一種內部的，容我們說，靈性上的耗竭的狀態中的時候，它無法在我們的想法與他自己的想法之間取得一種被推薦的平衡。對於傳訊的絕大部分，這個器皿都在進行優秀的工作，我們請求器皿不要因為在你們的時間的某個長度之後它在語音傳訊所需的集中注意力對的方面變得逐漸疲倦而有任何的氣餒。實際上，這個器皿的發展已經是快速的了，這種傳訊的形式對於最為先進的器皿都是有挑戰性的。我們選擇推擠這個器皿，我們同時知曉器皿是擁有大量的能力的，我們同樣也知曉，由於器皿的人格，器皿是不會對在一次教導/學習的體驗中，如果我們可以从這個器皿的心智借用這個簡明的措辭的話，的較差的表現感到的滿意的。

The instrument known as Jim made no errors in transmission except for the one desire for an outcome which so biased the instrument that it transferred to the one known as N. This was not our intent. It is, however, understandable that this should be desired. And again we ask the instrument who is quite advanced not to be discouraged because it personally wishes to offer to the new instrument the experience of closing as well as opening a meeting.

被知曉為 *Jim* 的器皿在傳遞的方面沒有錯誤，除了一種對一個結果的渴望使得器皿如此地產生了偏向性以至於它傳遞給了被知曉為 *N* 的實體。這不是我們的意圖。然而，這將會被渴望，這是可以理解的。再一次，我們請求相當先進的器皿不要因為它個人希望去提供性的器皿和開始一次集會一樣好的結束的體驗而感到洩氣。

This instrument made no substantial errors in transmission, yet it too had a desire for an outcome, and that was to complete the story. Since this instrument was channeling in concept form, it was able to see a bit more ahead. This is very common for a more advanced instrument, and is very helpful when working with a new instrument due to the fact that the more experienced instrument is able to confirm the accuracy of transmission, not word by word, but concept by concept. We bow to the less than perfectly balanced desire of this instrument to make an ending to our little story which we attempted to transmit but were unable to complete. If you will bear with us, we shall finish the story of the dark horse and its dark rider.

這個器皿在傳遞的方面沒有實質性的錯誤，而它同樣擁有一種對一個結果的渴望，那就是去完成故事。因為這個器皿是在用觀念的形式傳訊的，它是能夠更多一點點往前看的。這對於一個更加先進的器皿是非常通常的，當與一個新的器皿一同工作的時候，由於更有經驗的器皿能夠肯定傳訊的準確性，不是逐字逐句，而是一個觀念接一個觀念地肯定，這是非常有幫助的。我們對這個器皿去對們嘗試去傳遞但卻無法完成的我們小小的故事產生一個結尾的較不完全平衡的渴望敬禮。如果你們願意忍受我們，我們將完成那個黑馬與它的黑衣騎手的故事。

Because that which is said to one may penetrate outer misunderstanding at one time and not at another and because one can say the same message to two entities, one of whom will seize upon it and use it, the other of which will not understand it, those who follow or work with whatever teacher or messenger or message have variable chances of sustaining the interest in pursuing the message. This is why the band that followed this unusual man was so very small.

因為對一個人講述的事物是在一個時刻可能，而在另一個時刻可能不會刺穿外部的誤解的，因為一個人能夠對兩個實體說相同的資訊，兩個實體中的一個實體將會領會它並使用它，而另一個實體系那個不會理解它，那些會跟隨無論什麼老師、或者信使、或者資訊，或者與之一同工作的人，會擁有可變的維持對資訊的追尋的興趣的機會。這就是為什麼跟隨著這個非同尋常的人的團體是如此非常之小的原因了。

One of the most faithful, upon noticing that the entity did not eat and did not

seem to require sleep asked him what kind of teacher he was. The dark man replied that he was not a teacher, but a messenger, that that which was spoken was spoken through him, not from him, and that indeed he did not, in the understanding of the questioner, exist, but rather had produced himself in a certain form and had produced the magical steed upon which he rode and all that he carried for specific reasons so that he could be a silent messenger as well as a messenger with words.

一個極其忠實的人，在它注意到那個實體不吃東西，且看起來似乎不需要睡覺的時候，它問那個實體，它是什麼類型的老師。黑衣人回答，他不是一個老師，而是一個信使，被講述的事物是通過他被講述的，而不是來自於他，在提問者的理解中，他確實並不存在，毋寧說，他已經用一定的方式產生出了他自己，並已經產生出了他騎在其上的那匹魔法的駿馬，以及所有他為了具體的目的攜帶的事物，因此，它能夠成為一個靜默的信使，同樣也是一個有言語的信使。

"Why then, Messenger," asked the faithful one, "have you appeared in black only and why is your face so dark if you are a messenger of life?" "那麼，傳訊者，為什麼"那個忠實的人問道，"為什麼你僅僅穿著黑衣出現，為什麼你的面孔如此之黑，如果你是一個生命的信使的話？"

"Life begins and ends in the deepest darkness of earth," replied the messenger, "and because it was necessary for me to be one of you, I wished to proclaim my humanity." "生命是在土地的最深的黑暗中開始和結束的，"那個信使回答，"因為我需要成為你們中的一員，我希望表明我的人類屬性。"

"Well, why then, does your face shine like the sun?" asked the student.

"好的，那麼為什麼你的臉會如太陽一樣發光呢？"那個學生問道。

"I leave that to your discretion," replied the messenger.

"我將那個留給你們自行分辨，信使回答。

"I have one final question, Messenger. Of all that you have, although all of it is fine and well-made, only your horse's bridle and saddle are encrusted with precious gems. Why is that?" "我有一個最後的問題，信使。所有你擁有的事物，儘管所有都是精美且精心執著的，僅僅你的馬籠頭與馬鞍是鑲嵌著珍貴的寶石的。那是為什麼呢？"

The messenger smiled. "My son," he said, "it is not the speed of a horse which marks its value to the rider, but rather two very important aspects which a horse must learn. The first aspect is the taking up of burden. Some call it service to others; some call it responsibility; others call it duty. But a horse that cannot be ridden is not a useful riding animal, thus the value of the saddle. And as for the bridle, it is so magnificent I had hoped that someone would notice the heart and the courage of my steed and the fact that above all, it obeyed my rein and followed my commands. Not just one day or for two days, but for as long as I ask. And so you too, my son, may find your service,

find your way and then take the reins of your own impatience in both hands and learn the freedom of discipline.” 信使微笑了。“我的孩子，”他說，“使得一匹馬對騎手有價值的事物不是它的速度，而毋寧是一匹馬必須學會的兩個非常重要的面向。第一個面向是承擔起重負。一些人稱之為服務他人，一些人稱之為責任。其他人稱之為義務。但是一匹馬無法被騎的馬不是一匹有用處的騎乘的動物，馬鞍的價值就是如此。至於馬籠頭，它是如此華麗，我希望某個人會注意到我的駿馬的心與勇氣，最重要的是，它遵從我的韁繩並服從我們的指揮。不僅僅是一天或者兩天，而是只要我要求，它就會服從。我的孩子，你同樣也可以如此找到你的服務，找到你的道路，並接著將你自己的不耐心的韁繩同時抓在雙手中，並學會修煉的自由。”

I am Hatonn. We cannot thank you enough for having allowed us to do our job, for we would not be doing our job in teaching new instruments if we did not help each instrument keep tabs, as this instrument would say, upon its own progress. Learn from each mistake and never become discouraged, for there is no mistake that cannot be adjusted and balanced. There is no error from which one does not learn, for all of these things are alternate biases, distortions of the one love and the light of the infinite Creator in which we leave you. We rejoice with you that you are together, and we are so very grateful that we are able to be with your group at this time. Please call upon us at any time. If you mentally request our presence, we shall be there. We are those of Hatonn. Adonai. Adonai.

我是 *Hatonn*。我們為你們已經允許我們進行我們的工作是怎麼感謝都不夠的，因為如果我們不幫助每一個器皿，如這個器皿會說的一樣，對它自己的發展保持密切關注，我們就不是在進行我們在教導新的器皿的方面的工作了。從每一個錯誤學習，永遠不要感到洩氣，因為沒有錯誤是無法被調節與被平衡過的。沒有錯誤是一個人不會從中學習的，因為所謂這些事情都是二選一的偏向性，都是無限造物者的一個愛與光的扭曲，我們在這種愛與光中離開你們。我們為你們在一起而與你們一起歡慶，我們對於我們能夠在此刻與你們的團體在一起而是如此非常感激的。請在任何時候呼喚我們。如果你們在心智中請求我們的在場，我們將會在那裏。我們是 *Hatonn*。 *Adonai*。 *Adonai*。

July 7, 1985

1985-07-07 Yadda : 比死亡更重要的事情

(Carla channeling)

(Carla 傳訊)

[I am Yadda.] I greet you in love and light [and] send you blessings in the name of infinite Creator. We thank you for calling us to your meeting and to the pleasant environment of your joined consciousness. We speak while our brothers and sisters of Hatonn work with each instrument.

[我是 Yadda。]我在愛與光中向你們致意，我以無限造物者的名義向你們送出祝福。我們為你們呼喚我們來到你們的集會以及你們結合在一起的意識的令人愉快的環境而感謝你們。我們會在我們的兄弟姐妹 *Hatonn* 與每一個器皿一同工作的時候發言。

We ask you a question: Why do you think that the interest is so great in the physical changes of your culture or your planet? We are puzzled by this, my friends. We do not know why you spend so much time out of your precious moments in this density puzzling your mind over the inevitable. You know on the cosmic scale that worlds are born and worlds die, that they go through changes, and that some of the changes may make it difficult for those of you who wish to breathe the air and to be able to stand the temperature to continue to exist.

我們問你們一個問題：為什麼你們認為在你們的文化或者你們的星球的物質性的改變中興趣是如此之大呢？我們對此感到困惑，我的朋友們。我們不知道為什麼你們從你們在這個密度中的你們的寶貴的時間中將如此多的時間花費在讓你們的心智對不可避免的事情感到困惑。你們知道，在宇宙的尺度上，世界生生滅滅，它們經歷改變，對於你們中的那些希望呼吸空氣並能夠忍受溫度以繼續存在的人，一些改變可能是困難的。

In the larger picture, this is true. However, you have so few moments while you are in your body, while you are dealing with each other, and you have so much work to do, for within you there is that which is far more than your "Armageddon"; you have your egos to deal with. You have all the structures that are not helping you to live as you wish to live, to think as you wish to think. You are working toward a spontaneity of love that will allow you to become more and more aware of the universal presence of the one original Thought. And what is your work here, but inner work? What does it matter when the ice age comes or when the trees must die or when the rains come and there is a flood or when the poles shift? These are things that will happen to your outer self, and it will go away. You probably knew that before you came here—Hah! Is that not so? You knew that before you came here: you are going to die. But there is a you that is not going to die; that is the one you must live with, if we may use the term, my friends. Put your mind on that which lasts, on the questions that matter.

在更大的圖畫中，這是真實的。然而，當你們處於你們的身體中的時候，你們擁

有如此之少的時間，當你們與相互彼此打交道的時候，你們擁有如此大量的工作要去做，因為在你們內在之中會有比你們的“末日決戰”遠遠更多的事情，你們擁有你們的小我要處理。你們擁有所有那些並不會有助於你們用你們希望生活的方去生活，用你們希望去思考的方式去思考的事物。你們是在朝向一種愛的自發性工作，這種愛的自發性將會允許你們越來越多地察覺到愛在那一個原初的想法的普世的存有。除了內在的工作之外，還有什麼事情是你們在這裏的工作呢？什麼時候冰河世紀會出現，或者什麼時候樹木必須死亡，或者什麼會下雨，且會有一種洪水，或者什麼時候地極轉動，這有什麼重要的呢？這些是將會發生在你們外在的自我上的事情，它將會消失。你們可能在那裏之前就知道那個了。但是，會有一個將不會死去的人，我的朋友們，那是一個你必須與之同生在一起的，如果我們可以使用那個詞語的話。將你的心智放在會持久的事情上，放在重要的問題上。

What questions do you think matter at this moment? We speak to imperishable beings on a perishable sphere in space that is moving and changing. There is that that will not move and that will not change except by your will. It has nothing to do with the planet and its changes. It has to do with your will to do, to seek, to find. What shall you seek?

在此刻你們認為什麼事情是重要的呢？我們談及的是在正在運動與改變的太空中，在一個會死去的星球上的不朽的存有。會有那個除了藉由你的意志之外將不會移動且不會改變的事物。它與星球以及它的改變沒有任何關係。它與你去行動，去尋求，去找到意志有關係。我們將尋求什麼呢？

We leave you with this question. I am Yadda. I leave you in the love and in the light of our infinite Creator. Adonai. Adonai.

我們將這個問題留給你們。我是 *Yadda*。我們在我們的無限造物者的愛與光中離開你們。

(Group retunes by singing.)

(團體藉由唱歌而重新調音。)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. We have been attempting to use the one known as L, but we find that this instrument is quite fatigued, and therefore we start through this instrument with many thanks. We greet you in the love and the light of our infinite Creator.

我是 *Hatonn*。我們一直都在嘗試去使用被知曉為 *L* 的實體，但是我們發現這個器皿相當疲倦，因此，我們帶著許多的感謝通過這個器皿開始。我們在我們的無限造物者的愛與光中向你們致意。

We apologize for the pause, but the image which we gave this instrument in order to start the channeling was muddled by the instrument's attempt to analyze. Therefore we shall attempt again.

我們為暫停而抱歉，但是我們為了開始傳訊而給予這個器皿的圖像被這個器皿對

分析的嘗試攪亂了。因此，我們將再一次進行嘗試。

The stone lies in the forest, unearthed eons ago when mountains were being made, moved closer and closer to sea level through the centuries. Finally it has found a temporary home beneath ferns in the deep forest. The stone rests, travel weary, worn; moss grows upon it. Friendly insects sit upon it. The stone watches heat and cold, wetness and dryness, change of the cycles of the seasons. The heavens gaze upon the stone and upon the planet upon which it lies. In the swirling of the effortless dance of the galaxies, the ethereal heavens are provided with infinite amounts of life and light. And vast as the heavens are, yet the stone touches the heavens and the heavens, the stone.

石頭存在于森林之中，它們在亙古之前在山脈被製造出來，並在許多個世紀的時間中越來越靠近海平面的時候從土中挖掘出來。石頭休息，旅行得疲倦了，磨損了，青苔在它上面生長出來。友善的昆蟲在上面歇息。石頭觀看著熱與冷，潮濕與乾燥，季節週期的改變。天堂注視著石頭，注視著石頭存在於其上的星球。在星系毫不費力的舞蹈的旋轉中，超越塵世的天堂是被提供了無限數量的生命與光的。儘管天堂是巨大的，而石頭接觸了天堂，天堂接觸了石頭。

We shall transfer.

我們將轉移。

(L channeling)

(L傳訊)

I am Hatonn. I am now with this instrument. The stone may be seen as that which lies beyond a veil, for, in truth, because of its covering, the life of ferns which lie atop it, one might liken the stone to that which is present, yet unseen, just as in yourselves there is a very substantial portion as real as that stone which is present, yet lies unseen behind the veil. And just as the stone continues to exist and to fulfill its function unnoticed by those who travel through the forest, unmindful of that beneath the veil of foliage, so also does a larger reality exist which most of those who travel your world do not perceive. The stone moves, ever so slowly, but then, what is time? The stone is aware; it experiences, it grows, it changes. Like yourselves, it is acted upon by that which is about it, the weather, the earth, the occasional by-passer. All interact with the stone, and by the interaction, the stone experiences itself, its awareness ever so gently increases, becomes enlarged, more aware of the complexities available for perception, for the world within which the stone lies is a school or a training ground for those who would be aware, and the stone is no exception.

我是 *Hatonn*。我現在與這個器皿在一起了。石頭可以被視為是存在於一個罩紗之外的事物，因為實際上，因為它的覆蓋物，即存在於它的頂部的蕨類植物的生命，一個人可以將石頭比作存在而又看不見的事物，就好像在你們自己內在之中存在有一個非常實質性的部分一樣，它是和存在而又在罩紗後看不見的石頭是一樣真實的。就好像石頭會繼續存在，並在不被那些旅行穿越森林，而沒有留心到存在於植物之下的事物的人注意到的情況下實踐它的功能一樣，一個更大的實相

同樣是如此存在在的，大多數在你們的世界中旅行的人都不會感覺到這個更大的實相。石頭會移動，一直都是如此緩慢地移動，但是，接下來，時間是什麼了？石頭是察覺的，它體驗，它成長，它改變。就好像你們自己一樣，在它的周圍進行互動物對它產生作用，天氣、土地，偶爾的路過事物。所有這些都與石頭進行互動，藉由那種互動，石頭體驗它自己，它的察覺如此溫和地不斷增長，被擴大，並對可以為知覺所利用的複雜性更為察覺，因為石頭存在於其中的世界，對於那些有察覺的實體是一個學校或者是一個訓練場，石頭也不例外。

At this point we will transfer our contact.

在此刻，我們將轉移我們的接觸。

(N channeling)

(N傳訊)

I am Hatonn. We will try to be with this instrument one time. Transfer.

我是 *Hatonn*。我們嘗試一次與這個器皿在一起。轉移。

(L channeling)

(L傳訊)

I am Hatonn. I am now with this instrument. The stone is aware of that which occurs beyond the moss, beyond the ferns, and continues to learn while it lies unseen. In like manner, that part of yourselves which exists unseen to those present and to your brothers and sisters of your planet continues to learn and grow, assimilating their experiences, producing order from the confusion, storing it carefully within its stone-like memory, so that upon your return, that which is presently your consciousness on your planet might be allowed to see through the same glass, clearly. But that which exists on the other side of your veil is itself in many ways unaware of that of which it is simply a small facet. For that portion of yourself is also the learner, the perceiver within a larger universe, and is not aware of but a fraction of that Creator which encompasses us all.

我是 *Hatonn*。我現在與這個器皿在一起了。石頭察覺到在苔蘚外部，在蕨類植物外部發生的事情，並繼續在它無形地存在的時候學習。用相同的方式，你們自己的那個存在，而對於那些在場的人，對於你們的星球上的兄弟姐妹們都是看不見的部分，會繼續學習與成長，並同時消化吸收它們的體驗，從混亂中產生出秩序，仔細地將它儲存在它的石頭一般的記憶中，這樣，在你們返回的時候，你們當前在你們的星球上的意識之所是，就可以被允許通過相同的眼鏡，清楚地看到了。但是，存在於你們的罩紗的另一側的事物，在其自身用很多種方式是不查覺那個意識的，它單純地是那個意識的一個小小的面相。因為你自己的那個部分同樣也是學習者，是在一個更大的宇宙中的感知者，是不察覺那個囊括了我們全體的造物者的哪怕一丁點的部分的。

We will now transfer.

我們現在將轉移。

(Carla channeling)

(Carla 傳訊)

So you see, my friends, that the external and surface personality that is quick moving and quick to assimilate new experiences is missing the deeper undertones and resonances of learning if the seeker does not adventure into the forest of his own deep mind. That deep mind is the ancient part of the self, the storehouse of that which has occurred since before this sphere existed. It may sometimes be less than easy to deal with the type of learning that the deep self has to offer, for like the stone, the deep self thinks and moves very, very slowly and often accretes to it that which it needs rather than intellectualizing or analyzing; it merely makes itself that which it touches. But it is that part of yourself, my friends, which touches the heavens at all times, and not simply when the will and the faith are turned towards that kingdom which you seek.

因此，你們看，我的朋友們，如果尋求者並不冒險進入到他自己的深入心智的森林之中，那個正在快速移動且快速地消化新的體驗的外部與表面的人格是錯過了更為深入的潛音以及學習的共鳴的，深入心智是自我的古老的部分，是對自從這個星球存在就已經發生過的事情的儲藏庫。要與深入的自我所要提供的那種類型的學習打交道，這有時候可能是較不容易的，因為就好像石頭一樣，深入自我是非常非常緩慢地思考與移動的，並經常會與它需要的事物結合在一起，而不是進行理性推理或者分析，它單純地使得它自己成為它接觸的事物。但是，我的朋友們，它是你自己的那個在所有的時刻都接觸到天堂的部分，而不僅僅是在意志與信心是被轉向那個你尋求的國度的時候。

We urge you to be explorers. We ask that you prepare yourself for your journey with some care, each and every day, preparing in meditation the fineness, single pointedness, and keenness of your desire to know the universe and to know yourself. These two are one and the same thing. Your journey may take you in many strange directions, speaking metaphysically, for your journey exists within your mind and your consciousness. But this deep and almost completely unknown territory which lies within you is that which touches the kingdom.

我們鼓勵你們成為探索者。我們請你帶著某種關心讓你自己為你的旅程做好準備，每一天都在冥想中準備好那種精細度，那種一心一意，那種你對於知曉宇宙，知曉你自己的渴望的銳利。這兩個事情是一個事情，是相同的事情。你們的旅程可能將你們帶到很多的，從形而上學的方面而言，奇怪的方向，因為你們的旅程是存在於你們的心智和你們的意識之中。但是這個深入的且幾乎是完全未知的存在於你們內在之中的領域是那個觸及了那個國度的事物。

You, consciously, live within an illusion. The deep mind stores knowledge that is not of this illusion, as well as many prior biases which you have collected from other portions of the illusion, and hopes, aspirations and ambitions which have not yet been made a part of the manifestation of your experience within this density. If there is that which nags at you and you do not know what it is, if there is an ambition that you do not know what it is, that

information will lie within the slow and stone-like portions of your deep mind, geometrically regular, built slowly, moving slowly, thinking slowly.

你們，有意識地，存在與一個幻象中。深入心智會將並不屬於這個幻象的知識儲存起來，同樣還會將很多你已經從這個幻象的其他部分收集起來的之前的偏向性，以及尚未成為你在這個密度中的體驗的顯化物的一部分的希望、抱負與雄心儲存起來。如果會有對你嘮叨而你不知道它是什麼的事物，如果會有一種雄心，而你不知道它是什麼，資訊將會存在於你的深入心智的那個緩慢且石頭一般的部分之中，它在幾何上是有規律的，是緩慢地構建，緩慢地移動，緩慢地思考的。

The deep mind is steady and firm and stable and remembers. Ask and your ambition shall be told you—perhaps not once for the rest of your incarnation, perhaps you must ask once each day. But do not waste this resource, my friends—the heavens touch the stone and the stone the heavens. All the moss and the fern must deal with the cycles of nature, life and death, and all the illusion that goes with those concepts.

深入心智是穩定的，穩固的，平穩的，深入心智。詢問，你的雄心將會告訴你——也許不是在你的投生的剩餘部分中被告知一次，也許你必須要每一天都詢問一次。但是，不要浪費這個資源，我的朋友們——天堂會接觸石頭，石頭會接觸天堂。所有的青苔與蕨類植物都必須與大自然的週期，與生命和死亡，與所有伴隨著這些觀念的幻象打交道。

We would close at this time, my friends, leaving you only with our hope that you may hope to discover that kingdom within you and without you, for the kingdom is all about you as well as within you. And as you begin to feel this truth within yourself about yourself, you can then see more and more constant and unremitting manifestation of the kingdom of what this instrument would call heaven all about you. May the Creator whisper to you, inspire you and be with you. We leave you in the love and the light of that which you are and that which all are, the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai vasu borragus.

我們會在此刻結束，我的朋友們，我們僅僅帶著這樣的希望離開你們，我們希望你們可以期待其發現在你們內在與外在的那個國度，因為那個國度是在你們能周圍，同樣也在你們內在之中的。當你開始在你自己內在之中感覺到這個關於你自己的真理的時候，你接下來就能夠看到越來越多的這個器皿會稱之為在你們周圍的天堂的那個過度的持久且不間斷的顯化物了。祝願造物者對你們耳語，啟發你們並與你們在一起。我們在你們之所是，萬物之所是，以及在太一無限造物者的愛與光中離開你們。我們是你們知曉的 *Hatonn*。Adonai，我的朋友們。Adonai vasu borragus。

(L1 channeling)

(L1 傳訊)

I am Latwii, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator, and am quite pleased at the opportunity to be here and to perform our service of attempting to respond to your queries in some orderly, informative fashion, perhaps with a grain of truth, as well. To this end,

are there any questions?

我是 *Latwii*，我在無限造物者的愛與光中向你們致意，我的兄弟姐妹們，我對於在這裏並進行我們嘗試，用某種有序的、富有教益的，也許是同樣也帶著一點點的真理的方式回應你們的問題的服務是感到相當高興的。為了這個目的，有任何問題嗎？

Carla: Since nobody's asked one, I'll ask one that L2 sent in. He entitles the question: "Some ad hoc questions addressed toward the ether." I'll read you the whole thing; tell me which part you want to concentrate on and I'll read it again.

Carla：既然沒有人詢問一個問題，我將會詢問一個 L2 發來的問題。他給這個問題的命名為：“一些對於乙太的特別的問題。”我將會全部對你們讀出來，請告訴我，哪一個部分是你們想要集中解決的，我將會再一次讀它。

The question goes: "In one sense, all those realms of creation are as an illusion contrasted with the one reality. Yet, to the conditioned mind, it all appears so real, so myriad, a daunting maze, this maze which can neither add nor take anything away from the one reality. A) What really were its reasons for seeming to come into being, that is, made, aside from the obvious one, that it doesn't really exist, and B) How is it best to explicate this relation between that perspective wherein all creations don't really exist and those myriad perspectives wherein this assertion seems defeated by the "real"-ness of transiencies?" 問題是這樣的，“在某個意義上，所有那些造物的領域與一個實相向比較都如同一個幻象一樣。而對於條件性的心智，它全都顯得如此真實，如此數不勝數，一個令人畏縮的迷宮，這個迷宮既不能從一個實相增加任何事情，也不能從其拿走任何事情。A) 表面上進入到存有，也就是說，被製造，而不是一個明顯的事物，它並不真的存在，它的真正的原因是什麼呢？B) 在所有造物在其中並不真的存在的觀點與那些無數的在其中這種主張看起來是被無常的真實性所挫敗的觀點之間，如何最佳地闡述它們之間的關聯呢？”

N: That's a question?

N：那是一個問題嗎？

Carla: You want me to move on to another one?

Carla：你們想要我移動到另一個問題嗎？

(L channeling)

(L傳訊)

I am *Latwii*, and we will attempt to respond to these questions in an orderly fashion.

我是 *Latwii*，我們將嘗試去用一種有序的方式回應那些問題。

A) That creation which is described as, in part, transiency, unreal, et cetera, is actually quite real, my friend, for should one examine the chair within which

one sits, one will find it to be quite substantial and capable of resisting the impact of one's appendage to the extent of producing that artifact known as pain. Within one's reality, the conditions are quite real, for those who are a portion of the Creator are made in both the image and likeness of that Creator, that is, possess the same creative abilities as the original Creator, no matter how befuddled those awarenesses and abilities have become through the confused environment. Therefore, my friend, we would suggest that you regard that about you as quite real, for as the saying goes, "Thou sayest it." What one creates one does so for the purpose of experiencing within his own individual reality.

A) 在部分上被描述為是無常的、不真實的，以及如此等等的造物，實際上是相當真實的，我的朋友們，因為如果一個人檢查它坐在其中的椅子，它將會發現它是相當有質地且能夠抵禦一個人附肢的衝擊，到了會產生出被知曉為痛苦的人為現象的程度。在一個人的實相中，情況是相當真實的，因為那些造物者的一部分之所是的實體，同時是按照造物者的形象被製作，且與造物者是相似的，也就是說，他們們擁有和原初的造物者相同的創造性的能力，無論那些察覺與能力通過令人混淆的環境已經變得多么令人昏沉了。因此，我的朋友們，我們會建議你們將你們周圍的事物視為是相當真實的，因為常言道，"你吩咐了它。"一個人創造了什麼事物，它就會為了在它自己個體的實相中體驗的目的而這樣做。

B) The purpose of this environment is that of an area—arena, if you would prefer—within which the interactions may occur which allow the individual entity to accomplish sufficient awareness of dual polarity to develop a preference for one of the two poles therein. As your created reality in this density is one in which dual polarity, that is, positive and negative or service to others and service to self exist, the purpose of the illusion, as you might term it, is to provide sufficient incentive ... We shall pause. B) 這個環境的目的是一個在其中互動可以發生的區域——競技場，如果你們更喜歡這樣說的話——的目的，這些互動會允許個體的實體完成對雙重極性的足夠的察覺以發展一種對兩個極點中的一個的偏好。當你在這個密度中創造出的實相是一個在其中雙重的極性，也就是說，正面性和負面性，或者服務自我與服務他人同時都存在的實相的時候，幻象的目的，如你們可能對它的稱呼一樣，就是去提供充分的刺激.....我們將暫停。

(One of the tapes ends.)

(磁帶一面結束。)

(L channeling)

(L傳訊)

We continue ... is to provide sufficient incentive for the entity to choose one of the two polarities as a chosen path, and successfully adhere to that path. 我們繼續.....就是去為實體提供足夠的刺激物以選擇兩個極性中的一個極性作為一條被選擇好的道路，並成功地遵循那條道路。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: In my judgment, that was a remarkably ...

Carla：通過我的判斷，那是一個極其.....

(Side one of tape ends.)

(磁帶一面結束後。)

(L channeling)

(L傳訊)

We thank you for reading the question slowly. Is there another question?

我們為緩慢地督促問題而感謝你。有另一個問題嗎？

Carla: Since everyone seems to be pretty passive tonight, perhaps we'll make this L2 night. This one's even worse, Latwii, so you can deal with it by again asking me to repeat. Question number two: "Could you afford some connective commentary regarding how the perspectives of the following great explicators mesh into the same central truths? Swedenborg; Michael, in Yarbrow's Messages from Michael; Seth; Franklin Merrell-Wolff; the Cayce trance testator; Orobindo; Meister Eckhart; anonymous authors; the Bhagavad-Gita; Gautama Buddha; Jesus of Nazareth; Mohammed; Krishna; Babaji; Socrates"—well, that's a starter.

Carla：既然今晚每一個人看起來似乎都是相當不主動的，也許我們將讓今晚成為 L2 的晚上。這個問題是更加厲害的，因此你們能夠藉由再一次要求我重複來與之打交道。問題二：“你們能夠在關於下面這些偉大的詮釋者的觀點是如何相互配合形成了相同的中心性的真理的方面提供某種連接新的評論嗎？斯維登堡，在 Yarbrow 的來自米勒迦的資訊中的米勒迦，塞斯，沃爾夫梅里爾-佛蘭克林，凱西的催眠發言人，室利·阿羅頻多，艾克哈特，匿名作者所著的博伽梵歌，釋迦摩尼，拿撒勒的耶穌，默罕默德，克裏希納，巴巴吉，蘇格拉底”——好吧，那就是個開頭。

I am Latwii. I am aware of your question. My brother, consider your own situation. You exist within a reality in which many claim to have a perception of that which is real, that which is factual, that which is existent, yet many seem to be in contradiction with one another in their description. Would it be true to say that each is wrong or each is right? We would offer then the following commentary for your examination.

我是 *Latwii*。我瞭解了你的問題。我的兄弟，考慮你自己的情況。你存在於一個實相中，在其中很多人都宣稱擁有了對於真實的事物，事實之所是的事物，具有存在性的事物的一個觀點，而很多觀點在它們的描述中看起來似乎都與相互彼此是矛盾的。去說每一個都是錯誤的，或者每一個多是正確的，這會是真實的嗎？我們接下來會提供個如下的評論以供你檢查。

Each of those which you have described, including, we might add, the anonymous writers, has been able to perceive with a varying degree of clarity

that which exists beyond your realm of confusion, and in their perception have attempted to relay that image to their other selves in such a manner as to reproduce that perception. However, as you are aware, the reproduction of concept into words is quite difficult and often of poor result. We would therefore observe initially that the translation on each of the source's part has been severely hampered by the inability to translate perception into words. As a further example, we would suggest that one consider the possibility of translating into words a robin's song so that the reader, upon reading the words, could successfully reproduce the musical notes. 每一個你已經描述了的實體，包括，我們可以補充，那些匿名的作者，都已經能夠用一種可變的程度的清晰度感覺到存在於你們的混淆的領域之外的事物，並通過它們的知覺已經嘗試去用這樣一種會重現那個知覺的方式將那個形象傳遞給它們的其他的自我了。然而，如你們知曉的一樣，將觀念重現為文字是相當困難的，並經常是結果糟糕的。我們因此在一開始就觀察到，在每一個源頭的部分上的轉譯已經因為無法將觀念轉譯為言語而嚴重地被妨礙了。作為一個更進一步的範例，我們會建議一個人考慮將一首知更鳥的歌轉譯為言語的可能性，這樣讀者，在讀到文字的時候，就會成功地重現那個音樂的音調了。

The further difficulty arrives at the determination of subsequent readers or translators to correct that which they do not understand or alter that with which they do not agree. This has happened quite frequently in the history of your people, both through accident and intention, for much of your historic religious and philosophical texts have been reproduced a number of times in writing after being handed down on the basis of word of mouth for numbers of years, resulting in quite radical deviations from the original source. 更進一步的困難會在其後的讀者或者轉譯者決定去糾正它們並不理解的事物，或者對它們並不贊成的事物進行更改的時候發生。在你們的人群的歷史中，這已經相當頻繁地發生了，同時是通過偶然事件，以及通過有意的篡改，因為你們的大量的歷史性的宗教性與哲學性的文字，在以口述的文字為基礎被傳遞下來之後，在多年的時間中已經很多次地通過書寫被複製，並導致了與原來的源頭的相當劇烈的偏差了。

Finally, we would observe that those who perceived the original awareness of that which exists beyond the realm of confusion have themselves often been the recipients of much communication, some of which was distorted intentionally by those who would seek to sincerely follow a path of service to self, therefore, quite literally negating much of that which may have been intended. 最後，我們會觀察到那些感覺到了對存在於混淆的領域外部的事物的原本的察覺的實體，它們自己經常已經是大量的溝通交流的接受者，這些溝通交流中的一些是被那些真誠地尋求去追尋一條服務自我的道路的實體所故意扭曲過的，因此，這些交流實際上會相當大地抹殺大量的可能本來被打算好的事物。

May we answer you further?

我們可以更進一步回答嗎？

Carla: I think so. I think the question is, "What connective commentary could you give regarding the central truths if any, which all of these people are trying to explicate?" *Carla*: 我認為是這樣的。我想問題是，"在關於這些人正在嘗試去闡釋的中心性的真理，如果有任何的話，的方面，你們能夠給予什麼關聯性的評論嗎？"

My sister, the central truths are of themselves the connective tissue which unite the perceptions of each listed, for it was their perception of that reality, that awareness of both the Creator and the orderly universe which was created, that sparked the imagination of those listed and inspired each to attempt to communicate their awareness to their other selves.

我的姐妹，中心性的真理在其自身就是將每一個人列舉的觀念結合在一起的連接性的組織，因為就是它們對那個實相的知覺，它們同時對造物者以及被造的有序的宇宙的認識，激發了那些被列舉的實體的想像力並啟發了每一個人將它們的認識與它們的其他自我進行交流的嘗試。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: No. I feel that there is some reason that you are angling your answer the way you are, and having met L2, we'll just say, that's fine. And thank you.

Carla: 沒有了。我感覺到會有某種原因是你們用你們的方式產生了你們的回答的角度，並同時回答了 L2 的問題，我們僅僅會說，那是很好的。謝謝你們。

We thank you, my sister.

我的姐妹，我們感謝你。

A: How is the instrument doing?

A: 這個器皿的情況如何？

The instrument is tiring but capable of answering to a further extent if there are more questions.

這個器皿是疲倦的，但是它能夠在一個更進一步的程度上回答，如果有更多的問題的話？

N: I have a query. The Sufis used in former times a nine foot high pole of lapis lazuli which was two feet in diameter. The ritual, I think, has been discontinued for initiates. Why did they use this nine foot object which was two feet in diameter for initiation and why did they stop using it?

N: 我有一個問題。蘇菲教派是在之前的時代中使用過一種九英尺高的天青石柱，它的直徑是兩英尺。我認為這個儀式對於入門者已經失傳了。為什麼它們將九英尺高，直徑兩英尺的事物用於啟蒙，為什麼它們停止使用它了呢？

I am Latwii. My brother, the object of which you speak was actually not composed in its entirety of the substance which you describe but rather was an object of those dimensions decorated with that same substance. The

purpose of this device was to act as a focal point during ceremonies much as the apex of a pyramid would have the effect of a focal point for down-funneling energies. Consider if you will the effect of a conical arrangement of individuals with a single individual at the apex of the cone atop the device which you have described. It was an effort to produce in a simplistic form a pyramidal-type device for the purpose of initiation which was not particularly successful due to the lack of understanding of those performing this attempt.

我是 *Latwii*。我的兄弟，你談及的事物實際並不是完全用你描述的材料構成的，而毋寧是一個具有那些尺寸，並用相同的材料裝飾的事物。這個裝置的目的是在儀式期間用作一個焦點，非常類似於一個金字塔的頂點會擁有對向下彙聚的能量的一個焦點的作用。如果你願意的話，考慮對個體的一種圓錐形的排列，同時有一個單一的個體位於你已經描述的那個裝置的圓錐體的頂部的頂點處的效果。它是用一種簡單化的形式產生出一種金字塔的類型的裝置的努力，以實現啟蒙的目的，而由於那些執行這個嘗試的人的缺少理解，它並不是特別成功的。

May we answer you further?

我們可以更進一步回答嗎？

N: If the instrument is not too tired, is this cone of energy an attempt to communicate with what the Sufis consider their home planet?

N：如果器皿不是太過疲倦的話，這種能量的圓錐體是一種與蘇菲認為是它們的家園的星球的事物之間的溝通交流的嘗試嗎？

I am Latwii. My brother, this may be in some way correct, as those individuals whom you describe believe themselves to have come from a single source other than the planet and were attempting to reunite themselves with that source. They, as you may have guessed, were attempting to reunite themselves with the Creator rather than return to or communicate with a physical object such as another planetary object.

我是 *Latwii*。我的兄弟，這用某種方式可以是正確的，因為那些你描述的實體相信它們自己是來自於一個與這個星球不一樣的單一的源頭，並嘗試去將它們自己與那個源頭重新結合起來。它們，如你可能猜測到的一樣，是正在嘗試將它們與造物者重新結合，而不是返回諸如另一個行星之類的物質性的對象或者與之進行交流。

May we answer you further?

我們可以更進一步回答嗎？

N: If the instrument is still not too tired, is this form of being united what they called the barraca or the spiritual force?

N：如果器皿仍舊不是太過疲倦的話，這是與它們稱之為 *barraca* 或者靈性力量的事物結合的形式嗎？

I am Latwii. Would you please repeat the question?

我是 *Latwii*。你願意重複問題嗎？

N: Is this form of becoming united used by the Sufis what they consider the barraca or the spiritual force?

N：這是被蘇菲使用的與它們認為是 *barraca* 或者靈性力量的事物成為合一的形式嗎？

I am Latwii. The spiritual force which you describe was viewed as a connective energy which would allow the individual in conjunction with his other selves to unite with one another and the Creator.

我是 *Latwii*。你描述的靈性的力量是被視為是一種連接性的能量，它會允許個體與他的其他自我一起，與相互彼此，與造物者結合在一起。

May we answer you further?

我們可以更進一步回答嗎？

N: Thank you very much.

N：非常感謝你們。

We thank you. Is there another question?

我們感謝你。有另一個問題嗎？

Carla: Yeah, just a ... The Sufis also have the old rope trick, and it strikes me, the similarity of the two strikes me, and it's almost ... I'm wondering if that lapis lazuli and what not is not just a further embellishment on the basic lesson of that which does not seem to be and yet is, which is an illusion-piercing thing which the Sufis do practice by supposedly climbing a rope which actually isn't there, which they actually don't climb. However they are able to make it seem so. Can you find a question in there?

Carla：是的，僅僅是一個.....蘇菲同樣擁有舊繩索的把戲，它給我留下印象，兩者的相似性給我留下了印象，它幾乎是.....我想知道，是否那個天青石，以及並不僅僅是對看起來是似乎並不是的事物的基礎的課程的一種更進一步的裝飾物的事物，而是，一種蘇菲藉由假像地攀爬，而它們實際上沒有在攀爬的一根實際上並不存在的繩子來進行練習的一個刺穿幻象的事物。無論如何，它們如何能夠使得它看起來是這樣子的。你們能夠在那裏找到一個問題嗎？

I am Latwii. My sister, we view your brief commentary as seeking the correctness of the statement or an observation of the incorrectness of the statement, and in answering we would reply that we are in agreement with that somewhat wordy statement.

我是 *Latwii*。我的姐妹，我們將你簡短的評論視為是對那個陳述的正確性或者那個陳述的不正確性的尋求，在回答的方面，我們會回應，我們同意那個多少有些囉嗦的陳述。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: A succinct, "No." Thank you.

Carla：一個簡明的“不用了。”謝謝你們。

N: May I ask, if the instrument's not too tired, what did they replace the initiation with when they discontinued the lapis lazuli because the others couldn't understand it? *N*：如果器皿不是太過疲倦的話，我可以詢問，在它們因為其他人不理解它而讓天青石失傳的時候，它們用什麼替代了那個啟蒙呢？

My brother, the device which you describe was not widely used and eventually fell into a state of disuse and disrepair, having been overturned and shattered by itinerant tribesmen intent upon a path of service to self. The device, however, was rarely in use by this time, as the individuals which you describe had arrived at the realization that the device itself was not essential to their strivings.

我的兄弟，你描述的那個裝置並未被廣泛使用並最終落入到一種不被使用與失修的狀態中，並已經因為流動的部落人群對一條服務自我的道路的意圖被推翻並被粉碎了。然而，那個裝置截止現在都很少被使用過，因為你描述的個體已經抵達了這樣一種認識，那個裝置其自身對於它們的努力不是實質性的。

May we answer you further?

我們可以更進一步回答嗎？

N: Was it replaced with another device or how was the initiation ceremony changed because of disuse?

N：它是被另一個裝置替代了嗎，或者啟蒙儀式如何因為不使用而被改變了呢？

My brother, the device was not replaced because it was found to be an unnecessary artifact for the seeker, and was therefore abandoned. The desire to seek the Creator through unity with one's other selves was found to be equally accomplishable through that which you call meditation, though their meditation was in a more active form. The device which you describe was the result of information which may be traced back to that point in time when the pyramids which surrounded your planet were once functional. The device was a very primitive effort to replace one of those devices, and was not particularly useful for that purpose.

我的兄弟，那個裝置沒有被替代，因為它被發現對於尋求者是一個不必要的人造物，並因此被拋棄了。去通過與一個人的其他自我的統一而尋求造物者的渴望是被發現通過你成為冥想的事物是同等地可以實現的，儘管它們的冥想是用一種更為活躍的形式。你描述的裝置是這樣一種資訊的結果，這個資訊在時間中可以被追溯到那些圍繞著你們的星球的金字塔在其中曾經是有功能的時點的。那個裝置是其替代這些裝置中的一個裝置的一種非常原始的努力，並且對於那個目的不是特別有用處的。

May we answer you further?

我們可以更進一步回答嗎？

N: What kind of active meditation did they use?

N: 它們使用的是什麼類型的活躍的冥想呢？

I am Latwii. The form of meditation was one in which regularized motions were undertaken by the individual in an effort to isolate the mind from the body by, in effect, training the body to perform a particular function which required little or no mental supervision, thus allowing the body to, in effect, be put on what one might call autopilot, freeing the mind for meditation while supplying a high degree of oxygen flow to the brain to produce an exhilarative state. This in some instances may be likened to a dance.

我是 Latwii。冥想的形式是一種在其中有規律的動作被個體在一種，實際上是藉由訓練形體執行一個特定的功能，而將心智與身體分離的努力中被進行形式，這種功能幾乎不需要或者完全不需要心智監督，並因此允許身體，實際上，被放置在一個人可以成為自動駕駛的位置上，同時讓心智為了冥想而得到釋放，同時為大腦供應一種高程度的氧氣的流動，以產生出一種興奮的狀態。這在某些場合中可以被比作一種舞蹈。

May we answer you further?

我們可以更進一步回答你嗎？

N: Would you consider this form of meditation better than our going into the silence or stillness?

N: 你們認為這種冥想的形式比我們進入到靜默或者安靜時更好的嗎？

My brother, there is no better or worse form for that which you call meditation. Rather, we would suggest that the individual finds one state of conditions more conducive or less conducive to that end.

我的兄弟，沒有你稱之為冥想的事物的更好或者更差的形式。毋寧說，我們建議個體找到一種對於那個目的更加有助於或者較不有助於的條件的狀態。

May we answer you further?

我們可以更進一步回答嗎？

N: Well, if the instrument's not tired, I just wondered, well, that if we're told that one type of meditation is better than another then we think that such an active meditation might be good, but you did state that there was an increased flow of oxygen to the brain.

N: 好的，如果器皿不是疲倦的話，我僅僅想要知道，好的，如果我們被告知，一種類型的冥想是比另一種類型更好的，接下來，我們會認為這樣一種活躍的冥想可能是有益處的，但是，你們確實說，會有一種增加的氧氣到大腦的流動。

I am Latwii. I perceive your question as one in which the awareness of that statement prompts curiosity as to the benefits in comparison to the stationary meditation which is currently in use by this group. We would simply observe that the increase in oxygen described earlier produced an effect not unlike

that of a drunkenness which was construed to be a proof of attaining an ethereal contact or unity, and is not particularly suitable for this type of work.
我是 *Latwii*。我將你的問題感知為是一個在其中對那個陳述的認識在關於與當前被這個團體使用的那種靜止的冥想相比較的益處的方面啟發了好奇心的問題。我們單純地觀察到，在之前被描述過的在氧氣中的增加產生出了一種與醉酒的效果不一樣的效果，那種醉酒的效果是被解釋為對於取得了一種乙太的接觸或者統一性的一種證據，這對於這種類型的工作並不是特別合適的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: I think the instrument is getting very tired, but I was not referring to this type of work, I was just referring to our own individual meditation at home. We can discuss it later, and thank you very much.

N：我認為器皿正在變得非常疲倦，但是不是指這種類型的工作，我值得是我們自己在家中的個體的冥想。我們能夠在以後討論它，非常感謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*. As there are no further questions, we shall, "A," bid those present adieu, and, "B," take our leave in the love and light of the infinite Creator. Adonai, my friends.

我是 *Latwii*。因為沒有更進一步的問題了，我們將會，A，向那些在場的人告別，B，在無限造物者的愛與光中離開。Adonai，我的朋友們。

July 14, 1985

1985-07-14 Leema : 價值與美德

(Carla channeling)

(Carla 傳訊)

I am Yadda. I greet you in love and light of infinite Creator. We argue with this instrument. We say, "We want to come and say „Hi“ to our friend, J," and we could not do it at first because this instrument say, "Oh, but the big one is yet to come, don't do this now," and we say, "No, no; we just want to say „Hello.“" So the instrument say, "Okay," and here we are.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們與這個器皿爭論。我們說，“我們想要前來說對我們的朋友 J 說 hi，”我們在一開始無法這樣做，因為這個器皿說，“哦，但是那個大傢伙還沒有來，現在不要這樣做，”我們說，“不，不，我們僅僅想要說 Hello。”因此這個器皿說，“好的，”我們就在這裏了。

The expression of joy that takes place when souls band together in love, not of earthly things but of metaphysical, is tremendous and this expression of joy is with us now. Our gratitude knows no bounds, and we thank you for allowing us to be a part of session today. We shall be silent now, silent but joyful, and so very, very much blessed to share this time with you. We are not blessed because you are such wonderful characters, because of your amazing personalities or your reputations; we are not interested in that part of you. This is not the local train here; we are talking about long-distance traveling. We are joyful because of the long-distance traveler that is your consciousness. How beautiful it is; how beautiful and perfect you are and how much joy there is to share in an infinitely joyful creation.

當靈魂在愛中，不是在屬於塵世的事物中而是形而上學的事物中，結合在一起的時候發生的喜悅的表達，是驚人的，這種喜悅的表達現在就與我們在一起了。我們的感激是無邊的，我們為允許我們成為今天的集會對的一部分而感謝你們。我們現在將會是安靜的，安靜但卻喜悅，與你們分享這個時刻，我們是如此非常非常地感到大大地受到了祝福。我們不是因為你們是如此美妙的角色，因為你們驚人的人格或者你們名聲而是受祝福的，我們對你們的那個部分不感興趣。這不是在這裏的本地列車，我們正在談論長途旅行。我們因為你們的意識之所是的長途旅行者而是喜悅的。它是多麼美麗呀，你們是多麼美麗且完美呀，在一個局限喜悅的造物中分享，會有怎樣多的喜悅呀。

We leave this instrument now, full of the love and the light of infinite Creator. I Yadda. Farewell. Farewell.

我們現在離開這個器皿，我們充滿了無限造物者的愛與光。我是 Yadda。再見。再見。

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you, my friends, in the love and in the infinite light

of the one Creator. We apologize for the delay in our speaking with you. However, we ran into what we consider to be a noteworthy problem which we wish to share with you, for it bears upon each of your spiritual endeavors at this time to a certain extent.

我是 *L/Leema*。我在太一造物者的愛與無限的光中向你們致意，我的朋友們。我們為在我們對你們的發言中的延遲而抱歉。然而，我們遇到了我們認為是一個值得注意的問題的事物，我們希望與你們分享這個問題，因為它在一定程度上關係到你們每一個人在此刻的靈性上的努力。

When this instrument challenged us, we responded by saying, "Yes, my child, we do come in the name of Christ." This is the same answer that this instrument is used to receiving from the one known to you as *Hatonn*. Therefore, the instrument repeated the challenge, and hearing the answer once again, asked who we were. We projected the vibration that is our signature for name. You would think of it more as a musical tone, with overtones and undertones, than a word. As you may have noticed from our need to scan the instrument from time to time to select an appropriate word, we do not use words. Therefore, there was some delay while we established that we were indeed known to this group as *L/Leema*. These and other spiritual metaphysical and religious names are for the most part intended to convey some small idea of the vibration that is who we are. However, those of the Confederation of Planets in the Service of the Infinite Creator do not actually have names as you know them, as they are not necessary unless one is unable to speak mind to mind and to recognize musical tones.

當這個器皿挑戰我們的時候，我們藉由這樣說來回應，“是的，我的孩子，我們確實是以基督的名義而來的。”這是與這個器皿習慣於從被你們知曉為 *Hatonn* 的實體接收到的回答相同的回答。因此，這個器皿重複了挑戰，在它再一次聽到了答案的時候，它再一次問我們是誰。我們投射了我們用於名字的簽名之所是的振動。你們會認為它更多是一個帶有泛音與潛音的音樂的音調，而不是一個詞語。因為你們可能已經從我們的會時不時地掃描器皿來選擇一個適當的詞語的需要注意到，我們並不使用詞語。因此，在我們構建我們確實對於這個團體知曉為 *L/Leema* 的事物的時候，會有某種延遲。這些名字，以及其他的形而上學的與宗教信仰的名字，在絕大部分是打算要傳遞對於我們之所是某種振動的小小的觀念的。然而，那些屬於服務與無限造物者的星際聯邦的實體，實際上並不擁有如你們所知曉的名字，因為它們不是必須的，除非一個人無法用心智對心智的方式發言，且無法認出音樂的音調。

We shall now address the question at hand which has to do with values and virtues, what they are, what effect they have upon you, what effect you have practicing that which you come to, shall we say, understand. Perhaps the strongest desire within the mundane world is the desire to live and be loved, to appreciate and to be appreciated. You will find two things to be true about this characteristic of your peoples. Firstly, those who use their lives pleasing others to the exclusion of knowing the self have gained in the eyes of your world, but have lost the power to make the choice. The second thing that is true about the need to love and the need to be appreciated is that the

societal values change, and therefore the actual polarity of your intended action is various. Sometimes you polarize well and sometimes there is a negative polarization as you move away from the seeking of truth.

我們現在將講述要處理的與價值與美德有關的問題，它們是什麼，它們對你們有什麼影響，你們已經實踐了你們開始，容我們說，理解的事物，這會有這麼影響。也許在塵世的世界中最為強有力的渴望就是對於活著與被愛的渴望，對於感激與被感激的渴望。你們在關於你們的人群的這個典型特徵的方面發現有兩個事情是真實的。首先，那些將它們的生活用於取悅其他人以至於杜絕了對自我的知曉的人，它們在你們世俗的眼中是已經得得益了的，但卻已經失去了做出選擇的力量。第二個在關於對於愛的需要以及對於被欣賞的需要的方面是真實的事情是，社會性的價值是改變的，因為你們打算好的行動的實際的極性是多變的。有時候你們很好地極化了，有時候，在當你們離開了對真理的尋求的時候，會有一種負面性的極化。

Now, we know what values are not, that is, values are not imposed from without. It is your birthright and as a conscious seeker your responsibility to seek in every way possible to know yourself. To put it another way, it is your responsibility to seek the Creator in yourself and in all things. Values, then, come from within. However, as a mundane personality, the seeking student is precisely as fallible as the person who previously told the seeker what to do in order to be loved. Therefore, we eliminate also from value the mundane considerations of the self for the self.

現在，我們知道價值不是什麼，也就是說，價值不是從外在被強加的事物。它是你們的天賦權利，是你作為一個有意識的尋求者用每一種有可能的方式去尋求知曉你自己的責任。那麼，價值就是來自於內在之中的。然而，作為一個世俗的人格，尋求的學生是和那個之前告訴尋求者為了要被愛要做什麼事情的人是完全一樣易於犯錯的。因此，我們同樣也從價值中刪除了自我對自我的世俗的考慮。

The question is, what is left to form value? That is a question worth asking. If you have been impressed with feelings, energies and disciplines that seem to you to be of aid in a metaphysical manner, then you have been given the gift of learning. In the process of being given this gift, you have given something up. In fact, the only way that we know of—and remember we are fallible also—to have access to a more clear knowledge of what has value is to lose the self. The more of yourself that you lose, the more of the selfhood that may be overtaken and imbued with that greater self that some call the higher self and others call the Creator within.

問題是，還有什麼事情剩下來以形成價值呢？那是一個值得詢問的問題。如果你已經對看起來用一種形而上學的方式對你是有幫助的感覺、能量與修煉留下了影響了，接下來，你就已經被賦予了學習的禮物了。在被給予這個禮物的過程中，你已經放棄了某個事情了。實際上，我們知曉的去取得對於什麼事物擁有價值的一種更為清晰的知曉的唯一的途徑——請記住我們同樣也是易於犯錯的——就是去放下自我。你放下的你自己越多，越多的自我屬性就可以被被那個更大的自我所壓倒並被其所灌注，一個人稱呼那個更大的自我為高我，其他人稱之為內在的造物者。

Thusly, that which has value is that which comes from within, that which has been paid for by the surrender of the smaller self, and that which is let loose from you in a manner completely free to the world about you, whether it be one person, many people, or simply the environment in which you have your being. Your state of mind when you are in the impersonal self has innate value which is the highest value of which we are aware, of which you are capable of achieving in your third density at this particular stage of your development. Indeed, in a more and more refined way, this is all any particle of consciousness has to offer—its birthright. That birthright is nothing less than a single and original Thought before which there was no thought. That Thought, that Creator of all that there is, is love, guided only by free will. Examine yourself at this moment. What in you is of value? In your heart, you know. There is that within you that is utterly priceless. It is surrounded by a great deal of illusion, and you are seeking to pierce the veil of that illusion.

因此，擁有價值的事物是來自於內在之中的事物，是已經藉由對更小的自我的臣服而被支付了的事物，是用一種對於你周圍的世界完全自由的方式從你身上被松開的事物，無論這個在你周圍的世界是一個人，很多人，還是單純地你在其中擁有你的存有的環境。當你處於那個非個人的自我之中的時候你的心智的狀態，就是擁有我們所知曉的，是你在你的第三密度中在你的發展的這個特定的階段所有能力取的最高的價值的事物。確實，用一種越來越精煉的方式，這就是意識的所有任何的微粒所要提供的事物——它的天賦權利。那種天賦權利與那一個單一的、原初的想法是完全一樣的，在那個原初的想法之前，是沒有想法存在的。那個想法，一切萬有的造物者，就是愛，它僅僅是被自由意志所指引的。在此刻檢查你自己。在你內在之中什麼是具有價值的呢？在你的心中，你知道。在你內在之中存在有全然地無價的事物。它是被大量的幻象包圍著的，你正在尋求刺穿那個幻象的罩紗。

As to virtues, we find that the list is long and well-known. Much can be quoted from holy books about virtue. The virtues always include patience, hope, charity, spiritual seeking, politeness to others, a cheerful attitude, and so forth and so on. The list of seeming virtues is endless. But, like a skin disease, which also seems endless when one is a—we scan—teenager, so these virtues come and go. They are only skin deep. It is not that the list is wrong, it is that the culture which you now enjoy and experience believes in inculcating virtue from the outside inward, working from a list of rules: do this, but don't do that, and while you're at it, don't do that either, and there is a third and a fourth and fifth thing and so forth. This is not true of virtue, although there is the potential always for significant polarization in one who desires so utterly to bring pleasure to those around it that it is willing to assume the various postures which are designed to be most appropriate and acceptable.

在關於美德的方面，我們發現列表是長長的且眾所周知的。大量的關於美德的事情是能夠從神聖書本中被引用的。這些美德一直都包含了耐心、希望、從靈性上而言的慈善與對他人的禮貌，一種愉快的態度，以及如此等等。表面上的美德的列表是無盡的。但是，就好像一種皮膚病一樣，當一個人是一個——我們掃描——青少年的時候，皮膚病同樣看起來似乎是無盡的，這些美德同樣也會來來

去去。它們僅僅是膚淺的。這不是說列表是錯誤的，這是說，你們現在享受並體驗的文化相信那些由外向內灌輸的美德，它們是根據一個規則的列表來工作的：要做這個，不要做那個，在你做這個的時候，不要同時做那個，會有一個第三位，第四位，第五位的事情，如此等等。沒有真實的美德，儘管在一個如此全然地渴望將快樂帶給它周圍的人，以至於它樂意於採用各種旨在成為極其合適的且可以接受的姿態的實體身上，一直都會有大量的極化的潛能。

True virtue is a natural overflowing and outpouring of that contact with love which you keep fresh by meditation, prayer, contemplation and the analysis of your thoughts, each in degree to which each aids you personally. Virtue is, in essence, a state of being rather than a process of doing. As with value, the one who is virtuous is first the sufferer, for it is painful to relinquish the amount of control over one's incarnational experience necessary to allow the principle of seeking to work.

真實的美德是一種與愛的接觸的自然而然的溢出與流露，你藉由冥想、祈禱、沉思，以及對你的想法的分析，每一個在一定程度上都會用個人的方式對你有幫助，來讓這種與愛的接觸保持新鮮。美德，事實上，就是一種存在的狀態，而不是一個行動的過程。如同價值一樣，一個有美德的人首先是臣服者，因為要放棄對一個人的投生體驗的必須的數量的控制，以允許尋求的原則起作用，這是令人痛苦的。

The principle of seeking is, to the best of our knowledge, infallible. There are no occasions when it does not work. The time frames may change from experience to experience, but if you seek, you will find. And if you seek the truth, you find yourself surrendering more and more of that which you may have considered very special about yourself in order to get on with the seeking of something called love, something that is impersonal, and yet something that, once touched, seems worth more than all the precious booty one can imagine, whether that treasure be fame, fortune, power, success or knowledge.

尋求的原則，就我們最佳的知曉，是絕對可靠的。不會有任何的場合是它不起作用的。時間框架可能在體驗與體驗之間改變，但是如果你尋求，你將會找到。如果你尋求真理，你會發現你自己越來越多地臣服於你可能在關於你自己的方面已經考慮得非常具體的事情，以便於著手開始對某個被稱之為愛的事物，某個非個人的事物的尋求，而那個事物，一旦被接觸到之後，就會看到起來似乎比所有一個人能夠想像的珍貴的戰利品要更有價值，無論那個珍寶是名聲、財富、權力、成功或者知識。

In the light of the tabernacle which you once established, near the fire of your own holy ground, much is burned away that you would cherish. That which must be relinquished is different for each unique seeker. It is not for us to describe stumbling blocks; we who describe them may put one before you. It is enough to say that the stumbling blocks are in the self, and when it is recognized that there is something that is keeping you from the opportunity for contact with intelligent infinity, there is value and virtue in the decision to surrendering whatever it may, whatever part of your personality it may be.

在你曾經構建起的至聖所的光之中，在接近你自己的聖地的火焰的附近，大量的你會珍惜的事物都會被燒毀。必須要被放棄的事物對與每一個獨一無二的尋求者都是不一樣的。去描述絆腳石，這不是我們的工作，如果我們描述它們，我們就會將一個絆腳石放在你們的前面了。去這樣說是足夠的，絆腳石是在自我內在之中的，當有某個事情被認出來是讓你無法取得與智慧無限接觸的機會的事物的時候，在將無論什麼它可能是的事物，將它可能是的你的任何的無論什麼部分都交托出去的決定中就會有價值與美德了。

Each of you has seen transcendent beings, beings that were radiant, that glowed from within, and each has thought, "What a wonderful thing it must be to be so virtuous." The wonderful thing is, subjectively, that there is contact with love. That contact is so powerful that it creates value and manifests it in a clear channel. And what is that value, my friends? That value may be seen in the smile that lightens someone's day, a soft answer to a hard question, an insightful question to one who is muddled. What is value, my friends? Value is that which adds to someone or to someone's experience. What is the nature of addition? The nature of spiritual addition is that it is infinite. You do not have infinite powers as a mundane personality.

你們每一個人都已經看到了出類拔萃的存有，發光的存有，從內在閃耀的存有，每一個人都已經思考，“成為如此之有美德的，這必定是一個多麼美妙的事情呀。”從主觀上而言，美妙的事情是會有與愛的接觸。那種接觸是如此強有力，以至於它穿著出價值並通過一個清晰的管道顯化它了。我的朋友們，那個價值是什麼呢？價值可以在照亮了某個人的一天的微笑中，在對一個困難的問題的溫和的回答中，在對一個糊塗的人的富有洞見的提問中被看到。我的朋友們，價值是什麼呢？價值是增加了某個人或者增加了某個人經驗的事物。添加的屬性是什麼呢？靈性上的添加的屬性是，它是無限的。你作為一個世俗的人格是不會擁有無限的力量。

Thus, true value is the spiritual. You are a channel for it and it comes through you. Try to do the valuable thing on your own recognizance and you will find yourself in deep trouble, for each entity has designed situations, both of a general and a specific nature, which are for the sole purpose of learning a lesson you feel as your higher self before birth that you need to learn in a more fastidious or complete way. Any attempt to seek healing, the giving of love, the giving of any value at all, without first immersing the self within the greater self of the creation, is going to run into one of the situations which you have planned each of you for yourself, situations that will say, sometimes rather clearly, you are a limited being as long as you do not seek love.

因此，真實的價值是靈性的價值。你是一個對它的管道，它流經你。嘗試去根據你自己的保證來做有價值的事情，你將會發現你自己處於深深的麻煩之中，因為每一個實體都已經設計了情境，同時是具有一種一般性的以及一種具體性的屬性的情境，這些情境僅僅是為了學會一個你作為你的高我在出生前感覺你需要用一種更為一絲不苟或者完整的方式學習的課程的單一的目的。任何去尋求療愈，給予愛，給予無論什麼有任何價值的事物的嘗試，如果沒有在一開始將自我沉浸在造物的更大的自我之中，都將會遭遇到你們每一個人已經為你自己規劃好的情況中的一個情況，那些情況將會表明，有時候是相當清楚地表明，只要你不尋求愛，

你就是一個有限的存有。

What has virtue? The seeking of truth. What is the nature of truth? To use a sadly overused word, love. What has virtue? That which has virtue is that which is intended to manifest and to praise and bear witness to the Creator and the infinite love, the infinite joy and the infinite peace in which we are created and have our being.

美德是什麼呢？對真理的尋求。什麼是真理的屬性呢？使用一個令人遺憾地被濫用了的詞語，愛。什麼擁有美德呢？擁有美德的事物是打算要顯化、讚美並見證造物者，與在其中我們被創造並擁有了我們的存有的無限的愛、無限的喜悅與無限的平安的事物。

We realize that there are those with children. To be of value to one's children is an especially challenging task. And yet, the rules hold true. When you, each of you, interact with the child, attempt to make even more room than usual for that great channel of love, for while you are channeling that love, you will know what to say, you will feel strongly about what will aid and what will discipline helpfully. Perhaps most fundamentally the aid of children that is of value to the greatest extent is that aid which involves familiarizing your child with your own understanding of your own nature. Let there be a place for meditation in your dwelling, and let meditation be an accepted part of the day, for this is the grounding for you and for all. The child learns first by example.

我們意識到會有那些有小孩的人。成為對一個人的孩子有價值的事物，這是一個尤其令人挑戰的事物。然而，規則是有效的。當你們，你們每一個人，與孩子進行互動，並嘗試去為那種巨大的愛的管道留出一個比通常甚至更大的空間的時候，你們在一段時間中就是在傳訊那種愛了，你們將會知曉要去說什麼，你們將強烈感覺到什麼事情將會是有幫助的，什麼事情將有助於紀律。也許在極其基礎性的方面，對孩子的幫助在最大的程度上是有價值的事物，就是那種包含了讓你的孩子熟悉你對你自己的本性的理解的幫助。讓在你的住所中有一個為冥想準備的場所吧，讓冥想成為一天中的一個被接受的部分吧，因為這就是對你以及對所有人的地面。孩子會首先藉由榜樣而學習。

We do not suggest that your learning be made public, for indeed, each of us learns within. We only suggest that the process of going to your private place and meditating or contemplating or praying be made a normal and, from the parent's point of view, necessary portion of the daily activity. This will aid children greatly in grasping the process in their turn of becoming an impersonal channel for the infinitely personal compassion and wisdom of the one Creator.

我們並未建議，你的學習成為公開的，因為確實，我們每一個人都在內在之中學習。我們僅僅建議，讓那個進入到你的私密的場所，進行冥想或者沉思或者祈禱的過程成為日常生活的活動的一個，從父母的視角來看，通常且必須的部分。這將會在孩子們成為太一造物者的無限非個人性的同情心與智慧的一個非個人的管道的轉變中掌握那個過程的方面極大地幫助孩子們。

We fear we have exceeded our time limit but hope we have given you enough to think about. It is indeed a tremendous pleasure to be able to speak to you and to be able to use this instrument, and we so appreciate your taking our suggestion and forming the group question, that this instrument may be in no danger whatsoever because of the question and answer format, which is not helpful for this instrument at this time. Rather than...

我們擔心我們已經超過了我們的時間限制了，但是我們希望我們已經給予了你們足夠多的事物來進行思考了。能夠對你們發言並能夠使用這個器皿，這確實是一種驚人的快樂，我們對於你們採用我們的建議並形成團體問題是如此感激，這樣這個器皿就不會因為提問與回答的模式而處於無論什麼危險之中了，在此刻提問和回答的模式對這個器皿是沒有幫助的。母寧是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

Rather than closing, we are going to attempt to transfer this contact to the one known as Jim. It is an experiment and may not work. This instrument may prefer to work with those of Latwii to the exclusion of working with us. Therefore we offer this instrument the choice and would at this time offer the transfer to the one known as Jim. We leave this instrument. I am L/Leema.

與其是結束，我們寧願嘗試去將這個接觸轉移到被知曉為 *Jim* 的實體。它是一個實驗，並可能不會工作。這個器皿可能更喜歡與 *Latwii* 一同工作，而將與我們一同工作排除在外。因此，我們會提供給這個器皿選擇，我們會在此刻轉移到被知曉為 *Jim* 的實體。我們離開這個器皿。我是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we are happy to greet you through this instrument. Again we greet you in love and light. We have offered the opportunity of the transfer of our contact in order that we might attempt any further queries which any within this group might have left for the evening. May we serve in that capacity with another query?

我是 *L/Leema*，我們很高興通過這個器皿向你們致意。再一次，我們在愛與光中向你們致意。我們已經提供了轉移我們的接觸的機會，以便於我們可以嘗試在這個團體中的任何人可能在今晚剩餘的任何更進一步的問題。我們可以對另一個問題用那種方式服務嗎？

Carla: If nobody else has one, while I'm pulling my cramp out of my big toe, I would ask one written by L. It's his number three, and I will read it to you whole and let you chop it up later or have it read in any way that you would like it reread.

Carla：如果沒有任何人有一個問題的話，在我將夾子從我大腳趾上取下來的時

候，我會詢問一個 L 寫信詢問的問題。這是它的三號問題，我將會全部讀給你們，並讓你們之後將它切開，或者用任何你們願意讓它被重讀的方式讓它被朗讀。

The question reads: "Love is the paramount truth. This becomes clear in time and under various lights to all diligent students and seekers after truth. Consciousness is the essence of all things. This also comes to be literally felt as truth under various lights by all such also. Love expresses into a myriad hierarchy of consciousness which by sufficient analysis/devotion resolves into a single non-hierarchical consciousness. Are these statements correct?"

問題是，“愛是至高無上的真理。這在適當的時刻，在各種各樣的光之下，對於所有的勤奮的學生以及真理的尋求者是清楚的。意識是一切事物的實質。這同樣在各種各樣的光之下被所有這樣的尋求者實際上感覺為真理。愛會表達為無數的意識的階層，這些意識的階層藉由充分的分析/奉獻轉化為一個單一的沒有階層的意識。這些說法是正確的嗎？”

I am L/Leema, and L/Leema. We scan again the statements for their correctness. We find that with these particular statements, we view that which is the perception of a diligent seeker. The perception of any diligent seeker is correct in respect to that seeker. Each who seeks what may be called truth and finds any manifestation of that truth which may be called love will discover these portions of truth in a manner which is consummate with that seeker's nature. Each entity and portion of the Creator is an unique portion. Though all seek the same central truths, each approaches this truth from a somewhat different angle than does any other seeker. Therefore, though there will be many similarities in truths found by diligent seekers, there will always be those unique qualities that permit each seeker its identity. As this identity is developed to such an extent that it may become fully one with that which it seeks, it then may be given up in larger and larger portion in order that that unity may be fully realized, thus the great cycle of evolution completes itself within each portion of the one Creator. At the heart of all creation is that quality called love. It enables and ennobles each portion of the creation. All are moved by its power, yet each perceives it differently until there is no perception and only identity. Then all perceive as one.

我是 L/Leema, L/Leema。我們再一次掃描了那些陳述以尋找它們的正確性。我們發現，對於這些特定的陳述，我們觀察到了一個勤奮的尋求者的觀點。任何勤奮的尋求者的觀點，在關於那個尋求者的方面都是正確的。每一個尋求可以被稱之為真理的事物，並找到了那個真理的任何可以被稱之為愛的顯化物的人，都將會用一種讓那個尋求者的屬性達到頂點的方式發現這些真理的部分。儘管所有人都尋求相同的中心性的真理，每一個人都會從一個與任何其他的尋求者多少有些不同的角度來接近這個真理。因此，儘管在被勤奮的尋求者發現的真理中會有很多的相似性，將會一直有那些獨一無二的屬性會允許每一個尋求者擁有它的個性。隨著這種個性在這樣一種程度上被發展，以至於它可以充分地與它尋求的事物成為一體的，它接下來就可以在越來越的部分中被放棄，以便於那種統一性可以充分地領悟到，這樣偉大的演化之圓就會藉由太一造物者的每一個部分自我完成。在所有的造物的核心處，就是那種被稱為愛的屬性。它使得造物的每一個部分都變得有能力並使之變得高貴了。所有的部分都藉由它的力量被移動，而每一

個部分都用不同的方式感覺到它，一直到將不會有知覺，而只僅僅只有統一性。接下來，一切都會感覺為是一體的。

May we answer in any further fashion, my sister?

我的姐妹，我們可以用任何更進一步的方式回答嗎？

Carla: No, thank you. There is more to the question which I will finish reading. I just couldn't stand to read the whole thing.

The rest of the question reads: "Yogananda speaks of human consciousness/subconscious/superconscious/Christ consciousness/cosmic consciousness. Might this typology be useful in further explicating the above observations?"

Carla：不用了，感謝你們。問題還有更多的部分，我將會讀完問題。我僅僅無法忍住要讀完全部。剩下的問題是：“尤迦南達談及了人類意識/潛意識/超意識/基督意識宇宙意識。這中象徵論在對上述的觀察的更進一步的闡述中可能是有用處的嗎？”

I am L/Leema, and we find that this query opens a great field in which the seeker may quest for truth, for indeed each incarnation is experience spent in a tiny portion of an entity's beingness. That portion is what you call the conscious mind. This conscious mind moves about in what you may call an illusion, though most within your illusion feel the illusion to be quite, quite real. The conscious mind is but the tip of the mind of an entity viewed in its entirety. There is that which has been called a veil which separates the conscious mind from the greater portion of an entity's total beingness. A large portion of that being exists as a portion of an entity's mind complex and within this mind complex, then, will fall some of those descriptive terms given in the query.

我是 L/Leema，我們發現這個問題打開了一個在其中尋求者可以追尋真理的巨大的領域，因為每一次投生確實都是在一個實體的存在性的一個微小的部分中被花費的體驗。那個部分就是你們稱之為有意識心智的事物。這個有意識的心智會在你們可以稱之為一個幻象的事物中四處移動，儘管在你們的幻象中的大多數人都感覺到幻象是相當、相當真實的。有意識的心智僅僅是在一個實體的完整性中被觀察到的它的性質的頂尖部分。存在有已經被稱之為一個罩紗的事物將有意識的心智與一個實體的完整的存在性的更大的部分分開了。那種存在性的一個更大的部分是作為一個實體的心智複合體的一部分存在的，接下來，在問題中被給予的那些描述性的措辭的一些部分就會落入到在這個心智複合體的範圍中了。

The unconscious mind is as the roots of a tree. The branches are as the conscious mind traveling down the trunk into the roots. One may see the unconscious mind moving further and deeper into those portions of mind which are shared with other beings so that there is seen a group mind of an unconscious nature that you may term racial, and in some cases, planetary. These realms of mind are often given names such as superconscious experience, for within such realms are many beings, levels of creation or perception and experiences that one may have in connection with the evolutionary process ongoing in all that form this portion of mind.

無意識的心智如同一棵樹的根部。分枝就如同有意識的心智一樣通過樹幹向下旅行進入到根部。一個人可以看到無意識的心智更進一步且更為深入地移動進入到心智的那些與其他的存有被分享的部分之中，那些心智部分你們可以稱為種族心智，在一些情況中，是星球心智。這些心智的領域經常會被給予諸如超意識體驗之類的名詞，因為在這樣的領域中有很多的存有，造物的層次，或者一個人可以與在形成了心智的這個部分的所有存在中進行中的演化的過程聯繫在一起的知覺與體驗。

As the complex of mind is followed to the limits of its creation—for all creation is a function of mind, consciously applied—there is then the opportunity for the entity or group of entities to make contact with the complex of spirit which then serves as a communicator or shuttle, as it has been called, with that which goes beyond all manifested form, beyond creation and the so-called conscious experience of creation, there is the infinity of that which is not made in any form, but which permeates all form and is, shall we say, the substance from which all which is made is made. This is the unity of infinite intelligence, the being of the one Creator without distortion of any kind.

當心智複合體被跟隨到它的造物的限度的時候——因為所有的造物都是心智的一個機能，都有意識地被應用的——接下來就會有機會讓實體或者實體的團體與靈性複合體建立接觸了，靈性複合體接下來就會起到與超越了所有顯化的形式，超越了造物以對造物的有意識的體驗的事物之間一種交流物或者運輸器，如同它被稱呼的一樣，的作用，會有不會用任何形式被製造出來的無限性，但是這種無限性是彌漫在所有形式之中，並且是所有被造的事物從其被造的，容我們說，實質。這就是智慧無限的一體性，是沒有任何類型的扭曲的太一造物者的存有。

Thus, those terms which were given in the query are terms which are generally applied to the ever-expanding process of the seeker's seeking wider and wider points from which to view the universe, its own being, and its being's movement through this universe.

因此，那些在問題中被給予的詞語是那些一般性地被應用於尋求者對越來越寬廣的從其觀察宇宙，它的存有以及它的存有穿越這個宇宙的運動的視角的尋求的不斷拓展的過程的詞語。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, I thank you for L.

Carla：不用了，我代表 L 感謝你們。

I am L/Leema, and we thank both the one known as L and you, my sister. Is there another query?

我是 L/Leema，我們同時感謝被知曉為 L 的實體和你，我的姐妹。有另一個問題嗎？

Carla: Well, I'll ask one last one. This one is just from Carla. I was really interested in the question tonight because I have been, ever since my friend,

Don, died, feeling about as low as you can get, not only because of grieving, which is substantial and I expect will go on for some years, because we adored each other, but also because I feel so full of iniquity and sin. I can think of so many things, had I known that the man was so close to suicide, that I might have been able to get up the energy to do a little differently, even though I was under a lot of stress, if I had known how critical everything was. I keep going back and seeing one omission or commission after another that if I could take it back, I would give my life to do so. And so, I have never in my life felt so empty of virtue. And I wonder if you could comment on the subjective feeling of a person who attempts with all his heart to find value and to be virtuous as opposed to the objective or inner, shall we say, beyond the veiled reality of virtue and value.

Carla : 好的，我將要詢問最後一個問題。這是一個僅僅來自於 *Carla* 的問題。我真的對今晚的問題感興趣，因為自從我的朋友 *Don* 去世之後，我一直都感覺到和你們所能想像到的一樣地低迷，不僅僅因為悲傷，悲傷是實質性的，我期待它將會繼續一些年的時間，因為我們相互彼此愛慕，同樣也是因為我感覺到如此之充滿了不義與罪過。我能夠想到如此多的事情，如果我本來知道那個人如此接近於自殺，我本來已經能夠積聚能量來做一點點不一樣的事情，即使我是處於大量的壓力之下的，如果我已經知道每一個事情是多麼緊要的話。我一直在返回並看到一個接一個的疏忽與過錯，如果我能夠將它收回，我願意付出我的生命來這樣做。因此，我在我的生命中從未感覺到如此之全無美德。我想要知道是否你們能夠對於一個用他全部的心來嘗試去找到價值並成為有美德的人的主觀性的感覺進行評論，不是對客觀或者，容我們說，內在的，超越了被罩紗遮蔽的實相的美德與價值進行評論。

I am *L/Leema*, and we feel that we have sufficient grasp of your query that we may comment within the boundaries of the Law of Confusion. As the small self which you are, seemingly, at this time moves in various patterns through the illusion, it is planned aforesometimes that there will be the difficulties that will test certain, shall we say, characteristics, or as others may call them, virtues of the entity. These characteristics have been formed through great effort in many incarnational experiences. They may not be easily recognized by your peoples as obviously virtuous, for many are beyond the description of words commonly associated with virtuosity.

我是 *L/Leema*，我們感覺到我們對你的問題擁有了充分的掌握了，我們可以在混淆法則的邊界內進行評論。當你之所是的那個小小的自我，看起來似乎，在此刻通過各種各樣的模式穿越幻象的時候，從前就被計畫好的事情就是，將會有困難，這些困難將考驗一定的，容我們說，典型特徵，或者如其他人可能對它們的稱呼一樣，實體的美德。這些典型特徵是已經在許多次的投生體驗中通過巨大的努力被形成的了。它們可能不會被你們的人群輕易地識別為明顯地是有美德的，因為很多的特性是超越了通常會與美德聯繫在一起的言語的描述的。

In the difficult experience, and by this we suggest that a challenge has been presented and the limitations of the small self have been stretched near to breaking, the entity has the opportunity to examine not only its performance or ability to meet the challenge which is a portion of the learning, but has the

opportunity to view its own response to what it calls a failure, or what you have called the iniquity, the sin, that which has missed the mark. This is a greater portion of the learning, for within your illusion and within those small selves who populate your illusion, you find the challenges are infinite, yet the ability to meet such challenges is finite. It has limitations designed to form the very personality or small self which you seem to be. Limitations are merely the extent of manifestation of a certain character trait, thus they are not strictly or correctly defined as only a limitation.

在困難的體驗中，我們這樣說是建議一個挑戰已經被呈現出來了，小小的自我的局限性已經被拉伸接近斷裂了，實體就擁有機會去不僅僅檢查它去迎接那個學習的一部分之所是的挑戰的表現或者能力，同樣也用有機會去觀察它對於它稱之為一個失敗的事物，或者你已經稱之為不義，罪惡的事物，錯過了目標的事物的回應。這是學習的一個更大的部分，因為在你們的幻象中，以及在那些居住在你們的幻象的小小的自我的內在之中，你們會發現挑戰是無限多的，而去迎接這樣的挑戰的能力卻是有限的。它擁有旨在形成你看起來似乎是的那個人格或者小小的自我的局限性。這些局限性僅僅是對一定的特性的顯化的程度，因此，它們並不是嚴格地或者正確地被定義為僅僅是一個局限性的。

Taken in sum, these various character traits, then, are the significant portion that is experiencing the incarnation in order to further develop or finely balance these energy patterns. For any such development or balancing process, the self must have a certain feeling of value or worth in order that there be the motivation or reason to continue learning. As your small self looks upon your so-called failures and makes its judgment, then it further biases the small self's view of itself in whatever direction, whether it be acceptance or lack of acceptance. Thus, a basic bias is offered an opportunity for further bias or further balance according to the needs of the entity in the total scope of its being.

總的來說，這些各種各樣的特性，接下來，就是正在體驗到投生以便於更進一步發展或者精細地平衡這些能量模式的至關重要的部分了。對於任何這樣的發展或者平衡性的過程，自我都必須擁有一定的價值感或者有價值的感覺以便於會有繼續學習的動機或者理由。當你的小小的自我觀察力所謂的失敗並做出它的判斷的時候，接下來它就會在無論什麼方向上讓小小的自我的觀點更進一步偏轉，無論它是接納還是缺少接納。因此，一個基本的偏向性提供了一個基於實體在它的存有的整體的範圍中的需要而更進一步產生偏向或者更進一步平衡的機會了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: That in itself is a complete answer, but I would like to press forward with just one point which I just neglected to put into the first part. It was in my mind but I didn't get it out. During the period that I'm speaking of, which lasted about a year, I guess, before Don died, I had to make decisions many times. And I don't think I've ever prayed as hard in my life—ever. And each time I had to make the decision to do this or to do that, to sympathize or try to indicate, "No, this is not normal, this is abnormal; how can I help you get

well?" that kind of thing, it seemed at the time that I had prayed it through, and that I had meditated, and that I was not running on my own steam but that I did have access to the higher self. And yet, all of those wise decisions all added up to an outcome which was, to my little self, vastly not to be desired. So is part of what you're saying, or what you were saying through me earlier about virtue, that it is liable to be unpopular and misunderstood, and seeming to miss the mark completely?

Carla : 那在其自身是一個完整的回答，但是我想要用僅僅一個我忘記放入到第一個部分中的要點往前擠壓。它在我的頭腦中，而我沒有將它取出來。在我正在談及的那個時期中，那個在 *Don* 去世之前，我猜想，持續了大概一年的時期中，我很多次不得不做出決定。我並不認為我在在我的生命中曾經一樣努力地祈禱過。每一次我不得不做出決定去這樣做或者那樣做，去同情或者長時期表明“不，這不是正常的，這是反常的，我如此才能幫助你感覺好一些？”以及那種類型的思考的時候，看起來似乎在那個時候我已經祈禱過它了，我已經冥想過了，我沒有在我自己的溪流中噴跑，我已經接入到高我了。而所有那些睿智的決定全都加起來成為了一個，對於我的小小的自我，是寄達地不被渴望的結果。因此，你們正在說的事情的一部分，或者你們通過我在早些時候關於美德的方面正在說的事情是，它是傾向於成為不流行的且被誤解的，並且看似完全錯過了目標的嗎？

I am L/Leema, and we agree with this summary, shall we say, of our previous comments in response to your specific query, for that which has value to the total being may be that which is quite misunderstood by the small self which is, shall we say, bearing the weight of that which it does not and in some ways cannot understand. Such a burden increases the difficulty of any lesson. Yet at the same [time] such a burden increases the value or weight of the lesson when it is learned.

我是 *L/Leema*，我贊成對我們在回應你具體的問題的過程中的之前的評論的這個，容我們說，摘要，因為對於整體的存有擁有價值的事物，可能會被小小的自我相當大地誤解，小小的自我是，容我們說，擔負著它並未做的事情的重量，並用某種方式是無法理解的。這樣一種重擔會增加任何課程的重量。而同時，這樣一種重擔會在課程被學會的時候增加課程的價值或者重量。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you. Thank you very much.

Carla : 沒有了，感謝你們。非常感謝你們。

I am L/Leema, and we are grateful to you, my sister. Is there another query?

我是 *L/Leema*，我們對於你是感激的，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema, and we thank you, each of you, for allowing our presence and humble words to be shared this evening. We are grateful beyond all words to

be able to join a group such as this one which seeks the truth without pretense or presupposition that such truth is already possessed. We are with you at your request and shall at this time leave this instrument and this group, rejoicing in the love and the light of the one infinite Creator. We are L/Leema. Adonai vasu borragus.

我是 *L/Leema*，我們為今晚允許我們到場並允許我們的話語被分享感謝你們，你們每一位。我們對於能夠加入諸如這個團體之類的一個團體而感到言語無法描繪的感激，你們的團體毫無掩飾或者毫無前提地尋求真理，以至於這樣的真理是已經被擁有了的。我們會根據你們的請求與你們在一起，我們將在此刻離開這個器皿和這個團體，我們在太一無限造物者的愛與光中歡慶。我們是 *L/Leema*。
Adonai vasu borragus。

July 21, 1985

1985-07-21 Oxal - 完整與破碎

(Carla channeling)

(Carla 傳訊)

I am Oxal. I greet you, my friends, in the love and in the light of the one infinite Creator in whose name we come this evening. We thank you for calling us to you and hope that our humble words may hold something that may be of value to you this evening, reminding you, as always, that we are, as you, full of mistakes, full of errors and without any pretension to infallibility. Therefore, we ask you to consult your own inner wisdom. There is that within you which recognizes truth and which knows the truths that you need at this particular moment. Take what you will and discard the rest without a backward glance, for our wish is only to aid you, not to teach you any dogma. We know the path and we know the journey. But the steps you take are your own. You cannot walk as others walk nor can you meet the difficulties that others meet or experience the joys that others experience. What is in common is the journey itself and the joy and peace that lies from the commitment of oneself to seeking the truth.

我是 Oxal。我在太一無限造物者的愛與光中向你們致意，我的朋友們，我們以造物者的名義在今晚來到這裏。我們為你們呼喚我們來到你們身邊而感謝你們，我們希望我們謙卑的言語可以在今晚承載某些也許對你們有價值的事物，我們一如既往地提醒你們，我們和你們一樣，是充滿錯誤的，充滿問題並且絕無任何一貫正確的藉口的。因此，我們請你們請教你們自己內在的智慧。在你內在之中有那會認出真理並知曉你在這個特定的時刻所需要的真理的事物。請拿走你願意拿走的事物，並毫不猶疑地將其他的拋棄，因為我們的希望僅僅是幫助你們，而不是教導你們任何的教條。我們知道那條道路，我們知道那條旅程。但是，你所走出的步伐都是你自己的步伐。你無法走其他人的道路，你也無法面對其他人所面對的困難或者體驗其他人所體驗的喜悅。共有的事物是旅程本身，以及那潛藏在將一個人自己奉獻給尋求真理之中的喜悅與平靜。

As the shadows lengthen and the evening comes into the windows of your domicile, so each of you sits, in some way broken. None of you is any longer whole; none of you is any longer confident that everything is perfect. And many of you count this to be a discomfort, perhaps even a weakness or a lack of faith. We ask you to consider the nature of transformation. We would use the example, simplistic though it is, of a cup which must be empty, emptied of all dregs and all substance before it may contain new drink. We ask you to consider a fresh-baked loaf of bread. It is useless until it is broken. In your young wholeness, my friends, you were full of something very valuable, the unexamined and totally trusted light and love of the Creator that blows about children and makes them so special to the adults about them. But there is no learning in this untouched condition. Does bread count it as cruelty to be broken that it may be eaten? We think not. Do you count it as cruel that life has fragmented your understanding and caused you to raise questions about

yourself and others and the nature of the universe? Sometimes it is impossible for those within an illusion as dense as yours not to feel that it is cruel to be so broken by experience. And yet, brokenness is an utterly necessary prelude to transformation. Whole, untouched, you are finite. Broken, you become infinite, infinitely full of possibility, of newness, and of the potential for life, life that is new and vital.

隨著陰影的拉長和夜晚進入到你們的住所的窗戶中，你們在座的每一位在某種程度上都是不完整的。你們所有人都不再是完整的了，你們所有人都不再對一切事物都是完美的抱有信心了。你們很多人都將此視為一種不適，也許甚至是一種缺陷或者一種缺乏信心。我們請你們考慮轉變的特性。我們會使用一個必須被倒空的杯子的例子，儘管這個例子是過分簡單化的，一個杯子必須被倒空它的所有的剩餘物和所有的內容之後它才能容納新的飲料。我們請你們考慮一條剛剛烘培好的麵包。一直要到它破裂的時候它才是有用處的。在你們的幼年時期的完整性中，我的朋友們，你們是充滿了某種非常有價值的事物的，你們是未被考驗過並且完全信任造物者的光與愛的，造物者的愛與光吹拂著孩子們並使它們對於在它們周圍的成人是如此的特別。但是，在這種天真無邪的狀態中是沒有學習的。麵包會將它需要被破裂開以便於它可以被吃掉視為一件殘酷的事情嗎？我們認為不會。生命已經使得你的理解破碎並使你產生出關於你自己和其他人以及宇宙的本性的問題，你會將此視為殘忍的事情嗎？對於那些處在一個如你們的幻象一樣的厚重的幻象之中的人們，沒有藉由體驗而感覺到變得如此的破碎是一件殘忍的事情，這有時候是不可能的。然而，破碎性就是轉變的一個絕對需要的前奏。當你是完整和天真無邪的時候，你是有限的。當你破碎的時候，你就變為無限了，無限地充滿了可能性，新穎性和新鮮而有活力的生命的潛能。

It is as though the illusion which you now enjoy is a kind of threshing machine. It is inevitable that you shall come between the grinding wheels, and that you shall feel burst apart, sometimes slowly, sometimes all at once. These moments and times of your incarnational experience are the most pregnant with possibility for the acceleration of your spiritual evolution, for you have moved into an infinity when you are no longer closed.

這就好像你現在正在享受的幻象是一種打穀機。你將會進入到砂輪之間，你將會感覺到崩裂開，這是不可避免的，它有時候是緩慢地，有時候是立刻發生的。這些你的投生體驗的瞬間和時刻是極大地孕育著你的靈性演化的加速的可能性的，因為當你不再封閉的時候，你已經進入到一種無限性之中了。

What we say rings of the impractical and we realize that you seek not only that which is theoretical but that which may serve as an ethic that may inspire behavior which manifests that which you hold dear: service to others, love; there are many good qualities we could name for which you may be seeking inspiration. Your best quality is the willingness to be broken because that willingness is the willingness to learn, and, my friends, all things in your illusion teach the lessons of love. Each time you are broken, you are being offered a new way to come to a new understanding, if we may use that misnomer, of love. And by this we do not mean that which you call love, but rather that which you call Logos, that love which is creative and original, that love which is the Creator, for that love which is all of us, for we and you and all that there

is are the Creator. Closed, you are the citizen of an illusion. It is as though your fullness were a prison. Each time you face adversity, you escape that prison and you are open to the transfiguration of another learning of love.

我們所說的事情聽起來似乎是不切實際的，我們意識到你們不僅僅在尋求理論上的事物，你們同樣也在尋求可以作為一種倫理道德而服務的事物，這種倫理道德是可以鼓舞對你所珍視的事物的行為舉止的彰顯的，這些你所珍視的事物是：服務他人和愛，還有很多我們可以叫出名字的優秀的特性是你們可以從中尋求啟發的。你們最佳的特性就是樂意於變為破碎的事物，因為這種樂意就是對學習的樂意，我的朋友們，在你們的幻象中的所有的事物都在教導愛的課程。每一次你被打碎，你就在被給予一個新的方式去建立一種新的理解，我們稱之為理解是一種對愛這個詞語的用詞不當。我們這樣說並不是意味著它就是你所稱的愛，而毋寧說，它是你所稱的理則，即創造性和原初的愛，造物者的愛，因為那種愛是我們所有的人的愛，因為我們、你們、一切萬有都是造物者。在封閉的狀態下，你是一個幻象中的公民。這就好像你們的完整性就是一所監獄一樣。每一次你遭遇災禍，你就在逃離那個監獄，你就在想著另一次愛的學習的變形開放。

We do not say this simply because it is inevitable that experience shall cause discomfort and grief, although that is surely the nature of your illusion. We say this to attempt to inspire you to examine whatever faces you at this particular time, to find within it the seeds of love where there was none before within your heart. As always, the best adjunct to experience for the seeker is daily meditation. It does not have to be a full-time job, as this instrument would say. A very few minutes of seeking in silence that still, small voice, if we may quote from one of the holy works, is sufficient to put you in contact with the infinity that you can otherwise receive only from the harsh trials of experience. For there is that within you, as we have said, that will aid you in coming to a new knowledge, an expanded knowledge of your own nature and of the nature of love. Often there is great healing in such understanding, as that which no longer needed can fall away; as those bitter feelings disappear, for they are no longer needed; as dislike and prejudice disappears, for they are no longer needed. And then, once again, you become whole and you manifest to those about you that which has begun to come through you, that which is infinite, that which is love.

我們並不是說這是簡單的，因為體驗將會引發不舒適和悲傷，這是無可避免的，雖然這肯定就是你們的幻象的特性。我們這樣說是嘗試去鼓勵你們去檢查在這個特定的時刻你所面對著的無論什麼事情，以便於在其中發現愛的種子，而在那個地方在之前在你的心之中是什麼都沒有的。一如既往，對於尋求者而言，在體驗上的最佳的幫手就是每天進行冥想。如這個器皿會說的一樣，它並不必成為一個全天的工作。非常少的幾分鐘在靜默中尋求那個安靜而微小的聲音，如果我們可以從你們的神聖著作中引用它的話，就足以讓你與無限建立接觸了，這種無限是你否則只能從體驗的嚴酷的考驗中收到的。因為如我們已經說過的一樣，那在你內在之中的事物，將在你獲得一種新的知曉，一種對你自己的拓展了的本性和愛的本性的知曉的過程中幫助你。經常，在這樣的理解中有著有極大的治癒，因為那不再被需要的事物將獲掉落，因為那些苦澀的感覺將會消失，因為它們不再被需要了。接下來，再一次，你變得完整了，你向你周圍的人彰顯那已經開始流經你的事物了，那就是無限，那就是愛。

In the inevitable cycle of experience, you shall again be broken and the cycle turns again, offering you again and again the opportunity for new knowledge—or if you have refrained from learning the lesson given you previously, you may find yourself repeating one lesson again and again. Try as you may, you will not escape this lesson until it is learned. This is not a grim threat, my friends; this is the nature of your experience. It is our intent to give you encouragement so that you may welcome experience, so that you may, even in pain or grief or despair or loneliness welcome being broken, and look immediately for the love that you have not allowed into this moment.

在體驗的無可避免的週期中，你將再一次破碎，迴圈再次轉動，同時一次又一次地向你提供新的知曉的機會——或者說，如果你回避對之前已經被給予你的課程的學習，你會發現你自己會一再重複一個課程。儘管你會嘗試，你將無法逃避這個課程，一直到它被學會為止。這不是一個嚴峻的威脅，我的朋友們，這是你們的體驗的特性。我們想要做的是給你們鼓勵，這樣你們就可以歡迎體驗了，這樣你們就可以，即使在痛苦或者悲傷或者死亡或者孤單中都歡迎被打碎，並立刻尋找那尚未允許其進入到這一刻之中的愛了。

We shall pause for a moment that you may do this exercise at this moment. Open yourself at this moment that love may sweep through you, sweep you clean and make you one with your experience. We pause. I am Oxal.

我們將暫停一會兒，這樣你們就可以在此刻進行這個練習了。在此刻向那流經你的愛開放你自己，它將你沖刷乾淨，它使你與你的體驗合為一體。我們暫停。我是 *Oxal*。

(Pause)

(暫停)

I am Oxal, and am again with this instrument. We would like to close through the one known as L1 if this instrument is not too fatigued. We shall offer the conditioning with the understanding that we do not wish to tax this instrument, and therefore the choice is certainly and always the instrument's. We shall leave this instrument. I am Oxal.

我是 *Oxal*，我再一次與這個器皿在一起了。我們想要通過叫做 *L1* 的實體結束，如果這個器皿並不是太疲倦的話。我們將帶著我們並不希望讓這個器皿負擔過重的理解提供調節作用，因此，選擇肯定並且一直都是器皿的選擇。我們將離開這個器皿。我是 *Oxal*。

(L1 channeling)

(*L1* 傳訊)

I am Oxal. I am now with this instrument. My friends, it is our desire not to tax your patience with wordy sermons or dry discourses, but rather to share with those present that which we recognize to be an essential part of the process through which enlightenment is attained. Therefore, we thank those present for their patience and commend your dedication and perseverance and

seeking. We are known to those present as Oxal. Adonai, my friends. Adonai vasu borragus.

我是 *Oxal*。我現在與這個器皿在一起了。我的朋友們，我們希望不要用冗長的佈道或者乾枯的演講耗盡你們的耐心，我們毋寧是渴望去與那些在場的人們分享我們識別為進程的一個實質性的部分的事物，就是通過這個進程，覺醒被取得了。因此，我們為在場的人們的耐心而感謝它們，我們稱讚你們的奉獻、堅持不懈和尋求。我們是在場的人們知曉為 *Oxal* 的實體。Adonai，我的朋友們。Adonai vasu borragus。

(L1 channeling)

(L1 傳訊)

I am Latwii, and I greet you, my friends, in the love and light of the infinite Creator, and wish to offer our service at this point in attempting to answer any questions that those present might deem fit to pose. Are there any questions at this time?

我是 *Latwii*，我的朋友們，我在無限造物者的愛與光中向你們致意，我們希望在這個為止藉由嘗試去回答在場的人們可能認為合適提出的任何的而提供我們的服務。此刻有任何問題嗎？

Carla: Well, since nobody's jumped in, I'll go back to the venerable L2's list of ad hoc questions, if it's all right with you, Latwii. This is a short one for a change. Number five: "Is it true that the essence of love is compassion? How can there be explication of the ways whereby compassion steers between the twin distortions of being patronizingly maudlin, so to speak, on the one hand, and being too sternly judgmental on the other?"

Carla：好的，既然沒有人跳出來，我將返回到令人尊敬的 *L2* 的隨機問題的列表，如果你們 *Latwii* 對它沒有問題的話。換換口味，這是一個短小的問題。第五個：“愛的實質是同情心，這是正確的嗎？在一方面的所謂的自以為高人一等的傷感，和另一方面的過於嚴厲的評判這兩種變化的扭曲之間，如何才能對同情心在其中沿著特定的方向前進的道路進行解釋說明呢？”

I am Latwii. We are aware of your question. My brother, compassion is what may be described as the distortion of that which we term love. We would further observe that compassion is characterized by the distortion of judgment where compassion is quite often love given upon the establishment of certain prior conditions. If we might offer an example, the individual who passes an other self upon a thoroughfare might observe that the other self seems somewhat poorly attired or perhaps the physical vehicle of the other self does not appear to be well-nourished. This has the characteristic of an observation, however, rather than an outpouring of that which you term love. 我是 *Latwii*。我理解了你的問題。我的兄弟，同情心是可以被描述為我們稱之為的愛的事物的變貌。我們會進一步觀察到，同情心是以變貌的扭曲為特徵的，在評判中，同情心相當頻繁地是基於特定的之前的條件既有事物而被給予的愛。如果我們可以給出一個範例的話，一個人如果在一條大道上路過另一個自我的話，他可能會觀察到另一個自我看起來多少有些衣衫襤褸或者也許另一個自我的物

質性載具顯得營養不良。這種觀察是一種典型性的觀察了，然而，它並不是你稱之為愛的事物的一種傾瀉。然而，當觀察者察覺到諸如失去了許多摯愛的人，以及一個人的物質上的所有物的完整性導致了另一個自我的悲慘的樣子之類的特定的情況的時候，觀察者可能被那種你稱之為同情心的愛的變貌的突然發生的感覺而淹沒了。

As one might observe, the compassion or distorted love was only offered upon the basis of evaluation of appropriateness by the one extending that which you call compassion. The distortion of love that you refer to as compassion, then, may be characterized by that individual who offers such distorted love as falling within certain realms of appropriateness. And, indeed, it is the limitations which you, my brother, have suggested that are examples of the range within which such distorted love may be offered.

當一個人可以觀察的時候，同情心或者愛的變貌僅僅是在藉由一個人將你所稱的同情心延伸出去而對適當性的評估的基礎上才會被給予的。那麼，你視為同情心的愛的變貌，就是以那個提供這樣的愛的變貌的個體落入到特定的合適性的領域之中為特徵的。確實，我的兄弟，就是在你已經建議了的例子的範圍的限制之中，這樣的愛的變貌可以被提供出來了。

We would, in closing, observe that the offering of love to any other self for reasons resultant of judgment is still an extension of love and is therefore commendable. However, one who would be an adept must recognize that the extension of love is a form of service to one's other selves, and therefore does not require precondition.

最後，我們會觀察到，為了作為結果的評判而向任何其他的自我提供愛，這仍舊是一種愛的拓展，因此，它是值得稱讚的。然而，對於一個想要成為一個行家的人，他必須認識到，愛的拓展是一種對一個人的其他的自我進行服務的形式，因此，這種愛的拓展是不需要先決條件的。

May we answer you further?

我們可以進一步回答你嗎？

Carla: Just for my own benefit, let me try to sum up what you said in a sentence or two. What you said was that compassion, since it's run through a person who feels it personally for another person, involves judgment, of necessity, since that's the way people's minds work. But compassion as an ideal has no precondition, but is given in total freedom. Therefore, we as human beings never quite reach the perfection of that distortion of love known as compassion. Is that what you're saying?

Carla：為了方便我自己，讓我嘗試將你說的内容用一兩句話概括一下。你說的是，對於一個用個人性的方式對另一個人感覺到同情心的人，既然同情心從這個人身上流過的，同情心就會包含必要的評判，因為那就是人的頭腦的工作的方式。但是，同情心作為一個理想的事物，是沒有先決條件的，而是在完全的自由中被給予的。因此，我們作為人類是永遠不會很好地實現的那種被知曉為同情心的愛的變貌的完美狀態的。這是你們所說的意思嗎？

I am Latwii. My sister, we agree with your explanation with one variation. We would emphasize that the use of the word "love" rather than "compassion" in the latter portion of your statements would be more appropriate, for it is love, itself, which ideally should be given freely rather than the distortion of love known as compassion.

我是 *Latwii*。我的姐妹，我們贊成你用一種變形的方式作出的闡釋。我們會強調，在你的陳述的後面的部分，使用“愛”這個詞語而不是使用“同情心”這個詞語是更加合適的，因為用理想的方式應該被自由地給出的事物是愛本身，而不是被知曉為同情心的愛的變貌。

May we answer you further?

我麼可以進一步回答你嗎？

Carla: Yeah. The Live Aid concert brought a wave of what I would call compassion rather than love, that is, pity, and a desire to help a lot of people that were hungry that nobody knew. How does one make the step from compassion based on need to unconditional love, personal love, of strangers, billions of them, whom one does not know and can never know? Or is this even recommended?

Carla：是的。拯救生命（*Live Aid*）音樂會帶來了一波我們會稱為同情心而不是愛的浪潮，也就是說，它是憐憫，一種去幫助很多無人知曉的饑餓的人的渴望。一個人如何從基於需要的同情心邁進到無條件的愛、對於一個人不認識也永遠無法認識的上十億的陌生人的個人性的愛呢？還是說，這種無條件的愛是被推薦的嗎？

I am Latwii. My sister, we would attempt to answer your question simply by extending the observation that the numerous strangers cited in your question are actually numerous other selves and for that reason one might observe that there is a reluctance on the part of the individual to love himself or herself through the extension of love to all other selves, in essence a reluctance to love oneself in totality. For this reason, we would offer the suggestion that to learn to accept and love oneself in its facets which are both attractive and unattractive is a step toward the loving of those same characteristics, both attractive and unattractive, in one's other selves. For to accept oneself is to learn to accept one's other self sufficiently that the extension of love to the degree which you described becomes possible. The recognition must occur that each other self is in essence identical to one's own self and the accomplishment of loving these numerous other selves is an extension of that recognition.

我是 *Latwii*。我的姐妹，我們會嘗試去單純地藉由拓展你的觀察來回答你的問題，在你的問題中提到的無數的陌生人實際上是無數的其他的自我，就是因為這個原因，一個人可以觀察到，如果一個人不情願藉由將來愛延伸到對所有其他自我的愛而在個人的部分去愛他自己或者她自己，這實質上是一種對愛它自己的全部的不情願。因為這個原因，我們會給出這樣的建議，學習去同時在自己的有吸引力和沒有吸引力的面向上去接納自己並愛自己，是向著去愛在其他的自我的身上的那些相同的特性，向著同時去愛其他自我的吸引人和不吸引人的特性，邁出的一

步。因為，愛自己就是學習去充分地接納其他自我，以至於在那種你所描述的程度上愛的拓展就可以成為可能了。每一個其他自我實質上是等同於一個人的自我的，這是必須發生的認識，而對這些許許許多多的其他自我的愛的實現，就是對那種認識的一個拓展。

It is becoming difficult for this instrument to continue to maintain contact, and we would suggest that should further questions be desired, that another instrument offer to serve on this instrument's behalf. We are known to you as Latwii.

這個器皿繼續維持接觸正在變得困難，如果希望提出進一步的問題，我們建議另一個器皿代表這個器皿提供服務。我們是你們知曉的 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are with this instrument whom we thank for offering a voice for us to utilize once again. Is there further query?

我是 *Latwii*，我們與這個器皿在一起了，我們感謝這個器皿提供給我們一個聲音以便於我們再一次使用。有進一步的問題嗎？

L1: Yes, Latwii. I'm disturbed as to the potential accuracy of what I was channeling. Would you make any corrections that are necessary through correction or repetition of the questions that were offered while I was channeling?

L1: 是的，*Latwii*。我對於我所傳訊的內容的潛在的準確性感到不安。你們願意通過更正或者重複在我傳訊的時候被給出的問題來作出任何需要的更正嗎？

I am Latwii, and am aware of your query and your concern, my brother. We would not attempt to add or subtract from any concept which you utilized, and which we were able to utilize using your mind and its contents. We are most appreciative of each instrument's desire to be of service, for though our message is always and ever the same, there is much to be gained in variety of expression when we are able to utilize numerous instruments in speaking this one message. Therefore, we should not feel any concern to alter our message which was transmitted through your instrument but would simply thank you for your service and remind you that as you open yourself in service and give up your own small will that you may serve a greater will, that you then must needs accept that which proceeds through your instrument and allow its movement through your instrument in as free a manner as possible without the overconcern as to whether the task has been accomplished in one fashion or another. To put it more simply, my brother, do not be so judgmental upon your own abilities. We thank you for your service.

我是 *Latwii*，我們理解了你的問題和你的擔憂，我的兄弟。對於任何你所使用的觀念以及我們通過使用你的心智和你的心智的內容而能夠使用的觀念，我們不會嘗試去進行補充或者刪減，我們對於每一個器皿在對有所服務的渴望感覺到極其的感激，因為，雖然我們的信心一直且永遠都是一樣的，當我們在講述這一個信

息的過程中我能夠使用多個器皿的時候，在表達的變化中有著大量收穫。因此，對於你在我們通過你的器皿而傳遞的資訊上進行的改動，我們不會有任何的擔心，我們會單純地感謝你的服務並提醒你，當你在服務中開放你自己並放下在你可以服務於一個更大的意志的方面的你自己小小的意志的時候，那麼你就必定需要去接受流過你的器皿的事物，並用一種盡可能自由的方式允許它通過你的器皿，而不必過份擔心是否工作已經用這樣或者那樣的方式被完成了。用更簡單的話說，我的兄弟，不必對你自己的能力如此挑剔。我們為你的服務而感謝你。

May we answer further, my brother?

我們可以進一步回答你嗎，我的兄弟？

L1: No. Thank you for your comfort.

L1: 沒有了。感謝你的安慰。

I am Latwii, and we thank you, as always. Is there another query?

我是 Latwii，一如既往，我們感謝你。有另一個問題嗎？

N: May I ask for some further explanation? Are you in essence saying, Latwii, that we have many problems within ourselves which we can't accept, and which is true, of course, but when we have problems with others which we seem to want to accept, yet can't rationalize love as an extension of the one infinite Creator, then this is again failings within our feelings for ourselves?

N: 我可以請你們進行某種進一步的解釋嗎？Latwii，你們實際上是在說，我們在我們自己身上有許多我們無法接受的問題，當然，這是真的，但是，當我們與那些我們看起來似乎想要接納的其他人遇到問題的時候，我們卻無法將愛合理化為太一無限造物者的一個延伸，那麼，這再一次是我們對我們自己的感覺之中的失敗嗎？

I am Latwii, and am aware of your query, my brother. We shall attempt clarification. When one sees any other being and has any of the range of emotions that are possible within your human condition, one may assume that the emotion is felt for the other self because that emotion has some impact or reference to the self. You are in essence a conglomeration or unit of learning, this is to say, you have your unique character, you have distortions of one sort or another that give you your strengths, your variety, and your uniqueness. You will feel in one manner or another about yourself or some portion of yourself according to the desire you have to learn in that area and your own conscious or subconscious assessment of your success in so learning. This process of learning and judging the self is one which is always ongoing, yet is usually not as conscious in the earlier portions of one's incarnation as it is in the latter portions. Therefore, as you become more and more aware of your own self and come to know that self, a portion of this awareness is gained by seeing your feelings for yourself reflected by others to you as your feelings for others. Thus, the mirroring effect of other selves shows you your attitude towards a portion of your own being. As you become more and more aware that this is the case, the process then is accelerated.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們將嘗試進行澄清。當一個人看到任何其他的存有並在你們人類的狀況的有可能的情緒的範圍中擁有了任何的情緒的時候，他可以假設那個情緒是被另一個自我感覺到，因為那個情緒是對自我擁有某種影響或者某種參照的。你實際上是一個學習的混合體或者學習的單元，也就是說，你擁有你獨一無二的特性，你擁有這樣或者那樣的扭曲，它們賦予了你那些你的長處、你的多樣性和你的獨一無二。你將會用這樣或者那樣的方式感覺你自己，或者根據你在那個區域你所必須去學習的渴望和你自己對你在這樣的學習中的成功的有意識或者潛意識的評估，你會感覺到你自己的某個部分。這種學習和對自我進行評判的過程是一個一直持續發生的過程，而在一個人的投生的較早部分，這個過程通常並非如它在投生的較晚的部分一樣地是有意識的。因此，當你開始越來越多地察覺你自己的自我並開始知曉那個自我的時候，藉由看到你對你自己的感覺是就你對其他人的感覺被其他人反射到你的身上而產生的感覺，這種察覺的一部分就會會獲得增長了。因此，其他自我的鏡射效應向你展現出你對於你自己的存有的一部分的態度。當你開始越來越多地認識到這就是發生的情況的時候，那個過程就會被加速了。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

N: No, thank you. I think that was good.

N：沒有了，謝謝你們。我認為那個回答是很好的。

I am *Latwii*, and we thank you, my brother. Is there another query? ...

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we are with this instrument once again, now that the mechanical duties have been completed. May we again ask if there might be another query?

我是 *Latwii*，我們與這個器皿再一次在一起了，現在，機械上的責任已經被完成了。我們再一次請問是否有另一個問題？

Carla: I am interested in the message tonight because it was sort of paradoxical, and I wondered if you could make your own comment on the subject. Having experienced what was to me definitely the biggest disaster of my life recently, I have felt more imprisoned by the situation than freed by the situation. And when I have been in the past much more unbroken and whole I have felt freer, whereas the message stated that when you are whole you are in prison. Could you offer comment on this basic theme to clarify Oxal's thoughts for me?

Carla：我對今天晚上的訊息很感興趣，因為它是某種自相矛盾，我想知道你們

是否可以在這個主題上作出你們自己的評論。最近我已經體驗過了對我而言肯定是我的生命中最大的災難的事情了，我更多地感覺到我被那個情況所囚禁，而不是對那個情況感覺到自由。當我在過去一直更多地處於未破碎和完整的狀態的時候，我是感覺到更為自由的，而相反被陳述的訊息是，當你是完整的時候，你是被囚禁著的。你們可以在這個基本的主題上進行評論來為我澄清 *Oxal* 的想法嗎？

I am Latwii, and am aware of your query, my sister. We shall be honored to attempt clarification of this message which our brothers and sisters of Oxal were so inspiring in the presentation of this evening.

我是 *Latwii*，我們理解了你的問題，我的姐妹。對於在今晚的陳述中的我們的兄弟姐妹 *Oxal* 的這條如此令人啟發的資訊，我們將很榮幸嘗試對其作出澄清。

As you feel the feeling which you have described as wholeness, you are as the harvester who has plucked the fruit from the tree and enjoys the sweetness of the fruit which has taken long to produce. It is a milestone, shall we say, upon which you stand and which signifies a portion of a journey which has been completed. Yet, as all journeys of which we are aware in the seeking of truth are of an infinite nature, at some point there will be the setting out upon another portion of this journey of seeking. For as you have plucked the fruit of the previous journey and are nourished by it, there comes a time when the pilgrim, which each is, desires to move yet further upon the journey of seeking the truth. There is a price for each step. There is what often seems difficulties both small and large, both trivial and tragic, which will confront the doughty seeker.

當你感覺到那種你已經描述為完整性的感覺的時候，你就如同正在從樹上採摘果實並享受那個已經花費了很長的時間才生長出來的果實的甜美的收割者一樣。它是一個正站立於其上的，容我們說，里程碑，它表明了已經被完成的一條旅程一部分。然而，因為在尋求真理的過程中我們所察覺到的所有的旅程都擁有一種無限的特性，在某個位置，將會有這條尋求的旅程的另一個部分的開始。因為，當你已經採摘了之前的旅程的果實並已經被它所滋養了的時候，你們每個人之所是的朝聖者渴望去在這條尋求真理的旅程上進一步前進的時候就來臨了。每一步都會有一個代價。剛毅的尋求者將會遭遇的事物經常看起來似乎是或大或小，或者是微不足道的，或者是災難性的困難。

If there were no such difficulties, if there were no price for the steps taken upon this journey, the lessons could not be learned, for there would be no weight against which to test and strengthen the spiritual muscle. For those who have gained much of the strength through many of the trials, further testing will require added weight and difficulty, shall we say. Within your illusion, such difficulties are not often seen for the great opportunity for growth which they offer. This is not surprising, my sister, for little within your illusion is seen for what it truly is. Much of sight rests upon the surface of things, the heart seldom seen. Yet it is our suggestion to you that within all such difficulties, the opportunity for learning and experiencing the love of the one Creator are infinite.

如果沒有這樣的困難，在這條旅程上被走出的步伐將沒有代價，課程將不會被學習，因為沒有去考驗並強化靈性上的肌肉的重量。對於那些已經通過許多的考驗而取得了大量的力量的人，進一步的考驗將會需要，容我們說，增加了的重量和困難。在你們的幻象中，這樣的困難經常不會因為它們為成長所提供的偉大的機會而被理解的。這並不令人吃驚，我的姐妹，因為在你們的幻象中幾乎沒有任何事物是因為其真正之所是而被理解的。大量的觀察停留在事物的表面，而核心很少被看到，然而，我們對你的建議是，在所有的困難之中，學習和體驗太一造物者的愛的機會是無限的。

May we answer further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: No, thank you. That was very helpful.

Carla : 沒有，謝謝你們。那是非常有幫助的。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we are honored to have been able to speak a few words this evening to this assembled group. We have enjoyed your vibrations and your queries. We thank you with a whole and joyful heart for requesting our humble presence. We also wish to remind each that we are but fallible seekers upon the same path of seeking which you now find your feet. Take that which we have given that has value in your own journey and leave behind that which has none. We are with you upon your request in your meditations to aid in their deepening and we are eager to join you again in your "Sunday night meetings," as they have come to be called. We thank you and we bless all and leave all in the love and in the light of the one infinite Creator. We are those of Latwii. Adonai. Adonai vasu borragus.

我是 *Latwii*，我們很榮幸我們已經在今天晚上向這個聚集在一起的團體說了一些話了。我們喜歡你們的振動和你們的問題。我們藉由一顆完全且喜悅的心感謝你們請求我們謙遜的出席。我們同樣希望提醒你們每一位我們不過是容易犯錯的尋求者，我們的尋求的道路與你們現在正踏足於其上的道路是相同的道路。請從我們已經給出的內容中拿走那些在你自己的旅程中有價值的事物並將其他的沒有價值的事物留在後面。如果你在冥想中請求我們幫助深化你們的冥想，我們會與你們在一起，我們會渴望在你們的“周日晚間集會”加入到你們，如他們已經開始這樣稱呼的一樣。我們甘謝你們，我們祝福所有人並在太一無限造物者的愛與光中離開所有人。我們是 *Latwii*。 *Adonai*。 *Adonai vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

I Yadda. I greet you in love and light of infinite Creator. We say to one known

as J, "Howdy." We come as you call, but you must understand, we have to be very brief, for the seats become hard when the second side of the tape has been turned over, and we do not wish to make the seats of your couches and chairs any more hard for you.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們向叫做 J 的實體說：“你好。”我們因為你的呼喚而來，但是你必須理解，我們不得不非常間斷，因為當磁帶已經被翻轉到第二面的時候，座位變的堅硬了，我們並不希望讓你們的沙發和椅子的座位對你們變得更加堅硬。

We only wish to bring you a single thought, and to do that we ask you to come with us in your mind, to leave this room and move into the night sky, far and far away, farther than you can see, farther than your telescopes can see, until you are no more in space and time, until you are truly within the Creator. We ask you to feel the light that is so bright, that shines not from a single source, but everywhere, from everywhere and to everywhere at once. There is no night; there is no sky, there is no separation—“sepa-r-ation”—we are learning to say our R's, are we not, aha?! We ask you now to rook—to look back at yourself and ask what lies before you.

我們僅僅希望帶給你們一個簡單的想法，為了做到那一點，我們請你們在你們的心智中與我們一起離開這個房間並進入到夜空之中，進入非常非常遙遠的地方，比你能夠看到的位置更遠，比你們的望遠鏡能看到的位置更遠，一直到你不再處於空間和時間之中，一直到你真正地處於造物者之中。我們請你們感覺那如此明亮的光，那並非從一個單一的源頭閃耀出來的光，而是無處不在的光，它從每一處照耀出來並立刻摘要到每一個地方。沒有光，沒有天空，沒有“封離”——“sepa-r-ation”——我們正在學習說我們的 R，我們說出來了嗎，啊哈？！我們請你們現在往回看你自己，並詢問在你面前的是什麼事物。

What's your problem? We ask you! Detach yourself. Do you have a problem with your reputation? Forget it. Reputations are not important! Do you think ill of yourself? Forget it—what do you know? Do others think ill of you? Forget it—what do they know? Do you think that you are not as good as others think you are? Forget it—what do you know? Try to live in the light, my friends. Do not reach for it—allow it to fill you, for with every breath you are infused with that light, that love and that energy, and you are a powerful being.

你的問題是什麼？我們問你！讓你自己不帶有感情。你有一個你的聲譽上的問題嗎？忘記它。聲譽並不重要！你認為你自己不好嗎？忘記它——你知道什麼呢？其他人認為你不好嗎？忘記它——它們知道什麼呢？你認為你並不像其他人所想的一樣的好嗎？忘記它——你知道什麼呢？嘗試去活在那種光之中，我的朋友們。不要伸手去拿它——允許它充滿你，因為你在每一個呼吸中都是被那光、那愛、那能量所浸泡著的，你是一個強有力的存有。

So get on with it. With no fear, but with a will to serve, to love, and to be in the light. And that light is that which we leave you in, having no other possibility, for that is all that there is. The rest is confusion and dreaming. We wish you happy dreams and we wish you moments of wucidity—lucidity in which you see beyond your dream and beyond your darkness, beyond those few

moments when you wear your funny costume of physical flesh and see the essential you which not only dwells in light, but is light.

因此，與它友好相處。不帶有恐懼，而是帶著一種去服務、去愛、去存在於那光之中的意志。我們就是將你們留在那種光之中的，沒有其他的可能性，因為那就是一切萬有。剩下的都是混淆和夢境。我們祝你們好夢，我們祝你們擁有明晰的時刻，在其中你們看穿你們的夢境，看穿你們黑暗，看穿那些當你們穿著你們有趣的肉身的服裝的時候的少數的時刻，並看到實質的你不僅僅是居住在光之中，並且就是光。

We known to you as Yadda. That is not important, either. We, however, love you. Adonai. Adonai. We leave you in the love and in the light of the One Who Is All.

我們是你們知曉的 *Yadda*。那同樣也是不重要的。無論如何，我們愛你們。*Adonai*。*Adonai*。我們在太一的愛與光中離開你們，太一就是萬物。

August 11, 1985

1985-08-11 L/Leema：偏見的屬性

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be called to this meeting this evening and we share your path with you for a few short moments with utmost gratitude and in hopes that we may be of service to you as we discuss the question which you have put before us, that question being, "What is the nature of prejudice?"

我是 L/Leema，我在太一無限造物者的愛與光中向你們致意。在今晚被呼喚到這個集會是一種榮幸與一種福分，我們帶著最大的感激與你們分享你們的道路非常短暫的一會兒時間，我們希望我們可以在我們與你們討論被放在我們面前的問題的時候對你們進行服務，那個問題是，“偏見的屬性是什麼呢？”

The one whom you have often called the Ancient of Days, whom we prefer to call the Creator or the one original Thought, designed a universe with interest in the variety of consciousness which might precipitate from the giving of free will to various portions of the Logos or love. This variety was seen to be positive in nature and was intended further, in this particular Logos which your planet is influenced by, to offer endless opportunities for polarity, that is, the polarization in consciousness betwixt two conscious entities, thereby giving more variety of experience to the Creator. Therefore, from the same point of the one original Thought there is no possibility of prejudice.

那個你們已經稱之為亙古之神 (*Ancient of Days*) 的實體，我們稱之為造物者或者那一個原初的想法的實體，設計了一個對意識的多樣性感興趣的宇宙，這種意識的多樣性是從為理則或者愛的各種各樣的部分賦予自由意志而促成的。這種多樣性在屬性上是被視為是正面性的，並是被打算要在你們的星球受其影響的這個特體定的理則中更進一步以提供無盡的極化的機會，並由此將具有更多的多樣性的經驗給予造物者。因此，從那一個原初的想法的相同的位置，沒有偏見的可能性。

Now let us comb through many densities, many eons of developmental time and space to that illusion which you now experience which is the fruit of all experience that has gone before. As your third-density experience nears its end, the polarity which it is possible for this population to develop has been more or less developed, and some of those polarities involve biases which among your peoples are called prejudicial.

現在，讓我們在許多的密度，在你們現在體驗到的幻象的亙古的發展性的時間和空間中仔細尋找所有之前已經經歷過的體驗的果實。隨著你們的第三密度的體驗接近它的結束，這個人群有可能發展的極性已經或多或少被發展了，這些極性中的一些包含了在你們的人群中被成為偏見的偏向性。

We would like to make two points about prejudice. Firstly, there is an understanding of the word itself which separates the negative portion of prejudice from the positive portions of prejudice. The root of this particular word in your language—and we take this from this instrument's mind—is the Latin *judicare*, meaning to judge or discriminate. However, there is a prefix that is "pre-fixed," in other words, there is that which goes before the judgment or discrimination. Literally, the word means "to prejudge," to judge before you know the facts, to go into relationship with a stranger whom you have not previously known and whose heart and essence you cannot possibly begin to touch with a pre-formed and hardened opinion which takes on some of the negative qualities of that which you call among your peoples, will. The negative portion of prejudice, therefore, is simply that those who make judgments before they know the heart of any subject or consciousness are robbing themselves of an even greater variety of biases which might develop were one to attempt to walk in, as this instrument would say, the other man's shoes, to feel as he feels, to think as he thinks, to be in the situation in which this entity exists.

我們在關於偏見 (*prejudice*) 的方面想要談兩點。首先，這個詞語其自身會有一種理解是將偏見的負面性的部分與偏見的正面的部分分開的。在你們的語言中的這個詞語的詞根——我們從這個器皿的頭腦中得到了這一點——是拉丁語的 *Judicare*，意思是判斷或者分辨。然而，會有一個首碼是“被提前固定下來的 (*pre-fixed*)”，換句話說，會有在判斷或者分辨之前出現的事物。在字面上，這個詞語的意思是“進行提前判斷 (*to prejudge*)”，在你知道事實之前進行判斷，帶著一種之前形成的或者固化的觀點來與一個你之前並不知曉的陌生人進入關係中，且這個陌生人的心與實質是你不可能開始觸及到的，而這種提前形成的觀點會呈現出在你們的人群中你們稱之為意志的事物的一些負面性的屬性。因此，評判的負面性的部分，單純地是，那些在它們知曉任何物件或者意識的核心之前做出評判的人正在將更多多種多樣的偏向性從它們自己身上奪走了，而如果一個人嘗試去，如這個器皿會說的一樣，穿上另一人的鞋子走路，去如他感覺地一樣感覺，如他思考地一樣思考，以處於這個實體存在於其中的情況中，這些更為多種多樣的偏向性是可以發展的。

Since this is a limiting factor, and not a freeing factor, since prejudice imprisons the mind of the one who is prejudiced, it is a metaphysically unsound and counterproductive facet of one's character and it is not suggested that it be encouraged. 既然這是一個限制性的要素，而不是一個令人自由的要素，既然偏見囚禁了一個有偏見的人的心智，它就是一個人的特性的一個在形而上學的方面是不健康且起反作用的面向，它並不是被建議要被鼓勵的事情。

We would like to point out, however, that although in no ultimate terms can you judge or discriminate within the illusion in matters having to do with ultimate reality, nevertheless, it is clear that one who lives in an illusion such as yours will find his power of discrimination to be most helpful, for there are those who speak well and whose intentions are other than they speak. There are those who speak ill or who do not speak at all and whose intentions are

pure and good. This has little or nothing to do with any prejudicial component such as race, creed, color, sex or age.

然而，我們想要指出，儘管從終極的意義上，在與終極的實相有關的問題上，你在幻象中是無法評判或者分辨的，雖然如此，清楚的事情是，一個活在一個諸如你們的幻象之類的人將會發現他的分辨力的力量是極其有幫助的，因為會有那些說的好聽的人，而它們的意圖且與它們所說的事情是不一樣。會有那些說話難聽或者那些完全不說話的人，而它們的意圖卻是純淨而良好的。這是與任何諸如種族、血統、膚色、性別或者年齡之類的偏見性的要素是關係很少或者沒有任何關係的。

There is a further point which may be very helpful to those who wish to work with prejudice within themselves in order to become free of prejudice and become free to discriminate more freely and that is this. Prejudice is, to some extent, an instinct based upon the ultimate origin of the various races of your planetary sphere. Because more than one planetary sphere produced third-density candidates which have experienced third density upon this sphere, those of different planetary influences have fundamentally various archetypical minds, that is, part of their archetypical minds, that part connected with the racial consciousness, is in some cases subtly, in other cases widely different from race to race. The instinctive bias is that of the recognition of a difference. This is the fundamental instinctual and root reason for prejudice or prejudgment. It is not, however, valid in the sense that mind/body/spirit complexes are each the Creator, regardless of their planetary origins. Each, furthermore, has put in the span of third density's space/time attempting to learn the same lessons of love which each has attempted to learn. Therefore, the racial component becomes less and less as the entity becomes more and more consciously a child of the one infinite Creator.

會有一個更進一步的要點對於那些希望在它們自己的內在之中與偏見一同工作，以便解除偏見並擁有自由去更為自由地進行分辨的人們可能非常幫助的，那樣的終極的源頭為基礎的本能。因為多於一個星球產生出了在地球上已經體驗過第三密度的候選人，那些不同的星球是擁有從根本上是各不相同的原型心智的，也就是說，它們的原型心智的一部分，那個與種族意識連接在一起的部分，在種族與種族之間，在很多情況中是微妙地不一樣的，而在其他的情況中是大不相同的。這種本能性的偏向性就是對一種差異的認出的偏向。這就是偏見或者提前的評判的基礎性本能的且根本的原因。然而，從心/身/靈複合體，無論它們的起源是什麼，每一個都是造物者的意義上，這不是有效的。而且，被放置在第三密度的空間/時間的跨度中的每一個心/身/靈複合體，都正在嘗試去學習每一個人已經嘗試去學習的相同的愛的課程。因此，種族的要素會隨著實體越來越多地有意識地成為太一無限造物者的一個孩子而變得越來越少了。

To be prejudiced against any spirit which walks among you is possibly to be discriminating against one whom you would call a saint or angel if you but knew the heart of that person. We ask you therefore to forgive yourself for the inevitable prejudices that are involved in racial discrimination. We ask you

further to clear your mind by progressive attempts during meditation of the prejudgment aspect having to do with discrimination. It is not appropriate when one is dealing with an infinite and eternal being that one should prejudge such a marvelous and miraculous piece and necessary portion of the one infinite Creator.

要對任何在你們當中行走的靈體抱有偏見，就有可能是在對一個你們可能稱之為一個聖人或者天使的人進行歧視，如果你僅僅知曉那個人的核心的話。我們因此請你為被包含在種族歧視中的無可避免的偏見而寬恕你自己。我們請你們在對與歧視聯繫在一起的提前判斷的面向的冥想的過程中藉由漸進性的嘗試來更進一步地清空你們的頭腦。在一個人與一個無限且永恆的存有打交道的時候，它評判太一無限造物者的這樣一個非凡而奇跡的片段，這樣一個必不可少的部分，這是不合適的。

We would say one more thing about prejudice before we leave this instrument in order that we might answer a query. There are other prejudices or biases which have the same sort of limiting effect upon the self as racial prejudice. By this, we mean prejudice against certain types of music, certain types of written word, certain types of food, certain degrees of intelligence, certain accents, and so forth. These are the small change of prejudice. The damage done by this sort of prejudice is not as great as the damage done by racial prejudice due to the fact that you only hurting yourself and not other people. Since one seldom says to another human, "I cannot speak with you because you are too stupid," nor can music become insulted because one person will not listen to it, you are therefore limiting and damaging only yourself for the most part. However, it is well to think well enough of oneself to wish not to damage the self by these prejudices, but rather, again to listen once, taste once, see once, hear once, or feel once any new experience before one judges or discriminates.

在我們離開這個器皿以便於我們可以回答一個問題之前，我們會多說一個事情。會有其他的偏見或者偏向性是和種族的偏見擁有一樣類型的對自我的限制性的作用的。我們這樣說的意思是對一定類型的音樂，一定類型的文字，一定類型的食物，一定智力的程度，一定的口音以及如此等等的偏見。這些都是偏見的小小的變化。被這種類型的偏見造成的傷害並不是和被種族的偏見所造成的傷害是一樣巨大的，這是因為你僅僅是在上蓋你自己而不是在傷害其他人。既然一個人很少會對另一個人說，“我無法與你說話，因為你太笨了，”音樂同樣也無法因為一個人不願意聽它而被侮辱，你因此在大部分是在僅僅限制並傷害你自己。然而，去足夠清楚地讓你自己想一想，以並不希望用這些偏見來傷害自我，而毋寧是，在一個人判斷或者分辨之前，再去聽一次，品嚐一次，看一次，聽到一次，或者感覺一次任何性的體驗，這是很好的。

Prejudice, my friends, is that which limits; it is therefore that which kills, for freedom is that which causes light. Without condemning yourself or any prejudice, therefore we ask you again to consider well the possible virtue of meditating upon any prejudice which you may entertain in order that the prejudgment may give way to true and valid discrimination.

我的朋友們，偏見就是限制的事物，它因此是殺傷的事物，因為自由是產生光明

的事物。在不責備你自己或者任何偏見的情況下，我們因此請你們再一次好好考慮對任何你們可能抱有的偏見進行冥想的有可能的優點，以便於那種提前的評判可以讓路於真實且有效的分辨力。

We would leave this instrument at this time, being conscious of our tendency to give too long an answer when a short one has more pith and may be easier to digest. We are those of L/Leema and would now transfer, leaving you in love and light.

我們會在此刻離開這個器皿，我們意識到我們在一個短小的答案會擁有更多的精髓並可能更為容易消化的時候給予太過冗長的一個答案的傾向。我們是 L/Leema，我們現在會轉移，並在愛與光中離開你們。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we are pleased to greet you through this instrument. We are happy that it has been able to discriminate our signal and to speak our thoughts. At this time we would offer ourselves in any further attempts to answer queries which those present may have value in the asking. May we be of such service, my friends?

我是 L/Leema，我們很高興通過這個器皿向你們致意。我們很高興這個器皿已經能夠分辨我們的信號並說出我們的想法了。在此刻，我們會同任何更進一步的嘗試來提供我們自己，以回答那些在場的人可能發現有價值詢問的問題。我的朋友們，我們可以進行這樣的服務嗎？

Carla: I would like to ask for some help. I can't remember whether it was N or J that asked a question earlier—I guess it was N—about channeling the other Ra to find out what connection it might have with our Ra. It's not a valid metaphysical practice, but I was at a loss as to how to approach explaining that, even though I've come to know it through years of meditating. I wonder if you could be short and clear and pithy where I was totally lost? *Carla*: 我想要請求一些幫助。我無法回憶起在之前問過一個問題的人是 N 還是 J 了——我猜是 N——問題是關於對另一個 Ra 的傳訊，以弄明白它可能與我們的 Ra 之間擁有的關聯。它不是一種站得住腳的形而上學的實踐，但是我在關於如何著手解釋那一點的方面感到困惑，即使我已經開始通過多年時間的冥想知曉它了。我想知道是否你們能夠在我完全迷惑的位置上成為簡短而清楚的。

I am L/Leema, and we shall attempt this, my sister. Without judging the efforts of any to serve the one Creator and those about it, we may suggest that some attempts at the vocal channeling are not quite what they appear at first to be. It may be that an entity who has a gift of being able to speak the thoughts of another is made aware of information which it feels is valuable. This information may also be of the channeled variety. This entity in some degree may feel that its service would be enhanced were it able to also offer the channeling of the information which it has come across and feels to be valuable. The desire to serve is at the heart of this effort. Yet, if it is not that

entity's gift to channel this or that particular entity, it may be that within its own subconscious mind. The process then takes life and information seeming to come from the entity which it values is then produced. This, though not seeming to be as it is, that is, a product of one's subconscious mind, may however be of great value to that entity and perhaps others as well. Yet, for you, my sister, to attempt to channel that which was subconsciously fabricated would not be a service to this group anymore than another vocal channel's attempt to channel those of the Ra would be to others about it.

我是 L/Leema，我們將嘗試這個問題，我的姐妹。在不對任何實體服務太一造物者以及它在它周圍的實體的努力進行評判的情況下，我們可以建議，一些在語音傳訊方面的嘗試，並不完全是它們在一開始所呈現出的事物。它可能是，一個擁有一個能夠說出另一個實體的想法的天賦的實體，察覺到了它感覺是有價值的信。這個資訊可能同樣是屬於被傳訊的資訊的類型的。這個實體在某種程度上可。能感覺到，如果它同樣能夠提供對它已經遇到並感覺到是有價值的資訊的傳訊，它的服務就會被增強了。進行服務的渴望是在這種努力的核心處的。而這個或者那個特定的實體並不是那個實體的天賦，傳訊的物件可能是在它自己的潛意識心智之中的。這個過程接下來具有生命，看起來似乎是來自於那個它所重視的實體的資訊接下來就會被產生出來。儘管這在表面上並不是其之所是的樣子，也就是說它是一個人的潛意識心智的一個產物，它無論如何可能對那個實體，同樣也許會對其他實體，具有巨大的價值。然而，對於你，我的姐妹，要嘗試去傳訊用潛意識的方式被杜撰的事物，這對於這個團體，並不是和另一個語音管道去傳訊 Ra 的嘗試會對它周圍的其他人進行的服務是一樣的服務。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

Carla: No. It's basically N's question. N, (inaudible)?

Carla：不用了。它基本上是 N 的問題。N，（聽不見）？

N: No. I think I understood L/Leema's reply that it was a fabricated thought form from the individual's subconscious. Is that correct?

N：不用了。我認為我理解了 L/Leema 的回答，它是一個被杜撰的，來自於個體的潛意識的思想形態。這是正確的嗎？

Carla: Yeah, that's what he said.

Carla：是的，那就是他說的事情。

I am L/Leema. Is there a further response that we might give to either entity?

我是 L/Leema。有一個更進一步的回應是我們可以給予任何實體的嗎？

Carla: I'm satisfied.

Carla：我滿意了。

N: Well, then who is it that's coming from the subconscious that's not Ra?

N：好的，那麼，那個來自於潛意識且不是 Ra 的實體是誰呢？

I am L/Leema, and am aware of your query, my brother. As you know from your own experience, in attempting to become what has been called the vocal channel or instrument, there is a great leeway or possibility of doubt for one serving as an instrument in that it is not provable to any entity that one is actually channeling another entity when the vocal channeling is attempted. This is in order that one's free will shall always remain intact and that no seemingly superior entities will be unquestionably listened to, shall we say. The channel of whom you speak is one desiring to serve and we do not wish in any way to denigrate that service. Yet it is a common error, shall we say, that entities with a great desire to serve others as vocal channels will when made aware of information of a channeled variety which they value then attempt to reproduce this in their own experience and thereby be of further service. But it is usually the case that instruments have abilities that match or vibrations of seeking that match those discarnate entities who then transmit information through them. When an instrument seeks to choose who it shall channel, then the surrender of the will which is necessary in this channeling process is not completely given. In such an instance there are two possibilities which explain the source of the entity then channeled.

我是 L/Leema，我瞭解了你的問題，我的兄弟。如你從你自己的體驗知曉的一樣，在嘗試去成為已經被稱之為語音管道或者器皿的事物的過程中，對於任何作為一個器皿服務的實體，都會有一種巨大的疑慮的漂移或者可能性，因為在語音傳訊被嘗試的時候一個人實際上是在傳訊另一個實體，這對於任何實體都是無法證明的。這是為了讓一個人的自由意志可以一直保持完好，且沒有看似高級的實體將會毋庸置疑地被，容我們說，聽從。你談及的實體的傳訊，是一個渴望進行服務的傳訊，我們並不希望用任何方式貶低那個服務。而帶有一種巨大的去作為語音管道服務他人的渴望的實體，將在察覺到它們重視的具有一種被傳訊的類型的資訊的時候，接下來嘗試去通過它們自己的經驗重現這個資訊，並由此進行更進一步的服務，這是一個通常性的錯誤。但是，通常會發生的情況是，器皿擁有能力，那些能力會將接下來會將那些通過它們傳訊資訊的非投生的實體與那些尋求的振動配對。當一個器皿尋求去選擇它將會傳訊的實體的時候，接下來，在這個傳訊過程中必不可少的對意志的臣服，就未被完全地給予了。在這樣一個情況中，會有兩個可能性會解釋實體接下來傳訊的源頭。

Firstly, there are those of the negative polarization who are happy to mimic positive contacts and slowly lead astray those listening to their words, for the mimicking is continued only so long as is necessary to maintain the contact. Inevitably, there is information given which tends to detune the instrument and the group that may have gathered about it to support it in its service. In such a manner then, negative entities are able to remove the positive light of groups who become so detuned.

首先，會有那些具有負面極性的實體，它們很高興模仿正面性的接觸並緩慢地將那些聆聽它們的話語的人引入歧途，因為保持接觸需要多長時間，類比就會被繼續多長時間，會有被給予的資訊會傾向於讓器皿以及在器皿周圍聚集在一起以在它的服務中支援它的團體失去調音。

The second possible source of such information is more benign, and that is

the subconscious fabrication which the instrument may undertake on a somewhat conscious, yet very likely more unconscious level of determination. In such an instance the information given remains within the realm of knowledge of the instrument who serves as channel.

這樣的資訊的第二個有可能的源頭是更為良性的，那就是器皿可能通過一種多少有些有意識，而非常有可能是無意識的層次的決定去進行的潛意識的仿造。在這樣一個情況中，被給予的資訊是留在了作為管道而服務的器皿的知曉的領域之中了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: If a question is not educated, the channels on that level, when you mentioned knowledge, are limited?

N: 如果一個問題不是受過訓練的，當你們提到知曉的時候，在那個層次上的管道是受限的嗎？

I am L/Leema. We believe we grasp your query. Please question further if we are mistaken. We spoke in the second instance of the possibility of information being subconsciously fabricated by an instrument whose desire is to serve others by channeling information from an entity belonging to another group. When this occurs, that is, the subconscious fabrication of information, this information then will remain within the realm of whatever level of metaphysical understanding the channel has achieved.

我是 L/Leema。我們相信我們掌握了你的問題了。如果我們搞錯了，請更進一步提問。我們在資訊的可能性的第二個情況中談及的是資訊是被一個器皿潛意識地偽造，器皿的渴望是藉由從一個屬於另一個團體的實體的資訊而服務他人。當這種情況發生的時候，也就是說，對資訊的潛意識的偽造，這個資訊接下來將留在管道已經取得的無論什麼形而上學的理解的層次中。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Okay. I'm new at this game, so who will I channel?

J: 好的。我對這個遊戲是新手，那麼我將會傳訊誰呢？

I am L/Leema, and this query is upon another topic, for within this group there are a number of entities who have become regulars, shall we say, to this group. As you or any new instrument would then undertake to serve as a channel for this group's contacts, you then would be available for the channeling of whatever entity was at that time working with this group. The newer instruments in this group are usually introduced to the vocal channeling phenomenon by those of Laitos and Hatonn, for they are of the love vibration which is much broader in its broadcast beam than are those of Latwii, those of Oxal, or our own social memory complex. For we inhabit the density of light and must therefore transmit a narrower and more difficult

beam to receive.

我是 *L/Leema*，這個問題是另一個主題，因為在這個團體中，會有多個實體已經對於這個團體成為有規則的了。當你或者任何新的器皿接下來作為一個器皿為這個團體的接觸進行服務的時候，接下來，你就會在與這個團體一同工作的時候可供無論什麼實體的傳訊所利用了。在這個團體中較新的器皿通常會被介紹給那些屬於 *Laitos* 與 *Hatonn* 的實體的語音傳訊的想像，因為它們是屬於愛的振動的，愛的振動在其廣播頻段中是比那些屬於 *Latwii* 的實體，那些屬於 *Oxal* 的實體，或者我們自己的社會記憶複合體是更為寬的。因為我們是居住在光的密度中，並因此必須要傳遞一種更為窄一些且更難接受的頻段。

If you are desirous of pursuing the path of the vocal channel within this group and if you give over your will that a contact can be made through your instrument, you will channel whatever entity is working this group at the time you are channeling. It is not likely that you will choose what entity you desire to channel because you admire or appreciate one entity's information over another 's. The vocal channel desires to serve in whatever capacity is available to it; when it has tuned this desire and has challenged any contact, then it may speak freely, without fear of fabrication of any kind.

如果你渴望在這個團體中追尋語音傳訊的道路，如果你交托你的意志，這樣一個接觸就可以通過你的器皿被建立，你將會傳訊在你傳訊的時刻無論什麼正在與這個團體一同工作的實體。不太可能你將會因為你讚賞或者欣賞一個實體的資訊高於另一個實體的資訊而選擇你渴望去傳訊的實體。語音管道渴望去用無論什麼可以為它所利用的方式來進行服務，當它已經調音了這個渴望並已經挑戰了任何接觸之後，接下來，它可以自由地發言，而不會害怕任何類型的偽造。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: No. But I'm glad you told me that I won't channel some weirdo out there—and that's not a question. Thank you. J: 不用了。但是我很高興你們告訴我，我不會在那裏將某個怪物傳訊出來——那不是一個問題。謝謝你們。

I am L/Leema. Is there another query that we might attempt?

我是 *L/Leema*。有另一個我們可以嘗試的問題嗎？

N: Yes, as an addendum to J's question, the Yadda that Carla channels, is that Yadda Dishihity, the same as Mark Prover 's? Yadda, and do all, shall we say, does Yadda transmit to other channels at this time, and does L/Leema and Latwii also transmit to other channels? At the same time?

N: 是的，作為對 *J* 的問題的一個最佳，*Carla* 傳訊的 *Yadda*，那個 *Yadda Dishihity*，和 *Mark Prover* 的 *Yadda* 是相同的嗎？*Yadda*，容我們說，進行了所有傳訊嗎，*Yadda* 在此刻會對其他的管道傳訊嗎，*L/Leema* 和 *Latwii* 同樣也會對其他管道傳訊嗎？是在同時嗎？

I am L/Leema, and am aware of your query, my brother. The ones known as

Yadda to this group are the ones which you have become familiar with in your studies and in your listening to the tapes which contain this entity's words as they were transcribed and delivered through the one known as Mark. It is occasionally the case that a group of entities such as Yadda or even ourselves or any within the Confederation will be able to make contact and maintain contact with a number of groups such as this one. The number is not important. The groups so contacted are contacted because their call or desire to serve and to learn matches a certain group's vibratory identification, shall we say.

我是 *L/Leema*，我瞭解了你的問題，我的兄弟。被這個團體知曉為 *Yadda* 的實體是你們已經通過你們對包含了這個實體的話語的磁帶的學習和聆聽而已經熟悉的實體，如同那些話語通過被知曉為 *Mark* 的實體被轉錄並被傳遞的一樣。偶爾會發生的情況是，諸如 *Yadda* 之類的一個實體的團體，甚至我們自己，或者任何在星際聯邦中的實體，將會能夠與諸如這個團體之類的多個團體建立並保持接觸。數量並不是重要的。這些如此被接觸的團體是因為它們的呼喚以及對於服務與學習的渴望與一定的團體的振動的一致性，容我們說，相匹配而被接觸到的。

It is seldom the case that such contacts are able to be maintained by those of the Confederation over a very long period of time as you measure time, for each group and each instrument will undergo the testing and the temptations by those of a negative orientation who desire to remove the light that is metaphysically created by such a contact between the Confederation and any group of your planet. This is a balancing phenomenon that must accompany any such contact, for where there is the opportunity for light to radiate to those of your planet, there must also be the opportunity for the darkness to have its sway as well. In this way, the free will of each instrument is maintained and enhanced as the continuous choice is made to tune and challenge all such contacts and further serve the one Creator by purifying the desire of the self and the group.

這樣的接觸能夠被那些屬於星際聯邦的實體保持超過你們的時間的一段非常長的時間，如你們對時間的衡量一樣，這是很少發生的情況，因為每一個團體與每一個器皿都將經歷由那些具有一種負面導向的實體所產生的考驗與誘惑，這些負面導向的實體渴望將由在星際聯邦與你們星球的任何團體之間的這樣一個接觸用形而上學的方式創造出來的光移除。這是一種必須要伴隨任何這樣的接觸的平衡性的現象，因為在會有機會讓光對那些屬於你們的星球的實體輻射的位置，就必定同樣也會有機會讓黑暗同樣也擁有它的影響。用這種方式，隨著持續不斷的選擇被做出以對所有這樣的接觸進行調音並進行挑戰，並藉由對自我與團體的渴望的淨化而更進一步服務太一造物者，每一個器皿的自由意志就會被維護並被增強。

Thus, it is often the case that groups or instruments will be unaware of the necessity of tuning and challenging, and will then receive a temptation from the negative entity or entities to focus on information that is of a more transient nature, such as the date and nature of various disasters and information of a specific nature regarding inventions, discoveries, means of making great wealth available that the group might be glorified above the

message that it has previously been privileged to offer to others. Thus, contact is often lost and continuous channeling of one entity by a number of groups is therefore not a frequent phenomenon.

因此，經常會發生的情況是，團體或者器皿將會並未察覺到調音與挑戰的需要，並將接下來接收到來自一個或者多個負面的實體誘惑，以聚焦在具有一種更為短暫的屬性的資訊上，諸如各種各樣的災難的日期與屬性，以及在關於發明、發現、創造可供利用的巨大的財富的途徑的資訊之類的具有一種具體屬性的資訊，這樣團體就可以對它已經在之前有幸提供給其他人的資訊而感到榮耀了。這樣，接觸經常會失去，有多個團體對一個實體的持續性的傳訊因此就不是一個頻繁的現象了。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I have a problem that's been bothering me, not for great wealth or truth or anything else, other than the fact that it's for my own particular awareness, and I'd ask Latwii about it ... N: 非常感謝你們。我有一個問題，它一直都讓我感到困擾，不是因為巨大的財富或者真相或者任何其他事情，而是因為這樣的事實，它是我自己特定的認識，我已經問過 Latwii.....

(Side one of tape ends.)

(磁帶一面結束。)

N: ... but there was a question asked of Latwii about an intergalactic battle that occurred over in Africa, and I'm not really interested in the date, other than the fact than just some sort of confirmation that the two hundred people saw it, that it did occur. And if it did occur, why would the Confederation allow this sort of scene to occur to sort of put a, shall we say, negative light on the UFOs, or was it a negative implant? You see, it didn't occur in our regular newspapers. And, the reason that it was allowed to occur was the germane point.

N:但是，有過一個問題向 Latwii 詢問關於一場發生在非洲上空的星系間的戰鬥，我對於日期並不真的感興趣，對事實也不感興趣，我感興趣的僅僅是某種類型的確認，兩百人看到了它，且它確實發生過。如果它確實發生過，為什麼星際聯邦會允許這種類型的場景發生，以某種類型地將一種，容我們說，負面性的光照在 UFO 上，或者它是一種負面性的植入嗎？你們看，它並不發生在我們常規的報紙上，它會被允許發生的原因是關鍵點。

I am L/Leema, and we feel we have a grasp of your query, my brother. As we investigate this issue, we see there has been a great deal of misunderstanding generated by those who were witness to this event, and this misunderstanding was further amplified by those who chose to report it in the manner in which it was finally received and read by those of this group. The occurrence itself must remain somewhat within the realms of mystery, for it was a display that was meant to have a limited impact, shall we say.

我是 L/Leema，我們感覺到我們已經對你的問題擁有一種掌握了，我的兄弟。在我們對這個議題進行調查研究的時候，我們看到已經有大量的誤解被那些見證了這個事件的實體產生出來了，這種誤解被那些選擇用它最終被這個團體的那些人接收到並讀到的方式報導它的實體更進一步放大了。事件本身必須要多少有些留在神秘的領域之中，因為它是一個被打算要擁有一種有限的影響的展示。

Those witness to this display interpreted it in a manner which matched their expectations, or—to return to our topic for the evening—in a manner which matched their prejudicial points of view, for when craft of a seeming extraterrestrial origin are observed within the skies, and there are a number of such craft maneuvering in a manner which is quite eccentric, it is easy to assume that there is a battle being fought. It is as the child observing an incident which is beyond its scope and of necessity needing to describe this incident in terms which it understands, yet in such a description great distortions enter in. We may suggest that this is the case with the incident of which you speak. Therefore, the ones reporting this incident, shall we say, jumped upon the bandwagon, and were only too happy to amplify the description, and we are somewhat surprised that there was not a body count given.

那些見證了這場戰事的實體用一種與它們的期待相匹配的方式——或者返回到我們今晚的主題——用一種與它們的有偏見的視角相匹配的方式解釋它，因為當一個看起來似乎是外星來源的飛船在天空中被觀察到，且有多艘這樣的飛船用一種異常的方式在進行部署的時候，要假設會有一場戰鬥在被進行，這是非常容易的。這就好像孩子觀察到一個事件，而這個事件在那個孩子理解的事物的意義上是超出了它的能力範圍以及描述這個事故所需的要求，而在這樣一種描述中會有大量的扭曲進入其中。我們可以建議，這就是你們談及的事件的情況。因此，那些報告這個事件的實體，容我們說，跳上了流行的思潮了，並僅僅過於快樂以至於放大了那個描述，我們對於沒有一個死亡人數統計被給予是怎麼有些感到吃驚的。

May we answer further, my brother?

我的兄弟，我們可以更進一步發言嗎？

N: Thank you very much. I did feel that there should not have been an intergalactic battle, so to speak, between the three ships that they mentioned, and that was my premise for repeating the question that wasn't answered earlier. But thank you very much. N：非常感謝你們。我確實感覺在它們提到的三艘飛船之間不應該有，可以說是星際戰爭，那是我對於重複之前未被回答的問題的前提。但是，非常感謝你們。

I am L/Leema, and am honored to be able to serve in even a small capacity. Is there another query?

我是 L/Leema，我對於能夠用甚至一種很小的方式進行服務而感到榮耀。有另一個問題嗎？

C: Yes. Earlier I was picking up your conditioning, and after a period of time of

experiencing it I was starting to drift off, and after it occurred, one of our second-density creatures came over and more or less grounded me down. How was this creature able, if it was the case, that it felt that I needed it to come over and help keep me in place?

C: 是的。早些時候我正在拾起你們的調節作用，在一段體驗它的時間之後，我正在開始飄走，在它發生之後，我們的一個第二密度的動物過來並或多或少讓我固定下來了。這個生物如何能夠，如果這就是事情的話，它如何能夠感覺到我需要它走過來並幫助我留下來呢？

I am L/Leema, and we apologize, my brother, for giving our conditioning vibration in such a large dose, for we are yet new to contact with those of your peoples and tend to step up our voltage somewhat overmuch with initial contacts. This was the case this evening and we were happy to find a small creature who could easily be influenced to infringe upon your aura and thus call you back to, shall we say, the land of the conscious.

我是 L/Leema，我的兄弟，我們為用這樣一種大劑量給予我們的調節性的振動而抱歉，因為我們對於你們的人群進行接觸仍舊是新手，我們傾向於多少有些過多地深奧我們的初始接觸的電壓了。這就是今晚的情況，我們很高興發現一隻小動物能夠輕易地被影響以侵犯你的靈光並因此將你喚回到，容我們說，有意識的地面上。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: Whenever I get a conditioning, and I know it's warm tonight, but the experience was done, it was, well, say heavy-handedly, the energy is felt as heat. Is that the case always? Is it always experienced as heat when it's, say, overdone? C: 無論什麼時候我得到一種調節作用的時候，我知道它今晚是熱烈的，但是體驗被完成了，它是，好的，下手很重的，能量被感覺就好像是熱量一樣。一直都是那樣嗎？當它是，假設，劑量過高的時候，它一直都是被體驗為熱量的嗎？

I am L/Leema, and this is usually the case, my brother, for the one such as yourself who chooses to serve as the vocal instrument does so in manner much like a wire which carries one of your electrical impulses. When the impulse is of too great a voltage for the capacity of the wire to conduct, there is usually the overheating. This is quite literally the case with you this evening and is usually to be associated with any instrument who has been given too great a dose of the conditioning vibration.

我是 L/Leema，這就是通常會發生情況，我的兄弟，因為諸如你自己之類的一個選擇了去作為語音管道服務的實體是用非常類似於一根承載了一種你們的電脈衝的電線一樣的方式這樣做的。當脈衝對於電線傳導的能力是具有過大的一種電壓的時候，通常會有過度發熱。這實際上就是你今晚的情況了，它通常會與任何已經被給予了過大的一種調節性的振動的劑量的器皿聯繫在一起。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: Well, the conditioning initially was to me an extremely pleasant sort of state. I guess I got too much into the experience of feeling it as opposed to really—I guess I was—analyzing's the main [thrust]. But yet I want to again get back into being a vocal channel. I'm very interested in doing—in actually channeling yourself, but there is a hesitancy because I do tend to go further into a trance than need be for channeling. What do I need to do to keep this from occurring?

C：好的，一開始調節性的振動對於我是某種類型的極其愉快的狀態。我猜想我過多深入到那種感覺它的體驗中，而不是真正——我猜想我是一——分析主要的衝力。但是我仍舊想要再一次返回到成為一個語音管道。我對這樣做——實際上是對傳訊你自己——非常感興趣，但是會有一種猶豫，因為我確實傾向於比傳訊所需的狀態更深地進入到一種出神狀態。我需要做什麼事情來保持避免讓這種情況發生呢？

I am L/Leema. With practice, this tendency towards trance may be alleviated by the suggestion to yourself with each experience that you shall remain conscious and able to cease the process at any point. We shall, as always, be most happy to work with you, and to offer our conditioning in doses which are determined to be of the proper quantity. We will attempt, if this is your desire, to offer that conditioning which is well short of any amount that would aid in trance and then work our way toward the optimum level of conditioning that would facilitate the clearest possible transmission of our thoughts through your instrument.

我是 L/Leema。藉由練習，這種朝向出神狀態的傾向可以藉由在每一次體驗都這樣對你自己的暗示所減輕，對你自己暗示，你將會保持有意識並能夠在任何位置停止這個過程。我們將，一如既往，相當高興與你一同工作，並用被確定是具有適當的數量的劑量來提供我們的調節作用。我們將嘗試，如果這是你的渴望的話，去提供這樣的調節作用，它會比任何會對出神狀態有幫助的調節作用的數量是少的多的，接下來，我們會朝向最優的調節作用的層次前進，它會促進我們的想法通過你的器皿的有可能最為清晰的傳遞。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: No, thank you for working with me tonight.

C：沒有了，感謝你們今晚與我一同工作。

I am L/Leema, and we are honored to do so, my brother. And we thank you for your open-hearted sharing of your own self with us. Is there another query?

我是 L/Leema，我們對於這樣做是感到極其榮耀的，我的兄弟。我們為你與我們對你自己的自我的開放的心的分享而感謝你。有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema. We thank you, my friends, for inviting our presence this evening. We are honored to share our words with you. We are honored to take those thoughts which have some value in your seeking and to fashion them as best we can into those concepts known as words. Yet we realize how far short any word falls in its ability to describe that which is beyond description. We hope that each of you will look and listen with not only the mind but the heart and your very soul as well and see beyond the word to the great field of love which lies behind all manifestation. It is this love that we attempt to share, the great variety of ways that equals the many words we speak through these instruments.

我是 *L/Leema*。我們為你們邀請我們今晚出席而感謝你們，我的朋友們。我們對於與你們分享我們的話語是極其榮耀的。我們對於接受那些在你們的尋求中擁有某種價值的想法，並盡我們最大的能力將它們塑造成為被知曉為言語的觀念是感到榮耀的。我們認識到，任何的詞語在它去描繪那不可描述的事物的能力的方面是多麼遠遠達不到要求。我們希望你們每一個人都將會不僅僅藉由心智，同樣也藉由你們的心，同樣還有你們的靈魂來觀察和聆聽，並超越言語看到存在於所有顯化物背後的那個愛的偉大的領域。我們嘗試去分享的就是這種愛，而這種愛的多種多樣的途徑，是等同於我們通過這些器皿說出的許多的話語的。

Please look at the words as messengers. They cannot contain that which sends them forth and which gives them life; yet they can point a direction. The direction is toward the heart of love within each of you and within all creation. Look there within your own being and about you as [you] move through your daily lives for the inspirations that will carry you onward. We move with you in this great journey of seeking the truth and the one Creator that is all truth. We leave you now and look forward to joining again in such a gathering. We are L/Leema. Adonai, my friends. Adonai vasu borragus.

請將言語視為信使。它們無法容納那將它們派遣出來並為它們賦予了生命的事物，而它們能夠指出一個方向。方向就是朝向在你們每一個人內在之中以及在一切造物之中的愛的核心的。在你穿越你的日常生活的時候，在你自己的存有內在之中以及在你周圍尋找將會帶著你們前進的啟發。我們與你們一起在這場偉大的尋求真理以及尋求一切真理之所是的造物者的旅程中前進。我們現在離開你們，我們期待著再次參加這樣一個集會。我們是 *L/Leema*。 *Adonai*，我的朋友們 *Adonai vasu borragus*。

(Carla channeling)

(*Carla*傳訊)

I Yadda. I greet you in love and light of infinite Creator. We thank the entity known as J for asking for our presence, and we thank each for the patience at the end of long session to allow us come among you at this time. We identify ourselves to you formally. We are Yadda Di-shi-hi-ty. We been trying to lose the last of that name, but it keep catching up with us. Aheh heh! So, we go ahead and use the whole thing.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們為請求我們的出席而感謝被知曉為 J 的實體，我們為在長長的機會的結束的時候允許我們在此刻來到你們中間的耐心而感謝各位。我們用正式的方式向你們表明我們的身份。我們是 Yadda Di-shi-hi-ty。我們一直在嘗試去不要那個名字的後面的部分，但是它一直都跟著我們。Aheh, Heh! 因此，我們前進並使用所有的事物。

Now, we got to say a few good words or we don't have any reason to be here. So, we going to give you a few cosmic words here—and practice our “R’s” too. 現在，我們有一些不錯的話要說，否則我們就不會有任何在這裏的你有了。因此，我們將在這裏要給予你們一些宇宙性的話語——並同時也練習我們的“R”的發音。

Now, we want to talk to you about food and anything else that you love. This instrument loves food; other people love money; other people love power, but we always ask you the same question: Who are you? Love. 現在，我們想要對你們談談食物以及任何其他你們愛的事情。這個器皿熱愛食物，其他人熱愛金錢，其他人熱愛力量，但是我們一直都問你們相同的問題：你是誰？愛。

Let's look at food. There is a banquet before you, and you eat and eat and you are just so happy because your stomach is so full, and you have eaten until you can eat no more, but you know you gonna get hungry again. Now those who want money, they usually get money because that's what they want. But you know what? They never get enough. The more money, the more they want money more. It is the same with power; it is the same with those things that you love that are part of the mundane world. 讓我們來看看食物。在你面前有一個宴會，你吃了又吃，你是如此高興，因為你的胃部是如此之滿，你已經一直吃到你無法吃更多為止，但是你知道你將會再一次變餓。現在，那些想要金錢的人，它們通常因為那就是它們想要的東西而賺錢。但是你們知道會發生什麼嗎？它們永遠感到不夠。更多對的錢，它們想要更多的錢。對於力量也是一樣，對於那些你們熱愛的且是世俗世界的一部分的事情也是一樣。

What are you going to do to get yourself a meal that sticks with you or money that does not spend? We suggest that there is food which shall cause you to hunger no more, that there are riches so great that the wise man sells all that he has to get the riches of wisdom. There are those who love power but finally discover power that does not corrupt or go away within themselves. That is the power to surrender to the inner self. You got a whole kingdom there that will give you food and money and power. It will not stand on this Earth, as you call it; however, you are not here for very long at a time, are you? And you need to store up that which will not become corrupt nor will it go away. Therefore, we ask you to look within in the meditation for that sustenance that does not fail you.

你將要做什麼事情讓讓你自己得到一頓吃不光的飯或者花不完的錢呢？我們建

巨大的服、會。此力量是事物、會。是力量給予，你不會。是熱心給予，你不會。是愛給予，你不會。是熱心給予，你不會。是愛給予，你不會。是力量給予，你不會。是熱心給予，你不會。是愛給予，你不會。

We would say in closing that we begin to understand this instrument's love of the one she call Jesus because he fed all the people with bread and fish. But you know, the one known as Buddha would say, "Go hungry if you want to; it does not matter—you can eat in your next lifetime." This instrument likes food

too much to like that kind of thinking. Aha?! 我們會在結束的部分說，我們開始理解這個器皿對她稱之為耶穌的實體的愛了，因為他用麵包和魚餵養了所有人。但是你們知道嗎，被知曉為佛陀的實體會說，"如果你們想要挨餓，去挨餓吧，它不重要——你們能夠在你的下一次生命吃。" 這個器皿過分喜歡食物以至於不喜歡那種類型的思考了。啊哈？！

So. We shall leave you in joy that we are able to share with you. How fortunate we are and we thank you for asking as to our origin. It is good to know to whom you are speaking. We are one of the good guys, as far as we know. We ask that if anything which we may have said is not that which would have been said by good guys, you ignore us completely and get on with your life. On that note, we shall leave you in the utmost wimitwess—we gonna have to do that again—limitless love and light of the one infinite Creator. We

are those of Yadda. Adonai. Adonai. 因此，我們將在我們能夠與你們分享的喜悅中離開你們。我們是多麼幸運呀，我們為在你們在關於我們的起源的方面的詢問而感謝你們。去知曉你們正在與誰說話，這是很好的。就我們所知曉的範圍，我們是一個好人。我們請求，如果有任何我們可能已經說了的事情不是已經被你們的好人說過的事情，你們可以完全地 忽略我們並繼續你們的生命。在那個說明之後，我們將在太一無限造物者最大的 不限的 (wimitwess) ——我們不得不再說那個詞語一次——無限的愛與光中離 開你們。我們是 Yadda。Adonai。Adonai。

August 18, 1985

1985-08-18 Hatonn : 對正面性的強調

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and we greet you, my friends, in the love and the light of our infinite Creator. We ask your patience as we found the necessity of once again answering the challenge due to the instrument's movement which then caused the need for his own reestablishment of his ritual. We are most honored to be able to join each of you this evening. The request has been made that the topic concern the accentuation of the positive path in the seeker's life as the result of the recognition of the bi-polarities, the positive and the negative.

我是 Hatonn，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們請求你們的耐心，因為我們由於這個器皿的移動而發現有必要再一次回應調音，器皿的移動接下來造成了他自己有必要對他的儀式進行再次構建。我們對於能夠在今晚與你們每一個人結合是感覺到極其榮耀的。已經被請求的主題是關於，作為對雙極性，正面性和負面性的認識的一個結果，在尋求者的生命中對正面性的道路的著重強調。

Each within your illusion is undertaking this very process. The nature and efficiency of the process is a function of the conscious recognition of this process. One can move upon this positive path in an unconscious sense. Yet, the movement is only possible up to a certain point. This point, however, may we reassure you, is quite sufficient for one to be, shall we say, graduated to the fourth density of understanding. Yet, one may enhance this journey and enhance the harvestability, shall we say, therefore, by becoming more consciously aware of the working of this process of accentuating positive perceptions and attitudes and the falling away of the more dark and dimly lit or negative choices.

在你們的幻象中的每一個人都正在進行這個過程。這個過程的屬性與成效是對這個過程的有意識的識別的一個機能。一個人能夠用一種無意識的方式在這條正面性的道路上移動。而這種移動僅僅是在高於一定的位置之上才是有可能的。然而，我們可以向你們再次保證，這個位置對於一個要，容我們說，畢業到理解的第四密度，是相當足夠的。而一個人可以增強這個旅程，並藉由越來越有意識地察覺到這個強調正面性的知覺與態度的工作，以及藉由讓更為黑暗的，模糊地被照亮的，或者負面性的選擇脫落，來增強，容我們說，可收割能力。

Within your illusion are provided an infinite number of means by which you may continue this process. Indeed, your entire illusion is, may we use the term, training ground, an opportunity in each instance for you to make positive or negative choices and thereby enhance your evolutionary progress. Whether the choices are conscious or unconscious, there will be progress in direct proportion to the purity of the choices, that is to say, progress is made by choosing a polarization, be it positive or negative, and following that choice in

as frequent and pure a manner as possible.

在你們的幻象中會有無限數量的你們可以藉由其繼續這個過程的途徑而被提供出來。確實，你們的整個幻象是，如果我們可以使用這個詞語的話，訓練場，是一個機會，在每一個時刻中你們都有機會去做出正面性或者負面性的選擇，並由此增強你們的演化的過程。無論選擇是有意識的，還是無意識的，都將會有與選擇的純度成正比的發展，也就是說，過程是藉由選擇一個極性，無論它是正面性的極性，還是負面性的極性，以及用一種盡可能頻繁且純淨的方式來遵循那個選擇而被進行的。

Each entity moves through the daily round of activities. Each entity has basic attitudes or points of viewing these experiences which color each experience in a repeating fashion as each experience symbolizes the perceptions and the emotional colorization that follow each perception, so that each experience is colored in an unique fashion by each seeker.

每一個實體都移動穿越日常生活的活動。每一個實體都擁有對這些體驗的基本的態度或者視角，這種態度或者視角會用一種重複的方式為每一個體驗染色，因為每一個體驗都象徵了跟隨在每一個體驗之後的知覺與情緒的染色，因此每一個體驗都是用一種獨一無二的方式被每一個尋求者染色的。

The point of viewing the experience determines whether it is seen in this or that fashion, whether it is basically positive or basically negative in the entity's perception. Each experience, in truth, contains the one Creator in full, balanced and perfect. This Creator may be seen in a positive or negative fashion. These positive and negative perceptions may then be further distorted into any number and variety of forms. Whether the form is one that works upon the mental level, the emotional level, the physical level, or the spiritual level or any combination of these levels is a function of how the seeker perceives the experience.

體驗的視角決定了它是用這樣一種方式還是那樣一種方式被看到的，它在實體的知覺中基本上是正面性，或者基本上是負面性的。每一個體驗，實際上，都包含了圓滿、平衡與完美的太一造物者。這個造物者可以用一種正面性或者負面性的方式被看到。這些正面性與負面性的知覺可以接下來更進一步被扭曲成為任何數量或者任何類型的形式。這個形式是否是一個在心智的層次上、情緒的層次上、身體的層次上，或者靈性的層次上或者這些層次的任何混合物上進行工作的形式，這是尋求者如何感覺到體驗的一個機能。

To give an example. An entity may wish to further the support of the family by enhancing the amount of money, as you call it, that is available for use. This desire to provide sustenance to the loved ones is a basic lesson of love, for the entity who has taken the responsibility of supporting in a material sense those that are close and loved is one who then is sharing a form of love. The desire, then, to be of service to others forms the foundation for action for this entity. This entity, then, as it attempts to improve its market position with, as you call it, the job or the occupation, fuels the desire by a desire that is at its base that of serving others. The entity then may engage in any number of activities upon the job that are designed to increase its income of money. This

then may be realized in the entity's life pattern or experience in any number of ways, for at the base of the action is the desire to serve others by providing material sustenance, further then translated or distorted by the entity's perception to mean money or income that is then seen possible of obtaining from the job or through the occupation.

給出一個例子。一個實體可能希望藉由增多可供使用的金錢，如你們對它的稱呼一樣，的數量來更進一步支持家庭。這個對摯愛的人提供支持的渴望是一個基本的愛的課程，因為已經承擔起了用一種物質性的意義上支持那些親密的人與摯愛的人的責任的實體，是一個正在分享一種愛的形式的實體。接下來，去服務他人的渴望就會為這個實體形成行動的基礎了。這個實體，在它嘗試去增強它的在工或者職業上的行業地位的時候，是藉由一種在其根部是服務他人的渴望來為渴望提供能量的。這個實體接下來可以參與到在工作上的任何數量的活動中，這些活動是被設計來增加它的金錢的收入的。這接下來可以在實體的生命模式或者體驗中用任何數量的方式被認識到，因為在活動的根部，是藉由提供物質性的支援來服務他人的渴望，這種渴望接下來會更進一步由於實體對被看到有可能從工作或者通過職業而取得的金錢或者收入的意義的觀念而被轉譯或者被扭曲。

Now, what shall actually occur to this entity in this focus of its experience may or may not take the form that the entity images. For if it does not image with a consciously honed and precise mind or mental frame of reference, that which answers the desire may take a variety of forms. It may be that support or sustenance is challenged through the emotional complex in order that it then be, as you would say, of good cheer or greater cheer, and in such a fashion provide a form of nourishment that does indeed nourish those about it at a central portion of the being but does so in a form which is a great variance from that which was consciously sought because the conscious seeking was of an unfocused nature.

現在，在這個實體的體驗的這個焦點中將實際上會發生在這個實體身上的事情，可能或者可能不會採用實體想像的形式。因為它並未帶著一種有意識地被打磨的，且精確的心智或者心智的參考系來想像，以至於回應了渴望的事物可能會採用多種多樣的形式。它可能是支持或者補給會通過情緒複合體被挑戰，以便於它接下來，如你們會說的一樣，是具有好心情或者更好的心情，並用這樣一種方式提供一種形式的養分，這種養分確實會在存有的的一個中心的部分上滋養那些在它周圍的人，但卻是通過這樣一種形式這樣做的，這種形式是與被有意識地追尋的形式是大不相同的，因為有意識的尋求是具有一種未被聚焦過的屬性的。

This is a general and quite simplistic example of the process whereby one consciously seeks and obtains some distortion of that seeking as a function of the purity and clarity and intensity of the seeking which motivates the action. In each life experience, one takes whatever focus of understanding one has concerning the process of seeking the truth—or accentuating the positive in this case—and sees through that focus any experience that may come before the entity in its daily round of activity. Whatever degree of understanding one has achieved through searching resources, meditating and seeking within for the truth of any resource's information and then forming this focus of understanding will determine the clarity with which any experience is seen

through this focus.

對於一個人藉由其有意識地尋求並取得那種尋求的某種扭曲作為對驅動那個行動的尋求的純度、清晰度以及強度的一個機能的過程，這是一個一般性的，且相當簡單化的例子。在每一個生命體驗中，一個人在關於尋求真理——或者在這個情況中是強調正面性——的過程的方面會使用無論什麼理解的焦點，並通過那個焦點看到任何可能在它的日常生活的活動中出現在實體前方的體驗。一個人已經通過搜尋資源，在內在中冥想並尋求屬於任何資源的資訊的真理，並接著形成這個理解的焦點而已經取得的無論什麼層次的理解，都將會決定任何體驗藉由其通過這個焦點被看到的清晰度。

Thus, as one fuels the desire to know the truth and accentuate the positive, as it has been termed this evening, one has done the fundamental requirement or step; one has laid the basic foundation for realizing whatever finer focus may be necessary in order to achieve the desire. One may then take this desire and further refine or tune the focus in order that that which is desired might be realized in a closer and closer approximation of image so that what is received more closely resembles that which [is] desired and sought.

因此，當一個人對知曉真理的渴望提供能量並強調正面性，如同在今晚它已經被稱呼的一樣，的時候，一個人已經完成了基本的要求或者步驟了，一個人已經為這樣一種領悟打下了基礎了，那個領悟即，取得那個渴望，可能是需要的無論什麼精細的焦點。一個人接下來就可以使用這個渴望並更進一步精煉與調音那個焦點，以便於被渴望的事物可以用一種越來越接近的形象的近似物被意識到，這樣被接收到的事物就會更為近似地模擬被渴望的事物和被尋求的事物了。

This is a self-propelling or motivating process. Once one has become consciously aware that such a process is being undergone and is a portion of one's experience and being, the seeking to understand more clearly how this process functions is that fuel which will allow one to refine the process according to the intensity and the efficiency, shall we say, of one's seeking. Whatever resources are sought and utilized is then taken in a distilled form by the conscious seeker into the meditation in order that the truer portions of the information may, shall we say, percolate or resonate through the mind down into the roots of mind where the truth of all being resides and attract to it some portion of truth that resonates in a frequency with the information so sought and rises then through the unconscious mind through the intuition and in various symbolic forms becomes available to the conscious mind in order that the conscious mind might be informed of that which it has requested.

這是一個自我驅動或者自我促進的過程。一旦一個人已經有意識地察覺到這樣一個過程是正在被進行的，並且是一個人的體驗與存有的一部分，在尋求去更為清晰的理解這個過程是如何運轉的過程中，這種尋求就是那種會為將會允許一個人，根據一個人的尋求的強度與，容我們說，成效，而精煉過程的事物提供能量的事物了。無論什麼資源被尋求並被利用，它都接下來會被有意識的尋求者用一種提純過的方面帶入到冥想中，以便於那個資訊的更為真實的部分可以通過心智，容我們說，向下滲透或者共振進入到在其中存在有所有的存有的真理的心智的根部，並將真理的某個用一種頻率與這樣被尋求的資訊共鳴的部分吸引到它身

上，並接著通過直覺經過無意識心智上升，並用各樣各樣象徵性的形式成為可供有意識地心智所利用的，以便於有意識的心智可以被告知它已經請求了的事物。

As the conscious mind seeks in a more and more efficient manner, fueled by the continuing great desire to know the truth, the information gotten by this search, then, through meditation is passed through deeper levels of the unconscious mind and attracts that which resonates in frequency with it, further accelerating the conscious recognition of the process of evolution that is being experienced in the day-to-day activities of the more and more conscious seeker of truth. Thereby is the focus through which the seeker views each experience expanded and expanded upon each level of understanding through the emotional colorization, the mental analysis, the physical symbolic experience, and the spiritual basis for each other perception.

當有意識地心智用一種越來越更有成效的方式尋求，並被那種知曉真理的持續不斷的巨大的渴望所充能的時候，藉由這種尋求得到的資訊，接下來通過冥想，就會通過無意識的心智的更為深入的部分被傳遞，並吸引在頻率上與它共鳴的事物，並同時更進一步加速越來越更加有意識的真理的尋求者對在日常生活活動中正在被體驗到的演化的過程有意識的認識。由此，尋求者通過其觀察每一個體驗的焦點就會被拓展，並通過情緒的染色作用，心智的分析，物質性的象徵性的體驗，以及對每一個其他的知覺的靈性上的偏向性在每一個理解的層次上被拓展了。

The focus, then, is seen to include more of each experience as being seen as a distortion of the Creator by the seeker, whether the distortion be towards love, wisdom or unity, those three portions that are available to all seekers in each experience.

接下來，那個焦點，就會被看到在每一個體驗中包含了更多的被尋求者視為是造物者的一個變貌的事物，無論那個變貌似朝向愛、智慧、還是統一，以及在每一個體驗中為所有尋求者所利用的那三個部分。

To sum this lengthy discourse, and one which we hope has not been overly complex, we may use an analogy further utilizing the concept of the school with the grades that represent the levels of understanding or densities of experience. In your third-density illusion, each experience is a question—each experience is the same question. There is only one question on this test which you call life. It is reflected in each experience. The question is, “Do you see love in this experience?” In some degree the seeker will see love in each experience; in some degree the seeker will not. As the seeker is able to answer each experience question with an answer that approaches one hundred percent “Yes,” the seeker is polarizing in the positive sense. We may report that the good news of the test is that fifty-one percent is passing. When the seeker is able to answer each answer to a level of fifty-one percent of experiencing and seeing love, the seeker is then of a polarized enough nature to move into the fourth-density grade in the octave of creation that you now experience. The seeker, then, has achieved the minimum polarization that will

allow it to withstand the greater intensity of energy available within the fourth-density class.

要對這個冗長的，且我們希望並未是過於複雜的演講進行總結，我們可以使用一個比喻來更進一步地利用帶有年級的學校的觀念，年級代表了理解的層次或者體驗的密度。在你們的第三密度的幻象中，每一個體驗都是一個問題——每一個體驗都是一個相同的問題。在這場你們稱之為生命的考試上僅僅只有一個問題。它是在每一個體驗中被反映出來的。那個問題就是，“你們在這個體驗中看到了愛了嗎？”在某種程度上，尋求者將會在每一個體驗中看到愛，在某種程度上，尋求者將不會。當尋求者能夠用一個接近百分之百的“是的”的答案來回答每一個體驗的時候，尋求者就是在正面性的意義上極化了。我們可以報告考試的好消息是，那個百分之五十一是正在通過了。當尋求者能夠用一個百分之五十一的層次體驗並看到愛，尋求者就具有了一種足夠的被計畫的屬性來進入到在你們現在體驗到的造物的八度音程中的第四密度的年級了。接下來，尋求者已經取得了將會允許它成熟在第四密度的課堂中可以被取得的能量的更大的強度的最低的極性了。

Without at least the ability to see love in fifty-one percent of one's perceptions and experiences, the energy available in the fourth-density class would be too much for the circuit of the seeker who had not yet sufficiently regularized or polarized its being in order that its circuits not be blown, shall we say, as the greater intensity of light became the reality for the seeker.

在沒有至少用一個人的知覺與體驗的百分之五十一來看到愛的能力的情況下，對於尚未足夠多地規律化或者極化它的存有以便於它的回路不會，容我們說，被炸掉的尋求者，在第四密度的課堂中可以被取得的能量對於這樣的尋求者會是過多的，因為更大的光的強度會成為尋求者的實相。

We remind each that our words are but humble attempts to describe and share that which is quite beyond description, yet may be shared in some form where there is desire to know and desire to share. We, therefore, thank each of you for providing the desire to know, and we remind each that our words are but our fallible attempts to be of the service which you desire. We shall leave this instrument at this time in order that our brothers and sisters of Latwii may offer their service of attempting queries which those present may find the value in requesting. We are those of Hatonn and we leave you now in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我們提醒每一個實體，我們的話語僅僅是去描述並分享相當大地超出了描述能力範圍，而仍舊可以用某種形式在有知曉的渴望和分享的渴望的位置被分享的事物的謙遜的嘗試。我們因此感謝你們各位提供對於知曉的渴望，我們提醒各位我們的話語僅僅是進行你們渴望的服務的易於出錯的嘗試。我們將在此刻離開這個器皿，以便於我們的兄弟姐妹 *Latwii* 可以提供它們的嘗試那些在場的人可能發現有價值詢問的問題的服務。我們是 *Hatonn*，我們現在在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai vasuborragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are honored as well to join your group in the name of the one infinite Creator whose love and light illumine all experience. May we begin with the first query, since our brothers and sisters of Hatonn have given our preface?

我是 *Latwii*，我們對於用太一無限造物者的名義加入你們的團體同樣是感到榮耀的，造物者的愛與光照亮了所有的體驗。既然我們的兄弟姐妹 *Hatonn* 已經給予了我們的前言了，我們可以用第一個問題開始嗎？

(Pause)

(暫停)

I am Latwii, and we are most surprised, my friends. It is not often that we join this group without queries having been placed before us. We are aware that the beginning message this evening was one which might somewhat boggle the mind and we hope that our brothers and sisters of Hatonn have not overtaxed the understanding and patience of this group. We are happy to pass on to the one known as J the greetings of his friends of Yadda. We are aware that these of Yadda would have been happy to greet the one known as J in person if there had been the presence of an instrument capable of channeling these vibrations which are of a somewhat unusual nature. Nevertheless, Yadda says, "Hi." We also greet each of you and thank you for even this small portion of your time.

我是 *Latwii*，我的朋友們，我們極其吃驚的。在我們加入到這個團體的時候沒有問題被擺在我們面前，這並不是經常發生的事情。我們察覺到今晚的開場的資訊是可能多少有些將心智搞亂了的資訊，我們希望我們的兄弟姐妹 *Hatonn* 尚未過度徵用這個團體的理解與耐心，我們很高興想被知曉為 *J* 的實體傳遞他的朋友 *Yadda* 的致意。我們察覺到 *Yadda* 實體會很高興用個人的方式向被知曉為 *J* 的實體致意，如果已經有一個能夠傳訊這些具有一種多少有些不同尋常的屬性的實體在場的話。雖然如此，*Yadda* 說，"Hi"。我們同樣也對你們各位致意，並甚至為你們的時間的這個小小的部分而感謝你們。

J: Wait—I have a question.

J: 等等——我有一個問題。

Ah—we are pleased. May we hear the query, my brother?

啊哈——我們很高興。我們可以聽到問題了嗎，我的兄弟？

J: If one thinks in the negative, does it distort the aura?

J: 如果一個人用負面性的方式思考，它會扭曲靈光嗎？

I am Latwii, and would be happy to attempt this query, my brother. In short, yes, but we must qualify that response, for whatever manner one uses to perceive, there is a corresponding distortion to the aura, for the aura may be seen as a reflection of one's mental, emotional, physical and spiritual being. Therefore, any thought within one's being is reflected in a corresponding

fashion in one's aura.

我是 *Latwii*，我們會很高興嘗試這個問題，我的兄弟。簡單地說，是的，但是我們必須對那個回應進行限制，對於一個人用來感覺的無論什麼方式，都會有對靈光的一種相應的扭曲，因為靈光可以被視為是一個人的心智、情緒、身體以及靈性的存有的的一個映射。因此，在一個人的存有中的任何的想法，都是用一種相應的方式在它的靈光中被映射出來的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: So. A person is physically, mentally and spiritually, and if he thinks negatively, all three are distorted?

J: 因此。一個是在身體上、心智上和靈性上的方面，如果它負面性地思考，所有三者都是被扭曲的嗎？

I am *Latwii*, and am aware of your query, my brother. This again is true, but must be qualified. The effect moves through all of the energy complexes, the physical, the intellectual, the emotional for its duration, and the spiritual, for the entity is one being undergoing experience upon each level. Each experience, each perception of experience will then be reflected in all portions of one's being. The mental and the physical, when the mental becomes unbalanced, are the energy centers most affected by one's thinking. If one perceives in a negative or unharmonious or unbalanced manner in a certain area of experience for a long enough portion of time, the mental negative frame or focus will be translated or transferred to the physical body in the form of what you would call a disease, for it reflects the disharmony of the mind and serves therefore as a teaching tool that the mind might see a reflection of its thinking and serve then to balance that thinking and remove the disharmony and the corresponding disease.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這再一次是正確的，但是同樣必須被限制。效果在其持續期間會流經所有的能量複合體，身體、智力與情緒的複合體，同樣還有靈性複合體，因為實體是一個在每一個層次上經歷體驗的存有。每一個體驗，對體驗的每一個感知，都將接下來在一個人的存有的所有的部分中被反映出來。心智與身體的複合體，在心智複合體成為不平衡的時候，是會極大地被一個人的思考所影響的能量中心了。如果一個人在一定的體驗的區域中在一段足夠長的時間的部分中用一種負面性或者不協調或者不平衡的方式感覺，心智的負面性的框架或者焦點就將會用你們稱之為一種疾病的事物的形式被轉譯或者被轉移到物質性身體，因為它反映了心智的不協調，並會因此起到一種教導工具的作用，這樣心智就可以看到它的思考的一個映射，並接下來起到平衡那個思考並移除不協調以及相應的疾病的作用了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: If someone were to think negatively and then two hours later found out that he was thinking negatively, can he correct it?

J: 如果某個人是在負面性地思考，接下來，在兩個小時之後發現他時候在負面性地思考的，他能夠糾正它嗎？

I am Latwii, and am aware of your query ...

我是 *Latwii*，我瞭解了你的問題了.....

J: Wait a minute—could I go a little further, please?

J: 等一會兒——我能夠稍稍更進一步提問嗎？

We would be happy to have you do so, my brother.

我們很高興讓你這樣做，我的兄弟。

J: Okay. Can he correct the disease and disharmony also or is the damage done?

J: 好的。他能夠同樣也糾正疾病和不協調嗎，或者傷害已經被造成了嗎？

I am Latwii, and am aware of your query, my brother. The ability to correct a disharmony which has taken the form of a physical disease is in direct proportion to the intensity of the thought and the length of time of the thinking of this thought, for time often intensifies the form which thought takes. The ability to correct the disharmonious thought and its corresponding diseased physical form is then a function of the intensity of the balancing action which the entity has been able to successfully undertake. Where love was not seen and was not shared, there must be the ability to see and share love in a form or intensity which balances the movement away from love which then became the distortion of the mental and then the physical nature.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。去糾正已經採用了一種身體的疾病的心智的不協調的能力，是與想法的強度以及思考這個想法的時間長度成正比的，因為時間經常會強化想法所採用的形式。去糾正不協調的想法以及它相應的生病的身體形態的能力，接下來就是實體已經能夠成功地進行的平衡的行動的強度的一個機能了。在愛沒有被看到或者沒有被分享的地方，就必須要有用一種平衡了那個遠離愛的行動的形式或者強度去看到並分享愛的能力，這種遠離愛的運動接下來就會成為心智的扭曲，接下來就會成為具有身體屬性的扭曲了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Well, I get very angry at myself sometimes. And I enjoy the anger, but then I know that I've done something wrong. Does that still mean that I can correct that anger?

J: 好的，我時常會對我自己感到非常憤怒。我享受那種憤怒，但是，接下來，我知道我已經做了某個錯誤的事情。那仍舊意味著我能夠糾正那個憤怒嗎？

I am Latwii, and may respond by saying most emphatically yes, that there is no thought or action that cannot be balanced, for all experience is undertaken within the realm of the one Creator which contains as much love

in the positive form as there is the seeming lack of love in the negative form. Because you experience your life within the form of creation, there is as much potential for you to utilize the positive expression of that form as there is the opportunity and potential to experience the negative of that love.

我是 *Latwii*，我可以藉由極其強調性地說是的來做出回應，沒有任何的想法或者行動是無法被平衡的，因為所有的體驗都是在太一造物者的領域中被進行的，這個領域包含多少用負面性的形式的表面上缺少愛，就會有一樣多的用正面性的形式的愛。因為你們是在造物的形式中體驗你們的生命的，有多少機會與潛能去體驗那種愛的負面性，就會有多少潛能讓你們去利用那種形式的這臉型的表達。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Thank you. So, to simplify, you accentuate the positive and eliminate the negative. Thank you.

J：謝謝你們。因此，簡單地說，你們著重強調了正面性並清除了負面性。謝謝你們。

I am *Latwii*, and we could not have put it better. And we thank you. Is there another query?

我是 *Latwii*，我們無法比這說得更好了。我們感謝你。有另一個問題嗎？

D: I've been reading a book lately—I'm reading it through a second time on and in that book, they point out that a lot of times the way that we deal with others and treat others depends on the way that we speak to ourselves and treat ourselves and that there are mental voices in our heads. We learn from our parents a way of dealing with ourselves—am I making any sense? Anyway, the question that I have is when we catch ourselves talking to ourselves in a less than kind or loving manner, do you have any advice on how we can turn that around and become kinder to ourselves and thus to ...

D：我最近一直在度一本書——我在第二次通讀它，在那本書中，它們指出很多時候我們與其他人打交道與對待其他人的方式是取決於我們對我們自己說話以及對待我們自己的方式的，在我們的頭腦中會有心智的聲音。我們從我們的父母身上學會了一種與其他人打交道的方式——我是有任何道理的嗎？無論如何，我擁有的問題是，當我們抓住我們自己用一種較不友善或者有愛的方式與我們自己說話的時候，你們在關於我們如何能夠將那個倒轉過來並對我們自己更加友善的方面有任何建議嗎？

(Side one of tape ends.)

(磁帶一面結束。)

I am *Latwii*, and am once again with this instrument. We may begin by suggesting that to the seeker all about it is a symbol of its seeking. Within your culture it is logical that the parental experience, that is, being the child with the mother and father, would be utilized as a basic means of talking to the self, shall we say, and of dealing with the world about the self, for the

mother and father are the two greatest formative forces within the entity in its early life and thereby form the foundation stones upon which the entity shall form its point of viewing itself and the world about it. When the entity finds itself talking to itself or behaving in a manner which is less than loving, the entity may use this experience as catalyst for growth, food for thought, the focus for meditation, for each viewing of the self in a less than loving manner is a symbolic representation of a basic attitude or experience which the entity has programmed into its life pattern in cooperation with, most especially, the parents and others about it in order that there might be the balancing or biasing of the being in a certain fashion that lends to an overall balance of the total being or soul or spirit of an entity. This lesson or program emerges in symbolic form throughout the entity's life experience.

我是 *Latwii*，我再一次與這個器皿在一起了。我們可以藉由這樣對尋求者建議來開始，我們建議，在尋求者周圍的所有事物都是它的尋求的一個象徵物。在你們的文化中，父母的體驗，也就是說，成為母親與父親的孩子的體驗，會作為一種基本的，容我們說，對自我說話，並與在自我周圍的世界打交道的方式而被利用，因為父親和母親是在實體早期生命中在它內在之中的兩個最大的形成性的力量，並由此會構建實體將會在其上形成其觀察它自己以及它周圍的世界的視角的基石。當實體發現它自己正在用一種較不有愛的方式與它自己說話或者行為舉止的時候，實體可以使用這個體驗作為成長的催化劑，心智的食糧以及冥想的焦點，因為每一個用一種較不有愛的方式對自我的觀察，都是對實體通過，極其專門性地，與在它周圍的父母以及其他實體合作而已經編程進入到它生命模式中的一個基本的態度或者體驗的象徵性的呈現，以便於可能會有用一種的方式對存有的平衡或者產生偏向性，這種方式會為一個實體的整體的存有或者靈魂或者靈性賦予一種整體性的平衡。這個課程或者編程會在貫穿實體全部生命體驗用象徵性的形式浮現。

Each time an entity in any single experience views itself or another in a manner which is less than loving, that experience can be used to achieve the balancing of love. In the meditation there may be the focus upon what is mentally known. However much the entity analyzed the seeing of the self in a negative fashion and has thought upon this subject, these distillations of thought may then be taken to the meditation and further focused upon in order that the unconscious mind may respond in a fashion which our brothers and sisters of Hatonn spoke upon earlier, and give the conscious mind some form or symbol of that which it seeks. These symbols from the unconscious mind may become apparent to the conscious mind by intuitional inspirations, a hunch, what is frequently called the "aha" experience, as an answer to a long-asked query finally surfaces, or through dreams as the symbols are given again and again, thus accounting for what you would call the repeating dream.

每一個實體在任何單一的體驗中用一種較不有愛的方式來觀察它自己或者另一個人的時候，那個體驗能夠被用來取得對愛的平衡。在冥想中可能會有對於在心智中被知曉的事物的聚焦。無論實體對用一種負面性的方式對自我的觀察進行了多少分析，並在這個主題上進行了多少思考，這些想法的精煉物接下來都可以被帶入到冥想中並更進一步聚焦，以便於無意識的心智可以用一種我們的兄弟姐妹

Hatonn 之前談到過的方式來回應，並給予有意識的心智某種它尋求的事物的形式或者象徵。這些來自于無意識心智的象徵會藉由直覺性的啟發、一種預感，頻繁地被成為“啊哈”體驗的事物而對表面心智變得明顯了，就好像一個對被詢問了很長時間的問題的答案最終浮現出來，或者通過夢境作為象徵物被一次又一次地給予，並因而形成了你們會成為重複性的夢境的事物一樣。

As the conscious mind becomes more aware of why it sees a portion of the self in a negative fashion, this understanding then releases the necessity for seeing in this fashion, for the entity has achieved some degree of the lesson that it programmed in the form of the understanding which it has now achieved, the product of experience, analysis and meditation allowing the intuition to bring a portion of that which is sought.

隨著有意識的心智更多地察覺到為什麼它用一種負面性的方式看到了自我的一部分，這種理解接下來就會釋放用這種方式來進行觀察的需要，因為實體已經通過對它現在已經取得了的事物的理解，對體驗的產物的理解的形式對它編程的課程取得了某種程度的掌握了，而分析以及冥想會允許直覺帶來被尋求的事物的一部分。

We apologize for the length of this query's response, for the query was one of depth and we felt the necessity of responding in depth in as well. May we respond in any further or simpler fashion, my sister?

我們為對這個問題的回應的長度而抱歉，因為這個問題是一個具有深度的問題，我們感覺到需要同樣深入地回應。我們可以用任何更進一步的或者更加簡單的方式來回應嗎，我的姐妹？

D: No. (Inaudible) Thank you.

D：不用了。（聽不見）謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

（暫停）

I am Latwii, and we had thought that perhaps if we waited for a long enough time once again we would have another opportunity to answer a query but we find that we have well and truly exhausted the queries for the evening. We thank you, each of you, my friends, for your request for our presence and the special gifts of your queries. We shall be with you in your meditations and any request. We leave you now in the love and the light of the one infinite Creator. We are those of Latwii. Adonai. Adonai, my friends.

我是 *Latwii*，我們已經想要也許如果我們再一次等待一段足夠長的時間，我們會有另一個機會去回答一個問題，但是我們發現我們已經完全且真正地耗盡了今晚的問題了。我們感謝你們，你們每一位，為你們對我們的在場的請求，以及你們的問題的特別的禮物。我們將在你們的冥想中以及在任何的請求中與你們在一起。我們現在在太一無限造物者的愛與光中離開你們。我們是 *Latwii*。Adonai。

Adonai，我的朋友們。

September 15, 1985

1985-09-15 L/Leema : 隱士的故事與壓力

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in love and in the light of infinite Creator. We so privileged to be here with you and we thank you for asking for us. We have just a few words to say for there is much (inaudible) one of our comrades, J. We only come to bless you and to be blessed, for in serving we are served. We do not leave you; we are with you if summon us mentally, we shall come. However, we shall relinquish this instrument without further ado. Farewell. I am Yadda. We leave you in the love and in the light of the One.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們如此榮幸在這裏與你們在一起，我們為你們請求我們而感謝你們。我們僅僅有幾句話要說，因為會有很多（聽不見）我們的一個夥伴，J。我們僅僅前來祝福你們並成為被祝福的，因為通過服務，我們被服務了。我們沒有離開你們，我們是與你們在一起的，如果你們在頭腦中召喚我們，我們就會前來。然而，不再多話，我們將放開這個器皿。再見。我是 Yadda。我們在太一的愛與光中離開你們。

(Carla channeling)

(Carla 傳訊)

I am L/Leema. I greet you, as do my brothers and sisters of Yadda, in the love and in the light of the one infinite Creator in whose good fellowship we all (inaudible) learn and progress.

我是 L/Leema。如同我們的兄弟姐妹 Yadda 一樣，我在無限造物者的愛與光中向你們致意，我們全都在造物者的良好的夥伴關係之中（聽不見）學習與前進。

We shall begin our discourse upon what you call stress by using information which this instrument has in her mind already. It comes from what you call Zen Buddhism. The story is this.

我們將藉由使用這個器皿已經在她的頭腦中擁有的資訊在關於你們所稱的壓力上開始我們的演說。它是來自於你們所稱的禪宗。故事是這樣子的。

Once upon a time there was an old man. He sat in his room and prayed. When he was hungry, he went into the market and begged with his bowl. He went back to his room and prayed. In the course of time a young woman who knew the habits of this hermit was with child. She did not want the baby and so she stated that the young one had been begotten upon her by the hermit. She then left the baby with the hermit. The hermit then got up, took care of the child, nursed it, fed it, and worked very hard as a coolie for two years. The child prospered.

曾經有一個老人。他坐在他的房間中並祈禱。當他餓了的時候，他走入集市並帶著他的碗乞討。他返回這個房間並祈禱。過了一段時間，一個年輕的女人知道這個隱士的習慣，這個女人生了孩子。她並不想要孩子，因此她說那個隱士就是那

個年幼的孩子父親。她接下來就將孩子留給了那個隱士。那個隱士站起來，照顧那個孩子，撫育它，餵養它，非常努力地作為一個苦工工作了兩年時間。孩子茁壯成長了。

One day the woman who had lied about her child saw the child in the market place with the old man. The child pleased her sight and so she went back and claimed her child. The old man gave her the child and then returned to his prayers.

一天，那個已經在關於她的孩子的方面撒謊了的女人，在集市上看到那個孩子與那個老人在一起。孩子讓她感到高興，因此她回來並索取她的孩子。老人將孩子給了她，接著返回到他的祈禱中了。

Stress is due to an emotional tension regarding the outcome of events which are seen within the framework of your space and time and as experienced within this incarnation. There are those who have nothing about which to worry who can worry, fret and distress themselves into an early decline. There are others who one would think would be extremely stressed but who exhibit a marvelous lack of tension from within. The trick is, my friends, to be aware that all things are as they are for a reason and that you are where you should be at this moment. The spiritual tense is the present tense. The unspiritual tense is tension. We do not suggest that you forget your history or cease having hopes for the future. We suggest rather a detachment born during meditation from the crying little needs or large needs which fill your days and nights.

壓力是由於一種在關於事件的結果的方面的情緒上的緊張而產生的，這些事件是在這次投生中在你們的空間和時間的框架中被觀察並被體驗到的。會有一些人，它們沒有任何要去擔憂的事情，而它們能夠擔憂、煩惱，並讓它們自己哭鬧到了生病的程度了。會有其他人，一個人會認為它們會是極其有壓力的，但是它們展現出來一種非凡的缺少來自於內在之中的緊張。我的朋友們，訣竅就是去察覺到，一切事物都是因為一個原因而就是它們之所是的樣子的，且你們在此刻就是在你們應該在的位置的。靈性的時態是現在時，沒有靈性的時態就是緊張。我們並不是建議你們忘記你們的歷史或者停止對未來抱有期待。我們毋寧是建議一種在冥想期間從對充滿你們的日日夜夜的大大小小的需要的哭喊被誕生出來的超脫。

You will notice that the old hermit in the story had no money [and left] each day to its own hunger. He was quite aware that bread cannot be kept longer than a day. And in a spiritual sense this is quite so. If you have been inspired yesterday, by today the world will have moved in upon that inspiration. That is what the world is for, my friends. It is intended to encroach in any way or form that it can upon your peace of mind in order to test your peace of mind, for those who seek the truth are constantly at risk, constantly dying and being reborn. This is not a comfortable state. Entities normally resist change, and yet change occurs continually.

你們將會注意到，在那個故事中的老隱士沒有錢，且每一天都食不果腹。他相當瞭解麵包無法被保存超過一天。從一種靈性的意義上，確實如此。如果你昨天已經得到了啟發，但是今天，世界將會已經在那個啟發上前進了。我的朋友們，那

就是你們的世界的目的了。它是打算要用任何方式侵犯你們的心智的平安，或者它能夠通過那種方式佔據你們的心智的平安以便於考驗你們的心智的平安，因為那些尋求真理的人是持續不斷地在冒險的，持續不斷地死去並重生的。這不是一個舒適的狀態。實體通常會抵制改變，而改變會持續不斷地發生。

In the garden of your life we suggest most emphatically that you make yourself a comfortable [spot] upon this [crannied seat] when you have come to your meditation. This seat is within your mind. It does not have to be physically present. In the quiet of this arbor, you can plant all that you want to, the glory of flowers and trees, the sweet singing of the birds, the gentle lifting of the breeze and the energy and power of love here in your garden. It is to this garden that you return for your solitude. You can have this garden if you are in prison or in chains, or as is more likely, bound by your desire for outcomes, to living a life that is less full to living a life that is most principled. 在你們的生命的花園中，我們極其明顯地建議，當你開始進行你的冥想的時候，你在這個有裂縫的座位上為你自己找到一個舒適的部位。這個作為是在你的頭腦中的。它並不一定要用物質性的方式存在。在這個樹木的安靜之中，你能夠種植所有你想要種植的事物，花朵與樹木的光榮，鳥兒甜美的歌唱，微風的輕柔的上升，在這裏在你的花園中愛的能量與力量。你返回這個花園就是為了找到你的孤單。如果你是被囚禁的或者是被鎖鏈束縛的，或者如同更加有可能的一樣，如果你是被你對結果的渴望束縛在活出一次不怎麼極其有原則的生命上的，你能夠擁有這個花園。

Let us introduce a concept here. This is important. You will fail, not just once but frequently, to avoid stress. The habit among your peoples is great, especially within your own country, as you call the arbitrary division of the creation. Do not feel cast down when you fail, for each moment is here. Each moment is a moment in which you have not failed. Hanging on to those things which trouble you about yourself or about others causes you to forget the electric present moment. This moment is infinite. If you can become one with the present just for a little while in your garden in meditation, you shall awake cleansed, refreshed and more ready than before to recognize the trains of thought that shall bring you stress.

讓我們在這裏引入一個概念。這個概念是重要的。你們將會在避免壓力上失敗，不是一次，而是頻繁地。在你們的人群當中的習慣是巨大的，尤其是在你們自己的國家中，如你們所稱的對造物的任性的分割一樣。當你們失敗的時候，不要感覺到沮喪，因為每一刻都在這裏。每一刻都是一個在其中你已經失敗了的時刻。緊緊抓住那些讓你對你自己或者對其他人感到為難的事情，會使得你忘記那個令人激動的下一刻。這個時刻是無限的。如果你能夠在冥想中在你的花園中與當下成為一體的僅僅一會兒，你就將會醒來，並感覺到乾淨，煥然一新，且比之前更加準備好去認出那些給你帶來了壓力的一連串的想法。

Meditation is an excellent means of gaining knowledge of the self. One of the great things that it begins to show you is the thought patterns, complex but predictable, which will result in the stressing of mental nervousness and physical nervousness. Much illness which is unnecessary is caused by this

same stress. We say it is unnecessary; nevertheless, it is not mistaken, for when you are uncomfortable, you begin to pay attention. Once you begin to pay attention to your thought patterns, it shall be ever and ever more easy to refrain from hanging like a terrier onto the hem of the garment of your worry. In the present moment, there is naught about which to worry.

冥想是取得對自我的知曉的一種優異的途徑。它開始向你顯示出一個巨大的事情就是想法的模式，儘管是複雜的，但卻是可以預料的，它們將產生出讓心智的神經以及身體的神經產生壓力的結果。大量的並不是必需的疾病都是由這種相同的壓力所造成的。我們說它並不是必需的，雖然如此，它不是出錯了的，因為當你不舒服的時候，你開始留意了。一旦你開始留意你的想法的模式，它將會越來越更為容易避免就好像一隻小獵犬一樣吊在你的憂慮的外衣的褶邊上。

We would pause while we use some of your space/time for offering our vibration to those within this room. If you wish to [be] made aware of our presence, please mentally request it and we shall be with you. The purpose of our being with you and the purpose of any Confederation entity's being with you is to strengthen your ability to meditate and to soften the blow of the utter and complete solitude of each person's life within the illusion which you now live. It is an illusion, my friends, but this does not make the solitude of the spiritual search any the less. We shall pause. I am L/Leema.

我們在使用你們的一些空間/時間來對在這個房間中的那些實體提供我們的振動的時候會暫停。如果你們希望察覺到我們的在場，請在頭腦中請求它，我們將會與你們在一起。我們與你們在一起的目的，以及任何星際聯邦的實體與你們在一起的目的都是去增強你們去冥想的能力，並緩和每一個人在你們現在生活在其中的幻象中的生命的全然且完全的孤單。它是一個幻象，我的朋友們，但是，這並不會使得靈性的追尋的孤單有任何的減少。我們將暫停。我是 L/Leema。

(Pause)

(暫停)

(Carla channeling)

(Carla傳訊)

I am L/Leema, and am again with this instrument. We thank you for the opportunity to share your life experience at this time. We feel that it would be appropriate at this time to transfer this contact to the one known as Jim. Therefore, we leave this instrument in love and in light. I am L/Leema.

我是 L/Leema，我再一次與這個器皿在一起了。我們為在此刻分享你們的生命體驗的機會而感謝你們。我們感覺到在此刻將這個接觸轉移到被知曉為 Jim 的實體是合適的。因此，我們在愛與光中離開這個器皿。我是 L/Leema。

(Jim channeling)

(Jim傳訊)

I am L/Leema, and we greet you again through this instrument. We are hopeful that we might be able to continue our development of our use [of]

this instrument, and would do so by attempting to answer any queries which those present this evening might have value in the requesting. May we then ask if we may attempt a query?

我是 L/Leema，我再一次通過這個器皿向你們致意。我們希望我們能夠繼續我們對這個器皿的利用的發展，我們會藉由嘗試回答任何在場的人今晚發現有價值詢問的問題來這樣做。接下來，請問我們可以嘗試一個問題嗎？

J: I'd like to ask a question. You mentioned detachment. That's very easy to say and harder to do.

J: 我想要問一個問題。你們提到了超然。這是說起來容易做起來難的。

I am L/Leema, and we thank you for this opportunity to clarify our statement, my brother. The detachment that we spoke of is a goal which each may envision for any area within the life experience where one finds great emotion, for the emotions and the desire that accompanies each for thus and such an outcome in whatever area is to propel an entity that it might gain experience. You have heard it said that experience is a great teacher. As you move through your incarnation, you will find that you have great attachment and emotional coloration in various areas. These are then your areas in which learning and service to others are most probable, for you have biased before the incarnation your thinking in order to allow learning and service to occur during the incarnation.

我是 L/Leema，我們為這個澄清我們的陳述的機會而感謝你，我的兄弟。我們談及的超然是每一個人都可以為在生命體驗中的任何它在其中發現了巨大的情緒的區域想像的一個目標，因為伴隨著每一個人對在無論什麼區域中的對這樣或者那樣一個結果的情緒與渴望，就是去推動一個實體，這樣它就可以取得體驗了。你們已經聽到過這樣的說法，體驗是一個偉大的老師。當你們穿越你們的投生，你們將會發現你們在各種各樣的區域中擁有巨大的牽絆與情緒性的染色。這些區域接下來就是你們在其中進行學習且服務他人是極其有希望的區域了，因為你們已經在投生前讓你們的思考產生了偏向性，以便於允許學習與服務在投生期間發生了。

The emotions, therefore, signal the areas and the intensity in each area where you may focus your attention and profitably seek a balance to each emotion so that in your experience you will gradually develop a range of responses in these areas that will hopefully provide you with a broader perspective in each area. Where there has been intense emotion, then the pendulum, shall we say, is brought to swing in the opposite direction by slow degrees in order that what was previously unacceptable might become acceptable; that which was seemingly unforgivable, might become forgivable; that which is not seen as the Creator might then be seen as the Creator; where love did not seem apparent, then it will be seen to be ever-present.

因此，情緒為那些區域以及在每一個區域中的強度發出了信號，在這些區域中你可以聚焦你的注意力，並富有成效地對每一個情緒都尋求一個平衡，這樣在你的體驗中，你將會逐漸在這些區域中發展處一種回應的範圍，這些回應將有希望在每一個區域中都為你提供一種更為廣闊的遠景。在已經有強烈的情緒的區域中，

接下來，容我們說，重錘就會藉由緩慢的程度在相對的方向上開始搖晃，以便於之前無法接受的事物可以成為可以接受的，看起來似乎無法寬恕的事物，可以成為能夠寬恕的，沒有被視為造物者的事物可以接下來被視為是造物者，在愛並不看起來是明顯的地方，接下來，愛就可以被看到是一直都存在的。

When this has been accomplished—and we agree it is a great task, my brother—then one will find that instead of the emotional charge in these areas, there will be, rather, a detached point of view which simply sees through the illusion to the Creator.

當這種平衡已經被完成的時候——我們贊成它是一個巨大的任務，我的兄弟——一個人將會發現，在這些區域中將不會有情緒上的充能，毋寧是將會有一種超然的視角，它單純地通過幻象看到造物者。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Lord have mercy! Reincarnation emotional coloring? I don't know what-all that is about. How would I know what my incarnation is? How do I find out about my emotional coloring?

J：上帝是仁慈的！轉世投生的情緒性的染色？我不知道那究竟是什麼。我如何知道我的投生是什麼呢？我如何弄明白我的情緒性的染色呢？

I am L/Leema, and we are grateful to be allowed further clarification, my brother. There are many techniques. The ancient dictum, shall we say, is that one should know oneself. As you move through your daily round of activity and you pause at the end of each day, you may assess the events which you have experienced. You will find what you call the positives and the negatives, those things which you liked and those things which you did not. You will find after repeating this assessment of each day over a period of your time that patterns emerge. Soon you will be able to predict what shall please you and what shall not. It is in these areas, where you find an emotion of any kind, that you may assume lie the lessons that shall allow you to progress upon your own spiritual journey. Your life, then, shall become your laboratory in which you experience the catalysts of various emotions. Then you shall retire, if it is your desire, at the end of each day to a quiet place in your meditation and assess the day's laboratory work by proceeding in this manner. In a growingly dedicated fashion, if we might use poor terms, you shall continue to build your progression as you become more and more aware of those lessons which you have programmed within your life pattern.

我是 L/Leema，我們對於被允許更近一次進行澄清是感激的，我的兄弟。會有很多的技巧。古老的格言，容我們說，就是一個人應該知曉它自己。當你穿越你的日常生活的活動，並在每一天結束的時候暫停的時候，你可以評估你已經體驗到的事件。你將會發現你稱之為正面性和負面性的事物，以及那些你喜歡的事情，那些你不喜歡的事情。你將會在每一天都重複這種評估一段你們的時間之後發現，模式出現了。很快你就將能夠預測將會讓你高興和將不會讓你高興的事情。就是在這些你在其中找到任何類型的一種情緒的區域中，你可以假設存在有課

程，這些課程將允許你在你自己的靈性的旅程上前進。接下來，你的生命將會成為你的實驗室，在其中你體驗到各種各樣的情緒的催化劑。接下來，你將會在每一天結束的時候後退到你的冥想中的一個安靜的場所，如果這是你的渴望的話，並藉由用這種方式來前進而評估那一天的實驗室的工作。用一種越來越投入的方式，如果我們可以使用那些糟糕的措辭的話，隨著你越來越多地察覺到那些你已經在你的生命模式中規劃好的課程，你將會繼續積累你的進步。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: You mean I should come home at night and assess what I did during the day, and what about being with my wife and kids and all their problems? How does one concentrate on oneself?

J: 你的意思是，我應該在晚上回家並評估我在那一天期間做過的事情，關於我的妻子，孩子以及所有它們的問題，要怎麼辦呢？一個人如何集中注意力在它自己身上呢？

I am L/Leema. We are aware of your query, my brother. You may do as you will, my brother, for there are no mistakes in any incarnational pattern. You have asked how one may become aware of the incarnational programming, the lessons, the services. To be constantly aware and to learn in a conscious fashion does indeed require a great deal of desire, a great deal of your time, and a great deal of your effort. Most upon your planetary surface progress in their evolutionary patterns in an unconscious fashion, shall we say, for either they have not the awareness that such can be accomplished or they have not the desire to follow it. It will take effort to make room in the daily round of activities, to assess these activities and to use them as the food for your spiritual journey. Whether you do this in a conscious fashion or not, you shall still proceed upon that same path, perhaps at a reduced speed, shall we say. Yet you shall proceed.

我是 L/Leema。我們瞭解了你的問題了，我的兄弟。你可以如你所願地去做，我的兄弟，因為在投生模式中沒有錯誤。你已經詢問了一個人如何可以察覺到投生性的編程，課程與服務。要持續不斷地察覺並用一種有意識的方式學習，確實並不需要大量的渴望，大量你們的時間，以及大量你們的努力。在你們星球表面上的大多數人都用一種，容我們說，無意識的方式在它們的演化的模式中前進，因為要麼它們尚未察覺到這樣的模式可以被完成，要麼它們尚未擁有渴望去跟隨它。要在日常活動中留出空間，並評估這些活動且使用它們作為你們靈性旅程的食糧，這將要花費努力。無論你是不是用一種有意識的方式這樣做，你都將仍舊在相同的道路上前進，也許是用一種，容我們說，減慢的速度。而你將會前進。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: No, thank you. I disagree with you and I agree with you but I do like the idea about detachment. Thank you, sir.

J: 不用了，謝謝你們。我不贊成你們，但是我確實喜歡關於超然的觀點，我贊

成你們。謝謝你們，先生。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

N: I have a query. I would like for you to differentiate with reference to the spirit as concerned with the difference between trance and meditative channeling.

N：我有一個問題。在關於在出神狀態與冥想性的傳訊之間的區別的方面，我想要你們對靈體進行區分。

I am L/Leema, and we feel that we may best respond to this query by suggesting that the meditative type of channeling, which is the conscious channel and which is utilized in the meditation, is of a dual consciousness variety. The ones serving as instruments are aware of both their own experience and consciousness and aware that there is a stream of thoughts moving through their minds. As the thoughts are spoken, the channeling occurs. It is a product of our thoughts combined with the thoughts and concepts of the instrument that we are able to blend into our messages, shall we say, all tailored to meet, hopefully, the queries and needs of the ones requesting the information. Thus, we speak within boundaries determined by the questions, the use of words, and the experience of each instrument.

我是 L/Leema，我們感覺到我們可以藉由這樣建議來最佳地回應這個問題，我們建議，傳訊的冥想類型，即有意識的傳訊，在冥想中被利用的傳訊，是具有一種雙重性的意識類型。作為器皿服務的實體，是察覺到它們自己的體驗與意識，並同時也知曉會一種正在流經它們的心智的想法的溪流。當想法被說出來的時候，傳訊就發生了。它是我們的想法與器皿的想法與觀念的混合的一個產物，我們能夠將器皿的觀念與我們的，容我們說，資訊混合在一起，我們的資訊是被剪裁過以，有希望與請求資訊的實體的提問與需要相匹配的。因此，我們是在由問題、對詞語的使用以及每一個器皿的經驗所決定的邊界中發言的。

In the trance type of contact, the one serving as instrument plays a much more neutral, shall we say, role, for though words are used, words and concepts quite beyond the instrument's experience and vocabulary might be transmitted, for the instrument in the trance type of channeling is much more the machine, shall we say, much as your telephone allows two entities to speak in a relatively clear fashion by its use. Thus, the information which one might derive from the trance type of channeling is potentially more precise in its ability to convey concepts.

在出神類型的接觸中，作為器皿服務的實體扮演了一個遠遠更為，容我們說，中性的角色，因為儘管詞語被使用了，詞語和觀念是超出了器皿的經驗的，辭彙表可以被傳遞，因為器皿在出神類型的傳訊中，遠遠更多是，容我們說，機器，非常類似於你們的電話允許兩個實體藉由對它的使用，用一種相對清晰的方式說話。因此，一個人可以從出神類型的傳訊得到的資訊是有潛力在其傳遞觀念的能力的方面是更加準確的。

May we answer further, my brother?

我的兄弟，我們可以更進一步發言嗎？

N: Thank you very much. But I was wondering if in trance if the instrument's spirit was sort of displaced? N: 非常感謝你們。但是我想要知道，是否在出神狀態中，是否器皿的靈體是以某種方式被置換了的。

I am L/Leema. Upon this point we may suggest that in the trance type of channeling there is a greater need for the entity's, as you have called it, spirit, or mind/body/spirit complex as it has been called by those of Ra, to step aside for the duration of the contact. This is what allows the more neutral participation, shall we say, in that the one serving as instrument does not lend its own personal coloration to the contact or the information, for that coloration is not present.

我是 L/Leema。在這一點上，我們可以建議，在出神類型的傳訊中，對於實體的，如你們對它的稱呼，的靈體，或者心/身/靈複合體，如被知曉為 Ra 的實體對它的稱呼一樣，會有一種更大的需要在接觸的持續過程中讓到一旁。這就是允許更為中性的，容我們說，參與發生的事物，因為一個作為器皿服務的實體並不將它自己個人的染色賦予接觸或者資訊，因為那種染色是不在場的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Many of those have gone through the brotherhood and have come to feel that they channel their spirit guides, of which there are seven. I wonder if you would address the consideration for [seven.] Number one, as it occurs throughout our exposure as well as the consideration for their feeling that they have to be in a trance in order to channel their spirit guides and yet they have no memory?

N: 很多那些已經遇到過兄弟會的人，它們已經開始感覺到它們傳訊它們的靈性的指導靈了，有七個指導靈。我想要知道是否你們能夠講述對[七]的考慮。第一，如同在貫穿我們整個接觸的機會，同樣還有對它們的感覺的考慮中會發生的一樣，它們必須要處於出神狀態以便於傳訊它們的指導靈，而它們並沒有記憶？

I am L/Leema, and we find there are various areas in which your query moves. The number seven is not one which we find is universal among your peoples, for each entity being of a unique nature will draw unto it various guides and friends and teachers, both seen and unseen, throughout the incarnational experience as needed. In order to make a contact with or be influenced by the guides, friends and teachers, one may utilize a great variety of techniques as well. It is more, shall we say, the "in" thing to do among your peoples at this time to make the more mundane type of two person contact in which words are utilized, this possible through trance or meditation or contemplation, also through automatic writing.

我是 L/Leema，我們發現會有你的問題在其中移動的各種各樣的區域。數字七

並不是我們發現在你們的人群當中是具有普遍性的數位，因為每一個實體都具有一種獨一無二的屬性，每一個實體都將會在貫穿整個投生體驗期間，按照需要，將各種各樣的指導靈、朋友與老師吸引到它身上，同時有看得見和看不見的。為了要與這些指導靈、朋友與老師建立一個接觸，或者被它們所影響，一個人同樣可以使用多種多樣的技巧。在此刻去建立更為世俗類型的在兩個人之間的接觸，在這種接觸中詞語是被使用的，這是在你們的人群當中更加“時興”的要去做的事情，這種接觸通過出神狀態，或者冥想，或者沉思，同樣也通過自動書寫，是有可能的。

However, though these techniques may be somewhat more showy and more popular for that reason, one may make contact with these, shall we say, angelic presences by other means as well. To simply speak one's thoughts to such beings while in a meditative or contemplative state, or even within the daily round of activities during such activities, one may communicate effectively and one then may observe one's own immediate feelings in order to become aware of the concept or feeling tone which may then be communicated back from such presences so that the, as it has been called, still, small voice within might further be strengthened. For indeed, as one seeks upon the evolutionary path from any source, friend or guide, seen or unseen, one seeks with the Creator and the Creator within is that source which offers the guidance which is most helpful to any upon the path of seeking.

然而，儘管這些技巧可能是多少有些更為花哨，且因為那個原因而更加流行的，一個人同樣也可以藉由其他的方式與這些，容我們說，天使的存在建立接觸。當處於一種冥想或者沉思狀態中的時候，或者甚至在日常生活的活動中在這樣的活動期間去簡單地向這樣的存有說出一個人對的想法，一個人就可以有效地進行交流，接下來它就可以觀察它自己即刻的感覺以便於察覺到接著可能從這樣的存有被反向交流的觀念或者感覺的音調，這樣，如同它已經被稱呼的一樣，那個在內在之中的安靜而微小的聲音，就可以更進一步被增強了。因為，確實，當一個人從任何的源頭、朋友或者指導靈，無論是看得見還是看不見的，而在演化的道路上尋求的時候，一個人是與造物者一同尋求的，在內在之中的造物者就是那個提供了指引的源頭，這種指引對於任何走在尋求的道路上的實體都是極其有幫助的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: May I ask one other question? There is an ancient science of vibration (inaudible). Is there any possibility of your explaining that or at least addressing some area where it might be interpreted?

N：我可以詢問另一個問題嗎？有一種古老的振動的科學（聽不見）。有任何可能你們會那個科學進行解釋，或者至少講述某個在其中它可以被解釋的區域嗎？

I am L/Leema, and your query again is one which covers an area that has been long studied by the peoples of various cultures of your planet, for all of creation, all of the patterns of illusion is held together by the vibration of light.

As the seeker becomes more and more consciously aware of the nature and purpose of its own life and the greater life in which it moves, it comes to see this pattern of illusion in a less and less distorted fashion. The study of vibrations, of sound, of color and of the very heart of creation itself is a study of the, shall we say, mechanics of the illusion that can be quite helpful when one attempts to make analogies between the nature of vibration in any particular area and the qualities of one's own thinking, for the type of thoughts which an entity entertains is that which reflects the entity's current vibratory...

我是 *L/Leema*，你的問題再一次是一個涵蓋了一個區域，這個區域已經被屬於你們的星球的各種各樣的文化的人群研究過了很長時間了，因為所有的造物，所有的幻象的模式，都是藉由光的振動而被結合在一起的。當尋求者越來越有意識地察覺到它自己的生命以及它在其中移動的更大的生命的屬性與目的的時候，它會開始用一種越來越不扭曲的方式看到這個幻象的模式。對振動、聲音、色彩、以及造物其自身的核心的研究，就是一種對，容我們說，幻象的機制的研究，當一個人嘗試在任何特定的區域中的振動的屬性與它自己的思考的屬性之間進行類比的時候，這種研究是相當有幫助的，因為一個實體考慮的想法的類型就是映射了實體當前的振動的事物。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *L/Leema*, and am once again with this instrument. To continue. These thought patterns then reflect the entity's current position within its own preincarnatively chosen evolutionary path.

我是 *L/Leema*，我再一次與這個器皿在一起了。繼續。這些想法的模式映射了實體當前在它自己投生前選擇的演化的道路中的位置。

The science of vibration, then, may be seen by such a conscious seeker to be directly analogous to the various energy centers or chakras within the entity's physical vehicle, for each center vibrates at a given frequency utilizing the catalyst of the daily round of activity in an increasingly sanctified manner. Thus, any catalyst may move from lower to higher chakras or may be held or blocked at any chakra according to the pattern of thought common to the entity.

接下來，振動的科學，就可以被這樣一個有意識的尋求者視為是對於在實體的物質性載具中各種各樣的能量中心或者脈輪的直接的類比，因為在用一種越來越神聖的方式利用日常生活的活動的催化劑的過程中，每一個中心都是用一種給定的振動頻率振動的。因此，任何催化劑都可以從較低的脈輪移動到更高的脈輪，或者可以根據對於實體是通常的想法的模式被抓住或者被阻塞在任何脈輪中。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: If we could measure these vibrations, could we not increase or raise our own individual vibrations if we try it?

N：如果我們能夠衡量這些振動，我們能夠增加或者提升我們自己的個人的振動嗎，如果我們嘗試它的話？

I am L/Leema, and am aware of your query, my brother. One need not measure by any machine these vibrations in order to raise them. The conscious attention in contemplation, prayer and meditation given to these vibratory patterns of thought is that which is most effective in unblocking those centers at which such patterns may be held or blocked, and thereby allowing the raising of that serpent within, which has been called the kundalini, in order that it might find its full height at the crown of the skull and at that energy center location.

我是 L/Leema，我瞭解了你的問題，我的兄弟。一個人不需要為了提升這些振動而用任何機器來衡量它們。在沉思、祈禱與冥想中被賦予這種想法的振動性的模式的有意識的注意力，就是在解除這些這樣的模式可能在其中被抓住或者被阻塞的中心的阻塞，並由此允許那個已經被稱之為昆達利尼的內在的大蛇的提升的方面極其有成效的工作了，這樣，昆達利尼就可以找到它朝向頭顱的皇冠處以及朝向那個能量中心的位置上的全部的高度了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Where does the consideration for this ancient science lie? Interpretation of (inaudible). Is it available to us in America?

N：對這種古老的科學的研究存在於何處呢？對（聽不見）的解釋？在美國它是我們可以取得的嗎？

I am L/Leema, and if we have understood your query correctly, my brother, there are writings and teachers representing this study available to all who seek it.

我是 L/Leema，如果我們正確地理解了你的問題，我的兄弟，會有一些表現了這種研究的作品與老師是可以供所有尋求它的實體所取得的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I haven't been able to locate any. (Inaudible).

N：非常感謝你們。我無法找到任何一個。（聽不見）。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd like to follow up on J's question. It tells in the Bible and I've learned that in every situation to be content and I recognize that as a conscious way

of avoiding stress—just to accept what is. However, I've been experiencing for some time an unconscious, totally unconscious, stress that sort of bubbles up in the unconscious mind, and losing some sleep and so forth, it has to do with breathing and so forth. But, the question is, when the source of the stress is in the unconscious, what tool can be used from the conscious mind's data, I suppose you could say, to more effectively keep the unconscious stresses from becoming real emergencies on the conscious level?

Carla：我想要跟著 J 的問題詢問。在聖經中被講述且我已經瞭解的事情是，在每一個情況中都成為滿意的，將那一點視為是一種避免壓力的有意識的方式——僅僅就是去接受其之所是。然而，我在一段時間中一直都體驗到一種無意識的，完全無意識的壓力，它以某種方式在無意識的心智中湧出，會有某種失眠以及如此等等，它是與呼吸以及如此等等練習在一起的。但是，問題是，當壓力的源頭是在無意識之中的時候，什麼工具能夠，我假設你們能夠說，從有意識心智的數據被使用，以更有成效地避免無意識的壓力成為在有意識的層次上的真實的緊急情況呢？

I am L/Leema, and am aware of your query. We wish to state that the unconscious or subconscious mind is the source of all emotional colorations which one may interpret as stress throughout each portion of the incarnation. It is the subconscious mind that contains the preincarnational programming that will determine how one will see any event and how one will color that event with the mind and the emotions. Therefore, whatever intensity of emotion comes into the conscious mind from the subconscious mind, the tools are the same for working upon such catalyst. The meditation, prayer, fasting, contemplation, working with dreams and writing their meaning and relating such to the conscious life are tools which you have utilized as many have utilized in working with such catalyst.

我是 L/Leema，我瞭解了你的問題。我們希望陳述，無意識或者潛意識的心智就是所有情緒性的染色的源頭，一個人可以將這些情緒性的染色解釋為在貫穿投生的每一個部分中的壓力。就是潛意識心智包含了投生前的規劃，這種投生前的規劃將會決定一個人將如何看待任何的事件，以及一個人將會如何用心智與情緒為那個事件染色。因此，無論什麼強度的情緒從潛意識心智出現在表面意識的心智，與這樣的催化劑的工作的工具都是相同的。冥想，祈禱，節食，沉思，與夢境一同工作，寫下它們的意義，以及將這樣的夢境與有意識的生命聯繫在一起，就是那些你已經利用的工具了，如同很多人在與這樣的催化劑一同工作的過程中已經利用過的工具一樣。

When it occurs in a seeker's life that the catalyst grows in intensity to the point at which the seeker feels his mental and physical well-being might be in jeopardy, there is the increased need to fuel these tried and proven techniques by increased desire, which may be called will, and by increasing also the faith that the further exercise of will will bear fruit, for within your illusion nothing within the life pattern is clear and easy to discern in the metaphysical sense. You live within and move within an illusion. Things are not as they seem. You progress in ways unseen.

當催化劑在強度上逐漸增加到了尋求者在其上感覺到他的心智與身體的健全可

能有危險的位置的時候，當這種情況出現在一個尋求者的生命之中的時候，會有增強性的渴望，這種渴望可以被稱為意志，並藉由同樣也在增強的對更進一步的對意志的實踐將會產生出結果的信心，來為這些經過考驗且被證明有效的技巧賦予能量，因為在你們的幻象中，在生命模式中沒有任何事情在形而上學的意義上是清晰可見且易於分辨的。你們是活在一個幻象中並在一個幻象中移動的。事情並不是它們看起來似乎是的樣子。你們是用看不見的方式前進的。

The will and the faith to continue to attempt to move in a loving fashion and in a fashion which is of service to others is that which is most important. The strengthening of the will and the faith is done in darkness, thus work can be done, for if it were clearly seen that you yourself are the Creator, that all that comes before your sight and experience is the Creator, and that all emotional responses are the Creator, then it would be easily seen that all is well, for all is One, and little experience could be gained in such clear seeing. Thus, you enter incarnation after incarnation in order to gain experience that becomes your harvest as you journey homeward to the Creator.

去繼續嘗試去用一種有愛的方式，並用一種服務他人的方式去行動的意志與信心，就是極其重要的事物了。對意志與信心的強化是在黑暗中被完成的，因此，工作就能夠被進行了，因為如果你自己就是造物者，所有出現在你的視線與體驗前的實體都是造物者，所有情緒性的回應都是造物者這是被清楚地看到的，那麼一切都好，這就是被清楚地看到了的，因為一切都是太一，而在這樣的清楚的了解中幾乎不會有經驗被取得。因此，你們進入到一次接一次的投生，以便於取得經驗，隨著你們朝向造物者的家園旅行，那些經驗就是你們的收穫物了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 *L/Leema*，我們感謝你，我的姐妹。有另一個問題嗎？

J: May I ask if the answer to the last question implies that the only limitations we really have are those we have put on ourselves?

J : 請問是否對於上一個問題的答案暗示了我們真正擁有的唯一的局限性是那些我們施加在我們自己身上的局限性？

I am L/Leema, and this is most emphatically correct, my brother. It is the placement of limitations in each incarnation by your own free choice which allows you to experience and to gain a greater knowledge of yourself and the creation and the Creator through such experience. The limitation of the viewpoint is the source of all distortion, and distortion is a means by which experience is gained.

我是 *L/Leema*，這極其富有表現力地是正確的，我的兄弟。允許你體驗並通過這樣的體驗取得一種對你自己，對造物以及造物者的更大的知曉的事物，恰恰就

是你自己的自由意志的選擇在每一次投生中對這些局限性的設置。觀點的局限性是所有的扭曲的源頭，扭曲就是體驗藉由其被取得的一種途徑。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Then you would imply from that if we eliminate our own limitations, then we have virtually [complete] command of almost any area that we desire through the thought process? Including the elimination of karma?

J: 接下來，你們是從那一點暗示，如果我們刪除我們自己的局限性，接下來，我們就實際上會通過思考的過程對我們渴望的任何區域擁有完全的掌控嗎？

I am L/Leema, and this is also correct, my brother. Yet within each entity's incarnational pattern there are set certain limitations or distortions or lessons or services, for all are opportunities to experience the same thing, that is, the one Creator.

我是 *L/Leema*，這同樣也是正確的，我的兄弟。而在每一個實體的投生模式中，都會有設置好的移動的局限性、扭曲、課程或者服務，因為一切都是去體驗相同的事情的機會，那個事情即太一造物者。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: But if we eliminate the consideration for boundaries, can we not review our lessons and learn them much more rapidly?

J: 但是如果我們刪除對邊界的考慮，我們難道不是就無法回顧我們課程並更快地學習它們了嗎？

I am L/Leema, and though the statement is largely correct upon its surface, we feel there is the possibility of misperception in that it sounds quite easy to say that one is attempting to remove the boundaries of limitation. To approach from this angle is somewhat misleading, for this very process and activity is that which you undertake constantly in your daily round of activities by whatever technique you use or by no technique at all, this being the unconscious progression.

我是 *L/Leema*，儘管在表面上這個說法是大部分正確的，我們感覺到會有錯誤觀念的可能性，因為說一個人正在嘗試去消除局限性的邊界，這聽上去是很容易的事情。要從這個角度來接近是有些令人誤導的，因為這個過程與活動是你們藉由無論什麼你們使用的技巧，或者完全什麼技巧都不使用而持續不斷地在你們的日常生活的活動中進行的事情，這是無意識的發展。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: No, thank you.

J: 不用了，感謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

N: How is the instrument doing?

N：這個器皿情況如何？

I am L/Leema, and we scan this instrument and find that it is available for two or three more queries of the normal length. May we ask if you might have such a query, my brother?

我是 L/Leema，我們掃描了這個器皿並發現它是可供再多兩三個通常長度的問題所使用的。請問是否你們可能有這樣一個問題呢，我的兄弟？

N: I'd like to ask a question that Yadda D. said in the book, (inaudible) and also on some of his tapes, that before you enter a psychic (inaudible) you should know a lot about mathematics. How do you explain that?

N：我想要問一個問題，Yadda D 在書中說，（聽不見）同樣在他的一些磁帶上說，在你們進入到一種心靈（聽不見）你應該知道一些關於數學的事情。你們如何解釋那一點呢？

I am L/Leema, and without being fully aware of the context in which this statement was made, we find that we are somewhat limited in our ability to respond. It is useful for some entities, depending upon the type of studies within the psychic or paranormal field, to be aware of the language of mathematics, for the illusion which you inhabit and your progression through it may have what may be called geographical, geometrical and mathematical relationships. Each portion of the illusion is purposeful, in short. Therefore one may gain an insight into the workings of the illusion, the creation, and paths through it by studying the language of mathematics. Yet at the heart of any such study, one must move beyond the mechanical and the outer teachings in order to find that source within that speaks all languages.

我是 L/Leema，在沒有充分瞭解這個說法在其中被做出的上下文的情況下，我們發現我們在我們去回應的能力的方面是有些受限的。對於一些實體，取決於在心靈的領域或者超自然的領域中的研究的類型，去瞭解數學的語言，這是有用處的，因為你們居住的幻象以及你們穿越它的發展，可能擁有可以被稱為地理上的、幾何學的、以及數學的關係的事物。簡而言之，幻象的每一個部分都是有目的的。因此，一個人可以藉由對數學的語言的研究而對幻象的作品、造物、以及穿越它的道路取得一種洞見，一個人必須要超越機械性以及外部的教導，以便於找到在所有的語言中說話的那個源頭。

May we answer further, my brother?

我的兄弟，我們可以更進一步發言嗎？

N: No, thank you.

N：不用了，謝謝你們。

I am L/Leema, and once again we thank you, my brother. Is there another query?

我是 *L/Leema*，再一次，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema, and we thank each of you for requesting our presence this evening, and for allowing us the great honor of speaking our humble thoughts to you. We remind each that we are but fallible seekers of the same truth which is within each of you. Do not take our words too seriously, my friends. Use those which have value in your own seeking. Leave all else behind. We shall be with you at your requests and leave you in the love and in the light of the one infinite Creator. We are known to you as those of L/Leema. Adonai. Adonai vasu borragus.

我是 *L/Leema*，我們感謝你們各位在今晚請求我們到場，並感謝你們允許我們擁有榮耀對你們講述我們謙遜的想法。我們提醒各位，我們僅僅是在你們每一個人內在之中的相同的真理的易於犯錯的尋求者。不要過於嚴肅地對待我們的話語，我的朋友們。使用那些在你們自己的尋求中有價值的部分。將所有其他的都丟棄掉。我們將根據你們的請求與你們在一起，我們在太一無限造物者的愛與光中離開你們。我們是你們知曉的 *L/Leema*。Adonai。Adonai vasu borragus。

September 22, 1985

1985-09-22 L/Leema : 絕望的價值

(Carla channeling)

(Carla 傳訊)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator, one terrible in majesty and full of the power of the Creator, Creator of Creator, love of love, light of light. Before we begin, we would say to this group that we approve and encourage the time of silent meditation before the beginning of words, for how can one tune one's instrument to seek for the truth or to perceive it except by going within into the silence and finally into the silence that speaks that ears that hear and hearts that understand? We have been asked to speak this evening upon the subject of despair, its form, its function, and its use. We would divide our speaking into three categories—the despair of the mind, the despair of the body and the despair of the spirit.

我是 L/Leema。我在太一無限造物者的愛與光中，在造物者的驚人的威嚴與充滿力量之中，在造物者之造物者，愛之愛，光之光中向你們致意。在我們開始之前，我們會對這個團體說，我們贊成並鼓勵在開始說話前的靜默冥想的時間，因為除了藉由進入到靜默並最終進入到那對聆聽的耳朵以及會理解的心說話的靜默之外，一個人如何才能對它的器皿調音以尋求真理或者感覺真理呢？我們已經在今晚被請求對絕望，它的形式，它的功能以及它的用途的主題發言了。我們會將我們的發言分成三個類別——心智的絕望、身體的絕望以及靈性的絕望。

The despair of the mind is an empty thing, full of no virtue except that of self-destruction. Within the mind there are limitations which have been given to the self by the self. Some of these limitations are those called limitations of intelligence. One of the burdens of increased intelligence is an increased capacity for despair.

心智的絕望是一個空洞的事情，除了自我毀滅之外什麼優點都沒有。在心智中會有已經由自我給予自我的局限性。這些局限性中的一些就是那些被稱為智力的局限性的事物。增強的智力的一個重擔就是一種增強的絕望的能力。

And what, my friends, is that of which the mind despairs? The mind despairs of its very limitations. In truth there are no limitations—there are only challenges, lessons and glory. Yes, my friends, we say glory, for the stronger the despair, the more glorious the battle which may be waged to outlast the feelings of helplessness, doom and foreboding, uselessness, boredom and disinterest that altogether add up to the definition of despair. The despair of the mind is that which is not, standing in the face of that which is. Therefore the state of mental despair is folly and almost always unproductive. However, the dynamic of despair—that is, midnight as opposed to noon—is available to everyone, every spirit that lives in mind and body in your illusion at some time within the incarnation. Therefore, although it is useless, it is a common experience. In the grand scheme, the very uselessness of despair is that which

limits man's ability to feel it. It is, rather, a dynamic against which one plays out one's incarnation, the other dynamic being pure joy. It is between those two poles that one may analyze one's true position with regard to the learning of the one great original Thought of love. 我的朋友們，心智是對什麼感到絕望呢？心智是對它的局限性感到絕望。實際上，沒有局限性——僅僅只有挑戰，課程與榮耀。是的，我的朋友們，我們說榮耀，因為絕望越強烈，可以被進行以勝出那些無助、劫難與凶兆、無用性，乏味與冷漠的感覺的戰鬥就會是更加榮耀的，所有這些感覺加在一起就是絕望的定義了。心智的絕望是其之不是的事物，它站立在其之所是的事物的面前。因此，心智的絕望的狀態是愚蠢的且幾乎一直都是沒有生產力的。然而，絕望的動力性——也就是說，在正午的對立面的午夜——是可以在你們的幻象中，在投生中的某個時刻，為活在心智與身體中的每一個人，每一個靈性所利用的。因此，儘管它是無用的，它是一種通常性的體驗。在宏大的計畫中，限制了感覺到它的人的能力的事物恰恰就是絕望的無用性了。毋寧說，它是一個人依靠其表演它的投生的動力性，另一個動力性就是純粹的喜悅。就是在兩個極點中間，一個人可以分析它在關於學習那一個愛的偉大的遠處的想法的方面的真實的位置了。

Therefore, that which is useless is rather a constant, an undertone within the life experience, always available, in which the mind knows nothing. Mental joy is the opposing dynamic in which the mind knows all. These are the limits within your illusion of that which we call love.

因此，無用的事物是毋寧說是一個常數，是一個在生命體驗中的低音，是一直都可供取得的，在其中心智什麼都不知道。心智的喜悅就是對你的動力性，在其中心智知曉一切。這些就是在你們的幻象中對我們稱之為愛的事物的限制了。

The despair of the body is a reflection of the despair of the mind. When an entity is in possession of mental despair and has not moved from that dynamic into a productive mode of thinking, analyzing, feeling and acting, that despair becomes incorporated within the body complex. Thence comes disease and ultimately death. Therefore, the wages of continued despair are the death of the body and therefore the death of the intelligence which informs the body. There you have form and function, form, as always, following function.

身體的絕望是一種對心智的絕望的映射。當一個實體擁有心智的絕望，並尚未從那種動力性移動到一種有生產力的思考、分析、感覺與行動的狀態的時候，那種絕望就會被整合在身體複合體之中。由此會產生出疾病，最終會產生出死亡。因此，持久的絕望的報應就是身體的死亡，因此，會有那種告知了身體的智力的死亡。在那裏，你們擁有了形式與功能，一如既往，形式是跟隨在功能之後的。

Spiritual despair, on the other hand, is an absolute necessity. It is, rather than being a zero, a moving dynamic within that which informs the growth and evolution of spirit. It is only metaphysical despair, that is, the recognition that one knows nothing, that one has lost control of everything, and that one is faced with complete darkness of soul which forces that great sliver or portion of the one Creator which is your consciousness to turn, transform, and begin the new; not having left behind that which is old in the soul, but adding unto it,

accreting more wisdom, more compassion, and more and more of a feeling of unity which one can receive only when one has become desperate enough to release oneself from the expectation of any knowledge whatsoever.

在另一方面，靈性的絕望是一種絕對必不可少的事物。與其說它是一個零，毋寧說它是一種運動的動力性，它鼓舞了靈性的成長與演化。它僅僅是形而上學的絕望，也就是說，認識到一個人什麼都不知道，一個人已經對所有事物都失去了控制，一個人是在面對著完全的靈性的黑暗，這種靈性的黑暗會強迫你的意識之所是的太一造物者的偉大的碎片或者部分轉動、轉變並開始新生，不是將在靈魂中的舊的事物留在後面，而是補充它，增加更多的智慧，更多的同情心，越來越多的一種統一的感觉，一個人僅僅會在它已經變得足夠絕望以至於會讓它自己從對無論什麼任何知曉的期待中釋放出來的時候才會接收到那種統一的感觉。

There is a way in which one may use mental despair and its reflection in the physical body complex to best effect. That is to transmute mental despair into what this instrument would call the dark night of the soul or spiritual despair. One cannot analyze despair and rise transformed. One cannot act out despair by illness and rise transformed. One can, however, seek the grace and comfort that is your birthright in transmuting that which is lower into that which is higher. For as you know, my friends, one portion of the creation is a holograph for all else in the creation, thus mental despair may, as alchemists [would] change lead to gold, be changed into the dark night of the soul, burnished and shining. This spiritual despair then may transform itself into great revolutions and positive and forward changes within the spirit.

會有一種途徑是一個人通過其可以利用心智的絕望以及它在物質性身體複合體中的映射來取得最佳的成效的。那就是將心智的絕望轉變為這個器皿稱之為靈魂的暗夜或者靈性的絕望的事物。一個人無法分析絕望並在被轉變之後提升。一個人無法藉由疾病來表現絕望並在被轉變之後提升。然而，一個人能夠通過將較低的事物轉變為較高的事物來尋求恩典與舒適，這種恩典與舒適是你們的天賦權利。因為，如你們知道的一樣，我的朋友們，造物的一部分就是在造物中所有其他部分的全像。因此，心智的絕望，如同煉金術士會將鉛變為金子一樣，可以被改變成為靈魂的暗夜，它是被打磨過並閃閃發光的。這種靈性的絕望接下來就可以將其自身轉變為在靈性中的偉大的革命與正面與向前的改變了。

The spirit is always the same. It is not a portion of your illusion. However, your perception of the spirit can only grow. All that you have learned before is still yours and all that is ahead of you shall be learned because of turning from despair. It is rare that one enters into or graduates from any initiation without the impetus, the pain, and the challenge of spiritual despair. Therefore, if your soul is in agony, rejoice, for it is from this point that all good comes. Despair is the great opportunity to endure, to show strength, to indicate faith, and to exercise the will, not just the will to think but the will to do.

靈性一直都是相同的。它不是你們的幻象的一部分。然而，你對靈性的知覺僅僅能夠生長。所有你之前已經學會的事物仍舊是屬於你的，所有在你前方的事物將會因為轉身離開絕望而被學會。一個人會在沒有靈性的絕望的推動力、痛苦與挑戰的情況下進入到啟蒙或者從任何的啟蒙畢業，這是少見的。因此，如果你的靈魂是處於苦惱中，歡慶吧，因為就是從這個位置，所有的益處都出現了。絕望就

是去忍受，去展現力量，去表現信心，去實踐意志的偉大的機會，不僅僅是思考的意志，同樣也是行動的意志。

We thank you for asking this question in order that we may share what humble thoughts we may have with you. We realize that our style of speaking, reflecting as it does our density, may be less warming than others of your contacts. We are as we are, and we thank you for calling us from the very depths of our beings. We thank you also for being who you are, for you are all joys to us. We would leave this instrument and speak through the one known as Jim. I am L/Leema.

我們為你們詢問這個問題以便於我們可以分享我們可能會與你們分享的謙遜的想法而感謝你們。我們意識到，我們發言的風格，相比你們的其他的接觸可能是較不熱情的，我們的發言的風格反映了我們的密度的風格。我們就是我們之所是，我們為你們從我們的存有的深處呼喚我們而感謝你們。我們同樣也為成為你們之所是而感謝你們，因為你們是我們全部的喜悅。我們離開這個器皿並通過被知曉為 *Jim* 的實體發言。我是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we greet you again through this instrument. At this time it would be a further privilege to attempt to answer further queries which any may have value in the asking. May we begin with a query?

我是 *L/Leema*，我們通過這個器皿再一次向你們致意。在此刻嘗試去回答任何人可能覺得有價值詢問的進一步的問題，這是一種更進一步的榮幸。我們可以用一個問題開始嗎？

Carla: Is there anything which you would like to say through the instrument known as Jim which the instrument known as Carla was of a frame of mind not to pick up on the subject of despair?

Carla：有任何你們願意通過被知曉為 *Jim* 的器皿說的事情是被知曉為 *Carla* 的器皿在絕望的主題上並不具有一種心智的框架來拾起的嗎？

I am L/Leema, and, my sister, we appreciate your concern and care that your message has been delivered with accuracy and the proper scope. It is your particular hallmark as an instrument, however, to open your channel without qualification. Therefore, we are most satisfied with the information which it was our privilege to provide on the subject of despair.

我是 *L/Leema*，我的姐妹，我感激你對的關注與關心，你的資訊已經帶著準確性與適當的眼界被傳遞了。然而，在沒有條件的情況下開放你的管道，恰恰就是你作為一個器皿的特定的標誌了。因此，我們對於我們有幸在絕望的主題上提供的資訊是感到極其滿意的。

Is there another query?

有另一個問題嗎？

Carla: When people do something like find something negative within something which does not seem to others to be negative, what is occurring within that person?

Carla：當人們會做某個類似於在某個看起來似乎對於其他人並不是負面性的事物內在之中找到某種負面性的事物之類的事情的時候，在那個人內在之中正在發生什麼呢？

I am L/Leema. My sister, each who pursues the path of the seeker, whether this path is pursued consciously or unconsciously, will construct a point from which to view the life as it is lived. This is the viewpoint, the conglomeration of beliefs and knowledge which one has gained by whatever means and which forms a lens, as you may call it. Through this lens, all that the entity comes in contact with must move in order for the entity to perceive it and to know that it exists and to know one or another characteristic about anything.

我是 *L/Leema*。我的姐妹，對於每一個追尋尋求者的道路的實體，無論這條道路是有意識地還是無意識地被追尋的，這個實體都將構建一個在生命被活出來的時候從其觀察生命的位置。這就是視角，是一個人已經藉由無論什麼途徑取得的信念和知識的集合，這些信念和知識會形成一個，如你們可能稱呼它的一樣，透鏡。通過這個透鏡，這個實體接觸到的所有事物都必須移動，以便於實體感覺到它並知曉它是存在的，並知曉關於任何事物的這樣或者那樣一個典型特徵。

Thus, the point of viewing may be seen to be constructed of the experience of the mind, and the lens which is this construction has the various distortions of personal opinion or experience or expectation which in some way allows and refuses to allow the light or essence of the experience to pass through. Any experience will be seen according to the personal point of view. Each entity being an unique portion of the one Creator contains the ability to view all experience in an unique fashion. Not only is it unique but it is changing as the entity gains in experience.

因此，視角可以被視為是被構建好的心智的體驗，這種結構之所是的透鏡會擁有各種各樣的具有個人的觀點、或者體驗，或者期待的扭曲，這種個人觀點用某種方式允許並拒絕允許光或者體驗的事實通過了。任何體驗都將會根據個人的視角而被看到。每一個實體都是太一造物者的一個獨一無二的部分，每一個實體都包含了用一種獨一無二的方式去觀察所有體驗的能力。不僅僅它是獨一無二的，它同樣也是隨著實體在經驗中的增長而正在改變著的。

Therefore, according to the individual point of view, a thing or idea or offering or person or any thing will be seen in a more or less distorted yet always unique manner. If one then encounters a new experience, the experience will for the moment seem beyond the grasp, the perception, until the mind of the entity attempts to grasp that which is new with that which is old, that which is the perception, and will attempt to hold the concept with the perception in order that its nature may be assayed. Each seeks and sees uniquely. One can never know how another will see the self or the offering of the self. One is not responsible for other's points of view but only for shaping the point of view of the self. Thus does each seek and find some portion of the one infinite

Creator. 因此，根據個體對的視角，一個事物，或者觀點，或者給予，或者人，或者任何事情，都會用一種或多或少有扭曲的，而卻一直都是獨一無二的方式被觀察。如果一個人接下來遭遇到一種新的體驗，體驗將會暫時看起來似乎是超出了領會與認識的範圍的，一直到實體的心智嘗試去藉由舊的事物，即那個知覺來掌握那個性的事物，並將嘗試去藉由知覺來抓住那個觀念，以便於它的屬性可以被分析。每一個尋求者都將會用獨一無二的方式尋求並看到。一個人永遠不會知曉另一個人將會如何看待自我或者自我的給予。一個人並不為其他人的視角負責任，而僅僅為自我的視角的塑造負責任。因此，每一個人都確實尋求並找到了太一無限造物者的某個部分。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 L/Leema，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I'd like to know your views on the transformations from the sexual on a simple red-ray basis to sacramental sex, with any comments you may have on that subject.

Carla：我想要知道你們對於用一種簡單的紅色光芒的方式從性到聖餐的性的轉變的觀點，對於那個主題有任何你們可能會擁有的評論嗎？

I am L/Leema, and, my sister, we must apologize for our hesitancy and seeming lack of words, but the field of study which you have queried about is one which is large. Many volumes could not contain its scope. The manner of seeking the one Creator by the use of the transformational potentials within the sexual energy exchange is a study which requires the discipline and intent and purity that any study concerning one's evolutionary path would require. The basic concept is that through the sexual energy exchange, a leveraging factor may be utilized to propel the consciousness of an entity or entities through the routes of mind that the shuttle of the spirit may be activated and allow the fully experienced presence of the one infinite Creator.

我是 L/Leema，我的姐妹，我們必須為我們的猶豫以及看似言語的匱乏而抱歉，但是你已經詢問的那個研究的區域是一個巨大的區域。很多本書都無法涵蓋它的範圍。藉由使用在性能量交換中的轉變性的潛能來尋求太一造物者的方式是一種需要修煉、意圖與純度的學習，這是任何涉及到一個人的演化的道路的學習都會需要的事物。基本的觀念即，通過性能量交換，一種杠杆的要素可以被利用以推動一個實體或者多個實體的意識穿越心智的通道，以便於靈性的運輸器可以被激活，並允許被充分感覺到的太一無限造物者的臨在。

The means by which this transformation of red-ray sexual energy into the indigo-ray energy center and out the crown chakra is quite beyond simple

description and must remain hidden except by the careful experience and analysis of the seeker who travels this path. Then there are avenues of information that are available.

這種紅色光芒的性能量進入到靛藍色光芒能量中心，並離開皇冠脈輪的轉變，是大大地超越了簡單的描述所及的範圍的，並除了藉由在這條道路上旅行的尋求者對的仔細的體驗與分析之外都必須要保持隱藏。接下來，就會有可能有可供取得的資訊的途徑了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, yes, just on one specific thing. The reason that I thought of it was that you said earlier that the despair of the body was a reflection of the despair of the mind, and I have read before in the Ra material that the body in general is a reflection of the mind. In the seeking of sacramental sex, it seems that the body is informing the mind, rather than vice versa, and I thought that was kind of interesting. If you can comment at all on that, I'd appreciate it.

Carla：好的，是的，僅僅是一個具體的事情。我想到它的原因是，你們早些時候說過，身體的絕望是心智的絕望的一個映射，我之前在 Ra 資料中已經讀到過，身體一般而言是心智的一個映射。在尋求聖餐的性的過程中，看起來似乎身體是在告知心智，而不是放過來的，我認為那一點以某種方式是有趣的。如果你們能夠對那一點進行任何評論，我會感激它。

I am L/Leema, and we will attempt comment that does not overly confuse. The body, in its function of providing the physical orgasm, serves as a trigger for the levering effect which we mentioned previously. The trigger, then being pulled, will allow further work according to the degree of success of the seeker in previous use of mental catalyst and physical catalyst in the process of its own inner balancing or accepting of lessons presented in the daily round of activities. Thus, prepared by such disciplined meditative balancing, the mind and body may rest in their accepted distortions and the greater work of wind and fire may then proceed through the purified intentions of the entities so utilizing the sexual energy transfer.

我是 L/Leema，我們將嘗試會評論並非過於令人迷惑的內容。身體，在其提供物質性的性高潮的機能中，是起到一種對我們之前提到過的杠杆效果的觸發物。這個觸發物，接下來在被拉動之後，將會根據尋求者，在它自己對在日常生活活動中被呈現出來的課程的內在的平衡或者接納的過程中，對在之前對心智的催化劑和物質性的催化劑的利用的方面的成功的程度允許更進一步的工作。因此，在藉由這樣的被修煉過的冥想的平衡做好準備的情況下，心智和身體就可以在它們被接納的扭曲中休息，風和火的更大的工作接下來就可以通過如此利用性能量轉移的實體被淨化過的意圖前進了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, just to clarify whether that would mean that sex itself then

partakes, without transformation, that is, in red ray of earth and water—those being the other two elements?

Carla：好的，僅僅是澄清，是否那意味著性其自身，在沒有轉變的情況下會參與到土和水——那是另外兩個元素——的紅色光芒中？

I am L/Leema. This is basically correct, my sister, for within the illusion that is yours, experience is drawn, magnetically speaking, through the female nature of earth and water, that desires and lessons through desires may be manifested into your physical reality, be then mentally perceived and processed as catalyst. This work having been accomplished to a sufficient degree, the mind and body in their female functions draw the processed catalyst through the lower energy centers and out through the crown chakra in a reaching or yearning for the light of the wind and fire qualities of the spirit.

我是 *L/Leema*。這基本上是正确的，我的姐妹，因為在你們的幻象之所是的幻象中，用形而上學的方式而言，體驗是通過土和水的女性屬性被吸引，這樣渴望以及通過渴望的課程可以被顯化進入到你們的物質性的實相，並接下來在心智上被感覺到並作為催化劑被處理。當這個工作在一個充分的程度上被完成之後，心智和身體在它們的女性的機能中就會，通過一種對具有靈性的風和火的屬性的光的伸出手或者對其的渴望，吸引被處理過的催化劑穿過較低的能量中心，並通過皇冠脈輪離開了。

May we answer further, my sister?

我們可以更進一步回答嗎？

Carla: Are wind and fire, then, male? And earth and water, female? Or does each element have both aspects?

Carla：那麼，風和火，是男性嗎？土和水，是女性嗎？還是每一個元素同時都擁有兩個面向呢？

I am L/Leema, and we find your former assumption to be more nearly correct.

我是 *L/Leema*，我們發現你前一個假設是更為準確的。

May we answer further, my sister?

我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

We thank you for the privilege of responding to these queries and ask if there is a further query?

我們為回應這些問題的榮幸而感謝你，請問是否有一個更進一步的問題？

(Pause)

(暫停)

I am L/Leema. We thank each of you for inviting our presence. We hope that our humble words have provided the information which might become your food for further thought. We encourage the discarding of any portion of our information which does not have this value. The great treasures that you seek are available within your own being, our words merely signposts along the way. We leave you now, rejoicing for the opportunity to speak with each. We are L/Leema. Adonai, my friends. Adonai vasu borragus.

我是 *L/Leema*。我們感謝你們各位邀請我們的在場。我們希望我們謙遜的話語可以提供那些有可能成為你們更進一步的思考和食糧的資訊。我們鼓勵拋棄我們的資訊的任何並不擁有這種價值的部分。你們尋求的巨大的財富是可以在你們自己的存有內在之中可供取得的，我們的言語僅僅是在道路上的路標。我們現在離開你們，我們為與你們各位談話的機會而歡慶。我們是 *L/Leema*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in love and light of the one infinite Creator. We have a time tonight to get a word in edgewise. We keep saying to this instrument at beginning, "I Yadda." She keeps saying, "Go away—wait until the end." So we waited, and this is the end, my friends. Heh?! So we only stay for a moment. 我是 *Yadda*。我在太一無限造物者的愛與光中向你們致意。我們在今晚擁有一個時間來插上一句話。我們一直都在開始的時候對這個器皿說，“我是 *Yadda*。”她一直都說，“走開——一直等到結束的時候。”因此，我們等待著，這就是結束了，我的朋友們，嗯哼？因此我們僅僅就待一會兒。

We would share a thought with you concerning that which had been discussed earlier than this point in your space/time, and that is why mathematics useful in the learning of the path to the One. Is simple and obvious but not so obvious, I suppose, because we are having to explain. But we are glad to do so and wish to especially say hehro—hello to the one known as J. We are so happy to be with him, even during the time he not in this domicile and not speaking through an instrument but only as a presence. 我們會與你們分享一個想法，它是關於比在你們的空間/時間的這個位置早些時候已經被討論過的內容的，那就是為什麼數學在學習太一的道路的過程中是有用處的。我假設，這是簡單而明顯，而又不是如此明顯的嗎，因為我們不得不進行解釋。但是我們很高興這樣做，並尤其希望對被知曉為 *J* 的實體說嗨嘍 (*hehro*)——*Hello*。我們如此高興與他在一起，甚至是在他並不在這個住所，且沒有通過一個器皿發言，而僅僅是作為一個在場的人的時間期間。

If one says "What is mathematics?" perhaps the first [thoughtless] answer is, "Two plus two is four." Ah, yes, my friends, but two times two is four also. Now let us look at "twos." Interesting. If you double the size of a vibrating string, it will emit the same note one octave lower. If you take in half this same vibrating string, it [is] one octave higher, yet still the same note. Each of you can sing many notes, each of your beings can vibrate in many ways. Do you

choose to be lower or higher? [It] is that simple. 如果一個人說，“數學是什麼？”也許第一個不假思索的答案是，“2加2得4”。啊，是的，我的朋友們，但是，2乘2同樣也得4。現在，讓我們看看“二”。這是有趣的。如果你們將一個振動的弦的尺寸加倍，它將會產生出更低一個八度音程的相同的音調。如果你將這個相同的振動的弦減半，它是高一個八度音程，而仍舊是相同的音調。你們每一個人都能夠常出很多的音調，你們每一個存有都能用很多方式振動。你們選擇去成為更低還是更高呢？它就是那麼簡單。

We thank the one known as J for the calling of us. We are always ...

我們感謝被知曉為 J 的實體呼喚我們。我們一直都.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... therefore we do not leave you, we only stop the words from coming through the mouth of this girl. We are full of joy and we hope you may find joy, for it is your friend and your companion whether it walk unseen and unknown beside you or whether you reach out and take it by the hand. Therefore, reach out, my friends. Reach in also for that dynamic which will raise your octave instead of wohwering—lowering it—we sorry for our pronunciation, we having a difficult time this night. We leave you however in utmost joy and hope that we have been intelligible. We leave you, as always, in love and in light of One, the One Is All. Adonai. Adonai. I Yadda.

.....因此，我們並未離開你們，我們僅僅是停止了從這個女孩嘴中流過的話語了。我們充滿了喜悅，我們希望你們可以找到喜悅，因為無論它是走在你們身邊，看不見且不知道，還是你們會伸出手並用手抓住它，它都是你們的朋友和夥伴。因此，伸出手來，我的朋友們，同樣在內在之中向著那種將會升高你們的八度音程而不是蔣低（*wohwering*）——降低它——我們為我們發音而抱歉，我們在今晚遇到了一個困難的時刻——的動力性之中伸出手。然而，我們在極大的喜悅與對於我們已經是可以理解的希望中離開你們。我們一如既往，在太一的愛與光中離開你們。太一就是萬物。Adonai。Adonai。我是 Yadda。

September 29, 1985

1985-09-29 Hatonn : 與洋娃娃說話的孩子的故事

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you in love and light of infinite Creator, and am pleased that you have called us to you this evening. It is most pleasant for us to be present. Hah! Therefore we greet you in much devotion. We are going slowly with this instrument, for this instrument is low in its vital energies and therefore we wish to be careful.

我是 *Yadda*。我在無限造物者的愛與光中向你們致意，我很高興你們今晚已經呼喚了我們。在這裏對於我們是極其快樂的。啊哈！我們因此在大量的奉獻中向你們致意。我們與這個器皿一起緩慢地前進的，因為這個器皿在它的生命能量中是低下的，因此，我們希望成為小心的。

We speak only briefly, and that is to ask, "What prosperity is?" We are aware that it is something that all peoples upon your sphere wish. They wish to be prosperous, to have that which will buy that which you want to buy. There is a rumor going around that prosperity is unhappy or anti-spiritual. That is a misperception. There is another rumor going around that prosperity is all that one needs for the life experience. That is a misconception also. Look for yourself at the riches of your world. They come in different forms and they are equal one thing and that is energy. We ask each of you to practice releasing the fear of prosperity or the hunger for prosperity and rest in the knowledge that prosperity is infinite and that you shall be infinitely prospered regardless of outer circumstance.

我們僅僅簡短地發言，那就是去詢問，“繁榮是什麼？”我們察覺到它是某個在你們的地球上所有人都希望擁有的事物。它們希望成為繁榮的，去擁有那個將會購買你們希望購買的事物的東西。在這種繁榮周圍會有一個謠言，即繁榮是不快樂或者是反靈性的。那是一個錯誤的觀念。在其周圍會有另一個謠言，繁榮是一個人為了生命體驗需要的所有的事情。那同樣也是一個錯誤的觀念。讓你自己檢查一下屬於你們的塵世的財富。它們用不同的形式出現，它們是同樣一個事物，那就是能量。我們請你們每一個人都練習釋放對繁榮的恐懼以及對繁榮的饑渴，並在這樣一種知曉中休息，繁榮是無限的，無論外部情況是什麼，你都將會是無限地繁榮的。

There are so many walls built up one brick at a time between people and nations and continents and forces due to greed. The hunger for prosperity is inappropriate because it will take your attention away from the Creator. The Creator will prosper you—you shall not be left alone. Furthermore, the earthly vessel of your body is but that a pot made of clay. It is that which is within that is important. Therefore, we ask you to think what is true prosperity. When do you feel that you have enough? We say to you, consider that you may feel that you have enough when you look within, not outside the self, for your prosperity is infinite and all that you need shall be attracted to you. In fact, we

give you fair warning, my friends, be careful what you seek—for you shall receive it. 由於貪婪，在人、國家、大陸以及力量之間有如此多的牆壁被一磚一瓦地建造起來了。對繁榮的饑渴是不合適的，因為它將會將你的注意力從造物者身上奪走。造物者將會讓你繁榮——你將不會被一個人留下。而且，你的身體的塵世的容器僅僅是一個從陶土製成的罐子。重要的事情是在內在之中的事物。因此，我們請你們思考什麼是真正的繁榮。什麼時候你會感覺到你們擁有足夠多了呢？我們對你們說，考慮在你們在自我內在之中，而不是在自我外部尋找你們的繁榮的時候，你們可能會感覺到你們擁有足夠多了，因為你們的繁榮是無線的，所有你們需要的事物都將會被吸引到你們身上。實際上，我們給予你們鮮明的警告，我的朋友們，對你們尋求的事物成為小心謹慎的——因為你們將會接收到它。

We go now. We leave you in love and light of infinite One. We are known to you as Yadda. Adonai. Adonai. Adonai.
我們現在離開。我們在無限太一的愛與光中離開你們。我們是你們知曉的 *Yadda*。
Adonai。 *Adonai*。 *Adonai*。

(Carla channeling)
(Carla 傳訊)

I am Hatonn, and I greet you, my friends, in the love and in the light of our infinite Creator. It is blessing for us to be able to share your life experiences at this moment and we most humbly thank you that you have allowed us to share some few thoughts with you. We find that this instrument is excited about our contact, and we are pleased that this is so for we had been working with this instrument word by word in an attempt to further improve this instrument's ability as an instrument. The concept cluster approach is the one we often use due to the fact that it is more comforting to an instrument to know a little of what is ahead so that the instrument does not feel like a perfect fool. However, we can use an instrument more accurately if we are able to feed the instrument one word at a time. And this we shall do this evening.

我是 *Hatonn*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。能夠在此刻與你們分享你們的生命體驗，這是我們的福分，我們極其謙遜地感謝你們已經允許我們與你們分享少量的一些想法。我們發現這個器皿對於我們的接觸是激動的，我們很高興，確實如此，因為我們一直都在通過一種嘗試來逐詞逐字的方式與這個器皿一同工作，以更進一步增進這個器皿作為一個器皿的能力。成串的觀念的方法是一個我經常使用的方法，因為器皿對於在前方的事物是什麼知道一點點，這對於一個器皿是更加舒適的，這樣器皿就不會感覺到就好像是一個完全的傻子了。然而，如果我們能夠一次一個詞語地餵養這個器皿，我們能夠更為準確地使用一個器皿。我們今晚就將這樣做。

We would like to tell you a story, and we should appreciate the opportunity to move backwards and forwards between the two channels within the group.
我們想要對你們講一個故事，我們將會感激在團體中的兩個管道之間來回移動的機會。

Once upon a time, as all stories begin, there was a little girl who had a beautiful doll. The doll had beautiful blue eyes that opened and closed and lovely yellow hair that felt like silk and looked like true hair. The hair could even grow and be styled and many clothes came with the doll and this child spent many happy hours dressing and undressing the doll, speaking to it, making up stories with it and so forth until the doll became the child's companion. 如同所有的故事的開始一樣，曾經有一個小女孩，她擁有一個漂亮的洋娃娃。洋娃娃擁有美麗的藍眼睛與可愛的黃色的頭髮，眼睛會睜開與閉上，頭髮感覺就好像絲綢，看起來就好像真正的頭髮一樣。頭髮甚至能夠生長並產生出髮型，很多的衣服都在洋娃娃身邊出現，這個孩子花費了很多快樂的時光來打扮洋娃娃，與它說話，與它一起編故事，如此等等，一直到洋娃娃成為了那個孩子的夥伴。

As mothers often will, the child's mother thought very little about the movement of the child's mind from that which was tangible to that which was intangible in her child's playing with the doll. But one day she realized that the child spoke to the doll and listened to it with equal sense of reality for both. 如同媽媽經常會做的一樣，這個孩子的媽媽很少會考慮孩子的頭腦的活動，在她的孩子與洋娃娃一起玩耍的過程中，頭腦的活動會從可以感知的事物移動到無法感知的事物。但是，有一天，她意識到孩子帶著對兩者的同等的現實感對洋娃娃說話並聆聽它。

We shall transfer.

我們轉移。

(Jim channeling)

(*Jim* 傳訊)

(Inaudible) ... concerned the mother for she wished to know that her young daughter was maturing at the normal pace and in a normal manner, for she wished the best for her daughter. She wished to see her daughter develop into one who could move through the world in a successful manner. These thoughts and attitudes flooded her mind all at once and she became concerned that her daughter, in carrying on with the doll as if it were human, might be developing an abnormal behavior which could be deleterious to her further development. Yet, in her concern, she was quite unsure as to how to deal with the situation, for her young daughter seemed quite absorbed in the roles and playing of them with the doll and was quite content and happy while doing so. This seemed of benefit both to mother and child in her mind, yet it was the unusualness that concerned the mother.

(聽不見)讓媽媽感到擔憂，因為她指望知道她的年幼的女兒是在用正常的速度，並用一種通常的方式成熟，因為她希望她的女兒擁有最好的。她希望看見她的女兒發展成為一個能夠用一種成功的方式經歷世界的人。這些想法和態度一下子淹沒了她的頭腦，她對她的女兒感到擔憂，她的女兒帶著洋娃娃，就好像它是人一樣，這可能是在發展出一種反常的行為舉止，這對她的更進一步的發展能

夠是有害處的。然而，在她的擔憂中，她並不是相當確信如何處理這個情況，因為她的女兒看起來相當沉浸於那些角色以及與洋娃娃一起扮演那些角色，並在這樣做的時候感到相當滿意與高興。在她的頭腦中，這看起來似乎對媽媽和孩子都是有益處的，而讓媽媽擔憂的事情是非常尋常的事物。

The mother approached the young daughter. She asked what it was that she talked to her doll about and how it was that the young daughter seemed to be able to hear what the doll replied.

媽媽接近年幼的女兒。她詢問她在和她的洋娃娃談論什麼，年幼的女兒是如何會看起來似乎能夠聽到洋娃娃的回應是什麼的。

We shall transfer.

我們將轉移。

(Carla channeling)

(*Carla* 傳訊)

"Whatever am I do?" she said to her cat.

'我要做無論什麼事情嗎?' 她對她的貓說。

"Meow," said the cat.

貓說道，'喵。'

"I know," said the mother, "that's what I'm really worried about, my daughter 's not being like other children.'" " 我知道了，" 媽媽說，" 那就是我真正擔憂的事情，我的女兒和其他的孩子不一樣。"

"Meow," said the cat.

貓說道，'喵。'

"I love you, too," said the mother, "and I thank you but I really am worried about my child. What shall I do?" " 我同樣也愛你，" 媽媽說，" 我感謝你，但是我真的擔心我的孩子。我應該做什麼呢?"

The cat followed, interested in the conversation. She stood looking at the beautiful trees in her yard and looked about and finally settled down to the sidewalk, for it was Fall and it was time for the leaves to fall and for [someone] to remove them from their natural resting place. "Could it be that I do not need to talk to my child?" The trees whispered, the leaves rattled ...(inaudible) ... "No," she said ...貓跟得上她，並對談話感興趣。她坐著看著在她的院子裏的美麗的樹木，環顧四周並最終在走道上安頓下來，因為那個時候是秋天，是葉子落下的時節，是某些人離開它們自然的休息場所的時間。"會是我並不需要和我的孩子談話嗎?" 樹木低語，樹葉沙沙作響.....(聽不見)....."不，" 她說.....

(Several minutes inaudible.)

(幾分鐘聽不見)

... and in the giving up of the daily rush of thoughts, ideas and actions. This does not have to be a long, drawn-out procedure which will put you to sleep and which will certainly impart to those about you the knowledge that religiousness is boring. It needs only be done in joy and moment by moment. Yes, you may sit down to meditate and that will help those about you to see that that is a normal and important part of the daily round. But it is that which you gain in the silence that will teach and be shared with those about you without your conscious knowledge.

.....在放棄每一天滔滔不絕的想法、觀點與活動的過程中。這並不必成為一個漫長而持續很久的過程，這樣一個過程會讓你睡著並將肯定會給你周圍的人留下信仰是令人乏味的印象。它僅僅需要在喜悅中，並在每時每刻中被進行。是的，你可以坐下來進行冥想，那將會幫助那些在你周圍的人看到，那是一個日常活動的正常與重要的部分。但是，將會在在你並不有意識地知曉的情況下教導並與那些在你周圍的人分享的事物，是你在靜默中獲取的事物。

My friends, you do not know what you do, and yet that which you do is perfect. You are, however, as seekers asking to become more and more responsible on deeper levels of knowing what you do, knowing where the roots of your consciousness are, and in what soil they grow. You are finally responsible as conscious and seeking beings for watering the roots of the tree of your consciousness that it may take in more and more and bring up more and more to consciousness from the unconscious roots so that it may blossom within your life and share its beauty with those about you.

我的朋友們，你們並不知道你們做的事情是什麼，而你們做的事情是完美的。無論如何，你們作為尋求者是在請求在知曉你們在做什麼事情，知曉你們的意識的根部是在何處，且它們是在什麼土壤中成長的更為深入的層次上去成為越來越多地負責任的。你們最終在作為有意識且尋求的存有為澆灌你的意識之樹的根部負責任的，以便於它可以從無意識的根部越來越多地吸收養分並將其越來越多地向上帶到意識之中了，這樣它就可以在你們的生命中繁茂並與那些你們周圍的人分享它的美麗了。

This is a story about a child talking to a doll because the mother talked to the cat. This is also a story about each and every one of you and the little things that limn and etch your indelible character and quality upon the consciousnesses of others. Be graceful, then, in your ways, my friends, and let your smile be sweet and your words soft. For all wish to be peaceful and to be poor in heart and humble. All wish to be kindly affectioned one to another. Yet it is not possible for you as humans to do these things consistently. It is beyond human telling. It is not, however, beyond that which may be called grace but which we choose to call contact with the source of your being and all beings, that one great original Thought of love. Love is what you seek; love is what you will find, for all things are love. No matter how distorted and seemingly ugly, there is love there; there is love everywhere. Seek and know

love, my friends. It is your gift to those about you and most of all your gift to yourself and to the Creator within and without you.

這是一個關於一個孩子因為媽媽和貓說話而與一個洋娃娃說話的故事。這同樣也是一個關於你們每一個人，以及那些在其他人的意識上勾勒並刻畫了你的無法磨滅的特性與屬性的小小的事件的故事。接下來，我的朋友們，用你們的方式成為優雅的，讓你們的微笑成為甜美的，讓你們的言語成為溫和的。因為所有人都希望成為平安的，在心中是謙遜的，且成為謙卑的。所有人都希望對相互彼此是深情的。而你們作為人類去始終如一地做這些事情，這是不可能的。它是超越了人類的限度的。然而，它並未超越可以被稱之為恩典的事物，它僅僅是我們選擇去與你的存有以及所有的存有，與那一個愛的偉大的原初的想法之間的接觸。愛就是你尋求的事物，愛就是你將會找到的事物，因為所有的事情都是愛。無論多麼扭曲，且看似多麼醜陋，在那裏都會存在有愛，愛是無處不在的。尋求並知曉愛，我的朋友們。它是你給你周圍的人們的禮物，最重要的是，它是你給予你自己以及給予在你內在與外在的造物者的禮物。

We would attempt to contact the one known as N at this time that we may bid you goodbye. We would now transfer to the one known as N. I am Hatonn. 我們會在此刻嘗試去接觸被知曉為 *N* 的實體，這樣我們就可以向你們說再見了。我們現在轉移到被知曉為 *N* 的實體。我是 *Hatonn*。

(N channeling)

(*N* 傳訊)

I am Hatonn. I greet you in the love and light, light and love of the one infinite Creator. Sometimes light appears in the darkness for all to see. It is difficult ... Transfer please.

我是 *Hatonn*。我在愛與光中，在太一無限造物者的愛與光中向你們致意。有時候光會在黑暗中顯現讓所有人看見。它是困難的.....請轉移。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. We thank the one known as N for the openness to contact and we assure this instrument that it will become easier and easier to sustain the concentration necessary to reproduce our concepts.

我是 *Hatonn*。我們感謝被知曉為 *N* 的實體向接觸開放，我們向這個器皿保證，維持重現我們的觀念所需的注意力將會變得越來越容易。

My friends, we leave you in one creation. It is an infinite creation. The finite eye shall never see its end, for there is no limit to the creation. Therefore, it being infinite, it is also One. You are an unique and perfect portion of that great consciousness. How we thank you that we have been privileged to share our thoughts with you. We ask you please to recognize our fallibility and to discard anything which we may have said which does not appear to be helpful, accurate or true. As always, we ask that you use your discrimination in those things which we tell you, for we ourselves are only a few steps ahead in

our evolutionary progress, and we share with you that which we feel we have come to know. There is far more for us to learn also.

我的朋友們，我們在太一造物中離開你們。它是一個無限的造物。有限的眼睛將永遠無法看到它的盡頭，因為造物是沒有限制的。因此，它是無限的，它同樣也是一體的。你是偉大的意識的一個獨一無二且完美的部分。我們對於我們已經有形與你們分享我們的想法時候多麼感謝你們呀。我們請求你們認出我們的易犯錯誤並拋棄我們可能說了的內容中看起來並不是有幫助、準確或者真實的部分。一如既往，我們請你們對那些我們告訴你們的事情使用你們的分辨力，因為我們自己僅僅是在我們演化的進程中在你們前面幾步遠，我們與你們分享我們感覺到我們已經開始知曉的事物。因此，同樣有遠遠更多的事物是我們要學習的。

My friends, the trees outside your dwelling rustle, the leaves turn, awaiting the chill of fall, and squirrels go chattering along the branches of the trees, storing away their food for the winter. How peaceful and beautiful are the sounds of this evening as we hear through this instrument's ears and how full of love is this room and those who dwell within it [at] this time. We are known to you as those of Hatonn. We leave you in the love and in the light of our infinite Creator. Adonai, my friends. Adonai vasu borragus.

我的朋友們，在你們的住所外部的樹木沙沙作響，樹葉翻轉，等待著寒冬的降臨，松鼠沿著樹木的枝幹啾啾地噴跑著，將它們用於冬天的食物儲存起來。當我們通過這個器皿的耳朵聆聽的時候，這個夜晚的聲音是多麼平安與美麗呀，這個房間以及那些居住在其中的人們在此刻是怎樣充滿了愛呀。我們是你們知曉的 *Hatonn*。我們在我們的無限造物者的愛與光中向你們致意。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. We thank you once again for inviting our presence to your joining in the seeking for truth. We, as always, are overjoyed to be with you. We hope that our few humble words may provide a service to you in the answering of those queries which you may have the value in the asking. May we then begin with the first query?

我是 *Latwii*，我在我們的無限造物者的愛與光中向你們致意，我的朋友們。我們再一次為你們邀請我們出席來在對真理的尋求中加入你們而感謝你們。我們一如既往，對於與你們在一起是感到狂喜的。我們希望在回答那些你們可能發現有價值詢問的問題的過程中我們謙遜的言語可以提供一種服務。我們接下來可以用第一個問題開始嗎？

Carla: Well, I'll jump in if nobody wants to. We sell books through the mail and we have some wholesale book sellers that order our books. We've never put a price on the books, but several of the booksellers are giving us less for the book than it costs us to print it and mail it and the situation will worsen as our costs go up in the next month or so, our prices having gone up from the printer. We have decided, at least tentatively, that we will continue to offer the

book for whatever donation seems appropriate to the person, sending it through personal mail, but we've decided to tell the book shops what it costs us to make the book. We are concerned that we may have somehow broken the magic of total freedom from thinking about money, and I wonder if you can comment on that?

Carla：好的，我將會跳進來，如果沒有任何人想要提問的話。我們通過郵寄賣書，我們擁有一些批發書商訂購我們的書。我們從未對我們的書定價，但是一些書商正在為書本給予我們比我們印刷並郵寄它所花費的費用更低的費用，情況隨著我們在大概下個月的費用的升高而將會惡化，我們的價格已經比印刷提高了。我們已經決定，至少嘗試性地決定，我們將繼續為無論多少看起來似乎對於個人是合適的捐贈提供書籍，並通過個人郵寄送出它，但是我們已經決定告訴書店，要製作書會花費我們多少錢。我們擔心我們可能以某種方式打破完全免于思考金錢的魔法，我想要知道你們是否能過對那一點進行評論。

I am Latwii, and am aware of your query, my sister. We may speak in general terms in this instance only, for it is a process of the exercise of your own free will which is being experienced and we would not influence that in one direction or another by suggesting that a decision in process is affecting what you have called your magical natures in one way or another.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們在這個情況中僅僅可以用一般性的方式發言，因為它是一個正在被體驗到的實踐你們的自由意志的過程，我們不願意藉由建議而在一個方向或者另一個方向上產生影響，以至於在過程中的一個決定會用這樣或者那樣一種方式影響了你們已經稱之為你們的魔法屬性的事物。

You are aware of the principles which are in motion and in your efforts to be of service it will be necessary for the further application of these principles. We speak in general of those concepts which were touched upon by those of Yadda at the beginning of this meeting. There is the need to balance various desires and fears, the desire to serve with the fear of not being of service, the desire to be financially successful enough to serve with the fear of having too few finances to continue. As you move through your incarnational patterns, you will find the constant need to balance these types of concerns in various ways, for the question posed by those of Yadda is most pertinent to each who seeks the truth, that is, what is prosperity? How does one define ... 你們察覺到了在運行中且在你們去進行服務的努力中的原則，對這些原則的更進一步的應用將會成為必不可少的。我們一般性地談及那些在今晚的開始的時候已經被那些屬於 *Yadda* 的實體觸及的觀念。會有平衡各種各樣的渴望與恐懼的需要，用進行服務的渴望平衡對無法進行服務的恐懼，用在財務上足夠成功以進行服務的渴望來平衡對於資金過少以至於無法繼續的恐懼。當你們穿越你們的投生模式的時候，你們將會發現持續不斷的用各種各樣的方式平衡這些類型的擔憂的需要，因為被那些屬於 *Yadda* 的實體提出的問題對於每一個尋求真理的人都是極其貼切的，問題就是，繁榮是什麼呢？一個人如何定義.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are once again with this instrument. What truly nourishes one's being? The answers to these queries are, as you know, of a philosophical nature, one which does not lend itself to proof. Thus, in your own seeking, you will continue to discover those clarifications in your own understanding that will allow you to make decisions in any area that concerns the giving and the receiving of the one energy which binds all in this creation.

我是 *Latwii*，我們再一次與這個器皿在一起了。什麼事物真正滋養了一人的存有呢？對這些問題的回答，如你們知曉的一樣，是具有一種哲學的屬性的回答，是一個無法將其自身依賴於證據的回答。因此，在你們自己的尋求中，你們將持續不斷地發生在你們自己的理解中的那些澄清，它們將會允許你們在任何涉及到給予與接受那種將在這個造物中的一切事物結合在一起的太一能量的區域中做出決定。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, as always, my sister. Is there another query?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。有另一個問題嗎？

Carla: The only question I can think of, I can't think of. The instrument and I were talking about sometime during this week, and a question came up, and we said we ought to ask about that. If the instrument can remember the question, would the instrument state the question and then answer it?

Carla：我能夠想到的唯一的問題，我想不起來了。這個器皿和我在這一周期間正在談論某個事情，一個問題出現了，我們說我們應該詢問那個問題。如果器皿了記起來那個問題，器皿願意陳述問題並接著回答它嗎？

I am Latwii, and am aware of your query in its form of desire but we are afraid that you have called upon a well which has run dry when asking this particular instrument to remember upon this occasion the query of which you speak. We search this instrument's mind and are bumping into this instrument doing the same. We excuse ourselves and must also apologize to you, my sister, for we are unable to retrieve this query.

我是 *Latwii*，我通過渴望的形式瞭解了你的問題，但是我們恐怕，當你要求這個特定的器皿回憶你談及的這個提問的場合的時候你已經要求了一口已經乾枯的水井了。我們搜尋這這個器皿的頭腦，並一頭撞到這個器皿在做同樣的事情。我們為我們自己抱歉，我們同樣必須向你抱歉，我的姐妹，因為我們無法回想起這個問題。

May we ask if there might be another?

請問是否可能有另一個問題？

Carla: What is the probability that within our lifetime, say before 2020, physics will have been rethought and refurbished and a new paradigm found which includes the physics of consciousness?

Carla：在我們的生命中有這樣的可能性嗎，假設，在 2020 年之前，物理學將已經被重新思考並被翻新，一種包含了意識的物理學的新的範式被發現？

I am Latwii, and am aware of your query, my sister. We suggest that in your current culture and period of time there are those who have done a great portion of this work and who are in the process of sharing the blending of the current level of discovery of physics, as you call it, with the newer metaphysics, as many call it. The widely accepted ideas within the field of scientific thought as regards the nature of creation and its functioning is also in the process of slow change, as all thought and concepts change with new minds to hold them and old minds with new room develop.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們建議在你們當前的文化以及時期中，會有一些人已經進行了大量的這種工作了，它們已經在分享對當前的物理學的探索，如你們對它的稱呼一樣，的層次，與更加新穎的形而上學，如很多人對它的稱呼一樣，的混合了。在關於造物的屬性以及它的功能的方面的科學性的思考的領域中，被廣為接受的觀念同樣在緩慢改變的過程中，因為所有的想法與觀念都是與容納了它們的新的頭腦以及發展出舊的空間的舊的頭腦一起改變的。

The level of thinking of a culture is a reflection of the mass mind in its movement both consciously and subconsciously. Thus, as each individual within your culture and all cultures of this planet continues the process of learning the self, the life, and the environment about the self, these increased perceptions will feed the unconscious mind with a, shall we say, impulse that may be described as a desire. This desire serves to open pathways to the greater portion of each entity and each culture's being. These pathways then allow an interchange of information so that one feeds the other, the conscious mind feeding desire, the subconscious mind feeding that which is desired. When this process reaches a certain point or critical mass, there is an acceleration which becomes quite rapid. That point is the point of which we feel you speak and it is difficult to determine precisely when that point might be reached by a societal complex, but it is a point which we can note is being more rapidly approached from the various avenues of individual and small group process.

一個文化的思考的層次是大眾心智的一個映射，大眾心智在意識的與潛意識的方面是同時在運動中的。因此，隨著在你們的文化中以及在所有這個星球的文化中的每一個個體都繼續瞭解自我、生命以及在自我周圍的環境的過程，這些被增強的知覺將會用一種，容我們說，衝動來餵養無意識心智，這種衝動可以被描述為一種渴望。這種渴望會起到打開通往每一個實體以及每一個文化的存有的更大的部分的通道的作用。這些通道接下來將會允許一種資訊的交換，這樣一個人就會餵養其他人，有意識的心智會餵養渴望，潛意識的心智會餵養被渴望的事物。當

這個過程抵達了一定的位置或者關鍵品質，就會有一種加速會成為非常快速的了。那個位置就是我們感覺到你談及的位置，要精確地確定那個位置可能在什麼時候被一個社會性的複合體所抵達，這是困難的，但是，它是一個我們能夠注意到正在被更為快速地從各種各樣的屬於個體以及小型團體的過程的途徑接近的位置。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. I'll have to read that over, but thank you.

Carla：沒有了。我肯定會重讀那個回答，但是謝謝你們。

I am Latwii, and we again thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and as it seems that we have exhausted the queries for this evening, we shall thank each for inviting our presence and offering us the gifts of seeking our humble words and allowing us to serve in our small way. We also wish each to remember that we are but your brothers and sisters, quite fallible in our own seeking, yet quite desirous of sharing that which we feel we have found. We are those of Latwii. We leave you now in the love and in the light of our one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，因為看起來似乎我們已經耗盡了今晚的問題了，我們將感謝各位邀請我們出席並提供給我們尋求我們謙遜的言語並允許我們用我們小小的方式進行服務的禮物。我們同樣希望每一位都記住，我們僅僅是你們的兄弟姐妹，我們在我們自己的尋求中是相當易於犯錯的，而我們相當渴望奉獻給我們感覺到我們已經發現的事物。我們是 *Latwii*。我們在我們的無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

October 6, 1985

1985-10-06 Hatonn : 靈性的源泉

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet you, my friends, in the love and in the light of our infinite Creator. It is with a great deal of pleasure that we welcome to the circle the ones known as B and G which have never been far from us, as all is One. Yet we are so pleased that we are able to blend our vibrations with those life-streams at this time. We will be overshadowed by those of Laitos who does not desire to speak but who wishes to greet each and to aid in the deepening of the meditative state. We encourage each to picture the room in the domicile in which you are sitting as a circle of light of which you are all part and to feel the energy spinning in a clockwise fashion, spiraling ever upward, ever gaining in strength as each of you melts into oneness in the circle of light and the glory of light.

我是 Hatonn。我的朋友們，我在我們的無限造物者的愛與光中向你們致意。就是帶著巨大的快樂，我們幻象被知曉為 B 的 G 的實體來到這個圈子，它們從未遠離我們，因為萬物一體。而我們如此高興我們能夠將我們的振動與在此刻的那些生命的溪流混合起來。我們將會被 Laitos 團體所保護，Laitos 沒有渴望去發現，但是它們希望向每一位致意並在深化冥想狀態的過程中幫忙。我們鼓勵每一個人都去想像在住所中的房間，你們作為一個你們全都是其一部分的光的圈子坐在這個房間中，在你們每一個人融入到了在光的圈子與光的榮耀中的一體性之中的時候，感覺到能量用順時針的方式轉動，不斷向上螺旋，不斷在力量上增加。

We are using word by word communication with this instrument, therefore there may be pauses at times. We apologize for any inconvenience but are attempting to train this instrument for more precise communication.

我們正在對這個器皿使用逐字的溝通交流，因此時常可能會有暫停。我們為任何的不便而抱歉，但是我們正在嘗試訓練這個器皿取得更為準確的交流。

Picture if you will ... We must pause. We are sorry for the delay, however the instrument was distracted by the "putty tat."

如果你們願意的話.....我們必須暫停。我們為延遲而抱歉，然而這個器皿被“貓咪”分心了。

Picture if you will a mountain stream gushing forth from a living spring, ever fresh, ever beautiful, moving and singing along its bed and refreshing all that lives therein. Such is the living wellspring of your spirits, my friends. Where can one go to find such a wellspring, such a fountainhead? Can one go into the city and find it there amidst the crowds and the cries of those who barter and sell, and the angers and disappointments of those who have come in second in a trade, and [the] vainglory and folly of those who believe they have won in the trade? It would take a special person to find sanctuary and nourishment

in a city. 如果你們願意的話，想像一條山間的溪流正從一口活泉中湧出，一直都是新鮮的，一直都是美麗的，它沿著它的河床流動並歌唱，讓生活在那裏的所有的
事物都煥然一新。這就是你們的靈性活的源泉，我的朋友們。一個人能夠去哪里
找到這樣一口源泉，這樣一個本源呢？一個人能夠進入到城市之中並在擁擠的人
群以及那些交易與銷售的人的吵嚷中找到它嗎，一個人能夠在那些已經在交易中
落後了的人的憤怒與失望中，在那些相信它們已經在交易中取勝的人的自負與虛
榮中找到它嗎？要在一個城市中要找到庇護所與養分，這需要一個特別
的人。

Shall you then go to the country, and live through the ancient cycles of time and space, watching the trees and the foliage, the flowers and shrubs change their colors in the fall and become bleak and austere statues of dignity in your winter, only to bloom again with blossom in springtime and open their faces to the sun in the spate of full summer? My friends, it may seem to be a far more desirable haunt, and yet the wellspring of spiritual life is not easily found from without, even under such beautiful circumstances.

接下來，你們會前往鄉村，穿越時間與空間的古老的週期，觀察樹木與樹葉，花朵與灌木在秋天改變它們的色彩，在你們的冬天成為荒涼而樸素的具有威嚴的姿勢，僅僅再一次在春天帶著花朵兒綻放，並在盛夏中向著太陽展開它們的面龐嗎？我的朋友們，它可能看起來似乎是一個遠遠更為理想性的常去的地方，而靈性生命的源泉並不會從外部容易地被找到，甚至是在這樣美麗的環境中。

Can you go then into the ocean, away from all land into the simplicity of waves and sky and stars? My friends, the difficulty with picturing a better and better and better environment is that into such an environment you bring yourself. The self that is you is always with you and the wellspring and fountainhead of your spirit is within you. Therefore, into each environment you project those opinions and biases, those pains and pleasures of your own experience that make you what you are. That which is outer cannot do the job of bringing to birth that within you which is to come in your search for the truth.

你們接著能夠進入到海洋，遠離所有的陸地，進入到波浪、天空與星辰的簡單性之中嗎？我的朋友們，想像一個越來越好的環境的困難是，你將你自己帶入到這樣一個環境中。你之所是的自我是一直都與你在一起的，你的靈性的源泉與本源是在你內在之中的。因此，你將那些觀點與偏向性，那些使得你成為你之所是的你自己的體驗的痛苦與快樂投射到每一個環境中。在外部的物理事物是無法進行將在你內在之中的通過你對真理的尋求而將要出現的事物誕生出來的工作的。

The small entity known as a cat which plays about your feet at this time is a living example of the perfect environment into which is projected a self incapable of using large portions of (inaudible). To this cat, the room is warm, the food bowl and the water bowl are full, and all would seem to be perfect, and the cat plays and is happy. But where shall it go that its spirit may progress? If you are seeking to survive, my friends, find the correct environment. If you are seeking to grow, know that the only environment that matters is within you. You are the wellspring of your evolution in spirit; you are

the fountainhead of your birth into that new portion of yourself which you wish to be lifted up in love to the light that shines from the one great original Thought.

在此刻正在你們腳邊玩耍的被知曉為一隻貓的小小的實體就是一個無法使用（聽不見）的巨大的部分的自我被投射進入其中的完美環境的活生生的範例。對於這只貓，房間是溫暖的。食盆與水盆是滿的，所有看起來似乎都是完美的，貓玩耍著，它是開心的。但是，它將前往何處，這樣它的靈性就可以發展呢？如果你們在尋求去存活，我的朋友們，找到正確的環境。如果你們正在尋求成長，知曉唯一重要的環境是在你們內在之中的。你們就是你們在靈性中你們的演化的源泉，你就是你出生進入到你自己的那個新的部分的本源，你希望你的自己的那個部分在愛中被提升進入到從那一個偉大的原初的想法閃耀光之中。

You do not carry this within you as if you were a basket and it the precious cargo. No, my friends, you are far more like the pipe through which is funneled the clear precious water of the fountainhead, the wellspring of that clear mountain lake, full of living water. Things do not come from you as much as through you, for in whatever you may do, you are a channel. There is no situation in which you are not channeling and being used as an instrument either by yourself, by other entities, or by circumstances themselves. The great choice to make, then, in the desire to speed up the spiritual evolution is the choice to allow that through you which you desire to be spent through you. And never, if possible, to accept circumstance or environment as a reason for ignoring the opportunity for finding love that may flow through you that you may become a light to lighten the darkness of those about you who are seeking just such light.

你們並沒有在你們內在之中攜帶著這個源泉，就好像你們是一個籃子，而它是珍貴的貨物嗎？不是的，我的朋友們，你們是遠遠更加類似於那個屬於本源的清澈而珍貴的水，那個充滿了活水的，清澈山間湖泊的源泉，通過其被彙聚的導管。事情在很大程度上並不是來自於你，而是通過你而出現，因為在無論什麼你可以做的事情中，你都是一個管道。沒有任何情況是你在其中沒有傳訊並被用作一個管道的，要麼是被你自己，要麼是被其他實體，或者被環境其自身用作一個管道。接下來，在去加速靈性演化的渴望中的偉大的選擇，就是去允許那個你渴望流經你的事物通過你而被消耗的選擇。如果有可能的話，永遠都不要去接受情況或者環境是一個忽略找到那種可以流經你的愛的機會的理由，這樣你就可以成為一種光，以照亮那些在你周圍的且恰恰就在尋求這樣的光的人的黑暗。

Personalities have often been confused with pure channels. The pure channel is an impersonality, clear and exquisitely pure. If you would be a channel for love, open yourself inside to that spring of living water in which your soul may bathe and become clean and shining pure and from which and through which a great light may shine in a dark world.

人格已經經常會與純淨的管道被搞混了。純淨的管道是一種非人格，情緒且異乎尋常地純淨。如果你願意成為愛的一個管道，在內在之中向著那活水的源泉開放你自己，你的靈魂可以沐浴在其中，變得乾淨，並閃耀著純淨，一種巨大的光可以從那個源泉並通過那個源泉在一個黑暗的世界中閃耀。

Before we leave this instrument, we would like to pause in order that you may feel the considerable spiraling energy that the combination of all of you and us create at this time. Allow it to whirl you ever upward as your seeking flies toward the Creator as toward a giant sun. I am Hatonn.

在我們離開這個器皿之前，我們想要暫停以便於你們可以感覺到在此刻你們全體與我們的混合創造的可觀的螺旋的能量。在你們的尋求如同飛向著一個巨大的太陽一樣地飛向造物者的時候，允許這種螺旋的能量讓你們不斷向上旋轉。我是 *Hatonn*。

(Pause)

(暫停)

I am Hatonn, and am again with this instrument. It is with great reluctance that we leave you, but we feel we have said what is called upon, and we know how you relish the silence. Therefore, those of Laitos greet and send love to each as do we. We are known to you as Hatonn. Please know that in all your meditations we are most happy to be with you that we may aid you in deepening your meditation and that you may aid us in providing another opportunity for service to the one Creator that is expressed in each of you infinitely. We leave you in the love and in the light of the One Who Is All. Adonai, my friends. Adonai vasu borragus.

我是 *Hatonn*，我現在與這個器皿在一起了。我們帶著巨大的不情願離開你們，但是我們感覺到我們已經說了被呼喚的事物了，我們知道你們多麼享受靜默。因此，*Laitos* 團體會如我們一樣向各位致意並對各位送出愛。我們是你們知曉的 *Hatonn*。請知曉，我們極其高興在所有你們的冥想中與你們在一起，這樣我們就可以幫助你們深化你們的冥想，你們就可以通過為我們提供另一個服務太一造物者的機會而幫助我們，太一造物者是在你們每一個人內在之中無限地被表達的。我們在太一的愛與光中離開你們，太一就是萬物。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of our infinite Creator. We are overjoyed to be able to join you this evening. As always, we hope that our humble words will be of some small service to you. We would attempt to be of this service by answering those queries which you may have brought with you this evening. May we then begin with the first query?

我是 *Latwii*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們對於能夠在今晚加入你們是感到狂喜的。一如既往。我們希望我們謙遜的言語將會對你們進行某種小小的服務。我們會嘗試藉由回答那些你們可能已經在今晚帶在你們身邊的問題來進行這種服務。接下來，我們可以用第一個問題開始嗎？

T: I have a question regarding what I have read about what has been referred to as a soul mate, a person's—I'm not sure, I don't understand what's involved in that. Could you comment at all on if this indeed exists, and is it fair for a

person to expect to meet a soul mate in a particular life? T: 我有一個問題，它是關於我已經讀到過的已經被稱之為一個靈魂伴侶的事物的，它是一個人的——我不確信，我並不理解被包含在其中的是什麼。這是否 是確實存在的，去期待在一次特定的生命中遇到一個靈魂伴侶，這對於一個人是 正當的嗎，你們能夠在關於這個的方面進行任何的評論嗎？

I am Latwii, and we feel we have the grasp of your query, my brother. The concept of that called the "soul mate" is one which is not well understood among your peoples, for it is commonly associated with a kind of cosmic romance, shall we say. There are, however, many friends, shall we call them, that have for great portions of what you call time and incarnational experiences traveled through these experiences together. There has been a bonding of desire to be of service in a certain fashion amongst these kinds of entities and, indeed, those who so join are not unusual, for there will be such groupings found widely scattered upon your planetary surface at this time.

我是 *Latwii*，我感覺到我們已經瞭解了你的問題了，我的兄弟。被稱之為“靈魂伴侶”的觀念是一個在你們的人群當中並未被很好地理解的觀念，因為它通常是與一種類型的，容我們說，宇宙的羅曼蒂克聯繫在一起的。然而，在你們所稱的時間以及投生體驗的巨大的部分之中，會有很多的朋友，如我們對它們的稱呼一樣，會一起穿越這些體驗。在這些類型的實體當中已經有一種用一定的方式進行服務的渴望的紐帶了，確實那些如此結合起來的實體是並不是不同尋常的，因為將會有這樣的團體在此刻被發現是在你們的星球表面上廣為散佈的。

Those who have shared of the soul stuff, shall we say, the essence of being, seek then together to express this beingness in the incarnational experiences and serve thus as teachers, each to the other. The experiences within the incarnation then that can be had are of a somewhat more rich and pure and intense nature, for it is not just the power or momentum of one incarnation that affects any individual within the present incarnation, but is rather the momentum generated by many, many such experiences and lessons that have been shared over great periods of time. We would add, however, that there are also those entities who have found that what you might call the mated kind of relationship is a further refinement of this general grouping that allows further intensification of the learning process and the sharing of service to others as well.

那些已經分享了，容我們說，靈魂的材料、存有的實質的實體，接下來會一起尋求以在投生體驗中表達這種存在性，並因此作為相互彼此的老師來進行服務。接下來在投生中就能夠被擁有的體驗，就是具有一種多少有些更為豐富，純淨且強烈的屬性的了，因為影響在當前的投生體驗中的任何個體的事物不僅僅是一次投生的力量或者動量，同樣還有被在巨大的時間段中已經被分享的很多很多這樣的體驗與課程產生出的動量。然而，我們會補充，同樣也會有一些實體已經發現，你們可能稱為伴侶類型的關係的事物，是對這種一般性的團體的一種更進一步的精煉，它允許了對學習的過程，同樣也對服務他人的分享的更進一步的強化。

Thus, the soul mates who have chosen to experience an incarnation from time to time as the biological mates does have its place, and is that which is

experienced from time to time and in various incarnations, yet is not that which is as frequently experienced as is the general grouping of entities who have chosen once again to locate themselves in time and space as one group.

因此，已經選擇去體驗一次投生的靈魂伴侶會確實時不時地會作為生物性的伴侶來擁有它的位置，這是會時不時地，並在各種各樣的投生中被體驗到的事情，而相比那些已經選擇再一次將它們自己作為一個團體放置在時間和空間中的相同的位置的一般性的實體的團體，這種作為生物性伴侶的靈魂伴侶並不會一樣頻繁地被體驗到。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

T: No, that was sufficient. Thank you.

T：沒有了，那是足夠的了，謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Just to follow up on that. I've often thought that the group of people who got together when Eftspan was formed had some special closeness to each other that was impossible to express except that we were all really tight with each other without trying. Is that what you meant by the group incarnating together by choice?

Carla：僅僅是跟著那個問題。我已經經常會思考，在生命被形成的時候結合在一起的人的團體會與相互彼此擁有某種特殊的親密性，而除非我們已經是全都真正與相互彼此是毫無疑問地緊密的，要去表達那種親密性是不可能的。這就是你們說的藉由選擇在一起投生的團體的意思嗎？

I am Latwii, and, my sister, since this supposition is known by those present, we can confirm that this is an example of that grouping of which we spoke.

我是 *Latwii*，我的姐妹，因為這個假設是被那些在場的人所知曉的，我們能夠肯定，這是我們談及的那種團體的一個範例。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. Then would such a group be more properly considered soul mates than the concept of soul mate of cosmic romance?

Carla：是的。那麼，這樣一個團體是比具有宇宙的羅曼蒂克的靈魂伴侶的觀念更加適合於被考慮為靈魂伴侶嗎？

I am Latwii, and this again is correct, my sister, for it is the most prevalent type of incarnational pattern for those who have long sought the ways of the One.

我是 *Latwii*，這再一次是正確的，我的姐妹，因為對於那些已經尋求了太一之道很長時間的實體，這是極其普遍性類型的投生模式。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. What, then, would you term the couple that decides to return in several incarnations as a biological male and biological female to seek for truth together?

Carla：是的。接下來，如果一對伴侶決定在數次投生中作為一個生物的男性和生物的女性返回以一起尋求真理，你們會將它們稱之為什麼呢？

I am Latwii, and am aware of your query, my sister. The terms are also numerous which have been used to describe this kind of relationship or phenomenon. Again, the terms soul mate are the most widely used. You are also aware of the terms, star-crossed lovers. There are many ways and terms to describe the relationship that exists between two who have found their beingness and their desires to seek the Creator so much as one that they have indeed grown in many ways to become one being by pursuing the dual nature of the one Creator, that is, the male and the female, the light and the dark, the radiant and the magnetic. The terminology is at heart quite unimportant, for in the hearts of these beings there are no words to describe the yearning which draws each to the other.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。已經被用來描述這種類型的關係或者現象的措辭同樣是很多的。再一次，靈魂伴侶是極其廣泛地被使用的。你們同樣也知曉其他的措辭，緣定三生的戀人 (*star-crossed lovers*)。會有很多的方式與措辭來描繪存在於這樣兩個實體之間的關係，這兩個實體已經發現它們的存在性以及它們對於尋求造物者的渴望是如此之一致，以至於它們已經確實在很多方面發展，以藉由追尋太一造物者的雙重的屬性而成為一個存有，那種雙重的屬性即，男性和女性，光明與黑暗，輻射與磁吸。術語在其核心之處是相當不重要的，因為在這些存有的心中沒有詞語來描述吸引相互彼此的那種渴望。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I don't think so. I just wondered what a more apt term would be. I'm aware of the phenomenon, having experienced it myself with Don, but I never had felt that any of the terms used really had it down and I wondered if there was a more precise description that could be invented, maybe. If not, you don't have to answer anymore.

Carla：我並不這樣認為。我僅僅想要知道，什麼是一個更為合適的措辭。我知道那個現象，並已經在我自己和 *Don* 之間體驗過它了，但是我從未感覺到任何被使用的措辭真正將它描繪出來了，我懷疑是否會有一個更加準確的描述，也許能夠被發明出來。如果沒有，你們不必再回答了。

I am Latwii, and we apologize for our lack of ability to find words within your language which would properly express this phenomenon. May we direct our humble attempts towards another query?

我是 *Latwii*，我們為我們在你們的語言中找到會適當地表達這個現象的詞語的方面的能力的缺乏而抱歉。我們可以將我們謙遜的嘗試指向另一個問題嗎？

Carla: Earlier, Jim and I were considering talking to a discarnate entity; it's something that I'm aware is possible. And my concern was that by such continued conversation the discarnate entity might be tied in some way to the Earth plane. Could you comment?

Carla：早些時候，*Jim* 和我正在考慮與一個非投生的實體交談，它是某種我察覺到有可能的事情。我的擔心是，藉由這樣持續的交談，非投生的實體可能會用某種方式被束縛在地球層面。你們能夠評論嗎？

I am *Latwii*, and feel that we may comment thusly. The purpose of such a communication is the guiding force which will determine that which results from such communication. The desire to express the love for such an entity and to, shall we say, complete that which may yet be incomplete would be acceptable for those involved. The intention to utilize the communication for any kind of personal gain, shall we say, then would distort the effort in such a fashion as to perhaps add weight where once there had been lightness.

我是 *Latwii*，我感覺到我們可以由此進行評論。這樣一種交流的目的是那種將會決定從這樣的溝通交流會產生的結果的指引性的力量。去對這樣一個實體表達愛，以及去完成可能尚未被完成的事物的渴望，對於那些被涉及到的實體是可以接受的。去將這樣的溝通交流用為任何類型的，容我們說，個人的收益，都將會用一種也許會將曾經已經有輕鬆的位置添加重量的方式扭曲那種努力。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. Thank you.

Carla：沒有了。感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Yeah. I'm kinda interested in what T asked in the first place. Is there for every man a woman, the way people sometimes say, or are some those who chose to incarnate to be solitary? Or to flit from flower to flower?

Carla：是的。我以某種方式對 *T* 在一開始詢問的事情感興趣。對於每一個男人都有一個女人嗎，那就是人們有時候會說的方式，或者會有某些人已經選擇投生以成為孤單的嗎？或者，是要從一朵花飛到另一朵花呢？

I am *Latwii*, and am aware of your query, my sister. The assumptions that you have made are somewhat limiting, and we would hope that we may answer your query without confusion. The experience of one biological sexual orientation or the other during an incarnation is chosen for certain reasons by each of you and all upon your planet with the understanding that one so choosing includes both natures in the total beingness and wishes to express

one of these natures during an incarnation in order that certain lessons and services might be more available according to the desires of this entity. Thus, for each man there may be many women, as you call them, and many men, as you call them, that have had the mated relationship at one time or incarnation or another. Yet there may also be, as we mentioned previously, those paired entities who have more often than others chosen to incarnate as polar opposite biological entities for the intensification of learning and serving that is made possible by such continued shared incarnational patterns.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你已經做出的假設是有些限制性的，我們希望我們可以在沒有混淆的情況下回答你的問題。具有一種生物上的性取向的體驗，或者在一次投生期間的其他的體驗，都是由你們每一個人以及在你們的星球上的所有人為了一定的原因並帶著這樣一種理解被選擇的，一個如此選擇的人在其完整的存在性中是同時包含有兩種屬性，並希望再一次投生期間表達這兩種屬性中的一種屬性，以便於一定的課程與服務根據這個實體的渴望而更加可以被利用。因此，對於每一男人，都可能會有許多女人，如你們對它們的稱呼一樣，與很多的男人，如你們對它們的稱呼一樣，會在這樣或者那樣一個時刻，或者在這次或者另一次投生中，與之擁有伴侶關係。而同樣會有可能，如我們之前提到過的一樣，那些配對的實體已經比其他實體更為頻繁地選擇作為具有相對的生物極性的實體而投生，以取得對學習與服務的強化，這種強化是因為這樣持續的被分享的投身模式而成為有可能的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. I think I heard a definite maybe in there. I'll be satisfied with that. Thank you.

Carla：沒有了。我認為我也許在那裏聽到一個定義了。我對此是滿意的。謝謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I guess I just have one more question, and this is just a teeny one. But that is, are the cats excited because of the energy in the room? They often play like this during meditations, I've noticed.

Carla：我猜想我僅僅還有一個問題，這僅僅是一個小問題。但是，問題是，貓是因為在房間中的能量而興奮的嗎？我已經注意到，它們經常在冥想期間像這樣子玩耍。

I am *Latwii*, and we have noticed that from time to time, according to the harmony of the group gathered, the energies thus produced have this exciting effect upon those creatures which you have called the cats. We are aware that there is little that can be done in this regard other than removing these small entities from the room in which you work. However, we appreciate their response and playfulness.

我是 *Latwii*，我們已經時不時地注意到，根據聚集的團體的協調性，由此而被產生的能量已經對這些你們已經稱之為貓的生物擁有這種興奮性的效果了。我們察覺到在這個方面幾乎沒有能夠做的事情，除了將這些小實體從你們在其中工作的房間移走之外。然而，我們感激它們的回應與玩耍。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am *Latwii*, and again we thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*. As it appears that we have exhausted the queries for this evening, we shall thank each for allowing us the honor and opportunity to join your meditation and your seeking for that which we and you call the truth. We are but your humble brothers and sisters who wish only to serve. Please take that which we have offered that may be of value and leave that which is not. We are those of *Latwii*. *Adonai*, my friends. *Adonai vasu borragus*.

我是 *Latwii*。因為看起來似乎我們已經耗盡了今晚的問題了，我們將感謝各位允許我們擁有榮耀與機會加入你們的冥想與你們對於我們和你們稱之為真理的事物的尋求。我們僅僅是你們謙遜的兄弟姐妹，我們僅僅希望去服務。請使用我們已經提供的內容中可能有價值的部分，並將沒有價值的部分扔掉。我們是 *Latwii*。*Adonai*，我的朋友們。*Adonai vasu borragus*。

October 13, 1985

1985-10-13 L/Leema : 偉大的建築師

(Carla channeling)

(Carla 傳訊)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator. We give thanks that we may join with you at this time and share our vibrational complexes with yours as we flow together through time and space for this present moment.

我是 L/Leema。我在太一無限造物者的愛與光中向你們致意。我們對於我們可以在此刻加入你們，並在我們一起流動穿越這個當前的時刻的時間和空間的時候與你們的振動複合體分享我們的振動複合體而致謝。

You question us concerning houses. We shall answer you in two parts, the first a brief one. The placement of spiritual dwellings matters little except in specialized instances. Those specialized instances are those in which the dwelling place is attempting to attune itself to the incoming energy patterns that meet and greet the shell of your planetary sphere. As research in this area has been competently done, we shall mention only that in your particular geographical area, the ley line which is closest to your location lies approximately 35 to 60 miles south of you and moves roughly along your waterway towards the location you call Cincinnati. Please note the very specialized nature wherein this information would be applicable and informational.

你們在關於房屋的方面向我們提問。我們將用兩個部分來回答你們，第一個部分是一個簡短的部分。對靈性的住所的安排除了在專門性的情況中之外是幾乎沒有重要性的。那些專門性的情況是那些在其中居住場所正在嘗試讓它自己根據那種遇到你們的星球的外殼並向其致意的流入的能量模式進行調音的情況。因為在這個區域中的研究已經被充分地進行過了，我們將僅僅提及在你們特定的地理的區域中，與你們的位置最近的地脈是大致位於你們南部三十五至六十英里處，並大致是沿著你們的水道朝向你們稱之為辛辛那提的地區移動的。請注意，在這個資訊中非常專門化的屬性是可以適用且富有教益的。

The second part of your query is not so easily answered, yet we shall attempt to be brief insofar as accuracy and brevity concur. There is one architect. This architect has been called the Creator, and from the Creator flow many ideas, many shapes, many possibilities, many inspirations concerning houses. When it is given to a group of individuals who wish to act in love, to draw from that one architect a certain type of dwelling, the dwelling may be built. Some shapes are more easily attuned vibrationally for magical work than others. However, all shapes in general have equal potential, for it is not the builder of the house but the architect to whom praise may be given, and that architect—that is, the one original Thought—works not through board and clay and stone but in the heart and spirit of those who build. We encourage entities of loving heart and will to put forth effort in that which may seem to

advantageous. 你們的問題的第二個部分並不容易被回答，而我們將嘗試在準確性與簡潔性同時發生的範圍內成為簡潔的。有一個建築師。這個建築師已經被稱為造物者了，會有關於房屋的很多的觀點，很多的形狀、很多的可能性、很多的啟發從造物者開始流動。當它被給予了一個希望在愛中行動，並從那一個建築師那裏汲取一定類型的住所的個體的團體的時候，住所就可以被構建了。一些形狀是比其他的形狀在振動上是更為容易被調節適合於魔法工作的。然而，所有的形狀一般而言都擁有同等的潛能，因為讚美可能被給予的對象不是房屋的建築這，而是那個建築師，那個建築師——也就是那一個原初的想法——並不是通過木板、粘土以及石頭來工作，而是通過哪些建造的人的心與靈性來工作的。我們鼓勵具有愛的心與意志的實體去在那個可能看起來似乎是有利的事物中做出努力。

However, we must send out a stern caveat. It is the love for the architect that invests the house with excellence of vibration. With this love, any shaped and placed dwelling shall be magical; without this same love, the most carefully designed and placed house shall be one which is dead in a spiritual sense. Love for the architect, my friends, brings with it a sense of unity, of love, one for another, and of praise. When there are quarrelsome and divisive entities building an house, that house shall be a house of shame. When the humblest dwelling is put up with loving hands and adoring hearts, so that dwelling shall be full of love.

然而，我們必須送出一個嚴格的警告。藉由振動的優異為房屋投資的事物，是對建築師的愛。藉由這種愛，任何被建造與被佈置過的住所都將是有魔法的，沒有這種相同的愛，最為仔細地被設計和佈置的房屋在一種靈性的意義都將是死的。對建築師的愛，我的朋友們，會在它身邊帶來一種統一感，對相互彼此的愛的感覺，以及讚美的感覺。當會有好爭吵的且引起不和的實體在建造一個房屋的時候，房屋將成為一個具有恥辱的房屋。當最為卑微的住所是用有愛的手和崇拜的心被建造起來的時候，住所因此將會是充滿愛的。

We can give no encouragement or discouragement to any plan for becoming those who dwell within a house, for you already dwell within a house, my friends, and that house is your physical vehicle. Have you caused it to dwell in holy places by the purity of your thoughts and the love within your heart? Or have you made your body dead by pursuing with it endless divisiveness? Your civilization encourages the latter path, and thus you see more and more the diseases that come from the hard heart and a divisive will. So it shall be upon the metaphysical plane for any structure that is builded by man. We can say no more than this—build in love, in unity, and praise to the architect who is no man, but the very Creator.

對於任何成為居住在一所房屋中的人的計畫，我們無法給予鼓勵與勸阻，因為你們已經居住在一個房屋中了，我的朋友們，那個房屋就是你們的身體的載具。你已經藉由你的想法的純度以及在你的心中的愛而使得它住在聖地中了嗎？或者你已經藉由用它來追尋無盡的分裂而使得你的身體死亡了嗎？你們的文明鼓勵後面的途徑，因此你們看到了越來越多的疾病從堅硬的心以及一種引起分裂的意志出現了。因此，對於任何由人建造的結構，它將會是在形而上學的層面上的。我們無法比這個說得更多了——在愛中，在同一以及對那個並不是人，而是那

個造物者的建築師的讚美中來建造。

We thank you for allowing us to share our imperfect thoughts with you and ask you always to remember that we are finite entities capable of erroneous statement. Therefore, take unto yourselves that which is good to you. That which is bad to you, leave. We are those of L/Leema. It is our enormous pleasure to serve you this evening. We leave you as we greeted you in the hands of the great architect, the great principle of love and builded light and that which is inaccessible, that of which we are merely the echo. We leave you in the mystery of the one infinite Creator. Adonai. We are L/Leema.

我們為你們允許我們與你們分享我們不完美的想法而感謝你們，我們請你們一直都記住，我們是有限的實體，我們能夠說出有錯誤的說法。因此，請將對於你們有益處的事物拿到你們自己身上。將對你們有害處的事物都丟棄掉。我們是 *L/Leema*。在今晚服務你們是我們巨大的快樂。如同我們通過那個偉大的建築師的手，通過那個偉大的愛的原則，被構建的光與無法接近的事物，我們僅僅是那個事物的回聲，而向你們致意一樣，我們離開你們。我們在太一無限造物者的愛與光中離開你們。*Adonai*。我們是 *L/Leema*。

(Pause)

(暫停)

We are those of L/Leema, and greet you once again in love and light. This instrument has made an error. This instrument lost the next concept which was that we were leaving this instrument but would continue the contact. We now leave this instrument. We are those of L/Leema.

我們是 *L/Leema*，我們再一次在愛與光中向你們致意。這個器皿已經犯了一個錯誤。這個器皿丟失了我們下一個觀念，那個觀念即我們正在離開這個器皿，但是我們願意繼續接觸。我們現在離開這個器皿。我們是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and greet you again in the love and the light of the One. We are pleased that we have been able to make a contact so easily with this instrument who is in the process of learning our vibration and manner of contact. We would at this time be pleased to attempt any other queries which those present may find value in the asking. May we attempt such a query?

我是 *L/leema*，我再一次在太一的愛與光中向你們致意。我們很高興我們已經能夠如此容易地與這個器皿建立一個結出了，這個器皿正處於學習我們的振動以及接觸的方式的過程中。我們會在此刻很高興嘗試那些在場的人可能發現有價值詢問的任何其他的問題。我們可以嘗試這樣一個問題嗎？

N: Yes. Thank you very much for the philosophical answer. Of course, I did realize that any house would be satisfactory, but we were wondering primarily about the location in the knobs of southern Indiana since it would be accessible to the Louisville area and was primarily wondering about the

energy sources for that particular area, which would not be forty to sixty miles south, but rather, almost due west or perhaps a little west-northwest.

N: 是的。為哲學性的回答而非常感謝你們。當然，我確實意識到任何房屋都會是令人滿意的，但是我主要在對於在南印第安娜的丘陵地帶中的地點感到驚訝，因為它是容易接近路易士安娜的區域的，我們主要對於那個特定的區域的能量源感到吃驚，那不是在南部四十到六十英里，而毋寧是幾乎是正西方，也許有一點點西-西北方。

I am L/Leema. We feel the query which you have asked about may best be answered by again suggesting that it is only for the most fine of the magical, as you would call it, workings that an exact location that would harmonize with your planet's lines of force would be necessary. These workings are usually accomplished by those who make but small contact with the peoples and cultures of your planet. The desire to be of service to a larger group of people, as you may put it, and to interact with these people is that force which is most important in the establishing and constructing of any structure to so further that service, be that structure physical, mental or spiritual.

我是 *L/Leema*。我們感覺到妳已經詢問的問題可以藉由再一次這樣建議而被最佳地回答，我們建議，僅僅是對於最為精細的魔法工作，如你們對它的稱呼一樣，一個與你們星球的能量線是協調一致的精確的位置才是有必要的。這些工作通常是被那些只與你們的星球的人群與文化建立僅僅少量的接觸的實體所實踐的。對於一個更大的人群的團體，如你們對它的稱呼一樣，進行服務並與這些人進行互動的渴望，就是那種在構建與建造任何結構——無論那個結構是物質性的、心智的、還是靈性上的結構——以因此使得那種服務更進一步的過程中極其重要的力量了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No, thank you very much. It was primarily to be of service to more mind/body/spirit complexes so that the harvest might be increased that we thought that there might be one area that might be a little better than others. But if it's primarily the individual, then, thank you very much.

N: 沒有了，非常感謝你們。我們認為可能會有一個區域是可能會比其他區域更好一些，這主要是為了對更多的心/身/靈複合體進行服務，這樣收割就可以被增加。但是，如果它主要由個體決定的，那麼，非常感謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 *L/Leema*，我們感謝你，我的兄弟。有另一個問題嗎？

L: May I ask one of a more personal nature? I'm having a little trouble staying in contact with the group tonight. Am I experiencing something unusual? L: 我可以詢問一個具有一種更為個人屬性的問題嗎？我今晚在與團體保持接觸的方面正在遇到一點麻煩。我正在體驗某種不同尋常的事情嗎？

I am L/Leema. As we observe your vibrations, my brother, we can only note

that there has been some slight difficulty in your readjusting to this atmosphere, having been absent for a portion of your time. The other factor which has sway at this moment and which accentuates the rustiness, shall we say, is that which we feel would best be pondered by your own efforts for a period of time, perhaps at a later time, in order that you at this time may set aside the concern and become as much as possible a functioning portion of this particular group.

我是 *L/Leema*。當我們觀察你的振動的時候，我的兄弟，我們僅僅能夠指出，在你根據這個環境進行重新調節的過程中已經有某種小小的困難了，因為你已經在你的時間的一個部分中是缺席的了。在此刻已經佔據支配性的力量，並著重強調了那種，容我們說，生鏽的另一個因素，是我們感覺到最好藉由你自己的努力在一段時期中，也許是在一個以後的時間被沉思的因素，以便於你在此刻可以將憂慮放在一邊，並盡可能多地成為這個特定的團體的一個正常運轉的部分。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, thank you very much.

L：不用了，非常感謝你們。

I am *L/Leema*, and we thank you, my brother. Is there another query?

我是 *L/Leema*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Well, I'd like to follow up on L's, because I can feel a difference in the vibration this evening, and I always do when *L/Leema* comes through. It is a quieter and deeper state of meditation, and I was wondering whether, in sensitive people, this degree of meditative state might not encourage the leaving of the body by the spirit? If that's so, what can be done to keep us in the body besides holding hands?

Carla：好的，我想要跟著 *L* 的問題提問，因為我在今晚的振動中感覺到一種不同，在 *L/Leema* 出現的時候我一直都有這種感覺。它是一種更為安靜且更加深入的冥想狀態，我想要知道，是否在敏感性的人身上，這種冥想的狀態可能不會鼓勵靈性離開身體嗎？如果是這樣的話，除了握住手之外，能夠做什麼事情來讓我們留在身體中呢？

I am *L/Leema*. Your query presupposes a situation which we find is correct in general, that is, that this group this evening has the opportunity to delve into those deeper levels of meditations because of the vibration which we use to steady our contact with this group. The more sensitive, as you call it, entities within the group will notice this factor first and most profoundly, and it is also possible for such a sensitive entity having any predisposed concern of a mental origin [to] be somewhat distracted by the combination of the concern and the deeper potential for deeper meditation.

我是 *L/Leema*。你的問題預設了一個情況，我們發現它一般而言是正確的，也就是說，這個團體今晚擁有機會去鑽研那些更為深入的冥想的層次，這是因為我們為了使得我們與這個團體之間的接觸變得穩定而使用的振動。在這個團體中的

更為敏感性的，如你對它的稱呼一樣，實體，將會首先且極其深入地注意到這個因素，這樣一個敏感的實體同樣有可能擁有任何預設的、具有一種心智的起源的擔憂，以至於因為擔憂與對更為深入的冥想的更為深入的潛能的混合物而多少有些被分心了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. Given that it is desirable to remain within the body, is there a tool which one may use to remain in the meditative state and enjoy the deeper state and yet be assured of remaining in the body and not rolling out?

Carla：是的。假設留在身體當中是更為理想性的，有一個工具是一個人可以使用以留在冥想狀態中，並享受更為深入的狀態，而又確信會你在身體中而不會滾出去嗎？

I am L/Leema. There are many such tools, my sister, for those who are practiced at the "rolling out" of the body, as you have put it. However, for those present who have not such practice, we suggest the simple holding of the hands, for such auric infringement will of necessity cause the enlivener of the entity, the mind/body/spirit complex, to remain with its physical vehicle.

我是 *L/Lemma*。對於那些練習身體的“滾出去”，如你對它的稱呼一樣，的實體，會有很多這樣的工具。然而，對於那些在場的並不擁有這些的練習的實體，我們建議簡單的握住手，因為這樣的靈光的侵犯將會必然造成為實體賦予活力的事物，即心/身/靈複合體，與它的物質性載具留在一起。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. Thank you.

Carla：沒有了。感謝你們。

I am L/Leema, and we thank you, my sister, and greet the next query.

我是 *L/Leema*，我們感謝你，我的姐妹，我們向下一個問題致意。

A: Can a cat serve the same purpose as a hand?

A：一隻貓能夠起到和一隻手相同的目的嗎？

I am L/Leema, and we find this is in large part correct, for the auric infringement of the second-density creature works also upon the third-density physical vehicle by the very nature of the enlivened touch, shall we say.

我是 *L/Leema*，我們發現這在大部分是正確的，因為第二密度的生物的靈光的侵犯同樣會藉由，容我們說，賦予活力的接觸的屬性而在第三密度的物質性載具上起作用。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: No, thank you.

A：不用了，感謝你們。

I am L/Leema, and we thank you. Is there another query?

我是 L/Leema，我們感謝你。有另一個問題嗎？

N: Yes. I wonder if you would perhaps define and explain the various stages between light meditation, deep meditation, through deep meditation, trance, as far as the spirit or shall we say the individual's remaining with the vehicle or the displacement of that spirit through astral projection or whatever, as well as the instrument's ability to remember through the various stages through trance?

N：是的。我想要知道是否你們願意定義並解釋在淺冥想，深冥想，穿過深入冥想，出神狀態之間的各種階段，在靈性的範圍內，或者容我們說，在個體與載具扭在一起，或者通過星體投射或者無論什麼事物對那個靈體的移動的範圍內，同樣也是在器皿通過各種各樣的階段，穿越出神狀態而回憶起來的能力的範圍內？

I am L/Leema, and am aware of your query, my brother, which covers much ground. We shall attempt to respond by asking that you picture the mind as a tree. In the conscious mind one is existing as upon the outer limbs and branches of [the] tree of mind. The winds of conversation, the thought and action, blow and gust and the limbs move about in response. As one quiets the mind by removing the attention from the outer world of winds, one moves down the branches to the trunk of the tree of mind.

我是 L/Leema，我瞭解了你的問題，我的兄弟，你的問題涵蓋了大片的地面。我們將嘗試藉由請你想像過心智是一棵樹來進行回應。在有意識的心智中，一個人是如同在心智之樹的外部的大樹枝與分枝一樣地存在的。對話、想法、行動的風吹動著，陣風與大樹枝在回應中四處運動著。當一個人藉由將注意力從外部的風的世界移除而讓心智安靜下來的時候，它就是下沿著分枝向下移動到心智之樹的樹幹了。

The trunk may represent the deeper levels of meditation, which may be likened unto the waves of the brain which have been described as the alpha waves, which correspond also to the lighter levels of dozing or sleep but with the attention focused and alert. The mind may further be quieted and focused upon fewer and fewer points until the point of unity of focus is achieved.

樹幹可能代表了更為深入的冥想的狀態，它可能與已經被描述為阿爾法波的腦波聯繫在一起，它同樣也對應於較為輕層次的打盹或者睡眠，但是注意力是被聚焦起來或者是警覺的。心智可以更進一步變得安靜，並被聚焦在越來越少的位置，一直到聚焦的統一的位置被取得。

This moves further down the trunk of the tree and as the tree then moves into the ground with its system of roots, so may the conscious mind be passed

from, and the attention of the mind/body/spirit complex be able to perceive below the conscious mind into the roots of mind in a fashion which uncovers awareness of experience not consciously known to the entity.

這會更進一步沿著心智的樹幹向下移動，隨著樹木接下來藉由它的根部系統進入到地面，有意識的心智因此可以被跨越，心/身/靈複合體的注意力能夠，用一種揭露了對於實體並不是有意識地知曉的體驗的察覺的方式，感覺到有意識的心智之下進入到心智根本的事物。

This movement is that which roughly corresponds to the movement from the conscious meditation to the more trance-like state of awareness in which portions of the subconscious mind become available to the focused attention of the mind/body/spirit complex. As various of the roots of the tree of mind are explored by the focused attention, there is a deepening and enrichment of the trance state. The ability of an entity to remember consciously that which occurs while in the deeper levels of the trance state is a function of that entity's ability to achieve this trance state consciously as a function of the exercise of will and the practice of this ability. Many entities in the dream state enter the roots of the tree of mind and yet remember little of the experiences gathered there upon awakening, for there has been little conscious effort made to train the self to retain that which is experienced. The practice, whether in trance or in dreams, of remembering those experiences which occurred within the roots of the tree of mind is gained by the repetition of such experience.

這種移動粗略地對應於從有意識的冥想到更為出神一般的意識狀態的運動，在出神狀態中，潛意識心智的一些部分可以為心/身/靈複合體的被聚焦起來的注意力所利用了。當心智之樹的根部的各種各樣的部分被聚焦的注意力所探索的時候，會有一種對出神狀態的深化與豐富。一個實體去有意識地回憶其在出神狀態的更為深入的層次中發生的事情的能力，是實體去有意識地取得這種出神狀態的能力的一個機能，作為一種對意志的訓練以及對這種能力的實踐的機能。很多實體在夢境狀態中進入到心智之樹的更不，而在醒來的時候幾乎不記得在那裏被收集其他的體驗了，因為幾乎沒有有意識的努力被做出以訓練自我去保留被體驗到的事物。無論是在出神狀態中還是在夢境狀態中，練習記住那些在心智之樹根部中出現的體驗，是藉由對這樣的體驗的重複而被取得的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes. Then you're equating trance with sleep. During trance and with sleep, is the spirit complex displaced from the vehicle or is it only connected by the cord, or exactly what? I'm asking for several reasons. One is that when Mark Provost channeled Yadda, he seemed to be in a deep trance, or at least they keep referring to the fact that he's in a deep trance. But yet when someone in the room holds their hand up, Yadda seemed to be able to recognize them. And of course, I always thought deep trance mediums or instruments or whatever were totally oblivious to outside influences of a physical nature.

N：是的。接下來，你們將出神狀態與夢境等同起來了。在出神狀態中，藉由夢

境，靈性複合體是被移出載具的嗎，或者它僅僅是用銀線被連接在一起的嗎，或者準確地是什麼呢？我是因為幾個原因而詢問的。一個原因是在 *Mark Provost* 傳訊 *Yadda* 的時候，他看起來似乎是處於一種深入的出神狀態的。但是等某個在房間中的人抓起它們的手的時候，*Yadda* 看起來似乎能夠認出它們。當然，我一直都認為深入的出神狀態的媒介或者器皿或者無論什麼事物，對於具有一種物質性屬性的外部影響是完全不知道的。

I am L/Leema, and your query is based upon some slight misunderstanding of the nature of the deeper levels of trance. There is the possibility that some entities who serve as the trance medium may wish to remain with the physical vehicle as it is given over in its use on some occasions to those who would speak through it, those entities not having physical vehicles of their own of that nature. The medium who chooses to remain with the vehicle is one who is usually learning another facet of the service that it performs as a trance medium and is not present because of any need to perform a function at that moment other than the learning of a certain lesson.

我是 *L/Leema*，你們的問題是基於某種對更為深入的出神地層次的屬性的微小的誤解。會有可能性一些作為出神狀態的媒介而服務的實體是可能希望與物質性載具留在一起的，在對物質性載具的使用在一些場合下被交托給那些會通過它發言的實體，那些並不擁有屬於它們自己的具有那種屬性的物質性載具的實體的時候。選擇去與載具留在一起的媒介，通常是在學習它作為一個出神的媒介所進行的服務的另一個面向，並不是因為任何在那個時刻要執行一個除了學習一定的課程之外的功能的需要而在場的。

This level of trance of which we now speak is a level that is of the deeper nature and is of the nature utilized by the one who was known as Mark. This entity, however, did not choose to remain with its vehicle and gave over its use completely to others or individualized portions of others. This then allowed those known as Yadda to enter the vehicle and use it in a fashion which resembled its use by the one known as Mark. This enabled those of Yadda to utilize the optical apparatus as well as other portions of the physical vehicle, and thus enabled vision, sight and recognition to occur. It is much as you would use another entity's coat.

我們現在談及的這個出神的層次是一個具有更為深入的屬性的層次，這種屬性是被那個被知曉為 *Mark* 的實體所利用的。然而，這個實體並未選擇與它的物質性載具留在一起，並將它的使用完全交托給其他實體或者其他實體的個體性的部分。這接下來允許被知曉為 *Yadda* 的實體進入到載具並用一種模仿它有被知曉為 *Mark* 的實體所使用的方式來使用載具。這使得那些屬於 *Yadda* 的實體能夠利用視覺器官，同樣也使用物質性載具的其他部分，並因此使得視覺、視力以及識別發生。它非常類似於你們會使用另一個實體的外套。

Most who serve as trance mediums do not work in these deeper levels of trance, for much can be accomplished in levels which do not require the complete giving over of the physical vehicle and its exit in so doing. These types of trance may allow, therefore, the one serving as ...

大多數作為出神媒介而服務的實體，並不會在這些更為深入的出神地層次上進行

工作，因為在那些並不要求完全地將物質性載具交托出來，且它通過這樣做而離開的層次上，大量的工作能夠被完成的。這些出神地類型可能，因此孕育，一個服務的實體.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am once again with this instrument, and we shall continue. These entities, therefore, remain with the physical vehicle and serve as what may be called an interpreter in order that the patterns of energy in the form of various visions may be translated and transmitted into the third-density illusion. This is the more normal level of trance, yet it still resides in the roots of the tree of mind and beneath the veil, shall we say, which separates the conscious and subconscious minds and the conscious meditation from the trance level of awareness.

我是 *L/Leema*，我再一次與這個器皿在一起了，我們將繼續。這些實體，因此，與物質性載具留在一起，並作為可能被稱為一個解釋者的事物而服務，以便於能量模式通過各種視覺的形式，可以可以被轉譯並被傳遞進入到第三密度的幻象。這是更為一般性的出神地層次，而它仍舊是居住在有意識心智和潛意識心智的根部之中，是存在於，容我們說，罩紗之下的，就是那個罩紗將有意識的心智與潛意識的心智分開，將有意識的冥想與察覺的出神地層次分開了。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

N: Yes, thank you very much. Then there is a differential in memory, as well as understanding, in the deeper trance as compared to the meditative or some level in between?

N：是的。非常感謝你們。接下來，相比冥想的層次或者某種在中間的層次，在更為深入的出神狀態中，在回憶的方面，同樣也在理解的方面有一種不同嗎？

I am L/Leema, and am unsure as to whether we have a firm grasp upon your query, but shall attempt response. Please requestion if we have not properly grasped your query. The deeper levels of meditation and the deeper levels of trance provide a greater challenge for any entity to remember to bring back and to put together that which was experienced at those levels. Again, the practice and repetition is that which allows a greater remembering.

我是 *L/Leema*，我在關於我們對你的問題是否擁有可一種可靠的掌握的方面並不是確信的，但是我們將嘗試回應。如果我們尚未適當地領會你的問題，請重新提問。冥想的更為深入的層次以及出神狀態的更為深入的層次，對任何實體去回憶起在那些層次上被體驗過的事物，並將它帶回來並組織在一起，都提供了更大的挑戰。再一次，練習和重複就是會允許一種更大的憶起的事物了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, thank you, if the instrument's not too tired, I have another query.

N：是的，感謝你們如果這個器皿並不是過於疲倦的話，我有另一個問題。

Please continue.

請繼續。

N: In those trance mediums who channel their spirit guides and so forth, there are some that can produce ectoplasm, or it is said that they can produce ectoplasm. How does this occur? And what level is usually necessary for channeling spirit guides?

N：在那些傳訊它們的靈性的指導靈以及諸如之類的事物的出神狀態的媒介身上，有一些人能夠產生出外質(ectoplasm)，或者據說它們能夠產生出外質。這是如何發生的呢？對於傳訊靈性上的指導靈，通常需要什麼層次呢？

I am L/Leema, and to take the latter query first, the entities known as spirit guides may be contacted in a variety of manners and levels of awareness, from the conscious waking state to the light meditation to trance and sleep.

我是 L/Leema，我首先處理後面的問題，被知曉為靈性的指導靈的實體可以用過多種多樣的方式，以及在多種多樣的察覺的層次上被接觸到，這些層次從有意識的醒著的狀態，到輕度的冥想，到出神狀態與睡眠。

Those who are able to produce the substance known as ectoplasm are those who have over a long portion of your time and in many cases in previous incarnations have been able to produce this substance by the application of the desire to be of service and the practice of the trance state. The substance itself is a materialization of that which would seem in your reality to be immaterial. It is the stepping down of the vibratory frequency of a certain form of light which is awakened in the heart chakra of the entity serving as trance medium. The connection then having been made between this third-density illusion and the finer levels or inner planes of this illusion and the lower levels of the fourth-density illusion then allow a contact to be made in what frequently is experienced as a shape or form which assumes a recognizable shape, most usually that of an entity resembling your third-density physical vehicle.

那些能夠產生出被知曉為外質的物質的實體是那些已經在你們的時間的一個很長的部分中，並在之前的投生中在很多情況中已經能夠藉由對進行服務的渴望的應用以及出神狀態的實踐而產生這種物質的人。這種物質其自身是對於在你們的實相中看起來似乎是非物質的事物的一種物質化。它是將具有一定的光的形態的振動頻率的降低。它是將在那個作為出神地媒介的而服務的實體的心的脈輪中被喚醒了的具有一定的光的形態的振動頻率的降級。接下來在這個第三密度的幻象與這個幻象的精微的層次或者內在的層次之間，以及與第四密度的幻象的較低的層次之間已經被建立的連接，接下來就會通過頻繁地被體驗為一個形狀或者外形的事物，允許一種接觸被建立，這個形狀會採用一個可以識別的形狀，極其通常

地是一個正在類比你們的第三密度的物質性載具的實體的外形。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Then these materializations are actual ectoplasm and are not thought-form considerations, I would assume? And I also understand from what you've said that it is—you have to have been doing this during prior incarnations in order to rechannel the material? It's not easily learned, in other words? Or developed?

N：那麼，我會假設，這些物質化是實際上就是外質，而不是實相形態的考慮，是嗎？我同樣從你們已經說過的事物理解是，它是——你必須在投生之前就已經一直在進行這個工作了，以便於重新傳訊這個材料，是嗎？換句話說，它並不容易被學會？或者被發展？

I am L/Leema, and may affirm that much practice is necessary in order for this service to be performed. It is not impossible that it can be learned within one incarnational period of time, yet it is more likely to have been experienced in a series of incarnations. The form of the ectoplasmic material is a function of the thought of the one contacted, thus it is a thought form in that respect. The one so materializing is able to take the ectoplasm and form it according to its desire which is in turn a function of the desire and experience of those present in the third-density illusion who call for this service.

我是 L/Leema，我可以肯定，為了讓這種服務被進行，大量的練習是需要的。它能夠在一次投生時期中被學會，這不是不可能的，而它更為有可能是已經在一系列的投生中已經被體驗過了。外質的物質的形狀，是被接觸的實體的想法的一個機能，因此，它在那個方面是一個思想形態。用這種方式進行物質化的實體，能夠使用那個外質，並根據它的渴望形成它，它的渴望相應地是一個那些存在於第三密度的幻象中的呼喚這個服務的實體的渴望與體驗的一個機能。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: And as you said, this does emanate from the heart chakra?

N：如你們說過的一樣，這確實是從心的脈輪散發出來的嗎？

I am L/Leema, and this was indeed our statement, though this instrument is somewhat doubtful.

我是 L/Leema，這確實是我們的說法，儘管這個器皿是有些有些懷疑的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Only one more query. I know the instrument must be getting tired. I have found it very difficult to completely clear the mind in meditation, in other words to go into the silence. Is there any sort of way that we can—any sort of

gimmicks or so forth, that we can either hook up with universal mind or in some way quiet our own mind?

N: 僅僅還有一個問題。我知道器皿必定正在變得疲倦了，我已經發現要在冥想中完全清空頭腦，換句話說，要進入到靜默中，是非常困難的。有任何類型的方法是我們能夠——任何類似的訣竅或者諸如此類的事物，是我們能夠要麼與宇宙心智掛上鉤，要麼用某種方式讓我們的心智安靜下來的嗎？

I am L/Leema, and many are the ways that have been devised by those such as yourself seeking to quiet the ever-rambunctious mind in its constant meanderings. The most frequently used technique is to use a mediator, shall we say, that is, a phrase or word or note or a single thought that will put the attention of the mind, through repetition, upon one thought or focus with the eventual goal of the removing even of that one focus in order that a more complete unity of self with all might be experienced.

我是 L/Leema，很多的方法都是已經被諸如你自己之類的那些尋求去讓那個一直都喧囂的心智在它持續不斷的漫談中安靜下來的實體創造出來了的方法。極其頻繁地被使用的技術是去使用一個，容我們說，冥想物，也就是說，一個短語，或者詞語，或者便條，或者一個單一的想法，它會通過重複，將心智的注意力放在一個想法或者焦點上，它最終的目的是甚至將那一個焦點都移除，以便於一種更為完全的自我與萬物的統一可以被體驗到。

This general type of technique attempts to strike a bargain or compromise, shall we say, for a time with the conscious mind, as the conscious mind is most normally functioning and therefore most usually comfortable with the activities of action and reaction and will in some cases be more easily quieted if it is given one simple activity to repeat time and again, like a child in the corner, shall we say, in order that after a variable length of time it may even be persuaded to become completely quiet and enjoy its new environment of silence and those experiences which emanate from the infinite inner silence.

這種一般類型的技巧嘗試去在一段時間中與表面意識的心智討價還價或者，容我能說，私下和解，因為表面意識的心智極其通常地是在運轉中，且因此極其通常地是會對具有行動與反應的活動感到舒適，並將會在一些情況中極其容易變得安靜，如果它被給予了一個簡單的活動去一次又一次地重複的話，就好像，容我們說，在角落中的一個孩子一樣，以便於在一段可變的長度的時間之後，它可以甚至被說服成為完全安靜的，並享受它的新的靜默的環境，以及那些從無限內在的靜默中散發出來的體驗。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, just one clarification. The redundancy of one simple object will then focus on total quietness? Is that the basic conception?

N: 好的，僅僅是一個澄清。對一個簡單的物件的冗餘將會接下來聚焦在完全的安靜上？那是基本的觀念嗎？

I am L/Leema, and this is the hoped for result. As you are aware, there are

varying degrees of success with various entities and upon various occasions for any entity.

我是 *L/Leema*，這是被期待的結果。如你知曉的一樣，對於各種各樣的實體，對於任何實體在各種各樣的情況中會有可變的成功程度。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

N: Thank you very much for all your answers.

N：為你們所有的答案而非常感謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 *L/Leema*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema, and we thank each for those queries offered this evening. Our words are but halting and humble attempts to reflect the greater portion of what we have found to be true in our own seeking. We realize that we may have spoken much which was not of value to one but we offer any that is of value to any so seeking, and we thank each for the invitation to join your group in whatever capacity. We shall leave this group at this time, rejoicing, as always, in that same love and light which shines upon all. We are L/Leema. Adonai, my friends. Adonai.

我是 *L/Leema*，我們為那些在今晚被提供的問題而感謝各位。我們的話語僅僅是去反映我們已經在我們自己的尋求中發現是真實的事物的更大的部分的不完整且卑微的嘗試。我們意識到我們可能已經說了大量對於一個人沒有價值的事情，但是我們會提供對任何如此尋求的實體是具有價值的事物，我們為你們邀請我們用無論什麼方式加入你們的團體而感謝各位。我們將會在此刻離開這個團體，我們，一如既往，在那照耀在一切事物上的相同的愛與光之中歡慶。我們是 *L/Leema*。Adonai，我的朋友們。Adonai。

October 20, 1985

1985-10-20 Hatonn : 體驗的困難與對智慧的度量

(Carla channeling)
(Carla 傳訊)

I am Hatonn, and I greet you through this instrument in the love and the light of our infinite Creator. We are most grateful to be able to speak through this instrument, as we conditioned each instrument in the room and found that each felt somewhat fatigued and each wished to listen. We shall continue to make our presence felt for the practical aspect of continuing the good contact which we have with each instrument. However, we shall use this instrument at present.

我是 Hatonn，我通過這個器皿在我們的無限造物者的愛與光中向你們致意。我們對於能夠通過這個器皿發言是極其感激的，在我們調節在房間中的每一個器皿的時候，我們發現每一個人都感覺到多少有些疲倦且每一個人都希望去聆聽。我們將繼續讓我們的在場被感覺到，以取得讓我們與每一個器皿擁有的有效的連接繼續的實踐性的面相。

There is not one within this domicile, and, indeed, we may say there is probably a paucity of those within what you call humankind who does not question the reason for all the difficulties of the incarnational experience. We would like to address this subject in yet another way this evening.

在這個住所中沒有任何人不會質疑投生體驗的所有的困難的原因，確實，我們會說，在你們所稱的人類當中可能會有少數人不會這樣質疑。我們想要在今晚用另一種方式來講述這個主題。

Each has a certain amount of compassion. Each has a certain measure of wisdom. That measure for most of those upon your planetary sphere is a very small percentage of the biases which collect about the mind and body complexes of each entity. And yet, the key to grasping the assessment of difficulties lies in gaining enough wisdom and addressing that wisdom with enough love. We shall come back to this point. We hope you will bear with us, for we are attempting to train this instrument to deliver unexpected information without fear. Therefore, there will be pauses.

每一個人都擁有一定數量的同情心。每一個人都擁有一定的對智慧度量。對於大多數在你們的星球上的人，那個度量是在每一個實體的心智與身體周圍收集起來的偏向性的一個非常小的百分比。而掌握對困難的評估的關鍵，是存在於取得足夠多的智慧，以及帶著足夠多的愛表達那種智慧之中的。我們將返回到這個位置。我們希望你們容忍我們，因為我們正在嘗試器皿在不害怕的情況下傳遞沒有預料到的資訊。因此，將會有暫停。

Each of you has what seems to be a self, that self containing two hands, two feet, a face with mobile features, a torso that moves with more or less skill and gracefulness. This seems to be the self, my friends, and yet wisdom will tell you that it is not the self, for where in your arms or your legs, your face or your

torso can you locate your self? It has been written within your holy work which is called the Bible that the Creator shall not allow any danger to befall His chosen people, not even a foot stubbed against a stone, so the one known as David writes. This is true, absolutely and completely. Therefore, you may ask, "Why am I continually stubbing my toe against rocks?" speaking often in terms of emotional discomfort rather than physical. 你們每一個人都擁有看起來似乎是一個自我的自我，那個自我包含了兩隻手，兩只腳，一張擁有易變的屬性的面孔，一個帶著或多或少的技巧與優雅移動的軀幹。這看起來似乎就是自我，我的朋友們，而智慧將告訴你們，這不是自我，因為你能夠在你的手臂，你的雙腳，你的臉或者你的軀幹中的什麼位置之中定位你自己呢？在你們被稱為聖經的神聖著作中已經被寫道，造物者將不會允許任何的危險落到祂的選民身上，甚至不會有一隻腳會絆到一塊石頭上，被知曉為 *David* 的實體就是這樣寫的。這是真實的，絕對且完全的。因此，你們可能詢問，“為什麼我持續不斷地讓我的腳趾絆到石頭呢？”這經常是從情緒上的不舒服，而不是身體上的不舒服的意義上而言的。

You are in this incarnational experience as one who views a movie. To consider that you are a portion of the movie is accurate, for each motivation and attitude that you are able to carve into positivity, joy and gladness raises the amount of light that you are able to receive and accept. However, the body which you inhabit is evanescent in the extreme, comparatively speaking, for you as a spirit are older than some stars and will outlive some stars. Consequently, that part of you which is infinite shall never have the foot dashed against a stone. It would be impossible, for your very nature is like that of the Creator. However, you have chosen to dress yourself in flesh and dwell within this illusion so that you may experience a large number of seeming difficulties.

你在這次投生體驗中是如同一個看一部電影的人一樣的。去考慮你是那部電影的一部分，這是準確的，因為每一個你能夠將其雕刻成為正面性、喜悅與快樂的動機與態度，都會提升你能夠接收並接納的光的數量。然而，你所居住的身體，從極端的，比較性的方面而言，是轉瞬即逝的，因為你作為一個靈性是比一些星辰要更加古老的，並將比一些星辰活的更長。因此，你的那個無限的部分將永遠不會擁有會撞到一塊石頭上的腳。它是不可能的，因為你的本性是與造物者的本性是一樣的。無論如何，你已經選擇去讓你自己穿上肉身的衣服並居住在這個幻象中，這樣你就可以體驗到大量的表面上的困難了。

This brings us back to compassion, or love and wisdom. If the beginning of love is the acceptance of the self, the beginning of wisdom is freedom from fear, for what can happen to you? Should you be killed? That would not be astonishing, for each body shall die. Should you be hungry or cold? These things occur. What is your reaction to them? Should you fall into disharmony with a relationship with another? This frequently occurs. What is the reason for the discomfort this causes?

這將我們帶回到同情或者愛，帶回到智慧了。如果愛的開始是對自我的接納，那麼智慧的開始就是免于恐懼的自由，因為什麼事情能夠發生在你身上呢？你將會被殺死嗎？那不會成為令人驚訝的，因為每一個身體都將死亡。你將會挨餓或者

受凍嗎？這些事情會發生。你對它們的反應是什麼呢？你將會落入到與另一個人的一個關係上的不協調之中嗎？這經常會發生。這種不協調造成的不舒服的原因是什麼呢？

Difficulties, my friends, are what they seem in the illusion, and it is your challenge within the illusion to deal with as much love as possible with each difficulty. So you learn the lessons of love. So you see, in part, through an illusion. So, finally, you have no need any longer for this illusion.

我的朋友們，困難是它們在幻象中看起來似乎是的事物，你們在幻象中的挑戰就是去帶著盡可能多的愛來與每一個困難打交道。因此，你們將學會愛的課程。因此，你們會，部分地，看穿一個幻象。因此，最終，你們就不再擁有任何對於這個幻象的需要了。

We would pause at this time and work with each instrument, if each instrument wishes to receive conditioning. I am Hatonn.

我們會在此刻暫停並與每一個器皿一同工作，如果每一個器皿都希望去接收到調節作用的話。

(Pause)

(暫停)

I am again with this instrument, and we thank each for the privilege of sharing the vibration and love while we work with the conditioning. We do not mean to seem coldhearted or unhelpful about the difficulties which you face. We find in this instrument's mind fear due to upcoming surgery. We find in each mind some fear, the fear of pain, of dying, of losing a beloved relationship, of growing older. Many fears other than these are held, and yet to enumerate all those fears would not be any more helpful than to mention just a few. However, there is a measure of wisdom in each. We ask you to reach for it, and as difficulties, fears, doubts, worries overcome you, find that measure of wisdom that says, "The beginning of wisdom is freedom from fear." 我再一次與這個器皿在一起了，我們會為在我們與調節作用一同工作的時候對振動與愛的分享的榮幸而感謝各位。我們並沒有打算在關於你們面對的困難的方面看起來似乎是鐵石心腸或者是在沒有幫助的。我們在這個器皿的頭腦中發現了由於即將到來的手術的恐懼。我們在每一個心智中都發現了某種恐懼，對痛苦的恐懼，對死亡，對失去一個摯愛的關係，對逐漸變老的恐懼。除了這些恐懼之外，很多的恐懼都被緊緊抓住，而要系那個所有這些恐懼都列舉出來，並不會比僅僅提及一些恐懼是更有幫助的。然而，在每一個人內在之中都會有對一種對智慧的度量。我們請你們向它伸出手，在困難、恐懼、疑惑、擔憂壓倒你的時候，找到那個智慧的度量，它會說，"智慧的開始就是免于恐懼的自由。"

Where can you go? You are in the creation. What if you are suddenly in a negative creation? No matter, my friends, for all does become One, so our teachers tell us. And then once again you are free to serve the Creator and turn again homeward to the heart of the creation, to become One, indeed, with the one great original Thought. Where is fear in a creation that has an

absolute certainty of turning homeward in every seeming second that ticks by? Indeed, it would be most helpful in your incarnational experience if you can give praise to the Creator of your difficulties, and thereby remove your center of attention onto higher ground, shall we say, for you are able to see that each fear, each difficulty, and each doubt is a challenge, is a force, shall we say, against which each entity now has the opportunity to push in order to carve ever deeper the attitudes of thanksgiving, joy and love.

你們能夠到什麼地方去呢？你們是在造物之中的。萬一你突然間處於一個負面性的造物之中，怎麼辦呢？沒有關係，我的朋友們，因為所有事物確實都會很為一體的，我們的老師就是這樣告訴我們的。接下來，再一次，你們是自由地服務造物者，並再一次轉向造物之心的家園，以與那一個偉大的原初的想法，確實，成為一體的。如果一個造物在每一個表面上的滴答流逝的片刻中都擁有一種絕對的轉向家園的肯定性，在這樣一個造物中恐懼在何處呢？確實，在你們的投生體驗中，你們如果能夠對你們的困難的創造者給予讚美，並因此將你們的注意力的中心移動到，容我們說，更高的地面上，這會是極其有幫助的，因為你們是能夠看到，每一個恐懼，每一個困難，每一個疑慮都是一個挑戰，都是每一個實體現在擁有機會去對著其推動的一種力量，以便於越來越深入地雕刻那些感恩、喜悅與愛的態度。

This does not mean that you become blind to what is occurring about you. It means only that you see what seems to be and you deal appropriately with that which seems to be within the context of the illusion, while maintaining your center, your focus of attention upon the love, the beauty, and the truth inherent in each moment. Rejoice in your difficulties, just as a servant may rejoice that he may serve his master, for your higher self designed and planned carefully that you might not waste a moment of time. Rest is given to the weary. There are calm stretches in incarnational experiences and these are healing times. And then once again will come the challenge. Use that challenge to polarize more and more effectively towards the love that is inherent in all of creation

這並不意味著你對於在你周圍發生的事情成為看不見的了。它僅僅意味著你看到了看起來似乎是的事物，你適當地與在幻象的背景中看起來似乎是的事物打交道，而同時又保持你的中心，並將你的注意力聚焦在那種在每一個時刻之中所固有的愛、美麗以及真理上。在你的困難中歡呼，就好像一個僕人可能會對他可以服務他的主人而歡呼一樣，因為你的高我仔細設計並計畫了，這樣你就不可能浪費任何一個時刻了。休息被給予了疲倦。在投生體驗中會有一段安靜的時間，這些是療愈的時間。接下來，再一次，將會出現挑戰。使用那個挑戰來越來越有成效地朝向在所有造物中固有的愛極化吧。

We would now leave this instrument, for we find that this instrument, too, is fatigued, and shall yield the floor to our brothers and sisters of Latwii. We thank you for calling us to speak. We realize that some of what we say must of necessity repeat itself. But it is important to grasp the basics of living a growing spiritual evolution rather than living a static existence, spiritually speaking.

我們現在會離開這個器皿，因為我們發現，這個器皿，同樣也是疲倦的，我們將

為我們的兄弟姐妹 *Latwii* 讓出講臺。我們為你們呼喚我們發言而感謝你們。我們意識到，一些我們說的事情必須具有自我重複的需要。但是，去掌握活出一種發展中的靈性演化的基礎，而不是活出一種在靈性的方面而言的靜止的存在性，這是重要的。

It is important that you remember and use the very first things we teach first, that is, meditation to center the mind upon love, to gentle the spirit, to put in order that which is disordered, to heal that which is wounded. And it is equally important that you move from meditation into your daily illusion, retaining the sense of no fear and the sense of your own worth. These are the beginnings, my friends. You may build from them, but without them you shall find your spiritual evolution to be comparatively slow. We are those of *Hatonn*. We leave you in the love, the light, and the balance of the infinite Creator. *Adonai*, my friends. Farewell. Farewell.

你們其記住並使用我們一開始教導的極其首要的事情，這是重要的，也就是說，冥想，以將心智置於愛的中心之處，以讓靈性變得高貴，將沒有秩序的事情變得有秩序，並療愈受傷的事物。同等地重要的事情是，你從冥想進入到你日常生活的幻象中，保持那種無懼的感覺，以及對你自己的價值的感知。這些是開始，我的朋友們。你們可以從它們開始構建，但是如果沒有它們，你們將發現你們的靈性演化是相對緩慢的。我們是 *Hatonn*。我們在無限造物者的愛、光與平衡中離開你們。*Adonai*，我的朋友們。再見。再見。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we greet you, my friends, in the love and the light of our infinite Creator. We thank you also for asking our presence this evening. We are eager to begin with any question which might be available. May we ask for the first query?

我是 *Latwii*，我們在我們的無限造物者的愛與光中向你們致意，我的朋友們。我們同樣也為你們了請求我們今晚出席而感謝你們。我們渴望去藉由客人可以被利用的問題開始。我們可以請求第一個問題嗎？

Carla: I have one. There is a disease which is called AIDS. I wonder if you could comment on what the disease is caused by in the emotional sphere, why it hits certain segments of the population, or any other comment that you wish to make about this disease or disease in general.

Carla：我有一個問題。有一種疾病被稱為愛滋病。我想知道是否你們能夠對在情緒的範圍內什麼事物造成了這種疾病，為什麼它會襲擊人群的一定的部分，或者關於這種疾病或者一般而言的疾病，你們希望做出任何其他的評論嗎？

I am *Latwii*, and am aware of your query, my sister. There are many facets to the query; we shall attempt to speak to the heart. There are various diseases, as you call them, at this time which are becoming more prevalent within various segments of your population. The disease that you have called AIDS is one which aids the, shall we say, entities so suffering or within the potential

population of sufferers, in focusing their attentions and their affections upon a smaller and smaller circle of intimate friends, so that the ultimate goal is the paired relationship in which the evolutionary process may have its most full and efficient sway, shall we say.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。對於這個問題會有很多的面向，我們將嘗試談及核心。會有各種各樣的疾病，如你們對它們的稱呼一樣，在此刻正在你們的人群的各種各樣部分之中變得更加普遍性的。你們已經稱之為愛滋病的疾病是一種，通過將它們的注意力以及它們的情感聚焦於一個越來越小的親密的朋友的圈子，而對於那些正在遭受這樣的疾病的實體，或者處於潛在的遭受者的人群範圍內的實體有幫助的疾病，這樣終極的目標就是配對的人際關係，在其中演化的過程可以擁有它最為充分且最有成效的，容我們說，影響。

It is, as you know, but a short time as you measure these things before the end of this great cycle of evolution upon your planet. The time, then, is short for those incarnate upon your planet to polarize in a fashion sufficient for the graduation. Therefore, there are many more, shall we say, training aids available for the acceleration of this process, the time being short. Diseases are one such method of focusing the attention upon a symbol of a generally shared difficulty.

在你們的星球上的這個偉大的演化的週期結束之前，如你們知道的一樣，僅僅只有一個短暫的時間了，如你們對這些事情的度量一樣。接下來，對於那些在你們星球上投生的人，要用一種對於畢業是足夠的方式來極化，時間是短暫的。因此，會有更多的各種各樣的可供加速這個過程的訓練輔助物了。因為時間是短暫的，疾病就是這樣一個將注意力聚焦在一個具有一種一般性地被分享的困難的象徵物之上的方法了。

Within the majority of your population at this time there is the continued exercise of the mated relationship and the mirroring effect that this relationship provides to each. There are, however, various minorities or subcultures within your larger culture which have not so focused the mated relationship, and have therefore not been able to bring to bear those lessons and services that lie latent within. Therefore, the disease called AIDS has reminded many within this community that there is not only greater safety of the incarnation within the mated relationship but there is also to the far-seeing eye a greater ability to complete the preincarnational plans for the lessons and services that will allow for the graduation.

在你們的人群的據大部分的範圍內，在此次會有持續的對伴侶關係，以及這種關係為每一個人提供的鏡射效應的練習。然而，在你們的更大的文化中會有各種各樣的少數派或者子文化，它們並未如此聚焦於伴侶關係，並因此已經無法產生出這些在其內在之中潛在的課程與服務。因此，被稱為愛滋病的疾病已經提醒在這個群體中的很多人回想起，在伴侶關係中不僅僅有著更大的投生的安全性，對於去完成那個投生前對於將會允許畢業發生的課程和服務的計畫，同樣還有對一種完成這個計畫的更大的能力的遠見。

May we answer further, my sister?

我的姐妹，我們可以更進一步發言嗎？

Carla: Yes, indeed. It seems like a gross infringement on free will, for one thing. The other thing is, how in the world can an AIDS sufferer learn about a mated relationship? It's over half the time a killer. The victim is not around long enough to retrain the mind and accomplish the mirroring effect of the mated relationship.

Carla : 是的，確實是的。一個事情是，它看起來似乎是一種對自由意志的嚴重的侵犯。另一個事情是。一個遭受了愛滋病的實體如何能夠在一個世界中學習關於一種伴侶關係的事情呢？在超過一半的時間，它是一個殺手。受害者不會有足夠長的時間來對心智進行重新訓練並實現伴侶關係的鏡射效應。

I am Latwii, and am aware of your query, my sister. To the first part. It is not correct that such diseases [are] foisted upon a certain segment of the culture, shall we say. These entities themselves have planned, with the aid of the higher self—if you will continue to excuse our continuous puns—that there shall be certain, shall we say, optional plans brought into existence when the need arises.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。對於第一個部分，認為這樣的疾病是被偷偷塞入到文化的一定的部分上的，這是不正確的。這些實體其自身已經在高我的幫助下計畫了——如果你們願意繼續原諒我們的持續的雙關語的話——將會有一定的可以自由選擇的計畫，會在需要出現的時候，被帶入到存在性之中。

Now to the second portion of the query. One who has a definite, it would seem, length of life remaining, knowing that it shall die, as you call it, after this portion of time, knows that all succeeding actions shall carry more weight, for it does not usually wish to waste the opportunities that are remaining. Therefore, such an entity will view each relationship in which it partakes as that which is most treasured, and can in a very short portion of time learn that which was avoided or ignored in the previous portion of the incarnation.

現在，對於問題的第二個部分。如果一個實體擁有一個確定的，它看起來似乎是確定的，剩餘的生命長度，並同時知曉它在這個時間的部分之後將會死去，如你們對它的稱呼一樣，這個實體就會知道所有隨後的行動都將帶有更大的重量，因為它通常不會希望浪費剩下的機會。因此，這樣一個實體將會將每一個它參與其中的關係視為是極其珍貴的事物，並能夠在一段非常短的時間內學會在之前的投生部分中被回避或者被忽略的事物。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, just in one thing, and this has me puzzled, too. Heterosexual people have recently started getting herpes, which really encourages a mated relationship or the nunnery, one or the other, yet it's not a killer. Is the Creator somehow biased against homosexuals?

Carla : 好的，僅僅在一個事情上，這同樣也讓我感到困惑。異性戀的人最近已經開始患疱疹了，它真的會鼓勵一種伴侶關係或者獨身，不是一個就是另一個，而它不是一個殺手。造物者以某種方式會有反對同性戀有偏向性嗎？

I am Latwii, and, my sister, we remind you that the Creator dwells within all portions of Its one creation. Therefore, those actions and energies set forth within any portion of the creation are those actions and energies that are considered by that portion of the creation to be appropriate for the goal of the eventual learning of love, to the sufficient degree that the graduation may be achieved. The severity of various diseases, therefore, is dependent upon the choices made upon the subconscious level with the subcultures thusly affected. It is to such entities that the honor and the duty of making such choices must remain.

我是 *Latwii*，我的姐妹，我們會提醒你，造物者是居住在祂的太一造物的所有部分之中的。因此，那些在造物的任何部分之中被啟動的行動與能量，是那些被造物的那個部分認為是對於最終的對愛的學習，以便於取得畢業可以被取得的充分的程度的目標是合適的。各種各樣的疾病的嚴重性，因此，是取決於在潛意識的層次上，藉由因此被影響的子文化，被做出的選擇。就是對於這樣的實體，做出這樣的決定的榮耀與責任必須保留下來。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Do you expect, then, that the new diseases will begin to show up more and more often as we grow closer to the end of the cycle?

Carla : 那麼你們會預期，隨著我們逐漸更加接近週期的結束，新的疾病將會越來越頻繁地開始出現嗎？

I am Latwii, and this is quite correct, my sister. If you will review the medical literature of the previous decade, you will note the discovery of a variety of new diseases which have not appeared previously within the past centuries and have made their appearance only at the end of this great cycle.

我是 *Latwii*，這是相當正確的，我的姐妹。如果你們願意回顧最近十年的醫療文獻，你們將會注意到對各種各樣的新的疾病的發現，這些疾病之前在過去的世紀之中並未出現過，它們僅僅是在這個偉大的週期的結束的時候才出現的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No.

Carla : 沒有了。

I am Latwii, and again we thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*. We find that we have quickly exhausted the queries for this evening. We thank this group once again for inviting our presence, and we hope that our humble words have been of some small aid in this endeavor. We again ask for your forgiveness, but we could not resist one final pun ... 我是 *Latwii*。我們發現我們已經快速地耗盡了今晚的問題了。我們再一次感謝這個團體邀請我們的在場，我們希望我們謙遜的話語已經在這種努力中具有某種小小的幫助了。我們再一次請求你們的原諒，但是我們無法抗拒一個最後的雙關語……

Carla: May I ask one final question?

Carla : 我可以詢問一個最後的問題嗎？

Ah! We have another query. My sister, please proceed.

啊哈！我們有另一個問題了。我的姐妹，請前進吧。

Carla: Would you care to talk about anything?

Carla : 你們想要談論任何事情嗎？

I am *Latwii*, and we find that for this evening our service is that of the response to your queries. We have no axes to grind—they're all quite sharp. 我是 *Latwii*，我們發現發現，今晚我們的服務就是回應你們的問題。我們沒有要去磨的斧子——它們全都是相當分離的。

L: I'd simply like to make the observation that if this is indeed your last statement, we would all affectionately bid you, "Adieu." *L* : 如果這確實是你們最後的評論的話，我單純地想要做出一個觀察，我想要完全深情地向你們告別，“再會”。

(Laughter)

(笑聲)

I am *Latwii*, and we know when we have been bested. All our congratulations to the one known as *L*, and upon that note we shall finally bid each a farewell, and thank each for inviting our presence this evening. Adonai, my friends. Adonai. We are those of *Latwii*.

我是 *Latwii*，我們知道我們什麼時候已經是最好的了。我們對被知曉為 *L* 的實體致以我們全部的祝賀，在那個說明之後，我們將最後向每一位說再見，我們感謝每一位邀請我們今晚的在場。Adonai，我的朋友們。Adonai。我們是 *Latwii*。

October 27, 1985

1985-10-27 L/Leema : 被侮辱與被傷害的

Group question: What opportunities are presented to an individual when an individual is in a disharmonious relationship with any other and what part do psychic greetings or attacks play in such a disharmonious relationship?

團體問題：當一個個體與任何其他個體處於一種不和諧的關係中的時候，被呈現給一個個體的機會是什麼，心靈致意或者攻擊在這樣一種不和諧的關係中的角色是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you in the love and the light of the One Who Is All in All. We shall attempt to use this instrument as this instrument is suited to the deliverance of the question. However, we find that although this instrument is willing, it is quite fatigued. Therefore, we shall begin.

我是 L/Leema，我在太一的愛與光中向你們致意，太一就是在一切事物中的一切事物。我們將嘗試使用這個器皿，因為這個器皿是適合於對這個問題的陳述的。然而，我們發現，儘管這個器皿是樂意的，它卻是相當疲倦的。因此，我們將開始。

It seems to be a vast universe peopled with unimaginable numbers of suns and whirling galaxies that paint the sky with diamond drops. There seem to be enormous numbers of individuals even on one small planet that makes its way about an obscure star near the edge of the galaxy it inhabits. There appear in one person's mind to be many, many thoughts and ideas which range in great complexity from one subject to another. There appears in each idea that there are ramifications and considerations of various levels of thinking so that one who is more mature in years shall think differently upon the same subject than one who is young. All of these appearances are appearances of separation. In truth, there is one creation, there is one consciousness, and for each density there is one Thought. In your density you are seeking to know the thought of love, not intellectually or by any guidebook but rather from the inside out, from the heart outwards, through the mouth, through the ears, through the eyes. One who has the heart of love also has ears that hear with love; one who has a heart of love sees that which it passes before its gaze with eyes of love.

看起來似乎有一個巨大的宇宙，它是被無法想像的數量的恒星以及旋轉的星系所佈滿的，它們如同一顆顆鑽石一般裝飾著天空。甚至是一顆正圍繞著一顆暗淡的恒星轉動小小的行星，這個恒星位於它所居住的星系的邊緣，在這顆行星上看起來似乎都有龐大數量的個體。在一個人的心智中會出現很多很多的想法與觀點，它們是涉及到從一個主題到另一個主題的具有巨大的複雜性的範圍的。在每一個觀點中都會出現對各種各樣思考的層次的衍生物與考慮，這樣一個在年齡上更為成熟的人將會比一個年輕的人用不同的方式思考相同的主題。所有這些表像都是分離的表像。實際上，有一個造物，有一個意識。對於每一個密度，都有一個想

法。在你們的密度中，你們正在尋求去知曉愛的想法，不是藉由邏輯智力，或者藉由任何指導書，而毋寧是從內向外，從心向外，通過嘴巴，通過耳朵，通過眼睛。一個擁有具有愛的心的人，同樣也擁有會帶著愛來聆聽的耳朵，一個擁有具有愛的心的人，會用愛的眼睛看到從它的眼前經過的事物。

When it seems apparent that there is a lack of communication between two entities, that there are hurt feelings and insults, one must look to the love in the insult and the love in the hurt feelings, for both of these pains belong to the emotional self and are a distortion of love. We shall dwell primarily upon the self that is hurt, for the questioner is the party which has been injured.

當看起來似乎很明顯在兩個實體之間有一種溝通交流的缺乏，且會有受傷的感覺與侮辱的時候，一個人必須要檢查在那個侮辱中的愛，以及在那種受傷的感覺中的愛，因為這兩種痛苦同時都屬於情緒性的自我，並且是一種愛的扭曲。我們將主要對那個受傷的自我進行反復思考，因為提問者就是已經被損傷的一方。

One who is hurt is experiencing a distortion of love in that it is not being appreciated for the gifts that it gives. And yet, is the gift any less because it is not appreciated? Is the giving less pleasurable because compliments are not given? One with a heart full enough of love can give without need for compliment or thank-you or payment of any kind, emotional or financial, physical or spiritual. Therefore, the one who is hurt is working with an illusion which is that of separation, for why is there need for the creation to thank itself? Why is there need for consciousness to thank itself? And why is there the need for the subject of love to thank itself.

一個受傷的人是在體驗到一種愛的扭曲，因為它並未因為它給予的禮物而受到感激。然而，因為禮物沒有被感激，禮物是更少了嗎？因為讚美沒有被給予，給予是較不令人愉快的嗎？一個帶有一顆足夠多地充滿了愛的心的人，是能夠在不需要讚美或者謝謝或者任何形式的報償的情況下給予的，無論是情緒的給予還是金錢的給予，無論是身體的給予還是靈性的給予。因此，一個受傷的人是在與一個分離的幻象一同工作，因為為什麼意識會有感謝它自己的需要呢？為什麼需要愛的物件感謝它自己呢？

We urge those who are in pain because of being hurt by the speech or actions of another to take into meditation the unity of all that there is and so strengthen the will and deepen the faith in that unity of love that gifts can be freely given with no expectation of any kind that there may be a return or a reward. Imagine each gift that one gives as the arrow which is sent from the bow. It will find its target more and more purely as the giver gives with less and less expectation of any reward, but rather gives for the upwelling joy of the gift given.

我們鼓勵那些因為受到了另一個人的言語或者行動的傷害而處於痛苦中的實體，將一切萬有的統一性帶入到冥想之中，並因此強化意志且深化信心，在那種愛的統一性之中，禮物能夠自由地給予，而沒有任何類型的對於可能會有一種回饋或者回報的期待。想像一個人給予的每一個禮物都是從弓上被射出的箭。隨著給予者帶著越來越少的對任何回報的期待而給予，而毋寧是為了被給予的禮物噴湧而出的喜悅而給予，它將會而越來越純淨地找到它的目標。

As to the case of the one who insults another, again, one cannot insult oneself except by insulting another unless one consciously wishes to insult the self. Normally the illusion calls up for those who insult others a need to find and choose and pick out those things which it finds are lacking in the self. Therefore, in any insult, look to the reflection of that insult upon the giver of revilement and have compassion on a soul that is hurting itself unknowingly and is falling into a vortex from which it is sometimes difficult to emerge unscathed. Feel compassion and blessing and an upwelling of joy in aiding such an insulting and difficult entity, for this entity is in great need of stable, sturdy, calm and constant joy that ever radiates and can never be extinguished.

在一個侮辱另一人的是實體的情況中，再一次，除非藉由侮辱另一個人，一直到一個人有意識地希望去侮辱它自己之前，它都是無法侮辱它自己的。通常，幻象會要求那些侮辱其他人的實體，擁有一種去找到、選擇並挑選出那些它會在自我內在之中發現是缺少的事情的需要。因此，在任何侮辱中，請檢查那種侮辱在辱罵的給予者身上的映射，並對一個在不知道的情況下正在傷害它自己，並正在落入到一個漩渦之中的靈魂擁有一種同情心，這個靈魂要不受損傷地從那個漩渦中掙脫出來，這時常是困難的。在幫助這樣一個侮辱人且困難的實體的過程中，感覺到同情心、祝福以及一種喜悅的湧現，因為這個實體是極其需要穩定、堅實、平靜而持久的，會一直都發光且永遠都無法被壓制的喜悅的。

We realize that this is difficult to accomplish. If there were no challenges, why would one decide to enter into incarnation? Take your challenge up with joy when it comes to you and attempt to the best of your ability to offer the same constant love to those who wrong you and those who praise you. Cast a cold eye on the difference between the two, for all things are one and the love in all things must needs be found. This is the heart of the lesson of insult and emotional pain.

我們意識到，這是很難完成的。如果沒有挑戰，為什麼一個人會決定進入到投生之中呢？帶著喜悅接受你們的挑戰，當它出現在你們面前的時候，嘗試用你們最佳的能力來向那些錯怪你的人，與那些讚美你的人提供相同的持久的愛。冷眼看待在兩個人之間的不同，因為所有的事物都是一體的，在所有事物中的愛都必須需要被找到。這就是侮辱與情緒上的痛苦的課程的核心。

We would transfer the contact at this time in order that any questions that you may have can be answered. I leave this instrument, thanking it for its service. I am L/Leema.

我們會在此刻轉移接觸，以便於任何你們可能擁有的問題能夠被回答。我離開這個器皿，我同時為器皿的服務而感謝它。我是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we greet you again through this instrument. It is our privilege at this time to attempt any further queries which those present may

have in ready for the asking. May we attempt another query?

我是 L/Lemma

我是 *L/Leema*。我再一次通過這個器皿向你們致意。我們在此刻很榮幸嘗試那些在場的人可能已經準備好詢問的任何更進一步的問題。我們可以用另一個問題開始嗎？

Carla: Is there any more on the subject that I was unable to pick up because I was tired?

Carla：在那個主題上有任何更多的內容是因為我疲倦了而是我無法接收到的嗎？

I am L/Leema. We feel gratified that we were able to utilize your somewhat fatigued instrument and provide the detail which we felt would be helpful for that particular query. We are not aware of any portion of our intention that was not transmitted through your instrument, and again we thank you for your service.

我是 *L/Leema*。我們對於我們能夠利用你多少有些疲倦的器皿並提供我們感覺到對於那個特定的問題是有幫助的具體細節而是感激的。我們並為察覺到我們的意圖有任何部分是沒有通過你的器皿被傳遞的，我們再一次為你的服務而感謝你。

May we attempt any other query?

我們可以嘗試任何更進一步的問題嗎？

Carla: When you started channeling through this group, the channelings were longer. Have you been attempting to abbreviate your answers so that the group would not get restless?

Carla：當你們開始通過這個團體傳訊的時候，傳訊是更長一些的。你們一直都嘗試去刪減你們的回答，這樣這個團體就會不會得不到休息，是嗎？

I am L/Leema. This is in part correct, my sister, for we in the beginning of our contact with this group were not as familiar with the desires and practices which this group has for some portion of your time taken a nourishment and an enjoyment in. We were more prone to the detail within our speaking, that is, we sought to explicate as plainly as possible and utilize more of your descriptive phrases with the hope that we might achieve a greater clarity. We find that a portion of this group's time together is that which includes a greater variety than the long discourses upon our part would allow, that is, the speaking with a number of entities and the inclusion of this question and answer portion of the meditation. We feel that we are achieving a better balance, shall we say, between the main address of the evening and this variety which each has found helpful in its own seeking. The shorter discourses are perhaps also of value, for there is in this group the appreciation of the brevity and clarity rather than the extended discourse with numerous allusions.

我是 *L/Leema*。這是部分正確的，我的姐妹，因為我們在我們與這個團體之間的接觸的開始的時候，並不熟悉這個團體已經在你們的時間的一些部分之中已經

當作一種養分以及一種喜悅的擁有的渴望與實踐。我們更為傾向於在我們的發言中的具體細節，也就是說，我們尋求去盡可能明白地解釋說明，並利用更多你們的描述性的措辭，以希望我們可以取得一種更大的清晰度。我們發現這個團體在一起的時間的一部分是包含了比在我們的部分上的長時間的演講會允許的變形的一種更大的變形，也就是說，與數個實體談話，並將這個冥想的提問回答的部分包含在內。我們感覺到，我們正在取得一種在晚間的主要發言與每一個人都在它自己的尋求中發現是有幫助的這種變形之間的，容我們說，更好的平衡。更為簡短的演講也許同樣是有價值的，因為在這個團體中會有對簡短與清晰，而不是對帶有許多的暗示的延長性的演講的欣賞。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Not on that, but I do have a personal question. When we were having sessions with Ra, Ra mentioned in one session of the personal material that about two years ago there was an opportunity which my higher self had built into my being for leaving the incarnation at that time. There is some doubt as to the length of that period. It is my feeling that it has ended and if you could simply confirm that, I think that perhaps it would lay fears to rest on the part of the one known as Jim.

Carla：在那個問題上沒有了，但是我確實擁有一個個人的問題。當我們在與 Ra 進行集會的時候，Ra 在一次集會中提到個人材料，在大概兩年以前，在那個時間，有一個在我的高我已經在我的存有中構建好的離開投生的機會。在關於那個時期的長度的方面有某種疑惑。我的感覺是，它已經結束了，如果你們能夠簡單地肯定那一點，我認為也許它就會讓在被知曉為 Jim 的實體的部分上的恐懼停止了。

I am L/Leema, and we shall do our best to shed some light upon this topic without infringing upon the free will of any present. The phenomenon which was mentioned in the contact with those of Ra at the time which you describe was a feature which had been preincarnatively chosen and which had found at that point in your experience the possibility of once again becoming activated should your desire be for the leaving of the incarnation, as indeed this factor was utilized at a much earlier time within your incarnational experience. This is a factor which is ever ready to play its part, for it is the need of each third-density entity at some point in its gathering of experience to assess that experience with the overview that is only possible from the, shall we say, after-death and preincarnative state of awareness.

我是 L/Leema，我們將盡我們的權利來將一些光照射在這個主題上，而不侵犯任何在場的人的自由意志。在你描述的時刻，在與 Ra 團體的接觸中被提及的現象，是一個已經在投生前被選擇的屬性，在你的體驗中的那個位置，那個屬性已經在你的體驗中的那個位置找到了再一次被啟動的可能性，如果你的渴望是離開投生的話，因為這個因素確實是在你的投生體驗中在一個更早的時間被利用過的。這是一個一直都準備好扮演它的角色的因素，因為每一個第三密度的實體都需要在它對體驗的積累中的某個位置，去用這樣一種概觀來對那個體驗進行評估，而這種概觀僅僅是，容我們說，在死亡之後以及投生前的意識狀態中才是有

可能的。

Thus, each third-density incarnation shall find its end by whatever means is appropriate. The times or time which is designated by each entity is not firmly set but is the product of a number of factors. The choice of an entity concerning its departure from this illusion is due in large part to that entity's subconscious feeling that it has accomplished that which it has come to do, shall we say. There are instances in which entities find a great deal of distress in the evaluation that the incarnation is falling far short of such lessons and occasionally an entity will decide to depart due to such a feeling that there must be a new beginning. There is, however, in your particular case the desire to continue with the service as well as the desire to continue with the lessons, for there is the determination that the former is more important than the latter, and, indeed, the latter has been in large part accomplished. Therefore we find that your own will is that factor which is most important in this situation, for your will is, shall we say, free to move without the burden of further agreements to be fulfilled.

因此，每一個第三密度的投生都將藉由無論什麼合適的途徑找到它的終點。被每一個實體設計好的多個或者一個時刻，並不是被嚴格固定下來的，而是多個因素的一個產物。一個實體在關於它離開這個幻象的方面的選擇，是在大部分取決於那個實體的潛意識的感覺，即它已經完成了它，容我們說，前來進行的工作。會有一些時刻，實體在其中會在評估那次投生是達不到這樣的課程那個的要求的方面遇到遇到巨大的苦惱，偶爾一個實體將會由於這樣一種必須要有一個新的開始的感覺決定離開。然而，在你特定的情況中，會有繼續服務的渴望，同樣也有繼續課程的渴望，因為會有決心，前者是比後者更加重要的，確實後者已經在很大部分上被完成了。因此，我們發現，你自己的意志，就是那個在這個情況中最重要的要素，因為你的意志，容我們說，是自由移動，而沒有要更進一步被實現的協議的負擔的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Just to clarify. Am I to understand then that when the Ra contact was through that that portion of work which I had laid out for my incarnation as a minimum had been accomplished? And therefore I was free to go?

Carla：僅僅是澄清一下。那麼我可以這樣理解嗎，當 Ra 接觸被進行的時候，我已經為我的投生設置好的工作的那個部分，作為一個最低數量，已經被完成了。因此，我是可以自由離開的，是嗎？

I am L/Leema, and we tread somewhat close to the Law of Confusion but would suggest that this is not entirely correct. There were additional services and lessons. These continue in some respect.

我是 L/Leema，我們多少有些接近混淆法則了，但是我們會建議，這並不是完全正確的。會有額外的服務與課程。這些服務於課程會在某個方面繼續進行。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, no, I didn't mean that that was it, I just meant that that was the minimum. I'm sure there's plenty more before I get to the maximum of what I can do to serve. Thank you.

Carla：不用了，不用了，我的意思並不是說它被完成了，我僅僅是說，那是最低數量。我相信在我取得我能夠做以服務的事情的最大數量之前，都會有更加大量的工作。謝謝你們。

I am L/Leema, and we thank you, my sister. We at this point shall apologize for the delay between the transmission of various words and concepts. We are attempting to work with this instrument in a somewhat different fashion than is our normal technique. We are working at a somewhat deeper level of meditation to transmit more closely the word-by-word technique. This instrument is willing and is more and more able to function in this manner but is somewhat apprehensive, thus our transmission may be somewhat broken, shall we say, this evening.

我是 L/Leema，我們感謝你，我的姐妹。我們在這個位置將會為在各種各樣的詞語與觀念的傳遞之間的延遲而抱歉。我們正在嘗試用與我們通常的技巧多少有些不同的一種方式來與這個器皿一同工作。我們是在一個多少有些更為深入的冥想的層次上進行工作，以用更加接近逐字的技術進行傳遞。這個器皿是樂意的，並越來越更加能夠用這種方式運轉，但是它多少有些是擔憂的，因此我們的傳遞今晚可能會多少有些，容我們說，是破碎的。

May we attempt another query?

我們可以嘗試另一個問題嗎？

N: It is said that the capstone of the great pyramid of Cheops was removed from Giza and the crystals were used for the lighthouse of the Alexander. How many feet were removed of what is now the top of the great pyramid at Giza?

N：據說基奧普斯金字塔的頂石是從吉薩移除的，晶體被用於亞歷山大城的燈塔了。現在在吉薩的大金字塔的頂部有多少英寸是被移除的呢？

I am L/Leema. We shall attempt response, though we find it somewhat difficult to measure that which was removed. The original capstone was composed of that substance known to your peoples as granite. The entities of the priesthood in the culture known to you as Egyptian after a portion of time desired to remove that crystallized rock structure, the granite, and desired to replace this substance with a more precious substance, shall we say, of the golden nature. We must pause momentarily.

我是 Leema。我們將嘗試回應，儘管我們發現要測量已經被移除的事物是有些困難的。最初的頂石是由被你們的人群知曉為花崗岩的物質所構成的。在被你們知曉為埃及的文化中，在一個時間的部分之後，那些具有祭司身份的實體渴望去移除結晶的石頭的結構，即花崗岩，並渴望去用一種具有金子的屬性的，容我們說，更為珍貴的物質來替代這個物質。我們必須暫時暫停。

(Pause)

(暫停)

I am L/Leema. We are once again with this instrument. There was the need in this instrument's mind to recover the recording machine which had been covered by the second-density creature. To continue with the capstone. The amount of the substance which was removed is relatively small in proportion to the entire structure's volume. Approximately one thousandth of the structure was in the form of the capstone and was thusly removed.

我是 *L/Leema*。我們再一次與這個器皿在一起了。在這個器皿的頭腦中會有恢復那個已經被第二密度的生物覆蓋了的錄音設備的需要。在關於頂石上繼續。被移除的物質的數量，在與整個建築的體積比例上是相對小的。建築的大概是千分之一是頂石的形狀，並因此被移除了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: I had more interest in the height than in the volume. Some say that it was approximately thirty-five feet and others say it was approximately thirty feet. But I was under the impression not only was it made of granite but it also had not just a crystalline structure but had actually refractive amorphous crystals for diffusing the light.

N：相比提及，我對於高度是更感興趣的。一些人說它大概是三十五英尺高，其他人說它大概三十英尺。但是我有印象，它不僅僅是由花崗岩製成的，它同樣不僅僅擁有一種晶體的結構，實際上還擁有折射性的非晶體的結晶，以對光進行衍射。

I am L/Leema. We find that the measurements given are more or less accurate according to the proportion. However, we find that the information concerning the, as you have termed them, the amorphous crystals, to be less than accurate according to our estimation, for the proper functioning of the pyramid at that point of the apex was permitted by a solid granite capstone that was not inclusive of other types of crystal which would interfere with its function.

我是 *L/Leema*。我們發現，被給予的度量，根據那個比例，或多或少是準確的。然而，我們發現，關於，如你已經對它們的稱呼一樣，非晶體的結晶的資訊，根據我們的評估，是較不準確的，因為金字塔在頂角的位置上的適當的功能是因為一個固體的花崗岩的頂石而是由可能的，頂石不會包含其他類型的晶體，這會干擾它的功能。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, then this capstone was pure granite as I understand it, and it was removed, and was the height of it approximately thirty feet? The pyramid is said to be at about 454 feet now and it was estimated it was 480 or 485 feet

at its inception. And why was the capstone removed? *N*: 好的，接下來，這個頂石是純淨的花崗岩，如我對它的理解一樣，它是被移除了，它的高度大概是三十英尺。金字塔居據說現在有大概 454 英尺，它在它開始的時候被估計是 480 或者 485 英尺。為什麼頂石被移除了呢？

I am L/Leema. The height of the pyramid after the granite capstone was removed was again approximated by the replacement of the capstone of golden quality. The entire pyramid at this time within your continuum is lesser in all its measurements, for there has been over great passage of time the removal of a covering that was originally included with the pyramid's construction. There has therefore been the overall reduction in size of this structure since its original construction. The granite capstone was removed by those of the priest nature or calling at a much later date, shall we say, than the first construction of the pyramid. The reason for its changing in the capstone was that those called priests had at that time moved more towards the reserving of the use of the pyramid for those of royal blood or those of more powerful position in regards to the entire population of those known as Egyptians. Thus, as the pyramid itself and the teachings associated with it became reserved for the elite, this small group of entities felt that it would be more fitting for their station if the capstone of the pyramid were of a more precious metallic construction.

我是 L/Leema。金字塔的高度，在花崗岩的頂石被移除之後，再一次是因為對具有金子的屬性的頂石的替換而是被估計的。整個金字塔在你們的練習題中的這個時刻，在它所有的度量中都是較小的，因為在巨大的時間的流逝的期間已經有對一個覆蓋物的移除了，那個覆蓋物最初是被包含在金字塔的結構之中的。花崗岩的頂石是在一個比金字塔一開始的構建的時間晚得多的日子被那些具有祭司屬性，如同它們被稱呼的一樣，的實體移除的。它在頂石上的改變的原因是，那些被稱為祭司的實體在那個時候更多地傾向於將金字塔保留給那些具有皇家血統的人，或者那些在關於整個被知曉為埃及人的人群中具有更大的權力的地位的人。因此，當金字塔其自身以及與它有關聯的教導被保留給了精英的時候，這個小的精英的團體感覺到，如果金字塔的頂石是具有一種更為珍貴的金屬的結構，它會更加適合於它們的地位。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you. Can you tell me the approximate measurement of the original pyramid at Giza in our measurements?

N: 謝謝你們。你們了能夠告訴我根據我們的度量最初的吉薩金字塔的大概的度量嗎？

I am L/Leema. We find some difficulty in giving the precise measure in your feet and inches manner. We are somewhat more able to approximate the type of measurement that would be based upon the volume or upon percentage. However, we shall attempt, if this instrument is willing, to transmit a more precise measurement. The entire structure was at its inception larger in each

measure by approximately two feet. Thus, if one added a mantle, shall we say, two feet thick that would cover each exposed portion of the existing structure, one would closely approximate the original measurements of this structure.

我是 *L/Leema*。我們在通過你們的英寸與英寸的方式給予精確的度量的方面遇到某種困難。我們是更多更加能夠估算基於體積或者基於百分比的那種類型的度量的。然而，我們將嘗試，如果這個器皿是樂意的話，傳遞一個更為準確的度量。整個結構在其開端是在每一個度量上都是更大的，大概兩英尺。因此，如果一個人加上一個兩英尺厚的外表面將顯存的結構的每一個被暴露出來的部分都覆蓋起來，它就會大致接近這個結構的最初的度量了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, I was primarily interested in the height but I knew that the limestone covering had been removed, and that approximately two feet, but I also knew that the capstone had a flat surface at the top and that there is about thirty feet missing from the original, but I didn't know exactly how much. But if you can't answer, thank you anyway. N: 好的，我主要是對高度感興趣，但是我知道覆蓋的石灰岩已經被移除了，那概念是兩英寸，但是我同樣也知道頂石在頂部有一個平坦的表面，大概有三十英寸從最初的建築消失了，但是我並不精確地知道有多少。但是，如果你們無法回答，無論如何都感謝你們。

I am L/Leema, and we appreciate your query, my brother, and find that the information which you have previously accumulated in regards to this structure is basically correct except as we noted for the purity of the granite existing without other crystals within it.

我是 *L/Leema*，我們感激你的問題，我的兄弟，我們發現你之前在關於這個結構的方面已經積累的資訊是基本上正確的，除了我們指出的花崗岩的純度是在其中沒有其他的結晶存在的。

May we attempt any other query at this time?

在此刻有任何其他的問題嗎？

Carla: Is there ever a time when it's better to hold your tongue than to be honest?

Carla：會有一個時刻，閉嘴是比誠實更好的嗎？

I am L/Leema. We find an interesting concept within this query. This query assumes that an entity within your third-density illusion can ascertain the, shall we say, sum total ramifications of its each and every act. Though many live the well-examined life and have learned well the lessons that may be presented in the day-to-day round of activities, there are few who can project the possibilities of what you call the future and how that future might be affected by a choice made in your present moment. It is rather the salient lesson and ambiance, if we may, of your illusion that entities work upon the

lessons of love. Those lessons include the seemingly foolish giving of self without expectation of return, the movement within darkness with the faith that the love of the one Creator exists in each portion of that darkness without knowing any fact for sure and yet giving wholly of the self regardless of the not being able to know. Yet do entities learn the lessons of love.

我是 *L/Leema*。我們在這個問題中找到了一個有趣的觀念。這個問題假設，一個在你們的第三密度的幻象中的實體能夠肯定，在每一個行動中的所有衍生物的總和。儘管很多人會活出被很好地檢查了的生命，並已經很好地學習了可能在日常生活的活動中被呈現的課程，幾乎不會有人能夠規劃你們所稱的未來的可能性以及那個未來可能如何被一個在你們當前的時刻中被做出的選擇所影響。恰恰是因為你們的幻象的顯著的課程與環境，如果我們可以這樣說的話，實體才會在愛的課程上工作。那些課程包含了表面上愚蠢的在不期待回報的情況下給予自我，以及在不確切地知曉任何事實，而又不管是否能夠知曉都完全地給予自我情況下，帶著對於太一造物者的愛存在於黑暗的每一個部分中的信心在黑暗中移動。而實體確實學會了愛的課程。

It is, in our humble opinion, not possible for those within your illusion ...

根據我們謙遜的觀點，那些在你們的幻象中的人是不可能.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am once again with this instrument. It is not likely that any within your illusion will move much past the lesson of love. Thus the recommendation to each is that one give wholeheartedly the truest and best of one's treasures, that is, to give without consideration of return, and to give with the greatest intention to serve that one can find. If the intention is to serve and to see the one Creator within each portion of one's illusion, then that which you call honesty is highly recommended. It, however, is also true that if one does not wish to serve and moves in thought and action with self-serving motives or motives that are less than loving, yet and still shall there be the service, without perhaps the potential to polarize in the positive sense that desiring honesty with the hope of serving another would provide.

我是 *L/Leema*，我再一次與這個器皿在一起了。在你們的幻象中的任何人都不可能錯過大量愛的課程。因此，對每一個人的建議都是，一個人全心全意地給予他的寶藏的最佳與最真的部分，也就是說，在不考慮回報的情況下給予，並帶著一個人能夠找到的最大的服務的意圖來給予。如果意圖就是去服務並在一個人的幻象的每一個部分中都看到太一造物者，接下來，你所稱的誠實，就會被高度的推薦了。然而，同樣真實的情況是，如果一個人並不希望服務，並帶著服務自我的動機或者較不有愛的動機在想法和行動中移動的話，仍舊將會有服務，而也許不會有在正面性的意義上的那種帶著服務另一個人的希望而渴望真誠會提供的極化潛能。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, yes. What was at the heart of that question was my observation which I have pondered a lot lately that when a truth is withheld so that the other person can figure things out for himself, sometimes it's of more use to that person that you're trying to serve than the whole truth and nothing but the truth which can be very abrasive. And I am honestly puzzled as to sometimes which way to turn, whether to just allow things to go by and run their course or to step in with honesty and communication and somewhat abrasively work towards a solution, a difficulty for someone else.

Carla：好的，是的。那個問題的核心是我在最近已經進行了大量思考的觀察，即當一個真相被抑制不說出來，這樣其他人就能夠為他自己把事情弄明白的時候，有時候這比全說出全部的真相，且除了真相之外什麼都沒有，這可以是非常招人討厭的，是對那個你正在嘗試去服務的人更有價值的。在關於有時候要轉向哪一種方式，是要去僅僅允許事情發生並走它們的道路，還是要帶著真誠與交流以及多少有些招人討厭地朝向一個解決方案工作的方面，我真誠地是感到困惑的。

I am L/Leema and within your comment, which is thoughtful, we perceive the possibility of service. To conceive of what shall be the course of action with too much emphasis upon thought, shall we say, is to proceed in a manner which does not include the spontaneity which is the great enabler of lessons and services within your illusion. To examine the actions so closely as to rob them of the natural spontaneity which wells up from your own deeper self, shall we say, is to put limitations upon the possibilities of the moment. Thus, when one is puzzled as to what to do or how to do it, it is best for the moment to do nothing and to once again move into the current of your existence and be somewhat taken by it and to allow the channeling of this current to move through your thoughts and your actions and to later examine the results in order that the fruits of these labors might be harvested. To attempt to visualize the fruits before the harvest frequently affects the harvest in a deleterious manner.

我是 L/Leema，你的評論是深思熟慮的，我們在你的評論中感覺到了服務的可能性。要藉由，容我們說，對想法的過多的強調來構想什麼將會是行動的途徑，這就是用一種並未包含自發性的方式來前進，而這種自發性是在你們的幻象中的課程與服務成為可能的偉大的事物。要如此靠近地檢查行動，以至於將從你自己的，容我們說，更為深入的自我湧現的自然而然的自發性從它們上剝奪了，這就是對那一刻的可能性設置限制。因此，當一個人在關於要做什麼或者如何去做它的方面感覺到困惑的時候，最好暫時不做任何事情，並再一次進入到你的存在性的水流之中，並多少有些被它帶著前進，以允許這種水流的傳訊流經你的想法和你的行動，並在以後檢查結果，以便於這些勞動的果實可以被收穫。要嘗試在收穫之前想像果實，會頻繁地用一種有害的方式影響收割。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, she said spontaneously. Thank you.

Carla : 她自發性地說，不用了。謝謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 *L/Leema*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema. We find that the queries have come to their end, and we are extremely grateful to each for providing us with this opportunity to speak. Without your desire to query and your desire for our presence, we would have no beingness within your experience. It is a great joy and honor to share that beingness with you this evening. We move with you on that great journey. As each, we seek our source, and as each, we find it quite, quite close to home. We are those of L/Leema, and we leave you in love and light and blessing. Adonai, my friends. Adonai.

我是 *L/Leema*。我們發現問題已經遇到了它們的結束了，我們對於你們為我們提供這個機會來發言是對每一位都是極其感激的。如果沒有你們對於提問的渴望以及你們對於我們的在場的渴望，我們就不會在你們的體驗中擁有存在性了。在今晚與你們分享那種存在性，這是一種巨大的喜悅與榮耀。我們在那條偉大的旅程上與你們一起前進。和每一個人一樣，我們尋求我們的源頭，和每一個人一樣，我們發現它相當、相當接近家園。我們是 *L/Leema*，我們在愛與光中離開你們，並同時祝福。*Adonai*，我的朋友們。*Adonai*。

November 3, 1985

1985-11-03 Hatonn : 童年的陽光

(Carla channeling)

(Carla 傳訊)

[I am Hatonn,] and I greet you, my friends, in the love and the light of our infinite Creator. We greet and bless you, welcoming those who are new to this particular group and greeting old friends as well. It is a great privilege for us to be called to speak to you and we are extremely appreciative of your allowing us to share our humble thoughts with you that we may attempt to be of service.

[我是 Hatonn]，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們向你們致意並祝福你們，我們同時歡迎這個特定的團體的那些新人，並同樣也對老朋友們致意。被呼喚來向你們發言對於我們是一種巨大的榮幸，我們極其感激你們允許我們與你們分享我們的想法，這樣我們就可以嘗試進行服務了。

Picture with me if you will the Earth upon which you now are situated rolling and spinning in the darkness. It is the night side of Earth upon which you look and there seems to be darkness within darkness as the eye seeks to fathom the dark sphere in the midst of the dark sky. Such, my friends, is the nature of your Earth sphere, not in the physical sense, as you would call it, but in those portions of your density which may be called spiritual or metaphysical.

如果你們願意的話，請與我們一起想像那個你們現在正位於其上的地球，它在黑暗中滾動與旋轉著。你們現在注視著的是地球的夜晚的一面，當眼睛尋求去測量那個在黑暗的夜空之中的黑色的球體的實體，看起來似乎是在黑暗中的黑暗。我的朋友們，這就是你們的地球的屬性了，不是在物質性的意義上，如你們對它的稱呼一樣，而是在你們的密度的那些可以被稱之為靈性的或者形而上學的部分的意義上。

Suddenly one small flare of light is seen. You know what that is, my friends. That is one entity whose will has been turned to offering the one love and the one light inherent in the one original Thought of our infinite Creator. What a glorious light in such a darkness may we see when one entity alone orients itself to the One.

突然間，一個小小的光明的閃爍被看到了。我的朋友們，你們知道那是什麼？那是一個實體，它的意志已經被轉向提供那種在我們的無限造物者的那一個原初的想法之中所固有的那一個愛與那一個光了。在這樣一種黑暗中，當單單一個實體將它自己轉向太一的時候，我們可以看到的是怎樣一種燦爛的光呀。

When groups of entities meet together, the light blazes far, far brighter than by merely addition, for each gives each strength, clarity and purity of being, each giving unto each the gift of light. That is why your so-called light groups are crucial, always have been, and always shall be. They are centers, if you will, of focus for that which is lightest in all men to have a safe place to be vulnerable and to shine forth in the darkness.

當實體的團體聚集在一起的時候，光是比單單地光的附加要遠遠，遠遠更為明亮地發出強光的，因為每一個人將它的存有強度、清晰度與純度給予出來，每一個人給予每一個人光的禮物了。這就是為什麼你們所謂的光的團體是如此至關重要的，並已經一直都是，且一直都會是至關重要的了。它們是對在所有人中最為光明的事物，容我們說，聚焦的中心，以擁有一個安全的位置來成為易受傷害的，並在黑暗中發出光。

We who have served with the Confederation of Planets in the Service of the Infinite Creator within your sphere of influence for some time as you call it have seen more and more and more lights glowing in the darkness. Their radiance is growing brighter and there are beginning to be networks formed, networks of light, tracteries like lace encircling the darkened spiritual metaphysical planes of your Earth world. However, we do not want to emphasize overly much the function of the group, for each entity goes forth from the group and yet is still an entity holding as in the holograph all of the light of consciousness, all of the fresh and living radiance of the one original Thought.

我們這些已經在你們的星球的範圍中已經與服務無限造物者的星際聯邦一起服務了有一些時間，如你們對它的稱呼一樣，的實體，已經看到了越來越多的光在黑暗中發光了。它們的光輝是正在變得更加明亮的，會有網路，光的網路，光的網格的形成的開端，光的網格就好像環繞著你們的地球世界的變得黑暗的靈性的形而上學的層面的網格織品一樣。然而，我們並不想要過度強調團體的功能，因為每一個都會離開團體並前進，而如同在全息圖中一樣，它仍舊是一個擁有所有意識之光，擁有那一個原初的想法的所有新鮮而活生生的光輝的實體。

We ask each of you to value yourselves, not because of anything you have done or will do, any grand thought that you have thought or will think, but because of your innate and inherent nature. It is your birthright to be the Creator, and it is your challenge to find that same Creator in all that you meet, whatever the outward circumstances, whatever the challenges of personality. It is a fine thing to sit in meditation and glow with the inner and living light of the one Creator. And yet we say to you, my friends, it is incumbent upon you insofar as you are able to turn from daily meditation outwards into your planetary sphere, wandering wherever you go, trailing the pristine and untouched light that you have received during meditation. Then you shall truly be radiant and those about you shall be blessed. It does not take a group in order to do this, although, as we said, when more than one person gathers in meditation, the strength of the meditation is increased far more than by simple addition.

我們請你們每一個人都重視你們自己，不是因為任何你們已經做或者將要做的事情，任何你們已經想到或者將會思考的宏大的想法，而是因為天生的與固有的本性。去成為造物者是你們的天賦權利，無論外部環境是什麼，無論任何的挑戰是什麼，都在所有你們遇到的人中找到那個相同的造物者，這是你們的挑戰。而我們對你們說，我的朋友們，在你們能夠從每日冥想向外轉向你們的星球的範圍內，無論你們漫遊到何處，你們都拖拽著你們已經在冥想期間接收到的未受過污染且未被觸碰過的光，這對於你們是義不容辭的。接下來，你們將真正地是發光的，

你們周圍的那些人將會是被祝福的。

We ask for your patience as we work with this instrument. We are giving word by word communication and therefore this instrument must wait at the most unlikely places. As far as we can tell this instrument's thoughts, this instrument is impatient and wants to know the story. Yet this instrument is the story and so are each of you.

在我們與這個器皿一同工作的時候，我們請求你們的耐心。我們正在逐字地給予交流，因此器皿必須在最不可能的地方等待。在我們能夠告訴這個器皿的想法的範圍內，這個器皿是沒有耐心並想要知道故事的。而這個器皿就是故事，你們每一個人都是如此。

Pretend for a moment that you are a small child. You walk along the path kicking pebbles and gazing at the leaves on the trees, catching acorns in your hand and feeding them to the squirrels. The sun of childhood's fall is warm and golden. The path grows circuitous as one gains in incarnational experience. It winds and turns and the golden sun of childhood seems to become sickly and wan under the bruising influence of experience. And yet this is in no way necessary. One may retain that golden childhood, one merely needs to surrender the bruises, the anger, the hurt and pain which have grown up around various circumstances and experiences which seemed quite negative. These experiences are a great deal like old and heavy clothing. They have become tattered; they have done their service and it is time to shed these garments and put on fresh linen and go forth into that golden sunlight once again.

假裝一會兒你就是一個小孩子。你沿著道路行走，一邊踢著小石頭，一邊注視著樹上的葉子，同時在你手中抓住橡子扔出去並將它們喂給松鼠。兒童時代的秋天的太陽是溫暖與金色的。道路隨著一個人在投生體驗中的增長而逐漸成為迂回的了。它蜿蜒盤繞，兒童時代的金色的太陽看起來似乎變的陰沉，並在令人擦傷的體驗的影響之下變得暗淡了。而這絕對不是需要的。一個人可以重獲那個金色的童年，一個人僅僅需要將已經在各種各樣的情況與體驗周圍逐漸發展出來的，看起來似乎相當負面性的瘀傷、憤怒、損傷與痛苦都交托出去。這些體驗是極其類似於舊而沉重的衣物。它們已經成為破碎的了，它們已經進行了它們的服務，現在就是脫下這些服裝並穿上新鮮的亞麻布製品，並再一次前進到那金色的陽光中的時候了。

We ask you to remember the lesson of the pearl. The oyster does not turn its back upon the gritty sand of experience; when sand irritates the inside of the shell a pearl begins to be formed. The irritation may continue, but the pearl grows more and more beautiful, more and more lustrous and full of light. Look ye therefore also to the gritty sand of your experiences, whatever they may be, for within that experience is love. And the fruit of that experience is crystallization and radiance if you but choose it.

我們請你們回想起珍珠的課程。牡蠣並未轉身背離體驗的沙礫，當沙子在貝殼內部造成疼痛的時候，一個珍珠開始被形成了。刺激可能繼續，但是珍珠逐漸變得越來越美麗，越來越有光澤，且充滿了光了。而因此同樣檢查你的體驗的沙礫，

無論它們可能是什麼，因為在那個體驗中是愛。體驗的成果就是結晶與光輝，只要你們僅僅選擇了它。

We ask that you seek to know the truth, and if anything that we say to you rings false upon your ears, we ask that you forget it immediately and move on, for we are very fallible entities and would never ask you to believe that things that we say are implicitly true, for still we learn also, still we are corrected by experience, still we are refined by the refining fire of catalyst. Oh, radiant voyagers, shine for yourselves and for each other so that those about you may wonder at the love within the group and within each individual. I am known to you as Hatonn. I leave you glorying in the love and in the light of our infinite Creator. Adonai, my friends. Adonai vasu.

我們請你們尋求去知曉真理，如果任何我們對你們說的事情對於你們的耳朵聽起來是虛假的，我們請你們立刻忘記它並繼續前進，因為我們是非常易於犯錯的實體，我們永遠都不會請你們相信，那些我們所的事情是絕對真實的，因為我們同樣仍舊在學習我們仍舊被體驗所糾正，我們仍舊藉由催化劑的精煉的火花而被精煉。哦，發光的旅行者，為你們自己，為相互彼此而閃耀，這樣那些在你們周圍的人就可以對在團體內在之中以及在每一個個體內在之中的愛感到驚奇了。我是你們知曉的 *Hatonn*。我在我們的無限造物者的愛與光中離開你們，並感到榮耀。*Adonai*，我的朋友們。*Adonai vasu*。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and we are also grateful to be asked to join your group, and greet each of you in the love and in the light of our infinite Creator. It is once again our privilege to attempt to respond to those queries which those present may offer in the service of all. May we then begin with the first query?

我是 *Latwii*，我們對於被請求加入你們的團體同樣也是感激的，我們在我們的無限造物者的愛與光中向你們各位致意。嘗試去回應那些在場的人可能會通過對全體的服務而提供的問題，這再一次是我們的榮幸。我們接下來可以用第一個問題開始嗎？

N: Yes. I was wondering, is there any way the vehicle of the mind/body/spirit complexes of the star seeds, light workers, and so forth in California, since there is supposed to be a catastrophe in the next two or three years—is there any way to channel their energies and themselves out of that area prior to this occurrence or will they have to go ahead with the harvest?

N: 是的。我想要知道，是否有任何方式是星星的種子，光的工作者，以及如此等等的心/身/靈複合體的載具會在加利福尼亞的嗎，因為那些被假設在未來的兩三年時間中會有一場大災難——有任何方式在這次事件之前就將它們的能量或者它們自己傳送出那個區域嗎，或者它們將不得不藉由收割前進嗎？

I am Latwii, and am aware of your query, my brother. You must look upon the occurrences of the daily round of activities, be they traumatic or trivial, as that which has been chosen by each for lessons and services that such

occurrences offer. As each entity moves through the incarnational pattern there will be various events that will mark the entity's progress and offer opportunity that no other events could offer. Many of your people are concerned that various geophysical events shall end this or that incarnation prematurely and shall do so on a grand scale as has been spoken of in many teachings. This causes in many a fearful response and a desire to avoid one or another event. Yet we say to you, my brother, that for as long as an entity's lessons and services remain there is no power upon your planet that can remove this entity. And when an entity has completed those lessons and services chosen by that entity there is no power that can keep this entity. For the progression of evolution is that stream of beingness that moves ever onward and the ending of one pattern is the beginning of another.

我是 Latwii，我瞭解了你的問題，我的兄弟。你必須要將日常生活活動的遭遇，無論它們是創傷性的還是瑣屑的，視為是已經被每一個實體選擇的事物，以取得這樣的遭遇會提供的課程與服務。當每一個實體穿越投生模式的時候，將會有各種各樣的事件會為實體的發展做出標記，並會提供沒有任何其他事件能夠提供的機會。你們很多人會擔憂各種各樣的地理的事件將會過早地終結這次投生或者那樣一次投生，並會如同已經在許多教導中被談及的一樣，用一種巨大的尺度結束投生。這會在很多人內在之中造成一種恐懼的回應，以及一種去避免這樣或者那樣一個事件的渴望。而我們對你們說，我的兄弟，只要一個實體的課程與服務仍舊存在，在你們的地球上就不會有力量能夠移除此個實體。當一個實體已經完成了那些被那個實體選擇的課程與服務的時候，就不會有任何力量能夠留住這個實體了。因為演化的發展是那種存在性的溪流，它一直向前，對一個模式的終結是另一個模式的開始。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, I understood that particular point, and I wasn't referring to any specific or particular entity. It was just that I was thinking that there are so many extremely advanced light workers in California, and that the fact that during the decade they would be needed in other areas of the United States so significantly that it would be nice to have their expertise to help with the next decade, and as I said, I was not referring to any specific entity but I'm sure that they could be of help in other areas to those of us, many of us, who are not so far advanced to help with the harvest and enlightenment.

N：好的，我理解那個特定的要點了，我並不是在提及任何具體的或者特定的實體。它僅僅是我在思考在加利福尼亞有很多極其先進的光之工作者，在那個十年期間它們在美國的其他的地區會是如此實質性地被需要的，以至於讓它們的專業技能在下一個十年中去幫忙，這會是很好的，如我說過的一樣，我不實在提及任何具體的實體，但是我相信它們能夠在其他的區域對我們中的那些人，我們中的很多人，對那些並非如此先進的實體有幫助，以幫助收割與覺醒。

I am Latwii, and from your comments, my brother, we draw the heart of what we hope is your query. Please requestion if we have mistaken the query. There is the need upon the part of each seeker of truth to develop the concept that

you may call faith, the faith that indeed those truths which bind us all as one indeed exist. And there is the need to develop the will to power the faith and to seek continually, and to know at the heart of one's being that all needs shall be met. Where there is the call for light, light shall respond in one form or another. If lights are removed in one location, they shall spring again in another.

我是 *Latwii*，我的兄弟，我們從你的評論提取出了我們希望是你的問題的核心事物。如果我們已經搞錯了問題，請重新詢問。在每一個真理的尋求者的部分上都有需要去發展你們可以稱之為信心的觀念，即對於確實存在有那些將我們全體作為一個實體結合起來的真理的信心。確實會有去發展意志的需要，以便於為那種信心賦予力量，以持續不斷地尋求，並在愛一個人的存有核心之處知曉所有需要都將會被滿足。會有對光的呼喚，光將會用這樣或者那樣一種形式回應。如果光是在一個位置被移除了，它們將在另一個地方再一次湧現出來。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I believe that (inaudible) channels master Kuthumi, and he mentions a term, "tensor" organization or "tensor" enlightenment. I wonder if you would elaborate on that particular terminology? Tensor orientation, I believe it is, t-e-n-s-o-r.

N：非常感謝你們。我相信（聽不見）傳訊了 *Kuthumi* 大師，他提到了一個詞語，“tensor”機構或者“tensor”覺醒。我想要知道，是否你們願意對那個特定的術語進行詳細闡述？*Tensor* 方向，我相信它是，*t-e-n-s-o-r*。

I am *Latwii*, and we must confess our own fallibility and ignorance, my brother. We have no knowledge of this concept. May we be of service in any other way?

我是 *Latwii*，我們必須承認跟我們自己的易於犯錯與無知，我的兄弟。我們沒有對於這個觀念的知識。我們可以用另一種方式進行服務嗎？

N: Well, I have one other item. That is in reference to the Reiki healing. Reiki healing enumerates seven keys, and of course this is supposed to be a healing method that is approximately ten thousand or more years old and is a vibratory science. I wonder if you would elaborate on the seven keys of the Reiki healing?

N：好的，我有另一個專案。它是關於 *Reiki* 療愈的。*Reiki* 療愈列舉了七個關鍵，當然這被假設是一種療愈的方法，它大概有一萬年或者更長的時間的歷史，並且是一種振動的科學。我想要知道，是否你們能夠對 *Reiki* 療愈的七個關鍵進行闡述呢？

I am *Latwii*, and though we have a basic grasp of your query and shall attempt response according to that grasp, we do not hope to cover this topic fully, for as with many forms of healing, there is much of the philosophy, shall we say, that accompanies the teachings. We shall attempt our understanding, small though it is.

我是 *Latwii*，儘管我們對你的問題擁有一種基本的掌握，我們將嘗試根據那種掌握來進行回應，我們並不希望全面地涵蓋這個主題，因為如同很多療愈的形式一樣，會有大量的，容我們說，哲學，是與那些教導相伴的。我們將嘗試我們的理解，儘管它是微小的。

With each of those centers of energy which have long been called chakras by those metaphysical students upon your sphere, there is a nature or essence or tone, if you will, which allows the entity so possessing these energy centers to utilize the love and light of the one Creator in increasingly intensified fashions. This love/light of the one Creator then enters the energy center system of an entity and allows this entity to pursue its preincarnatively chosen series of lessons and services in such and such a fashion according to the choices freely made. Within each energy center then there will be the distortion or bias or tendency to utilize this love/light in one fashion or another corresponding to the chosen lesson or service. Thus the white light of the Creator becomes reflected in various colors and biases that may be also seen by those attempting to serve as healers as a blockage of energy, for as the white light is reflected and diffracted it is in some degree blocked in order that a pattern of experience may develop.

對於那些已經被在你們的星球上的形而上學的學生在很長的時間中都稱之為脈輪的能量中心中的每一個中心，都會有一種屬性，或者實質，或者音調，如果你們願意這樣說的話，它會允許擁有這些能量中性的實體用越來越強化的方式利用太一造物者的愛與光。太一造物者的這種愛/光接下來會進入到一個實體的能量中性的系統，並允許這個實體用這樣一種由自由地被做出的選擇決定的方式來追尋它投生前選擇好的系列的課程與服務。在每一個能量中心中，接下來都將會有用這樣或者那樣一種對應於被選擇的課程或者服務的方式來利用這種愛/光的扭曲、偏向性或者傾向。因此，造物者的白光會通過各種各樣的色彩與偏向性而被折射，這些偏向性同樣可以被那些嘗試去作為療愈者而服務的實體視為一種能量的阻塞，因為當白光被折射並被衍射的時候，它是在某種程度上被阻塞的，以便於一種體驗的模式可以發展出來。

If these blockages or biases go, shall we say, unnoticed and unworked upon for a prolonged portion of your time, there may develop within the entity that situation called disease. Thus there are within each entity the potentials for various lessons and services which can provide the opportunity to find balance and wholeness when attention is focused upon the bias or blockage. Without the proper attention and work in a conscious fashion upon these blockages, then the disease may call for the healer.

如果這些阻塞或者偏向性，容我們說，在你們的時間的一段延長的部分中沒有被注意到，或者在其上被工作，在那個實體內在之中可能會有被成為疾病的情況發展出來。因此，在每一個實體內在之中都會有各種各樣的課程與服務的潛能，這些課程與服務能夠提供機會在注意力被聚焦在偏向性或者阻塞的時候去找到平衡與完整性。沒有對這些阻塞的適當的注意力以及用一種有意識的方式在其上的工作，接下來，疾病就可能呼喚療愈者了。

Those of the philosophy of which you describe seek in a certain fashion to

discover the tone of each energy center as it would be heard and felt if the center were freed of all blockages. The tone of one in a diseased, as you would call it, configuration is then matched to that which may be seen as the ideal, the differences noted and various efforts are then made to bring the two into harmony, or more correctly stated, to remove the difference between the diseased tone and the ideal tone.

那些你描述的哲學尋求，在能量中心的音調會被聽到與被感覺到的時候，如果能量中心是免除了所有的阻塞的話，用一定的方式去探索每一個能量中心的音調。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Yes, thank you. I'm sure others have questions—that I don't tie up the floor, so to speak, and I do appreciate the answers—but it seems that an individual who is presented as a healer does so by just merely initiation, and this healing can be transferred to the patient irrespective of the healer or the "healee"? And it just seemed to be, I just wondered, they talk about seven keys of which are sort of mystical and I don't really understand it. I thought perhaps you could elucidate on the seven keys or the way to increase the speed of healing and so forth that we who are trained as the healers can accentuate the treatment of the "healees" or the patient?

N: 是的，謝謝你們。我確信其他人有問題，我不想要，可以說是，霸佔講臺，我確實感激那些答案——但是看起來似乎一個個體，如果它作為一個療愈者而被呈現出來，它是僅僅是藉由啟蒙而這樣做的，這種療愈能夠被轉換到患者，而不考慮療愈者或者"被療愈者"嗎？我僅僅懷疑，它僅僅看起來似乎是，它們談及了具有某種神秘的事物的七個關鍵，我並不真的理解它。我認為也許你們能夠對七個關鍵或者增加療愈的速度的途徑，以及諸如此類的事情進行闡述，這樣我們這些並未作為療愈者被訓練過的人就能夠著重強調對"被療愈者"或者病人的治療了。

I am Latwii, and am aware of your query, my brother. To begin, may we suggest that the healer, the one who has healed itself by the inner work that each seeker attempts, has no will in relation to one seeking the healing, for the healer is one who offers itself as a vessel or a channel through which the healing power of the one Creator may move. The healer then surrenders its will and stands aside. This type of healing requires upon the part of the one to be healed a desire to be healed and upon some level of its being an understanding of those lessons symbolized by that condition called disease. It is, however, possible for some who serve as healers and who yet retain a will that they may serve efficiently to achieve a temporary state of healing within the one to be healed. However, if the one to be healed has not requested the healing and has not upon some level of its being understood the lesson, the healing shall not long last for it does not have the foundation built for it.

我是 Latwii，我瞭解了你的問題，我的兄弟。作為開始，我們可以建議，一個已經藉由每一個尋求者都嘗試的內在工作療愈了它自己的實體，不會擁有與一個尋求療愈的實體有關聯的意志，因為療愈者是一個提供它自己作為一個導管或者一

個管道的實體，通過這個管道，太一造物者的療愈的能量就可以移動了。療愈者接下來就將它的意志交托出去，並站在一旁。這種類型的療愈在那個要被療愈的人的部分上需要一種被療愈的渴望，並在它的存有的某個層次上需要一種對於那個被稱之為疾病的狀況所象徵的課程的理解。然而，對於一些作為療愈者而服務，卻仍舊保留了一種意志的實體，它們可以有效地服務以取得一種在那個要被療愈的實體內在之中暫時性的療愈的狀態，這是有可能的。然而，如果那個要被療愈的實體並未請求療愈，並尚未在它的存有的某個層次上理解課程，療愈將不會持續很長時間，因為它並不會擁有為它被構建好的基礎。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you. That's the way I had always understood it. But they explain that the "healee" doesn't have to request it; it can be sent to other areas, and of course more advanced training will allow us to send it in increased speed, something like fourfold, and I thought perhaps you might elucidate on that particular method of increasing the rapidity of healing for those of us that have been so initiated along with the understanding that it is a down-spiraling as contrasted with Kundalini which is an up-spiraling of energy?

N：好的，感謝你們。那就是我已經一直理解它的方式了。但是它們解釋，“被療愈者”並不一定需要請求它，它能夠被送往其他的區域，當然，更高級的訓練將允許我們用增加的速度送出它，某種類似於四倍的事情，我們已經被這樣一種理解啟蒙過了，相比昆達裏尼是一種上升螺旋的能量，療愈是一種向下螺旋的能量，我認為也許你們可以對那個增加療愈的速度的特定的方法，為我們這些實體進行闡述。

I am Latwii, and in our humble opinion, those seeking healing and its increased or speeded up effects may achieve such by increasing the meditative attention upon those areas needing the healing, and upon unraveling the riddle posed by the disease. The process of evolution for each portion of the one Creator is a function of the efficient application of free will and the choice to seek and to learn. There may be many techniques that one may perform that will serve as models in this process, be it healing or simply seeking the meaning to each portion of one's life, and such models may indeed be helpful. But that which powers the progress is the will and the faith of each seeker of truth.

我是 Latwii，就我們謙遜的觀點來看，那些尋求療愈以及它被加快的或者被加速的影響的實體，可以藉由增加對那些需要療愈的區域上，以及在解開由疾病所呈現的謎題上的冥想性的注意而被取得。對於太一造物者的每一個部分的演化的過程，都是自由意志以及對尋求與學習的選擇的有效的一個應用。可能會有很多的一個可以執行的技巧是將會在這個過程中起到榜樣的作用的，無論它是療愈，還是簡單地尋求一個人生命的每一個部分的意義，這樣的榜樣都確實可能是有幫助的。但是，為過程賦予了力量的事物是每一個真理的尋求者的意志與信心。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you very much. I would like to relinquish the floor at this time. They explain that by further training you can accentuate the initiation that you already have of fourfold and that the healer does this, not the patient. If you have anything to add I'd appreciate it, but otherwise, thank you very much.

N：非常感謝你們。我想要在此刻讓出講臺了。它們解釋說，藉由更進一步的訓練，你們能夠用四倍的速度著重強調你已經擁有的開始，是療愈者，而不是患者進行這個工作。如果你們有任何補充的事情，我會感激它，但是，如果沒有，非常感謝你們。

I am Latwii, and we appreciate also your comments, my brother, and feel that we have spoken as well as our small understanding will allow.

我是 *Latwii*，我們同樣也感激你的評論，我的兄弟，我們感覺到我們已經說完了我們小小的理解將允許我們說的內容了。

May we attempt another query at this time?

在此刻我，我們可以嘗試另一個問題嗎？

Questioner: Latwii, it has been said that the ascended masters and other light entities will converge or convene in Peru in January at Machu Picchu. Are you aware of such a meeting of light energies there at that time, and if so, can you speak if it would be beneficial to try to be there?

提問者：*Latwii*，已經被說過的事情是，揚升大師以及其他的光的實體將在秘魯，在瑪丘比丘丘，於一月彙聚或者聚集。你們知道在那個時候在在那裏這樣一次光的能量的集會嗎，如果是這樣的話，你們能夠談談，是否嘗試去那裏是有益處的呢？

I am Latwii, and am aware of your query, my brother. We are aware that from time to time, as you call it, there is the convergence of those servants of the One upon certain levels of your experience within this planetary sphere. This convergence is not necessarily that which finds a place upon which to converge but is more usually a convergence which finds a vibratory frequency upon which to send those answers of love and light that respond to the calls and questions posed by the various portions of your peoples' population, be they conscious or unconscious calls for aid.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們時不時地，如你們會對它的稱呼一樣，會知曉，在這個地球上在你們的體驗的一定的層次上會有那些太一的僕人們的聚集。這種聚集不一定是那種會找到一個在其上進行聚會的地方的聚集，而更為通暢地是這樣一種聚集，它會找到一種振動性的頻率，以在其上送出那些具有愛與光的回答，這些回答會對那些被你們的人群的各種各樣的部分發出的呼喚與問題，無論它們是有意識的，還是無意識的對幫助的呼喚，進行回應。

Thus, as the mass mind, as you may call it, of this planet's population turns its attention to one area or another within the great evolutionary journey, there is the need to provide ...

因此，當這個星球的人群的大眾心智，如你們對它的稱呼一樣，將它的注意力轉向在演化的偉大的旅程中的這樣或者那樣的一個區域的時候，確實會有需要去提供.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am once again with this instrument. To continue. There is then periodically the need to provide a sustenance or nourishment that is in response to the call of the peoples of your planet. This response then becomes available to all who seek and to each so seeking there is the unique opportunity presented that will allow the seeker to utilize this nourishment. The vibrational frequency of the seeking will determine that which is received. It is not, in our knowledge, usually necessary for those unseen servants of the One to meet at a place and to focus from that place the service that is called for. We, however, are not aware of all that occurs upon your planetary entity. We in our humble way seek to serve in a relatively small fashion and our point of viewing therefore is not one which seeks in the large scope of things to fathom each and every movement of light upon and within this planet's influence.

我是 *Latwii*，我再一次與這個器皿在一起了。繼續。接下來就會有週期性的需要去提供一種補給或者養分以回應你們星球的人群的呼喚。這種回應接下來就可以為所有尋求的實體所取得，對於每一個如此尋求的實體，都會有獨一無二的機會被呈現出來，那個機會將允許尋求者利用這種養分。尋求的振動頻率將決定被接收到的事物。就我們的知曉，那些看不見的太一的僕人通常是不需要在一個地點機會，並從那個服務被呼喚的地點進行聚焦，然而，我們並不知道在你們的地球上發生的所有事情。我們用我們謙遜的方式尋求去用一種相對小的方式進行服務，我們的視角因此不是那種通過大規模的事物來尋求去探尋在這個星球之上與之中的每一個光的運動的視角。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, thank you.

提問者：不用了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I have one just out of curiosity following up the Machu Picchu question.

It isn't just there but in other places on the planetary surface that ley lines of energy and cosmic force converge. And I wondered if the ley lines are as they are because pyramids or other buildings have been built at those places or if

the reason that those buildings were built was because of the high energy that could be felt in those places. Which came first?

Carla：我僅僅出於好奇而接著那個馬丘比丘的問題來提問。能量的地脈（*ley lines*）與宇宙力量彙聚的位置不是在那裏，而是在星球表面的其他地方。我想要知道地脈，如它們之所是，是否是因為金字塔以及其他的建築物，已經在那些位置被建築了，或者是否那些建築被構建在那裏是因為能夠在那些地方被感覺到的高能量呢？哪一個先出現的呢？

I am Latwii, and am aware of your query, my sister. The ley lines, as they have been called, or grid lines of energy are set for the planet much as one's aura surrounds and informs one's physical vehicle. Thus, many from days of old have constructed various structures in concordance with these lines of energy in order that they might take advantage of the increased influx of the love/light of the one Creator at these points. It is at such points that the nourishment of which we spoke previously may enter into this planetary influence and then move whence called and find the mark of the seeker.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。地脈，如它們已經被稱呼的一樣，或者能量格線，對於星球是固定的，非常類似於一個人的靈光圍繞著它的物質性載具，並為其充能。因此，很多實體，從遠古時期，就已經根據這些能量線構建了各種各樣的建築，以便於它們可以利用在這些位置上的被增強的太一造物者的愛/光。就是在這樣的位置上，我們之前談到過的養分可以進入到這個星球，並接下來移動到被呼喚的位置，並找到尋求者的目標。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, that's very clear. Thank you.

Carla：不用了，那是非常清楚的。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

N: May I ask about ... there's a house that was built outside of Kenosha, Wisconsin in the shape of a pyramid. Is there any harmful effects to the individuals within this house, then, having the down-streamings of energy occurring even though this house may not be on a ley line, or what does occur?

N：我可以詢問關於.....有一所房屋是用金字塔的形狀被建造在威斯康辛州的 *Kenosha* 的外部的。對於在這個房屋中的個體會有任何有害的效果嗎，即使這所房屋可能並不在地脈上，會有能量的向下的流動發生嗎，或者會發生什麼呢？

I am Latwii, and am aware of your query, my brother. Within the structure known as the pyramid, that [is] a pyramid of the 76 degree apex angle, may be found a position known to your peoples as the King's chamber position. This is the position which from days of old has been utilized for healing. However, those who were responsible for the giving of this form to this

planetary influence were of a naive enough nature to be unable to see the danger of this position within this structure to those who entered into this position seeking not healing and the desire to serve others as a result, but who entered this position desiring power, as you may call it, over others, and seeking to coerce others to serve the self. Thus, the danger to any entity residing within this King's chamber position is that the more disharmonious elements within one's being may become intensified and the entity may leave such a structure more rather than less distorted.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在被知曉為金字塔的結構中，如果它是一個具有 76 度的頂角的金字塔，它可能被發現有一個被你們的人群知曉為國王密室的位置。這就是在遠古時期已經被用於療愈的位置了。然而，那些要為將這個形狀給予這個星球負責的實體，是具有一種足夠天真的屬性，以至於無法看到在這個結構中的這個位置對這樣一些人危險，這些人進入到這個位置，而不尋求療愈，以及作為一個結果去服務他人的渴望，它們進入到這個位置，並同時渴望，如你們對它的稱呼一樣，掌控它人人的權力，並尋求去強迫他人去服務自我。因此，對於任何居住在國王密室位置中的實體，危險就在於一個人的存有的更為不協調的要素可能被強化，實體可能在離開這樣一個結構的時候是更多地被扭曲，而不是較少地被扭曲的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Yes, thank you. The healing chamber which was then transformed into the King's chamber was about 33 to 40 percent elevated above the base of the pyramid. What about those, say, that were down close to the ground level, would it injure them? Would that energy be in focus? And I thought it was around a 51 degree angle rather than a 76.

N：是的，感謝你們。接下來是被變形為國王密室的療愈密室是位於金字塔底部上方大概百分之三十三到百分之四十的高度。那些接近地面的層次的人會怎樣呢，它會傷害它們嗎？能夠會聚焦嗎？我認為它大概是一個 51 度而不是 76 度。

I am *Latwii*, and am aware of your query, my brother. The angle of the apex of the so-called great pyramid at Giza is of the 76 degree measurement, and is the angle that creates the King's chamber position which can be deleterious to those residing therein. The location of an entity at any point other than the King's chamber position is not deleterious in this fashion.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。所謂的吉薩的大金字塔的頂角的角度是 76 度，這是創造出國王密室的位置的角度，國王密室能夠對那些居住在其中的實體是有害處的。一個實體在除了國王密室之外的任何位置，都不會用這種方式是有害處的。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

N: Thank you very much. Did the old pyramids, the great pyramid at Giza, didn't they enter that primarily from an underground ... I know they have

above-ground entrances, but didn't they enter it primarily from an underground tunnel? N: 不用了，非常感謝你們。舊的金字塔，吉薩的大金字塔，它們是從一個地下 進入到那個金字塔的嗎.....我知道它們擁有地面上放的入口，但是，它們是主要 從一個地下的通道進入它的嗎？

I am Latwii, and this is correct, my brother. May we answer further?

我是 *Latwii*，這是正確的，我的兄弟。我們可以更進一步回答嗎？

N: Well, there are no external entrances I assume, on the pyramid itself. There are some pyramids in—some Mayan pyramids like Chitzenitza or Tatoum down south of Cancun, and they say that these are over a thousand years old. Would it be erroneous to suspect that they were in the vicinity of four to six thousand years of the great pyramid or are they truly much newer?

N: 好的，我假設在金字塔其自身沒有外部的入口。會有一些金字塔，——一些類似奇琴伊察或者在坎昆南部的 *Tatoum* 的瑪雅金字塔，它們說這些金字塔有超過一千年的歷史。猜測它們是在四千年或者六千年前大金字塔附近的時間被建造，這是錯誤的嗎，或者它們真的是更加新的嗎？

I am Latwii, and am aware of your query, my brother. The actual dating of a great number of these pyramid structures is much younger, shall we say, than those found within the land known as Egypt. However, the structures within the south and central American locations are the offspring, shall we say, of older structures found in the more remote locations of your South American continent, and these structures, then, are of roughly the same time origin.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。大量的這些金字塔結構的實際的日期是比在被知曉為埃及的陸地中被發現的那些金字塔要，容我們說，更加年輕的。然而，在南美洲和中美洲的地區中的金字塔結構是那些在你們的南美洲大陸的更要遙遠的區域中被發現的那些更為古老的結構的後代，這些更為古老的結構，是具有大致相同的時間起源的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Do the pyramids such as Chitzenitza or Tatoum have healing chambers in them, and are they sealed to outside entrance except through an underground entrance, and do they have the same 76 degree lead in to the healing chamber?

N: 類似奇琴伊察或者 *Tatoum* 的金字塔在內部擁有療愈密室嗎，它們是對外部入口被封閉起來，除了通過一條地下的入口嗎，它們擁有相同的導向療愈密室的七十六度的頂角嗎？

I am Latwii. We find that there were various construction methods and various purposes utilized in the structures of which you speak, therefore some are of the 76 degree apex angle and others are not. Some were utilized for healing and initiation and others were utilized for what might be called the balancing

of the energy grid system of this planetary sphere.

我是 *Latwii*。我們發現會有各種各樣的建築的方法以及各種各樣的目的在你談及的這些結構中被使用，因此，一些結構是具有七十六度的頂角的，其他的是沒有的。一些結構是被用作療愈與啟蒙，而其他的是被用作可以被稱為對這個星球的能量網格系統的平衡的。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

N: No, thank you very much. I appreciate.

N：不用了，非常感謝你們。我很感激。

Questioner: I'd like to ask something. Am I to understand from what you said about the older pyramids in the Americas, in South and Central America, that there are older pyramids that are still yet—older and larger pyramids that haven't been found yet that are covered by the jungles? Is that correct? 提問者：我想要詢問某個事情。我從你們說的關於在每週，在南美洲和中每週的更加古老的金字塔的理解是，會有更為古老的金字塔是——更加古老且更加巨大的金字塔，而它們尚未被發現，並且是被叢林覆蓋的？那是正確的嗎？

I am *Latwii*, and am aware of your query, my brother. This is basically correct, for there have been civilizations within this portion of your planetary sphere for a great portion of what you call time. There were some of these civilizations which achieved the necessary harmony in the seeking as a civilization to be aided in that seeking by those from elsewhere, shall we say, who had the privilege of serving and answering the call, and did so in part by giving information as was given in the land known as Egypt, this information having to do with the time/space ratio complexes known to you as pyramids. 我是 *Latwii*，我的兄弟，我瞭解了你的問題。這基本上是正确的，因為在你們的星球的這個部分之中在你們所稱的時間的一個很大的部分之中已經有過一些文明。這些文明中有一些已經在作為一個文明尋求去的方面已經取得了所需的協調性，以在那種尋求中得到，容我們說，來自其他地方的實體的幫助，這些實體已經有幸服務並回應呼喚，並部分上藉由給予和在被知曉為埃及的土地上被給予的資訊一樣的資訊來這樣做的，這個資訊是于被你們知曉為金字塔的複合體的時間/空間的比例有關的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, that satisfies that question. I want to ask, it has been imparted to me at some point that the mammals that we know as whales, that they think spherically, and that are able to transcend into the various densities through this spherical type of thought, and I'm wondering if their collective consciousness of the whale species now is trying to impart a message to us, and if the whale that has been named Humphrey outside of San Francisco, it is hoping to act as a catalyst for this message?

提問者：不用了，那已經回答那個問題了。我想要詢問，在某個位置已經被告訴我的事情是，我們知曉為鯨魚的哺乳動物，它們是用曲面的方式進行思考的，它們能夠通過這種曲面類型的思考超越進入到各種各樣的密度，我想要知道是否它們的鯨魚物種的集體意識現在是在嘗試對我們傳遞一個資訊，是否那條在三藩市外面的已經被叫做 *Humphrey* 鯨魚，它是希望起到這個信息的一個催化劑的作用呢？

I am Latwii, and am aware of many portions of your query, my brother, and shall attempt in our poor fashion to respond. We are aware that there are species of beings upon your sphere other than the human that have achieved a state of consciousness which is somewhat more unified, shall we say, than is that state exhibited by the great majority of the human population. Some of these entities are known to your peoples as the whale and the porpoise. These creatures have proceeded upon their own path of evolution, and have achieved certain awareness of the unity of all things and have sought to demonstrate to those with the opened ear and eye the greater truths that are sought by all.

我是 *Latwii*，我瞭解了你的問題的很多的部分了，我的兄弟，我們將嘗試通過我們微薄的方式來進行回應。我們知道在你們的星球上會有除了人類之外的存有的物種已經去的一種意識的狀態，它是比絕大多數的人類的群人所展現出來的那種意識的狀態是有些更為統一性的。這些實體中的一些就是被你們的人群知曉為鯨魚與海豚的實體。這些生物已經在它們自己的演化的道路上前進了，並已經取得了一定的對一切事物的統一性的認識，並已經尋求去向那些擁有開放的耳朵與眼睛的實體示範被所有實體尋求的那種更大的真理了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: I guess my query is, by this display of unified conscious thought are they, by the whale known as *Humphrey* in California, is this mammal trying to open up more receptive humans towards this unity of consciousness?

提問者：我猜想我的問題是，藉由這種對統一的有意識的想法的展現，藉由在加利福尼亞被知曉為 *Humphrey* 的鯨魚，這個哺乳動物是在嘗試去讓更有接受性的人類想著這種意識的統一開放嗎？

I am Latwii, and am aware of your query, my brother. As the mystery is presented, it is hoped that the seeking will be intensified, thus within the bounds of mystery the lessons of love are eventually found.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。在神秘被呈現出來的時候，被希望的事情是，尋求將會被增強，因此，在神秘的邊界中，愛的課程就會最終被發現了。

We at this time note that this instrument begins to grow fatigued, and would suggest that one or two more queries find the end then to this session. May we ask for such a query?

我們在此刻指出，這個器皿開始逐漸變得疲倦了，我們會建議一個或者兩個更多的問題就會到了這次集會的結束了。我們可以請求這樣一個問題嗎？

Questioner: Yes. I'd like to ask you a question about as we're going through our lives and our interactions with people on the planet, how might we ourselves make ourselves more clear and able to be perceptive of the needs of those around us as we're living and seeing and being with each other? 提問者：是的。我想要詢問你們一個問題，它是關於，在我們經歷我們的生活以及我買了與地球上的人之間的互動的時候，我們如何讓我們自己對那些在我們周圍的人的需要更加有感受力呢，在我們生活，觀看並與相互彼此一起的時候？

I am Latwii, and am aware of your query, my sister. May we suggest that when one looks upon the daily round of activities, what immediately presents itself to the eye is not what remains to be found. The seeming disharmonies and distresses that one may find within one's experience are but the shadow of that which awaits. Then it becomes necessary, for one who seeks to be of service by sharing the love of the One with all about one, for such a seeker to penetrate the surface, the illusion, the outer shell of appearance. For within all experience, be it the most difficult or the most confusing or complex, there exists the love of the one Creator, whole, perfect and balanced. The more difficult it is to see such love, the greater the opportunity for growth.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們可以建議，當一個人觀察日常生活的活動的時候，直接將它自己呈現給眼睛的事物，並不是仍舊要被發現的事物。一個人可能會在它的體驗中發現的在表面上的不和諧與苦惱，僅僅是等待著的事物的影子。接下來，一個尋求去藉由與所有在一個人周圍的實體分享太一的愛來進行服務的實體，這樣一個尋求著就需要去刺穿表面，幻象，以及表像的外殼了。因為在所有的體驗中，無論它是極其困難的，還是極其令人混淆的，或者複雜的，都存在有太一造物者的愛，這種愛是完全的，完美的，平衡的。要看到這樣的愛是越發困難的，成長的機會就是越大的。

Be then not so concerned with appearance and the first effects and impressions of interactions with those about you, but in your meditation look to the heart of the interaction. Find where love lives. Find then where love has sought to be known, and has perhaps for the moment gone unrecognized. Look to the heart of those who share with you in any degree a portion of their lives, for that which they share is love seen in many disguises. Do not let disguise fool you. It is there to teach and there is one lesson. That is love.

接下來，不要對表像、以及與那些在你周圍的人之間的互動的首先的影響與第一印象如此之擔憂，而是在你的冥想中去檢查那種互動的核心。找到愛活在何處。接下來找到愛在何處已經尋求被知曉，並也許暫時未被認出來。如果有人用它們的生活的任何程度的一部分來與你分享，去查看那些人的心，因為它們分享的事物就是用很多的偽裝被看到的愛。不要讓偽裝愚弄你。會有教導的位置，就會有一個課程。那個課程就是愛。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: Yes. I'd like to know when we are in our lives amid some other brother who was doing rebirthing, and thus cleansing the nervous systems of the body/mind/spirit complex, and I wonder how we might maintain or through our thought further cleanse our nervous system, and thereby cleanse our being in the world?

提問者：是的。我想要知道，我們在我們的生活中要在什麼時候處於某個其他的正在進行重生的兄弟當中，並因此清理心/身/靈複合體的神經系統，我想要知道我們如何可以維護神經系統，或者通過我們的想法更進一步清理我們的神經系統，並因此清理我們在世界中的存有。

I am Latwii, and am aware of your query, my sister. We shall speak to this query as our final response.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們將談及這個問題作為我們最後的回應。

The entity that each is has encoded within not only the nervous system but within the entire system of energy centers those preincarnatively chosen lessons and services. When one discovers a certain distortion or imbalance within one's thinking and behavior, one may take this discovery into meditation and observe it carefully. The distortion may be allowed in the meditative state to expand and increase in intensity until it is beyond all reasonable proportions. Thus it finds its full sway within one's being, and all potentials to gather experience thereby are observed. One then may see the polar opposite quality planted as a seed within the being also within this meditative state. This opposite quality then may also be allowed to intensify beyond all reasonable proportions. The entity thus meditating may see then both qualities contained within its being, and may see these qualities as means by which the one Creator may know itself through this entity's experience.

每一個人之所是實體不僅僅在神經系統之中，同樣也在整個能量中心的系統之中編碼了那些投生前被選擇好的課程與服務。當一個人在它的思考與行為舉止中發現一定的扭曲或者不平衡的時候，它可以將這個發現帶入到冥想中，並仔細觀察它。扭曲可以在冥想狀態中被允許拓展，並在強度上增強，一直到它超出了所有合理的比例。因此，它會在一個人的存有中擁有它完全的影響，以及所有的潛能，以收集從那裏被觀察到的體驗。一個人接下來就可以看到在極性上是對立的屬性是如同一個種子一樣被種植在存有之中，同樣也被種植在這種冥想狀態中。這個對立的屬性揪下來就可以被允許增強超越所有合理的比例。這樣冥想的實體就可以接著看到兩個屬性同時被包含在它的存有中，並可以將這些屬性視為是太一造物者可以藉由其通過這個實體的體驗知曉祂自己的途徑。

This entity may also see these qualities as means by which it may know the one Creator through its experiences. Without any quality of judgment then, the entity observes the wholeness of its being and fully accepts the self for containing these qualities. Thus, as acceptance within the being is increased, the ability of this being to learn the lessons associated with these qualities is

enhanced. As the lessons become learned, the qualities are smoothed, shall we say, in such a fashion that the white light of the one Creator no longer needs be diffracted, and may in this regard at least remain until diffracted by another pattern of distortion which symbolizes lessons and services to be learned and offered. Thus is the life pattern pursued and the preincarnative choices completed.

這個實體同樣可以將這些屬性視為是它藉由其可以通過它的體驗知曉太一造物者的途徑。在沒有任何評判的屬性的情況下，接下來實體就會觀察到它的存有完整性，並充分自我是包含這些屬性的。因此，隨著在存有內在之中的接納性被增加，它的存有去學習與這些屬性聯繫在一起的課程的能力就被增強了。隨著課程被學會，這些屬性就會用這樣一種太一造物者的白光不再需要被衍射的方式，容我們說，變得平緩了，太一造物者的白光可以在這個方面至少保持不變，直到會被另一個扭曲的模式衍射為止，這種扭曲的模式就會象徵著要被學習和提供的課程與服務了。這樣生命模式就被追尋了，投生前的選擇就被完成了。

We at this time find that we have approached the limit of this instrument's ability to continue to serve as an instrument in a relatively clear fashion. Therefore we must take our leave at this time of this instrument and we thank each present for allowing our presence and for requesting our humble service. We remind each that we are also quite humble and fallible seekers of truth. We do not claim any infallibility whatsoever. Take that which we have given and use it as you will; leave that which has no value. We leave this group at this time rejoicing also in the love and in the light of the one infinite Creator which resides in all. Adonai, my friends, we are Latwii. Adonai vasu.

我們在此刻發現我們已經接近這個器皿去繼續作為一個器皿用一種相對清晰的方式進行服務的能力的限度了。我們因此必須在此刻離開這個器皿，我們感謝每一位在場的人允許我們的出席，並感謝你們請求我們謙遜的服務。我們提醒各位，我們同樣也是相當卑微且易於犯錯的真理的尋求者。我們不會宣稱無論什麼任何沒有錯誤。請使用我們已經給予的內容，並如你們所願地使用它，丟棄掉沒有價值內容。我們在此刻離開這個團體，我們同樣也在太一無限造物者的愛與光中歡慶，造物者居住在一切事物之中。Adonai，我的朋友們，我們是Latwii。Adonai vasu。

November 10, 1985

1985-11-10 *Hatonn* : 哲學系統與真理

(Carla had surgery on her wrist and hand this week.)

(*Carla* 這一周在她的腕部和手部做了手術。)

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and we greet you, my friends, in the love and in the light of our infinite Creator. Again it is with joy that we greet each of you and join your circle of seeking this evening. We shall attempt to work with this instrument in a manner which is novel for this instrument. We hope to be able to transmit our thoughts on more of a word by word basis, perhaps relying from time to time upon the phrase in order to aid this instrument in his development as an instrument. Therefore, we apologize in advance for any delays in the transmission.

我是 *Hatonn*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。再一次，帶著喜悅，我們向你們每一個人致意並加入你們今晚的尋求的圈子。我們將嘗試通過一種對於這個器皿是新穎的方式來與這個器皿一同工作。我們希望能夠更多用一種逐字的方式來傳遞我們的想法，也許會時不時地依賴於短語，以便於在它作為一個器皿的發展的過程中幫助這個器皿。因此，我們提前為在傳訊過程中的任何的延遲而抱歉。

This evening we should attempt to speak to a concern which each seeker of truth may discover upon the path of seeking. It is often a concern to such a seeker that there is no clearly discernible pattern of thought or constructed philosophy which serves all needs of any seeker. Each seeker wishes to proceed upon the evolutionary path as efficiently as possible, and as this journey is undertaken, there is the discovery that many philosophies exist concerning how best to travel. No matter how many sources the seeker may consult, there continue to be more and more aspects of this seeking and even divergent philosophies as to how best to proceed.

今晚我們將嘗試談及每一個真理的尋求者都可能會在尋求的道路上發現的關注點。這樣一個尋求者的一個關注點經常會是，沒有一個清晰地可以分辨的思想的模式或者被構建好的哲學會服務於任何尋求者的所有的需要。每一個尋求者都希望在演化的道路上盡可能有效地前進，當這個旅程被進行的時候，會被發現的事情是，在關於如何最佳地旅行的方面，有很多哲學存在。無論尋求者可能會諮詢多少的源頭，都會繼續有越來越多的這種尋求的面向，甚至是在關於如何前進的方面的有分歧的哲學。

The concern, then, of many who consciously pursue their own evolution is, "What is truly of value at this moment in this process?" Adding to the concerns of such a seeker is the observable fact that for any such seeker there is the ever-changing experience and pattern of thinking that develops within the seeker over a period of time. Thus, at one point within the seeker's

experience, the mind may be configured at quite a different fashion than it may later be found to be configured. Thus, there is placed before the seeker's attention the ever-changing nature of the resources which may inform the choices that a seeker makes. Yet within each is the nebulous though persistent feeling that there is an absolute essence, shall we say, which is at the heart of all philosophies. And it is quite often the heart's desire of the seeker to know this ultimate, shall we say, truth. Thusly desirous and propelled upon the journey, a seeker will find a multitude of reflections of that one image which as the holy grail, as it has been called, leads on and draws unto each seeker.

接下來，很多有意識地追尋它們自己的演化的實體的關注點就是，“在此刻在這個過程中，什麼是真正具有價值的呢？”這樣一個可以觀察到的事實增添了這樣一個尋求者的關注，即對於任何尋求者，都會有不斷改變的體驗與思考的模式會在一段時間之後在尋求者內在之中發展出來。因此，在尋求者的體驗中的一個位置上，心智可能是，與它可能之後被發現的被塑造的方式相比，是用一種不同的方式被塑造的。因此，那些可能會鼓舞一個尋求者會做出的選擇的資源的不斷改變的屬性，就會被放置在尋求者的注意力前方了。而在每一個人內在之中都會有模糊不清但卻經久不衰的感覺，會有一個，容我們說，絕對的實質，它是所有哲學的核心。尋求者的心渴望相當經常地是去知曉這個，容我們說，終極的真理。因此，當一個尋求者在旅程上是渴望且被驅動的時候，它將會發現對一個形象的大量反思，這個形象，如同聖杯——如它已經被稱呼的——一樣，一直引導著並吸引著每一個尋求者。

As you move within your own individual illusion, you are aware that there are patterns within your seeking. There are methods which seem to be more related, shall we say, or of a kin to you than any others. When you discover this feeling you may determine then that there has been a recognition upon some level of your own being for that which you seek in that which has come before your attention. This harmonious feeling or intuitive inspiration then becomes the great ally of the seeker of truth, for the mind of man can construct many magnificent structures of thought and philosophical expertise, shall we say, and if a seeker is left only with its intellectual evaluation of potential aids in its journey, then it is quite easy for a seeker thus limited to become confused when one philosophy sounds as good as another.

當你在你自己的幻象中移動的時候，你知道在你的尋求中會有一些模式。會有一些方法看起來似乎是，相比與任何其他，是與你更加，容我們說，有關聯的，或者與你更加具有一種相似的屬性的。當你發現這種感覺的時候，你可以接下來確定，在你自己的存有的某個層次上，在那個已經出現在你的注意力前方的事物中，已經有一種對你尋求的事物的認出了。這種協調的感覺或者直覺性的啟發，接下來就會成為真理的尋求者的巨大的同盟，因為人的心智能夠構建許多宏大的想法的構架與，容我們說，哲學上的專門知識，如果一個尋求者是僅僅與它對在它的旅程上具有潛在的幫助的事物的智力性的評估留在一起，接下來，一個尋求者會因此被限制，並在一個哲學會聽起來和另一個哲學是一樣好的時候感覺到混淆了，這是相當容易的事情。

And, indeed, my friends, this may well be true, for each philosophy is a construction of a portion of the one Creator and thusly offers the essence in

some degree of the one Creator to any who hold this philosophy. Yet, to be able to discern not with the intellect but with that feeling from within which wells up in spontaneous recognition of that which is most helpful at the present moment for the seeker is to rely upon a more trustworthy friend, shall we say, for these intuitive inspirations which well up from the deeper portions of one's being are in some fashion that which is sought or point the direction towards that which is sought. For at its heart, my friends, the process of seeking the truth is a process whereby one calls for a greater portion of the self and calls for this portion from the self.

確實，我的朋友們，這很有可能是真實的，因為每一個哲學都是太一造物者的一部分的一種構架，並因此會向任何抱有這種哲學的實體提供太一造物者的在某種程度上的實質。然而，要能夠不藉由智力，而是藉由那種來自內在之中的，在自發性的認出從噴湧而出的感覺來分辨，哪一個在當前的時刻是對於尋求者最有幫助的事情，就是去依賴於一個，容我們說，更加值得信任的朋友了，因為這些從一個人的存有的更為深入的部分中噴湧而出的直覺性的啟發，用某種方式就是被尋求的事物，或者是指出了朝向被尋求的事物的方向的事物。因為，我的朋友們，尋求真理的過程，在其核心之處是這樣一個過程，一個人從那裏呼喚自我的一個更大的部分，並從自我呼喚這個部分。

It is the nature of a single creation that each portion or facet of the creation is contained within each individualized expression of that creation. You as such an individualized expression, then, when you seek, seek more of that which you are from your own self. Therefore, it is most helpful not only to analyze with the conscious mind that which is placed before one's conscious attention but then to also give over that thinking and analyzing at some point in order that the greater portion of one's own being may be allowed to move through the channel which you have created with your desire and make itself known in whatever fashion is recognizable and discernible to your conscious mind which propels your seeking.

造物者的每一個部分或者面向的一個單一的創造物的屬性，是被包含在那個創造物的每一個個體化的表達中的。你，作為這樣一個個體化的表達，在你尋求的時候，接下來就會尋求更多的來自你自己的自我的你之所是的事物了。因此，不僅僅去藉由有意識的心智分析被放置在一個人的有意識的注意力前方的事物，同樣接下來在某個位置上放棄那種思考與分析，以便於一個人自己的存有的更大的部分可以被允許穿越你已經藉由你的渴望創造出的管道，並使得它自己用無論什麼對於那個推動了你的尋求的你的有意識的心智是可以識別出的並是可以分辨出來的方式被知曉，這是很好的。

Our message this evening is of necessity somewhat briefer than most, for the collective energies of this group this evening are somewhat lessened, and it is our discernment that it would be best that the briefer message be delivered. We shall therefore at this time take our leave of this group, thanking each wholeheartedly for inviting our presence, and we would ask that the proper discernment be applied by each to those words which we have given that you may further exercise that intuitive knowing which allows you to weave your way through the illusion which you inhabit on your journey of seeking. We are

grateful to have been able to speak this evening. We are known to you as Hatonn, and we leave you in the love and in the light of the one infinite Creator. Adonai, my friends.

我們今晚的資訊，有必要比大多數的時候，是有些更為簡潔的，因為這個團體的集體能量在今晚是有些減少了的，我們的見解是，更為簡潔的資訊被傳遞，這會是最好的。我們因此將在此刻離開這個團體，我們同時全心全意地感謝各位邀請我們出席，我們會請求適當的分辨力被每一個人應用在我們已經給予的那些話語上，這樣你們就可以更進一步訓練那種直覺性的知曉了，就是這種自覺性的知曉允許你們彎彎曲曲地穿越你們在你們尋求的旅程上所棲息於的那個幻象了。我們對於已經能夠在今晚發言是感激的。我們是你們知曉為 *Hatonn* 的實體，我們在太一無限造物者的愛與光中離開你們。 *Adonai*，我的朋友們。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we too greet each of you in the love and light of our infinite Creator. We too are aware that the energies of this group are somewhat diminished. We shall therefore spare this instrument of the necessity for the word by word communication, hoping that we might be able to spend more, shall we say, information with you as the time might be shortened. May we attempt our usual service of attempting those queries which those present may have use in the requesting? May we begin with a query?

我是 *Latwii*，我們同樣在我們的無限造物者的愛與光中對你們每一個人致意。我們同樣也察覺到，這個團體的能量是有些減弱的。我們將因此讓這個器皿免於對於逐字進行交流的需要，我們同時希望我們可以能夠，容我們說，在你們身上花費更多的資訊，因為時間可能是被縮短了的。容我們嘗試我們通常的服務，即嘗試那些在場的人可能發現有價值詢問的問題。我們可以用一個問題開始嗎？

L: I'd like to ask a question or perhaps ask for whatever you would care to offer to help me understand a facet of my life which seems that there are people who go away and then return, people whose influence seems to be potentially beneficial in some aspects, other people whose potential influence seems destructive. And it's almost as if each one is acting as a comet in its trajectory, and they disappear and they're out of my life and then come winging back in again and then they're gone again and then they come back again. What could you be able to offer to assist me in understanding this?

L：我想要問一個問題，或者也許請求無論什麼你們願意提供以幫助我理解我的生命的一個面向的事物，這個面向看起來似乎有一些人會離開，並接著返回，這些人的影響看起來似乎在一些方面是潛在地有益處的，而其他人的影響看起來似乎是破壞性的。它幾乎就好像是，每一個人都在扮演一個在它的軌道之中的彗星一樣，它們消失了，它們離開了我的生命，接下來，它們再一次飛回來出現了，它們再一次消失，並接著再一次回來了。你們能夠提供什麼來幫助我理解這一點呢？

I am Latwii, and am aware of your query, my brother. We ask that you picture a tapestry which has many colors and is designed in such a fashion that the

colors move in and out, each with the other, in somewhat of a rhythmic and yet somewhat of an irregular pattern. If one looks at any one point within the tapestry, one will note that there is a, shall we say, given set of colors, each in a certain relation with the others. If one follows two or more of these colors as they thread their way through the tapestry, one will note that there is a mingling from time to time and a departure of colors again from time to time. 我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們請你想像一塊織錦，它擁有很多的色彩，並且是用這樣一種方式設計的，它的色彩會出現和消失，每一個色彩都會與其他色彩一起處於一種多少有韻律且有多少有些是不規則的圖案中。如果一個人檢查在織錦中的任何一個位置，它將會注意到，會有一種，容我們說，一直的色彩的配置，每一個色彩都與其他色彩有一定的關聯。如果一個人，在這些彩色用它們的線條貫穿這個織錦的過程中，跟隨這些色彩中的兩個或者三個，它將會注意到，時不時地會有一種色彩的混合，時不時地會再一次會有一種色彩的消失。

So it is in the life of any seeker, for each of you, my friends, before the incarnation made general and specific agreements with many other seekers of truth. During the incarnational pattern, then, there will be the attempt to fulfill those agreements, to provide those lessons and services that were deemed a necessary part of the incarnation prior to its beginning. It may be that for a certain portion of what you call time there will unfold a relationship in some way or another with a variety of entities. Thus will your incarnational pattern unfold as the interaction between this grouping of entities creates the catalyst that offers the opportunity for the learning of certain lessons and the providing of certain services as a balancing function to the learning of lessons. 在任何尋求者的生命中就是如此，因為你們每一個人，我的朋友們，在投生之前都與很多其他的真理的尋求者做出了一般性的與具體的協議。在投生模式中，接下來，將會進行嘗試去實踐那些協議，去提供那些在投生開始前被認為是投生的一個需要的部分的課程與服務。可能會有你們所稱的時間的一定部分將會用這樣或者那樣一種方式以多種多樣的實體展開一種關係。這樣你的投生性的模式就將會隨著這個實體的團體之間的互動創造出催化劑而展開了，這種催化劑將會提供學習一定的課程與提供一定的服務的機會，作為一種對學習的過程的平衡性的功能。

Thus does the pattern of one's life find a movement in and out of other selves who join in the rhythm of the learning and the serving. The specific nature of any one entity's relationship in your own pattern is of an unknown nature to any within the illusion. Thus, as one sees the appearance and disappearance of any entity or group of entities, one may assume in the general nature that there are those lessons and services which yet remain, for though there has been time and distance which has come between shared experience, yet there remains a certain affinity between these seekers of truth who have before the incarnation agreed to travel this incarnation in such and such a fashion.

因此，一個人的生命的模式確實會發現一種其他自我的進進出出的運動，這些其他自我是加入到了學習與服務的旋律之中的。任何一個實體的關係在你自己的模

式中的特定的屬性，對於任何在幻象中的實體都是具有一種未知的屬性的。因此，當一個人看到任何實體或者實體的團體的出現與消失的時候，它就可以通過一般性的屬性假設，會有那些依舊留下來的課程與服務，因為儘管在被分享的體驗之間已經有時間和距離出現了，而在這些真理的尋求者之間依舊會存在有有一定的親密關係，這些真理的尋求者在投生前就同意用這樣或者那樣的一種方式來旅行穿越這次投生了。

As a small addendum to this response that we fear may have grown somewhat lengthy, we would also remind each seeker that what appears to the naked eye, shall we say, may not be in its essence in agreement with the appearance. Which is to say, it is difficult to discern the nature of any experience completely within your illusion, for what seems most helpful, happy and harmonious in one instance may not in truth yield the harvest of lessons that another situation which seems most traumatic, disharmonious and frustrating might yield, for it is within the bounds, shall we say, of the difficulty that the spiritual strength is put to the test.

作為對這個回應的一個小小的補充，我們擔心那個補充可能已經變得多少有些冗長了，我們會同樣也提醒每一個尋求者回想起，對於，容我們說，肉眼所顯現的事物，可能在其是之中並不是與表像是一致的。也就是說，要去完全地分辨任何在你們的幻象中的體驗的屬性，這是困難的，因為看起來似乎是極其有幫助的，快樂的且和諧的事物，在一個距離之外，可能並不會實際上產生出另一個看起來似乎是極其創傷性的、不協調的、令人挫敗的情況可能會產生出的對課程的收穫，因為就是在困難的，容我們說，界限之中，靈性的力量得到了考驗了。

This is a general description, but we hope can provide somewhat of an insight into the illusion which you inhabit, for truly it is an illusion, that which is not at its heart what it appears upon the surface to be.

這是一個一般性的描述，但是我們希望它能夠提供多少一種對你們所居住的幻象的洞見，因為它真的是一個幻象，在表面上顯現出來的事物，並不是在其核心之所是的事物。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, that's given me quite a bit for thought. I appreciate it. Thank you.

L：不用了，那已經給予我了很多要思考的事情了。我很感激它。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 Latwii，我們感謝你，我的兄弟。有另一個問題嗎？

N: Last week you said that the angle of a pyramid was 76 degrees for the healing chamber. But is the angle—I checked it, or at least the great pyramidal Giza, Cheops, was 51 degrees, 51 minutes and 14.3 seconds. How do you measure this 76 degrees for the healing chamber?

N：上一周你們說過，金字塔適用於一個療愈的密室的角度是 76 度。但是，那個角度是——我檢查了它，或者至少大金字塔基奧普斯的角度是 51 度，51 分，

14.3 秒。你們如何測量用於療愈密室的 76 度的角度的呢？

I am Latwii, and am aware of your query, my brother. The angle of 76 degrees and 18 minutes, approximately, is the angle of the apex of the so-called great pyramid at Giza, and is the angle which allows the formation of the King's Chamber, as it has been called by your peoples, and this location was the location used in days of old for the healing. Yet it is the position which has been suggested to be of a potentially dangerous nature for those entering it who are in any degree distorted towards the distortion of power of others, shall we say. The lack of purity in the desire to utilize this position can be further distorted by the apex angle that is greater than 76 degrees.

我是 *Latwii*，我瞭解了你的問題，我的兄弟，所謂的吉薩的大金字塔的頂角是大概 76 度 18 分，這個角度允許國王密室，如同它已經被你們的人群稱呼的一樣，的形成，這個設計在遠古的時代是被用於療愈的設計。而如果進入其中到的實體在任何程度上是被扭曲朝向，容我們說，對其他人的權力的扭曲的話，這個設計是已經被建議對於那些人具有一種潛在地危險的屬性的設計。在使用這個設計的渴望之中的純度上的缺少，能夠更進一步被大於 75 度的頂角所扭曲。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: There was an approximate thirty feet of top cap for the great pyramid. Was it ever put on? And if it was, what happened to it?

N：大金字塔有一個大概三十英尺的頂石。它曾經被放上過嗎？如果它是的，在它身上發生了什麼呢？

I am Latwii, and am aware of your query, my brother. This capstone, as it has usually been called among your peoples, was in place at the initial period of construction of this structure and was at a later time replaced with a capstone made of your granite material. This was itself removed at yet a later date by those many entities who sought to remove the outer portions of this structure for the purpose of constructing yet another structure.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。這個頂石，如同它在你們的人群當中已經通常會被稱呼的一樣，在這個建築最初的構建的時期中是被放置就位的，並在一個之後的時間被一個由你們的花崗石的材料製成的頂石所替代。這個頂石其自身在一個後來的日期被很多尋求去移除這個建築的外部的部分的實體所移除了，這些實體的目的是去建造另一個建築。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Well, thank you very much. Carla and I were talking about the Christ-like consciousness, that there was a book written that shows that there were fifteen or sixteen over the eons. Have there been that many? Or more? And was Jesus Christ the man reincarnated from other Earth entities previously, and if so which ones?

N：好的，非常感謝你們。*Carla* 和我正在談論基督一般的意識，有一本書表示，在無限長的時間期間，曾經有過十五個或者十六個。已經有過多少個呢？是更多嗎？耶穌基督是從之前的其他的地球實體轉世投生的嗎，如果是這樣的話，是哪一個呢？

I am Latwii, and shall attempt response to this query by suggesting that there have been a larger number of entities upon your planet in its past who have achieved that state of awareness which has come to be called the Christ consciousness. The number of entities described in the book of which you speak is a number which has been given to a specific portion of your planetary surface, most notably that area of the desert known [as] Sinai. There has been, however, throughout other portions of your planetary surface, the gaining of the perspective, shall we say, which is known as the Christ consciousness. Various traditions, cultures and practices have been utilized over a great portion of your planet's third-density experience by various individuals who have sought the heart of the lessons of this illusion and have found in great part that heart of love within their own experience.

我是 *Latwii*，我將會這樣建議來嘗試回應這樣問題，我們在你們的星球上在它的過去，已經有大量的實體已經取得過那種已經開始被成為基督意識的認識的狀態了。在你提及的那本書中被描述的實體的數量，是一個已經被給予了你們的星球的一個特定的部分的數量，尤其值得注意的是那個被知曉為西奈沙漠的區域。在貫穿你們的星球表面的其他部分，已經有對被知曉為基督意識的觀念的積累了。各種各樣的傳統、文化與修煉，已經在你們的星球的第三密度的體驗的一個巨大的部分期間被各種各樣已經尋求這個幻象的課程的核心的個體所利用了，這些個體都已經在它們自己的體驗之中找到了那個愛的核心的巨大的部分了。

The entity known to your peoples as Jesus of Nazareth was an entity of this nature who had in previous incarnations achieved various levels of consciousness as a portion of its mission as what you would call a wanderer, and in this progression of incarnations sought to be of service in a manner which then was culminated in the incarnation of which you are aware. We are not able to utilize this instrument in giving names of the entity known as Jesus of Nazareth in its previous incarnations for there is a good deal of energy required to focus upon names not familiar to this instrument, and it is within the levels of what you would call trance that such energy is available for the retrieval of these names.

被你們的人群知曉為拿撒勒的耶穌的實體，是一個具有這種屬性的實體，它已經在之前的投生中取得過各種各樣的意識的層次，作為你們稱之為一個流浪者的使命的一部分，並在這個投生的進程中尋求用這樣一種方式進行服務，這種方式在你們知曉的那次投生中達到了頂點。我們無法利用這個器皿給予被知曉為拿撒勒的耶穌的實體的實體在它之前的投生中的名字，因為要聚焦在這個器皿並不熟悉的名字上，會需要大量的能量，在你們稱之為出神狀態的層次中，這樣的能量才可以為對這些名字的揭露所利用的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No. Thank you very much.

N：不用了，非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. We are aware that we have been somewhat brief in our stay with this group this evening, but are most appreciative for each moment that we have been allowed to share. We thank each for allowing our presence and our words. We also remind each that our words are but our fallible attempts to be of service. Take those which have meaning. Leave those which have none. We shall leave you at this time rejoicing in that love and light which propels and guides us all in our seeking of the one infinite Creator. Adonai, my friends. We are those of Latwii.

我是 *Latwii*。我們察覺到我們在我們今晚與這個團體在一起的停留中已經是有些簡短的了，但是我們極其感激我們已經被允許分享的每一個時刻。我們感謝各位允許我們的出席與我們的話語。我們同樣提醒各位，我們的話語僅僅是我們易於犯錯的進行服務的嘗試。請使用那些有意義的部分。並將那些沒有意義的部分丟棄掉。我們將在此刻離開你們，我們在那種在我們對太一無限造物者的尋求中驅動我們並指引我們全體的愛與光中歡慶。*Adonai*，我的朋友們。我們是 *Latwii*。

November 17, 1985

1985-11-17 L/Leema : 罪疚與犧牲

Group question: What about guilt?

團體問題：罪疚是什麼呢？

(Carla channeling)

(Carla傳訊)

I am L/Leema, and I greet you, my friends, in the love and in the light of the infinite Creator Whom we all serve in joy. And indeed it is a great joy to be here with you, to share these moments with you, to be in communion with that which makes each of you who you are, for that is the question that has come before us this evening.

我是 L/Leema，我的朋友們，我在無限造物者的愛與光中向你們致意，我們全都在喜悅中服務於無限造物者。在這裏與你們在一起，並與你們分享這些時刻，與那個使得你們每一個成為你們之所是的事物進行親密交流，這確實是一種巨大的喜悅，因為那就是已經在今晚來到我們面前的問題了。

There may seem to be many, many forces which operate upon the personality from without, those things the society would wish you to do, those things those about you would wish you to do. And yet when one asks for comment upon this subject, the comment must turn upon the subject of identity, for whom you listen to and what stress you feel is in the end a function of who you are, not what you mean to yourself.

可能看起來似乎有很多很多的力量從外部在人格上產生作用，那些社會希望你們去做的事情，那些在你們周圍的人希望你們去做的事情。而當一個人請求在這個主題上的評論的時候，評論必須轉向身份的主題，因為你所聆聽的實體，以及你感覺到的壓力，最終是你之所是的一個機能，而不是你對你自己的打算的一個機能。

Each of us is unique. This is not a uniqueness that is attempted, that is worked at, or that is in any way manipulative. Nor is it anything that can be manipulated, for your identity is one harmonious chord of being, unique in the whole creation, infinite in its beauty, and irreplaceable. And so you sit in circle within a dwelling place in meditation, each chord blending with each chord as the whole group becomes one identity, seeking the One which is not unique but which is limitless. That from which you are derived, shall we say, had no identity until It decided in the vastness of timelessness to experience Itself. And so you sit in meditation, far-flung bits of the Creator who have become unique. You experience each other—and the Creator experiences Itself. 我們每一個人都是獨一無二的。這不是一種被嘗試的，在其上進行工作，或者用任何方式是可以操縱的獨特性。它同樣也不是任何能夠被操縱的事物，因為你們的身份是一個存在的協調的和絃，在整個造物中都是獨一無二的，在它的美麗之中是無限的，且是不可替代的。因此，你們在冥想中是坐在一個住所中圈子中。

在整個團體成為一個身份，並同時尋求那個並非獨特但卻是無限的太一的時候，每一個和絃都與每一個和絃混合在一起了。那個你們從其，容我們說，派生出來的事物，是沒有身份的，一直到它在無時性的廣闊之中決定去祂自己為止。因此，你們坐在冥想中，你們是已經成為獨特的造物者的被遠遠地投射出來的片段。你們體驗到相互彼此——造物者體驗到祂自己。

We move now back into the area of illusion from which the question was asked concerning the pressures of "should" and "must" that are given one by those souls around one and by the society itself in its many forms. Perhaps it is easier now to see the illusion for what it is—many things impinging upon that which is unique. You who are unique cannot pluck this or that from you, for you have chosen the pressures, the musts, the shoulds, and all of the confusion that follows therefrom in order to further develop your uniqueness and thereby the infinite Creator's experience of Itself. 我們現在向回移動到那個問題從其被詢問的幻象的區域，問題涉及到了“應該”與“必須”的壓力，這些壓力是被在一個人周圍的靈魂以及被社會其自身通過社會的很多的形式給予一個人的。也許，現在去看到幻象是更為容易的，因為幻象是什麼——很多衝擊了那個是獨一無二的事物的東西。你是獨一無二的，你無法從你身上扯下這個或者那個，因為你已經選擇了壓力，選擇了那些必須，那些應該，以及所有跟隨在其後的混淆，以便於更進一步發現你的獨特性，並由此發展無限造物者對祂自己的體驗。

We realize that there is a need within the illusion to find a way of thinking about or dealing with these pressures. There are as many ways as there are individuals. One way which we might recommend to you is gentleness with yourself. If you can see yourself as that unique being that is not threatened by extinction by any force from without or from within, then perhaps you can see the possibility of offering to yourself the gift of gentleness, patience and kindness to the self by the self. Examine, if you wish, a pressure that is causing you anguish, pain and confusion. Turn it about in your mind, test it, allow the uniqueness that is you to impinge upon that illusion, and then with kindness and thanking the source of the pressure, the seeming pain, the seeming confusion, allow the self to sound its chord.

我們意識到，在幻象中有一個去找到一種考慮這些壓力或者與之打交道的方法的需要。有多少個體，就會有多少這樣的方法。一種我們可能會向你們推薦的方法就是對你自己的溫柔。如果你能夠將你自己視為是那個不會被任何來自外部，或者來自內部的力量的毀滅所威脅的獨一無二的個體，接下來，也許你就能夠看到對你自己提供那個溫柔、耐心以及自己對自己的善良的禮物的可能性了。檢查，如果你們希望這樣說的話，一種正在給你造成苦惱、痛苦和混淆的壓力。在你的頭腦中轉動它，測試它，允許你之所是的獨特性衝擊那個幻象，接下來，帶著對那個壓力、表面上的痛苦，以及表面上的混淆的善意與感謝，允許自我奏響它的和絃。

Perhaps it has been a difficult thing to hear your own beingness. This is understandable, my friends, for you do dwell within a heavy illusion. The heaviness of the illusion is not an error. There is a design which involves your

becoming fuller, developing your uniqueness, accentuating certain qualities of being upon which you may have worked for many, many lifetimes. How could you develop without stimulus, even if that stimulus is painful? Look at the world with a kind eye, a gentle eye, a forgiving eye.

也許要聽到你自己的存在性，這已經是一個困難的事情了。我的朋友們，這是可以理解的，因為你們確實是居住在一個沉重的幻象中的。幻象的沉重不是一個錯誤。會有一個設計，它包含了你成為更為圓滿的，發展你的獨特性，以及著重強調你可能已經在其上工作了許多許多次生命的一定的存有的特性。你如何在沒有刺激物的情況下發展呢，即使那個刺激物是痛苦的？藉由一種善良的目光，一種溫和的目光，一種寬恕的目光觀看這個世界吧。

The world does not mean to hurt. The illusion is doing what it was intended to do, and you may move very quickly and confusedly so that you muddy that beautiful chord which is yourself, or you may stop and become gentled and thank the illusion for its pressures and its anguish and its pain. You shall not be victorious over it; you shall learn from it, and it shall learn from you. It is well to remember that the undifferentiated terms such as "society" and "family" and "church" are in fact parts of yourself which you have called to yourself in order that you may polish up that beautiful, harmonious, infinitely lovely identity, that you may develop and thrive without regard for life or death as you know it.

世界並不是打算要傷害。幻象正在做它打算要去做的事情，你可以非常快速而非常困惑地移動，這樣你就會使得你自己之所是的那個美麗的和絃變得混濁了，或者你可以停下開，成為溫和的，並為幻象的壓力、它的苦惱以及它的痛苦而感謝幻象。你將不會戰勝它，你將會從它學習，它將會從你身上學習。去記住，諸如“社會”、“家庭”、“教會”之類的無差別的詞語實際上是你自己的那些你已經呼喚到你自己身上的部分，以便於你可以可以打磨那個美麗的、協調的、無限可愛的身份，這樣你就可以在不考慮生命或者死亡，如你們對它的知曉，的情況下發展並興旺了。

We know that this may be somewhat difficult to assimilate, for you are entities who dwell within bodies and who are impinged upon by what seem to be marvelously strong outer forces. Know, my friends, that all of those outer forces are portions of the creation which you have called to yourself for purposes of development. Know that you do not have to work at this development, you do not have to be a student of development. Indeed, the more active you are, the slower will be your going. Gentleness, patience and quiet are the balms of the identity as it waits and watches and loves and chooses.

我們知道這可能是多少有些難以消化的，因為你們是居住在身體中的實體，你們會被看起來似乎是不可思議地強有力的外部的力量所衝擊。我的朋友們，請知曉，所有那些外部的力量都是你為了發展的目的而已經呼喚到你自己身上的造物的部分。請知曉，你們不是一定要在這種發展上進行工作，你們不是一定要成為一個具有發展的學生。確實，你們越發活躍，你們的前進就將會越發緩慢。在身份等待、觀察、愛與選擇的時候，溫和、耐心、安靜，就是身份的安慰物。

Whenever the tangle of experience becomes heavy, take your fingers from the knot and rest. Rest within the infinite invisible world which is the creation. Rest, knowing that you do not have to be you by expressing or changing or doing anything. In meditation seek quiet, seek silence, seek that which is yourself—the one infinite Creator. And that which is you shall then have time to interact fully with the experiences you have had. You cannot be puzzled and be active and find change to be helpful. You can be puzzled and be silent and find that change, development and love bubble forth in good time and with messages for you that you would never have developed without the seeming pressures that are seeming to be so difficult.

在無論什麼體驗的糾纏變得沉重的時候，將你們的手指從那個纏結處拿開並休息。在那個造物之所是的無限的、看不見的世界中休息。休息，同時知曉，你不必藉由表達、或者改變、或者做任何事情來成為你。在冥想中尋求安靜，尋求靜默，尋求你自己之所是——太一無限造物者。你之所是，接下來就將會擁有時間來充分地與你已經擁有的體驗進行互動了。你無法感到困惑，成為積極的，並發現改變是有幫助的。你能夠感到困惑，成為安靜的，並發現改變、發展與愛從好時光中湧出來，給你帶來資訊，這些資訊是如果沒有那些看起來似乎如此困難的表面的壓力你就永遠都不會發展出來的。

We ask you to consider that you live within a house, a spiritual house, which has been constructed of illusion within illusion within illusion. There are many intellectual paths one may take at any time. There are many emotional paths one may take at the same time. There is one silence. There is one decision—to turn to meditation in patience, in kindness, and in gentleness and with no stress, for you have nothing to prove, you have nothing to gain or lose. You are as you are. And you will be as you will be because of your patience within the silence as you digest those things which you may have experienced. Never fear that you are cut off from yourself. It is in no way necessary that you fear this, for the louder the pressures from without may cry, the quieter you may get—and within silence all becomes love. And that which your higher self has planned for you to experience is experienced in love and without confusion. Can you do this of your own self within the illusion? The answer is no. If you need a quick answer, you may have to deal with the illusion. If you can find the infinite moment of silence, the work will be done infinitely better.

我們請求你們考慮你們生活在一所房屋中，一個靈性的房屋，它已經是由在幻象中的幻象中的幻象所構建起來的了。在任何時刻，會有很多智力的道路是一個人可以去走的。在相同的時刻，會有很多情緒的道路是一個人可以去走的。會有一種靜默。會有一個決定——在靜默中，在善中，在溫和中，不帶有任何壓力地轉向冥想，因為你沒有任何要去證明的事物，你沒有任何要取得或者要失去的事物。你就是如你之所是的一樣。因為在你消化那些你可能已經體驗過的事情的時候你在靜默中的耐心，你將會如你將會是的樣子一樣。永遠不要恐懼你要從你自己身上被切除。你無路如何都不需要恐懼這一點，因為來自於外部的壓力越發大聲呼喊，你就可以變得更加安靜——在靜默中一切事物都會成為愛。你更高的自我已經為你計畫了要去體驗的事物，是在愛中，在沒有混淆的情況下被體驗到的。你能夠在幻象中依靠你自己的自我進行這種體驗嗎？答案是不能。如果你需

要 *yige* 簡短的答案，你可能不得不與幻象打交道。如果你能夠找到那個無限的靜默的時刻，工作將無限更好地被進行。

We celebrate you, my friends, each perfection, and the perfection of the group. And we thank you for requesting our presence, and for allowing us to be a part of those things which you may take into your silence, which you may patiently, gently and lovingly turn over and gaze at, and find further perfection in the gazing. May each of you have a grand adventure within yourself as you meet the illusion moment by moment.

我的朋友們，我們祝賀你們，我們祝賀每一個完美，團體的完美。我們為你們請求我們出席而感謝你們，因為你們允許我們成為了那些你們可以帶入到你們的冥想，你們可以耐心地、溫和地、有愛地轉向、注視並在注視中找到更進一步的完美的物的一部分。祝願你們每一個人都在你在每時每刻遭遇到幻象的時候在你自己內在之中進行一場偉大的冒險。

We are known to you as those of L/Leema and we leave you now, resting, lingering within the beauty of each of you. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. Adonai.

我們是你們知曉的 *L/Leema*，我們現在離開你們，我們在你們每一個人的美麗中休息與徘徊。我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友。*Adonai*。*Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you in the love and light of our one Creator. We too are privileged to be asked to join your group this evening. We thank each of you for this honor. As always, we hope that we may be of some service by attempting to answer those queries which you present to us. Therefore, let us begin, if we may, with the first query.

我是 *Latwii*，我們在我們的太一造物者的愛與光中向你們致意。我們同樣也對於被請求在今晚加入你們的是感到榮幸的。我們為這種榮耀而感謝你們每一位。一如既往，我們希望我們可以藉由嘗試去回答那些你們已經向我們提出的問題來進行某種服務。因此，如果我們可以得花，讓我們用第一個問題開始。

J: Would you please speak about the idea of sacrifice?

J: 你們願意談談犧牲的觀點嗎?

I am Latwii, and we would ask if there might be a specific application of this concept that you would prefer us to focus upon, for it is a large concept?

我是 *Latwii*，我們會詢問，是否可能會有對這個觀點的一個具體的應用是你們更喜歡我們聚焦於其上的，因為它是一個很大的觀念。

J: Okay. It seems that the idea of sacrifice has been a response to the feeling or the experience of guilt in the way of expiation. It's just become pervasive in the human experience and in the individual, generally and specifically. So, just

some thoughts about it. J: 好的。看起來似乎犧牲的觀念已經成為了在贖罪的過程中對罪疚的感覺或者體驗的一個回應了。在人類體驗中以及在個體中，一般而言與具體地，它僅僅成為普遍性的了。因此，我僅僅想要關於它的一些想法。

I am Latwii, and we thank you for the further clarification. The concept of sacrifice as you have used it in its connection with the concept of guilt is as much of the illusion about you—that is, upon the outer appearance there are certain opportunities that present themselves in order that you might transform the outer into a much different concept or quality by your attention to it and your desire to learn from it.

我是 Latwii，我們為更進一步的澄清而感謝你。犧牲的觀念，如你們已經在它與罪疚的觀念的關聯中已經對它的使用一樣，是如同在你們周圍的大量的幻象一樣的——也就是說，在一定的外部的表像上，會有一定的機會會將它們自己呈現出來，以便於你們可以將外部的事物皆有你對它的注意以及你從它學習的渴望而轉變為一種更為不一樣的觀念或者屬性。

When one feels the concepts of guilt and the concept of sacrifice that may be perceived as an effect, shall we say, or result of the guilt, [there] are the opportunities to transform the self, for when one has observed the situation within which guilt and sacrifice are felt and has penetrated more to the heart of the situation and has discovered that there is a purpose for these concepts within one's learning, one may then set about to discover that purpose. 當一個人感覺到罪疚的觀念，以及可能會作為罪疚的一種，容我們說，效果或者結果而感覺到的犧牲的觀念的時候，會有讓自我產生轉變的機會，因為當一個人已經觀察到了那個在其中罪疚與犧牲是被感覺到的情況，已經更多地刺穿到了那個情況的核心，並已經發現了這些觀念在一個人的學習存在有一個目的的時候，一個人接下來就可以著手開始探索那個目的了。

As this process of discovery continues, and the layers of the illusion and the situation are peeled one after the other, one may discover that what seemed to be a sacrifice to another out of guilt may become a gift of love to a beloved portion of one's own being. This portion may have cried out in many ways that seemed harmful and hurtful to the self. Yet each cry was for love that would enable each to find that love not only within the illusion of the situation but within the heart of each entity's response to the other, for when there is a great seeming lack of love, there is being built a great potential for the fulfillment of love. The vacuum draws into it that which is sought.

隨著這個探索的過程的基於，以及那個幻象和情況的層次一層接一層地被剝下，一個人可能誰發現，看起來似乎是處於罪疚而要對另一個人的一種犧牲的事物，可能成為了給予一個人自己的存有的一個摯愛的部分的一個愛的禮物。這個部分可能已經用很多方式召喚了那個看起來似乎是對自我有傷害和有害處的事物。而每一個對愛的呼喚都會使得每一個人發現，愛不僅僅存在於那個情況的幻象中，同樣也存在於每一個實體對於相互彼此的回應的心之中，因為當會有一種巨大的，表面上的愛的缺少的時候，就會有一種對愛的實現的巨大的潛能被構建了。真空就會將被尋求的事物吸引到它內在之中了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: Thank you, no. Not right now.

J：謝謝你們，不用了。暫時不用了。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你們，我的姐妹。有另一個問題嗎？

Carla: I've been feeling lately as if I'm almost empty, kind of drifting. I imagine it's part of the experience I'm going through of not taking any medication for pain and so forth. What is the best thing for me to do in this situation? Continue with the affirmation that I went into the surgical experience with or attempt to think along certain inspiring thoughts or what would you suggest?

Carla：我最近一直都感覺到就好像我幾乎是空的一樣，感覺到某種漂流。我想象它是我正在經歷的對痛苦不使用任何的藥物治療，以及諸如此類的體驗的一部分。在這個情況中對於我是最佳的事物是什麼呢？是要帶著對我正在進入到的手術的體驗的肯定繼續，還是嘗試去思考一定的啟發性的想法，或者你們會建議什麼呢？

I am Latwii, and am aware of your query, my sister. We would not specifically guide you but would suggest that the words of those of L/Leema might be helpful in your situation. The gentleness with which one treats the self is a great aid in any situation in which one might find the self moving and experiencing. If the situation is difficult or mysterious and confusing, it is with the gentleness that one may view the self in refusing to demand that the self master the new situation quickly or at any set pace. If you give yourself the freedom to experience without expectations of structuring the experience so that a certain outcome results, then you provide yourself with the support that will allow you to move through a greater portion of your own being and it, in its own time, as you call for it, will reveal itself to you. All portions of one's experience teach and contain the treasures of the One. Confusion, mystery and even an emptiness call for certain fruits, and of these fruits you shall taste at the time that is appropriate.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們不會具體地指導你，但是我們會建議 *L/Leema* 實體的話語可能會在你的情況中是有幫助的。在任何一個人在其中可能發現自我正在移動與體驗的情況中，一個人藉由其對待自我的溫和都會是一個巨大的幫助。如果情況是困難的或者是神秘與令人困惑的，就是藉由那種溫和，一個人可以通過拒絕要求自我快速或者用任何固定的速度掌控新的情況而看待自我。如果你給予你自己體驗的自由，而不期待對體驗的構造以便於一定的結果會出現，接下來你就提供給你自己了那種將會允許你穿越你自己的存有的更大的部分的支援了，你自己的存有的這個更大的部分，在它自己適當的時刻，如你對它的稱呼一樣，將會對你揭露它自己。一個人的體驗的所有的部分都會教導，並包含太一的寶藏。混淆、神秘，甚至是一種空無，都會產生出一定的果實，你將會在適當的時刻品嚐到這些果實。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, that was really helpful, thank you. I do have a question about sacrifice though, and this more following up on Judy's question. I've often thought of the concept of sacrifice as being a good thing, as being what we're learning in this illusion. In other words, we sacrifice every time we breathe; we sacrifice that part of our life. And whatever we do is a sacrifice of what effort it took to do it. And so when I think of sacrifice I think more in terms of Jesus' sacrifice of his entire being for the love of his fellow man. How can one free the concept of sacrifice from the concept of guilt?

Carla：不用了，那真的是有幫助的，謝謝你們。儘管我確實有一個關於犧牲的問題，這個問題更多地是跟著 *Judy* 的問題的。我已經經常想到犧牲的觀念是一個好事情，是我們在這個幻象中正在學習的事物。換句話說，我們在每一次我們呼吸的時候都犧牲，我們犧牲了我們的生命的那個部分。無論我們做什麼事情，都是一種對進行它所花費的努力的一種犧牲。因此，當我想到犧牲的時候，我更多地是從耶穌為了對他的人群的愛而對他整個存有的犧牲的方面考慮的，一個人如何能夠將犧牲的觀念從罪疚的觀念中釋放出來呢？

I am Latwii, and am aware of your query, my sister. The concepts of which you speak are those which are well suited for the learning of love, which is the primary purpose for which you have gathered in this illusion. The guilt that one may feel is usually concerned with the concept of not having given enough of one thing or another to another being. Within your illusion, the things of the self, be they material or ideas of oneself, are carefully hoarded in order that one may have enough things and feelings of security. But when one ...

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你談及的觀念是那些非常適合於對愛的學習的觀念，它就是你已經在這個幻象中收集起來的事物的主要的目的之所是呢。一個人可能感覺到的罪疚通常是對於沒有給予另一個存有足夠多的這樣或者那樣的一個事物聯繫的擔憂。在你們的幻象中，屬於自我的事物，無論它們是屬於一個人自己的材料或者觀點，通常都是被仔細儲存起來，以便於一個人可以擁有足夠多的事物以及安全感。但是當一個人.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am once again with this instrument. His appreciation of the one known as Carla's predicament is heightened, for the left hand has learned a new lesson. To continue.

我是 *Latwii*，我再一次與這個器皿再一次了。他對被知曉為 *Carla* 的實體的困境的感激是高漲的，因為左手已經學會了一個新的課程了。繼續。

As one penetrates the outer shell of the illusion, one discovers that there is more than meets the eye, shall we say. The things are found to be of small value in the larger sense, for the seeker of truth discovers that all things change and move away, yet that which truly sustains the seeker and its journey is a force which is not captured but is freely given. That force is love and is available to all who call for it.

隨著一個人刺穿幻象的外殼，一個人會發現，會有比，容我們說，眼睛可見的事物更多的事物。事情是被發現是在更大的意義上具有少量的價值的，因為真理的尋求者會發現，所有的事情都會改變並離開，而真正支持尋求者以及它的旅程的事物是一種不會被奪取，而僅僅是被自由地給予的事物。那種力量就是愛，它是可以為所謂呼喚它的人所取得的。

Thus, when one can give away all things, one then makes way for this force to move through the being, and it is then natural to give all one has at each moment to any who would call for the aid of one's being. Thus, the sacrifice becomes the honor, for there is no thing as important to one as loving another.

因此，當一個人給出了所有的事情的時候，它接下來就可以讓出道路讓這種力量流經存有了，在任何時刻都將一個人擁有的全部都給予那個呼喚一個人存有的幫助的實體，這接下來就是自然而然的事情了。因此，犧牲成為了榮耀，因為，對於一個人，沒有事情是和愛另一個人一樣重要的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J: Would you please comment on the way I understood what you said about sacrifice? It seems to me that I heard you say that love and the willingness to give openly and freely in love then transforms sacrifice into just pure response, pure willingness to give, which is entirely different from the Old Testament attitude toward sacrifice, which was a sort of penalty that was required in order to pay a debt. Could you comment on that?

J：你們願意對我對於你們關於犧牲所說的內容的理解的方式進行評論嗎？在我看起來似乎是我聽到你們說，愛以及在愛中開放且自由地給予的樂意，接下來會將犧牲轉變為僅僅純淨的回應，純淨的去給予的意願，這與舊約對於犧牲的態度是完全不同的，舊約對於犧牲的態度是一種類型的懲罰，這種懲罰是被需要的以便於去償還一種欠債。你們能夠對那一點進行評價嗎？

I am Latwii, and we shall do our best, my sister. The concepts of sacrifice and guilt with which we have been dealing this evening are primary concepts for

any who seeks the nature of the process of evolution and how one may best move along this path. The finite nature of your illusion presents one with the situation which reproduces the illusion of limitation. Sacrifice is a limited concept, for one who feels that it is sacrificing moves within a limited perception of what is available to the self at all times.

我是 *Latwii*，我們將盡我們的全力，我的姐妹。我們在今晚一直都在與之打交道的犧牲與罪疚的觀念是任何尋求演化的過程的屬性，以及一個人可以如何最佳地沿著這條道路前進的實體的首要的觀念。你們的幻象的有限的屬性會將那種會再現具有局限性的幻象的情況趁現在一個人的面前。犧牲是一個有限的觀念，因為一個感覺到它是在犧牲的人是在一個對於在所有時刻都可以為自己所取得是事物的受限的知覺中移動的。

The limitless love of the one Creator enables each entity at all times to experience and to be. By limiting one's awareness of this concept, many experiences become available that would not be available with the wider perspective. This is the nature of your illusion, and the reason that progress is possible in a rapid fashion within your illusion. For when one has worked long enough upon the concept of sacrifice and limitation and has through many, many experiences discovered that what is necessary is always provided, one discovers then that what was previously seen as sacrifice is a distorted perception which has allowed one to see the infinite nature of another, of a situation of the self.

太一造物者的無限制的愛使得每一個實體在所有的時候能夠去體驗，並能夠去成為。藉由限制一個人對這個觀念的認識，很多的藉由更為寬闊的遠景是不會被取得的體驗可以被取得了。這是你們的幻象的屬性，這就是那個過程在你們的幻象中用一種快速的方式是有可能的原因了。因為當一個人已經在犧牲和局限性的觀念上進行了足夠長時間的工作，並已經通過很多很多的體驗發現，需要的事情已經被提供了的時候，它就會接著發現，之前被視為是犧牲的事情是一種扭曲的直覺，這種知覺已經允許一個人看到另一個人的無限的屬性，看到一個自我的情況的無限的屬性了。

This is not a quick process, my sister, yet it is one which teaches well, for that which is limited is seen to give way to that which is infinite, and that which is seen as the sacrifice gives way to that which is seen as another opportunity to give freely of the infinite love which is available to all at each moment.

這不是一個快速的過程，我的姐妹，而它是一個會很好地教導的過程，因為被限制的事物是被看到會對無限的事物讓路的，被視為是犧牲的事物是會對被視為是另一個機會讓路的事物，以自由地給予可以在每一個時刻為所有人取得的那種無限的愛。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: That was really helpful. Thank you. I have a question on another subject. When there is a person who is experiencing pain and fatigue and general depletion or really using up of vital energies, and others or another would like

to somehow share strength and resource, is there any way that this can be done?

J: 那真的是有幫助的。謝謝你們。我在另一個主題上有一個問題。當有一個人正在體驗到痛苦與疲倦，以及一般性的耗盡，或者真的已經用光了生命能量了，而其他人與另一人會想要以某種方式分享力量與資源的時候，有任何這種分享能夠被進行的方式嗎？

I am Latwii, and am aware of your query, my sister. We are somewhat unsure as how best to pursue the response, for there are many, many ways of transferring energy from one entity to another. The energy that enlivens each entity has been called the vital energy. This is a sum of the physical, mental and spiritual energy complexes of an entity. These complexes each then lend a portion of that energy which enables an entity to feel vital, alive and vibrant. The enhancing of the vital energies for one who is somewhat depleted may be approached from any of these three basic areas.

我是 Latwii，我的姐妹，我瞭解了你的問題。我們在關於如何最佳地追尋回應的方面多少有些不確信，因為會有很多很多將能量從一個人轉移到另一個人的方式。為每一個實體賦予活力的能量已經被成為生命能量了。這是一個實體的身體、心智與靈性能量的複合體的一個總和。這些複合體每一個接下來就會將那種能量的一部分借出，它會使得一個實體能夠感覺到生命力，有活力且生機勃勃。為一個多少有些耗盡的人增強生命能量，可以從這三個基本的區域中的任何一個被著手進行。

The spiritual energy system may be enhanced by any number of means which have as their common denominator, shall we say, the inspiration of the entity, as the narrower channel of influx is widened by song, reading, chanting, the visualizing of healing love being sent and surrounding the entity, and so forth. 當更為狹窄的流入的管道被歌曲、閱讀、吟唱、對被送出並包圍著實體的療愈的愛的視覺化觀想，以及諸如此類的事物所擴寬的時候，靈性的能量系統可以藉由任何數量的擁有它們的，容我們說，對實體的鼓舞的公分母的方式被增強。

The mental energy system may also benefit from the same procedures as well as the dialogue, shall we say, in which the one who has become depleted participates and exchanges the, shall we say, food for thought, and is nourished by those who provide the dialogue which also moves into the channel that feeds the vital energies.

心智的能量系統同樣可以從與那個已經耗盡了的人參與其中的談話，在其中，容我們說，交換思想的食物，並被提供了談話的實體所滋養的過程相同的過程所受益，那種談話同樣也會進入到那個為生命能量供能的管道之中。

The physical energy system is much aided by other techniques including the exercise, the nutrition, as of your foodstuffs, and the sexual energy transfers done with the intent of aiding the one depleted.

身體能量系統會被包含了鍛煉，營養，諸如你們的食物的營養，以及帶著幫助那個耗盡的人的意願而被進行的性能量轉移的其他的技巧所大大地幫助。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: No, thank you. That was very helpful.

J: 不用了，感謝你們。那是非常有幫助的。

I am Latwii, and thank you as well, my sister. Is there another query?

我是 *Latwii*，我的姐妹，我們同樣感謝你們。有另一個問題嗎？

N: I have a sort of extension of the last question. There is a vibratory science of sound which was used in ancient China which has been rumored not only to heal but revitalize and reenergize individuals on not just the physical but the spiritual. The name of this ancient science is *Shat Chai Mernis*. Is there any way that you can channel information concerning *Shat Chai Mernis* or refer to material that can be read upon it or to an individual who may channel that information?

N: 我對上一個問題有一種延伸。在古代的中國有一種振動的聲音的科學被使用，傳聞它不僅僅能夠療愈，同樣也能夠讓個體不僅僅在身體上，同樣也在靈性上恢復元氣並充能。這個古老的科學的名字是 *Shat Chai Mernis*。你們有任何方式能夠傳訊關於 *Shat Chai Mernis* 的資訊，或者提及能夠在關於它的方面被閱讀的材料，或者可能傳訊那個資訊的一個個體嗎？

I am Latwii, and am aware of your query, my brother. We are somewhat limited in our ability to transmit specific information through this type of contact but can suggest that the use of sounds and colors is a specific means of utilizing the very, very general suggestions that we made concerning the revitalizing of the mind, body and spirit energy systems of one who has become depleted in the vital energies. The use of such sounds or tones is, in general, based upon the supposition that each energy system or center, when in a balanced or healthy, as you would call it, configuration vibrates at a certain frequency. The frequency then being reproduced in a somewhat artificial fashion is then used to aid the one depleted in a process of revitalization that first provides the model, shall we say, of the balanced center that the one depleted may then, shall we say, see the goal and be more able to harmonize one's own center with that goal.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們在我們通過這種類型的接觸傳遞具體的資訊的能力的方面是有些受限的，但是，我們能夠建議，對聲音和色彩的使用是對我們在關於為一個已經在生命能量中被耗盡的人的心智、身體與靈性的能量系統恢復元氣的方面所做出的非常非常一般性的建議進行利用的一種具體的方式。對這樣的聲音或者音調的使用，一般而言，是基於這樣的假設的，每一個能量系統或者能量中心，當處於一種平衡的，或者健康的，如你們對它的稱呼一樣，配置中的時候，會用一種的振動頻率振動。用一種多少有些人工的方式被重現的頻率，接下來就會被用來在恢復元氣的過程中幫助那個耗盡的人，這個過程會提供平衡的中心的，容我們說，範式，這樣那個耗盡的人就可以接下來，容我們說，看到目標並更加有能力讓它自己的中心與那個目標協調一致了。

The process is more complex in its application than this very simple description, for each seeker has a somewhat unique configuration associated with each energy center and therefore vary somewhat from the norm, shall we say, for each center.

這個過程在其應用上是被這個非常簡單的描述更為複雜的，因為每一個尋求者都擁有一種多少有些獨一無二的配置與每一個能量中心聯繫在一起，因此，每一個能量中心都是多少有些偏離了，容我們說，正常狀態的。

May we answer you further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

N: Well, thank you. Does this in some way refer to Michael Helius' interpretation of an astrological variation for each entity as far as the sound vibration?

N：好的，感謝你們。在聲音振動的範圍內，這會用某種方式涉及到了 *Michael Helius* 對一種星象學對每一個實體的變數的解釋嗎？

I believe that your statement is correct, my brother. For each branch of science, shall we say, that seeks to provide a means or blueprint by which the seeker may approach evolution there is the necessity for each branch or study to recognize the more subtle aspects of each entity that are not generally given in the more broad interpretations and applications of any philosophy or school of thought.

我相信你的說法是正確的，我的兄弟。對於每一個尋求去提供一種藉由其尋求者可以著手進行演化的途徑或者藍圖的，容我們說，科學的分枝，每一個分枝或者研究都需要認出每一個實體的更為穩定的面向，這些面向通常不會通過任何的哲學或者思想的流派的更為寬泛的解釋與應用被給予的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: I don't know about the sound vibrations but in Atlantis they did use the light vibration through various crystals to energize as well as to heal. Did they also use sound?

N：我並不知道關於聲音振動，但是在亞特蘭蒂斯，它們確實通過水晶使用了光的振動來進行充能，同樣也進行療愈。它們同樣使用聲音嗎？

I am Latwii, and am aware of your query, my brother. We are aware of many uses of the sound vibrations by the entities who comprised the culture known to your peoples as Atlantis. This is correct, my brother.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們知道由構成了被你們的人群知曉為亞特蘭蒂斯的文化的實體的很多對聲音振動的使用。這是正確的，我的兄弟。

May we answer further?

我們可以更進一步回答嗎？

N: Is there anywhere that we can find a channel or seek a channel or an entity that might be able to enlighten us on the healing effects of sound vibration as well as the ability to energize the individual, through the mind, body and spirit complex—all three?

N：有任何位置是我們能夠找到一個管道或者尋求一個管道或者一個實體可能能夠在關於聲音振動的療愈的方面，同樣也在通過心智、身體與靈性複合體——三個全部——為個體充能的能力的方面啟發我們的嗎？

I am Latwii. We are unable to give the specific place or entity which might be so consulted, but we can assure you, my brother, that there are those within your culture who are quite adept at this practice. It is not that difficult to find such an entity if one perseveres.

我是 *Latwii*。我們無法給予可以進行這樣的諮詢的具體的位置或者實體，但是我們能夠向你確認，我的兄弟，在你們的文化中會有那些對這種實踐是相當精通的實體。如果一個人堅持不懈，要找到這樣一個實體並不是困難的事情。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: Thank you, no. I have looked, but I have not been able to find anyone who can enlighten me on *Shat Chai Mernis*. Thank you.

N：謝謝你們，不用了。我已經尋找過，但是我尚末能夠找到任何能夠在關於 *Shat Chai Mernis* 的方面啟發我的人。謝謝你們。

I am Latwii, and we thank you, my brother. We find that this instrument grows somewhat fatigued. We would therefore ask for another query or two, if they be somewhat short, as the final queries of the evening. May we attempt such a query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。我們發現這個器皿逐漸多少有些疲倦了。我們會因此請求另外一兩個問題，如果它們是稍微有些簡短的話，作為今晚的最後的問題。我們可以在此刻嘗試這樣一個問題嗎？

Carla: Well, I have a little one. I still feel L/Leema's presence, and that's the first time that L/Leema has lingered. I wondered if it was just her favorite group or if I wasn't complete in my channeling. *Carla*：好的，我有一個小小的問題。我仍舊感覺 *L/Leema* 的在場，那是第一次 *L/Leema* 逗留。我想要知道，是否這僅僅是她對團體的喜歡，或者是否它在我的傳訊中是沒有完成的呢？

I am Latwii, and we find, my sister, that those of L/Leema have chosen to remain for a period of time in order that their vibrations might provide some aid to your own depleted energies which call for a certain nature or essence that is possessed by those of L/Leema.

我是 *Latwii*，我的姐妹，我們發現 *L/Leema* 實體已經選擇留在下一段時間以便于它們的振動可以對你自己的耗盡的能量提供某種幫助，你自己耗盡的能量呼喚了由 *L/Leema* 所擁有的一定的屬性或者實質。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Latwii, and we again thank you, my sister. Is there a final query for this evening?

我是 *Latwii*，我們再一次感謝你，我的姐妹。今晚有一個最後的問題嗎？

A: I have an off-the-wall question. Please make your answer as short as you can. Out of curiosity, do entities mostly tend to reincarnate within their original racial complexes to work out karma, you know, racial karma, or are they free to hop in and out to whatever group would look like it would provide good balancing or good different experience?

A : 我有一個古怪的問題。請盡你們所能讓回答簡短。出於好奇，實體大多數會傾向於在它們原來的種族的複合體中轉世投生以解決業力，你們知道，種族業力嗎，或者它們是自由地在無論什麼團體中跳入跳出，這樣的團體會期待提供有效的平衡性的體驗，或者有效的不一樣的體驗嗎？

I am Latwii, and am aware of your query, my sister. Though it is possible for any entity to incarnate within any group, be it race or sex or philosophical persuasion, it is most usually the case that each entity will gather about it those companions upon the journey. It is with these companions that one has traveled previously, shall we say, and has as a result been able to develop a certain ease or fluidity in the incarnational experiences that eases the evolutionary process, shall we say, once again. These groups also gather about them other groupings loosely held together, that serve the same function, yet upon the wider scale, therefore, the entities and groups find it helpful to continue as groupings throughout the incarnations that are found to be necessary in order that all might eventually learn the lessons set before each.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。儘管在任何實體在任何團體中轉世投生都是有可能的，無論它是種族的團體、性別的團體還是哲學教派的團體，極其通常會發生的情況是，每一個實體都會在它周圍收集那些在旅程上的夥伴。一個人之前就是與這些夥伴一起，容我們說，進行旅行，並作為一個結果已經能夠發展處一定的在投生體驗中的容易性或者流暢性了，這會使得演化體驗，容我們說，再一次變得容易。這些團體同樣也會在它們周圍收集鬆散地被結合在一起的，服務於相同的功能的其他的團體，而在更大的尺度上，實體以及團體因此會發現，作為已經發現是有必要的結成團體在貫穿整個投生中繼續，以便於所有人都可以最終學會在每一個人面前被設置好的課程，這是有幫助的。

Thus, the groupings tend in the racial sense to remain as originally constructed. This, however, may result throughout the great span of time in one group inhabiting a certain racial configuration at one period of time and

another racial configuration at another period of time. Thus, all avenues of learning become available to each seeker.

因此，結成團體，在種族的意義上，傾向於保留最初被構成的樣子。然而，這可能會產生出在貫穿一個時間的巨大的跨度在一個團體中在一定的時間段居住在一定的種族的配置中，而在另一個時段居住在另一種種族的配置中。因此，所有學習的途徑就可以為每一個尋求者所取得了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: No, thank you. That was very enlightening, and it's a pleasure to be with you all in person tonight. A：不用了，感謝你們。那是非常令人啟發的，在今晚用個人的方式與你們所有實體在一起是一種快樂。

I am Latwii, and we are also honored to be in your presence, my sister. We thank each for those queries offered, for by our humble attempts to respond, we learn more of the Creator in Its seeking and experiencing of Itself, and thus do we learn of ourselves. We thank each for inviting our presence and we shall leave this group at this time, rejoicing always in the peace and power and in the love and light of the one Creator. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們同樣也對於你的在場是感到榮耀的，我的姐妹。我們為那些被提供的問題而感謝各位，因為藉由我們去回應的謙遜的嘗試，我們在造物者對祂自己的尋求與體驗中更多地瞭解了造物者，我們因此瞭解了我們自己。我們為你們邀請我們出席而感謝各位，我們將在此刻離開這個團體，我們一如既往在太一無限造物者的平安、力量以及愛與光中歡慶。我們是 *Latwii*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

November 24, 1985

1985-11-24 Hatonn : 金錢與幻象

(Carla channeling)
(Carlla 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a great blessing to be with you this evening. We apologize for the delay but there were three entities all willing to speak to this group and beloved by this instrument, and the instrument had to wait while we elected whom was to speak. It was decided that I would have that honor and in all of our consciousness we thank you for requested information marginally better prepared by our social memory complex, as you would call it.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。在今晚與你們在一起是一種巨大的福分。我們為延遲而抱歉，但是有三個實體，它們全都樂意於對這個團體發言，並是被這個器皿所深愛的，這個器皿不得不在我們選出要發言的實體的時候等待。被決定的是，我會擁有那個榮耀，我們在我們全部的意識中為被請求的資訊是稍稍更好地被我們的社會記憶複合體，如你們對它的稱呼一樣，所準備好的而感謝你們。

Before we speak upon the subject which hopefully would serve as some inspiration, we wish to answer an unasked question that is heavy on the minds of both who meditate this evening. We are aware that we have repeated many times that the group of three is the minimum group for a good contact. Were this an introductory meeting or at the other end of the scale, were this a contact which needed more protection than is consciously possible, the number two would not be satisfactory. Due to the introductory nature of the two who make up this contact and the considerable drive in both for purity in contact, the number two is satisfactory, although we encourage the continuing tuning throughout the meditation. For one times one is two—the multiplication of strength has begun but only begins to become noticeable with the third present. To substitute for the third presence, we suggest that you consider the words of the master who was known to your people as Jesus the Christ. He said that “Whenever two or three are gathered together in my name, I will grant what they request.” Two such are gathered together in the name of the One, and we find the strength of the contact moderate but acceptable.

在我們在那個有希望會起到某種啟發的作用的主題上發言之前，我們希望回答同時沉重地壓在今晚冥想的兩個實體的頭腦上的一個未被詢問的問題。我們知道我們已經重複過很多次，三個人的團體是一次良好的接觸的最小的團體。如果這是一次介紹性的集會，或者是在天平的另一邊，如果這是一個需要比有意識地有可能的保護更多的保護的接觸，兩個人不會是令人滿意的數目。由於組成這個接觸的兩個實體的介紹性的屬性，以及在接觸中同時在兩個人身上對純度的可觀的驅動力，兩個人的數目是令人滿意的，儘管我們鼓勵在貫穿整個冥想期間的持續不斷的調音。因為一加一等於二——對力量的倍增已經開始了，但是僅僅是在第三個人存在的時候才會開始成為能夠注意到的。要替代第三個存在，我們建議

你們考慮被你們的人群知曉為耶穌基督的大師的話語。他說過，“無論什麼時候，兩個人或者三個人是以我的名義被聚集在一起的時候，我將會答應它們請求的事物。”當兩個這樣的實體以太一的名義被聚集在一起的時候，我們發現接觸的力量是中等的，但卻是可以接受的。

We would speak with you this evening about your portion as part of the one great original Thought. We would speak of the situation within the illusion and the situation when the illusion is dropped. In many of your people's equations, what is lost in the transition from the one original Thought to serving others within the illusion is the consciousness that all are one.

我們會在今晚和你們談談你們作為那一個偉大的原初的想法的一部分的那個部分。我們會談及在幻象中的情況，以及當幻象被放下的時候的情況。在你們的人群很多的方程式中，從那一個原初的想法轉換到在幻象中的服務他人的過程中被失去的事物就是對於萬物一體的意識。

Where does it flee, this consciousness that we bring from sleep and manifest in our best moments? Where is it buried, this consciousness of the one original Thought, so that the lives are lived with the sensation of separateness and the lack of plenty? One great source of the entities of your planet's feeling apart from each other is the institution of trading various types of your money for those things which your body needs to survive.

這個我們從睡夢中帶來並在我們最好的時刻中顯化的意識，它逃去哪里了呢？這個屬於那一個原初的想法的意識，它被埋藏在何處呢，以至於生命就是帶著分離的知覺以及對豐盛的缺少的知覺而被活出來的呢？那些屬於你們的星球的實體們對於與相互彼此分離的感覺的一個巨大的源頭，就是對你們的各種各樣的金錢的交易以取得那些你們的身體為了存活而需要的事物的制度。

There is that about money which is finite, in the heaviest illusory sense of that word. And indeed it does come through into the illusion as each entity pays its bills and ponders how to save, how to spend, and how to conduct one's business, that there is nothing left over, that the riches that one has coming to one are not aplenty but are a subsistence which one may work with with the budget and the planning. Indeed, this institution of the spending of money is one of very many ways that lead to separation.

在金錢這個詞語的最為沉重地虛幻性的意義上，關於金錢的事物都是有限的。當每一個實體支付它的帳單，並沉思要如何存錢，如何花錢，如何進行一個人的生意的時候，金錢確實進入到了幻象中，沒有任何東西剩下來，一個人擁有的，會來到一個人面前的財富並不是豐富的，而僅僅是一種一個人可以藉由預算與計畫而與之一同工作的生計。確實，花費金錢的制度是非常眾多的會導向分離的方面中的一種方式。

And yet let us look at other ways as well. Yes, it is true that there are those within our city close to your dwelling place who are hungry this day, who do not have appropriate clothing for the chilliness of your present climate, who have found themselves unable to enter themselves into the society with enough success to produce money.

而讓我們同樣也檢查其他的方式。是的，在我們的那些靠近你們的居住地的城市中會有一些實體在這個日子是饑餓的，會有一些實體並不擁有適合於你們當前的氣候的寒冷的適當的衣物，會有一些人已經發現它們無法讓它們自己藉由在產生金錢方面的足夠的成功來進入到社會中。

And, my friends, this is something that is likely to be somewhat of a growing experience as times become more confused and the society less stable. One does not have to look far to find ways to share one's money, for we shall tell you that there is a great liberation in the sharing of what in your illusion seems to be that which you need. It liberates an entity which is plunged into the illusion from the illusion, precisely insofar as the entity is giving great gifts with the desire to serve the one great Self that knows no separation. Yet there are many ways in which we plunge into the illusion, my friends, are there not? When is a smile stopped upon the face because an entity is plunged too far into an attitude of separation to be able to share joy with another? When is the young in experience shut off from the giver of that experience but when the giver of that experience is self-involved and feels that it would be too expensive to spend time in merely speaking?

我的朋友們，隨著時間變得更加混淆且社會變得更加不穩定，這是某種有可能多少成為一種不斷增長的體驗的事物。一個人不必到很遠的地方去找到分享一個人的金錢的途徑，因為我們將會告訴你們，在分享在你們的幻象中看起來似乎是你們需要的事物的過程中會有一種巨大的解放。不多不少就在實體是在帶著去服務那一個偉大的，不知曉分離的大我的渴望來給予偉大的禮物的範圍內，它會將一個被投入到幻象中的實體從幻象解放出來。而會有很多的我們會通過其投入到幻象中的方式，我的朋友們，沒有嗎？當因為一個實體是過於深遠地被投入到一種分離的態度以至於無法與另一個人分享喜悅而在面孔上的一個笑容停止的時候？當在體驗的方面是未成熟的人對著那個體驗的給予者關上門的時候，但是，當那個體驗的給予者是自我是專注於自我，並感覺到單單將時間花費在說話中是過於浪費的時候呢？

You see in actuality, my friends, all those about you are cells of your body, living portions of your reality. To open one's heart, whatever the need, when done consciously, is a polarizing action, whether it is by the giving of money, the giving of time, the giving of attention or the giving of sympathy, you have much to share with those about you. You have many appropriate greetings for yourself. You have much room for love. And yet, can you do this for yourself? We assure you that unless the will is engaged, your experience of true sharing shall inevitably be blunted! For it is not something that is done mechanically, but from the heart.

你們看，我的朋友們，實際上，在你們周圍的一切事物都是你們的身體細胞，是你們的實相的活的部分。無論需要是什麼，開放一個人的心，當被有意識地進行了的時候，就是一個極化的行動，無論它是藉由對金錢的給予，對時間的給予，對注意力的給予或者是對同情心的給予，你們都擁有大量要與你們周圍的人分享的事物。你擁有很多對於你自己是適當的致意。你擁有大量為愛留出來的空間。而你能夠為你自己進行這個工作嗎？我們向你保證，一直到意志參與之前，你對於真實的分享的體驗都將無可避免地是遲鈍的！因為它不是某種用機械性的方式

被進行的事情，而是從心被進行的事情。

Therefore, as always, we assure you that the process of service to others begins within as you groom and season your own personal reality with a thirst and a desire to serve. It helps within your illusion if some process of analysis is added to the thirst for service, for each has prepared a way in which to walk to be of service and clues are all about you, yet without the continuing process of prayerful meditation and of a daily focusing on the search for the one great original Thought and the consciousness it provides, your ambition to be a pure part of the body and vehicle for the Creator will be emaciated. How we encourage you to continue in your meditations and prayers, and then we encourage you to open the eyes and see within each day, each experience, not only the good that can come from that but the clues towards your own centering and your own greatest depth of being.

因此，一如既往，我們向你們保證，服務他人的過程是從內在之中開始的，在你帶著一種去服務的饑渴與渴望來修飾你自己個人的真相並為它增添趣味的時候。如果某種分析的過程被添加到對服務的渴望了，這在你們的幻象中是有幫助的，因為每一個人都已經準備好了一條在其中行走的道路以進行服務，線索是全都在你們周圍的，而如果沒有祈禱性冥想以及一種每日聚焦於對那一個偉大的原初的想法與它所提供的意識的持續性的過程，你對於成為造物者的身體與載具的一個純淨的部分的雄性就將會被減少了。我們是多麼鼓勵你們在你們的冥想與祈禱中繼續，接下來，我們鼓勵你們睜開眼睛並看到，能夠從在每一天，每一個體驗內在之中產生出來的事物不僅僅是善，同樣還有朝向你自己的中心以及你自己存有的最大的深度的線索。

We realize that we speak to those who already meditate, but if anything, this makes our emphasis upon meditation the stronger, for there is the possibility of constant transformation. Guide your will, my friends, and witness the growing consciousness of the oneness of all entities, for, indeed, this consciousness is growing among your peoples and it will have its harvest of love, light and planetary transformation.

我們意識到我們是對那些已經冥想了的實體發言的，但是，如果我們要說任何事情的話，這個事情都會讓我們對於冥想的強調變得更加強有力，因為會有持續不斷的轉變的可能性。我的朋友們，指引你們的意志，見證對所有實體的一體性的不斷成長的意識，因為，確實，這個意識是在你們的人群之中在不斷增強的，它將會擁有它對愛、光以及星球的轉變的收穫物。

With all the vibrant energy that lies within your soul, my friends, love one another within the illusion and through the illusion by turning your will to the Creator and that great original Thought of love. We leave you now in that love and in that light. We reach out to you, cells of our own body, those of our own being. We are known to you as those of Hatonn. It has been a blessing to speak through this instrument and to share consciousness with you at this time. May we leave you in our love and laughter and joy and may we encourage your will to walk in the ways of seeking that your moments of joy may become more numerous and finally become connected that you may

dwell in a river of joy and that you may bless those parts of yourself about you. Adonai, my friends. Adonai vasu borragus.

藉由所有存在於你們的靈魂之中的振動性的能量，我的朋友們，在幻象中，並通過幻象，藉由將你們的意志轉向造物者與那個愛的偉大的原初的意識而彼此相愛。我們現在在那種愛和那種光中離開你們。我們向你們，我們自己的身體的細胞，那些屬於我們自己的存有的細胞伸出手。我們是你們知曉的 *Hatonn*。在此刻通過這個器皿發言，並與你們分享意識，這已經是一種巨大的部分了。容我們在我們的愛、笑聲與喜悅中離開你們，容我們鼓勵你們的意志走在你們的尋求的道路上，這樣你的喜悅的時刻就可以變得更加數量眾多，並最終成為連接在一起的，這樣你就可以居住在一條喜悅的河流中，你就可以祝福在你周圍的那些你自己的部分了。Adonai，我的朋友們。Adonai vasuborragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you in the love and the light of our infinite Creator. We too thank both present for requesting our presence. We are happy to be the third in this joyful company. We are aware that there might be a query or two that we could attempt and thereby provide our simple service. May we then entertain whatever queries might be upon the minds of those present? 我是 *Latwii*，我們在我們的無限造物者的愛與光中向你們致意。我們同樣也感謝兩位在場的人都請求了我們的在場。我們很高興成為這次喜悅的集會中的第三個實體。我們察覺到可能會有一兩個問題是我們能夠嘗試並由此提供我們簡單的服務。我們可以接下來招待無論什麼可能出現在那些在場的人的頭腦中的問題嗎？

Carla: Yes. I've been going through a time of drifting badly in spiritual terms. It isn't that I have found myself in the universe without a God or that I feel it necessary to take back anything that I believe, it is just that it all seems to impinge on my consciousness without causing me to become enthusiastic or to have a drive for more that I usually have. And I wondered if you could comment on this state and on its function in the transformation into a new Carla that I'm going through?

Carla : 是的。我一直都在經歷一段在靈性的意義上的糟糕地漂流的時間。這並不是說，我發現我自己是在一個沒有一個神的宇宙中，或者我感覺到需要收回任何我相信的事情，它僅僅是說，看起來似乎它對我的意識產生衝擊而沒有是的我成為充滿熱情的，或者擁有一種對於並我已經擁有的事物更多的事物的驅動力。我想知道，是否你們能夠對這種狀態以及它在我正在經歷的轉變成為一個新的 *Carla* 的方面的機能進行評論呢？

I am Latwii, and we are most happy to attempt the response which may be of some service in this regard. The condition of which you speak is one which is not common nor is it long lasting in manifestations, for the transformations which offer themselves to most seekers are transformations from one state of mind, shall we say, to another, with both states being of a relatively definite and well-defined nature. The experience that is now yours is that experience which might be likened unto the beginning movement as the mythical

phoenix rises from the ashes, shall we say. As this beginning movement commences, the being which is to be is without definition. There is the seeming void or vacuum which shall eventually draw into it that essence which shall comprise the new being. However, your current experience is one which does not so much offer a definable quality needing only your acceptance, as it offers instead a quality or potential for quality or essence which you yourself shall determine.

我是 *Latwii*，我們極其高興嘗試在這個方面可能會起到某種作用的回應。你談及的情況既不是通常的情況，也不是在其顯化中會持續很長時間的情況，因為會將它們自己提供給大部分尋求者的轉變是從一種，容我們說，心智的狀態到另一種心智的狀態的轉變，而兩種狀態同時都是具有一種相對明確且被清楚明瞭的屬性的。現在你的體驗是那種可以被比作當神秘的鳳凰，容我們說，從灰燼中升起的時候的開始的行動的體驗。在開始的行動出現的時候，要成為的存有是沒有定義的。看起來似乎是空無或者真空的事物將最終將那種會構成新的存有的實質吸引到它內在之中。然而，你當前的體驗是一種並未如此多地提供一種可以被界定的，僅僅只需要你的接納的屬性的體驗，因為它作為替代提供了一種屬性，或者一種對於你自己將會確定的屬性或者實質的潛能。

This type of transformation is that related to the indigo-ray energy center, as it has been called by this group, in which the seeker is offered the knowledge of self as Creator, the knowledge of self as being of infinite worth. The self then as Creator has then as its first opportunity the creation of the self. That which you have been and that which you have desired provide some of the resources upon which you may draw for the creation of the new self. Within that which now exists are avenues and pathways of connection between that which you are and have been and the greater self, the one Creator which surrounds and supports you always. This resource, as you know well, is infinite in nature and waits only your request to give unto you those portions which you desire.

這種類型的轉變是與靛藍色能量中心，如同它已經被這個團體稱呼的一樣，聯繫在一起的，在這個能量中心中，尋求者被提供可自我就是造物者的知曉，自我是具有無限價值的存有的知曉。自我接下來，作為造物者，就將對自我的創造作為它首先的機會了。你已經是的事物，以及你已經渴望的事物，會提供一些資源，你可以對那些資源進行利用以創造出新的自我。在那個現在存在的事物中，是在你之所是以及你已經是的事物與那個更大的自我，那個一直圍繞著你且支持你的太一造物者之間的連接的途徑與同道。這個資源，如你清楚知曉的一樣，在屬性上是有限的，它僅僅等待著你的請求，以給予你那些你渴望的部分。

Now, as the Creator it is up to you, my sister, to desire. The function of the will is paramount in importance. What shall you desire? Who shall you be? How shall you be? For what reasons shall you be? No longer are these given as gifts or that with which you have been provided seemingly of another's choice, and with which you have journeyed for the years of your current incarnation. Now you shall be what you desire. What do you desire? That is your question, your challenge, and your opportunity. Thus the void, for the filling of this void is no longer a given, but is a response to your own efforts

and to your knowledge of self as Creator. 現在，作為造物者，它是由你所渴望的事物決定的。意志的機能，在重要性的方面，是至高無上的。你將會渴望什麼呢？你將會成為什麼呢？你將會如何成為呢？你將會為了什麼理由呢？這些都不再作為禮物，或者作為你已經藉由其旅行 了你當前的投生的很多年的時間的事物而被給予了。現在，你將成為你渴望事物了。你渴望什麼呢？那就是你的問題，你的挑戰與你的機會了。因此，空無，為了填充這種空無，就不再是一個已知的事情了，而是一個對你的努力以及你對於自我就是造物者的知曉的回應了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Is it still true that my higher self has work cut out for me to do and it's up to me to find that? Or have I done the things that I came to do, and now I'm free to do whatever else I wish? Which is it, if you can tell me that?

Carla：我的高我已經將工作為我準備好了，去找到那個工作是由我決定的，這人就是真的嗎？或者我已經做了我來這裏來做的事情了，現在，我是擁有自由去做無論什麼別的我希望去做的事情嗎？它是哪一個呢，如果你們能夠告訴我那一點的話？

I am Latwii, and we find that the answer to this query is not an easy one, for it is not well-defined either. The higher self always provides the potential road map, shall we say. This map leads to the One. Many are the experiences upon the journey. One may before the incarnation map out a certain segment of this journey which it is hoped will be traveled during the incarnation. It may occur that the seeker covers this ground in good fashion and has, shall we say, new opportunities presented to it during the incarnation as the predetermined route has been traveled. In your particular case, my sister, we find that you have accomplished a great deal of what was your preincarnative desire. It is then in large part correct that you may now proceed in a fashion more congruent with your current conscious desires. Yet there is always the guidance and preparation for the journey made by the higher self in any event. Thus, both suppositions are in some part correct.

我是 Latwii，我們發現對這個問題的答案不是一個簡單的答案，因為它並不是清楚明瞭的。高我一直都會提供潛在的，容我們說，道路圖。這個地圖是導向太一的。很多的體驗都是在旅程上的體驗，一個人可能在投生前就已經設在地圖上規劃好了你的旅程的一定的被期待將會在投生期間被旅行的部分。可能會發生的事情是，尋求者用有益的方式涵蓋了這塊土地，並在投生期間隨著被預先決定的路線已經被旅行了而擁有了被呈現給它的，容我們說，新的機會了。在你特定的情況中，我們的姐妹，我們發現，你已經完成了大量的你投生的渴望的事物了。你現在可以用一種與你當前的有意識的渴望更加協調一致的方式來前進了，這在很大的部分是正確的。而在任何事件中，一直都會有對被高我創造的旅程的指引和準備。因此，兩個推測在某個部分上同時都是正確的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Not on that topic. That's helpful. When one is in a situation where the will seems to be somewhat either extremely quiet or paralyzed, is this an organic part of this particular transformation? Should it be discouraged or accepted? By discouraged, I mean, should I be striving actively to come out of this state of mind or should I experience it until it's done with me?

Carla : 不是在那個主題上的問題。那是有說明的。當一個人是處於這樣一個情況中，在其中意志看起來似乎多少有些要麼是極其安靜的，要麼是被麻痹了的，這是這種特定的轉變的一個有機的部分嗎？它應該被勸阻，還是應該被接受呢？藉由被勸阻，我的意思是，我應該積極獨立去走出這個心智的狀態，或者我應該體驗它，一直到它在我身上被完成為止呢？

I am Latwii, and we find that there are many factors, my sister, which influence this condition of the quieted will. The transformation and its opportunity of which we have previously spoken is one factor ...

我是 *Latwii*，我們發現會有許多會影響這種安靜的意志的狀況的，容我們說，要素。我們之前已經談及的轉變以及它的機會就是一個要素.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are once again with this instrument. The process of grieving for the lost, it would seem, loved one is another factor which has a great influence at this particular time upon your own being and exercise of will. These medications which are utilized with the hope of aid in this situation play a part as well. The surest path through this maze of influences, in our humblest opinions, is that which indeed seems to increase the lack of will. That, my sister, is to surrender the will but to surrender it to the desire to serve the one Creator in whatever fashion might be most appropriate for you at this moment.

我是 *Latwii*，我們再一次與這個器皿在一起了。為摯愛的人的，看起來似乎是，失去而悲傷的過程，是另一個會在這個特定時刻對你自己的存有以及對意志的時間擁有一種巨大的影響的要素。這些帶著在這個情況中會有幫助的希望而被利用的療法同樣也會扮演一個角色。從我們最為謙遜的觀點來看，穿越這個影響的迷宮的最為確切的道路，就是那個確實看起來似乎增強了對意志的缺少的事物。我的姐妹，那就是對意志的臣服，但卻是將它臣服於用無論什麼在此刻可能對於你是最為合適的方式來服務太一造物者的渴望。

To take the opportunity for each day's existence that is a gift and to give it over as a gift to the One and as a service to the One is to, at the heart, strengthen that faculty known as the will. And is this not a paradox? For one surrenders the will, and by doing so daily strengthens that which is surrendered. One receives the gift and gives it away and receives it yet again

to be given away, and yet gifts of days continue. 每一天的存在性都是一個禮物，要為每一天的存在性而利用那個機會，並將它作為一個給予太一的禮物，並作為一種對太一的服務而給予出去，就是去，在心中，增強那種被知曉為意志的機能。這難道不是一個悖論嗎？因為一個人要將意志臣服，並藉由這樣做每天都增強那個被臣服了的事物。一個人接收到禮物，並將它給予出去，而又再一次接受它，以被給予出來，而禮物日復一日地繼續。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you. That's fine.

Carla：不用了，謝謝你們。那是很好的。

I am Latwii, and we thank you, my sister. May we attempt any further queries?

我是 Latwii，我們感謝你，我的姐妹。我們可以嘗試任何更進一步的問題嗎？

Carla: I have some, but I'll save 'em. Thank you very much.

Carla：我有一些問題，但是我將會保留它們。非常感謝你們。

I am Latwii, and, my sister, we thank you very, very much as well, for it is an honor to speak to even a small group. For it is not the numbers which count, but the desire to know. We don't really know very much, but we share all we have found and find that in return there is a great deal more presented to us in the same fashion of the giving of the gifts which are given to the self. Thus do we thank you and each present for giving us the gift of your questions and your desires to know the truth. We seek also that same truth, and find it in your seeking and in your questions. We hope that in some small degree you have found a portion of it in our replies. We speak as the One to the One. There are no errors in such a speaking, for each portion of the One draws to it that which it seeks. We are those of Latwii, and in joy we leave this small, happy group. We rejoice with you in your delight, in your joys, and in every happiness. Adonai, my friends. Adonai vasu borragus.

我是 Latwii，我的姐妹，我們同樣也非常非常感謝你，因為對甚至一個小小的團體發言都是一種榮耀。因為重要的不是人數，而是去知曉的渴望。我們並不真的知道很多東西，但是我們分享我們已經發現的事物，我們發現有遠遠更多的事物在返還中通過這樣一種方式被呈現給我們了，這種方式與將那個被給予自我的禮物給出來的方式是相同的。因此，我們感謝你以及每一位在場的人給予了我們你們的問題以及你們對於知曉真理的渴望的禮物。我們同樣也尋求相同的道路，我們發在你們的尋求以及你們的問題中找到了它。我們希望用某種小小的程度，你們已經在我們的回應中找到了它的一部分。我們是作為太一對太一發言的。在這樣一種發言中，沒有錯誤，因為太一的每一個部分都將它尋求的事物吸引到它身上了。我們是 Latwii，我們在喜悅中離開這個小小的、快樂的團體。我們在你們的快樂中，在你們的喜悅中，在每一種高興中與你們一同歡慶。Adonai，我的朋友們。Adonai vasu borragus。

December 1, 1985

1985-12-01 Hatonn : 新手的道路

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. We paused with you, my friends, to enjoy the plangent silence of the harmony of this group and the haunting sound of your wind chime. As you remain warm and protected within your domicile, the harsh winds of winter begin to cause the environment about you to become less hospitable to your form of chemical life which you enjoy within this illusion.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。我的朋友們，我們與你們一起暫停，以享受這個團體的和諧的澎湃的靜默與你們的風的韻律的縈繞的聲音。當你們在你們的住所中保持溫暖與被保護的狀態的時候，冬天的刺骨的寒風開始使得在你們周圍的環境對於你們在這個幻象中所享用的你們的化學性的生命的形體是較不宜人的了。

There are times, my friends, when there are severe patterns of internal weather as well, for the illusion is as dense within the mind as it is without the mind unless steps which we have recommended time and again are taken. Let us begin with simple principles.

我的朋友們，會有一些時間，在其中同樣也會有內在的天氣的嚴酷的模式，因為在心智中的幻象是與在心智外面的幻象一樣厚重的，除非我們已經推薦過的步驟是一次又一次地被進行了。讓我們從簡單的原則開始。

There is that which is unchangeable. This is not within your presence but this is what you seek. Yet upon the sphere which you call Earth, all that you see is changeable, and all that you see within yourself from time to time may seem to be all too changeable and undependable. If that which you seek is that which is unchangeable, then there must be tools which can be used within the illusion to find that kingdom of unchangeability which is findable within the illusion. These tools are the will to know and the faith to believe that grace, or kindness, cosmologically speaking, will offer you that which there is to know. 會有無法改變的事物。這個事物不是在你們的面前的，但這個事物就是你們尋求的事物。而在你們稱之為地球的這個星球上，所有你看到的事物都是可以改變的，所有你在你自己內在之中看到的，可能時不時地看起來似乎是同樣完全可以改變且無法依賴的。如果你們尋求的事物是無法改變的事物，那麼，必定會有能夠在幻象中被使用以找到那個具有無法改變的能力的國度的工具，這個工具在幻象中是能夠找得到的。這些工具就是去知曉的意志以及信心，那種信心即，相信恩典，或者，從宇宙意義上而言的善，將會為你們提供要知曉的事物。

This instrument has experienced an ongoing series of lessons in the art of facing an illusion and accepting an illusion. Most of those upon your planet who seek will find periods wherein their will is not equal to the task of processing the catalyst which it has to process. When the force of will breaks

down the illusion is complete, and many things may be distorted. Moreover, this process does not continue and then stop. It is steadily degenerative and is a bleeder of polarity in that that which consists of the worry, the fear, the apprehension, has the nature which subtracts positivity from an entity which harbors and continues to harbor the more serious of fears and apprehensions. This message is not for those who are still asleep, for those who sleep learn precisely from the catalyst which we are urging the seeker to consider facing with a renewed vigor of will. Those who sleep, having no consciousness of a need for will, react in a random manner, learning at a somewhat slow rate the lessons of love.

這個器皿已經在面對一個幻象與接受一個幻象的技藝的方面體驗到了一系列進行中的課程。在你們的星球上的大多數尋求的人將會發現一些時期，在其中它們的意志並不同於處理它所要處理的催化劑的任務。當意志的力量分解的時候，幻象就是完全的，很多事情就可能被扭曲了。而且，這個過程並不會繼續進行，並接下來會停止。它是穩定地退化並是一個極性的防水閘，因為構成了憂慮、恐懼與不安的事物，是擁有從一個實體身上減少極性的屬性的，那個實體會包含恐懼與不安，並繼續包含更為嚴重的恐懼與不安。這個資訊不是給那些仍舊在沉睡的人，因為那些沉睡的人會精確地從催化劑進行學習，我們鼓勵尋求者帶著一種煥然一新的意志的活力來考慮面對催化劑。那些沉睡的人，因為不知道一種對意志的需要，將會用一種隨意的方式做出反應，並會用一種多少有些緩慢的速度學習愛的課程。

However, we speak to those who have already seized that path and named that path for their own, that path which leads towards truth. When one is overcome by the illusion it may well seem as if one is doing some violence to one's inner self by imposing upon it affirmations and meditations. This is to a certain extent worth some consideration. An entity which is experiencing catalyst may well wish to declare a period of examination of thoughts and behavior. During this time it is best to allow the self to be without influence from within or from without. We recommend this sort of analytical overview as taking no more than a period within one of your days. We do not recommend retaining the lack of affirmation, the lack of seeking, for the nature of the illusion can be seen and the poignancy of experience grasped within a relatively short time.

然而，我們會對那些已經度量過那條道路，並已經為它們自己命名了那條道路，那條通往真理的道路的人發言。當一個人是被幻象壓倒的時候，很有可能看起來似乎一個人正在藉由將肯定與冥想強加在內在的自我上而對它的內在的自我進行某種侵犯。這在一定的程度上是值得某種考慮的。一個正在體驗到催化劑的實體很有可能希望去聲稱有一段對想法以及行為舉止進行檢查的時間。在這段時間期間，最好允許自我不受來自內部或者來自外部的影響。我們會推薦這種類型的分析性的回顧在你們的一天之中不要進行多於一個時段。我們並不推薦對那種缺少肯定，缺少尋求的保持，因為在一段相對短的時間中幻象的屬性是能夠被看到，體驗的深刻性是能夠被掌握的。

When the entity is convinced then that all that is observable has been observed, it is time for the entity to recall that which invigorated and

enlivened the entity and sent it upon the journey in the first place, for it is easy to begin a journey but it is difficult to retain the energy of the journey until one has made a complete and irreversible choice of polarity. The fidelity of will is most important. Thus, we suggest to those whose head is bowed with some anguish, difficulty or pain, that the faculty of mind and observation be applied, but then the mind be cast back to the memory of joy and peace and love which is the frequent fruit of the seeker. This is the fuel which is internal and organic and not applied from without, which enables a suffering entity to make its own affirmations, to seek again its own silences, and to bring into being an entity built about the center of seeking.

當實體確信所有能夠觀察到的事物都已經被觀察到的時候，這就是實體去回憶起那個在一開始的位置激勵了實體，為它賦予了生氣，並將它送上旅程的事物的時候了，因為要開始旅程是容易的，而一直到一個人已經做出了一個完全的且不可逆的極性的選擇之前都保留旅程的能量，這是困難的。對意志的忠實是極其重要的。因此，我們對那些其腦袋已經被某種苦惱、困難或者痛苦壓低了的人建議，心智與觀察的機能被應用，但是，接下來心智被扔回到對喜悅、平安與愛的記憶中，這種記憶就是尋求者常見的成果了。這就是燃料，它是內部的且是有機的，這種燃料是不會從外部被應用的，它會使得一個受苦的實體能夠做出它自己的肯定，並再一次尋求它自己的靜默，並將一個圍繞著尋求的中心被構建好的實體帶入到存有之中。

We ask those who suffer to free themselves if it takes a day, a season, one of your years, or longer, for the self which is buried in the illusion which suffers without thought is opaque, and the love and the light of the infinite Creator shine not through opacity but through transparency. Turn and turn again and once again and always again to the seeking that has occupied your ideals, your desire for knowledge, and your seeking of love, for although you continue experiencing when sunk within the illusion, the processing of that experience is greatly slowed without the retaining and developing of desire. The need for desire, fresh each day, does not fall away when the student is not an introductory student. Indeed, the need for purer and purer seeking grows as the student begins to partake somewhat of that for which it seeks.

我們請求那些受苦的人們將它們自己釋放，如果這要花費一天，一個季節，你們的一年或者更長的時間的話，因為被埋藏在幻象中，受苦而又沒有想法的自我是晦暗的，無限造物者的愛與光不會通過不透明的事物閃耀，而是通過透明的物體而閃耀。一次又一次轉向，一直都再一次轉向尋求，那種尋求已經佔據了你們的理想，你們對知曉的渴望，你們對愛的尋求，因為儘管在你們沉浸在幻象中的時候會繼續體驗，對那個體驗的處理，如果沒有對渴望的保留與發現，就會被極大地減緩。對渴望，每一天都是新鮮的渴望的需要，在學生不是一個入門的學生的時候，是不會消散的。確實，隨著學生開始多少有些帶有它尋求的事物的特性，對越來越純淨的尋求的需要會成長。

My friends, we speak for the most part for those who are beginning upon the path of seeking. We attempt within the clumsy confines of your language to identify terms to express inspiration that words cannot compass. And yet, there are few indeed among your peoples in third density which are able to

sustain the keen point of seeking in a steady state over the period of an incarnation. Therefore, we speak to the most experienced and the most learned of seekers. The key to upsetting experiences is that they separate the experiencer from the seeker within. The experiencer is a small portion of the personality unless it is linked within the seeker within.

我的朋友們，我們在絕大部分是為那些正在開始踏上尋求的道路的實體發言的。我們在你們的語言的笨拙的限制範圍內嘗試去辨認術語以表達詞語所無法囊括的啟示。而在第三密度中在你們的人群當中確實很少有人能夠在整個一次投生的時期當中將尋求的尖峰保留在一種穩定的狀態中。因此，我們對那些極其有經驗且最為有學識的尋求者發言。對於那些令人不安的體驗的關鍵就是它們將體驗者與內在的尋求者分開了。除非體驗者與內在的尋求者連接在一起，體驗者都只是人格的一個小小的部分。

And so, my friends, when the air seems to grow dark and the winter of the soul sets in, know once again that all seekers are ever beginners and that the simplest of rules, if we may use that word, apply. Seek and seek and seek yet again. And do not feel that you have let yourself down when you have fallen away from the seeking wrapped up in overwhelming experience, but without judgment and without impatience, turn again to seeking. And from that seeking, from that meditation, from that inner silence, draw once again from the inexhaustible supply of love and joy. The kingdom which is all of love and joy awaits within you—but you must seek it.

因此，我的朋友，當天空看起來似乎逐漸變得陰暗且靈魂的冬天降臨的時候，請再一次知曉，所有的尋求者都一直都是新手，且規則，如果我們可以使用那個詞語的話，中的最簡單的規則就是適用的。尋求，尋求，再一次尋求。當你已經因為被捲入到了壓倒性的體驗中而離開了尋求的時候，不要感覺到你已經讓你自己跌倒了，而是在沒有評判且沒有不耐心的情況下，再一次轉向尋求。從那種尋求，從那種冥想，從那種內在的靜默，再一次從那個無法耗竭的愛與喜悅的供給吸收力量。那個完全屬於愛與喜悅的國度在內在之中等待著——但是你必須尋求它。

We give you encouragement and sympathy, oh you who dwell within that which seems to be and yet is not. How very dim the light is and how very much there is to be seen as one seeks along a trail seemingly plunged in darkness—and yet this too is an illusion. Determine therefore to voice that within yourself which is your best, and persevere. Remember one difference between the beginning seeker and the seeker who has chosen his path. The beginning seeker may go from knowledge to knowledge, from system to system because this is the first step in seeking, to find the correct path for the entity who seeks.

哦，你們這些居住在那個看起來似乎是而又不是的事物之中的人們，我們給予你們鼓勵與同感。光是怎樣地非常暗淡，當一個人沿著一條看似深陷於黑暗之中的小徑尋求的時候，有怎樣非常多的事物要被看到——而這同樣也是一個幻象。因此，向那個在你自己內在之中的那個你的最佳的部分之所是聲音下決心，並堅持不懈。請記住在新手的尋求者和已經選擇了他的道路的尋求者之間的一個差異。新手的尋求者可能會從一個知曉移動到另一個知曉，從一個系統移動到另一個系統，因為這就是在尋求中的第一步，以找到適合於那個尋求的實體的正確的

途徑。

But once the path has attracted the seeker, and the path has been taken by the seeker, that special and unique path which each seeker chooses alone, it is well to retain that path to the end of the incarnation. Developing, learning more, adding always to the depth of experience, but letting the intellectual mind and its limitations give way to the constant stream of acute perception which is available to one who seeks in fidelity along its unique path.

但是一旦那條途徑已經吸引了尋求者了，且那條道路已經被尋求者採用了，對於每一個尋求者都靠它自己選擇的那條特殊的且獨一無二的道路，去保持那條道路直到投生的結束，這是很好的。發展，更多地學習，且一直都添加體驗的深度，但是讓邏輯智力的心智以及它的局限性讓路於可以為一個忠誠地沿著它獨一無二的道路尋求的實體所取得的銳利的知覺的持續不斷的溪流。

Cry your tears, my children, when tears are to be shed. But in the morning turn again and begin again. And know yourself as the eternal beginner. As we said, we are always with you if you request our presence, as are other principles and intelligences which wish to aid you. Ask and you shall receive help. Ask too of those about you who seek along the path. In communication with your fellow travelers, much of love and light may be generated. Communication then heals the will and enables faith. Therefore, seekers, love one another and witness the light to each other, for you are part of the Creator, experiencing Itself. And as you share yourself with others, others see that part of the Creator which you manifest. Let your being manifest that which is of the unchangeable. We are those of Hatonn and we leave this instrument in the love and in the light of our infinite Creator. Adonai, my friends. Adonai vasu borragus.

我的孩子們，在淚水要流出來的時候，哭出你們的眼淚吧。但是在早晨，再一次轉身，再一次開始。知曉你自己是永恆的新手。如我們說過的一樣，如果你們能請求我們的在場，我們一直都與你們在一起，如同其他的希望幫助你們的原則與智慧一樣。請求，你們將會接收到幫助。同樣請求在你們周圍的那些沿著那條道路尋求的人。在與你們的夥伴的旅行者溝通交流的過程中，大量的愛與光就可以被產生出來。溝通交流接下來就會療愈意志並將會使得信心成為可能了。因此，尋求者們，彼此相愛，對相互彼此見證光，因為你們是造物者的一部分，造物者正在體驗祂自己。當你與其他人分享你自己的時候，其他人會看到你顯化的造物者那個部分，讓你的存有顯化那個無法改變的事物。我們是 *Hatonn*，我們在我們的無限造物者的愛與光中離開這個器皿。Adonai，我的朋友們。Adonai vasu borragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet each of you in the love and in the light of our one infinite Creator. We thank this small group for calling for our presence. We are honored to be with you. As always, our task is a simple and humble one. We hope that we may offer a response to your queries that will point a direction

that is helpful in your seeking. Thus, we will dispense with any further formalities and ask if we may begin with a query?

我是 *Latwii*，我們在我們的太一無限造物者的愛與光中向你們各位致意。我們感謝這個小團體呼喚我們的在場。我們對於和你們在一起是感覺到榮耀的。一如既往，我們的任務是一個簡單而謙遜的任務。我們希望我們可以對你們的問題提供一個回應，這個回應將會指出一個在你們的尋求中是有幫助的方向。因此，我們將免除任何更進一步的客套並詢問是否我們可以用一個問題來開始？

Carla: I ran across some information lately that suggested that AIDS is the latest of the diseases which have been thrown up by people's inability to make a decision for life. And I've heard other information which suggested that AIDS was the product of the kind of state of mind that goes along with promiscuity. I wonder if you could comment on both of those theories?

Carla：我最近遇到了一些資訊建議，愛滋病是因為人無法為生命做出一個決定而已經被扔出來的疾病中最新的一個疾病。我已經聽到過其他的資訊建議愛滋病是那種伴隨著亂交而出現的心智的狀態的產物。我想知道是否你們能夠同時對這兩個理論進行評論呢？

I am *Latwii*, and we find that there is good deal of correctness within the suppositions you have queried upon. The diseases that now begin to make their presence known among your peoples are, shall we say, last minute—we must use the word—"aids" that have the hoped for purpose of allowing those of your population who have the potential to polarize sufficiently for harvesting to do this and do it in a relatively short period of your time as you measure experience, for the great cycle of evolution which is now closing upon your planet, when completed, will then offer no more to your population, and many are those who now seek the graduation.

我是 *Latwii*，我們發現在你已經詢問的假設中有大量的正確性。現在開始使得它們的存在在你們的人群中被知曉的疾病，是最後一刻的——我們必須使用這個詞語——“幫助”(*aids*)，為了允許你們的人群中的那些擁有潛力去充分地為了收割而極化的實體去進行這種極化並在你們的時間的一段相對短的時段中，如你們對體驗的衡量一樣，的目的，這種幫助已經期待現在正在你們的地球上結束的那個偉大的演化的週期，在它被完成的時候，將接下不再會向你們的人群提供更多的幫助，而這種幫助被提供給了很多現在正在尋求畢業的實體了。

Thus, the various diseases which are cropping up in new form, and the intensification of many of your old diseases, has the purpose of aiding the harvest. Those diseases of the sexually transmitted variety, being in the realm of the mating relationship, are specifically designed to aid the evolutionary progress by suggesting to those thusly suffering their impact that the bond that is made between two that results in a traveling together and sharing of experience over a prolonged portion of your time is that kind of bond which will most efficiently aid in the evolutionary progress. Thus, those most frequently inflicted or struck with these diseases—and we speak of the AIDS and the genital herpes specifically—are those which have had some difficulty in making a choice, which at a deeper level of their own being they desire to

make, but have found conscious difficulty in completing. Thus the training aid, shall we say.

因此，各種各樣的正在用新的形式突然出現的疾病，以及很多你們的舊的疾病的強化，已經擁有了幫助收割的目的了。那些用性的方式被傳遞的疾病的變種，在伴侶關係的領域中，是專門被設計來幫助演化的過程的，它們會向那些由此遭受到那些疾病的衝擊的人們建議，在兩個實體之間被建立的紐帶，這種紐帶是你們的時間的一段延長的部分中產生出了一種在一起的旅行與對體驗的分享的紐帶，這種是那種在演化的過程中將會極其有效地起到幫助作用的紐帶。因此，那些極其頻繁地遭遇到這些疾病的打擊或者衝擊的實體——我們談及的是愛滋病，尤其是生殖器疱疹——是那些在做出一個選擇的方面已經遇到了某種困難的實體，在它們自己的存有的一個更為深入的層次上，它們渴望去做出這樣一個選擇，但是它們在完成那個選擇的方面已經遇到了有意識的困難了。因此，容我們說，訓練的輔助物出現了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Not on that point. I'd like to ask about the harvest. We were on radio today, and talk of Earth changes and metaphysical changes came up. And it occurred to me, although I couldn't do anything about it within the scope of the broadcast, that we talk about the New Age as if it were all one thing, in other words, the planet changes and the people change. And I wondered if there were really going to be a finite day of judgment or if the entities leaving the planet at this time by death would be harvested one by one in simultaneous time rather than in our kind of time.

Carla：在那一點上不用了。我想要詢問關於收割。我們今天上了電臺廣播，並談及了已經出現的地球的改變與形而上學的改變。出現在我頭腦中的事情是，儘管我無法在廣播的範圍內對它做任何事情，我們談及新時代，就好像它全都是一個事物，換句話說，星球改變了，人們改變了。我想知道，是否真的將會有一個明確的審判日，或者是否在此刻藉由死亡離開這個星球的實體會在同時發生的時間中，而不是在我們的時間類型中，一個接一個地被收割呢？

I am Latwii, and find that this query is one which touches upon information which has been previously transmitted in another form. We are having some difficulty with this instrument, for it is not in the proper depth of singleness in order to transmit our thoughts, therefore, we are having somewhat to round up the herd of thoughts and point it [in] one direction. We shall begin again. 我是 Latwii，我們發現這個問題是一個觸及到了之前已經用另一種形式被傳遞過的資訊的問題。我們對於這個器皿正在遇到某種困難，因為它並不處於適當的專注的深度上，以便於傳遞我們的想法，因此，我們正在多少有些將想法的獸群圈起來並將它指向一個方向。我們將再一次開始。

The harvest, my sister, is underway and shall continue for a relatively significant portion of your time. There are those at this time who make the transition through the door of death and who enter no longer the third-density illusion, for their work within this illusion is complete. As your

cycle continues to find its completion, there will be more and more of these entities who will by their own abilities be harvested and shall, with others from this planetary influence, be present for each succeeding harvest as the hosts of heaven rejoice [and] sing the praises of each soul so harvested, each soul then blending its voice and being in the heavenly choirs.

我的姐妹，收割是正在進行中並將繼續你們的時間的一個相對很長的部分。在此刻會有那些那些通過死亡的大門進行轉換並不再進入到第三密度的幻象的實體，因為它們在這個幻象中的工作是被完成了的。隨著你們的週期繼續接近它的結束，將會有越來越多的實體將會藉由它們自己的能力被收割，並將會與其他的來自這個星球的實體一起，作為那些具有天堂的歡呼的主人被呈現給每一個隨後的收割，它們會歌唱對每一個如此被收割的靈魂的讚歌，每一個靈魂接下來會將它的聲音混合起來到那個天堂的合唱之中並處於那個合唱之中。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Could you comment on suicide?

Carla : 你們能夠對自殺進行評論嗎？

I am Latwii, and am aware not only of your query but of your concern. This subject is one which has many ramifications, as you would expect, for the taking of one's own life in a conscious fashion is but a most distorted means of making a transition from your current illusion to the next, for each entity within your illusion shall at some point leave it. The choice to leave shall be made in most cases on the subconscious level, there having been the completion of the tasks set out or sufficient completion to warrant such transition. In some cases there is the need to regroup, shall we say, for the lessons have become somewhat a heavy burden and there was perhaps the biting off of more than could be chewn—we correct this instrument—than could be successfully chewed. The word still sounds funny—we shall continue, nevertheless.

我是 *Latwii*，我們不僅僅察覺到你的問題，同樣也察覺到你的擔憂。這個主題是一個擁有很多的衍生物的問題，如你會期待的一樣，因為用一種有意識的方式奪走一個人自己的生命，不過是一種極其扭曲的從你們當前的幻象轉移到下一個幻象的方式，因為在你們的幻象中的每一個實體都將會在某個位置離開它。離開的選擇，在大多數情況中將會在潛意識的層次上被做出，在那裏已經有對於被設置好的任務的完成或者充分的完成已批准這樣的轉換了。在一些情況中，會有，容我們說，重新組合的需要，因為課程已經多少有些成為一個沉重的負擔了，也許一口咬下了比能夠被咀嚼的——我們更正這個器皿——比能夠成功地被咀嚼的更多的食物了。這個詞語仍舊聽起來是有趣的——儘管如此，我們將繼續。

In the case of the suicide, the choice to leave the incarnation and the illusion is made upon the conscious level, yet is made with a consciousness which has become distorted by the difficulties which are presented to it. In most cases the taking of one's own life in such a conscious fashion cuts short that which remained full of potential, and therefore the entity so leaving finds the need

within its own being to recommit itself to the illusion which was so abruptly left.

在自殺的情況中，離開投生與幻象的選擇是在有意識的層次上被做出的，而這個選擇是藉由這樣一種意識而被做出的，這種意識已經因為被呈現給它的困難而成為扭曲的了。在大多數情況中，用這樣一種有意識的方式奪走一個人自己的生命會切斷了依舊充滿了潛能的事物，因此，這樣離開的實體會發現在它自己的存有之中有讓它自己再次投入到那個被如此突然地離開的幻象之中的需要。

There are, however, again as you may imagine anomalistic circumstances under which the leaving of the incarnation even through this kind of means is undertaken as a, shall we say, lesson in itself, for any action may be appropriate with the proper motivation, and within your illusion it is most difficult to see any motivation clearly. Yours are the lessons learned in darkness, for as a small candle of light is lit, there is the ability to see small things with some difficulty but large things with little resolution. Thus, you carefully travel a dimly lit path and the forces that move about you move in darkness, and thus are you yourself moved by much which is unseen.

然而，再一次，如你可能想像到的一樣，會有不規則的情況，在這樣的情況下離開投生，即使是這種類型的途徑都會，在其自身作為，容我們說，一門課程而被進行，因為任何行動，藉由適當的動機，都可能是適當的，在你們的幻象中，要清晰地看到任何的動機，這是極其困難的。你們的課程是那些在黑暗中被學習的課程，因為當一個小小的燭光被點亮的時候，會有伴隨著某種困難去看到小的事物的能力，但是要看到大的事物卻幾乎沒有清晰度。因此，你們小心謹慎地在一條被暗淡地照亮了的道路上旅行，那種在你們周圍移動的力量是在移動的，你自己就這樣被大量的看不見的事物所推動的。

We cannot in this particular instance give you exact details concerning the one known as Don, the subject of your query and concern, for within this particular entity's own death there was implanted the hope for a continued growth, and this was carried out. The repercussions are understandably immense, yet within these repercussions lie a promise, the nature of which we may not describe but may affirm only its existence.

我們無法在這個特定的情況中給予你關於被知曉為 *Don* 的實體，即你的問題和擔憂的主題的準確的具體細節，因為在這個特定的實體自己的死亡中，會有對一種繼續的成長的期待被植入了，這就是被執行的事情。反響是可以理解地巨大的，而在這些反響中存在有一個許諾，我們無法描繪這個許諾的屬性，但是我們僅僅可以肯定它的存在。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 不用了，謝謝你們。

I am Latwii, and we thank you, as always, my sister. May we attempt another query?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

Carla: Let me think back over the radio program this morning. ...

Carla：讓我回想一下今天早上的電臺節目.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: ... I had a kind of frustrating experience this morning talking on the radio because so many tendrils of thought were begun but could not possibly be finished successfully. And I guess the thing that stuck in my mind the most was a conversation I had with a born-again Christian who brought up the by-now familiar limitation, self-imposed, of Christianity to what was in the Bible and nothing else, and a prejudice against learning anything that is from a source other than the Bible. And I wondered if there is any better answer to someone with those limitations than the answer that his path is okay and yet there are others who cannot use that path and need another one. Is there a clearer or more compassionate answer that can be given either to the Christian or to the one who is listening who is not a Christian?

Carla：.....我在今天早上在電臺上談話的時候有過一種類型的受挫折的體驗，因為如此多想法的捲鬚被開始了，但卻無法有可能成功地被完成。我猜想在我的頭腦中產生出最大的衝擊的事情是我與一個重生基督教徒 (*born-again Christian*) 進行的一場交談，**這個重生基督教徒提出了迄今為止都是熟悉的，自己強加的，基督教對於除了在聖經中的內容之外其他任何事物都不相信的局限性，以及一種對學習任何來自一個除了聖經之外的源頭的事物的偏見。**我想知道，對於某個帶有那些局限性的人，除了回答這條道路是好的，而會有其他人無法使用那條道理並需要另一條道理之外，是否有任何更好的答案。有一種更為清晰或者更加富有同情心的答案能夠要麼被給予基督徒，要麼被給予一個聆聽的，卻不是一個基督徒的人呢？

I am *Latwii*, and am aware of your query, my sister. We find that of itself the answers and the ramifications of these answers which you gave are more than adequate. It is helpful to remove one's desire to calm the mind of one who is concerned and agitated concerning your own point of view. One can only give what one has and our suggestion in this regard would only be to speak as you feel, to speak as you are, to speak as you live. All you have to give is what you are, how you feel, and what you seek. To speak as clearly and with as much compassion as you can in this manner is to do all that can be done. The means by which you are heard and the responses which are generated are not your responsibility. Allow those whose responsibility these are to exercise that responsibility as they will. To be concerned about how one is perceived presents a distortion in how one presents the heart of one's being.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現你已經給予的答案以及這些答案的衍生物是遠遠足夠了的。對於一個在關於你自己的觀點的方面感到擔憂且激動的人，消除你去讓這樣一個人的心智平靜下來的渴望，這是有幫助的。一個人僅僅能夠給予它擁有的事物，在這個方面我們的建議僅僅會是，如你感覺到

地一樣發言，如你之所是地一樣發言，如你活著地一樣發言。所有你說要給予的事物就是你之所是，你如何感覺，以及你尋求的事物。你用這種方式能夠說多少，就一樣清晰且帶著一樣多的同情心發言，這就是去做所有能夠被做的事情了。你藉由其被聽到以及回應藉由其被產生出來的途徑，並不是你的責任。允許那些負責任的人入它們所願地行使那個責任。去擔心一個人是如何被感覺到的，會在一個人如何呈現它的存有的核心的方面呈現一種扭曲。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. I think that's an excellent point, and I'm through, and I thank you very much. Nice to talk to you, Latwii.

Carla：不用了。我認為那是一個優秀的要點，我問完了，我非常感謝你們。非常高興與你們談話，Latwii。

I am Latwii, and we are most happy to talk to you, my sister. This evening, as has occurred recently, we have a small group with which to talk yet we are overjoyed that our words have a meaning here and that there is a desire to hear them. We hope that we have not overly taxed this instrument's ability to concentrate. When there is much on the mind, anything in addition tends to slide around within the confusion. We apologize for whatever distortions may have crept into our contact this evening, as does this instrument. However, with the best effort that can be given having been given, we shall take our leave of this instrument, blessing all who seek the One, those seen and unseen. Adonai, my friends. We are Latwii. Adonai vasu borragus.

我是 Latwii，我們極其高興與你談話，我的姐妹。今晚，如同最近已經發生的一樣，我們擁有一個小小的與之談話的團體，而我們對於我們的話語在這裏擁有一種意義，且會有一種去聽到它們的渴望而感到狂喜。我們希望我們尚未過度使用這個器皿去集中注意力的能力了。當在頭腦中有大量的事情的時候，任何附加的事物都會傾向於在混淆中溜走了。我們為無論什麼可能已經潛入到我們今晚的接觸中的扭曲而抱歉，如這個器皿感到抱歉一樣。然而，因為能夠被給予的最佳的努力已經被給予了，我們將離開這個器皿，並同時祝福所有尋求太一的實體，那些看得見和看不見的實體。Adonai，我的朋友們。我們是 Latwii。Adonai vasu borragus。

December 8, 1985

1985-12-08 Hatonn : 尋求家園

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you, my friends, in the love and in the light of our infinite Creator, and it is a great blessing for us to be able to make contact with you and to speak some humble words to you that may or may not have some significance to you at this time. We hope we may be of service to you and it is in that spirit that we speak, as always.

我是 Hatonn。我的朋友們，我在我們的無限造物者的愛與光中向你們致意，能夠與你們建立接觸並對你們談談一些可能或者可能不會在此刻對你們擁有某種重要性的謙遜的話語，這對於我們是一種巨大的福分。我們希望我們可以對你們進行服務，一如既往，我們就是通過那種精神發言的。

Outside your domicile at this time the trees stand dignified, stately, and without reserve in their winter's clothes of bark and root. The roadside shines pale in the dim light of your short day and your moon creates its special magic, shining luminously at this time of your year. All those things in your world of nature have gone home for their season of gestation and inner growth. Within the earth the slow process of transformation has begun. And that which is home to the seed and tree nurtures, heals and protects the delicate life within its mantle of soil.

在此刻在你們的住所的外面，樹木莊嚴地、高貴地站立著，它們在它們的樹皮和根部的冬季的衣物的方面是沒有儲存的。在你們的短短的白天的暗淡的光中，道路兩旁發出蒼白的光，你們的月亮創造出它特殊的魔法，在你們的一年中的這個時刻明亮地閃耀著。在你們的大自然的世界中的所有的事情都已經為了這個孕育內在成長的季節而回家了。在土地中轉變的緩慢的過程已經開始了。種子和樹木的家園滋養、療愈並保護著在它泥土的地幔中的柔弱的生命。

And what of you? Each of you seeks a home. Let us go on a journey to find that most precious of all things.

你們在做什麼呢？你們每一個人都尋求一個家園。讓我們繼續一場旅程，以找到所有的事物中最為珍貴的事物。

Each of you came into the incarnation in a geographical place, and some call this place home, and yet the new consciousness of the babe does not hold the concept of home and geography. The place where one of you may grow up may seem to be home, a home to which you return from time to time, a home which still feeds you in some way. And yet most of you find that one cannot find home once one has left it. As one grows, one finds work to do and many find a home in work. Many find themselves relaxed and comfortable in the work situation as they are not when they enter the domicile in which they dwell. Many others as they are grown make homes for themselves and again attach themselves to geography. Your peoples may call

this putting down the roots or settling down.

你們每一個人都在一個地理的位置上進入到投生中，一些人將這個位置稱為家園，而嬰兒的新的意識並不會擁有對家園和地理的觀念。你們中的一個人可能在其中長大的地方可能看起來似乎是一個家園，一個你們會時不時地返回的家園，一個人就會用某種方式餵養你們的家園。而你們大多數人都發現，一旦一個人已經離開了家園，它就無法再一次找到家園了。隨著一個人成長，它會發現要去做的工作，很多人在工作中找到一個家園。很多人發現它們自己在工作的狀況中是放鬆而舒服的，而當它們進入到它們居住的住所地時候，它們卻不是一樣地放鬆和舒服的。很多其他人隨著它們長大已經為它們自己創造了家園，並再一次將它們自己與地理位置結合在一起了。你們的人群可能稱之為紮根或者安頓下來。

And then, finally, there are many who find homes with other souls along the path of seeking. And so it matters not where one is, for one has always the joy of the presence of the loved mate or friend about which to spin the home. We would like to take you further than this, my friends, in your search for home. We would like to take you into the smallest atom, to stand within that nexus of energy and to be given the eyes to see the path of creative power of articulated light. This is your home, my friends, this is part of your home.

接下來，最後，會有很多人會發現與在尋求的道路上的其他的靈魂在一起的家園。因此，一個人在那裏就不重要了，因為一個人一直都會擁有摯愛的伴侶或者朋友的存在喜悅，家園就是圍繞著伴侶或者朋友旋轉的。我的朋友們，在你們對家園的尋求中，我們想要將你們帶到比這更遠的地方。我們想要將你們帶入到最小的原子之中，並站在能量的節點之中，並被賦予言語來看到被清楚表達的光的創造性的力量的途徑。

We would take you with us away and further away, coming away from the planetary surface, moving towards that which you see as blackness. And as you move into what you call outer space and gaze back upon your beautiful planet, yours is now the larger view. You are a citizen of all that there is. And lest you think that geography has any lingering contact with home, let us bring you with us and fling ourselves all into unimaginable reaches of space and time, further than the largest of your telescopes can see, beyond the range of any human experience. You may fall into a planet of fire—and yet that is home. You may come upon a planet of ice as cold as absolute zero—and that is your home, your hospitable and welcoming home. 我們想要將和我們一起帶到越來越更加遙遠的地方，離開星球的表面，朝向你們視為是黑暗的事物移動。當你們進入到你們所稱的外太空並注視著你們美麗的星球的時候，你們的視野時更大的視野了。你們是一個一切萬有的公民了。唯恐你們認為那個地理位置與家園擁有任何的揮之不去的聯繫，讓我們將你們帶在我們身邊，並將我們自己全都投射到空間和時間的無法想像的範圍之中，比你們的望遠鏡能夠看到的最大的範圍還要更遠，超越了任何人類體驗的範圍。你們可能落入到一個火焰的星球中——而那就是家園。你們可能來到一個和絕對零度一樣寒冷的冰雪的星球上——那就是你們的家園，你們的宜人而好客的家園。

Now let us come back, slowly, so that you may see first your solar system and then the beauty of your planet. Let us walk among the streets of your cities

and look into the faces of your people. Look into the eyes of the man who is poor and you see the light of home. Gaze into the eyes of a couple in love. You are still home. Exchange glances with one who rapes and murders and lives a dark life. You are still home, for you are a citizen of the creation. You are part and parcel of everything that there is. What must needs be stripped away from the concept of home is all concept of physicality, for home is that which is invisible to the physical eye and unknowable to the physical apparatus. Your metaphysical home is a thing of mystery and omnipresence. You cannot leave home—there is no home to find. All places are familiar and all souls a part of you. How then can you shape your mind to ignore all of those rational and sensible signals of experience which inform you of a chauvinistic love for geography, political ideology, or any of the other reasons you may choose a physical home?

現在，讓我們緩慢地返回，這樣你們就可以首先看到你們的太陽系，接下來看到你們的星球的美麗。讓我們在你們的城市的街道當中行走，並注視你們人們的面龐。注視著那些貧窮的人的眼睛，你們會看到家園的光。注視著在愛中的伴侶的眼睛，你們仍舊是在家中的。與一個強姦、謀殺並過著一種黑暗的生活的人交換眼色，你們仍舊是在家中的，因為你是一個造物的公民。你是一切存在的事物的一部分。必須要從家園的觀念中被剝掉的事物是，所有屬於物質性的觀念，因為家園對於物質性的眼睛是看不見的，是物質性的裝置所無法知曉的。你們的形而上學的家園是一個屬於神秘且無處不在的事物。你們無法離開家——沒有要去找到的家園。所有的地方都是熟悉的，所有的靈魂都是你的一部分。接下來，你如何塑造你的心智以忽略所有那些體驗的有理性且感覺到的信號，這些體驗鼓舞了你的一種對地理位置，對政治的思想形態，或者任何你可能選擇一個物質性家園的原因的沙文主義的愛？

We cannot see for you, and yet the silent ear and the closed eye hears and sees impeccably. Have you allowed your eye to see and your ear to hear this day, this day that is filled with all the joy that the word home suggests? We ask you to realize that that which is native to you, that which is part of you, that which is part of your life plan as devised by your higher self and offered as a feast for you, will come to you and will be your physical home. You may be fortunate in your geography, in your choice of mates, in your choice of professions, or in any of those ways which may make you find an identity or home.

我們無法替代你們去看，而無聲的耳朵與緊閉的眼睛會無瑕疵地聽到並看到。你已經允許你的眼睛去看到，允許你的耳朵去聽到這個日子，這個用所有被家園這個詞語所暗示的喜悅充滿了的日子嗎？我們請你們意識到，對於你們是天生的事物，那個被你的高我所涉及並作為一個盛宴提供給你的你的生命計畫的一部分之所有的事物，將會出現在你們身上，並將會成為你的物質性的家園。你可能在你的地理位置上，在你對伴侶的選擇中，在你對職業的選擇中，或者在那些可能使得你找到了一種身份或者家園的方式的任何方式中是幸運的。

And yet, until you look for a home, for that in you which is eternal, that in you which is most precious, and that in which partakes of the mystery of the one infinite Creator, you have not begun seeking your true home nor have you

earned your citizenship in the creation. 然而，一直到你尋找一個家園，尋找那個在你內在之中是永恆的事物，那個在你內在之中是極其珍貴的事物，那個帶有了太一無限造物者的神秘的事物之前，你都既未開始尋求你真正的家園，你同樣也沒有贏的你在造物中的公民身份。

And why should you look for a home that is so abstruse? May we say to you that it is, in our humble opinion, of utmost importance to place your consciousness where you feel you may find value in progressing and evolving spiritually.

為什麼你應該尋找一個如此抽象的家園呢？容我們對你們說，在我們謙遜的觀點看來，將你們的意識放置在你們感覺到你可能找到在靈性上前進與演化之中的價值的位置上，這是具有至高無上的重要性的。

We do not suggest that you cease seeking harmony in your geographical location, in your work, or in relationships. Rather, we suggest that overshadowing any of these considerations is the home of your soul or spirit. Many there are who would have no idea of what I say, and to those people, we say, "Enjoy your sleep. Wake up when you wish to wake up, and let no word of ours interfere with the pleasure of your dreaming." For seeking one's spiritual home means the discipline of transformation, a transformation in thinking which eliminates limitations and makes all things in creation one great gigantic being full of love, creative energy and thought whose consciousness is evolving and whose great heart is beating and will continue to beat infinitely. This is the eternal home of the spirit, and you shall see one end of the creation to the other, one refinement of understanding after another, and always desire shall power you. Desire to seek beyond the bounds of your physical illusion for your identity and for your sense of security and home.

我們並不建議，你們你們停止在你們的地理位置中，在你們的工作中，或者在關係中尋求和諧。毋寧說，我們建議使得在這些考慮的任何一個都會失去光輝的事物就是你們的靈魂或者靈性的家園。很有很多人對於我們說的事情是什麼沒有任何觀念，對於這些人，我們會說，“享受你們的睡眠。在你們希望醒來的時候醒來，不要讓我們的言語干擾了你們的夢境的快樂。”因為尋求一個人靈性上的家園意味著對轉變的修煉，這是一種在思考的方面的轉變，它會刪除局限性並使得在造物中的所有的事物成為一個充滿愛、創造性的力量與想法的巨大的存有，這個存有的意識是在演化的，它的偉大的心是在跳動並將繼續無限地跳動。這就是靈性的永恆的家園，你們將從造物的一端看到另一端，你們將看到一個接一個的對理解的精煉物，而渴望將會一直都賦予你們力量。渴望去超越你們的物質性的幻象的局限性來尋求你們的身份，尋求你們的安全感以及家園。

As always, we suggest that the quickest and most efficient way to empower this desire to seek is meditation, and we encourage you to do that regularly, for there is much about which you may get excited within the illusion, but if your consciousness of yourself is that of a citizen of the creation, a co-creator with the One Who Is All, how can you then be so far removed by emotion from your home? The illusion may seem to take many homes away from you,

but in reality you have never left home, you have merely veiled part of it from yourself so that you may come to an illusion and refine some lessons concerning how to love one another. And how shall you love one another, my friends? Freely and gladly, with a clear conscience and a pure heart. How wonderful that would be. The bare trees lean towards the whole creation in that love and the seeds beneath the sod sleep contentedly in that same love. 一如既往，我們建議，去為這種渴望賦予力量的最快且最有成效的方式，就是去冥想，我們鼓勵你們有規律地進行冥想，因為在幻象中會有很多的你們可能對其感到興奮的事物，但是如果你對你自己的意識是一個造物的公民，一個萬物之所是的太一的共同造物者的意識，那麼，你怎麼能夠因為情緒而如此遠離你的家園呢？幻象可能看起來似乎會讓你們與很多的家園遠離，但是實際上，你們從未離開過家園，你僅僅是將它的一部分用罩紗對你自己遮蔽起來了，這樣你就可以來到一個幻象，並精煉一些關於如何彼此相愛的課程了。我的朋友們，你們要如何彼此相愛呢？自由地、快樂地、帶著一種清晰的良心與一顆純淨的心。那會是多麼美妙呀。光禿禿的樹木會在那種愛中朝向整個造物傾斜，在草皮下面的種子會在那種相同的愛中滿意地沉睡。

We have so much more consciousness than a tree or a seed. It is a question to ask oneself—why cannot we have the consciousness of purity which encompasses your natural life upon your planet? Lords of creation, you have been called, and like the lords, the gods, and other beings in your midst, you squabble and fight and do not see the Creator in each other and do not find a home in each other's hearts many times. Seek harder, my friends. Seek your home, for your identity and your home are one. 我們擁有比一棵樹或者一粒種子多得多的意識。一個要問自己的問題是——為 什麼我們無法擁有具有這樣一種純度的意識，它囊括了在你們的星球上的所有大自然的生命的生命？造物之主，如你們已經對它們的稱呼一樣，和在你們當中的君王、神祇、以及其他存有一樣，你們爭吵、爭鬥、並看不到在相互彼此內在之中的造物者，在很多時候沒有在相互彼此的心之中找到一個家園。我的朋友們，更為努力地尋求。尋求你們的家園，因為你們的身份和你們的家園是合一的。

We would leave at this time, that our brothers and sisters may speak. We leave you in the creation, produced by extravagant free will, born of love, fashioned of light. We thank you and we leave you in peace, love and light, at home wherever you are and whoever you are. We are known to you as those of Hatonn. Adonai, my friends. Adonai vasu borragus.

我們想要在此刻離開，這樣我們的兄弟姐妹就可以發言了。在那個由浪費的自由意志所產生出來，由愛被誕生出來，被光所塑造的造物中，我們離開你們。我們感謝你們，我們在平安、愛與光中離開你們，無論們在何處，無論你們是誰，你們都是在家中的。我們是你們知曉的 *Hatonn. Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we also greet you in the love and the light of the one infinite

Creator. It is again our privilege to join this group and we are eager to begin with any queries which those present may have value in the asking. We hope that we may serve in some small way this evening, my friends. May we accept the first query?

我是 *Latwii*，我們同樣也在太一無限造物者的愛與光中向你們致意。加入這個團體再一次是我們的榮幸，我們渴望用那些在場的人可能會發現有價值詢問的任何問題來開始。我們今晚希望我們可以用某種小小的方式進行服務，我的朋友們。我們可以接受第一個問題嗎？

Carla: Okay, I've been thinking lately and especially today about making 1986 a special year in that I would make more special efforts during the year to do more transformational work and get a better idea of who I am and where I want to go. Could you comment on that and give any suggestions in general that you might find appropriate?

Carla：好的，我最近，尤其是今天一直都在思考使得 1986 年成為一個特殊的年份，因為我在那一年期間會做出更多特殊的努力，來進行更多轉變性的工作並對於我是誰以及我要前往何處得到一個更好的觀念。你們能夠對那一點進行評論並一般性地給出任何你們可能發現是適當的建議嗎？

I am *Latwii*, and we are aware of your query, my sister. In the great search, each seeker shall find many ways to accelerate that journey. It is helpful from time to time to take a specific action that will have as its only goal the revealing of self to self, or as you have called it, the transformation of the small self into that which it truly is, the one Creator. The taking of time and the making of effort to construct a channel through which greater realizations might pour forth is most helpful to those who have consciously sought for a great portion of the life the truths that underlie all that which is known in your illusion as life.

我是 *Latwii*，我們瞭解了你的問題了，我的姐妹。在偉大的尋求中，每一個人尋求者都將會找到很多的方式來加速那條旅程。去採用一個具體的行動，這時不時地時候有幫助的，那個行動會將對自我揭露自我，或者如你已經對它的稱呼一樣，將小我轉變為其真正之所是，即太一造物者，作為它唯一的目的。花時間並做出努力來構建一個管道，通過這個管道，更大的領悟就可以傾瀉進來了，這對於那些已經用生命的一個巨大的部分來有意識地尋求那個存在於所有你們在你們幻象中知曉為生命的事物之下的真理的實體是會極其有幫助的。

The power behind such thoughts and actions is the power of your desire and your intentions, for by such desires are you moved in any direction according to the desire. As you have moved over a portion of time in a conscious fashion, it becomes more and more necessary for succeeding movements to be the product of further conscious choices. Thus, one who has consciously evolved over a period of time will find it difficult to maintain the progress without further conscious choice and the setting aside of such portions of time in order that such desire might be further defined and might further enhance the evolutionary process. That you choose is of primary importance. What you choose and how you choose to make this progress manifest is of

secondary importance, yet is important in its own way according to your unique needs.

在這樣的想法與行動的背後的力量是你的渴望與你的意願的力量，因為藉由這樣的渴望，你會在任何由那種渴望決定的方向上被推動。當你已經用一種有意識的方式花費了一段時間移動之後，後續的移動會成為更進一步的有意識的選擇的產生，這會成為越來越必不可少的。因此，一個已經有意識地演化發展了一段時間的實體將會發現，要在沒有更進一步的有意識的選擇以及將這樣的時間留出來，以便於這樣的渴望可以被更進一步地被界定，並可以更進一步地增強演化的過程的情況下保持那種發展，這會是困難的。你選擇的事物是具有首要的重要性的。你選擇什麼以及你要如何選擇去使得這種進步顯化，這是具有次級的重要性，而它根據你獨一無二的需要，用它自己的方式才是重要的。

Thus, we can reaffirm the heart of your intentions or the desire to know the One and to serve the One in all is that portion of the seeking that is crucial and is that which is received that will be made manifest according to the strength of the desire, and as conscious attention continually focuses upon this desire, the seed shall be nurtured and shall produce the fruit. The fruit then shall further empower the journey as it nourishes the desire to know.

因此，我們能夠再次確認，你的意圖的核心，或者去知曉太一，以及去服務在一切事物中的太一的渴望，就是尋求的那個至關重要的部分，就是尋求的那個將會被接收到部分，這個部分將會根據那個渴望的強度被顯化出來來，隨著有意識的注意力持續不斷地聚焦於這個渴望，種子將會被滋養，並將會產生出果實。那個果實，隨著它對去知曉的渴望的培養，接下來就會更進一步為旅程賦予力量。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. The second part of the question had to do with the tools that one might use for making the seeking more manifest. To be more specific, although I don't know whether that helps or not, I was thinking about trying to write some things down on a regular basis, keep records of any important dreams, and any important thoughts, and maybe let a few automatic handwritings come through, and of course study the Sunday meditations and see how they're going. Could you suggest other tools or suggest tools that are especially efficacious?

Carla：是的。問題的第二個部分是與一個人為了使得尋求更多地被顯化出來可以使用的工具有關的。更具體地說，儘管我不知道是否那是有幫助的，我正在考慮嘗試用一種有規律的方式寫下一些事物，並對任何重要的夢境，任何重要的想法留下記錄，並可能讓一些自動寫作發生，當然還有研究周日冥想以及弄明白它們是如何進行的。你們能夠建議其他的工具，或者建議特別有成效的工具嗎？

I am Latwii, and my sister, we would suggest that for any who has such a desire as you have described, the utilization of the phenomenon of dreams is most helpful, for if it is known that during the time you call sleep that one may do work in consciousness, and if it is consciously sought, the dreams that one experiences can be utilized in order to enhance the waking process of

learning and serving, for within the state of dreams one is able to receive information in a fashion which is unlike most forms of communication in that the communication may proceed through the subconscious mind and by certain configurations produced there reveal to the seeker those areas within the self which remain dark and mysterious and await the discovery and then shall become portions of a transformed being.

我是 *Latwii*，我的姐妹，我們會建議，對於任何擁有諸如你已經描述的渴望之類的一個渴望的實體，對夢境的現象的利用都是極其有幫助的，因為如果一個人知道在你們稱之為夢境的時間的期間一個人是可以在意識中進行工作的，如果它是有意識地被尋求的，一個人體驗到的夢境就可以被利用以便於增強醒著的學習與服務的過程，因為在夢境狀態中，一個人能夠用這樣一種與大多數溝通交流的形式都不一樣的方式接收資訊，因為溝通交流可以通過潛意識心智進行，並藉由一定的配置在那裏產生出對尋求者的那些自我內在之中這樣一些區域的揭露，這些區域依舊是黑暗且神秘，且等待著探索，它們接下來就將會成為一個轉變過的存有的一部分了。

Within the dream state it is also possible to receive the aid of those which serve as guides and guardians for the incarnational self. These entities, as well as the subconscious mind, stand ready at all time, as you would call it, to lend assistance to the conscious seeker in direct proportion to the strength of the desire of the seeker to know. The assistance is usually given in a manner which the seeker is most familiar with, thus inspirations and ideas and hunches from time to time are experienced by one who seeks in a manner that does not consciously utilize the dreams. If these dreaming experiences are made available to the seeker through its own desire, communication can proceed from these sources in a much more, shall we say, rich and fulfilling manner.

在夢境狀態中，同樣有可能接收到那些作為指導靈與嚮導而為投生的自我服務的實體的幫助。這些實體，與潛意識心智一樣，是在所有的時間都做好準備，如你們對它們的稱呼一樣，將幫助借予有意識的尋求者的，這種幫助是與尋求者對於知曉的渴望的強度是成正比的。這種幫助通常是通過一種尋求者極其熟悉的方式被給予的，這樣，啟發、觀念與預感就會時不時地被一個用一種並不有意識地利用夢境的方式來尋求的實體體驗到的。如果這些夢境的體驗是通過它自己的渴望而可以為尋求者所利用的，溝通交流就能夠路從這些源頭用一種遠遠更為，容我們說，豐富而令人滿足的方式進行了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes. I had asked a friend of mine to go on this transformational journey with me and I wondered if there was more chance for polarization working with a companion than there is working alone or if it is all the same?

Carla：是的。我已經請我的一個朋友與我一起繼續進行這場轉換的旅程，我懷疑是否與一個夥伴一同工作會有比獨自一人進行工作更大的極化的機會，或者是否機會是完全相同的呢？

I am *Latwii*, and we find that it has been well said, my sister, that those who of

like mind together seek shall far more surely find. That which one misses is more likely to be noticed by the other and vice versa. Thus, the old saying that two heads are better than one is surely true in any such endeavor, and we heartily encourage the joining of companions upon such a journey.

我是 *Latwii*，我們發現，我的姐妹，已經被清楚地講述了的事情是，那些具有類似的想法的實體在一起尋求將會遠遠更加確切會找到。一個人錯過的事物是更加有可能會被其他實體注意到，反之亦然。因此，俗話說，兩個腦袋比一個強，這在任何這樣的努力中確切無疑地是真實的，我們由衷地鼓勵在這樣一場旅程上與夥伴的結合。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am *Latwii*, and we thank you, as always, my sister. Is there another question?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*. We find that the queries this evening are few. Yet we are not discouraged, my friends, for we know that the work that is done in any metaphysical sense is not measured in any ordinary terms. We thank each for inviting our presence this evening and we hope that we have provided some small measure of service. We, as always, suggest that one take the portion that has meaning and leave all that which has none from our words. We thank you again for your gracious and ever-present invitation to join you in your meditations. We shall be with you again. We are ... [those of *Latwii*. *Adonai vasu borragus*.]

我是 *Latwii*。我們發現今晚的問題是少量的。而我們並不會氣餒，我的朋友們，因為我們知道在任何形而上學的意義上被進行的工作是不會用任何通常的方式被衡量的。我們為你們邀請我們今晚出席而感謝各位，我們希望我們已經提供了某種少量的服務了。我們，一如既往，建議一個人使用我們的言語中的那些擁有意義的部分，並將所有沒有意義的部分拋棄掉。我們再一次為你們的仁慈而一直都存在的在你們的冥想中加入你們的邀請而感謝你們。我們將再一次與你們在一起。我們是.....[*Latwii*. *Adonai vasu borragus*.]

(Tape ends.)

(磁帶結束。)

December 15, 1985

1985-12-15Latwii：父與子的故事

(Carla channeling)

(Carla 傳訊)

[I am Latwii, and] we greet you in the love and in the light of the one infinite Creator, and thank you for calling us this evening to your group. It is a privilege to share this meditation with you and to be able to attempt to be of service in our small way. We would share with you some thoughts upon the nature of that which you call judgment.

[我是 Latwii，]我們在太一無限造物者的愛與光中向你們致意，我們為你們今晚呼喚我們來到你們的團體而感謝你們。與你們分享這次冥想並能夠嘗試用我們小小的方式進行服務，這是一種榮幸。我們會在你們稱之為評判的事物的屬性上與你們分享一些想法。

Once there was a boy with a wise father. This young man was eager to be of service and to show through his life the love and the light of the one infinite Creator. He questioned his father concerning all of the choices which presented themselves to him as he looked for the best way to be of service. 曾經有一個男孩，他有一個睿智的父親。這個年輕人渴望進行服務並通過他的生命展現太一無限造物者的愛與光。他在關於在他尋找最佳的進行服務的方式的時候所有將它們自己呈現給他的選擇的方面詢問他的父親。

"Shall I go to be a soldier to protect my country and to stand for the ideals upon which our nation is founded?" "我將會成為一個戰士來保衛我的國家，並堅持我們的國家被構建在其上的理想嗎？"

"That is a way to serve," answered the wise father. The young man thought. This was not a "yes" nor was it a "no," but as intensely as he questioned his father, his father would say no more. "那是一種服務的方式，"睿智的父親回答。年輕人思考。這既不是一個"是"，它也不是一個"否"，但是儘管他密集詢問他的父親，他的父親都不願意說更多了。

"Shall I then be an athlete who can win the ears and the hearts of many because of my skill?" "我應該成為一個運動員，他能夠因為我的技巧而贏的很多人的耳朵與心嗎？"

"That would certainly be a way to be of service," said the wise father. And he would say no more.

"那會是一種進行服務的方式，"睿智的父親說。他不願意說更多了。

"Shall I learn to play and sing music and share that gift, and as I gain in fame, serve the many who listen to the words of my songs?" asked the young man of his father. The answer was the same.

“我應該學習演奏與歌唱樂曲，並分享那種禮物嗎，當我取得名聲的時候，我可以為很多聽到了我的歌曲的歌詞的人們服務了？”年輕人問他的父親。回答是同樣的。

The well-intentioned son suggested as many ways to be of service as he could think of. The father was no more in favor of one way than another. 那個用意良好的兒子想到了多少服務的方式就建議了多少服務的方式。父親並沒有偏愛一種方式多於另一種方式。

Finally, exasperated, the son said, “Well, then, shall I become a hobo, to walk along the streets and the roads of the country and the city and get my living by asking for money from strangers?” 最後，兒子感到惱怒，它說，“好的，那麼我應該成為一個流浪漢，沿著鄉村和城市的街道與道路行走，並依靠從陌生人那裏求得的金錢來維生嗎？”

“That would be a way to be of service,” said the unruffled father.

“那會是一種進行服務的方式，”沉著冷靜的父親說道。

By this time the son had become thoroughly upset. “I shall choose a life of crime,” he said to his father. “I shall take what I wish, go whither I wish, and experience the freedom of being above the law.” 到這個時候兒子已經徹底被激怒了。“我將會選擇一個罪犯的生命，”他對他的父親說。“我將得到我希望的事物，去我希望去的地方，並體驗高於法律的自由。”

“That is a way to be of service,” came the answer from the wise father.

“那是一種進行服務的方式，”睿智的父親回答道。

For many days the young man pondered what he knew to be a secret which he had not discovered and that was how best to be of service. He was capable of doing many things, but could not choose among them. 年輕人花了很多天的時間思考他知道是一個秘密的事物，這個秘密是他尚未揭露的，那就是要如何進行服務的秘密。他能夠做很多事情，但是，他無法從它們中進行選擇。

As the young man's life progressed onward, it shaped itself. The young man met and wed a young woman for whom he felt passion. Soon there were children and he found what job he could and worked very hard to support his family. The young man became a man in his middle years, still as dedicated as ever to serving, but unable to puzzle out what he should have done. It was a source of anguish to him, for he knew he was not a wise man, only a good man. He was unable to give his sons the dispassionate advice that his father had given him, for he did not understand his father's cryptic comment. But he questioned and continued questioning. 隨著年輕人的生命向前發展，生命塑造了其自身。年輕人遇到了一個年輕的女人，他對她感到了熱情並與她結婚了。很快，有了孩子，他找到了他能夠做的工作並非常努力地工作來支援他的家庭。年輕人變成了一個中年那人，他仍舊一如既往

地致力於服務，但是他無法弄明白什麼是他本來應該做的事情。這對於他是一個苦悶的源頭，因為他只知道他不是一個有智慧的人，而僅僅是一個好人。他無法給予兒子他的父親已經給予過他的不偏不倚的建議，因為他不理解他的父親的難以理解的評論。但是他提問並繼續提問。

And as he grew in years, as his physical vehicle began to show the effects of the planet's turning around the sun time after time, he felt that he had begun to penetrate that which his father was attempting to tell him so many years ago. So he went to his father, who was by then an aged man, and he said to him, "My father, it has been the goal of my life to be of service, and yet of all the things that I thought of, all of which you said would be helpful to others, I did none. Instead, I did that which I did not comprehend or anticipate. And many things have occurred. And I believe now that I begin to understand that which you say." 隨著他的年齡的增長，隨著他的物質性載具開始顯現出這個星球一次又一次圍繞著太陽旋轉的效果，他感覺到已經開始洞悉他的父親在如此多年之前就曾經嘗試告訴他的事情了。因此他來到他的父親面前，他的父親在那個時候已經是一個上了年齡的人了，他對父親說，“我的父親，我的生命的目標已經是進行服務了，而所有我想到過的事情，所有你談到過的事情都會對其他人是有幫助的。我什麼都沒有做。作為替代，我做了我並未理解過或者期待過的事情。很多事情已經發生了。我相信現在我理解你說的事情了。”

"Very good, my son," his father said, "Please tell me so that I may bask in the reflection of my wisdom." "非常好，我的兒子，"他的父親說道，"請告訴我，這樣我就可以沐浴在我的智慧 的映射之中了。"

The son, never able to feel quite adult around his father, was suddenly bashful, for he was not sure, after all, that he had begun to understand. 兒子從未能夠在他的父親身邊感覺到是相當成年的，他突然間感到害羞，因為他畢竟並不確信他已經開始理解的事物。

"Well, father," he faltered, "I think I have found that service is something I cannot see." "好的，父親，"他躊躇地說，"我認為我已經發現，服務是某種我無法看到的事情。"

"Very good, my son," said his father. "What else?"
"非常好，我的孩子，"他的父親說道。"還有其他的嗎？"

"Well," continued the son, "I believe I have begun to see that I do not see very well." "好的，"兒子繼續說，"我相信我已經開始看到我並未非常好地看到的事物了。"

"Very good, my son," said the father. "What else?"
"非常好，我的兒子，"父親說。"還有其他的嗎？"

The son mustered up his courage. "Father, I believe that I am of service, and that I cannot help being of service." 兒子鼓起他的勇氣。"父親，我相信我就是服務，我是情不自禁地進行服務的。"

"Sit down, my son," said the delighted father, "for now we can talk together.
"坐下來，我的兒子，"高興的父親說，"現在我們能夠一起談談了。"

The son sat quickly, eager to listen to his beloved father unravel the riddle at last. The father pointed to the springtime flowers nodding in the breeze. "Which one of those flowers, my son, is not beautiful?" 兒子安靜地坐下來，並渴望聆聽他摯愛的父親最後解開謎題。父親指著在微風中點頭的春天的花朵說，"我的兒子，那些花朵中哪一個不是美麗的呢？"

"Oh, they are all beautiful," answered the son.
"哦，它們全都是美麗的，"兒子回答說。

"And upon what do you base this opinion?" asked the father.
"你的這個觀點是以什麼為基礎的呢？"父親問道。

"The evidence of my eyes and my nose and my touch," said the son.
"是以我的眼睛、我的鼻子和我的觸覺的證據，"兒子說。

The father pointed to several flowers which had withered early.
父親指著幾朵已經早早就凋謝了的花朵。

"Do you find these beautiful?" the father asked.
"你發現這些花是美麗的嗎？"父親詢問道。

"No," replied the son, "they are dead. They should be removed from the bed. I did not see them before." "不是的，"兒子回答道，"它們死去了。它們已經從花床上移除。我之前沒有看到它們。"

"It is time for you to consider," said his father, "whether you are alive or dead. For if you are alive, you are as beautiful and fragrant and lovely to the touch as any other human that dwells upon the planet. You may be a great president and run a country well, you may inspire by writing or by the singing of songs and poetry you may inspire many. You may heal or you may feed your family. Or, indeed, you may do nothing. But if you are alive within yourself, if you question rather than accepting blindly, then you are precisely as beautiful as those who share your condition, your illusion, and your density." "現在就是你去考慮你是活的，還是死的時刻了，"他的父親說，"因為如果你是活的，你就和居住在這個星球上的任何其他是一樣是美麗的、芬芳的，且對於觸覺是可愛的。你可以成為一個偉大的總統，並很好地管理一個國家，你可以藉由寫作或者藉由唱歌與歌曲來啟發，你可以啟發很多人。你可以療愈，或者你可以"

餵養你的家人。或者，你確實可以不做任何事情。但是，如果你是活在你自己內在之中的，如果你是詢問而不是盲目地接受的，那麼你就和那些分享了你的情況，你的幻象與你的密度的人是分毫不差地一樣美麗的。”

My friends, it is most easy to judge yourself and others upon the basis of those things which you have accumulated within you which pass for knowledge among your people. And it seems, indeed, as if there is a striking variance among the great variety of peoples upon your planet, and so the illusion is intended to work. And yet because that which is metaphysical is by its very nature that which is unseen, there is no way to judge oneself or another upon the basis of opinion, for there is no knowledge from seeing the fruits of one's labor of what the intentions and the desires of the laborer are. 我的朋友們，要基於那些你已經在你內在之中積累起來的事情，那些會在你們的人群中經過以被知曉的事情來評判你自己和其他人，這是極其容易的。確實，看起來似乎在你們星球上的極其多種多樣的人群當中會有一種顯著的多樣性，幻象就如打算要如此工作的。而因為形而上學的事物，藉由其本性，就是無形的事物，沒有任何方法去基於觀點而評判一個人自己或者另一個人，因為沒有任何對於勞動者的意圖和渴望是什麼的知曉是藉由其看到一個人的辛苦勞動的成果的。

That which is action on the physical plane is illusory. That which is intended within the heart is of the spirit and is eternal. When you leave this particular incarnation, each of you shall gain a far wider viewpoint. You shall become what is now called your higher self, and shall dwell far more consciously within the Creator, and you shall judge yourself. You shall not look at the effects which you have produced within your environment, but rather at your state of mind and heart during the incarnational experience.

在物質性的層面上的行動之所是，是虛幻的。在心中被打算好的事物，是屬於靈性且是永恆的。當你們離開了這個特定的投生的時候，你們每一個人都將取得一種遠遠更為寬闊的視角。你將成為現在被稱為成為你的高我的事物，並將遠遠跟有意識地居住在造物者之中，你將對你自己做出評價。你將不會檢查你在你的環境中已經產生出來的成效，而毋寧是檢查在投生體驗期間你的心智與心的狀態。

That, my friends, is why there is no judgment possible among peoples, and why there is acceptance of any road whatsoever that the seeker wishes to travel in order to enlarge its experience, for many are the experiences, yet one is the quest. Insofar as the quest is for light, for truth, for the one original Thought, just so shall one's steps spiral ever upward as service is given. And insofar as the seeker looks for the effect, just so shall he be pulled into the illusion and away from service.

我的朋友們，那就是為什麼在你們的人群當中評判是不可能的因素了，那就是為什麼會有對尋求者為了拓展它的體驗希望去旅行的無論什麼任何道路的接納的原因了，因為體驗是為數眾多的，而追尋卻只有一個。在追尋是對光，對真理，對那一個原初的想法的追尋的範圍內，就是用這種方式，一個人的腳步將會不斷螺旋向上，因為服務是已知的。在尋求者會尋求成效的範圍內，它就是用這種方式被拉入到幻象並遠離服務了。

We come not to give you answers as much as to encourage seeking. We have no dogma, although we do suggest meditation. We offer no structure except that structure which is builded by the student as a result of seeking. We do not want you to accept this or any material, and we take steps to remind groups such as yours that the last thing that we wish is to have our advice followed blindly. We want you to fight with this information, to question it, to doubt it, to work with it, and to make it your own.

我們不是來給予你能答案的，我們遠遠更多地是來鼓勵尋求的。我們並不擁有教條，儘管我們確實建議冥想。我們不會提供構架，除了被學生作為一個尋求的結果而構建的構架之外。我們不想要你們接受這個或者任何材料，我們著手開始提醒諸如你們的團體之類的團體，我們最不希望的事情就是盲目地跟隨我們的建議。我們想要你們與這個資訊交戰，去質疑它，懷疑它，與它一同工作，並使得它成為你自己的資訊。

Spiritual seeking is not a hobby, although many take it up as a hobby and go on to something else when enough time has passed that the hobby becomes tiring and progress slows. We hope instead that you will see the illusion as a hobby that you have taken on for a few of your years. There are many things to play with in this illusion, many variations upon the game of being a human being, as you call yourselves. And if you can look at your experiences as points in a game, each of which offers opportunities for questioning, fighting, tearing apart and working with the experience, this attitude is an helpful one. 靈性上的尋求不是一個業餘愛好，儘管很多人將它作為一個業餘愛好來進行，並在足夠的多的時間已經過去了以至於那個業餘愛好成為了令人乏味且進展緩慢的時候繼續去做某個其他的事情。我們毋寧是希望你們將幻象視為一個你們會在你們的一些年的時間中進行的業餘愛好。在這個幻象中會有很多的去玩耍的事情，在成為一個人類，如你們對你們自己的稱呼一樣，的遊戲上會有很多的變化。如果你們能夠將你們的體驗視為在一個遊戲中的分數，每一個分數都提供了去詢問，去戰鬥，去撕扯並與體驗一同工作的機會的話，這個態度就是一個有幫助的態度了。

We do not wish to denigrate the nature of incarnational experience, we merely wish to point out the nature of the illusion. Learn from your own questions. We attempt to tell you enough of the rules of the game called incarnation that you may have many clues and may form your own tools with which to deal with your experience within this illusion. And yet the instantaneous product that you are, that instantaneous vibration which shall be judged, is a product not of how you have bent and molded the illusion, but of how you have worked within yourself to produce a being that lives a life that is full of light.

我們並不希望貶低投生體驗的屬性，我們僅僅希望指出幻象的屬性。從你們自己的問題學習。我們嘗試告訴你們那個被稱為投生的遊戲的足夠多的規則，這樣你們就可以找到一些線索並可以形成你們自己用來與在這個幻象中你們的體驗打交道的工具了。而你之所是的那個瞬間性的產物，那個將會被評判的瞬間性的振動，不是你已經如何彎曲與塑造了幻象的一個產物，而是你已經如何與你自己一同工作以產生出一個活出了一次充滿光的生命的存有的

The most apparently criminal of entities can choose under the press of experience to turn towards the light and seek and be far more zealous for the good than those who have never experienced living the darker life. Indeed, there is no situation which is not also an opportunity, not just on one level, but several. We do not wish for you to become indifferent to your illusion. That would spoil the effect of the illusion. We wish, rather, that you continue to question that which lies beyond the illusion, to ask and ask and ask again, for as you ask, it shall be given you. And only as you ask shall it be given you; that which is not asked for is seldom used.

實體中最為明顯地是罪犯的人，都能夠在體驗的壓力下選擇去轉向光，並會比那些從未體驗過在那種更為陰暗的生命中的生活的人擁有遠遠更大的對善的熱忱。確實，沒有任何情況不同樣也是一個機會，不僅僅是在一個層次上，同樣也是在數個層次上。我們並不希望你們對你們的幻象成為冷漠的。那會浪費幻象的成效。我們毋寧是希望，你們繼續詢問那個存在於幻象之外的事物，並詢問，詢問，再一次詢問，因為當你詢問的時候，它將會被賦予你們。僅僅是在你們詢問的時候，它才將會被賦予你們，沒有被請求的事物是幾乎不會被利用的。

We wish for each of you to find the deeper and deeper satisfaction within your internal existence. We wish for you to refine more and more your own ideals of love and beauty and service. But we do not wish to shape for you the life of mind and heart any more than the wise father would tell his son what path to take to be of service.

我們希望你們每一個人都在你們內部的存在性之中找到越來越更加深入的滿意。我們希望你們越來越多地精煉你們自己對愛、美麗與服務的理想。但是，相比那個睿智的父親會告訴他的兒子進行服務要走的道路是什麼，我們並不希望更多地為你們塑造你們屬於心智和心的生命。

Picture if you will the stars and planets and comets and all the heavenly bodies racing with what seems to you incredible speed through incredible distances, hurtling through space. All is in motion, and yet all is in balance. This is a concept we would ask you to consider. We have suggested that it is a good thing to become a balanced entity, a clear channel through which love and light may flow, and yet we do not in any way wish to suggest stasis. Balance is not still, for you are never still, for the infinite consciousness of your mind and deep mind [breathes in] an infinite amount of time and space with movement.

如果你們願意的話，想像一下那些用在你們看起來似乎是用令人難以置信的速度沖過令人難以置信的距離，猛烈地飛過太空的那些恒星、行星、彗星與天上的星體。一切都在運動中，而一切都處於平衡之中。這是一個我們請求你們考慮的觀念。我們已經建議過，去成為一個平衡的實體，成為一個愛與光可以流經的清晰的管道，這是一個有益的事情，而我們並未用任何方式希望建議靜止。平衡不是靜止，因為你們從未是靜止的，因為你們的心智和深入心智的無限的意識是藉由運動而在無限數量的時間和空間中呼吸的。

It is not a wrong thing to seek the cave and become still and learn silence, and

that is one path of service. Yet the son who loved a woman and had affection for his children and kept them as he would himself is of precisely as much service as the so-called holy man, if both hearts are equally full of the desire to serve and the continued questioning and discipline and refining of the way to serve.

去尋求洞穴，成為靜止的，並學會靜默，這不是一個錯誤的事情，這是一個服務的途徑。而那個兒子愛上了一個女人，對他的孩子擁有關愛，並會如同照顧他自己一樣地照顧孩子，它與所謂的聖人是分毫不差地進行一樣多的服務的，如果兩顆心是同等地充滿了服務的渴望，持續不斷的詢問以及對服務的方式的訓練與精煉的話。

We wish that your movements through this incarnation may be graceful, and that your hearts may be increasingly full of peace as that which you find in the illusion reflects to you that which is within each part of any illusion in the creation. And that is love.

我們希望你們穿越這次投生的運動，可以成為優雅的，我們希望你們的心可以成為越來越多地充滿了平安了，因為你們在幻象中發現的事物會向你們映射出在造物中的任何幻象的每一個部分中存在的事物。那個事物就是愛。

Can you suspend your judgment? We believe you can. Do you wish to? What level of seeking do you wish to pursue? What have you pursued this day? What dreams lie within your heart and what attempts have you made to become clear within yourself? We speak to you but not for you. All the choices are your own. We offer you support and our love and encourage you to see that same love and support in all situations.

你們能夠中止你們的評判嗎？我們相信你們能夠。你們希望嗎？你們希望去追尋的尋求的層次是什麼呢？你們今天已經追尋了什麼呢？在你的心中存在有什麼夢想，你已經做出什麼嘗試來在你自己內在之中成為清晰的呢？我們對你們發言，而不是為你們發言。所有的選擇都是你們自己的選擇。我們提供給你們支援與我們的愛，並鼓勵你們在所有的情況中都看到相同的愛與支持。

Any experience which masters the seeking entity to the exclusion of questions and further seeking is not helpful, or shall we say, is of a far more limited kind of helpfulness. We offer you not a structure, not a dogma, but what limited knowledge we have of what consciousness is and how you may seek to evolve that consciousness within yourself within this illusory incarnation. Use what you will and know that that which serves may bear fruit upon the physical plane. Or that same impulse may seem ...

如果有任何的體驗壓制了尋求者到了將詢問和更進一步的尋求都排除在外的程度了，這樣的體驗就不是有幫助的，或者，容我們說，是具有一種遠遠更加有限的幫助性的。我們不是提供給你們一個構架，不是一個教條，而是我們擁有的對於意識是什麼以及你可以如何在這個幻象中在你自己內在之中尋求去發展那個意識的有限的知曉。請使用你們願意使用的內容，並知曉，那個將會起作用的事物是可能會在物質性的層面上結出果實的。或者，相同的推動力可能看起來似乎.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

... or that same impulse may seem to flounder and be useless.

.....或者相同的推動力可能看起來似乎是胡亂完成且沒有用處的。

There is that within you which is imperishable and which carries the traces of those energies of love and service to others. These shall not be judged within this illusion, although many attempt that judgment. Therefore, take courage and find each your own truth and then use the truth that you have found to seek and seek and seek again, and to forge for yourself a life that is its own teaching, that is an expression, inwardly speaking, of all that has been learned. 在你們內在之中會有不朽的事物，以及攜帶著那些愛與服務他人的能量的痕跡的事物。這些能量將不會在這個幻象中被評判，儘管很多人會嘗試那種評判。因此，鼓起勇氣並找到每一個你自己的真理，接下來使用那個你已經找到的真理來尋求、尋求、再一次尋求，並為你自己塑造一次生命，這個生命其自身就是教導，就是一種，從內在的方面而言，對於所有已經被學會的事物的表達。

We hope you are a little uncomfortable with this message, for that which is physical dislikes change. And what we urge upon you is continual reexamination which encourages change, perhaps not change in the outside world of experience, but certainly change that is equally uncomfortable within the heart and the mind and the understanding that you may have of how things work, of who you are and of what service really is. May you seek in joy and may joy be added unto you, for the Creator laughs with great joy at every question, for so the Creator questions Itself and learns about the Creator.

我們希望你對這個資訊有一點點不舒服，因為屬於物質性的事物是厭惡改變的。我們鼓勵你們的事情是，持續不斷的重新檢查，這種重新檢查會鼓勵改變，也許不是在外在體驗的世界中的改變，而肯定是等同于在心、心智與理解中的不舒服的改變，那種理解即你們可能擁有的對於事物是如何工作，你們是誰以及服務真正是什麼的理解。祝願你們在喜悅中尋求，祝願喜悅被添加在你們身上，因為造物者會帶著對每一個問題的巨大的喜悅而笑，因為這樣造物者就會對祂自己提問並瞭解造物者了。

The portion known as Latwii bids farewell to this group in order that our brothers and sisters of L/Leema may speak through the one known as Jim. We leave you in the creation of love and light. Adonai. Adonai, my friends.

被知曉為 *Latwii* 的部分對這個團體告別，以便於我們的兄弟姐妹 *L/Leema* 可以通過被知曉為 *Jim* 的實體發言。我們在愛與光的造物中離開你們。*Adonai*。*Adonai*，我的朋友們。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we are grateful to greet each of you in the love and the light of our one Creator. We are pleased to be able to utilize this instrument in our attempt to be of service. We hope that we may serve by answering those queries which those present may find value in the asking. May we now attempt any such query?

我是 *L/Leema*，我們很感激在我們的太一造物者的愛與光中向你們各位致意。我們很高興能夠通過我們進行服務的嘗試來利用這個器皿。我們希望我們可以藉由回答那些在場的人可能發現有價值詢問的問題來進行服務。我們現在可以嘗試任何這樣的問題嗎？

Carla: Well, since no one is asking an important question, I'll ask a real dumb one. At the beginning of the meditation, I heard from Hatonn, Oxal and Latwii, and waited a considerable amount of time after I'd opened myself for channeling before I was able to tell which one was going to speak. Towards the end of the channeling, I again was feeling both Hatonn and Latwii. Who was talking? Was Latwii talking? And why was Hatonn there if Latwii was talking?

Carla：好的，既然沒有人要詢問一個重要的問題，我將詢問一個真正口齒不清的問題。在冥想開始的時候，我聽到了 *Hatonn*，*Oxal* 以及 *Latwii*，並在我已經為了傳訊開放我自己之後，在我能夠分辨出哪一個想要發言之前，等待了一段相當長的時間。在接近傳訊結束的時候，我再一次同時感覺到了 *Hatonn* 和 *Latwii*。誰在說話呢？是 *Latwii* 在說話嗎？如果 *Latwii* 在說話的話，為什麼 *Hatonn* 在那裏呢？

I am L/Leema, and we find that in this instance your ability to perceive the entities of Confederation known as Latwii and Hatonn was correct, in that those of Latwii were utilizing your instrument for the vocalizing of thoughts while those of Hatonn were providing a service by stabilizing, shall we say, the carrier wave or depth of your meditation in order that those of Latwii might utilize your instrument without undue fatigue, for their message was of some length and their normal effect upon your instrument is somewhat wearing.

我是 *L/Leema*，我們發現，在這個情況中，你去感覺到被知曉為 *Latwii* 和 *Hatonn* 的屬於星際聯邦的實體的能力是正確的，因為那些屬於 *Latwii* 的實體正在利用你的器皿來發聲講述想法，而那些屬於 *Hatonn* 的實體正在藉由，容我們說，穩定你的冥想的載波或者深度來提供一種服務，以便於那些屬於 *Latwii* 的實體可以在沒有不適當的疲倦的情況下使用你的器皿，因為它們的資訊是具有某種長度的，它們對你的器皿的通常的作用是多少有些令人疲倦的。

Therefore, it was decided that those of Hatonn could aid best this evening by anchoring the contact in your instrument by somewhat stepping down the voltage, as you may call it.

因此，被決定的事情是，那些屬於 *Hatonn* 的實體能夠藉由通過對電壓，如你們可能對它的稱呼一樣，多少進行一些降級而將接觸固定在你的器皿中而進行它們在今晚的最佳的幫助。

May we speak further, my sister, upon this query?
我的姐妹，我們可以在這個問題上更進一步發言嗎？

Carla: No, that fits with what was happening inside my head. Thank you.
Carla：不用了，那是與在我頭腦中發生過的事情是匹配的。謝謝你們。

I am L/Leema. We are grateful to you, my sister. Might we attempt another query?
我是 L/Leema。我們對於你是感激的，我的姐妹。我們可以嘗試另一個問題嗎？

Questioner: Yes, I have a question. I spoke earlier of an experience I had during meditation, either a dream, a consciousness projection, or something in which I seemed to see what I perceived as a very large space craft. Could you comment on this? If this was a dream was this, indeed, basically the same as a projection? Your thoughts.

提問者：是的，我有一個問題。我在早些時候談及了我在冥想期間有過一個體驗，要麼是一個夢境，一個意識的投射，要麼是某種東西，在那個體驗中我看起來似乎看到了我感覺是一個非常巨大的太空飛船的事物。你們能夠對此進行評論嗎？如果這是一個夢境，這確實，基本上是與一個投射是相同的嗎？你們的想法是什麼呢？

I am L/Leema. We find that with this experience you are entering into a realm of your own subconscious mind in which were present those elements necessary for the interpretation and initiation of a somewhat expanded mode of perception that you are currently in the process of utilizing for another type of resource upon which to call in your seeking of what is known as the truth.
我是 L/Leema。我們發現對於這個體驗，你正在進入到一個你自己的潛意識心智的一個領域中，在其中那些對一個多少有些拓展性的知覺的模式解釋與啟動所需的要素被呈現出來，你現在就正處於利用那種拓展性的知覺模式的過程中以取得另一種類型的資源，以在你對被知曉為真理的事物的尋求中對其進行利用。

As an entity proceeds along this journey of seeking in a sincere and diligent fashion, there are opened to such a one a variety of avenues which can provide the information in the precise fashion which the entity will understand and through which the entity may continue in its mode of seeking. Thus, this particular experience was but one of many which have the purpose of offering new opportunities for gathering experience and information that might prove helpful in answering those inner queries both asked and unasked.

當一個實體用一種真誠而勤奮的方式沿著這條尋求的旅程前進的時候，會有多種多樣的道路會想著這樣一個實體開放，這些道路能夠用實體將會理解的精確的方式提供資訊，通過這些資訊，實體就可以通過它的尋求的模式繼續了。因此，澤特特定的體驗僅僅是很多擁有提供新的機會的目的的體驗中的一個體驗，以收集那些可能在回答那些內在之中的，同時被詢問與未被詢問的問題的過程中提供幫助的體驗與資訊。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: I'm not sure if I completely understand. In other words, I believe you're saying that the experience that I had was the work of my subconscious or my higher self of commenting on the validity of the direction that my seeking has been taking? Because I definitely had some doubt about some of the material I was reading, even though at the same time I fully believed it was possible. So, are you saying that this was the way I had of telling myself, telling my everyday self that this was, indeed, one of many valid ways of proceeding along my path? I believe that was what you said. Is that correct?

提問者：我不確信是否我完全理解了。換句話說，我相信你們正在說，我經歷過的體驗是我的潛意識或者我的高我的工作，它對我的尋求一直都在採用的方向的有效性進行評論？因為我明確地在我正在閱讀的一些材料擁有某種疑慮，即使同時我充分相信，它是有可能的。因此，你們正在說的是，這就是我擁有的告訴我自己，告訴我的日常生活的自我，這確實就是沿著我的道路前進的很多有效的途徑中的一條途徑的方法嗎？我相信這就是和你們所說的事情。那是正確的嗎？

I am L/Leema, and we find that you are in part correct. However, the experience of which you speak was not so much a verification of the information which you had recently read as the experience was itself an outgrowth triggered by that information, and an outgrowth which is in itself an outgrowth that is in itself a portion of your journey which is now opening before you in response to your continued desire to seek what is called the truth.

我是 L/Lemma，我們發現你在部分上是正確的。然而，你談及的體驗在很大程度上不是對你最近已經讀到的資訊的一個確認，因為體驗在其自身是被那個資訊觸發的一種衍生物，這個衍生物在其自身就是你的旅程的一部分的一個衍生物，你的旅程正在通過回應你對於尋求被稱之為真理的事物的持續的渴望而在你前方開放了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, I think I understand. Thank you.

提問者：沒有了，我認為我理解了。謝謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd sort of like to follow up on that a little bit. Carl Jung suggested that UFO's were archetypal, and by that he meant subjective but projected. He felt that each archetype had some function. You speak as a UFO entity. If you are part of an archetype, what function does the visual UFO play? What function does it have?

Carla：我以某種方式想要接著那個問題詢問一點點。卡爾-榮格建議過，UFO 是

原型，他這樣說的意思是，*UFO* 是主觀性的，而不是被投射的。他感覺到，每一個原型都擁有某種功能。你們談及一個 *UFO* 的實體。如果你們是一個原型的一部分，看得見的 *UFO* 起到的功能是什麼呢？它擁有的功能是什麼呢？

I am L/Leema, and we find that you have asked a query which has many ramifications, for there is the experience of a phenomenon by many which is known generally as the *UFO* phenomenon. There are those who experience this phenomenon, or portions of it, in many unique ways and thus utilize this experience in fashions unique to the needs and perceptions of each who experiences it.

我是 *L/Leema*，我們發現你已經詢問了一個擁有很多的衍生物的問題了，因為會有一個被很多人體驗的一個現象，這就是一般而言被知曉為 *UFO* 現象。會有那些，用很多獨一無二的方式，體驗到這些現象或者它的一些部分的人，這些人因此會用對於每一個體驗到它的人的需要和知覺都是獨一無二的方式來利用這個體驗。

Those who move in service in the crafts which are perceived as *UFO*'s are of many sources and natures. Many take the form or shape that is most easily perceived by the subconscious and conscious minds of those to whom they reach in service, and thus they are perceived in an outer fashion in a manner which shall cause the least distortion and trauma to those witnessing their presence. The message or service which is imparted is the portion of the experience of greatest import.

那些在被感覺為 *UFO* 的飛船中通過服務而移動的實體，是有很多的源頭與屬性的。很多實體都會採用會被那些它們通過服務所觸及的人的潛意識心智與表面意識心智最為容易感覺到的外形或者形狀，這樣它們就會用一種將會對那些看到了它們的存在的人造成最小的扭曲或者創傷的方式通過一種外部的形式被感覺到了。被傳遞的資訊或者服務就是體驗具有最大的重要性的部分了。

Again, this message may be perceived in many ways. As each entity is a portion of a greater mind that is archetypal in nature, each individual entity may utilize a portion of that mind or seek from a portion of that mind a message of the nature that matches their needs. Thus, various areas of one's mind or being, shall we say, may be seeking, and various deeper portions of that mind or being may respond in a fashion which seems to be external to the self, and, indeed, many responses to such seeking may be aided by entities external to the seeker.

再一次，這個資訊可能用很多方式被感覺到。因為每一個實體都是一個更大的心智的一部分，那個更大的心智在屬性上是原型性的，每一個個體的實體都可以利用那個心智的一部分，或者從那個心智的一部分尋求一個具有匹配它們的需要的屬性的資訊。因此，一個人的心智或者存有的各種各樣的區域，容我們說，都可能在進行尋求，心智或者存有的各種各樣的部分可以用一種看起來似乎時候自我外部的方式來回應，確實很多對這樣的尋求的回應是可以因為對於尋求者是外部的實體而得到幫助的。

Thus, there is a blending of response to a seeker's call that blends both the

seeker and its perceptions with a greater portion of that same seeker and those who guide this seeker and who are drawn to it according to the nature of the seeker, what is sought, and those who respond.

因此，對於一個尋求者的呼喊，會有一種回應的混合物，它同時將尋求者以及它的知覺與那個相同的尋求者，以及那些指引這個尋求者的實體，那些根據尋求者的屬性，被追尋的事物以及那些回應的實體的屬性而吸引到它身邊的實體的一個更大的部分混合起來了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回應嗎？

Carla: I'll have to read that one. Thank you.

Carla：我將必須要閱讀那個答案。謝謝你們。

I am L/Leema, we thank you, my sister. Might we attempt another query?

我是 *L/Leema*，我們感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

Carla: Not from me.

Carla：不是來自於我。

Questioner: Well, I have a couple of things I'd like to ask, but at this time I don't think I know clearly just what I want to ask, so I believe I'll put it off until another time. 提問者：好的，我有幾個我想要詢問的事情，但是，在此刻我並不認為我清楚地知道我想要詢問的事情是什麼，因此，我詳細我將會將它延遲到下一個時間。

I am L/Leema. We are happy and humbly so to have been able to speak with this small but vibrant group. We are hopeful that our meager attempts to serve have had some small success, and we again remind each that we do not have final answers. Our opinions and experiences are most fallible. Use those which feel the most helpful—leave the rest. We shall join you again. In joy we leave you. In love and in light we leave you. We are those of L/Leema. Adonai, my friends. Adonai.

我是 *L/Leema*。我們對於已經能夠與這個小小的但卻生機勃勃的團體發言是如此高興與感到謙遜的。我們希望我們去服務的微薄的嘗試已經擁有某種郭曉曉的成功了，我們再一次提醒各位，我們並不擁有最終的答案。我們的觀點與體驗是極其易於犯錯的。請使用那些感覺最有幫助的內容——並將其他的都拋棄掉。我們將再一次加入你們。在喜悅中，我們離開你們。我們在愛與光中離開你們。我們是 *L/Leema*。Adonai，我的朋友們。Adonai。

(Carla chants a vocal melody.)

(*Carla* 吟唱了一首語音的旋律。)

I am Nona. We send vibrations to the one known as R. We are with you in love and light. Adonai.

我是 *Nona*。我們對被知曉為 *R* 的實體送出振動。我們在愛與光中與你們在一起。

Adonai.

December 22, 1985

1985-12-22 Hatonn : 給予與接受

(L channeling)

(L傳訊)

I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. My friends, we have received your calling and have attempted to communicate with the one known as Carla but have found that her physical vehicle's condition makes such a communication a poor effort toward service on our part, for we do not wish to further debilitate her vehicle through the stress of using her instrument for communication. We therefore are using this instrument, and we extend to the one known as Carla our gratitude for offering unselfishly the use of her instrument.

我是 Hatonn，我的兄弟姐妹們，我在無限造物者的愛與光中向你們致意。我的朋友們，我們已經接收到了你們的呼喚並已經嘗試去與被知曉為 Carla 的實體進行交流，但是我們已經發現，她的物質性載具的狀況使得這樣一種交流成為了在我們的部分上的一種對服務的卑微的努力，因為我們並不希望通過將這個器皿用於交流的壓力而更進一步使得其變得衰弱。我們一次正在使用這個器皿，我們想被知曉為 Carla 的實體致以我們對於她無私地提供了對她的器皿的使用的感激。

We of Hatonn realize that this time on your planet is one of both celebration and inspiration and that the collective subconscious of many of your race focus[es] upon the timelessness of giving and sharing. The simultaneous attentiveness toward the giving of that one you refer to as Christ in the past is recognized by your people. The giving of the present is celebrated in your customs for what you call the season and the contemplation of giving in the future all resound harmonically and attune your planet to a greater receptiveness than normal to those influences which characterize the polarity of service to others.

我們 Hatonn 意識到，在你們的星球上的這個時刻同時是一個歡慶的時刻與一個啟發的時刻，你們的物種的很多成員的集體的潛意識都聚焦在了給予與分享的無時性之上了。這種對於在過去一個你們稱之為基督的實體的出生的同時發生的關注，是被你們的人群所識別出來的。對禮物的給予在你們的傳統中為了你們稱之為節日的事物而被慶祝了，在未來對這種給予的沉思會全都和諧地迴響，並會將你們的星球調音到一種比通常更大的對那些以服務他人的極性為典型特徵的影響的接受性。

It is therefore not only a time of celebration upon your planet but among those who attempt to serve your planet as well. In giving, my friends, there is always a receiving, for such is the nature of your universe. We of Hatonn and the Confederation have attempted to share with those present and others for some time what little we had to offer in hope that our efforts might bear fruit for those of your group and for your planet. Our efforts in this direction were an attempt to be of service to yourselves and your brothers, yet my friends, we must acknowledge that an unexpected bounty has been reaped by those

of us involved in this service through that love and light which yourselves and others have given in return to ourselves. For this, my friends, we are sincerely grateful. For the lessons which you have extended to us we are also quite grateful.

因此，它不僅僅是在你們的星球上的一個歡慶的時刻，它同樣也是在那些嘗試去服務與你們的星球的人群當中的一個歡慶的時刻。我的朋友們，在給予中，一直都會有一種接受，因為這就是你們的宇宙的屬性。我們 *Hatonn* 以及星際聯邦已經嘗試去與那些在場的人以及其他的人分享我們說要提供的一點點的事物有一些時間了，以期待我們的努力可以為你們的團體中的那些人，為你們的星球結出果實。我們在這個方向上的努力是一種對你們自己以及對你們的兄弟進行服務的嘗試，而我的朋友們，我們必須承認，一種未被預料到的饋贈已經，通過你們自己以及其他人已經給予的愛與光，在給我們自己的回報中，被我們這些被包含在這個服務中的實體收穫了。我的朋友們，我們為此是真誠地感激的。我們同樣也為你們已經延伸到我們身上的課程而是相當感激的。

We of *Hatonn* would desire to speak more. Correction. We of *Hatonn* would desire to discuss this subject more fully, yet we do not wish to tire this instrument, as he is somewhat out of practice and we wish to avoid depleting his ability before allowing our brothers and sisters of *Latwii* the opportunity to communicate as well. For this reason, we shall now relinquish our use of this instrument that they also may be allowed with your permission to speak. In the love and the light of the infinite Creator, we are known to you as *Hatonn*. 我們 *Hatonn* 渴望說更多的話。更正。我們 *Hatonn* 渴望在這個主題上更為充分地進行討論，而我們不希望讓這個器皿感到疲倦，因為他是多少有些缺少練習的，我們希望避免在允許我們的兄弟姐妹 *Latwii* 擁有機會同樣進行交流之前就耗盡了他的能力了。為了這個原因，我們將放開我們對這個器皿的使用，這樣它們就可以同樣在你們的許可的情況下被允許發言了。在無限造物者的愛與光中，我們是你們知曉的 *Hatonn*。

(L channeling)

(L 傳訊)

I am *Latwii*, and I greet you in the love and the light of the infinite Creator, and, my friends, we wish you all the joy and happiness that we ourselves feel this evening as we observe the changes which are occurring among the peoples of your planet as your date of celebration draws near. At this time we would like to perform our service of attempting to answer whatever questions you may offer. Is there a question?

我是 *Latwii*，我在無限造物者的愛與光中向你們致意，我的朋友們，隨著你們慶祝的日期逐漸接近，在我們觀察到正在你們的星球上的人群當中發生的改變的時候，我們希望你們擁有我們自己在今晚感覺到的所有的喜悅與快樂。在此刻我們想要進行我們嘗試去回答無論什麼你們可能會提供的問題的服務。有一個問題嗎？

(Pause)

(暫停)

I am Latwii. As there seem to be no questions forthcoming, we shall also bid you adieu, my brothers and sisters, in the love and the light of the infinite Creator. We are known to you as Latwii. Adonai, my friends. Adonai.

我是 *Latwii*。因為看起來似乎沒有問題即將出現了，我們同樣向你們告別，我的兄弟姐妹們，在無限造物者的愛與光中。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai。

December 29, 1985

1985-12-29 Oxal - 時間加速效應

(Carla channeling)

(Carla 傳訊)

I am Oxal, and I greet you in the love and in the light of the one infinite Creator. It is our privilege and our blessing to be called to you this evening, and we thank you for the opportunity to share a few thoughts with you.

我是 Oxal，我在太一無限造物者的愛與光中向你們致意。在今晚被呼喚來到你們身邊，這是我們的榮幸和我們的福分，我們為與你們分享一些想法的機會而感謝你們。

This evening we would speak to you about that which you call time and space. It is difficult to approximate in your language the resonances of what these two words approximate, for we are speaking of that which is the material out of which your creation is made and that creative intelligence which creates that which is made. It is not unusual, we have found, that among your peoples time seems to pass more and more rapidly as one's incarnational experience builds up and that which is known as time passes. It must occur to many logical minds that the speeding of time is a kind of illusion within your illusion, for one cannot make mechanical objects such as your clocks that speed up the passage of time in concert with each person's subjective perception of time.

今晚我們會與你們談論關於你們所稱的時間和空間。用你們的語言很難近似地描述這兩個詞語所近似於的事物的共振，因為我們正在談及的是被用來製造出了你們的造物的材料以及創造了被造物的創造性的智慧。隨著一個人的投生體驗的不斷積累，時間看起來似乎過得越來越快了，我們發現，這在你們的人群中並不是什麼非同尋常的事情，隨著時間的流逝，這就是眾所周知的事情了。很多邏輯性的心智肯定會想到是假的加速是在你們的幻象之中的一種幻象，因為一個人無法讓諸如你們的時鐘之類的機械物體與每個人對時間的主觀感覺協調一致地加快時間的流逝速度。

Time and space have a reciprocal relationship and are allegories or analogs of love and light. As these forces impinge upon each seeker's consciousness, they present to that seeker the possibility of experience. Indeed, another word for time is experience. It seems to be untrue that some moments contain more experience than others and, indeed, herein lies the crux of what we wish to impart to you this evening. When there is no distortion in space, each finite moment becomes a unified or cosmic moment and is a thing with the properties of timelessness. It is during timeless moments that experience is seated within the seeker.

時間和空間擁有一種互為倒數的關係，它們是愛與光的象徵物或類似物。當這些力量衝擊每一個尋求者的意識的時候，它們向那個尋求者呈現出體驗的可能性。確實，代表時間的另一個詞語就是體驗。一些時刻相比其他的時刻包含了更多的體驗，這看起來似乎並不是真實的，而在這方面確實存在有我們在今晚希望告訴

你們的事物的關鍵之處。當在空間中沒有扭曲的時候，每一個有限的時刻都會成為一個統一的時刻或者宇宙性的時刻，它是一個具有無時性的屬性的事物。就是在無時性的時刻期間，體驗被安置與尋求者的內在之中了。

Now, catalyst is given to each seeker moment by moment, and one need only look to your young souls to see what can be made of the catalyst of the moment. Children, being less used to the wasting of moments instinctually approach and perceive each piece of catalyst as that which will become experience. There is an overwhelming amount of catalyst in each moment. The fullness of catalyst available in each moment begins, as the child grows into what you call adulthood, to become more of a burden than a pleasure, and as one is overwhelmed by one's catalyst, one ceases to process it into experience. In other words, the space required to use one unit of time becomes distorted in a subjective sense so that the experience time offers buckles and bends and shrinks because that space with which time is inextricably paired has not room enough for the transformation of that which comes to the ear and eye and heart.

現在，催化劑在每時每刻都被給予了每一個尋求者，一個人僅僅需要去觀察你們年輕的靈魂就可以看到什麼事物能夠形成在每一刻中的催化劑。對於較不習慣於浪費時間的孩子們而言，它們會用本能的方式處理每一項催化劑並將其感知為將會成為體驗的事物。隨著孩子成長成為你們所稱的成人，在每一個時刻中都可以利用的催化劑的完整性會開始越來越多地成為一種負擔而不是一種快樂，當一個人被它的催化劑壓倒的時候，一個人會停止將其處理成為體驗。換句話說，當空間需要去使用一個單位的時間的時候，空間會用一種主觀的方式變得扭曲，這樣，體驗的時間就會提供膨脹、彎曲與皺褶，因為與時間難分難解地配對的空間沒有足夠位置以供進入到耳朵、眼睛和心的事物的轉變。

(Pause)

(暫停)

We apologize for the delay but this instrument was distracted for a moment and we wished to allow a deeper state of meditation [to] reoccur that our expressions might be clearer or, we should say, as full of clarity as language can form meaning.

我們為延遲表示抱歉，但是這個器皿被分心了一會兒，我們希望去允許一種更為深入的冥想的狀態重現以便於我們的表達可以更為清晰，或者容我們說，在言語能夠形成意義的範圍內盡可能充滿清晰度。

When the seeker chooses consciously to use catalyst, space, that internal space which allows time to pass, is then of sufficient length to accept fully the catalyst and its possibility of being transformed into actual experience. When the seeker becomes bemused or distracted and partakes of the mundane, that seeker eliminates from conscious use much of the catalyst which the process of day-to-day living generates. When the seeker is ready to be conscious of the moment, that present moment being one with itself, that is, full of time and equally full of space, then the seeker has the opportunity to

experience a timeless moment in which all time is one. Within this moment an infinite amount of work may be done in consciousness for the gradual transformation of the self into that being which each has the capability of claiming. Yea, it is part of your birthright. What is a birthright, my friends, but something with which you were born? A birthright is not something one is given partially or unevenly. Yet a birthright need not be used, just as an inheritance may not be claimed by an heir who does not wish to experience the having of money.

當尋求者有意識地選擇去使用催化劑的時候，空間，那種允許時間經過的內部的空間，接下來就擁有了足夠的長度來完全地接受催化劑並接受了催化劑被轉變為實際的體驗的可能性了。當尋求者變得茫然或者分心並參與到世俗之中的時候，尋求者就摒棄了對日常生活的過程所產生出來的大量的催化劑的有意識的使用了。當尋求者做好準備去察覺每一刻的時候，那個當下一刻就其自身合為一體了，也就是說，那一刻充滿了時間並同樣充滿了空間了，接下來尋求者就擁有了去體驗一個無時性的時刻的機會了，在這個無時性的時刻之中，所有的時間都是合一的。在這個時刻，無限數量的工作就可以在意識中被完成以供自我逐漸轉變為那種每一個人都擁有能力去自稱為的存在了。肯定，它是你的與生俱來的權利的一部分。一種與生俱來的權利是什麼呢，我的朋友們，它僅僅是某種生而帶來的事物嗎？一種與生俱來的權利不是某種一個人被偏袒地或者被不公平地給予的事物。而一種與生俱來的權利並不需要被使用，就好像一筆財產可以不被一個不希望去體驗擁有金錢的繼承人所認領。

Let us again look at the small child who is greedy of his birthright, and who spends a significant amount of your time in the timeless present moment. In more and more of your young beings at this time, one is able to observe a heightened intensity of seeking and a more rapid translation of catalyst into experience which is seated within the heart. How does one become, then, as a little child? It is written in your holy work known as the Bible that unless one is as a little child, one cannot enter the kingdom of heaven. This statement is simplistic as regards that which is called the kingdom of heaven, but again, language fails to be adequate to meaning and so we must attempt to use words as well as we can.

讓我們再一次看看小孩子，它渴望它的與生俱來的權利，它花了大量的時間處於無時性的當下一刻。在此刻在你們越來越多的年輕的存有的身上，一個人能夠觀察到一種增強了的尋求的強度和一種更為快速地將催化劑轉變為被安置於心的內在之中的體驗的轉譯。那麼，一個人如何成為一個小孩呢？在你們被知曉為聖經的神聖著作中寫道，只有當一個人如同一個小孩一樣的時候，它才能夠進入到天國之中。這個說法在關於被稱之為天國的方面是過分簡單化的，但是，再一次，語言對於意義而言是無法充分的，因此，我們必須盡我們所能盡可能有效地使用言語。

This is a present moment. What is your catalyst, my friends? Time may be wasted. We listen through this instrument's ears and we hear this instrument's voice relaying concepts, some of which this instrument is unfamiliar with. We are aware of each vibratory complex which makes up each entity within this circle this evening. We hear the blessed sound of the furnace at work warming

an otherwise frigid atmosphere. We find in each entity's mind much unprocessed catalyst. That is what each brings to time. When one seeks distraction from heavy catalyst, one puckers and ruffles the ratio between time and space and time is literally shortened in a subjective sense, for there is less space with which to match it.

這是一個當下一刻。我們的朋友們，你的催化劑是什麼呢？時間是可以被浪費的。我們通過這個器皿的耳朵聆聽，我們聽到這個器皿的聲音在轉播觀念，一些觀念是這個器皿所不熟悉的。我們察覺到組成在今晚在這個圈之中的每一個實體的每一個振動複合體。我們聽到正在工作的爐子受祝福的聲音，它正在溫暖那否則就會變得寒冷的空氣。我們發現每一個實體的頭腦中都有大量尚未被處理過的催化劑。那就是你們每個人帶給時間的事物了。當一個人尋求從沉重的催化劑分心的時候，一個人就對在時間和空間之間的比例進行折疊並弄出皺褶了，而空間和時間就用一種主觀性的方式實際上被縮短了，因為與其相匹配的空間更少了。

We use the term space not only in a physical sense but in a metaphysical sense in which space is analogous to the spaciousness of one's point of view, or to put it another way, the room or area which is acceptable for using in the transformation of catalyst into seated experience. It is no wonder that so many of your peoples find time to move faster and faster. Nor is it a wonder that most entities are completely unaware of why this occurs. This is very understandable due to the fact that if one does not process catalyst in this present moment it will be carried over into the next discrete unit of time/space. If then the catalyst of the second discrete unit of time/space is also unused, the next unit of time/space is increasingly burdened with unprocessed catalyst and by the time one is counting one's years with dismay rather than pride most of your peoples have such a load of old unprocessed catalyst that to open oneself to the catalyst in the present moment is almost unthinkable, and it certainly takes a great deal of courage to begin to open to all the catalyst, old and new, which forms the catalyst of this discrete time/space unit of your incarnation.

我們不僅僅是在一種物質性的意義上使用空間這個詞語，我們同樣也是用一種形而上學的意義使用它，在形而上學的意義上，空間是一個人的視角的開闊性，換句話說，它是在催化劑轉變成為固定的體驗的過程中可被接受以供使用的位置或者區域。你們人群中的如此多的人發現時間移動得越來越快了，這是不足為奇的。絕大多數實體並未完全意識到為什麼這種情況會發生，這同樣是不足為奇的。它由於這樣一個事實是非常可以理解的，即如果一個人沒有在當下一刻處理催化劑，它將被攜帶到下一個時間 / 空間的離散的單元中。接下來，如果第二個離散的時間 / 空間的單元的催化劑同樣沒有被使用，下一個時間 / 空間的單元就會越來越多地擔負起未被處理的催化劑的負擔了，當一個人帶著失望而不是帶著驕傲來計算他的時間的時候，你們人群中的絕大多數人有擁有這樣一種陳舊的未被處理的催化劑的負擔，以至於在當下一刻讓自己想著催化劑開放，這幾乎是無法考慮的，開始向著所有的催化劑開放，這肯定是需要極大的勇氣的，這些催化劑，無論是老的還是新的，它們都形成了在你的投生中的這種離散的時間 / 空間的單元的催化劑。

There are very few—but it is notable enough that we mention this—who are

so efficient in processing catalyst in the present moment that space begins to buckle inward under the burden of successfully approached and used catalyst. In that case, the entity who seeks will find itself in the creation in a true sense for the first time, for when time begins its full operation there is the possibility of spacelessness or the unity of all space. In this distortion lies a compassion which cannot be approached except by those few among your peoples who have used catalyst with a fervor and enthusiasm and a conscious knowledge of the probity of such an exercise.

有非常少的人——但是這是足夠顯著以至於我們會提到這一點——它們在處理當下一刻的催化劑的方面是如此的有效率以至於空間開始在被成功地處理和使用的催化劑的壓力之下向內彎曲。在那種情況中，尋求的實體將發現它自己第一次用一種真實的感覺處於造物之中了，因為當時間開始其完全的運轉的時候，會有空間消失或者所有空間合一的可能性。在這種變貌中存在有一種慈悲，它僅僅只能夠被那些在你們的人群中的那些已經帶著一種激情和熱忱以及一種對這樣一種鍛煉的正當性的有意識的知曉而利用催化劑的人們所接近。

We offer these thoughts to you this evening in hopes that as your time passes upon the face of your clocks, it may be used, appreciated and harvested by your heart. The activity of meditation is a great help in the reconciling of catalyst with the self and the claiming of that catalyst as part of the experiential self which enjoys incarnation at this time.

我們在這個晚上向你們提供這些想法是希望，當你們的時間在你們的鐘面上流逝的時候，它可以被使用，被感激並藉由你的心而被收割。冥想的活動在讓催化劑和自我協調一致的方面以及在將那個催化劑宣稱為在此刻正在享受投生的體驗性的自我的一部分的方面是一種極大的幫助。

We hope that we have been of some small service to you this evening. We encourage you to discriminate for yourself. If our words have a sense which may aid you, then let that catalyst be used. It is for that purpose we attempt to serve. If that which we have to say does not appeal, we humbly ask that you drop all portions which disappoint or do not ring true.

我們希望我們已經在今晚向你們以供了某種小小的服務。我們鼓勵你為你自己進行分辨。如果我們的言語擁有一種可以幫助你的感覺，那麼請讓那個催化劑被使用。這恰恰就是我們嘗試去服務的目標了。如果我們所說的內容沒有吸引力，我們謙遜地請你們丟下所有令人失望或者感覺不好的部分。

In this instrument's mind is the first line of one of your popular songs, "Time is on my side." This is very true, my friends. May you use your time and find timelessness. And with that timeless understanding, may you then turn to that light which is space and manifest within that enlarged space that which is the harvest of your experience.

這個器皿的頭腦中想起了你們的一首流行歌曲的第一行：“時間在我這邊。”這是非常準確的，我的朋友們。祝願你使用你的時間並找到無時性。帶著那種無時性的理解，祝願你們接著轉向那光，這光就是空間了，祝願你們在那擴大了的空間中展現那你的體驗的收割物。

We are those of Oxal, and we leave now that our brothers and sisters may speak through another instrument. We leave you in the time and the space, in the love and in the light of the One that Is All. We leave you, knowing that it is impossible to leave you any more than we could leave ourselves, for you are our very selves and we yours. Thus, we cease speaking, yet are always as close to you as your desire would have it be. Adonai, my friends. Adonai vasu borragus.

我們是 Oxal，我們現在離開以便於我們的兄弟姐妹可以通過另一個器皿發言。我們在時間和空間中離開你們，在太一的愛與光中離開你們，太一即萬物。我們離開你們並同時知曉我們無法離開你們，就好像我們無法離開我們自己一樣，因為你們就是我們的自我，而我們就是你們的自我。因此，我們停止發言，我們一直與在一起，和你們所渴望的一樣地靠近。Adonai，我的朋友們。Adonai Vasu Borragus。

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in the love and the light of our infinite Creator. We thank your group for calling us to you. We have missed the invitations and are happy to be with you. We not speak long but only a short bit of repartee. We look at conversation which each has had in recent past and we talk to you about the law. We are doing better with our accent, don't you think? Heh!

我是 Yadda。我在我們的無限造物者的愛與光中向你們致意。我們感謝你們的團體呼喚我們來到你們身邊。我們懷念這種邀請並樂於與你們在一起。我們不會發言很長時間而僅僅說一段短小的機智的應對。我們查看了你們每個人在最近已經進行過的對話，我們和你們談談法律。我們在我們有興趣的問題上時做得更好的，你們不這樣認為嗎？嘿！

You are all lawyers, you people! Why are you so in love with laws? Do you think that if you obey all the laws of the land, all the laws of a ... we must say another word—church. Do you think that if you obey the laws of your church, you will be a good person or one that is capable of advancing into some knowledge of the truth? My friends, there is no truth in that which is finite, for every law is made to be broken, and indeed laws are usually after the fact so that you have already broken the laws, and that is why the laws were made.

你們全都是律師，你們所有人！為什麼你們如此熱愛法律呢？你們認為如果你們遵從了大地上的所有的法律，一個——我們必須說另一個詞語——教會的所有的法律，你認為如果你遵守了你們的教會的法律，你將成為一個好人或者一個有能力進入到某種真理的知識中的人嗎？我的朋友們，在有限的事物中是沒有真理的，因為每一個被設置出來的法律都是要被違反，確實法律通常是依據事實的，因此你們已經違反了法律了，那就是為什麼法律要被設置出來。

There is something called faith which defeats all laws. It is not in law but in faith that you are able to concentrate upon the business at hand. The business at hand is your spiritual development. The business at hand is seeking. The business at hand is learning. There is not motivation to learn in

the law—you simply follow directions. This is a cookbook life, the law; take a little of Law Number One, take two tablespoons of Law Number Two, mix carefully with a batch of Laws Six, Seven and Eight and you will learn?! No, my friends—you will conform. There is a law for you and for you only. But this law is personal, intimate and can only be found as a product of the faith that there is a truth beyond all that you see and hear. Your path is your law. That which you deem correct is correct for you. Please do not think we are encouraging you to go out and manhandle some small child. This would be breaking the law of man but requires no faith whatsoever. So what requires faith, my friends? You do.

有某種稱之為信心的事物擊敗了所有的法律。並不是藉由法律，而是藉由信心，你能夠集中精力在你手頭的工作上了。你手頭的工作就是你的靈性上的發展。你手頭的工作就是尋求。你手頭的工作就是學習。在法律中並沒有學習的動機——你們單純跟隨指引。這是一個烹飪手冊的生命，法律就是去那一點一號法律，那兩勺二號法律，小心翼翼地與一批六號、七號和八號法律混合在一起，你將學習嗎？！不會的，我的朋友們——你將會遵從。有一個適合你的法律，它僅僅是適合你的。但是這個法律是個人性的，私密的，它僅僅能作為一個信心的產物而被找到，它即是，在超越所有你看到和聽到的事物之上有一個真理。你的道路就是你的法律。你認為正確的事物對你而言就是正確的。請不要認為我們是在鼓勵你們走出去並粗暴對待某個小孩。這會違法人類的法律而無論什麼信心都不需要。因為，什麼事物需要信心呢，我的朋友們？你需要信心。

You close the cookbook. You shut up the mind and you wait in faith for that meaning and central beingness which will develop within you. Do you think to yourself that you do not have the equipment to have faith? Not so, my friends. You have all that is necessary.

你關上了烹飪書。你關閉了心智，你在信心中等待那你將在你內在之中發展的意義和中心的存在性。你會在心裏對你自己說你沒有去擁有信心的裝備嗎？並非如此，我的朋友們。你擁有所有需要的事物。

We suggest that in your contemplations you look more and more to that within you which says against all visible and audible experience, "This is truth." We suggest that you continue and continue and again continue, for there is something which we might call grace which aids the heart more and more as seeking continues. With each step taken in faith the next step does not become easier in the sense that your pa ...

我們建議在你的沉思中越來越多地去查看那在你內在之中的事物，那在你內在之中的事物會與所有的可以看見和可以聽見的體驗相反，它會說“這就是真理”。我們建議你繼續、繼續、再一次繼續，因為有某種你可以成為恩典的事物，它會隨著尋求的繼續下去越來越多地幫助心的。藉由在信心中被走出的每一步，在你的.....的方面，你的下一步並不會變得更簡單。

(Side one of the tape ends)

(磁帶一面結束)

(Carla channeling)

(*Carla* 傳訊)

I Yadda. We again with this instrument. She keep saying to us, "Do you come in the name of Christ?" We continue through this instrument. Taking one step in faith does not mean that the next step will be easier. However, it does mean that the experience of moving in faith will become something upon which one may count. The process is foreign to the everyday life, thus confidence must be built up little by little.

我是 *Yadda*。我們再一次與這個器皿在一起了。她持續不斷地對我們說，"你們是以基督的名義而來的嗎？"我們繼續通過這個器皿發言。在信心中走出一步並不意味著下一步會更為容易。然而，這並不意味著在信心中前進的體驗將會成為某種一個人可以指望的事物。對日常生活而言，這個過程是並非與生俱來的，因此，信心必須一點一點地積累。

We thank you for inviting us, and we especially greet the one known as J, and leave you in the love and the light of the infinite Creator. Believe upon yourselves as you believe in the rightness of creation. Believe it will withstand all the deprivations which your peoples perpetrate. I Yadda. I, an imperishable being, leave each of you who are also imperishable beings. We do not leave you in law—we leave you in the process of faith. Adonai. Adonai.

我們感謝你們邀請我們，我們尤其向叫做 *J* 的實體致意，我們在無限造物者的愛與光中向你們致意。請相信你自己就好像你相信造物的權利一樣。相信它將使你能夠經受你們的人群所造成的所有的損失。我是 *Yadda*，我是一個永恆的存有，我離開你們每一位，你們同樣也是永恆的存有。我們不是在法律中離開你們——我們是在信心的進程中離開你們。 *Adonai. Adonai.*

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am happy to greet each of you in the love and the light of the one infinite Creator. We have been having difficulty making contact with this instrument for it has been in somewhat of a deeper state of meditation than is its normal practice, and has had some difficulty in picking up our contact and making the necessary adjustment. We are happy to utilize this instrument to attempt to answer those queries which may be present.

我是 *L/Leema*，我很高興在太一無限造物者的愛與光向你們每一位致意。我們在與這個器皿建立接觸的過程中遇到了困難，因為他一直處於比它通常的練習多少有些更為深入的一種冥想的狀態中，他在拾起我們的接觸並作出必要的調整的方面有某種困難。我們很樂於使用這個器皿來嘗試去回答那些可能會被提出的問題。

May we now begin?

我們可以開始嗎？

Carla: I have a question. In the Ra material the question was asked by the questioner having to do with what percentage of planets or people who are in

the first density, second density and so forth through seventh. And Ra gave the answer that so many people were in first, second, third, fourth and fifth and stopped there and stated that the last part could not be given. Simple addition indicated that that last portion which could not be given was twenty-four percent of the total mind/body/spirit complexes in creation, and Don never followed up on why the information about this remaining number might have been withheld. Could you shed some light on that stricture? My supposition has always had something to do with spiritual gravity and the turning back towards the Creator so it would be difficult to count, but that's only a supposition. Any thoughts?

Carla：我有一個問題。在 *Ra* 材料中，有一個關於那些處於第一密度、第二密度、如此等等一直到第七密度的行星或者人的百分比的問題被提問者詢問了。*Ra* 給出了答案，有多少人處於第一、第二、第三、第四、第五密度，它停在那裏並說，最後一個部分是無法給出的。而簡單的加法算出，最後一個無法被給出的部分是在造物中的所有的心 / 身 / 靈複合體中的百分之二十四，而 *Don* 並未追問為什麼這個剩下的數字必須被保留。你們能夠在那個限制上透露一些資訊嗎？我的假設一直都是與靈性的重力和回歸造物者有關的某種事情，因此它很難計算，但是那僅僅是一個假設。有任何想法嗎？

I am L/Leema. We observe the query and find that there are concepts involved which are difficult to describe. The nature of the journey is one of polarity. The positive and negative portions of the journey have expressions which are ... we are having difficulty finding the correct terms. The manifestations of these choices are portions of your current experience. Some are available through the penetration of the outer portion of your illusion as a result of the seeker 's own efforts. There is a blending of efforts in a fashion which is almost impossible to describe which occurs at the density of unity, so that the description, for all intents and purposes, is meaningless.

我是 *L/Leema*。我們理解了問題，我們發現有一些被涉及到的概念是很難描述的。旅程的特性是一種極性。旅程的正面和負面的部分擁有這樣的表達.....我們在找到正確的措辭的方面遇到了困難。這些選擇的顯化是你們當前的體驗的一部分。一些顯化會通過對你們的幻象的外在的部分的刺穿而可被取的，這種刺穿是尋求著自己的努力的一個結果。用一種幾乎無法描述的方式會有一種努力上的混合發生在合一的密度，因此，對所有的意圖和目的的描述是沒有意義的。

We apologize for the delays and difficulties in utilizing this instrument but find that its level of meditation is somewhat close to the trance level, and it is having some difficulty in maintaining a clear contact not only with our contact but with its own consciousness, shall we say. Therefore we suggest that this instrument be brought from its state and the meditation assume its completion. We are those of L/Leema, and we thank you for your patience. Adonai, my friends. Adonai vasu.

我們為在使用這個器皿的過程中的拖延和困難致歉，但是我們發現這個冥想的層次是多少有些接近出神的層次的，這個層次在保持一種清晰的接觸的方面有某種困難，不僅僅是與我們的接觸，還有，容我們說，與它自己的意識的接觸。因此，我們建議見這個器皿從它的這種狀態中被帶出來並假定冥想結束了。我們是

L/Leema , 我們感謝你們的耐心。 *Adonai* , 我的朋友們。 *Adonai Vasu*。

January 5, 1986

1986-01-05 *Hatonn* : 佈滿塵土的道路

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a great privilege to be with you, and we thank you for that you have called us. We hope that our poor words have some use for you and encourage you to discriminate carefully so that that which is not of use to you may be dropped away, for though we have more experience than you, our experience is limited and finite. Therefore, we ask that our opinions be considered as fallible, for we are wrong sometimes. We do not know with the authority of the infinite Creator. Indeed, none of us who dwell in the creation and who still have individuality may know all of the infinite Creator, for we are but splinters of the one infinite Creator. Within each of us is all the knowledge which is contained in the one original Thought which is the infinite Creator. And to the extent that we are able to release our small identities with all their biases and opinions, just so to that extent are we holographs for the one original Thought. There are many questions my friends; there is but one answer.

我是 *Hatonn*，我在我們的無限造物者的愛與光中向你們致意。與你們在一起是一種巨大的榮幸，我們為你們已經呼喚我們而感謝你們。我們希望我的微薄的言語對你們擁有某種用處，我們鼓勵你們仔細地分辨，這樣對你們沒有用處的事物就可以被丟棄掉，因為儘管我們擁有比你們更多的經驗，我們的體驗是受限制且有限的。因此，我們請求我們的觀點被考慮為是會出錯的，因為我們有時候時候錯誤的。我們並不是帶有無限造物者的權威而知曉的。確實，我們這些居住在造物中且仍舊擁有一個體性的實體，沒有任何實體可能知曉全部的無限造物者，因為我們僅僅是太一無無限造物者的碎片。在我們每一個人內在之中都擁有所有被包含在無限造物者之所是的那一個原初的想法之中的知識。在我們能夠釋放我們那些它們帶有所有的偏向性與觀點的小小的身份的程度，我們用相同的程度就是那一個原初的想法的全像了。會有很多問題，我的朋友們，僅僅只有一個答案。

As the seeker gazes down at the dusty road, at the dust that lies upon his feet and covers his sandals, he may well doubt that road and doubt the security and the promise of the journey of seeking. The staff which is intended to aid may become heavy and even those few belongings which the seeker has to carry with him begin to seem a great burden. And so the seeker sometimes removes himself from the dusty path which seems to go on forever. The seeker moves into a beautiful valley, well-watered and forested with pastures where spring the small animals and where the sweet flowers bloom. It is good for the seeker to rest in such a beautiful meadow and smell the beautiful scent of flower and bush and to rest beneath the nurturing and sturdy trunk of one of your trees. Because, you see, my friends, to go upon the journey is to become terribly vulnerable, it is to risk all for no obvious reward, for as you seek, so you shall be sought. As you polarize more and more towards the

light, so your dedication to that light shall be challenged. The toll the journey takes upon the seeker is never the same from one seeker to another. And when the burden becomes too heavy, it is good that the individual seeker choose his own pasture and measure his own time of recovery.

當尋求者注視著那條佈滿塵土的道路，注視著在他的雙腳上，且覆蓋了草鞋的塵土的時候，他很有可能會懷疑那條道路，懷疑尋求的旅程的安全與許諾的事物。打算要幫忙的東西可能會變得沉重，甚至是那些尋求者要帶在身邊的少數的所有物，都開始看起來似乎是一個巨大的重擔了。因此，尋求者有時候會讓它自己從那條看起來似乎會永遠地繼續下去的佈滿塵土的道路上離開。尋求者進入到一個美麗的山谷，一個水源豐富，有森林，有牧場的山谷，在其中小動物四處跳躍，鮮花盛開。尋求者在這樣一個美麗的草地上休息並聞著花朵與灌木的美妙的香氣，並在一棵樹的令人滋養且強壯的樹幹下休息，這對於尋求者是有益處的。因為你們看，我的朋友們，踏上旅程就是去成為嚴重地易受傷害的，就是去為了沒有明顯回報的事物而冒一切的風險，因為當你們尋求的時候，你們因此將會被找到。當你們越來越多地朝向光極化的時候，你們對那種光的奉獻將會被挑戰。在尋求者身上出現的旅程的代價，在每一個尋求者身上都是不一樣的。當負擔變得過於沉重的時候，個體的尋求者去選擇他自己的牧場，並衡量它自己恢復的時間，這是很好的。

It is acceptable and laudable for a seeker who has been overborne by experience not only to rest beneath the tree and smell the sweet smell of the wild flowers but also to fell great trees and dry the wood and build the cabin for shelter, for there is no shame in resting until the burden again becomes as nothing, and seeking fills the soul and mind and the will. It is not, shall we say, recommended that the seeker goad himself as if he were an ox or a mule, for the spiritual path is narrow and straight and the difficulty of walking that path is various for each entity. It is not a path to be walked when the will is not strong.

對於一個已經因為體驗而負載過重的尋求者，不僅僅在樹下休息並聞聞野花的香味，同樣也砍到那些巨大的樹木，曬乾木頭並建造遮風避雨的小屋，這對於一個尋求者是可以接受且值得稱讚的，因為在一直到重擔再一次成為空無，且尋求充滿了靈魂、頭腦和意志之前都去休息的方面是沒有可恥的事情的。尋求者如同他是一隻公牛或者一隻驢子一樣驅趕他自己，這是，容我們說，不被推薦的，因為靈性的道路是狹窄且狹長的，走在那條道路上的困難對於每一個實體都是明顯的。當意志並不是強有力的時候，它不是要被行走的道路。

Let us then go to the cabin and gaze about its simple four walls. How restful and peaceful is the cabin that you build within your spirits, my friends, the household of your discontent and your pain. How healing it is that you have furnished for yourself the possibility of respite and redemption, for this search shall exhaust you not just one time, but many. Experience shall come upon you as a thief breaks into a house at an unexpected time. Yet no matter what the time, the seeker who has walked the path until his feet are dusty shall also have found his very own meadow, his very own place of healing.

讓我們接下來前往小屋並注視它簡單的四壁。那個你們在你們的靈性之中建造的小屋是多麼安靜且平安呀，我的朋友們，對於你們的不滿意與你們的痛苦的家務，

你已經為你自己提供了休息與補救的可能性，這是多麼療愈呀，因為這種尋求將不只一次，而是很多次地讓你們筋疲力盡。體驗將如同一個盜賊在一個未被預料到的時間破門而入一樣地出現在你們的身上。而無論那是什麼時候，已經走在道路上的尋求者，一直到他的雙腳是佈滿塵土之前，都將同樣已經找到了他自己的那個草地，他自己的那個療愈的場所了。

There is a danger to the seeker within the resting and the healing, and that is that there is a temptation for a seeker to feel that the cabin and the meadow and pleasantness and rest are the end of the path of seeking. Indeed, we say to you that that which you know as the Kingdom of Heaven is often harsh and abrasive and may seem decisive, for as you continue urging yourself forward and experiencing the great joy of seeking the one original Thought ...

在休息和療愈之中對於尋求者會有一個危險，那就是對於一個尋求者會有誘惑去感覺到那個小屋、草地、快樂與休息就是尋求的道路的結束。確實，我們將對你們所，你們知曉為天國經常是嚴酷、令人討厭且可能看起來似乎是決定性的，因為當你繼續催促你自己前進並個體驗尋求那一個原初的想法的巨大的喜悅的時候.....

We must pause.

我們必須暫停。

(Pause)

(暫停)

I am Hatonn. I am again with this instrument. We apologize for the pause. The instrument is experiencing some pain and the state necessary for the transmission of these thoughts was not sturdy enough for our contact to continue in a clear manner. We shall continue.

我是 *Hatonn*。我再一次與這個器皿在一起了。我們為暫停而抱歉。這個器皿正在體驗到某種痛苦，傳輸這些想法所需的狀態並不是足夠穩固以供我們的接觸用一種清晰的方式繼續。我們將繼續。

As one seeks the one original Thought, there is the danger that one may decide that one has found what he has been seeking, and we say to you that in an infinite journey there are pauses between learning experiences, but never the full stop where one may lie back, rest upon one's laurels and say, "Now—now I understand. Now redemption is complete and all that I seek I have," for there is the next learning always.

當一個人尋求那一個原初的想法的時候，會有危險，即一個人可能決定，他已經找到了他一直在尋求的事物了，我們對你們說，在一場無限的旅程中，在學習體驗之間還會有暫停，但是永遠都不要在一個人可以往後靠著休息的時候完全停下來，在一個人的桂冠上休息並說，“現在——現在我理解了。現在，救贖被完成了，所有我尋求的事物我都擁有了，”因為一直都有下一個學習。

We encourage you to comfort yourself when your journey is arduous and you need a place to rest. You have that within you and need only construct it in

your mind. You may also with your mind and your will construct within your dwelling the tools for healing and for rebuilding the intensity of your faith that there is a path, that truth does exist, and that there is such a thing as love and the will to seek that which your faith tells you is there.

我們鼓勵你在你的旅程是成為艱難的時候安慰你自己，你需要一個地方去休息。你已經在你內在之中擁有那個地方了，你僅僅需要在你的頭腦中構建它。你同樣可以用你的心智與你的意志在你的居所中建造工具以取得療愈，以取得對你的信心的強度的重建，那種信心即，會有一條道路，真理確實存在，會有諸如愛之類的一個事情，尋求你的信心會告訴你的事情的意志是存在的。

Although we speak in metaphor, we encourage you who seek to enjoy and praise the comrades that you shall meet along the way, for though each search is different and each soul has its own truth, beyond words and concepts there is the one original Thought which is love, which cannot be defined but which can be praised and shared, not by the words, but by the quality of silence between two seekers, for companionship lies between the words, the sentences, the talking, and the doing. Spiritual companionship lies in the resting that one silence may give to another, for all that there is caught up in that silence and when another may share it, it is a wonderful thing.

儘管我們是通過比喻發言的，我們鼓勵你們這些尋求的人去享受並讚美那些你們將在沿路上遇到的夥伴，因為儘管每一個尋求都是不一樣的，且每一個靈魂都擁有它自己的真理，超越言語和觀念之上，會有愛之所是的那一個原初的想法，我們無法對這個想法進行定義，而僅僅能夠對其進行讚美與分享，不是藉由言語，而是藉由在兩個尋求者之間的靜默的屬性，因為在詞語、句子、談話與行動中間存在有友誼。靈性的友誼是存在於一個靜默可以給予另一個靜默的沉默之中，因為一切萬有都是在靜默之中被抓住，當另一個人可以分享它的時候，它是一個美妙的事情。

Therefore, my friends, you are always alone and never alone. Always alone in that you are unique and so is your perception of the path of seeking and the truth that you seek. Never alone in that entities both incarnate and discarnate share the intensity of your seeking in their own seeking and are therefore closer to you than many of your thoughts, for silence is more intimate than any word.

因此，我的朋友們，你們一直都是孤單的，且從未是孤單的。你們一直都是孤單的，是因為你們是獨一無二的，你對尋求的道路以及對你們尋求的真理的知覺也是如此。你們從未是孤單的，因為投生和非投生的實體同時都在它們自己的尋求中分享你們的尋求的強度，並因此比你們的很多的想法是離你們更近的，因為靜默是比任何的言語都要更為親密的。

We would encourage you to meditate and praise the silence within, for you truly are a holograph of all that is to be known. As you begin to trust the inward silence, as your mind becomes able to release and praise all the thoughts which race through it without holding on to them, you shall become more and more invested with that silence and with the truths which silence

unfolds. This is not a short-term proposition, for one of your incarnations is a brief period during which one might do such intensive work. Judge yourself not then if you must pause by the way or even build a hut against the winter of your flagging faith and will. But live through those times, blaming not yourself and not the path, but realizing that this is part of the experience in an outward and manifested state, which, internalized as catalyst, will more and more inform your being. Rest as long as is necessary but do not allow your spirit surcease from silence, for as you wish to serve the Creator, so you must allow that silence which seats experience within the heart.

我們鼓勵你們冥想並讚美在內在之中的靜默，因為你們真的是所有要被知曉的事物的一個全像。當你們開始信任內部的靜默的時候，當你們的心智能夠釋放並贊美所有流進心智的想法，而不對它們緊握不放的時候，你們就將會變得越來越多地被那種靜默並被那種靜默所展開的真理所投資了。這不是一個短期的工作，因為你們的一次投生是一個在其中一個人可以進行這樣的強烈的工作的一個短暫的時期。接下來，如果你必須要在路邊暫停或者甚至建造一座小屋來抵禦你的萎靡不振的信心與意志的冬季，不要評判你自己。而是熬過那些時間，不要責備你自己，不要責備道路，而是意識到，這就是在一種向外的且被顯化的狀態中的體驗的一部分了，它會作為催化劑而被內化，並將會越來越多地鼓舞你的存有。只要你需要休息，就進行休息，但是不要允許你的靈性停止靜默，因為當你希望服務造物者的時候，你因此就必須允許那種靜默，它會將體驗在心中固定下來。

That is your one responsibility—to continue the seeking even as you are weak and weary and distraught, even as you lie upon your pallet within your hut and feel some blackness within you. Yet always we ask that you consider the possibility of completing each of your days with focused and articulate silence.

那是你的一個責任——去繼續尋求，甚至在你是虛弱，疲倦且心神錯亂的時候，甚至在你躺在你的小屋中的地鋪上，並感覺到在你內在之中的某種黑暗的時候。而我們一直都請求，你考慮藉由被聚焦且被清晰陳述的靜默來完成你的每一個日子的可能性。

My friends, each of you came to this group seeking. The group has become one, and in the silence between the words of this instrument the fruits of that seeking are already available to you and physically felt by you in that the energy or what you may call prana of creative life flows now more quickly within your energy web. As you seek together, so are you the Creator which experiences Itself.

我的朋友們，你們每一個人都來到這個團體來尋求。這個團體已經成為一體的了，在這個器皿的詞語之間的靜默中間，那種尋求的果實一直都是可以為你們所取得，並會在那種能量中用物質性的方式被感覺到，或者那種你們可能稱之為創造性的生命的普納的事物現在更快地在你的能量網路中流動了。當你一起尋求的時候，你因此就是體驗祂自己的造物者了。

Shall we ask you to praise yourselves? To magnify your own glory? Indeed, that is what we would seem to be suggesting, for we say that you are the Creator. And yet, can the Creator praise the Creator? Yes, indeed, my friends.

Such can be done and should be done, for you are all that is and all that is is within you and is to be praised and cherished. We would give thanks to you for that we have shared in your vibrational patterns. It gives us great joy to experience the beauty of each of you. It is especially joyful to us to visit groups such as yours, for we who serve the Creator cannot but rejoice at those sources of light which generate themselves within the planetary mist of indifference. You see, my friends, it is not that your planet is negative—it is that so many still sleep and are indifferent.

我們要請你們讚美你們自己嗎？我們要請你們增加你們自己的榮耀嗎？確實，那就是我們看起來似乎在建議的事情了，因為我們會說，你們就是造物者。而造物者能夠讚美造物者嗎？是的，確實，我的朋友們。這是能夠被進行的，並是應該被進行的，因為你們全都是一切萬有，一切萬有是在你們內在之中的，並使要被讚美和要被珍惜的。我們會為我們已經在你們的振動模式中進行了分享而向你們致謝。體驗你們每一個人的美麗，這給予了我們巨大的喜悅。去訪問諸如你們的團體之類的團體，這對於我們尤其是喜悅的，因為我們這些服務造物者的實體是無法不對那些光的源頭而歡慶的，這些光的源頭是在星球的冷漠的迷霧中產生出它們自己的。你們看，我的朋友們，這不是說你們的星球是負面性——它是說如此多人仍舊在沉睡並且是冷漠的。

We are those of Hatonn, and we would leave this instrument at this time. May joy be yours as you travel your path. May dust cover your feet many times as you walk it, and you may always allow yourself the resting place when experience overwhelms you. You are always safe. But it is good to give yourself permission not only to seek forever forward, but to take your rest when you needs must heal some pain within. We leave you in the creation of love and light, for there is nowhere else but the silence of space and time, which is always and everywhere the present moment. Adonai, my friends. Adonai.

我們是 *Hatonn*，我們會在此刻離開這個器皿。當你們在你們的道路上旅行的時候，祝願你們擁有喜悅。祝願在你走過你的道路的時候，塵土覆蓋你的雙腳，你可以一直都在體驗壓倒你的時候允許你自己擁有休息的場所。你一直都是安全的。但是，去給予你自己許可，不僅僅去永遠向前尋求，同樣也在你需要並必須要療愈內在之中的某種痛苦的時候進行你的休息，這是有益處的。我們在愛與光的造物中離開你們，因為除了空間和時間的靜默之外，沒有任何其他地方，時間和空間的靜默一直都是當下一刻且是無處不在的。Adonai，我的朋友們。Adonai。

(Carla channeling)

(*Carla* 傳訊)

I Yadda. I greet you in the love and in the light of infinite Creator. We have so much trouble with instrument who want us to say we come in the name of Christ. We always end up having to say, "Okay." But we always wonder, why not Buddha? Why not Mohammed? Why not some postman that we know of in Washington DC who is good to his children and gives away many Christmas presents to little children he does not know? All are Christ. All are perfect in consciousness. Yes—we come in the name of Christ, for we are the

vibration which cannot be reached without going along the path of the Christ. 我是 Yadda。我在無限造物者的愛與光中向你們致意。我們在這個器皿身上遇到了如此多的麻煩，它想要我們說，我們是以基督的名義而來的。我們一直都不得不說“好的”來結尾。但是我們一直都懷疑，為什麼不是佛陀呢？為什麼不是默罕默德呢？為什麼不是某個我們在華盛頓特區知道的某個郵遞員呢？他對他的孩子們是善良的並給予了很多的聖誕禮物給那些他並不知道的小孩子。所有人都是基督。所有人在意識中都是完美的。是的，我們是以基督的名義而來的，因為我們是那種如果不沿著基督的道路前進就無法被抵達的振動。

We not speak long but we come because we are called and we thank you. We speak to you of “why families?” There is that question in the group this evening.

我們不會發言很長時間，但是我們因為我們被呼喚而前來，我們感謝你們。我們對你們談談‘為什麼要有家庭？’在今晚在團體中會有那個問題。

You know, families sometimes difficult to be in, so why do you have them? Do you have them so you can have people that you like about you? No, my friends—many times people in family not like each other at all. So what is lesson? Why so important that you have those people that are true kin to you?

你們知道，家庭有時候是難以處於其中的，因為為什麼你們要擁有它們呢？你們是擁有它們以便於你們能夠讓你們喜歡的人在你們周圍嗎？不是的，我的朋友們——很多時候，在家庭中的人們完全不喜歡相互彼此。因此，課程是什麼呢？為什麼你們擁有這些是你們真正的親屬的人是如此重要呢？

We say to you, it is to offer you a chance to learn duty and honor, for with family, you cannot say, “You are not family—go away!” No, my friends, you have to take care of each other. It may seem like a ridiculous thing but it is a great learning. If you can feel responsible for each other, then you learn service to each other, not because service is always fun, but because service is freedom. Service is your only freedom, for if you choose not to serve, then you have stopped your progress and are no longer “poh-werizing,” polarizing—hah! We getting better—heh?!

我們對你們說，它是要提供給你們一個機會去學習責任與榮耀，因為藉由家庭，你們無法說，“你們不是家庭——走開！”不是的，我的朋友們，你們必須要相互彼此照顧。它可能看起來似乎是一個荒謬的事情，但是它是一個偉大的學習。如果你們能夠對相互彼此感覺到責任，接下來，你們就會學會對相互彼此的服務，不是因為服務一直都是有趣的，而是因為服務是自由。服務是你們唯一的自由，因為如果你們選擇不去服務，接下來，你們就已經停止了你們的發展並不再是“吉華”——極化——啊哈！我們說得更好了——嗯哼！

Think it over, friends. Families are a pain in the neck. So why do you want a sore neck? Maybe to get your attention—heh? We leave you. We are joyful and leave you in “glate” joy for the night is full of light and the shadows are full of light. We Yadda. Adonai.

我的朋友們，反復考慮它。家庭是脖子中的疼痛。因此，為什麼你們想要一個

酸痛脖子呢？也許是要得到你們的注意力——嗯哼？我們離開你們。我們是喜悅的並在“局大”的喜悅中離開你們，因為夜晚是充滿了光的，陰影是充滿了光的。我們是 *Yadda*。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we greet you in that love and light that our brothers and sisters of *Yadda* have left you in. We are also honored to be here and to be able to share our humble words of praise and thanksgiving with you. As always, it is our honor to attempt to serve by also answering your queries. We also remind you that our words are most fallible. We hope that you will take those which have value and leave those which do not. May we begin by asking for the first query?

我是 *Latwii*，我們在我們的兄弟姐妹 *Yadda* 已經將你們留在其中那種愛與光中向你們致意。我們對於在這裏並能夠與你們分享我們讚美和感恩的謙遜的言語而同樣是感覺到榮耀的。一如既往，去嘗試藉由同樣回答你們的問題而服務，這是我們的榮耀。我們同樣提醒你們，我們的言語是極其易於犯錯的。我們希望你們將會採用那些擁有價值的，並拋棄掉那些沒有價值的。我們可以藉由請求第一個問題來開始嗎？

C: Yes, *Latwii*. It still amazes me how something can be on your mind and be mentioned during the course of meditation. But family has been on my mind quite a bit here lately. Something has occurred with my family. Each year I experience a form of depression during the holiday season and usually afterwards I'm not that easy to get along with. But this year the feelings of the holidays were especially deep. It's almost as if I was just sort of numbed out to everything. And now for the first time in a long time my nerves seem like they're smoothing out and things are flowing smooth at this point. Can you enlighten me on what happened this time that's different from the times before?

C：是的，*Latwii*。怎麼會某個事情能夠出現在你的頭腦中並在冥想的過程期間被提及，這仍舊讓我感到不可思議。但是家庭最近已經在我的頭腦有相當一些時間了。在我的家庭中某個事情已經發生了。每一年我都在節日的時節的期間體驗到一種形式的壓抑，通常在之後，我不是很容易相處。但是今年，節日的感覺是有日深入的。它幾乎就好像我某種方式對所有的事情都麻木了一樣。現在，在一段很長的時間之後，第一次我的神經看起來似乎它們在緩解，事情在這個位置在流暢地流動了。你們能夠在關於這一次發生了什麼與之前幾次不同的事情的方面啟發我嗎？

I am *Latwii*, and am aware of your query, my brother. It has been noted within your culture that the season which is called your holiday season is one during which many find not the joy which the holidays are noted for but find instead a lack of joy and a sense of depression and despair. This is in general due to the fact that as our brothers and sisters of *Yadda* have mentioned, the relationships that you know with your family are relationships that exist for the

purpose of growth, and growth most often occurs as a result of utilizing catalyst that may be of a difficult nature. Yet, if families can withstand the difficult times there is a strengthening that occurs of the individuals and the bonds between them. However, in your holiday season that is noted for its joy, it is likely that those suffering the difficulties within the family structures are more fully reminded that the joy of the season exists not in their experience, and [as] the joy of the season is advertised widely, the entity so disillusioned becomes constantly reminded that it has fallen short of that which is possible. 我是 *Latwii*，我瞭解了你的問題，我的兄弟。在你們的文化中已經被注意到的事情是，你們稱之為節日的季節是一個在其中很多人不會發現節日為之而被注意到的喜悅，而反而會發現一種缺少喜悅以及一種壓抑與絕望的感覺的季節。這一般而言是由於這樣的事實，如我們的兄弟姐妹 *Yadda* 已經提及的一樣，你們藉由你們的家庭而知曉的關係是為了成長的目的而存在的關係，成長極其經常是作為利用催化劑的一個結果而出現的，而催化劑可能是具有一種困難的屬性的。然而，如果家庭能夠經受住那些困難的時期，會有一種對個體以及在個體之間的紐帶的增強作用會發生。然而，在你們的節日的季節中，那個季節是為了它的喜悅而被注意到的，會有可能那些在家庭構架中正在遭受困難的人會被更為充分地提醒，那個季節的喜悅在它們的體驗中並不存在，隨著節日的喜悅被大範圍地宣揚，感到如此之幻滅的實體會持續不斷地被提醒，它已經缺少了有可能的事物的。

In your particular situation, we may speak briefly and in general and may suggest that the difficulties that all face have been noted carefully by those within your close family, have been acknowledged openly and have been met with the full responsibility of each, thus there has been little taking for granted that which has been before. To clarify. As the difficulties have been acknowledged, there has been less opportunity to be disillusioned, for the light of truth has shined somewhat more clearly and the ability to respond to what is seen has been activated and each has thus taken strength from ...

在你的特定的情況中，我們可以簡短地且一般性地談論，我們可以建議，所有人都面對的困難時已經被在你的親密的家庭中的那些人仔細地注意到了的，並已經是公開地被承認，且已經藉由每一個人的完全的責任而已經被面對了的，因此，對於已經在之前就被當作理所當然的事情，幾乎不會有對它的談論。要進行澄清。因為困難已經被承認了，就會有較少的機會成為幻滅的，因為真理之光已經多少有些更為清晰地照耀了，去回應被看到的事情的能力已經被啟動，每一個人因此都已經從中得到力量.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and am once again with this instrument. May we ask if we have answered your query sufficiently my brother?

我是 *Latwii*，我再一次與這個器皿在一起了。請問是否我們已經充分地回答了你的問題，我的兄弟？

C: Yes, it helps. It's ... several years ago I became aware that I'm following along in a line of entities who have been trying to work out the same problem for years and years. I know my father has the same problems I've had and his father also. And just by feelings that I'm able to pick up, I know that A is also part of this line. I know that you can't assume a lesson for someone else, but I sure would like to get this line broken, and I appreciate yours and the help I receive from the other members of the Confederation. I have no question at this time—I just want to say thank you.

C：是的，它是有幫助的。它是.....幾年前，我開始察覺到我正在跟隨這樣一條實體的線路，這些實體一直都在嘗試去年復一年地解決相同的問題。我知道我的父親擁有和我已經擁有的問題相同問題，他的父親同樣也擁有。藉由感覺到我能夠挑選，我知道 A 同樣是這個線路的一部分。我知道你們無法為某個其他人承擔一個課程，但是我肯定要想打破這條線，我會感激你們的幫助以及我從其他星際聯邦的成員那裏接收到的幫助。我在此刻沒有問題——我僅僅想要說感謝您們。

I am Latwii, and we thank you, my brother, for the opportunity to share our humble words with you, and would only comment that the difficulties one may encounter in the relationships in one's incarnation are more than one might imagine them to be in that there is contained within such seeming difficulties great opportunities to learn service and to give love, for it is not easy to love within the circumstances where one finds the misunderstandings passed on from person to person. Yet when one can break the chain of misunderstanding and bind all in love and compassion, one has used the opportunity provided by difficulty and has transformed that which lacked love into that which is full of love.

我是 *Latwii*，我的兄弟，我們為與你分享我們謙遜的言語的機會感謝你，我們僅僅想要評論，一個人在它的投生中在人際關係的方面可能遭遇到的困難，是比一個人可能對它們的想像要更大的，因為在這樣的表面上的困難中會包含有巨大的學習服務以及給予愛的機會，因為要在一個人在其中發現有誤解從一個人傳遞到另一個人的環境中去愛，這不是容易的。而當一個人能夠打破誤解的鏈條，並將所有人在愛與同情心中結合在一起，它就已經利用了被困難提供的機會，並已經將那些缺少愛的事物轉變為充滿愛的事物了。

May we attempt any other query at this time?

在此刻，我們可以嘗試任何其他問題嗎？

Carla: Okay, just a little follow up on C's because nobody's jumping in. Is it because that we, our physical bodies, used to be second density and turned to the light for growth, that the dark days, the short days of winter are the most difficult for so many people or is this something that's cultural?

Carla：好的，因為沒有人跳進來，僅僅是對 C 的問題的一點點的後續問題。那些黑暗的日子，冬季的短白日，對於如此多的人是最為困難的，這是因為我們，我們的物質性身體，習慣於第二密度並轉向光以取得成長嗎，或者這是某種文化性的事物嗎？

I am Latwii, and am aware of your query, my sister. We find that though there is some degree of correctness within your assumption, it is perhaps more accurate to look at the effect of the season upon your mental and emotional complexes as the root of the difficulties which many of your peoples suffer during the shortened and darkened season of winter. If one will observe the plant world in the time of your winter, the leaves from most trees have fallen, the sap has moved down into roots and there is a dormancy that approximates death in appearance.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們發現儘管在你的假設中會有某種程度的正確性，去檢查這個季節在你們的心智與情緒複合體上的作用，作為你們的人群中的人群多在冬季的白天被縮短且變得黑暗的季節期間所遭受到的困難的更遠，這也許是更加準確的。如果一個人願意觀察在你們的冬季中的植物世界的話，樹葉已經從大部分樹木上落下了，汁液已經向下移動進入到根部之中，在表面上會有一種接近死亡的休眠。

There is a similar occurrence within the mind and emotion complexes of most of your population during this winter season in that the elements of nature, the wind, the clouds, the cold, and the snows tend to drive one's focus of consciousness deeper down within one's being in order that the introspective faculties might be awakened more fully to review the harvest of the season of learning just passed. As the harvest is frequently not understood and the seeming difficulties are easily discovered, one then on a most basic level becomes aware that there are those lessons not yet well learned remaining within one's being.

在這個冬季的季節期間在你們的人群的大多數人的心智與興趣的複合體中會有類似的遭遇，因為大自然的元素，風、雲、寒冷、雪花、傾向於將一個人的意識的焦點更為深入地在一個人存有中向下驅趕，以便於內省的機能可以被更為充分地喚醒，以回顧剛剛過去的學習的季節的收穫物。因為收穫物是頻繁地沒有被理解的，表面上的困難是很容易被發現的，一個人接下來就在一個極其基礎性的層次上開始察覺到，會有那些尚未被很好地學會的課程留在一個人的存有之中。

In many instances this awareness of lessons yet to be learned is upon the subconscious level if the entity has in some fashion in some time during its experience consciously ignored or removed the awareness of these lessons yet to be learned because it did not yet wish to face this responsibility. Thus, during the winter season of one's incarnation, the cycles of learning and seeking are enhanced by the driving of one's focus inward. When there is difficulty in meeting the lessons yet to be learned, the state of the mind tends to remain in the depressed condition not having fully processed the catalyst of the previous season, shall we say.

在很多情況中，如果實體已經在某個時間用某種方式在它的體驗期間有意識地忽略或者移除了對這些尚未被學習的課程的察覺，因為它並不希望去面對這種責任，這種對仍舊要被學習的課程的察覺是在潛意識的層面上的。因此，在一個人投生的冬季期間，學習和尋求的週期會因為將一個人的焦點向內驅趕而被增強。當在面對這些尚未學習的課程的方面會有困難的時候，心智的狀態傾向於留在那

種壓抑的情況中，而不會對，容我們說，之前的季節的催化劑進行充分處理。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes, just something that I thought of while you were talking about how this season mimics death. I was thinking about the fact that we celebrate the holy day or holiday of Christ mass or Christmas in the very darkest, almost precisely the darkest, within four or five days, day of the year. It's almost like the birth of Christ or Christ consciousness is the hope that comes after the little death of winter. And I was wondering whether the historical Jesus just happened on that date or whether it is placed at this point because it is more needed at this point of the year than any other point of the year. If that's the case, then it seems to me that one big problem that people have at this time of the year is that they're not paying any attention to the "holy" part of the holiday, and therefore they don't get the hope of the baby being born within them—there's a question in there somewhere, I think.

Carla：是的，僅僅是某個當你們在他謀略這個季節如何模擬了死亡的時候我想到的事情。我正在思考這樣一個事實，我們在一年中的最為黑暗，幾乎是精確地最黑暗的日子，在四天到五天時間之中，慶祝神聖的日子，或者基督的大眾的節日，或者耶誕節。它幾乎就好像是，基督或者基督意識的單身，就是在冬季的小小的死亡之後出現的希望一樣。我正在懷疑，是否歷史上的耶穌是正好在那個日期發生的，或者是否它是被放置在這個位置，因為在一年中的這個位置比一年中的任何其他位置是更加被需要的。如果是那樣的話，接下來，對於我看起來似乎，人們在一年中的這個時間遇到的一個大問題，就是它們沒有留心節日的“神聖”的部分，因此，它們並沒有得到在它們內在之中被誕生出來的嬰兒的希望——在某個位置有一個問題，我認為。

I am Latwii, and from the statements and the comments that you have made, we draw that which we feel is the query desired. Please ask again if we are mistaken. The birth of the one known as Jesus the Christ was planned for this season in order to present the symbol of birth and re-birth to those for whom this entity lived and died. The season of your winter is indeed as the small death, and may be again repeated in the meditative state where one looks within for the harvest of one's experience and seeks to find love where love was not. Thus, the experiences within one's incarnation which have seemed devoid of love may be transformed and born again when seen in the crystal-pure light of the Christed or Christened moment, the moment christened with love.

我是 Latwii，根據你已經做出的陳述與評論，我們汲取了我們感覺到是被渴望的問題的事物。如果我們弄錯了，請再一次詢問。被知曉為耶穌基督的實體的出生被計畫在這個季節，以便於對那些這個實體為之而生與為之而死的實體們呈現誕生與重生的象徵。你們的冬季的季節確實如同小小的死亡一樣，並可以在冥想狀態中被再次重複，在冥想狀態中一個人可以在內在之中尋求一個人體驗的收穫物，並尋求在沒有愛的地方找到愛。因此，在一個人投生中的那些看似缺少愛的體驗可以被轉變，並在用一種水晶般純淨的基督化或者受洗的時刻，用愛而被受

洗的時刻的光之中被觀察的時候被再一次誕生出來。

Thus, the one known as Jesus made entry into this illusion at the time of your year when the darkness of the season would represent the darkness of knowing, that is, the fabric of your illusion, and was born as a light unto your world as each may look within to that same light and see all experience within that light so that the love that gives birth to that light may be found in each experience thus christened.

因此，被知曉為耶穌的實體在你們一年中的那個時刻進入到這個幻象中，在那個時刻季節的黑暗會呈現出知曉的黑暗，也就是你們的幻象的構架，並作為一種對你們的世界的光而被誕生出來，因為每一個人都可以在內在之中看到相同的光，並在那種光內在之中看到所有的體驗，這樣誕生了那種光的愛就可以在每一個這樣被洗禮過的體驗中被找到了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

M: Latwii, my name is M. Is the Confederation aware of a planetary sphere named Kreeton, K-r-e-e-t-o-n?

M： *Latwii*，我的名字是 *M*。星際聯邦知曉一個被叫做 *Kreeton* 的行星嗎，*K-r-e-e-t-o-n*？

I am Latwii, and am aware of your query, my brother. We find that although the query is simple in construction there is some difficulty in giving clear response, for within your people's culture there are various names given to various planetary bodies and we find that this name, Kreeton, is one name that has been used to describe a certain planetary influence of which we have some knowledge.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現，儘管問題在構建上是簡單的，在給予清晰的答案的方面會有某種困難，因為在你們的人群的文化中會有各種各樣的名稱被賦予了各種各樣的星體，我們發現，這個名字，*Kreeton*，是一個已經被用來描繪一定的行星的名字，我們對這個行星擁有某種知曉。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

M: Yes, Latwii. Of what density is the planetary sphere Kreeton?

M：是的，*Latwii*。這個行星 *Kreeton* 是屬於什麼密度的呢？

I am Latwii, and feel that we may best answer your query by suggesting that

this sphere is one with the activated densities of one through five, with the remaining densities in potential form, shall we say. May we answer further?

我是 *Latwii* · 我們感覺到我們可以藉由這樣建議來最佳地回答你的問題，我們建議這個星球是一個從第一密度到第五密度被啟動的星球，其他的密度是處於，容我們說，潛在形式的。我們可以更進一步回答嗎？

M: Yes, Latwii. Can you approximate a time frame in age of this planetary sphere Kreeton?

M：是的，*Latwii*。你們能夠估算這個星球 *Kreeton* 的年齡的一個時間框架嗎？

I am Latwii and am aware of your query, my brother. We find that giving this information in understandable terms is not within the limits of your language. For a planetary entity which has progressed to the point which this one has achieved, it is necessary to move through a great portion of timeless being before entering a great portion of what you would call time. Thus, our answer would be quite meaningless.

我是 *Latwii* · 我瞭解了你的問題，我的兄弟。我們發現，通過可以理解的措辭給予這個資訊不是在你們的語言的限制範圍內的。因為一個已經發展到這個星球已經啟動了的位置的行星的實體，它需要在進入到你們所稱的時間的一個很大的部分之前穿越無時性的存在的一個很大的部分。因此，我們的回答會是相當無意義的。

May we attempt another query, my brother?

我的兄弟，我們可以嘗試另一個問題嗎？

M: No, thank you, Latwii.

M：沒有了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii* · 我們感謝你，我的兄弟。有另一個問題嗎？

M: Latwii, is the planetary Kreeton of a thought-form nature?

M：*Latwii* · 行星 *Kreeton* 具有一種思想形態的屬性嗎？

I am Latwii, and am aware of your query, my brother. We must respond by suggesting that it is of the same form of manifestation as are the planets within your own solar system. However, one must realize that all forms, be they planets or atoms, are a form of thought, the thought of the one infinite Creator. The use of the phrase, "thought-form" as we believe you intend it is more of the briefer duration, that created by a mass consciousness or the consciousness of individuals such as yourselves, and in this instance we would suggest that this planet is not of the briefer duration but of the more substantial manifestation.

我是 *Latwii* · 我瞭解了你的問題了，我的兄弟。我們必須藉由這樣建議來回應，它是與在你們自己的恒星系統中的行星具有相同的顯化的形式的。然而，一個人必須意識到，所有的形式，無論是行星還是原子，都是一個想法的形式，都是太

—無限造物者的想法。對“思想形態”這個短語的使用，如我們相信你們打算的一樣，是具有較短的持續時間的，這個持續時間是被一個大眾意識，或者被諸如你們自己之類的個體的意識創造的，在這個情況中，我們會建議，這個星球並不是具有更為短小的持續時間，而是具有更為實質性的顯化的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

M: Latwii, approximately how far is the planetary sphere Kreeton in distance from the planetary sphere Earth?

M: Latwii，這個行星 Kreeton 在與行星地球的距離上有多遠呢？

I am Latwii, and am aware of your query, my brother. We find a difficulty in giving this information, for once again the means of measurement are most difficult to translate. The general means of describing distance among your scientific community would be the light-year or the distance that light would travel in one of your years. This distance is somewhat difficult to approximate and transmit through this instrument, for our contact is not of the precise nature that would allow an easy translation. The distance is roughly two hundred and forty thousand light years. We believe this is correct, however we are not adept at using your numerical system.

我是 Latwii，我瞭解了你的問題了，我的兄弟。我們發現在給予這個資訊的方面有一個困難，因為再一次，度量的手段是極其難以轉譯的。在你們的科學團體當中描繪距離的一般性的方式是光年或者光在一年時間中旅行的距離。這個距離通過這個器皿是多少難以估計與傳遞的，因為我們的接觸不是具有那種會允許一種容易的轉譯的精確的屬性的。距離大概是二十四萬光年。我們相信這是正確的，然而，我們對於使用你們的計數系統不是行家。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

M: No. Thank you so very, very much.

M：沒有了，非常非常感謝你們。

I am Latwii, and we thank you once again, my brother. Is there another query?

我是 Latwii，我們再一次感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and as it seems that we have exhausted the queries for this evening, we shall thank each profusely for offering not only the call for our presence, but the queries for our service. We hope that we have been of some small aid in the seeking for truth that each has brought this evening as the great gift. We shall be with each upon request in meditation in order to aid the deepening of that state. We leave this group at this time in the love

and in the light of the one infinite Creator. We are those of Latwii. Adonai my friends. Adonai vasu borragus.

我是 *Latwii*，因為看起來似乎我們已經耗盡了今晚的問題了，我們要大量地感謝各位不僅僅提供了對我們的出席的呼喚，同樣也提供了對我們的服務的請求。我們希望我們已經在對每一個人都已經作為巨大的禮物帶給今晚的真理的尋求的過程中已經具有某種小小的幫助了。我們將在冥想中根據請求與每一個人在一起，以便於幫助深化那種狀態。我們在此刻在太一無限造物者的愛與光中離開這個團體。我們是 *Latwii*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

I am Nona, and we come to offer our healing love and light. We would offer it for the entity known as R, and also for the far less serious but still significant discomfort of the one known as M. We also would be offering our presence to the one known as C and the one known as M because these entities have vibrational patterns which are very compatible with our contact. We bid you adieu in love and light.

我是 *Nona*，我們前來提供我們的療愈的愛與光。我們會為被知曉為 *R* 的實體提供它，同樣也為被知曉為 *M* 的實體的遠遠較不嚴重但仍舊是重要的不舒服提供它。我們同樣也願意將我們的存在提供給被知曉為 *C* 的實體和被知曉為 *M* 的實體，因為這些實體擁有與我們的接觸非常相容的振動模式。我們在愛與光中向你們告別。

(Vocal healing melody channeled through Carla.)

(語音療愈的旋律通過 *Carla* 被傳訊。)

January 12, 1986

1986-01-12 *Quo*的第一次演講

(Carla channeling)

(*Carla* 傳訊)

I am (sounds like) Ku-ohl*. We greet you in the love and in the light of the one infinite Creator. We are most gratified that we were able to make contact with this group through this instrument. We are those of the Confederation of Planets in the Service of the Infinite Creator and attempt to serve at this present, coming from the density this instrument calls wisdom or five. We wish to assert that we are eager to use this instrument and speak to this assemblage but that our thoughts are not to be taken as dogma but only as possible material for thought, as we intend to be accurate in our perceptions yet still we are in the process of learning and acquiring further densities that bring us ever closer to unity with the One Who Is All.

我是 (聽起來好像是) *Ku-oul**。我們在太一無限造物者的愛與光中向你們致意。我們極其感激我們能夠通過這個器皿與這個團體建立接觸。我們是屬於服務於與無限造物者的星際聯邦的素體，我們在此刻嘗試去進行服務，我們是來自於這個器皿稱之為智慧或者第五的密度。我們希望聲明，我們渴望使用這個器皿並對這個集會發言，但是我們的想法不是要作為教條被接受的，而僅僅是作為有可能供想法使用的材料的，因為我們打算要在我們的觀念中成為準確的，而我們仍舊處在學習與取得更進一步的密度的過程中，那些更進一步的密度會讓我們越來越靠近與太一的統一，太一即是萬物。

As we scan the energy webs about each of you, we find we are moved to speak this—we scan this instrument for an appropriate word—evening of service. You will have to be patient with us, as we have seldom worked in this manner with entities upon your planet. We shall begin.

當我們掃描了在你們每一個人周圍的能量網路，我們發現我們是被推動來談論這個——我們掃描這個器皿來找到一個適合的詞語——屬於服務的夜晚。你們將必須要對我們有耐心，因為我們很少用這種方式與在你們的星球上的實體提供工作。我們將開始。

Service to others is not an end product of meditation itself. Therefore, let us work with the concepts of what the darkness of meditation is. You may see yourselves as a mixture of earth—that is the vehicle and all of its elements—and water, not only that water which is the largest portion of your physical vehicle but also with the metaphysical waters of the deeper mind. When the seeker first decides to set his foot upon the path of finding out what is true, the seeker invites the great seed of consciousnesses, or should we say, levels of consciousness, and this water in turn vivifies and recreates the entity which is seeking. Therefore you are, metaphysically speaking, in darkness, and it is within this darkness that you seek knowledge of love, of light, and of unity.

服務他人不是冥想其自身的一個最終的結果。因此，冥想的黑暗是什麼，讓我們

與這個觀念一同工作。你們可以將你們自己視為是一個土——也就是載具以及所有它的元素——和水的一個混合物，不僅僅是你的物質性載具的最大的部分之所是的水，同樣還有更為深入的心智的形而上學的水。當尋求者第一次決定去踏上那條弄明白什麼事物是真實的道路的時候，尋求者就邀請了偉大的意識的種子，或者，容我們說，意識的層次，這種水相應地會為那個尋求的實體賦予生氣並再造那個實體。因此，從形而上學的意義上，你們是在黑暗中的，就是在這種黑暗中，你們尋求愛、光與統一性的知曉。

Consider the earth that lies outside of your dwelling. There is water vapor always in the air about the earth. Deep rivers flow underneath the mantle of earth and spring forth often in unexpected places. When rains come upon the earth, the earth drinks thirstily, and so it is with the seeker. Much of understanding, if we may use this term, comes from the process of seeking within the darkness of inner vision and within the environment of water. This is seeking unmanifested. The only light which is visible metaphysically speaking to the seeker is paralleled by the light of the night sky, the stars, and the reflected light of the your planetary satellite. Metaphysically speaking, that star is called hope or faith. It is not a light which ameliorates the darkness but it is a signal, a sign if you will, that light there is and light abundant.

考慮一下存在于你們的居所外部的土地。在土周圍的空氣中一直都有水蒸氣。深入的河流在地球的地幔下流動，並經常會在未被預料到的地方噴湧而出。當雨水落到土地上的時候，土地口渴地飲用，對尋求者也是如此。大量的理解，如果我們可以使用這個詞語的話，是來自於在內在的視野的黑暗中以及在水的環境中的尋求的過程。這就是未被顯化的尋求。唯一用形而上學的方式而言對尋求者是可見的光，是與黑夜的天空的光，星星的光以及被你們的星球的衛星所反射的光對應的。從形而上學的方面而言，星星是被稱為希望或者信心的。它不是一種會改善黑暗的光，但是它是一個信號，一個標誌，如果你們願意這樣說的話，即光是存在的，光是大量存在的。

This seeking is a matter of marshaling one's own will and focusing in a disciplined matter upon the seeking for truth, upon the finding of light. However, within this complex of seeking, there is no outward manifestation promised, no fruits must be born from such seeking. This is seeking unmanifested. There is a bridge between the darkness of hope, faith and will and the noonday sun of manifested service. That bridge is the surrender of the very will which the seeker has been marshaling and focusing, for in the attempt to be of service to others lies the implicit seeds of failure to be of service to others. The harder the seeker attempts to be of service, the less chance that seeker has of being led by inspiration to right service, that is, service that leads toward harmony and the feeling of kinship and unity with the one served.

這種尋求是對一個人自己的意志進行整理，並用一種受過訓練的方式聚焦在對真理的尋求，對光的發現上的問題。然而，在這個尋求的複合體之中，不會有外部的顯化物被許諾，不會有成果必定會從這樣的尋求誕生出來。這是未被顯化的尋求。在信心、希望與意志的黑暗與被顯化的服務的正午的太陽之間會有一座橋樑。那座橋樑就是對尋求者一直都在進行整理並聚焦的意志的臣服，因為在嘗試去服

務他人的過程中存在有服務他人的失敗的隱含的種子。尋求者越發努力地嘗試去進行服務，尋求者擁有的被啟發引導到適當的服務，也就是說，導向協調性以及與那個被服務的實體之間的親屬關係以及統一的感覺的服務的機會也就越少。

It may seem a paradox that in order to manifest the glory and the joy which one has found in the darkness of inner silence, one must then give up all human opinion concerning situations, behaviors, activities and personalities to whom you wish to be serving. Yet it is surely true, and the full light of day dawns as the seeker sincerely and completely yields itself to grace, if we may use that term. Some call it quested consciousness, others call it right karma or destiny, but all of these words have connotations that suggest the lack of freedom of will and this we do not wish to suggest. You are perfectly free, each of you seekers, at all times to make each choice in each moment in each way that you wish. Yet to polarize involves manifested service.

為了要顯化一個人在內在的靜默中已經發現的榮耀與喜悅，它必須要放棄所有關於情況、行為舉止、活動以及你們希望去服務的人格的人類的觀點，這可能看起來似乎是一個悖論。然而，它確切地是真實的，當尋求者真誠地且完全地將它自己交托給恩典，如果我們可以使用那個詞語的話，的時候，白天的完整的光就會破曉了。一些人稱之為被追尋的意識，其他人稱之為良性的業力或者命運，但是，所有這些詞語都擁有言外之意，它們會建議意志的自由的缺少，這不是我們希望去建議的。你們，你們每一個尋求者，在所有的時候，都擁有自由在每一天中，在每一刻中，有擁有完全的自由去做出每一個你們希望的選擇。而極化包含了被顯化的服務。

We wish to convey also that we are not suggesting that there is a force completely outside of the seeker to whom one must yield control. The Creator is far closer than this—indeed the daylight is within the heart of the darkness. The difficulty is that words cause paradox and the deeper the understanding, the more plentiful the paradoxes.

我們同樣也希望去表達的是，我們不是在建議，會有一種完全在尋求者外部的力量是一個人必須要對其交出控制的。造物者是比這中力量遠遠更加靠近的——確實白天是在黑暗的核心之中的。困難就是會產生出的悖論的詩詞，理解越發深入，悖論就會越發豐富。

Therefore, to sum. The seeker must begin seeking in darkness, and yet when the seeker comes from his sanctified ground and wishes to give glory back to the Creator which appears to the seeker in the guise of other entities, then it is that the seeker yields his conscious will, yields it utterly and completely to a higher knowledge, a higher wisdom, a higher compassion, and a higher intuition. One who has yielded and is moving in rhythm with the deep winds that play about the innermost self becomes touched with radiance, a radiance that is completely positive, a radiance that is the analog of your sun body, and in the radiance lies manifested service.

因此，總結一下，尋求者必須要在黑暗中開始尋求，而但個尋求者從這個被聖化的土地前進並希望去將榮耀交還給那個用其他實體的偽裝出現在尋求者面前的造物者的時候，這就是尋求者要交托他的有意識的意志，徹底且完全地將它交托

給一個更高的知曉，一個更高的智慧，一種更高的同情心與一種更高的直覺的時候了。一個已經交托並在與在最為內在的自我周圍舞動的深入的風的旋律一同移動的實體，會被光輝所接觸，這是一種完全正面性的光輝，一種被比作你們的太陽的光輝，在那種光輝中存在有被顯化的服務。

Therefore, worry not about how to serve. Instead, be disciplined as the earth and water within you become more and more articulated and the star of hope becomes ever more central in your inner sky. And when the moment comes for you to move from meditation to action, yield yourself again and again as thoughts come to you of service to that great fiery strength and surety that is the property of higher will.

因此，不用擔心如何服務。作為替代，在你們內在之中的土與水變得越來越多地被清楚表達的時候，在希望的星辰在你們內在的天空中變得越來越更為中心的時候，成為受過訓練的。當那個從冥想移動到行動的時刻為你出現的時候，一次又一次地將你自己在服務與那個更高的意志之所是的巨大的火焰般的力量與確信的想法出現在你的頭腦中的時候交托出來。

Understand that this is a portion of yourself and that you are a portion of it but that it can be made available to your conscious self only by surrendering all hope of understanding and equally all fear of understanding, yielding further all hope of being of service and all fear lest you act wrongly.

請理解，這是你自己的一部分，你是它的一部分，但是，僅僅是藉由將所有理解的希望，以及同等地將所有對理解的恐懼都交托出來，並更進一步將所有進行服務的希望以及對所有對於唯恐你會錯誤地行動的恐懼都交托出來，它才能夠為你的有意識的自我所利用。

My friends, we hope that we have been of some service to you this evening. We must leave this instrument, for we find that we have not sufficiently adjusted our vibrations to this instrument's somewhat delicate body complex. We thank you and praise the present moment that we share in the love and in the light of the One.

我的朋友，我們希望我們已經在今晚對你們有所服務了。我們必須要離開這個器皿，因為我們發現我們尚未根據這個器皿多少有些微妙的身體複合體充分地調節我們的振動。我們感謝你們並讚賞我們在太一的愛與光中分享的這個當下一刻。

We are called Q'uo. This instrument does have but a portion of the name we are attempting to transmit, however the naming is never important. We come to you as one who accepts the challenge of Christ as this instrument has challenged us, so we gratefully say, "Yea." Dwell therefore in love and know that you are loved. Dwell in light and know that you shall be a light, and in that knowing, surrender. Adonai vasu borragus.

我們被稱為 *Q'uo*。這個器皿確實已經說出來我們正在嘗試去傳遞的名字的一部分了，無論如何，名字從來都不是重要的。我們是作為一個接受了基督的挑戰而來到你們面前的實體，如這個器皿已經對我們進行了挑戰一樣，我們因此感激地說，“是的。”因此，居住在愛之中，並知曉你們是被愛的。居住在光之中，並知曉你們將會是一種光，在那種知曉中，臣服吧。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and we are overjoyed to be able to greet you, my friends, in that love and light of our one Creator. We thank you, as always, for inviting our presence. We are so happy to join you and hope that our humble service will provide some additional food for thought. We also have no dogma but only our gathered opinions to share with you. These we do so freely. May we then begin our service by asking if we may attempt to answer a query?

我是 *Latwii*，我們對於能夠在我們的太一造物者的愛與光中向你們致意是感到狂喜的，我的朋友們。我們一如既往為邀請我們出席而感謝你們。我們如此高興加入你們，我們希望我們謙遜的服務將會為想法提供一些額外的食物。我們同樣並不擁有教條，而僅僅是我們收集起來的見解要與你們分享。我們如此自由地進行這些分享。接下來，我們可以藉由詢問是否我們可以嘗試回答一個問題來開始我們的服務嗎？

N: Latwii, can you tell me about the illness, schizophrenia?

N : *Latwii*，你們能夠告訴我關於精神分裂症的疾病的事情嗎？

I am Latwii, and am aware of your query, my brother. As with most cases of the mental imbalance, the condition of which you speak is one which, though having generally shared characteristics among those suffering its difficulties, is also one which contains the latitude for individual expression, shall we say. 我是 *Latwii*，我瞭解了你的問題，我的兄弟。如同大多數會心智上的失衡的情況一下，儘管你談及的症狀是一種在那些正在遭受它的困難的實體當用擁有一般而言被共用的典型特徵的症狀，它同樣是一個包含了，容我們說，個體的表達的自由症狀。

To speak to the generalities, the entity suffering the schism or the division of the personality is frequently one which has faced a difficulty in a conscious fashion for a portion of time and has found that difficulty to be seemingly overwhelming. Therefore, as the entity continues to attempt to rectify the difficulty and finds less and less success but also more and more difficulty, it may be that this entity then will attempt to remove the difficulty by removing the portion of the memory which has dealt or attempted to deal with this difficulty whether it be with self or other selves.

要談及一般性，遭受個人的分裂或者分割的實體，頻繁地是一個已經在一段時間中用一種有意識的方式面對了一個困難，並已經發現那個困難看似是勢不可擋的實體。因此，當實體繼續嘗試去糾正困難並發現越來越不成功的，而同樣卻發現越來越多的困難的時候，這個實體接下來可能將會嘗試去藉由將記憶的那個已經與這個困難打交道或者嘗試與它打交道的部分移除來移除那個困難了，無論它是與自我的苦難，還是與其他自我的困難。

After a portion of time, this sublimation or repression of memory concerning the difficulty surfaces again, for the entity in its deeper awareness is aware

that this situation is yet unresolved. Therefore, there is gathered about the difficulty and the portion of the mind which has become responsible for it an energy field which attracts to this portion of the mind various traits or characteristics which then seem to become yet another personality. As many of these characteristics are, shall we say, borrowed or drawn from the primary personality of the waking consciousness, this personality also becomes somewhat disfigured or dysfunctional, for it no longer has a unified or coherent view through which the world and self are seen.

在一段時間之後，這種對涉及到困難的記憶的提純或者壓抑會再一次浮現出來，因為實體在其更為深入的察覺中是知曉，這個情況是仍舊未被解決的。因此，在困難以及心智的那個已經為它負責任的部分的周圍會有一個能量場被收集起來，這個能量場會將各種各樣看起來似乎成為了另一個人格的特性或者典型特徵吸引到心智的這個部分。因為很多的這些典型特徵，是從醒著的意識的那個主要的人格中，容我們說，被借來或者被吸引來的，這個人格同樣也會成為多少有些外貌醜陋或者是功能不良的，因為它不再擁有一個這個世界以及自我通過其被看到的統一的，或者協調一致的觀點了。

Thus, in such a breaking up of the personality there is the attempt to rectify a deeply felt difficulty which then is most usually noted by those about this entity in a—we scan for the correct word—clear and unmistakable fashion. Then the necessary counseling is usually necessary in order to aid such an entity in the rebuilding of the conscious personality.

因此，在這樣一種任何的破碎中，會有去糾正一種被深入地感覺到的困難的嘗試，這種嘗試極其經常地會被這個實體周圍的那些人用一種——我們掃描以尋找一個正確的詞語——清晰而沒有出錯的方式注意到。接下來，為了要幫助這個實體重建有意識的人格，所需的諮詢通常是需要的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: So it can be helped by counseling? And also you said a portion of the mind?

N: 因此，它是能夠藉由諮詢而被幫助的嗎？你們同樣說過，是心智的一部分嗎？

I am Latwii. Our reference to a portion of the mind was our attempt to indicate that when a difficulty for such a person has become overwhelming, one means of dealing with the difficulty is to move the difficulty and memory of it to another deeper portion of the mind—what may be called the upper reaches of the subconscious mind—in order that the conscious mind then be free of the constant stress and worry that has most likely developed in the one experiencing the difficulty without solution. The type of counseling or therapy which may aid this situation is again somewhat unique and various to each entity. However, it is usually most necessary that another entity who is familiar with this condition be utilized in the reintegration of the mind of the one suffering the, as it is called, schizophrenic condition.

我是 Latwii。我們提及心智的一部分是我們嘗試去指出，當一個困難對於這樣一

個個體已經成為勢不可擋的時候，一種與困難打交道的方式就是去將困難以及對它的記憶移動到心智的另一個更為深入的部分——可以被稱之為潛意識心智的上部的範圍的部分——以便於有意識的心智接下來能夠擺脫持續不斷的壓力與憂慮，這些壓力與憂慮極其有可能已經是在一個人體驗困難而沒有解決方案的過程中發展出來的。可能會幫助這個情況的諮詢或者療法的類型，再一次，是對於每一個實體多少有些獨一無二且多種多樣的。然而，極其經常是需要的事情是，另一個熟悉這種症狀的實體在對那個正在遭受，如它被稱呼的一樣，精神分裂症的症狀的實體的心智的重新整合的過程中被利用。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: You said the upper conscious. Does this have anything to do with past lives?

N：你們說過上部的意識。這與前世有任何關聯嗎？

I am Latwii. The cause is not easily determined, for it is again quite unique among the population of those experiencing this disorder. In some cases it is possible that the difficulty has its roots in previous incarnations and these roots then have by preincarnative choice been placed within the current incarnation with the hope that the lesson might be learned. The lesson may also be one which is of the current incarnation only, shall we say, realizing that all experience that all gathers about one is the result of previous lessons and desires.

我是 *Latwii*。原因並不是容易被確定的，因為，在你們的人群中的那些正在體驗到這種失調的人當中，這再一次是相當獨一無二的。在一些情況中，會有可能困難在前世擁有它的更遠，這些根源接下來藉由出生前的選擇已經被放置在當前的投生中，以希望課程可以被學會。課程可能同樣是一個僅僅屬於，容我們說，當前的投生的課程，同時請意識到，所有在一個人周圍聚集起來的體驗都是之前的課程和渴望的一個結果。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

N: No. Thank you. That sure is scary.

N：沒有了。謝謝你們。那種確信是可怕的。

I am Latwii, and we thank you for the opportunity to serve and can only add a note of comfort to suggest that all such difficulties may find their resolution at any time within an entity's experience when there is the desire to give and receive love by the entity in some portion of its being. At some point this balance of giving and receiving love shall be achieved in order that the balance of the mind might also be achieved.

我是 *Latwii*，我們為服務的機會而感謝你們，我們僅僅能夠補充一個具有安慰的意見，以建議當實體在它的存有的某個部分中有渴望去給予並接收愛的時候，所有這樣的困難在任何時刻都可以在一個實體的體驗中找到它們的解決方案。

Is there another query?

有另一個問題嗎？

Carla: In my Christian belief system, there is the biblical statement that one is never given more than one can bear. That seems to be contraindicated by problems such as schizophrenia and suicide. Is this just another spiritual paradox or is the biblical statement untrue?

Carla：在我的基督教的信仰系統中，會有這樣的聖經的說法，一個人永遠都不會被給予比它能夠承受的更多的事物。在諸如精神分裂症與自殺的情況中，那看來是自相矛盾的。這僅僅是另一個靈性上的悖論，或者聖經的說法是不真實的嗎？

I am Latwii, and am aware of your query, my sister. Indeed there is the paradox, for each entity has the ability to carry those weights, shall we say, which are intended to produce a greater strength and therefore the ability to carry yet greater weights, if we may use this rude analogy.

我是 Latwii，我理解了你的問題，我的姐妹。確實，會有悖論，因為每一個實體都擁有能力去擔負起那些，容我們說，重量，這些重量是打算要產生出一種更大的力量，並因此產生出去擔負起更大的重量的能力，如果我們可以使用這個粗糙的類比的話。

The weights or lessons may take many forms. An entity may determine that within the upcoming, shall we say, incarnation there shall be a concerted effort to learn a lesson long past due, shall we say. Under these circumstances the lesson may be presented in an intense manner with the hope that the intensity of presentation will grasp the attention of the conscious mind and move it finally to the focus upon the lesson which will produce the desired fruits.

重量或者課程可以採用很多的形式。一個實體可以決定，容我們說，在即將到來的投生中將會有一種協力一致的努力去學習一個，容我們說，超過了預定時間很久的課程。在這些情況下，課程可能用一種強烈的方式被呈現出來，以希望那種呈現的強度將會抓住有意識的心智的注意力，並將它最終移動到對那個將會產生出被渴望的結果的課程的聚焦上。

However, it may be that an entity, for one reason or another, refuses to utilize the talents and abilities that are indeed at its command. When one refuses for any reason to use those abilities that are within one's scope of being, then it is that such an intensity of learning may seem a weight too heavy to bear and the entity may be, shall we say, forced by its own reluctance to resort to what seems to be extreme measures of coping with the problem that it has devised for itself.

然而，會有可能一個實體，因為這樣或者那樣的原因，拒絕利用確實由它掌控的天分與能力。當一個人因為任何原因拒絕使用這些在一個人存有的範圍內的能力的時候，接下來，這樣一個學習的強度就可能看起來似乎過於沉重以至於無法承受，實體可能因為它不願意依賴於看起來似乎是極端的方法的事物而，容我們說，

被強迫與它已經為它自己設計好的問題打交道。

In the extreme case the entity may choose to stop its efforts during the incarnation by what you call the suicide. It may be that the entity stops short of this extreme response and takes, shall we say, somewhat of a breather and enters into the realms of the mental disjunction in order that the test that it has devised for itself may be put off, shall we say. There are lessons also in this area which await the entity so choosing. There are lessons in each area, for lessons cannot be escaped—they may be ignored for a time and may be dealt with in any ...

在極端的情況中，實體可能藉由你們所稱的自殺而停止它在投生期間的努力。它可能是那個實體決定不要進行這種極端的回應，並採用，容我們說，多少有些是一種片刻的休息，並進入到心智的功能失調的領域中，以便於它已經為它自己設計好的考驗可以被，容我們說，卸下來。在這個區域中同樣會有等待著如此選擇的實體的課程。在每一個區域中都會有課程，因為課程是無法被逃避的——它們可能在一段時間被忽略，並可能被處理……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am again with this instrument. To complete our query. The lessons shall eventually be faced in way or another, in one incarnation or another. The means and time are of the choosing of the entity that has also chosen the lessons.

我是 *Latwii*，我再一次與這個器皿在一起了。完成我們的問題。課程將最終用這樣或者那樣一種方式，在這樣或者那樣一次投生中被面向。途徑與時間是由那個同樣也選擇了課程的實體所選擇的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I have heard it said—this is another question, not along the same lines. I have heard it said that schizophrenics have a tremendous creative power. This has been observed by various sober scientists. What's the source of this creative power?

Carla：我已經聽到過這樣的說法——這是另一個問題，不是沿著相同的線路的。我聽到過這樣的說法，精神分裂症患者擁有一種驚人的創造性的力量。這已經被各種各樣的嚴肅認真的科學家觀察到了。這種創造性的力量的源頭是什麼呢？

I am Latwii, and am aware of your query, my sister. As we mentioned in our previous response to this topic, there is the relegation of a portion of the memory and the difficulty being faced to a portion of the subconscious mind with the hope that the problem, if moved deeply enough into the

subconscious, will no longer trouble the conscious mind. However, with the schizophrenic individual this is not what occurs. The deeper awareness of the entity returns to the conscious mind that which was sent to the subconscious mind with somewhat of an aid, shall we say, presented to the conscious mind. That aid may be seen in general terms as some form of a channel or contact with the deeper portions of the mind reaching into the subconscious mind. This allows the conscious portion of the mind access to the more creative or imaginative portions of the deeper mind with the hope that this channel will allow the entity to find a, shall we say, creative solution to the problem which has overwhelmed the conscious mind.

我是 *Latwii*，我的姐妹，我瞭解你的問題了。如我們在對這個主題之前的回應中提到的一樣，會有對記憶與正在被面對的困難的一部分降級，成為潛意識的心智的一部分，以希望那個問題，如果被足夠深入地移動到潛意識中，將不再困擾表面意識的心智，然而，對於精神分裂症的個體，這並不是發生的事情。實體的更為深入的察覺返回到表面意識的心智，曾經被送入到潛意識心智之中的事物，這多少是一種幫助，會被呈現給有意識的心智。那種幫助可以用一般性的方式被視為是某種形式的一個管道，或者與心智的那個延伸進入到潛意識心智的更為深入的部分之間的接觸。這會允許心智的有意識的部分擁有通往更為深入的心智的更加富有創造力或者想像力的部分的入口，以希望這個管道將會允許實體找到對這個已經壓倒了表面意識的心智的問題的一個，容我們說，創造性的解決方案。

Before this solution is achieved it is often the case that the creative nature of the subconscious mind is expressed in many other fashions. To those who are aware both of the physical, physiological and metaphysical nature of such a situation, these creative expressions are indications of the resources that have been made available to the conscious mind by the entity's deeper mind.

在這個解決方案被取得之前，經常會發生的情況是，潛意識心智的創造性的屬性是通過很多其他的方式被表達的。對於那些同時察覺到這樣一個情況的物質性的、心理的以及形而上學的屬性的實體，這些創造性的表達就是已經可以藉由實體的更為深入的心智而為表面意識的心智所利用的資源的指示了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，謝謝你們。

I am *Latwii*, and we thank you, as always, my sister. Is there another query?

我是 *Latwii*，我們一如既往感謝你，我的姐妹。有另一個問題嗎？

Carla: I don't know how to put this so you could answer it ... Let me try. The idea of community, a community that shares a common goal and common ideals, has been part of this group in its thoughts for some time. And in the last few months the coincidences of people writing us, calling us, or speaking to us about the feeling that now is the time to get on with community have just really piled up. And when the instrument and I were talking about the

idea of community today, we got, if you count all of them through the day, three hawks and two silver flecks, which is the most array of spiritual coincidence I guess you'd say that we've seen in a long time. These are normally taken by us to indicate that we're talking about something that we should be paying attention to, that what we're talking about has some value. Could you comment in general on community as a way of service to others?

Carla：我不知道如何表述這個問題，這樣你們就能夠回答它……讓我試一試。社區的觀點，一個共用一個共同的目標與共同的理想的社區的觀點，已經通過其思考成為這個團體的一部分有一段時間了。在過去幾個月時間中，那些寫信給我們，打電話給我們，或者對我們談及了現在就是去著手開始進行社區的時候的感覺的人們的巧合，真的已經堆起來了。當這個器皿和我在今天談論社區的想法的時候，我們遇到了，如果你們在一天中對它們全部進行計數的話，三隻貓頭鷹和兩個銀色斑點，我猜想你們會說這是在一段很長的時間中我們已經看到過的最多的靈性上的巧合呢。這些巧合通常會被我們接受以表明我們正在談論我們應該留心的事情，我們正在談論的事情是擁有某種價值的。你們能夠用一般性的方式評論作為一種服務他人的方式的社區嗎？

I am Latwii, and am aware of your query, my sister. We find that we may not speak in any specific fashion to this group, for there are confusions yet aplenty and must remain in the formative state, shall we say. It is well known by each present that the communion of seekers is the process in which each partakes. As this process of seeking and joining the wills of many in the seeking continues, it is of a self-generating nature, that is to say, that the seeking of each then is enhanced as is the ability of each to be of service to the other and to other selves that lie beyond the grouping of the community. Thus is the nature of any joining of minds and beings for any purpose. The being which is produced by the unified joining of efforts is one which is much greater than the sum of all those so joining. Thus is the seeking of the One and the serving of the One enhanced.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現我們可能不會用任何具體的方式對這個團體發言，因為會有那些仍舊是豐富且必須留在，容我們說，形成性的狀態中的混淆。被每一個在場的人清楚知曉的事情是，尋求者的親密交流是每一個人都參與其中的過程。隨著這個尋求且在尋求中將很多人的意志結合在一起的過程繼續，它會具有一種自我產生的屬性，也就是說，每一個人的尋求接下來都會被增強，每一個人去服務他人以及服務與存在于社區之外的其他自我的能力同樣也會被增強。為了任何目的任何對心智和存有的結合都會具有這樣的屬性。藉由對努力的統一的結合而被產生出來的存有時候比所有那些這樣結合在一起的實體的總和都要遠遠更大的。因此，對太一的尋求以及對太一的服務就會被增強了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: What is the single greatest difficulty—spiritually speaking, not monetarily, we're aware of that—facing those who would wish to pursue the idea of community?

Carla : 什麼是單一最大的困難呢——從靈性上而言，不是金錢上的，我們瞭解那一點——在面對那些會希望去追尋社區的理想的實體的時候。

I am Latwii, and am aware of your query, my sister. We are not sure that we can pinpoint the, as you have called it, single greatest difficulty facing entities with the desire for community but can suggest that the inability to receive communication is a difficulty which is necessary for each in such a community to balance. Otherwise the communication is overbalanced in the giving as compared to the receiving. This is the result of the hardened position which is quite happy to spread its structures, and is not as happy to reform its structures.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們並不確信我們能夠準確指出，如你已經稱呼它的一樣，那些具有對於社區的渴望的實體所面對的單一最大的困難，但是我們能夠建議，無法接收溝通交流是一個對於在這個一個社區中的每一個實體都需要去平衡的困難。在其他方面，相比在接收中，溝通交流在給予中是擁有更大的價值的。這就是變得僵化的位置的結果了，這樣的僵化的位置是相當樂於拓展它的構架，而不會一樣樂於重塑它的結構。

May we answer further, my sister.

我的姐妹，我們可以更進一步回答嗎？

Carla: No. I'm familiar with resistance to change—it seems to be a part of everyone's life, in community or out. Thank you. *Carla* : 我熟悉對於改變的抵制——看起來似乎它是每一個人生活的一部分，無論是不是在社區中。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Are you familiar with the entity that I could get as "Q'uo," and if you are could you share with this instrument what the actual name might be or is it a transmission problem, regardless?

Carla : 你們熟悉那個我能夠作為"Q'uo"發音的實體嗎，如果你們是熟悉的話，你們能夠與這個器皿分享，實際上的名字可能是什麼嗎，或者它是一個傳遞的問題嗎？

I am Latwii, and we are familiar with our brothers and sisters who have made contact this evening for the first time with this group. We are not able to utilize this instrument's mind for the transmission of the complete name as you would call it due to the limitations not only of this instrument's mind but of the type of contact which we are utilizing. The telepathic contact is one which is greatly limited to the mental familiarity, shall we say, of the one serving as instrument with the concepts in general and the language to be used specifically. Thus, if there is too great a quality of foreignness in either concept or word used to convey the concept to the mind of the instrument, then there is a kind of wall which cannot be penetrated by this type of contact.

We apologize for being unable to move beyond this limitation.

我是 *Latwii*，我與在今晚已經第一次與這個團體建立接觸的我們的兄弟姐妹是熟悉的。我們無法利用這個器皿的心智來傳遞完整的名字，如同你對它的稱呼一樣，這不僅僅是有與這個器皿的心智的局限性，同樣也是由於我們正在利用的接觸的類型。心電感應的接觸是一種極大地受限於作為器皿而服務的實體對一般而言的觀念，以及對被具體使用的語言的心智的，容我們說，熟悉性的接觸。因此，如果在要麼觀念中，要麼在被用來將觀念傳送到器皿的心智中的詞語中會有多大的，一種外來的屬性，接下來，就會有一種類型的牆壁是無法被這種類型的接觸刺穿的。我們為無法超越這個局限性而抱歉。

May we attempt any other query, my sister?

我的姐妹，我們可以嘗試任何其他問題嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii. May we attempt another query of any kind?

我是 *Latwii*。我們可以嘗試任何類型的另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we find that we have exhausted the queries for this evening from this group, and we are overjoyed to have been able to speak a few words with each of you this evening. We thank you, as always, for the honor of blending our vibrations with your own, and we hope that you will take that which has value and leave that which has none. We leave you upon the winds of your winter season as they blow about the seeming barrenness of your environment, promising that there shall be warmer winds to follow as the seasons of experience move one after the other in the progression towards the one Creator. Adonai, my friends. Adonai. We are those of Latwii.

我是 *Latwii*，我們發現我們已經耗盡了今晚的來自於這個團體的問題了，我們對於已經能夠在今晚與你們每一位說一些話而是狂喜的。我們一如既往，為將我們的振動與你們自己的振動混合在一起的榮耀而感謝你們，我們希望你們將會使用有價值的內容，並將沒有價值的內容扔掉。我們在你們的冬季的風中離開你們，在它們在你們的環境的表面的荒涼周圍吹動的時候，它們許諾了，隨著體驗的季節在朝向太一造物者的進程中一個接一個地移動，將會有更加溫暖的風跟隨在其後。 *Adonai*。我們是 *Latwii*。

(Carla channeling)

(*Carla* 傳訊)

I, Yadda, greet you in love and light of infinite Creator. We almost not get in this time because we have continuing difficulty with the challenging in name of name, that is, in name Jesus rather than in vibration of Christ or Christ consciousness. This instrument hard-headed on this point. However, we

wished to give thanks to this instrument, as always, for the challenging and appreciate it even though it is pain in neck.

我是 *Yadda*，我在無限造物者的愛與光中向你們致意。我們這次幾乎沒有趕上時間，因為我們在用名字的名義，也就是用也耶穌的名義，而不是用基督或者基督意識的振動進行挑戰的方面擁有持續性的困難。這個器皿在這一點上是頑固不化的。然而，我們一如既往，希望為挑戰而感謝這個器皿，儘管它在脖子中是膝東的，我們仍舊感激它。

We wish to say greetings to the one known as J who call us at this time, and we only leave the thought with you that the naming is important and is not important. Is important to name those things which are precious because a name can be equal to the essential vibration of that which is dear. Naming unimportant because all names become trickier. Consider that you start out on your past meeting and say names to each other. Ah, but if man and woman like each other, soon they stop the name and make up the pet name and the nickname and the affectionate name. There go the so-called real name never to be seen again in the relationship possibly.

我們希望對在此刻呼喚我們的被知曉為 J 的實體致意，我們僅僅留給你們這個想法，命名是重要的，又是不重要的。對那些寶貴的事物命名是重要的，因為一個名字能夠等同于那個心愛的事物的實質性的振動。命名是不重要的，因為所有的名字都會變得更加狡猾。考慮一下，你們開始你們過去的集會的時候，你們對相互彼此說名字。啊，但是，如果男人和女人是彼此喜歡的，很快它們就不再說名字，而會形成呢稱，小名，以及有感情的名字。有可能所謂真實的名字就永遠都不會在關係中被看到了。

The essence of a thing is that which is its vibration. So, name important if it vibrates truly as you name yourself, feel your own vibrational system and know that that essence is your name and will be until the creation has coalesced and all become One.

一個事物的實質就是它的振動之所是。因此，如果名字是如你為你自己命名，感覺到你自己的振動系統，並知曉實質就是你的名字，並將會一直到造物已經合併且一切都已經合一之前都將會是你的名字一樣地真實地振動，名字就是重要的。

We use name now to say farewell. We *Yadda*—but you can call us sweetheart. We leave you in love and light of the unnamed infinite Creator. May you vibrate with this allness and find joy therein. *Adonai*, my friends. *Adonai*.

我們現在使用名字來說告別。我們是 *Yadda*——但是你們能夠稱呼我們甜心。我們在無名的無限造物者的愛與光中離開你們。祝願你們用這種全體性而振動，並在其中找到喜悅。*Adonai*，我的朋友們。*Adonai*。

Note: The sound, "Ku-ohl," that was channeled resolved in subsequent sessions into the name of "Q'uo," which will be used throughout this transcript.

注釋：被傳訊發音是，*Ku-ohl*，它在隨後的集會中轉化為"*Q'uo*"的名字，它在貫穿整個記錄中都將被使用。

January 19, 1986

1986-01-19 Hatonn : 相同性與新鮮性的故事

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and am privileged to greet each of you this evening in the love and in the light of our infinite Creator. We are most happy to be with you this evening, and offer our services in a joint effort in seeking the One who resides behind all mysteries of being. We thank you for inviting our presence this evening, and thank you doubly so for inviting the opportunity to exercise both instruments in the telling of a story. We delight in the sharing of our humble opinion by means of the story, for in such a manner may we point a direction with less chance of seeming dogmatic upon any point, for with the story comes the opportunity for each individual to interpret the story in an unique fashion, a fashion which shall have the most meaning and impact to that entity and to each so listening.

我是 Hatonn，我對於在今晚在我們的無限造物者的愛與光中向你們致意是感到榮幸的。我們對於在今晚與你們在一起是極其高興的，我們在對太一的尋求中通過一種結合在一起的努力來提供我們的服務，太一是居住在一切的存有的神秘的背後的。我們要你們在今晚邀請我們的出席而感謝你們，我們為邀請通過講述一個故事來同時訓練兩個器皿的機會而雙倍地感謝你們。我們對於藉由講故事來分享我們謙遜的想法是感到高興的，因為用這種方式，我們就可以用較小的對任何要點看似教條性的機會來指出一個方向，因為伴隨著故事每一個實體都會遇到機會去用一種獨一無二的方式，用一種將會對那個實體且對每一個這樣聽故事的實體都擁有最大的意義與作用的方式來解釋那個故事。

We would begin by suggesting to this instrument that as it attempts to regain the ability to speak without a beginning focus or query, it release from its mind all preconceptions as to what should be said, and thus emptied, speak those concepts which move through its awareness. It is as though in one sense this instrument were beginning for the first time to learn to talk. This is not so, but the rustiness, shall we say, needs the oil. We shall begin.

我們會藉由對這個器皿這樣建議來開始，我們建議，當器皿嘗試去在沒有一個開始的焦點或者問題的情況下重獲那種發言的能力的時候，它從它的頭腦中將關於將要被說的事情是什麼的所有的預設的觀念都釋放掉，並因此成為空無的，接著說出流經它的意識的觀念。這就好像在某種意義上，這個器皿是在第一次開始學習說話一樣。並不是這樣子的，但是生鏽的地方，容我們說，需要潤滑油。我們將開始。

There was once a young man who was ... we pause.

曾經有一個年輕的男人，他是……我們暫停。

(Pause)

(暫停)

I am Hatonn, and we apologize for the delay which was requested by this instrument as it heard the sound which suggested to it that perhaps this small group would be joined by another. We shall continue. There was a young man who with some small experience in its life pattern, determined that while it was young in years and strong of body, it would make a journey out to the world about it and seek its fortune, for it observed in the small community in which it had been raised that life was ever the same, moving at the slow and steady pace, the cycles of days and seasons repeating one after the other with predictable movement. And this, though providing for a secure upbringing and grounding in certain ethics of work and devotion, was not sufficient to cause this young man to desire to remain within the repetitious cycles from which it was spawned.

我是 *Hatonn*，我為這個器皿請求的延遲而抱歉，因為它聽到了聲音，這個聲音對它建議，也許這個小小的團體會被另一個實體加入。我們將繼續。曾經有一個年輕的男人，它在它的生命模式中擁有某種小小的經驗，它決定在它在歲數上是年輕的，且擁有強壯的身體的時候，它會進行一場旅程前往在它周圍的世界並尋求它的好運氣，因為它在它已經在其中被撫養長大的小小的社區中觀察到，生命一直都是相同的，是用緩慢而穩定的速度移動的，日子和季節的週期一個接一個地藉由可以預測的運動而重複。儘管這提供了一個安全的成長並紮根於一定的工作與奉獻的倫理中，這並不足以使得這個年輕的男人渴望留在這種它尤其被生成出來的重複的週期中。

Thus, the world that was unknown and the tales of this outer world that had come to this young man seemed a great attraction and promised to the yearning spirit within the adventures and the opportunity that would allow the young man to find its freedom and its purpose within the life. Thus, it left its community of friends and family, bade each a heartfelt farewell and with but few possessions for the road struck out upon that road with hopes of adventure and promise.

那個未知的世界以及這個年輕的男人已經遇到過的這個外部世界的故事，看起來似乎是具有一種巨大的吸引力的，它們對內在之中的渴望的靈體許諾了冒險與機會，它們會允許這個年輕的男人找到它的自由以及它在生命中的目的。因此，它離開了它的朋友和家庭的社區，它傷心地向每一個人告別，並帶著少量的用於路途的財物，帶著對冒險與許諾的希望走上了那條道路。

We shall transfer.

我們將轉移。

(Carla channeling)

(*Carla* 傳訊)

The sun rose; the sun set; the sun rose again. The young man drove down roads large and small. He refrained from using the map, for his concept of freedom suggested no reliance on any plan, but rather the desire to be lead by the spirit of freedom. Days without number followed. Towns flashed by, forests, hills and plains. Finally, the lad fetched up at the shore of a great port.

A great ship was hiring and the young man signed on board and they steamed off, he and a large crew and the cargo, bound for places with exotic names, faraway places that tasted and smelled of adventure.

太陽升起來了，太陽落下了，太陽再一次升起來了。年輕的男人走過了大大小小的道路。因為他對自由的觀念他避免使用地圖，這種自由建議不必依賴於任何的計畫，而毋寧是依賴于被自由的精神所引導的渴望。數不清的日子過去了。城鎮、森林、山脈、平原飛逝而過。最後，小夥子來到了一個巨大的港口的岸邊。一艘大船正在雇人，年輕的男人登記上了船，輪船冒著蒸汽出發了，它和一大群船員以及貨物，要前往具有外國的名字的地方，前往會品嚐並聞到冒險的遙遠的地方。

We shall transfer.

我們將轉移。

(Jim channeling)

(*Jim* 傳訊)

After but a short period of time, the young man had experienced the pleasures and the pains of the daily existence on the steamer and had accumulated experience within a handful of ports of call and had tasted of the unique flavor of each. As the days upon the ship continued to multiply and one port after another had been reached and investigated, the young man felt yet another yearning, for it was apparent to his adventurous nature that life upon the ship, though offering far greater excitement than the village within which he had been raised, was itself beginning to become somewhat repetitious. And the young man yearned to explore in depth one of the more exotic of the ports and to see what the citizenry and surrounding countryside of such a place might have to offer a young man such as he.

在僅僅一小段時間之後，年輕的男人已經體驗到了在輪船上的日常存在性的快樂與痛苦了，並已經在少數的港口中擁有了積累的體驗了，他已經品嚐到了每一個港口的獨一無二的風味了。隨著在船上的日子繼續增加，一個接一個港口已經被抵達並被探索過了，這個年輕的男人仍然感覺到另一種渴望，因為對於他的冒險的屬性明顯的事情是，在船上的生命，儘管提供了比在它已經在其中被撫養長大的村莊中遠遠更大的激動了，它在其自身開始變得多少有些重複了。年輕的男人渴望深入探索那些更為異國的港口中的一個港口，並看看在這樣一個地方的城市與周遭的鄉村可能擁有什麼事物會提供給一個諸如他這樣的年輕的男人。

Thus, after deciding to make yet another journey, the young man did so and set out at the next port of call upon a journey which seemed most thrilling, for the land in which he found himself was one far different from any he had seen before. With the ocean at their feet, the mountains of this land rose majestically and their tops were circled with clouds that drifted down into valleys rich and lush with life and peopled with inhabitants that were most interesting and curious to this young man.

因此，在決定去進行另一場旅行之後，那個年輕人這樣做了，並在另一個港口出發踏上了一條看起來似乎極其令人激動人心的旅程，因為他發現它自己處於其中的那片土地是一個與任何他在之前曾經見過的土地是遠遠不同的。這片土地緊鄰

海洋，它的山脈莊嚴地佇立著，山頂被雲彩圍繞著，雲朵漂流進入到因為生命而豐富與繁榮的山谷中，在山谷中的居民對於這個年輕的男人是極其有趣且奇妙的。

We shall transfer.

我們將轉移。

(Carla channeling)

(Carla 傳訊)

The nut brown people of this land welcomed him, not as one would welcome a stranger, for in this land there was no concept of that word. He moved freely between settlements and sat at the feet of many men he considered wise and women whom he considered full of vision. He felt that he had never before been challenged, never before been sounded to the depths, for in this land there was no concept of philosophy except all of life. There was the concept that all things were holy and there was the most unexpected respect and manifestation of this ideal in the lives of those who dwelt in this lushland.

這片土地的栗色皮膚的人們歡迎他，並不是如同一個人會歡迎陌生人一樣地歡迎，因為在這片土地上，沒有陌生人這個詞語的觀念。他自由地在村落之間移動，並在很多他認為是智慧的男人以及他認為是充滿了遠見的女人的腳下坐下來。他感覺到他在之前從未被挑戰過，在之前從未被深入地去聆聽，因為在這片土地上，除了一切都是有生命的哲學之外，沒有別的哲學的觀念。會有對於一切事物都是神聖的觀念，在那些居住在這片繁榮的土地上的人的生命中，會有對這個理想的極其令人意外的尊重與顯化。

No longer in any vehicle, unbuffered from the winds of change, he weathered the elements and walked through valleys thick with fog, the fog curling and rising about him in wisps so that the sun shone golden and brilliant, refracted in a million tiny sparks. Within the gloom in the mist there revealed shadow trees—then, as he approached them, he could see the sturdy dignity of each tree. He felt enveloped by the nacreous glowing mist and each turn in his path showed him another glory. He puzzled over this, for had he not seen trees and fog and light in his own birthplace?

不再乘坐任何的交通工具，也不會因為改變之風而得到保護，他經歷了風雨並走過了瀰漫著濃霧的山谷，霧在他周圍一團團地盤繞並升起，這樣太陽就會金光閃閃地照耀並發光，在一百萬束微小的火花中被折射了。在濃霧的幽暗中，會有樹木的影子被揭露出來——接下來，當他接近它們的時候，他能夠看到每一棵樹的剛毅的威嚴。他感覺到被珍珠一般地發光的迷霧包圍起來，在他的道路上的每一個轉彎都向他顯現出另一種榮耀。他對詞感到困惑，因為他難道沒有在他的出生地看到過樹木、霧或者光嗎？

We shall transfer.

我們將會轉移。

(Jim channeling)

(Jim 傳訊)

He thought to himself that these experiences were not new, yet their effect upon him indeed was new, for now, for the first time in his young life, he began to ponder the meaning of the cycles and seasons that produced such simple miracles as trees, mountains and weather. Here in this far distant land, people moved according to a rhythm not unlike that which he had left in his home. They shared a dignity of being and purpose of life that was also not new to him. Yet whereas those friends and family which he had left seemed somewhat boring to such a young and energetic man in their regularity and predictability, the people of this land exhibited much the same qualities, it seemed, as the trees, to spark within this young man's heart and mind a response that was new to the young man. The response spoke of a center to seasons and cycles that went beyond the outer repetition of the daily round of activities and beyond even the seasonal reappearance of harvests, festivals and community affairs.

他和他自己思考，這些體驗並不是新的體驗，而它們對它的作用確實，暫時是新的，在他年輕的生命中第一次，他開始沉思產生出諸如樹木、山以及天氣之類的簡單的奇跡的週期與季節的意義了。在這裏，在這個遙遠的土地上，人們根據一種與他已經離開的在他的家中的旋律不一樣的旋律移動。它們分享一種存在的高貴與生命的意義，這對於他同樣不是新鮮的。而那些他已經離開了的朋友與家庭，在它們的規律性與可預測性的方面，看起來似乎對一個年輕而又充滿活力的男人是有些乏味的，在這塊土地上的人們展現出了非常相同的特性，和樹木一樣，這看起來似乎在這個年輕的男人的心中和頭腦中激發了一個對於這個年輕的男人是新鮮的回應。那個回應談及了一個季節與週期的中心，這個中心是超越了日常生活活動的外部的重複性，超越了甚至收穫、節日以及社區事務的季節性的重現的。

The young man wondered why he should travel so far and see things that in many ways were far removed and much more exotic than that which he had left in his home yet which upon close examination seemed so like his home, friends and family. And why here in this distant land did he now for the first time begin to notice the center of things, people, thoughts?

年輕的男人懷疑，為什麼他要旅行如此之遠並用看到這些用如此多事情，這些事情用如此多的方式是比他已經留在他的家中的事情遠遠更加不一樣且更為異乎尋常的，而這些事情在進行仔細的檢查後看起來又如此類似於他的家，朋友與家庭。為什麼在這裏，在這個遙遠的土地上，他現在第一次開始注意到事物、人和想法的中心了呢？

We shall transfer.

我們將轉移。

(Carla channeling)

(Carla 傳訊)

It appeared to him that he must learn the language of this place more

carefully and examine more carefully why this place had resonance for him, resonances that were missed and [he] could not find in places familiar and exotic.

看起來是似乎他必須要更為仔細地學習這個地方的語言並更為仔細地檢查為什麼這個地方對他是擁有共鳴的，那些共鳴是他在那些熟悉的且奇異的地方被漏掉且沒有找到的。

At the next village he stopped the first person he saw. It was a young woman with glossy black hair and beautiful, glowing brown skin. Of a sudden he spoke to her, saying, "Can you tell me what it is that you know?" She smiled at him, her sloe eyes dancing, her lips quivering with suppressed mirth. "I do not know what you mean, my beloved brother," she said. "Wait a minute—wait a minute," said the man. "Why am I your beloved brother? I have not seen you—I have not spoken to you before in all my life." This was greeted with open laughter. "Are you not holy?" she asked. "Do you not need the water of life, of conversation, of communion?" "Yes, I do—I do," stammered the young man, "and I receive that here. But why?"

在下一個村莊，他在他看到第一個人的時候停下來。它是一個年輕的女人，她有著有光澤的頭髮和美麗的、發光的棕色皮膚。突然間，他對她說，“你能夠告訴我你知道什麼嗎？”她對著他微笑，她野莓一般的眼睛在舞蹈，她的嘴唇因為被抑制的歡笑而顫抖。“我不知道你的意思是什麼，我親愛的兄弟，”她說道。那個男人說，“等一會兒，等一會兒。為什麼我是你親愛的兄弟？我從未見過你——我在我全部的生命之前都沒有和你說過話。”這句話是帶著開懷的笑聲被歡迎的。她問道，“難道你不是神聖的嗎？”她問道。“難道你不需要生命、交流與親密關係的水嗎？”年輕的男人結巴地說，“是的，我需要，我需要，我在這裏接收到那個了。但是為什麼呢？”

The young girl put down what she was carrying and went to the well close at hand. She carefully pumped him a cupful of water. "What do you see?" she said. He gazed at her. "Water," he said. She said quickly, "What sort of water?" He replied, "Water—mere water. Only water—in a cup. What would you have me say?"

女孩放下了她正在背負著的事物並走到在邊上的水井旁。她仔細地為他抽出來一杯水。“你看到了什麼呢？”她說道。她注視著她。他說，“水。”她快速地說，“哪種水呢？”他回答道，“水——單單就是水。僅僅就是水——在一個杯子裏。你要我說什麼呢？”

We shall transfer.

我們將會轉移。

(Jim channeling)

(*Jim* 傳訊)

The young girl simply replied, "I would have you speak of that which you see, for to one the water in this cup may be mere water, good for quenching the thirst of the moment, and to another the water may be symbol of that which is

greater than any moment and of that which gives birth to each moment, for within the water of life do we all not move and have our being? And does not the water that nourishes our physical bodies represent in a symbolical form the breath of life, the refreshing waters of spirit if you will, which are at the heart of all being?"

年輕的女孩簡單地回答道，“我想要你談體驗你看到的事情，因為對於一個人，在這個杯子中的水可能僅僅是水，它對於在口渴的時候解渴是有用處的，而對於另一人，水可能是比任何時刻都要更大的事情的象徵物，是那個誕生出了每一個刻的事物的象徵物，因為我們難道不全都是在生命的水中移動並在其中擁有我們的存有嗎？難道滋養了你的物質性身體的水不是用一種象徵性的方式代表了生命的呼吸，在所有存有的核心之處的令人煥然一新的靈性之水，如果你願意這樣說的話？”

The young man thought upon these words and replied to the young woman that he had never looked at things like that before, that to him life was quite simple. "Water is water. A cup is a cup. A road is a road. And what I learn is what I experience."

那個年輕的男人思考這些話語，並回答那個年輕的女人，他之前從未那樣看待事情，對於他，生命是相當簡單的。“水就是水。一個杯子就是一個杯子。一條道路就是一條道路。我學會的事情就是我感覺到的事情。”

The young woman replied, "If that is so, why have you come so far to do this simple thing which could have been done at any place that you found yourself? Indeed, one would never have to leave one's home for such experiences as those of which you speak."

年輕的女人回答到，“如果是這樣的話，為什麼你走了如此之遠來做這個簡單的事情，這個事情本來是可以在任何你發現你自己處於其中的位置被進行的？確實，一個人永遠都不必離開它的家來尋找諸如那些你談及的體驗之類的體驗。”

Again, the young man thought. And he replied to the young woman, "But it seemed to me that there must be more than such a simple existence somewhere in this world. And if it did not exist in my home, then I would go and find it. And I thought perhaps I had found it here. Mayhaps I have. Yet now it seems to me that I have come a long distance in order to do a simple thing. Can you tell me why it is that seeing beyond the surface of things is easier for me here than it was for me at home? I do not understand."

再一次，那個年輕的男人思考。他回答那個年輕的女人說，“但是在我看起來似乎在這個世界中的某個地方必定有比這樣一種簡單的存在性更多的事物。如果它在我的家中並不存在，那麼我會去找到它。我認為也許我已經在這裏找到它了。也許我已經找到了。而現在，在我看來，我已經走了一段很長的距離以便於做一個簡單的事情。你們能夠告訴我，為什麼看穿事物的表面在這裏對於我是比我在家中更加容易的呢？我不理解。”

The young girl replied, "The journey of seeking upon which you have set yourself is one which may take a good deal of time during which you may move from one place to another many times. Yet at some point, no matter

where you find yourself, you will begin to look more deeply into your surroundings and eventually into your own desires for accumulating surroundings. In this way is your gaze sent outward to the world about you and then reflected back to you to the world within you.

年輕的女孩回答道，“你已經讓你自己踏上的尋求的旅程是一個可能要花費大量的時間的旅程，在其中你可以從很多次地從一個地方移動到另一個地方。而在某個位置，無論你發現你自己處於何處，你都將開始更為深入地洞悉你的周遭環境並最終洞悉力自己對不斷積累的周遭環境的渴望。用這種方式，你的注視被向外送出給在你周圍的世界，並接下來被映射返回到你，返回到你內在之中的世界。”

“For you see, you seek not that which is other than yourself or far distant from yourself, but that which is within yourself. The world about you will help you in this journey by showing you that beyond the surface of appearance which beats at the heart of all creation. When you learn, as you have begun, to look beyond seasons and cycles and sameness and see what lies within these “things” of the world, you will find your quest lies not in things or places or people, no matter how far distant, exotic or interesting, but lies instead within your heart of hearts, for there, my brother, will you find the answers to your questions of why you live and how you do it.

“因為你看，你不是尋求除了你自己之外的事物，或者尋求距離你自己是遙遠的事物，而是尋求在你自己內在之中的事物。在你周圍的世界將會在這個旅程中藉由向你展現超越了表像的表面的，在所有的造物的心之中跳動的事物來幫助你。當你學習的時候，當你已經開始看穿季節、週期與相同的事物，並看到存在於這些屬於塵世的“東西”內在之中的事物的時候，你將會發現你的追尋不實在事物、或者地方、或者人之中，無論多麼遙遠、異乎尋常或者有趣，而是存在於你的心的心之中，因為，我的兄弟，在那裏你將會發現你對於為什麼你或者且你要如何活出它的問題的答案。”

“The world about you will show you what you are ready to see. The world within you will show you what is at the heart of all that which exists about you. And this, my brother, goes by many names, for each who seeks the answers to such riddles travels a journey much as you have traveled, yet accumulates a peculiar way of viewing the journey and the fruits thereof, and calls these fruits by familiar names. Having made a portion of this journey myself and having recognized in you the qualities of the pilgrim, I share with you my name for that quality, and it is love that beats with a rhythm known to any heart and with a purpose of being known to every heart, yet veiled enough to require from each heart a desire to know more than the surface of things reveals.”

“在你周圍的世界將會向你展現你準備好去看到的事物。在你內在之中的世界將會向你顯現存在于你周圍的所有事物的核心之處的事物。我的兄弟，這個事物會用很多的名字出現，因為每一個尋求對這樣的謎題的答案的人都會旅行一條非常類似於你已經旅行過的旅程，而卻積累你一種獨特的觀察旅程以及它的成果的途徑，並會藉由熟悉的名字稱呼這些成果。在我自己已經進行了這條旅程的一部分，並已經在你內在之中認出了那些朝聖者的屬性之後，我與你分享了我對與那個屬性的名字，它就是愛，愛使用一種被任何心所知曉的選擇，並藉由一個被每一顆

心都知曉的目的而跳動的，而愛已經被足夠多地遮蔽起來，以從每一顆心要求一種去知曉比事物的表面能夠揭露的事情更多的事物的渴望。”

The young man stood somewhat dumbfounded, yet aware also in his confusion that he had been touched by words and feelings from this young maid that made a kind of sense to him that quite exceeded description. And he determined at that point that he would return to the land of his youth and continue there the seeking which there had begun. And upon his return it was his pleasant discovery that the feeling of newness which he had obtained in distant lands remained with him, for now his eyes looked upon a new world, one no longer bounded by the surface of things and one which opened in promise in any direction that he gazed of providing a deeper taste of the rhythm and life inherent in all creation.

那個年輕的男人多少有些目瞪口呆地站著，而他在他的混淆中同樣也知曉，它已經被來自這個年輕的少女的言語和感覺所打動了，這些言語和感覺已經對他產生出一種類型的完全超出了描述所及範圍的感覺。他在那個位置決定他會返回到他年輕時代的土地，並在那裏繼續已經開始了的尋求。在他返回的時候，它的快樂的發現是，他在遙遠的土地上已經取得了的那種新鮮的感覺留在他身上了，現在他的眼睛看著一個新的世界了，一個不再被事物的表像所束縛的世界，一個在他注視的任何的方向上都通過這樣一種許諾開放了世界，它許諾提供對在所有的造物中所固有的旋律與生命的一種更為深入的品嚐。

I am Hatonn. We are pleased to have been able to utilize both instruments this evening and most especially to have been able to use this instrument in a fashion to which it has grown unaccustomed. It has been helpful for this instrument to, shall we say, penetrate beyond the surface of its own abilities and find more treasures within. We feel that this instrument has grasped the greater portion of that which we wished to convey, yet has in some degree omitted portions here and there that might have increased the richness and depth of illustration. We can only suggest that it would be helpful for this instrument to continue such, shall we say, undirected experiments in channeling.

我是 *Hatonn*。我很高興已經能夠在今晚同時利用兩個器皿了，我們尤其高興已經能夠用一種這個器皿已經逐漸變得不熟悉的方式使用這個器皿了。容我們說，刺穿它自己的能力表面，並找到能多內在的珍寶，這對於這個器皿已經是有幫助的了。我們感覺到這個器皿已經掌握了我們希望去傳送的事物的更大的部分了，而它在某種程度上已經在這裏或者那裏說出了那些可能已經增加了幻象的豐富性與深度的部分了。我們僅僅能夠建議，去繼續這樣的在傳訊中的，容我們說，沒有方向的實驗，這對於這個器皿是有幫助的。

We shall close this contact through the one known as Carla. We transfer.

我們將通過被知曉為 *Carla* 的實體結束這個接觸。我們轉移。

(Carla channeling)

(*Carla*傳訊)

We share at this time some nuances of the tale so that the one known as Jim may grasp possibilities which may be experienced and shared with perseverance in this practice which we encourage and are most grateful for. 我們在此刻分享這個故事的一些微妙差別，這樣被知曉為 *Jim* 的實體就可以抓住可以在這個我們鼓勵並對其極其感激的練習中可以藉由堅持不懈而被體驗並被分享的可能性了。

There is a land which is blessed as are its people with a sense of that which is holy. It is a land of mists and rivers, ocean and mystery-shrouded mountains. It is a land where feet touch earth, sole to soul. It is a bare-foot land, a touched land, a land loving and loved. It is a land which may be dreamed and from that dreaming a man may rise, awake for the first time to look beyond the dream of sameness. For is not every moment new? Is not every breath a new beginning and every out-breath the ending of what was?

會有一塊土地，它與它的人民一樣，是藉由一種對神聖的事物的感覺而受過祝福的。它是一塊擁有迷霧與河流，海洋與被神秘覆蓋的山脈的土地，它是一塊在其上雙腳接觸大地，腳底接觸靈魂的土地。它是一塊赤足的土地，一塊被接觸的土地，一塊愛與被愛的土地。它是一塊可以被夢見的土地，從那個夢一個人可以第一次站起來，醒來，以看穿相同的事物的夢。因為難道不是每一刻都是新的嗎？難道每一次吸入不都是一個新的開始，難道每一次呼出路都是對曾經之所是的事物的結束嗎？

Cycles there are, yet they are not the same, one upon another, any more than it is possible for one leaf to be like another or one snowflake to be identical to another. Once a dream has been given by grace, there is new vision of the spirals of infinite possibility. To be in touch with this vast infinity of possibility is to be in touch with the creative power of love. The young man may become an old man and die—die to his body and die to his personality, and yet remain awake in infinity, experiencing the water of forever and the joy of newness.

會有週期，而它們不是相同的，一個週期與一個週期是不同的，正如同不可能一片樹葉與另一片一樣的，不可能一片雪花與另一片雪花是同樣的一樣。一旦一個夢已經藉由恩典被給予了，就會有具無限可能性的螺旋的新的視野了。要與這個巨大的無限的可能性接觸，就是與愛的創造性的力量接觸。那個年輕的男人可能成為一個老人並死亡——它的身體的死亡，它的人格死亡，而他在無限中依舊是察覺的，並體驗到永恆之水與新鮮性的喜悅。

Thus, the story ends in foreverness, the story which is new, the message which is always the same yet ever spoken afresh. Love and love and love. We spoke three moments the same word and yet each ear heard three separate moments, each moment not a repetition but a new beginning. Breathe in the new, then, breathe out the old, and find joy in the newness of that which seems the same to those who sleep. See, taste, touch, hear and love that which is holy and know you then that you are in love with the universe and all that lies within it.

因此，故事是在永恆性中結束的，故事是新的，而資訊一直都是相同的，而當信

息被講述的時候，它一直都是新鮮的。愛，愛，愛。我們在三個時刻說了相同的詞語，而每一個耳朵都都會聽到三個分開的時刻，每一個時刻都不是一個重複，而是一個新的開始。吸入新的事物，接下來，呼出老的事物。在對於那些睡著的人們看起來似乎是相同的事物的新鮮性中，找到喜悅。看到、平常、接觸、聽到、並愛神聖的事物，接下來你可以知曉，你是與宇宙以及一切存在於它之中的事物同處於愛之中的。

This we offer humbly through this instrument in order to encourage the one known as Jim to feel free to meander patiently and with perseverance while listening to the inner voice, for there is that within that instrument which is most eloquent. We encourage, as we have said, these workings and we thank the one known as Jim for opening himself to us in this manner. With a heart full of love for each, love made new each moment, and in the light of foreverness, we leave you. We are those of Hatonn. Are we ancient or are we new? We are—as are you. May you be blessed. Adonai vasu borragus.

這就是我們通過這個器皿謙虛地提供的事物，以便於鼓勵被知曉為 *Jim* 的實體對於在聆聽內在的聲音的同時隨意耐心地並堅持不懈地漫談，因為在那個器皿中會有極其有說服力的事物。我們鼓勵，如我們已經說過的一樣，這些工作，我們感謝被知曉為 *Jim* 的身體用這種方式開放他自己。帶著一顆充滿了對每一個人的愛，在每一刻都變得新鮮的愛的心，在永恆性的光之中，我們離開你們。我們是 *Hatonn*。我們是古老的，還是新的呢？我們是——如同你們是一樣。祝願你們得到祝福。Adonai vasu borragus。

January 26, 1986

1986-01-26 Hatonn : 幸運的女人的故事

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and greet this group in love and light. We are honored to be asked to join this group once again. It is through efforts such as this that our contact with the older instruments, shall we say, is strengthened and given new opportunities to develop in those areas which yet await the development.

我是 *Hatonn*，我在愛與光中向這個團體致意。我們對於再一次被請求加入這個團體是感到榮耀的。就是通過諸如這個努力之類的努力，我們與，容我們說，較老的器皿之間的接觸，是被增強並被給予了新的機會來在那些仍舊等待著發展的區域中發展的。

We thank each present this evening for calling for our presence and humble words to aid in the seeking of those who have awakened to the need for seeking. This evening we are quite happy to agree upon the format and will speak a small story through each instrument. As always, we remind this instrument that it may speak as it feels the concepts moving into the mind without the fear of the break in contact, for the type of channeling which is now being experienced is somewhat at variance with what this instrument has become accustomed to. The answering of questions, or more precisely, the channeling of the answers to queries, when undertaken over a long portion of time to the near exclusion of this type of contact, tends to give somewhat of a false security to one such as this instrument, for it can be imagined by such an instrument that the channeling of answers to queries is a kind of channeling which can more easily be created by the subconscious, for it is frequently the case that this instrument feels a source of information within it exists for whatever query is presented. However, in this type of contact, this instrument has no idea of the concepts which shall be transmitted through its instrument, and must once again, as in the beginning of its experience with vocal channeling, open the mind and relax the analysis in order that the contact may proceed in a smooth fashion.

我們為你們呼喚我們的出席以及謙遜的言語來在那些已經覺醒與對尋求的需要
的實體的尋求中幫忙而感謝每一個今晚在場的人。今晚我們很高興在形式上達成
一致並將會通過每一個器皿講述一個小故事。一如既往，我們提醒這個器皿，它
可以在它感覺到觀念進入到頭腦中的時候說話，而不用害怕在接觸中的中斷，因
為現在正在被體驗到的傳訊的類型是與這個器皿已經習慣於的事物是有些
差異的。對問題的回答，或者更為準確地說，對回答問題的傳訊，在被進行了一
段很長的時間以至於接近將這種類型的接觸排除在外了之後，會傾向於給予諸如
這個器皿之類的一個器皿一種多少有些虛假的安全感，因為能夠被這樣一個器皿
想像到的事情是，對問題的回答的傳訊是一種類型的能夠更為容易地被潛意識創
造的傳訊，因為頻繁地會發生的情況是，這個器皿感覺到在它內在之中有一個信
息的源頭是為了無論什麼被提出的問題而存在的。然而，在這種類型的接觸中，

這個器皿對於將會通過它的器皿被傳遞的觀念是不知道的，它必須再一次，如同在它对語音傳訊的體驗的開始中一樣，開放心智並放鬆分析，以便於接觸可以用一種流暢的方式前進。

We have taken some extra time this evening to describe the process which this instrument has undergone in its channeling experience in order to enable it to gain somewhat in the confidence that this kind of contact can indeed succeed. We shall now begin this story.

我們已經在今晚花費了一些額外的時間來描繪這個器皿在它傳訊的體驗中一 *ing* 經歷過的過程，以便於使得它能夠在對於這種類型的接觸確實能夠成功的信心上多少有些增長了。我們現在將開始這個故事。

Once, as most stories begin, there was a young woman who was quite sure of herself and of her abilities, for many had praised both her and her abilities throughout her young and developing years. She was able to converse easily with not only peers but with her elders upon subjects of a wide-ranging variety. She was one easily able to solve the new and unique problems of her immediate surroundings, the management of her personal affairs, her business affairs, and was one who found an easy comfort in the friends and social intercourse of friends and strangers.

再一次，如大多數故事開始的一樣，有一個年輕的女人，她對她自己以及她的能力是相當確信的，因為很多人在貫穿她的年輕與發展中的時期中已經都同時讚美她和她的能力了。她能夠容易地不僅僅與她的同輩們交談，她同樣也能夠在具有一種廣泛的多樣性的主題上與她的長輩們交談。她有能力輕易地解決她周遭環境，對她個人的事物的安排，以及她生意的事務中的新的與獨特的問題，她在朋友中以及與朋友與陌生人的社會交往中都找到了一種輕鬆的安慰。

This young woman, in the terms of her day, had success at her feet. Her efforts were easily rewarded. The efforts were of the kind which one would expect the young and successful woman to take part in. The development of this young woman's mind was rapid and moved quickly from those areas of social acceptance and career successes to the more abstract in which the young woman began to question herself in her quiet moments as to why her life had seemed to unfold with such ease and comfort, for she observed many around her who struggled for but a fraction of what this young woman was able to reap in each area of her existence.

這個年輕的女人，從她的生活的方面，已經是成功就在腳下了。她的努力輕易地得到了回報。那些努力是那種一個人會期待年輕而又成功的女人會參與其中的努力，這個年輕的女人的心智的發展是快速的，且迅速地從那些社會性的接納與職業上的成功的區域移動到了更為抽象的區域，在其中那個年輕的女人開始在她安靜的時刻在關於為什麼她的生命已經看起來似乎是帶著這樣的容易與舒適而展開的方面詢問她自己了，因為她觀察到很多在她周圍的人都在為這個年輕的女人能夠在她的存在性的每一個區域中得到的事物的僅僅一小部分而努力。

We shall transfer.

我們將轉移。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. We apologize for the delay. This instrument was attempting to be fastidious concerning the tuning and the challenging of spirits. This was especially difficult for this instrument at this time as there was a target of opportunity offered when the instrument received the message, "I am Ra." The instrument was pleased at the contact and at the same time requested that this entity leave, for it was forbidden that this instrument would channel that particular social memory complex without adequate protection. The contact was a negative contact pretending to be that which it was not. However, it took some of your time for this instrument to remove the unwanted entity and to open itself once again for our contact.

我是 *Hatonn*。我們為延遲而抱歉。這個器皿正在嘗試去在關於對靈體的調音與挑戰的方面成為挑剔的。這在此刻對於這個器皿是尤其困難的，因為當器皿接收到“我是 Ra”的資訊的時候會有一個機會的目標被提供出來。這個器皿對於接觸是感到高興的，並同時要求這個實體離開，因為這個器皿在沒有足夠的保護的情況下傳訊那個特定的社會記憶複合體，這是被禁止的。接觸是一個負面性的接觸，它假裝成為它不是的事物。然而，這個器皿花費了一些你們的時間來將那個不需要的實體移除，並再一次為我們的接觸開放它自己了。

We would take this opportunity to offer our opinion that no matter how long it takes to be satisfied within one's mind as to the tuning and the nature of the contact, it is the most important part of the contact for the instrument, for those who have these words then made available to them may have words which can be trusted. If the initial work is not done, there is no trustworthiness in the contact and the integrity of the light source which [the] group represents is undermined increasingly with each failure to be patient with the tuning and the challenging of spirits as this entity and its cultures calls those of us who, though persons, are not human but dwell in other bodies and other time/spaces and with, shall we say, alternate modes of thinking and expression.

我們會利用這個機會來提供我們的見解，無論在關於調音以及接觸的屬性的方面，無論花多少時間在一個人的頭腦中成為滿意的，這對於器皿的都是接觸的極其重要的部分，因為那些使得這些言語接下來可以為它們所利用的實體，就可以讓那些言語成為能夠被信賴的事物了。如果初始的工作沒有被完成，在接觸中就不會有可信性，團體所呈現的光的源頭的完整性就會因為每一次無法在對靈體的調音和挑戰的方面成為有耐心的而越來越多地被削弱了的，靈體就是這個實體以及它的文化對我們這些並非人類，儘管我們是個人，但是卻居住在其他的身體中，居住在其他的時間/空間，並具有其他的思考與表達模式的實體的稱呼。

We shall continue with the story.

我們將繼續那個故事。

"It is not acceptable to me," said the young woman, "that there should be such disparity betwixt my good fortune and others' ill luck. Who am I to have been born under such a fortunate star? And how can I dispense justice where no justice is possible, for were I to change places with a poorer, less advantaged person, yet still I would learn and I would once again be fortunate, for it is within me to work and to learn. And yet these traits will not talk to me, thus it is not a virtue but a mere trick of nature that I am who I am."

年輕的女人說，“在我的好運氣與其他人的壞運氣之間會有這樣的不一致，這對於我是無法接受的。難道我是註定要成為在這樣一顆幸運的星星下出生的人嗎？如何才能在公正是不可能的位置實施公正呢，因為如果我要改變一個更為窮苦，較不有優勢的人的位置，我仍舊會學習，我會再一次成為幸運的，因為去工作與去學習是在我內在之中的。而這些特性將不會對我說話，因此，它不是一個優點，而僅僅是一個我之所是的我是的本性的把戲。”

These thoughts made the woman feel lonely and full of sadness. Lonely, for she had no teacher, for those who attempted to teach her did not move as quickly as she, thus she became the teacher and the teacher the pupil. "What a tragedy," thought she, "and how unfair that one is given opportunity upon opportunity, and yet to another that little which has been given seems to vanish."

這些想法使得女人感覺到孤單且充滿了悲傷。孤單，因為她沒有老師，因為那些嘗試去教導她的人並未和她一樣快速地移動，因此，她成為了老師並教導學生。她想到，“這是怎樣一個悲劇呀，一個人被給予了一個又一個的機會，而另一個人已經被給予的那些少量的看起來似乎要消散的事物了，這是多麼不公平呀。”

We shall transfer.

我們將轉移。

(Jim channeling)

(Jim傳訊)

The young woman pondered for some time this unwelcome state of affairs. She wished within her own heart that there was some way that she could aid those she saw about her who were seeming to struggle for what came so easily to her, and in her experience it was soon apparent that what had been given to her seemed in a relative fashion to be greater than that which those about her enjoyed. Yet as she continued her own personal inquiry into the nature of her life and the lives of others, there were from time to time new thoughts and resources that came within her reach, bringing with them the possibility of the further refinement of those gifts which were hers. Soon she came to ...

年輕的女人對這種不愉快的事態沉思了一段時間。她在她自己的心之中希望，會有某種方式是她能夠幫助那些她在她周圍看到的那些看起來似乎打算要為對於她是如此容易地出現的事情而努力的人們，在她的經驗中，很快就會變得明顯的

事情是，已經被給予她的事情用一種相對的方式看起來會比那些在她周圍的人們所喜歡的事物是要更大的。而隨著她繼續她自己個人對她的生命以及其他人的生命的屬性的探尋，不時地會有新的想法和資源會出現在她的所及範圍內，並在它們身邊帶來了對那些曾經屬於她的禮物的更進一步的精煉的可能性。很快她開始.....

I am Hatonn. We apologize for the delay. This instrument is somewhat concerned that it has lost the thread of thought—and indeed it has.
我是 *Hatonn*。我們為延遲而抱歉。這個器皿多少有些擔心，它已經失去了想法的線條了——確實它已經失去了。

Jim: I'm going to quit, Carla—it isn't working well.
Jim：我將要放棄了，*Carla*——它沒有順利工作。

Carla: Shall I just take it then? Are you in a good enough state to continue meditating?
Carla：那麼我應該僅僅接受它嗎？你是處於一種足夠好的狀態來繼續冥想嗎？

Jim: Yes.
Jim：是的。

Carla: Okay.
Carla：好的。

(Carla channeling)
(*Carla* 傳訊)

I am Hatonn. We are with this instrument, and although we may seem to dally, commenting overly as we tell this story, it is of necessity in our opinion that we thank the instrument known as Jim, for this contact has been threatened by those entities which would if they could desire to reduce this group's productivity or to pollute the messages promulgated. The instrument known as Jim has the integrity to recognize and state clearly the limits of his ability, and we may say that under difficult circumstances this entity was able to make some strides in improving confidence and clarity, two necessary prerequisites to helpful channeling.

我是 *Hatonn*。我與這個器皿在一起了，儘管我們可能看起來似乎是在浪費時間，並在我們將講這個故事的時候過度地進行評論，在我們看來，我們感謝被知曉為 *Jim* 的實體，這是有必要的，因為這個接觸已經被這樣一些實體所威脅了，如果這些實體能夠的話，它們渴望去減少這個團體的生產能力，或者污染被傳播的信息。這個被知曉為 *Jim* 的器皿擁有完整性以認出並清楚地陳述他的能力的限制，我們可以說，在困難的情況下，這個實體能夠在增強信心以及清晰度這兩個對於有幫助的傳訊是必須的先決條件的方面做出一些邁進。

We shall continue through this instrument with a story which may seem to have wandered a bit. However, the story is as an arrow, seeming to arc a bit,

but coming to its target nevertheless. 我們將通過這個器皿繼續進行這個可能看起來似乎已經有一點點離題的故事。然而，這個故事是如同一支箭一樣，看起來是似乎有一點點弧度，但仍舊是前往它的目標的。

Soon the young woman was granted the wish she did not know she had. Another young woman of a different creed and color was brought in to the company for which she worked. They both held the same office, and as high-ranking executives were called upon to function at a very high rate of competency. The black woman had qualities which the young woman recognized as being those qualities which she did lack. It was the first experience that she had had in being able to depend upon another upon an equal basis for the exchange of information. And so she carried to her friend and co-worker her ponderings about the unfairness of life, about her great good fortune and all the power she had and about others' lack of good fortune and lack of power within this illusion.

很快，年輕的女人承認了那個她並不瞭解她曾經擁有過的願望。另一個具有一種不同的信條與膚色的年輕的女人被帶來成為了她為之工作的事物的同伴。兩個人都擁有佔用相同的辦公室，因為高等級的行政工作要求用一種非常高等級的能力來運轉。那個黑人的女人擁有那個年輕的女人認為是她過去確實缺少的那些特性。她已經擁有的第一個體驗就是，她能夠用一種對於資訊的交換式平等的方式來以另一個人了。因此，她將她關於生命的不平等，關於她的好運氣以及她擁有的所有的力量，關於其他人的缺少好運氣以及缺少在這個幻象中的力量的思考帶給了她的朋友與同事。

Her friend gazed at her long, smiling very slightly. "Girl," she said, "you are working so hard to pat yourself upon the back within the illusion that you have forgotten what power really is." "What do you mean?" asked the young woman. "Do you think power is equal to money? To position? To great intelligence?"

她的朋友注視著她很長的時間，非常輕微地微笑了。“女孩啊，”她說道，“你在如此努力地工作來在幻象中鼓舞你自己前進，以至於你已經忘記了力量真正是什麼了。”年輕的女人問道，“你是什麼意思呢？”她的朋友問道，“你認為力量等同於金錢？地位？高度的智力嗎？”

"Why, yes," replied the young woman. "That is the way the world measures power and that is why the world is so unfair."

“為什麼，是的，”年輕的女人回答道，“那就是世界衡量力量的方式，那就是為啥那麼世界如此不公平的原因了。”

"Now sit down," said her friend, "for I want to talk to you about power. What do you think of me?"

“現在坐下來，”她的朋友說，“因為我想要和你談談力量。你認為我怎麼樣？”

The young woman looked puzzled. "You are my friend and I trust you."

年輕的女人困惑地看著，“你是我的朋友，我信任你。”

"Last week," said her friend, "I cut in front of another car when I was driving to work. I did not damage my car, but I did not stop to see if there was any damage to the other person's car. What do you think of that?"

"上一周，"她的朋友們說，"當我在開車去上班的時候，我超了另一輛車。我並沒有損傷我的汽車，但是我沒有停下來看看是否另一個人的汽車有任何的損傷。你怎麼想那個呢？"

The young woman pondered briefly and said, "That sort of thing happens all the time. I suppose I would have been tempted as you to move on since the damage was so slight."

年輕的女人簡短地沉思並說，"那種類型的事情在所有的時候都發生。我推測我會和你一樣被誘惑去繼續前進，因為損傷是如此輕微。"

"Then do you forgive me?" said the black woman.

"那麼你會寬恕我嗎？"那個黑人的女人說。

"Do I forgive you?" said the young woman. "If you need to be forgiven, then, yes, I forgive you."

"我會寬恕你嗎？"年輕的女人說道，"如果你需要被寬恕，那麼，是的，我寬恕你了。"

"Aha," said her friend. "Now you are exercising power. Do you forgive those who kill and are put in prison? Would you set them free today?"

"啊哈，"她的朋友說，"現在，你就是在行使力量了。你會寬恕那些殺了人並被關在監獄中的人嗎？你願意在今天就釋放它們嗎？"

"No, I wouldn't," said the young woman. "The streets would not be safe."

"不，我不願意，"年輕的女人說，"街道就不會再是安全的了。"

"Ah," said her friend, "You have not forgiven. And so, no matter what the fate and destiny of those who dwell within prisons not of their own making, they are bound in chains by your power, for if you do not forgive, then there shall be no forgiveness."

"啊，"她的朋友說，"你沒有寬恕。因此，無論那些居住在監獄中的人的宿命與命運是不是屬於它們的，它們都是被你的力量束縛在鎖鏈之中的，因為如果你並不寬恕，接下來，就不會有寬恕了。"

"I don't buy that," said the young woman. "What can my opinion be worth?"

"我不理解那個，"年輕的女人說，"我的觀點能夠有什麼價值呢？"

Her friend smiled (inaudible). "The hardness of your heart or its softness or compassion are all in all. There is no power for justice that is greater than your opinion which you hold within the silence of your own mind or heart. As you open your heart, so you exhibit power for that which is beautiful and good. As you harden your heart to beauty and sanctity of all that is alive, so your denial

becomes law, binding those whom you would bind. Yours is the ultimate power—yours and mine and all peoples.

她的朋友笑了（聽不見）。“你的心的堅硬或者它的柔軟或者同情心，就是一切的一切。沒有任何正義的力量是比你在你自己的心或者心靈的靜默中抱有的觀點更大的。當你開放你的心的時候，你因此就會對那個美麗而有益的事物展現力量了。當你讓你的心對著一切活的事物的美麗與神聖變得堅硬起來的時候，你的否認因此就成為了律法，它會將那些你想要束縛起來人束縛起來。你的力量就是終極的力量——你的力量，我的力量，所有人的力量。

Dwelling upon your great good fortune will get you nowhere, literally, my friend, for you see that when you accept the illusion and look upon your life experience as a game in which one may win or lose, you then become imprisoned by that which is not. You are not fortunate because you have worked in many lifetimes before this one—you are distinctly unfortunate in that you have not yet grasped that which you planned that in this incarnation you would accomplish to increase the light upon this planet and to share compassion with all those radiant ones about you who, like you, shut themselves up in the darkness of intelligence and stupidity, winning and losing, and all the dualities by which men judge things fair when they have not gone within to find that which is.”

對你巨大的好運緊握不放並不會讓，實際上，可以說是，你抵達任何地方，我的朋友，因為你看，當你接受幻象並將你的生命體驗視為一個在其中一個人會贏或者會輸的遊戲的時候，你接下來就會被其之不是的事物囚禁起來了。你不是因為你已經在這次生命之前在很多次生命中工作過了而是幸運的——你是明顯地不幸的，因為你尚未抓住你計畫的事物，即在這次投生中，你會完成那個事物以增加在這個星球上的光，並與在你周圍的所有那些發光的人，那些和你一樣將它們自己鎖閉在智力與愚蠢，贏與輸，以及所有二元性的黑暗中的人分享同情心，當人們尚未進入到內在之中並找到其之是的事物的時候，它們就是藉由這種二元性評判事物是公平了的。”

For the first time in this young woman's life, she had fetched up against an idea that was almost impossible to fathom. "I am going to need some time to understand what you are saying," she said. "But you know, it rings clear to me that what you are saying has merit. There is fairness—the fairness must come from me within the privacy of my heart—is that what you are saying?"

在這個年輕的女人的生命，她第一次遇到了一個幾乎不可能去領會的觀點。“我將需要一些時間來理解你正在說的事情，”她說到。“但是你知道，我清楚地瞭解你正在說的事情是有價值的。會有公平——那種公平必須是從我的心的私密之中來到我面前的——那是你正在說的事情嗎？”

Her friend smiled again, eyes twinkling merrily. "Do not forget," she said, "that within the illusion there are things which you have accumulated far beyond your need. Even within the illusion, radiancy of compassion may manifest itself by physical giving. I ask you only," she continued, "that it is within the heart that compassion resides and not within any action. It is only within the illusion that like actions are accepted as similar."

她的朋友再一次微笑了，她的眼睛快樂地閃爍著。“不要忘記，”她說道，“在幻象中會有那些你已經收集起來的事情是遠遠超出了你的需要的。甚至在幻象中，同情心的光輝都可以藉由物質性的給予顯化它自己。我僅僅問你，”她繼續說，“同情心是居住在心之中，而不是居住在任何行動中的。僅僅是在幻象中，相似的行動才會作為類似的事物被接受。”

My friends, each of you is a being waiting and watching for a time when you may be acceptable so that grace may come to you and you may be the radiant and compassionate being that you seek to be. We encourage you to find inspiration before your attempt to manifest, for manifestations which come from one's sense of duty or from outrage at the injustice and unfairness which are apparent in that experience will be unable to share that which makes others joyful, the reason being that without the compassion and the joy within the heart, there is only a mechanical transfer of illusory objects from person to person.

我的朋友們，你們每一個人都是一個等待著並尋找這樣一個時刻的存有，在那個時刻，你可以被接受，這樣恩典就可以出現在你身上，你就可以成為你尋求去成為的發光與充滿同情心的存有了。我們鼓勵你們在你們去顯化的嘗試之前找到啟發，因為從一個人對責任的感知或者從對在那種體驗中是明顯的不義與不公的憤怒出現的顯化物，將會無法分享使得其他人喜悅的事物，原因就是，在心中沒有同情心與喜悅，而僅僅只有從人到人的虛幻的物件的一種機械性的轉移。

It is easy to feel that some among your peoples have all the advantages and others almost none. It is well to remember that the fortune of each individual is illusory. Some who seem most fortunate had what you would call karmic situations in which they must face the seeming responsibilities and duties of this good fortune and face them not mechanically but from the heart. There are similarly many, many of your peoples seemingly born and living and with expectations of dying with almost no advantages who are working upon lessons of love which demand apparent adversity, for the shining of light in the darkness that is the building up of faith is a lesson of love in which the will is strengthened and the advantage which is so priceless spiritually and which is then chosen by the individual is that there is no false pride to overcome. Many are those seemingly poor who are untroubled by pride and therefore are untroubled by the illusion and whose faith and will move and move and move again ever closer to the goal of seeking the source of love and light which is the one unmanifest Creator whose mystery is shared by all.

在你們的人群中會有一些人很容易感覺到它們擁有的所有的優勢，而其他人幾乎沒有都沒有。去記住每一個個體的幸運都是幻象，這是很好的。一些看起來似乎是極其幸運的人，擁有你們會稱之為業力的情況，在其中它們必須面對這種幸運的表面的責任與義務，它們必須不是機械性地，而是從心來面對它們。你們的人群中會有很多很多人類地是看似在幾乎沒有任何優勢的情況下出生，活著並等待著死亡，它們是在那些要求明顯的逆境的愛的課程上進行工作，因為在黑暗中對光的閃耀就是一個愛的課程，黑暗就是對信心的積累，在那個愛的課程中，意志是被強化了的，那種在靈性上是如此無價的優勢，以及接下來被個體選擇了的事物就是，沒有虛假的驕傲是要去克服的。很多那些看起來似乎是貧窮的人，是

不會被驕傲所困擾的，它們的信心與意志會移動，再次移動，並越來越更加接近尋求那一個未顯化的造物者之所是的愛與光的源頭的目標，造物者的神秘是被所有人分享的。

We ask you to reconsider, if you need to, your good fortune. Use the intelligence which seeming good fortune may have given you to list that which is of the illusion and then find for the self that which is not of this illusion. And as your heart warms and becomes soft, radiant and giving, as you forgive, as you give up yourself, so shall your seeking produce great fruit.

我們請你們考慮你們的好運氣，如果你們需要考慮的話。使用那種表面上的好運氣可能已經給予你們的智慧來列出屬於幻象的事物，並接下來為自我找到不屬於幻象的事物。當你的心溫暖並變得柔軟，發光與給予的時候，當你寬恕的時候，當你將你自己交托的時候，你的尋求因此將會產生出巨大的果實了。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

For love which is unmanifest does not have to be guarded or governed. The channels through which love may wind are everywhere. The only governance needed is the choice of the direction your eyes of compassion shall turn. And as all beings are one being, and as all beings are the Creator, unmanifest love made manifest through any means is love offered to the Creator.

因為未被顯化的愛是不必被守衛或者被管理的。愛通過其可以吹拂的管道是無處不在的。唯一的被需要的管理就是對你的同情心的眼睛將會轉向的方向的選擇。因為所有的存有都是一個存有，因為所有的存有都是造物者，會通過任何方式被顯化出來的未顯化的愛就是被提供給造物者的愛。

May the reality of your good fortune shine upon you, and may you seek it with all that is within you. And if you are disheartened, we ask you to remember that you too are the Creator and you too must be the object of your forgiveness. You too are slave to yourself until you free yourself. You too are poor until you give yourself the coin of unbridled compassion. Rejoice and shout in the joy that is freedom, the true freedom of unmanifest love and of manifest service. You are in the Kingdom of Heaven within your heart, and yet you stride a planet and have the opportunity to manifest the giving, the forgiving, the freeing, and the spending of ineffable and infinite love.

祝願你的好運的實相照耀在你們身上，祝願你們用你們內在之中的一切來尋求它。如果你們是感到灰心的，我們請你們記住，你們是造物者，你們同樣必須成為你們的寬恕的物件。你同樣也是你自己的奴隸，一直到你釋放你自己為止。你同樣也是窮人，一直到你給予你自己不受束縛的同情心的硬幣為止。歡慶並在那種自由，未被顯化的愛的真實的自由，顯化的服務的自由之所是的喜悅中呼喊吧。你在你的心中是處於天堂的領域之中的，而你在一個星球上大步前進，並擁有機會去顯化那種給予，寬恕，釋放，以及對無可言喻且無限的愛的花費。

We are most grateful to have been able to work intensively with the one known as Jim and to be able to speak through each instrument. We thank you that your desire to serve continues and we wish to affirm the spoken thought by the one known as Jim that fidelity of a perceived service, when lit by the compassion of the heart, is the cornerstone upon which all services and polarizations depend.

我們對於已經能夠集中地與被知曉為 *Jim* 的實體一同工作，並能夠通過每一個器皿發言而是極其感激的。我們感謝你們，你們對服務的渴望會繼續，我們希望去肯定由被知曉為 *Jim* 的實體講述的想法，對一種被感覺到的服務的忠實，當它被心的同情心所點亮的時候，就是所有的服務以及計畫所依賴于的基石了。

We leave you as we arrived, in the love and in the light of our infinite Creator. Go your way in peace. We are known to you as Hatonn. Our hearts touch yours in joy. Adonai, my friends. Adonai vasu borragus.

我們如我們抵達的時候一樣地，在我們的無限造物者的愛與光中離開你們。在平安中走你們的道路。我們是你們知曉為 *Hatonn* 的實體。我們的心在喜悅中接觸你們的心。*Adonai*，我的朋友們。*Adonai vasuborragus*。

(Carla channels a healing melody.)

(*Carla* 傳訊了一首療愈的旋律。)

I am Nona. We greet and leave you in the love and light of the One Who Is All. Adonai. Adonai.

我是 *Nona*。我在太一的愛與光中離開你們。太一就是全體。*Adonai*。*Adonai*。

February 2, 1986

1986-02-02 *Monka* : 集體與社會責任

(Carla channeling)

(*Carla* 傳訊)

I am *Monka*. We greet you in the love and in the light of the one infinite Creator. It is long since we have been called to your group, and we are full of gratitude that we are able to speak and share our being and our thoughts with you as brother to brother and sister to sister. We are one being and therefore words are clumsy, yet we shall use them as best we can. May we say that we appreciate this instrument's challenging of us. This instrument doubted that we were indeed *Monka*, for this instrument has heard tapes in which the contact was quite garbled. However, after three challengings, the circle of trust was completed between we who speak and she through whom we speak. The fastidiousness of this challenging tunes the contact more finely and clarity of channeling is far more possible.

我是 *Monka*。我在太一無限造物者的愛與光中向你們致意。自從我們上一次被呼喚到你們的團體已經有很長時間了，我們對於我們能夠發言，並如同兄弟對兄弟，姐妹對姐妹一樣地與你們分享我們的存有和我們的想法是充滿了感激的。我們是一個存有，因此，言語是笨拙的，而我們將盡我們所能地使用它們。容我們說，我們很感激這個器皿對我們的傳訊。這個器皿懷疑我們確實是 *Monka*，因為這個器皿已經聽過一些磁帶了，在那些磁帶中接觸是相當大地被歪曲了的。然而，在三次傳訊之後，信任的圈子已經在我們這些發言的實體以及我們通過其發言的她之間被完成了。這個傳訊的挑剔性更為精細地進行了調音，傳訊的清晰度是遠遠更加有可能的了。

It is our specialty within the Confederation to share our humble opinions upon the subject of those issues concerned with community and social responsibilities. Our planetary population had in your density and in the fourth density a very strong desire for harmony and thusly we became what has been called a social memory complex in late third density, which is the density and the period within that density which you now share.

我們在星際聯邦中的專長是在對於那些涉及到集體與社會責任的議題的主題上分享我們謙遜的觀點。我們的星球的人群已經在你們的密度中以及在第四密度中擁有了一種非常強有力的對協調性的渴望了，因此我們在第三密度的晚期已經成為了被稱之為一個社會記憶複合體的事物了，第三密度就是你們現在在其中分享的那個密度與時期。

There are many questions upon your mind at this time about not just the correct way to live, for this in itself has almost no meaning, as correctness is different for each individual, but rather the most spiritually propitious way to join in community and to relate to each others within a society. We can give you some guidelines, however we ask, as do all members of the Confederation, that you remember that we are fallible, that this contact is fallible, and that it is your responsibility to use the intellect and the power of

discrimination, the gifts of an infinitely kind Creator, to distinguish that which you need from that which you do not need. Anything which you hear from any source whatsoever which is not helpful to you should be laid aside; perhaps you shall come back to it in the future and it shall make sense. Perhaps it is simply erroneous. In any event, there is a rhythm within each life, and within those tides of being information will come in a regularized manner. Trust the rhythms of information and of your own discernment.

在你們的頭腦中在此刻有很多的問題，這些問題不僅僅是關於正確的生活的方式的，因為這在其自身是幾乎沒有意義的，因為正確性對於每一個個體都是不一樣的，毋寧說，正確性是在靈性上最為有利的加入集體並在一個社會中與相互彼此建立關聯的方式。我們能夠給予你們一些指南，然而，我們會請求，和所有星際聯邦的成員都會請求的一樣，你們記住我們是易於犯錯的，這個接觸是易於犯錯的，去使用智力與分辨力的力量，以及一個無限仁慈的造物者的禮物，以將你們需要的事物和你們不需要的事物區分開，這是你們的責任。從無論什麼任何的源頭聽到的任何對你們沒有幫助的事物都需要被放在一邊，也許你們會在未來返回到它，就將會是言之有理的了。也許它單純地是錯誤的。在任何事件中，在每一個生命中都會有一種韻律，在那些存在的潮汐之中，資訊將會用一種有規律的方式出現。信任那種資訊以及你們自己的分辨力的韻律吧。

The question of community is an extension of this suggestion. It is of primary importance that the deeper rhythms be acknowledged within those who have found companionship with each other. It is not chance or accident when two people meet and recognize each other. When this occurs it is not to be doubted—it is also not to be abused. Thus, the first hallmark of successful sharing of experience in community is that each, while acknowledging the deep currents which brought each together with each, shall also be aware of—even militantly aware of—the individual currents and rhythms which may express themselves as crosscurrents within a community or even as contrary tides at times. Freedom is the hallmark of successful community—freedom to be yourself, freedom of each to be himself and freedom to experiment, to make mistakes, to be at risk and to grow.

集體的問題是這個建議的一個延伸。更為深入的旋律會在那些已經與相互彼此找到了夥伴情誼的人內在之中被承認，這是具有首要的重要性的。當兩個人遇到並認出相互彼此的時候，它不是偶然或者意外。當這發生的時候，它不是要被質疑的——它同樣也不是要被濫用的。因此，對於在集體中的體驗的成功的分享的是——一個標誌，就是，每一個人，在承認那種將每一個人與每一個人帶到一起的那種深入的水流的同時，都同樣察覺到——甚至是用戰鬥性的方式察覺到——一個體的潮流與選擇，這種旋律是可能將它們自己表達為在一個集體中的不一致的傾向或者甚至時常會是逆流。自由就是成功的集體的標誌——對你自己的自由，每一個人都成為他自己的自由，對試驗，對犯錯，對冒險以及對成長的自由。

Upon other occasions through other channels we have spoken of that life which we enjoyed in fourth density. There was a need at the time at which we spoke for people to consider specific topics such as education, the use of money, and so forth. We do not find such concerns within this group's seeking for a sense of true community, and for this we are grateful, for topics such as

we have just mentioned are the outward and visible signs of an inward and spiritual gift. It is the inward and spiritual gift that concerns each: how does one give of oneself freely and in joy, without diminishing the self and without diminishing those other selves over whom we may have undue influence?

通過其他的管道，在一些其他的場合，我們談到過我們在第四密度中已經享受過的生命了。在之前我們發言的時候，會有一種讓人們考慮諸如教育，對金錢的使用，以及諸如此類的具體的主題的需要。我們並未發現在這個團體的尋求中有這樣的對一個真正的集體感的擔憂，我們為此是感激的，因為諸如我們已經提到過的主題之類的主題是一種向內的與靈性的禮物的向外的且可見的記號。它是向內的、靈性的禮物，它讓每一個人都關注，一個人如何自由地，且在喜悅中，奉獻它自己，而不會同時減少自我，不會同時減少那些我們可能對其擁有不合適的影響的其他自我。

That is a great concern and it is for this reason that we counsel the exaggerated respect for each freedom in spiritual seeking. May we say that which is obvious so that it shall not be left out when one is working with a group of people. It goes almost without saying that each shall attempt to be honest, forthright and of service to others. Since we understand that each of you has accepted this, we do no more than mention it.

那是一個巨大的關注點，就是因為這個原因，我們會勸誠在靈性尋求中對每一個自由的被誇大的尊重。容我們說，那是明顯的事情，這樣當一個人正在與一個人的團體一同工作的時候，它就將不會被排斥在外了。幾乎是不言而喻的事情是，每一個人都將嘗試去成為誠實的、直率的，且服務他人的。既然我們理解你們每一個人都理解了這一點，我們就僅僅只會提及它了。

We would ask you to consider, then, the deeper reasons for community. Events cause a message to be given both metaphysically and physically. The coming together of entities in order to form spiritual community is an event, and the manifestation that it shall have is caught up in the event itself. The event causes a message; the message is heard by those whom you do not know and can never know, and this message in turn allows transformation among others. Thus, we suggest to you that before joining together in community the overriding goals be grasped in a unified manner so that each, while unique, shares the goal with each other in the community.

我們會請你們接下來考慮，對集體的更為深入的理由。事件會使得一個資訊同時用形而上學的方式和物質性的方式被給予。實體為了形成靈性的集體而聚集在一起，是一個事件，它將會擁有的顯化物是在事件其自身中被捕捉到的。事件會造成一個資訊，這個資訊會被那些你們並不知道且從未能夠知道的人聽到，這個信息依次會允許在其他人中間的轉變。因此，我們建議你們，在通過集體結合在一起之前，壓倒性的目標用一種統一的方式被掌握，這樣，每一個人，儘管是獨一無二的，都會與在集體中的每一個其他人分享那個目標了。

Our second observation is this. Great ideas without the addition of perseverance, the sense of humor, the light touch, shall cause each self to draw upon the human, if we may use that term, resources. Even the use of words causes variation betwixt people so that understanding cannot be

shared fully. If each brings a light and forms a community of lights, those lights together form a great light, a city of light, if you will, in the metaphysical sense. And yet if you expect to sustain that light by intellectual practice or by dependence upon logic alone, the light will lose its luster, it will dim and the darkness will overcome it. Thus, we suggest that the common goal never be taken for granted, but that some form or ritual for the remembrance of that goal and the surrender to that goal be at the very heart of community.

我們的第二個觀察是這樣子的。在沒有對持續不斷的追加的情況下的偉大的觀點，幽默感，以及輕觸，都將會使得每一個自我利用人類的，如果我們可以使用那個詞語的話，資源。甚至對詞語的使用都會在人中間造成變化，這樣理解就無法被充分地分享了。如果每一個人都帶來一種光並形成了一個光的集體，那些光在一起會形成一種巨大的光，一個在形而上學的意義上的光之城，如果你們願意這樣說的話。如果你們期待藉由智力上的實踐或者藉由單單對邏輯的依賴來維持那種光，那種光將會失去它的光彩，它將會變得暗淡，黑暗將會壓倒它。因此，我們建議共同的目標永遠都不要被認為是理所當然的，但是對那個目標的憶起的某種形式或者儀式，以及對那個目標的臣服，是位於集體的最核心之處的。

Community begins with one entity. This may be difficult to perceive at first. But each entity to whom we speak has had many and diverse incarnational experiences and each who grasps these ideas is therefore a digest or an amalgamation of many and sometimes conflicting experiential preferences, ideas, opinions and goals. Therefore, the first spiritually oriented community is you yourself. It is easiest in this context to see how easily the spiritual integrity may be shattered, the light may be dimmed and then put out because of dependence upon intellectual analysis alone without the contact with that infinite source of intelligence which is love and which is available from within in the silence of the heart. Community then springs forth in full flower with two, and many are the words that are spent in accomplishing clarity of understanding and the harmonizing of two unique entities into one community with common goals and with the desire to surrender the self to the higher self so that those goals which have been prepared for you to seek may be sought in peace and with efficacy.

集體是從一個實體開始的。這可能很難在一開始感覺到，但是每一個我們對其發言的實體都已經擁有很多且多種多樣的投生體驗，每一個掌握這些觀念的人，因此都是為數眾多且時常會是衝突性的體驗的偏好、觀點、見解以及目標的一個匯編或者混合物。因此，第一個以靈性為導向的集體就是你自己。在這個背景下，要看到靈性上的完整性可能是多麼容易被粉碎，光可能多麼容易變得暗淡，並接著因為對單單智力分析的依賴，而沒有與那個具有智慧的無限的源頭的接觸而被熄滅，這是最為容易的，那個具有智慧的無限的源頭就是愛，它是可以在心的靜默中從內在之中被取得的。集體接下來就會藉由兩個人完全綻放了，很多的言語會被花費在實現理解的清晰度以及讓兩個獨一無二的實體協調一致成為一個具有共同的目標，且帶有讓自我臣服于高我的渴望的集體的過程中的，這樣這些已經為你們被準備好去尋求的目標就可以在平安中，並帶著成效而被追尋了。

Each of you has considered what it would be to surrender to a group larger than what this instrument would call the nuclear family. It is no different than

the harmonizing of the self with the self, the harmonizing of one self with another self. However, it is, as entities are added to the community, both more and more important and more and more frustrating to communicate as clearly as possible and to come into harmony rather than agreement forced upon one by a majority while pursuing the common goal.

你們每一個人都已經考慮過，臣服於一個比這個器皿所稱的核心家庭更大的團體會是什麼樣子的。它與讓自我與自我協調一致，讓一個自我與另一個自我協調一致是沒有區別的。然而，當實體被添加到集體的時候，去盡可能清晰地溝通交流並形成協調一致，而不是在追尋共同的目標的時候將大多數人的一致意見強加給一個人，這同時是越來越重要與越來越令人受挫的了。

We would like to emphasize that while there is great potential for happiness as you call it, or joy, and for companionship in community, these states of the emotion and mind are transient and the pursuit of them in or out of community shall result in disappointment as the moments of joy depart. We suggest to you, therefore, the possible wisdom of surprising yourself by appreciating the joys that occur without attempting to retain that state of mind and emotion, for these swings in emotion are of the surface, for in happiness one is still oneself and even in human joy, if we may use that term again, the importance of this state of mind is that of the stone which causes ripples to pass in their circular, outward gyration. Happiness is with you and then gone. To expect community to supply one with happiness is unrealistic due to the nature of that emotion. We are not saying that happiness is to be scorned—it is to be savored. But to cling to one happiness is to lose another, as if laughing too long at one jest, one may fail to hear the next cause for laughter.

我們想要強調，雖然會有如你們所稱的快樂或者喜悅的巨大的可能性，對於在集體中的夥伴關係，這些情緒和心智的狀態是轉瞬即逝的，在集體中或者集體外對它們的追尋將會導致在喜悅消失的時刻的沮喪。因此，我們對你們建議這樣一種智慧是有可能的，藉由感激出現的喜悅而讓你自己感到吃驚，而不嘗試去保留那種心智和情緒的狀態，因為這些在情緒中的搖擺是屬於表面性的，因為在快樂中，一個人仍舊是獨自一人的，甚至是在人類的喜悅中，如果我們可以再一次使用人類那個詞語的話，這種心智的狀態的重要性是那種讓漣漪在它們的圓圈中經過，並向外迴旋的石頭的重要性。快樂會與你們在一起，接著消失。要期待集體會為一個人提供快樂，由於那種情緒的屬性，這是不現實的。我們不是說，那種快樂是要被嘲諷的——它是要被品嚐的。但是，要對一個快樂緊握不放，就是去失去另一個快樂，就好像在對一個玩笑笑了太長時間，一個人可能就無法聽到下一個發笑的理由了。

Rather, we suggest the discipline in community of whatever size of the regular sharing of two things most of all. The food and drink which is symbolic of so many other necessary foods—for the soul, for the mind and for the heart and of the coming together in meditation, in thankfulness and in praise for that which is, which has been and which will be always the same. In that is joy and the heavens are full of this joy. A large portion of your creation has never left that primal joy and dwells in infinite joy. May you be one. May you be one, my

children—and may you love each other, serve each other and cause your events to serve as a message that will aid others who are seeking their own ways.

我們毋寧是建議，在無論什麼大小的集體中首先訓練對兩個事物的有規律的分享。食物和飲料是象徵著如此多的對於靈魂、對於心智、對於心是必不可少的事物是象徵性的——在冥想中，在對那個過去、現在以及未來一直都是相同的事物的感謝與讚美中聚集到一起就是這樣的食物了。在其中有喜悅，天堂是充滿了這種喜悅的。你們的造物的一個巨大的部分從未離開過那種初始的喜悅，並是居住在無限的喜悅中的。祝願你們成為一體的。祝願你們成為一體的，我的孩子們——祝願你們彼此相愛，彼此服務，並產生出你們的事件來作為一個信使而服務，那個信使將會幫助其他的在它們自己的道路上尋求的實體。

We are aware that there is much that we have left unsaid and are willing to take questions. However, we cannot use this instrument for this purpose. We therefore would attempt to make contact with another instrument in order that questions may be taken, not simply on community, of course, for there may be other concerns which you may wish to share at this time. We leave this instrument and are grateful for this instrument's willingness to challenge us, to accept us, and to serve as channel for us. We transfer now. We are Monka.

我們察覺到我們有大量尚未被講述的內容留下來了，我們樂意於接受問題。然而，我們無法為了這個目的使用這個器皿。我們因此會嘗試去與另一個器皿建立接觸，以便於問題可以被提問，不僅僅是關於集體的問題，當然，因為可能會有其他的你們可能希望在此刻分享的關注點。我們離開這個器皿，我們為這個器皿樂意於挑戰我們，接受我們並作為管道為我們的服務而是感激的。我們現在轉移。我們是 *Monka*。

(Jim channeling)

(*Jim* 傳訊)

I am Monka, and greet you again through this instrument in love and light. We thank this instrument for accepting our contact and would continue our efforts to be of service by asking if we might answer any queries which those present may have upon the mind at this time?

我是 *Monka*，我通過這個器皿在愛與光中再一次向你們致意。我們為接受我們的接觸而感謝這個器皿，我們會藉由詢問是否我們可以回答那些在場的人在片刻可能在頭腦中擁有的問題而繼續我們進行服務的努力。

Carla: Just for purposes of identification, are you fifth density and did you work many years ago with a channel named Richard Miller?

Carla : 僅僅是為了驗明生命的目的，你們是第五密度的實體嗎，你們在很多年前曾經與一個被知曉為 *Richard Miller* 的管道一起工作過嗎？

I am Monka, and our level of seeking is that which is of light and is numbered five, as you noted. We have for a significant portion of your time attempted to contact various groups and channels within groups in order to provide our

service. We were those who spoke through the one known as Richard in an attempt to provide information which was congruent with the call by that group and our ability to serve.

我是 *Monka*，我們的尋求的層次是屬於光的層次，且編號為五，如你指出的一樣。我們在你們的時間的一個相當大的部分嘗試過接觸各種各樣的團體以及在這些團體中的管道，以便於提供我們的服務。我們用過一種提供資訊的嘗試曾經通過被知曉為 *Richard* 的實體發言過，那些資訊是與那個團體的呼喚以及我們去服務的能力協調一致的。

May we respond further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. In those channelings which I have listened to that were made in the fifties, you went rather systematically through how to bring up children, the use of barter instead of money, the nature of rapid transit in a more fully articulated technology, and so forth. In other words, you were describing not just a spiritual community within a planetary sphere, but an entire society. We do not wish to remold our society ... I'll just speak for myself. I do not wish to remold our entire society, but rather to mold my life according to the highest spiritual plan which was intended. Is this difference or distinction an important point?

Carla：是的。在那些我聽過的在五十年代被製作的傳訊中，你們是相當系統性地研究了如何撫養孩子，對以物易物而不是金錢的使用，以及通過一種更為充分地被清楚描述的科技的快速轉變的屬性，以及如此等等。換句話說，你們不是在僅僅在描述在一個星球中的一個靈性的團體，而是一整個社會。我們並不希望對我們的社會進行重塑……我僅僅代表我自己發言。我並不希望重塑我們整個社會，而毋寧是根據被打算好的最高的靈性的計畫塑造我的生命。這是一個不同的或者有區別的要點嗎？

I am *Monka*. That which is sought is indeed that of importance, for as one seeks one shall find. To those who seek in a certain manner is brought the closest approximation possible from those that offer themselves in service. Thus, our experience in previous contacts with your peoples was one which sought to provide what we could within our range of abilities and to integrate this with what was sought by those whom we hoped to serve. Thus, we now find that our ability to be of service to this group is determined by the nature of seeking that we find within this group. Our services therefore will be of a different nature, relatively speaking, than previously were our services, and we appreciate the opportunity to offer what we have found in our experience in the fashion which the seeking of this group allows.

我是 *Monka*。被尋求的事物確實是具有重要性的，因為當一個人尋求的時候，它將會發現。對於那些用一定的方式尋求的人，那些會通過服務提供它們自己的實體會被帶到這樣的尋求的實體有可能最靠近的地方。因此，我們在與你們的人群之前的接觸中的體驗是一種尋求去提供我們在我們的能力範圍內能夠提供的事物，並尋求將這個事物與被那些我們希望服務的實體尋求的事物整合起來。因此，我們現在發現，我們服務這個團體的能力是由我們在這個團體中發現的尋求

的屬性所決定的。我們的服務因此將會比我們之前的服務，相對而言，具有一種不同的屬性，我們感激這個機會來用這個團體的尋求所允許的方式來提供我們在我們的體驗中已經找到的事物。

May we speak further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes. I've wanted to ask this question for years. I know from the Richard Miller tapes that Monka is a social memory complex of Mars in the fifth density, although I don't think the Miller tapes said that—they did say that you were of Mars. And so you must have been in fifth density when the third density of Mars destroyed its own environment. What part could you play in that drama of your planetary sphere of third density, which you probably had some feelings about? What were you able to do, or was it simply something that you watched without emotional feeling of any kind, waiting to be of help, but not asked? I guess what I'm really asking, I want to clarify, is are you still sentimental about being of Mars, even though you've gone on?

Carla：是的。我已經想要問這個問題有一些年的時間了。我從 *Richard Miller* 的磁帶知曉，*Monka* 是一個在第五密度中的屬於火星的社會記憶複合體，儘管我並不認為 *Miller* 的磁帶說過那一點——它們確實說，你們是屬於火星的。因此，你們在火星的第三密度摧毀它自己的環境的時候必定已經是在第五密度中了。在你們的第三密度的星球的那場戲劇中你們能夠扮演什麼角色呢，你們對它有可能有過一些感覺嗎？你們能夠做什麼呢，它單純地是某個你們不帶有任何類型的情緒的感覺來觀察的事情，並同時等待幫助，但是卻沒有被請求嗎？我猜想我真正在詢問的事情是，我想要澄清，你們仍舊對火星的存有是傷感的嗎，即使你們已經繼續前進了？

I am Monka, and we find this query is one which is based upon somewhat of a misperception. This misperception dates back to the original contact that we made with the group previously mentioned in that when our identity was sought we attempted to give an approximation of the nature of our being. This nature is one which is closely associated with the, shall we say, guardianship of the influence of the planet known to your peoples as Mars. In your rituals of the ...

我是 *Monka*，我們發現這個問題是一個以多少有些是一個錯誤的認識的事物為基礎的問題。這個錯誤的認識可以追溯到我們與之前被提到的團體之間建立的最初的接觸，在那個接觸中，當我們的身分被追尋的時候，我們嘗試去對我們的存有的屬性給予一個近似值。這種屬性是一個與被你們的人群知曉為火星的行星的，容我們說，守護者與緊密的聯繫的屬性。在你們的儀式……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Monka, and we greet each again in love and light. In those traditions of your white magical rituals there is the influence of the planet Mars, as you call it, that is seen to have a part to play, shall we say. That part has been, for a great span of time, our part, for each portion of the creation is guided by many influences which serve much as do the parents within your own people's cultures. Thus, when speaking to the group in your previous times with which we first made contact, we attempted to identify ourselves in the manner of our role as guardians of the planetary influence known to you as Mars.

我是 *Monka*，我再一次在愛與光中向各位致意。在那些你們的白魔法儀式的傳統中，會有行星火星，如你們對它的稱呼一樣，的影響是可以被看到擁有，容我們說，要扮演的角色的。在一個很長的時間的跨度中，那個角色已經是我們的角色了，因為造物的每一個部分都是被很多的影響所指引的，這些影響會非常類似於在你們自己的人群的文化中的父母一樣地起作用。因此，當在你們之前的時候對我們第一次與之建立接觸的團體發言的時候，我們嘗試去用我們作為你們知曉為火星的星球的守護者的角色的方式來定義我們自己的身份。

We attempted in that role to be of what service was possible as the population of that planet moved into its third-density experience, and through that third-density experience began to express the bellicose nature that was eventually to render that sphere uninhabitable by a third-density population, as you are aware. It was not our proper role to save that population from the tribulations that it chose for its experience but was instead to offer ourselves in whatever manner was congruent with the call for service of that planetary population. Thus, we guided where possible and sent light where possible and healed those wounds that we were asked to heal. We are with this planet that is your home at this time because there are many from the planetary influence of Mars who now reside within this planet's influence and who now seek the ways of love with you upon your sphere.

我們在那個角色中嘗試去在那個星球的人群移動進入到它第三密度的體驗，並通過那個第三密度的體驗開始表達好戰的屬性的時候進行有可能的進行的服務，那種好戰的屬性最，如你們知道的一樣，終致使那個星球無法被一個第三密度的人群所居住了。去將那個人群從它已經為它的體驗而選擇了的災難中拯救出來，這不是我們適當的角色，我們的角色毋寧是去用無論什麼我們與那個星球的人群對服務的呼喚相一致的方式來提供我們自己。因此，我們在有可能的位置進行指引並在有可能的位置送出光，並療愈那些我們被請求去療愈的創傷。我們在此刻與你們的家園的這個星球在一起，因為有很多現在居住在這個星球上的實體是來自火星的，它們現在正在你們的星球上與你們一起尋求愛的道路。

May we speak further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I hate to keep dogging the questions and answers, but what's your relationship, if any, to the entities of the vibration Yod-he-va-heh or Jehovah or Yahweh?

Carla：我討厭對問題和答案窮追猛打，但是，你們與振動 *Yod-he-va-heh* 或者

耶和華或者亞威的實體之間的關係，如果有任何關係的話，是什麼呢？

I am Monka, and our relationship is that of brothers and sisters within the Confederation of Planets in the Service of the One Infinite Creator. We have worked closely with these entities for a great span of what you call time, most especially in the transfer of souls from the influence you call Mars to the influence that is this planet's.

我是 *Monka*，我們的關係是在服務於無限造物者的星際聯邦中的兄弟姐妹之間的關係。我們已經在你們所稱的時間的一個巨大的跨度中與這些實體緊密地一起進行過工作了，尤其是在將靈魂從你們所稱的火星轉移到這個行星上的過程中。

May we answer further?

我們可以更進一步回答嗎？

Carla: One last thing and then I'll shut up. A very capable woman who has been in community for twelve years wrote a letter to Jim and me that we got this week, and she said from her experience that the three biggest problems in community were money, sex and children. Would you care to comment on that in any way ...

Carla：一個最後的事情，接下來，我就將會閉嘴了。一個已經在這個集體中有十二年時間的非常能幹的女人給 *Jim* 和我寫了一封信，我們在這一週收到了這封信，她根據她的經驗說，在集體中的三個最大的問題是金錢、性與孩子。你們源於用任何方式對那一點進行評論嗎.....

L: (Sotto voce) Life.

L：(低聲地) 生命。

Carla: ... or just leave it—it doesn't matter.

Carla：.....或者別管它——它並不重要。

I am Monka, and we would agree with the one known as L that these areas are those most frequently utilized by your peoples to generate opportunities for what you would call the spiritual advancement, for within these three areas, the identification of the individual self is given the opportunity to either learn the love and acceptance of those about it or to gather for the self as much protection from and control over other selves as possible. Thus, it is natural that when entities would seek to join each with the other in a closer relationship that those areas would be primary for growth potential.

我是 *Monka*，我會同意被知曉為 *L* 的實體這些區域是那些極其頻繁地被你們的人群利用來產生出你們稱之為靈性的進步的機會的區域，因為在這三個區域中，對個體的自我的認識是被賦予了機會去要麼學習對那些在它周圍的實體的愛與接納，要麼盡可能多地為自我收集對其他自我的保護以及對其他自我的控制的。因此，當實體會尋求用一種緊密的關係與相互彼此結合在一起的時候，那些區域對於成長的潛能會是最主要的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Monka. May we ask for further queries?

我是 *Monka*。我們可以請求更進一步的問題嗎？

L: How is the instrument doing?

L：這個器皿狀態如何呢？

I am Monka, and we find that this instrument is doing well with the type of contact that we have established, that being somewhat deliberate, and we find that this instrument can accommodate several more of your queries if that is acceptable to you.

我是 *Monka*，我們發現這個器皿對我們已經建立的那種類型的接觸上是工作得很好的，那種類型的接觸是多少有些深思熟慮的，我們發現，這個器皿是能夠招待的你們更多的問題的，如果那對於你們是可以接受的話。

L: You took the opportunity a moment ago to correct a misconception. Are there any other misconceptions you'd like the opportunity to correct, and, if so, would you trot 'em out now so we can get it straight for a change?

L：你們在一會兒之前利用機會來糾正了一個錯誤的認識。有任何其他的錯誤認識是你們想要擁有機會去糾正的嗎，如果是的話，你們願意現在把馬牽出來看看，這樣我們能夠將它搞明白以進行一種改變了。

I am Monka, and though the invitation is most gracious and we warmly accept it and appreciate such an opportunity, we find that our service is most appropriately rendered by attempting to answer those queries which each may present to us, thus signifying that which is of importance in your own process of seeking. Our identity, for example, being that which was associated with the planetary influence of Mars, was not, in our humble opinion, a significant misperception, for it approached that which was in our view appropriate. All information which we shall share will approach that which is true. We remind each that we do not view ourselves as being infallible, thus we shall leave to each of you the determination of that which is important to you to query upon.

我是 *Monka*，儘管這個邀請是極其慷慨的，我們熱情地接受它並感激這樣一個機會，我們發現我們的服務是藉由嘗試去回答那些每一個人可能對我們提出的問題，並由此表明了在你們自己的尋求的過程中是具有重要性的事物而極其合適地被提供的。舉個例子，我們的身份，是與火星聯繫在一起的，這在我們謙遜的觀點看來，並不是一個重大的錯誤的認識，因為它是接近在我們嚴重是適當的事物的。所有我們將要分享的資訊，都將會接近真實的事物。我們提醒每一位，我們並不會將我們自己視為是不會犯錯的，因此，我們將哪一個問題對於你們的提問是重要的分辨留給你們每一位元。

L: It's my understanding from the subject matter you covered earlier, that your—I was going to say "appearance" for lack of a better term—here tonight is partly the result of a desire within this group to develop themselves into a community. Would you give us—whatever you possibly can—your perspective on what our communal desires in that direction consist of?

L: 我從你們之前涵蓋的主題的理解是，你們今晚在這裏的——我將會說“出席”，因為缺少一個更好的詞語——部分是這個團體內在之中對於將它們自己發展為一個社區的一種渴望的結果。你們願意給予我們——無論你們有可能能夠給予什麼事情——你們對於我們在那個方向上的集體的渴望是由什麼構成的方面的觀點嗎？

I am Monka. If we perceive correctly the query that you have asked, we have been asked to describe the call which we have perceived from this group. We have observed within this group what might be termed a seed. It is one which has within its husk the desire to join with those of like mind, as you would say, and similar means of seeking the truth in order that these qualities might be enhanced, for each within the group is aware that the combined efforts of many can produce far more opportunities for individual growth and service to others than can the efforts of one or two. Thus, the desire has arisen and with those expressing such desire has created the call which we observed and are attempting to answer.

我是 *Monka*。如果我們正確地感知了你已經詢問的問題，我們已經被請求去描繪我們從這個團體已經感知到的呼喚。我們已經在這個團體中觀察到可以被定義為一個種子的事物。在這個種子的外殼中有著與具有類似的想法，如你們會說的一樣，以及具有類似的尋求真理的途徑的實體結合在一起的渴望，以便於這些屬性可以被增強，因為在團體中的每一個人都知曉，很多人結合在一起的努力能夠提供比一個人或者兩個人的努力所能夠提供的遠遠更多個體的成長以及對他人的服務的機會。因此，渴望已經升起，藉由那些表達，這樣的渴望已經創造了我們已經觀察到並正在嘗試去回應的呼喚了。

May we speak further, my brother?

我的兄弟，我們可以更進一步發言嗎？

L: I have no further questions. I thank you for your time and patience.

L: 我沒有進一步的問題了。我為你們的時間與耐心而感謝你們。

I am Monka. We thank you as well, my brother. May we attempt further queries?

我是 *Monka*。我們同樣也感謝你們，我的兄弟。我們可以嘗試更進一步的問題嗎？

S: Yes, Monka. I am studying a religious philosophy called Nichiren Vedaism [Buddhism] founded in Japan seven hundred years ago by a man named Nichiren Daishonin. His philosophy was a chant that we use called "Nam-myoho-rence-kyo," simply meaning "Everyone without exception has the potential to be a Buddha and life is eternal*." What I would like to know,

my question is simply, can "Nam-myoho-renge-kyo," the chanting of "Nam-myoho-renge-kyo," open the gateway to intelligent infinity in the third-density experience?

S: 是的, *Monka*。我正在研究一個被叫做日蓮宗的宗教哲學[佛教], 它是由一個叫做日蓮的人在七百年前在日本建立的。他的哲學是一個我們使用的被稱為 "Nam-myoho-renge-kyo" 的咒語, 它單純地意味著: "每一個人毫無例外地都擁有潛能去成為一個佛, 且生命是永恆的。[1]" 我想要知道的事情是, 我的問題單純地是, "Nam-myoho-renge-kyo", "Nam-myoho-renge-kyo" 的咒語能夠在第三密度的體驗中打開通往智慧無限的大門嗎?

I am *Monka*, and will attempt response to your query, my brother. There are more factors present than would at first glance seem apparent in the repetition of the chant of which you speak. Its specific wording is perhaps of least importance, though significant. The wording itself is that which the will of the seeker focuses the attention upon. When this focus of attention is one-pointed, as it is called, for longer and longer periods of time, the inner meaning or direction of the words becomes seated within the seeker's being, becoming then a resource upon which the seeker may call in any life experience.

我是 *Monka*, 我將會嘗試回應你的問題, 我的兄弟。在對你提及的咒語的重複的方面會有比第一眼看起來似乎是明顯的事情更多的要素存在著。它的具體的措辭也許是最不重要的, 儘管它是有意義的。措辭其自身是尋求者的意志將注意力聚焦於其上的事物。當這種對注意力的聚焦是專注於一點, 如其被稱呼的一樣, 越來越長的時期的時候, 詞語的內在的意義或者方向就會在尋求者的存有內在之中被固定下來, 並接著成為尋求者在任何生命體驗中可以呼喚的一個資源了。

It is the experience of the daily round of activities in an unified and balanced fashion that provides the seeker the increasing opportunity of unity with all creation or the contact with intelligent infinity, as you have called it. Thus, the chant itself is that which serves as catalyst or that which points the direction for the seeker. The mere repetition of such a chant is much like the push-up. It focuses the attention for the moment, yet the true value of such an exercise is the seating within the seeker's being of the concept to which the chant points and the providing of the seeker thereby with the means of manifesting this concept in each facet of its life experience.

恰恰就是用一種統一且平衡的方式的日常活動的體驗, 為尋求者提供了的不斷增強的與所有的造物之間統一, 或者與智慧無限, 如你們已經稱呼它的一樣, 之間的接觸的機會。因此, 那個咒語其自身就是起到了催化劑, 或者那個為尋求者指出了方向的事物的作用了。單單對這樣一個咒語的簡單的重複, 是非常類似於俯臥撐的。它暫時聚焦了注意力, 而這樣一種練習的真實的價值是將咒語指向的觀念固定在尋求者的存有之中, 並由此提供給尋求者在它的生命體驗的每一個部分中顯化這個觀念的途徑。

May we speak further, my brother?

我的兄弟, 我們可以更進一步回答嗎?

S: No, thank you very, very much.

S : 沒有了 , 非常非常感謝你們。

I am Monka, and we thank you, my brother. May we attempt further queries?

我是 *Monka* , 我們感謝你 , 我的兄弟。我們可以嘗試更進一步的問題嗎 ?

Carla: Just a quick follow up. I've always been curious about whether certain words or sounds have a vibration which is unrelated to the person speaking the sound or whether the vibration of the sound is only energized by love?

Carla : 僅僅一個簡短的后續問題。我一直都很好奇是否一定的詞語或者聲音擁有一個振動 , 這個振動與說出那個聲音的人是無關的 , 或者是否那個聲音的振動僅僅是由愛所充能的 ?

I am Monka, and would respond by suggesting that both are true, for there are indeed certain vibrations of sound that are powerful of themselves. There are also entities who may speak any sound and imbue that sound with love and thereby give that sound power. There are also entities who may misuse, shall we say, any vibration of sound and degrade it to the point that it is robbed to a large degree of whatever power it may have contained.

我是 *Monka* , 我們會藉由建議兩者同時都是真實的來回應 , 因為確實會有一定的聲音的振動在其自身就是強有力的。同樣也會有實體可以說任何的聲音並用愛灌注那個聲音 , 並由此為那個聲音賦予力量。同樣會有一些實體可能 , 容我們說 , 誤用了任何聲音振動 , 並將它降級到了它在一個很大的程度上被剝奪了它可能已經包含的無論什麼力量的位置了。

May we speak further, my sister?

我的姐妹 , 我們可以更進一步回答嗎 ?

Carla: No, thank you.

Carla : 不用了 , 謝謝你們。

I am Monka, and we thank you once again, my sister. We find that we may attempt another query or two through this instrument before it is too fatigued for the clear transmission of our thoughts.

我是 *Monka* , 我們再一次感謝你 , 我的姐妹。我們發現在這個器皿過於疲倦以至於無法清晰傳遞我們的想法之前我們可以通過它嘗試另外一兩個問題。

(Pause)

(暫停)

I am Monka. We appreciate the concern that each has for the comfort of this instrument and would take this opportunity to thank each also for being of that nature that has allowed us to speak with you. We are happy to be able to give voice to our thoughts as a service to those with whom we walk the path of seeking. We shall join you again upon your request. Until that time, we shall join you in silence in the Allness of the One. We are known to you as Monka,

and we leave you now in love and in light. Adonai, my friends. Peace and blessings.

我是 *Monka*。我們感激每一個為對這個器皿的舒適的關心，我們會利用這個機會同樣也感謝各位具有那種已經允許我們對你們發言的屬性了。我們很高興能夠講述為我們的想法賦予聲音，作為一種對那些我們與之一同走在尋求的道路上的實體的一種服務。我們將再一次根據你們的請求加入你們。一直到那個時候之前，我們將在太一的全體性中在靜默中加入你們。我們是你們知曉的 *Monka*，我們在愛中，在光中離開你們。Adonai，我的朋友們。平安與祝福。

(Carla channeling)

(*Carla* 傳訊)

I am Nona, and greet you in the love and in the light of the Creator. We ask your patience as we vibrate for the healing of the one known as B. This entity is soon to dwell within the form-maker body and the angelic hosts are awaiting this entity with great joy. We are also called for the one known as J and the one known as G. We thank you for your patience as we know this has been a somewhat long meeting. We cease speaking through this instrument and leave you in love and in light. We are Nona.

我是 *Nona*，我在造物者的愛與光中向你們致意。在我們振動以實現對被知曉為 *B* 的實體的療愈的時候，我們請求你們的耐心。這個實體很快就要居住在塑形者的身體中，大群的天使正帶著喜悅等待著這個實體。我們同樣為被知曉為 *J* 的實體和被知曉為 *G* 的實體所呼喚。我們為你們的耐心而感謝你們，因為我們知道這已經是一次多少有些漫長的集會了。我們停止通過這個器皿發言，並在愛與光中離開你們。我們是 *Nona*。

(Carla channels a healing melody from Nona.)

(*Carla* 傳訊一首來自 *Nona* 的療愈的旋律。)

Note:After sixteen years of studying the sutras, Nichiren Daishonin declared that the Lotus Sutra contains the ultimate Buddhist teaching: namely, that everyone without exception has the potential to be a Buddha and that life is eternal. Further, the essence of these teachings is contained within the sutra's title. As he says in one of his letters:

注釋：在十六年的對經文的研究之後，日蓮 (*Nichiren Daishonin*) 宣稱《妙法蓮華經》包含了終極的佛陀的教導：也就是說，每一個人毫無例外地都擁有成為一個佛陀的潛力，且生命是永恆的。更進一步，這些教導的實質是被包含在經文的標題中的。如他在他的一封信中說的一樣：

"Included within the word Japan is all that is within the country's sixty-six provinces: all of the people and animals, the rice paddies and other fields, those of high and low status, the nobles and the commoners, the seven kinds of gems and all the other treasures. Similarly, included within the title, Nam-myoho-renge-kyo, is the entire sutra consisting of all eight volumes, twenty-eight chapters and 69,384 characters without exception ... Everything has its essential point and the heart of the Lotus Sutra is its title,

Nam-myoho-renge-kyo.” (The Major Writings of Nichiren Daishonin, Vol. 1, p.222.)

“在日本這個詞語中包含有在國家的六十六個省份中所有存在的事物：所有的人，動物，穀物以及其他的領域，那些地位高的人和地位低的人，那些貴族和平民，七種類型的寶石以及所有其他的珍寶。類似地，在 *Nam-myoho-renge-kyo* 這個標題中，是包含了所有八卷、二十八章與 69384 個字元的完整的經文，沒有例外……每一個事物都擁有其實質性的要點，《妙法蓮華經》的核心就是它的標題，*Nam-myoho-renge-kyo*。”(日蓮文集，第一卷，222 頁。)

February 9, 1986

1986-02-09 現象與實相

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of our infinite Creator. It is a privilege to be allowed to share our thoughts with you at this time and we thank you and bless you with all our hearts. We wish to reassure especially the one known as C that our brothers and sisters of Hatonn are overshadowing this contact in order to aid this instrument especially in deepening the state of meditation to the appropriate level for our contact which is somewhat more narrow band, as you might call it than some. Because of this there will be the energy of Hatonn present in the room, and we trust each may use that vibration to aid in the clarity of meditation achieved by each.

我是 Q'uo，我在我們的無限造物者的愛與光中向你們致意。被允許與你們在此刻分享我們的想法，這是一種榮幸，我們感謝你們並用我們全部的心祝福你們。我們尤其希望對被知曉為 C 實體再次保證，我們的兄弟姐妹 Hatonn 正在保護這個接觸以便於幫助這個器皿，尤其是在加深冥想狀態到對於我們的接觸是適當的層次，相比某些接觸，我們的接觸多少有些是更加窄頻的，如你們對它的稱呼一樣。因為這一點，將會有 Hatonn 的能量存在於房間中，我們相信，每一個實體都可以使用過那種振動來幫助由每一個實體取得的冥想的清晰度。

We would speak with you this evening upon love. It will not seem at first as if we are talking about love, for what we wish to do is gaze with a clear eye at what many among your peoples call phenomena. The more obvious of these phenomena are those so-called occult arts of astrology, Tarot, and those who work within the trance state in inner level work as opposed to the work with those influences which are external to your planetary sphere.

我們會在今晚與你們在愛的主題上發言。看起來似乎這並不是第一次我們在談論關於愛，因為我們希望去做的事情，就是用一隻清晰的眼睛來注視在你們人群中的很多人所稱的現象 (phenomena)。這些現象中更為明顯的是那些所謂的星象學、塔羅，以及那些在內在層面的工作中，在出神狀態中工作，而不是與那些對於你們的星球是外部的的影響一同工作的實體的秘傳的技藝。

We would not wish to discredit either the art itself or its reality, if we may use that term within an illusion. The energies or vibrations, much like waves upon a pond, which emanate from your whirling spheres, especially those relatively close to you, as you whirl about upon your island home, enter the planetary energy web at certain points which may be calculated by those with the bent and the time for such calculation. Further, these instreaming energies affect each entity upon the planet in an unique fashion. Therefore, there is validity in prophecy by astrology, nor would we wish to deny any other form of prophecy of a personal nature which an entity may find helpful.

我們並不希望懷疑要麼技藝其自身，要麼它的現實性 (reality)，如果我們可以在一個幻象中使用現實性這個詞語的話。能量或者振動，它們非常類似於在一個

池塘上的波浪，它們會從你們的旋轉的球體發射出來，尤其是那些與你們相對親密的人，當你們在你們的島嶼的家園上四處旋轉的時候，這些振動或者能量會在一定的位置上進入到星球的能量網路之中，這些位置是可以被那些具有對這樣的計算的嗜好以及進行這樣的計算的時間的人計算出來。更進一步，這些流入的能量會用一種獨一無二的方式影響在這個星球上的每一個實體。因此，在通過星象學的預言中會有確實性，我們同樣也不希望否認一個實體可能發現是有幫助的任何其他的具有一種個人屬性的預言的形式。

However, we would like to examine the situation where one gives information and another receives it. The one giving information is doing so in one of several ways. By this we mean that it is not necessarily a sign of spiritual advancement, as this instrument would say, that one is able to use some means such as astrology or cards to tune in to the planetary energy web's emanations as they impinge upon an entity. It is rather an indication that such an entity as you may call psychic has in its past incarnations worked in these areas. One would not consider, for instance, a world-class pianist to be spiritually advanced, although the depth of emotions which such an artist may offer his audience may be a spiritual experience far too deep for words. Such transcendent talents are the result of more than one incarnation spent in the development of that particular characteristic.

然而，我們想要檢查一個人在其中給予資訊且另一個人接受資訊的情況。那個給予資訊的身體是用數種方式中的一種方式來這樣做的。我們這樣說的意思是，一個人能夠使用諸如星象學或者塔羅牌之類的某種途徑來調音進入到星球能量網路的放射之中，在這種能量的放射衝擊一個實體的時候，這並不一定是一個靈性上的先進性，如這個器皿會說的一樣，的標誌。它毋寧是諸如你們可能稱之為靈媒之類的一個實體在它之前的投生中已經在這些區域工作過的一個標誌。舉個例子，一個人不會認為一個世界級的鋼琴家是在靈性上是高級的，儘管這樣一個藝術家可以對它的觀眾提供的情緒上的深度可能成為一種對於詞語而言遠遠過於深入的靈性的體驗。這樣的卓越的天分是多於一次投生被花費在對那種特定的特征的發展中的結果。

"Phenomena" is another way of saying "things." It would be a poor argument indeed to debate the possibility that spiritual advancement is aided by things. We speak to you thusly because we are concerned to notice that there is within the community of those who seek the emphasis on knowledge of the near future, knowledge of one's past before birth—in other words, knowledge of things. The spiritual stance cannot depend upon any thing. It is, we feel, natural and comfortable that one with the talent for some sort of phenomenon to share it with those who request it. In this way such an entity is being of service to the best of his ability. But to live one's life as a seeker, dependence upon any thing outside the self is to have denied the self the greatest opportunity for learning that there is, and that is the untutored and unbiased circumstance. In other words, we suggest that it is one's instantaneous reaction or action to or in the face of circumstances wherein the great opportunity for spiritual evolution lies.

“現象”是說“事物”的另一種方式。去爭論靈性上的先進是會被事物所幫助的可能

性，這會確實是一個糟糕的論點。我們因此對你們說，因為我們對於注意到這一點是感到擔憂的，在集體中會有一些人會尋求去強調對不久的未來的知曉，對在出生前的一個人的過去的知曉——換句話說，對事物的知曉。靈性上的態度是無法依賴於任何事物的。我們感覺到，一個人具有對某種類型的現象的天賦的人將它與那些請求它的人進行分享，這是自然而且令人舒適的。用這種方式，一個實體是在用它最佳的能力來進行服務。但是，要作為一個尋求者而活出一個人生命，依賴於在自我外部的任何事情，都是去否認自我擁有的最大的學習的機會就是，存在有未受過教育且沒有偏向性的環境，以及這種環境之所是的事物。換句話說，我們建議，靈性演化的巨大的機會恰恰就存在於一個人對環境的，或者在面對環境的時候的自發性的反應或者行動之中。

Let us look then not from the standpoint of the one who receives prophecy but one who generates it. Each within this room has generated spiritual material for the use of other seekers. Each therefore has accomplished a phenomenon known as channeling. We do not need to tell each of you that this in no way distinguishes any channel as one spiritually advanced because of its skill at being a channel.

讓我們接下來不去從一個接收預言的人的立場來觀察，而是從一個產生預言的人的立場來觀察。在這個房間中的每一個人都已經生產出了靈性上的材料以供其他尋求者使用。每一個人因此都已經完成了一種被知曉為傳訊的現象了。我們並不需要告訴你們每一個人，這絕對不是將任何的管道，因為它對成為一個管道的技巧，而識別為一種在靈性上是高級的實體。

Let us go further, now that we have considered both the one who receives prophecy and the one who generates it, and consider the things, the phenomena of the illusion in which you dwell. This instrument has spent a significant portion of its intellectual concern during the past twenty-four hours, your day, considering how much it desires to do a thing that will brand it as one who cares. This instrument has considered that it would be a valuable thing to do. That which this instrument wishes to do is to walk for the cause of peace for many of your months, and we say to this instrument and to all who feel that the great quest is best taken as a literal journey that neither this nor any other thing will necessarily make an entity progress spiritually or be in any way more polarized towards service to others or service to self.

讓我們更進一步，現在我們已經同時考慮了一個接收預言的實體和一個產生預言的實體，考慮了事物，以及你們居住在其中的幻象的現象了。這個器皿已經在過去去的二十四個小時，你們的一天期間花費了它的邏輯智力的關注的一個相當大的部分來考慮，它有多麼渴望去做一個會為它貼上一個關心的人的商標的事情。這個器皿已經考慮了，它會是一個要去做的有價值的事情。這個器皿希望做的事情是，為了你們和平的緣故而進行很多個月的時間的徒步，我們對這個器皿，以及對所有感覺到了偉大的追尋是最好作為一場實際上的旅行而被進行的實體說，這個事情，以及任何其他的事情，都不一定會使得一個實體在靈性上發展，或者用任何方式更多地朝向服務他人或者服務自我極化。

To be more extreme, one may consider those who give all that they have to the poor, thus becoming poor. One may consider an entity who makes a great

sacrifice in order that it may advance spiritually. The phenomena of your experience revolve about such insubstantial words as power, glory, money and so forth and because seekers dwell within a physical illusion of this certain type in which outer things are seen, a fruit is seen, but the originator or planter or cultivator are not. It is not surprising that entities wish to do things to both express and encourage spirituality.

更加極端一些，一個人可以考慮那些已經將所有它們擁有的事物都給予了窮人，並因此成為貧窮的人。一個人可以考慮一個為了它可以在靈性上進步而做出了一種巨大的犧牲的實體。你們的體驗的現象是圍繞著諸如力量、榮耀、金錢以及諸如此類的非實質性的詞語旋轉的，因為尋求者居住在一個具有這樣的一定類型物質性的幻象中，在其中外部的物是看得見，一個果實是看得見的，但是創始者、種植者或者培育者是看不見的。實體希望去做事情來同時表達靈性並鼓舞靈性，這並不是令人吃驚的事情。

We say to you that you must turn from the outside manifestations that meet your senses, turn from your own opinion of yourself, your own judgment of the fruits of your spiritual labors, and from any and all prophecy having to do with your probable future, and instead join the great darkness of the sea of mystery which surrounds and expresses the gateway to the spiritual progress. You cannot see or hear or feel or taste or smell anything in this darkness. You are, shall we say, without feedback as you progress upon a path that is narrow because it is only the span of footsteps—there are no things to carry. Why do you think the spiritual path is so narrow? If it needed to be wider it would be. It is your metaphysical feet touching the very stuff of spiritual reality that walk the path of the seeker. There is no luggage, there is no rest and there is no turning back. And so you walk on in darkness, each of you berating yourselves many times for your lack of spirituality.

我們對你們說，你們必須要從你們的感知所遭遇到的外部的顯化物轉開，從你對你自己的見解，你對於你的靈性的辛苦勞作的成果的評判轉開，從與你有可能的未來有關的任何與所有的預言轉開，並作為替代與在周圍環繞並表達了通往靈性的發展的大門的那個神秘的海洋的巨大的黑暗結合在一起。你們無法在這種黑暗中看到、或者聽到、或者感覺到、或者品嚐到、或者問道任何事物。當你在一條狹窄的道路上——因為它僅僅只有腳步的寬度——前進的時候，你們是，容我們說，沒有回饋的，沒有要去攜帶的事物。為什麼你們會認為，靈性的道路是如此狹窄的呢？如果它需要成為更加寬闊的，它會成為的。恰恰就是你們走過了尋求者的道路的形而上學的雙腳，接觸到了靈性的實相的基本的材料了。沒有行李，沒有休息，沒有返回。因此，你們在黑暗中繼續行走，你們每一個人都因為你們缺少靈性而多次責罵你們自己。

How you people love phenomena. But within the darkness that is complete lies your heart, beating without sound, gleaming that light as you intensify and intensify your seeking to the point at which your inner beating heart is manifested as the star of hope, the beacon of faith. Can you then see? You can see the star. At that point that is all that you can see. It does not shed light upon your path but by your own seeking you have planted that which is no thing, but which is a symbol of light, the light that shall shine until there is no

darkness, the light that is without time and without space. Footstep after footstep you walk on, lighted by a dim but very real star, a star kindled within your heart and within no other. Walk on in majesty, walk on in humility, walk on in trust, for you are not alone in this darkness, you are not alone upon this path and you are not beguiled or mistaken in seeking light. When you reach past the phenomena to touch your own heart, it is then that you have placed your feet upon the path.

你們的人們是多麼喜歡現象呀。但是在黑暗中存在有你的心，黑暗是完全的，你的心無聲地跳動著，在你一次又一次將你的尋求強化到了在其上你內在的跳動的心是被顯化為希望的星辰與信心的燈塔的位置的時候，你的心會將光收集起來。你們接下來能夠看到了嗎？你們能夠看到那顆星辰了。在愛那個位置，那就是全部你能夠看到的事情。它不會將光照耀在你的道路上，但是，藉由你自己的尋求，你已經種下的，並非是事物，而是一種光的象徵物，這種光將會一直照耀直到沒有黑暗為止，這種光是沒有時間且沒有空間的。你一步接一步地繼續行走，被一種暗淡但卻非常真實的星辰所照亮，那顆星辰是在你的心中，而不再任何其他人內在之中被點亮的。在威嚴中繼續行走。在謙遜中繼續行走，在信任中繼續行走，因為你在這種黑暗中不是孤單的，你在這條道路上不是孤單的，你在尋求光的過程中是不會被欺騙或者出錯的。當你伸出手越過現象來接觸你自己的心的時候，就是在那個時候，你已經將你的雙腳放在道路上了。

Without this heart, all actions are without spiritual reality, all fruits are withered in the merciless glare of the spiritual sun. You see, the fruit does not become the plant which becomes the seed which is then sown. That is not the way of growth. And yet your peoples so often consider their spiritual path in just such a reverse manner, first looking at the fruits, wondering how to arrange them by asking for phenomena and working backwards to the heart that sows the seed.

沒有這種心，所有的行動都不會具有靈性上的實相。所有的果實都會在靈性的太陽的無情的光輝中枯萎。你們看，果實並不會成為那個會成為接下來會被播種的種子的植物。那不是成長的方式。而你們的人群如此經常恰好就是用這樣一種倒轉的方式來考慮他們的靈性的道路的，首先看著那些果實，並想要知道如何藉由請求現象來並反過來對那個播種了種子的心進行工作來安排它們。

What a treasure your hearts are when they love. I beg you to love. It does not matter that you do not love perfectly according to your own judgment, it does not matter that you do not love all the time. It matters that you see your inner state of love as the cornerstone of your existence, your seeking and your destiny, for this universe is one thing and one thing only—it is love, the creative love—the one original Thought is love. It is within your heart that this

love is reproduced so that you become creative also. 當你們的心愛的時候，它們是怎樣一種珍寶呀。我們請你們去愛。你們根據你們自己的評判並沒有完美地愛，這並不重要，你們沒有在所有的時候都去愛，這並不重要。重要的事情是，你將你愛的內在的狀態視為是你的存在性的基石，你的尋求與你的命運，因為這個宇宙是一個事物，且僅僅是一個事物——它是愛，創造性的愛——那一個原初的想法是愛。就是在你的心中，這種愛是被重現了的，這樣你就會同樣成為創造性的了。

And when you are creator, what shall you create? Do not be concerned, for you have planned, each of you, what your service shall be. And you have been given grace sufficient to enable you to do what you have planned. What thing is it that you shall do? Many are those who feel that they are of no spiritual worth because all that they do is work, love their children, and die. And yet we say to you that you may well have prepared this as your mission, as your lesson, as your offering of love. There are those who have come with larger missions, larger in the sense that more entities will hear of the fruits of their particular labors. This in no way distinguishes one love from another, one fruit from another. Insofar as each fruit or manifestation takes part in love, just so each fruit is equal, for unbounded love and limitless light are all that there is. And whether you extend love and light upon your little ones or upon some more dramatic object, you have loved—and love is all that there is.

當你是創造者的時候，你將會創造什麼事物呢？不要擔心，因為你們已經計畫好了，你們每一個人計畫好了，你的服務將會是什麼。你們已經被給予了足夠的恩典來使得你們能夠做你們已經計畫好的事情了。你們將要做的事情是什麼呢？很多人感覺到它們並不具有靈性上的價值，因為所有它們做的事情就是去工作，愛它們的孩子，與死去。而我們對你們說，你們很有可能已經將這準備為你們的課程，你們對愛的奉獻了。會有一些人是帶著更大的使命而來的，在更多的實體將會聽說它們特定的勞動的成果的意義上是更大的。這絕對不是將一種愛與另一種愛，將一種果實與另一種果實進行區分。在每一個果實或者顯化物都參與到愛的範圍內，每一個果實因此都是同等的，因為不受束縛的愛且無限制的光就是一切萬有。無論你們是將愛與光延伸到你們小小的對象上，還是延伸到某個更為激動人心的物件上，你們都已經愛了——愛就是一切萬有。

We appeal to you to meditate without judgment of yourself or others, to accept phenomena as they enter your life, to use them, to be alert for them, for it is well to receive the many hints that you will give yourself concerning that which you are to be doing, that which you have planned for yourself to do. We earnestly implore you to grasp that this channeling is also a phenomenon, that our words are things. We cannot prove our love to you nor can we say it, and you must realize that our words are nothing but shadows flitting across the inside of your mind. They may be without worth for you and if so we ask you to discard them, to shrug them away and to move on. Our love for you is part of our spiritual path. Your love shall be yours.

我們呼籲你們在不對你自己或者其他人進行評判的情況下進行冥想，在現象進入到你們的生命中的時候去接受它們，利用它們，並對它們保持警覺，因為去接收你將會給予你自己的很多的關於你打算要做的事情，你已經為你自己計畫好要去做的事情的暗示，這是很好的。我們熱切地肯定你們領會，這個傳訊同樣也是一個現象，我們的言語是事物。我們既無法向你們證明我們的愛，我們同樣也無法講述它，你們必須領悟到，我們的話語除了是在你們的頭腦中飛掠而過的陰影之外，什麼都不是。它們可能對你們是沒有價值的，如果是這樣的話，我們請你們拋棄它們，將它們擺脫掉，並繼續移動。我們對你們的愛是我們的靈性道路的一部分。你們的愛將會是你們的靈性道路的一部分。

May all that is true and beautiful in your mind and in your heart be of blessing to you. May you dream, may you seek, may you love and may you know that you are not alone. The sensation of the air touching the ears of this instrument is remarkable to us. The heartbeat, the dilation of the veins—this is all new to us. We are enjoying the experience of sharing this instrument's body.

祝願在你們的頭腦中，在你們的心中的所有真實而美麗的事物都成為你們的福分。祝願你們夢想，祝願你們尋求，祝願你們愛，祝願你們知曉你們不是孤單的。解除了這個器皿的耳朵的空氣的感知對於我們是明顯的。心跳，靜脈的膨脹——這對於我們都是新鮮的。我們在享受分享這個器皿的今天的體驗。

Because we have had to move rather deeply into meditation with this instrument to use it, we shall continue speaking of what we sense through this instrument until we are certain that this instrument is at a good state of conscious awareness of the illusion. We find this instrument's mouth to be dry. We are experiencing a very noisy environment within the body and we find variations of surface temperature across the lower portions of this entity's physical vehicle. The energy is not apparent to this instrument as it breathes. It does not breathe deeply enough. It is capable of a great deal more of the deep breathing and it would be helpful for clearing out many impurities for this entity to practice such.

因為我們必須要與這個器皿一起更為深入地進入到冥想之中以使用它，我們將繼續通過這個器皿談及我們的感覺到事物，一直到我們肯定，這個器皿是處於對幻象的有意識的察覺的一種良好的狀態為止。我們發現這個器皿的嘴巴是乾渴的。我們正在體驗到在身體中的一個非常嘈雜的環境，我們發現表面的溫度的變化超過了這個器皿的物質性載具的較低的部分了。在器皿呼吸的時候，能量對這個器皿並不是明顯的。它沒有足夠深入地呼吸。它有進行更多的深呼吸，這個器皿練習這樣的深呼吸會對清除很多的雜質是有幫助的。

We believe we are now able to leave this instrument. It is reluctantly that we do so, for we speak rarely with your peoples. We thank this group for being of a nature which calls to us. We send our love to you and we leave you in that love and light which is the infinite Creator. We are those of Q'uo. Adonai. 我們相信，我們現在能夠離開這個器皿了。我們並不情願這樣做，因為我們相當少與你們的人群發言。我們為這個團體具有一種呼喚了我們的屬性而感謝這個團體。我們對你們送出我們的愛，我們在無限造物者之所是的愛與光中離開你們。我們是 Q'uo。Adonai。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am very glad to be able to greet this group in love and light and to speak our few humble words of inspiration and the joy of being. We, as always, offer ourselves in an attempt to join with you in your seeking by attempting to answer queries which may have arisen as you seek. May we

now begin that service with the first query?

我是 *Latwii*，我非常高興能夠在愛與光中向這個團體致意，並能夠講述我們少量的具有啟發與存有的喜悅的謙遜的話語。我們，一如既往，提供我們自己來進行一種嘗試，以藉由嘗試回答在你們尋求的時候可能已經出現的問題而在你們的尋求中與你們結合在一起。我們現在可以藉由第一個問題開始那個服務嗎？

Carla: I have a question that I've been pondering; I haven't figured anything out about it yet. It seems that some changes hit you over the head with a hammer and there's no getting away from the changes, there's no thinking about it—it's just something that has changed. It seems that other changes are completely within our conscious control. How can one determine when one has thought about a change to the point where it's best to leave it alone?

Carla：我有一個我一直都在思索的問題，我關於它尚未弄明白任何事情。看起來似乎一些改變用一把錘子對你迎頭痛擊了，沒有對那些改變的逃避，沒有對它的思考——它僅僅是某個已經改變了的事情。看起來似乎其他的改變是完全在我們的有意識的控制範圍內的。一個人如何才能確定，什麼時候一個人已經在關於個改變的方面已經思考到了在其上最好讓它一個人自己處理的位置呢？

I am *Latwii*, and if we have understood your query, we shall attempt response. For those who seek in a conscious fashion the steps to be taken upon the path, there are ...

我是 *Latwii*，如果我們已經理解了你的問題的話，我們將嘗試去回應。對於那些用一種有意識的方式尋求要在道路上被走出的步子的人，會有.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we are once again with this instrument. To continue. For the entity who has consciously begun the journey of seeking there are points upon this journey at which time the placement of the foot is indicated by a sign, shall we say. This sign is that which is of the unconscious, shall we say. The greater being that each is and which has put the particle of itself which you call a person into the illusion which is your daily life then at various points may direct and indicate the most appropriate journey or step within a journey for the conscious seeker. This is in response to the seeker's desire to know. For as it has been written in your holy works, as one seeks, so shall one find, for the universe in which we each move and have our being is made of one thing—that is love, and by one entity—that is the Creator.

我是 *Latwii*，我們再一次與這個器皿在一起了。繼續。對於一個已經有意識地開始了尋求的旅程的實體，在這條旅程上會有一些時刻是在其上落足之處是被一個，容我們說，標誌所指示出來的。這個標誌是，容我們說，屬於無意識的事物。每一個實體之所是的更大的存有，那個已經將你稱之為一個人的它自己的微粒放置於你們的日常生活之所是的幻象中的那個更大的存有，接下來在各種各樣的位

置，就可以指導並指示在一條旅程中對於有意識的尋求者是最為適當的旅程或者腳步了。這是回應尋求者對於知曉的渴望的。因為如在你們的神聖著作中已經被寫道的一樣，當一個人尋求的時候，它因此將會找到，因為我們每一個人在其中移動並擁有我們的存有的宇宙，是由一個事物製成的——那個事物就是愛，是被一個實體所創造的——那個實體就是造物者。

As the small self which is seeks, then, that which is sought is a greater portion of that which seeks. There is for each, then, guidance which may be sought with benefit in the seeking. The seeker at some point in its journey will find that the aids or indications thusly received may take on a more and more subtle nature in some cases. This is in order that the entity's own discriminating faculty of free will might be further enhanced. Thus, if one has for a great portion of its incarnation been used to receiving the, shall we say, two-by-four between the eyes as obvious markers along the path, it may be that less and less force is required to guide the entity, and the entity may well be better advised to look within its own being for that still small voice which when consulted gives the answers that are most appropriate for that entity at that time.

當作為尋求之所是的小小的自我，接下來，被尋求的事物就是那個尋求的事物的
一個更大的部分了。接下來，對於每一個人都會有對尋求是有益處的指引可以被
追尋的。尋求者在它的旅程的某個位置上將會發現，由此而被接收到的幫助或者
指示，在一些情況中可能會呈現出一種越來越微妙的屬性。這是為了實體自己的
對於自由意志的分辨力的機能，可以被更進一步地增強。因此，如果一個人在它
的投生的
一個很大的部分中已經習慣於接收到，容我們說，當頭棒喝
(*two-by-four between the eyes*) 作為在那條道路上的明顯的標識的話，可能
會發生的事情是，越來越少的力量會被需要以指引實體，那個實體可以很好得到
建議去在它自己的存有內在尋找那個安靜而微小的聲音，當那個聲音被諮詢的時
候，它會給予在那個時刻對於那個實體最為適當的答案了。

We apologize for a somewhat deliberate and involved response to your query, my sister, but we are attempting to work with this instrument in a somewhat variant fashion from the more conceptual techniques which we have employed in the past, as you call it.

我們為對於你的問題的一個多少有些審慎而又晦澀的回答而抱歉，我的姐妹，但
是我們正在嘗試用一種與我們在過去，如你們對它的稱呼一樣，已經使用過的更
為觀念性的技術多少有些不一樣的方法來與這個器皿一同工作。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Well, I will give you specific information and see if you can add anything to what you've already said, realizing that it is often true that one can't get anything from us, specific questions, but I'll risk it because I'm really puzzling this one out. What you have said is very clear and it isn't convoluted at all as far as I'm concerned, in talking about making spiritual choices and hearing the hints and everything for yourself. In this situation there are two of us,

myself and Jim, who have been talking about the possibility of forming a community for some years. For some reason, we have been talking about it far more intensely lately. The decision is a weighty one, is a heavy one in that it's sort of like buying a car or buying a home or having a child—you can only do it once or twice in a lifetime—you can't start something and then run away, at least not if you're Jim or me.

Carla：好的，我將會給予你們具體的資訊，並看看是否你們能夠對你們已經說過的內容補充任何事物，我同時意識到經常是真實的情況是，一個人無法從我們，從具體的問題得到任何事情，但是我將仍舊詢問它，因為我真的對這個問題感到困惑。你們已經說了的內容是非常清晰的，在我關心的範圍內，在談及做出靈性的選擇，以及為你自已聽到暗示以及每一個事物的方面，它完全不是迂回的。在這個情況中，我們兩個人，我自己和 *Jim*，已經一直在談論形成一個社區的可能性有一些年的時間了。因為某種原因，我們最近一直在更為集中地談論它。決定是一個重大的決定，是一個沉重的決定，因為它以某種方式是類似於買一輛汽車，或者買一個房子，或者生一個孩子——你在一次生命中僅僅能夠做它一次或者兩次——你們無法開始某個事情，並接著跑掉，之少如果你是 *Jim* 或者我的話是不會跑掉的。

So what I see in Jim is that he is desirous of change but at the same time is of such a nature that the loss of solitude which even the most carefully run community would involve, could be a real life-threatening thing for him. In other words, we both feel the impulse towards change, and I am deeply questioning whether this is the right change because I am concerned for Jim. Neither of us knows whether to drop the thing for now or to go on thinking and talking about it. Sometimes we feel one way, sometimes we feel another. It's this situation that I'm trying to address. Can you be of any more assistance than you were to the general question?

因此，我能夠在 *Jim* 身上看到的事情是，他是渴望改變的，但是同時他是渴望這樣一種屬性，甚至是最為小心謹慎地運轉的社區都會包含有對孤單的失去，這對於他能夠成為一種真正威脅生命的事情。換句話說，我們兩個人都感覺到了朝向改變的推動力，我是深深地質疑，是否這是適當的改變，因為我會擔心 *Jim*。我們兩個人都不知道，是要暫時丟下這個事情，還是要繼續思考並談論它。有時候，我們感覺到一種方式，有時候，我們感覺到另一種方式。我們正在嘗試去解決的就是這個情況了。你們能夠比你們對於一般性的問題所能給予的幫助給予更多的幫助嗎？

I am Latwii, and am aware of your query, my sister, as we were aware of it with the more general form previously asked. We find that we may speak in general only and this is well for each must retain the full use of the free will in such matters. As one wishes to do that which is most appropriate within the incarnation in regards to being of service and to learning those lessons that are one's pattern, it is well to balance the great desire to accomplish these two goals with a lightness and lack of concern in order that one remain open to the influence of the creation about one, for it is sometimes the case with the over-serious seeker that it will try so hard to be diligent and correct in its movements and thoughts that it will develop a type of tunnel vision that is

overly focused upon a matter to such a degree that the spontaneity and wide-ranging viewpoint suffer. These lighter and—we search for a word—more carefree characteristics are those which play an important role in aiding an entity's movement of intuition, for when one becomes overly dedicated to any particular thought or action, one then closes off certain helpful avenues of assistance that are open to those of the more balanced nature.

我是 *Latwii*，我瞭解了你的問題，我的姐妹，因為我們是察覺到它藉由更為一般性的形式在之前是被詢問過的，我們發現我們可以僅僅用一般性的方式發言，這是很好地，因為每一個實體都必須要在這樣的問題中保留對自由意志的完整的使用。當一個人希望去在投生中在關於進行服務以及學習那些一個人的模式之所是課程的方面去做最合適的事情，去用一種輕鬆以及不擔憂來平衡完成這兩個目標的巨大的渴望，以便於一個人可以對在它周圍的造物的影響保持開放，這是很好地，因為對於過於嚴肅的尋求者時常會發生的情況是，它將會如此努力地嘗試去在它的行動與想法中成為勤奮且正確的，這樣它就將會發展出一種類型的狹窄的視野了，這種狹窄的視野是過度聚焦於一個問題上到了這樣一種程度，以至於自發性與寬闊的視野會遭受損傷了。這些更為輕鬆且——我們尋找一個詞語——更為無憂無慮的特性是那些會在幫助和一個實體的直覺的行動的方面扮演一個重要的角色的特性，因為當一個人對任何特定的想法或者行動變得過度投入的時候，一個人就會封閉一定的有幫助的輔助的途徑，這些途徑是會向那些具有更為平衡的屬性的實體開放的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am *Latwii*, and we thank you, my sister. We would ask if there might be another query.

我是 *Latwii*，我們感謝你，我的姐妹。我們會詢問，

Carla: Well, since you're about to close, I'll just throw this one in as an oddball question. The word "Belgium" has been rolling around in my head for the last few hours, and I wondered if you could tell me why, or in general, why words roll around in people's heads, if you can't tell me specifics. I have no emotional ties, any ties of any kind to Belgium.

Carla：好的，既然你們打算要結束了，我將會僅僅扔出這個問題，作為一個古怪的問題。“比利時”這個詞語已經在過去幾個小時的時間中一直都在我的頭腦中翻滾了，我懷疑是否你們能夠告訴我為什麼，或者如果你們無法告訴我具體答案，一般而言，為什麼詞語會在人的頭腦中翻滾。我沒有情緒上的結，沒有任何類型的關於比利時的結。

I am *Latwii*, and am aware of your query, my sister. Consider, my sister, who has pulled the rug out from under the feet and the condition of the rug and its origin.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我的姐妹，如果一個人已經將地毯從腳底下拉出來了，請考慮一下那個人，地毯的狀況以及它的起源。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: The rug. I'll have to think about it. Thank you.

Carla：地毯。我將必須要思考它。謝謝你們。

I am *Latwii*. We thank you, my sister, and would be happy to attempt any further queries that either present may have.

我是 *Latwii*。我們感謝你，我的姐妹，我們會很高興嘗試任何在場的人可能擁有的任何更進一步的問題。

(Long pause.)

（長暫停）

Carla: I get it! Thank you. Okay.

Carla：我明白了！謝謝你們。好的。

I am *Latwii*, and we shall at this time relinquish our use of this instrument. We are happy to have been able to speak to this group. This instrument is in the process of attempting to expand its ability to serve as an instrument and we are happy to work with it in this capacity. We hope that its desire and practice of this skill will allow us to speak in a fashion which is more nearly characteristic of our own nature, which is much more lighter and free-flowing than the somewhat rigid framework that this instrument provides us in the form of its mind. We leave each of you in the love and in the light of the one infinite Creator. We rejoice with you in that peace and in that power of Oneness. Adonai, my friends. Adonai vasu.

我是 *Latwii*，我們將在此刻放開我們對這個器皿的使用。我們很高興已經能夠對這個團體發言了。這個器皿是在嘗試去拓展它作為一個器皿服務的能力的過程中的，我們很高興用這種方式與它一同工作。我們希望它對於它的渴望以及它對技巧的練習將會允許我們用這樣一種方式發言，這種方式是更多地具有我們自己的屬性的典型特徵的，是比這個器皿用它的性質的形式提供給我們的這個多少有些堅硬的框架是遠遠更加輕盈且更加自由流動的。我們在太一無限造物者的愛與光中離開你們各位。我們在一體性的平安與力量中與你們一同歡慶。Adonai，我的朋友們。Adonai vasu。

February 16, 1986

1986-02-16 *Hatonn* : 懷疑的角色

(S channeling)
(S 傳訊)

I am *Hatonn*. I greet you, my friends, in the love and light of the one infinite Creator. We ask your indulgence, our brothers and sisters, for it has been some time that this instrument has channeled our words and we are grateful that she has been so cautious, for as each of you know, there are those times when the duplicity of vibrations has been mistaken. We are very grateful, and it is with much joy we join you this evening, for the love and the light which glows around you is as great a thing for us to behold as it is for each of you to feel.

我是 *Hatonn*。我的朋友們，我在太一無限造物者的愛與光中向你們致意。我們請求你們的縱容，我的兄弟姐妹們，因為這個器皿已經傳訊我們的言語有一些時間了，我們對於她已經是如此小心謹慎的是感激的，因為如你們每一個人都知曉的一樣，會有一些時候對振動的重複是已經被搞錯了的。我們是非常感激的，我們是帶著大量的喜悅在今晚加入你們的，因為在你們周圍洋溢的愛與光，如同你們每一個人對它的感覺一樣地，對我們是一個要去注視的偉大的事物。

Many things, my friends, have been happening upon your planet's surface, much growth of the light and its balance, for in all things, my friends, as each of you perhaps have heard many times in the past, there is a balance and must be that balance. And it is in this that many of your questions may be answered, for the times when doubts arise remember that for all of the darkness that seems to be happening within your illusion, there is that much light as well and it is within that light that each, if it be his choice, will dwell. For we have found, my friends, by our choice that in that light will each find much joy and peace, for in the path of service to others there is joy.

我的朋友們，在你們的星球上有很多的事情正在發生，會有大量的光的成長以及它的平衡，因為在所有的事物中，我的朋友們，如同你們每一個也許在過去已經聽到很多次的一樣，會有一種平衡，且必定會有那種平衡。就是通過這種平衡，你們很多的問題可以被回答，因為在懷疑升起的時候，請回憶起，對於所有看起來似乎正在發生在你們的幻象中的黑暗，都會同樣有大量的光，每一個人都將會存在於在那種光中，因為這就是他的選擇的話。因為我們已經藉由我們的選擇發現，我的朋友們，在那種光中，每一個人都會找到大量的喜悅與平安，因為在那條服務他人的道路上，會有喜悅。

We would now transfer this contact, as this instrument is experiencing some difficulty in maintaining our contact. I am *Hatonn*.

我們會轉移這個接觸，因為這個器皿在保持我們的接觸的方面正在體驗到某種困難。我是 *Hatonn*。

(Jim channeling)
(Jim 傳訊)

I am Hatonn, and we greet you again in love and light. We would like to thank the one known as S for offering herself as an instrument for our words. We are overjoyed that we have been able to make contact with an old friend. We rejoice at each opportunity to utilize one who wishes to serve as an instrument in the vocal channeling.

我是 *Hatonn*，我們再一次在愛與光中向你們致意。我們想要感謝被知曉為 S 的實體提供她自己作為我們的話語的一個器皿。我們對於我們已經能夠接觸一個老朋友是感到狂喜的。我們為每一個利用一個希望作為在語音傳訊中的一個器皿而服務的實體的機會而歡慶。

We would remind you, my friends, that each of you is an instrument, each of you serves the one Creator in a manner which is very like unto the phenomenon of vocal channeling as you call it, for each of you with your own unique abilities, interests and desires takes that gift of love which is yours each day and makes of it an offering that seems upon its surface to be merely another daily round of activities. Yet from the depths of your own being and from reaches and resources far beyond that which you call your own identity, do you draw the inspiration and motivation to take that enabling force that you call love and form it into each thought that you think, each action that you complete and each word that you speak.

我們會提醒你們，我的朋友們，你們每一個人都是一個器皿，你們每一個人都是用一種非常類似於語音傳訊，如你們對它的稱呼一樣，的現象的方式服務太一造物者的，因為你們每一人，藉由你們自己獨一無二的能力、興趣與渴望，都拿起了你們的每一個日子之所是的禮物，並使得它成為了一個奉獻，這個奉獻在它的表面上看起來似乎僅僅是另一個日子的日常生活的活動。然而，從你自己的存有的深處，從遠遠超越了你稱之為你自己的身份的事物的所及範圍與資源，你吸收了靈感與動力，以使用那種你稱之為愛的使之有能力的力量，並將它形成每一個你思考的想法，每一個你完成的活動，以及每一個你說出的話語。

Thus do you, each of you, all of you, articulate that great unspoken thought that dwells ever present and ready to serve as the base upon which you stand, the palette from which you draw your colors, the canvas upon which you place them and the appreciation within each heart and eye that looks upon your creation. And thus do you provide glorification of the [One] Which dwells in all.

因此，你們，你們每一個人，你們所有人，都清楚表達了那個偉大的無法講述的想法，那個想法一直都存在於此時此刻，並準備作為你站立於其上的基礎，你從其繪製你的色彩的調色盤，你將你的色彩放置於其上的畫布，以及在每一顆心與每一隻看著你們的創造物的眼睛中的欣賞而服務。因此，你們確實提供了對那存在於萬物之中的太一的讚頌。

The particular type of channeling that you experience this evening as you gather together in your seeking is but one small form of articulation of the one original Thought that is love. We are privileged to partake in this offering with you, for in this participation do we also discover more about the one

Creator and the means by which it may be manifested within your illusion. We spoke of doubt at the beginning of this contact and we would choose at this time to expand somewhat upon this concept, for if what we have just spoken has truth within it, then it must be asked by any seeker of that truth what part doubt plays and why it seems many times that doubt plays such a large part within the process of seeking and experiencing that each of you and your fellow beings experiences in your daily life.

你們在今晚在你們通過你們的尋求聚集在一起的時候體驗到的那種特定類型的傳訊，僅僅是對愛之所是的那一個原初的想法一個小小的表現的形式。我們對於與你們一起參與到這次奉獻中是感到榮幸的，因為在這種參與中，我們同樣也發現了更多關於太一造物者的事情，以及藉由其他可以在你們的幻象中被顯化的途徑。我們在這個接觸的開始的時候談及了懷疑，我們會在此刻選擇在這個觀念上多少進行一些拓展，因為如果我們剛剛已經談到過的內容在其中是擁有真理的話，接下來，任何真理的尋求者必定會詢問，懷疑扮演的角色是什麼，為什麼看起來似乎很多時候懷疑在你們每一個人以及你們的夥伴的存有在你們的日常生活中體驗到的尋求與體驗的過程中扮演了一個如此大的角色。

Within the cultures of your peoples at the current level of development of technology, it would seem that much of doubt would have been erased from the daily life and experience of your peoples. For do you not have shelters to protect you from the elements? Are not the great majority of your peoples clothed and fed at least to a minimal degree? Do you not have relationships and means of communication with each other? Do you not have pursuits of work and leisure with which to focus your attention? Are there not within your culture areas in which each may find the potential of reward and satisfaction? Are there not many who speak of the one Creator and who provide paths by which a seeker may find that one Creator?

在你們的人群在科技發展的當前的層次上的文化之中，看起來似乎大量的懷疑已經從你們的人群的日常生活與體驗中被消除了。因為難道你們沒有庇護所來保護你們免受那些暴風雨嗎？難道你們的絕大部分的人群不都之少在一個最低的程度上是有人衣服且被喂飽你的嗎？難道你們沒有與相互彼此的關係以及進行交流的途徑嗎？難道你們沒有你們用來聚焦你們的注意力的對工作與閒暇的追尋嗎？難道在你們的文化中沒有那些在其中每一個人都找到了潛在的回報與滿意的區域嗎？難道沒有很多人都談及了造物者，並提供了一個尋求者藉由其可以找到那個太一造物者的途徑嗎？

Yes, my friends, you and your peoples have all these things and more in great abundance and yet we would suggest that perhaps it is this very abundance of things, of ideas, of entities, of groups, of possibilities and opportunities that itself seems to provide the basis for much confusion and doubt. For with such great variety available in these areas of seeking of the mind, of the body, and of the spirit, how then does one decide in each particular instance what shall be the choice that is most appropriate for one at any time?

是的，我的朋友們，你們和你們的人群都擁有所有這些事情，且在巨大的豐盛中擁有更多的事物，而我們會建議，也許就是在這種事物、觀點、實體、團體、可能性以及機會的豐盛性之中，這種豐盛其自身看起來似乎提供了大量的混淆與懷

疑的基礎了。因為，藉由在這些對心智、身體、靈性的尋求的區域中可以被取得的巨大的多樣性，一個人接下來如何在每一個特定的情況中決定在任何時刻，對一個人是最為很合適的選擇是什麼了？

In your daily round of activities, from time to time you find the difficulty perhaps due to misunderstanding with one of your fellow beings. There is perhaps the intention of each entity to give of the self in a manner which is unique to the self. The gift perhaps finds little acceptance though the intention be relatively pure. Yet there is the disharmony, the accusation, the harsh and disharmonious words. Then, perhaps, there is silence, the heart being wounded, the mind being confused, the tongue then holds its peace. And the entity goes its way wondering to itself where was the missed step? How was it that one with the intentions one knows one had could give so freely and yet seemingly be so mistaken and misunderstood?

在你們的日常生活的活動中，你們會時不時地發現也許是由於對你們的一個夥伴的誤解而產生的困難。每一個實體也許都會有用一種對於自我是獨一無二的方式來奉獻自我的意願。儘管意圖是相對純淨的。禮物也許會幾乎找不到接納。而會有不和諧、非難、刺耳且不協調的言語。接下來，也許會有靜默，心受傷了，心智感覺到混淆，舌頭接下來就擁有了它的平安了。實體會用它的方式對它自己感到疑惑，走錯的步子是在何處呢？一個帶有意願的人如何知道它本來能夠如此自由地給予，而有看起來似乎如此之出錯且被誤解了呢？

Yes, my friends, this is not an unusual occurrence; each of you has had similar experiences far more times than perhaps one cares to remember. And it returns again and again to the mind and to the heart, the wondering how can intentions be purely translated and communication made clear with those with whom one has contact on a daily basis? How can the relationships be smoothed and harmony be found and maintained? How can doubts be overcome and how can the next step be placed with surety on the path of seeking and sharing relationships each with the other?

是的，我的朋友們，這不是一個不同尋常的遭遇，你們每一個人都已經有過類似的體驗，也許比一個人會留心以回憶起來的這樣的體驗的次數是遠遠更多。它一次又一次地轉向了心智與心，轉向對於意願如何才能被純淨地轉譯，以及對於與那些一個人用一種日常的方式已經接觸到的人之間的交流如何才能變得清晰的懷疑了。關係如何才能成為成為流暢的，和諧如何才能被找到並被維持呢？懷疑如何才可能被克服，下一步如何才能帶著確信被放置在尋求以及每一個人與相互彼此對關係的分享的道路上的呢？

We suggest to you, my friends, that it might be helpful if one can perhaps, only briefly at first, adopt a somewhat different attitude as one looks at the, shall we call it, metaphysical import or nature of one's daily life. When you experience the disharmonious relationship, the angry word, the cold and shriveled silence, that what you have is not so much the missed opportunity as a renewed opportunity for that which seems lost. Within your illusion it is not apparent in even the least degree that each is the Creator and that love binds all as one. Yet if you can within the heart of your being draw upon that

realization and look upon each situation in which you find yourself with that point of view or attitude, you will see unfolding before you the limitless opportunities to discover love, harmony, peace and joy where there seems to be none or very little of these ideals which each shares.

我們對你們建議，我的朋友們，在一個人檢查它的日常生活的，容我能說，形而上學的含義或者屬性的時候，如果它能夠，在一開始僅僅簡短地，採用一種多少有些不同的態度，它可能會是有幫助的。當你們體驗到不協調的關係、憤怒的言語、無情而乾癟的沉默的時候，你們擁有的事物並不是如此多地是被錯過的機會，因為對於看起來似乎失去的事物會有一個被更新過的機會。在你們的幻象中，每一個人都是造物者，愛將所有人都聯合起來如同一個人一樣，這甚至在最小的程度上都不是明顯的。而如果你能夠在你的存有的核心之中將那種領悟利用那種領悟，並帶著那種觀點或者態度來觀看每一個你發現你自己處於其中的情況的話，你將會看到無限數量的機會在你面前展開，以在看起來似乎沒有任何或者只有非常少的每一個人可以分享的理想的位置發現愛、和諧、平安與喜悅。

For when you have experienced the smoothly functioning relationship and the either spoken or unspoken joy of sharing time, words and experience, you are living upon the fruit of a harvest that has been completed, and you now, as you view that which is disharmonious, may take what has been completed and move into a new experience, another opportunity to plant a seed of love, to nurture it with will and faith, with perseverance, with the kind gesture, the loving word, the respectful attitude, and watch that seed take root. It may be a great portion of what you call time before the seed sends a shoot into the light of your daily experience, and an even greater portion of what you call time before that plant of love bears fruit. Yet, is this not what each of you have come to do in some fashion within the incarnation that you now know?

當你們已經體驗到了流暢地運轉的關係，分享的時間、言語與體驗的要麼被說出來，要麼說不出來的喜悅的時候，你們是憑藉著已經被完成了一種收穫物的果實而活的，當你們看到不協調的事物的時候，你們現在可以拿起已經被完成的事物，並進入到一種新的體驗中，進入到另一個機會去種植一顆愛的種子，用意志與信心，用堅持不懈，用好心的姿態、有愛的話語以及尊重的態度來撫育它，並照看那個種子生根。在種子會發芽進入到你們的日常體驗的光中之前，可能會有你們所稱的時間的一個巨大的部分，在那個愛的植物結出果實之前，可能會有你們所稱的時間的甚至更大的部分。而這難道不是你們每一個人已經前來用某種方式在你們現在知曉的投生中來做的事情嗎？

That you have love and harmony a portion of the time with those about you can become an inspiration that motivates you, shall we say, to plant those seeds in areas that seem to have the most barren of ground, for it is [within] such seemingly barren soil that the greatest of opportunities may be found.

你們與你們周圍的那些人在一段時間中會擁有愛與和諧，這能夠成為一種激勵物，它會給予了你們動機，容我們說，去在一個看起來似乎擁有最為貧瘠的土地的區域中種植那些種子，因為就是在這樣的在表面上貧瘠的土壤中，最大的機會可以被發現了。

If you look upon the purpose of your incarnational patterns as not so much

[for] experiencing love as for you to discover and nurture love where it has not been, then we suggest that you may find that the daily round of activities becomes far more acceptable within your sight, for if one becomes involved enough in the mundane nature of the world about one, it is far too easy to forget that the world about one is more the training ground than the, shall we say, finishing school, for there is the need and the opportunity to work the mind and the heart in the barren fields of your environment that these fields might become as the oasis and produce the life-nourishing waters of love that may then be offered freely to all about one.

如果你們如同你們是要在尚未存在有愛的位置發現愛並撫育愛一樣如此之大，將你們的投生模式的目的視為是為了體驗愛，接下來我們會建議，你們可能發現日常生活的活動在你們的視線中變得遠遠更加可以接受了，因為如果一個人足夠多地被包含在在一個人周圍的世界的世俗的屬性，要忘記在一個人周圍的世界不是精修學校，而更多地是一個訓練場，這是遠遠過於容易的，因為會有需要你們的環境的貧瘠的土地中對心智與心進行工作的需要與機會，這樣這些土地就可以變得如同綠洲一樣，並會產生出滋養生命的愛之水，這些愛之水接下來就可以被自由地提供給在一個人周圍的所有人了。

Where you find yourself in your daily round of activities is where you have planted yourself, shall we say, in order that you might tend the field in the most loving fashion that you may. It is not so much the ability you may have to change those about you that is important as it is the ability that you have to look upon those about you in a new way, in a way which gives acceptance and love as freely as each of you is given the air you breathe, the ground that you walk upon and the experience that comes before you each day that you draw the free air into your lungs and each day that you find yourself once more moving in a world of seeming confusion, of endless choices and of seemingly multiple confusions and opportunities for misunderstanding. To be able to move one's own point of viewing from the mundane to the sacred, shall we say, is but a small step within one's own mental viewpoint, but one which can produce great changes in one's experience. 你在你的日常生活的活動中發現你自己處於的位置，就是你已經，容我們說，種植了你自己的位置，以便於你可以用你可能擁有的最為有愛的方式來照料那個土地。你擁有的你可能去改變那些在你周圍的人的能力，相比你擁有的去用一種新的方式，用一種給予接納與愛的方式去看待那些在你周圍的人的能力，是遠遠較不重要的，這種對接納和愛的給予是和你們每一個人被給予了你們呼吸的空氣，你走在其上的土地，以及在每一個你將自由的空氣吸入到你的肺部的日子，在每一個你發現你自己再一次在一個具有表面上的混淆，無盡的選擇以及表面上大量的混亂與誤解的機會的世界中移動的日子出現在你面前的體驗是一樣自由地給予的。能夠將一個人的觀點從視角的事物移動到，容我們說，神聖的事物，僅僅是在一個人自己的心智的觀點中的一小步，而確實一個能夠在一個人的體驗中產生出巨大的改變的腳步。

These changes, my friends, are those which grow from within your being and are nurtured by that quality that we have called love, the topic, the only topic, of all our humble words to you over the many years that we have been

privileged to speak with you and through you. It may seem far too simplistic an attitude with which to move through your daily round of activities, yet we would remind you, my friends, that the one Creator is simplicity itself. Within your illusion much seems complex. It is as though the one Creator has played hide and seek with Itself and with love. And yet as each of you are a portion of that one Creator and as all creation is that same Creator, there is no place beyond your reach where love may be hidden that you may not find it. Persevere, my friends—and yet persevere with a light heart, knowing that all is truly well, that all things move in love, that you are an infinitely valuable portion of that love and of that one Creator and that you cannot err in your seeking of love. You may discover many and variant ways to seek, to find, and to experience and yet you shall make no mistakes, for all efforts are born of love, move within love, and in some fashion produce love.

我的朋友們，這些改變是那些從你們的存有內在之中生長，並被那種你們稱之為愛的特性，以及在我們已經有幸對你們發言並通過你們發言的很多年的時間中所有我們給予你們的謙遜的話語的主題，僅僅是主題所滋養的。對於一種你們藉由其穿越你們的日常生活的活動的態度，它可能看起來似乎是遠遠過於簡單化的，而我們會提醒你們，我的朋友們，太一造物者在其自身就是簡單性。在你們的幻象中，大量的事情看起來似乎是複雜的。它就如同太一造物者已經在玩捉迷藏，並要藉由祂自己，藉由愛來尋找了。而因為你們每一個人都是太一造物者的一部分，因為所有的造物都是那個相同的造物者，愛是不可能被隱藏在你所及範圍之外的任何你可能找不到它的地方的。我的朋友們，堅持不懈——而帶著一顆輕快的心堅持不懈，同時知曉，一切真的都是沒問題的，一切事物都是在愛中移動的，你們是那種愛，是那個太一造物者的一個無限有價值的部分，你們在你們對愛的尋求中是無法犯錯的。你們可能發現很多的，各不相同的方式去尋求，去發現，去體驗，而你們將不會犯錯，因為所有的錯誤都是由愛被誕生出來，在愛中移動，並用某種方式產生愛的。

We thank each of you for allowing us to speak our simple and humble words, and we shall be with each upon request in your meditations in order that you might experience a deeper vibration of that love of which we have spoken. We shall pause for a moment before leaving this group and move among each that you might experience our vibration. If that be your desire, mentally request that this be so and we shall be honored to be with each. We pause for a moment.

我們為你們允許我們講述我們簡單而謙遜的言語而感謝你們各位，我們將會在你們的冥想中根據你們的請求而與你們各位在一起，以便於你們可以體驗到那種我們已經談及的愛的一種更為深入的振動。我們將在離開這個團體之前暫停一會兒，並在每一個人中間移動，這樣你們就可以體驗到我們的振動了。如果那是你們的渴望的話，在頭腦中請求這就是如此，我們將對於與各位在一起是感覺到榮耀的。我們暫停一會兒。

(Pause)

(暫停)

I am Hatonn. It has been our privilege to be with each of you. We leave you

now in the love and in the light of the One Who Is All. We are those of Hatonn. Adonai, my friends. Adonai vasu borragus.

我是 *Hatonn*。與你們每一位在一起已經是我們的榮幸了。我們現在在萬物之所是的太一的愛與光中離開你們。我們是 *Hatonn*。Adonai，我的朋友們。Adonai vasu borragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are also most happy to join you this evening, my friends. We have not had the opportunity to greet this group in love and light for some time and we take great joy in doing so at this time. We hope that you will be somewhat patient with us as we have been attempting for a portion of your time to work with this instrument in a slightly variant fashion. We are attempting to utilize the word-by-word type of channeling with this instrument in hopes that we might allow it to be somewhat more flexible in its perceiving of our contact. We shall attempt those queries which those present may have brought this evening and we would now ask if we might begin with the first query?

我是 *Latwii*，我們同樣對於在今晚加入你們是極其高興的，我的朋友們。我們已經有一段時間沒有得到機會來向這個團體致意了，我們對於在此刻這樣做是得到了巨大的喜悅的。我們希望你們將對我們是少有些耐心一些，因為我們一直在嘗試用一種稍稍不同的方式與這個器皿一同工作有一段你們的時間了。我們正在嘗試利用與這個器皿的逐詞的傳訊的類型，以希望我們可以允許它在它感覺我們的接觸的過程中成為多少有些更為靈活的。我們將嘗試那些在場的人今晚可能已經帶來的問題，我們現在會詢問，是否我們可以用第一個問題開始？

S: I have a question, Latwii. I'm sure that some of those present in this room this evening have dealt with this question before but I would like, if you don't mind, some information on the subject of what, if any, in your opinion, is the value and/or effects of using what could be termed as a crystal generator to heighten the transmission, perhaps, of this type of contact?

S: 我有一個問題，*Latwii*。我很確信，今晚在這個房間中的一些在場的人已經在之前與這個問題打過交道了，但是如果你們不介意的話，我想要在這個主題上的一些資訊，使用能夠被稱為一個水晶發生器的事物來增強，也許是對這種類型的接觸的傳送，在你們看來，這樣做的價值，與/或，作用是什麼呢，如果有的任何價值或者作用的話？

I am Latwii, and am aware of your query, my sister. We feel that we may be of the greatest aid by suggesting that the intention that motivates the use of any gadget of this variety is that which is the foundation principle that will determine the value of such use. There have been many gadgets, shall we say, which have been utilized throughout the history of your cultures upon this planetary influence that have had the purpose of enhancing the abilities of the initiate or the one who wishes to serve as an instrument in the service of others. The desire to serve in as pure a fashion as possible is that factor which

determines whether a device such as the one of which you speak will be of any true assistance or not to any individual or group. There is with the use of such a device a potential temptation to see such devices as necessary for such a service to take place. There is also the temptation to utilize such devices for purposes of one's own gratification, shall we say, for it is true that such devices can be helpful and are indeed powerful when utilized with a strong enough intention. The polarization of the intention, therefore, is that which must be carefully achieved.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們感覺到我們可能藉由這樣建議會有最大的幫助，我們建議，對屬於這種類型的任何的小工具的使用賦予了動機的意願，就是那個將會決定這樣的使用的價值的基礎原則了。已經有很多的，容我們說，小工具已經在貫穿你們在這個星球上你們的文化的整個歷史期間被利用了，這些小工具已經擁有了增強入門者或者一個希望通過服務他人而作為一個器皿服務的實體的能力了的目的了。用一種盡可能純淨的方式進行服務的渴望，就是那個會確定是否一個諸如你們談及的工具之類的工具是否對於任何個體或者團體將會具有任何真正的幫助的因素。伴隨著對這樣一個工具的使用，會有潛在的誘惑去將這樣的工具視為是對於讓這樣一個服務發生是必不可少的。同樣會有誘惑去為了一個人自己的，容我們說，滿足感的目的而是用這樣的工具，因為這樣的工具能夠使有幫助的，且在帶著一種足夠強有力的意圖而被使用的時候確實是強有力的，這是真實的。因此，對意圖的極化，就是必須被小心謹慎地取得的事物了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: Yes, please *Latwii*. Would you suggest a diagram of an apparatus such as this to be used? And you don't have to do it right now, it's basically a yes or no question. S: 是的，請進一步回答，*Latwii*。你們願意對諸如這個要被使用的裝置之類的一個裝置建議一個圖解嗎？你們不必現在就進行它，它基本上是一個是或者否的問題。

I am *Latwii*, and we find that even if we were willing to produce such a drawing, we would be greatly hampered in doing so by the limitations of this instrument's mental configuration, for not only is this instrument quite untutored in this area, but this particular instrument has some degree of resistance, shall we say, to the use of such devices, and we would be hampered by this mental configuration. We remind you, my sister, that the use of such devices is much as the use of a crutch in some instances for those who have abilities that would remain untapped if there were such a device handy to rely upon.

我是 *Latwii*，我們發現即使我們樂意於產生這樣一個圖形，我們會在這樣做的方面因為這個器皿的心智的配置而是極大地被妨礙的，因為不僅僅這個器皿是在這個區域是相當為受過教育的，這個特定的器皿同樣擁有某種程度的對使用這樣的裝置的，容我們說，抵制，我們會因為這種心智的配置而受到妨礙。我們提醒你，我的姐妹，對這樣的裝置的使用，非常類似於在一些情況中對一個拐杖的使用，

對於那些已經擁有能力人，如果這樣一個順手的設備是可以依賴的，它們的能力就會得不到利用了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: If I might ask one more question. I attended a meditation Thursday night. Latwii, I'm going to ask this because I need some outside affirmation, so to speak. Were the members of the Confederation actually present and in attunement with those that were present at that meditation Thursday night?

S: 如果我可以多問一個問題的話。我在週四晚上參加了一個冥想。Latwii，我將要詢問這個因為我需要某種，可以說是，外部的確認。星際聯邦的實體實際上出席，並於出席了那個週四晚上的冥想的實體進行調音了嗎？

I am Latwii, and, my sister, it is our desire to be of the greatest service possible in this regard, but we find that the query moves within an area which is sacred unto your own seeking. It is therefore with some regret that we must refrain from giving any definitive response, for the decision as to the nature of the experience of ...

我是 Latwii，我的姐妹，我們的渴望是在這個方面進行有可能最大的服務，但是我們發現那個問題是在這樣一個區域中移動的，這個區域對於你自己的尋求是神聖的。因此，我們帶著某種抱歉必須要避免給予任何明確的回答，因為在關於體驗的屬性的方面的決定.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am once again with this instrument. To complete our response, my sister. This decision must be one which is achieved by your own efforts, for it is just this kind of decision that allows one to exercise one's own spiritual muscle, shall we say, and grow stronger in discrimination. If we were to give a definitive response, we would be removing from you the opportunity to accomplish that which you have set before yourself, and we would, in our humble opinion, not be serving as well as we can serve by refraining from a definite response.

我是 Latwii，我再一次與這個器皿在一起了。要完成我們的回應，我的姐妹。這個決定必須成為一個被你自己的努力所取得的決定，因為就是這種類型的決定允許一個人鍛煉它自己的，容我們說，靈性上的肌肉，並在分辨力的方面變得越來越強有力了。如果我們要給予一個明確的回應，我們就將完成你已經在你面前設置好的事物的機會從你身上移除了，通過我們謙遜的觀點看來，我們會沒有如同我們藉由避免一個明確的回應能夠進行的服務一樣好地進行服務了。

May we answer in any other fashion, my sister?

我的姐妹，我們可以用任何其他的方式來回應嗎？

S: No, Latwii. By your answer you have answered, and I thank you very much.

S：不用了，*Latwii*。藉由你們已經回答了的答案，我非常感謝你們。

I am Latwii, and we thank you very much as well, my sister, for allowing us to speak. May we attempt another query?

我是 *Latwii*，我們同樣也為你允許我們發言而非常感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

J: Yeah. What was the cause of the disappearance of the colony of Roanoke?

J：是的。羅阿諾克的殖民地 (*colony of Roanoke*) 的消失的原因是什麼呢？

I am Latwii. We shall attempt a response, though we are not certain that this instrument is capable of transmitting that which we shall give. We shall pause for a moment to deepen this instrument's state.

我是 *Latwii*。我們將嘗試一個回應，儘管我們不確定這個器皿有能力傳遞我們將要給予的內容。我們將暫停一會兒來深化這個器皿的狀態。

(Pause)

(暫停)

I am Latwii. We find that the entities of which you speak were those who had for many incarnations moved as a group in the service of the one Creator as those who partook in a, what you may call, tradition or mystery school which had the purpose of serving in the capacity of generating certain potentials in the consciousness of what you may call the racial mind of those about them. This was not completely a conscious function and moved within the subconscious realms of these entities in order that the work to which each was apprenticed might be accomplished in what you may call more of the mundane fashion than is normally ascribed to those operating within such a mystery school or tradition.

我是 *Latwii*。我們能發現你談及的這些實體是那些已經在很多次投生中都作為一個服務太一造物者的團體，作為那些參與到了，你們可能稱之為，一個傳承或者神秘學校的事物的實體而移動的，這種神秘學校的目的是通過在它們周圍的那些人的你們可以稱之為種族心智的意識中產生出一定的潛能的方式來進行服務。這並非是一個完全有意識的功能，它是在這些實體的潛意識的領域中移動，以便於每一個人都成為其學徒的工作可以通過這樣一種方式被完成，這種方式比通常會歸因於在這樣一個神秘學校或者傳承中運轉的那些人的方式，是你們可能稱之為更為世俗的。

Thus, the approximate cause of the disappearance of these entities was their seeming capture by groups of other entities known to your peoples as various tribes of the American or Native American Indians who were themselves agents of this same tradition and who, by the seeming capture and removal to other locations of this colony were playing their roles in the mutually

agreed-upon purpose that was the motivating factor for the incarnations of all those involved.

因此，這些實體消失的大概的原因是它們在表面上被你們的人群知曉為各種各樣的美洲人部落或者美洲本土印第安人的部落的其他的實體的團體所俘虜，這些印第安人它們自己是這個相同的傳承的代理人，它們藉由在表面上對這個殖民地的俘虜以及將這個殖民地移動到其他的位置而扮演了它們在共同地一致同意的目的上的角色，這個目的就是所有那些被涉及到的人的投生的驅動性的因素了。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

J: Are you saying that they willingly disappeared? That they willingly moved to another location?

J: 你們是再說，它們自願地消失了？它們自願地移動到另一個區域了？

I am Latwii, and this is basically correct, my sister, although the willing choice was more preincarnative and subconscious than conscious. Yet as these entities adjusted to their new surroundings, the memory of this choice became more clearly defined within the conscious minds of each.

我是 Latwii，這基本上是正确的，我的姐妹，雖然自願的選擇是更多投生前與潛意識的選擇，而不是有意識的選擇。而當這些實體適應了它們新的周遭環境的時候，這個選擇的記憶在每一個實體的有意識的心智中被更為清晰地弄明確了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: May I ask where they went?

J: 請問它們去了什麼地方呢？

I am Latwii. We present to this instrument the picture of the area of your continent known as the southern portion of the Canadian provinces bordering the Great Lakes area as the final destination of these entities as they were moved by various tribes to a succession of locations, eventually ending in the southern province of the Great Lakes region in your Canadian area. This instrument is unable to transmit the precise location.

我是 Latwii。我們向這個器皿呈現了你們的大陸的被知曉為加拿大的地區南部與大湖區域接壤的區域，這就是當這些被各種各樣的部落移動到一系列的區域，並最終在你們的加拿大的區域的大湖區的南部地區結束的時候，它們的最後的目的地。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J: No, thank you very much.

J: 不用了，非常感謝你們。

I am Latwii, and we thank you very much. Is there another query?

我是 *Latwii*，我們非常感謝你。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. We find that we have exhausted the queries for the evening, and we have been most grateful to be able to speak those words which were ours to speak. We hope that you will remember that we are but your brothers and sisters upon the same journey which you find yourselves and are most fallible as well. Take that which has value in your own seeking and leave that which we have spoken which does not ring true. We thank you for allowing us to join you this evening. We shall look forward with great glee and joy to our future experiences with this group. We are always happy to be called to your midst and rejoice with you in your songs, in your words, and in the love which each brings to the other. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*。我們發現我們已經耗盡了今晚的問題了，我們對於能夠說出那些我們所要說出的話語而已經是極其感激的了。我們希望你們將會記住，我們僅僅是你們的兄弟姐妹，我們走在與你們發現你們自己處於其上的旅程相同的旅程上，我們同樣也是極其容易犯錯的。請使用在你們自己的尋求中有價值的內容，並將所有我們已經說了的內容中聽起來並不是真實的部分都丟棄掉。我們為你們允許我們在今晚加入你們而感謝你們。我們將帶著巨大的快樂與喜悅期待我們與這個團體未來的體驗。我們一直都對被呼喚到你們當中是感到快樂的，我們在你們的歌曲中，在你們的話語中，在每一個人帶給其他人的愛中與你們一起歡慶。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

February 23, 1986

1986-02-23 L/Leema : 中性與等待的秘密

(Carla channeling)

(*Carla* 傳訊)

I am Nona, and we come to this group due to the great cry of one of this group who is not here. We come to you in the love and in the light of the infinite Creator and are most grateful to this instrument for allowing us to, shall we say, speak or intone through her. Also, we are grateful to those of L/Leema who have allowed us to be first, for there is some urgency in this calling which, as we have said, is not of the group in this room but for another. 我是 *Nona*，我們因為這個團體中的一個不在這裏的人的巨大的呼喚而來到這個團體。我們是在無限造物者的愛與光中來到你們面前的，我們為這個器皿允許我們，容我們說，通過她發言或者詠唱而對於這個器皿是極其感激的。同樣，我們對於 *L/Leema* 是極其感激的，它們已經允許我們第一個發言了，因為在這個呼喚中會有某種緊迫性，這個呼喚，如我們說過的一樣，並不屬於在這個房間中的團體，而是另一個實體呼喚。

(Carla channels a healing melody from Nona.)

(*Carla* 傳訊了一首來自 *Nona* 的療愈性的旋律。)

(Carla channeling)

(*Carla* 傳訊)

I am L/Leema, and I greet you, my friends, in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group and we thank you for the opportunity of being of service to you, for it is your service to us to allow us this great privilege. We shall speak tonight of the positive, the negative, and the neutral; of the proton, the electron, and the neutron; of serving, of receiving, and of being.

我是 *L/Leema*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。被呼喚來到你們的團體是一種巨大的榮幸，我們為對你們進行服務的機會而感謝你們，因為就是你們對我們的服務允許我們擁有這個巨大的榮幸了。我們將在今晚談及正面性、負面性、中性的事物，談及質子、電子與中子，談及服務、接受與存在。

Of the positive and the negative and the neutral we feel that we need only say that each will have his own idea and an approximately accurate one it is of the meaning of these words. In metaphysical terms, positive equals that which radiates or gives, emits or shares. In metaphysical terms, that which is negative is that which attracts or takes or enslaves.

關於正面性，負面性與中性的事物，我們感覺到我們唯一需要說的事情就是，每一個人對於這些詞語的意思是什麼都擁有他自己的觀點，它受一個大致準確的觀點。在形而上學的意義上，正面性等同於輻射或者給予的事物，發射或者分享的事物。從形而上學的意義上，負面性的事物就是吸引，或者奪取，或者奴役的事

物。

When we come to speak of what this instrument thinks of as fundamental building blocks—that is, atoms of your physical illusion—we find this instrument ill-equipped with the vocabulary sufficient for an elegant exposition of the subject. Metaphysically speaking, however, we ask you to consider the great starry sea of space and star which you view now if your eyes are open and gazing skyward, for it is the nighttime upon this portion of your planet at this time.

當我們開始談及這個器皿認為是基本的建築模組的事物——也就是說，你們的物質性幻象的原子——的時候，我們發現這個器皿在足夠用於對那個主題的一種優美的解說的辭彙表的方面是裝備不良的。然而，從形而上學的方面而言，我們請你們考慮如果你們的眼睛是睜開的且注視天空的話你們現在觀看到的那個太空的巨大的星海，因為在此刻是你們的星球的這個部分上的晚間的時間。

We do not wish to compare stars to that which is negative and positive, and yet we say to you that the one who looks into the heavens is gazing at a multiplicity of atoms in the larger sense. The model holds steady for the so-called atom and the difference between positive and negative will one day be found to be a part of your physics and is linked with what is now an incomplete and incorrect field, that being gravitation.

我們並不希望將星星與負面性和正面性的事物進行比較，而我們對你們說，一個注視天空的人是在注視著在更大的意義上的原子的複雜性。那個模型對於所謂的原子是保持穩定的，在正面性和負面性之間的差異將會有一天被發現是你們的物質性的一部分，且會與現在是一個不完整且不正確的場域，即重力聯繫在一起。

Let us look closer at some systems within galaxies. There in a sun system you may see several planets in an energy shell that binds them tightly to the star to whom they are attracted.

讓我們更為細緻地檢查在星系中的一些系統。在一個恆星系統中你們可以看到數個恆星處於一個能量外殼之中，這個能量外殼將它們與它們被吸引到的恆星綁在一起了。

We say to you that that which is termed the neutron, which seems to take up a great and vast majority of the actual matter or energy of an atom, is that which is lost in love, or to put it more scientifically, it is that Thought or Logos which is uncreated, and thus is neither positive [nor negative] but remains at rest within the unmanifested mystery and personage, if you will, of the one infinite Creator.

我們對你們說，被稱為中子的事物，看起來似乎佔有了一個原子的實際的品質或者能量的一個絕大多數的部分的事物，就是那個迷失在愛中的事物，或者用更為科學性的方式來說。就是那個未被創造的想法或者理則，因此它既不是正面性，也不是負面性，而是以休息狀態留在未被顯化的神秘或者太一無限造物者的人物角色，如果你們願意這樣說的話，之中。

Now let us carry this analogy more firmly into metaphysics, for we may assure

you that far more of your own life within this illusion and far more of your seeking within that life is likewise lost in the Creator, safe within the Kingdom of Heaven, if you will, than any can realize while bound within the illusion, which makes it seem as though there is an endless series of things which are good and things which are bad. There may be things that do not matter, but it is seldom, my friends, that the value of the great majority of the self is ever seen, appreciated or used.

現在，讓我們將這個類比更為堅定地帶入到形而上學之中，因為我們可以對你們保證，相比任何人在被束縛在幻象中的時候能夠認識到的事物，在這個幻象中的遠遠多的你自己的生命，以及遠遠更多的你在那個生命中的尋求，是同樣也迷失在造物者之中，且在那個天堂的國度中是安全的，幻象會使得看起來似乎有無窮無盡的好的事情和壞的事情。可能會有一些事情是不重要的，但是，我的朋友們，自我的據大部分的價值是很少被看到，被欣賞，或者被利用了的。

Now let us look at the energies about which we are speaking. Each of you is a spiritual atom. Life energy which is universal and nondirectional is drawn into the force field or energy field of the physical body, together with its mental, emotional and spiritual complexes, through the soles of the feet and rises upward. That which is positive and radiant is that which is sought, that inspiration, that truth, that knowledge or awareness that the seeker's heart yearns for and thirsts for and must have. The meeting place of that which some call prana, the life energy drawn up from the feet into the body and that light which radiates and which is brought into the body complex through the higher chakras, is that point at which you as an entity will function and from which you as an entity will learn your lessons, each being a lesson of love, yet each being completely unique as are you.

讓我們檢查一個我們正在談及的能量。你們每一個人都是一個靈性的原子。生命能量是全局性的且是沒有方向的，生命能量會通過雙腳的底部被吸引到物質性身體的力場或者能量場並上升，物質性身體是和它的性質、情緒與靈性的複合體結合在一起的。正面性與輻射的事物，就是被尋求的事物，是靈感、真理、尋求者的心所渴望，所饑渴的，並必須要擁有的事物。一些人稱之為普納的事物，從雙腳被吸引上升進入到身體中的生命能量，與通過更高的脈輪被帶入到身體複合體之中的事物的彙聚的位置，就是那個你將會作為一個實體而運轉的位置，從那個位置，你作為一個實體學習你的課程，每一個課程都是一個愛的課程，而每一個課程都會如同你一樣是完全獨一無二的。

However, let it be known upon a dark Earth that the vast majority of the essential you has not left the creation of the Father, but dwells unmanifest and unpotentiated, full of energy, full of life, but without any need for outer expression, that need being a part of what it is to be in the illusion of positive and negative and lessons to be learned and journeys to be walked.

在一個黑暗的地球上要被知道的事情時候，實質性的你的絕大部分是尚未離開天父的造物，而是未被顯化且未被賦能地存在著，充滿了能量，充滿了生命，而沒有任何對於外部表達的需要的，那種需要就是成為在正面性和負面性的幻象中的它要成為的事物，要被學習的課程以及要被行走的旅程的一部分。

How wonderful each of you is, my friends, how full you are of the Creator, how at one with the Creator you truly are, how joyful is the greater part of you. Yet it is a part that cannot speak to your conscious self, it is a part that cannot be taught, it is a part that is not of time and not of space. Within it lies your future, for from its infinite regions, you yourself will require some small portion for each lesson which you accept the responsibility of undertaking and if possible, completing.

我的朋友們，你們每一個人是多麼美妙呀，你們是怎樣充滿了造物者呀，你們是怎樣與你們真正之所是的造物者是合一的呀，你們的更大的部分是多麼喜悅呀。而，它是一個無法對你的有意識的自我說話的部分，它是一個無法被教導的部分，它是一個不屬於時間，也不屬於空間的部分。在它之中存在有你的未來，因為從它無限的地域中，你自己將會需要某個小小的部分來進行每一個你接受了進行它，且如果有可能的話，完成它的責任的課程。

In other words, my friends, that which is neutral, that which is your neutron, that which is of the Logos within you, waits and waits without time. My friends, each of you has one or more things which are desired at this particular juncture, yet the time has not yet come for this lesson to be undertaken. We ask you therefore to take the lesson of the atom to heart. Sometimes it is time to wait, for that which is unmanifest cannot be pushed or pulled or bullied. The rhythm of the Father is such that only in the Creator's time, which is your inner time, shall your lesson emerge from timelessness and act out its drama upon your world's stage, and then you shall learn and know and you shall go on and again you will wait. But for each of you now, there is waiting to be done.

換句話說，我的朋友們，中性的事物，你們的中子，在你們內在之中屬於理則的事物，是等待著，且在沒有時間的情況下等待著的。我的朋友們，你們每一個人了都擁有一個或者多個在這個特定的節點是被渴望的事物，而這個課程要被進行的時間尚未到來。我們請你們因此將那些屬於原子的課程帶到心中。有時候這就是要等待的時刻，因為未被顯化的事物是無法被推擠，或者被拉扯，或者被構建的。天父的旋律就是如此這般，以至於僅僅在造物者的時間中，即你們內在的時間中，你們的課程將會從無時性中浮現出來，並在你們的世界的舞臺上表演它的戲劇，接下來，你們將會學習，知曉，你們將會繼續前進，再一次，你們將會等待。但是，現在對於你們每一個人，會有等待著要被進行的事情。

We suggest, therefore, that you wait happily, knowing that that which is necessary for you to do is single—that which you must do is ask, for is it not written in one of your holy works, "Ask and it shall be answered." Therefore, we always and ever caution seekers to be careful of that which they ask, for in good time that which is asked will be received. Be sure that you are asking for that which you truly desire.

因此，我們建議，你們快樂地等待，同時知曉，對於你們是需要去做的事情是單一的——因為你們必須做的事情就是詢問，因為難道在你們的一部神聖著作中不是寫道過，"詢問，它將會被回答"嗎？因此，我們一直且不斷提醒尋求者對於它們請求的事物是小心謹慎的，因為在適當的時候，被請求的事情將會被接收到。請確信，你們是在請求你們真正渴望的事物。

We would say this in closing. Many are the notions that seekers have of the appropriate fruits of seeking. The products of seeking in many persons' opinions are quite visible, often dramatic and most astonishing. Each seeker naturally wishes to be of service, to advance in seeking, to develop as a spiritual personality, and so forth. And yet we ask you to look at some of those whose lives have produced a content of speaking and action which people have followed for many of your years.

我們會這樣說作為結束。很多的見解是尋求者對於尋求的適當的成果所擁有的見解。在很多人的個人的觀念中，尋求的成果是相當可見的，經常是戲劇性的且極其令人驚訝的。每一個尋求者都會自然而然地希望去進行服務，去在尋求中前進，去作為一個靈性的人格發展，如此等等，而我們請你們查看這樣一些人，它們的生命已經產生出了一種言語與行為的內涵，人們已經遵循那種內涵有你們很多年的時間了。

Let us look at Gautama Siddhartha. This entity was a king among men. It sought the truth, and it gave its fruits most productively when, after many adventures, it ferried people from one side of a river to another. We ask you to look at the entity known to you as Jesus of Nazareth. This entity did not even start incarnation as a king, but was without pretension from [birth], living as a carpenter and a carpenter's son, walking about in the dust and heat of desert land, and dying along with two petty criminals.

讓我們看看喬答摩-悉達多。這個實體在人群中是一個國王。它尋求真理，它在很多的冒險之中，很多的冒險之後極其富有成效地給予了它的成果，它將人從河的一邊用船隻運送到另一邊，我們請你們看看被你們知曉為拿撒勒的耶穌的實體。這個實體甚至沒有作為一個國王開始投生，而是從出生開始就沒有虛飾，並作為一個木匠以及一個木匠的兒子而活，它在塵土與沙漠的中心之中四處行走，他與兩個卑劣的罪犯一起死去。

Where are the fruits of these lives which were so dramatic? Put yourself in either of their places and attempt to define just when it would be that you would know that your life had become spiritually productive. The secret that these two extremely compassionate and wise entities shared was the secret of waiting, of metaphysical neutrality, so that one met each circumstance with spiritual freshness, with a vivacious love that pierced the seeming tension and dissolved positive and negative so that all was light and love.

這些曾經如此戲劇性的生命的果實在何處呢？將你自己放在它們的位置中的任何一個位置上，並嘗試去定義，什麼時候你會知曉你的生命已經成為在靈性上是富有成效的。這兩個極其充滿同情心與智慧的實體分享的秘密，就是等待的秘密，形而上學的中性的秘密，因此，一個人會帶著靈性上的新鮮性，帶著一種生機勃勃的愛來面對每一個環境，這種愛刺穿了表面上的張力，比消融了正面性與負面性，這樣一切都是愛與光了。

Those lives which are dramatic are neither more nor less capable of being spiritually productive as those lives which seem to be prosaic and full of that which is daily and mundane. The eyes to see, the ears to hear and the hearts

to understand lie in that part of yourself that has never left the Logos and that is waiting to be potentiated by your free will as co-Creator, for you are in God and the Creator is in you. We shall wait with you, my friends, in joy and without anticipation so that we may, as you, be surprised by the even greater joy of action within the love and the light of the One Who Is All.

相比那些看起來似乎是平凡的、或者充滿了日常與世俗的事物的生命，那些戲劇性的生命，既不是較多，也不是較少有能力成為在靈性上是富有成效的。要去看到的眼睛，要去聽到的耳朵，要去理解的心，是存在於你自己的那個從未離開過理則的部分的，那個部分正等待著被你作為共同造物者的自由意志賦能，因為你是在神之中的，造物這是在你之中的。我們將與你們一同在喜悅中，在沒有期待的情況下等待，我的朋友們，這樣我們就可以，如你們一樣，被在萬物之所是的太一的愛與光中的具有越來越大的喜悅的行為而感到驚訝了。

Never attempt to spin your electrons or to gather your protons so that you may gain more electrons—no, no, my friends—this is not the way to spiritual productivity, for that is not a shell, it is a situation which you shall inherit when the waiting is over for now. It is something you shall experience in the moment, and then you shall wait again in joy, in peace. Know yourselves as powerful beings. There is no circumstance which was not given you by your own self for a reason. Wait. And the time shall be ripe and the lesson learned. 永遠不要嘗試去旋轉你們的電子，或者去收集你們的質子，以便於你們可以取得更多的電子——不，不，我的朋友們——這不是靈性上的多產性的途徑，因為那不是一個外殼，它是一個你們在等待暫時結束的時候你們將會繼承的繼承的情況。它是某種你們將會在一瞬間體驗到的事物，接下來，你們將會再一次在喜悅中，在平安中等待。知曉你們自己是強有力的存有。所有的環境都是被你自己的自我因為一個理由而給予你的。等待。時間將會成熟，課程將會被學會。

We would transfer to another channel within this group at this time. We leave this instrument as a galaxy within a galaxy within a galaxy, and so on to infinity, for that which is true in the microscope is equal to that which is true in the telescope. That which is true in your smallest experience is that which is true in the deepest sense. Life has much of illusion to offer and you wait in that blessed reality that is the Creator. We wait with you. We leave this instrument. We are those of L/Leema.

我們會在此刻轉移到在這個團體中的另一個管道。我們作為在一個星系中的一個星系中的一個星系，如此直至無限，離開這個器皿，因為在微觀世界中是真實的事物是等同於在望遠鏡中是真實的事物的。在你們最小的體驗中是真實的事物，就是在最為深入的意義上是真實的事物。生命擁有大量的幻象要提供，你們是在造物者之所是的那個受過祝福的實相中等待著的。我們與你們一起等待。我們離開這個器皿。我們是 *L/Leema*。

(L channeling)

(L傳訊)

I am known to you as L/Leema, and I greet you again, my friends, in the love and the light of the infinite Creator. We ask your indulgence at this time, for

this is our first opportunity to speak to you through this instrument and desire a few moments that we might attune ourselves more efficiently to this instrument's capacity to communicate our thoughts.

我是你們知曉的 L/Leema，我的朋友們，我再一次在無限造物者的愛與光中向你們致意。我們在此刻請求你們的縱容，因為這是我們第一次有機會通過這個器皿發言，我們渴望一會兒的時間，這樣我們就可以讓我們自己更有能力根據這個器皿交流我們的想法的能力來進行調音。

We desire, my friends, not to lecture nor to teach, but simply to share with those present those thoughts which your questions generate, that together your seeking and our own might lead us both to greater perception. My friends, it is the way of the wanderer to arrive without acclamation, for in silence is much work done. Therefore, my friends, those who would act in the role of catalyst both for their own growth and that of their brothers should consider that their own efforts may serve only to influence unduly those about them, should those efforts be directed toward the turning of a brother or sister to a specific path. To be truly of service, the seeker, the wanderer, does not seek to teach, to lead, or to guide, for to do so would be to exert an influence upon a brother or sister much as those forces described earlier as positive and negative in the physical realm would exert a force upon other minute particles of matter ... 我的朋友們，我們的渴望，既不是去演說，也不是去教導，而單純地是與那些在場的人分享你們的問題產生出的那些想法，以及你們的尋求和我們自己的尋求可能一起將我們同時導向的更大的知覺。我的朋友們，這就是流浪者要在沒有喝彩的情況下抵達的途徑了，因為在靜默中有大量工作被完成了。因此，我的朋友們，那些通過催化劑的角色，同時對它們自己的成長以及對它們的兄弟的成長的催化劑，而行動的人，它們將會考慮，它們自己的努力可能不僅僅會不當地起到影響那些在它們周圍的人的作用，那些努力將同樣被會指向一個兄弟或者姐妹轉向一條特定的道路。要真正地進行服務，尋求者，流浪者，並不會尋求去教導，去指引，或者去引導，因為這樣做會是對一個兄弟或者姐妹產生出一種影響，這種影響非常類似於那些找之前被描述為正面性與負面性的力量在物質性的領域中會對其他的物質的微粒產生出的一種力.....

(Side one of tape ends.)

(磁帶一面結束。)

(L channeling)

(L傳訊)

To truly serve, my friends, is not to pull or to tug but simply to exist, to be that which is immune to the pulling and tugging, which of itself seeks not to influence but rather to simply show. It is only in this manner, my friends, that one might purely help a brother, for one may only demonstrate attainment and the values of that attainment by example. We leave you now, my friends, in the love and in the light of that which you term the infinite Creator. We are known to you as L/Leema.

我的朋友們，要真正地進行服務，並不是去拉扯或者拖拽，而是單純地去存在，去成為對拉扯與拖拽是免疫的事物，這在其自身就不是去尋求影響，而毋寧是單純地尋求展現。僅僅是用這種方式，我的朋友們，一個人可以真正地幫助一個兄弟，因為，一個人僅僅可以藉由範例來展現成就和那種成就的價值。我的朋友們，我們現在在你們稱之為無限造物者的事物的愛與光中離開你們。我們是你們知曉的 *L/Leema*。

(L channeling
(L 傳訊))

I am Latwii, and I greet you, my brothers and sisters, in the love and in the light of the infinite Creator. My friends, it is a great pleasure to be here as we have been waiting quite impatiently for our opportunity to be with you again. It is always our pleasure to eavesdrop upon such erudite lectures as those provided by our brothers and sisters of *L/Leema*, yet we also have the desire to be of service and are quite pleased that it is now our opportunity to do so. At this time are there any questions we may in our humble efforts attempt to answer?

我是 *Latwii*，我的兄弟姐妹們，我在無限造物者的愛與光中向你們致意。我的朋友們，在這裏是一種巨大的快樂，因為我們一直在耐心地等待我們再一次與你們在一起的機會。去偷聽如同由我們的兄弟姐妹 *L/Leema* 說提供的演講一樣如此有學問的演講，這一直都是我們的快樂，而我們同樣也擁有渴望去進行服務，並對於我們現在有機會這樣做是相當高興的。在此刻，有任何問題是我們可以通過我們謙遜的努力嘗試去回答的嗎？

M: Yes, Latwii. We have spoken before. I'm the one from the planetary [system] *Kreeton*, approximately 246,000 light years away. My question is, does *Kreeton* have more than one moon, and does it have a sun like ours, and does it support a third experience like unto what we share on the earth plane?

M: 是的，*Latwii*。我們之前已經說過了。我是一個來自於大概二十四萬六千光年以外的 *Kreeton* 的行星系統的實體。我的問題是，*Kreeton* 擁有多於一個月亮，它是和我們的太陽一樣擁有一個恒星嗎，或者它是支援了與我們在地球層面上所分享的體驗是類似的一個第三密度的體驗嗎？

I am Latwii. I am aware of your questions. My brother, it is our desire to answer your questions, yet we feel that we would be somewhat remiss if we did not include within our answer the observation that few entities are capable of claiming only one previous address. However, we shall continue in our efforts to answer your question. My brother, there are two moons in the system which you describe and the solar disk to which you refer is quite similar in that most logi seem to originate from the same source.

我是 *Latwii*。我瞭解了你的問題。我的兄弟，我們的渴望是去回答你的問題，而我們感覺到我們會多少有些疏忽了，是否我們沒有將這樣一種觀察包含包含在我們的回答中，即很少會有實體有能力僅僅斷言一個之前的位址。然而，我們將在我們去回答你的問題的努力中繼續。我的兄弟，在一個你描繪的系統中有兩個月亮以及你稱之為太陽圓盤的事物，這是相當類似的，因為大多數的理則看起來似

乎是源自於相同的源頭的。

May we answer you further?

我的兄弟，我們可以更進一步回答你嗎？

M: Yes. Does the planetary sphere, Kreeton, support a third-density experience that is like unto the one here on the earth plane?

M：是的。那個星球，*Kreeton*，支持一種類似於在地球上面上在這裏的體驗的一種第三密度的體驗嗎？

I am Latwii. My brother, the planetary system to which you refer has at a different point in time, as you would describe it, experienced a third-density collective existence. However, this particular entity, as you might describe it, is not currently at the previously mentioned address.

我是 *Latwii*。我的兄弟，你提及的行星系統在時間中，如我們對它的描述一樣，的一個不同的位置，已經體驗過了一種第三密度的集體性的存在性了。然而，這個特定的實體，如你對它的描述一樣，現在並不處於之前被提及的位置。

May we answer you further?

我們可以更進一步回答你嗎？

M: Yes. In comparison to Earth, how large is this planetary system Kreeton?

M：是的。與地球向比較，這個 *Kreeton* 的行星系統有多大呢？

I am Latwii. My brother, we assume that you refer to a specific body as opposed to a solar system. The terminology "planetary system" we find somewhat confusing and would request that you clarify this as we are uncertain as to the correct answer to your question.

我是 *Latwii*。我的兄弟，我們假設你指的是一個具體的星體，而不是一個恒星系統。“行星系統”這個術語，我們發現是有些令人混淆的，我們會請求你澄清這一點，因為我們在關於對你的問題的正確的答案的方面是不確定的。

M: Yes. Assuming that Kreeton is a planet like Earth, would Kreeton be much, much larger than our planet Earth?

M：是的。假設 *Kreeton* 是一個類似於地球的行星，*Kreeton* 是比我們的行星地球要遠遠大得多的嗎？

My brother, the planet to which you refer is of approximately the same dimension. However, as you are aware, one might equally well say that the planets Earth and Jupiter are also of approximately the same dimension. We would, however, further interject that such conjecture, while stimulating to the mind, might be of lesser importance than that existence within which one is currently occupied.

我的兄弟，你提及的行星是大概相同的尺寸的。然而，如你知曉的一樣，一個人同等地會說，行星地球與木星是同樣是具有大致相同的尺寸的。然而，我們會更進一步插入，在刺激心智的同時，這樣的猜想可能是比一個實體當前在其中被占

據的存在性是要具有較少的重要性的。

Is there another question?

有另一個問題嗎？

M: No, thank you. M :
沒有了，感謝你們。

Carla: Is Kreeton a member of the Confederation of Planets in the Service of the Infinite Creator?

Carla : *Kreeton* 是服務與無限造物者的星際聯邦的一個成員嗎？

The former occupants of that planet are not yet of that status. It is currently supporting that which might be referred to as early second density in this point in time.

那個行星的之前的居住者尚未具有那種資格。在時間中的這個位置，它現在是在此次可以被稱之為第二密度早期的事物。

May we answer you further?

我們可以更進一步回答你嗎？

Carla: Is it possible that the term "Kreeton" refers not only to a planet but to an entire planetary system?

Carla : 會有可能"*Kreeton*"這個詞語不僅僅指的是一個行星，同樣也指的是一整個行星系統嗎？

I am Latwii. That is correct, my sister.

我是 *Latwii*。這是正確的，我的姐妹。

Carla: Are there wanderers from one of the planets of Kreeton to this planet at this time?

Carla : 在此刻會有來自於 *Kreeton* 的一個行星的流浪者來到這個星球嗎？

I am Latwii. My sister, we feel it inappropriate to divulge such information for the reason that there are those known to individuals present who feel themselves of this particular status. Should this indeed be true, there are more appropriate manners in which this information might be attained for the individuals concerned.

我是 *Latwii*。我的姐妹，我們因為這樣的原因感覺到洩露這樣的資訊是不合適的，原因是會有那些在場的個體會感覺到它們自己是屬於這種特定的狀態的。如果這確實是真的，會有更多適當的方式這個資訊可以通過其為被涉及到的實體所取得。

May we answer you further?

我們可以更進一步回答嗎？

Carla: No, I just suspected that in M's eagerness to get at his home he was remembering a planet which he had helped at a previous time rather than the planet from which he came. I don't need you to answer that—I was just figuring that since I knew another person who was a wanderer from Kreeton that there was probably another planet that was other than the one that was remembered by M. Thanks for your help.

Carla：不用了，我僅僅猜測，在 M 對於弄明白他的家園的熱情中，他是在回憶起一個它在一個之前的時間已經幫助過的行星，而不是他來自於的行星。我並不需要你們回答那個問題——我僅僅是在弄明白，既然我知道另一個人是來自 Kreeton 的一個流浪者，會有可能除了被 M 回憶起來的那個行星之外會有另一個行星。為你們的幫助感謝你們。

I am Latwii. We thank you my sister. Is there another question?

我是 Latwii。我們感謝你，我的姐妹。有另一個問題嗎？

M: Yes. In this planetary system, Kreeton, collectively, Latwii, can you tell me how many planets might be in total in the planetary system Kreeton?

M：是的。在這個 Kreeton 的行星系統中，Latwii，你們能夠告訴我，集體地，總共有多少行星可能處於這個 Kreeton 的行星系統中呢？

I am Latwii. My brother, we would offer to you the number five.

我是 Latwii。我的兄弟。我們會向你們提及數字五。

Is there another question?

有另一個問題嗎？

M: I felt Latwii, always, that I am a wanderer from the planetary system Kreeton. Is it possible to divulge the name of the planet that I may have visited at one time or helped?

M：我感覺到，Latwii，我是一個來自於 Kreeton 的行星系統的一個流浪者。有可能洩露我可能在一個時刻訪問過或者幫助過的行星的名字嗎？

I am Latwii. My brother, it is our desire to be of assistance at all times. However, we are sure that you understand that the information you seek is that which should be sought from within, for it is our desire to avoid interfering with an entity's path.

我是 Latwii。我的兄弟，我們的渴望在所有的時間都是去進行幫助。然而，我們確信你理解，你尋求的星球應該從內在之中被尋求，因為我們的渴望是去避免侵犯一個實體的道路。

May we answer you further?

我們可以更進一步回答嗎？

M: Yes. Do the five planets in the planetary system Kreeton, do they support densities one through six? Or maybe just one planet out of the whole group? Or all of them?

M: 是的。在 *Kreeton* 的行星系統中的五個行星，它們支援從第一密度到第六密度嗎？或者可能有一個行星不在整個團體中的嗎？或者它們全部？

I am Latwii. My brother, the potential exists for all planets to support all densities, for as you [are] no doubt aware, the abilities of the Creator to adapt to specific situations are quite admirable and the potential always exists for any location to be successfully utilized by any of the logi. However, to attempt to answer more accurately your question, we would suggest that at this time there are two of the planets of this system currently occupied, and one of the two has recently been vacated, so to speak, by a third-density memory complex. As the conditions were suitable, the newly vacated planet was used for the continuation of the development of a second-density level of evolvment which had been initiated at an earlier point.

我是 *Latwii*。我的兄弟，所有的行星都存在有潛能支援所有的密度，因為如你們毋庸置疑地知曉的一樣，造物者去適應於具體的情況的能力是相當令人佩服的。可能性一直都會為任何地點存在，以成功地被任何理則所利用。然而，要嘗試去更加準確地回答你的問題，我們會建議在此刻，這個系統有兩個行星當前是被占據的，兩個行星中的一個已經被被一個第三密度的記憶複合體，可以說是，所清空了。當情況是合適的時候，新近被清空的行星是被用於一個第二密度的演化的層次的發展的延續的，這個第二密度的演化已經在一個較早的位置被啟動了。

May we answer you further?

我們可以更進一步回答你嗎？

M: No, you have been most kind, Latwii. Thank you very, very much.

M: 不用了，你們已經是極其好心的了，*Latwii*。非常非常感謝你們。

We thank you, my brother. Is there another question?

我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Yes. In your pattern of answers to the questions from the member of *Kreeton*, I detect a gentle nudging of the mind of the questioner away from that line of questioning and onto another. And I would like to ask the kind of question which might be another kind of question which you might be able to work with better. And that is, what are the central things for a wanderer to seek, to work on, to hope for, to aim for, within this illusion on planet Earth at this time?

Carla: 是的。在你們對於來自于 *Kreeton* 的成員的問題的回答的模式中，我發現了提問者的心智的一個溫和的輕推，遠離了那個提問的線路，並到了另一個線路上。我想要詢問那種類型的問題可能是另一種你們可能能夠更高地與之一同工作的問題。也就是說，一個流浪者在此刻在行星地球上在這個幻象中要去尋求，在其上進行工作，去期待，去作為目標的一定事物是什麼呢？

I am Latwii, and my sister, we are quite grateful for the opportunity to attempt to challenge our brothers and sisters of L/Leema for the award of erudition. We shall, however, attempt to show our stuff, so to speak, in a less wordy

manner. We would offer for your evaluation, therefore, the suggestion first that the role of the wanderer within any existence be examined, for as [in] the catalyst to which our brothers and sisters of L/Leema referred, the wanderer is that which is injected into a previously developed level of existence so as to increase the intensity of energy without by doing so necessarily being affected by their own introduction into the situation.

我是 *Latwii*，我的姐妹，我們對於嘗試去挑戰我們的兄弟姐妹 *L/Leema* 以取得學識的回報的機會是相當感激的。然而，我們將嘗試用一種較不囉嗦的方式展現我們的，容我們說，材料。我們因此會首先提供這樣的建議來供你們評估，我們建議，在任何存在性中的流浪者的角色被檢查，因為如同在我們的兄弟介面沒提及的催化劑中一樣，流浪者是被發射將納入到一個之前被發展過的存在性的層次中，以便於增加能量的強度，而不一定會因為它們自己對那個情況的介入而因為這樣做而受到影響。

One must be aware that the wanderer is in a sense both protected and numbed in a sense, for the wanderer must not be initially aware of the wanderer's own origin and role. To do so would be to invalidate in advance the efforts to be made by that individual, much as introducing in one of your auto races a competitor who has three times circumscribed the racing field before those present have left the starting mark. In this manner, the wanderer is allowed to begin with the same level of confusion as those among whom he or she arrives, yet because of their previous attainment, finds it more in personal attunement to go within and to seek answers to questions not readily apparent to the society at large within which the wanderer has been injected.

一個人必須要察覺到，流浪者在某種意義上是同時被保護，且在某種意義上是成為麻木的，因為流浪者必須一開始是不知曉流浪者自己的源頭或者角色的。要這樣做會提前使得被那個個體做出的努力成為無效的，非常類似於在一場你們的汽車比賽中引入一個競爭者，它在那些在場的人已經離開起點之前就擁有三倍周長的賽車場了。用這種方式，流浪者被允許用和那些他或者她抵達的星球的實體中的實體相同層次的混淆開始了，而因為它們之前的成就，流浪者會發現它在個人的調音中會更多進入到內在之中，並尋求那些對於尋求者已經被發射進入到其中的社會整體並不是毫不勉強地是明顯的問題的答案。

We should point out at this time further that the role of the wanderer who desires to perform effectively is not that of a leader or of a savior but rather as one who single-mindedly follows a path of attainment, for to lead is to attempt to influence other selves. This from the superior vantage point of the wanderer is unacceptable and would cost in polarity, for it is what you would describe as a manipulative effort.

我將在此刻指出，渴望去有效地完成使命的流浪者的角色，不是一個領導者的角色，或者一個拯救者的角色，而毋寧作為一個一心一意地跟隨一條實現的道路的實體，因為去領導就是去嘗試影響其他實體。從流浪者的高級的有利位置來看，這是不可接受的，並會在極性上造成損害的，因為它就是你們會描繪為一種操縱性的努力的事物。

It is further observed that the adage often quoted referring to hiding one's light within a basket is also applicable, for to be effective as a catalyst, the wanderer must further make themselves readily available that their brothers and sisters might see their light and seek to attain it themselves. In this manner all become followers of that which truly leads rather than most becoming followers of one who is slightly in advance yet has to attain perfection, himself or herself.

要被更進一步觀察的事情是，經常會被引用的那個提及了將一個人的光隱藏在門底下的諺語同樣是可適用的，因為要作為一個催化劑是有成效的，流浪者必須要更進一步使得它們自己容易地是可被利用的，這樣它們的兄弟姐妹就可以看到它們的光並靠它們自己來尋求取得那種光了。用這種方式，所有人都成為了真正領導的事物的追隨者，而不是大多數人成為了一個稍稍高級一些，而他自己或者她自己尚未取得完美的實體的追隨者了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

Is there another question?

有另一個問題嗎？

A: Can you just reiterate something on ... So you've got this wanderer. What kind of seeking do they do and questions do they ask? A：你們能夠僅僅在某個事情上反復講嗎……因此你們已經擁有這個流浪者了。它們進行的尋求以及它們詢問的問題是什麼類型的呢？

I am Latwii. I am aware of your question. My sister, the wanderer, if we correctly construe your question, might be described as "at a loss for worlds *," and spends an early portion or perhaps of the entirety of their life in a state of confusion or puzzlement, the role of that which on your world is referred to as the "stranger in a strange land." The attainment of the wanderer's bearings, so to speak, is arrived at with the realization that one has landed oneself within an unfamiliar situation, and that there is no Scotty to beam one back up. At this point, should the wanderer decide to advance along the path of positive polarity, then the wanderer would tend to seek personal development.

我是 *Latwii*。我瞭解了你的問題。我的姐妹，如果我們正確地分析了你的問題的話，流浪者可以被描述為，“對多個世界感到迷失了”[1]，並會將它們的生命的一個早期的部分，或者也許是整個生命都花費在一種混淆或者困惑的狀態中，流浪者在你們的世界上的角色是被稱為“獨在異鄉為異客”。流浪者的風采的成就，可以說是，藉由這樣一種領悟而被抵達的，即一個人已經將它自己放置在一個不熟悉的情況中，沒有會對它笑臉相迎的 *Scotty*。在這個位置上，如果流浪者決定沿著正面性極性的道路前進，接下來，流浪者就會傾向與尋求個人的發展了。

We are aware that this seems puzzling in that the similarity between personal development and service to self will be readily available to the questioning mind. However, personal development is a path which might be characterized as the desire to develop positive polarity in a cautious manner that one might avoid unduly influencing their brothers and sisters to the extent of becoming themselves acclaimed as a messiah and becoming the object of veneration rather than one who seeks to venerate. As you may have guessed, this is quite a row to hoe.

我們察覺到這看起來似乎是令人困惑的，因為在個人發展與服務自我之間的相似對於詢問的頭腦將會是容易地可被取得的。然而，個人發展是一條可以被特徵化為用一種小心謹慎的方式去發展正面極性的渴望的道路，這樣一個人就可以避免不適當地影響它們的兄弟姐妹，到了會使得它們宣稱它們自己是一個彌賽亞，並成為了崇拜的對象而不是一個尋求去尊重的實體的程度。如你們可能已經猜測到的一樣，這是一個相當艱難的工作。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

A: So are you saying, in other words, that first of all, they tend to develop themselves cautiously, and in order to do that go within themselves to develop themselves in order to serve others more effectively?

A：因此，你們正在說，換句話說，首先，它們會傾向與小心謹慎地發展它們自己，為了那樣做，它們會進入到它們自己內在之中以發展它們自己，以便於更有成效地服務他人？

I am Latwii. We would offer one correction, my sister, in that we would suggest that should the wanderer successfully arrive at that point described as "getting one's bearings," a successful wanderer might choose the path which you described.

我是 *Latwii*。我們會提供一個糾正，我的姐妹，因為我們會建議，如果那個流浪者成功地抵達了那個被描述為“擁有了它的態度”的位置了，一個成功的流浪者可以選擇你描述的道路。

May we answer you further?

我們可以更進一步回答你嗎？

A: No, that's fine. Yeah, I was assuming that they would go with service to others. Yeah, they could go with service to self.

A：不用了，那是很好的。是的，我正在假設，它們會藉由服務他人而前進。是的，它們能夠藉由服務自我而前進。

I am Latwii. Is there another question?

我是 *Latwii*。有另一個問題嗎？

Carla: Thanks for coming by.

Carla：感謝拜訪。

We thank you, my sister. As there are apparently no further questions, we shall offer again our gratitude for the opportunity to join with you and to learn from you. And in the love and the light of the infinite Creator we shall bid you adieu. We are known to you as Latwii.

我們感謝你，我的姐妹。因為明顯地沒有更進一步的問題了，我們將再一次為與你們結合在一起並從你們身上學習的機會而給予我們的感激。在無限造物者的愛與光中，我們將向你們告別。我們是你們知曉的 *Latwii*。

Note:Carla: In this case, Latwii is perfectly capable of having made a pun. The stranger in a strange land is definitely at a loss for the right world!

注釋：*Carla*：在這個情況中，*Latwii* 是完全有能力說一個雙關語的。獨在異鄉為異客在定義上就是對適當的世界的一種迷失。

March 2, 1986

1986-03-02 Hatonn : 內在的國度

(Carla channeling)

(Jim 傳訊)

I am Hatonn, and I greet you, my friends, in the love and the light of our infinite Creator. It is a great blessing for us to be invited to share our humble opinions with you. We thank you for requesting the sharing of these thoughts, and before we speak upon any subject, we wish to express our desire that each realize that we of the Confederation of Planets in the Service of the Infinite Creator are not infallible, but are, like yourselves, entities who are seeking the refinement of that which is loosely called the truth and which we often call the one original Thought or love. As you listen, keep what seems inspirational to you and leave the rest behind, for we do not wish to become a stumbling block upon your own path of seeking. With that said, we shall begin.

我是 *Hatonn*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。被邀請來與你們分享我們謙遜的觀點，這對於我們是一種巨大的祝福。我們為請求對這些想法的分享而感謝你們，在我們在任何主題上發言的時候，我們希望表達我們的渴望，即每一個人都認識到，我們服務於無限造物者的星際聯邦不是不會犯錯的，而是和你們自己一樣，是那些尋求被鬆散地稱之為真理以及我們經常稱之為那一個原初的想法或者愛的事物的精煉物的實體。在你們聆聽的時候，請留下對於你們有啟發的事物，並將其他的都拋棄掉，因為我們並不希望成為在你們自己的尋求的道路上的一塊絆腳石。在說過了那一點之後，我們將開始。

We are giving information to this instrument word by word, consequently, this instrument has no idea of what is to come next, and there will inevitably be pauses while the instrument has a fit of analysis and loses the contact. This instrument has yet to be fully confident of channeling in this manner and so it is a good learning technique.

我們是在逐字逐句地給予這個器皿資訊的，因此，這個器皿對於接下來會出現什麼是不知道的，在器皿進行一陣分析並失去了接觸的時候，將不可避免地會有暫停。這個器皿尚未對用這種方式傳訊是完全有信心的，因此，這是一個有效的學習的技巧。

As you look up at the stars, my friends, that which you see is inconceivable. Indeed, before your so-called science developed instruments capable of measuring and classifying that which the eye sees when gazing at the night sky, the majority of the inhabitants of your planet felt that they lived inside a dome through which there were tiny holes and therefore through which at night the great light beyond the sun could be seen. You are dwelling at this point in your experience within a physical vehicle which is inconceivable. Yes, my friends, you are very used to your bodies and therefore do not find them astonishing. Yet could you, without seeing a form, develop the intricate system of, shall we say, the most primitive internal combustion which is your

body? The universe of man is a universe in which those things which are the true mysteries are often those things which are most taken for granted and unexplored while man turns his excellent mind to the creation of artifacts of his own making.

當你們仰望星星的時候，我的朋友，你們看到的事物是不可思議的。確實，在你們所謂的科學發展出能夠測量在注視夜空的時候眼睛看到的事物並對其分類之前，你們的星球的絕大部分的居民會感覺到它們是居住在一個圓頂裏面，會有小小的洞穿過那個圓頂，因此在夜晚穿過那個圓頂在太陽外面的巨大的光就能夠被看到了。你們在此刻在你們的體驗中是居住在一個不可思議的物質性載具之中的。是的，我的朋友們，你們是非常習慣於你們的身體，並因此並未發現它們是令人驚奇的了。而你們能夠，在沒有看到一個外形的情況下，發展出具有你的身體之所是的最為原始的內燃型的，容我們說，複雜的系統嗎？人的宇宙是一個在其中那些真正的神秘之所是的事物經常是那些最被當成理所當然的事物的宇宙，在人將他優秀的心智轉向有它自己製作的那些人工製品的創造物，那些真正的神秘是沒有被探索過的。

Although the instrumentation of science has long since altered humankind's view of the universe, yet still it is taken for granted. And although healers have plumbed the depths and examined through microscopes the tiniest cells and explored the many systems within the body which you wear as your garment within this illusion, yet still it is taken for granted. And although each entity within your illusion will age and the physical body die, life is for the most part taken for granted while the mind of your peoples turns to the distractions, the recreations, the amusements, and the creation of the artifacts of man.

儘管自從科學儀器改變了人類對宇宙的觀點以來已經有很長時間了，而它仍舊是被當成是理所當然的。儘管療愈者已經測量了深度，並通過顯微鏡檢查了最為微小的細胞，並探索了在你們作為你們在這個幻象中的衣服穿著的身體中的很多的系統了，而它仍舊是被當成是理所當然的。儘管每一個在你們的幻象中的實體都將會變老，且物質性身體會失死亡，生命在絕大部分都是被當成是理所當然的，同時你們的人群的心智轉向了分心物，娛樂，消遣以及人工製品的創造物。

We have said to you many times, please meditate, and in our saying this, we hope, without learning for you or guiding that which you may find within yourself, to offer to you the most efficient path towards the removing of the numbness of daily life, that numbness which keeps one from perpetual astonishment and transformational joy from moment to moment. There is a kingdom within you which those whom you call religious leaders have located far away from you. This instrument would call this kingdom the Kingdom of the Father. It is difficult to find names for the Creator which express the concept appropriately, for within you is the Kingdom of the Father and yet within you is the Father, Father and Kingdom being one.

我們已經對你們說過很多次，請進行冥想，在我們這樣說的時候，我們希望，在不替代你學習，或者對你可能在你自己內在之中找到的事物進行指引的情況下，提供給你最為有效的朝向移除日常生命的麻木的道路，那種麻木會使得一個人遠離來自于每時每刻的永恆的驚奇與轉變性的喜悅。在你們內在之中有一個過度，那些你們稱之為宗教領袖的實體已經將那個國度定位在遠離你們的地方了。這個

器皿會稱呼這個國度為天父的國度。很難找到適當地表達了那個觀念的代表造物者的名字，因為在你們內在之中就是天父的國度，而在你們內在之中就是天父，天父與國度是一體的。

This concept is too simple to easily grasp. It is just as difficult to grasp the concept of dwelling within the present moment. Any substance which is formed of the stuff of your illusion has a process of existence. This is a mechanical and measurable process. We speak not only of the progress within your physical bodies, but also the progress of aging, of gems, of planets in their courses, of great sun bodies, and of the physical universe as you know it.

這個概念是過於簡單以至於無法容易地掌握。要掌握居住在當下一刻之中的觀念是一樣困難的。任何由屬於你們的幻象的材料所形成的物質都擁有一個存在性的過程。這是一個機械性且可以度量的過程。我們不僅僅在談及在你們的物質性身體內在之中的過程，我們同樣在談及衰老、寶石、在它們的軌道中的行星，巨大的恒星星體，以及如你所知曉的物質性的宇宙的過程。

In none of these processes does there indwell, to the casual observer, the concept of the present moment, for there is always the process that is going on and the feeling of time passing. We shall not overtax your rational minds this evening, for we wish instead to offer that which this particular group at this particular time requests and that is affirmation, confirmation and companionship as you attempt to enter into joy. It is possible within the processes of the body of rock, of star, to feel what could be termed joy, and yet because joy is so short-lived, there is great disappointment to each who dwells within the process. Instead of plucking yourself from the process, we suggest to you that that which is most real within you was in existence before any process began. That which is within you which is real is so full of joy that it is as though there were an unlimited, infinite and eternal orgasm which can be retrieved and experienced from within by meditation, by vision or by circumstance.

對於隨便的觀察者，在這些過程中沒有任何一個在內在之中擁有當下一刻的觀念，因為一直都會有進行中的過程以及對時間的流逝的感覺。我們將不會在今晚讓你的心智負擔過重了，因為我們作為替代希望在這個特定的時刻提供這個特定的團體請求了的事物，也就是當你們嘗試去進入到喜悅之中的時候確認、肯定以及陪伴。在岩石、星星的過程中，有可能去感覺到可以被定義為喜悅的事物，而因為喜悅是如此短命的，對於每一個停留在那個過程中的人都會有巨大的失望。我們不是建議將你自己從那個過程上拉出來，我們毋寧是對你們建議，在你們內在之中的真實的事物是如此之充滿了喜悅，以至於它就好像是有一個不受限制的，無限的且永恆的性高潮一樣，這種性高潮能夠藉由冥想，藉由異象，藉由環境而從內在之中被取回，並被體驗到。

How we would like for you to be able to allow all those things which are illusory to fall away just now in this moment as we speak so that you may feel the heartbeat of the Kingdom within you. Why else, my friends, would you meditate except to find your true self? Why would you ever stop talking and

studying and listening and looking and learning? Why would you seek silence that the world does not give unless you suspected that there was a Kingdom within and that Kingdom within dwelt more in that which was real than all of your experiences in manifestation upon the outer exoteric planes of human existence?

我們多麼希望你們能夠在我們對你們說話的這個時刻中暫時讓所有那些幻象之所是的事物都消散呀，這樣你們就可以感覺到在你們內在之中的國度的心跳了。我的朋友們，你們願意除了為了去發現你們真實的自我之外而進行冥想嗎？為什麼你們不願意停止說話，研究，聆聽、觀察與學習呢？為什麼你們願意尋求靜默呢，那種靜默是世界不會給予你們的，除非你們懷疑在內在之存在有一個國度，在那個國度中存在有，比在人類存在性的外部的世俗的層面上你們在顯化中的所有的體驗，更多的真實的事物。

What is this Kingdom like? There are many hints, many clues, many messengers that come and offer to you the great abundance of joy, of peace, of wholeness. There is the grass that greens, the trees in their stately dignity that offer shade and beauty, blossoms that nod in the gentle winds of summer and sweet songbirds full of mirth that offer their tuneful anthems to the listening ear. There is the smile upon the stranger 's face, the laugh of a child, the dignity of one grown old, the wisdom that one may find in certain places and with certain companions, inherent, unspoken. And there are those things which are offered to the self alone, meaningful to the self alone, subjective only and yet promising a reality full of love, full of joy, full of peace. Step-by-step you walk and you move from place to place within your body, within the illusion, and step-by-step in a metaphysical sense, you walk upon your spiritual path and seek to accelerate the rate at which you are able to develop that spiritual self.

那個國度是什麼樣子的呢？會有很多很多的暗示，很多的線索，很多的信使，這些信使會前來為你們提供那種具有喜悅、平安與完整性的巨大的豐盛。會有青翠的草，會有具有莊重的威嚴的樹木，樹木提供了蔭涼、美麗與繁茂，它們在夏天的柔風與充滿了歡笑的甜美的鳥鳴中點頭，那些鳥鳴為聆聽的耳朵提供了它們曲調優美的讚歌。在陌生人的面孔上會有微笑，一個孩子的笑聲，一個老年人的威嚴，一個人可能會在一定的場所中，並藉由一定的在內在的，無言的夥伴發現的智慧。會有那些單單被提供自我的事物，單單對於自我是有意義的事物，僅僅是主觀的，而又許諾了一個充滿愛、充滿喜悅、充滿平安的實相的事物。你們一步接一步地行走，在你們的身體中，在幻象中，你們一步接一步地，用一種形而上學的方式，從一個地方移動到另一個地方，你們走在你們的靈性的道路上，並尋求去加速你們能夠發展那個靈性的自我的速度。

We say to you that a coming into focus of the creation of the Father is that which will accelerate the rate of your spiritual development most efficiently. As you do this, you move from the dimension of physicality into the dimension of the present moment. The present moment does not go away, it does not turn into the future, nor does it leave the past behind. The metaphysical present moment is not at all the same as a physical present as indicated by your clocks.

我們對你們說，一種對天父的造物的聚焦，就是將會最有成效地加速你們的靈性的發展的速度的事物了。當你這樣做的時候，你是從物質性的維度移動到當下一刻的維度之中。當下一刻並不會消失，它並不會進入到未來，它也不會被留在後面。形而上學的當下一刻與你們的時鐘所表示的一個物質性的現在完全不是一樣的。

It is often the approach of those who seek most earnestly to attempt to replicate the symptoms of one who is progressing, to attempt to feel joy, to attempt to feel love, to attempt to manifest the one original Thought, and yet those symptoms of spiritual growth are that—only symptoms. One may manifest them for a time, however the energy available to one seeking phenomena is limited. So we ask you to attempt this evening to step momentarily out of time, to allow yourself to enter the Kingdom within.

它經常就是那些極其認真地嘗試去重現一個人正在進步的徵兆 (*symptoms*)，並嘗試去感覺到喜悅，嘗試去感覺到愛，嘗試去顯化一個原初的想法的人的入口了，而那些靈性的成長的徵兆——僅僅就是徵兆。一個人可以在一個時候顯化它們，然而，可以為一個尋求現象的人所取得能量是有限的。因此，我們請你今晚嘗試去展出超越時間，並允許你自己進入到內在的國度。

Let us speak with you as you enter that Kingdom. How beautiful and how fair, how full of glory is the face of creation. How shall we praise that which is love? How shall we come into true association with infinity? How limitless is the light. How full of thanks are we. Why are we not traveling, why are we not moving, for there is a great sensation of moving and traveling as we dwell in the present moment? We move, we dwell, we are. Motion and motionless, these things are one. All things are One. Oh, greet each other, my friends, and know each other as One. Know each other as the Creator, and now look and see how gracious, how gentle, and how profound the one original Thought is.

讓我們在你們進入到那個國度的時候對你們發言。造物的面孔是多麼美麗，多麼美好，多麼充滿了榮耀呀。我們應該怎樣讚美愛之所是呢？我們將如何進入到與無限之間的真實的關聯呢？光是怎樣不受限制呀。我們是怎樣充滿了感謝呀。為什麼我們不在旅行，為什麼我們不在移動，因為當我們存在當下一刻之中的時候，會有一種巨大的移動和旅行的感知。我們移動，我們存在，我們是。運動與不運動，這些事情是一體的。所有的事情都是一體的。哦，我的朋友們，向相互彼此致意吧，知曉相互彼此是一體的。知曉相互彼此就是造物者，現在，觀察並看到，那一個原初的想法是多麼仁慈，多麼任何，多麼深入。

We are full of thanks to ourselves—for we thank ourselves—as we are the Creator and we are the Creation. Where can we go and be not in the creation? What can we see that is not the Creator? Let us move back into time. Let bliss drift like the waves of the sea moving back and forth and let us find ourselves seated within the illusion, within physical bodies, within all of those things which may seem to separate us from each other and from the Creator and from the consciousness of the Creator.

我們充滿了對我們自己的感謝——因為我們感謝我們自己——因為我們是造物者，我們是造物。我們能夠去什麼地方而不在造物中呢？我們能夠看到什麼不是

造物者的事物呢？讓我們返回到時間中。讓狂喜如同海面上的波浪一樣地漂流，來回運動，讓我們發現我們自己在幻象中，在物質性身體中，在所有那些可能看起來似乎將我們與相互彼此，與造物者，與造物者的意識分開的事物中固定下來。

This, my friends, is travel without time. This is a kind of talking that attempts to describe that which is meditation and which is found in meditation. Felt you then the glory, the wonder, the beauty of the timeless present wherein the one original Thought expresses itself as reality? Then you shall be able to radiate that light and that love not by doing but first by being, for your worth is as infinite as the Creator. And that which you do shall always be an imperfect trace of the energy pathway of limitlessness.

我的朋友們，這就是沒有時間的旅行。這就是一種類型的進行嘗試去描繪冥想之所是，以及在冥想中被發現的事物。接下來，你們會感覺到無時性的當下的喜悅、榮耀、驚奇、以及美麗，在其中那一個原初的想法會表達它自己為實相嗎？接下來，你們將能夠輻射那種光與那種愛，不是藉由做，而是首先藉由存在，因為你們的價值是和造物者一樣無限的。你們做的事情將一直都是無限性的能量的道路的一條不完美的軌跡。

We are so very pleased to have been able to share a few thoughts with you, and we rejoice with you that the creation of love is nearer to you than your breathing, closer to you than your thinking, more dear to you than your body. We would, if you wish, be with you in meditation in order to be able to aid you in the strengthening of that state. We are capable of offering a kind of carrier wave which can blend with your own energies to strengthen the process of meditation. There is no one who is unworthy, there is no one who is exempt by folly of any kind from the possibility of dwelling in love. May we join you in that unity of being which we have shared since that time before time and which we shall share beyond the end of creation as you know [it]. May we rejoice with you. Yes, my friends, the nature of reality is joy. Seek the Kingdom and allow yourself to rest in the present, in the infinity, in the light of the one original Thought.

我們如此之非常高興已經能夠與你們分享一些想法了，我們與你們一同歡慶，愛的造物是比你們的呼吸離你們更近，是比你們的思考與你們更為親密的，是比你們的身體對於你們是更加心愛的。如果你們願意的話，我們會在你們的冥想中與你們在一起，以便於提供一種類型的載波，這種載波能夠與你們自己的能量混合在一起以增強冥想的過程。沒有任何一個人是沒有價值的，沒有任何一個人是會因為任何類型的愚蠢而免于居住於愛之中的可能性的。願我們在那種存有的統一性中加入你們，那種存有的統一性是我們自從在時間之前的時間就已經共用了的，我們將在造物，如你們對它的知曉一樣，的終點之外與你們分享這種存有的統一性。願我們與你們一同歡慶。是的，我的朋友們，實相的屬性就是喜悅。尋求那個國度，允許你自己在當下之中，在無限之中，在那一個原初的想法的光之中休息。

We are those of Hatonn, and again we thank each of you and leave you enmeshed together by the nature of creation that you share. O beautiful love, o wondrous light, how can we leave you, for we are as you are, all that

there is. Go within yourself and you shall find forever. We leave you now that our brothers and sisters may speak through another instrument. Adonai, my friends. Adonai vasu borragus.

我們是 *Hatonn*，我再一次感謝你們各位，我們離開你們，我們因為你們分享的造物的屬性而被糾纏在一起了。哦，美麗的愛，哦，美妙的光，我們怎麼能夠離開你們，因為我們和你們一樣，都是一切萬有。在你自己內在之中前進，你將會找到永恆。我們現在離開你們，這樣我們的兄弟姐妹就可以通過另一個器皿發言了。*Adonai*，我的朋友們。*Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you in the love and in the light of our infinite Creator. We are overjoyed to be asked to join this group this evening. We thank you for requesting our presence. We, as always, are eager to share our humble words in whatever manner may be of aid in your seeking. We would also remind each present that we are but your fallible brothers and sisters who have moved somewhat further, shall we say, upon the same journey which you find yourselves traveling on. We are available at this time to attempt to answer queries which those present may have value in the asking, and we will do our best to respond in a manner which is helpful without infringing upon your own free will and seeking. May we then begin with the first query?

我是 *Latwii*，我們在我們的無限造物者的愛與光中向你們致意。我們對於被請求在今晚加入這個團體而是感到狂喜的。我們為你們請求我們的出席而感謝你們。我們一如既往，渴望用無論什麼可能對你們的尋求有幫助的方式分享我們的言語。我們同樣也提醒每一位在場的人，我們僅僅是你們易於犯錯的兄弟姐妹，我們在你們發現你們自己在其上旅行的相同的道路上已經走得，容我們說，多少更遠一些了。我們在此刻是可供利用以嘗試去回答那些在場的人可能發現有價值詢問的問題，我們將在不侵犯你們的自由意志和尋求的情況下用一種有幫助的方式盡我們全力。我們接下來可以用第一個問題開始嗎？

Carla: I'll break the ice since everyone's being polite and waiting for the other guy. Last week we had a message about an ...

Carla：既然每一個人都是禮貌的，並等待其他人提問，我將會來破冰。上一周我得到一個資訊，關於一個.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: We had this message last week that dealt with the function of the nucleus of the atom, and there were some connections made metaphysically with the unpotentiated Logos and the fact that most of the creation, most of the sun systems and stars that you see and so forth, and most of each cell within our body all dwell in unpotentiated, undifferentiated Logos or love, and that what we were experiencing we were experiencing with a very small part of our total capacity to experience.

Carla：我們在上周得到的這個資訊是與原子核的功能打交道的，它與未被賦能的理則，與大多數的造物，大多數的恆星系統，你們能夠看到的恆星，如此等等，在我們的身體中的大多數的細胞全都是處於未賦能的狀態的事實，與未賦能的理則或者愛，與我們正在提到的事物，我們正在用我們全部的去體驗的能力的一個非常小的部分體驗到的事物，在形而上學的方面擁有某種關聯。

I was thinking about that earlier today and I began wondering about how illness works because if each cell of the body is full of the love of the Creator and is dipped into only very slightly, then when the cells of the body become damaged or ill or attacked by some bug or whatever, it seems that the Logos is being used in a way that is not of service but is destructive of love. I couldn't get much further than that with it and I wondered if you could discuss the relationship between the cells and the nature of the cells, in other words, if each one is a living, conscious entity which mostly dwells within love, and illness.

我在今天早些時候正在思考那一點，我開始懷疑疾病如何進行工作，因為如果身體的細胞是充滿了造物者的愛的，並僅僅是非常輕微地被浸入的，那麼，當身體的細胞被損傷，或者生病，或者被某種蟲子或者無論什麼事物攻擊的時候，看起來似乎理則是正在用這樣一種方式被使用的，這種方式不是在進行服務，而是對於愛是有破壞作用的。我無法對其更進一步了，我想要知道，是否你們能夠討論在細胞的關係與細胞的屬性之間的關係，是否每一個人都是一個活著的，有意識的，居住在愛與疾病之中的實體？

I am Latwii, and am aware of your query, my sister. This is a large topic and one which is somewhat difficult to translate into your word system. However, as you look upon the cells of your physical vehicle, and, indeed, the nature of the illusion which you inhabit in general, you will see at the heart of this manifestation of love various patterns or frequencies of vibrations of the photon as you have called it. These patterns or fields of vibration are constructed in such and such a manner by the Logos under whose care we find ourselves in this portion of the creation. Within the frequency of the third density illusion that you inhabit there may be within your physical vehicle variations in the field of vibration chosen by each entity, either upon the conscious or upon the subconscious level of mind, for the purpose of experiencing a certain set of circumstances that will have as the end result, shall we say, the opportunity to learn certain lessons and to utilize these learnings in the serving of others. The diseased pattern of vibrational distortion, shall we say, is much like building various structures within one of your streams or rivers that serve to divert the movement of the water in its normal flow, thus creating swirls, pools, depths, eddies and so forth.

我是 *Latwii*，我的姐妹，我瞭解了你的問題了。這是一個巨大的主題，一個多少有些難以轉譯到你們的詞語系統之中的主題。然而，當你觀察你的物質性載具的細胞，以及確實，你所居住的幻象的一般性的屬性的時候，你將會在這種愛的顯化物的核心之中看到各種各樣的光子，如你們對它的稱呼一樣，的振動的模式或者頻率。振動的模式或者場域是由理則用這樣或者那樣一種方式被構建起來的，就是在理則的照顧下，我們發現我們自己處於這個造物的部分中了。在你們居住

的第三密度的幻象的頻率中，在你們的物質性載具的振動中，在每一個實體，要麼是在有意識的層次上，要麼是在潛意識的層次上，為了體驗一定的環境的設置的目的，而選擇的振動的場域中，可能會有，將會作為最終的結果擁有機會去學習一定的課程，並在他人的服務中利用這些學習的事物。振動扭曲的疾病的模式，容我們說，非常類似於在你們的一條溪流或者河流中構建各種各樣的結構，它們會起到讓水的運動轉向的目的，並因此創造出漩渦、水塘、深度、渦流，如此等等。

When an entity in its incarnational pattern experiences that condition that you know as disease, it has done the equivalent of blocking or causing an alteration in the normal pattern of vibratory frequency in order to provide itself with what may be called a teaching device. The seeming damage done to the pattern of vibration or manifestation of love is as illusory as the manifestation is in its original state of creation, shall we say, and will last for as long as is necessary for the opportunity to be grasped and the lessons learned and the services offered.

當一個實體在它的投生模式中體驗到你們知曉為疾病的症狀的時候，它已經做了等同與在振動頻率的正常的模式中產生阻塞或者造成一種改變的事情了，以便於為它自己提供可能被稱之為一個教導工具的事物。在表面上對振動模式或者愛的顯化物產生的傷害，是和它的，容我們說，初始的造物的狀態中的顯化物事一樣虛幻的，這種傷害將會持續它需要的時間長度，以便於機會被掌握，課程被學會，且服務被提供。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Are you implying then that the state of health is as illusory as the state of ill health?

Carla：那麼你們是正在暗示，健康的狀態和疾病的狀態是一樣虛幻的嗎？

I am Latwii, and am aware of your query, my sister. In general this is correct, though the free and even flow of the life pattern is substantially more stable in its illusory manifestation than is the unbalanced or diseased or blocked configuration.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。一般而言，這是正確的，儘管生命模式的自由且均衡的流動在其虛幻的顯化物中，是比不平衡的、或者有疾病的、或者被阻塞的配置，實質性地更為穩定的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Is there any way that we can use this knowledge to inform the cells of our desire that they become distorted towards health rather than ill health? Besides meditation?

Carla：有任何其他方式是我們能夠利用這種知曉來告之細胞我們的渴望，這樣它們就可以被扭曲朝向健康而不是疾病嗎？除了冥想之外。

I am Latwii, and we may suggest, my sister, that there are as many ways to look upon and utilize these configurations of health and disease as there are entities to perceive them. The configuration of the pattern of manifestation may be studied as the riddle in the attempt to discern the opportunity contained within the configuration, for each configuration that has become distorted has a symbolic value, shall we say, that serves to focus the attention of the individual upon the distortion in order that the purpose of the distortion might be understood and balance once again achieved.

我是 *Latwii*，我們可以建議，我的姐妹，有多少實體去感覺到這些健康與疾病的配置，就會有多少種方法去觀察並利用這些配置。顯化的模式的配置可以如同在去分辨出被包含在那種配置中的機會的嘗試的過程中的謎題一樣地被研究，因為每一個已經被扭曲的配置都擁有一個，容我們說，象徵性的價值，它會起到讓個體的注意力聚焦在扭曲上，以便於那個扭曲的目的可以被理解，且平衡再一次被取得。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Thank you, no.

Carla：感謝你們，沒有了。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Of what density is Latwii?

提問者：*Latwii* 是屬於什麼密度的呢？

I am Latwii, and we are privileged to pursue our seeking of the one Creator within the illusion of the density numbering five, [which is,] as you are aware, the density of light.

我是 *Latwii*，我們有幸在編號為五的密度，也就是，如你們知曉的一樣，光的密度，的幻象中追尋我們對太一造物者的尋求。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: Does the blockage which you mentioned concerning illness, can this blockage be eliminated through the use of kundalini meditation?

提問者：你們提到的關於疾病的阻塞，這種阻塞能夠通過對昆達裏尼冥想的使用被消除嗎？

I am Latwii, and this is one technique of removal of the blockages when pursued with diligence and discipline, my brother.

我是 *Latwii*，如果這個技巧是帶著勤奮與紀律而被追尋的，我的兄弟，這就是一個會移除阻塞的技巧了。

May we answer further?

我們可以更進一步回答嗎？

Questioner: No, thank you.

提問者：不用了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Why is it that some of us do have music in our heads all the time?

Carla：我們中的一些人為什麼會在所有的時刻都在我們的腦袋中聽到音樂呢？

I am Latwii, and am aware of your query, my sister. We find that there is no simple or single explanation for this phenomenon, for the ears to hear the sounds of music that is not heard by all may reopened for any number of reasons. There are many whose inner seeking has taken the form that provides an avenue that is analogous to the mathematical relationships between sounds, and the desire to know what you have called the truth then is translated by the subconscious mind of the seeker into a constant refrain, as it were. This, then, is always present in such an entity and serves as a constant reminder to such an entity that it does seek that known as the truth and does also constantly receive answers to the seeking.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現對這個現象沒有簡單的或者單一的解釋，因為聽到了沒有被所有人聽到的音樂聲的耳朵，是可以為了任何原因而重新開放的。會有很多人，它們的內在的聽力已經採用了這樣的形式了，它會提供一種類似於在聲音與去知曉你們已經稱之為真理的事物的渴望之間的數學性的關係的途徑，這種真理接下來就會被尋求者的潛意識轉譯成為一種持續不斷的，可以說是，疊句的樂曲 (*refrain*)。接下來，這種疊句的樂曲，就會在這樣一個實體內在之中出現，並提到對這樣一個實體的一種持續不斷的提醒物的作用，這樣它就確實會尋求被知曉為真理的事物，並確實同樣會接收到對那種尋求的答案了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you once again, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Carla: Okay, I'll hog the time just one more time and then I'll shut up. For some time I've been working with depression because of the death of a dear friend, and just recently I've felt that I was getting much better and began easing off the medication that was designed to keep me from becoming

suicidal. As I ease off of the medication, I find that some of the really bad patterns of thought which are very destructive and not at all helpful and not true come back more than they did when I was on this medicine, and I've started having nightmares again. It seems that there should be a metaphysical way to work with these energies and to transform them, but although I meditate every day, that hasn't happened. Could you give me any kind of suggestion as to how to work with destructive thought processes and the expression of that destruction in nightmares?

Carla：好的，我將會僅僅再多一次霸佔提問，然後我就將會閉嘴了。在一段時間中，我因為一個心愛的朋友的死而一直都在與抑鬱一同工作，僅僅是在最近，我才已經感覺到，我正在好轉並開始減輕旨在阻止我自殺的藥物療法了。當我減輕那種藥物療法的時候，我發現一些真正有害的想法的模式，它們是非常破壞性的，且是完全沒有幫助的，且是比在我在進行這種藥物療法的時候並未真的更多地返回的。看起來似乎應該有一種形而上學的方法與這些能量一同工作並轉變它們，但是儘管我每天都進行明顯，那並未發生。你們能夠在關於如何與那些破壞性的想法一同工作以及在噩夢中對那種破壞的表達的方面給予我任何類型的建議嗎？

I am *Latwii*, and am aware of your query, my sister. Though we may not speak with over specificity in guiding your own thinking and thus infringing upon your own free will, we may speak in a general fashion to suggest that those desires to utilize the lessons now placed before your notice may take the form of, shall we say, programming your own subconscious mind to release in the dream state the symbols of transformation that might be then in the conscious state interpreted by your own efforts in a fashion which attempts to achieve a wholeness of understanding. The difficulties which you experience in your waking state and in your sleeping state may be looked at for the deeper meaning and this meaning then used as the programming for further revelation, whether in dreams or in meditation, that will further enhance the piecing of the puzzle shall we say, thus to grasp the bull by the horns, to use a phrase, may enable your attempt to relieve the distortions in a fashion that utilizes both the conscious and subconscious experiences of sleep and waking.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。儘管我們可能不會在指引你自己的思考的方面帶著過度的特異性發言，並因此侵犯你自己的自由意志，我們可以用一般性的方式建議，那些利用現在被置於你的注意力的前方的課程的渴望可能會採用，容我們說，對你自己的潛意識的心智進行編程的形式，以在夢境中釋放那些轉變的象徵物，這樣那些象徵物接下來就可以在有意識的狀態中被你自己的努力用一種去取得一種理解的完整性的嘗試的方式被解釋了。你在你的醒著的狀態中，以及在你的夢境狀態中體驗到的困難，可以被檢查，以取得更為深入的意義，這種意義接下來就可以被用作對更進一步的揭露的編程了，無論這種揭露是在夢境中還是在冥想中，它都將會更進一步強化對，容我們說，謎題的刺穿，並因此，使用一個成語，抓住公牛的牛角，並可能使得你的嘗試能夠用一種同時利用有意識的體驗與睡著與清醒的時候的潛意識的體驗的方式緩解扭曲了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I don't think so. Thank you.

Carla：我並不這樣認為。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and as we feel we have completed those queries which have been so graciously placed before us this evening, we shall thank each present for requesting our presence in this group of seeking this evening. We are always with you upon your request and rejoice in joining you during your seeking upon these evenings. We shall be with you again. We are known to you as those of Latwii. Adonai, my friends.

我是 *Latwii*，因為我們感覺我們已經完成了那些在今晚已經被如此慷慨地放置於我們面前的問題了，我們將為你們請求我們今晚在這個尋求的團體中出席而感謝每一位在場的人。我們一直都會根據你們的請求與你們在一起，並在你們在這些晚上的尋求期間因為加入你們而歡呼。我們將再一次與你們在一起。我們是你們知曉的 *Latwii*。 *Adonai*，我的朋友們。

Carla: C, I feel Nona's energy. Do you want to try to channel Nona?

Carla：C，我感覺到 *Nona* 的能量。你想要嘗試去傳訊 *Nona* 嗎？

C: I'll try.

C：我將會嘗試。

(C channeling)

(C傳訊)

I am Nona. We come to answer calls for healing from those present who have concerns for those here and those who are close.

我是 *Nona*。我們前來回應對來自於那些在場的人對療愈的呼喚，那些在場的人們關心那些在這裏的人以及那些親密的人。

(C channels a vocalized healing melody from Nona.)

(C傳訊了一首來自於 *Nona* 的語音的療愈性的旋律。)

March 9, 1986

1986-03-09 Hatonn : 流浪者與集體的失敗

(Carla channeling)
(Carla 傳訊)

I am Hatonn. I greet each of you in the love and in the light of our infinite Creator. We thank you for the great privilege of being allowed to share our thoughts with you, for you are of great service to us by requesting our presence, for as you listen, so we learn and so the Creator continues to know Itself. Because this instrument is being overshadowed by another member of the Confederation, we shall first transmit the information which our brothers and sisters of Q'uo wish to transmit. There has been a request for the spelling of this entity's name, and we say to the one known as J that although naming is unimportant and therefore the spelling likewise unimportant, our brothers and sisters wish to share the spelling: "Q'uo." Those of Q'uo thank each of you that you were patient enough to allow remarkably uninteresting information to be received.

我是 *Hatonn*。我在我們的無限造物者的愛與光中向你們致意。我們為被允許與你們分享我們的想法的巨大的榮幸而感謝你們，因為你們藉由請求我們的在場對我們進行了巨大的服務了，以為內當你們聆聽的時候，我們因此學習了，造物者因此繼續知曉祂自己了。因為這個器皿正在被星際聯邦的另一個成員所庇護，我們將首先傳遞我們的兄弟姐妹 Q'uo 希望傳遞的資訊。已經有一種對這個實體的名字的拼寫的請求了，我們會對被知曉為 *J* 的實體說，雖然命名是不重要的，因此拼寫同樣也是不重要的，我們的兄弟姐妹希望分享這個拼寫：“Q'uo”。那些屬於 Q'uo 的實體感謝你們每一個人，你們是足夠有耐心以允許明顯地無趣的資訊被接收到了。

As the night sky opens, and as you come together in circle this evening, we find that there are questions upon some of your minds concerning a certain aspect of love which has to do with the interaction of entities who wish to express love for the Creator and to each other.

隨著夜空展開，在你們在今晚的在圈子中聚集在一起的時候，我們發現在你們一些人的頭腦中有一些問題是關於一定的愛的面向的，這個面向是與希望表達對造物者以及對相互彼此的愛的實體的互動聯繫在一起的。

There are many, many ways in which separation betwixt one entity and another or one group and another can be apparently seen. There are differences in appearances between what you call your races. There is the difference between male and female, there is the difference between young and old, and there are many, many finer or shall we say, less obvious differences having to do with personalities, as you call them.

會有很多很多的方式是在一個實體與另一個實體，或者一個團體和另一個團體之間的分離通過其能夠被觀察到的。在你們所稱的你們的種族之間在外觀上會有不同。在男性和女性之間會有不同，在年輕和年老之間會有不同，會有更多很多更為微妙，或者，容我們說，較不明顯的不同是與人格，如你們對它們的稱呼一樣，

聯繫在一起的。

One of these differences especially has been the subject of much pondering by some within this group and by many others of your peoples as they contemplate the most appropriate way to share their lives with others. We speak of the various dimensions from which wanderers, as you call them, come. We shall elucidate.

這些不同中的一個不同，尤其已經被這個團體中的一些人，以及你們的人群中的很多其他的人進行了大量的思考的主題了，當它們沉思與其他人分享它們的生命的最為合適的方式的時候。我們會談及流浪者，如你們對它們的稱呼一樣，所來自於的各種各樣的密度。我們將詳細闡述。

Those of fourth, fifth and sixth densities, those being the densities of love and compassion, light and wisdom, and unification, all have some representation amongst your peoples at this time as there is a great call, my friends, a call which cannot be ignored, which comes from this planet in travail which you call Earth. Because wanderers are most often far different in their internal modes of thinking and their external modes of expression from those native to the third-density experience, wanderers feel and express a kind of loneliness which is born of being the stranger in a strange land. At times this difference seems almost nothing and the daily life flows quietly and with a nearly imperceptible difference from that of the native to this third density planet. However, it is the nature of the wanderer to find itself homesick. And out of this homesickness is born the desire for companions who more closely approach the native ways and modes of thinking and action of the density whence each wanderer has come.

第四、第五與第六密度是愛與同情的密度，光與智慧的密度，以及統一的密度，那些屬於這些密度的實體，全都在此刻在你們的人群當中擁有某種代表，因為會有一種巨大的呼喚，我的朋友們，一種無法被忽略的呼喚，這種呼喚是來自於這個你們稱之為地球的在分娩過程中的行星。因為流浪者在它們內在的思考的模式以及他們表達的外部模式中極其經常地是與那些對於第三密度的體驗是本地居民的實體遠遠不一樣的，流浪者會感覺並體驗一種類型的因為獨在異鄉為異客而被誕生出的孤單。時常，這種不同幾乎看似是不存在的，日常的生命會安靜地流動，帶著一種幾乎感覺不到的與這個第二密度的星球的本土居民的不同。然而，流浪者的本性就是發現它自己是思鄉的。從這種思鄉會誕生出對那些具有極其接近每一個流浪者所來自於的密度的本土的方式以及思考與行動的模式夥伴的渴望。

The fourth density, being one full of love and compassion, has as its native way of living the banding together in groups within which are often many more than one mated couple. Many fourth-density wanderers moved within the Earth planes during those years which this instrument calls the baby boom years, thus many of the young of your peoples who were known within your culture as hippies who dwelt not in couples but in communities and who through memory yearned to reproduce the love and compassion that is a larger reality than the reality whose illusion you now experience within

third-density incarnation. 第四密度是一個充滿了愛與同情心的密度，它將在團體中聯合在一起作為其天然的生活方式，在團體中經常會有一對配對的伴侶遠遠更多的實體。很多第四密度的流浪者是在這個器皿稱之為那些嬰兒大爆炸的年份期間進入到地球層面的，因此，很多你們人群中的在你們的文化中被知曉為嬉皮士的青年人並不是以配偶的方式居住，而是居住在集體中，它們通過記憶過去重現愛與同情心，這種愛與同情心，相比你們現在在第三密度的投生中體驗到的幻象之所是的實相，是一種更大的實相。

Likewise, there have been wanderers from the sixth density which have been among your peoples for a more extended period of time but in far fewer numbers. Within the dimension of unity the common practice again is to dwell in large families whose members are related not by blood but by a commonality of thought.

類似地，已經有來自於第六密度的流浪者了，它們已經在你們的人群當中存在了一段更為漫長的時段了，但是它們在數量上是遠遠少的多的。在統一的維度中，通常性的實踐，再一次，是居住在大型的家庭中，家庭的成員不是藉由血緣，而是藉由一種想法的共通性而被聯繫在一起的。

At the same time, my friends, you have begun being visited by those of fifth density, the density of wisdom. The native of fifth density seeks solitude, for being wise, it is also without need for the company of others, for the essence of wisdom, my friends, is the knowledge that that which is to be sought is a grasp of the unity of all things. This part of the journey of the seeker must needs, then, be a solitary one. The most clearly understood and easily accepted forms of companionship within fifth density are those of teacher and pupil and those of respected equals.

我的朋友們，在相同的時候，你們已經開始被那些屬於第五密度，智慧的密度的實體所訪問了。第五密度的本土居民是尋求孤單的，因為要成為智慧的，它同樣也不需要其他人的陪伴，因為智慧的實質，是這樣一種知曉，即要被尋求的事物是一種對一切事物的一體性的掌握。尋求者的旅程的這個部分必須，接下來，需要成為一個孤單的旅程了。在第五密度中被最為清楚地理解的且最為容易接受的夥伴的形式是那些老師和弟子的形式，以及那些被尊重的地位相同的實體。

We are aware that as each of you has thought of community, there has been the puzzle which did not seem to be able to be put together, some wishing one kind of community, some another, with no guidelines offered that seem universally acceptable. My friends, this is due to the mixture of fifth-density entities with those of fourth and those few of sixth, each of whom find a mated relationship somewhat confining, not because each wishes greater experience in mated relationships, but because each half-remembers the depth of friendship, companionship and caring possible, and indeed right, among groups larger than the mated pair. And yet those of fifth density must needs seek solitude within community; those of fourth density—loving, joyful and generous—have hospitality to offer as do children who play and welcome all to their games. Those of sixth density, though somewhat more

reserved, nevertheless carry the half-forgotten and half-remembered memory of the larger family and the comfort found therein.

我們察覺到你們每一個人都已經想到了集體了，已經有看起來似乎無法被拼在一起的拼圖了，一些人希望一種類型的集體，一些人希望另一種，沒有被提供的指導原則看起來似乎是普遍地可接受的。我的朋友們，這是由於第五密度的實體與那些屬於第四密度的實體以及少數屬於第六密度的實體的混合，這個混合體的每一個實體都會發現一種伴侶關係是或多或少有些受局限的，不是因為每一個人都希望在伴侶關係中的更大的體驗，而是因為每一個人都部分記得，在那種比對的伴侶更大的團體中的那種友誼、夥伴關係、有可可能的關心深度，這確實是正確的。而那些屬於第五密度的實體必須需要在集體中尋求孤單，那些屬於第四密度的實體——有愛的、喜悅的、慷慨的——是殷勤好客的，就如同玩遊戲的孩子們會歡迎所有人加入它們的遊戲一樣。那些屬於第六密度的實體，雖然是多少有些更加有保留的，它們儘管如此卻帶有部分遺忘，部分記得的對更大的家庭以及在其中會被找到的舒適的記憶。

In addition, of course, my friends, there are many very close to graduation within third density who have come to grasp the possibilities of deep friendships and true companionship not limited to the husband and the wife as it is known among your peoples but instead offered to those of like mind. The chief reason for failure of larger communities among your peoples is the inability to bring the disparate memories of fourth and fifth and sixth-density wanderers into alignment, and further, the inability of all those who dwell in the present incarnational experience in third-density bodies in confusing love offered by the Creator from the Creator to the Creator and that love which among your peoples is termed romantic love.

當然，除此之外，會有很多接近在第三密度中的畢業的實體已經掌握了這樣一種可能性，即深入的友誼有真正的夥伴關係是不受丈夫與妻子的關係，如它在你們的人群中被知曉的一樣，的限制，而是作為替代被提供給那些具有類似想法的實體的。在你們的人群中更大的集體的失敗的主要原因是將第四、第五、第六密度的流浪者的根本不相同的記憶結成聯盟的方面的無能為力，以及更進一步，所有居住在當前的投生體驗中，居住在第三密度的身體中的實體將造物者對造物者提供的源自於造物者愛，與那種在你們的人群當中被成為浪漫的愛搞混了。

My friends, we cannot offer you solutions, we can only offer a sort of diagram of the causes for miscommunication that contribute to that which is considered the failure of community when it occurs among your peoples. However, we feel that it is important at this juncture to speak to you about that concept of failure. My friends, each of you seeks the far country, if you will, the grass which is the greener. Each of you has gone to at least one far country and has been disillusioned. There is a kind of feeling of death, a death of spirit, of heart, of emotion, when the journey of community and of companionship seems to fail and there is the turning toward what seems to be a journey backwards, a journey to one's home, a journey to safe ground. And yet we say to you that there are no failures, for it is the attempt about which you shall be concerned. The attempt to share love is far greater than any manifestation which may seem to fall short of the ideal. And the journey

home is not a journey backwards, for you cannot go backwards, and the home to which you come is eternal. And each time that you visit that home, you have been transformed. You have been dead but again you live and your spirit begins to soar once again and have hope for the morrow.

我的朋友們，我們無法提供給你們解決方案，我們僅僅能夠在集體的失敗發生在你們的人群當中的時候對被認為是集體的失敗的事物做出了貢獻的錯誤的交流的原因提供一種類型的圖解。我的朋友們，你們每一個人都尋求遠方，如果你們願意這樣說的話，尋求更綠的青草。你們每一個人都已經至少去過一個遠方並已經是幻滅的了。會有一種類型的死亡的感覺，一種靈性、心、情緒的死亡，在集體的旅程、夥伴的旅程看起來似乎失敗了的時候，會有朝向來起來似乎是一種後退的旅程，一條通往一個人的家園的旅程，一條前往安全的地域的旅程的事物的轉身。而我們對你們說，沒有失敗，因為你們將會關注的事情是嘗試。去分享愛的嘗試是比任何可能看起來似乎無法達到理想的要求的顯化物要遠遠更大的。回家的旅程不是一條後退的旅程，因為你們無法後退，你們前往的家園是永恆的。每一次你們訪問那個家園，你們都已經被轉變了。你們僅僅已經死了，但是，你們再一次是活著的，你們的靈性再一次開始翱翔並擁有對明天的希望了。

Those of you who feel that you are wanderers, take heed, for you came not only to share yourself with each other, you came primarily to share yourself with those of third density who may be helped by the sharing of experience with those whose consciousness includes a belief, a faith, and a hope in the ideals of love, compassion, wisdom, service to others, and the seeking of the truth. If you are indeed a wanderer, let it be incumbent upon you to remember why you offered yourself in service to the infinite Creator, and if some are sociable and others solitary, know you that each has the nature of its experience, of its memory, and of its birthright.

你們中的那些感覺到你們是流浪者的實體，留心注意，因為你不僅僅是前來與相互彼此分享你自己的，你主要是前來與那些第三密度的實體分享你自己的，那些第三密度的實體是可能因為與那些其意識包含了一種信念，一種信心，一種對愛、同情性、智慧、服務他人以及對真理的尋求的理想希望的實體分享體驗而得到幫助。如果你確實是一個流浪者，去回憶起為什麼你通過對無限造物者的服務提供你自己了，讓這對於你成為義不容辭的，如果一些人是社會性的，其他人是孤單的，你可以知曉，每一個人都擁有它的體驗、它的記憶、以及它的天賦潛力的屬性。

We close by speaking to those who approach graduation from third density. Look you, my beloved friends, not to the seeming failure of any ideal of love or community, any expression of family, tribe or clan, but look you instead to the ideal which has been shared. Manifestations shall die; the ideal which spurs man's spirits on, ever onward shall be, as they have been and as they are. 我們藉由對那些接近從第三密度的密度的實體發言來結束。我親愛的朋友們，不要將你們視為是任何愛或者集體的理想的表面上的失敗，而毋寧是看到已經被分享的理想。顯化物將會死去，推動人類的靈性前進，不斷前進的理想，將會是，如同它們已經是的樣子，如同它們之所是的样子。

My beloved, have you any conception of the word "forever"? Beyond any dimension there is that which binds all in One. And we ask you to cease pondering your differences. Have you white skin and another black? Are you male and another female? Are you old and another young? Are you solitary and another sociable? Are you compassionate and another wise? My friends, this is all illusion. It is reality to you so that you may learn. And those within your midst who are wanderers among you are dealing with not one but two illusions: the illusion of their native densities and the illusion of the present incarnational experience. How easy it is to be the accountant and separate the lists of entities who are all the one Creator by this or that difference. We ask you instead to rest and be quiet within yourself and find that within you which is one with all that there is. We ask you to have eyes of trust that you may see the oneness of each other, of yourself. We ask that you may attempt the impossible, for we ourselves are still those unique, still those aware of our differences, although our differences are more easily made harmonious because of the vision given us by the density of love.

我親愛的人們，你們對於“永遠”這個詞語有任何觀念嗎？超越任何的維度，會有那個將一切事物結合在一起的事物。我們請你們停止思考你們的不同。你擁有白色的皮膚，而另一個人擁有黑色的皮膚嗎？你是男性，而另一個人是女性？你是年老的，而另一個人是年輕的？你是孤單的，而另一個人是社交性的？你是一個富有同情心的，而另一個人是智慧的？我的朋友們，這全都是幻象。它對於你是一個實相，這樣你就可以學習了。那些在你們當中是你們當中的流浪者的實體，不是與一個而是兩個幻象打交道的：它們的原生密度的幻象，以及當前的投生體驗的幻象。要成為一個會計並藉由這樣或者那樣的不同將全都是太一造物者的實體的清單分開，這是多麼容易的事情呀。我們請你作為替代在你自己內在之中休息並成為安靜的，在愛裏內在之中找到與一切萬有是一體的事物。我們請你們擁有信任的眼睛，這樣你就可以看到相互彼此的一體性，你自己的一體性。我們請求，你們可以嘗試不可能的事情，因為我們自己仍舊是那些獨一無二的實體，而我們仍舊察覺到我們的不同，儘管我們的不同是更為容易因為被愛的密度給予我們的視野而成為協調一致的。

Yet, how can you exist as spiritual entities if you seek only that which is possible with this illusion, recognizing not the great mystery of the creation? We say to you only that mystery is a unity, though it is far beyond your comprehension. Just as the star is far beyond your reach, that reaching, that seeking for comprehension, that love of what seems to be impossible—the unity of all things—shall give you joy and power and bring you peace, not the peace of one who is dying, but the peace of one who is full of the Creator and fearless in the face of change, for as you interact with each other, whether it be between mated couples, between companions, or between friends, much shall occur which shall seem to be disharmonious. The peace of that which we speak is retained in the face of all disharmony, and indeed grows stronger and more powerful as experience seems to go awry.

然而，如果你們僅僅尋求在這個幻象中是有可能的事情，而沒有認出造物的偉大的神秘，你們如何作為靈性的實體而存在呢？我們僅僅對你們說，神秘是一種統一，儘管它是遠遠超越你們的理解的。就好像星星是遠遠超出你們所及範圍一樣，

伸手觸及，對理解的尋求，對看起來似乎是不可能的事物的愛——所有事情的同意——將給予你們喜悅、力量，並帶給你們平安，不是一個瀕死的人的平安，而是一個充滿了造物者以及在面對改變的時候的無懼的人的平安，因為當你們與相互彼此進行互動的時候，無論它是在配對的伴侶之間，在夥伴之間，還是在朋友之間的互動，大量的看起來似乎是不協調的事情將會發生。我們談及的平安就是在面對所有的不協調的時候被保持的，並確實會在體驗看起來似乎是出錯了的時候變得越來越強有力且越來越有力量的平安。

Those who seek, my friends, place themselves upon a road which seems strewn with boulders and yet is very, very narrow. And as you clamber over the boulders and attempt to stay upon the path, many, many differences seems to present themselves. Count you then the coins of this plenty of difference and toss those coins away, for such riches shall only cause you unhappiness, and seek you instead that coin within yourself, that unity of self which is in little, the example of that which is in the macrocosm. You are all one, my friends. Please dare to love each other. We assure you that though you shall fall, you shall always be helped up again, if only you keep your heart and your mind in the belief, in the faith, and in the hope of unity with the one great original Thought of love.

我的朋友們，那些尋求人，會將它們自己放置在一條看起來似乎佈滿了大石頭，而又非常非常狹窄的道路上。當你們爬上大石頭並嘗試留在道路上的時候，很多很多的不同看起來似乎將它們自己呈現出來了。接下來，你們可以數算這種富含不同的硬幣，並將那些硬幣拋棄掉，因為這樣的豐富將僅僅會使得你們不高興，作為替代，你可以尋求在你自己內在之中的硬幣，那種自我的統一，它是小型的，它的一個範例就是在宏觀世界中的事物。我的朋友們，你們全都是一體的。請敢於去彼此相愛。我們向你們保證，儘管你們將會跌倒，你們將一致會被幫助在一起站起來，只要你們讓你們的心和你們的頭腦留在對與那一個愛的原初的想法的統一的信念中，對其的信心中，以及對其的希望中。

We shall leave you now, greeting especially the one known as B. We confirm that we have been with this instrument at times, and it has been our joy to be one with this faithful instrument as it is our joy to be with each of you at your mental request. We leave you as an inspiration ... 我們現在將離開你們，我們尤其像被知曉為 B 的實體致意。我們會確認，我們已經時常與這個器皿在一起了，與這個忠實的器皿合為一體，這已經是我們的喜悅了，如同根據你們的請求與你們每一位在一起是我們的喜悅一樣。我們作為一個 啟發離開你們.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. We shall continue. We leave you as an inspiration that has no value except the value that comes from the resonance within you with the

thoughts that we share. If there are any thoughts which are not pleasing to you, we most earnestly request that you ignore them and erase them from thought, for our only hope is to be of service to you and we do not wish to be in any way a stumbling block in the path of your seeking. We leave you, although we cannot leave you, for we are all One, in the love and in the light of our infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai vasu borragus.

我是 *Hatonn*。我們將繼續。我們作為一個啟發離開你們，這個啟發除了來自於在你們內在之中與我們分享的想法之間的共鳴的價值之外是沒有任何價值的。如果有任何的想法並不是讓你們感到愉快的，我們極其真誠地請求，你們忽略它們並將它們從想法中刪除，因為我們唯一的希望就是對你們進行服務，我們並不希望用任何方式成為在你們尋求的道路上的一塊絆腳石。我們離開你們，儘管我們無法離開你們，因為我們在我們的無限造物者的愛與光中，全都是一體的。我們是你們知曉的 *Hatonn*。Adonai，我的朋友們。Adonai vasu borragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and in the light of our infinite Creator. We are honored again to be asked to join your group, and we thank you for this privilege of blending our vibrations with yours. It is our hope that we might be of some service this evening by attempting to answer queries which those present may have value in the asking. Without further delay, then, may we attempt the first query, my friends?

我是 *Latwii*，我的朋友們，我們在我們的無限造物者的愛與光中向你們致意。我們再一次對於被請求加入你們的團體是感覺榮耀的，我們為這個將我們的振動與你們的振動混合起來的榮幸而感謝你們。我們的希望是，我們可以在今晚藉由嘗試去回答那些在場的人可能發現有價值詢問的問題而進行某種服務。不多拖延，接下來，我們可以嘗試第一個問題嗎，我的朋友們？

Carla: M asked me to ask a question. He wants to know if there is any light you could shed on the phenomenon that he shares with some other people, of affecting metal and other materials so that they bend, and of affecting electromagnetic fields. Basically he wants to know why this happens and what he can do about it, as he has inadvertently managed to bend a portion of his brand new car, which he did not intend to do.

Carla : M 請我詢問一個問題。他想要知道對於他與一些其他人分享的現象，影響心智以及其他的材料這樣它們就會彎曲的現象，影響電磁場的現象，你們能夠給予任何的解釋嗎？基本上他想要知道，為什麼這種現象會發生，他對於它能夠做什麼，因為他已經出於無心地成功彎曲了他的全新的汽車的一部分了，而他並未打算要這樣做。

I am Latwii, and am aware of your query, my sister. We find in this instance that there is a general rule, shall we say, that applies to those who are able to demonstrate this type of phenomenon. The entity who seeks the nature of truth will in some fashion pursue this seeking in a disciplined manner. The

discipline often is that not as much consciously constructed in some cases, especially [with] those known as what you have called wanderers, but that which is subconsciously remembered, shall we say.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們現在這個情況中會有一條，容我們說，基本規則是適用於那些能夠展現這種類型的現象的實體的。尋求真理的屬性的實體將會用某種方式用一種的受過訓練方式追尋這種尋求。這種訓練，在一些情況中經常不是有意識地被構建好的，尤其是對於那些你們已經稱之為流浪者的實體，而是潛意識地，容我們說，被回憶起來的，

Thus, there is in the electromagnetic force field or aura of such entities a certain configuration that is the result of latent talents having been tapped in some degree and having manifested by the contact of what this group has come to call intelligent energy or that energy which forms the matter or manifestations of the illusion which you inhabit. Thus, when this talent, shall we say, has not been consciously pursued but has become the outgrowth of a more general conscious pursuit and expression of a subconscious ability, the talent is often, shall we say, channeled in an uneven fashion, thus the occasional interference with the electromagnetic equipment that your society has developed within the last few decades and the occasional bending of the metallic substances that are in, shall we say, the range of an entity's unevenly surging abilities at the right moment.

因此，在這樣的實體的電磁力場或者靈光中會有一定的配置，這種配置是已經在某種程度上被利用，並已經藉由這個團體已經開始成為智慧無限的事物，或者那種形成了物質或者你們居住的幻象的顯化物的接觸而已經顯化的潛在的天賦的結果。因此，當這種，容我們說，天賦尚未被有意識地追尋，但卻已經成為了一種更為給一般性的有意識的追尋的副產物以及一種潛意識的能力的表達的時候，這種天賦經常會用一種不均衡的方式，容我們說，被傳訊，因此，對你們的社會在最近幾十年時間中已經發展出來的電磁性的設備的偶然性的干預，以及對金屬物質的偶然性的彎曲，容我們說，就是在適當的時刻在一個實體的不均衡地波動的能力範圍中出現的現象了。

The means of controlling or affecting these talents upon the conscious level involve conscious discipline of this unevenly surging energy through whatever means of discipline the entity may find value therein. The meditation upon the sensations that precede such surges is that which is helpful in all cases. The direct control or manner of control of this phenomenon is that which must be left to the free will of each entity.

在有意識的層次上對這些天賦的控制或者影響的能力，包含了通過對實體可能在其中發現價值的無論什麼訓練的途徑對這種不均衡地波動的能量的有意識的訓練。對在這樣的波動之前的感知的冥想，就是在所有情況中會有幫助的事情了。對這個現象的直接的控制或者控制的方式，就是必須被留給每一個實體的自由意志的事物了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Does this also apply to the inadvertent disrupting of electromagnetic equipment which I experience frequently?

Carla：這同樣也適用於對我頻繁地體驗到的對電磁設備的出於無心的破壞嗎？

I am Latwii, and this is quite correct, my sister. We would add that the ability to discern the approaching surge of such manifestation is that which requires the subtlest of perceptions and sensitivities and may in many cases be more of a distraction than the pursuing of the heart of seeking the truth, and may be considered simply a nuisance, shall we say.

我是 *Latwii*，這是相當正確的，我的姐妹。我們會補充，去分辨這樣的顯化的正在接近的波動的能力，是需要最為微妙的感知以及敏感性的能力，在很多情況中，更多是一個分心物，而不是對尋求真理的核心的追尋，並可以被認為是單純地一種，容我們說，麻煩的事情。

May we answer further, my sister?

我的姐妹，我們可以更進一步發言嗎？

Carla: No thank you.

Carla：不用了，謝謝你們。

I am Latwii, and we thank you, as always, my sister. May we attempt another query?

我是 *Latwii*，我們感謝你，一如既往，我的姐妹。我們可以嘗試另一個問題嗎？

Carla: I'm curious. I went to a fiftieth wedding anniversary party last Sunday afternoon and thought about a couple that was still as romantically in love as it had had been when they were first married. This is not the norm among our people. Why is that?

Carla：我很好奇。我上周日下午前往一場五十周年結婚的聚會，並考慮一段夫婦仍舊是和它們一開始結婚的時候已經是浪漫地相愛一樣地浪漫地相愛的。這在我們人群當中並不是常見的。為什麼會那樣呢？

I am Latwii. My sister, why is it that any excel in any field of study? There are those who seem to have talents in one area or another. Is it then not natural to expect that within the area of relationships there would be those who would excel in utilizing the relationship as a vehicle for sharing love, experience and growth more efficiently than do others?

我是 *Latwii*。我的姐妹，為什麼在任何研究的領域中都會有人是擅長的呢？會有哪些看起來似乎在這樣或者那樣一個區域中擁有天分的人。那麼在人際關係的區域中，會有一些人會在利用人際關係作為一個比其他人更有成效地分享愛、體驗以及成長的載具的方面是擅長的，這難道不是自然的事情嗎？

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: In other areas, some have to work very hard to get even a competence,

say something like piano playing. Others have a natural or God-given or native talent that makes it possible for them to become concert pianists. Does this analogy carry over into the ability to love not only well but over a long period of time?

Carla：在其他的區域中，一些人不得不非常努力地工作以得到甚至一種能力，假設，某種類似彈鋼琴之類的事情。其他人擁有一種天生的，或者神授的，或者天賦的才能，這使得它們有可能成為音樂會的鋼琴家。這個類比會延伸到不僅僅去很好地愛，同樣也在一段很長的時間中去愛的的能力嗎？

I am Latwii, and am aware of your query, my sister. This is in general correct, and to be more specific, it is often the case that such studies as the piano and even relationships may be undertaken through a series of incarnations. Thus one or two, in the case of a relationship, may find the fruit of the endeavor at a time within an incarnation that is the culmination of many, whereas others may be beginning the lessons at a relatively newer, shall we say, time within their overall experience of the lessons which your illusion offers.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。這在一般性的方面是正確的，要更為具體，經常會發生的情況是，諸如鋼琴之類的學習，甚至是人際關係，是可能通過一系列的投生被進行的。因此，在人際關係的情況中，一個或者兩個實體，可能發現在一次投生中在一個時刻的努力的結果是很多投生的頂峰，而其他人可能使在它們對你們的幻象提供的課程的整體性的體驗中一個相對較為嶄新的，容我們說，時刻開始它們的課程的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

（暫停）

I am Latwii. We find that the minds are quiet of queries as the hearts are full of peace and the enjoyment each of the other 's company. In this enjoyment we are happy to join this group and shall only in name leave this group in that love and light in the hearts of each and of the One Who Is All. We are those of Latwii. Adonai, my friends. Adonai vasu.

我是 *Latwii*。我們心智沒有問題了，因為心充滿了平安以及每一個人對相互彼此的陪伴的享受的。在這種享受中，我們很高興加入這個團體，我們將僅僅在每一個的心以及太一的心中的愛與光中，通過名字離開這個團體，太一就是全體。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu。

March 16, 1986

1986-03-16 Oxal - 歷史與喜悅

(Carla channeling)

(Carla 傳訊)

I am Oxal. I greet you in the love and in the light of our infinite Creator. We thank you for allowing us to come and share our thoughts with you. We would like to say to the one known as L that we are very grateful for his openness to our contact but found some difficulty in establishing our identity. We shall be most happy to use this instrument as he desires and will begin through this instrument.

我是 Oxal。我在我們無限造物者的愛與光中向你們致意。我們為你們允許我們來與你們分享我們的想法而感覺你們。我們想要對叫做 L 的實體說，我們非常感激它向我們的接觸的開放，但是我們在確立我們的身份的方面發現某種困難。我們將非常樂於使用這個器皿，如他所渴望的一樣，我們將通過這個器皿開始。

We would speak with you this evening of joy, that quality which is beyond its name, that energy which creates in fire and yet in peace, that explosion which is yet a steady state, that translation of that which proceeds into that which is. 我們會在今晚與你們談及喜悅，那種超越了它的名字的特性，那種在火焰中創造而又處於平靜之中的能量，那種在一種穩定狀態的爆炸，**那對於前進進入到其之所是的事物的轉譯。**

We would speak to you of history. Those among your peoples are fascinated with history, that which is past history and that which shall be future history, and we would point out to you that if you wish a specific remedy against joy it would be history that would take the first place among the active distractions of those who seek.

我們會與你們談及歷史。你們人群中的人們對歷史、對過去的歷史的事情和將成為未來的歷史的事情感到著迷，我們會向你們指出，如果你們希望有一種具體的對喜悅的糾正，歷史會在那些尋求的人們的活躍的分心物之中佔據首要的位置。

We speak to you of these things at this time because there are those among you who have spent a good deal of time as you call it in prayer and in meditation supporting what this instrument calls the great peace march. We would like to point out to you that the ideal involved is a part of joy and that the history of that effort is not. It is difficult to perceive the possibility of feeling joy when watching what could have been disintegrate, and we understand that among your peoples that which does not eventuate as a finished process is counted as failure.

我們在此刻向你們談及這些事情是因為在你們中有一些人已經在祈禱中和在冥想中花費了大量的你們所稱的時間來支持這個器皿所稱的偉大的和平遊行。我們想要向你們指出，被包含在其中的理想是喜悅的一部分，而那種努力的歷史卻不是。**當看到已經崩潰了的事物的時候去感覺到喜悅，這種可能性是很難感覺到的，**我們理解在你們的人群中，一個沒有被完成而卻結束了的過程是被計算為失敗的

事情的。

Success and failure belong to that outward portion of yourselves which belong to history. The discipline of joy is the discipline of remaining outside of time, or to speak more precisely, within that womb from which time issues and towards which it shall once again be drawn in the great rhythm of the cosmos. To remove oneself from processes is to remove oneself from all of those things which seem real, beginning with the processes of one's own physical vehicle, continuing on with the processes of the daily living—the telephone that rings, the doorbell that rings, the visitor that knocks at your gate, the information that comes through the post and all those things which remind one again and again of the processes of dailyness.

成功和失敗是屬於你自己的外在的部分的，那個部分是屬於歷史的。喜悅的修煉是保持在時間之外的修煉，或者更精確地說，是保持在那個子宮中，而時間就是從那個子宮中流出並將在宇宙的偉大的韻律中再一次被拉向那個子宮。讓自己離開過程就是讓自己離開所有那些看起來似乎是真實的事物，這些事物從一個人自己的身體載具的過程開始，在日常生活的過程中繼續下去——電話鈴響了，門鈴響了，敲你的門的訪問者，通過郵箱而來的資訊，以及所有那些一次又一次提醒一個人日常性的進程的事物。

Shall you then reject all of these things in order to remain joyful? We suggest to you that there is a portion of you which should do just that in order to achieve something which you may wish to nurture and that is the sense of humor, the light touch, the feeling of being seated within love and its expression—joy and laughter—regardless of outward circumstances. Processes, as all things which partake of time, begin and end, are successful or fail, and yet consciousness is variably affected by these processes. May we suggest to you that by reserving a portion of yourself to be centered within that great womb of time where joy holds sway, one can experience differently the processes of living within the illusion which you now enjoy and from which you shall learn as you choose to learn, slowly or more rapidly, ineffectually or more effectively.

那麼，你應該拒絕所有這些事情以便於保持喜悅嗎？我們建議你，你有一部分應當那樣做以便於取得某種你希望去滋養的事物，那個事物即幽默感、輕觸、安坐於愛之中的感覺以及愛的表達——喜悅於笑聲——無論外在的情況是什麼。如同所有參與到時間、參與到開始和結束的事物一樣，過程是成功或失敗，而這些過程是會對意識多變地產生影響的。容我們建議，藉由將你自己的一部分保持處於那個在其中喜悅占統治地位的時間的偉大的子宮之中的中心，一個人就能夠用不同的方式體驗到在幻象之中生活的過程了，這個幻象就是你現在享受的事物，當你選擇去學習的時候，將從這個幻象學習，緩慢地或者更加快速地，無效地或者更為有效地。

The more one throws the whole self into that which may be called petty, the more one allows oneself to worry and be concerned over seeming failures, the more one robs oneself of the opportunities for transformation, and yet transformation is what you have come to choose to do. It seems that that

which is new becomes old, but we say to you to consider whether it is not one's interest that becomes old. When one perceives things from the standpoint of joy, nothing can escape the illumination which love brings. 一個人越多地將完整的自我投入到那個可以被稱為瑣屑的事物之中，它就越多地允許他自己去擔憂並對表面上的失敗感到憂慮了，他就越多地剝奪了他自己的轉變的機會了，而轉變就是你來到這裏選擇去做的事情了。看起來似乎新的事情變舊了，**但是我們對你們說，去考慮一下那個變舊的事物是否就是一個人的興趣呢？**當一個人從喜悅的觀點來感覺事物，沒有任何事物能夠逃離愛帶來的啟發。

We would at this time again attempt to communicate through the one known as L. I am Oxal.

我們會在此刻再一次嘗試去通過叫做 *L* 的實體溝通交流。我是 *Oxal*。

(L channeling)

(L 傳訊)

I am Oxal, and I greet you again, my friends, in the love and in the light of the infinite Creator. We are encountering slight difficulty in working through this instrument but will continue so that the instrument may become familiarized with our vibration and become more fluent in its ability to communicate our transmission. We of Oxal appreciate the effort displayed and request your patience as we work with the instrument.

我是 *Oxal*，我再一次在無限造物者的愛與光中向你們致意，我的朋友們。我們在通過這個器皿工作的過程中正在遭遇輕微的困難，但是我們將繼續下去，這樣這個器皿就可以熟悉我們的振動並在它與我們的傳訊溝通交流的方面變得更加流暢。我們 *Oxal* 團體很感激被展現出來得努力，在我們與這個器皿一同工作的時候我們請你們的耐心。

It is our desire, my friends, to be able to be one with you in your pursuit—correction—in your efforts to seek awareness.

我的朋友們，我們的渴望是能夠在你們的尋求中——更正一下——在你們尋求認識的努力中與你們成為一體。

We shall relinquish our use of this instrument at this point as the instrument is fatigued and having difficulty with our communications. We are grateful for the opportunity to exercise this instrument and thank those present for their patience. We are known to you as Oxal. Adonai, my friends.

我們將在此刻讓出我們對這個器皿的使用，因為這個器皿感到疲倦並在與我們進行溝通交流的方面遇到了困難。我們很感激對這個器皿進行訓練的機會，我們感謝在場的人們的耐心。我們是你們知曉的 *Oxal. Adonai*，我的朋友們。

(Carla channeling)

(*Carla* 傳訊)

I am Q'uo, and we greet you in the love and the light of the One Who Is All. It is a great blessing to blend our vibrations with yours and to drink in the

beauty of your beings. We would speak only briefly through this instrument, however there is a calling at this time for our particular bias in vibration and we gladly share it with you, knowing that the fellowship which we feel with you is only the surface of the service that you do us by allowing us to be with you. 我是 *Q'uo*，我們在太一的愛與光中向你們致意，太一就是萬物。將我們的振動與你們混合在一起並在你們存有的美麗之中啜飲，這是一種極大的祝福。我們會僅僅簡短地通過這個器皿發言，然而，在此刻有一種對我們在振動上的特殊的偏向性的呼喚，我們非常樂於與你們分享它，我們同時知曉我們所感覺到的與你們之間的夥伴關係，僅僅是你們藉由允許我們與你們在一起而給予我們的服務的表面。

We would give to you our encouragement and speak upon meditation for it is the key which unlocks the door to that which is within you—and that which is within you is nothing less than the one original Thought which is the Creator. You may call this Creator "Universal Mind," yet that is not precise, for the mind proceeded and precipitated from the Thought which was thought without mind, but only with consciousness. You are the Creator, and as you experience each other, the Creator gains experience. 我們會給予你們我們的鼓勵並談論冥想，因為冥想是開啟通往在你內在之中的事物的大門的鑰匙——那在你內在之中的事物除了那一個原初的偉大想法之外什麼都沒有，而那個原初的偉大想法就是造物者了。你可以稱這個造物者為“宇宙心智”，而這個稱呼並不準確，因為心智是出自於那個偉大想法並從其沉澱出來的，而那個偉大的想法是在沒有心智的情況下僅僅藉由意識而被想出來的。你們就是造物者，當你們彼此相互體驗的時候，造物者獲得了經驗。

We speak from the point of view that the Creator has made a great sacrifice in causing a portion of Its being to have mind and to become independent, for there is much effort in accepting the free will of portions of Itself which seem disharmonious with other portions of Itself. And yet the Creator has repeatedly made this sacrifice of wholeness without effort in order to bring Itself an expanded Self. The Creator, shall we say, takes the very, very long view and looks upon all that occurs through all the densities and dimensions, of which there are an infinite number, in order that It may key into Its own Self all of the selves that have become unique and learn all those things which each unique portion has learned. And you yourself are a sacrifice to your own mind, for without mind you would constantly be in a state of meditation and all things would be whole and entire unto themselves and one with you and acceptable in every respect. Yet you have sacrificed that awareness to come into incarnation and to be limited by your separation from those things about you—the material of the seat upon which you now bear your weight, of each other because you can touch but you cannot become in one in physical sense.

我們是從這樣一個觀念來談論的，即造物者已經在使得祂的存有的一部分擁有心智並變的獨立的方面做出了一種偉大的犧牲了，因為在接受祂自己的各個部分的自由意志的方面有著大量的努力，祂自己的這些部分看起來似乎於祂自己的其他的部分並不協調一致。而造物者卻毫不費力地重複不斷地做出了這種對完整性的

犧牲以便於為祂自己帶來一個被拓展了的自我。容我們說，造物者花了很長很長的時間來觀察和查看在貫穿所有的密度及其所具有的無限數量的緯度中發生的所有的事情，以便於祂可以在所有的自我之中嵌入祂自己的大我，而所有這些自我都已經變得獨一無二並學會了所有那些每一個獨一無二的部分已經學會了的事物。你，你自己就是你自身的心智的一種犧牲，因為沒有心智，你會持續性地處於一種冥想的狀態，一切事物都將在其自身是完全且完整的，它們會與你合為一體並在每一個方面都是可接受的。而你已經犧牲了那種意識以進入到投生之中並因為你與那些在你周圍的事物——現在正承載著你的重量的座位的材料以及每一個其他人的材料，因為你能夠接觸它們而你卻無法在物質性的意義上與它們合為一體——之間的分離而受到限制。

Separation seems to run very deep and one forgets that the stones sing, that the earth shouts with rejoicing, and that the trees skip in the springtime. How easy it is to feel oneself separate from life that indwells all things. How easy it is to feel separate from oneself, to feel that there are factions within the self which must be reconciled, to find oneself analyzing and reanalyzing to no avail. The only road from separation into unity is keyed with meditation. Some there are who benefit from meditating at great length. Some there are who benefit from meditating a brief few minutes in each day, and some there are whose meditations are in action and through action they are centered and one with all that there is.

分離看起來似乎非常深入以至於一個人忘記了石頭在歌唱，忘記了地球在帶著喜悅呼喊，忘記了樹木在春天雀躍。去感覺自己是與居住在萬物之中的生命分離的，這是多麼容易的事情呀！一個人會感覺到與它自己是分離的，一個人會感覺到自我內在之中有一些分裂的派系，它們是必須被調解的，一個人會發現它自己在反復不斷地進行分析卻又毫無用處，這是多麼容易的事情呀！從分離進入到統一的唯一的道路的關鍵所在就是冥想。會有一些人受益於長時間的冥想。有一些人受益於每天的短短幾分鐘的冥想，有一些人的冥想是在行動中，通過行動它們處於中心並于一切萬有合一。

Therefore, do not assume that you know what meditation is and what your goals should be towards it, but rather, as you meditate, listen to that voice which speaks within and meditate as that voice instructs you. There is no set time nor is there a set method. There is one thing however which we must emphasize and that is the fidelity to the practice.

因此，不要假設你知道冥想是什麼以及你知道你在關於冥想的方面的目標應該是什麼，而毋寧是，在你冥想的時候去聆聽那在內在之中說話的聲音，並用那個聲音指導你的方式去進行冥想。既沒有指定的時間也沒有指定的方法。然而有一件事情是我們必須強調的，那就是對於練習的忠誠。

We thank you. We are most privileged to have been able to speak through this instrument to this group. We ask only in that you treat our words as those of your brothers and sisters and not as those from, shall we say, on high. We are imperfect and most fallible, yet we have that to share which we have experienced, and so we shall with many thanks for the invitation. We would leave you now upon the many, many sounds that drift past your inner ear as

the domicile rests in the chilly wind of springtime and the night sky sings with the songs of galaxies and stars. We shall drift away so that our voice is no longer heard, and yet we are always with you if you request our presence mentally. We leave you in the love and the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai, my children. Adonai. 我們感謝你們。我們對於能夠通過這個器皿向這個團體發言感到極其榮幸。我們僅僅請求你們用來對待我們的言語的方式是你們用來對待你們的兄弟姐妹的言語的方式，而不是你們用來對待，容我們說，那些高高在上的人的言語的方式。我們是不完美的，我們是極其容易犯錯的，而我們有一些我們已經體驗過的事物來於與你們分享，因此，我們對於邀請是非常感謝的。當這個住宅在春日的瑟瑟寒風中休息而夜空唱著銀河與星辰的歌曲的時候，我們乘著那些現在正漂流通過你內在的耳朵的許許多多的聲音離開你們。我們叫飄走，這樣我們的聲音就不再被聽到了，而如果你們在心智上請求我們的在場，我們就會一直與你們在一起。我們在太一無限造物者的愛與光中離開你們。我們是 Q'uo. Adonai，我的朋友們。Adonai，我的孩子們。Adonai。

(Carla channeling)

(Carla 傳訊)

I am Nona. I greet you in love [and] in light and am so happy to share [this] evening with you. We shall say no more.

我是 Nona。我在愛與光中向你們致意，我非常高興與你們共用這個夜晚。我們將不再說話。

(Carla channels a lovely healing melody from Nona.)

(Carla 傳訊了來自 Nona 的一首摯愛的療愈的旋律。)

March 23, 1986

1986-03-23 Laitos : 造物者的苦酒

(L channeling)

(L 傳訊)

I am Laitos, and I greet you, my friends, in the love and the light of the infinite Creator. My friends, we are pleased to speak to you tonight, for this is an occasion which we of the Confederation find beneficent for your planet. For we approach that time in which many of your planet celebrate the memory of the events of the life of one whom you call Jesus the Christ. We celebrate with you the efforts on the part of many to turn inward, to use this occasion as an opportunity, a stimulus to turn within and examine oneself, to reunite oneself with one's Creator, for in truth, my friends, is this not the significance of that which you call the resurrection? Consider if you will the similarities. The one whom you call Jesus led a life of quiet contemplation, of study, and of experience, and reached the point where he found the core of his existence lay not within the physical shell, but rather within his own source, and, in reuniting himself with his Creator, was sustained and nurtured through his period of hardship to the extent that he was capable quite literally of rising above that which is called death.

我是 *Laitos*，我的朋友們，我在無限造物者的愛與光中向你們致意。我的朋友們，我們對於在今晚向你們發言是感到高興的，因為這是一個我們星際聯邦發現對於你們的星球是善意的場合。因為我們接近那個你們星球上的很多人會歡慶對被知曉為耶穌基督的實體的生命的事件的紀念的時間。我們與你們一起慶祝在很多人的部分上的努力，以轉向內在，並將這個場合作為一個機會，一個刺激物來利用，以轉向內在，檢查它自己，並讓它自己與太一造物者重新合一，因為，實際上，我的朋友們，這難道不是你們稱之為復活的事物的意義嗎？如果你們願意的話，考慮相似性。你們稱之為耶穌的實體活出了一次具有大量的誠實、學習以及體驗的生命，並抵達了那個在其上他發現他的存在性的核心不是存在於物質性外殼之中，而毋寧是存在於他自己的源頭之中，通過將他自己與他的造物者重新結合起來，他在穿越這個困難的時期的過程中是被支持並被撫育的，以至於他有能力從被稱之為死亡的事物上，在相當字面意義上地，升起了。

My friends, in his words, "I am the way," he left a clue for those [who] would hear to follow, that those who desire may follow a similar journey, may turn within in the face of any difficulty and find that which truly sustains. To rise again is simply to return to the illusion with this awareness and to again, so to speak, take up the cross that others may be reached, that others may see, and in seeing find the opportunity to wonder and to seek for answers.

我的朋友們，在他的“我是道路”的話語中，他為那些聽到並跟隨的人留下了一個線索，這樣，那些渴望可以跟隨一條類似的道路的人，就可以在面對任何困難的時候轉向內在之中，並找到真正是支持的事物了。要再一次站起來，單純地就是帶著這種認識返回到幻象，並再一次，可以說是，拿起十字架，這樣其他人就可以被觸及，其他人就可以看到，在看到的時候發現機會去感到驚奇並尋求答案了。

My friends, why did the one called Christ choose to remain after this point in time? Has it crossed your minds to wonder? Upon reading the accounts following that event called the resurrection, and the nature of this man's physical existence afterwards, is it not true that his life thenceforth in the eyes of the narrators took on what may be referred to as a mystic hue, [as] that being who suddenly arrives from nowhere when the need is present and is no longer visible when the need has been filled? Consider the lesson he would share with you, my friends. Those to whom he spoke and those with whom he met were men and women such as yourselves, who faced with doubt the dangers and perplexities of their lives, who faced with a teacher those lessons they could but dimly grasp, found themselves [out] of their depth, or so they thought. Yet, my friends, they, like yourselves, were to discover that when the need was truly present, when the asking occurred, it was given to them, as it is given to you.

我的朋友們，為什麼一個被稱為基督的人選擇在這個位置之後留在時間中呢？這曾經經過你的頭腦並讓你感到懷疑嗎？在閱讀跟在被稱為復活的事件之後的故事的時候，**這個人在其後的物質性的存在性的屬性，他的生命從那以後在講故事的人的眼中就呈現出可以被成為一種神秘的光輝的事物了，因為那個存有會在需要出現的時候從空無中突然出現，並在需要已經被滿足之後就不再是看得見的了，這難道不是真實的嗎？**我的朋友們，考慮一下他會與你們分享的課程。考慮那些他對其說話的人以及他遇到的人，是那些諸如你們自己之類的男人和女人，是那些面對著問題、危險以及它們的生命的困境的人們，是那些和一個老師一起面對那些它們僅僅能夠模糊地掌握的課程，並發現它們自己應付不了它們的情況，或者它們就是這樣認為的人。而我的朋友們，它們，和你們自己一樣，是打算要發現，當需要真正出現的時候，當請求發生的時候，它是被給予它們，如同它被給予你們一樣。

My friends, rejoice and celebrate not only the resurrection of one who has gone before, but also, my friends, celebrate your own, for you have truly learned to go within and to bring back that which you found. My friends, like the one known as Jesus, you shall find yourselves called at times, perhaps without your knowledge, to be in a situation where others have need of that light you bear. My friends, give freely and give without fear, for there is no way in which one who does so can fail to find their way safely home once again. In the love and in the light of the infinite Creator, I am known to you as Laitos. Adonai, my friends.

我的朋友們，不僅僅對一個之前已經死去的人的復活而歡慶與慶祝，同樣也為你們自己的復活而慶祝，我的朋友們，因為你們真正已經學會進入內在之中並將你找到的事物帶回來了。我的朋友們，就好像被知曉為耶穌的實體一樣，你們將發現你們自己時常會被呼喚，也許在你們不知道的情況下，處於一個情況中，在其中其他人是需要你們所攜帶著的光的。我的朋友們，自由地給予，在沒有恐懼的情況下給予，因為一個這樣做的人是絕不會無法安全地找到它們再一次回家的道路的。在無限造物者的愛與光中，我是你們知曉為 *Laitos* 的實體。Adonai，我的朋友們。

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and like our brothers and sisters of Laitos, we greet you in the love and in the light of our infinite Creator and we thank you for requesting our presence this evening. We too would speak upon that which is alive and beleaguered which faces the death and which through faith recognizes the greater reality of larger life.

我是 Hatonn，和我們的兄弟姐妹 Laitso 一樣，我們在我們的無限造物者的愛與光中向你們致意，我們為你們今晚請求我們的出席而感謝你們。我們同樣也會談及活著，並面對死亡以及通過信心認出了更大的生命的更大的實相的事物而感到煩惱。

It is clear that we know nothing, and we suggest to you that in all humility you examine that which you know and find its value. Intellectually speaking, you may well find in vigorous honesty that nothing is known. The framework upon which concepts which govern your life patterns are laid consist of theses, compositions, suppositions, adages, empirical observations, and unsupported opinions. And yet in this forest of unknowing which most of those among your peoples consider "knowing," the spiritual student must make his way. 我們什麼都不知道，這是很清楚的，我們對你們建議，你們在完全的謙遜中檢查你知道的事物並找到它的價值。從智力的方面而言，你們很有可能會在富有活力的誠實中發現，沒有任何事物是被知曉的。掌控了你們的生命模式的觀念被放置於其上的框架，是由綱要、結構、推測、格言、經驗主義的觀察以及未被支持的觀點所構成的。而在這個不知道的森林中，在你們的人群中的大多數人會認為是"知道"的事物是，靈性的學生必須走出他的道路。

Subjectively, a great deal is known by each of you. In the deeper portions of your being lie the faculties which empower your being—faith, compassion, love, hope, a seeking for the light, a thirst for truth. One of the basic subjective assumptions is that there is a Creator. Another is that the Creator is in relationship to you. A further subjective supposition is that the relationship betwixt the Creator and you is right relationship, one which abounds in fruit, in harvest, in bounty.

在主觀上，大量的事物是被你們每一個人所知曉的。在你們的存有的更為深入的部分中存在有為你們的存有賦予力量的機能——信心、同情心、愛、希望、一種對光的尋求，一種對真理的渴望。一個基本的主觀性的假設就是，會有一個造物者。另一個主觀性的假設是，造物者是與你有關係的。一個更進一步的主觀性的假設是，在造物者和你之間的關係是正確的關係，一種在成果的，收穫物以及饋贈中大量存在的關係。

And yet the Creator subjectively seems to offer a great deal that is bitter. It is as if the Creator were handing you a cup full of bitter wine, and yet because the hand holding the cup is the Creator 's, in faith we drink it and it is bitter. The faith in which you take the most bitter drink within this illusion is in essence the faith that the Creator, being in right relationship with you, shall

give you that which shall seem bitter, but which is in the end sweet and rich. 而造物者主觀上地看起來似乎提供了大量苦澀的事物。這就好像造物者正在遞給你滿滿一杯苦酒一樣，而因為握住杯子的手是造物者的手，我們憑藉著信心喝下它，它是苦的。你憑藉著其喝下在這個幻象中最苦澀的飲品的信心，實質上是這樣一種信心，造物者，它是與你擁有正確的關係的，將會給予你看起來似乎是苦澀的，但最終是甜美且豐富的事物。

You shall spend a very large portion of this creation's time/space and space/time dwelling upon the fruits of the bitter cup you take in faith now, for although there are heavier illusions than this one, this is the heaviest illusion for those beings which have become conscious of the self. This is the illusion in which we choose whom to serve. Therefore, we draw your gaze not only to the Kingdom of Heaven, as you would call it, where all the good is known and the subjective has become the objective, and that which is solitary within your soul has become common and shared among all souls. We ask you to turn to the illusion, for it is important that you spend these few moments of your infinite experience in compassionate scrutiny and the most honest reaction and interaction to and with the bitter cup which you may be asked to drink. We ask you not to flinch from this experience, but insofar as it is possible at any given moment we ask you to gaze without regret at all which seems bitter and difficult, for this has been given you with the greatest love and wisdom. 你們將花費這個造物的時間/空間以及空間/時間的一個非常大的部分來對你在信心中喝下的這杯苦酒的成果進行反復琢磨，因為儘管會有比這個幻象更加沉重的幻象，對於那些已經察覺到自我的存有，這個幻象就是最為沉重的幻象了。這個幻象就是我們在其中該選擇要去服務的實體的幻象。因此，我們不僅僅將你們的視線吸引到了天堂的國度，如你們對它的稱呼一樣，在其中所有的善都是被知曉的，主觀的事物已經變成客觀的事物了，而在你們的靈魂中是孤單的事物已經成為通常的，且在所有的靈魂中被分享了。我們請你們轉向幻象，因為你們將你們的無限的體驗的這些少量的時刻花費在對你們可能被要求喝下的那杯苦酒的充滿同情心的仔細檢查以及與之最為誠實的反映與互動中，這是重要的。我們請你們不要對這個體驗退縮，而是在有可能的範圍內，在任何已知的時刻，我們請你們沒有任何悔恨的情況下去注視所有看起來似乎是苦澀而困難的事物，因為這個事物已經是帶著最大的愛與智慧被給予你們了。

We did not choose this particular time to explore the paradox of a seeming other who gives you what you give yourself. Let us for the moment accept the intellectual necessity of dichotomy and assume that there is an other which has given you the opportunity to learn how that which is bitter may be sweetened by your reaction to it, by your working through it, and by your gradual acceptance and joy in it. To transcend that which grinds the soul into numbness is to shake off all suppositions of the unfairness and unjustness of the creation in its relationship to you. You may picture the greatest and most terrible torture. The limits of your imagination are all that limit the possibilities of difficulty within this most intense illusion. And yet it is the Creator's hand which has dealt you these bitter things and has asked you to taste them and accept them and to see through them into the graves of pain and agony and

towards the transformation and purification of the self so that the relationship between you and your Creator grows ever more intimate and trusting, until finally the paradox of separation betwixt Creator and created is at an end and the hand that serves the cup is your own.

我們在這個特定的時刻並沒有選擇去探索這樣一個悖論，即表面上有一個其他人，它給予了你那個你給與你自己的事物。讓我們暫時接受二分法的智力上的必要性，並假設有一個其他人，它已經給予了你機會去瞭解，苦澀的事物如何可能因為你對它的反應，因為你通過它的工作，因為你對它的逐漸的接納與喜悅而成為甜美的事物。要超越那個會將靈魂碾磨成為麻木的事物，就是去抖掉對所有與你有關係的造物的不公與不義的假設。你們可以想像最大與最可怕的折磨。你們的想像力的局限性就是在這個極其強烈的幻象中限制了困難的可能性的事物。而就是造物者的手分派給你這些苦澀的事物，並已經要求你去品嚐它們、接受它們並看穿它們，看穿那痛苦和苦惱的墳墓，並看到自我的轉變與淨化，這樣在你和你的造物者之間的關係就會越來越多地逐漸成為親密的且令人信任的了，一直到最終，在造物者和被造物之間的分離的悖論結束了，那個遞過杯子的手就是你自己的手了。

My friends, how happy we are to share this cruel and beautiful pageant with you and to rejoice with you not only in the vision of angelic rejoicing, at transformation and resurrection, but to rejoice with you also at the process by which transformation is chosen. We are those of Hatonn. We leave you in the love and in the light of the One Who Is All. Adonai vasu borragus.

我的朋友們，我們多麼高興與你們分享這個嚴酷且美麗的盛會，並與你們一起不僅僅在天使的歡呼的景象中，對轉變與重生進行歡慶，同樣也與你們一起對轉變藉由其被選擇的過程進行歡慶。我們是 *Hatonn*。我們在太一的愛與光中離開你們，太一就是萬物。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet you, my friends, in love and in light. We are very happy to be with you this evening. It has been a measure of your time since we were able to speak with this group. It is our honor and our privilege to join you in our humble capacity of entertaining your queries. We hope that we may be of some small service this evening in that capacity. May we then begin with the first query?

我是 *Latwii*，我的朋友們，我在愛與光中向你們致意。我們對於在今晚與你們在一起是極其高興的。自從我們上一次能夠與這個團體發言已經有對你們的時間的一個量度了。通過我們謙遜的招待你們的問題的能力來加入你們，這是我們的榮耀與我們的榮幸。我們希望我們可以在今晚通過那種能力進行某種小小的服務。我們可以用第一個問題開始嗎？

Carla: I have a question from S. She had a great difficulty when she was a child in speaking and the words "tongue-tied" didn't even come close to describing the agony of her difficulty. Sometimes she couldn't even talk at all. And although she overcame this in later years and can now say what she wants

when she wants, she retains not only the painful memory of that but continues to be rather painfully shy underneath her acquired social abilities. Insofar as you can talk upon the subject, she would like to know what this childhood difficulty might indicate or what function this kind of difficulty might have in her learning.

Carla : 我有一個來自 S 的問題。當她是一個孩子的時候，她在說話的方面遇到了一種巨大的困難，“舌頭打結”這個詞語甚至都不能近似地描繪她的困難的苦惱。有時候她甚至完全無法說話。儘管她在之後的一些年的時間中克服了這個困難，並現在能夠在她想要說話的時候說她想要的事情了，她不僅僅保留了對那個困難的痛苦的記憶，同樣也繼續相當痛苦地對她已經得到的社會能力感到羞愧。在你們能夠在這個主題上談論的範圍內，她想要知道這種童年的困難可能表明了什麼事情，或者這種類型的困難可能在她的學習中擁有什麼功能呢？

I am Latwii, and am aware of your query, my sister. We shall speak as we are able upon this topic, and shall attempt to give that which is permissible without the infringement upon the free will of this entity. In the young portions of this entity's current incarnation there were the recognitions upon the conscious level of this entity that the world about it was most unusual in relation to this entity, that is, this entity saw the world or environment about it in somewhat of a threatening fashion. The desire of this entity, being most positively oriented, was to make itself available in the service of those about it in whatever way was possible. Yet, because of the seeming alien nature of the world about this entity, this entity felt great difficulty in moving itself and communicating itself in easy patterns, shall we say. There was the seeming natural resistance that presented itself immediately to this entity's perceptions. This resistance became somewhat internalized, causing a kind of blockage of what you would call communication from this entity to those about it.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們將盡我們所能地在這個主題上發言，並在不侵犯這個實體的自由意志的情況下嘗試去給予得到了許可的事物。在這個實體當前的投生的年幼的部分中，在這個實體的有意識的層次上曾經有這樣的認識，即在它周圍的世界在於這個實體的關係的方面是極其不同尋常的，也就是說，這個實體用一種多少有些受威脅的方式來看待在它周圍的世界或者環境。這個實體的渴望，這種渴望是極其正面導向的，就是去使得它自己可以在用無論什麼有可能的方式對它周圍的實體的服務中成為可被利用的。而因為在這個實體周圍的世界的表面上異己的屬性，這個實體在用，容我們說，容易的方式移動它自己以及交流它自己的方面感覺到巨大的困難。會有看似自然而然的抵制，這種抵制會立刻將其自身呈現給這個實體的知覺。這種抵制成為了多少有些內化的，並同時造成了一種類型的你們會稱為這個實體與它周圍的實體的溝通交流的阻塞。

Therefore, in the desire to be of service, and with the recognition that that which the entity wished to serve was seemingly hostile and alien, this entity then internalized to a degree that disharmonious nature of the world about it, and found that internalization to block the free flow of communication. Thus, the efforts were put forth upon the part of this entity from the early portions of its incarnation to the present time that would allow a free flow of

communication to occur, and this the entity has accomplished to a large degree in its efforts to provide those services and to learn those lessons which this incarnation was designed to accomplish.

因此，通過進行服務的渴望，並伴隨著對這個實體希望去服務的事物是看似有敵意且異己的認識，這個實體接下來再一定程度上將在它周圍的世界的不協調的屬性內在化了，並發現那種內在化阻塞了溝通交流的自由的流動。因此，在這個實體的部分上，從它的投生早期的部分到現在，努力被進行了，這種努力允許一種溝通交流的自由的流動發生了，這個實體已經在一個巨大的程度上，通過它去提供服務並學習那些這次投生已經旨在完成的課程的努力，而完成了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I'll let S read this transcript and let her ask further. Thank you very much.

Carla：我將會讓 S 閱讀這個記錄並讓她更進一步提問。非常感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

L: Yes, Latwii. I have difficulty trusting the one known as M. I've gone over it in my mind a number of times trying to understand it—apparently I'm missing something. Could you offer any suggestion of things I might examine within myself or in my past to help me understand this feeling?

L：是的，Latwii。我在信任被知曉為 M 的實體的方面遇到了困難。我已經在我的頭腦中反復琢磨它很多次，並同時嘗試去理解它——明顯地我漏掉了某個事情。你們能夠對我可能在我自己內在之中或者在我的過去檢查的事情給予任何建議，以幫助我理解這種感覺嗎？

I am Latwii, and am aware of your query, my brother. We shall attempt to respond to this query in an helpful manner though there is some difficulty with this instrument's own coloration of feelings concerning the entity of whom you speak, and we must needs work with these distortions in order that our concepts be as clearly communicated as is possible. We can suggest, in general, that at any time that you might find a difficulty with another of your other selves that you might look upon that difficulty as being symbolic in some degree or fashion of a portion of your own being which has yet to receive the full approval of your own ...

我是 Latwii，我瞭解了你的問題，我的兄弟。我們將嘗試去用一種有幫助的方式回應這個問題，儘管在這個器皿自己在關於你談及的實體的感覺的染色上會有某種困難，我們必須與這些扭曲一同工作，以便於我們的觀念被盡可能清晰地交流。我們能夠建議，一般而言，在任何你可能會對另一個你們的其他自我發現一種困難的時刻，你都可以去將那個困難視為是在某種程度上或者用某種方式是你自己的存有的一個尚未接收到你自己的完全的認可的部分的象徵……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am with this instrument once again. For the world about you, my brother, and all those other selves which populate it, is in one respect a mirror for the opportunity to see the self in as many aspects as one is aware of. Each aspect then comes before the mind of the self to be discerned or judged, to use a more distorted term, to be accepted or to be rejected. To those who are conscious of the process of evolution then, this acceptance or rejection becomes the indicator of aspects of the self which yet remain to be balanced and accepted, for if you look to the heart of each entity and each experience and the illusion which you inhabit, you will find the underlying unity of all creation. You will find the Creator in all things, whole, perfect and balanced. That there might be perceptions other than unity, perfection and balance within the mind of any entity is the play of the illusion, the game in which each partakes in order that experience might be gained and the Creator might come to know Itself in ways that are richer, more intense, with greater purity and with far greater variety than if those individual portions of the Creator had not been flung from it at the beginning of your octave of experience.

我是 *Latwii*，我再一次與這個器皿在一起了。因為在你周圍的世界，我的兄弟，以及居住在這個世界中的所有那些其他自我，在一個方面都是一面鏡子，以給予機會去看到一個人可以察覺到的盡可能多的面向。每一個面向接下來就會出現在自我的面前，以被分辨或者，使用一個更為扭曲的詞語，被評判，以被接納，或者被拒絕。對於那些察覺到了演化的過程的實體，接下來，這種接納或者拒絕，就會成為自我的那些仍然要被平衡或者被接納的面向的指示了，因為如果你看到了每一個實體，每一個體驗以及你居住的幻象的核心，你將會發現在所有造物底下潛藏著的統一性。你將會在所有的事物中發現造物者，完全的，完美的，平衡的。在任何實體的心智中可能會有除了統一、完美以及平衡之外的觀念，這就是幻象的遊戲，每一個實體都參與其中的遊戲，以便於體驗可以被收集，造物者可以開始用這樣一種方式知曉祂自己，這種方式，相比如果造物者的那些個體的部分尚未在你們的體驗的八度音程的開始就已經從其被拋出來，是用更為豐富且更為強烈的方式，並帶著更大的純度，帶著遠遠更大的多樣性的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, that gave quite a bit to look at. Thank you very much.

L: 不用了，那給與了相當多的要去檢查的事物了。非常感謝你們。

I am Latwii, and we thank you as always, my brother. Is there another query?

我是 *Latii*，我們一如既往感謝你，我的兄弟。有另一個問題嗎？

Carla: Well, this is a stupid question, I know that—but isn't it possible that one might not trust someone because of the simple fact that such a person is in

some ways untrustworthy? *Carla* : 好的，這是一個愚蠢的問題，我知道——但是難道不可能一個人可能因為這樣一個人用某種方式是不值得信任的這個簡單的事實而不去信任某種人嗎？

I am Latwii, and am aware of your query, my sister. That there is a degree of truth to what you say is not reason, shall we say, to trust or not trust another, for in truth all are the one Creator and are expressing aspects of that one Creator in distorted fashions which when followed to their source express patterns of learning and service that are whole and perfect. To focus upon that which is upon the periphery of an entity's being and to judge the entity itself from that distorted aspect is to miss the heart of the entity and the heart of the opportunity that the interaction between you and that entity presents to you.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。你所說的事物是有一定程度的真理的，沒有去信任或者不信任另一個人的，容我們說，理由，因為實際上所有人都是太一造物者，且都在體驗用扭曲的方式體驗太一造物者的面向，當那些面向被追溯到它們的源頭的時候，它們會表達學習與服務的模式，這些模式是完整且完美的。要聚焦在一個實體的存有的邊界上，並根據那個被扭曲的面向來評判那個實體其自身，就是錯過了實體的核心以及在你與那個呈現在你面前的實體之間的互動的機會的核心了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, before we close up shop, I do have one more question which will try the instrument's abilities to be a channel. Is there any way open to us as we are now to receive the rest of the information having to do with the archetypes of body and spirit which Ra was giving in the trance state when Don was alive? And if so, how should we prepare for or approach that way?

Carla : 好的，在我們結束之前，我確實還有一個問題，它將會測試器皿成為一個管道的能力。有任何其他的對我們開放的方式，如同我們現在進行的一樣，是能夠接收到與在 *Don* 活著的時候 *Ra* 在出神狀態中正在給予的身體和靈性的原型有關的資訊的其餘的部分？如果是這樣的話，我們應該如何為那種方式做好準備或者接近那種方式呢？

I am Latwii, and am aware of your query, my sister. We find that there is one area in which we may speak, and that is to refocus the attention upon the use of your own instrument by those of the entities known to this group as L/Leema. In the pursuit of this information it is possible that after a sufficient

amount of study has been accomplished of that information which is already available within these areas, that sessions could be had that would focus upon one archetypical image at a time, as you would say, and information could then be received of a somewhat more precise nature. We cannot speak as to the advisability of pursuing this information through the contact with those of Ra, for this is an area that lies most completely within the free will of your own making.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們發現有一個我們可以發言的區域，那就是將注意力重新聚焦在這個團體知曉為 *L/Leema* 的實體對你們自己的器皿的使用。在追尋這個資訊的過程中，在一種充分數量的學習已經被完成之後，在這些區域中已經是可被取得的資訊就是有可能的了，集會就能夠被進行，那個集會，如你們會說的一樣，一次聚焦在一個原型圖像上，具有一種多少更加準確的屬性的資訊接下來就能夠被接收到了。我們在關於通過與 *Ra* 的接觸追尋這個資訊的適當性的方面無法發言，因為這是一個幾乎完全存在於你們自己的自由意志之中的區域。

May we answer further, my sister?

我的姐妹，我們可以更進一步發言嗎？

Carla: Could you give a subjective opinion as to the degree of distortion from the information Ra might give which would be present in information from L/Leema? In other words, how watered-down or distorted would this information be?

Carla：關於在來自於 *L/Leemad* 的資訊中會出現的與 *Ra* 可能給予的資訊的扭曲的程度的方面，你們能夠給予一個主觀性的觀念嗎？換句話說，這個資訊會是多麼摻水或者扭曲的呢？

I am Latwii, and we find that this query is one with variable possibilities of response due to the factors which would comprise each session. These factors would be variable according to the entities present, their interest in this kind of information, the general level of vital energy, of all present for the session and the preparations in the way of study, shall we say, that had gone into the, shall we say, mental and emotional computations prior to the sessions. In general, we may suggest that the degree of accuracy that could be hoped for would be seventy-five to eighty percent in relation to the accuracy that was achieved in the contact with those known as Ra.

我是 *Latwii*，我們發現這個問題，由於構成每一次集會的因素，是一個具有可變的回應的可能性的問題。這些因素根據在場的實體，它們的對這種類型的資訊的興趣，所有出席機會的實體的生命能量的一般性的層次，以及，在集會前已經進入到，容我們說，心智與情緒性的計算的，容我們說，在學習的方式上的準備，而會是可變的。一般而言，我們會建議，能夠被期待的準確性的程度，相比在被知曉為 *Ra* 的實體之間的接觸中被取得過的準確度，會是百分之七十五到百分之八十。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No—that's fairly high. Let me make sure I understand. This would have to be a special series, then, not the open invitations. You can just confirm that. And would you suggest any opening or ritual preceding the asking of the group question?

Carla : 不用了——那是相當高的。讓我確信我理解了。這會是一個特殊的系列的集會，不是開放邀請的。你們能夠僅僅確認那一點嗎？你們會建議在詢問團體問題之前的任何開場或者儀式嗎？

I am Latwii, and we find that you have discovered areas of importance that would indeed be of assistance if accomplished in a dedicated fashion. Yet this again must be respected as lying within the domain of your own choosing. We may suggest that it would be well to ascertain that each entity attending such a session was indeed interested in the information which was being sought, and that there might be an enhancement of the tuning process by the formation of rituals used for these sessions alone. The construction of such rituals and the dedication procedure must be left to your own discrimination. 我是 *Latwii*，我們發現你已經發現了具有重要性的區域了，那些區域，如果用一種投入的方式被完成，確實是會有幫助的。而這再一次必須作為存在於你自己的選擇的區域中的事物而被尊重。我們可以建議，去確認每一個參與這樣一次集會的實體確實是對被正在被尋求的資訊是感興趣的，且藉由對單單用於這些機會的儀式的形成而可能會對調音的過程有一種強化，這會是很好的。對這樣的儀式以及奉獻的步驟的構建，必須被留給你自己的分辨力。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Yes. Is the instrument in the Ra session of a deep enough stability of mind to resume the exercise of the [Middle Pillar] as a magical personality? This entity is unable to judge this for itself.

Carla : 是的。在 *Ra* 集會中的器皿具有一種心智的足夠深入的穩定度，以作為一個魔法人格嗎恢復[中柱]的練習？這個實體無法為它自己判斷這一點。

I am Latwii, and we find that we once again must not cross the line or Law of Confusion, for in these areas there is a great metaphysical charge or power, shall we say, that one is working with, and the work in such areas must be carefully guarded that it is a function totally of the free will of the entity seeking this power. Thus, we must refrain from specific response, my sister, and must once again apologize for a lack of information.

我是 *Latwii*，我們發現我們再一次必須不要過界或者跨過混淆法則，因為在這些

區域中會有一種巨大的形而上學的電荷或者，容我們說，力量，是一個人正在與之一同工作的，在這樣的區域中的工作必須要被仔細地守護，這樣它就是完全地屬於尋求這種力量的實體的自由意志的一個機能了。因此，我們必須回避具體的回應，我的姐妹，我們必須再一次為一種缺少資訊而抱歉。

May we answer in another fashion or another query?

我們可以用另一種方式回答，或者回答另一個問題嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Latwii, and again we thank you, my sister. Is there another query at this time?

我是 *Latwii*，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Could you give me an idea of how much advantage in percentage it would be for the people involved in such special sessions to be dwelling under the same roof and living in harmony as opposed to dwelling apart and living in harmony?

Carla：你們能夠對於被包含在這樣的特殊的集會中的人居住在相同的屋頂下並用協調一致的方式生活，相比分開居住並用協調一致的方式生活，在百分比上有多大的優勢的方面給我一個觀點嗎？

I am Latwii, and am aware of your query, my sister. We can suggest that there would be a significant advantage to the type of companionship that produces harmony on a regular basis, for the constant interaction of entities provides for the constant refinement, empowering and enhancement of the harmony that is necessary in any undertaking of this nature.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們能夠建議，那種會用一種規律性的方式產生出協調性的友誼的類型是具有一種相當大的優勢的，因為實體的持續不斷的互動會提供持續不斷的精煉，以及對進行任何這種屬性的工作都是需要的協調性賦予能量與強化。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, that is all. Thank you.

Carla：不用了，那就是全部了。感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we thank you, each of you, for inviting our presence this

evening. We have had a wonderful time and we hope that we have been of some small service to you who have been so gracious as to invite and accept our presence this evening. We shall be with you again upon your requests, whether in your private meditations or in group meeting. We rejoice at the ability and opportunity to praise the one Creator with you in the seeking of that one Creator. We shall leave you now in love and in light. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們為你們今晚邀請我們出席而感謝你們，你們每一位。我們已經擁有了一個美妙的時光了，我們希望我們對於你們這些在關於邀請並接受我們的今晚的出席的方面已經是如此慷慨的人們已經進行了某種小小的服務了。我們將會根據你們的請求再一次與你們在一起，無論是在你們私人的冥想中，還是在團體的集會中。我們會對和你們一起在尋求太一造物者的過程中讚美造物者的能力與機會而歡慶。我們現在將在愛與光中離開你們。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(*Carla* 傳訊)

(Carla channels a vocal melody from Nona.)

(*Carla* 傳訊了一首來自 *Nona* 的語音的旋律。)

I am Nona. In love and light I greet you. Adonai.

我是 *Nona*。在愛與光中，我們向你們致意。Adonai。

March 30, 1986

1986-03-30 Hatonn : 希望的藝術

(Carla channeling)
(Carla 傳訊)

(Chanting intonation, rising in pitch, then in volume.)

(吟唱聖歌，升高音高，這些升高音調。)

A-mi-ra, A-mi-ra, A-mi-ra.

A-mi-ra。 A-mi-ra , A-mi-ra。

I am Amira, and I greet you in the love and the light of the Father. My brothers and sisters, how I yearn to touch your hearts, how I have always yearned to move the hearts of people. Why are your heads turned to the burnt offerings which you insist upon offering to the Most High, for have I not said that the sacrifice of blood is to be offered no longer? And yet within your nations, instead of spreading the unity of the children of God and taking comfort in each other, you offer your first born again and again and so often do you do it in my name. I came to you as a servant and you have called me a king. And yet the words I humbly offer you as messenger of the Father, you have disregarded. When shall your burnt offerings cease and when shall you turn towards each other, nation to nation, people to people, in love?

我是 *Amira*，我在天父的愛與光中向你們致意。我的兄弟姐妹們，我多麼渴望接觸你們的心呀，我一直都渴望去感動人的心。為什麼你們的頭腦被轉向那些你們堅持要提供給至高者 (*the Most High*) 的燃盡的祭品呢，難道我沒有說過，血祭不用再被提供了嗎？在你們的國家中，你們沒有傳播神的孩子們的統一性，並在相互彼此身上得到安慰，你們一次又一次地獻祭了你們的頭胎子，你們如此經常地以我的名義進行它。我是作為一個僕人來到你們身邊的，你們已經稱我為一個帝王了。而對於我作為天父的信使謙遜地提供剛給你們言語，你們卻不理睬。什麼時候你們的燃盡的祭品將會停止，什麼時候你們將在愛中轉向相互彼此，在愛中國家轉向國家，人轉向人呢？

My peace I leave with you. I am Amira. Farewell in the love and the light of the Father. Adonai.

我將我的平安留給你們。我是 *Amira*。在天父的愛與光中再見。 *Adonai*。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and I greet you also in the love and in the light of our infinite Creator. It is a great privilege to be with you this evening and to share our humble thoughts with you. As you know, no matter what our subject may be, we are speaking of some aspect of a life lived in love, and we would choose this evening to speak to you of the art of hope.

我是 *Hatonn*，我同樣也在我們的無限造物者的愛與光中向你們致意。在今晚與

你們在一起，並與你們分享我們謙遜的想法，這是一種巨大的榮幸。如你們知道的一樣，無論我們的主題可能是什麼，我們都在談及在愛中被活出的一次生命的某個面向，我們會在今晚選擇對你們談及希望的藝術。

It is easy to confuse hope with faith. Yet faith is blind; faith does not have eyes that see, nor does it need them. Faith is an inner sureness and is an invaluable ally to the spiritual seeker. In no way would we discourage any from the cultivation of the faculty of faith, for it is one of the great tools of learning available to you upon the spiritual path. Yet there are situations in which a focused vision has its place and is far more effective than blind faith. That faculty is hope. Hope is the development of faith upon a specific area of intent or interest so that there is a vision which is developed which affirms all that is best in a situation, all that is requisite in an outcome.

很容易將希望與信心搞混了。而信心是看不見的，信心並不擁有眼睛去看，信心也不需要眼睛。信心是一種內在的確信，是靈性尋求者的一個無價的聯盟。我們絕對不會勸阻任何形式的對信心的機制的培養，因為它是你們在靈性的道理上可被取得的一個偉大的學習的工具。而會有一些情況是在其中一種聚焦的視力擁有其適當的位置且比盲目的信心要遠遠更加有成效的。那種機能就是希望。希望是對在一個明確的意圖或者興趣的區域上的信心的發展，這樣就會有一種被發展出來的視力，它會肯定在一個情況中擁有所有最佳的事物，擁有對於一個結果所有必需的事物。

Hope is that which, while the eagle soars, gazes towards its prey. Faith is that which causes the eagle to leap into the air. The eagle has wings, yet it does not cogitate upon its flying. It hopes for its prey and in its inner eye sees it long before the outer vision finds that which it seeks.

希望是當鷹翱翔的時候注視著它的獵物的那種視線。信心是使得鷹躍入空中的事物。鷹擁有翅膀，而它不會對它的飛翔進行考慮。它希望得到它的獵物，它內在的眼睛在外在的視線找到它尋求的事物之前很長時間就看到它了。

It is well to refine your inner vision, for that faculty of hope is a means whereby one may use one's deeper intuitions to envision that which is sought. This does not say that one attempts to predetermine an outcome. It is rather to say that through hope one may perceive a situation in such a way that the good can be seen and the rest can be seen to fall away, just as in the eagle's eye all that which is not the prey is seen, but is not registered as important. Hope has a way of clearing the mind, of strengthening inner vision, of pulling the cobwebs out of situations, of focusing that incredible strength within each of you which is will.

去精煉你內在的視力，這是很好的，因為希望的機制是一個人可以藉由其使用它更為深入的直覺來想像被尋求的事物的一條途徑。這並不是說一個人要嘗試去預先決定一個結果。它毋寧是說，一個人可以通過希望用這樣一種方式感覺到一個情況，即善是可以被看到的，剩下的事物都會被看到逐漸消失，就好像在鷹的眼睛中一切不是獵物的事物都被看到，但卻不會作為重要的事物留下影響。希望擁有一種澄清心智，強化內在的視力，將情況整理整出，並聚焦於在你們每一個人內在之中的那種驚人的力量的途徑，那種驚人的力量就是意志了。

Do you think that you know what you desire? Is that desire intangible? Then sharpen that faculty of hope until within you you can almost taste and feel and see that which is hoped for. Then allow faith to set you winging upon the air and open your inner eyes wide as you fly. Focus (inaudible) is that which you seek, is that for which you truly hope. Your faith shall carry you—but where shall it carry you?

你們認為你們知曉你們渴望什麼嗎？那種渴望是難以捉摸的嗎？那麼就打磨希望的機能，一直到在你們內在之中你們能夠品嚐、感覺並感到那個被希望的事情。接下來，允許信心讓你在天空翱翔並在你飛翔的時候大大地睜開你們的眼睛。焦點（聽不見）就是那個你們尋求的事物，就是那個你們真正期待的事物。你們的信心將會承載著你們——但是，它將會將你們帶到何處呢？

Sharpen that within you that hopes, for hope is a valuable tool and never more valuable than when it seems unlikely that that for which you hope shall appear. Sad indeed is the soul which is hopeless, for faith alone cannot turn the mind to the goal of love. Faith has no direction, but is a faculty which strengthens the spirit so that it may go forth and seek. Hope is the result of having found a direction in which to point the faithful self. We hope for you that which you hope for yourselves. And for ourselves, we hope we have been of service, and further we hope that we may continue to be of service to you, for, my children, you have become very dear to us. All entities in the Creation are dear to us, and yet those to whom we speak become especially dear as we appreciate the beauty of each vibration, the charm of each complex personality, the tune of each singer's song. 在你們內在之中打磨那個希望的物件，因為希望是一個有價值的工具，當你們希望的事物將會出現看起來似乎不大可能的時候，希望就是最有價值的了。悲傷確實是無望的靈魂，因為單單信心是無法讓頭腦轉向愛的目標的。信心沒有方向，但確實一個強化靈性的機能，這樣靈性就可以前進並尋求了。希望是已經找到一個將有信心的自我指向其的方向的結果。我們希望你們已經為你們自己希望了。為我們自己，我們希望我們已經進行服務了，我們更進一步希望我們可以繼續對你們進行服務，因為，我的孩子們，你們對於我們已經成為非常心愛的了。所有在造物中的實體對於我們都是心愛的，而那些我們對其發言的實體會成為特別心愛的，因為我們欣賞每一個振動的美麗，每一個複雜的人格的美麗，以及每一個歌手的歌曲的音調。

We do not ask you to hope for a wonderful, trouble-free, careless existence, although for some this is part of the environment in which lessons of love are learned. In your density it is to be expected, by the very nature of the lessons that you have set yourself to learn, that there will be confusions and difficulties. To put an end to these confusions is to limit your ability to learn the lessons you came to absorb into your very being, and yet we hope with you that you may penetrate the outer shell of experience and aim unerringly for the transformations which lie just the other side of understanding.

我們並不是要求你們希望一個美妙的、沒有麻煩的、漫不經心的存在性，儘管對於一些人，這就是在其中愛的課程被學習的環境的一部分。在你們的密度中，藉

由你已經為你自己設置好要去學習的課程的核心的屬性，要被期待的事情是，將會有混淆與困難。結束這些混淆，就是限制你們去學習你們前來吸收進入到你們的核心存有之中的課程的能力，而我們與你們一起希望，你們可以刺穿體驗的外殼並準確地瞄準正好存在於理解的另一面的轉變。

How we appreciate being able to speak with you. We ask as always that you remember that we, like you, are hopeful seekers, our feet dusty upon the path, and our knowledge incomplete. Yet we serve the same Creator, and we hope with the same beauty of seeking and purity of desire that lies within each of you. We leave you upon the path, your feet dusty, your bodies perhaps tired, and yet your goal always in your mind's eye. We are known to you as those of Hatonn and we leave you upon that path, yet we are with you and shall be with you in hope, in love, and in joy. In the love and in the light of our infinite Creator, we say to you, adonai. Adonai vasu borragus.

我們多麼感激能夠對你們發言呀。我們一如既往請求你們記住，我們和你們一樣，是有希望的尋求者，我們的雙腳在道路上是佈滿了灰塵的，我們的知識是不完整的。而我們是服務相同的造物者的，我們帶著相同的尋求的美麗與渴望的純淨希望那存在於你們每一個人內在之中的事物。我們將你們在那條道路上離開你們，你們的雙腳佈滿了回城，你們的身體也許是疲倦的，而你們的目標一直都是你們心智的眼睛。我們是你們知曉的 *Hatonn*，我們在那條道路上離開你們，而我們是與你們在一起的，我們將會在希望中，在愛中，在喜悅中與你們在一起。在我們的無限造物者的愛與光中，我們對你們說，*adonai. Adonai vasuborragus.*

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet you in the love and the light of our infinite Creator. We are happy to be with you again, my friends. It is our hope as well that we might be of some service to you this evening by attempting to answer those queries which you feel may point a clearer way in your seeking of the one Creator. May we then begin with the first query?

我是 *Latwii*，我在我們的無限造物者的愛與光中向你們致意。我們很高興再一次與你們在一起了，我的朋友們。我們的希望同樣是，我們可以在今晚藉由嘗試去回答那些你們感覺到可能會在你們尋求太一造物者的過程中指出一條更為清晰的道路的問題。我們接著可以用第一個問題開始嗎？

Carla: I have a question from S. Actually it's a question from me too due to the fact that her questioning has to do with something that happens to me also. She and I both have problems with short-term memory. We both can remember things that happened some time ago, but we have difficulty remembering what happened last week. We are not old enough to be senile and this has been going on with us as long as we can remember—which obviously isn't very long ... no. As long as we can remember, we've had trouble with short-term memory. Things just pass us completely by. Could you comment on this in any way? Give us some idea of what it is we're dealing with? Are we freaks? Is there something wrong with us that we should go to a

doctor? What is this a symptom of?

Carla : 我有一個來自 S 的問題。實際上它同樣也是來自我的一個問題，因為她的問題是與某個同樣也發生在我身上的事情有關的。她和我同樣都有短期記憶的問題。我們同時都能夠記起發生在一些時間之前的事情，但是我們在極其在上周發生了什麼事情的方面會遇到困難。我們並不是足夠年老，以至於衰老的，在我能過回憶起的範圍內這一直都發生在我們身上——它明顯地不是非常長的時間.....不是。在我能夠回憶起來的範圍內，我都有短期記憶的問題。事情僅僅完全被我們錯過了。你們能夠用任何方式對這一點進行評論嗎？在關於我們正在與什麼事情打交道的方面，請給予我們某個觀點。我們是反常的嗎？在我們身上有某個事情出錯了以至於我們應該去看醫生了嗎？這是一個什麼症狀呢？

I am Latwii, and am aware of your query, my sister. We shall speak as concisely and clearly as possible given our desire to refrain from infringing upon any entity's free will. When one looks at the concept and functioning of the memory, one may observe that portion of the conscious self in this instance which is utilized for the storing of experiences which have value to the entity in its deeper sense, that is, the sense with which the entity incarnated. And this sense is that then which recognizes the, shall we say, purpose of the incarnation. This sense of self which collects about it those memories or experiences that are deemed of use in fulfilling the purpose of the incarnation may not be congruent with the consciously active self, that self which is formed around the central or deeper self and is much influenced by the society in which the self exists.

我是 *Latwii*，我的姐妹，我瞭解了你的問題。我們將盡可能準確且清晰地發言，考慮到我們去避免侵犯任何實體的自由意志的渴望。當一個人檢查記憶的觀念與功能的時候，一個人可以觀察到在這個情況中的有意識的自我的那個被用來將對於實體有價值的體驗儲存在它更為深入的感知中的部分，這個更為深入的感知也就是實體藉由其投生的感知。這種感知就是那個接下來會認出投生的目的的感知。這種對自我的感知會將那些被認為在實踐投生的目的的方面是有用處的記憶或者體驗收集在它周圍，這種感知可能不會與有意識地活躍的自我，以及那個在中心的或者更為深入自我周圍被形成的，且會大量地被自我存在於其中的社會所影響的自我是一致的。

Within your culture or society at this time the ability to remember events, the nature of which you have described as recent or within the short term of experience, is deemed normal and valuable, for one may recount with another self mutual experiences of the recent past that may serve as the lubricator of conversation and social intercourse, shall we say. Yet to some entities the daily round of activities, especially those of the more trivial and mundane nature, do not hold the attraction to the central self which they do to others, for it is the case with many entities who have begun or have continued for some time the path of the conscious seeking, the daily activities are looked through or perhaps beyond for the meaning that may be contained therein, and frequently when little is found, the activity is discarded, perhaps without even a second thought:

在你們的在此刻的文化或者社會中，去記住事件以及你們已經描述為近期或者短

期體驗的事物的屬性的能力，是被認為是通常性且有價值的，因為一個人可以列舉與另一個自我在最近的過去的共同的體驗了，這些體驗可能作為對話與，容我們說，社會交往的潤滑劑。而對於一些實體，日常生活的活動，尤其是那些具有更為瑣屑且世俗的特性的活動，並不會對中心的自我擁有它們會對其他實體擁有的那種吸引力，因為在很多已經開始了那條有意識的尋求的道路，或者已經繼續那條道路有一段時間的實體的情況中，日常生活的活動是被看穿或者也許是被忽略，以取得可能被包含在其中的意義，頻繁地，當很少東西被找的時候，那個活動就會被拋棄，甚至也許是不假思索地被拋棄的。

Therefore, when there has been little attraction to [an] event and little thought given to its potential significance, the event may then be lost, for the deeper and more central sense of self recognizes that which is of use and drops that which is not deemed of such use in the seeking of the entity.

因此，當一個事件幾乎沒有什麼吸引力且對於它的潛在的重要性幾乎沒有給予思考的時候，那個事件接著就可能失去了，因為更為深入且更為中心性的自我的感知會認出有用處的事物並會將在實體的尋求中不被認為是有這樣的用處的事物丟掉。

Also we must realize that some people are collectors of experiences and thoughts more than are others. For some it is helpful to remember much if not most of the recent experiences, perhaps not so much for the experience itself, but for the ability to comprehend the activities in which one finds oneself engaged. Others are not so much the collectors of the activities and experiences but instead glean the essence of a thing or event, dropping then the event while retaining the heart.

我們同樣必須意識到，一些人是比其他人更多的體驗與想法的收集者。對於一些人，去記住大量的事物是有幫助的，如果不是記住近期體驗的大多數的事物，也許對於體驗其自身並非如此大量，但是對於感覺一個人發現它自己參與其中的活動的能力是大量的。其他人並不是如此大量的活動與體驗的收集者，但確實收集了一個事物或者事件的實質，並接下來丟下了那個時間而同時保留了核心了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No. I will await S's reading of this material and her own questioning further. Thank you.

Carla：不用了。我將會等待 S 對這個材料的閱讀，以及她自己更進一步的提問。謝謝你們。

I am Latwii, and we are most grateful to you and to the one known as S as well. And to the one known as S we send our heartfelt greetings, welcoming this entity in spirit with our joy. Is there another query?

我是 *Latii*，我們對於你們，同樣也對被知曉為 S 的實體是極其感激的。對於被知曉為 S 的實體，我們送出我們衷心的致意，我們帶著我們的喜悅在精神上歡迎這個實體。有另一個問題嗎？

Carla: Yes. It's from me. I feel like a "Johnny One Note" because I ask questions like this a lot, but I seem to keep experiencing (inaudible) most recently the problem is that (inaudible) when attempting to help Don the year before he died. I feel so very badly about this that eventually I have to seek time alone and talk out loud to Don, and sometimes I try but sometimes not. But I always feel quite awful about the various things that I wish I had done better or wish I hadn't done at all in that very confused time. No matter how many justifications are offered to me by my friends for all of the things that I did, it has no bearing whatsoever on the situation which is that I feel very, very sinful and guilty and I have a great deal of trouble forgiving myself.

Carla：是的。問題是來自於我的。我感覺好像一個“五音不全”的人，因為我詢問了很多類似這個問題，但是我看起來似乎在最近一直體驗到（聽不見），問題是（聽不見）當在 Don 死去之前嘗試去幫助他的時候。我關於這個感覺如此糟糕，以至於最終我不得不找出獨自一人時間，並大聲對 Don 說出來，有時候我嘗試，但是有時候沒有。但是我一直都關於各種各樣我希望在那個混亂的時間我本來可以做得更好的事情，或者希望我本來完全沒有做的事情感到相當的難受。無論我的朋友對所有我做過的事情提供給我多少的正當理由，對於那個我感覺非常非常有罪的且內疚的情況，它無論什麼影響都沒有，我在寬恕我自己的方面遇到了很大的麻煩。

When I talk to Don, I always receive his blessing and I feel better until the next morning when I wake up all over again with this same problem. How can I work to strengthen my ability to forgive myself and my ability to believe that it's possible for me to be redeemed from the kind of terrible sin that I feel I have fallen into?

當我對 Don 說話的時候，我一直都接收到他的祝福，我會感覺到更好了，一直到第二天早晨，當我醒來的時候，相同的問題又再一次開始了。我如何才能進行工作來增強我寬恕我自己的能力，以及我相信我有可能從那種類型的我感覺到我已經落入其中的可怕的罪得到救贖的能力呢？

I am Latwii, and am aware of your query, my sister. We feel that this subject is one which is of great value to you, for it is one in which you have found great difficulty. It is uncomfortably true, my sister, that value and difficulty frequently are companions within your illusion, for within your illusion, the perspective that one must assume in order to accomplish the tasks of the incarnation is necessarily limited in order that focus upon those tasks might be concise and pure. It is this very finely focused attention that allows for the possibility of learning in any area of one's choosing. If the focus were expanded to include all that could be included within the vision of the far-seeing entity, there would be little of worth within your illusion, little of learning that would be possible, for all would be seen as one, and would therefore be seen as well with no need to intervene or interfere in any direction for any reason.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們感覺到這個主題是一個對你具有巨大的價值的主題，因為它是一個你已經在其中發現了巨大的困難的主題。它在你們的幻象中，價值與困難頻繁地是夥伴，這令人不舒服地是真實的，我的姐妹，因為在你們的感覺中，一個人為了完成投生的任務必須要採用的觀點，是必

須要受到限制的，以便於在那些任務上的聚焦可以是精確的且純淨的。就是這種非常精細地被聚焦起來的之一你會允許在一個人選擇的任何的區域中的學習的可能性了。如果聚焦是被拓展以包含所有可以被包含在那個有遠見的實體的視野之中的，在你們的幻象中就幾乎不會有具有價值的事物了，就幾乎不會有學習是有可能的了，因為所有的事物都會被視為是一體的，並會因此被同樣被看到是不需要為了任何理由在任何方向上進行調解或者進行干預的。

Thus, each of you bravely and courageously and consciously limit yourselves as you enter this illusion in order that you might pursue the learning of love, acceptance, forgiveness, compassion, mercy, all of those facets of understanding in areas of your own choosing. Each learns it in a slightly different fashion, and in your case, my sister, we find that you have chosen, as it is well known to you, to learn a compassion and acceptance for the value of your own self as it moves through this illusion and experiences the Creator in many disguises. You have chosen to express love in whatever situation you may find your experience has led you.

因此，你們每一個人都在你們進入到這個幻象的時候勇敢地、英勇地、且有意識地限制了你們自己，以便於你們可以追尋對愛、接納、寬恕、同情、慈悲以及所有那些在你自己選擇的區域中的理解的面向的學習了。每一個人都用一種稍稍不同的方式學習它，在你的情況中，我的姐妹，我們發現，你已經選擇了，如你清楚知曉的一樣，在自我穿越這個幻象並在許多的偽裝中體驗造物者的時候去學習一種對你自己的自我的價值的同情心與接納。你已經選擇在無論什麼你可能發現你的體驗已經引導了你們進入其中的情況中去表達愛了。

Many situations have proven quite difficult. Yet, in each instance, your determination to love without stint and with a whole heart and to give totally of yourself in love has carried you through each challenge. And so you have moved through your incarnation with the knowledge that it is possible to love and indeed is really the only choice. Thus, there has come the opportunity for you to experience not only the ability to love but the opportunity to refine that love so that it may do its work in a realm beyond your conscious comprehension.

會有很多的情況已經證明是相當困難的。而在每一個情況中，你的對於毫無保留且用一顆完整的心去愛，並通過愛完全給予你自己的決心，已經帶著你穿越了每一個挑戰了。因此你已經帶著這樣一種知曉穿越了你的投生了，即去愛是有可能的，並確實就是唯一的選擇。因此，已經有機會出現讓你不僅僅體驗去愛的能力，同樣也有機會去精煉那種愛，這樣愛就可以在一個超越出你的有意識的理解的領域中進行它的工作了。

Thus, in the experience of which you speak, the challenge, or opportunity, shall we say, was presented to each within this group of three to experience ... 因此，在你談及的體驗中，挑戰，或者機會，容我們說，是被呈現給在這個三人團體中的每一個人，以體驗.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and am once again with this instrument. We shall continue. To experience some facet of the learning and refining of the concept of love, for each had in some degree experienced the more fundamental lessons of love, and there was then seen the need to refine this expression with [the] quality which may be termed wisdom, and each attempted to do that which the moment required, yet each found ...

我是 *Latwii*，我再一次與這個器皿在一起了。我們將繼續。以體驗學習可精煉愛的觀念的某個面向，因為每一個人都在某種程度上已經體驗過了愛的更為基礎的課程了，接下來就會有藉由可以被稱之為智慧的特性來精煉這種表達的需要被觀察到了，每一個人都嘗試去做那個時刻需要的事物，而每一個人都發現.....

(Inaudible)

(聽不見)

This instrument is somewhat concerned that the device used to record our words is not functioning correctly and therefore has attempted to rectify the situation. We shall continue.

這個器皿是有些擔心被用來記錄我們的言語的設備沒有正確地工作，因此它已經嘗試去對情況進行糾正了。我們將繼續。

Thus, in the experience of which we have been speaking, the attempt to refine the love was placed upon the wings of faith and sent forth with the hope that the attempt would be successful. Yet it was made clear to each that the designs of the desires were beyond the control of any conscious mind and that the results of efforts must then also be accepted in love and in joy and the self which sent forth the efforts on faith propelled with hope would also must needs be accepted in love and in joy, for one could not, it was obvious in this situation, judge the self or the results in any manner that was understandable. All was quite beyond effort or desire, therefore the opportunity to accept that which was. And the self was accentuated.

因此，在我們一直都在談及的體驗中，去精煉愛的嘗試是被放置在了信心的翅膀上，並帶著那種嘗試會是成功的希望被發送出來的。而對於每一個人變得清楚的事情故事，對渴望的設計是超越了任何有意識的心智的控制的，努力的結果必須接下來同樣在愛中，在喜悅中被接受，而發出了那些努力讓信心藉由希望而推進的自我，同樣必須需要被在愛中，在喜悅中被接納，因為一個人是無法，在這個情況中這一點是明顯的，用任何可以被理解的方式來評判自我結果的。一切都是大大超越了努力或者渴望的，因此，去接納其之所是的事物的機會。自我是被著重強調了的。

In this situation, my sister, you have found yourself within the dilemma of your own being, for within the heart of your being beats the one desire—to serve and to love the one Creator in all, most especially in those to whom one has

given love. However, also within your own being was the need and the desire to expand the ability to accept not only the situations in which you might find yourself tested severely, but also to accept the self and to give to it the same love that you have given to all those entities and situations that you have touched with your life.

在這個情況中，我的姐妹，你已經發現你自己處於你自己的存有的兩難境地了，因為在你的存有的核心之中跳動著一個渴望——去服務並去愛在一切事物中的太一造物者，尤其是在那些一個人已經對其給予了愛的實體內在之中的太一造物者。然而，同樣在你自己的存有內在之中會有去拓展接納的能力的渴望，這種接納不僅僅是接納你可能發現你自己在其中被嚴格地考驗了的情況，同樣也是接納自我，並將與你已經給予你已經用你的生命接觸到的所有那些實體和情況中的一切事物的愛向同的愛給予自我。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Thank you.

Carla：謝謝你們。

I am Latwii, and we are grateful to you, my sister, as always, for allowing us to attempt our humble service.

我是 *Latwii*，我們對於你允許我們嘗試我們謙遜的服務，一如既往是感激的，我的姐妹。

Might there be another query at this time?

在此刻可能有另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank each for allowing us to join this group upon this most special of occasions. Our hearts are full of joy at each opportunity to blend our vibrations with yours. We thank you, we bless you, and we rejoice with you that each day and each moment provides the opportunity for the One to be born again within each heart and each breath. We are those of Latwii. Adonai, my friends. Adonai. Adonai vasu borragus.

我是 *Latwii*，我們為你們允許我們在這個極其特別的場合加入這個團體而感謝各位。我們的心對於每一個將我們的振動與你們的振動混合在一起的機會都是充滿了喜悅的。我們感謝你們，我們祝福你們，我們與你們一同歡慶每一個日子以及每一個時刻提供的機會讓太一再一次在每一顆心以及每一次呼吸中被誕生出來。我們是 *Latwii*。Adonai，我的朋友們。Adonai。Adonai vasu borragus。

April 6, 1986

1986-04-06 Hatonn : 生活的瑣屑與統一性

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and I greet you, my friends, in the love and in the light of our infinite Creator. We greet each of you this evening with a special joy for we are aware that there is a special kind of good feelings and camaraderie which this group has generated this evening, speaking upon those topics which are of special interest to the group. It is in such a manner that the vibrations of each are blended and then combined with others, and thereby provides us with the harmony of all with which we may blend our own vibrations.

我是 Hatonn，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們在今晚帶著一種特別的喜悅向你們各位致意，因為我們察覺到，有一種特別的好的感覺與情感是這個團體在今晚已經產生出來了的，我們在那些對於這個團體具有特別的興趣的主題上發言。就是用這樣一種方式，每一個實體的振動被混合在一起，接下來與其他實體結合起來，並因此提供給我們所有人的協調性了，我們藉由這種協調性可以將我們自己的振動混合在一起了。

This evening we would speak upon the topic of harmony, using the experience of this group this evening as a starting point, for though the topics of which you spoke upon were little concerned with matters spiritual, it was the desire behind the topic, shall we say, that allowed the work of blending vibrations together in a harmonious manner to occur. Each desired to share with the other what could be helpful in increasing the enjoyment of the group as a whole. Thus it is in your daily round of activities you will find yourselves, as you have countless times, engaged in conversations and activities with those about you in such a manner as might often seem tedious, confusing, inane and pointless, for the topics of daily interaction are frequently most trivial and mundane, having to do with the carrying on of endless rituals, regulations and so forth. Yet these tedious interactions, shall we say, bring together people such as yourselves, people who have hopes, dreams, fears, feelings, family, friends and so forth, just as you do.

今晚，我們會在協調性的主題上發言，我們同時使用今晚這個團體的體驗作為一個起點，因為儘管你們談論過的主題是與靈性幾乎沒有任何關係，恰恰就是，容我們說，在主題背後的渴望，允許了用一種協調的方式將振動混合在一起的工作發生了。每一個人都渴望與其他人分享在增加團體作為一個整體的愉快的方面會有幫助的事情是什麼。因此，在你們的日常生活的活動中，你們將發現你們自己，因為你們擁有數不清的是時間，用這樣一種可能經常看起來似乎是乏味的、令人混淆的，空洞的且不得要領方式參與到與在你們周圍的人的談話與活動中了，因為日常的互動的主題極其頻繁地是瑣屑的、世俗的，與進行無數的儀式、調節以及如此等等事物聯繫在一起的。而這些乏味的互動，容我們所，將諸如你們自己之類的人，將擁有希望、夢想、恐懼、感覺、家庭、朋友以及如此等等的人帶到一起了，就如同你們所做的一樣。

When you are able through these activities to find the heart of the situation, shall we say, and share in an honest and loving fashion your point of view with those who share the situation with you, then the tedium of the moment may in many cases be forgotten and left behind as even the most minute and mundane of activities takes on the communication of heart-to-heart. It is in such instances that each entity has the opportunity to find more than is apparent on the surface of the moment, and is this not the case in each area of your lives, my friends? For if you will look upon those activities which have filled your previous measure of time which you call a week, how many of these activities would you guess were of more than a routine nature? Yes, my friends, the routine, the mundane, the seemingly trivial, is the fabric of the illusion in which each of your peoples move.

當你們能夠通過這些活動發現情況的，容我們說，核心，並用一種誠實且有愛的方式與那些與你們分享了那個情況的人分享你們的觀點的時候，接下來，那一刻的乏味就可以用很多方式被遺忘，並被拋棄了，因為甚至是最為瑣屑與世俗的活動都會呈現出心與心的溝通交流的形式。就是在這樣的情況中，每一個實體都擁有機會去找到比在那個時刻的表面上是明顯的事情更多的事情，我的朋友們，難道在你們的生活的每一個區域中不都是這樣的嗎？因為如果你們觀察已經充滿了你們之前的你們稱之為一周的對時間的度量的那些活動的話，這些活動中有多少事情是你們猜測會具有比一種常規的屬性更多的屬性的事情呢？是的，我的朋友們，常規，世俗，表面上的瑣屑，就是你們每一個人在其中移動的幻象的構架了。

The illusion about you is well constructed to hide the unity of all people and events. In such a well formed illusion it is then the norm that entities shall move about in a seemingly endless array of irrelevant matters and have countless opportunities to interact with others in any fashion which those involved may choose to fathom. You may in your daily round of activities concentrate only upon the surface of appearances and pass each moment off as one more item completed upon the list that shall comprise your day. In this way entities, activities, days, years, and eventually one's life, may be measured by an unending string [of] check marks with activities being dutifully completed but without a harvest which gives meaning to the life.

在你們周圍的幻象是被很好地構建起來以隱藏所有的人與事件的統一性的。在這樣一個被很好地形成了的幻象中，實體將會在看似無窮無盡的不相關的問題中四處移動，並擁有數不清的機會來用那些被涉及到的人可能選擇去推測的任何方式來與其他實體進行互動。你們可能在你們的日常生活的活動中將注意力僅僅聚焦在表像的表面，隨著在那個構成了你們的生活的列表上的多一個項目被完成而經過每一個時刻。用這種方式，實體、活動、日子、歲月、最終一個實體的生命，都可以被一串沒有盡頭的複選標誌所衡量，同時那些活動都被負責任地完成了，而且沒有一種會為生命賦予意義的收穫物。

One may, with a certain desire, persistence and attitude, however, look beneath the surface of the events which present themselves in a day, in a year, or in a life and see below that surface that which was hidden previously from sight due to lack of desire to find what was hidden or lack of knowledge in

knowing that more is available in each moment for each entity, for each entity brings to each moment the entirety of its being. When you consider that each entity is a facet of the same Creator, moving within this illusion with you with the purpose of finding that which was hidden with you, you may see those about you in somewhat of a different fashion, for these entities, then, with such an attitude become more than functionaries or bureaucrats of the day, shall we say. They are those who with you travel this illusion in search of that which many are unaware exist. They search with you for the one Creator that exists in each moment, disguised as difficulty, as confusion, as jealousy, as ignorance, and so forth. And yet, when one can bring one's heart of seeking and desire to be of service to others to each moment that is shared with others, then one may see unfolding before one's eyes level upon level of richness of being, of desire and of potential for uncovering yet further treasures hidden within each moment.

無論如何，一個人可以，藉由一定的渴望、堅持不懈與態度，來觀察在一天中、一年中或者一次生命中將它們自己呈現出來的事物的表面的下方，並在那個表面的下面看到之前，由於缺少渴望去找到被隱藏的事物，或者由於在知曉有更多的事物是在每一個中可以為每一個實體所取得的方面缺少知識，而從視野中被隱藏起來的事物，因為每一個實體都將他的存有的完整性帶到每一個時刻了。當你們考慮每一個實體都是相同的造物者的一個面向，每一個實體都與你們一起在這個幻象中帶著找到被隱藏起來的事物的目的而移動的時候，你們就可以用一種多少有些不同的方式來觀察在你們周圍的那些實體，因為這些實體，接下來，藉由這樣一種態度，就會成為比，容我們說，生活的職員或者官僚更多的事物了。它們是那些與你們一起旅行穿越這個幻象，並尋求很多人並未察覺到存在的事物的實體。它們與你們一起尋求存在於每一個時刻之中的太一造物者，太一造物者會偽裝成為困難、混淆、嫉妒、無知以及如此等等。而當一個人將它的尋求的心與服務他人的渴望帶到與其他人被分享的每一刻的時候，接下來，它就可以看到一層接一層的豐富性在一個人的眼睛的前面展開了，這種豐富性即存在、渴望以及更進一步地揭露在每一刻中被隱藏起來的珍寶的可能性的豐富性。

Those about you may not exhibit the degree of desire to seek the heart of the moment as do you, and yet this need not be a hindrance in your own experience of the perfection, balance and joy that is available in each moment, for as you take that which is given, whatever has brought you together for any moment, and propel the activities necessitated by such a moment with your own desire to imbue that moment with love, with compassion, with wisdom, with a kind word, perhaps simply a smile—there are infinite ways to express these qualities—then you will discover that the other entities within your shared moment will feel that love which you have projected touching their own hearts and will perhaps without even thinking respond in kind in order that that love may not go unrecognized, for love knows its own kind and leaps to rejoice when it finds another of like heart.

那些在你們周圍的人可能不會展現出對於和你們一樣的尋求那一刻的核心的渴望的程度，而這不需要成為在你自己對在每一刻中可被取得的完美性、平衡與喜悅的體驗的一個阻礙物，因為當你們拿起被給予的事物的時候，無論什麼事物已經為了任何時刻將你們帶到一起，並推動了被這樣一個時刻所需要的活動，藉由

你自己用愛，用同情心，用智慧，用一種親切的言語，也許單純地是一個微笑來灌注那個時刻的渴望——接下來，你們將會發現在你們被分享的那一刻中的其他實體將會感覺到你們已經投生出來的愛接觸到它們的心，它們也許甚至會在不思考的情況下用善意回應，以便於那種愛不可能不被識別出來，因為愛知曉它自己的同類，並會在它找到另一個類似的心的時候歡慶。

You will see moments, and entities within moments, transformed when you are able to imbue your portion of the moment with the honest sharing of yourself and your beingness which you bring to each moment, for always the truth of your nature is with you; though it may seem to be lost within the mundane, yet it is within each portion of your being awaiting the call to be of service to another. And notice as you share the heartfelt feelings and the honest communication with a true concern for those about you, that the response is so overwhelmingly accepting and loving that the joy which you have cast upon the waters of the moment returns to you manifold, though it was your intention to give it away.

當你能夠用對你自己以及你帶到每一個時刻的存有的誠實的分享來灌注那個時刻的你的部分的時候，你將會看到那些時刻，在那些時刻中的實體們被轉變了，因為你的本性的真理是一直都與你同在的，儘管它在世俗之中可能看起來似乎是失去了的，而它是在你的存有的每一個部分之中，並等待著對另一個人進行服務的呼喚的。當你帶著一種對你周圍的人的真實的關注來分享衷心的感覺以及誠實的溝通交流的時候，回應是如此勢不可擋地接受性且充滿愛的，以至於你已經投在那個時刻的水面上的喜悅會很多倍地返還給你，儘管你的意圖是將它給予出去。

We realize that each within this gathering this evening is quite well aware of these simple principles, for each has experienced them in action, shall we say, yet we find from time to time that it is often helpful to remind each within these groups of that which is already known, for it is oh, so easy, my friends, to forget and to become again a seeming slave to the triviality of repeated routines in days that seem to be the same, one upon the other.

我們意識到在這個集會中的每一個人在今晚都相當清楚地知曉這些簡單的原則，因為每一個人都已經在，容我說，行動中體驗過它們了，而我們會不時地發現，去提醒在這些團體中的每一個人會想起已經被知曉的事情，這經常是有幫助的，因為，我的朋友們，要遺忘並再一次成為那些看起來似乎是相同的，一個接著另一個的日子的一個的被重複的常規的瑣事的表面上的奴隸，這是，哦，如此容易的事情。

When we speak to your group and to others, we cannot speak upon topics which are unknown, for each of you, my friends, is a portion of the same Creator with an endless storehouse of knowledge that needs only from time to time to be repeated and shown again to the mind of the seeker.

當我們向你們的團體並向其他的團體發言的時候，我們無法在那些不被知曉的主題上發言，因為，你們每一個人，都是相同的造物者的一部分，你們擁有一個無限的知識的儲存庫，那種知識僅僅需要時不時地被重複並再一次被顯現給尋求者的心智。

We thank you for allowing us to speak this evening in this simple manner and hope that our words may have been of some small service. We shall relinquish this contact for the nonce. Before taking our leave, however, we would pause for a moment and move about each within this group that our vibrations might be felt and aid in the deepening of the meditative state, if this is mentally requested. We shall pause. I am Hatonn.

我們為你們允許我們在今晚用這種簡單的方式發言而感謝你們，我們希望我們的言語可能已經具有某種小小的服務了。我們將暫時放開這個接觸。然而，在我們離開之前，我們會暫停一會兒，並會在這個團體中的每一個人周圍移動，這樣我們的振動就可以被感覺到並在加深冥想狀態的方面有幫助了，如果這就是在心智上被請求的事情的話。我們將暫停。我是 *Hatonn*。

(Pause)

(暫停)

I am Hatonn, and am again with this instrument. Again we thank you, my friends for allowing us to speak with you this evening and to blend our vibrations with yours. We are most grateful. We shall be with you again. We are known to you as those of Hatonn. Adonai, my friends. Adonai vasu borragus.

我是 *Hatonn*，我再一次與這個器皿再一次了。再一次，我們為你們允許我們今晚與你們發言並將我們的振動與你們的振動混合在一起而感謝你們，我的朋友們。我們是極其感激的。我們將再一次與你們在一起。我們是你們知曉的 *Hatonn*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and we are also most happy to join you, my friends, and we also come in the love and light of the one Creator. We have been patiently waiting for our turn this evening and are happy to be able to offer our services as well. We would, as always, attempt to answer those queries which those present may have value in the asking. We remind each present that we are not infallible, and will give that which we have found to be helpful in our own seeking with the knowledge that we are but your brothers and sisters who speak of our own experience in our opinions. May we attempt a query at this time?

我是 *Latwii*，我同樣對於加入你們是極其高興的，我的朋友們，我們同樣也是在太一造物者的愛與光中前來。我們一直都在耐心地等待我們的在今晚的輪次，我們很高興能夠同樣也提供我們的服務。我們，一如既往，嘗試去回答那些在場的人可能會在詢問的方面發現有價值的問題。我們提醒每一個在場的人，我們是易於犯錯的，我們將給予我們在我們自己的尋求中已經發現是有幫助的事情，我們同時知曉，我們僅僅是你們的兄弟姐妹，我們是通過我們的觀點談及我們自己的體驗。在此刻我們可以嘗試一個問題嗎？

Questioner: Can you tell me of the concept of soul mates?

提問者：你們能夠告訴我靈魂伴侶的概念嗎？

I am Latwii, and am aware of your query, my brother. We find that this is a term which is most popular among many of those who seek the nature of truth among your peoples at this time, yet it is a term which has been somewhat misused, shall we say, in its most common usage. We find that the term of soul mates is reserved for those entities within your third-density illusion who have from incarnation to incarnation journeyed together and found the seeking of truth to be enhanced by joining in repeated incarnations in order that lessons begun and carried on at one time may be completed, as you might say, at yet another time. Those of the nature of soul mates may be many in number, not just two, and may be of many sexual natures in order that there might be the variety of the interaction between various entities in various incarnations.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現這是一個在你們在此刻的人群當中的那些尋求真理的屬性的人當中極其流行的詞語，而它是一個在其最為通常的用法中已經多少有些，容我們說，被誤用的詞語。我們發現靈魂伴侶這個詞語是被保留給在你們的第三密度中的這樣一些實體的，它們已經一起旅行穿越了一次接一次的投生，並藉由在重複的投生中結合在一起以便於在一刻時刻已經開始並已經進行了的課程可以，如你們可能會說的一樣，在另一個時刻被完成，而已經發現對真理的尋求被增強了。那些具有靈魂伴侶的屬性的實體可能是為數眾多的，而不僅僅是兩個，並可能具有很多的性別的屬性，以便於在各種各樣的投生中在各種各樣的實體中間可能會有互動的多樣性了。

May we elaborate in any further way, my brother?

我的兄弟，我們可以用任何更進一步的方式來詳細闡述嗎？

Questioner: There's also the term "twin flames." Is that also soul mates or is this a different form of incarnation? 提問者：同樣會有那個“雙生火焰”的詞語。那同樣也是靈魂伴侶嗎，或者這是一個不同的投生的形式嗎？

I am Latwii, and we believe that we might best answer this query by suggesting that the term twin flames is a term which is somewhat more specific in its use. Entities who are of this nature are, shall we say, somewhat more closely connected in the nature of their being and in the nature of their seeking. The entities will have found their individualization of consciousness as having sprung from the same root, shall we say. This is a concept which is somewhat difficult to explain in terms of your language, however, we shall attempt such.

我是 *Latwii*，我們相信我們可以藉由這樣建議來最佳地回應，我們會建議，雙生火焰這個詞語在其用法上是多少有些更為具體的。具有這種屬性的實體，容我們所，在他們的存有的屬性中，以及在它們尋求的屬性中，多少有些更為緊密地被連接在一起了。這些實體將發現它們的意識的個體化是已經從相同的，容我們說，根部噴湧而出的。這是一個用你們的語言多少有些難以解釋的觀念，然而，我們

我們將嘗試這樣做。

The origin of the individualized nature of these entities is an origin which in many cases brings forth only one individualized portion of consciousness and sends it forth that it might gain further experience and continue through the process of evolution thusly. The twin flame concept springs from the dual aspect of the consciousness foci which then have the same origin within what you might call the upper levels of the second-density pool of consciousness. Thus, the entities who might fall within the designation of twin flame are somewhat like the Siamese twins that are the rare occurrence within your own illusion.

這些實體的個體化的屬性的起源是一個源頭，這個源頭在很多情況中會產生出僅僅一個意識的個體化的部分，並將它發送出來，這樣它就可以取得更進一步的經驗，並由此繼續穿越演化的過程了。雙生火焰的觀念是源自於意識焦點的雙重面向，這些意識的焦點接下來就會在你們可能稱之為第二密度的意識的池塘的上部的層次中擁有相同的源頭。因此，這些可能落入到了雙生火焰的名稱中的實體是有些類似於連體雙胞胎，它們在你們自己幻象中是稀少的情況。

May we answer in any further way, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: Is there any way that one can tell if he has met his twin flame?

提問者：有任何方式一個人能夠分辨，是否他已經遇到了他的雙生火焰嗎？

I am Latwii, and am aware of your query, my brother. We find that there are many ways one may know about the nature of another. In the case of which you speak, the recognition of such an entity could perhaps be first noticed in a certain unspoken feeling that is shared between the entities. The somewhat unconscious knowing of another might then expand in its expression to include what you may call the precognitive experience of another, that is to say, one may begin to anticipate the thoughts, words and actions of the other before they occur. Within the meditative or perhaps the dreaming state, one may discover certain experiences shared in other illusions making themselves known in symbolic fashion. The entities may then through continued interaction become aware that there is more to their current experience than meets the eye, and this may then be pursued in what you may call the hypnotic regression where the intent is to move into previous experiences in order to discover more of the shared experience which is, shall we say, magnetically drawn to this current experience.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們發現會有很多的方式是一個人可以知曉另一人的屬性的。在你談及的情況中，對這樣一個實體的認出可能也許是首先用一種的說不出來的感覺被注意到的，這種感覺會在兩個實體之間被分享。對另一個實體的多少有些無意識的知曉，接下來就可能在於其表達中拓展，以包含你們可能稱為對另一個人的預先就認識的體驗，也就是說，一個人可能開始在另一個人的想法、言語和行動發生之前就預料到它們了。在冥想狀態，或者也許是夢境狀態中，一個人可能發現一定的在其他的幻象中被分享的體驗用象徵性

的形式讓它們自己被知曉了。實體可能接下來通過持續的互動開始察覺，會有比它們當前的，肉眼可見的體驗更多的體驗，這可能接下來通過你們可能成為催眠回溯的事物被追尋，在催眠回溯中，意圖是去進入到之前的體驗中，以便於發現更多被分享的體驗，這種被分享的體驗會，容我們說，用磁性的方式被吸引到這次當前的體驗上。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we thank each of you for allowing our presence this evening. We are happy to have been able to join this group, and we shall join you in what you would call your future upon your request. We shall leave this group at this time, as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Latwii*，我們為你們允許我們在今晚的出席而感謝你們各位。我們極其高興已經能夠加入這個團體，我們所稱的你們的未來之中根據你們的請求加入你們。我們在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開。*Adonai*，我的朋友們。*Adonai*。

April 20, 1986

1986-04-20 Hatonn : 旅程的受苦與舒適

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet you, my friends, in the love and in the light of the infinite Creator. It is, as ever, a great privilege and pleasure to be called to your group this evening, and we are most grateful for this opportunity to share our vibratory patterns with your own. We would greet especially those who have not sat in person, shall we say, with this group previously, greeting them most heartily and offering blessing and love from those of us who are unseen and yet ever near. And indeed we greet all and are with all and are one with all, for are we not all One?

我是 Hatonn。我的朋友們，我在無限造物者的愛與光中向你們致意。今晚被呼喚到你們的團體，和以前一樣，這是一種巨大的榮幸與快樂，我們對於這個與你們自己的振動模式分享我們的振動模式的機會是極其感激的。我們尤其是對那些之前並未用個人的方式與這個團體坐在一起的實體致意，我們極其衷心地向它們致意，並提供來自我們這些看不見的，但一直都在附近的實體的祝福與愛。確實，我們向所有人致意，我們與所有人同在，並與所有人都是一體的，因為難道我們不全都是太一嗎？

We would like to take this opportunity before we speak to make a suggestion to this instrument, for it is necessary that we do some fancy footwork, shall we say, to maintain the correct bias in this channeling. Because of this instrument's sensitivity to direction, one instrument would do better to be facing to the north, and we would suggest this in the future. 我們想要利用這個機會在我們發言之前對這個器皿提出一個建議，因為我們需要進行某種有趣的，容我們說，跑腿的工作，以保持在這個傳訊中的正確的偏向性。因為器皿對方向的敏感性，一個器皿會在面對北方的時候做得更好，我們會在未來建議這一點。

There is within the heart of each of you, my friends, a pathway. There is within the heart of each of you, my friends, a home. These are one and the same. Very often because of your illusion the seeker believes that the journey he is on is of a certain nature which among other things leaves him homeless. This has been the description of the seeker's quest in many a spiritual metaphor—the road that stretches ever onward, the straight and narrow path, the craggy mountain trail, the dangerous, rock-strewn road, the endless desert. As these are all aspects of your own selves, these are aspects of the journey upon which you have set out by choice and from which you shall not return, therefore some feel homeless and others who know that they are in an oasis, comfortable, surrounded by support and love, almost feel as if they have left the path.

在你們每一個人內在之中，我的朋友們，都有一條道路。在你們每一個人內在之中，我的朋友們，都有一個家園。這些是同一個事物且是相同的。非常頻繁地，

因為你們的幻象，尋求者相信它處於其上的那條旅程是具有一定的屬性的，這個屬性在其他的事物當中會使得他成為無家可歸的。這已經是在很多的靈性的比喻中對尋求者的追尋的描述了——那條不斷向前延伸的道路，那條狹長而窄小的道路，那條崎嶇的山路，危險而遍佈石頭的道路，無盡的沙漠。因為這些全都是你們自己的自我的面向，這些是你們已經藉由選擇而已經踏上的旅程的面向，你們將不會從這條旅程上返回，因此，一些人感覺到無家可歸，其他的知曉它們在一個綠洲中，是舒適的，並且是被支持和愛所包圍著的人，幾乎會感覺到就好像它們已經離開了道路了。

The first steps upon a journey are difficult, for to prepare the mind for a journey is most wrenching. One must decide what baggage to carry, what shall be left behind, and what shall be taken. Within the mind of the traveler too, there are furnishings that are chosen, attitudes that may be left behind, biases that are picked up and treasured. Much preparation is involved in the first step. This degree of concentration is necessary because any decision moves one through a barrier. It may be an invisible one, yet nevertheless it is the barrier between this path and that, this choice and that. Once having made the decision, once having gotten out of sight of the starting point, the journey changes its character. How upsetting this is to many seekers.

在一條旅程上首先的腳步是困難的，因為要讓心智為一條旅程做好準備是極其費力的。一個人必須決定要攜帶什麼行李，什麼將要被留在後面，什麼將要被帶走。在旅行者的頭腦中也一樣，會有要被選擇的裝備，會有可能要被留在後面的態度，被拾起並被珍惜的偏向性。大量的準備工作是被包含在首先的腳步之中的。這種集中的程度是需要的，因為任何決定都會讓一個人穿越障礙物，它可能是一個看不見的障礙物，但是，雖然如此，它是在這條道路和那條道路，這個選擇和那個選擇之間的障礙物。一旦已經做出了決定，一旦已經離開了起點的視野範圍，旅程就會改變它的特性了。這對於很多的尋求者是多麼令人不安的呀。

It seems too easy sometimes. One step, then another, and then another, all so logical, all so necessary. The journey becomes better understood, problems become challenges, and challenges become things to enjoy. Hardship becomes that which is not so bad and then becomes that to which one is used. And the seeker begins to wonder if he is still on the path.

它有時候看起來似乎是太過容易的。一步，接著另一步，接著另一步，所有都是如此有道理的，所有都是如此需要的。旅程變得更好被理解了，問題成為挑戰了，挑戰成為要享受的事情了。困難成為了並非如此之差的事情，並接著成為了一個人習慣了的事情。尋求者開始懷疑，是否他仍舊走在道路上呢？

For you see, my friends, it is impossible to go back to the you that you were before you began your conscious journey. Were you to go back, you would find yourself to be doing the equivalent of the things people do who have been on hard treks. They cannot sleep on hard beds, but seek the floor. They forsake their comfortable couches and stoop or squat or sit cross-legged as they have upon the trail. Yet when one is on the trail, such behavior is normal, has become comfortable, and one begins to think, "How can I be comfortable and be a pure and sincere seeker?"

因為，你們看，我的朋友們，要返回到你們在開始你們有意識的旅程之前你們曾經之所是，這是不可能的。如果你要返回，你會發現你自己正在做等同於已經進行了艱苦的跋涉的人做的事情。它們無法在睡在床鋪上，而它們是尋找地板。它們捨棄了它們舒服的沙發，屈身或者蹲下來或者盤腿坐著，就好像它們是在道路上一樣。而當一個人在道路上的時候，這樣的行為舉止是正常的，並已經成為舒服的了，一個人開始思考，“我如何能夠成為舒服的並成為一個純淨而真誠的尋求者呢？”

It is easy to forget that your birthright was not to sleep but to seek, and that you as seekers will find the only comfort available to your deeper spirits on the seeker's path. And then, what is even [more] confounding—you reach an oasis. There are no stones; there is no desert; the path is not straight and narrow, but you seat yourself upon the greensward under trees and drink of the cool spring, and you say, “How can I be a serious seeker and be so very, very happy? Am I not supposed to suffer?” 很容易忘記你們的天賦權利不是去睡覺，而是去尋求，你們作為尋求者將發現在尋求者的道路上僅僅只有可供你更為深入的靈性所取得的舒適。接下來，令人甚至更加混淆的事情是——你們抵達了一個綠洲。沒有岩石，沒有沙漠，道路不是狹長而窄小的，但是你讓你自己坐在樹下的綠地上，並喝著清涼的泉水，你會說，“我怎麼才能成為一個嚴肅的尋求者，並成為如此非常非常快樂呢？我並沒有打算要去受苦。”

My friends, you are supposed to seek. Not only is that your responsibility, it is your inevitability, for the choice, once made, is irrevocable. And there is as much patience involved in waiting to move from the oasis back to the desert to the relative discomfort and to the hardship of the punishing path ahead as there is upon the trail itself. Yet, you cannot hurry your journey, whether you are in the desert or high among the rocks or gently seated upon the grass, comfortable in your oasis.

我的朋友們，你們是打算要尋求的。不僅僅那是你們的責任，它是你們不可避免的事情，因為選擇，一旦被做出了，是不可撤銷的。在等待從綠洲返回到沙漠，返回到相對的不舒服，返回到前方的辛苦的道路的艱難的過程中，**在道路其自身上有多少事物，就會有多少耐心被包含在等待之中。**然而，你們無法在你們的旅程上倉促前進，無論你們是在愛沙漠中還是在岩石的高處，或者是文雅地坐在草地上，並在你們的綠洲中是舒服的。

In your illusion, suffering is almost inevitable. But so is joy. You must learn to accept the gifts that are given you. You may look at them, you may question their meaning, but do not put them from you. Whether they seem too hard or too easy, they are yours—no one else's. No one else can quite grasp your dilemmas or your joys. No one else can lift your next foot or tell you when to leave the waving palms of the oasis.

在你們的幻象中，受苦是幾乎無可避免的。但是這就是喜悅。你們必須學會去接受被給予你們的禮物。你們可以看著它們，你們可以質疑它們的意義，但是不要將它們從你們身上推開。無論它們是看起來是太過艱難還是太過容易的，它們是你們的——不是任何其他人的。沒有任何其他人能夠很好掌握你們困境或者你

們的喜悅。沒有任何其他人能夠抬起你的下一個腳步並告訴你們，什麼時候要離開綠洲搖曳的棕櫚樹了。

It is a good thing in your mind to allow the various myths and legends about the seeker's journey to evaporate from your minds, and to cease expecting and anticipating your journey's next day, your experience's next hour, for you are creatures of the moment and the journey lies within. And so, my friends, we suggest that you toss concern about your own sincerity to the wind and sing the songs of joy that are in your heart at this moment, or turn your face to the wind and moan and cry if that be your lot. Accept joy and sorrow as if they were the same thing. Accept the rocky place and the oasis as if they were equal gifts, for these are your home. You shall learn comfort in suffering, and you shall find the undertones of sadness in the most joyful moments, for that which is within you is whole and entire. You are not an experimenter of isolated events or a chronicler of segmented stories, but rather eyewitness to a present moment which this illusion shall suggest to you often to be more than one thing, longer than one moment, fragmented and broken. Yet if the road goes on forever, how can it be fragmented?

在你們的頭腦中去允許各種各樣關於尋求者的旅程的神話與傳說從你們的頭腦中消失，並不再期待並預期你們的旅程的下一個日子，你們下一個小時的體驗，這是一個好事情，因為你們是當下一刻的生靈，旅程是存在於內在之中的。因此，我的朋友們，我們建議你們將對於你們自己的真誠的擔憂拋到風中，歌唱在這一時刻在你們的心中的喜悅的歌謠，或者將你們的面孔轉向風，並哀歎與哭泣，如果那就是你們的命運的話。接受喜悅和憂傷，就如同它們是相同的事物一樣。接受有很多岩石的地方和綠洲，就好像它們是同等的禮物一樣，因為這些是你們的家園。你們將會在受苦中找到舒適，你們將會在最為喜悅的時刻找到悲傷的低音，因為在你們內在之中的事物是完整且完全的。你們不是一個孤立的事件或者片段的故事的一種年代記的體驗者，毋寧說，你們是當下一刻的見證者，這個幻象經常會向你們建議成為比一個事物更多的事物，成為比一瞬間，一個片段與破碎的更長的時間。而如果道路永遠地前進，它如何能夠成為片段的呢？

That which is forever is also One, and you are that One. All that happens of joy and sorrow, ease and unease, is happening to you simultaneously and offered to you for one reason only—that you may from it learn ever more clearly the lessons of love. 永恆的事物同樣也是太一，你們就是那個太一。所有喜悅與憂傷、容易與不容易的遭遇，都是同時性地發生在你們身上，並僅僅是為了了一個理由而被提供給你們的——你們就可以從其越來越清晰地學習愛的課程了。

You who are in this circle, reach out within your minds and touch in love those next to you. Feel the joy of sharing love. Now reach out further, my friends, for you are in meditation and time is no longer important. Reach out to the many who are troubled, who are torn with strife and war. They are your brothers and sisters, and more—they are you, and you are all the Creator. Touch your planet with that love and let its being sink deep, deep into the Earth that lies beneath your feet, for the Earth is troubled and in need of healing just as each

of you feel in need of healing. And now, move back within your own physical vehicles and allow that feeling of love united with the one next to you, with those who need you whom you do not know, and with the planet itself, to remain united in your heart, in your life, in your thinking, for my friends, you are each so very powerful in service of something. Shall you choose to be in the service of light? Shall you seek ever more quickly and ever more patiently? 你們這些在這個圈子中的實體，在你們的頭腦中伸出手，並在愛中接觸那些在你們對旁邊的實體們。感覺到分享愛的喜悅。現在，將手伸到更遠的地方，我的朋友們，因為你們在冥想中，時間不再是重要的了。向著很多有麻煩的人，因為不和與戰爭而被撕裂的人伸出手。它們是你們的兄給姐妹，而且——它們就是你們，你們全都是造物者。用那種愛接觸你們的行星，讓它的存有深深地，深深地下沉到存在於你們腳下的土地之中，因為地球是有感到困難並需要療愈的，就好像你們每一個人都感覺需要療愈一樣。現在，返回到你們自己的物質性載具中並允許那種在的感覺與在你們身邊的人，與那些需要你們而你們卻並不知曉它們的人，與這個星球其自身結合在一起，以在你們的心中，在你們的生命中，在你們的思考中保持結合在一起，因為我的朋友們，你們每一個人在對某個事情的服務中都是如此非常強有力的。你們將選擇去處於服務的光之中嗎？你們將越來越快且越來越更有耐心地尋求嗎？

We leave you in meditation, and, as always, encourage you to return to meditation daily, that it may cleanse you of the illusion and refresh you with life. We leave you on your journey and your home in the present moment of forever. We are known to you as those of Hatonn, and we leave you in the love and the light of our infinite Creator. Adonai, my friends. Adonai vasu borragus.

我們在冥想中離開你們，一如既往，我們鼓勵你們每天都返回到冥想，這樣它就可以將幻象從你們身上清除並用生命讓迷們煥然一新了。我們將你們留在你們的旅程上與你們的在永恆的當下一刻中的家園中。我們是你們知曉的 *Hatonn*，我們在我們的無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai vasu borragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and light of our infinite Creator. We also are most grateful to be able to join your group this evening, and we thank you for allowing us to do so. As always, we hope that we may be of some small service in attempting to answer those queries which you may have value in the asking. We remind each that we are but your humble and fallible brothers and sisters. Please take that which we offer that may have value and use it as you will and leave that which may have no value without a second thought. May we begin with the first query?

我是 *Latwii*，我們在我們無限造物者的愛與光中向你們致意，我的朋友們。我們對於能夠在今晚加入你們的團體是極其感激的。一如既往，我們希望我們可以藉由嘗試去回答你們可能發現有價值詢問的那些問題來進行某種小小的服務。我們提醒各位，我們僅僅是你們謙遜且易於犯錯的兄弟姐妹，請採用我們提供的內容

中可能有價值的部分，如你們所願地使用它，並將那些可能沒有價值的內容毫不猶疑地拋棄掉。我們可以用第一個問題開始嗎？

Questioner: Yes, I have a question. It follows closely with what Hatonn said, and it's really strange because I thought of this question before the session began. It has to do with coping and conquering. And by that I'm talking about, you know, a particular individual's life if they have a problem. In our culture we normally think of, if you have a problem, you're going to lick the problem. You're going to lick the problem; you're going to conquer it. You're going to work on it until you conquer it. But sometimes it seems that you work on something and work on it and work on it and basically all you do is cope with it. And when you don't conquer it, in other words, completely overcome the problem, you tend to lose sight of the fact that you are coping with the problem, and therefore maybe you don't learn what you should be learning as you cope every day with it. In other words, you learn from coping as well as conquering. And that doesn't sound like a question, I know—it sounds like I'm making a statement, and I guess I'm asking for some comment or

corroboration on this. I have ideas about it—I'm looking for another opinion. 提問者：是的，我有一個問題。它緊緊地跟在 *Hatonn* 說過的內容之後，它真的是奇怪的，因為我在集會開始之前就想到這個問題了。它是與處理與征服聯繫在一起的。藉由那個問題，我正在討論，你們知道，一個特定的個體的生命，如果它們有一個問題的話。在我們的文化中，我們通常會想到，如果你有一個問題，將會戰勝那個問題，你將會戰勝那個問題，你將會征服它。你將會在其上進行工作，一直到你們征服它為止。但是有時候，看起來似乎你在某個事情上進行工作，在其上工作，在其上工作，基本上所有你做的事情都是處理它。當你們沒有征服它，換句話說，完全戰勝那個問題的時候，你會傾向於忽略你是在處理那個問題的事實，因此，你也許並未學會你應該在學習的事情，因為你每一天都在處理它。換句話說，你從處理學習，他那個樣也從征服學習。那聽起來並不像是一個問題，我知道——它聽起來像是我正在做出一個陳述，我猜想我正在請求對這一點的某種評論或者證實。我關於它有一些觀點——我正在尋找另一個見解。

I am Latwii, and am aware of your query, my brother. We can suggest that you have stated a situation which is most common among those seekers of truth. However, it is also true that much of what one experiences is somewhat or [in] some cases greatly hidden from the eye. Therefore, when one looks upon a situation that seems to be in need of attention and provides the opportunity for mastering a new lesson and the mastering takes somewhat longer than the seeker's estimation of what it should take, there is, as you have surmised, within this process much of value which is hidden from the seeker's eye and which continues to draw the seeker onward as layers and levels of understanding evolve from the interaction between you and the situation which is seen as the problem or difficulty.

我是 *Latwii*，我瞭解了你的問題，我的兄弟。我們能夠建議，你已經陳述了一個在那些在那些真理的尋求者當中是極其通常的情況了。然而，同樣也是真實的事情是，一個人體驗到的大量的事情是有些，或者在很多情況中是極大地，對肉眼是隱藏起來的。因此，當一個人觀察一個看起來似乎需要注意並提供了掌握

一個新的課程的機會的情況，且那種掌握會花費比尋求這對於它應該花費的時間的評估多少有些更長的時間的時候，如你已經假設的一樣，在這個過程中會有大量的價值是對尋求者的眼睛被隱藏起來的，並會隨著各個理解的層級與層次由於在你與那個被視為是問題或者困難的情況之間的互動而發展而繼續吸引尋求者向前。

Within your cultures, the product of an effort is given much value and the process by which the product was achieved is relegated to lesser value and is oftentimes overlooked completely. However, we assure you, my brother, that the situation which you have described as the coping has much more to it than merely, shall we say, keeping one's head above the water. There is much work upon the metaphysical or inner levels which is accomplished at that time that may be likened unto the tempering of an instrument that it may probe yet further without bending or breaking.

在你們的文化中，一個努力的產物是被給予了大量的價值的，而那個產物藉由其被取得的過程是被忽視為價值較小的，並時常會被完全略過。然而，我們向你保證，我的兄弟，你已經描述為處理的情況是比單單，容我們說，讓一個頭保持在水面上，要遠遠更大的。會有大量的在形而上學的或者內在層次上的工作，這種工作是在那些可以被比作對一個器具的回火的時刻被完成的，這樣它就可以更為深入地探索而不會彎曲或者折斷了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: When a person allows themselves to become very discouraged by seeming non-results, in other words, not conquering a problem, doesn't that tend to even more so cover up what you might get out of the coping process? In other words, to keep a positive attitude. I mean, these are things that I know—I know it sounds like—but I'm just looking for another comment on it. 提問者：當一個人允許它們自己因為表面上的沒有結果，換句話說，沒有征服一個問題的而成為非常沮喪時候，難道那不會傾向於甚至更多地遮蔽你們可能從處理的過程——換句話說，去保持一種正面性的態度——得到的事物嗎？我的意思是，這些我知道的事情——我知道它聽起來像是——但是我僅僅在尋找對它的另一個評論。

I am Latwii, and am aware of your query, my brother. We might liken your statement to the situation of the entity who is attempting one lesson and who adds yet another lesson before the first has been completed. This, of course, is quite possible to accomplish, yet in some cases may make the situation somewhat more complicated or prolonged as the new set of lessons is added to the previous, that is as the seeming difficulty and the coping are joined by the dissatisfaction and what can be learned by one who becomes dissatisfied with one's own progress.

我是 Latwii，我瞭解了你的問題，我的兄弟。我們可以將你的陳述比作這樣一個實體的情況，它正在嘗試一個課程，它在第一個課程已經被完成之前添加了另一

個課程。這，當然，是相當有可能實現，而在一些情況中，這可能會使得情況多少有些更加複雜，或者使得情況被延長，因為新的課程的設置被添加大之前的課程之上了，那是如同在表面上的困難以及處理，與不滿意以及能夠被一個對它自己的發展不滿意的人學會的事物結合在一起一樣。

Within each situation is an opportunity to expand the limits of one's perceptions and understanding. To add unto the lesson by becoming that called dissatisfied then increases the opportunity, and according to the point of view of the seeker, may add more difficulty, more challenge or more opportunity.

在每一個情況中都有去拓展一個人的知覺與理解的局限性的機會。要藉由成為那種被稱之為不滿意的事物而添加課程，接下來就增加機會，根據尋求者的觀點，這可能會添加更多的困難，更多的挑戰或者更多的機會。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 Latwii，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have a question please, Latwii. In self-analysis of my problem in my adult life, the greatest one seems to be communication with those that are most meaningful to me. And I was wondering if you could give me any sense of direction in improving this problem?

提問者：是的，我有一個問題，Latwii。在對我的成年的生命中我的問題的自我分析中，最大的問題看起來似乎是與那些對於我極其有意義的人之間的溝通交流。我正在想要知道，是否你們能夠在對這個問題的改善的方面給予我任何方向感？

I am Latwii, and am aware of your query, my sister. In this instance, we may speak in general in a manner which we hope may be of value. To look upon the situation in which you engage in communication with another, with a perception that the other is one to be loved as are you, and to find within yourself the pure and undistorted love and acceptance of self and other self without expectation of any result for the communication is to give the heart of love, is to give the best which you are and which you seek. To love, my sister, with all of your heart both yourself and the other self is then to place the situation within the clearest light available. All else falls away. What remains is love giving love to love.

我是 Latwii，我察覺到你的問題了，我的姐妹。在這個情況中，我們可能一般性地用一種我們希望可能是有價值的方式發言。要觀察你在與另一個實體的溝通交流的過程中你參與其中的情況，帶著一種其他人是和你一樣要被愛的實體的觀念，並在你自己內在之中找到純淨且無扭曲的對自我和其他自我的愛與接納，而

對任何溝通交流的結果不抱有期待，就是去給予愛的核心，就是去給予你之所是以及你尋求的事物的最佳的部分。我的姐妹，帶著你全部的心來同時愛你自己與其他自我，接下來就是在有可能取得的最清晰的光中設置那個情況。所有其他的事物都會消散。剩下的事物就是愛將愛給予愛了。

May we answer further, my sister?

我的姐妹，我們可以用更進一步的方式發言嗎？

Questioner: Yes, please. I feel that I am trying to do what you're describing but it isn't received that way. So, therefore, something's not operating well. I do feel that I'm trying to do what you described and perhaps you can give me a little more feedback—is not received as I mean to give it. 提問者：是的，請更進一步回答。我感覺我正在嘗試去做你們正在描述的事情，但是它並沒有用那種方式被接收到。因此，某種事情沒有很好地運轉。我確實感覺到我正在嘗試去做你們描述過的事情，也許你們能夠給予我多一點點回饋——沒有如同我打算要給予它一樣地被接受到。

I am Latwii, and am aware of your query, my sister. To give the specific reasons would be to seem to judge another and would require that we look within the mind of another and would require that we describe the patterns in which another entity finds use in moving. May we say that all patterns are appropriate; all patterns are love. The perception that one may hold determines what one experiences. You may look upon the response of another to your gift of love as being completely unimportant. All that is of importance is that you love with no expectation as to how that love shall be received. That is beyond your responsibility. If you can love—you have fulfilled your own ability to respond to all that comes before your notice.

我是 *Latwii*，我理解了你的問題，我的姐妹。要給予具體的原因會看起來似乎是評判另一個人，並會要求我們在另一個實體的心智中進行檢查，並會要求我們描述另一個實體在移動中發現有用處的模式。容我們說，所有的模式都是合適的，所有的模式都是愛。你可以將另一個人對你的愛的禮物的回應視為是完全不重要的。所有重要的事情就是你在關於那種愛將如何被接收到的方面沒有期待的情況下去愛。愛將如何被接收到，這是在你的責任範圍之外的。如果你能夠愛——你就已經實現了你自己去回應所有出現在你的注意力前方的事物的能力了。

May we answer you further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: No, thank you, because I was feeling that I should withdraw from giving love, but I see that I should still keep on, no matter what the results are—is that what you're saying? Keep on giving my love even if it isn't well received? 提問者：不用了，謝謝你們，因為我正在感覺到我應該從給予愛後退，但是我明白我應該仍舊繼續前進，無論結果是什麼——那是你們正在說的事情嗎？繼續給予我的愛，即使它沒有被很好地接收到？

I am Latwii, and this is so, my sister.

我是 *Latwii*，是這樣的，我的姐妹。

Questioner: Thank you.

提問者：感謝你們。

We thank you, my sister. Is there another query?

我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Yes, I have a question. First, I would like to thank you very much for your love and your guidance and the sharing which is ongoing with you, Latwii. My question regards cellular memory, (inaudible) and its significance to entry into fourth density. Could you comment on that, please?

提問者：是的，我有一個問題。首先，我想要為你們的愛、你們的指引以及一直都在進行的與你們之間的分享而非常感謝你們，*Latwii*。我的問題是關於細胞記憶的，（聽不見）它對於進入到第四密度的重要性。你們願意對那一點進行評論嗎？

I am Latwii, and am aware of your query, my sister, and we thank you for it as well. The illusion in which each moves within the third density is one which ... 我是 *Latwii*，我理解了你的問題，我的姐妹，我們同樣也為它感謝你們。在第三密度中每一個人在其中移動的幻象，是一個.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and am again with this instrument. To continue our response. Your illusion is one made of love. The structure of the physical material of your illusion is one which vibrates at a certain frequency of what might be called motion or even understanding, for that which is moving moves in realms of grasping a certain portion of the nature of unity. The words are imperfect, yet we beg your forgiveness and shall continue. As each entity which is composed of the material of your illusion becomes aware of the nature of love, the awareness then interacts with the material of the illusion and the very physical vehicle itself. This interaction creates pathways or access one to the other between the entity and the material of which its vehicle is constructed. Thus, each teaches and learns from each, for each is a pattern of vibration and understanding, each seeking that which it is at its heart. Thus, the remembering or reconstructing of understanding accelerates the vibratory frequency or ability to further understand and love.

我是 *Latwii*，我再一次與這個器皿在一起了。繼續我們的回應。你們的幻象是一個由愛組成的幻象。你們的幻象的物質性材料的構架是在一定的可以被稱之為運動，或者甚至可以被稱之為理解的事物的頻率上振動的構架，**因為移動的事物是**

在對統一的屬性的一定部分的掌握的領域中移動的事物。詞語是不完美的，而我們請求你們的原諒，我們將繼續。當每一個由你們的幻象的材料所構成的實體開始察覺到愛的屬性的時候，這種察覺接下來就會與幻象的材料，以及物質性載具其自身相互作用。這種相互作用會在實體與它的載具藉由其被構建的材料之間創造出通道或者一個進入到另一個的入口。因此，每一個都教導並從相互彼此學習，因為每一個人都是一種振動與理解的模式，每一個都尋求處於它的核心之處的事物。因此，對理解的憶起與重構會加速振動頻率，或者讓理解與愛更進一步的能力。

At this time we would ask if there might be another query that we could further refine this general concept by our response to it.

在此刻，我們想要詢問，是否可能有另一個問題，這樣我們就能夠藉由我們對它的回應來更進一步精煉這個一般性的觀念了。

Questioner: I thank you very much for your information. There is so much given there that I would ponder and meditate upon it before further query. Thank you.

提問者：我為你們的資訊非常感謝你們。會有如此多被給予的事物是我在更進一步的詢問之前會對其進行沉思與冥想的。謝謝你們。

I am Latwii, and thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: When you're speaking (inaudible) of the vibrations in reference to this previous question of love within the person, are you stating that it interweaves within the makeup of that person, that feeling of love, or am I misunderstanding what you were implying there? You're talking about love and vibrations and the vehicle. 提問者：關於之前的在人內在之中的愛的問題的方面，當你們在論及正在談及（聽不見）振動的時候，你們是在說，它是在那個人的構成中相互交織的，那種愛的感覺，或者我誤解了你們在那裏正在暗示的事情嗎？你們是在談論愛、振動與載具嗎？

I am Latwii, and am aware of your query, my sister. We were in our previous response attempting to describe in a general fashion the nature of evolution in the third density illusion which seeks to learn the lessons of love, and to describe how the seeker's ability to love is felt and responded to by the creation about it. More specifically, the physical vehicle by which the entity moves through this illusion, all of the illusion, the vehicle and the entity being composed of love at the heart of each cell of material, and of desire and of concepts, so that when the seeker loves, the entire creation sings in harmony, shall we say, and the eyes of the seeker look upon a new world.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們在之前的回應中正在嘗試去用一種一般性的方式描述在第三密度中的演化屬性，這種屬性會尋求學習愛的課程，描繪尋求者去愛的能力如何會被在它周圍的造物感覺到並回應。更為明確地，實體藉由其穿越這個幻象的物質性載具，所有的幻象，載具以及實體，在材料的

每一個細胞的核心處、在渴望以及觀念的核心之處都是由愛構成的，因此，當尋求者愛的時候，整個造物都在，容我們說，和聲中歌唱，尋求者的眼睛是注視著一個新的世界的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: No, thank you. That was very beautifully expressed. I shall treasure it.

提問者：不用了，謝謝你們。那是被非常美妙地表達的。我將會珍惜它。

I am Latwii. We thank you and we treasure our blending of vibrations with you. Is there another query at this time?

我是 *Latwii*。我們感謝你，我們珍惜將我們振動與你的振動混合在一起。在此刻有另一個問題嗎？

Questioner: How can we help Ra in his work?

提問者：我們如何能夠在 *Ra* 的工作中幫助它呢？

I am Latwii, and am aware of your query, my sister. Again, without meaning to sound simplistic, we can suggest that to love and to give love freely is that which aids any entity or effort in service. That love then can be used by the entity in whatever way has meaning to that entity.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。再一次，在並沒有打算去聽起來是簡單化的情況下，我們能夠建議，去愛，去自由地給予愛，就是會幫助任何服務中的實體或者努力的事物了。那種愛接下來就能夠被實體用無論什麼對那個實體有意義的方式被使用了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: No, but love to you Latwii. Thank you.

提問者：不用了，但是對你們致以愛，*Latwii*。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Latwii, could you please expand upon this statement for us: "To think with the heart and feel with the mind." 提問者：*Latwii*，你們能夠在這個說法上為我們進行拓展嗎：“用心思考，用頭腦來感覺。”

I am Latwii, and am aware of your query, my sister. We might suggest without infringement that the statement which you have made is one which provides the opportunity to blend love with wisdom and wisdom with love in order that one might serve with greater, shall we say, effectiveness, in that love be

guided by wisdom and wisdom be ennobled and enabled by love.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。我們可以在不產生侵犯的情況下建議，你已經做出的那個陳述是一個提供了機會來將藉由智慧的愛與藉由愛的智慧混合在一起，以便於一個人可以用更大的，容我們說，效用來服務的陳述，因為愛是被智慧所指引的，而智慧因為愛而成為高貴且有能力的了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: Thank you.

提問者：感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: There is one more query, *Latwii*. It concerns the instrument. The suggestion of the facing to the north, should that be adjusted to the twenty degrees north?

提問者：還有一個問題，*Latwii*。它是關於器皿的。面朝北方的建議，那個方向應該被調節到偏北二十度嗎？

I am *Latwii*, and am aware of your query, my sister. Our brothers and sisters of *Hatonn* took the opportunity this evening to suggest to the instrument known as *Carla* that it would be more helpful in her service as an instrument for her to face in the northward direction due to her increasing sensitivity or ability to receive the signal, shall we say, that those of *Hatonn* are privileged to send. The fine adjustment to the twenty degrees east of north direction may at a future date be appropriate. At this time, however, it would suffice to face in the direction of magnetic north.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們的兄弟姐妹 *Hatonn* 利用今晚的機會對被知曉為 *Carla* 的器皿建議，在她作為一個器皿的服務中，由於她對於接收 *Hatonn* 團體有幸發送的，容我們說，信號的增強性的敏感性或者能力，她面朝北方會是更為有幫助的。對北偏東二十度的精細的調節，在一個未來的日子可能是合適的。然而，在此刻面朝磁性的北方就是足夠的了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: I thank you. We are very concerned for the continued and improving wellness of the instrument. Is there any other information which you could offer that would be assistance in our helping her?

提問者：我們感謝你。我們對於器皿持續與不斷改善的健康是非常關心的。有任何其他的資訊是在我們對她的幫助的方面是會有幫助的嗎？

I am *Latwii*, and am aware of your query, my sister. We find that this instrument, the one known as *Carla*, is the beneficiary of great love, light and

healing opportunities of which she is aware upon one level or another, and indeed has called upon these offerings on many occasions, and is most grateful for the giving. We find that the one known as Carla is improving in her state of what you would call health to the degree that we join each in rejoicing that her heart again sings a happy song, and we thank each who gives love, light and concern to this entity.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。我們發現這個器皿，被知曉為 *Carla* 的器皿，是巨大的愛、光、以及療愈的機會的受益者，她在這樣或者那樣一個層次上是察覺到了這些機會的，並確實已經在很多的情況中呼喚了這些給予了，她對於這樣的給予是極其感激的。我們發現被知曉為 *Carla* 的實體在你們稱之為健康的事物的狀態中是正在改善到這樣一個程度，以至於我們會在歡慶她的心再一次歌唱一首快樂的歌曲的過程中與每一個人結合在一起了，我們感謝每一個向這個實體給予了愛、光與關心的實體。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: Thank you.

提問者：感謝你們。

I am *Latwii*, and we again thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Questioner: Could you tell us about your planet—where you come from, please, if you're not too tired? 提問者：你們能夠告訴我們關於你們的行星的事情嗎——你們從哪里來，如果 你們不是太過厭煩的話？

I am *Latwii*, and am aware of your query, my sister. We do not tire of the joy of speaking and sharing our humble service with this group. However, this instrument is somewhat less sturdy. We shall speak briefly upon this topic, for it is not one which we find great opportunity in being of that which we would call service. We are a race which dwells within the density that you would call five, that of light, that of wisdom. Our experience upon our, what you would call, planetary influence is one which is of an unified nature of seeking. The vibratory nature of our planetary influence is one with which we move now in harmony and which we join in its progression to the One, for all creation is constructed of the one Creator, and in the unique fashion given to each, moves in a way which attempts to glorify the One in all.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。我們並未對與這個團體發言並分享我們謙卑的服務的喜悅感到厭煩。然而，這個器皿是有些較不健壯的。我們將簡短地在這個主題上發言，因為我們並未在這個主題中找到巨大的進行我們稱之為服務的機會。我們是一個居住在你們會稱之為第五密度，光的密度，智慧的密度中的種群。我們在我們的，你們所稱的星球上的體驗，是一種具有一種統一的尋求的特性的體驗。我們的星球的振動的屬性是與我們現在藉由其協調一致地移動的屬性，我們在這種屬性發展到太一的過程中加入其中，因為所有的造物都

是由太一造物者所構建的，用獨一無二的方式被給予每一個實體，並用一種嘗試去榮耀在萬物之中的太一的方式移動。

May we speak in any other fashion, my sister?
我的姐妹，我們可以用任何其他的方式發言嗎？

Questioner: I thank you, and I too seek in this incarnation to aid in the unity of our soul growth here in this (inaudible). I appreciate that you have given us this love and light and wisdom tonight from those whose goal is the same.
提問者：我感謝你，我同樣也在這次投生中尋求在我們的靈魂的在這裏的成長統一性中幫助，在這次（聽不見）。我感激你們今晚已經給予了我們這份愛、光與以及來自於那些其目標是同樣的實體的智慧。

I am Latwii, and we join you in praise and thanksgiving, my sister. We find that there is enough energy within this instrument remaining for a short query, if there might be one with which we could close this gathering.
我是 *Latwii*，我們在讚美與感恩中加入你，我的姐妹。我們發現在這個器皿內在之中還剩下足夠用於一個短小的問題的能量。

Questioner: One final question, Latwii. This instrument, Jim, is there anything that we can be doing to make him more comfortable. Should he also observe the facing to the north?
提問者：一個最後的問題，*Latwii*。這個器皿，*Jim*，有任何我們能夠做的事情是會讓他更加舒適的嗎？他同樣應該遵守面朝北方嗎？

I am Latwii, and am aware of your query, my sister, and as regards this particular instrument, though its sensitivities are also making a steady progress, we find that there is less need for a heading of the northward direction, though due to its connection to the instrument known as Carla, we find that it shall also share this new direction if that be their choice, and shall at some point in its progress as an instrument also find benefit in that heading.
我是 *Latwii*，我瞭解了你的問題了，我的姐妹，在關於這個特定的器皿的方面，儘管它的敏感性同樣在做出一種穩定的進步，我們發現頭朝北方是較不需要的，儘管由於它與被知曉為 *Carla* 的實體的連接，我們發現，如果那會是它們的選擇，它將會同樣分享這個新的方向，並將會在它作為一個器皿的發展中的某個位置同樣發現在那種療愈中的益處。

May we answer further, my sister?
我們可以進一步回答嗎，我的姐妹？

Questioner: Thank you very much.
提問者：非常感謝你們。

I am Latwii, and we thank each present for inviting our presence, and we are filled with joy at the opportunity to join this group in its seeking of love and

light and the unity from which both spring. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們感謝每一位在場的人邀請我們出席，我們對於在這個團體對愛與光，以及兩者同時從其噴湧而出的統一性的尋求中加入這個團體的機會是充滿了喜悅的。我們在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you in the love and in light of infinite Creator. We say "okay" to this instrument about challenging in the name of Christ. We so lonely for someone to say, "Do you come in name of Zoroaster?"—he was a good guy, you know. Why always the Christ, Christ, Christ? My goodness! Christ! You know there are many teachers, but one Source. Why you not challenge in name of Source?

我是 *Yadda*。我在無限造物者的愛與光中向你們致意。我們在關於以基督的名義進行挑戰的方面對這個器皿說，“好的”。我們對於某個人說“你們是以瑣羅亞斯德的名義而來的嗎？”是感到如此孤單——他是個好人，你們知道。為什麼一直都是基督，基督，基督？我的天！基督！你們知道有很多的老師，但是只有一個源頭。為什麼你們不以源頭的名義挑戰呢？

But that okay. We go on to what we have to say. One, two, three four, five, A, B, C, D, E, you, me, you, me, you, ye, yah, yah, yah. Okay? You get the point. This instrument making nonsense, no sense whatsoever—but she doesn't care.但是，那是沒問題的。我們繼續我們說要說的事情。一二三四五、ABCDE，你、我、你、汝，呀，呀，呀。行嗎？你們明白了嗎？這個器皿是在胡說，無論什麼道理都沒有——但是她並不在意。

Why you so serious? Why, we ask you? If this instrument can be trained, seriously trained—yes she's very serious, you know, but she is a careful instrument so we can use her for example—and we did. This instrument willing to make a fool of herself because that's what we gave her to say. It not important to her to make sense. 為什麼你們如此嚴肅呢？為什麼，我們問你們？如果這個器皿能夠被訓練，嚴肅地被訓練——是的，她是非常嚴肅的，你們知道，但是她是一個小心的器皿，因此我們能夠使用她作為範例——我們做了。這個器皿樂意於讓她自己成為一個傻子，因為那就是我們給予她去說的事情。要言之有理，這對她並不重要。

Why you so serious? You are the people who have too many clothes on. You wear four coats, three sweaters, sixteen pair of pants. What you protecting yourself against in this seeking of yours? It is good to be naked against love.

That all we have to say to you. Be a fool for love. Do what comes in your heart to do. And don't look back. 為什麼你們如此嚴肅呢？你們是穿著過多的衣服的人。你們穿著四件外衣，三件汗衫，十六條褲子。你在這個你的尋求中保護你自己免於什麼呢？去對著愛成為赤裸的，這是很重要的。那就是所有我們要對你們說的事情。成為一個愛的傻子。出現在你們的心中要去做的事情是什麼呢？不要回頭看。

We Yadda. We leave you in joy and we hope that you may enjoy your seeking. We leave you in the love and light of infinite One. Adonai. Adonai. 我們是 *Yadda*。我們在喜悅中離開你們，我們希望你們可以享受你們的尋求。我們在無限太一的愛與光中離開你們。 *Adonai*。 *Adonai*。

May 4, 1986

1986-05-04 L/Leema : 基督徒與道路的選擇

(Carla channeling)

(Carla傳訊)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator. It is a privilege to have been called to your group this evening, for although none in the circle but the instrument had a question, this instrument has a pressing question and to this we shall address ourselves. The question this instrument believes it is asking is, "Am I a Christian?" However we shall approach the answer in a way unexpected to this instrument.

我是 L/Leema。我在太一無限造物者的愛與光中向你們致意。已經在今晚被呼喚到你們的團體，這是一種榮幸，因為儘管在這個圈子中除了器皿之外沒有任何人有一個問題，這個器皿擁有一個急切的問題，我們將讓我們自己講述這個問題。這個器皿相信它要問的問題是，“我是一個基督徒嗎？”然而我們將用一種對於這個器皿是出乎意料的方式來處理這個答案。

To be what you call alive, and what more precisely could be called within a certain type of chemical body that dwells in a third-density illusion, is to be concerned with death, for insofar as you have been born into an illusion, to that illusion you shall inevitably die, for that which begins shall also end. The question of what lies beyond the incarnation you now experience is a question central to an understanding of your own nature. We of the Confederation of Planets in the Service of the Infinite Creator have offered you in many different ways the message of eternal existence and infinite consciousness which is offered you not only by that which you call Christianity, but many other religions.

要成為你們所稱的活的事物，以及可以更為準確地被稱為居住在一個第三密度的幻象中的處於一定類型的化學性的身體之中的事物，就是要對死亡感到擔憂，因為在你們你們被出生進入到一個幻象中的範圍內，對於那個幻象，你們將無可避免地會死去，因為將會開始的事物同樣將會結束。什麼事物存在於你們現在體驗到的投生之外的問題，是一個對於你們自己的本性的一種理解是中心性的問題。我們服務於無限造物者的星際聯邦，已經用很多不同的方式提供給你們關於永恆的存在性的以及無限意識的資訊了，這個資訊不僅僅被你們所稱的基督教，同樣也被很多其他的宗教信仰提供了。

We would speak first of the love of death which distorts many among your peoples. This yearning for death may have many causes. Many have been uncomfortable within their incarnate bodies, dwelling in what seems to be an inhospitable atmosphere as long as they can remember, and consequently yearn for that which puts a period to this existence, an existence which is seen as inadequate, foolish. Others have had experiences devastating enough to have caused distortions toward the contemplation of removing the self from this illusion. Others, being of a warlike nature, find it deeply ingrained in their nature to seek risk, knowing well that death may ensue and welcoming that

possibility in order to live what seems to be a more finely tuned moment by moment existence during the time of risk.

我們會首先談及使得你們的人群中很多人產生扭曲的對死亡的熱愛。這種對死亡的渴望可能擁有很多的原因。很多人對於它們所能夠記起來的時間都處於它們的投生的身體中，並居住在看起來似乎是一個不好客的氛圍中已經是不舒服的了，它們因此會渴望對這個存在性，一個可被視為是不恰當的、愚蠢的存在性畫上一個句號。其他人已經體驗到了足夠毀滅性的事情，以至於已經造成了朝向思考讓自己離開這個幻象的扭曲了。其他人，因為具有一種好戰的屬性，會發現去尋求冒險是深植於它們的本性之中的，它們清楚地知曉死亡會跟著發生，並歡迎那種可能性，以便於在冒險的時刻期間在每時每刻都活出看起來是一種更為精細地被調音過的存在性。

It is not coincidence but intention upon the part of the author who created the motion picture known as Rambo that that seemingly blood-thirsty and death-filled person has a name which is the Americanized spelling of a French poet, fascinated with the romance of death and capable of writing about it with ravishing beauty. However one comes at a fascination of death, it is as though one were making war upon oneself, for each of you came into this incarnation not to die, but to live. And to live, thinking greatly of death, is to live less well, and to live absorbed in, rejoicing in, and giving thanksgiving for each moment of beauty, love, and glory—for glory there is, all about you and within you.

有一個坐著創造了被知曉為蘭博 (*Rambo*) 的電影，那個看似嗜血且有死亡傾向的人擁有一個法國的詩人美國化的發音的名字，而它會對死亡的浪漫感到著迷，並能夠帶著一種令人銷魂的美麗來描繪它，這不是巧合，而是作者的部分上的意圖。一個人無論用什麼方式遭遇到一種對死亡的著迷，它就好像一個人與它自己開戰一樣，因為你們每一個人進入到這個世界都不是來死去，而是來活著的。要活著，而同時又看重死亡，這就是去不好好地活著，就是活著而沒有對每一個具有美麗、愛與榮耀——因為在你們周圍以及在你們內在之中的一切事物中都有榮耀存在——的時刻都感到陶醉，在其中歡慶並對其感恩。

It is the glory within that causes your peoples to seek some way of finding, exploring and expressing that articulated glory which, though gushing like a geyser from the deepest portions of being, comes into consciousness with a demand to be articulated. It is a rare being who can consciously love and serve the Creator without some structure. This is, however, by no means impossible, and, indeed, there is a minimum of distortion involved in the patient returning again and again to the daily practice of meditation and to the persistent analysis of one's own being, for it is within you and within each of you that the consciousness you seek lies, that the foreverness for which you hunger and thirst is seated.

就是那種內在之中的榮耀，使得你們的人群尋找某種發現、談話並表達那種被清楚表達的榮耀的途徑，儘管那種榮耀會如同一個來自存有最深的部分的噴泉一樣噴湧而出，並帶著一種要被清楚表達的要求進入到意識之中。很少會有存有能夠在沒有某種構架你的情況下愛並服務太一造物者。然而，這絕對不是不可能的，確實，會有一種最低限度的扭曲會被包含在一次又一次地耐心的反復轉向每日的

冥想練習，轉向對一個人自己的堅持不懈的存有的分析，因為就是在你們內在之中，存在於你們每一個人內在之中，存在有你們尋求的意識，你們對其感到饑餓的永恆性就位於那裏。

To many there has been given a gift—that is, the gift of congruency and personality and character with an already established religion, as you call it. We call this a gift because it puts within the reach of the aspirant who finds himself congruent with an established religion many helpful tools for discovering the consciousness which constitutes the presence of the Creator. Now, there are semantics involved in the discussion of religion, and many who would wish to be Christians have found themselves unable to accept some of the wordings, phraseology and seemingly limited viewpoints of others who also call themselves Christians. In many cases, Christians are more vitriolic and judgmental of other Christians than they are of those whom they consider to be heathen. These things cause one who has been given the gift of congruency with a certain distortion of structure of approach to the one original Thought the feeling that one does not fit in, that one cannot possibly be Christian. And yet we say that if it is pleasurable and instructive and nourishing to study the teachings and to live the life of the Christ, then one shall not listen to those whose Christianity bears a different mark. However, in return, one Christian so judged as “not being Christian” is cautioned to refrain from making the same mistake about the challenging, for this word is a word and no more. The point in any approach to divinity is to discover and dwell in the presence of love, the one original and creative Thought.

對於很多人，已經有一個禮物被給予了——也就是說，帶有一個已經被構建好的信仰，如你們對它的稱呼一樣，的具有一致性、人格與特性的禮物。我們稱呼這個為一個禮物，因為它將很多對於探索構成了造物者的臨在的意識是有幫助的工具放置於一個發現他自己與一個被構建好的宗教信仰是協調一致的有志者的所及範圍之內了。現在會有語義學被包含在對宗教信仰的討論中，很多希望成為基督徒的人都已經發現它們自己無法接受某些措辭、用語以及對其他的同樣稱呼它們自己是基督徒的實體的看似有局限的觀點。在很多情況中，基督徒是對其他的基督徒比它們對於它們認為是異教徒的人要更為尖刻且評判性的。這些事情使得一個已經被給予了帶有一定的接近那一個原初的想法的的的構架的扭曲的具有一致性的禮物的實體擁有這樣一種感覺，即它是不適合於基督徒的，它是不可能成為基督徒的。而我們會說，如果去研究基督教的教導並活出基督的生命是令人愉快的、有啟發性的且有益於成長的，那麼一個人就不用去聽那些其基督信仰是帶有一種不同的標誌的人了。然而，反過來，一個基督徒，如果它如此被評判為“不是基督徒”，它就要小心去避免對於挑戰犯相同的錯誤了，因為這個詞語是一個詞語且僅僅是一個詞語。在任何通往神聖性的途徑中，要點都是去發現愛，那個原初的創造性的想法，並居住在愛的臨在之中。

You people have many idols. They include those things which your peoples think of as idols and recognize as dangerous, spiritually speaking. We may name money, power, and worldly addictions such as lust, gross eating, and other excesses as being those idols which the world recognizes very well. There are other less recognizable idols. One of these idols is the man known

as Jesus. Another is the man known as Gautama Buddha, another, Lao Tsu, another Confucius, another Mohammed, and so forth. None of these men hollowed themselves out to be worshipped, but rather to become the messengers, channels and wayfarers sharing a consciousness, the consciousness of the Creator.

你們的人群擁有很多的偶像。它們包含了那些你們的人群認為是偶像，以及從靈性的方面而言會識別為危險的事物。我們可以指出金錢、權利，諸如貪欲、暴食之類的世俗的嗜好，以及其他的過度行為，都是那些世俗會認為是非常好的偶像。會有其他的較不被承認的偶像。這些偶像中的一個就是被知曉為耶穌的實體，另一個是被知曉為佛陀的實體，另一個是老子，另一個是孔子，另一個是默罕默德，如此等等。這些人沒有任何一個人讓它們自己變得中空的是為了被崇拜的，而毋寧是為了分享了一個意識，造物者的意識而成為信使，管道，以及徒步旅行的人。

It is well to honor and respect the ruthless determination of such men as we have mentioned, the determination to listen and to follow the spirit within, that which may be called the higher self, the Holy Spirit, the comforter, the Paraclete, the counselor or inner guidance. We are not interested in semantics—we are interested in providing each of you with the freedom, the feeling of free inspiration, shall we say, to pursue the presence of Christ Consciousness, that is, that which was channeled through Christ the man [known as Jesus], Christ the Buddha, the Christ of Lao Tsu, the Christ of Confucius, the Christ of Mohammed, and so forth.

去榮耀並尊重諸如我們已經提到的實體之類的實體的無情的決心，去聆聽並去跟隨內在的靈性，那個可能被稱為高我、聖靈、安慰者、調解者，指導靈或者內在的指引的事物，這是很好的。我們確實對於語義學不感興趣——我們對於提供給你們每一個人自由，具有自由的，容我們說，靈感的感覺感興趣，以追尋基督意識的存在，也就是說，通過被知曉為耶穌的人的基督，佛陀的基督，老子的基督，孔子的基督，默罕默德的基督，以及如此等等被傳訊的事物。

There is nothing that lies between a judging Christian and a judged Christian but semantics. To allow any outer influence to remove one's attention from the inner voice which speaks in silence and in thunder is folly, and we may strongly suggest to you that you be not dissuaded from what you feel to be so for you because of the judgment of others, although we urge each of you to consider patiently and in love each word spoken, whether in condemnation or praise, for each word that you hear from another is a mirror into which you may look and find yourself. One can only thank a mirror. It is but glass with a backing to show you to yourself. That backing may not think itself to be neutral, may not consider itself a catalyst, but rather an apostle of what is right. This is not important to one who listens, for the Creator is speaking to you in condemnation as well as in praise, and if there is a lack of patience when looking in the mirror, then perhaps the gaze may be, through the discipline of meditation, be found to become more and more easy as one comes into loving and compassionate unity with the one who judges.

在一個評判性的基督徒和一個被評判的基督徒之間除了語義學之外沒有任何區別。要允許任何外部的影響將一個人的注意力從內在的聲音轉移開是愚蠢的，那

個內在的聲音是在靜默中，在雷鳴中發言的，我們可以強烈地向你們建議，你們不要由於你們因為其他人的評判而感覺到你就是如此而被勸阻，儘管我們鼓勵你們每一個人都耐心地並在愛中考慮每一個被說出的話語，無論是責備還是讚美，因為你從另一個人那裏聽到的每一個詞語都是一面你可以在其中注視你自己並發現你自己的鏡子。一個人僅僅能夠感謝一面鏡子。它不過是帶有一個背面的玻璃，以向你自己展現你。那個背部可能不會認為它自己是中性的，可能不會認為它自己是一個催化劑，而毋寧是一個知道什麼是正確的使徒。這對於一個聆聽的人並不重要，因為造物者是通過責備同樣也通過讚美對你說話的，如果在注視鏡子的時候會有一種缺少耐心，接下開，也許那種注視可能，通過冥想的聯繫，被發現會隨著一個人與那個評判的人形成一種有愛的且充滿同情心的統一而成為越來越容易的了。

It is not for any entity to follow another 's path, for you have your own path. It is, rather, incumbent upon each seeker to be firm, stubborn, and inexorably persistent about listening to the guidance which comes from within. Your discrimination will tell you what feeds you and what does not. You cannot be competitive about spiritual unfoldment or enlightenment. You can be only your personal best. We ask you to follow each of you your own path, but to give it your personal best, for though it is not well to be fascinated with death, it is indeed well to recognize its inevitability, and to seek for what lies beyond, for until one dwells in mystery, one cannot have the energy and the motivation to seek the truth, to find a way to live that reflects the glory within.

它不是為了一個實體去跟隨另一個人的道路，因為你已經擁有你自己的道路了。毋寧說，每一個尋求者都有義務在關於聆聽來自於內在之中的指引的方面成為堅定的，頑強的，不可動搖地堅持不懈的。你的分辨力將會告訴你，什麼事情會滿足你，什麼事情不會滿足你。你無法在關於靈性的展現或者覺醒的方面成為競爭性的。你們僅僅能夠成為你個人最好的樣子。我們請你們讓你們每一個人都跟隨你自己的道路，但是給予它你個人最好的事物，因為儘管對死亡著迷是不好的，去承認它的不可避免性，去尋求存在於外在的事物，這確實是很好的，因為一直到一個人居住在神秘之中之前，它都無法擁有能力和動機去尋求真理，去找到一種方式去活出那個反映了內在的榮耀的事物。

Are you a Christian? Are you a Buddhist? Are you a Confucian? Does your path lie with the Sufis? Have you found the Confederation of Planets to be closest to your own path? Very well. Whatever your choice, acknowledge it and do not look back, for the choice of one path and the following of it faithfully are most important. We suggest that you follow it not only with energy, but with discrimination, gazing with joy upon the example of the entity or entities whom you have found to be fullest of Christ consciousness.

你是一個基督徒嗎？你是一個佛教徒嗎？你是一個儒家弟子嗎？你的道路是與蘇菲信徒在一起的嗎？你已經發現星際聯邦是最接近你自己的道路了嗎？非常好。無論你們的選擇是什麼，承認它，不要回頭看，因為對一條道路的選擇以及對它的信實地追隨，是極其重要的。我們建議你們不僅僅用能量，同樣也藉由分辨力來遵循它，同時帶著喜悅注視你已經發現是最為圓滿的基督意識的實體或者實體們的榜樣。

But we ask you to look always not only at the frail, brave suffering and hollowed out human which became a channel to be of service to many, but to spend time gazing upon the face of Deity, however you may find it and by whatever names you preserve it. It is a good thing to be what you are, and what you are will grow and change and transform, yet it is likely that one pattern or another is most likely congruent with your vibratory energy pattern. Thusly, not all of you will be Christians, not all of you will be Sufis, and so forth. Yet all these structures yield the same living water. All are channels through which this water may flow, and it is the discipline and devotion and firm intention to follow the example set before you that will open to you the consciousness which all have come to give—that one Consciousness of the one Creator. You have within you that one Creator, and, in fact, in the end you shall be that one Creator.

但是我們請你們一直都不僅僅看著脆弱的、勇敢受苦的且成為中空的人類，它成為了一個管道以對很多人進行服務，我們同樣請你們花時間注視神性的面孔，無論你們可能如何找到它，以及你們藉由什麼無論什麼名字來將它留在心中。成為你之所是，這是一個好事情，你之所是將會成長、改變、轉變、而會有可能這樣或者那樣一個模式及其有可能會與你的振動能量的模式是一致的。因此，並非你們所有人都將要成為基督徒，不是你們所有人都將要成為蘇菲信徒，如此等等。而所有這些構架都將產生出相同的活水。所有的構架都是這種水通過其可以流動管道，就是對跟隨被設置在你們前面的榜樣的修煉、奉獻與堅定的意願將會向你打開意識，所有人都已經來到這裏開給予這個意識——那一個屬於太一造物者的意識。

May your path be pleasant and light and may your voice be merry as you walk along it, for though you may be often cast down, yet the example set before you by whatever path you have chosen is always that of one who presses on, asking only to be more and more hollowed out, to become a more and more pure channel for the love and the light of the one infinite Creator. To take oneself too seriously is to stumble on a rock of your own making. So, reach toward the light as do your trees and flowers and clap your hands with joy, for you are here in the presence of Christ Consciousness. At this very moment it flows about you, within you, and between you, linking you with your deepest self and with each other. That moment is now, and all the nows that you shall ever experience. Encourage the faculty of laughter, for the face of the infinite invisible One is a face of ultimate joy.

祝願你們的道路成為快樂且光明的，祝願你們的聲音在你們沿著道路行走的時候成為歡樂的，因為儘管你們可能經常會感到沮喪，藉由無論什麼你們已經選擇的道路而被設置在你們前面的榜樣，一直都是這樣一個榜樣，它會向前推進，同時僅僅只要求成為越來越中空的，成為太一無限造物者的愛與光的一個越來越純淨的管道。要過於嚴肅地對待自己，就是在一塊你自己製造的石頭上絆倒。因此，如同你們的樹木和花朵一樣向著光伸出手，帶著喜悅拍手，因為你們是通過基督意識的存在而在這裏的。就在此刻，它在你們周圍，在你們內在之中，在你們中間流動，同時將你與你最深的自我，與相互彼此連接起來。那個時刻就是當下，你們將會不斷體驗的所有的當下。鼓勵歡笑的機能，因為無限且無形的太一的面孔是一張具有終極的喜悅的面孔。

We rest within your vibrations, lost in the joy of your presence within us, and we offer back to you our blessing and assure you that we are with you at any time you should wish to invite our presence. We shall leave this instrument now, hoping that the answer to this question is not obscure or confusing. It is difficult to cut through the semantics of emotionally laden words which signify different things to different people. We hope that we have been helpful. We are those of L/Leema and we leave this instrument at this time.

我們在你們振動內在之中休息，我們反過來提供給你們我們的祝福，我們向你們保證，我們會在任何你們希望邀請我們在場的時刻與你們在一起。我們將現在離開這個器皿，我們希望對這個問題的答案不是模糊不清或者令人混淆的。要刺穿具有情緒上的負載的詞語的語義學，這是困難的，這些詞語對不同的人會意味著不同的事情。我們希望我們已經是有幫助的。我們是 *LLeema*，我們在此刻離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and greet you once again through this instrument in love and in light. We would at this time offer ourselves for the answering of other queries that may be of importance to those gathered this evening. May we attempt any such query at this time?

我是 *L/Leema*，我通過這個器皿再一次在愛與光中向你們致意。我們會在此刻提供我們自己來回答可能對於今晚那些聚集在一起的人是具有重要性的其他的問題。我們在此刻可以嘗試任何這樣的問題嗎？

Carla: Yes, L/Leema. I'd like to ask a question for S. This is the last of her questions. She would like to know if her off and on inability to remember to take in things that she sees and that she fears has anything to do with a condition which she calls Broca's aphasia. If you cannot answer that directly, I'm sure she would be most appreciative of any comments that you could have on that.

Carla：是的，*L/Leema*。我想要為 *S* 問題一個問題。這是她的問題的最後一個問題。她想要知道是否她斷斷續續地無法記住去領會她看到的事情以及她害怕的事情，是與一種她稱為布洛卡失語症的症狀有任何關聯。如果你們無法直接回答那個問題，我相信她會極其感激你們在那一點上能夠給予的任何的評論。

I am L/Leema. We look upon the entity and condition of which you speak and see that there is some latitude within which we may speak.

我是 *L/Leema*。我們觀察了你談及的實體以及症狀，並看到有某個區域是我們在其中可以發言的。

The condition that this entity has described and experienced may be labeled in any of a number of manners, including the use of those labels which you have mentioned. However, the true nature of the condition is one which is not definitely described by such labels and would not respond by the application

of treatments which are usually utilized for such labeled conditions. The condition is unique to this entity in that its ability to remember that which it has noticed is a function of its changing desire to learn in a specific fashion. Thus, the entity within its subconscious mind and ...

這個實體已經描述且體驗到的症狀可以用多種方法中的任何方法被標記，包括對你已經提到的那些標記的使用。然而，症狀的真實的屬性不會明確地被這樣的標籤所描繪的，並不會回應對那些通常會被用於如此標記的症狀的治療的應用。這個症狀對於這個實體是獨一無二的，因為它有能力回憶起他已經注意到的事物是一個它對於用一種特定的方式進行學習的改變的渴望的機能。因此，實體在它的潛意識中.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am again with this instrument. To continue our response. Within portions of both the subconscious and conscious minds of this entity, the direction of the learning is determined. That which is of value receives a focus of attention that does not forget. That which is forgotten is forgotten for a reason. The reason has to do with that which is desired. We may not speak more specifically in describing this reason or its function in the process of learning lest we take from this entity the opportunity that it has presented to itself.

我是 *L/Leema*，我再一次與這個器皿在一起了。繼續我們的回應。同時在這個實體的潛意識與有意識地心智的部分之中，對於學習的方向是被確定了的。被遺忘的事物是為了一個原因而被遺忘的。原因與那個被渴望的事物是有關係的。我們在描述這個原因或者它在學習的過程中的機能的方面可能不會更為明確地發言，否則我們就會從這個實體身上奪走它已經呈現給它自己的機會了。

May we answer in any further way, my sister?

我們可以用任何更進一步的方式發言嗎，我的姐妹？

Carla: Yes, it occurred to me to wonder whether this blockage was preincarnatively chosen?

Carla：是的，出現在我頭腦中的事情是懷疑是否這種阻塞是投生前被選擇的呢？

I am L/Leema, and as we gaze upon the entity and the condition, we see that there are ramifications of this condition which trail backward, as you would say, through the incarnation to the early formative years at which time the more preincarnative choices were set in motion in certain fashions according to the young experience of the one known as S. Thus, the preincarnative choices were given first expression in a manner congruent with the abilities and opportunities that were developing in and about this entity.

我是 *L/Leema*，當我們注視實體和症狀的時候，我們看到會有這種症狀的一些

支流是會通過投生，如你們會說的一樣，回溯到早期的形成性的時期，在那個時期中，更多的投生前的選擇根據被知曉為 S 的實體的幼年的體驗而用一定的方式被啟動了。因此投生前的選擇已經用一種與在這個實體內在之中以及在它周圍正在發展的能力與機會協調一致的方式給予了首先的體驗了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Just one question—after all, she's my mother, and I'm concerned, and I know, knowing her, that she will want to think about this at length. Would it be more instructive for her to dismiss it or to plumb the possible reasons for this preincarnative choice?

Carla：僅僅有一個問題——畢竟，她是我的母親，我很擔心，我知道，我瞭解她，她將會想要仔細思考這一點的。去忽略它，或者去探索這種投生前的選擇的有可能的原因，這對於她是更有指導性的嗎？

I am L/Leema, and without infringing upon this entity's free will, we may only suggest that the discernment of what is its heart's true desire be attempted.

All else then shall fall into place, shall we say.

我是 L/Leema，在沒有侵犯這個實體的自由意志的情況下，我們僅僅可以建議，對於它的心的真實的渴望是什麼的分辨被嘗試。所有其他的接下來都將會，容我們說，落入到適當的位置上。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: It brings me to another question that I had, which was more general. I'll ask it on her behalf, and also on mine—on her behalf, because she has a growing family and, whatever her heart's desire may be, she wishes with all her heart to be a good mother and a good wife, and this will take at least the next fifteen years of her life—having to do with children, I mean. In our case, Jim and I have been questioning whether it is possible to be contented, harmonious and settled and still be learning. So the question is: Can one's circumstances, being settled and somewhat domesticated, offer enlightenment in the same way that suffering and traumatic change offer enlightenment in transformation?

Carla：它讓我想起另一個我擁有的問題，問題是更為一般性的。我將要代表她詢問也代表我問它——代表她，因為她擁有一個不斷變大的家庭，無論她的心渴望可能是什麼，它都是用她全部的心渴望去成為一個好母親和一個好妻子，這將會至少佔據了她的生命的接下來十五年的時間——我的意思是，與她的孩子們聯繫在一起的生命。在我們的情況中，Jim 和我一直都在疑問，是否有可能成為滿足的，協調的，安定下來且仍舊在學習。因此問題是：一個人的環境，如果環境是安定的且多少有些是喜歡家庭的，能夠用與受苦與創傷性的改變會通過轉變提供覺醒一樣的方式提供覺醒嗎？

I am L/Leema, and the query opens interesting possibilities. It is not one

which can be definitively answered, for one must look to the entity about which the situation applies, shall we say. Each seeker brings with it a certain conglomeration of experiences, abilities and areas which are in need of refinement. The means by which an entity may increase and refine its understanding in any incarnation are determined by taking into consideration a great wealth and a variety of factors. The list is quite various and would include the family and friends with whom one would experience the incarnation, the culture within which the incarnation would be experienced, the point within the cycle at which the planet had progressed, the lessons and abilities thus far gathered, the desire to serve in such and such a fashion, and so forth. Thus, for some, one means of experiencing the illusion would be most helpful, whereas the same means would be far less useful to another entity.

我是 *L/leema*，這個問題打開了有趣的可能性了。它不是一個能夠被明確地回答的問題，因為一個人必須要檢查，容我們說，情況應用於的實體。每一個尋求者都會隨身帶來一定的經驗、能力以及在其中需要精煉的區域的結合體。一個實體藉由其可以增加並精煉它在任何投生中的體驗的途徑是藉由將大量且多種多樣的因素納入考慮而被決定的。清單是相當多種多樣並會包含了一個人與之一同體驗投生的家庭與朋友，投生在其中被體驗到的文化，星球已經發展進入到的那個週期的位置，迄今為止被收集起來的課程與能力，以及用這樣或者那樣一種方式服務的渴望，如此等等。因此，對於一些人，體驗幻象的一種途徑會是極其有幫助的，而相同的途徑對於另一個實體會是較不有幫助的。

To be more brief, each moment and experience offers the potential for enlightenment for any seeker with the desire that is sufficiently strong to penetrate the illusion and surface appearance of any moment. It is the unique quality of each seeker that determines what moments may be taken advantage of, shall we say.

更為簡單地說，每一個時刻與體驗都為任何帶有渴望的尋求者提供了覺醒的可能性，如果那種渴望是充分強有力，以至於刺穿了幻象與任何時刻的表像。恰恰正是每一個尋求者的獨一無二的屬性，決定了什麼時刻可以，容我們說，被利用。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you, L/Leema.

Carla：沒有了，感謝你們，*L/Leema*。

And we thank you, my sister. May we attempt another query?

我們感謝你，我的姐妹。我們可以嘗試另一個問題嗎？

T: Yes, I'm not exactly sure how to put it, but I have a question. Recently I had a very serious argument, disagreement with my brother, my biological brother. It seems that part of the roots of this argument are in the way we treated one another when we were children, especially the way I treated him. And there seems to be the opinion on my brother's part that I really don't love him and

this is something that during my life I have thought about a lot. Sometimes I don't feel as though I really do have the capacity or the capability to really and truly love. I guess my question is—to start with—is, how does one go about recog—I mean, in different people, is the—well, the capability to love, to show love and to feel love for others, seen different? I'm not sure what I want to ask. Could you just comment on that—or have I thrown such a hodgepodge at you?

T: 是的，我並不是非常確信如何表述它，但是我有一個問題。最近我與我的兄弟，生物性的兄弟遇到一次非常嚴重的爭論，不同意見。看起來似乎這次爭論的根源是，當我們是孩子的時候我們彼此對待的方式。看起來似乎在我的兄弟的部分上會有這樣一種觀點，我並不是真的愛他，這是某種在我的生命期間我已經進行了很多的思考的事情了。有時候我並不感覺到就好像我真的確實擁有能力或者本領去真正地且真心地去愛。我猜想我的問題是——作為開始——一個人如何識別出——我的意思是，在不同的人身上——好的，去愛其他人，去對其他人展現愛，並感覺對其他人，被視為是不一樣的其他人，的愛的的能力呢？我不確信我想要詢問的額問題。你們能夠對那一點進行評論嗎——或者我已經對你們扔出了一個大雜燴了嗎？

I am L/Leema, and we believe that we may make comment from the information you have given. Within your illusion, the lesson is love. This lesson is begun when the conscious seeker becomes aware that it is the lesson. To begin the lesson, one may look at carefully the relationships and feelings that have developed within them that one has formed throughout the incarnation. Within each relationship, there will be a mixture of feelings and experiences that will sum into what you may call the core or foundation of feeling. Each entity seeking to love and to understand the concept of love will then compare what is felt with what is imagined to be love. And here we must state that few within your illusion are capable of truly loving and of knowing what love is, for there is only the ability within your illusion to begin this lesson. Yet, within most entities' experience, there is the remembrance of some, of a few, who have demonstrated what seems to be unquestionably that called love, for it easier to feel love from another at first than to give love.

我是 L/Leema，我們相信我們可以根據你已經給予的資訊做出評論了。在你們的幻象中，課程就是愛。這個課程是在有意識的尋求者察覺到它是課程的時候被開始的。要開始課程，一個人可以仔細檢查已經一個人已經在貫穿整個投生中形成的關係以及在這些關係中被發展出來的感覺。在每一個關係中，都將會有由一種感覺和體驗的混合物，它們將加起來形成你們可能稱之為感覺的核心或者基礎的事物。每一個尋求去愛以及尋求去理解愛的觀念的實體，都將會接下來將被感覺到事物與被想像是愛的事物進行比較。我們在這裏必須說明，在你們的幻象中，很少有人有能力真正地愛，並知曉愛是什麼，因為在你們的幻象中僅僅只有開始這個課程的能力。而在大多數實體的體驗中，會有對某些人，對少數的已經示範了看起來似乎毋庸置疑地是那種被稱之為愛的事物的人的記憶，因為要首先從另一個人身上感覺愛，是比給予愛要更為容易的。

Thus, the seeker throughout its experience of relationships with those about it begins to determine certain features or characteristics that seem to be a part

of that called love, and then each seeker in some fashion takes that seed or facet of love and plants it as a desire within its own heart and mind, and waters it with attention, with care and with further desire that it might flourish and become a nourishment for those about it. At this point, those about the seeker begin to notice the quality that is developing towards love and begin to reflect back to the seeker other qualities more closely aligned with the developing concept and experience of love. This process then continues betwixt all those who are aware of the process.

因此，尋求者，在貫穿它對與它周圍的實體的關係的體驗中，會開始確定一定的特性或者典型特徵，它們看起來似乎是被稱之為愛的事物的一部分，接下來，每一個需求者都用某種方式會使用那個愛的種子或者愛的面向，並將它作為一種渴望種植在它自己的心與頭腦中，並用注意力，用關心，用更進一步的渴望來澆灌它，這樣它就可以繁茂並成為在它周圍的實體的一種養分。在這個位置，在尋求者周圍的實體開始注意到那種正在朝向愛發展的屬性，並開始將其他的更為緊密地與愛的發展中的觀念與體驗相一致的特性反向映射給尋求者。這個過程接著會在所有那些察覺到那個過程的人中間繼續。

Thusly is love born and does love become more and more seated or rooted, if you will, within each seeker's being. Yet, in most cases, such feelings of love are most nebulous and transitory, with moments of inspiration and brilliance to inspire the seeker onward. Yet, once again and once again and yet again, the seeker returns to the daily round of activities where it seems that love resides not. Undaunted in some cases, the seeker redoubles the desire and again the process is repeated. That which is felt is given and returns and is given and returns and love continues to take root. However quickly or slowly matters not—the process has been begun—and will continue as a direct function of the seeker's desire to penetrate the mystery of love, of loving, and of being loved.

愛就是這樣被單誕生出來的，愛就是這樣越來越多地被固定在或者被紮根於，如果你們願意這樣說的話，每一個尋求者的存有中了。而在大多數情況中，這樣的愛的感覺是極其模糊不清且轉瞬即逝的，伴隨著具有啟發與光輝的時刻會激勵尋求者向前。然而，再一次，再一次，又再一次，尋求者會返回到日常生活的活動中，看起來似乎愛並不存在於那裏。尋求者在一些情況中如果是勇敢的，它會加強那個渴望，再一次，過程被重複了。被感覺到的事物被給予了，返還了，被給予，返還了，愛繼續紮根。無論多或者多慢並不重要——過程已經被開始——並將會作為尋求者去刺穿愛、去愛與被愛的神秘的渴望的一個直接的機能而繼續。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

T: I have several things I'd like to say, but I think I'll hold them for another time.

Thank you very much. T: 我有幾個我想要說的事情，但是我認為我將會將它們保留給另一個時間。非常感謝你們。

I am L/Leema, and we thank you, my brother.

我是 L/Leema，我們感謝你，我的兄弟。

Carla: I'll just follow up on T's, and let that be all because I know this has been a long session for you. What I heard him asking was, "Can I fall in love?" It seems that not everybody does. I think falling in love is different, is a different perception from universal love or compassion, and I think everybody yearns for it and you know a lot of people don't get the chance to fall in love. They don't meet the right person, the chemistry doesn't happen. Some people do fall in love—I've fallen in love. I count myself lucky, even though it's always turned out to be a painful experience too. Could you comment on the extreme chanciness of having the opportunity to fall in love in this illusion?

Carla：我僅僅要接著 T 的問題提問，就讓那個問題成為全部的問題好了，我知道這對於你們已經是一場漫長的集會了。我聽到他詢問的事情是，“我能夠陷入愛河嗎？”看起來似乎沒有任何人是。我認為陷入愛河是不同的，是一個與普世之愛或者同情心不同的觀念，我認為每一個人都渴望它，你們知道很多人並不得到機會去陷入愛河。它們並沒有遇到正確的人，化學反應並未發生。一些人確實陷入愛河了——我已經陷入愛河了。我將我自己算作是走運的，即使它一直都被證明同樣是一種痛苦的體驗。你們能夠對擁有機會在這個幻象中去陷入愛河的極大的不確定性進行評論嗎？

I am L/Leema, and shall attempt to speak to this subject. We find that there are many approximations of that which we would call love, the more universal compassion that one may eventually feel for all of creation. The concept of romantic love is what we would call an approximation of the more universal kind of love of which we have been speaking, and it is indeed true that few within your illusion are able to experience this type of love, though more, far more indeed, experience this type of love than experience universal compassion. The degree to which pain of the experience accompanies the experience is the degree to which, we would suggest, that the mind has formed the boundaries within which love is allowed to express, for if there are no conditions or boundaries to the expression of love, there can be no pain accompanying the loss of such love, for there will be no loss.

我是 L/Leema，我們將嘗試去談及這個主題。我們發現會有很多我們稱之為愛的事物，一個人可能最終對所有造物感覺到的更為普世性的同情心的近似物。浪漫的愛的觀念就是對我們一直都在談及的更為普世性的類型的愛的一種我們會稱之為近似物的事物，在你們的幻象中很少人能夠體驗到這種類型的愛，這確實是真實的，儘管更多的人，確實遠遠更多的人，體驗到這種類型的愛，而不是體驗到普世性的同情心。體驗到伴隨著這種體驗的痛苦的程度就是，我們會建議，心智已經形成了邊界的程度，在這些邊界中，愛是被允許表達，因為如果沒有愛的表達的條件或者邊界，就不會有伴隨著失去這樣的愛的痛苦了，因為將不會有失去。

The love of which we speak is that which exists in all events, and, indeed, is the creative force that moves all entities and events. Thus, the condition of the romantic form or approximation of love is one which, shall we say, has tapped

a certain path or channel to love and which forms certain boundaries within which the love may express. The boundaries are of mental construction and are not necessary except for the learning of certain lessons having to do with what may be seen both as a limitation of love from the universal point of view, or perhaps the expansion of love from the personal point of view.

我們談及的那種愛是存在於所有的事件中的事物，確實，就是那種推動了所有的實體以及所有的事件的創造性的力量。因此，愛的浪漫的形式或者近似物的情況，是一種，容我們說，已經開闢了一定的通往愛的道路或者管道的情況，以及在愛可以在其中進行表達的具有一定的邊界的情況。邊界是心智的構架，且除了是為了對一定的課程的學習之外並不是必須的，這些課程是與可以被同時視為是一種對來自於普世的視角的愛的局限，或者也許是對來自於個人視角的愛的表達。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

Carla: Thank you.

Carla：感謝你們。

I am L/Leema, and we thank you, my sister. May we attempt a final query before we close?

我是 *L/Leema*，我們感謝你，我的姐妹。在我們結束前，我們可以嘗試一個最後的問題嗎？

T: Yes. It seems to be—and this is obviously not an original idea, but I've read it and I've heard it and it makes sense. In order to love another or to love everything, general compassion is love, you have to be able to love yourself. And since you are everything and everything is you, if you're successful in loving yourself, it seems to me that you have it whipped, or you at least have a real leg up on learning to love everyone. Could you comment briefly on that?

T：是的。看起來似乎——這明顯不是一個原創的觀點，但是我已經讀到它了，我已經聽過它了，它是有道理的。為了要愛另一個人或者要愛每一個事物，一般性的同情心就是愛，你必須要能夠愛你自己。既然你就是一切事物，一切事物就是你，如果你在愛你自己的方面是成功的，在我看來似乎，你就讓它被激勵了，或者你在學習去愛每一個人的方面至少真的佔據上風了。你們能夠簡短地在那一點上進行評論嗎？

I am L/Leema, and we find that in general, this is correct, for as the entity which each is moves into this illusion, the first awareness is the awareness of self, and this awareness becomes the foundation upon which all experience is built. To learn to accept and love the self is to begin to build the foundation for loving others upon firm ground, for the self, in truth, is, in little*, all that one will experience within the illusion, for through the eyes of the self, all experience must pass, and thus one will see and love the world in the same fashion that one sees and loves the self. Since for the self, all begins within the self, there first must love be found.

我是 *L/Leema*，我們發現，一般而言，這是正確的，因為當每一個人之所是的

實體進入到這個幻象中的時候，首先的察覺就是對自我的察覺，這種察覺成為了所有的體驗在其上被構建的基礎。要學習去接受自我並愛自我，就是開始在堅實的地面上構建對他人的愛的基礎，因為自我，實際上，就是在微觀的方面，所有的一個人將在幻象中將會體驗到的事物，因為所有的體驗都將會經過自我的眼睛，因此，一個人將會用與一個人會看到並愛自我的方式相同的方式去愛並看到世界。因為，對於自我，所有的事物都是在自我內在之中開始的，首先必須要有愛被發現。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

T: No, thank you.

T：沒有了，感謝你們。

I am L/Leema, and we thank you, my brother. We would at this time thank each for offering us the opportunity to join this group this evening, and to offer that which is a portion of our humble experience in seeking and becoming that same love which draws each onward in the great quest for truth. We shall leave this group at this time, rejoicing with you in the experience of being and becoming. We are known to you as those of L/Leema. Adonai, my friends. Adonai vasu borragus.

我是 L/Leema，我們感謝你，我的兄弟。我們在此刻感謝每一位提供給我們這個機會在今晚加入這個團體，並提供我們在尋求和成為那種相同的愛的過程中的謙卑的體驗的一部分之所是的事物，那種相同的愛在對真理的偉大的追尋中吸引著每一個人向前。我們將在此刻離開這個團體，我們在存在與成為的體驗中與你們一同歡慶。我們是你們知曉的 L/Leema。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(Carla 傳訊)

(Carla channels a vocal melody from Nona.)

(Carla 傳訊了一首來自 Nona 的語音的旋律。)

I am Nona. We greet you in the healing love and light of the infinite Creator.

Adonai. Adonai. Adonai.

我是 Nona。我們在無限造物者的療愈的愛與光中向你們致意。Adonai。Adonai。Adonai。

Note: An archaic usage that means "in miniature" or "in the microcosm."

注釋：一個古老的用法，它的意思是，'用微縮的方式' 或者 '在微觀的方面'。

May 11, 1986

1986-05-11 L/Leema : 生命的意義

(Carla channeling)

(Carla傳訊)

I am L/Leema. We greet you in the love and in the light of the one infinite Creator and thank you for calling us to you this evening to consider the question, "What is the meaning of life?" This is not an inconsiderable question. 我是 L/Leema。我在太一無限造物者的愛與光中向你們致意，我們感謝你們今晚呼喚我們來到你們面前來考慮"生命的意義是什麼?"的問題。這不是一個不值得考慮的問題。

We will begin by pointing out the difference between "meaning" and "purpose." Meaning has to do with the nature of something; purpose has to do with its function. We shall address ourselves to the nature of life.

我們將藉由指出在"意義"和"目的"之間的差異來開始。意義與某個事物的屬性有關，目的與它的功能有關。我們將讓我們自己來講述生命的意義。

It is a glorious and mysterious thing that there is nothing in the infinite creation which is not full of life. The air itself is full of life, the earth beneath your feet, the stones, the rivers, the fires that heat you in the winter and the breezes that cool you in the summer. All the animals that delight your senses and provide you with birdsong, purrs and happy barking, the chattering squirrels, all of these things, all of these entities are full of life. Those of you who dwell within third density and are self-conscious are not only full of life, but know that you are alive. You are then self-conscious, and so, unlike rocks and fire and air and water and trees and small animals and the beasts of the jungle and desert, it is within you to ask, "What is the meaning of my being alive?"

在無限造物中沒有任何事物不是充滿了生命的，這是一個榮耀而神秘的事情。空氣其自身是充滿生命的，在你們腳下的土地、石頭、河流、在冬天溫暖你們的火焰以及在夏天讓你們涼爽的微風，都是充滿了生命的。所有的讓你們的感知高興並提供給你們鳥鳴、貓的咕嚕聲以及快樂的狗叫聲的動物、牙齒啾啾啾作響的松鼠，以及所有這些事情，所有這些事情都是充滿了生命的。你們這些居住在第三密度中並具有自我察覺的實體，不僅僅是充滿了生命的，同樣還知曉你們是活的。你們自我差距的，因此，與石頭、火焰、空氣、水、樹木、以及叢林和沙漠中的小動物與野獸不一樣，去詢問，"我的存有活著的意義是什麼?"這是在你們內在之中。

In essence, that which has meaning in life is consciousness. That is the essence of life. All consciousness comes from the Father, the Creator of all things. Through those portions of Himself, thrown out into the vastness of the starry heavens, this infinite and invisible Creator offered the incredible opportunity for the Creator to be conscious of the Creator. In a limited way the stones are conscious of water, the fire is conscious of air. Small animals are far more

conscious of each other but do not think abstractly, and therefore learn in a limited fashion about the Creator from those other beings which are around them.

實質上，在生命中擁有意義的事情是意識。那就是生命的實質。所有的意識都源自于天父，萬物的造物者。通過祂自己的那些被扔出來進入到佈滿星星的天空的廣袤之中的部分，這個無限且看不見的造物者為造物者提供了令人難以置信的機會去察覺到造物者。用一種有限的方式，石頭是察覺到水的，火是察覺到空氣的。小動物對相互彼此是遠遠更加察覺的，但是它們並不進行抽象思考，因此它們用一種有限的方式從那些在它們周圍的其他的存有瞭解造物者。

However, those of you in third density have wisdom and questions upon your mind, those things that you would ask, and this makes you very meaningful to yourself and to the Creator within yourself. It is impossible not to be a meaningful person, for as you experience, record and change through catalyst, you are becoming aware in a unique way, in a brand new way, in a way valuable to the Creation, of some part of the creation. When you think a thought, you think it not only for yourself, but for all that lives. When you meditate and wish someone well, that wish has meaning and power. When you think a thought and wish someone ill, that wish also has meaning and power. When you decide to seek to find love, all that you do has meaning, for as you experience and as you record what you experience within yourself, you are adding to the store of knowledge of That Which Is. And so you shall do and cannot help but do, as long as you are in incarnation in this density. More than that, between incarnations, and as you go forward from density to density, you shall not for one instant cease to be [part of] the meaning of creation, for the meaning of life is an essence and that essence is the one original Thought of the Creator, that creative love which through light has created us all.

然而，你們這些屬於第三密度的實體在你們的頭腦中擁有智慧、問題以及那些你們會詢問的事情，這使得你對於你自己，對於在你自己內在之中的造物者成為非常有意義的。不去成為一個有意義的人是不可能的，因為當你體驗、記錄並通過催化劑改變的時候，你是在用一種獨一無二的方式，用一種全新的方式，用一種對造物，造物的某個部分是有價值的方式，成為察覺的。當你思考一個想法的時候，你不僅僅是為你自己思考，你同樣也是為所有或者的實體思考。當你冥想，並希望某個人好的時候，那個希望是擁有意義與力量的。當你思考一個想法並想要某個人不好的時候，那個希望同樣用有意義與力量。當你決定去尋求以找到愛的時候，所有你做的事情都有意義，因為當你體驗的時候，當你將你體驗到的事物記錄在你自己內在之中的時候，你就在增添存在之所是的知識庫了。因此，你們將會做並將情不自禁地去做，只要你們是在這個密度中的投生之中。除此之外，在兩次投生中間，當你從密度前進到另一個密度的時候，你將不會有任何一刻停止成為造物的意義的一部分，因為生命的意義是一種實質，那個數字就是造物者的那一個原初的想法，那個創造性的愛，這種創造性的愛通過光已經創造了我們全體。

It may be difficult to accept that you need do nothing, you need accomplish nothing, you need have no worldly ambition in order to have meaning. Yet

you as consciousness are meaning, and each entity that you see is the essence of creation. Creation is cut of one whole cloth—there is no division in meaning or in unity. As all are One, so each of you is a holograph of all that there is, containing within yourself the great circle and heart of the universe.

In the interest ...

去接受你們不需要做任何事情，你們什麼都不需要完成，你們不需要為了要擁有意義而擁有世俗的野心，這可能是困難的。而你們作為意識就是意義，你們看到的每一個實體就是造物的實質。造物是一件完整的衣服上的一塊——在意義中或者在統一中沒有分裂。因為萬物一體，你們每一個人因此都是一切萬有的一個全像，在你自己內在之中包含了宇宙的偉大的週期與心。在興趣中.....

(No more audio was recorded on side one of the tape. The recording resumes on side two of the tape.)

(沒有更多的聲音被記錄在磁帶的一面上。錄音在磁帶的第二面上重新開始。)

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am again with this instrument. May we answer in any further way, my sister?

我是 *L/Leema*，我再一次與這個器皿在一起了。我們可以用任何更進一步的方式回答嗎，我的姐妹？

Carla: Well, yeah—it brought me to the other thing I did want to ask about tonight. I addressed a question to the Holy Spirit day before yesterday and got an answer and I was writing it down but it felt just like channeling. And I wondered if, is it exactly the same as the Confederation—is it different in any way? Could you enlighten me? I guess in a way I'm saying, is the Holy Spirit, angels, all the things that people pray to or principles that people pray to and the Confederation of Planets in one way, is that all one channeling and just different stations, different channels on that band of vibrations, communications?

Carla：好的，是的——它讓我想起來另一個我確實在今晚想要詢問的事情了。我在前天向聖靈講述了一個問題，我得到了一個答案，我將它寫下來了，但是它感覺就好像是傳訊一樣。我想知道，是否它確實是和星際聯邦相同的——它用任何方式是不同的嗎？你們能夠啟發我嗎？我猜想在某種方式上我正在說，聖靈、天使、所有人們向其起到的事物，或者人們向其祈禱的原則，用有種方式的星際聯邦，所有這些都是一個傳訊，但僅僅是在那個振動的波段，那些溝通交流上的不同的電臺，不同的管道嗎？

I am L/Leema. The source of which you speak may be called the Comforter, for within the service of the Confederation of Planets in the Service of the One Infinite Creator are vibrational complexes which offer themselves according to the quality and nature of the call to those such as yourself who seek what may loosely be called an inner guidance. These sources of comfort move as they are called and speak as they are allowed in a fashion most likely

to be understood by the entity who calls. In your particular case at this particular time, the form which this communication takes is the one of the expressing of a heartfelt concern and the awaiting of an answer that takes the form of writing upon the paper. Thus, it is correct to see this communication as a type of channeling, yet do not all entities channel the one Creator in one form or another, thus the form you have chosen is unique to the purpose that you have chosen.

我是 *L/leema*。你談及的事物的源頭可以被稱之為安慰者，因為在服務於太一無限造物者的星際聯邦的服務中是振動複合體，它們根據呼喚的特性與屬性將它們自己提供給諸如你自己之類的尋求可能鬆散地被稱之為一種內在的指引的實體們。這些安慰的源頭會在它們被呼喚的時候移動，並在它們被允許的時候用一種極其有可能會被呼喚的實體理解的方式發言。在你特定的情況中，在這個特定的時間，這種交流採用的形式是一種表達了一種由衷的關切的形式，對一個答案的等待是採用了在紙上書寫的形式。因此，將這種交流視為是一種類型的傳訊，這是正確的，然而難道不是所有的實體都用這樣或者那樣一種形式傳訊了太一造物者嗎，因此，你已經選擇的形式對於你已經選擇的目的是獨一無二的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes. I guess I'm just curious as to the relationship between the Confederation channeling and channeling from the Holy Spirit, channelings from the Holy Spirit that have come down to us through the writings of the church fathers and the writings of the saints and people that have felt that they have gotten their words from angelic presences. And as a tag end to that question, do you feel that you yourself, and channeling such as I had from the Holy Spirit, are sources or are themselves channels for Deity—in whatever form you want to use that word—Creator or whatever?

Carla：是的。我猜想我僅僅是對於星際聯邦的傳訊與來自聖靈的傳訊之間的關係感到好奇，來自於聖靈的傳訊已經通過教會的神父的作品，那些聖人以及那些已經感覺到了它們已經從天使的存在得到了它們的言語的人的作品來到我們中間了。作為那個問題的一個結尾，你感覺到你自已，諸如我從聖靈得到的傳訊，是源頭嗎，還是它們自己是神性——用無論什麼你們想要使用那個詞語的形式——造物者或者無論什麼——的管道呢？

I am L/Leema, and we find that direct answer to this query is both simple and difficult. All sources of information within or without the Confederation of Planets are the Creator and yet speak for the Creator as instruments. Yet as an instrument, each may utilize its own experience to give a richer, deeper and perhaps purer view to a specific entity which is of like vibration, shall we say. Thus, many, many upon your planetary surface throughout its recorded history have been touched in what may be called a sacred way, and have through such inspiration shared with others the words of wisdom and of nourishment which they themselves have found useful.

我是 *L/Leema*，我們發現對這個問題的直接的回答同時是簡單且困難的。在星際聯邦的內在或者外在的所有的資訊的源頭都是造物者，而又是作為器皿為造物

者發言的。而作為一個器皿，每一個實體都可以使用它自己的體驗來對一個特定的具有，容我們說，相似的振動的實體給予一個更為豐富，更為深入，也許是更為純淨的觀念。因此，在你們星球表面上的很多實體，在貫穿它有記載的整個曆史中，都已經用可以被稱之為一種神聖方式的事物被觸及了，並已經通過這樣的啟發與其他的實體分享了那些它們自己已經發現是有幫助的，具有智慧且具有養分的言語了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 L/Leema，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

（暫停）

I am L/Leema, and we perceive the gathering in its direction moving towards its completion for this evening. We thank each for inviting our presence in your seeking of truth. We remind each that we are quite fallible and desire no undue emphasis upon our words, but rather suggest that those which have meaning be utilized in whatever way has meaning to each. We shall be honored to join this group in your future, as you would call it. We are those of L/Leema. Blessings, my friends, to each. Adonai. Adonai vasu borragus.

我是 L/Leema，我們感覺到這次集會在它的方向上正在朝向今晚的結束移動了。我們感謝各位邀請我們在你們對真理的尋求中的在場。我們提醒各位，我們是相當容易犯錯的，我們並不渴望在我們的言語上的不恰當的強調，我們毋寧是建議，那些擁有意義的話語用無論什麼對每一個人有意義的方式被利用。我們將會對於在你們的未來，如你們對它的稱呼一樣，加入這個團體感到榮耀。我們是 L/Leema。我的朋友們，祝福每一位。Adonai。Adonai vasu borragus。

May 18, 1986

1986-05-18 L/Leema : 智力與直覺

(Carla channeling)

(Carla傳訊)

I am L/Leema, and I greet you in the love and in the light of the one infinite Creator. We greet each of you with great affection and thank you for calling us to your group this evening for it is your service to us to allow us to share our humble thoughts with you. And yet, you must know that in some degree we too are channels, and we pray, as does this instrument, that our words may have not only the meager understanding of our experience, but the inspiration of those who are our teachers as well, for are we not all channels of the one infinite Creator? And as we speak, do we not listen? And as you listen, does your heart not speak? We ask you these questions because the question has been asked of us, "What is the place of analytical thought upon the spiritual path of seeking the truth?"

我是 L/Leema，我在太一無限造物者的愛與光中向你們致意。我們帶著巨大的愛向你們各位致意，我們為呼喚我們來到你們今晚的團體而感謝你們，因為就是你們對我們的服務允許我們與你們分享我們謙遜的觀點了。而你們必須知道，在某種程度上，我們同樣也是管道，我們祈禱，如這個器皿會做的一樣，我們的言語不僅僅可能擁有我們對我們的經驗的微薄的理解，同樣也會成為對那些同樣也是我們的老師的實體的啟發，因為難道我們不都是太一無限造物者的管道嗎？當我們發言的時候，難道我們不是在聆聽嗎？當你們聆聽的時候，難道你們的心沒有說話嗎？我們詢問你們這些問題，因為問題已經向我們被提出來了，「在尋求真理的靈性的道路上，分析性的思考的位置是什麼呢？」

The intellectual mind and the intuitive mind are two sides of one coin. Analysis is a form of speaking, intuition a form of listening. And yet, when one is speaking, does one not also have ears? And when one listens intuitively, does one not hear the voice of silence?

智力的心智與直覺的心智是一個硬幣的兩面。分析是一種說話的形式，直覺是一種聆聽的形式。而當一個人說話的時候，難道它不同樣也擁有耳朵嗎？當一個人直覺性地聆聽的時候，它難道沒有聽到靜默的聲音嗎？

We shall not over-generalize and say to you that it is impossible to reach a significant degree of, shall we say, enlightenment, for want of a better word, through the singular pursuit of either course. However, it is safe to say that a total dependence upon either the intellect or the intuition leaves one open to the imbalance that might come to one in the physical body standing upon one foot. Each entity who seeks has an unique character and therefore an unique way of approaching knowledge.

我們將不會過度概括，我們會對你們說，不可能要通過對兩條道路中的任何一條的單一的追尋抵達一種可觀的程度的，容我們說，因為想要一個更好的詞語，覺醒。然而，這樣說是安全的，對於智力或者直覺的完全的依賴會讓一個人向失衡開放，這種失衡可能通過站立於雙腳之上的物質性身體出現在一個人身上。每一

個尋求的實體都擁有一種獨一無二的屬性，並因此擁有一條獨一無二的接近知識的道路。

Now we caution you that knowledge is a word which is constantly misused by us and by anyone who speaks of spiritual knowledge, just as it is only with regret that we use the term enlightenment. However, we use these terms because in your intellectually based society, progress is measured by units of knowledge or degrees of enlightenment. It is our opinion that this method of measuring the walk upon the path of spiritual unfoldment is vastly incorrect and without virtue.

現在，我們會警告你們，知識是一個持續不斷地被我們以及被那些談及靈性的知曉的人所誤用的詞語，就好像我們對於使用覺醒這個詞語僅僅是感到遺憾的一樣。然而，我們使用這些詞語，因為在你們以智力為基礎的社會中，發展是以知識的單元或者覺醒的程度而被衡量的。我們的觀點是，這種衡量在靈性的展開的道路上的腳步的方法是極其不正確且沒有優點的。

This is perhaps the greatest single difficulty with an overdependence upon the intellect, for the presence of the Creator is an experience, not a knowledge. It cannot be gainsaid that there is such a thing as the consciousness of the Creator; nor yet would we deny in any way that you may attain it. We would not even deny that practicing this precedence, in other words, awaiting the experience, is repetitive and may indeed seem to improve with repetition. However, the Creator is always the same, is the singular, is the simple, and is not to be learned by degree, by method, or by rote.

這也許是在對智力的一種過度依賴的方面的最大的單一困難了，因為造物者的臨在是一種體驗，不是一種知曉。有諸如造物者的意識之類的一個事情，這是無法被否認的，我們也不會用任何方式否認你們可以取得它。我們甚至不會否認對這種臨在的練習，換句話說，對那種體驗的等待，是重複性的，且可能確實看起來是會因為重複而增強的。然而，造物者一直都是相同的，是單一的，是簡單的事物，是無法在藉由程度、方法或者死記硬背而被學會的。

Let us then swim into the sea of intuition. My friends, you will find that total dependence upon intuition is a total dependence upon a portion of your deep self which is unreliable. Much comes through the intuition which is of extreme merit. Much occurs by seeming intuition which is in fact a product of deep fears, experiences from previous incarnations which have not yet been worked out, and the phantasmagoria of static, shall we say, as if you were between radio stations, as this instrument would call them, and were picking up no clear signal, but a babble of varying messages. So you see that the mind is to be taken as a whole thing and not split, for the intellect and the intuition are both portions of the mind.

讓我們接下來遊入到直覺的海洋中。我的朋友們，你們將會發現對直覺的完全的依賴，就是一種對你們的深入的自我的一個不可靠的部分的完全的依賴。大量的事物會通過直覺而出現，直覺是具有極大的優點的。大量的事物會藉由看似是直覺，而實際上是深入的恐懼，來自之前投生的那些尚未被解決的體驗的一種產物而出現，會有，容我們說，靜電的幻覺，就好像你們在電臺，如這個器皿對它們

的稱呼一樣，中間，而沒有接收到清晰的信號，而是改變的資訊的雜音一樣。因此，你們看到，心智是要作為一個完整的事物來被對待，而不是分裂的，因為智力和直覺同時都是心智的一部分。

You are not your mind. Your mind is a kind of information processor which works for you as a tool. It is well to understand that the mind has great value in your seeking. It is well to balance your seeking, not shutting out the loud voice of intellect when it offers you new ideas, new questions, new waves of skepticism. It is wise to listen to your intuition, to quiet yourself, so that you may feel and be in a more whole and entire sense, for the heart of yourself is being—not thinking, not feeling—but being. 你們不是你們的心智。你們的心智是一種類型的資訊處理器，它是作為一個工具為你們工作的。去理解心智在你們的尋求中擁有巨大的價值，這是很好的。當智力提供給你性的觀點，新的問題，新的懷疑主義的浪潮的時候，去平衡你的尋求，而不是將智力的響亮的聲音關閉在外，這是很好的。去聆聽你們的直覺，去讓你自己安靜下來，這樣你們就可以感覺到，並在一種更為完全且完整的意義上成為了，因為你自己的核心就是你的存有——不是思考，不是感覺——而是存有。

You are consciousness, and that consciousness creates. It has created this moment for you by the work it has done in the past. It will create what you call your future as the work that you are doing at this moment comes into manifestation. The tool of intuition is one which may be applied by the remembering and recording of your dreams and visions, by the listening to what this instrument would call the still small voice, the voice that says, "This is good; this is not so good. This feels right; this does not feel right." An intuitive person often has no verbalized reason for these feelings. It is always well to recognize them and give them respect. It is also well to use the tool of the intellect insofar as that skill is a portion of your native character, for the intellect can analyze dreams and visions, can examine thoughts and find from them the harvest of love therein, can temper the feelings of "should" and "could" and "yes" and "no" with sometimes an encouraging and sometimes a cautionary analysis of those intuitions. Many a baseless fear has been removed because of the work of the analytical portion of the mind.

你是意識，那個意識進行創造。它已經藉由它在過去已經完成了的工作而為你創造了這一刻。隨著你在此刻正在進行的工作進入到顯化之中，它將會創造你所稱的你的未來。直覺的工具是一個可以藉由回憶並記錄你們的夢境與異象，藉由聆聽這個器皿所稱的那個安靜而微小的聲音而被應用的工具，那個聲音會說，“這是好的，這不是如此好。這是感覺合適的，這並不是感覺合適的。”一個直覺性的人經常會對這些感覺擁有對這些感覺得說不口的緣由。去認出它們，並給予它們尊重，這一直都是很好的。去使用智力的工具，在那種技巧是你的本性的一部分的範圍內，同樣也是很好的，因為智力能夠分析夢境和異象，能夠檢查想法，從它們中找到在其中的愛的收穫物，並能夠藉由有時候是一種鼓勵性的、有時候是一種警告性的對那些直覺的分析而對“應該”、“能夠”、“是”和“否”的感覺進行回火。很多無根據的恐懼會因為心智的分析性的部分而已經被移除了。

However, neither analysis nor intuition can offer the heart of seeking, for the

heart of your seeking is found in that fathomless portion of yourself which seeks and wills to know and has the faith that there is something to know. These things are gifts. The mind has been earned. It is a product of many, many incarnations, and it reflects your biases. Neither intellect nor intuition often reach deep enough to uncover faith and will.

然而，無論是分析還是直覺都無法提供尋求的核心，因為你的尋求的核心是在你自己的那個深不可測的部分中被找到的，那個部分會尋求並樂意于去知曉，並會對有某種要去知曉的事情擁有信心。這些事物是禮物。心智已經被贏得了。它是很多很多投生的禮物，它反映了你們的偏向性。無論是智力還是直覺都不會經常足夠深地伸出手，以揭露信心與意志。

So turn, then, from the consideration of clear minds and clear intuition long enough to gaze at the mystery of the [new moon]. You have the will to seek. And what do you seek? Many would say truth; many would say love; many would say the Creator. We say to you, there are no words, for the Creator is mystery infinite and invisible. It cannot be reached by analysis. It cannot be sounded through intuition. It is closer to you than that, for you are that which the Creator is, the one original Thought. That one great original and creative Thought is something that we can find no word for but love in your language. You are the consciousness that is love. The consciousness that you seek in knowing the Creator is love. You are what you seek and you seek what you are.

因此，接下來，從對清晰的心智與清晰的直覺的考慮上轉移開足夠長的時間，以注視著[新月]的神秘。你們擁有去尋求的意志。你們尋求什麼呢？很多人會說真理，很多人會說愛，很多人會說造物者。我們對你們說，沒有言語，因為造物者是無限的神秘並且是看不見的。它無法藉由分析被抵達。它無法通過直覺被聽到。它比那個離你更近，因為你就是造物者之所是，那一個原初的想法。那一個偉大的原初的，創造性的想法是某種我們在你們的語言中除了愛這個詞語外找不到詞語來代表的。你們就是愛之所是的意識。你在知曉造物者的過程中尋求的意識就是愛。你們就是你們尋求的事物，你們尋求你們之所是。

What you are doing in seeking is remembering and recapturing that which you knew before anything that is visible was created. For you are old. You are as old as this creation and you shall continue until its end, when at last you have achieved not only the presence of the consciousness of love, but that consciousness itself in such totality that you know longer feel the need for individuality.

你們在尋求中正在做的事情是，是回憶起並重新獲得那個在任何可見的事物被創造之前你們就知道的事情。因為你們是年老的。你們是和這個造物一樣年老，你們將繼續，一直到它的終點，在那個時候你們最終已經不僅僅取得對愛的意識的存在，同樣通過這樣的完整性取得那個意識其自身了，以至於你不再感覺到對個體性的需要了。

My friends, we have learned more, experienced more, and been exposed to more than you, and our yearning is just as strong. We seek our source. The tools of analysis and intuition, the tools of mind, are helpful, but the driving

force that leads step-by-step, day by day in incarnation by incarnation and density by density back to the one infinite Creator are faith and the will, driven by faith, to walk that path.

我的朋友們，我們已經比你們學習了更多事情，體驗過更多事情，並已經被揭露了更多事情了，我們的渴望是一樣強有力的。我們尋求我們的源頭。分析和直覺的工具，心智的工具，是有幫助的，但是，那個一步接一步，一天接一天，在一次接一次的投生，一個接一個的密度中引導返回到太一造物者的驅動力，就是信心與意志，這種意志被信心所驅動去走上那條道路。

We encourage each of you to find, ask for, and seek the grace to acknowledge within yourself the divinity of the consciousness of love within you, to seat that consciousness through meditation and so become a channel for that love which is the one great original Thought. There is no portion of your mind nor any portion of your experience that will enable you to continue seeking or to continue manifesting love. The seeking is too wearing and without the strengthening of love itself, found in the silence of meditation, the feet drag upon the path and one finds a stone which looks to the eye of the dusty traveler more comfortable than the road. One sits down and one pauses and the will fails.

我們鼓勵你們每一個人都在你內在之中去找到，請求並尋求恩典，以承認在你自己內在之中的愛的意識的神聖性，通過冥想將那種意識固定下來，並因此成為對於那一個偉大的原初的想法之所是的愛的一個管道。你的心智或者你的體驗沒有任何部分將會使得你們能夠繼續尋求，或者繼續顯化愛。尋求是過於令人疲倦的，如果沒有在冥想的靜默之中被找到的對愛其自身的強化，雙腳會走不動路，一個人會發現一塊石頭在那個佈滿塵土的旅行者的眼中看起來是比道路更加舒適的。一個人會坐下來，它會暫停，意志會消散。

And so it is with manifestation. If one works from one's human resources, in this illusion of yours, my friends, you are limited and you can only love so much, you can only give so much, you can only bear so much fruit. Therefore, seek to enrich faith and will that you may become instruments through which the infinite supply of love can come to you and through you that you may realize at last that you stand already upon holy ground and dwell in the consciousness and presence of the Creator.

因此，它是與顯化在一起的。如果一個人是依靠一個人的資源，在你們的這個幻象中，我的朋友們，你們是受限的，你們僅僅能夠愛這麼多，你們僅僅能夠給予這麼多，你們僅僅能夠結出這麼多的果實。因此，尋求去讓信心與意志充實，這樣你們就可以成為愛的無限的供給通過其能夠來到你們身上，並流經你們的器皿，這樣你們就可以最終意識到，你們是已經站在聖地之上，並居住在造物者的意識與臨在之中的。

We again thank each, especially welcoming one new to this group and greeting her with love. We would now transfer this contact that there may be an opportunity for queries to be asked. We are sorry to relinquish this instrument, however we are eager to greet the one known as Jim, and so we shall leave the one known as Carla. I am L/Leema.

我們再一次感謝各位，尤其是歡迎這個團體的一個新人，我們帶著愛向她致意。我們現在會將這個接觸轉移，這樣就可以有一個機會讓問題被詢問了。我們很抱歉讓這個器皿筋疲力盡了，然而我們渴望向被知曉為 *Jim* 的實體致意，因此，我們將離開被知曉為 *Carla* 的實體。我是 *L/Leema*。

(Jim channeling)

(Jim 傳訊)

I am L/Leema, and we greet you each once again in love and light. We are pleased to be able to speak our thoughts through this instrument and hope that we may be of some small service in attempting to answer those queries which remain within this group. May we then begin with the first query?

我是 *L/Leema*，我再一次在愛與光中向你們各位致意。我們非常高興能夠通過這個器皿說出我們的想法，並希望我們可以通過嘗試回答那些依舊留在這個團體中的問題來進行某種小小的服務。我們可以從第一個問題開始嗎？

C: In the field of Dianetics is the term "engram." As I understand it, it is those things that have been impressed upon the mind. Could you briefly speak about what exactly an engram is?

C：在智力學 (*Dianetics*) 的領域中有個術語是'記憶的印記' (*engram*)。如我對它的理解，它是那些已經在頭腦中留下印象的事情。你們能夠簡要地談談一個記憶的印記究竟是什麼嗎？

I am L/Leema, and we shall attempt to speak upon this subject. As we are aware of the use of this term, it is analogous to what one may call a blockage of energy centers or chakras which serves to distort one's perceptions and experiences in a fashion which is somewhat imbalanced. The desire of those who describe such blockage is to remove the blockage that the life-giving energy of the one Creator may move freely through the being, allowing it to manifest its fullest potential. We see these blockages or engrams as that which each entity has chosen before the incarnation in order that during the incarnation certain lessons may have the opportunity of being learned, certain imbalances may have the opportunity of being balanced, and certain services may have the opportunity of being offered.

我是 *L/Leema*，我將會嘗試在這個主題上發言。如我們知曉的對這個術語的使用一樣，它是與一個人可以稱之為能量中心或者脈輪的一種阻塞是類似的，它會起到用一種多少有些失衡的方式扭曲一個人的知覺或者體驗的作用。那些描繪這樣的阻塞的渴望，就是去移除那個阻塞，這樣太一造物者的賦予生命的能量就可以自由地流經存有，並同時允許它顯化它最為完整的潛能。我們將這些阻塞或者印記視為是每一個實體在投生前已經選擇了的事物，以便於在投生期間一定的課程可以擁有被學會的機會，一定的不平衡可以擁有被平衡的機會，一定的服務可以擁有被提供的機會。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

C: No, you gave me plenty to think on. Thank you.

C：不用了，你們給予了我大量要去思考的事物。謝謝你們。

Carla: I'd like to follow up on that because I listened to someone talk about Dianetics for about two hours one time, and the whole idea of Dianetics was for a person to become "clear." It all sounded very humanistic and unattached to any ethical perception. Could you comment on the goal of being "clear," that is, having no blockages? Without any ethic?

Carla：我想要接著那個主題詢問，因為我有一次聽到過某個人談論關於智力學 (Dianetics) 有大概兩個小時的時間，智力學的全部的觀點就是一個人要成為“清晰的”。它聽起來是非常人本主義的，且對於任何倫理道德的觀念是沒有任何吸引力的。你們能夠對成為“清晰的”，也就是說，不擁有阻塞這個目標進行評論嗎？是不帶有任何倫理道德的嗎？

I am L/Leema. We see the use of the term "clear" in this context as indeed that which seeks the free movement of energy and potential through an entity without there being a choice of direction or polarity. The entity which attempts this process in this fashion is one which must utilize the analytical mind to a large degree. It is much as a ship attempting to move upon the sea from one part to another without the firm operation of the rudder. It is difficult, but not impossible to remove and balance the blockages programmed for learning and serving without a motivating force, or as it may be called, an ethical stance. We prefer to describe it simply as the making of the primary choice to be of service to others or to self. To have such a choice firmly in mind is most helpful to an entity which seeks to fully utilize the potential which it carries with it. Such a choice serves as the fuel, the primary motivation for accomplishing the work.

我是 L/Leema。我們在這種背景中將對“清晰的”這個詞語的使用視為是在沒有一個對方向或者極性的選擇的情況下確實尋求能量和潛能通過一個實體的自由的運動的事物。用這種方式嘗試這個過程的實體是一個在一個很大的程度上必須利用分析性的心智的實體。它非常類似於一艘船嘗試在沒有對舵的穩固的操作的情況下在海面上從一個部分移動到另一個部分。它是困難的，但是，要移除並平衡為了學習而被規劃好的阻塞，並在沒有一種驅動力，或者，如它可能被稱呼的一樣，一種倫理道德的立場的情況下服務，這並非不可能的。我們更喜歡將它單純地描述為做出服務他人還是服務自我的根本性的選擇。讓這樣一個選擇被牢記在頭腦中，這對於一個尋求去充分利用那個它在其上攜帶著的潛能的實體是極其有幫助的。這樣一個選擇會起到燃料，以及完成工作的主要的驅動力的作用。

However, if an entity is indeed successful in achieving the clearing process, as it is called, then it will at some point become apparent to such an entity through its cleared perceptions that such a choice is necessary in order for its fullest potential to be realized, for though at a great and distant point removed from this third-density illusion, there will be the joining of polarities in a more neutral configuration, shall we say, within the illusion your peoples now inhabit, the making of the choice is quite necessary for progress upon the path of seeking the truth to continue.

然而，如果一個實體確實在取得這個清理的過程，如同它被稱呼的一樣，的方面是成功的，接下來，這樣一個選擇是需要以便於它的最為完整的潛力可以被實現，這將會在某個位置對於這樣一個實體通過它被清理過的知覺而成為明顯的，因為儘管在一個距離這個第三密度的幻象極其遙遠的位置，將會有通過一種，容我們說，更為中性的配置對極性的結合，在你們的人群現在居住於其中的幻象中，做出選擇對於在尋求真理的道路上繼續前進是相當有必要的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有，感謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 L/Leema，我們感謝你，我的姐妹。有另一個問題嗎？

C: Then to be clear is to be in a static kind of state?

C：那麼要成為清晰的就是處於一種靜止的類型的狀態嗎？

I am L/Leema, and we would describe in inadequate terms the state of being clear, as we understand its usage in this philosophy, as being likened unto what we could describe as an entity sitting within one of your automobiles after having perfectly cleaned and readjusted each portion of the engine and transmission so that the automobile would move perfectly upon your roadway if it had a direction in which to move. The choice of direction and the motivation for the choice then become necessary for the driving entity to make. Thus, the point is not so much static—in that movement is not possible—but is a point awaiting choice, that movement may then result.

我是 L/Leema，我們會用不充分的措辭來描述那種成為清晰的狀態，如我們在這種哲學中對它的用途的理解一樣，是類似於我們能夠這樣一個實體的描述的，這個實體坐在你們的一輛汽車中的，在它對引擎和變速器的每一個部分都進行了完美的清理與調節之後，這樣那輛汽車就會完善地在你們的道路上移動，如果它擁有一個要移動的方向的話。方向的選擇以及選擇的動機，接下來就成為了那個駕駛的實體需要做出了選擇了。因此，那個位置並非如此靜止——因為運動是不可能的——但是，它是一個等待選擇的位置，運動接著就可能成為結果了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: No, thank you.

C：沒有了，感謝你們。

I am L/Leema, and we thank you again, my brother. Is there another query?

我是 L/Leema，我們再一次感謝你，我的兄弟。有另一個問題嗎？

C: With second-density creatures, with those far shorter life spans, when one

lifespans are over, is there a very long period of time until they reincarnate if they reincarnate back into second density?

C: 對於第二密度的生物，對於那些具有遠遠更短的生命長度的實體，當一個生命的長度結束的時候，一直到它們轉世投生之前，會有一段非常長的時間嗎，如果它們是轉世投生返回到第二密度的話？

I am L/Leema. We look upon the great variety of creatures which inhabit your second-density illusion, from the tiniest single-celled creature to the greatest mammals, reptiles and beings which you call trees, and see that there is within these creatures a great variety of time span, as you would call it, which would separate one incarnation from another. For some there is a great portion of time, as you would mark it, that passes between one incarnation and another. For others the time is quite short.

我是 *L/Leema*。我們檢查了居住在你們的第二密度的幻象的大量的種類的生物，從最小的單細胞生物到最大的哺乳動物，爬行動物以及你們稱之為數目的存有，我們看到，在這些生物中有極其多種多樣的將一次投生與另一次投生分開的時間跨度，如你們對它的稱呼一樣。對於一些生物，會有一個很大的時間長度，如你們對時間的標記一樣，在一次投生和另一次投生之間經過。對於其他的生物，時間是相當短的。

Is there a more specific way that we may speak to this topic, my brother?

我的兄弟，有一個更為具體的方式是我們可以談論這個主題的嗎，我的兄弟？

C: I feel that I'm getting a repeat as far as the second-density creatures that we have close to us in the family. More specifically, I feel the same entity is showing up in feline form ... C: 我感覺我正在關於那些在家庭中我們擁有的與我們親密的第二密度的生物的方面要進行一次重複。更為明確地，我感覺到相同的實體在貓的形態中出現.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and am again with this instrument. The phenomenon of which you speak, my brother, is one which is found at the highest level of the second density, that is the phenomenon of what your peoples call the pet. It is indeed true that due to the process of investment of identity upon these second-density creatures by their companions which you call owners that they oftentimes will choose after one incarnation is complete to move again into the life pattern of those they have grown to love and who have invested them with their love. Thus, your perception that there is a returning to your family of an identity in second density is correct, and is often accomplished within your illusion in precisely the manner you have described in order that the second-density creature may be further invested and may eventually

achieve its own graduation, shall we say, and begin an incarnation at some point within the third-density illusion, having received enough love and given enough love to have marked its own identity or self-conscious awareness, which is the beginning hallmark of the third-density creature that is known as the human being.

我是 *L/Leema*，我再一次與這個器皿在一起了。你們談及的現象，也就是你們稱為寵物的現象，我的兄弟，是一個在第二密度的最高層次被發現的現象。由於有你們稱之為主人的它們的夥伴在這些第二密度的生物身上對身份的投資的過程，它們經常將會在一次投生被完成之後選擇去再一次進入到它們已經逐漸開始愛的實體以及那些已經用它們的愛投資了它們的實體的生命模式中，這確實是真實的。因此，你對於有一個在第二密度中的實體返回到你的家庭中的知覺是正確的，這種返回經常會在你們的幻象中用與你已經描述的方式完全相同的方式被進行，以便於那個第二密度的生物可以被更進一步投資，在它們已經接收到足夠多的愛，並已經給予了足夠多的愛，以至於它們已經擁有了具有它自己的身份或者自我意識的差距的特徵了之後，它們就可能最終取得它自己的，容我們說，畢業，並在第三密度中的某個位置開始一次投生了，被知曉為人類存有的第三密度的生物的開始的標誌就是這種自我察覺的意識了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

C: No, thank you.

C：沒有了，感謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 *L/Leema*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Well, L/Leema, if I can read this, there will be another query.

Carla：好的，*L/Leema*，如果我能夠辯認出問題的話，將會有另一個問題。

L of Long Island, New York ... I can't read it, so I can only ask one of the two questions, which is just as well. I'll ask the next one next week when I memorize it. The one I remember is this question—and I hope that I get it right. L has been experiencing people commenting to her about conversations that she had with those people, things that she said when she was with them and so forth, when in fact she has been someplace else. She always has the sensation of being in her body doing what she's doing where her body is and so forth, but having a "funny feeling"—she doesn't describe it any more than that, I think, and she knows that it's occurring. But she doesn't know whom she's seeing or what's she's talking about. She only finds that out later. Apparently, the advice that she gives is considered helpful. Her question is: Would it be helpful to her own spiritual development at this point for her to go more seriously and deeply into this phenomenon, and if so, how would it be spiritually helpful for her, and in what direction should she investigate?

紐約長島的 *L*.....我無法辨認出它，因此，我僅僅能夠詢問兩個問題中的一個，這同樣也是合適的。我將會在下一周在我記起下一個問題的時候詢問它。我記得的

的一個問題是這個問題——我希望我會將弄清楚。L 正在體驗到人們在關於她已經和那些人進行過的談話，當她與它們在一起的時候她說過的事情，以及諸如此類的事情的方面對她的評論，而在那些時候她實際上已經在某個別的地方了。她一直都有這樣一種感覺，處於她的身體中，同時在她身體所在指出做她正在做的事情，如此等等，但卻有一種“好笑的感覺”——她無法用除了那樣說之外的方法來描述它，我認為她知道它是在發生的。但是她知道她正在看著誰，或者她正在談論什麼事情。她僅僅是在之後發現那一點。明顯地，她給予的建議是被認為是有幫助的。她的問題是：如果她更為嚴肅且更為深入地進入到對於它自己在這個位置上的靈性的發展是有幫助的嗎，如果是的話，它如何對於它在靈性上是有幫助的，她應該在什麼方向上進行調查研究呢？

I am L/Leema, and we are aware of this query. The phenomenon described is one which is common to those who have sought to be of service to others in the time/space or metaphysical portion of your illusion. Many there are who accomplish this service while in the sleeping and dreaming state, moving at that time to be of aid to others in a similar state. This is the means by which many healings are accomplished and the means by which many teachings may be presented that will nurture the being when the subconscious mind which has absorbed these teachings releases them in a careful fashion to the conscious mind at various times during the entity's waking experience.

我是 L/Leema，我們瞭解這個問題了。被描述的現象對於那些尋求在你們的幻象的時間/空間中或者形而上學的部分中服務他人的實體是一種通常的現象。會有很多在睡眠狀態以及夢境狀態中進行這種服務的實體，它們在那個時間在一種類似的狀態中尋求去幫助其他人。這就是很多的療愈藉由其被進行，且很多的教導藉由其可以被呈現出現的途徑了，當已經吸收了這些教導的潛意識的心智用一種小心謹慎的方式在實體醒著的體驗期間的各種各樣的時間將它們釋放給表面意識的心智的時候，那些教導將會撫育那個存有。

There are also entities among your peoples who perform this service while conscious themselves, but are usually not conscious of accomplishing this service. Much interaction there is between entities while conscious that entities are not aware of. The communication network, shall we say, is always in place, and is utilized when the need is felt without the necessity of conscious awareness. The unconscious mind may call, may hear, may move, and may receive without conscious participation on the part of either the one who calls or the one who hears.

在你們的人群中同樣也會有一些實體在處於有意識的狀態中的時候靠它們自己進行這種服務，而它們實際上並未察覺到正在進行這種服務。在有意識的狀態中會有大量在實體之間的相互作用是實體並不知曉的。溝通交流的網路，容我們說，一直都是就位的，並會在需要被感覺到時候被利用，而無須有意識的察覺。無意識的心智，可能會呼喚，可能會聽到，可能會移動，並可能在呼喚的人或者聽到的人的任何一個部分上都沒有有意識的參與的情況下接收到。

The one known as L has partaken of this service for a large portion of its incarnation and is now becoming conscious of the phenomenon in a small degree and seeks to enhance its service at this time. We appreciate greatly

the desire to enhance this service, but can speak in no specific way as to how this may be accomplished, for it is necessary that such choices be made by this entity as a function of its free will. We may perhaps provide some comfort to this entity by suggesting that it serves well without conscious participation and that the unfoldment of its ability to serve moves in a sure and steady line of evolution.

被知曉為 L 的實體已經它在的投生的的一個很大的部分中進行這種服務了，它現在正在用一種小的程度察覺到這種現象，並在這次尋求增強它的服務。我們極其感激增強這種服務的渴望，但是我們在關於這個服務如何可能被進行的方面僅僅能夠用不具體的方式來發言，因為這樣的選擇需要由實體做出，作為它的自由意志的一個機能。我們也許可以藉由這樣建議對這個實體提供某種安慰，我們建議，它在沒有有意識的參與以及對它服務的能力的開展的情況下，它可以很好地進行服務，並在一條確切且穩定的演化的線路上移動。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I wouldn't speak for L. I feel sure that when she reads this, she will ask further if she does have a question. On my own, I would like to follow up on when L was here. When I took a look at her hand, I discovered that although she had a strong line of protection in her birth hand, the hand that experience had lined had removed that line of protection and had confused what palmists call the line of destiny. And because of this mechanical way of looking at someone's path, it occurs to me to ask just on my own, in general, if one person is setting out to be of service and does not have native protection in a strong degree, what would be most helpful to do to ensure that as one polarizes, one is also protected?

Carla：我不會代表 L 發言。我相信當她讀到這個回答，她將會進一步詢問，如果她確實有一個問題的話。**在我自己的部分上，我想要接著當 L 在這裏的時候的那個主題繼續提問。**當我看了一眼她的手的時候，我發現儘管它在她的出生的手上有一條強有力的保護的線條，體驗到那條線條的手已經將那條保護的線條移除了並已經讓看手相的人稱之為命運線的線條變得混亂了。因為這種觀察某個人的道路的機械性的方式，我想要僅僅在我自己的部分上進行一般性的詢問，如果一個人正在著手進行服務，而並未在一種強有力的程度上擁有天生的保護。去確信當一個人極化的時候，它同樣也是被保護著的最有幫助的方式是什麼呢？

I am L/Leema, and we would remind you, my sister, that the polarity of service to others is one which contains a great deal of protection. The fruit of service to others is that which is guarded by the light of those who observe the movements within your illusion from outside of your illusion. Within this general arena of protection, shall we say, the one who seeks to be of service to others may invoke this light at any time the need is felt. At all times it is recommended that for the greatest protection, the one who seeks to serve others may attempt with a full and joyous heart to see the Creator in all beings and events which come before its notice, to seek the light, to praise it and to rejoice in the opportunity to be of service. In this frame of being and

attitude of seeking to serve, one bathes oneself in the armor of light, that which is, and that which is not, the darkness, then becomes illumined and becomes as that which is light. Thus, the light speaks to itself and knows no fear or foe for all is seen as one. The truth is known as the light is called.

我是 *L/Leema*，我的姐妹，我們會提醒你回想起，服務他人的極性是一種包含了大量的保護的極性。服務他人的果實是被那些從你們的幻象外部觀察在你們的幻象中的運動的實體的光所守護著的。在這個一般性的，容我們說，具有守護的競技場中，一個尋求服務他人的人可以在任何需要被感覺到的時候去祈請這種光。在所有的時候，被推薦的事情都是，為了取得最大的保護，那個尋求去服務他人的實體可以帶著一顆完全且喜悅的心嘗試去在所有出現在它的注意力前方的存有與事件中看到造物者，嘗試去尋求光，讚美光，並在進行服務的機會中歡慶。在這種尋求服務的存有與態度的框架中，一個人是將它自己沐浴在光的盔甲，其之所是的事物之中的，而其之不是的事物，即黑暗，接下來，就會被照亮，並成為和光一樣的事物。因此，光會對它自己說話，而不會知曉恐懼或者對手，因為一切都是被視為是一體的。真理是在光被呼喚的時候被知曉的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: I think you're tremendously eloquent tonight, *L/Leema*. Thank you, no. I do have one for the road if the instrument still has enough energy to answer one question.

Carla：我認為你們今晚是極其有說服力的，*L/Leema*。感謝你們，不用進一步回答了。我確實對於道路擁有一個問題，如果器皿仍舊擁有足夠的能量回答一個問題的話。

I am *L/Leema*, and we are happy to be able to utilize this instrument for another query or two.

我是 *L/Leema*，我們很高興能夠利用這個器皿再回答另外一兩個問題。

Carla: I only have one, I think. And that is—okay, we've asked before about palmistry and things like that and the answer is phenomena are phenomena and that's cool and it's sort of a guideline thing, it doesn't mean that your fate is fixed, it's just sort of a general lay-of-the-land kind of way of looking at things. But I've been looking at peoples' palms for a long time. L had a very clear one—very few lines, very well marked. But I've seen this before in looking at peoples' hands, people that are seeking. Often the birth hand is very clearly marked with a line of destiny and a line of protection running right along side it happily, and then somehow, somewhere in life, the protection goes, and the destiny becomes a little bit cluttered or perhaps even broken. In L's case it was actually vanished. And she said it just vanished within the last six months.

Carla：我想我僅僅有一個問題。問題是——好的，我之前已經詢問過關於手相術以及類似那樣的事情了，回答是現象就是現象，那是很妙的，它是某種類型的 一種指引性的事物，這並不意味著你的命運是固定不變的，它僅僅是某種類型的 觀察事物的一種地形圖類型的途徑。但是我在一段很長的時間中一直都在觀察人

的手掌。L 擁有一個非常清晰的手掌——非常少的線條，非常清楚。但是我在觀察人，尋求的人的手的過程中之前已經看到過這種手掌了。出生的手經常是非常清晰地由一條命運線和一條保護線標記出來的，保護線快樂地沿著命運線邊上奔跑，接下來在生命中以某種方式，在某個位置，保護出現了，命運變得有一點點被攪亂了，也許甚至被打破了。在 L 的情況中，它實際上消失了。她說過它是在過去的六個月時間中剛剛消失的。

That isn't the point. The question is: If one's protection is native from birth, it's in the birth hand, what in the world happens in the person's being or consciousness that blocks that innate, inherent, inborn angelic protection from showing up in the actual experience? Is it a choice made consciously that is athwart the intended lesson to be learned? And if it's not, could you comment at all on this phenomenon? If it's a stupid question, just say so and don't answer.那不是要點。問題是：如果一個人的保護是來自于出生的天生的，它是在出生的手上的，在世界上在人的存有中或者在意識中發生的什麼事情會阻礙那種天生的、固有的、先天的天使的保護在實際的體驗中顯現出來呢？那個與打算好要被學會的課程向違背的選擇，它是一個有意識地被做出的選擇嗎？如果這是一個愚蠢的問題，僅僅這樣說，且不用回答了。

I am L/Leema, and we are happy to respond to this query which is not in the least lacking in sense. There are instances in which the incarnation and its purpose will be realized to a sufficient degree at a point within the incarnation that arrives sooner than expected, shall we say. When this occurs, a conscious choice may be utilized or a preincarnative parallel program may be invoked to, shall we say, up the ante, to make more opportunity for learning and serving available by presenting a greater degree of difficulty, shall we say, within the life pattern. The juggler may do quite well with both hands operating freely. However, by adding more objects for two hands, or by removing one hand, the difficulty is increased. The difficulty, however, is also that which offers greater opportunity.

我是 L/Leema，我們很高興回應這個問題，這個問題沒有絲毫半點是沒有意義的。會有一些情況，在其中投生以及它的目的將會在投生中的一個位置上在一個充分的程度上被實現，那個位置是比，容我們說，被期待的，更快地抵達的。當這種情況出現的時候，一個有意識的選擇可以被利用，或者一個投生前的平行的計畫可以被實行，以，容我們說，加大賭注，並藉由在生命模式中呈現出一種更大程度的，容我們說，困難而為可供利用的學習和服務產生出更多的機會。玩雜耍的人可以在兩隻手同時都自由操作的時候做的相當好。然而，藉由在兩隻手上添加更多的東西，或者藉由移除一隻手，困難會被增加。然而，困難同樣是提供了更大的機會的事物。

Thus, the entity with great native protection surrounding its incarnational pattern, having achieved a large measure of its goals with such protection in place, may then seek to strengthen its will and faith by removing a significant portion of that native protection, as you have called it, in order that the will to continue to serve and the faith that means to serve shall be provided, are

both strengthened, in a manner which would not be possible if the incarnation moved with the ease provided by the native protection.

因此，如果實體在它的投生模式周圍擁有巨大的天生的保護，並已經憑藉著就位的這樣的保護而取得了他的目標的一個很大的部分，這個實體可能接下來尋求藉由移除那種天生的保護，如你們對它的稱呼一樣，的一個相當大的部分來強化它的意志與信心，以便於去繼續服務的意志以及對於服務的途徑將會被提供的信心，會同時用這樣一種方式被強化，如果投生是憑藉著由於天生的保護而提供的容易而移動的，這種方式就是不可能的了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you. That's very helpful. Thank you.

Carla : 沒有了，感謝你們。那是非常有幫助的。謝謝你們。

I am L/Leema, and we thank you, my sister. Is there another query at this time?

我是 *L/Leema*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am L/Leema, and as it seems that we have exhausted the queries for this evening, we shall with great joy and thanksgiving take our leave of this instrument and this group. We thank each for inviting our presence and allowing us to serve in our humble way. We remind each that we are but your fallible brothers and sisters in the seeking of truth. Take those words that we have spoken that have value in your own journey and use them as pleases you, and if we have spoken any word which does not ring true, please disregard it without a second thought. We wish to place no stumbling blocks upon the path of another's seeking.

我是 *L/Leema*，因為看起來似乎我們已經耗盡了今晚的問題了，我們將帶著巨大的喜悅與感恩離開這個器皿和這個團體。我們感謝各位邀請我們出席並允許我們用我們謙遜的方式進行服務。我們提醒每一個人，我們不過是在尋求真理的過程中的你們易於犯錯的兄弟姐妹。請採用那些我們已經講述的言語中的那些在你們自己的旅程中有價值的部分，如你們樂意地使用它們，如果我們已經說過的任何的話語聽起來並不是真實的，請毫不猶豫地忽略它。我們不希望在另一個人的尋求的道路上放置絆腳石。

We shall be with this group in your future, as you call it, and look happily forward to that time. At this time we shall leave each of you in the love and in the light of the one infinite Creator. We are known to you as L/Leema. Adonai, my friends. Adonai vasu borragus.

我們將在你們的未來與這個團體在一起，如你們稱呼的一樣，我們快樂地期待那個時間。在此刻，我們將會在太一無限造物者的愛與光中離開你們各位。我們是你們知曉的 *L/Leema*。Adonai，我的朋友們。Adonai vasu borragus。

May 25, 1986

1986-05-25 黑暗中的耐心與尋求

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of our infinite Creator. It is a great privilege to be with you this evening. We are using word by word channeling with this instrument, which requires more fine tuning on the part of the instrument, and therefore there may be pauses as this instrument is still at the stage where it is noticeably more comfortable with concepts as then it feels it has more control over the channeling process. However, the more flexible instruments we have found in working with those among your peoples who offer their services as vocal channels are those who are willing to speak complete nonsense, once the tuning and the challenging of instrument and source has been done. Therefore, we persist, as do others in the Confederation, in using this technique with those instruments which allow us to work in this manner.

我是 Q'uo。我在我們的無限造物者的愛與光中向你們致意。在今晚與你們在一起是一種巨大的榮幸。我們正在對這個器皿使用逐詞逐句地傳訊，這需要在器皿的部分上的更為精細的調音，因此，可能會有暫停，因為這個器皿仍舊處於一個在其上它對於觀念是明顯更加舒適的階段上，因為它接下來就會感覺到它對於傳訊的過程擁有更多的控制力了。然而，我們已經在與在你們的人群中的那些提供它們作為語音管道的服務的實體一同工作的時候發現，更為可塑的器皿是那些一旦對器皿與源頭的調音以及挑戰已經被完成之後便樂意於說出完全沒有道理的話的實體。因此，我們如同在星際聯邦中的其他實體一樣，堅持對那些允許我們用這種方式工作的器皿使用這種技巧。

That this instrument finds it more difficult to work word by word is a good example of the impatience that plagues those whose sight is as limited as is yours in the third-density illusion which you inhabit. It is often impossible to see the richly textured pattern which links events, situations and emotional states in coherent manner. In fact, it is far more logical to assume a stance of extreme skepticism when faced with the question of the "why" of existence and consciousness, for even the most patient among you must be patient to the point of silence, usually for many of your years, before the inner connections between all things, events, people, emotional states become evident or even partially so. Since much is obscured from your vision, it is logical to assume that there is nothing to be seen. Yet, there is that irrational, shall we say, impulse among all conscious beings to seek beyond that which can be seen, heard, felt and touched in any way, measured by any instrument, evaluated by any means whatsoever.

這個器皿發現要逐詞逐句地工作是更為困難的，這是沒有耐心的一個很好的範例，這種沒有耐心折磨著那些其視野與在你們這些居住的第三密度的幻象中的實體的視野一樣有限的人們。要看到將事件、情況以及情緒狀態用一種協調一致的方式連接起來的富有質地的模式，這經常是不可能的。實際上，在面對存在性與

意識的“為什麼”的問題的時候，採用一種極其懷疑主義的立場，這經常是遠遠更有邏輯的，因為在所有事情、事件、人、情緒狀態之間的內在的連接成為明顯的或者甚至部分是明顯的之前，甚至是在你們當中最有耐心的人，都必須要有耐心到了會花費通常你們的很多年的時間處於靜默中的程度。因為大量的事物是從你們的視野中被遮蔽起來的，去假設沒有任何事物要被看到，這是有邏輯的。而在所有有意識的存有當中都會有那種沒有道理的，容我們說，衝動，去尋求在能夠用任何方式被看到、聽到、感覺到與接觸到的事物，能夠被任何設備測量的事物，能夠被無論什麼任何途徑評估的事物之外的事物。

Of things for which there is no measurement, the mind can have little use, for the mind is developed as a specific tool for specific applications. Therefore, what your biological—and may we say somewhat atavistic—self presents you with is a vision of creation in which consciousness is not explained. Further, although a good case can and often has been made for ethical behavior in the face of an uncertain future, it is difficult rationally to assume any sort of continuance beyond the disintegration of the physical vehicle, even within the incarnation which you now enjoy. It is quite difficult for the rational mind to accept the probability that gifts may be freely given to conscious beings which are mysterious in their origin and palpable in their effect. Thus, when we speak to you, again and again we suggest meditation, that which takes one out of one's mind and into the realm of mystery. 對於那些無法對其進行衡量的事物，心智幾乎無法使用，因為心智是作為一種適用於具體的用途的具體的工具而被發展出來的。因此，你的生物的自我——容我們用多少有些返祖的方式說——會對你呈現在通過其意識無法被解釋的一個對造物的觀點。而且，儘管在面對一個不確定的未來的時候，儘管一個有效的主張能夠且經常已經為了倫理道德的行為舉止而被做出，要假設在物質性載具的分解之外的任何類型的延續性，甚至是在你們現在享受的投生中，這在理性上都是困難的。對於理性的心智相當困難的事情是去接受這樣一種可能性，即禮物是可以被自由地給予有意識的存有，這些存有在它們的起源上是神秘的，在它們的效果的方面是明顯的。因此，當我們對你們發言的時候，一次又一次，我們建議冥想，冥想會將一個人帶的它的心智之外，並帶入到神秘的領域之中。

It is well to know one's biological handicaps, my friends, for there is no deep instinctual yearning in your biological makeup towards truth, the betterment of others as opposed to the self, the cooperation between peoples or nations, or any kind of redemptive saving grace to life. That body which you inhabit will say to you time and time again that mysteries will come to nothing, that meditation and seeking are games which one plays to distract oneself from the certainty of one's own death, and that ethics are the luxury of men who have no needs which are not already met in the physical and material world. This is the material which will be thrown up before your vision time and again as long as you inhabit the dwelling place of your fragile physical vehicle. It is a wondrous machine, full of delights and folly, and it is well to know it and its limitations, and even to acknowledge before the magnificent rationality of that portion of the physical shell you call the brain that intense skepticism concerning the spiritual seeking is the logical stance.

去知曉一個人的生物性的障礙，這是很好的，我的朋友們，因為在你們的生物性的構成中並沒有朝向真理，朝向有益於他人而不是有益於自我，朝向在人之間或者國家之間的合作或者任何類型的對於生命的救贖性的拯救的深入的本能的渴望。你們所居住的身體將會一次又一次地對你們說，神秘將不會有任何結果，冥想和尋求都是一個人玩耍的遊戲，以讓它自己從一個人自己的死亡的確定性上分心，而倫理道德是那些並不擁有那些尚未已經在物理性或者物質性的世界中被滿足的需要的人的奢侈。只要你們居住在你們脆弱的物質性載具的那個居所中，這就是將會一次又一次被扔到你們的視野前方的材料。

Let us plunge then, into darkness. Let us become blind and deaf. Let us become aware of the something within us that is other. Other than what, you may ask. Perhaps a good adjective would be "other-worldly." And yet we do not mean other-worldly in the sense of absentminded—we mean something more basic. 讓我們接下來投入到黑暗之中。讓我們成為看不見與聽不到的。讓我們察覺到在我們內在之中的某個其他的事情。你們可能會問，對於什麼事情是其他的事情。也許一個很好的形容詞會是“非世俗的”(other-worldly)。而我們並不是指的是漠不關心的意義上的非世俗——我們指的是某種更為基礎性的事情。

And the body with which you are so familiar seeks and loves light. It basks in the summer; it delights in the fire, and the darkness is alleviated always by man's mastery of light, be that light a flickering candle or the most magnificent display of electricity. That within you which is other, that which is spirit, delights in the darkness which frightens the biological shell. It is the darkness of the seeker, for we do not seek in light, or we should most surely have a short journey to the end of our seeking. We seek in the shadowland where the only light is that of hope, the only star that of faith, the only flickering candle that of blessed will, the only electricity that of inspiration.

你們對其如此熟悉的身體會尋求光並熱愛光。它在夏天曬太陽，它對於火焰感到高興，黑暗一直都會因為人對於光的精通而被減輕，無論那種光是一個搖曳的蠟燭還是最為宏大的電的展現。在你們內在之中的那個其他的事物，那個靈性之所是的事物，會在那種讓生物性的外殼感到害怕的黑暗中感到高興。它是尋求者的黑暗，因為我們並不是在光明中尋求的，或者我們應該更為確切地擁有一條短小的旅程通往我們尋求的終點。我們是在陰影之地尋求，在其中唯一的光明就是希望，唯一的星星就是信心之星辰，唯一搖曳的蠟燭就是那種祝福的意願的蠟燭，唯一的電就是啟發的電。

Your logical, rational, measurable shell is itself mutable, and, indeed, your environmentalists will be pleased that it is also biodegradable! That within you which seeks is immutable and unchangeable in its essence. It is eternal and is co-eternal with the Father. It is your source and it is your goal. You are the full circle of that which you seek. And yet, seek it you must and in some length, for an entire creation shall be spent with the seeking of one self for the Self.

你們的邏輯的、理性的、可以度量的外殼在其自身是無常的，確實，你們的環境保護者將會對於它同樣也是可分解還原的而感到高興。在你們內在之中的那個尋求的事物，在其實質中永不改變且不可改變的。它是實質性的，是與天父共同永

恒存在的。它是你們的資源與你們的目標。你們是你們尋求的事物的圓圈。而你們必須尋求它，並花費一些時間來尋求它，因為一個完整的造物將會被花費為大我尋求那一個自我的過程中。

If you attempt to seek, using the physical shell, you will truly be whistling in the dark. There will be fear, there will be much blockage, and information will not come easily. It is a very compassionate move on your part to allow yourself to free yourself from your perceptions of yourself within the physical shell so that you may go into the darkness of the unknown—intrepid, unafraid, fearless and eager.

如果你們嘗試去通過使用物質性外殼來尋求，你們將會真的在黑暗中吹口哨了。將會有恐懼，將會由大量的阻塞，資訊將會不容易出現。允許你自己讓你自己從你對在物質性的外殼中的你自己的知覺上釋放出來，這是在你的部分上的一種非常富有同情心的舉動，這樣你就可以進入到未知的黑暗之中——勇敢的，不害怕的，無懼的且熱情的。

We have said in a little while what the program of discovery may be [for] you for an infinitely long journey. It is far easier said than done. And yet you do not need to make the journey at once, for your journey is this step, this moment, this situation, the entities about you at this time, the emotions you feel at this juncture. The rational mind can stretch back into the past and into your future and oh, how it loves to do that. The heart of your seeking lies with that portion of yourself that is other, and that otherness dwells in an eternal present moment. As you would pick up a pencil from the blotting pad and scratch upon the paper, so you shall live the shell of your life. As you gaze into a blackness that opens and flowers, reveals and beckons, so you shall live the mysterious [zero] of the spirit. May your dance in the darkness be all that you hope and all that you seek.

我們已經說過，在很短的時間中，你們要為一次無限長的旅程進行的探索的計畫可能會是什麼了。它是說起來比做起來要遠遠更加容易的。而你們並不需要立刻進行那場旅程，因為你們的旅程就是這個腳步，就是這個時刻，這個情況，就是在此刻在你們周圍的實體，是你們在這個節點感覺到情緒。理性的心智能夠延伸進入到過去，進入到你們的未來，哦，它多麼喜歡那樣做呀。你的尋求的核心是與你自己的那個其他的部分在一起的，那個其他性居住在一個永恆的當下一刻之中。當你們願意從吸墨臺上拿起一隻鉛筆並在紙上亂畫的時候，你們將活在你們的生命的外殼上。當你們注視一種開放且綻放，揭露且吸引的黑暗的時候，你們將活在靈性的神秘的零點之中。住院你們在黑暗中的舞蹈成為全部你們希望以及全部你們尋求的事物。

We speak to you as representatives of the Confederation of Planets in the Service of the One Infinite Creator. We are your brothers and sisters and we extend ourselves to you in compassion and pity, for we know how you struggle against the bonds of measurability. Have compassion upon yourselves and turn inward, for there is no struggle, but only the dance in the darkness within.

我們是作為服務於太一無限造物者的星際聯邦的代表對你們發言的。我們是你們

的兄弟姐妹，我們將我們自己在同情與憐憫中延伸到你們，因為我們知道你們怎樣努力對抗可度量性的束縛。對你們自己抱有同情，並轉向內在吧，因為沒有掙紮，而僅僅只有在內在之中的黑暗中的舞蹈。

We leave you in the blinding light of that darkness and in the creative love of that infinite [zero], that opening, that keyhole, unlocked and opened in silence. We are known to you as those of Q'uo. We would at this time attempt to make contact with the one known as Jim. We shall at this time transfer. 我們在黑暗的那種令人致盲的光中，在無限的零點的創造性的愛，那種開放性，那個在靜默中被打開並被開放的鎖孔中離開你們。我們是你們知曉的 Q'uo。我們會在此刻嘗試去與被知曉為 *Jim* 的實體接觸。我們將在此刻轉移。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and am pleased to greet each of you once again through this instrument. We are happy that this instrument has been willing and able to perceive our contact and we thank it for the opportunity to utilize it in continuing to offer our service which is both humble and, to this instrument, unique. Our contact, as we have stated before, is one which is most fruitfully expressed in the word by word mode of transmission. Thus, we shall attempt with this instrument to continue that method of transmitting information, resorting to the concept method only when the word by word technique becomes too difficult.

我是 Q'uo，我很高興通過這個器皿再一次向你們各位致意。我們很高興這個器皿一直都樂意於並能夠感覺我們的接觸，我們為利用它來繼續提供我們的服務的機會而感謝它，我們的服務同時是謙遜的且對於這個器皿是獨一無二的。我們的接觸，如同我們之前說過的一樣，是一個通過逐詞逐句地傳遞的模式會富有成效地被表達的接觸。因此，我們將對這個器皿嘗試繼續這種傳遞資訊的方法，並僅僅在逐詞逐句的技巧變得過於困難的時候依賴於觀念的方法。

At this time, we would attempt to respond to specific queries which those in this group may have prepared for this portion of your gathering. May we at this time entertain the first query?

在此刻，我們會嘗試回答在這個團體中可能已經為你們的集會的這個部分準備好的那些具體的問題。我們在此刻可以招待第一個問題嗎？

Carla: I'll go ahead and ask the other question that L asked. She wanted to know how the service-to-self path can use the light, and what role this path plays in the drama of creation. That's not word-for-word, but I did read the question, so it's in the instrument's mind more specifically.

Carla：我將會前進並詢問另一個 L 詢問的問題。她想要知道服務自我的道路如何能夠使用光，這條道路在造物的劇本中扮演的角色是什麼。問題不是一字不漏的，但是，我確實讀過問題了，因此，它更為明確地是在器皿的頭腦中的。

I am Q'uo, and we feel that we have a grasp of this query and shall begin. The

path of service to self is one which intensifies the illusion of separation which is inherent in all of creation, for when the one Creator divided Itself in order that It might further know Itself, the division which took place became likened unto an illusion, for the result was the creation and is moment by moment the creation as you know it and far beyond what you know.

我是 Q'uo，我們感覺到我們對於這個問題擁有一種掌握了，我們將開始。服務自我的道理是一條強化了在所有造物之中內含的分離的幻象的道路，因為當太一造物者將祂自己分開分辨與祂可以更進一步知曉祂自己的是偶，發生的分裂就好像一個幻象一樣，因為結果就是造物，並在每時每刻都是如你們知曉的且遠遠超越你們所知曉的事物的造物。

As the Creator, which is simplicity itself, became that which seemed complex, the possibility of two means of traveling through the creation or each portion of the creation became apparent. That which moved in resonance with unity became that which you know as the service-to-others path, that which is radiant and expresses the light of the one Creator to all about it, for all is seen the same as self, that is, the one Creator.

當造物者，即簡單性其自身之所是，成為了看起來似乎是複雜的事物的時候，兩條穿越造物或者造物的每一個部分的旅行的途徑的可能性就變得明顯的。那條與統一協調共振地移動的道路成為了你們知曉為服務他人的道路的事物，成為了發光的，以及對在它周圍的一切事物表達太一造物者的光的事物，因為一切都被視為是與自我相同的，也就是說被視為是太一造物者。

The service-to-self path became possible when the first division in third-density consciousness occurred due to the placement of what you have called the veil of forgetting between the conscious and the unconscious minds. This intensification of the illusion of separation provided to the Creator a more intense and purified means for that portion of Itself which may be seen as magnetic to function. Thus, the service-to-self path is one which draws unto itself the light of the Creator in all portions of the creation about the entity which has chosen this means of knowing itself and of evolving towards the same Creator.

服務自我的道路在首先的分裂由於你們已經稱之為在有意識的心智與無意識的心智之間的遺忘的罩紗的設置而在第三密度的意識中發生的時候成為有可能的了。這種對分離的幻象的強化作用為造物者提供了一種更為強烈且純淨的途徑來實現祂自己的那個可以被視為是在機能上是磁吸的部分。因此，服務自我的道路是一條將在實體周圍的造物的所有部分中的造物者的光吸引到它自己身上的途徑，如果那個實體已經選擇了這種知曉自我並向著相同的造物者演化的途徑的話。

Thus, it is the same light which powers both paths in opposite fashion, or so it would seem within the saga of polarity, for as those of the service-to-others path give forth the light to all about them, it would seem that this action is in opposition to the service-to-self path which absorbs the light and uses it for its own purposes. Yet, in truth, it is the Creator which provides the light for both paths, and the same Creator which receives the light as a result of the

action that is potentiating upon each path. 因此，用相反的方式同時為兩條道路賦予了力量的事物，就是光了，或者在具有極性的英雄故事中看起來似乎就是這樣，因為當那些屬於服務他人的道路的實體將向在它們周圍的一切事物發出光的時候，看起來似乎這種行動是與服務自我的道路是相反的，服務自我的道路會吸收光並將其用於它自己的目的。而實際上，同時為兩條道路提供了光的事物，就是造物者，相同的造物者會接收光作為為每一條道路賦予可能性的行動的一個結果。

May we answer in further detail, my sister?

我的姐妹，我們可以用更進一步的具體細節來回答嗎？

Carla: I'm sure that L will let us know if she wishes further answer. Thank you very much.

Carla：我確信 L 將會讓我知道，是否她希望更進一步的答案。非常感謝你們。

I am Q'uo and we are filled with gratitude at the opportunity to speak in response to this query. May we attempt another query?

我是 Q'uo，我們是被對於通過回應這個問題來發言的機會的感激所充滿的。我們可以嘗試另一個問題嗎？

Carla: I was wondering, what is the purpose of incarnating as a man and as a woman repeatedly? Is it necessary to know both male and female energies or to become balanced between those energies?

Carla：我正在想要知道，反復不斷地作為一個男人以及作為一個女人投生的目的是什麼？有必要同時知曉男性能量和女性能量嗎，或者有必要在兩種能量之間成為平衡的嗎？

I am Q'uo, and we find that in essence you have begun to answer your own query. This is the nature of learning in general. The excellent query will draw forth from the questioner that which is sought, for indeed all entities are that unity which contains all things.

我是 Q'uo，我們發現你們實質上已經開始回答你們自己的問題了。這就是一般而言的學習的本質。優秀的問題將會從提問者身上吸引出被尋求的事物，因為所有的實體確實都是包含了一切事物的整體。

The incarnational patterns of experience within the third, the fourth, the fifth, and the sixth-density illusions offer an entity the opportunity of experiencing the dual nature of the one Creator which is found in all creation, that nature of which we have just spoken in the query preceding this one. The male and female principles of radiance and magnetism, of light and dark, of wisdom and of love, are those qualities which in dynamic tension provide all catalyst for experience to each seeker of truth, as you would call it. Thus, the giving and the receiving are means by which the Creator, shall we say, dances with Itself. Each seeker, then, reproduces this movement, and when done in an intelligent fashion this movement becomes an evolutionary journey which continues to gather together portions of the one Creator in accelerating

frequencies for each seeker to glean those parts for which it has need in its own pattern of growth. Thus, within ... 在第三密度、第四密度、第五密度以及第六密度的幻象中的體驗的投生的模式，為一個實體提供了機會去體驗會在所有造物中被發現的太一造物者的雙重的屬性，我們剛剛已經在這個問題之前的問題談及過這個屬性了。具有發光與磁吸、光明與黑暗，智慧與愛的特性的男性與女性的原則，是那些通過動力性的張力為每一個真理的尋求者，如你們對它的稱呼一樣，提供了所有的催化劑以取得經驗的特性。因此，給予和接收就是造物者藉由其與祂自己，容我們說，舞蹈的途徑。接下來，每一個尋求者都重現了這種運動，當這種運動用一種智慧的方式被進行的時候，這種運動會成為一條演化的旅程，它會通過不斷加速的頻率來為每一個尋求者繼續收集那些太一造物者的部分，以為它在它自己的成長的模式中那個已經需要的事物而收集那些太一造物者的部分。因此，在.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we shall continue with our response.

我是 Q'uo，我們將繼續我們的回應。

Within each evolutionary journey, within each density of illusion, within each incarnational pattern, each moment and each thought, there is the interaction and interplay of the positive and the negative polarity that is the fabric of all creation. Thus does each seeker recapitulate the essence of the one Creator, and when accomplished in a directed fashion, this process presents to each seeker the ever-expanding opportunity to grasp more and more of its nature as the one Creator.

在每一條演化的旅程中，在每一個幻象的密度中，在每一個投生的模式，每一個時刻與每一個想法中，都會有正面極性和負面極性的相互作用與相互影響，這就是一切造物的構造之所是了，因為，每一個尋求者確實扼要重述了太一造物者的實質，當這個過程用一種直接的方式被進行的時候，這個過程會向每一個尋求者呈現出不斷拓展的機會來越來越多地領會它作為太一造物者的屬性。

May we respond further, my sister?

我的姐妹，我們可以更進一步回應嗎？

Carla: Yes, I'm going to take it a step further because the source of my concern is this. I've examined my own self and have found strong elements of assertiveness, aggressiveness—male characteristics—which suggest to me that I've been a male plenty of times as well as being a female. It has not caused me any suffering in this life. I have known several women who were considerably more yang, I suppose would be the term I would use, and it has not caused them any suffering. I don't know any female homosexuals, but I do have a friend who is a male homosexual and he is suffering a great deal

because he has the same needs for love and nurturing that any other person has, but every instinct that he has puts him in a situation which is basically untenable in a sense of receiving a stable domestic environment which is full of support and genuine and continuing love from another human being.

Carla：是的，我將會多走一步，因為我的關注點的源頭是這樣的。我已經檢查了我自己的自我，並已經發現了具有強有力的武斷性與侵略性的要素——男性的典型特徵——這向我建議，我已經在大量的時間中是一個男性，同樣也是一個女性。它尚未在這個生命中為我造成任何的苦難。我已經知道有幾個女人，它們是遠遠更加陽性的，我假設那就是我會使用的詞語，它尚未給它們造成任何的苦難。我並不知道任何的女性的同性戀，但是我確實有一個朋友，它是一個男性的同性戀，他因為他擁有任何其他人都擁有的相同的對愛和滋養的需要而遭受了大量的痛苦，但是，他擁有的每一個本能都將他放置於這樣一個情景中，這個情景從接收到一種穩定的家庭環境的意義上基本上是無法維持的，那種家庭環境是充滿了支持，真誠與對來自於另一個人類的持續性的愛的。

This seems to be the fate of the homosexual, the male homosexual, very difficult to maintain companionship and affection over a long period of time. I don't understand why the higher self would choose to so unbalance the incarnational pattern that two-thirds or more of the incarnations would be as women and then the soul would move back into the male body and be terminally confused. If you could shed any light on this suffering and its purpose, I'd be appreciative. 這看起來就是同性戀者的命運了，男性的同性戀，是非常難以在一段很長的時 間中保持夥伴關係與愛的。我並不理解為什麼我會選擇去讓投生模式如此失 衡，以至於投生的三分之二或者更多的部分會是和女人一樣，接著領會會返回到 男性身體，並會在最後感到混淆。如果你們能夠對這種苦難以及它的目的上做出 任何啟發的話，我會是感激的。

I am Q'uo, and we may suggest that within your third-density illusion the limitations which are experienced, on every front, shall we say, are designed to allow the entity to learn how to free the self. There are experiences that are most needful of balancing that require what seems within the incarnation to be greatly distorted circumstances. The cumulative effects of previous, shall we say, incarnations often decree that the upcoming incarnation provide the arena in which these various distortions may find the opportunity for balance. The choice of one biological gender or another will be made according to these distortions in need of balance. It may be that throughout the full third-density pattern of incarnations an entity would find it necessary to choose one gender over the other more often than not in order to fulfill a larger pattern of learning. The difficulties, as you call them, associated with this choice, in this case, as it has been called, homosexual orientation, are then incorporated into the larger pattern and utilized in the overall growth of the entity. Within the third-density illusion, the great array and degree of limitation is utilized as, shall we say, a force against which to test the spiritual strength, for within your illusion one must rediscover the foundation or fabric of one's being time and time again.

我是 Q'uo，我們可以建議，在你們的第三密度的幻象中，在每一個，容我們說，方向上被體驗到的局限性，都是旨在允許實體學會如何釋放自我。會有一些體驗對於平衡在投生中要求看起來似乎是被極大地扭曲了的環境的事物是極其需要提供的。之前的投生的，容我們所，積累性的效果經常會命令，即將到來的投生提供在其中這些各種各樣的扭曲可以找到平衡的機會的競技場。這樣或者那樣的對一個人的生物的性別的選擇，將會根據這些需要平衡的扭曲而被做出。在貫穿整個第三密度的投生的模式之中，可能會有一個實體會發現它需要更為經常地選擇一種性別多於另一個種別，一般與產生一種更大的學習的模式。與這種選擇聯繫在一起的一樣，如你們對它們的稱呼一樣，困難，在這個情況中，如同它已經被稱呼的一樣，同性戀的導向，接下來就被整合到那種更大的模式中，並在實體的整體的成長中被利用。在第三密度的幻象中，會有巨大的數量與程度的局限性會被利用，作為一種被用來考驗靈性的強度的，容我們說，力量，因為在你們的幻象中，一個人必須一次又一次地重新發現一個人的存有的基礎或者構架。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Q'uo, and we are grateful to you, my sister. May we speak upon another subject?

我是 Q'uo，我們對於你是感激的，我的姐妹。我們可以在另一個主題上發言嗎？

T: Yes, I have a question. The reason I took so long, I was trying to figure out exactly what I wanted to ask. I read a book recently on channeling and utilizing and internalizing sexual energy. It seems that basically, from what I read, that it's a matter of developing this energy from a purely physical level, learning to control it, and then learning to internalize that energy, thereby increasing the inner power or chi, as they call it—this comes from a Chinese tradition, obviously. And this also ties in with physical exercise that is meant to do basically the same thing, which is Tai Chi, which does the same thing. Could you comment? Could you just—do you have any comment on this—I don't have a specific question, I guess, that's why I took so long before. T：是的，我有一個問題。我花了如此長時間的原因是，我正在嘗試去弄明白我究竟想要問什麼問題。我最近讀了一本關於傳導、利用並內化性能量的書。它看起來似乎，根據我讀過的內容，它基本上是一個這樣一個問題，即從一個純粹的物質性的層面上發展這種能量，學會去控制它，並接著學會去內化那種能量，由此增加內在的力量或者元氣（*Chi*），如它們對它的稱呼一樣——這很明顯是來自於一個中國的傳統。這同樣也與進行相同的事情太極的身體的鍛煉是有關聯的，這種鍛煉基本上是打算做一樣的事情。你們能夠評論嗎？你們能夠僅僅——你們對此有任何的評論嗎——我並不擁有一個明確的問題，我猜想那就是我之前花費了如此長時間的原因。

I am Q'uo, and we would suggest that the means of reinvesting one's own beingness with the essence of the energy produced by the physical vehicle in

conjunction with the mental process which you have described is one which focuses the, as it has been called, chi, or prana, in a specific fashion which is then utilized in what may be called a sacred manner. The physical vehicle provides the foundation upon which all experience is built for an entity. The preservation of the vehicle and its ability to reproduce and its ability to serve as a triggering mechanism give to the entity the basic energy and environment of energy which it then may utilize in higher and higher, if you will, means. Thus, the creation and storing of physical sexual energies may be focused upon any of the succeeding centers of energy or chakras as we find them called of an entity. Thus, in this way any balancing of distortion or removal of blockages or accomplishing of magical workings, shall we say, may be carried out. The function then of the mental complex is to design the framework or channel through which these physical energies may be moved. When this framework has been firmly constructed within the entity, the power of the internalized physical sexual energy is then more and more available for use in the proscribed fashion.

我是 Q'uo，我們會建議，對藉由用由將物質性載具與你們已經描述過的心智的過程連接起來而被產生出來的能量的實質來對一個人自己的存在性進行重新投資的途徑，是一種將元氣，如它已經被稱呼的一樣，或者普納，用一種具體的方式聚焦起來的途徑，這種具體的方式接下來可以用你們可以稱之為一種神聖的方式的事物而被利用了。物質性載具提供了為一個實體的所有體驗被構建於其上的基礎。對載具、它去繁衍的能力，它作為一個觸發性的機制而起作用的能力的維護，會為實體賦予基本的能量以及那種能量的環境，這種載具接下來就可以通過越來越高的途徑，如果你們願意這樣說的話，來利用那個能量的環境了。因此，對身體的性能量的創造與儲存就可以在一個實體的任何隨後的能量中心或者脈輪，如我們發現它們被稱呼的一樣，被聚焦了。因此，用這種方式，任何對扭曲的平衡，或者對阻塞的移除，或者對魔法工作的完成，容我們說，都可以被進行了。接下來，屬於心智複合體的機能就是去設計通過其這些物質性能量可以被移動的框架或者管道。當這個框架已經在實體內在之中被穩固地構建起來之後，內化的身體的性能量的力量，接著就會越來越多地通過規定的方式而是可被利用的了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

T: No, thank you very much. That's very good. Thank you.

T：沒有了，非常感謝你們。那是非常好的。謝謝你們。

I am Q'uo, and thank you, my brother. May we attempt another query?

我是 Q'uo，感謝你們，我的兄弟。我們可以嘗試另一個問題嗎？

Carla: I need to follow up T's question. The only thing I've ever read about ... gosh, what kind of Yoga is it ... Tantric, suggested—and this was in the magikal, with the “k,” tradition, that one—and I think this was also written by a man, okay—that one move close to orgasm and then stop and do this repeatedly, was called magical chastity, but it also recommended that the partner be a

stranger. This struck me as being potentially very negative in that you did build your own personal power, but you were not exchanging the opportunity with the partner. And I wondered if the same energy could be stored using the same magical chastity with two people working together with equally efficacious results and hopefully a more positive slant to that storage of personal power?

Carla：我需要接著 T 的問題提問。我曾經讀到過的關於.....哎呀，它是什麼類型的瑜伽.....假設是，崔譚（Tantric）——這是在那種帶有“k”這個單詞的魔法（magikal）傳統中的那種瑜伽——我認為這同樣也是被一個男人寫的——的唯一的事情，就是一個人會接近性高潮，接著停下來，並反復進行這個工作，這被稱為魔法上的純潔，但是同樣也被推薦的事情是，讓伴侶是一個陌生人。這讓我感覺好像是潛在非常負面性的，因為你並沒有構建屬於你自己的個人的力量，而你並沒有與伴侶交換機會。我想知道，是否相同的能量，能夠通過使用與兩個人在一起工作的時候的相同的魔法上的純潔，並具有同等地有成效的結果，並有希望對那種個人的力量的儲存具有一種更為正面性的傾向？

I am Q'uo, and we find your statement to be correct in general and specifically.

我是 Q'uo，我們發現你的陳述一般而言以及具體地都是正確的。

We would suggest a final query at this time for this instrument is somewhat fatigued as a result of the word by word contact method and is less and less able to maintain the depth of meditation necessary for this type of contact. 我們會建議，在此刻提出一個最後的問題，因為這個器皿作為逐詞逐句的接觸的方法的一個結果是有些疲倦的，且越來越無法保持對於這種類型的接觸的所需的冥想的深度了。

Carla: I'm torn between two questions. I'll ask ... gee—I hate decisions. I'll ask you about yourself—no, I won't do that. That would detune the contact. When I was channeling earlier, I wasn't with it entirely, but I did catch the repeated distinction between the physical self and the spiritual self. A dichotomy seemed to be reigning in the kingdom of this particular discussion tonight, and yet, this body is what we use to manifest our spiritual selves in this incarnation. I wondered what special need there might have been to emphasize that dichotomy this evening. What purpose underlay the concentration on that concept this evening?

Carla：我在兩個問題之間猶豫。我將詢問——我討厭做決定。我將會詢問你關於你自己——不，我不會那樣做。那會讓接觸失去調音。當我在早些時候傳訊的時候，我並不是完全與它在一起了，但是我確實在身體的自我和靈性的自我之間抓住了重複的區分。一種二分法看起來似乎在今晚對這個特定的討論的領域中是佔據支配地位的，而，這個身體，就是我們使用以在這個投生中顯化我們靈性的自我的事物。我想知道，在今晚強調那種二分法可能有什麼特別的需要嗎。今晚將注意力集中在愛那個觀念上的潛在的目的是什麼呢？

I am Q'uo. We have spoken this evening of the apparent and of that which is not apparent in order to share our understanding, simple though it is, that

within your illusion you draw upon resources constantly that are far, far greater than you can imagine. And when you move within your daily round of activities, you are utilizing but the tiniest fraction of that which is at your disposal. Yet that very movement itself draws unto your limited self more and more of that which knows no limits in order to enhance your ability to experience within your illusion. Thus, we speak as we have spoken, of limitation and infinity being recapitulated within your own being and of this process being fueled by your will to seek and your faith that the seeking will bear fruit.

我是 Q'uo。我們已經在今晚談及了明顯的事物以及不明顯的事物，以便於分享我們的理解，儘管我們的理解是簡單的，即在你們的幻象中你們會持續不斷地吸引那些比你們所能想像到的遠遠，遠遠更大的資源。當你們在你們的日常生活的活動中移動的時候，你們是在利用可供你們支配的事物的最為微小的部分。而那種運動其自身會將越來越多的沒有限制的事物吸引到你們有限的自我上，以便於增強你在你們的幻象中進行體驗的能力。因此，我們如我們已經談到了一樣地談及了在局限性以及在你自己的存有內在之中被扼要重述的無限性，並談及了這個過程是被你對於尋求的意志，以及你對於那種尋求將會產生出結果的信心所賦予了能量的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you. I enjoyed you.

Carla：沒有了，感謝你們。我喜歡你們。

I am Q'uo. We have greatly enjoyed this evening with each of you, and we are happy to join this group at future times, as you would call them. And we look forward to the opportunity to blend our vibrations with yours. We shall take our leave of this group and this instrument at this time. Again, with gratitude and in joy, we leave you. We are known as Q'uo. Adonai, my friends. Adonai.

我是 Q'uo。我們在今晚已經極其喜歡你們每一個人了，我們很高興在未來的時間，如你們對它的稱呼一樣，加入這個團體。我們期待將我們的能量與你們的能量混合起來的機會。我們將在此刻離開這個團體和這個器皿。再一次，帶著感激並在喜悅中，我們離開你們。我們是被知曉為 Q'uo 的實體。Adonai，我的朋友們。Adonai。

June 1, 1986

1986-06-01 L/Leema : 三維的時間

(Carla channeling)

(Carla傳訊)

I am L/Leema. I greet you, my friends, in the love and in the light of the one infinite Creator in Whose name we come to serve this evening. We thank you for calling us to your group for we are most grateful to have this opportunity to serve you and in serving you finding the most blessed service given to ourselves, for it is in service that we are able to move forward in our own refinement on the understanding of the ways of the one infinite Creator.

我是 L/Leema。我的朋友們，我在太一無限造物者的愛與光中向你們致意，以造物者的名義，我們今晚前來服務。我們為你們呼喚我們來到你們的團體而感謝你們，因為我們對於擁有這個機會來服務你們是極其感激的，在服務你們的過程中，我們發現最為有福的服務被給予我們自己了，因為就是通過服務，我們能夠在我們自己對太一無限造物者的方式的理解的精煉上前進了。

The request that has been made this evening is a layman's discussion of the concept of three-dimensional time.

今晚已經被提出的問題是一個外行人對三維的時間的觀念的討論。

We shall do a bit of talking through this instrument while we are settling our contact with the instrument and deepening the meditation to the point where the instrument ceases to have any concern whatsoever for the channeling that it will be doing. This instrument knows little or nothing of this subject, far less even than your scientists who have, shall we say, only fragments of the conceptualization of the universe as we are aware of it.

在我們正在將我們與器皿之間的接觸固定下來，並將冥想加深到這個器皿不再對於它將會正在進行的傳訊擁有無論什麼任何的擔憂的位置的時候，我們將通過這個器皿說一點話。這個器皿對於這個主題知之甚少或者一無所知，甚至比你們的科學家都知道得要遠遠少得多，按照我們對宇宙的知曉，你們的科學家僅僅只擁有，容我們說，對宇宙的概念的碎片。

We would like to express our desire that as we speak, those concepts which do not seem helpful to you be put aside immediately, for we are your brothers and sisters and our opinion is as fallible as our natures. We are those with somewhat more experience than those of third density, yet there is much we have to learn before we come to the position of bidding farewell to the incompleteness of our own sense of searching. And indeed, when that completeness comes, we shall be once again a portion of time/space and therefore be uninterested in communicating, as we shall be being drawn back to the source of All that there is, and at that stage of evolution, will have a strong enough gravitational pull, metaphysically speaking, towards that great central source that we would be unable to communicate.

我們想要表達我們的渴望，當我們發言的時候，那些看起來似乎對你們並不幫

助的觀念，請立刻放在一邊，因為我們是你們的兄弟姐妹，我們的觀念是和我們的屬性一樣易於犯錯的。我們是具有比第三密度的實體多少更多一些經驗的實體，而在我們向從我們自己的意義上的尋求的不完全告別之前，我們都有大量必須要學習的事物。確實，當那種完全性出現的時候，我們將在一次成為時間/空間的一部分，並因此對溝通交流沒有興趣了，因為我們將會被拉回到一切萬有的源頭，在那個演化的階段上，我們將會擁有朝向那個偉大的中心的源頭的一種足夠強有力的，從形而上學的方面而言的，重力的拉力，以至於我們是無法對進行交流的。

You dwell, in your meeting this evening, in a domicile that is rich in time. Although it has stood still in space, it has endured through many of your seasons and is full of years. It has not gained in size, yet it has gained in time. Each of you sitting within this circle has ceased to grow in the physical sense. The space which you occupy is that which you shall occupy insofar as your bony structure and your organs are concerned. It is within this instrument's mind that poundage may be gained or lost, however, the point we are making is that as you dwell within your physical bodies in space/time, you dwell also in time/space, and as you grow more full in years, so you grow rich in time. This fullness of time is a characteristic of those who are seeking, and the sense of it and its wonder are most beneficial for the consideration of one who seeks the truth.

在今晚你們的集會中，你們留在在一個住所中，這個住所在時間的方面是豐富的。儘管它在空間中已經安靜地站立著了，它已經熬過了你們很多個季節並且是上了年紀的。它並未在大小上增加，而它已經在時間上增長了。你們每一個坐在這個圈子中的人，都已經在身體的意義上停止生長了。你們佔有的空間就，就你的骨骼結構以及你的器官所及的範圍你們將會佔有的空間了。這個器皿的頭腦中在思考，重量可能會增加或者減少，然而，我們正在明確的要點是，當你們在空間/時間中居住在你們的物質性身體中的時候，你們同樣也居住在時間/空間中，當你們越來越變得更加年老，你們因此也在時間的方面逐漸變得豐富。這種時間的充滿是那些正在尋求的人的一個典型特徵，對於它以及它的奇跡的感知對於一個尋求真理的人的考慮是極其有益處的。

In a simplistic manner, we would use a description which we have found within this instrument's mind in speaking of the difference between the world of space/time and the world of time/space. You would, in your physical vehicles and in this illusion of space/time, think little of setting out for another city. When that trip had been accomplished, you would again think little of your next journey, and so you would travel geographically to and fro in space. Within this house there is a long portion of time/space and were the seeker sensitive enough, it could within this house become aware of this house's reality, shall we say. 用一種簡單化的方式，在談及在空間/時間的世界和時間/空間的世界之間的差異的方面，我們會使用一個我們已經在這個器皿的頭腦中找到的描述。在你們的物質載具中，在這個空間/時間的幻象中，你們很少會考慮前往另一個城市。當那場旅程已經被進行之後，你們會再一次很少考慮你們的下一場旅程，因此，因此你們會在空間中用地理的方式來回旅行。在這個房間中，會有一個時間/空間的

長長的部分，如果尋求者是足夠敏感的，它能夠在這個房屋中察覺到這個房屋的，容我們說，真相。

In another year, a sensitive enough student would not think a great deal of moving back in time and experiencing in the stream of space the movement in time. Indeed, without reverting to the heart of the meaning of time/space, the mechanics of time/space are relatively simple. You call one of your planet's journeys about the sun a year, and you number them after that which is thought to be the birth of a master teacher. Your year 1929 would be as Cincinnati to Louisville, the year 600 BC perhaps equaling Australia or Madagascar. Just as we do not notice when moving in space that time is anything but simply a flowing river, so in moving through time, space is seen as a simply flowing river. One place is as easily arrived at as another, as all places are in the stream of space. This is an illusion which is useful for travel outside of the chemical vehicle which is your physical manifestation within the illusion of space/time. Each of you has also a physical vehicle of another kind which is inextricably intertwined with the space/time physical vehicle which can and does move in time/space.

@在另一年裏，一個足夠敏感的學生不會願意大量地考慮在時間中的返回，並在空間的溪流中的體驗時間的移動。確實，在沒有回想時間/空間的意義的核心情況下，時間/空間的機制會是相對簡單的。你們稱呼你們的星球圍繞太陽旅行一圈為一年，你們在被認為是一個大師的老師的出生的那個日期之後計算它們。你們的 1929 會是如同從辛辛那提到路易斯維爾，西元前六百年也許等同於澳洲或者馬達加斯加。就好像我們並未注意到當在空間中移動的時候，時間除了是一旦簡單地流動的河流之外的任何事物一樣，在移動通過時間的過程中，空間就是這樣被視為是一條簡單地流動的河流的。一個地點和另一個地點一樣容易地被抵達，如同在空間的溪流中的所有的地方一樣。這是一個對於在化學性的載具外部旅行有用處的幻象，化學性載具就是在空間/時間的幻象中的你們的物質性的顯化物了。你們每一個人同樣也擁有具有另一種類型的一個物質性載具，它是無法解開地與空間/時間的物質性載具相互纏繞起來的，這個物質性載具能夠並確實在時間/空間中移動。

Thus, it is quite possible for each of you to visit your past or your future, for this is the illusion represented by the mechanical time/space. There are physical characteristics to what we may term geometric or mechanical time/space which are polarized to space/time in such a way that space/time and time/space, perfectly matched, equal among other things, the speed of light and the energy of that which is eternal. Perfectly matched space/time and time/space are not available within illusion, for the perfect matching thereof is the removal of illusion.

因此，你們每一個人都相當有可能訪問你們的過去或者你們的未來，因為這是被機械性的時間/空間所呈現的幻象。對於我們可能稱之為幾何學的或者機械性的時間/空間的事物會有物質性的屬性，這些屬性是用這樣一種方式朝向空間/時間被極化的，空間/時間和時間/空間，如果是被完美地匹配起來的，在其他事物中是等同於光的速度以及永恆之所是的能量的。完美匹配的空間/時間和時間/空間在幻象中是無法取得的，因為完美的匹配就是對幻象的移除。

It is the mismatching of spaced time which gives to your space/time physical bodies the experience of moving through an incarnation. You will notice that in space/time, it is time upon which one focuses, although it is space within which one moves. In mismatching of time and space so that time is predominant, it is space which is noticeable and important, and time which is moved about in carelessly and taken for granted. Thus the physical space/time trip to Cincinnati would be as miraculous to a time/space entity as time travel is to you who have asked this question. It is the simplicity of the concept that tends to confuse the mind, rather than its complexity.

就是對空間化的時間的錯配給予了你們空間/時間的物質性的身體穿越一個投生的體驗。你們將會注意到，在空間/時間中，時間是一個人聚焦於其上的事物，儘管空間是一個人其中移動的事物。在時間和空間的錯配中，時間因此是占優勢的，空間是被注意到且重要的，時間是被漫不經心地四處移動且被認為是理所當然的。因此，物質性的空間/時間前往辛辛那提的旅行對於一個時間/空間的實體會和時間旅行對於你們這些已經詢問了這個問題的人一樣是奇跡般的。就是這個觀念的簡單性，而不是它的複雜性，傾向於讓心智感到混淆了。

We would now move to the heart of the nature of three-dimensional time, bearing in mind, of course, as this group has asked us to do, that your concept of time involves a request to us, who are known to be somewhat wordy, to limit our answers in time so that the listeners may eventually move about in space, once again being free from our lecturing. We will therefore attempt to be reasonably brief.

我們現在會移動到三維時間的屬性的核心，我們同時會記住，當然，如這個團體已經請求我們去做的一樣，你們對時間的觀念包含了一個對我們的請求，因為我們是被知曉為多少有些多話的，我們會記住在時間的方面限制我們的回答，這樣聆聽者就可以最終在空間中移動，再一次從我們的演講中解脫出來了。我們將因此嘗試去成為合理地簡短的。

Often and often members of the Confederation of Planets in the Service of the Infinite Creator have encouraged each who seeks the one original Thought to move inward into silence and the listening. We ask this because it is, as far as we know, the single most efficient controllable method of achieving conscious experience of time/space, for within time/space dwells much of that which you call the mind. Much of what you experience goes unnoticed by the conscious mind which is dwelling in space/time, and which is a tool designed for use in space/time. All of your instrumentation of a scientific nature at this time, if you will pardon the misnomer, is given to the measurement of space/time phenomena. Time/space, when viewed from the standpoint of space/time, is completely subjective. Nothing which you experience in time/space can be definitively proven or reliably repeated, for the instrumentation for measurement of time/space phenomena is not in your present available.

服務與無限造物者的星際聯邦的成員已經經常且頻繁地鼓勵每一個尋求那一個原初的想法的實體向內移動進入到靜默與聆聽中。我們這樣請求，因為它，就我

們所知曉的範圍，是取得對時間/空間的有意識的體驗的單一最有成效的，可控的方法，因為在時間/空間中存在有大量的你們稱之為心智的事物。大量你們體驗的事物是不會被存在於空間/時間中的有意識的心智注意到的，有意識的心智是一個被設計在空間/時間中使用的工具。所有你們具有一種科學屬性的器皿在此刻，如果你們願意原諒這個用詞不當的話，都是被賦予了對空間/時間的現象的度量的。時間/空間，在從空間/時間的視角被觀察的時候，是完全主觀性的。你們在時間/空間中體驗到的事物，沒有任何事物是能夠被明確地證明或者可靠地被重複的，因為用於對時間/空間的現象的度量的儀器在你們當前是無法被取得的。

Time/space is unknown territory. The word which perhaps more closely than any other in your language represents [it] is the numinal; another word would be the mysterious. To the space/time consciousness, time/space is shifting, illusive and unpredictable. And yet, the majority of your true mind dwells in time rather than in space, and is used for more efficiently processing that catalyst which is gathered during your incarnational experience in space/time. When you dream clearly, the portion of your mind which is dwelling in time—we will abbreviate time/space to time and space/time to space—speaks to you of that which you have not yet become aware in space. 時間/空間是未知的領域。在你們的語言中也許會比任何其他詞語更為近似地表現它的詞語，就是“內在實相的” (*numinal*)，另一個詞語會是神秘的。對於空間/時間的意識，時間/空間是變化的，是虛幻的，且無法預測的。而你們的真實的心智的絕大部分都存在於時間中而不是存在於空間中，它是被用於對在你們的空間/時間中在你們的投生體驗期間被收集起來的催化劑的更有成效地處理的。當你們清晰地做夢的時候，你們的心智的那個存在於時間中的部分——我們將簡化時間/空間為時間，將空間/時間為空間——對你們談及你們尚未在空間中察覺到的事物。

Teachers, which are called by some, “angels,” and others, “inner plane masters,” speak within time and most often within sleep and often without memory. Yet still biases are formed and refined because of the interaction of the deeper mind with that world of three-dimensional time which serves, shall we say, as the backboard, if you wish to think of experience as a means of putting the ball in the basket. One's conscious experiences in space are such that one may learn lessons without recourse to the deeper mind which dwells in time only by extremely accurate observation, which in this analogy, would equal the action of the ball so thrown through the air that it moved through the hoop without touching the rim or the backboard. It is seldom that one of your sports players develops the skill of a basketball game without recourse to the use of the rim and the backboard. It would be an inefficient use of the tools which such an athlete would be given for this game. It is equally unlikely that an entity will move through an incarnational experience without the use, conscious or unconscious, of the backboard of the deeper mind. 被一些人稱為“天使”，以及被其他人稱為“內在層面大師”的老師們，是在時間中說話，它們極其經常地在睡夢中說話，且經常對其是沒有記憶的。而因為更為深入的心智與那個三維的時間的世界之間的互動，仍舊會有偏向性被形成並被精

煉，三維時間的世界是起到籃板的作用的，如果你們願意將體驗思考為一種將球扔進籃筐中的途徑的話。一個人的在空間中的有意識的體驗是這樣子的，一個人就可能僅僅藉由極其準確的觀察而在沒有對於存在於時間中的更為深入的心智的利用的情況下學習課程的，在這個類比中，這種極其準確的觀察會等同於，球被如此這般被扔出來穿過空氣，以至於它在沒有接觸籃框或者籃板的情況下就穿過籃圈了。你們的一個體育運動員幾乎不會在不求助於對籃框和籃板的使用的情況下發展一種籃球比賽的技巧。它會是對一個運動員被給予用於這個比賽的工具的一種無效的使用。同等地不大可能的事情是，一個實體將會穿過一次投生而沒有對更為深入的心智的籃板的有意識或者無意識的使用。

It would be an intellectual game to speak of parallel universes, of space/time and time/space. We ask that you perceive that in our opinion, this mode of thinking, while accurate, has to do with the mechanical space/time and time/space which are polarities to each other. For the metaphysical seeker, it is far more interesting to work with the concepts of what the time/space portion of each being can offer to the spiritual development of humankind.

談及平行宇宙，談及空間/時間與時間/空間，這會是一場智力的遊戲。我們請你們瞭解，我們的觀點是，這種思考的模式，儘管是準確的，是與機械性的空間/時間和時間/空間聯繫在一起的，它們是相互彼此的相對的極性。對於形而上學的尋求者，與每一個存有的時間/空間的部分能夠提供給人類的心靈發展什麼事物的觀念一同工作，這是遠遠更加有趣的。

We move back now to the concept of the river, if you consider time to be the river, as one in your illusion is almost forced to do when they see that the river never ceases flowing, nor is it patently conceivable that the flow of time will cease. In the illusion called time/space, it is equally incongruous to suppose that the river of space, or may we say, physical manifestation of energy fields which are polarized electrically, will cease. The river is a foreverness, whether it be the river in space or the river of time. The work of the spirit, however, is most efficiently done through the river of space which takes its nature from the illusion of time/space. You were in time/space before you came into incarnation in this space/time incarnation, and to that river you shall return, and time then, as before, shall become static. It is the stasis of time which enables the spirit to do so much with that tool in seeking, for within the body which is your chemical vehicle, you are subject to and bound by the river of time.

我們現在返回到河流的觀念，如果你們考慮時間是河流，**如同在你們的幻象中的一個人當它們看到河流的時候是幾乎不由自主地會去認為河流永遠都不會停止流動的一樣，時間的流動將會停止，這同樣也明顯地是無法想像的。**在被稱之為時間/空間的幻象中，去假設，空間的河流，或者我們可以說，在電性的方面是有極性的能量場的物質性的顯化將會停止，這同等地是不合理的。河流是一種永恒性，無論它是在空間中的河流，還是時間的河流。然而。靈性的工作，是通過空間的河流被極其有效地進行的，空間的河流會從時間/空間的幻象得到它的屬性。在你們在這個空間/時間的投生中進入到投生之前，你們是在時間/空間中的，你們將會返回到那條河流，時間，接下來，如同之前一樣，將會成為靜止的。就是時間的靜止使得靈性能夠藉由那個工具在尋求中做如此大量的工作，因為在你

們的化學性載具的之所是的身體中，你們是受制於時間的河流並被其所約束的。

In time/space that river ceases to flow and you may remain in an eternal present moment so long as you are seeking to use the tools of time and flowing in the river of space. In this river of space lies each experience, and without the prison of time one may, unbarred and free, search out the nuances of even the most complex and difficult situation so that one may find the Creator and love, which is the Creator, in each and every experience and situation. Throwing off the trammels of time, it is possible to use the tools of many portions of a deeper self. It is possible to dwell what may seem to be long upon the most brief moment, for that moment may hold a key for you and it may be important to dwell within that moment, using the deeper tools and doing the work of the spirit, that is, the seeking of the truth.

在時間/空間中，那條河流停止流動了，你們可以留在一個永恆的當下一刻，只要你們在尋求去使用時間的工具以及在那條空間的河流中的流動。在這條空間的河流中存在有每一個體驗，而沒有時間的囚籠，一個人可以，在不受阻礙且自由的情況下，找出甚至最複雜的且困難的情況的微妙差異，這樣一個人就可以在每一個體驗與情況中找到造物者和愛，以及造物者之所是了。將時間的束縛扔掉，有可能去使用具有一個更為深入的自我的很多的部分的工具。有可能在極其短暫的瞬間中停留可能看起來似乎是很長的時間，因為那個瞬間可能包含有一把供你們使用的鑰匙，去留在那個瞬間中，同時使用更為深入的工具，並進行靈性的工作，也就是說，尋求真理，這可能是重要的。

We wish you the joys of that search. Truly, your incarnation, were it lost to the freedom of metaphysical time/space, would be far too short, regardless of the years in it, to accommodate learning to any significant degree. This is why the majority of your minds are each of the nature that dwells in time/space. When you go into meditation, you can experience this stretching of time until the time slows and ceases to turn in its inevitable cycles. Remember, we are speaking here of illusions, for the reality is a timelessness and a spacelessness which precludes experience. The goal of your consciousnesses is to seek out experience and to process it in such a way that you add to the Creator's knowledge of Itself. Thus, it is necessary that space and time be mismatched. 我們祝願你們擁有那種尋求的喜悅。真的，你們的投生，如果它迷失在形而上學的時間/空間的自由之中，它對於在任何有意義的程度上適應學習，都會是遠遠太過短暫的，無論在其中的渴望是什麼。那就是為什麼你們的心智的絕大部分就是每一個人存在於時間/空間中的屬性了。當你們進入冥想的時候，你們能夠體驗到這種時間延伸，一直到時間變慢並不在其無可避免的週期中轉動為止。記住，我們在這裏是在談及幻象，因為實相是一種無時間性與一種無空間性，它是排除了體驗的。你們的意識的目標就是去尋求體驗並用這樣一種你們會增添造物者對祂自己的知曉的方式來處理它了。因此，空間和時間是錯配的，這是需要的。

In your illusion of space, time unbuckles and is undependable. All that is dependable about it is that it shall pass all too quickly and as more and more experiences come and are incompletely processed, time will seem to move more and more quickly, the river flowing faster and faster as more of time is

needed to balance the space in which you dwell. In time/space it is space which is unpredictable and buckled. While you are dwelling as space/time beings, the movement into time is a movement into a freedom from time in the illusory sense. We encourage that movement, as it will with continued use facilitate the efficiency with which the seeker may process experience and transform itself, and through the transformation of the self effect the transformation of the greater consciousness which is that of family, society, nation, continent, planet and creation itself.

在你們空間的幻象中，時間是不受約束且不可靠的。關於時間的所有可靠的事物就是，它將會過於快速地流逝，隨著越來越多的體驗出現並會被不完全地處理，時間將會看起來似乎越來越快地移動，隨著更多的時間被需要來平衡你們在其中居住的空間，河流會越來越快地流動。在時間/空間中，空間是無法預測且被扣緊的。當你們作為空間/時間的存有存在的時候，進入到時間中的移動是一種在虛幻的意義上進入到一種不受時間束縛的自由中的運動。我們鼓勵那種運動，韻味它將會藉由持續的使用而促進尋求者可以處理體驗並轉變它自己的成效，並通過對自我的轉變影響更大的意識的轉變。更大的意識即家庭的意識、社會的意識、民族的意識、大陸、星球及其造物其自身的意識。

We realize that though we have used no words which are not familiar, we have undoubtedly given a less than adequate explanation of this simple concept, and for the deficiencies of language itself, and of illusions in general, we apologize.

我們強調，儘管我們並未使用不熟悉的詞語，我們已經毫無疑問地對這個簡單的觀念給予了一個較不充分的解釋了，我們為語言其自身的不足以及一般而言的幻象的缺乏而抱歉。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

We feel that we can do no more than encourage and inspire the kind of indwelling [thought] process within each seeker which will lead each to a subjective grasp of this concept.

我們感覺到我們除了鼓勵並鼓舞那種存在於每一個尋求者內在之中的思考的過程之外無法做更多的事了，那個思考的過程將會引導每一個尋求者取得對這個觀念的一種主觀性的掌握。

It is to be noted in this regard that the lack of time/space instrumentation is the cause of the inability of your intellectual minds, and more especially the minds of the scientific community, to encompass events which may be called paranormal. The events occur due to the spontaneous or conscious use of the combination of time/space energy in a space/time environment. The so-called subatomic particles which are so often discovered, disputed and researched by your scientists are the results of scientists poring so deeply into

the nature of energy patterns that they become able to perceive time/space energy patterns in physical manifestation in space. These at least, being energy patterns, are reproducible, but inexplicable, and the discovery of them shall continue to be both inarguable and mysterious as long as discipline of the deeper consciousness is neglected by those among your peoples who wish to call themselves men of science.

在這個方面要被指出的事情是，時間/空間的工具的缺少是因為你們的智力的心智，更為明確地是科學家團體的心智，無法包含可能被稱為超自然的事件的緣故。這些事件是由於對在一個空間/時間的環境中的時間/空間的能量的混合的自發性或者有意識的使用而出現的。如此頻繁地被你們的科學家發現、爭論和研究的所謂的次原子微粒，就是科學家如此深入地研究能量模式的屬性的結果，以至於它們能夠在空間中通過物質性的顯化物感覺到時間/空間的能量模式。這些粒子，它們是能量模式，至少是可複製的，但卻是令人費解的，對它們的發現將繼續成為是毫無疑問的，同時也是神秘的，只要對更為深入的意識的修煉是被你們人群中的那些希望稱呼它們自己為屬於科學的人所忽視。

This instrument is telling us that we have spoken overlong. We are sorry and beg your pardon. We are moved by the honesty and depth of seeking within the group to which we speak and would willingly speak further, yet for a general expression, this is undoubtedly more than adequate. Therefore we would at this time transfer the contact to the one known as Jim so that we may field whatever questions you may wish to ask at this particular time—if you will pardon the, shall we say, cosmic joke. We are those of L/Leema and in gratitude we now leave this instrument.

這個器皿正在告訴我們，我們已經發言超時了。我們很抱歉並請求你們的原諒。我們被在這個我們對其發言的團體中的尋求的真誠與深度所打動了，我們會樂意於更進一步發言，而對於一種一般性的表達，這毫無疑問是更為恰當的。因此，我們會在此刻將接觸轉移到被知曉為 *Jim* 的實體，這樣我們就可以現場回答無論什麼你們渴望希望在這個特定的時刻——如果你們將會原諒，容我們說，那個宇宙笑話的話——詢問的問題了。我們是 *L/Leema*，我們現在在感激中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and greet each of you again in love and light through this instrument. At this time it is our honor to attempt to answer questions which remain with those of this group, if we are able. May we begin, then, with the first query?

我是 *L/Leema*，我再一次通過這個器皿在愛與光中向你們致意。在此刻我們很榮幸嘗試去回答這個團體的實體依舊擁有的問題，如果我們能夠的話。接下來，我們可以用第一個問題開始嗎？

J: Did I understand correctly that we have a physical body in space/time and yet also a physical body in time/space?

J: 我們在空間/時間中擁有一個物質性的身體，而在時間/空間中同樣也擁有一

個物質性的身體，我正確地理解了嗎？

I am L/Leema. In the time/space or metaphysical portion of creation, you have a metaphysical vehicle which is more, shall we say, filled with the substance of creation itself, that is, with light. The remainder of your statement is correct.

我是 *L/Leema*。在造物的時間/空間或者形而上學的部分，你們擁有一個形而上學的載具，這個載具，容我們說，是更多地用造物其自身的材料，也就是說，用光所充滿的。你的表述的其他的部分是正確的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: When we experience physical death in space/time, do we then occupy this metaphysical body in time/space?

J：當我們體驗到在空間/時間中的物質性的死亡的時候，我們接下來在時間/空間中會佔據這個形而上學的身體嗎？

I am L/Leema, and this is correct, my brother. This vehicle has been called the etheric body by many of those adepts of your illusion which study the metaphysical nature of reality.

我是 *L/Leema*，這是正確的，我的兄弟。這個載具已經被你們的幻象的很多的研究實相的形而上學的屬性的行家稱之為乙太體了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: Were the pyramids used in any manner to help those in experiencing space/time to experience time/space?

J：金字塔用任何方式可以被用於幫助那些正在體驗空間/時間的人體驗時間/空間嗎？

I am L/Leema. This is again correct, my brother. The nature of seeking the heart of evolution is of itself best described as a metaphysical process. That which is metaphysical is that which is of a primary or foundation nature. That which is physical springs from this foundation and is a manifestation of it, and through the physical illusion of incarnation upon incarnation, an entity distills certain attitudes and lessons that bias it toward further seeking of what you would call truth and the nature and purpose of life. The geometrical shape of the pyramid was designed to aid this process, and indeed did so by funneling the light of the Creator, which has been imbued with love and called by many prana, in such a way that the distortions and disturbances likened unto mental static fell away from the seeker and the pure desire to seek the truth was then intensified in such a fashion that a finely wrought pathway between the seeker and the greater truth or reality which it sought was then constructed which allowed the seeker to experience more and more of that

which it sought.

我是 L/Leema。這再一次是正確的，我的兄弟。尋求演化的核心的屬性在其自身可以最佳地被描述為一種形而上學的過程。形而上學的事物就是具有一種基本的或者基礎的屬性的事物。物質性的事物是從這個基礎噴湧而出的，並且是它的一個顯化物，通過一次接一次的投生的物質性的幻象，一個實體會蒸餾出一定的態度與課程，它們會將使得實體朝向對你們稱之為真理的事物，以及對生命的屬性與目的更進一步的尋求產生出偏向性。金字塔的幾何形狀是被設計來幫助這個過程的，它確實是藉由將造物者的光用漏斗彙聚起來而這樣做的，造物者的光已經被愛所灌注了，並已經被很多人稱之為普納了，用這樣一種方式，可以被比作心智的靜電的扭曲和干擾會從尋求者身上逐漸消失，而對於尋求的純淨的渴望接下來就用這樣一種方式被強化了，一條在尋求這與它尋求的更大的真理與實相之間的被精細地打造出來的道路就就接下來構建出來，這條道路會允許尋求者越來越多地體驗到它尋求的光了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: I don't want to hog all the time. Maybe someone else has a question.

J: 我並不想要霸佔所有的時間。也許某個其他人有一個問題。

Questioner: I have many questions. I really don't know where to begin. I primarily want to know what my next step might be. I don't know if that's too personal for right now. Is it? 提問者：我有一個問題。我真的並不知道從哪里開始。我主要想要知道，我的下一步可能是什麼。我不知道是否那個問題對於現在是太過個人性的了，是嗎？

I am L/Leema. My brother, we seek to be of service in whatever way is possible for us without infringing upon any entity's own free will choices. We view this query as one which offers the possibility of such infringement, for we do not feel it proper to look upon an entity's life pattern and to describe to it that which is most likely to become its next experience from among the many potentials that await each. We can, however, suggest to any seeker who is desirous of placing the foot upon the path most securely as its next step that within the meditative state one may take this desire and open the heart of one's being to the inspiration which the greater portion of yourself may move and speak to you who inhabits this illusion, and in such a manner may you then find for yourself the next appropriate step.

我是 L/Lemma。我的尋求，我們尋求在不侵犯任何實體的自由意志的選擇的情況下用無論什麼對於我們是有可能的方式來進行服務。我們將這個問題視為是一個提供了這樣的侵犯的可能性的問題，因為我們並不覺得，去檢查一個實體的生命模式並對它描述從許多等待著每一個人的可能性當中極其有可能會成為它下一個體驗的事情是合適的。然而，我們能夠建議，任何渴望極其安全地走上那條大路作為它的下一步的實體，在冥想狀態中，一個人可能使用這種渴望並向著啟發開放一個人存有的核心，你自己的更大的部分可以可以朝向這種啟發運動，並向你這個居住在這個幻象中的實體發言，用這樣一種方式，你就可以接下來為你自己找到下一個適合的腳步了。

We would hasten to add, however, that to focus overly much upon what is next upon one's spiritual agenda, shall we say, is in some degree to deny the appropriateness and efficiency of the present moment experience which is in itself whole, complete and most appropriately suited for your journey at this time.

然而，我們會趕緊補充，過多地聚焦於在一個人的，容我們說，靈性的議程上的下一個事物，就是在某種程度上否認了當前的時刻的體驗的適當性與效用，當前的時刻的體驗在其自身之中是完整的，完全的，且極其使當地適合於你在此刻的旅程的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: I'm afraid it would take up too much time for this group, but I've got lots and lots of questions. I appreciate your response to my question. Thank you.

提問者：我恐怕我這個問題要花費這個團體的過多的時間，但是我有很多很多的問題。我感激你們對我的問題的回應。謝謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

J: I was just wondering—the kundalini energy that we experience in space/time as individuals, is this a function primarily of energy in space/time or does it also have a component in time/space?

J：我僅僅感到疑惑——我們在空間/時間中作為個體體驗到的昆達利尼的能量，這是主要屬於在空間/時間中的能量的一個機能，還是它同樣在時間/空間中擁有一個組成部分呢？

I am L/Leema. We may suggest, my brother, that all events which you experience within your space/time illusion are manifestations of, shall we say, greater or richer events within the time/space or metaphysical reality which undergirds all that you experience in your present illusion. The phenomenon of the rising of the kundalini, as it has been called, is most centrally related to the time/space nature of your experience, and is indeed a manifestation or fruit of work which has been accomplished upon the metaphysical level by your experiences within the physical reality.

我是 L/Leema。我們可以建議，我的兄弟，你們在你們的空間/時間的幻象中體驗到的所有的事件都是，容我們說，在時間/空間或者形而上學的實相中具有更大或者更為豐富的事件的顯化物，形而上學的實相是從底部支撐在你們當前的幻象中所有你們體驗到的事物的。昆達利尼的升起的現象，如同被稱呼的一樣，是極其中心性地與你們的體驗的時間/空間的屬性聯繫在一起的，並且確實是被你們在物質性的實相中的體驗已經在形而上學的層次上完成了的事物的一個顯化物或者工作的果實。

May we answer, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: If we could develop a tool of measurement of time/space in this illusion, what would it be like?

J: 如果我們能夠在這個幻象中發展一個對時間/空間進行度量的工具，它會是什麼樣子的呢？

I am L/Leema. We may suggest that the most efficient tool for measuring the time/space nature of creation is conscious experience. As the point of viewing of the conscious seeker expands and penetrates the surface appearance of all things that surround it, then the seeker becomes more and more aware of the truer nature of all creation, and as its awareness becomes richer and deeper and broader, it then begins to encompass or measure more and more of the time/space nature of all that surrounds it. This measurement, as you may hypothesize, is unique to each entity and would be difficult to translate in literal, practical terminology. To another being, the communication of such measurement would be best accomplished by the communication of concepts, shall we say, and is that which is of the nature of the mind to mind or telepathic contact.

我是 L/Leema。我們可以建議，對造物的時間/空間的屬性的最有成效的度量的共工具，就是有意識的體驗。隨著有意識的尋求者的視角的拓展並刺穿包圍著它的一切事物的表像，接下來，尋求者就會越來越多地察覺到所有造物的更為真實的屬性，隨著它的察覺變得更加豐富、更加深入且更加廣闊，它接著就開始包含或者度量所有包圍著它的事物的越來越多的時間/空間的屬性。如你們可以假設的一樣，這種度量，對於每一個實體都是獨一無二的，並且用字面上的，實踐性的術語是難以轉譯的。對於另一個存有，對這樣的度量的溝通交流是會藉由，容我們說，對觀念的交流而被最佳地完成的，這種對觀念交流是具有心智對心智的，或者心電感應的接觸的屬性的交流。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: At what density is L/Leema, and do you dwell in space/time or in time/space?

J: L/Leema 是在什麼密度的呢，你們是居住在空間/時間中，還是居住在時間/空間中呢？

I am L/Leema, and it is our honor to inhabit that density that is of light, which in your system of numbering numbers five. Within each density of the creation, there is the phenomenon of dual existence, that is, of space/time and time/space, for each density within the creation recapitulates the dual nature of all creation, that is, the manifest and the abstract, the male and the female, the light and the dark, in general terms. These principles, then, are reflected within each density of creation.

我是 L/Leema，我們很榮幸居住在那個屬於光的密度中，這個密度在我們的編

號系統中是編號為五的。在造物的每一個密度中，都會有雙重存在性的現象，也就是說，具有空間/時間和時間/空間的雙重存在性，因為在造物中的每一個密度都會扼要重述所有造物的雙重的屬性，也就是說，顯化與抽象，男性與女性，以及一般意義上的，光明與黑暗。這些原則，接下來就會在造物的每一個密度中被反映出來了。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

J: No, thank you.

J: 不用了，謝謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Yeah, I'd like to clear up something that J asked. Is time/space that which awaits, i.e., the female, and space/time that which reaches? Is that the polarity?

Carla：是的，我想要對 J 詢問過的某個事情進行澄清。時間/空間是等待著的事物，是女性，而空間/時間是伸手觸及的事物嗎？那是極性嗎？

I am L/Leema, and in an attempt to clarify the use of terms in a very general manner, the time/space or metaphysical portion of any density may be likened unto the female polarity which, awaiting the reaching, provides when reached for much of that which shall become the experience that is shared betwixt the polarities. The space/time portion of each density, then, is analogous to that male principle which reaches, and in the reaching seeks the experience that will enrich it by enabling it to know itself more and more as a unique portion of the one Creator, and which enable it also to see that about it more and more purely as the same Creator experiencing Itself in infinite variety.

我是 L/Leema，在嘗試去澄清用一種非常一般性的方式對詞語的使用的方面，任何實體的時間/空間的或者形而上學的部分，都可以被比作等待著伸手觸及的女性的極性，當女性的極性被伸手觸及的時候，會提供大量的將會成為經驗的事物，這種經驗會在兩個極性之間被分享。每一個密度的空間/時間的部分，接下來，就是等同於那個伸手觸及的男性的原則，男性原則在伸手觸及的過程中尋求那種將會藉由使得它能夠越來越多地知曉它自己是一個太一造物者的獨一無二的部分而豐富它的經驗，這種經驗同樣也會使得它能夠將在它周圍的事物越來越純淨地視為是造物者用無限多種多樣的方式體驗祂自己。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: That being the case, is that the reason for the fabled woman's intuition or the apparent relative thinness of the veil between the conscious and the unconscious mind of the female due to the fact that time/space has female

characteristics?

Carla：如果是那樣的話，那就是傳說中的女性的直覺，或者女性在表面意識和無意識心智之間的罩紗由於時間/空間擁有女性的屬性的事實而具有的明顯的相對稀薄性的原因嗎？

I am L/Leema, and we find that this is a reasonably accurate analysis, yet is a function also of the manner in which your particular culture has nurtured the female quality or principle within the biological female entity, for it is unto this biological female entity that the access and use of such pathways to the deeper mind has been viewed as most appropriate, for these are indeed pathways which provide to the conscious mind much which is of a nurturing nature, that is, the insights which enrich the experience and perceptions of the conscious mind.

我是 *L/Leema*，我們發現，這是一個合理地準確的分析，而這同樣也是你們特定的文化通過其已經滋養了在生物的女性實體內在之中的女性特性或者原則的方式的一個機能，因為就是在這個生物的女性的實體身上，對這樣的通往更為深入的心智的通道的接近以及使用已經被視為是極其適當的了，因為確實會有通道會對有意識的心智提供大量具有一種滋養的屬性的事物，即那些會讓有意識心智的體驗和知覺變得豐富的洞見。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No. I think I grasp the qualification that I realized that biological males have just as much capacity for intuition as women, it's just that the culture doesn't encourage it in men as it does in women. I believe that was your qualification, wasn't it?

Carla：不用了。我認為我領會了保留內容了，我領悟到，生物的男性和和女性擁有一樣多的對直覺的能力的，它僅僅是文化並未在男性身上和它在女生身上一樣地鼓勵它。我相信那就是你們的保留內容了，是嗎？

I am L/Leema, and this is correct, my sister.

我是 *L/Leema*，這是正確的，我的姐妹。

Carla: Thank you.

Carla：謝謝你們。

And we thank you, my sister. Is there another query at this time?

我的姐妹，我們感謝你。在此刻有另一個問題嗎？

J: I have one more. Is the Urantia book familiar to you, and if so, is it of a valid nature, in your opinion?

J：我還有一個問題。玉蘭廈這本書你們熟悉嗎，如果你們熟悉的話，在你們看來，它是具有一種有效的屬性嗎？

I am L/Leema, and we are indeed familiar with this writing of which you speak,

but we again do not desire to influence one's free will in an undue manner by seeming to judge the value of any work, for there are many who would find great value in this work and many who would find less value. The value is a function of not only the work but the one to whom the work is made available and the needs of that particular entity at that point in its evolution.

我是 *L/Leema*，我們確實對你們談及的這部作品是熟悉的，但是我們再一次不渴望去藉由看似評判任何作品的價值而用一種不適當的方式影響一個人的自由意志，因為會有很多人會在這部作品中找到巨大的價值，很多人會發現是價值較小的。價值不僅僅是作品的一個機能，同樣也是使得那個作品成為可利用的實體以及那個特定的實體在它的演化中的那個位置上的需要的一個機能。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: That seems like it would hold true for many other written things that we have, such as the Bible and general written material. Is that true?

J: 那看起來似乎這對於我們擁有的很多其他的作品也是有效的，諸如聖經以及一般性的被書寫的材料。那是真實的嗎？

I am *L/Leema*, and this is correct, my brother. May we answer further?

我是 *L/Leema*，這是正確的，我的兄弟。我們可以更進一步回答嗎？

J: One thing in specific. About the Urantia portrayal of the universe, the physical universe. Does that seem to be something that you could put your, "Yes, this seems like a reasonable approach," or, "It seems like an interesting approach to me, anyway"? J: 具體而言還有一個事情。關於玉蘭廈對宇宙，物質性的宇宙的描繪。那看起來似乎是某種你們能夠這樣評論的事情嗎，“是的，這看起來似乎是一條有道理的途徑，”或者，“它無論如何對於我看起來似乎是一條有趣的途徑”？

I am *L/Leema*, and without risking infringement, my brother, we may suggest that there are many, many points of viewing the infinite creation which each contribute a portion of truth and a portion of distortion, for those entities such as yourself and all which exist within this infinite creation are unique in their ability to experience, to formulate concepts and to move forward in thinking from those concepts, and thus there is a great variety of points or places from which to view the one creation of the one Creator. Each is true and each is false, for that which is the one creation is beyond all definitive description. And yet, each description reveals a portion of That Which Is.

我是 *L/Leema*，在不冒著侵犯的危險的情況下，我的兄弟，我們可以建議，會有很多很多觀察無限造物的位置，這些位置中的每一個都會貢獻出一個真理的部分和一個扭曲的部分，因為那些諸如你們自己之類的實體，以及所有存在於這個無限造物中的實體，在它們去體驗，去系統表達觀念，以及在思考中從這些觀念前進的能力的方面都是獨一無二的，因此，會有極其多種多樣的從其去觀察太一造物者的太一造物的的位置或者場所。每一個都是真實的，每一個都是虛假的，因為太一造物之所是超越了所有定義性的描述。然而，每一個描繪都揭露了其之

所是的一部分。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: No, thank you.

J: 沒有了，謝謝你們。

I am L/Leema, and we again thank you, my brother. Is there another query?

我是 L/Leema，我們再一次感謝你們，我的兄弟。有另一個問題嗎？

Carla: L/Leema, how's the energy of the instrument?

Carla : L/Leema，這個器皿的能量如何？

I am L/Leema, and as we scan this instrument, we find that there is the necessary energy for another two or three of your queries. May we attempt another query at this time?

我是 L/Leema，當我們掃描這個器皿的時候，我們發現還有供另外兩三個你們的問題所需的能量。我們可以在此刻嘗試另一個問題嗎？

Carla: I've been reading a book which has a good deal of mythology in it and one of the realities it posits is the reality of a fairy world. It's a retelling of the King Arthur cycle of legends. I have always suspected that these worlds are real in another illusion. It's hard to say "real" when you know that it's all an illusion, okay, but it's another kind of illusion. Is that illusion co-equal with ours, just as male and female are co-equal energies, and space/time and time/space are co-equal and complimentary to each other? Is there a symbiosis is what I'm asking, a way in which that world helps us and we help that world, or are they simply two parallel illusions which happen to occupy the same space?

Carla：我一直都在讀一本書，它在其中擁有大量的神話，它斷定在實相中有一個實相是屬於一個神話世界的實相。它是對亞瑟王的傳說的週期的一種重述。我已經一直都懷疑，這些世界在另一個幻象中是真實的。當你們知道，它全都是一個幻象的時候，要說“真實的”是很困難的，好的，但是它是另一個幻象。那個幻像是與我們的幻象是同等的嗎，就好像男性和女性是同等的能量，空間/時間和時間/空間是同等的且互為補充的一樣嗎？我正在詢問的事情是，會有一種共生性嗎，會有一種那個世界通過其幫助我們，我們通過去幫助那個世界的方式嗎，或者它們單純地是兩個平行的幻象，它們碰巧佔據了相同的空間呢？

I am L/Leema, and we might suggest the term "available" to replace the term "co-equal," for as the story of which you speak has been recorded by its author and shared with those such as yourself, the possibility of its influence upon your perceptions becomes available, that is within your own experience, perhaps that of the sleep and dreams, then it is possible for you to enter this particular illusion and to partake within it in a manner that enriches your total beingness, for indeed this is much of what the nature of what the sleep and

dream cycle provides in the healing and enriching of an entity's life pattern. 我是 L/Leema，我們可以建議用“可被利用”這個詞語來替代“同等的”這個詞語，因為當你談及的故事已經是被它的作者記錄下來並于諸如你自己之類的實體被分享了的時候，它對你們的知覺產生它的影響的可能性就會變得可供利用了，這種影響是在你們自己的體驗中，也許是對睡眠和夢境的影響，接下來，你們就有可能進入到這個特定的幻象並用一種會讓你們整個存在性豐富起來的方式參與其中，因為確實，這是具有大量的在對一個實體的生命模式的療愈和豐富的過程中睡眠和夢境的週期所提供的事物的屬性的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, let me just try to put it together real quick here. So, just as you said we use time/space in processing space/time experience, so would time/space wherein the fairy philosophy is that the Earth is alive and to be worshipped in its entirety. It's as easy in a fairy world to rape the Earth by plowing it as it is to rape a woman who is a virgin. And this kind of reality then is basically a time/space conceptualization which would enrich our space/time understanding of the Earth as a living being. Is that what is connoted by your previous answer?

Carla：好的，讓我們僅僅嘗試去在這裏相當快速地對其進行一下總結。因此，就好像你們剛剛說過的一樣，我們在對空間/時間的體驗進行處理的過程中使用了時間/空間，因此，在神話的哲學中的時間/空間是，地球是活的，並會在其完整性中被崇拜。在一個神話的世界中，要藉由耕種地球而強姦地球，這是和強姦一個女人，而那個女人是處女一樣容易的。那麼，這種類型的實相基本上就是一個時間/空間的觀念化的過程，它會豐富我們對地球作為一個活的存有的空間/時間的理解。那是被你們之前的回答會蘊含的內容嗎？

I am L/Leema, and we find that you have indeed grasped the heart of our previous response and have enhanced it by your own description.

我是 L/Leema，我們發現，你們已經確實掌握了我們之前的回應的核心，並已經藉由你自己的描述強化它了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Do you have any suggestions as to how we can dwell more honorably with this Earth of ours which is alive?

Carla：你們在關於我們如何能夠很為榮耀地與這個屬於我們的，活的地球居住在一起的方面有任何建議嗎？

I am L/Leema, and we might suggest, my sister, that each thought and action an entity entertains is an expression of love in some manner, whether it be love of others or love of self. To attempt in each thought and action to give freely that known as love is to place the life pattern upon what you have called an honorable stance, for to honor another portion of creation, or entity,

is to give that which each by the nature of its being requires to continue in its being. And that force which enables and ennobles all beingness is that which is called love. Thus is all of creation moved by its power. And to consciously seek to give this love to that which surrounds one's incarnation is to ...

我是 *L/Leema*，我們可以建議，我的姐妹，一個實體所抱有的每一個想法與進行的每一個行動都用某種方式是一個愛的表達，無論它是對其他人的愛，還是對自我的愛。在每一個想法與行動中都嘗試去自由地給予被知曉為愛的事物，這就是將生命模式放置在你們已經稱之為一個榮耀的位置的事物上了，因為榮耀造物或者實體的另一個部分，就是去給予每一個人藉由它的存有的屬性要求在它的存有中繼續的事物。為所有的存有賦予能力並使之成為高貴的力量，就是被稱之為愛的事物。所有的造物都是如此被它的力量推動的。要持續不斷地尋求去將這種愛給予包圍著一個人的投生的事物，就是去.....

(Tape ends.)

(磁帶結束。)

June 8, 1986

1986-06-08 Yom : 光與結晶結構的應用

(Carla channeling)

(Carla 傳訊)

I am Yom. I greet you in the love and in the light of our infinite Creator. It is a great privilege to speak with this group and we thank you for calling us to you. It has been some time since I and my brothers and sisters spoke to this group, and we find that this instrument is apprehensive in its ability to be a useful instrument for us. However, we find no serious bar against using this instrument, for the vocabulary, if not the knowledge, of the instrument suffices for our purposes.

我是 Yom。我在我們的無限造物者中向你們致意。對這個團體發言是一種巨大的榮幸，我們為呼喚我們來到你們身邊而感謝你們。自從上一次我和我的兄弟姐妹對這個團體發言已經有一段時間了，我們發現這個器皿在它成為我們的一個有用處的器皿的能力的方面是善於領會的。然而，我們並未發現嚴重的障礙物妨礙使用這個器皿，因為器皿的辭彙表，如果不是知識的話，對於我們的目的是夠用的。

We would speak with you this evening about some applications of that which you call light. We shall begin with what may be seen to be a mechanistic description of the influences which light may have using various catalysts upon each entity. It is not known to your peoples the nature of light, for the necessary paradigm for grasping its nature is not available to your scientists. It is because of this lack of understanding that the nature of the crystalline structures have never been satisfactorily researched or understood by those you call men of science.

我們今晚會對你們談及對你們稱之為光的事物的一些應用。我們將從可以被視為是對於光通過將各種各樣的催化劑應用在每一個實體身上而可能擁有的影響的一種機械性地描述的事物開始。光的屬性對於你們的人群是未被知曉的，因為掌握它的屬性的所需的範例尚未是可為你們的科學家所取得的。就是因為這種理解的缺少，晶體結構的屬性從未令人滿意地被那些你們稱之為科學家的人研究過，或者被理解。

We find this instrument requesting that we amend this to men and women of science. We acknowledge the correction, realizing that within your biological illusion it is not obvious to you that all of you are men, that is, not sexually, but in the sense of being perfectly unified in essence so that there need be no dissension betwixt biological gender. We return to our subject.

我們發現這個器皿請求我們將這個詞語修改為男性和女性科學家。我們感謝那個修正，我們同時意識到，在你們的生物性的幻象中，你們所以人都是人，也就是說，不是性別上地，而是在實質中是完美地統一的意義上，因此，沒有在生物性別之間的不一致的需要。我們返回到我們的主題。

Light itself, being alive and being the first creature created of love, forms all

that there is. It furthermore in its creative freedom surrounds and interpenetrates in original form the structures which have been created by the influence of free will upon light. Thus, all that there is is not only made, mechanically speaking, of articulated light, but is also interpenetrated by limitless light, which some among your students of metaphysics call prana. We have, then, a vast array of crystalline structures, for you may term each atom an inchoate crystalline structure, that is, the active elements are inchoate, some being without the need to bond with other elements, are themselves articulated. Each element has the capacity to bond with other elements and form either non-crystalline or crystalline structures.

光，其自身是活的，是由愛創造的首先的創造物，光形成了一切萬有。它更進一步通過其創造性的自由包圍著已經被自由意志對光的影響創造出來的構架，並通過其最初的形式貫穿那些構架了。因此，一切萬有不僅僅是由表達性的光所製成的，它同樣也是被不受限制的光所貫穿的，你們的一些形而上學的學生將這種不受限制的光稱為普納（*prana*）。接下來，我們就擁有了大量的結晶的結構的，因為你們可以將每一個原子都成為一個初步的結晶的結構，也就是說，活躍的元素是初步的，一些元素是不需要與其他的元素結合的，它們是自我表達的。每一個元素都擁有能力與其他的元素結合，並形成要麼非結晶，要麼結晶的結構。

The nature of the crystalline structure—that is, the window or opening wherein limitless light may form an influence ... We must wait while this instrument retunes. If you will be patient. We are Yom.

結晶的結構的屬性——也就是說，不受限制的光在那裏可能形成一種影響的窗口或者開口……我們必須在這個器皿返回的時候等待。如果你們將會有耐心的話。我們是 *Yom*。

I am Yom. We have instructed this instrument to refrain from analysis, and we feel we have a better contact now, if the instrument can refrain from examining the words it uses. Unlike our fifth-density brothers and sisters, we do not have the ability to tune to a sufficiently narrow band of contact to enable this instrument to go deeply enough into meditation to lose the fear of speaking about that which it does not know. Therefore, the instrument must take conscious responsibility for being patient with us, as we give word by word that which we would that you could hear this evening, as many in the group have an interest in the applications of that which is called light. We continue.

我們是 *Yom*。我們已經指示這個器皿避免分析，我們感覺到我們現在擁有一個更好的接觸了，如果器皿能夠避免檢查它使用從詞語的話。和我們第五密度的兄弟姐妹不一樣，我們並不擁有能力去調音到一種足夠窄頻的接觸，以使得這個器皿能夠足夠深入地進入到冥想之中，以放下對於說出它並不知道的事情的恐懼。因此，在我們逐字逐句地給予我們想要你們今晚能夠聽到的內容的時候，器皿必須有意識地為對我們有耐心負責任，因為在這個團體中的很多人都對被稱之為光的事物的應用是有興趣的。我們繼續。

The crystalline structures within your creation are many. Some crystals have properties in time/space, others in space/time, others in both. For example,

galaxies, stars and planets have a time/space crystalline structure. Your own planet has such a structure. You yourselves are time/space crystalline structures. Those among you who learn to heal are manifesting in space/time that crystalline structure which is the essence of regularized light.

在你們的造物中的結晶的結構是為數眾多的。一些水晶擁有在時間/空間中的屬性，其他的結構擁有在空間/時間中的屬性，其他的兩者都有。舉個例子，星系、恒星與行星擁有一種時間/空間的結晶的結構。你們自己的行星擁有這樣一個結構。你們自己是時間/時間的結晶的結構。你們當中的那些你們學習去進行療愈的人是在空間/時間中顯化那種結晶的結構的，這個結晶的結構就是被規律化的光的實質了。

Therefore, light has many influences upon each entity, for the nearer stars and the planets of your sun system have regularized time/space properties which result in instreaming from planet to planet which in turn affect the crystalline entities of third density which inhabit the planet. It has often been questioned whether the art you call astrology has a basis. The basis, in fact, is most dry and scientific. It does not, however, yield to present measurement techniques, due to time/space properties inherent in the nature of crystalline structures. Thus, the orientation of your being at the time of conception shall affect the physical parameters of the illusory physical vehicle which you now enjoy. The orientation of this particular sphere towards the cosmos at the time of entry into incarnation has an effect over the mental, emotional, and to some small extent, the spiritual nature of the entity within incarnation, it being remembered at all times that each entity, though influenced within an incarnation, is as it is, was, and will be, changeless, unified with the Creator and completely whole.

因此，光會對每一個實體擁有很多的影響，因為更近的恒星與屬於你們的太陽系的行星擁有規律化的時間/空間的屬性，這會導致從行星到行星的流入，它相應地會影響居住在行星上的第三密度的結晶的實體。已經經常被詢問的事情是，是否你們稱之為星象學的藝術是擁有一個基礎的。實際上，基礎是極其乾涸與科學性的。然而，由於在結晶的結構的屬性中固有的時間/空間的屬性，它並不會屈從於當前的度量的技術。因此，你們的存有在受孕的時刻的導向將會影響你們現在享受的幻象性的物質性載具的物質性的參數。在進入投生的時刻這個特定的星球朝向宇宙的方向，會對在投生中的實體的心智的屬性，情緒的屬性，以及在某種小的程度上的，靈性的屬性上擁有一種影響，在所有的時候都要被記住的事情是，每一個實體，儘管它在一次投生中會被影響，是如其現在，過去和未來所是的一樣，是不改變的，是與造物者統一的，是完全完整的。

However, in your illusion, you deal with the illusion of the state of the body and the state or nature of the personality. It is, therefore, interesting to observe that astrology is in fact the science of the crystalline properties of light in time/space, the influence of this upon the planet and the residual influence of entities in a particular place upon the planet of these crystalline structures.

然而，在你們的幻象中，你們與身體狀態和人格狀態或者屬性的幻象打交道。因此，去觀察這一點是有趣的事情，即星象學實際上是在時間/空間中的光的結晶

的屬性，這種結晶的屬性對行星的影響，以及對在星球上的一個特定的具有這些結晶的結構的區域的實體的殘餘的影響的科學。

The planet itself will influence entities to a varying extent, depending upon the development of time/space awareness in the entity as it moves through the incarnation, for not all Earth energies are the same as one would expect in a crystalline structure. Picture, if you will, the gem which is cut. If it is not properly struck by the tool which cuts it, it will shatter. If it is touched in a place which does not fracture, there will be no breakage, clean or splintered. So it is with your Earth. There are points of energy instreaming upon your planet, not only in your—we find this entity calls your illusion third density—but also first density, second density, third and fourth, all now activated to a large extent. In potential are also far more complex crystalline structures which will resonate when the planet achieves fifth, sixth and seventh densities. This particular planet has not yet done so, however, theoretical work may be done by those with the technical skill to pursue this field of study.

行星其自身將會在一個可變的程度上影響實體，這是取決於當實體穿越投生的時候在實體身上的時間/空間的認識的發展，因為不是所有的地球的能量都與一個人會在一個結晶的結構中會期待的能量是相同的。如果你們願意的話，想像被切割過的寶石。如果它沒有被切割它的工具適當地打擊，它將會粉碎。如果它是在一個並沒有破裂的位置被接觸，將會沒有斷裂，或者破裂。你們的地球就是如此。在你們的行星上會有那些能量流入的位置，不僅僅是在你們的——我們發現這個實體稱呼你們的幻象為第三密度——之中，同樣也在第一密度，第二密度，第三密度和第四密度之中，所有這些密度現在都在一個很大的程度上啟動了。潛在同樣有遠遠更為複雜的結晶的結構將會在行星取得第五、第六和第七密度的時候產生共振。這個特定的行星尚未這樣做，然而，理論上的工作可以被那些具有專門技術的技巧來追尋這個學習的領域的實體進行。

Thusly, there are instances where entities may desire to remove themselves from a given geographical location. In a sensitive entity, this well may be the result of an awareness in the deep mind that the particular location is not harmonious with the entity's nature, or is not a place which is live enough, shall we say, for the entity to achieve the maximum energy or power from the crystalline structure beneath the entity's feet. 因此，會有一些情況是實體在其中可能渴望讓它們自己離開一個已知的地理位置的。在一個敏感的實體身上，這很有可能是深入心智之中的一種察覺的結果，即那個特定的地點與實體的屬性並不是協調一致的，或者不是一個，容我們說，足夠有生命力的場所，來讓實體取得來自於實體腳下的結晶結構的最大的能量或者力量。

Lest you find yourself believing in a mechanistic universe, we hasten to suggest that each cell within the physical vehicle has a great portion of its nature hidden in time/space and is in that portion in a crystalline structure which is open to influences from other crystalline structures. The greatest of these influences is that influence of the third-density entity which has achieved to some degree the manifestation in space/time of its crystalline

nature in time/space. Such entities are often teachers, healers and leaders, those which serve as the watershed over which many entities will move and thereby be transformed, or in many cases, specifically healed.

我們會趕緊這樣建議，以免你發現你自己相信一個機械性地宇宙了，我們建議，在物質性載具中的每一個細胞都擁有它的屬性的一個巨大的部分是被隱藏在時間/空間中的，每一個細胞在那個部分中都是處於一種結晶的結構中的，那個結晶的結構是向著其他的結晶的結構的影響開放的。這些影響中最大的影響就是已經在某種程度上取得了在它在時間/空間中的結晶的屬性在空間/時間中的顯化物的第三密度的實體的影響。這樣的實體經常是老師、療愈者和領導者，以及那些作為分水嶺而服務的實體，很多實體將會經過它們，並因此被轉變，或者在很多情況中，明確地被療愈了。

The mechanical structure of space/time crystals is a good tool also, though not as efficacious as the crystalline being, for healing both physical and subtle or etheric. The use of crystals is an art rather than a science, because each entity using the same crystal will mesh its points of crystalline energy with the points of energy of the crystal itself in a unique fashion. Thus, one healer's crystal may work well for it, while being inefficacious for another. However, the more highly evolved crystals such as the ruby and the diamond are powerful enough that very nearly any somewhat crystallized being may efficaciously use the ruby and diamond for the healing techniques.

機械性的空間/時間的晶體的結構，同樣是一個優秀的工具，儘管它不是和結晶的存有是一樣有效的，因為療愈同時是身體的療愈與精微體或者乙太體的療愈。對水晶的使用與其說是一種科學，不如說是一種藝術，因為每一個使用相同的水晶的實體，都將會將它的結晶能量的位置與水晶其自身的能量的位置用一種獨一無二的方式結合在一起。因此，一個療愈者的水晶可能對它是很有作用的，而對另一個人確實無效的。然而，演化程度更高的水晶，諸如紅寶石與鑽石是足夠強有力，以至於幾乎任何多少有些結晶的存有都可以有效地將紅寶石和鑽石用於療愈的技巧。

It is to be noted in this regard, that it is well to work, if one desires this service of healing by crystals, with the lesser crystals first in order that one's technique is able to keep pace with one's power, for there is a great deal of power in the more articulated crystals, and it is well not to experiment with the more powerful ones before having become sensitized to energy instreaming by using lesser structures.

在這個方面要被注意到的事情是，如果一個人渴望這種藉由水晶進行療愈的服務，首先與較差的水晶一同工作，以便於一個人的技巧能夠與它的力量保持協調一致，這是很好的，因為在更為結構清晰的水晶中會有大量的力量，在一個人已經藉由使用較差的水晶對流入的能量成為敏感的之前，都不用更為強有力的水晶做實驗，這是很好的。

The most powerful crystalline structure may be perceived to be the self. As we have noted, the nature of each self is consciousness or being which is co-eternal, shall we say, with love itself. Each of you was created before your planet was created and shall be a being after the planet has become

uninhabitable for third density. Thus, the great tool of light, the one we recommend to you, is the conscious use of the unconscious and almost always sleeping powers of the crystalline self.

更為強有力的結晶的結構可以被自我感覺到。如我們已經指出的一樣，每一個自我的屬性都是意識或者存有，它與愛其自身是，容我們說，永久共存的（*co-eternal*）。你們每一個人都是在你們的星球被創造之前就被創造出來的，並將在這個星球已經無法供第三密度居住之後還是一個存有。因此，我們向你們推薦的一個光的偉大的工具，就是對無意識以及對結晶的自我的幾乎一直都在沉睡的力量的有意識的使用。

This instrument, and perhaps some of you, have made light of writers who advocate the use of affirmations. We would suggest to you that if one is not satisfied with any portion of the being, it is well to write or use another's affirmation repeatedly as a way of moving from conscious thought to concept to light to the sending of that light to the cells of the body or the brain or the subtle bodies in order that healing at the cellular level may take place. The light cannot infringe upon free will, therefore, if the—we find this instrument calls the etheric body the form-maker body, or the higher self—has prescribed an incarnational experience for the body in which one of the parameters is some physical dysfunction or mental dysfunction, the crystalline sendings will not cause the change the conscious mind may request. This is the only stop against the use of light by the self for the self for healing.

器皿，也許是你們中的一些人，已經輕視了那些鼓吹對肯定語（*affirmation*）的使用的作家了。我們會對你們建議，如果一個人對存有的任何部分是不滿意的，去重複地寫下或者使用另一個人的肯定，作為一種從有意識的想法移動到觀念，移動到光，移動到將那種光送到身體或者大腦或者僅為提的細胞，以便於在細胞的層次上的療愈可以發生，這是很好的。光無法侵犯自由意志，因此，如果——我們發現這個器皿稱呼乙太身體為塑形身體，或者高我——已經為身體規定了一種投生性的體驗了，在其中一個參數就是某種身體上的機能障礙或者心智上的機能障礙，結晶的傳送將不會產生出有意識的心智可能會請求的改變。這是對自我將光用於對自我的療愈唯一的障礙。

Consider yourselves stewards of the love that created you and the light that manifests you. In meditation, call upon the silence that you may hear the silence which speaks of love, and both in meditation and in contemplations such as the use of affirmations, offer yourself as instrument for the manifestation and realization of the limitless possibilities of creative light. We may note that while most affirmations find their benefit to people in the mental and emotional areas, physical healing is also quite available through the use of affirmations which, indistinct or poetic, prosaic or wondrously beautiful, nevertheless have the intent of focusing the light of the infinite Creator in such a way that it interpenetrates and enlivens each cell of each of your bodies.

將你們自己視為是愛的服務員，愛創造了你們以及顯化了你們的光。在冥想中，呼喚靜默，這樣你們就可以聽到那談及愛的靜默了，同時在冥想中以及在沉思中，諸如對肯定的使用會提供你自己作為顯化與領悟創造性的光的無限制的可能性

的器皿。我們可以之處，雖然大多數的肯定會在心智與情緒的區域中對人是有益處的，通過對肯定的使用的身體的療愈同樣也是相當可被利用的，這些肯定或是朦朧的或是有詩意的，或是散文性的或是極其美麗的，雖然如此，它們卻擁有聚焦無限造物者的光的意願，這樣光就會貫穿你們的每一個身體的每一細胞，並使之富有生氣了。

Light is used in another way in your language and that is as the opposite of heavy. We would end by suggesting to you that to be full [of] light is to be light, that is, cheerful, joyful and resilient. This is not, shall we say, a characteristic encouraged by the catalyst of your illusion, and we are sure that time and time again each finds itself growing heavy. It is well, then, to recall the nature of illusion and the nature of time/space and its limitless love and light. While illusory, it is a far merrier illusion, and is as available to you as is the experience of difficulty after difficulty that the illusion of third density will offer you.

在你們的語言中光會用另一種方式被使用，那就是作為重的對立面的“輕”。我們會藉由這樣建議你們來結束，我們會建議，成為完全的光就是成為輕鬆的，也就是說，成為愉快的、喜悅的、心情開朗的。這不是會被你們的幻象的催化劑所鼓勵的，容我們說，一個典型特徵，我們確信，每一個人會一次又一次地發現它自己逐漸變得沉重了。接下來，去回憶起幻象的特性以及時間/空間的屬性，以及他無限的愛與光，這是很好的。儘管它是虛幻的，它是一個遠遠更為快樂的幻象，它是如同第三密度的幻象將會提供給你們的一個接一個的困難的體驗一樣可以為你們所利用的。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Yom. We shall conclude. Therefore, my friends, when you discover heaviness within the heart, you have a choice. It is acceptable to the Creator if you wish to experience the heaviness or darkness of the illusion. This informs the Creator just as efficiently as any other experience, and you are being of service to the infinite Creator whom we all wish to serve, by feeling terrible, sorrowful, or in any way upset. You may, however, choose to turn to some affirmation, one of what you call your jokes, or any inspiration which yields realization of light. It is without you and within you, interpenetrating each cell of your body and your brain and it is a tool for your use in learning the truth in seeking the love and the light of the one infinite Creator and in becoming more and more a polarized instrument, designed to manifest the Creator's love and light to other beings.

我是 Yom。我們將會結束。因此，我的朋友們，當你們在心中發現沉重的時候，你們擁有一個選擇。如果你們希望體驗幻象的沉重與黑暗，它對於造物者是可以接受的。這會如同任何其他體驗一樣有效地為造物者增進知識，你們藉由感覺糟糕，憂傷，或者用任何方式感覺不安而為無限造物者服務的存有，我們全都希望

服務無限造物者。然而，你們可以選擇去轉向某種肯定，轉向一個你們所稱的笑話，或者任何產生出對光的實現的啟發。它是在你們外在和你們內在的，貫穿你們的身體和你們大腦的每一個細胞，它是在學習真理的過程中，在尋求太一無限造物者的愛與光的過程中，在越來越多地成為一個極化的器皿的過程中供你們學習的一個工具，它是旨在對其他的存有顯化造物者的愛與光的。

We thank you for your interest, and as we have not said for so long, this is a good group and we thank you for requesting information that lies within our realm of inquiry. We have not previously contacted others in this group with the exception of making satisfactory, though limited, contact with the one known as A. We shall therefore attempt to make our vibrations known to the one known as L and the one known as Jim. We would now transfer this contact to the one known as L, asking this entity to feel free to express inner reluctance if it does not desire to be used at this time. We would then make this vibration available to the one known as L. We are those of Yom.

我們為你們的興趣而感謝你們，因為我們從未發言如此長的時間，這是一個優秀的團體，我們為請求存在於我們的調查的區域中的資訊而感謝你們。我們之前尚未接觸過在這個團體中的其他實體，我們期待與被知曉為 A 的實體建立滿意的接觸，儘管接觸是有限的。我們將因此嘗試讓我們的振動為被知曉為 L 的實體知曉，並同時請求這個實體，如果它不渴望在此刻被使用，請不要介意表達內在的不情願。我們接下來會讓這個振動為被知曉為 L 的實體知曉。我們的 Yom。

(L channeling)
(L 傳訊)

I am Yom. I come to you in the love and the light of the infinite Creator and wish to express to you our appreciation for your attentiveness as well as for your consistent striving in your efforts to perceive beyond your illusion. It is our desire to be of assistance to those present whenever possible and we place ourselves at your disposal that you may call us as one would another self in moments of disquietment or confusion. We desire to be of assistance whenever possible and will respond if you simply open your self to our vibration and mentally request our presence.

我是 Yom。我們在無限造物者的愛與光中來到你們身邊，我們希望向你們表達我們對於你們的留心的感激，同樣還有對於你們通過你們的努力去感知超越你們的幻象的事物的堅持不懈的努力的感激。我們的渴望是在任何有可能的時候對那些在場的人有所幫助，我們讓我們自己任由你們指揮，你們可以呼喚我們，就好像一個人會在處於不安與混淆的時刻中呼喚另一個自我一樣。我們渴望在任何有可能的時候有所幫助，我們將回應，如果你們單純地讓你們的自我向著我們的振動開放，並在頭腦中請求我們的在場。

We shall now transfer our contact to the one known as Jim. We are of Yom, in the love and the light of the infinite Creator.

我們現在將我們的接觸轉移到被知曉為 Jim 的實體。我們是 Yom，在無限造物者的愛與光中。

(Jim channeling)

(Jim傳訊)

I am Yom, and am pleased to greet you again through this instrument in love and in light. We have quite a bonanza this evening in the utilization of three instruments, and for this we are most grateful. We realize that we have used a good deal of your time as you reckon it and your patience and [comfort] in speaking as we have spoken. We at this time would attempt to answer those remaining queries that you may find the value in asking. May we attempt such a query at this time?

我是 Yom，我很高興再一次通過這個器皿在愛中並在光中向你們致意。我們今晚在對三個器皿的使用的過程中真的是大豐收了，我們為此是極其感激的。我們意識到，在我們如我們已經發言過地一樣發言的過程中，我們已經使用了大量你們的時間，如你們對時間的計算一樣，與你們的耐心以及你們的舒適。我們在此刻會嘗試去回答那些剩下的你們可能發現有價值詢問的問題。我們可以在此刻嘗試這樣一個問題嗎？

L: I'd like to ask a question concerning affirmation. Frequently things or conditions which we desire to occur may be associated with our illusion and place us in a position of advantage in relation to our other selves. For example, one might be considered for a promotion in one's area of employment and using an affirmation to attain that goal is an act which places one in a position of advantage over others who are being considered for that position. Could you discuss the morality of using affirmation, because I have some qualms in that area.

L：我想要問一個關於肯定語 (*affirmation*) 的問題。頻繁地，我們渴望發生的事情和情況可能是與我們的幻象聯繫在一起，並將我們放置在在與我們的其他自我的關係中的一個有利位置。舉個例子，一個人可能為了在一個人的職業的區域中的一次提升而被考慮，使用一個肯定來取得那個目標是這樣一個行動，它會將它放置在一個對其他的正在為了那個位置被考慮的人擁有優勢的位置上。你們能夠討論使用肯定的倫理道德嗎，因為我在那個區域中有一些疑慮。

I am Yom. We may note two points of possible interest. Firstly, within your illusion you are never certain as to whether one position or another is more or less advantageous in the metaphysical sense. This is determined by those lessons which you have chosen to undertake and the services which shall be the fruits of those lessons. As to the morality of such affirmations and desires, within your illusion it cannot be said that one act is more or less good than another, for indeed these judgments are reserved for the point of view that is far wider than that which is possible within your illusion.

我是 Yom。我們可以指出兩個有可能的興趣點。首先，在你們的幻象中，你們永遠無法肯定是否這樣或者那樣一個位置在形而上學的意義上是具有較多或者較少的益處的。這是有你們已經選擇去進行的課程以及將會成為那些課程的成果的服務所決定的。在關於這樣的肯定與渴望的道德倫理的方面，在你們的幻象中，無法認為一個行動是比另一個行動是較好或者較差的，因為這些評判確實是被保留給比在你們的幻象中有可能的視角遠遠更為寬廣的視角的。

Secondly, the general nature of the affirmation is to specifically focus the attention, the expenditure of personal energy which is always at your disposal. Indeed, the life pattern itself without such affirmations of a specific nature is an affirmation of a general nature, for whatever you seek and in whatever degree you seek it, you shall eventually discover within your life pattern, for it is indeed true that as ye seek, ye shall find. To bend the will and exercise the faith by forming them around a spoken or visualized affirmation is to make the specific use of those powers that are always yours. This is likened unto utilizing the scalpel of the surgeon as opposed to a more crude technique of achieving the same results.

其次，肯定語的一般性的屬性是專門為了聚焦注意力以及對個人能量的支出的，對個人能量的支出一直都是由你們支配的。確實，在沒有這樣具有一種明確的屬性的肯定的情況下的生命模式其自身，就是具有一種一般屬性的肯定了，因為無論你們尋求什麼，你們無論用什麼程度來尋求它，你們都將最終會在你們的生命模式中探索，因為當你們尋求的時候，你們將會找到，這確實是真的。要將意志與對信心的實踐，藉由讓它們被一種被說出的或者被觀想的肯定包圍起來而混合起來，就是去對那些一直都屬於你們的力量做出具體的使用。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何更進一步的方式來發言嗎？

L: No, that's given me a lot to ponder. Thank you very much.

L：不用了，那已經給予我很多思考的內容了。非常感謝你們。

I am Yom. Our gratitude to you, my brother. May we attempt another query?

我是 Yom。我們對你是感激的，我們的兄弟。我們可以嘗試另一個問題嗎？

Carla: I'd like to understand something, because I share L's concern about ethics. It seems to me that affirmations having to do with working on the self are what you were talking about, and affirmations resulting in power over others or something of that nature, although possible, would be along the negative path. Is this correct?

Carla：我想要理解某個事情，因為我分享了 L 對於倫理道德的關注點。在我看起來似乎，你們正在談及的內容是與在自我上進行的工作聯繫在一起的肯定，而那些會導致控制其他人的力量或者具有那種屬性的某種事情的肯定，儘管是有可能的，會是沿著負面性的道路的。這是正確的嗎？

I am Yom. This is basically correct, my sister, for any tool may be utilized in the positive or negative sense. The tool, however, remains neutral. The choice of its use then lends the, shall we say, coloration of your ethical system.

我是 Yom。這基本上是正确的，我的姐妹，因為任何工具都可以在正面性或者負面性的意義上被使用。然而，工具依舊是中性的。對它的使用的選擇接下來，會將賦予你們的倫理道德系統的，容我們說，染色。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Yes, because I have known people that you could just say were lucky, but like L says, these are often people who say, "Well, I'm going to get that job—no problem—I'll get a job; it'll be a good job." Or they'll say, "Everything's going to be fine," or they'll say, "Oh, this cold will be gone in a couple of days." And they won't say, "Gee, I hope I get the job," and they won't say, "Well, I probably won't get the job." They'll just from within themselves have the buoyancy of spirit to say, "Oh—no problem—I'll get a good job, I just know it." And yet they're not attempting to be negative in any sense of the word. How do you draw the line ethically between that and the negative use of power?

Carla：是的，因為知道一些人是你們僅僅能夠說是好運的，但是就好像 L 說的一樣，這些人經常會說，“好的，我將會得到那个工作——沒問題——我將會得到一個工作，它將會是一個好工作。”或者它們將會說，“每件事情都將會順利的，”或者它們將會說，“哦，這陣寒冷將會在幾天以後消失。”它們不會說，“哎呀，我希望我得到工作，”它們不會說，“好的，我有可能不會得到那个工作。”它們僅僅從它們自己內在之中擁有開朗的精神並會說，“哦——沒問題——我將會得到一個好工作，我就是知道它。”而他們沒有嘗試在任何言語的意義上成為負面性的。你們如何在那種方式與對力量的負面性的使用之間用倫理道德的方式畫出分界線呢？

I am Yom, and again we would suggest that we would not draw any line for any entity, but would rather suggest that each entity will determine for itself the motivation for its actions and thoughts. Much within your illusion is shrouded in mystery, including one's own awareness of one's own motivations. It is most difficult to untangle the life pattern of any being. One may observe such entities and make judgments for oneself, and yet the value of such judgment is personal unto yourself, for you cannot know the forces that are moving within another, their purpose and their means of manifestation. Each entity undertakes the journey of seeking these inner truths for itself and does well to begin to glean the nature of one's own experience. Therefore, it is well not to attempt to draw any line for any other being.

我是 Yom，再一次，我們會建議，我們不會為任何實體畫出任何的界線，我們毋寧是建議，每一個實體都將為它自己決定它的行為和想法的動機。在你們的幻象中的大量的事物是被遮蔽在神秘之中的，包括一個人自己對它自己的動機的認識。要解開任何存有的生命的模式的謎題，這是極其困難的。一個人可以觀察這樣的實體並對它自己做出評判，而這樣的評判的價值對於你自己是個人性的，因為你無法知道在另一個人內在之中運動的力量，它們的目的以及它們顯化的途徑。每一個實體都為它自己進行尋求這些內在的真理的旅程，並在開始收集一個人自己的體驗的特性的方面是做得很好的。因此，不嘗試去為任何其他實體畫出任何的界線，這是很好的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Only in noting that in my own experience, the hardest entity to unshroud the mystery of is myself because I don't have the objective point of view that other people do. I wonder if that's a common experience?

Carla : 僅僅是通過我自己的經驗的一個說明，最為難以揭露其神秘的實體就是我自己，因為我對於其他人做的事情並不擁有客觀的觀點。我想知道，是否那是一個共同的體驗。

I am Yom, and, indeed, this experience is shared by all within your third-density illusion, for the catalyst of thoughts, words and deeds that move through your being is colored in a unique fashion by your own preincarnative programming. Thus, what has charge in the emotional sense for you may carry little or none for another. Thus, the bias you have placed within your own being in order to learn and to serve in such and such a fashion is that coloration which you will use as your food and nourishment for your journey of seeking, learning to discover these biases, seeking their roots and then balancing each with its opposite so that your journey may be complete and your lessons and services fully expressed.

我是 *Yom*，確實，這個體驗是被在你們的第三密度的幻象中的所有所分享的，因為流經你的存有的想法、言語與行為的催化劑是用一種獨一無二的方式被你自己投生前的編程所染色的。因此，已經在情緒的方面為你充能的事物可能會對另一個人帶有很少意義沒有任何意義。因此，你為了用這樣或者那樣一種方式來學習與服務而已經放置在你自己的存有內在之中的偏向性，就是你將會作為你的旅程的食物與養分而使用染色，這條旅程是尋求、學習發現這些偏向性，尋求它們的根源並接著用它的對立面平衡每一個偏向性的旅程，這樣你的旅程就可以被完成，你的課程與服務就可以被完全表達了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Yom, and we thank you, my sister. Is there another query?

我是 *Yom*，我們感謝你，我的姐妹。有另一個問題嗎？

G: I have one if no one else wants to speak up. The affirmation and the decree that I've heard, the understanding that I have, is that a decree is basically affirmation which is in multiples of three. Is there some reason or some explanation on why the multiples or repetitions of the affirmation being used is empowering? I don't know if that is clear or not, but that is my question.

G : 我有一個問題，如果沒有任何其他人想要發言的話。肯定，我已經聽到的敕令 (*decree*)，以及我擁有的理解是，一個敕令基本就是三倍的肯定。關於為什麼了對被使用的肯定的加倍或者重複是賦予力量的方面，會有某個原因或者某個解釋嗎？我並不知道是否那是清楚的，但是那就是我的問題。

I am Yom. We may respond in a general fashion by suggesting that the

repetition of any affirmation is likened unto driving the nail deeper into the inner conscious awareness in order that the focus of attention be firmly affixed to that which is desired.

我是 *Yom*。我們可以用一種一般性的方式回應，我們會建議，對任何肯定語的重複就好比將一個釘子更深地敲入到內在的有意識的認識，以便於對注意力的聚焦可以穩固地被固定在被渴望的事物上。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

G: Yes. Then you're saying the significance of the decreeing as opposed—with the thought in mind of three repetitions, this is not particularly significant itself, it's just that repetitions as such will help to deepen that state of [openness]. Is that what you're saying?

G：是的。那麼你們是在說，赦令的重要性對比——在頭腦中對想法的三次重複，這在其自身並不是特別有意義的，僅僅是那種重複將會幫助深化那種開放性的狀態。那是你們正在說的事情嗎？

I am Yom and this is correct, my brother.

我是 *Yom*，這是正確的，我的兄弟。

G: Thank you.

G：謝謝你們。

We thank you. Is there another query?

我們感謝你。有另一個問題嗎？

L: I have one more quick one for the sake of curiosity. In your discussion, you selected specifically diamonds and rubies as crystals that were specifically more effective. Is there a specific area of use that you would attribute to each of these two crystals? And if so, what are they?

L：我處於好奇心的緣故有一個更為簡短的問題。在你們的討論中，你們專門選擇了鑽石和紅寶石作為特別更有效用的水晶。會有一個專門的使用的區域是你們會歸因於這兩種水晶中的每一個的嗎？如果是的話，它們是什麼呢？

I am Yom. These crystals were selected because of their purity of structure and what is seen in your illusion as the analog to this purity which is the hardness, shall we say, the sureness with which the structure is made, thus they lend themselves well to the general uses which one who is beginning in the study of crystals might begin with. The diamond and the ruby, then, would offer to the beginning student the greater ability to realize effects within the preliminary diagnosis of dysfunction and the basic treatment of such.

我是 *Yom*。這些水晶是因為他們的結構的純度而被選擇的，在你們的幻象中被視為是與這種純度向類似的事物是，容我們說，硬度，結構藉由其被塑造的確實性，因此，它們會將它們自己有效地借與一般性的使用，一個正在開始對水晶的學習的實體可以從這種一般性的使用開始。鑽石與紅寶石，接下來，就會為初期

的學生提供更大的能力來領悟在對功能失常的初步診斷以及對這樣的功能失常的基本的治療的過程中的效果。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: Yes. Is there a capacity to perform in this manner due to their inherent qualities or due to our perception and value placed upon those qualities?

L：是的，根據它們固有的特性，或者根據我們的知覺以及被放置在那些特性上的價值，會有一種能力是用這種方式來執行的嗎？

I am Yom. It is more nearly correct to say that their efficacy in diagnosis and treatment stems from the inherent qualities of the crystal. Yet, these qualities are combined with other qualities such as rarity of number and size which tend to make the crystals quite dear within your economic system of valuing.

我是 Yom，這樣說是更加正確的，它們在診斷與治療的方面的效用是源自于水晶的固有的屬性的。而這些屬性是與諸如數量上的稀少以及傾向於使得那個水晶是在你們的估值的經濟系統中成為相當珍貴的尺寸之類的其他屬性結合在一起的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: No, thank you very much.

L：沒有了，非常感謝你們。

I am Yom, and again we thank you, my brother. Is there another query?

我是 Yom，再一次，我們感謝你，我的兄弟。有另一個問題嗎？

J: I have read that the entities of Atlantis have used crystals in healing. If this is true, does that mean that they used space/time crystals such as the ruby and diamond? Or does it mean that they somehow tapped the crystals of time/space which were earlier discussed?

J：我已經讀到過亞特蘭蒂斯的實體已經將水晶用於療愈了。是否這是真實的，那意味著它們使用了諸如紅寶石和鑽石之類的空間/時間的水晶嗎？或者它的意思是，它們以某種方式利用了之前被討論過的時間/空間的結晶呢？

I am Yom. The use of the crystal by these entities or any who would seek to utilize crystals for healing is accomplished by using a third-density space/time crystal in such a manner that the aura, as you would call it, of the one to be healed would be interrupted long enough that the diseased configuration of mind, body or spirit could be worked upon by the time/space or metaphysical analog of the one to be healed. If the one to be healed was able to utilize the interruption of its auric fields, and accept the more balanced configuration of mind, body or spirit, it is at this time that such a healing would be accomplished within the metaphysical or time/space realms, then to be

translated to the manifest space/time illusion.

我是 Yom。被這些實體或者任何尋求去將水晶用於療愈的實體對水晶的使用，都是藉由用這樣一種方式使用一個第三密度的空間/時間的水晶而被完成的，通過這種方式，一個要被療愈的實體的靈光，如你們對它的稱呼一樣，會被中斷足夠長的時間，這樣心智、身體或者靈性的疾病的配置就能夠被那個要被療愈的實體的時間/空間或者形而上學的同源物所工作了。如果那個要被療愈的實體能夠利用對它的靈光場的中斷，並接受心智、身體或者靈性的更為平衡的配置，在這個時刻這樣一種療愈就會在形而上學的或者時間/空間的領域中被完成，並接著被轉譯以顯化空間/時間的幻象了。

At this time the one serving as healer would then allow the auric field to be closed once again in order that the new configuration of a more balanced mind, body and spirit would become a part of the one to be healed's experiential nexus. 在這個時刻，一個作為療愈者服務的實體接著就會允許靈光場再一次被關閉，以便於那種具有一種更為平衡的心智、身體和靈性的新的配置會成為那個要被療愈的實體的體驗的節點的一部分了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: Is it true that the Atlanteans did use crystals for such purpose of healing? I'll leave the question at that. J: 亞特蘭蒂斯人確實將水晶用於這樣的療愈的目的了，這是真實的嗎？我將會在那個位置離開那個問題。

I am Yom. This is correct. May we answer further, my brother?

我是 Yom。這是正確的。我的兄弟，我們可以更進一步回答嗎？

J: Were pyramids also used in healing in Atlantis?

J: 金字塔同樣在亞特蘭蒂斯中被用於療愈了嗎？

I am Yom. This is also correct, my brother. May we answer further?

我是 Yom。這同樣也是正確的，我的兄弟。我們可以更進一步回答嗎？

J: Could we today in modern times learn how to use such crystals for healing?

J: 我們今天，在現代能夠學習如何使用過這樣的水晶來進行療愈嗎？

I am Yom. This is correct, and, indeed, many of your peoples are presently rediscovering these abilities which have always been within the ability of the population of your sphere.

我是 Yom。這是正確的，確實，你們的人群中的很多人現在都在重新發現這些能力，這些能力一直都在你們的星球的人群的能力範圍中。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

J: Would the ruby be considered a solidification of the red-ray light?

J: 紅寶石會被認為是一種對紅色光芒的光的固化嗎？

I am Yom, and we find that this is much too narrow an interpretation of this crystal's full nature, for within each crystal, and, indeed, within the ruby lies the full expression of the spectrum of light, though in many cases there is the outer manifestation of one portion of this spectrum.

我是 Yom，我們發現這是對這種水晶的完全的屬性的過於狹窄的一種解釋，因為在每一個水晶中，確實在紅寶石中，都存在有光譜的完整的表達，儘管在很多情況中，會有對這個光譜的一部分的外部的顯化物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J: No, thank you.

J: 不用了，謝謝你們。

I am Yom, and we thank you, my brother. Is there another query?

我是 Yom，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Two real quick ones. First, would a spectroscopic analysis of a mineral, the colors of it, in any way correspond with the colors of the energy centers—question number one. Question number two, does the healing by the crystallized being, without the stone, work just as the healing through the stone?

Carla：兩個真正簡短的問題。首先對一種礦物，對它的色彩的一種分光攝譜分析，用任何方式是與能量中心的色彩是對應的嗎——這是問題一。問題二，藉由結晶的存有的療愈，在不使用石頭的情況下，是與通過石頭進行的療愈是一樣起作用的嗎？

I am Yom. We find that the analysis of the spectrographic qualities is relatively unimportant and not related to the crystal's ability to aid in providing healing catalyst. Indeed, to move to the second query, the most important portion of the healing process is the one to be healed's faith in the possibility of such, combined with this entity's realization of the fruits of the so-called diseased configuration.

我是 Yom。我們發現對分光攝譜的屬性的分析對於水晶在幫助提供療愈的催化劑的能力的方面是不重要且沒有關聯的。確實，移動到第二個問題，療愈過程的最為重要的部分是一個要被療愈的實體對這樣的可能性的信心，這種信心是與這個實體對這種所謂的疾病的配置的結果的領悟結合在一起的。

Also to be considered of primary importance—beyond that of the crystal and short of that of the faith of the one to be healed—is the crystallized nature of the one serving as healer, for it is indeed the case that each energy center within any entity is likened unto a crystal itself, and when each center is

properly balanced, then the one serving as healer may channel the instreaming prana or limitless light of the one Creator through its green-ray energy center and therefrom through the crystal being utilized, and therefrom to the one to be healed in order that its auric field might be momentarily interrupted.

同樣要被認為是具有首要的重要性的事情——就是一個作為療愈的實體的結晶的屬性，因為確實會發生的事情是，在任何實體內在之中的每一個能量中心其自身就好比一個水晶，當每一個中心是適當地被平衡的時候，接下來一個作為療愈者服務的實體就可以通過它的綠色光芒的能量中心傳訊流入的普納或者太一造物者的無限的光，從那裏穿越正在被使用的水晶，從那裏進入到要被療愈的實體，以便於它的靈光場可以被暫時地中斷。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Yom, and we thank you once again, my sister. Is there another query?

我是 *Yom*，我們再一次感謝你們，我的姐妹。有另一個問題嗎？

L: I have one more question, and this may be off the wall or completely off the mark, and if it is, a brief statement to that effect would be sufficient. Would it be correct to state that the individual who is acting in the role as healer attempts to maintain within himself as a crystal a balance of the various spectra of light and that the crystal itself acts in the manner of a capacitor, that the healer attempts to project a balanced spectra of light to the individual to be healed through crystal, the crystal in the manner of a capacitor delays that projection until a balance of the spectra has been attained and then allows it to project, thereby giving what is intended instead of the variations and fluctuations which would be existent in the human crystal at a specific instant?

L：我還有一個問題，這可能是奇怪的，或者是完全偏離目標的，如果它是的話，對於那個效果一個簡單的說明就足夠了。這樣說是正確的嗎，如果個體是在作為療愈者的角色上進行工作的，它嘗試去在他自己內在之中如同一個水晶一樣保持一種對各種各樣的光譜的平衡，那個水晶其自身是用一個電容器的方式起作用的，療愈這嘗試將一種平衡的光譜通過水晶投射到那個要被療愈的個體，水晶通過一個電容器的方式延遲了那種投射，一直到對光譜的一種平衡已經被取得，並接下來允許它投生，並由此給予了被打算要給予的事物，而不是給與了在人的接近中在一個特定的時刻會存在的變數與波動？

I am Yom, and we may comment as follows. It is basically correct ...

我是 *Yom*，我們可以如下評論。它基本上是正確的.....

(Tape ends.)

(磁帶結束。)

June 15, 1986

1986-06-15L/Leema：療愈能量與八赫茲振動

(Carla channeling)

(Carla 傳訊)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator. We are most privileged to and grateful for your call to us this evening, and are most pleased to blend our life energies with the stream of your own vibrations. We rejoice too in the unity of the circle, for it is larger than you may think, as there are many who join with those within this domicile in order to lend desire to the seeking and therefore more clarity to the material. It is, of course, to be noted, and we wish you to take special note of this in light of tonight's subject, that it is far more important, my friends, that you are together in the light, seeking the light, persistently, steadily, over and over again making of this sphere which you call your home a place where there does beam light even in darkness, than that any word of inspiration or information be transmitted. Were never another word to be transmitted through this light center, it is well to know as individuals and as a group that the love collected and given to the Creator in such group meetings and each by yourselves is what will make or break your society, shall we say, as a group.

我是 L/Leema。我在太一無限造物者的愛與光中向你們致意。我們對於你們今晚呼喚我們是極其榮幸與感激的，我們極其高興將我們的生命的能量與你們自己的振動的溪流混合在一起。我們同樣也在這個圈子的統一中歡慶，因為這個圈子是比你們可能會認為的是要更大的，因為有很多的實體會和在這個住所中的那些實體結合在一起，以便於將借出對於尋求的渴望，並因此為材料賦予更大的清晰度。這當然是要被指出來的，我們希望你們會尤其在今晚的主題的光之中注意到這一點，我的朋友們，相比任何的會被傳遞的啟發性的言語或者資訊，遠遠更加更要做的事情是，你們在光中在一起，你們尋求光，並堅持不懈地，穩定地，一遍又一遍地使得這個你們稱之為家園的星球成為這樣一個地方，在那裏甚至在黑暗中都確實會光照耀著。

The critical mass for achieving fourth density as a group is nearly reached. Therefore, each effort to add light to the planetary consciousness is by far the greatest service you can be at any time.

作為一個團體取得第四密度的臨界品質幾乎要被達成了。因此，每一個將光添加到星球意識上的努力，是比你們在任何時候進行的服務要遠遠更大的服務。

We now speak upon the subject of healing energy. The question put before us, if we may paraphrase, is this: if, as Dr. Andrija (Puharich) says, healing energy is eight hertz or cycles per second, how can one achieve that rate of vibration naturally and how can it be used?

我們現在療愈的能量的主題上發言。被放置在我們面前的問題，如果我們可以進行意譯的話，是這樣的：是否如 Andrija 博士 (Puharich) 所說的一樣，療愈的能量是每秒八赫茲或者週期，一個人如何能夠自然而然地取得那種振動的速度，它如何能夠被使用呢？

information about energy centers, therefore we shall speak of one heart energy center, or the green-ray energy center. Each ray and each combination of rays has at least one vibration, depending upon the combination of rays used for an activity within the undertones to a vibration. However, in the use of healing energy, one is not using healing energy as such. This must be emphasized, for it tells much about healing. The wave of what you would call the alpha state includes the eight cycles per second rate. In this state, the self is laid aside and the greater self is that which potentially the seeker can realize within the self. Therefore, there is an impersonal self which is far more pure, as you would say, than the waking conscious as it manifests itself. We say "clear" in the sense of vibratory tone.

要被指出的事情是，這個團體的大部分人都擁有大量之前的關於能量中心的信息，因此，我們將談及一個心的能量中心，或者綠色光芒的能量中心。每一個光芒以及每一個光芒的混合物都至少擁有一個振動，這是取決於在一個振動的低音之中的被用於一個活動的光的混合物。然而，在對療愈能量的使用的過程中，一個人並不是在如此這般使用療愈能量的。這是必須被強調的，因為它會對療愈產生很大的影響。你們會稱為阿爾法狀態的事物的波動包含了每秒八個週期。在這種狀態中，自我是被放在一邊，而高我就是那個尋求者潛在地能夠在自我內在之中意識到的事物。因此，會有一個非個人的自我，當它顯化它自己時候，它比醒著的有意識的自我要遠遠更加，如你們會說的一樣，純淨的。我們會從振動的音調的意義上說是“清晰的”。

This energy which is oblique and electrical in nature is brain wave activity, no more and no less. It is, however, that which occurs within the meditative state when an entity turns purely to the heart chakra and moves the brain wave energy in concentration to that locus. From that locus, then, enters a very pure love vibratory emanation, crystallized by the crystallized being which acts as a catalyst in the connection between the two green rays and in the interruption of the outer shell of the one to be healed in its auric sense. Once the auric shell has been pierced and the green ray opened in the one to be healed, the energy is sent forth and the one to be healed may choose healing at that time.

這種非直接的，且在屬性上是電性的能量，分毫不差地就是腦波的活動。然而，當一個實體純淨地轉向心的脈輪並通過擊中注意力將腦波的能量移動到那個場所的時候，它就是在冥想狀態中發生的事物。從那個場所，接下來，腦波能量進入一種非常純粹的愛的振動的放射，並會被結晶的存有結晶，結晶的存有會在兩個實體的綠色光芒的连接中，並通過對那個要被療愈的實體在其靈光的方面的外殼的中斷而作為一種催化劑起作用。一旦靈光的外殼已經被刺穿，且在那個要被療愈的實體內在之中的綠色光芒被開放了，能量就會被送出，那個要被療愈的實體就可以在那個時候選擇療愈了。

Love, my friends, is a creative, fiery, intelligent, and ever present source that is concentrated at the heart chakra of your beings and sent forth to nurture, to help, to encourage, to grow, and to transform. Such are the uses of protection. Many healings there are wrought by one who listens with a wide open heart. The listener may never speak, but the talker will feel the healing of

green ray, which is love. The babe at the breast seeks green-ray nurturance. Milk is the second-density reason for the suckling. The green-ray exchange betwixt mother and child is the metaphysical reason for such nurturing as does take place in the suckling of an infant. Indeed, there is so much healing associated with the green-ray energy center that when something as far different, physically, from a person as your very planet is, is looked at in a nurturing sense, it is always described in terms of a breast, that is, putting one's head upon the breast of Mother Nature as one lays one's head upon the [mother's] breast. We retrieve this reference, which we discover to be somewhat obscure, from the instrument's reading of the letters of John Keats*. However, there are far more accessible instances of this as in other of your poetry.

我的朋友們，愛是創造性的，熾熱的且智慧的，在你們的存有的心的脈輪處被集中起來的那個一直存在的源頭會發出愛，以滋養、幫助、鼓勵、成長並轉變。這就是保護的用處了。會有很多的療愈會由一個帶著一顆大大開放的心而聆聽的人被製造出來。聆聽者可能永遠都不會說話，但是發言者將會感覺到綠色光芒的療愈，也就是愛。被抱在胸前的嬰兒會尋求綠色光芒的滋養。乳汁是為了餵奶的第二密度的原因。在母親和孩子之間的綠色光芒的交換就是這樣的撫育的形而上學的原因，如同在對一個嬰兒的餵奶的時候發生的綠色光芒的交換一樣。確實，會有如此大量的療愈是與綠色光芒的能量中心聯繫在一起的，以至於你們的星星球與一個人相比，在物質性的方面，會有一個遠遠不一樣的事情，會在一種撫育的意義上被觀察到，也就是說，將一個人的頭放在大自然母親的胸膛上，如同一個人將它的頭放在母親的胸膛上一樣。我們是從器皿對濟慈的書信的閱讀中取回這個參照的，我們發現它是多少有些含糊不清的。然而，如同在你們其他的詩歌中一樣，會有對這一點的遠遠更加容易理解的實例。

As to how one may enhance the eight hertz center, we may say that it is not currently within the abilities of—we give this instrument the figure of 99.5 percent—cannot shield themselves from the effects of the transmissions spoken of, which vary. The human brain, you see, is able to manufacture only weak electrical charges and is therefore sensitive to similar vibrations. However, the use of this weapon is, may we say, less prevalent than was supposed and has only been used experimentally, and is not ... we are sorry for these pauses, but we tread close to the Law of Free Will and we look for ways to avoid specificity.

在關於一個人可以如何增強八赫茲中心的方面，我們可以說，這在當前並不是在——我們給予了這個器皿 99.5%的數字——的人的能力範圍內，它們無法將它們自己與被談及的傳遞的效果隔離開，這種傳遞的效果是可變的。人類的大腦，你們看，僅僅能夠產生出弱電荷，並因此對於類似的振動是敏感的。然而，對這個武器的使用，容我們說，是比被假設的較不盛行的，並僅僅是實驗性地被使用了，且不是.....我們為暫停而抱歉，但是我們接近自由意志法則了，我們尋找途徑來避免特異性。

This device is not what would be considered to be a life-threatening or quality-of-life-threatening problem for most probability/possibility vortices. That is, only in the event of a declared war would these devices be freely used.

這個設備，對於大多數的可能性/或然率的漩渦，並不會被認為是一個對生命有威脅的或者具有威脅生命的特性的問題。也就是說，僅僅是在一種公開宣稱的戰爭的事件中，這些設備才會被自由地使用。

As to how to enhance one's own brain wave energy, we may note, as always, the efficacy of persistent meditation and opening to the silence. Perhaps the attempt is never perfect or even near to perfect. Perhaps one's thoughts are led astray. This matters only insofar as the seeker allows this to discourage it from pursuing calmly and patiently the clearing mind. This is the work of a lifetime. However, the discipline of silence, not easily begun and not easily maintained, is all-important to the eventual and continued contact with intelligent infinity. This is the simplest and most important method of enhancing green-ray intensification and crystallization.

在關於如何增強一個人自己的腦波能量的方面，我們可以一如既往地指出，堅持不懈的冥想以及向著靜默開放的效用。也許嘗試永遠不會是完美的，或者甚至是接近完美的。也許一個人的思想是被引入歧途的。這僅僅是在尋求者允許這種情況讓它對安靜而耐心地尋求對心智的清空感到洩氣的時候才是重要的。這是一生的工作。然而，對靜默的修煉，它不容易被開始，也不容易被維持，對於與智慧無限的最終且持續的接觸是至關重要的。這就是增強綠色光芒的強化與結晶的最簡單且最重要的方法了。

We need hardly offer the information that each attempt one makes to serve another is, when given freely and with no design other than to serve, a polarizing and crystallizing green-ray activity.

我們幾乎不需要提供這樣一個資訊，即一個人會做出的每一個去服務另一個人的嘗試，在自由地，且在沒有除了服務之外的企圖的情況下，給被予的時候，就是一種使人極化且結晶的綠色光芒的活動了。

Thus, there is no time that is too insignificant of enhancing green ray and therefore becoming a nurturing and healing person. Each word that is spoken to mate or colleague, friend, stranger or seeming foe vibrates with intention. If the intentions are persistently compassionate, so you shall enhance development of green-ray crystallization and power as well as working oftentimes upon higher energy centers.

因此，對於增強綠色光芒，並因此成為一個滋養性且療愈性的人，不會有任何時刻是太過沒有意義的。每一個對著伴侶或者同事，朋友，陌生人或者看似是敵人的人被說出的話語，都是藉由意圖而振動的。如果意圖堅持不懈地是富有同情心的，你們將因此會增強綠色光芒的結晶與力量的發展，同樣也會時常增強在更高的能量中心上的工作。

We shall cease this discussion at this point, as we have noted in the past that we have spoken far too lengthily and we are attempting to clean up our act. We do enjoy your language and are very glad we are able to speak in your language, as it is very humorous with many idioms. We enjoy the American language very much. We are so grateful for having been able to speak to you on this subject, and would now leave this instrument with thanks, in order that

we may transfer to the one known as Jim. We are those of L/Leema. 我們將在這個位置停止這個討論，因為我們已經在過去注意到，我們已經遠遠過於冗長地發言了，我們正在嘗試讓我們行為變得乾淨俐落。我們確實喜歡你們的語言，我們非常高興我們能夠用你們的語言發言，因為它藉由許多的成語是非常幽默的。我們非常喜歡美國的語言。我們為已經能夠在這個主題上對你們發言而是如此感激的，我們現在會帶著感謝離開這個器皿，以便於我們可以轉移到被知曉為 *Jim* 的實體。我們是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we are happy to greet you again in love and light through this instrument. We hope that we might continue our humble service by attempting to answer those queries which may remain within this group this evening. We remind each of you that our opinions are indeed opinions, though we may have experienced more of the journey than those present this evening, we wish no extra weight, shall we say, be given our words. Use them as they fit your needs. May we attempt a query at this time?

我是 *L/Leema*，我們非常高興通過這個器皿再一次在愛與光中向你們致意。我們希望我們可以藉由嘗試回答那些在今晚可能留在這個團體中的問題而繼續我們謙遜的服務。我們提醒你們各位，我們的觀點確實是觀點，儘管我們可能已經比那些今晚在場的人體驗到更多的旅程了，我們不希望有額外的，容我們說，重量被賦予我們的話語。當它們適合於你們的需要的時候，使用它們。我們可以在此刻嘗試一個問題嗎？

J1: Last week we had a session on the use of light and crystals in healing. Would the use of the crystal be then to magnify or intensify the green-ray healing frequency from healer to the one to be healed in some manner?

J1：上一周我們進行了一次集會，它是關於在療愈過程中對光和水晶的使用的。對水晶的使用會用某種方式放大或者增強從療愈者到一個要被療愈的實體的綠色光芒的療愈的頻率嗎？

I am L/Leema, and your statement is basically correct in that the use of crystals by those offering the healing energies which they are able to channel is a use which may enhance these energies and their availability, shall we say, to the one to be healed. The one serving as healer through its own balance of centers of energy is likened unto a crystal itself and when it is able to channel energies of the green-ray nature, then it charges or potentiates the crystal in order that it might vibrate in harmony with the one known as the healer and amplify the energies which this entity channels.

我是 *L/Leema*，你的陳述基本上是正確的，因為當實體提供它們能夠傳訊的療愈的能量的時候，這些實體對水晶的使用是一種可以增強這些能量以及它們對於那一個要被療愈的實體的可利用性的使用。一個通過它自己對能量中心的平衡而作為療愈者服務的實體，在其自身是類似一個水晶的，當它能夠傳訊具有綠色光芒的屬性的能量的時候，接下來，它就會為水晶充能或者賦能，以便於它可以與被知曉為療愈者的實體協調一致地振動，並放大這個實體傳訊的能量。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J1: If the heart chakra is the source of the green-ray healing energy from the healer, would the crystal then be placed in the proximity of the heart chakra for the most benefit to the one to be healed?

J1：如果心的脈輪是來自於療愈者的綠色光芒的療愈能量的源頭，水晶接下來是被放置在心的脈輪的臨近區域，以取得對要被療愈的實體的最大的益處嗎？

I am L/Leema, and this positioning is one fundamental position which any entity serving as healer may begin with, for its efficacy is most easily achieved for those who have worked for some time upon this path of service, but which have as yet not utilized the more finely tuned placements of crystal and techniques of use such as the use of the swung crystal which utilizes the transfer of the green-ray energy in a somewhat refined nature by allowing its movement through the right arm and hand and thereunto the crystal.

我是 L/Leema，這個位置是一個基礎性的位置，任何作為療愈者的實體都可以從這個位置開始，因為對於那些已經在這種服務的途徑上工作了一段時間的實體，它的效用是極其容易被取得的，但是這個位置並未和使用懸掛水晶一樣地利用對水晶的更為精細的被調節過的位置擺放，對懸掛的水晶的使用是藉由允許綠色光芒的能量移動通過右手臂和右手，並從那裏移動到水晶，而通過一種多少有些精煉的屬性來利用綠色光芒能量的轉移。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J1: Could you repeat that, and describe further that technique and first of all,

what is the "swan" crystal and how is it used once more? J1：你們能夠重複那一點，並進一步描述那個技巧嗎，首先，什麼是“懸掛的”水晶，並且它如何被使用呢？

I am L/Leema, and the crystal which is swung from the right hand of the healer is a technique which is somewhat advanced in that it utilizes the spiraling field of green-ray energy that emanates from the heart chakra or energy center in a precise fashion which allows the one serving as healer to transfer or transmit the healing energy in a more precise fashion than is accomplished with the use of the crystal from the chain about the neck which places the crystal at the heart chakra location.

我是 L/Leema，從療愈者的右手懸掛下來的水晶，是一種多少有些高級的技巧，因為它用一種比將水晶用鏈子掛在脖子上並將水晶放置在心的脈輪的位置更為精確的方式利用了從心的脈輪或者能量中心發射出來的綠色光芒能量的螺旋的場域。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J1: Thank you. I understand now. Does the green ray—is that the only ray that vibrates at eight hertz? Does each ray, does each color of the spectrum vibrate with a different frequency?

J1：謝謝你們。我現在理解了。綠色光芒——那是唯一在八赫茲振動的光芒嗎？每一個光芒，光譜的每一個色彩都是用一種不同的頻率振動的嗎？

I am L/Leema. The spectrum of colors which has its origin within the white light, shall we say, or prana, that is instreaming to each portion of creation may find a slight refinement as each color is filtered through the various centers of energy in the mind/body/spirit complex. Thus, the white light is instreaming in this basic fashion and may be utilized in a specific fashion by the one serving as healer. The use of this light by, shall we say, the usual configuration of energy centers of any mind/body/spirit complex then is according to a more widely diffused range of frequencies that center about the eight cycles per second, using this frequency as a foundation or background frequency which is then added unto by swings on each side of the eight cycles per second by each ray or energy center. The variation is not large, however, and is that harmonic vibration which enhances certain aspects of this basic frequency.

我是 L/Leema。色彩的光譜在，容我們說，白光或者流入到造物的每一個部分之中的普納(Prana)之中擁有其源頭，色彩的光譜在每一個色彩通過在心/身/靈複合體中的各種各樣的能量中心中被過濾的時候可以找到一種微小的精煉。因此白光是用這種基本的方式流入並可以用一種具體的方式被一個作為療愈者而服務的實體所利用。藉由任何心/身/靈複合體的通常性的配置而對這種光的，容我們說，利用，根據一種具有更加寬廣的散射的，以每秒八赫茲為中心的頻率範圍，接下來就會使用這個頻率作為一個基礎的或者背景的頻率，它會接下來藉由每一個光芒或者能量中心在每秒八赫茲的每一邊上的搖擺而被添加了。振動不是巨大的，然而，確實協調的振動，它會增強這個基礎的頻率的一定的面向。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

J1: No, thank you.

J1：不用了，感謝你們。

I am L/Leema, and we thank you, my brother. Is there another query?

我是 L/Leema，我們感謝你，我的兄弟。有另一個問題嗎？

J2: Is it possible to use a charged crystal to transfer the healing energy from the crystal to water, so that water may be used for healing? And if so, could you give me an explanation of that?

J2：有可能使用一個被充能過的水晶來從水晶向水傳送療愈能量，這樣水就可以被用作療愈嗎？如果是這樣的話，你們能給予我對那個過程的一個解釋嗎？

I am L/Leema, and, though this is indeed possible, it is not necessary to utilize

any crystal for such a transfer, for the water may be seen as a crystal itself and may be directly charged or affected by the conscious intent of any entity seeking to use the water crystal for the purpose of healing. The charging may take many forms. It is possible to charge this crystal water by the placing of the hands above its surface and imaging by the mind and intention healing energies being passed through the hands and into the water crystal.

我是 L/Leema，儘管這確實是有可能的，並不需要為了這樣一種傳送利用任何的水晶，因為水在其自身就可以被視為是一個晶體，並可以直接地被充電，或者任何尋求為了療愈的目的而利用水的晶體的實體的有意識的意圖所影響。充電可以採用很多的形式。有可能藉由將手放在它的表面上並憑藉心智與意願來想像愈的能量通過手被出傳送並進入到水的晶體之中而為這個晶體的水進行充電。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

J2: Yes, please. Does it enhance the healing capability or is it necessary for this charged water to have healing effect for the person who receives it to understand and recognize the intent?

J2：是的。讓那個接收療愈的人理解並認出那種意願，這會增強療愈的能力嗎，或者這對於讓被充電的水對那個人擁有療愈的效果是必須的嘛？

I am L/Leema, and though it is not strictly necessary that the one to be healed be aware of and consciously utilize such charged water, it is most helpful for the degree of utilization or efficiency for this entity to be aware of the opportunity and to consciously avail itself of this opportunity. For indeed, each entity is constantly bathed in such healing energies and according to the efficacy of any one to be healed in its desire to be healed and its opening of its own being to such healing, healing may take place, for the process of healing is one which occurs upon the metaphysical level as a direct function ...

我是 L/Leema，儘管一個要被療愈的人察覺到並有意識地利用這樣被充電過的水並不是嚴格地必不可少的，這個實體察覺到這個機會並有意識地讓它自己利用這個機會，這對於利用或者成效的程度會是極其有幫助的。因為，確實，每一個實體都是持續不斷地沐浴在這樣的療愈的能量中的，根據任何要被療愈的人在它被療愈的渴望的方面，以及在它讓它自己的存有向著這樣的療愈的開放的方面的成效，療愈是可能發生的，因為療愈的過程是一個在形而上學的層次上發生的過程，作為一個直接的功能.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am L/Leema, and am again with this instrument. May we answer in any further way, my sister?

我是 L/Leema，我再一次與這個器皿在一次了。容我們用任何更進一步的方式

來回答，我的姐妹？

J2: Yes, please. If there were a group and they wished to send healing energies within the group and from the group to those outside, or were to use energy charged water and share the water, does one have more efficacy than the other?

J2：是的。如果有一個團體，它們希望送出在團體中的療愈的能量，從團體發送到那些在外面的人，或者他們打算使用充能過的水並分享那種水，一個方法會比另一種方法是更有效用的嗎？

I am L/Leema, and as we consider the many possibilities in utilizing these techniques of offering the healing energies, we note that though the sharing of the water may in many cases be more helpful, such is often the case because of the one to be healed holding the viewpoint that physical manifestations or vehicles of healing are more helpful than that which it cannot see. Thus, it is often helpful to ground the healing offering in whatever fashion has significance to the one to be healed. If, however, the one to be healed is not present, the sending of the healing energies by thought may be the means by which the most efficacy is achieved.

我是 L/Leema，我認為在利用這些提供療愈的能量的技術的方面會有很多的可能性，我們會指出，通過對水的分享在很多情況中可能是更有幫助的，這就是會經常發生的情況，因為一個要被療愈的人擁有這樣一種觀點，即療愈的物質性的化物或者載具是比它無法看見的療愈是要更有幫助的。因此，用無論什麼對於那個要被療愈的人是有意義的方式來讓那種對療愈的提供落實到位，這經常是有幫助的。然而，如果要被療愈的人不在場，藉由想法對療愈能量的送出可以成為最大的效用藉由其被取得的途徑。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J2: Thank you. I have just one more question on that subject. If the water which is used in this situation is placed in direct sunlight and receives the rays of the sun, preliminarily to receiving energies from the group, does this enhance its healing capabilities?

J2：謝謝你們。我在那個主題上還有多一個問題。如果在這個情況中，在接收來自於團體的能量之前被使用的水是直接被放在陽光中被接收太陽光，這會增強它的療愈的能力嗎？

I am L/Leema. Again, upon the purely mechanistic level, the enhancement of the ability of the water to transmit the healing vibrations by such placement is small. Yet, if the intention of those seeking to serve as healers is to increase the water's ability to serve as such a transmitting medium, this intention itself will carry far more weight, shall we say, in determining the water's ability to serve as a medium of transmitting the healing energies. As you can see, we return again and again to desire, the focus of the will, and the intention of those seeking to serve as healers and the ones serving as the ones in need of

healing.

我是 *L/Leema*。再一次，在純粹的機械性的層次上，藉由這樣的擺放而對水傳遞療愈振動的能力的增強是很小的。而如果那些尋求作為療愈者而服務的實體的意願就是去增強水作為一個這樣的傳遞的媒介而服務的能力的話，這種意圖其自身將會在決定誰其作為一個傳遞療愈能量的媒介的而服務的能力的方面帶有遠遠更大的，容我們說，重量。如你們能夠看到的一樣，我們一次又一次地返回到渴望，對意志的聚焦以及那些尋求作為療愈者而服務以及作為需要療愈的實體而服務的人的意圖。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J2: Well, my observation is going to be, then, that essentially it is the intention. It seems to me from what you said that the intention and the strength of intention of the ones who want to heal is essentially the only thing, that the crystal or the water is really not necessary if the intention of the crystallized healer is there. Would you comment on that?

J2：好的，那麼我的觀察將會是，實質性地起作用的是意圖。根據你們所說的，在我看起來似乎，一個想要療愈的人的意圖的意願與強度實質上就是唯一的需要的事物，如果結晶的療愈者的意圖是存在的，水晶或者水真的不是必須的。你們願意對那一點進行評論嗎？

I am *L/Leema*, and one may see the use of the crystal as a step upon the path of service of that called healing. The intention of the one serving as healer is that which is paramount. It may be that at some point within this entity's progress that the use of the crystal shall be helpful in amplifying the fruit of the intention, that is, the ability to channel the intelligent energy through the green-ray energy center. It may be that the one serving as healer spends a great portion of its incarnation utilizing the abilities of the crystal in its service of healing. It is also possible that such an entity in its continued evolution of being shall be able to function without the need to utilize the crystal and shall in a more direct fashion channel those healing energies which it becomes more and more able to contact and transmit.

我是 *L/Leema*，一個人可以將對水晶的使用視為是一個在那種被稱呼為療愈的服務的道路上的一個臺階。一個人作為療愈者而服務的意圖就是至高無上的事物。在這個實體的發展中某個位置可能會發生的事情是，對水晶的使用在擴大意圖的成效方面，也就是說，在通過綠色光芒能量中性傳訊智慧能量的能力的方面將會是有幫助的。會有可能一個作為療愈者而服務的實體會將它的投生的的一個很大的部分花費在通過它的療愈的服務來利用水晶的能力上。同樣會有可能，這樣一個實體在它對存有的持續的演化之中將能夠在不需要利用水晶的情況下發揮功能，並將會用一種更為直接的方式傳訊那些它越來越更加有能力接觸並傳遞的療愈的能量。

May we answer further, my sister?

我們可以更進一步回答嗎，我的姐妹？

J2: No, that's been very helpful. Thank you very much.

J2：不用了，那是非常有幫助的。感謝你們。

I am L/Leema, and we thank you, my sister.

我是 L/Leema，我們感謝你，我的姐妹。

Carla: I just wanted to check a couple of things. First of all, is the reason that we feel so instinctively more nurtured in the country than the city is because of all the second-density plant life which can't help but do anything but vibrate in total love at all times—it doesn't have free will yet?

Carla：我僅僅想要檢查幾個事情。首先，我們在鄉村中會被在城市中如此直覺性地感覺到更加被滋養的原因，是因為所有第二密度的植物的生命嗎，它們除了在所有的時間都在完全的愛中振動之外是無法幫助做任何事情的——它是不擁有自由意志的？

I am L/Leema, and this supposition is basically correct, for within the natural environment, shall we say, the rhythm and pulse of the expressions of the one Creator move at a pace that is, as you have surmised, of an automatic nature, shall we say. The one Creator moves in a more clear and simplified manner, becoming more available to the third density entity within your urban environment. One may find that there have been various overlaid distortions which affect the natural rhythm available within your rural areas.

我是 L/Leema，這個假設基本上是正确的，因為在，容我們說，自然的環境中，太一造物者的表達的旋律與脈動是用這樣一種速度運動，這個速度，如你已經推測的一樣，是具有一種，容我們說，自動的屬性的。太一造物者是用一種更為清晰且簡單性的方式運動的，在你們的城市的環境中，祂是更加可以為第三密度的實體所利用的。一個人可能會發現，已經有各種各樣的壓制性的扭曲影響了在你們的鄉村的區域中可被利用的自然的旋律了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, the other question was just another logical extension. It was that I've always noticed that salt water helps my arthritis a great deal or helps any wound to heal very quickly. And I imagine that there are perfectly good chemical reasons for that. But I also wonder if the water isn't magnetized? Is it magnetized by the sun that shines as a symbol of love, or is it magnetized, for instance, (inaudible) that run around the ocean sending love vibrations, or is it naturally magnetized? Or what? Or is there another explanation, and if so, what is it?

Carla：好的，另一個問題僅僅是另一個邏輯上的延伸。問題是，我一直都注意到鹽水會大大地幫助我的關節炎，或者幫助任何的傷口非常快速地療愈。我想像，那是有完全優秀的化學上的原因的。但是我同樣懷疑，是否水是沒有被磁化的。它是被作為一個愛的象徵物而照耀的太陽磁化的嗎，或者，它是被，舉個例子，在海洋中運行並送出發的振動的（聽不見）磁化的嗎，或者，它天生就是被磁化了的嗎？或者什麼呢？或者有另一個解釋嗎，如果是這樣的話，它是什麼呢？

I am L/Leema, and you may see the waters of your oceans, lakes and seas as large crystalline structures which absorb much of the instreaming light or prana of the one Creator in what you have called a more natural fashion. Thus, when one immerses the physical vehicle in any body of water, one is utilizing the natural ability of the water to absorb and transmit that vibration of love which is light and to feel the healing energies then is more easily accomplished by any entity who is in need of or seeking such transfers of energy.

我是 *L/Leema*，你們可以將你們的海洋、湖泊、以及大海的水視為是巨大的晶體的結構，它們用你們更為自然性的方式吸收了大量太一造物者的流入的光或者普納。因此，當一個人將物質性載具浸泡在任何水體中的時候，它就在利用水的自然的能力來吸收並傳遞光之所是的愛的振動，並感覺療愈的能量，療愈的能量接下來就會更為容易被任何需要尋求這樣的能量的轉移的實體所完成了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 *L/Leema*，我們感謝你，我的姐妹。有另一個問題嗎？

J2: When one is in one's backyard and is being aware and conscious of and directing thought and attention toward the local inhabitants, the chipmunks, the birds, the squirrels and so on, and directing thought toward them in terms of communication, is there communication from us to them, and also is there communication between those backyard inhabitants?

J2：當一個人在它的後院中，並知曉，察覺到且指引想法和注意力朝向本地的棲息動物、花栗鼠、鳥兒、松鼠以及如此等等，用一種溝通交流的方式將想法指向它們的時候，會有從我們到它們之間的溝通交流嗎，在那些後院的棲息動物之間同樣會有溝通交流嗎？

I am L/Leema, and this is quite correct, my sister, though the communication that you transmit may be received in a much simpler form, the second-density creatures are quite aware of this communication and of communication not only from others of the second density within their vicinity, but of forms and sources of communication that originate from areas and entities not visible to your own physical eye. And these second-density creatures, then, respond to a great variety of communication, your own directed communication being one of many, many sources.

我是 *L/Leema*，這是相當正確的，我的姐妹，儘管你傳遞的溝通交流可能是用一種更為簡單的方式被接收到的，第二密度的生物是相當察覺這種交流，不僅僅察覺來自在它們周圍的其他的第二密度的實體的溝通交流，同樣也察覺到源自於你們自己的肉眼看不見的区域以及實體的溝通的形式與源頭。這些第二密度的生

物，接下來，就會回應極其多種多樣的交流，你們自己的有方向的溝通交流就是很多很多源頭中的一個源頭了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J2: No, thank you. That was very interesting.

J2：不用了，感謝你們。那是非常有趣的。

I am L/Leema, and we thank you, my sister. Is there another query?

我是 L/Leema，我們感謝你，我的姐妹。有另一個問題嗎？

J1: Well, on one seeking to be healed without benefit of the crystallized entity healer, is there a technique by which the one to be healed could use crystals to his benefit?

J1：好的，在一個在沒有結晶的實體的療愈者的益處的情況下尋求被療愈的人身上，會有一種技術是一個要被療愈的人能夠藉由其為了他的益處而是用水晶的嗎？

I am L/Leema, and though the response to this query is in the affirmative, we find that it is more probable that an entity seeking to be healed would utilize techniques other than the crystal, including that which may be seen as the attempting to achieve the crystallization of one's own being by utilizing the catalyst available daily in a fashion which penetrates to the heart of the entity's pattern of lessons which in some fashion become distorted in those experiencing the diseased condition. The use of the crystal or the crystallized healer or any external source of healing is but a step, shall we say, or crutch, as it were, for the one seeking healing.

我是 L/Leema，儘管對這個問題的回應是肯定的，我們發現，更加有可能發生的事情是，一個尋求被療愈的人會利用除了水晶之外的技術，包括可以被視為嘗試藉由使用可被利用的水晶，每天用一種會深入到實體的課程的模式的核心方式來取得對一個人自己的存有的接近，這些課程是用某種方式已經在那些正在體驗到疾病的情況的人身上成為扭曲的了。對水晶或者結晶的療愈者或者任何外部的療愈的源頭的使用，對於一個尋求療愈的實體，僅僅是一個，容我們說，臺階，或者可以說是，拐杖。

In all cases of healing, the process is accomplished when the faith of the one to be healed has been activated to such an extent that it is able to accept a new configuration of mind, body and spirit that more closely resembles the balanced condition for this entity. The use of sources outside of the one to be healed is a kind of triggering device that is useful to many because of the shared belief of many that in order to be healed, one must seek an healer or healing device.

在所有的療愈的情況中，當一個要被療愈的實體的信心已經被啟動到這樣一種程度，以至於它能夠接受一種新的心智、身體和靈性的配置，這種配置是更為緊密地類比了這個實體的平衡性的狀況的時候，這個療愈過程就被完成了。對在一個

要被療愈的實體外部的源頭的使用，是一種類型的觸發工具，因為很多人擁有這樣一種共用的信念，即為了要被療愈，一個人必須尋求一個療愈者或者療愈的設備，這種觸發的工具對於很多人都是有用處的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J1: No, thank you.

J1：不用了，謝謝你們。

I am L/Leema, and we thank you, my brother.

我是 L/Leema，我們感謝你，我的兄弟。

T: Yes, I have a question. It concerns healing somewhat, but more so, at least to me, it concerns the inner energy flow in a person's body, and meditative techniques for acquiring an even energy flow or removing energy blockages in the nervous system and the circulatory system. I'm specifically referring to ... In order to heal or to achieve a balanced inner strength, this flow is necessary, I think—now I'm asking for a comment on that. And I'm also asking for comment on a meditative technique to achieve this specifically, the practice of Tai Chi Ch'wan. Could you speak on that please?

T：是的，我有一個問題，它多少涉及到療愈了，但是，之少對於我，它更多是關於在一個人身體中的內在的能量流動，以及用於取得一種平穩的能量流動，或者移除在神經系統或者循環系統中的能量阻塞的冥想的技巧。我具體地是在提及.....為了療愈，或者為了取得一種平衡的內在的力量，這種流動是必須的，我認為.....現在我請求對那一點的一個評論。我同樣請求對專門地為了取得這種流動的一種冥想性技術，太極拳的練習的評論。能請你們在那一點上發言嗎？

I am L/Leema, and we would comment by suggesting that indeed the one seeking to serve as the healer must first heal the self in order that the ability to channel the instreaming intelligent energy or light may be enhanced to the degree that it may then be offered to another. The technique of achieving this balanced flow of energy is as we have previously stated, that is, the continuing awareness of the entity of those portions of its experience which are less than harmonious and the placement of these disharmonious experiences or blockages at the proper energy center, and then the utilization of the meditative state in discovering the balanced configuration that the dysfunction or blockage points toward. This in many cases will necessitate the untangling of many physical and symbolic symptoms as well as mental configurations that have held the diseased or disharmonious state in place for the entity.

我是 L/Leema，我們會藉由這樣建議來評論，確實，一個尋求去作為療愈者而服務的人必須首先療愈自我，以便於對流入的智慧能量或者光進行傳訊能力可以增強到它可以被提供給另一個人的程度。取得這種能量的平衡的流動的技術，如同我們之前已經陳述過的一樣的，也就是說，讓實體對於它的體驗的那些較協調一致的部分擁有持續性的察覺，並將這些不協調的體驗或者在阻塞定位在

服被是不

適當的能量中心，接下來利用冥想狀態來探索那種功能失調或者阻塞所指向的平衡的配置。在很多情況中，這對於解開很多的身體以及象徵性的症狀，同樣還有那些已經將疾病或者不協調的狀態在實體身上就位的心智的配置是需要的。

When the balanced view of any particular distortion is achieved and seated within the entity through meditation, contemplation or the prayerful attitude, then the blockage or dysfunction is removed in that it [is] enlarged in its scope, shall we say, making available a larger point of view and a lighter channel therefore through which the healing energies may eventually be channeled.

當對於任何特定的扭曲的平衡性的觀念已經被取得並通過冥想、沉思、或者祈禱性的態度在實體內在之中被固定下來之後，接下來阻塞或者功能失調就會被移除，因為當它在其，容我們說，廣度上被擴大之後，一種更大的視角以及一種更為明亮的管道就可以被取得，通過這種管道，療愈的能量就可以最終被傳訊了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

T: Just one thing. Could you comment on the use of physical movement, specifically Tai Chi, as a meditative technique? It seems to me that for a person with nervous energy blockages that—it seems to me that it's easier to get into a meditative state if you can be in a concentrated movement type of meditation. It seems to work for me, maybe that's all I need to say. Maybe I don't need a comment, but if you have anything to say on that, I'd appreciate it.

T: 僅僅有一個事情。你們能夠對使用身體的運動，具體而言是太極，作為一種冥想的技術進行評論嗎？在我看起來似乎，對於一個帶有神經的能量的阻塞的實體——在我看起來似乎，如果你們能夠處於一種集中注意力的運動類型的冥想之中的話，要進入到一種冥想狀態是更加容易的。

I am L/Leema, and we would agree that such a technique is useful to some entities who are of a nature which can appreciate this type of meditation. Many, however, would find another technique more helpful in that the stilling of the mind would be more available as a result as a stilling of the body. However, this is quite variable among your peoples and we recommend that whatever technique feels appropriate be utilized and that the seeker remain alert to those refinements which shall naturally be drawn unto it as it achieves its purpose within the meditative state.

我是 L/Leema，我們會贊成，這樣一個技巧是對於一些具有一種能夠欣賞這種類型的冥想的特性的實體是有用處的。然而，很多人會發現另一種技巧是更有幫助的，因為作為一種讓身體安靜下來的結果，對心智安靜就是更加可被利用的。然而，這在你們的人群中是相當多變的，我們會推薦，無論什麼感覺合適的技巧都被利用，並且在尋求者在冥想狀態中取得其目標的時候尋求者對那些將會自然而然地被吸引到它身上的精煉物保持警醒。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

T: No, thank you, that's fine.

T: 不用了，謝謝你們，那是很好的。

I am L/Leema, and we would ask if there might be a final query before we take our leave of this group as this instrument is growing somewhat low on the energy necessary to continue its service.

我是 *L/Leema*，我們會請問，是否在我們離開這個團體之前，可能會有一個最後的詢問，因為這個器皿在繼續這個服務所需的能量上正在逐漸變得多少有些低迷了。

(Pause)

(暫停)

I am L/Leema, and we are most happy to have had the opportunity to join our vibrations with yours this evening. We look forward to each opportunity with great joy. We leave each of you in that love and light which is ever present and available to all. We are known as L/Leema. Adonai, my friends. Adonai vasu.

我是 *L/Leema*，我們對於已經擁有機會在今晚將我們的振動與你們的振動結合在一起是極其高興的。我們帶著巨大的喜悅期待每一個機會。我們在一直都存在並且可以為所有人利用的愛與光中離開你們各位。我們是你們知曉的 *L/Leema*。*Adonai*，我的朋友們。*Adonai vasu*。

(Carla channeling)

(*Carla*傳訊)

I Yadda. I greet you in love and light of infinite Creator. We not give instrument any trouble this time about coming in name of Christ because so many others have been giving her trouble about whether we do or not. We better tell her, "Of course we come in name of Christ—why would we send someone, we of the Confederation which cares so much for consciousness and its development, why would we send someone to live in Christ consciousness if we did not come in that name?" Our only gripe is that this instrument pick the one Jesus, who carried perfect Christ consciousness—so did some other good teachers—but we do not to argue that.

我是 *Yadda*。我在無限造物者的愛與光中向你們致意。這一次我們在關於以基督的名義而來的方面沒有給予器皿任何的麻煩，因為如此多其他的實體在關於是否我們是以基督的名義而來的方面一直都在給予她麻煩。我們最好告訴她，“當然，我們是以基督的名義而來的——為什麼我們會派遣某個人，我們這些如此關心意識以及它的發展的星際聯邦，為什麼我們會派遣某個人來活在基督意識中，如果我們並未以那個名義而來的話？”我們唯一發牢騷的事情是，這個器皿選擇了耶穌，那個攜帶了完美的基督意識的實體——如同某些其他的優秀的老師一樣——但是我們不會爭辯那一點。

Of course we come in name of Christ. How else would we come? There is only

one love and that love's consciousness is Christ. That what we show, pure compassion, you know. 當然，我們是以基督的名義而來的。我們怎麼會用其他的方式而來呢？僅僅只有一種愛，那個愛的意識就是基督。你們知道，我們展現的事物，就是純粹的同情心。

Okay. We come to talk about shadows. You know, you all think you so vivid there in this room as you sit and watch the sky far into the beautiful evening. You think maybe you should even paint the face a little even, eh, you women? Heh? Make yourself more vivid? Well, we tell you, you are nothing but shadow. You know what you do in this incarnation? Heh! You build. You are architect. You know what you build? Something you cannot see. That why you don't know about it and you go about painting face and putting on funny clothes, eh heh!?

好的。我們前來談論影子。你們知道，你們全都認為，當你們坐著並注視天空，直到那個美麗的夜晚的深處時候，你們在這個房間中是如此生動的。你們認為你們可能應該將你們的臉塗抹得平整一點，是嗎，你們這些女人？嗯？使得你自己更加生動？好的，我們告訴你，你們不過是影子。你們知道你們在這次投生中你們要做什麼嗎？嘿！你們建造。你們是建築師。你們知道你們建築什麼嗎？某種你們無法看到的事物。為什麼你們不知道它，而你們卻著手在臉上抹粉，並穿上有趣的衣服呢，嗯哼？

Now. What you build? First thing you build, you build something called you. What you gonna look like when you enter larger life? This instrument say "larger life," she means death. Okay. We not know if we larger, but we have more fun—eh heh! Anyway, we want you to know that you are building something called you. You build day by day by weary, weary day. It is weary—we know—we not argue that. What we encourage is that you know that the face you see in the mirror is not what you are doing here. What you are doing here is you are building behind the shadow world that whole person that you can, are and shall be.

現在。你們建造什麼呢？你們建造的第一個事情，你們建造了某個呼喚你們的事物。當你們進入到更大的生命的時候，你們會是什麼樣子呢？這個器皿說“更大的生命”，她的意思是死亡。好的。我們不知道是否我們更大，但是我們有更多的樂趣——嗯哼！無論如何，我們想要你們知道，你們在構建某個呼喚你們的事物。你們日復一日地，一個無聊的日子接著一個無聊的日子建造。它是無聊的——我們知道——我們並不會爭辯那一點。我們鼓勵的事情是，你們知道，你們在鏡子中看到的面孔並不是你們在這裏正在做的事情。你們在這裏正在做的事情是，你們在影子的世界的後面構建你們能夠成為並將會成為的那個完整的人。

Furthermore, second thing. You build other things. You have mate—yes? Then you build a person—not you, not me. It called "relationship." Okay. You not see that, but that what you building. What you putting into that building. You cannot control what your mate builds—you control what you build. Forget the shadows of your mirror. Forget what you can see and move to what you are building. You architects of the spirit.

更進一步，第二個事情。你們建造其他的事情。你們擁有伴侶——是嗎？接下來，你們建造一個人——不是你，不是我。它稱為“關係”。好的。你們並未看到那個，但是，那那就是你們構建的事物。你們將什麼事物放入到那個建築中呢？你們無法控制你們的伴侶建造的事物——你們控制你們建造的事物。忘記你們的鏡子中的影子吧。忘記你們能夠看到的事情並移動到你們正在建造的事物。你們的是靈性的建築師。

We come to you in love and leave you in love. We come to you in light and so we leave you. We thank you for calling us. We getting our words better—heh?! We so glad to see you and we say good-bye. We Yadda of Confederation of Planets in Service to One Infinite Creator. Adonai. Adonai.

我們在愛中來到你們面前，我們在愛中離開你們。我們在光中來到你們面前，我們如此離開你們。我們為你們呼喚我們而感謝你們。我們更好地說我們的話語了，嘿？！我們如此高興看到你們，我們說再見。我們是服務於太一無限造物者的星際聯邦的 *Yadda*。 *Adonai*。 *Adonai*。

Note: From John Keats, "Epistle to my Brother George," 1884:

注釋：來自約翰-濟慈，“致我的兄弟喬治，”1984：

"These are the living pleasures of the bard:
But richer far posterity's reward.
What does he murmur with his latest breath,
While his proud eye looks though the film of death?
"What though I leave this dull and earthly mould,
Yet shall my spirit lofty converse hold
With after times. The patriot shall feel
My stern alarum, and unsheath his steel;
Or, in the senate thunder out my numbers
To startle princes from their easy slumbers.
The sage will mingle with each moral theme
My happy thoughts sententious; he will teem
With lofty periods when my verses fire him,
And then I'll stoop from heaven to inspire him.
Lays have I left of such a dear delight
That maids will sing them on their bridal night.
Gay villagers, upon a morn of May,
When they have tired their gentle limbs with play
And formed a snowy circle on the grass,
And placed in midst of all that lovely lass
Who chosen is their queen, with her fine head
Crowned with flowers purple, white, and red:
For there the lily, and the musk-rose, sighing,
Are emblems true of hapless lovers dying:
Between her breasts, that never yet felt trouble,
A bunch of violets full blown, and double,
Serenely sleep: she from a casket takes

A little book, and then a joy awakes
About each youthful heart, with stifled cries,
And rubbing of white hands, and sparkling eyes:
For she's to read a tale of hopes, and fears;
One that I fostered in my youthful years:
The pearls, that on each glist'ning circlet sleep,
Must ever and anon with silent creep,
Lured by the innocent dimples. To sweet rest
Shall the dear babe, upon its mother's breast,
Be lulled with songs of mine. Fair world, adieu!"

June 29, 1986

1986-06-29 Hatonn : 自由與奴役

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you, my friends in the love and in the light of our infinite Creator. It is a great privilege and pleasure to mingle our energies with yours at this time, and we would greet especially the one known as L, as this entity has not sat in physical proximity with this group for some time. We send love and blessings to each of you and are most grateful to be able to share our humble thoughts with you.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意，我們的朋友們。在此刻將我們的能量與你們的能量混合在一起，這是一種極大的榮幸與快樂，我們尤其對被知曉為 L 的實體致意，因為這個實體已經有一段時間沒有處於這個團體的物質性的臨近的區域了。我們對你們每一位送出愛與祝福，我們對於與你們分享我們謙遜的想法是極其感激的。

The evening that spreads about you at this gentle, quiet moment glistens with beauty and throbs with the heartbeat of many lives as we experience it through the ears of this channel. We find it to be most wonderful, and we thank you also for this experience.

在這個溫和而安靜的時刻在你們周圍延伸開來的夜晚，在我們通過這個管道的耳朵體驗它的時候，是帶著美麗發光，並隨著許多的生命的心跳而跳動的。我們發現它是極其美妙的，我們同樣也為這個體驗而感謝你們。

We would share some thoughts with you this evening upon the subject of freedom. Freedom is very much in each entity's consciousness at this particular moment in your solar year. Amongst you who call yourself Americans, you celebrate your independence and your freedom, the freedom that has been defined as "the pursuit of happiness." Indeed, my friends, the nature of freedom in third density is in large part social. We would emphasize that this is true in more and more full a measure as your cycle draws near to harvest.

我們想在今晚在自由的主題上與你們分享一些想法。在你們的太陽年中的這個特定的時刻，自由在每一個實體的意識中是大量存在的。在你們這些稱呼你自己是美國人的實體當中，你們慶祝你們的獨立和你們的自由，慶祝那種已經被定義為“對快樂的追尋的自由。確實，我的朋友們，在第三密度中的自由的屬性在很大的部分上是社會性的。我們會強調，隨著你們的週期接近收割，這用越來越完整的一種度量是真實的。

How is this so? It would seem upon the surface of it that the nature of freedom is intensely personal and individual. One's inner freedom is to make one's own choices of thoughts and ideas, to choose the manner of one's agenda of living, and in all ways to pursue what shall enlarge happiness. And yet we would suggest to you that the deeper nature of freedom is no such

thing.

怎麼會是這樣子呢？在它的表面上看起來似乎自由的屬性是強烈地個人性且個體性的，在表面上看起來，一個人內在的自由就是去做出它自己的對於想法和觀點的選擇，去選擇一個人生活的議程的方式，並用所有的方式來追尋將會擴大快樂的事物。而我們會對你們建議，自由的更為深入的屬性並不是這樣的事情。

You have heard countless times that the Creator manifested Itself as love—but what is love? You know that you are in pursuit of something called truth—but what is truth? The nature of love is such that it has created consciousness that is self-conscious. Each of you is love, thus each of you is the Creator. As the Creator is love, so therefore are you love. How then, we ask, does love seek truth?

你們已經無數次聽到過造物者將祂自己顯化為愛——但是，愛是什麼呢？你們知道你們是在追尋某種被稱為真理的事物——但是真理是什麼呢？愛的屬性就是如此，以至於它已經創造了自我察覺之所是的意識。你們每一個人都是愛，因此你們每一個人都是造物者。因為造物者是愛，因此，你們就是愛。那麼，我們會問，這種愛要如何尋求真理呢？

Love chooses betwixt love of self and love of other self. We speak to those who are upon the path in which love is manifested as love of self and other self as self. If that were a mathematical equation, all the selves would be struck out and what you would have left with is the equation: service to others' self is love manifested towards other selves. We ask that you ponder this not once, but many times, for the truth in this statement is not immediately apparent. In no way do we suggest a lack of love for self; we suggest only that other selves are loved as the self.

愛在對自我的愛和對其他自我的愛之間做出選擇。我們是對那些走在這樣一條道路上的實體發言的，在這條道路上，愛是被顯化為如同愛自我一樣地愛自我與其他自我。如果那是一個數學上的等式，所有的自我都會被消除，你們會剩下來的就是這樣一個等式：服務其他自我就是向其他自我被顯現出來的愛。我們請求你們不是考慮這個說法一次，而是很多次，因為在這個說法中的真理並不是直接地明顯的。我們絕不是建議一種對自我的愛的缺少，我們僅僅建議，其他自我是如同自我一樣被愛的。

And what does this have to do with freedom? You are given freedom in totality. There is no holding back upon the part of the Creator; there are no hidden loopholes or clauses. You are free. You are free to do nothing. You are free to work diligently upon a personal agenda which has no contact with other selves. You are free to create a rigid agenda in which things for the self and things for the other self are compartmented. You are free to throw yourself into service of other selves at every available opportunity, whether service is requested or not. And finally, you are free to leave yourself open to the potential for the opportunity of being of service to others whenever that opportunity is offered. We have found the more virtue in the latter course, and this brings us to freedom.

這與自由有什麼關聯呢？你們是被賦予了完全的自由。沒有在造物者的部分上

的保留，沒有隱藏的全套或者附加條款。你們是自由的。你們擁有自由什麼都不做。你們擁有自由在一個與其他自我沒有接觸的個人的議程上勤奮地進行工作。你們擁有自由創造一個嚴格的議程，在其中為自我做的事情和為其他自我做的事情是被隔離開的。你擁有自由在每一個可被利用的機會將你自己投入到對他人的服務中，無論服務是否是被請求的。最後，你擁有自由讓你自己向著服務他人的機會的可能性開放，在任何那個機會被提供的時候。我們在後面的那個方向中發現了更多的優點，這個方向就將我們帶到了自由了。

For what we are suggesting may seem upon the surface many times to smack not of freedom, but of slavery. Let us observe slavery among your peoples. There is no time, as you call it, in the history that you know in which humans have not been slaves. There is a reason for that and that is this. To some, happiness—that happiness which is the manifestation of freedom—lies in seeing a loved one happy, in tending a loved one's hurts, in tending and encouraging a loved one in distress. Many are those even now who are in actuality slaves against their will—this is not that of which we speak. We speak of those who love their masters and who are loved in return, and who therefore find happiness in service. Were slavery uniformly disagreeable to all, it would be attempted unceasingly, but it would be found to be counterproductive. It is those happy combinations which insure that slavery, whether traditional or untraditional, as in some marriage relationships, endures.

因為我們正在建議的事情可能在表面上看起來似乎很多時候並不會帶有自由的味，而是帶有奴役的味。讓我們觀察在你們人群中的奴役。在你們知曉的歷史中，沒有任何時間，如你們對它的稱呼一樣，是人類其中並不是奴隸的。那是有一個原因的，那個原因是這樣的。對於一些人，快樂——自由的顯化物之所是的快樂——是存在於看到一個摯愛的人快樂之中的，是存在於照顧一個摯愛的人的傷痛之中，存在於照顧並鼓勵一個在悲傷中的摯愛的人之中的。很多人是那些甚至會實際上違背它們的意志的奴隸——這不是我們談及的奴隸。我們談及的是那些愛它們的主人並會作為回報被愛，並會因此在服務中找到快樂的實體。如果奴役對於所有人都是一致地不合胃口的，它會不停歇地被嘗試，但是，它會被發現是起反作用的。就是那些快樂的混合物為奴役會持續下去提供了保障，無論是傳統的奴役，還是非傳統的，如同在某些婚姻關係中一樣。

Now we are not suggesting that you choose a master and become a slave. Indeed, the scope is somewhat small in that suggestion, although it is not that learning and growth in the metaphysical sense would not be possible in this configuration of personalities. Rather, we are suggesting that freedom lies in the concept of oneself as a manifester of servanthood to any and all who cross the path.

現在，我們不是在建議，你們要選擇一個主人並成為一個奴隸。確實，在那個建議中的視野是有些狹小的，儘管這不是說，在形而上學的意義上的學習與發展在這種人格的配置中不會是有可能的。毋寧說，我們是在建議，自由存在於一個人自己是對於在道路上遇到的任何人以及所有人的僕人屬性的一個顯化者的觀念之中。

Circumstances cannot be predicted by most among your peoples, and there are many surprises that await you, many unbidden and hitherto unheard of possibilities for service, and we would encourage you in this context to think of service in terms of slavery, for one of the great paradoxes of the spiritual search is that freedom and that service which approaches what you call slavery are both paradoxical and synonymous, for the totally dedicated entity, having heard the call to seek the truth, moves forth upon the path without looking back, and whatever the circumstances, looks for the opportunity to hear a call for help. When such an opportunity is perceived, it is then that the seeker offers itself in service, not condescendingly or patronizingly but as servant to all.

環境是無法被在你們的人群中的大多數人所預測到的，會有很多的令人驚訝的事情，很多自發性的且迄今為止沒有被聽到過的服務的可能性等待著你們，我們會在這個背景中鼓勵你們從奴役的意義上去思考服務，因為靈性上的尋求的一個巨大的悖論就是，自由以及接近你們稱之為的奴役的服務是相互矛盾的，同時又是同義的，因為完全奉獻性的實體，在已經聽到了尋求真理的呼喚的時候，會在道路上前進而不會回頭看，無論環境是什麼，都會尋找機會來聽到一個對幫助的呼喚。當這樣一個機會被感覺到的時候，就是在那個時候尋求者會通過服務提供它自己，不是用自命為恩人的或者屈尊俯就的方式，而是作為所有人的僕人。

And if all are servants to all, then where shall be contention? And if all serve all—where is slavery? 如果所有人都是所有人的僕人，接下來，何處會處在有鬥爭呢？如果所有人都服務所有人——哪里會存在有奴役呢？

The concept of service carries with it a semantic burden, a connotation of unhappiness or degradation of self. We ask you to consider the possibility that slavery, surrounded and infused with joy, is perfect freedom.

服務的觀念在其上帶有一個語義學的負擔，一種自我的不快樂或者對自我的降級。我們請你們考慮這樣一種可能性，當奴役是被喜悅所圍繞且被喜悅所充滿的時候，奴役是一種完美的自由。

Service by itself shall always be a duty and shall not feel like freedom at all. Yes, you may learn many, many lessons without joy. It is the willing openness to the finding of peace and joy in the concept of the self as a servant which opens one to a freedom beyond that of human freedom. For in human freedom, you attempt to please yourself and gain happiness, and yet the happiness is caught up entirely in the pursuit and the goal is never truly attained. Not for those upon the path of service to others—and we again emphasize we are speaking to that group and not to those who follow the service-to-self path, against which we say nothing except that we are not those upon that path and do not presume to teach upon that path.

服務藉由其自身將會是一種責任，並將完全不會感覺像是自由。是的，你們可以在沒有喜悅的情況下學習很多很多的課程。就是在向著在自我作為一個僕人的觀念中找到對平安與喜悅的一種自願的開放，會讓一個人向著一種超越人類的自由的自由開放。因為在人類的自由中，你嘗試去取悅你自己並取得快樂，而快樂是

完全被束縛在追尋之中的，目標是永遠不會真正被取得的。對於那些走在服務他人的道路上的人，那個目標是永遠不會真正被取得的——我們再一次強調，我們是在對那這個團體發言，而不是對那些跟隨服務自我的道路的身體發言，對於服務自我的道路，我們除了說我們不是走在那條道路上，我們並不假裝去教導走在那條道路上的人之外，我們什麼都不會說。

We ask you to glance back over your life experiences within this incarnation and look at the fruits of the seeking of personal happiness as "master of your fate and captain of your ship." We suggest that some of these fruits may include anger, frustration, jealousy, licentiousness, quarrelsomeness and dejection.

我們請你們回顧你們在這次投生中的生命體驗，並將對自我的快樂的尋求的果實視為是“掌握你的命運並成為你的船的船長。”我們這些果實中的一些可能包含了憤怒、挫折、放蕩、好爭吵以及沮喪。

We ask you now to consider the many times each of you has indeed sacrificed the self seemingly as servant of another when that other was in need. Remember doing all that you could and more, and feel again the peace that comes from knowing that you have done all that you can and that you shall continue and the joy that comes when in any small thing another self turns to you and says, "Truly I have asked you and truly you have served." And so the fruits of service to others, though challenging to accomplish, are joy and peace that no man can take from you lest you take them from yourself, for you only can undo the work that you have done within yourself. And on that head, we would admonish you not to judge yourself when you have served to the best of your ability. If you feel you could have done better, remember then, you have done all that you can and be again at peace and allow joy to enter your being.

我們現在請你們考慮你們每一個人有多少次確實已經在另一個人有需要的時候在表面上作為另一人的僕人而犧牲了自我。記住做所有你能夠做，且能夠更多地做的事情，再一次感覺到平安與喜悅，這種平安是因為這樣一種知曉而出現，即知曉你已經做了所有你能夠做的事情，且你將會繼續，這種喜悅會當在任何小事情中另一個自我轉向你並說，“我真的已經請求你，你真的已經服務了”的時候的出現。因此，服務他人的果實就是喜悅與平安，儘管要實現這種服務是挑戰性的，那種喜悅與平安是沒有任何人能夠從你身上奪走的，除非你將它們從你自己身上拿走，因為你僅僅能夠廢除你已經在你自己內在之中已經進行了的工作。在那個方面，我們會告誡你不要評判你自己，什麼時候你已經用你最佳的能力進行服務了。如果你感覺到你本來能夠做得更好，接下來記住，你已經做了所有你能夠做的事情，並再一次處於平安，允許喜悅進入你的存有。

Spiritual peace is a terrible thing in the parlance of what you might call your culture, the ethos into which you were born, for it is a peace that comes from having exhausted oneself in an effort to serve others and setting again one's foot on the path, looking again for the next opportunity to serve, wherever it may be. Thus, one is at peace without having a spiritual contentment, shall we say, for you do not have a spiritual resting place in the sense that your body

has a domicile. You are on a path. That path will continue and you will be where you were not and you will never be where you are now again. This is not so of those who do not attempt to become servants of others. The inner life for those who sleep is as stable as the outer, and a peace bound up in quiet dreaming is most glamorous and may take up an entire incarnation with no problem whatsoever for those who have not yet found the spark that sets them upon the path.

靈性上的平安，用你們可能稱之為你們的文化，你們被出生到其中的那個社會風氣的說法，是一個糟糕的事情，因為它是這樣一種平安，這種平安是來自於通過一種服務他人的努力而已經耗盡了它自己，並在一次走在那條道路上，再一次尋找下一個服務的機會，無論它可能會在什麼地方。因此，一個人是在並不擁有一種靈性上的滿足的情況下處於平安狀態的，因為從你們的身體擁有一個住所的意義上，你們並不會擁有一種靈性上的休息的場所。你們是走在一條道路上的。那條道路將會繼續，你們將會處於你們之前並未去過的地方，你們將永遠不會再一次處於你們現在處於的位置。對於那些並不嘗試去成為其他人的僕人的實體，並非如此。對於那些沉睡的人，它們的內在的生命和外部的生命是一樣穩定的，@對於那些尚未找到那個會讓它們踏上道路的火花實體，一種被綁在安靜的夢境中的平安是極其迷人的，並可以佔據整個投生而不會有無論什麼問題。

Spiritual joy can be a frightening thing, for it is a joy which has its roots in a love that is mysterious, for it is the manifestation of a sense of the Creator which is mysterious. You may experience joy, but it is an unknown joy, an unspeakable joy, a happiness which is both silent and creative. In this regard we encourage you to remember that anything at which you look is not only the Creator but is also less than the Creator.

靈性的喜悅能夠成為一個令人害怕的事情，因為它是一種在一種神秘的愛中擁有其根部的喜悅，因為它是一種對造物者的感覺的顯化物，造物者是神秘的。你們可能體驗喜悅，但是它是一種未知的喜悅，一種無法講述的喜悅，一種同時是靜默與創造性的快樂。在這個方面，我們鼓勵你們去記住，任何你們看著的事物，都不僅僅是造物者，同樣也是比造物者更小的。

We are fond of paradoxes, are we not? Let us clarify. The Creator is not only each tree, each stone, each bird, and each conscious entity. It is also the mystery that created these things. It is the invisible, the infinite. Why does it say in your holy works that the trees clap their hands and the mountains dance like rams? Does the Creator play so? You may look at it that way, but it is also possible to recognize the signs of worship and praise of a Creator that infuses all with love and joy.

我們喜歡悖論，難道我們不是嗎？讓我們澄清一下。造物者不僅僅是每一顆樹，每一塊石頭，每一隻鳥，每一個有意識的實體。它同樣也是創造了這些事情的神秘，它是無形的事物，它是無限。為什麼在你們的神聖著作中它說，樹木鼓掌，而山如同公羊一樣地舞蹈呢？造物者會這樣玩耍嗎？你們用那種方式看待它，但是同樣會有可能認出對一個用愛與喜悅灌注了一切事物的造物者的崇拜與讚美的標誌。

My friends, you are far more complex than trees and hills, and within

yourselves you have many, many beings interpenetrating each other, communicating with each other, and forming one whole and conscious hologram of the Creator. And yet there is also that mystery which you seek that is beyond and within your consciousness. As you approach what you call your Independence Day, we ask you to gaze many times at the concept of freedom, for there are many metaphysical systems which indulge in a hedonism that suggests that the Creator shall be used as a panacea to achieve happiness, prosperity, health and all manner of positive and comfortable things. We suggest to you that true happiness is often quite uncomfortable and yet so exhilarating that once having been experienced, it shall be the way you seek to manifest love.

我的朋友們，你們是比樹木和山要遠遠更加複雜的，在你們自己內在之中你們擁有很多很多的存有，它們與相互彼此相互貫穿，並形成了一個完整且有意識的造物者的全息圖像。而同樣也會有那種你們尋求的神秘是在你們的意識之外與之中的。當你們接近你們稱之為你們的獨立日的節日的時候，我們請你們多次注視那個自由的觀念，因為會有很多形而上學的系統會沉迷於一種享樂主義，它建議造物者將會被用作一種萬靈藥，以取得快樂、繁榮、健康，以及所有方式的正面行且舒適的事物。我們會對你們建議，真實的快樂經常是相當不舒服的，而又如此令人興奮，以至於一旦它已經被體驗到了，它將會成為你尋求去顯化愛的方式。

Love one another, my friends. Serve one another. And find your freedom, your joy, and your peace.

我的朋友們，彼此相愛。彼此服務。找到你們的自由，你們的喜悅，你們的平安。

We ask your pardon for causing what we so enjoy, the sensations of third-density incarnation. You are so rich, my friends. Feel it. Such a wealth of things to hear and see and taste and smell and feel and all things servants to you, there for your learning, your contemplation and your discretion. Open, then, the doors of your heart and love each other, and you will find yourself loving all manner of things and finding the life that you serve in the veriest blade of grass.

我們為產生出我們如此喜歡的事物，即第三密度的投生的感知而請求你們原諒。我的朋友們，你們是如此豐盛。感覺它。會有如此豐盛的事物要聽、看、品嚐、聞，與感覺，所有的事物都是你們的僕人，會有供你們學習，你們沉思和你們分辨的事物。接下來，打開你的心的門，並彼此相愛，你將會發現你自己愛所有的事物並會在最小的草的葉片中找到你要服務的生命。

We are known to you as Hatonn of the Confederation of Planets in the Service of the Infinite Creator. We are, if you will, your slaves for the moment, and we are filled with great joy at the thought that we could have been of some service to you at this time. We do not know what you may be able to use from what we have said, and we ask you to discard anything that is not helpful to your development at this time. We do indeed hope that we have been of service, but we know only this we have offered, this channel has offered, and you have offered by listening. And all have been of service, one to another. We leave you in the love and the light of perfect freedom. Adonai,

my friends. Adonai vasu borragus. 我們是屬於服務於無限造物者的星際聯邦的你們知曉為 *Hatonn* 的實體。我們暫時是你們的奴隸，如果你們願意這樣說的話，一想到我們對於我們已經能夠在此刻對你們進行某種服務，我們就是被巨大的喜悅充滿了的。我們並不知道你們可能從我們已經說過了內容中使用什麼內容，我們請你們拋棄任何對你們在此刻的發展是沒有幫助的事物。我們確實希望，我們已經能夠進行服務了，但是我們僅僅知道我們已經提供了的這個服務，這個管道已經提供了的這個服務，以及你們已經藉由聆聽而提供了的這個服務。所有人，對於相互彼此，都已經是進行服務的了。我們在完美的自由的愛與光中離開你們。Adonai，我的朋友們。Adonai vasu borragus。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and we greet you in the love and in the light of our infinite Creator. We, too, are filled with joy at being able to join your group this evening, and we hope with our brothers and sisters of *Hatonn* that we may serve in some small way by attempting to answer those queries which each may find value in the asking. May we then without further delay begin with the first query this evening?

我是 *Latwii*，我在我們的無限造物者的愛與光中向你們致意。我們同樣對於能夠在今晚加入你們的團體是充滿喜悅的，我們和我們的兄弟姐妹 *Hatonn* 一起都期望我們可以用某種小小的方式藉由嘗試去回答那些每一個人可能發現有價值詢問的問題來進行服務。接下來，不多拖延，我們可以在今晚用第一個問題開始嗎？

L: If I may be the person to read that, it would be a rather small inquiry from someone who isn't here this evening, but is concerned about carrying on some positive work. The sale of a violin—although I know this may sound a little enigmatic, the exact wording of the question merely says, "Concerning the expediting of the sale of my violin, any suggestions?" I just would offer that in behalf of that person not here. (Inaudible) The name of the person is J.
L: 如果我可以成為去讀問題的那個人的話，它是來自於某個今晚不在這裏的人的一個相當小的問題，但是問題是關於進行某種正面性的工作的。對一個小提琴的出售——儘管我知道這可能聽起來有一點是令人迷惑的，問題的精確的措辭單單就是說，“關於促進對我的小提琴的出售的方面，有任何建議嗎？”我僅僅是代表那個不在這裏的人提供那個問題。（聽不見）那個人的名字是 J。

I am Latwii, and am aware of your query, my brother. We find in this instance an entity who has for a great period of your time attempted to be of service through those avenues which have been opened unto this entity and the construction of the instrument which has been described as the violin has been of an inspirational nature which this entity has become aware of in an increasing fashion as a result of certain discoveries or revelations, shall we say, which have made this entity likened unto an instrument itself.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現在這個情況中，如果一個實體已經在你們的時間的一個很長的時段中嘗試通過已經向著這個實體被開放

的那些途徑，以及通過對已經被描述為小提琴的樂器的製作而進行服務了，這個實體就已經具有一種啟發性的屬性了，這種啟發性的屬性是這個實體已經用一種逐漸增強的方式察覺到是一定的發現和揭露的一個結果的，而這種揭露已經使得這個實體就好像是一個樂器其自身了。

Thus, as those inspirations become available to the conscious mind of this entity through its increased desire to seek the truth and to serve others, this entity shall find its own directions continuing to be placed before its inner awareness. Therefore, we find it most helpful, we feel on our part, that we speak only in these general terms and urge the entity to redouble its own desires to seek and to serve, for these motivations are the key factors that will release into this entity's awareness those actions, thoughts and attitudes that are most appropriate in providing the service through its own instrument and those which it manifests within the ... 因此，當那些啟發可以通過它對於尋求真理以及服務它人的增強性的渴望而為這個實體的有意識的心智使用的時候，這個實體將會發現它自己的方向繼續會被放置在它內在的察覺的前方。因此，我們發現，我們在我們的部分上感覺到，我們僅僅用這些一般性的方式發言，並鼓勵這個實體去強化它自己對於尋求和對於服務的渴望，這是極其有幫助的，因為這些動機就是會將那些在通過它自己的樂器而提供服務的過程中極其合適的行為、想法以及態度都釋放進入到這個實體的察覺中的關鍵性的要素了，那些它顯化的事物……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am again with this instrument. May we answer in any further fashion, my brother?

我是 *Latwii*，我再一次與這個器皿在一起了。容我們用任何更進一步的方式回答，我的兄弟？

L: I thank you for that reply. I think that certainly covers that question. If I may, I should perhaps, if I'm able, read the one other question from this same party that is perhaps more profound, difficult and complex to reply to. I will again read it as he wrote it so as to pass it along, and it reads as follows: "Is the technique of endocrine chakra stabilization and detoxification a suitable modality as I've developed it in the treatment of AIDS; if not a cure, possibly a palliative?" L: 我為那個回答而感謝你們。我認為那肯定涵蓋了那個問題了。如果我可以的話，我也許，如果我能夠的話，朗讀另一個來自這個相同的部分的問題，這個問題也許是更為深入，且要回答是更為困難與複雜的。我將會再一次朗讀問題，如他所寫下的一樣，以便於將問題給予出來，它是如下的：“對內分泌的脈輪的穩定與解毒的技術是一種合適的療法嗎，如我已經在對愛滋病的治療的方面對它的發展一樣，如果它不是一種治癒，有可能是一種緩解嗎？”

I am Latwii, and am aware of your query, my brother. We scan the information and trace the implications and may without infringing upon the free will of this entity suggest that the technique which it has devised to treat the condition that is known among your peoples as AIDS as being that which is at the basic level of understanding, if you will, sound. This initial beginning is that which with further study may be refined so that the basic process of balancing the entity's centers of energy in the fashion described may be enhanced as the patterns of behavior are themselves traced into what you would call previous incarnational patterns.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們掃描了資訊並追蹤了言外之意，我們可以在不侵犯這個實體的自由意志的情況下建議，它已經設計出來以處理在你們的人群中被知曉為愛滋病的疾病的技術，是處於理解，如果你們願意這樣所的話，基本的層次上的技術。這個初始性的開始，就是藉由更進一步的學習可以被精煉的事物，這樣用那種被描述的方式對實體的能量中心的基本的平衡的過程就可以被增強了，因為行為舉止的模式其自身是被追溯到了你們稱之為前世的模式的事物之中的。

Thus, the scope of treatment would include not only the current incarnation, but would stretch back, as you would say, to include patterns developed in previous experiences which are of a significant enough nature to be carried over into the current incarnation in a symbolic fashion which then, when unattended by conscious work, provides the opportunity for increased conscious effort by taking a form of a disease or disjunction which requires immediate attention.

因此，治療的範圍會不僅僅包含了當前的投生，同樣會，如你們會說的一樣，向後伸展以包含在之前的體驗中被發展出來的模式，這些模式是具有一種足夠重要的屬性以至於會用一種象徵性的方式被帶入到當前的投生中，當這種象徵性的方式沒有被有意識的工作所照顧的時候，就會藉由採用一種需要立刻關注的疾病或者分離的形式來為強化的有意識的努力而提供機會。

Thus, one area which may be fruitfully investigated is the heart chakra or energy center as the entity sees itself in relation to the creation about it and more specifically as it sees itself giving and receiving love with the mate in the relationship which endures, shall we say. The relationship of mates, as you call them, is one which provides an entity with increased and intensified opportunities to learn and to teach, to give and to receive love. And when accomplished over a significant portion of what you would call time and experience with the dedication of each to the other to be of this service, the lessons and patterns of programs within each entity may be attempted in a manner which is far more efficient than the kind of relationships which are constantly in change and motion with little stability or dedication to service.

因此，一個可能會被富有成效地調查研究的區域，就是心的脈輪或者能量中心，當實體看到它自己是與在它周圍的造物有關聯的時候，更為明確地是在它看到它自己在，容我們說，持續的關係中對伴侶給予和接收愛的時候。伴侶關係，如你們對它的稱呼一樣，是一種為一個實體提供了增強性的且強化了的機會去進行學

習和進行教導，並給予愛與接收愛的關係。相比那種類型的持續不斷地處於改變與運動中而幾乎沒有穩定性或者對服務的投入的關係，關係在你們所稱的時間和體驗的一個很大的部分中藉由每一個人對相互彼此的進行這種服務的投入而被完成的時候，在每一個實體內在的課程以及編程的模式就可以用一種遠遠更有效率的方式被嘗試了。

May we answer further, my brother?

我們可以更進一步回答嗎，我的兄弟？

L: Thank you. I think that is a very positive beginning on that question. I don't know what further to ask about it, it really is for another person and I'm glad for the reply that is provided as we have. L: 感謝你們。我認為那是在那個問題上的一個非常正面性的開始。我們並不知道關於它要更進一步詢問什麼，它真的是為另一個人詢問的，我為被提供的回答，如我們擁有的回答一樣，是感到非常高興的。

I am Latwii, and we thank you and your friend. Is there another query?

我是 Latwii，我們感謝你和你的朋友。有另一個問題嗎？

Carla: I have a question that may seem to be whimsical, but it's not, because I don't, spiritually speaking or metaphysically speaking, believe in coincidence. I've noticed for a long time that the word AIDS means "helps" in English, not as an acronym but as a word. Could you speak to the subject of how AIDS is an aid to spiritual growth?

Carla: 我有一個問題，它可能看起來似乎是古怪的，但是它不是的，因為我，在靈性的方面而言或者從形而上學的方面而言，並不相信巧合。我已經有很長一段時間都注意到 AIDS 這個詞語在英語中，不是作為一個首字母縮寫，而是作為一個詞語的意思是“幫助。”你們能在 AIDS 如何是對於靈性成長的一種幫助的主題上談談嗎？

I am Latwii, and am aware of your query, my sister. We may suggest that as with any disease, as you call these conditions, the condition of AIDS is that which focuses one's attention upon the most salient feature, shall we say, within one's being that is in need of the attention of the entity. When catalyst or the opportunity for growing and fulfilling those patterns designed before the incarnation by the entity has not been well used or appreciated sufficiently by the conscious mind, then that catalyst is given to the physical body in a symbolic form which then may be more successful in attracting the attention of the entity in order that its own desires to learn and to serve in such and such a fashion may be fulfilled. The physical disease, thus, is that which offers again the opportunity to accomplish certain lessons.

我是 Latwii，我理解了你的問題，我的姐妹。我們可以建議，如同對於任何疾病一樣，如你們對這些症狀的稱呼一樣，AIDS 的症狀是會將一個人的注意力聚焦在一個存有內在之中需要那個實體的注意的，容我們說，最為顯著的特性上的症狀。當催化劑或者成長以及實踐那些在投生之前就被實體設計好的模式的機會尚未被有意識的心智有效地使用或者被充分地欣賞的時候，催化劑接下來就會用一

種象徵性的方式被給予物質性身體，這種象徵性的形式接下來就可以在吸引實體的注意力的方面更為成功，以便於它自己對於用這樣或者那樣一種方式進行學習和服務的渴望可以被實現。身體上的疾病，因此，再一次提供了機會來實踐一定的課程了。

We may in general continue with the previous response by suggesting that one facet of the condition known as AIDS which many share, each in a unique way, is that of the fidelity, of giving and receiving love. That is to say, it is most helpful and efficient for most upon your planet to find the mate with which to journey upon the path of seeking the truth, as you have called it. For some, this efficiency in seeking is not only appropriate, but is by their own choice and design most necessary in order to complete patterns begun in previous incarnational experiences. Thus, there are, shall we say, training devices or aids, in this particular case provided by the entities themselves, that enable a more finely focused attention upon the symbol of the lessons and services that they have programmed before the incarnation.

我們一般而言可能會藉由這樣建議來繼續之前的回應，我們會建議，被知曉為 AIDS 的症狀的一個很多人會分享的面向，每一個人都用一種獨一無二的方式分享的面向，就是那個對於給予愛和接收愛是忠誠的面向。也就是說，對於在你們的星球上的大多數人，找到在尋求真理，如你們對它的稱呼一樣，的道路上要一起進行旅行的伴侶，這是極其有幫助的。對於一些人，為了完成在之前的投生體驗中被開始了的模式，這種在尋求中的效用不僅僅是適當的，同樣藉由它們自己的選擇與設計，是極其必不可少的。因此，會有，容我們說，訓練裝置或者輔助，在這個特定的情況中，這些輔助是由實體它們自己提供的，這些輔助會使得一種更為精細地被聚焦起來的注意力能夠被放在它們在投生之前已經規劃好的課程與服務的象徵物上。

May we answer in any further way, my sister?

我們可以用任何更進一步的方式回答嗎？

Carla: Yes, in two ways. First, I would just like to clarify what I suppose to be correct from previous questions that we have had answered in this group. Can you confirm that in many cases the mate of a male biologically will be a biological male; the mate of a biological female will be a biological female? In other words, would you confirm that you are not suggesting that only the biological males and biological females can achieve a mated relationship?

Carla：是的。在兩個方面。首先，我僅僅想要澄清，根據之前的我們已經在這個團體中回答了的問題，我假設是正確的事情。在很多的一個生物上的男性的伴侶將會是一個生物上的男性，以及一個生物上的女性的伴侶將會是生物上的女性的情況中，你們能夠肯定那一點嗎？換句話說，你們能夠肯定，你們不是在建議，僅僅只有生物上的男性和生物上的女性能夠取得一種伴侶的關係嗎？

I am Latwii, and this is correct, my sister.

我是 Latwii，這是正確的，我的姐妹。

Carla: Okay. The other question is typical of my rather pessimistic nature, but

it seemed to me when contemplating AIDS that one of the things that it might help to do is offer a very unhappy person a rather rapid way of dying. This is one of the functions of disease, not to be sentimental about it. And further, not to be sentimental, but it is absolutely appalling how many ways homosexuals are beleaguered in this culture, not just in obvious ways, but in very subtle ways having to do with upbringing and self-image. Therefore, there is many a wretched homosexual just totally caught in the toils of human opinion, and I thought perhaps that that might be one of the reasons for AIDS would be a fairly speedy delivery from such an unhappy condition that could no longer be borne, but it would be an honorable way to die. Could you either confirm or correct this possibility, this supposition?

Carla：好的。另一個問題是典型性的具有我相當悲觀主義的特性的，但是它在我看起來似乎是當沉思 AIDS 的時候，要去做的一個可能會有幫助的事情是提供給一個非常不快樂的人一種相當快速的死亡的方式。這是疾病的一個機能，而不是要成為對它是感情用事的。更進一步，不是感情用事，而是在這個文化中同性戀用怎樣多的方式，不僅僅是用明顯的方式，同樣也是用非常微妙的與撫養與自我形象有關的方式，被圍攻，這是絕對駭人聽聞的。因此，會有很多不幸的同性戀僅僅完全陷入到了人類的觀點的羅網之中，我認為的一個原因也許那可能是，AIDS 會是一種相當快速的從這樣一個不快樂的情況的釋放，那個情況就不再能夠被產生出來，但是它會是一種死亡的體面的方式。你們能夠要麼肯定，要麼修正這個可能性，這個假設嗎？

I am Latwii, and am aware of your query, my sister. We may suggest that the condition of AIDS is that which offers the choice. The entity may use the opportunity of the disease to discover those means by which it may find its own bearing, shall we say, with another and with that other seek in a fashion which unfolds life more abundantly as the condition is used and the catalyst is successfully processed.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們可以建議，AIDS 的症狀是提供了選擇的事物。實體可以利用疾病的機會去探索那些藉由其他可以找到它自己對於另一個實體的，容我們說，態度的途徑，藉由那種態度，隨著情況被利用且催化劑被成功地處理，其他人會用一種更為豐盛地展開生命的方式尋求了。

There is, however, the choice of which you have spoken, and with the same opportunity the entity at some level of its being may decide to retire from this particular incarnation in order that that which has been learned may be seated within the totality of the beingness of the entity and that which has been left unlearned may be formulated in such and such a fashion so that at another time, as you would call it, another incarnation may be provided for the learning of those lessons.

然而，會有你們已經談及的選擇，藉由相同的機會，實體在它的存有的某個層次上可以決定離開這個特定的投生，以便於已經被學會的事物可以在實體的存在性的整體性中被固定下來，尚未被學會的事物可以用這樣或者那樣一種方式被有系統地表達，這樣在另一個時間，如你們對它的稱呼一樣，另一次投生就可以被提供以學習這些課程了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii。我們感謝你，我的姐妹。有另一個問題嗎？

L: Well, I'm tempted to ask one that's a sort of a difficult question, and I would be grateful for whatever reply could be given. In the fullness of my question, I think the core of it is I'd like to understand a little better what the difference is between different so-called levels of teachers. In the studies I've pursued, frequently a particular entity or source is referred as causal teacher or from the high Buddhic plane or providing perspective from the astral plane, and if you could, Latwii, comment upon this issue of discarnate teachers coming from different planes, perhaps giving an example of one from one or the other plane or what is meant by these planes and distinguishing the teaching thereby?

L：好的，我被引誘詢問一個問題，那是某種類型的一個困難的問題，我會對無論什麼能夠被提供的回應感到感激。在我的問題的充實性的方面，我認為它的核心是，我想要更好一點地理解在所謂的不同層次的老師之間的區別是什麼。在我已經追尋的學習中，頻繁地一個特定的實體或者源頭被稱為因果層的老師，或者是來自於高等的佛性的層面，或者從星光層提供了觀點的，Latwii，你們是否能夠對這個來自於不同層面離世的老師的議題進行評論的話，也許給出一個層次與另一個層次或者與其他的層次的老師的區別的例子，或者這些層次的意思是什麼了，什麼事物區分了教導呢？

I could try to make the question clearer, but that's the general phrasing I can come up with.

我能夠使得問題更加清晰，但是那就是我能夠想起來的一般性的措辭了。

I am Latwii, and am aware of your query, my brother. Within your planetary influence in those portions which are of the metaphysical realms, shall we say, those which are unseen, frequently referred to as your inner planes, there are various levels of understanding, shall we say, much likened unto what you could call a spiritual distillery. Light and love as realized in a pattern of beingness which you can call an entity or a mind/body/spirit complex, then, is radiated, for the positive path, in a more and more efficient fashion according to an entity's success, shall we say, at moving itself along the path of evolution and into greater and greater realization and unity with the creation about it. 我是 Latwii，我瞭解了你的問題了，我的兄弟。在你們的星球的影響範圍中在那些屬於形而上學的，容我們說，領域的部分中，那些領域是看不見的，並頻繁地被稱之為你們的內在層面了，會有各種各樣的，容我們說，理解的層次，它們非常類似於你們所稱的一個靈性上的蒸餾室。當愛與光在你們能夠稱之為一個實體或者一個心/身/靈複合體的存在性的模式中被領悟了的時候，愛與光接下來就會

被輻射出來，對於正面性的道路，愛與光會根據一個實體在讓它自己沿著演化的道路上移動，並進入到越來越大的領悟以及與在它周圍的造物之間的統一的方面的成功而用一種越來越有成效的方式被輻射出來。

Within your planetary influence there are then various levels of light beings which gather themselves in a fashion which is appropriate to their understanding or their ability to transmit the light through their crystallized beings. These levels of existence have been termed by many of your population in various and sundry ways and described differently by different groups.

在你們的地球上，接下來會有屬於各種各樣的層次的光的存有會將它們自己用一種適合於它們的理解或者它們通過它們的結晶的存有傳遞光的能力的方式聚集起來。這些存在性的層次已經被你們的人群中的很多人用各種各樣且種類繁多的方式命名了，並被不同的團體用不同的方式描述過了。

That which is generally referred to as the astral level is that which itself contains seven basic frequencies of vibration, shall we say, with the lower levels comprising those entities which are of the grosser form of thought and which in many cases are creations of the darker thoughts of the population of your planet. As one proceeds through these lower levels which are of a darker nature, one may find that the efficiency of the light transmission by the inhabitants of each succeeding level grows greater and brighter until at the upper levels of the astral planes one finds beings of greater light which may move in service to others by serving as what you may call guides or angelic presences, and may or may not make themselves known through your spoken words, whether verbal or mental, but nonetheless, move in service in whatever fashion the entity they have chosen to serve can understand or perceive.

一般而言被稱之為星光層的層次是在其自身包含了七個基本的，容我們說，振動的頻率的層次，它帶有由那些具有更為粗糙的思想形態的實體，以及在很多情況中是你們的星球的人群的更為黑暗的想法的造物之所是的實體所構成的更為較低的層次。當一個人穿越這些具有一種更為黑暗的屬性的較低的層次的時候，一個人可能會發現，每一個後續的層次的居住者對光的傳遞的成效逐漸變得更大且更為明亮了，一直到在星光層的上部的層次中，一個人會發現具有更大的光的存有，這些存有可能藉由作為你們可能稱之為指導靈或者天使的存在的事物進行服務而通過服務他人而行動，這些存有可能或者可能不會使得它們自己通過你們被講述的語言，無論是言語的還是心智的，被知曉，並會用無論什麼它們已經選擇去服務的實體能夠理解或者感知的方式來通過服務而行動。

As one moves beyond the astral planes or levels of vibration one enters what has most frequently been called the devachanic planes of experience. These are also frequently called the heaven worlds of your planetary influence. Within these realms of vibration, also numbering seven at the basic level or in the basic manner of description, one may find that the population is somewhat reduced in number but is more efficient in transmitting the love and light of the one Creator to those whose seeking attracts or calls for their

service. Again, service in this general level is that which is more of the specific call being answered rather than the constant guiding or watching over the incarnate entities of your third density as is the nature of the upper astral levels.

當一個人移動超越星光層或者星光的振動的層次的時候，一個人進入到了已經頻繁地被稱之為提婆 (devachanic) 的體驗的層面了。這些層面同樣頻繁地被稱為你們的星球的天堂的世界。在這些振動的領域中，在基本的層次上或者在基本的描述的方式上是有七個數位的編號的，一個人可以發現人群在數量上是多少有些減少的，但在向那些其尋求吸引或者呼喚了它們的服務的實體傳遞太一造物者的愛與光的方面是更為有效的。再一次，在這個一般性的層次中的服務，更多是具體的呼喚被回答，而不是如上部的星光層的屬性一樣地對屬於你們的第三密度的投生的實體的持續不斷的指引與監督。

These beings which inhabit the devachanic planes in the lower levels of these planes, then, move to answer specific calls. Within the upper frequencies of the devachanic planes, there is less and less desire to serve in the manner of communication with the third-density incarnate population of your planet. The service at this level of vibration takes more the form of the sending and in some cases the providing of light, love and healing to the planetary entity itself and to larger portions of the population of your planet than one or two or a few of your entities which may call for service and receive it from other levels of either the astral or devachanic planes.

在這些層面的較低的層次中居住在提婆層面的存有，會移動以回應具體的呼喚。在提婆層面的上部的頻率中，會有越來越少地用與你們星球的第三密度的投生的人群進行交流的方式進行服務的渴望。在這個振動的層次的服務會更多採用送出光、愛與療愈的形式，在一些情況中，會對星球實體其自身，對相比可能從要麼星光層，要麼提婆層的其他層次呼喚服務並接收服務的你們的一個、兩個或者一些實體的你們星球的人群的更大的部分提供光、愛與療愈。

We would prefer not to name certain entities that may be placed in one level or another, for to do so would be to seem to judge, for many upon your planet view one level or another as being higher and therefore better than another, when in fact, each speaks with the voice of the Creator to the Creator which calls for that which is of the appropriate vibration of service.

我們寧願不說出一定的可能處於在一個或者另一個層次中的實體的名字，因為這樣做會是看起來在做評判，因為在你們的星球上的很多實體都將一個或者另一個層次視為是並另一個更高並因此更好的，而事實上，每一個層次都是用造物者的聲音對呼喚了那種具有適當的服務的振動的事物的造物者說話的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: I think that's a very good reply, and I appreciate it. I don't think I could qualify the question further except that the Ra material makes a reference to the gateway to intelligent infinity and I wonder if that corresponds with other systems referring to what are called the Buddhic planes, and that would be

the only final part, I guess, to ask you. *L* : 我認為那是一個非常好的回答，我很感激它。我並不認為我能夠更進一步地 對問題進行限定，除了 *Ra* 資料提到了通往智慧無限的大門，我想知道是否那是對應於其他的系統稱之為佛性層次的事物，我猜想那就是唯一要詢問你們的最後 的部分了。

I am Latwii, and am aware of your query, my brother. We would suggest that the contact with what has been called intelligent infinity may be seen not just as that which contacts higher and higher levels of vibration within a planetary influence, but that which reveals unto the entity experiencing this contact the nature and unity of all creation and all that which lies beyond creation, all that from which creation springs. Thus the contact with intelligent infinity is the fully experienced presence of the one infinite Creator.

我是 *Latwii*，我理解了你的問題，我的兄弟，我們會建議，與已經被稱為智慧無限的事物之間的接觸可以不僅僅被視為是與在一個星球的影響範圍中的越來越高的振動層次接觸的事物，同樣也是對體驗到這種接觸的實體揭露了所有造物的屬性與統一性，以及存在於造物之外的一切事物，造物從其而躍出的一切事物的事物。因此，與智慧無限的接觸是圓滿地被體驗到的太一無限造物者的臨在。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: No, thank you very much. That covers it.

L : 沒有了，非常感謝你們。那涵蓋它了。

I am Latwii, and we thank you again, my brother. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. It has been our great honor and privilege to blend our vibrations with yours this evening. We hope that each is aware that we share our own experiences and our opinions which are most fallible. Please take that which has value and leave that which has none in your own journey of seeking. We are your brothers and sisters who have traveled perhaps a bit further upon that same path which we share with you. We travel with you always, as does the great company of seekers both seen and unseen which moves in service, each to the other and all to the one Creator. We are known to you as those of Latwii. We bid you adieu for this evening. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*。在今晚將我們的振動與你們的振動混合在一起，這已經是我們巨大的榮耀與榮幸了。我們希望每一個人都認識到，我們分享我們的體驗與我們的觀點，我們的觀點是極其易於犯錯的。請拿走那些有價值的事物，並將在你自己的尋求的旅程上沒有任何價值的事物拋棄掉。我們是你們的兄弟姐妹，我們在我們與你們共用的那條相同的道路上也許旅行得稍稍遠一點了。我們一直都與你們同

行，如同通過服務而行動的大量的尋求者的夥伴會做的一樣，這些夥伴同時有看得見和看不見的，每一個人都為其他人服務，所有人都為太一造物者服務。我們是你們知曉為 *Latwii* 的實體。我們在今晚向你們告別。我們在太一無限造物者愛與光中離開你們。*Adonai*，我的朋友們。*Adonai vasuborragus*。

July 6, 1986

1986-07-06 人人生來平等

(Unknown channeling)

(未知者傳訊)

I am Q'uo, and I greet you in the love and in the light of our infinite Creator. May we thank and bless each of you for inviting us to share in your combined life-streams at this time. To be so invited to share our thoughts is a very great privilege, for it is by attempting to be of service to you that we gain in polarity and so advance along our own path. We ask that you remember, as always, when hearing any opinion whatever, that the truth is already seated in your own spirit and if you do not recognize it in our words, it is well for you to release it from your consciousness, for we would not be a stumbling block before you, to retard you in your spiritual growth. Indeed, that is far from our purpose.

我是 Q'uo，我在我們的無限造物者的愛與光中向你們致意。容我們為你們邀請我們在此刻在你們混合在一起的生命溪流中進行分享而感謝並祝福你們各位。被這樣邀請來分享我們的想法，是一種非常巨大的榮幸，因為就是藉由嘗試去服務你們，我們才在極性上取得增長並因此沿著我們自己的道路前進了。我們請你們一如既往地記住，當聽到無論什麼任何觀點的時候，真理是已經被固定在你們自己的靈性之中的，如果你們並在我們的言語中認出它，你們從你們的意識釋放它，這是很好的，因為我們並不願意成為在你們面前的一塊絆腳石，以在你們的靈性的成長中阻礙你們。確實，這遠不是我們的目的。

We find the consciousness of those present this evening to be much aware of the day you celebrate in what you call your nation, as the birth date of your nation's independence and each is our personal freedom. We find the phrase, "All men are created equal," to be written large upon your hearts and your pride at this time. Thus, we would speak to you about how love and wisdom, to a lesser extent, function through illusion to facilitate and offer tools for the facilitation of individual spiritual growth.

我們發現，今晚那些在場的人的意識是清楚知曉你們作為你們的國家的獨立的誕生的日期而在你們所稱的你們的國家中慶祝的那個日子，**每一個日子都是我們個人的自由**。我們發現這個措辭，"所有人生來平等，"是被清楚地寫在你們的心中和你們的在此刻的自豪上的。因此，我們會對於你們談談，愛與智慧是如何在一個較小的程度上，通過幻象運轉以促進個體的靈性成長並為這種促進提供給工具的。

Each knows that the phrase, "All men are created equal"—men, of course, meaning humankind, men and women alike—to be not only an ideal, but truth, for all have the same birthright, own the same godhead in potentiation, and possess all that there is within themselves. We would in no way argue with this truism and, indeed, wish to underscore its accuracy, in the sense that each of you is the Creator and thus do you each function as each other's catalysts. For each of you is a mirror in likeness, not similar but the same, so

that your other selves may gaze within your glass and see what they need to see about themselves. Indeed, it is often among your peoples that you see things in other people not realizing that you are seeing the reflection of yourself.

每一個人都知道那個措辭，“所有人都生來平等”——人，當然指的是人類，男人和女人是一樣的——不僅僅是一個理想，同樣也是真理，因為所有人都擁有相同的天賦潛力，都擁有同一樣的潛在的神性，並在它們自己內在之中擁有一切萬有。我們絕對不會與這個自明之理進行爭論，確實，我們希望，從你們每一個人都是造物者，因此你們每一個人都是作為相互彼此的催化劑起作用的意義上，強調它的準確性。因為你們每一個人通過相似性是一面鏡子，不是類似的，而是相同的，這樣你的其他自我就可以注視你的鏡子並看到它們關於它們自己需要看到的事物了。確實，在你們的人群中，你經常會在其他人身上看到實物而沒有意識到你是看到你自己的映射。

However, this evening we would stress that in the illusion which is your so-called third-density reality all men are manifestly created unequal. In the illusion of personality each entity is unique. This illusion is a deep illusion which will continue to hold sway through several densities of existence and many millions of your years and far, far into your spiritual development and your journey back to the one original Thought. It is an important illusion. Why, indeed, does it seem so clear that in this illusion of personality each is unique and obviously different and therefore unequal to and from each other?

然而，今天晚上我們會強調，在你們所謂的第三密度的實相的幻象中，所有人在顯化的方面都不是同等地被創造出來的。在人格的幻象中，每一個實體都是獨一無二的。這個幻象是一個深入的幻象，它將會通過數個存在性的密度和你們許多百萬年的時間繼續佔據支配位置，並極其深入地影響你們的靈性的發展以及你們返回到那一個原初的想法的旅程。它是一個重要的幻象。為什麼呢，確實，在這個人格的幻象中，每一個人都是獨一無二且明顯不一樣的，因此，每一個人與相互彼此都是不同等的，這難道不是看起來如此清楚的事情嗎？

Let us consider one individual spirit. There are two basic influences which shall govern what occurs within the life experience of this individual. The first is, shall we say, the law of finished beginnings. This is not a law, but an influence. We use the term, "law," advisedly and ask that you understand it as a pervasive influence rather than an unshakable law. Your vocabulary does not have such a nice word, so we must use the closest in name. This pervasive influence is that which indicates that that which has been previously unfinished in an entity's experience in other lifetimes shall be once again brought before the attention of the entity in order that the entity may work, consider, meditate and do whatever seems to be valuable with these pervasive influences which are familiar.

讓我們考慮一個個體的靈性。會有兩個基本的影響將會掌控在這個個體的生命體驗中會發生的事情。第一個是，容我們說，尚未被完成的開端的法則。這不是一個法則，而是一種影響。我們是故意使用“法則”這個詞語的，我們請你們理解，它是一種普遍性的影響而不是一個無法動搖的法則。你們的辭彙表並不擁有這樣一個精確的詞語，因此我們必須使用在命名上最接近的詞語。這種普遍性的影響

表明在其他的生命中在一個實體的體驗中之前尚未被完成的事物將會再一次被帶到實體的注意力前以便於那個實體可以工作，考慮，冥想，並藉由這些熟悉的普遍性的影響做看起來似乎是無論什麼有價值的事物。

Many difficult relationships are the result of previous unfinished beginnings and the difficulty of the relationship is much like the difficulty of a person that receives that which seems to be fresh from the grocery but which when taken home, though sweet and fresh to every physical sense, yet seems still somehow aging and putrefying. There is something ancient, something one cannot put one's finger upon, something which smacks sometimes of déjà vu. This is that with which you shall deal as lovingly, compassionately and may we say dispassionately with in this life experience in order to finish that which has been begun, that all may be balanced with that particular relationship or in regard to that particular point, that the entity has been attempting to learn and has as yet not completely gotten, shall we say, under the belt.

很多困難的關係都是之前尚未被完成的開端的結果，關係的困難非常類似於這樣一個人的困難，它從食品店拿到了看起來似乎是新鮮的事物，但是當那個事物被帶回家的時候，儘管它對於每一種身體的感知都是甜美與新鮮的，而它仍舊以某種方式看起來似乎是老化且腐敗了的。會有某種成就的事物，會有某種一個人無法指出的事物，某種有時候會具有似曾相識的風味的事物。這就是你們將會有愛地、充滿同情心地，容我們說，不偏不倚地，在這次生命體驗中與之打交道的事物，以便於完成那個已經被開始的事物，這樣所有的事物就都可以藉由那個特定的關係，或者在關於那個特定的要點的方面，藉由實體一直都在嘗試去學習，而尚未完全，容我們說，被消化的事物，而被平衡。

As each is familiar with the so-called karmic influence, we need not dwell upon this influence, but would note only that it is well to take such influences seriously, in that each entity gives such challenges careful and persistent consideration, but also that the entity employ the light touch, the laughter, the seeking of joy, the discovery of love within each difficulty and each challenge. 因為每一個人都所謂的業力的影響是熟悉的，我們並不需要對這種影響進行詳細討論，但是我們僅僅會指出，去嚴肅對待這樣的影響力，這是很好的，因為每一個實體對這樣的挑戰賦予了仔細且堅持不懈的考慮了，那個實體同樣也引用了輕觸、笑聲，對喜悅的尋求，在每一個困難和每一個挑戰中對愛的發現了。

The other influence, although equally pervasive, is not an influence that is much noticed. However, it is equally important to your development and to your understanding of the process of development. You understand already that that which you seek will come to you. This follows the basic law of finishing the beginning. However, there is a balancing influence, and that is the influence of finding that which has least been sought. Each of you will repeatedly during your incarnation have a new experience, [an] experience to which you come as a virgin comes to her first love. You will have no previous experience to guide you within the incarnation or within your memory, for what is occurring is a balancing process.

其他的影響，儘管同等地是普遍性的，卻不是一種會被大量注意到的影響。然而，

它對於你的發展以及你對於發展的過程的理解是同等地重要的。你已經理解，你尋求的事物將會出現在你面前。這是跟隨在完成開始的事物的基本的法則之後的。然而，會有一種平衡性的影響，那就是得到被最少地尋求的事物的影響。你們每一個人都將會在你的投生期間重複不斷地擁有一個新的體驗，一種對於你如同一個少女遇到她的初戀一樣的體驗。你將不會擁有之前的經驗在投生中或者在你的記憶中指引你，因為正在發生的事情是一種平衡性的影響。

If you have sought and sought and sought again that which is good and perfect it is a just balance and one with which the Creator is generous that that which is painful shall occur to you, not because you deserve it, but because the way to transformation is the way of balancing and for every familiar line of thought which you work upon in order to progress spiritually, there will be a brand new circumstance which has been not called for which shall occur to you also and for which you have no previously molded personal tools. This offers you the chance of assimilating new catalyst without incurring what you would call karmic responsibility or debt. If there are very difficult lessons in your life and one thing after another has been a half-remembered nightmare through which you wearily but determinately move in order to stop forever the wheel, as you would say, of karma or as we would put it, to finish that which has been begun, then it is that something utterly unexpectedly marvelous and wonderful shall occur, not because you deserve it but because a balance needs to be brought.

如果你已經尋求，尋求，再一次尋求有益處且完美的事物的話，痛苦的事物將發生在你身上，這僅僅是一種平衡，是造物者對其是慷慨的事物，不是因為你活該，而是因為通往轉變的道路就是平衡的道路，對於你已經為了在靈性上發展而在其上工作的每一條熟悉的思考的線路，都將會有一個全新的環境，這個環境是尚未被呼喚過的，它同樣將會發生在你身上，你在之前尚未為其塑造個人的工具。這會提供給你們機會消化新的催化劑而不會招致你們所稱的業力責任或者負債的事物。如果在你的生命中會有非常困難的課程，且一個接一個的事情已經成為了你疲倦而又毅然決然地穿過的一種被模糊記得的噩夢，以便於永遠地停下那個，如你們會說的一樣，業力之輪，或者如我們會說的一樣，以完成已經被開始的事物，接下來會有某種完全未被預料到地非凡的且精彩的事物將會發生，不是因為你應該得到它，而是因為一種平衡需要被產生出來。

And so the Creator has gifts for you to aid in transformation, to surprise you and to offer you the opportunity to teach yourself that which you have begun to learn but have not yet finished; and that incalculable something which the balancing law offers as a teaching but which has been rarely spoken of and even less rarely grasped: that is, that there is such a thing as growth. There is that which rains when there is drought and which shines to brighten an interior dim landscape. There is an inborn keel which shall manifest itself within your life experience, not when you expect it but always as a gift, and whether these occurrences are happy or unhappy, you may find within yourself the blessing of lessons which are more simply learnt because you have been learning their opposite.

因此，造物者擁有給你的禮物以在轉變的過程中幫忙，以讓你吃驚，並為你提供

教導你自己你已經開始學習但尚未被完成的事物的機會，會有數不勝數的事物是平衡性的法則會作為一個教導提供出來的，但它們幾乎不會被談及，甚至更少地會是被掌握了，也就是說，會有諸如成長之類的一個事物。當有乾旱的時候，會有雨水，會有照亮了一種內部的暗淡的風景的事物。會有一種天生的龍骨，它會在你的生命體驗中顯化其自身，不是在你期待它的時候，而是一直都作為一個禮物，無論這些出現的事情是快樂的還是不快樂的，你都可以在你自己內在之中找到課程的祝福，這些課程是更為簡單地被學會了的，因為你一直都在學習它們的對立面了。

When you do not recognize in a situation or relationship any half memory of any past association, when you have no personal feeling of attachment to a challenge, then it is perhaps well to consider whether or not this may be a gift from the Creator that which you already have the tools to understand, if we may use a term that is incorrect in your density. Each of you has this balancing influence on hand at this time and we encourage each of you to look to such lessons with gratitude for grace which offers the easy lessons once in a while and with determination, for even though these lessons are easy because they come as gifts it is easy to waste them.

當你在一個情況或者關係中並未認出任何對過去的關聯的模糊的記憶的時候，當你並不擁有對一種挑戰的個人的牽絆的感覺的時候，接下來，去考慮是否這可能是一個來自造物者的禮物，這也許是很好的，你已經擁有工具來理解這個禮物了，如果我們可以使用“理解”這個在你們的密度中是不正確的詞語的話。你們每一個人都在此刻擁有著這種平衡性的影響，我們鼓勵你們每一個人帶著對恩典的感激，並帶著決心來檢查這樣的課程，這種恩典會有時候會提供容易的課程，因為即使這些課程是容易的，因為它們是作為禮物出現的，很容易會浪費它們。

Therefore, be meticulous in acknowledging each gift in seeing the balance which is internal to your own development and no one else's. Thus shall you use the illusion which makes you seem unequal, one to another. We encourage you to rejoice in this seeming inequality, for the Creator so rejoices. You are the glory which the Creator could only realize by reflection, you are the manifest of that which is and always shall be unmanifest, and while you are manifest you are not only Creator and co-creator but also creation and the Creator finds you lovely.

因此，在觀察平衡的過程中，在承認每一個禮物的方面是明察秋毫的，這種平衡對於你自己的發展，而不是任何其他人的發生是內在的。因此，你們將會利用那個使得你們，在相互彼此，看起來似乎是不同等的幻象。我們鼓勵你們在這種表面上的不平等上歡慶，因為造物者是如此高興。你們是造物者僅僅能夠藉由映射而意識到的榮耀，你們是對沒有被顯化，且將一直都不會被顯化的事物的顯化，雖然你們是顯化的，你們不僅僅是造物者和共同造物者，你們同樣也是造物，造物者發現你們是可愛的。

We ask you, my friends, to allow all those concepts which you may be learning to become seated in your consciousness by the process and discipline of regular meditation. We encourage the daily meditation, for seeking within without words is analogous to returning once again to the

truth that all men are created equal, for you move into that portion of your being which is co-equal not only with your brothers and sisters but with the Creator, and it is in this portion of your being that learning shall be seated or it shall be lost. That which skips along the top of the water does not influence the deep. Let that which you are learning sink as the stone shall do when it ceases its headlong flight across the top of the waves.

我的朋友們，我們請你們允許所有這些你們可能正在學習的觀念，藉由有規律的冥想的過程與訓練，在你們的意識中固定下來。我們鼓勵每日冥想，因為在沒有言語的情況下在內在之中尋求是類似於再一次返回到所有人生來平等的真理的，因為你進入到了你的存有的那個不僅僅與你的兄弟姐妹，同樣也與造物者是同等的部分，就是在你的存有的這個部分中，學習將會被固定下來，否則它將會被失去。在水面頂部上的劃水並不會影響深水。讓你正在學習的事物下沉，如同當石頭不再急速飛奔橫跨波浪的頂部的時候石頭會沉入水中一樣，。

I am Q"uo. We would like to experiment with moving this channel in order that we may answer some questions, if there be any this evening. Therefore, we shall transfer this contact at this time, thanking each of you again for requesting this particular vibration and thanking this instrument for its service.

We shall transfer. I am Q"uo.

我是 Q"uo，我們想要試驗移動這個管道，以便於我們可以回答一些問題，如果今晚有任何問題的話。因此，我們將會在此刻轉移這個接觸，我們為你們請求這個特定的振動而再一次感謝你們各位，我們為這個器皿的服務而感謝它。我們將轉移。我是 Q,uo。

(Unknown channeling)

(未知者傳訊)

I am Q"uo, and greet you once again in love and in light. We are pleased to have been able to make contact with this instrument and would at this time ask if we may be of further service to this group this evening by attempting to answer queries which those present may find value in the asking. May we begin with a query?

我是 Q"uo，我在愛與光中再一次向你們致意。我們很高興已經能夠接觸這個器皿，我們會在此刻詢問，是否我們可以藉由嘗試回答那些在場的人可能發現有價值詢問的問題而在今晚對這個團體進行進一步的服務。我們可以用一個問題開始嗎？

Questioner: Q"uo, you feel like a fifth-density contact. Are you?

提問者：Q"uo，你們感覺像是一個第五密度的接觸。你們是嗎？

I am Q"uo, and this is correct, my sister. May we answer further?

我是 Q"uo，我的姐妹，這是正確的。我們可以更進一步回答嗎？

Questioner: Not unless you have anything that you wish to say about yourself or yourselves ...

提問者：沒有了，除非你們有任何關於你自己或者你們自己的事情是你們希望說

的.....

I am Q"uo, and we have little to offer as biographical information, as you would term it, for we are as you are, that which is and that which seeks the one Creator.

我是 Q"uo，我們幾乎沒有要作為傳記性的資訊，如你們對它的稱呼一樣，提供的事物，因為我們和你們一樣，我們是太一造物者並尋求太一造物者。

May we answer another query?

我們可以回答另一個問題嗎？

Questioner: What can you tell me about an event in our history known as the French Revolution?

提問者：你們能夠告訴我關於在我們的歷史中的一個被知曉為法國大革命的事件嗎？

I am Q"uo, and we would need to move with this instrument to deeper levels of its consciousness in order to speak in any detailed fashion concerning the event that you have called the French Revolution, for we are not historians and do not study this facet of your planet"s history, as you call it. And in order to move beyond our abilities and desires to be of service in those ways which are ours to offer, we would need to be able to transmit information which was totally unfamiliar to this instrument.

我是 Q"uo，我們需要與這個器皿一起移動到它的意識的更為深入的層次以便於用任何具體的方式來談及你已經稱之為法國大革命的事物，因為我們不是歷史學家，我們並未研究過你們的星球的歷史，如你們對它的稱呼一樣，的這個面向。為了超越我們的能力以及用那些我們所要提供的方式進行服務的渴望，我們會需要傳遞對於這個器皿是完全不熟悉的資訊。

That which is of the philosophical distortion, shall we say, is that which we are most able to offer, for the philosophy of one"s existence and the attitude concerning the meaning in one"s life pattern and life in general is that common factor which binds all who seek what you have called the truth. Therefore, we may speak upon this topic with far less difficulty than we would encounter should we move beyond these limits.

具有，容我們說，哲學上的變貌的事物，就是我們最有能力提供的事物，因為一個人的存在性的哲學，以及關於在它的生命模式以及一般而言的生命中的意義的態度，就是將所有尋求你們已經稱之為真理的事物的實體結合在一個的共同的因子了。因此，相比如果我們超越這些限制我們會遭遇到的困難，在這些限制之中我們可能會在這個主題上帶著遠遠較少的困難發言。

Is there some particular aspect of this event which you have called the French Revolution that we may speak upon, for, as you are aware, it is an event with many, many facets and to speak in even the most general of terms would be a great distortion of any one facet ...

這個你們已經稱之為法國大革命的事物會有某個特定的面向是我們可以談論的，

因為如你們知道的一樣，它是一個帶有許許多多面向的食物，要用一種甚至最為一般性的方式發言都會成為對任何一個面向的一種巨大的扭曲……

Questioner: Nothing at this time, I would prefer to withdraw the question. Thank you very much.

提問者：在此刻沒有了，我寧願收回這個問題。非常感謝你們。

I am Q"uo, and we thank you, my brother, for your understanding and acceptance of our obvious limitations. May we attempt any other query? 我是 Q"uo，我們感謝你，我的兄弟，為你們的理解以及對我們的明顯的局限性的接納。我們可以嘗試另一個問題嗎？

Questioner: I would like to take up L's question and work with it a little bit because I think that there mat be something of substance which you could answer, so what I'll do is guess at the direction that he was going, supply you with some background and then ask a question that is philosophical if that is acceptable to you ...

提問者：我想要使用 L 的問題並在其上進行一點點工作，因為我認為可能會有某種具有實質內容的事情是你們能夠回答的，因此，我要做的事情是猜測他將會前往的方向，並提供給你們某種背景，並接著詢問一個哲學性的問題，如果那對於你們是可以接受的話……

I am Q"uo, we are quite pleased to attempt our service in this manner ...

我是 Q,uo，我們相當高興用這種方式嘗試我們的服務……

Questioner: About the middle of the eighteenth century Europe rather exploded with revolutions having to do with freedom. Little European nations and, I suppose, England actually started it all in 1660 to 1680 with a civil revolution. It didn't work out but it started things off, and in the later 1700's America declared its independence and its freedom and the idea of liberty and freedom really took hold in people's hearts. And when this came to France it was in the 1790's and it was rather a bloody rendition of revolt, as I suppose revolutions tend to be, but there was a particularly nasty cast to this one. People got beheaded instead of merely having to go back to the old home countries. Nevertheless, the results were liberty, equality, paternity and it has often been surmised and has been stated by some Confederation members that some within the American revolutionary movement were very, very wise souls who had no home contact with Earth. This was not their home planet, they came here as wanderers. Jefferson, for instance, was one who was a wanderer and who came here in order to aid the entities of this particular part of the planet in effecting a transformation of thought. The same could be said, the same could be surmised of some entities within the French revolutionary movement, and certainly the goals were laudable.

提問者：在十八世紀中期左右，歐洲爆發了與自由聯繫在一起的革命。少數歐洲的國家，我猜測是英國，在 1660 年到 1680 年期間就實際上藉由一次國內革命開始這場革命了。它並未成功，但是它讓事情開始了，在十八世紀，美國宣佈了它

的獨立與它的自由，解放與自由的觀念真的在人們的心中開始產生影響了。當這個觀念來到法國的時候，它是在十八世紀九十年代，它是對造反一種相當血腥的重現，如我假設革命會傾向於成為的一樣，但是這次革命會有一群特別卑劣的演員。人們被砍頭而不是僅僅必須要返回到舊的故鄉的國家。雖然如此，結果是解放，平等，父權，已經經常會被推測到，並已經被一些星際聯邦的成員說過的事情是，在美國革命的運動中的一些實體是非常非常智慧的靈魂，它們與地球之間並不是家園的關聯。這不是他們的故鄉的星球，它們是作為流浪者來到這裏的，舉個例子，傑弗遜就是一個流浪者，它來到這裏時為了幫助這個星球的這個特定的部分的實體，以產生出一種思想的轉變的效果。對於在法國革命運動中的一些實體，相同的說法可以被會說，相同的事情可以被推測到，肯定目的是值得稱讚的。

The philosophical question is: there seems to be an interweaving of souls not of this planet who come to share an increased radiance of spirit with those who may still be sleeping and who will waken to a brighter beacon. I feel that wanderers have a far more organic tie with their adopted planet than is usually thought. In other words, that wanderers to this planet take from it as well as give to it and I wondered if you would like to comment upon the intertwining of energies of wanderers and those who are native or at least have spent many, many incarnations on this particular planet which we call Earth?

哲學性的問題是：看起來似乎會有一種並非屬於這個星球的靈魂的交織，這些靈魂前來與那些可能仍舊在沉睡以及將會對一種更為明亮的燈塔覺醒的實體分享一種增強性的靈性的光輝。我感覺到流浪者與它們過繼的星球之間有一種比通常被認為的遠遠更加有機的連接。換句話說，這個星球的流浪者會從它身上拿走東西，同樣也會給予它東西，我想知道是否你們想要對流浪者的能量與那些本土的，或者至少是已經在這個我們稱之為地球的特定的星球上度過了很多很多次投生的實體的能量之間的交織進行評論？

I am Q"uo, and we thank you for the opportunity to speak upon this topic, for it is one which is central to the lessons and purposes which each entity upon your planet"s surface has incarnated to learn and to offer. The population of this planetary influence, being a third-density population, is one which attempts to learn the lessons of what may in general be called love; there is no better word in your language yet it falls short. This lesson as it makes itself apparent to those attempting to learn it manifests in differing degrees and through various stages that one may liken to the growth of the tree which produces a fruit and may also be likened within each human entity to the movement of light to higher and higher centers of energy within the mind/body/spirit complex. Thus, there is a season when the gardener, shall we say, may do its work and a season when the natural evolution of the tree may take its course. Those you have called wanderers, then, have incarnated in various periods of your planet"s historical past in order to aid the overall growth of the tree of mind, or of your planet"s population, as it has proceeded through those stages of growth which precede that aspect of love which may be seen as manifesting in the form of the ideals of liberty and freedom and

equality.

我是 Q_{uo}，我們為在這個主題上發言的機會而感謝你，因為它對於在你們的星球表面上的每一個實體已經投生來學習以及來提供的那些課程與目的是中心性的。屬於這個星球的人群是一個第三密度的人群，這個人群嘗試去學習一般而言可以被稱之為愛的課程，在你們的語言中沒有更好的詞語，而愛這個詞語是達不到要求的。當這個課程使得它自己對於那些正在嘗試去學習它的人成為明顯的時候，這個課程會通過不同的程度，通過各種各樣的階段顯現，一個人可以將其比作會產生出一種果實的樹木的成長，同樣也可以被比作在每一個人類實體中廣移動到在心/身/靈複合體內在之中的越來越高的能量中心。因此，會有一個在其中，容我們說，園丁可以做它的工作的季節，會有一個在其中樹木的自然而然的成長可能會按照正常程式進行的季節。那麼，那些你們已經稱之為流浪者的實體已經在你們的星球的歷史的過去的各種各樣的時期中投生，以便於幫助心智的樹木的整體性的成長，**在這種成長已經前進通過那些在愛的面向之前的成長的階段的時候，那些階段可以被視為是通過解放、自由與平等的理想的形式顯化的。**

We must pause ... we ...

我們必須暫停.....我們.....

(Side one of tape ends.)

(磁帶一面結束。)

(Unknown channeling)

(未知者傳訊)

I am Q_{uo}, and we shall continue. As [it has been that] been your planetary population has moved through the identification with groups and the giving and taking of energies between groups and has evolved in the individual sense as well to the appreciation of the ability to express one's own thoughts and actions without restriction, then this becomes the signal to those you have called wanderers that there is the need and the call for assistance in aiding those who have begun to appreciate the individual expression and who now are in need of finding within their being the ability to allow that expression within others as well, as the energies of the light move through the lower three energy centers and begin to approach the heart energy center or chakra, and that which is known as love or compassion begins to be activated within the individual and group consciousness.

我是 Q_{uo}，我們將繼續。因為你們的星球的人群已經穿越了與團體之間的認同，以及在團體之間對能量的給予與接受，並同樣也已經在個體的意義上發展到了對在沒有束縛的情況下表達一個人自己的想法和行動的能力的欣賞了，接下來，這就會對於那些你們已經稱之為流浪者的實體的信號了，即會有對於幫助的需要與呼喚，以幫助那些已經開始欣賞個體性的表達的實體以及那些現在需要在它們的存有內在之中找到能力去同樣也允許在其他人內在之中的那種表達，隨著光的能量流經較低的三個能量中心，並開始接近心的能量中心或者脈輪，被知曉為愛或者同情心的事物就會開始在個體與團體意識內在之中被啟動了。

The ideals of liberty and equality then become paramount in a form which

begins in a distorted fashion for those who have long labored under the bonds of some form of slavery or have found themselves in a service to others which was not chosen but which was, shall we say, dictated to them. The desire for freedom and equality bursts forth in a fashion which first is quite gross and unrefined in its nature. Thus, the various tendencies towards retribution in the form of revolution begin to develop and within this framework of transformational change that is somewhat of a chaotic nature then those gardeners or shepherds, shall we say, that you have called the wanderers move in order to lend their assistance in a fashion which does not infringe upon the free will of those whom they have come to serve. Thus the incarnational entrance into your illusion is chosen in order that only the bias to serve be remembered and thus the service is offered as an equal to those who call for it. Thus, the concepts of liberty and equality are born in a season that is the result of a great span of experience of both the individual and collected consciousnesses of the peoples of your planet.

解放與平等的力量接下來就會開始用這樣一種形式成為至高無上的，對於那些已經在某種形式的奴役的束縛下長時間辛苦勞作的人們，或者那些已經發現它們自己處於一種對其他人的服務中，而這種服務不是被選擇的，而是，容我們說，被命令給它們的實體，這種形式是用一種扭曲的方式開始的。對於自由和平等的渴望是用這樣一種方式爆發出來的，一開始這種方式在其屬性上是相當粗糙且未被精煉過的。因此，在革命的形式中會有各種各樣朝向報復的傾向開始發展，在這種轉變性的改變的框架中，那是具有一種多少有些混亂的屬性的，接下來，那些你們已經稱之為流浪者的園丁或者，容我們說，牧羊人，就會移動以便於將它們的幫助用一種不會侵犯那些它們前來服務的人的自由意志的方式給予出來了。因此，進入到你們的幻象的投生的入口是被選擇的，以便於僅僅只有進行服務的偏向性被回憶起來，因此，服務是作為一種與那些呼喚它的人同等的事物而被提供的。因此，解放和平衡的觀念是在這樣一個季節被誕生出來的，這個季節同時是個體的意識以及屬於你們星球的人群的集體意識的一個巨大的跨度的體驗的結果。

May we answer in any further way my sister?

我們可以用任何更進一步的方式回答嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I'll ask one more and then shut up. What is the nature of infatuation, compared especially with love, and what is its function?

提問者：我將會多問一個問題，接下來就會閉嘴了。迷戀，尤其是與愛比較的時候，它的屬性是什麼，它的功能是什麼呢？

I am Q"uo. We find that this concept, which you have called infatuation, is the mental and emotional analogue to the natural attraction of oppositely

polarized biological sexes. This may be likened unto the magnet and the iron filing. There is no thinking required to bring the two together. Thus, when an entity notices an attraction to one of the opposite biological sexual nature, the entity may seek further contact in order that the attraction may be explored. When further contact reinforces the initial attraction then the mind and the emotions begin the processing of this catalyst and the beginning of what may later develop into that which you recognize as love is at hand.

我是 Q"uo。我們發現這個你們已經稱為迷戀的觀念，是具有正好相反的極性上的生物的性別的自然而然的吸引的心智與情緒上的相似物。這可以比作磁鐵與鐵屑。並不需要思考以將兩者帶到一起。因此，當一個實體注意到對於一個具有相反的生物性的性別屬性的實體的一種吸引力的時候，實體可能會尋求更進一步的接觸以便於那種吸引可以被探索。當更進一步的接觸強化了最初的吸引的時候，接下來，心智與情緒就會開始對這種催化劑的處理，而可能在之後發展成為你們識別為愛的事物的開端就即將發生了。

The so-called infatuation period, then, serves the purpose of drawing entities of similar vibratory complexes together in order that they may proceed upon the evolutionary path in a manner which is efficient and appropriate to each, that is, in the utilizing of the daily round of activities as catalyst, that when pondered to a sufficient degree allows experience to be born and recorded within the significant portions of the self. Thus does the infatuation propel, or more correctly, provide the potential for the entities to propel themselves further along the path which each has chosen before the incarnation.

接下來，所謂的迷戀的時期，就會起到將具有類似的振動的複合體的實體吸引到一起的作用，以便於它們可以在演化的道路上用一種對於每一個人都是有效的且是合適的方式前進了，也就是說，在將日常生活的活動作為催化劑來利用的過程中，當這些催化劑用一種足夠的方式被沉思之後，這種迷戀的時期就會允許體驗被誕生出來，並在自我的有意義的部分中被記錄下來了。因此，這種迷戀確實會推動，或者更為準確地說，會為實體可能性沿著每一個人在投生前已經選擇好的道路更進一步推動它們自己。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Questioner: The portion of the question left unanswered, perhaps deliberately, was what is this relationship emotionally, to the emotions, the human emotions that we call love, although I understand that the creative principle love is not what we mean by the kind of love that people have in their eyes on their fiftieth anniversary. That's the emotion that I'm talking about.

提問者：那個問題沒有被回答，也許是故意地，的部分是，這種迷戀與情感，與那種我們稱之為愛的人類的情感之間的關係是什麼，儘管我理解創造性的愛的原則並不是我們對於人們會在它們的五十周年結婚紀念上在它們的眼中擁有的那種類型的愛所說的意思。那就是我正在談論的情感了。

I am Q"uo, and we see here a paradox, my sister, for in one way of looking

upon infatuation it is a pure form of love, for it accepts totally another without condition. The other at this point in the relationship is so desirable that the one feeling the infatuation will, shall we say, go to any length to please the one with whom the infatuation is felt. All of the self and the attention of the self is given without reservation in order that the feeling of infatuation may continue. Thus, in this sense the period of infatuation is a pure form of love.

我是 Q'uo，我們在這裏看到一個悖論，我的姐妹，因為通過一種觀察迷戀的方式，它是一種純粹的愛的形式，因為它完全無條件地接受了另一個人。在這個位置上在關係中的另一個人是如此之令人滿意，以至於一個感覺到迷戀的人將會，容我們說，不惜任何代價地去取悅那個它對其感到迷戀的對象。全部的自我以及全部自我的注意力都被毫無保留地給予，以便於那種迷戀的感覺可以繼續。因此，從這個意義上，那個迷戀的時期是一種純粹的愛的形式。

Pure, however, in the sense that it has not been tested; it as yet lacks the depth of experience. When the two who have become infatuated continue the relationship and begin the processing of the catalyst which is inevitable within any life pattern, the opportunities then arise for the love to gain in strength and depth and richness and purity, for there will be many, many times in the processing of catalyst that one or the other or both entities will feel less than acceptance of the other and will need to find within the self the ability to accept that which was previously not acceptable, to forgive that within self and other self that which was unforgivable, to have compassion for that which held little interest, or perhaps even dislike.

無論如何，那種純粹，在它尚未被考驗過的意義上，仍舊是缺少體驗的深度的。當兩個已經成為迷戀的人繼續關係並開始對在任何生命模式中都無可避免的催化劑的處理的時候，讓愛去在力量、深度、豐富性以及純度的方面增長的機會接著就會升起，因為在對催化劑的處理的過程中將會有很多很多的時候是一個實體或者另一個實體，或者兩個實體同時都將感覺到對另一個實體是較不接納的，並將會需要在自我內在之中找到能力，去接納之前是無法接納的事物，在自我與另一個自我內在之中去寬恕無法寬恕的事物，並對那個幾乎沒有興趣或者甚至是討厭的事物抱有同情心。

Thus, the lessons of love and acceptance make themselves known within the relationship born of infatuation and with the faith that the relationship will endure and that meaning may be found for both within it and the will to persevere in finding that meaning and growth. Thus does each entity grow in acceptance and in love and thus does the relationship do likewise and thus is love strengthened by testing true catalyst that each brings to the relationship. Thus, the love which results is a love which has greater strength and depth and variety of experience, shall we say.

因此，愛和接納的課程會讓它們自己在由於迷戀而誕生的關係中被知曉，藉由信心，關係將會持續，兩個人同時都可以在其中找到意義，在找到那種意義與成長的過程中，意志會堅持下去。因此，每一個實體確實都在接納中，在愛中成長了，因此，關係確實同樣也成長了，愛因此藉由每一個人帶到那個關係的真實的催化劑的考驗而被增強了。因此，作為結果產生的愛是一種擁有更大的強度與深度，以及，容我們說，體驗的多樣性的愛。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Yes. You basically covered this so please answer briefly, but you seemingly place more importance upon the broader definition of love which is compassion and I understand that as acceptance of people, situations and self as they are and allowing them room to grow in their own way. So for an entity who is attempting to develop love as we know it then probably the most expeditious way for them to do this would be to work on acceptance of others and themselves and this is something that I believe I know, but could you just give a simple yes or no, if that would suffice?

提問者：是的。你們基本上涵蓋了這個問題了，因此請簡短地回答，但是，你們看起來似乎將更多的重要性放在了同情心之所是的那個更為寬廣的愛的定義上了，我理解那是的對人、情況以及自我的如其所是的接納，以及允許它們擁有空間用它們自己的方式成長。因此，對於一個實體，如果它正在嘗試去發展愛，如我們對愛的知曉一樣，接下來，它們要這樣做的最為迅速的方法很有可能就會是，在對其他自我以及對它們自己的接納上進行工作，這是某種我相信我知道的事情，但是，你們能夠僅僅給予一個簡單的是或者否，如果那會是足夠的話。

I am Q"uo. This is basically correct, my brother, for within your illusion of seeming separateness and limitation there is much which offers the challenge to be accepted, much which seems traumatic, tragic and filled with sorrow, distaste, horror, anger, jealousy and so forth. Yet, each entity and event is the Creator knowing Itself in a way mysterious to most. Yet, each in any portion of the experience may increase its evolutionary progress by finding the joy, the love, and the light of the Creator within that person, that moment, that event, that thought. When this can be done in a relationship then the relationship has served as a means by which the continuing ability to expand the point of view and the acceptance, the love, and the compassion for that which falls within the point of view then is also increased and the entity has moved itself further along its chosen path of evolution.

我是 Q"uo，這基本上是正確的，我的兄弟，因為在你們具有表面上的分離與局限性的幻象中，會有大量的事物會提供要被接納的挑戰，會有大量的事物是看似創傷性的，悲劇性的，且充滿了憂傷、厭惡、恐怖、憤怒、嫉妒以及如此等等。而每一個實體以及事件都是造物者用一種對於大多數人是神秘的方式知曉祂自己。而在體驗的任何部分中的每一個人都可以藉由在那個人，那個時刻，那個事件，那個想法內在之中找到造物者的喜悅、愛與光而增加它的演化的發證。當這能夠通過一個關係被進行的時候，接下來，那個關係就會作為一種途徑而起作用，通過那個途徑，去拓展視野、以及拓展對於進入到視野中的事物的接納、愛以及

同情心的持續性的能力，接下來就同樣會被增強，實體就會沿著它選擇好的演化的道理讓它自己更進一步前進了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

Questioner: No, thank you. You answered quite sufficiently, thank you.

提問者：沒有了，感謝你們。你們相當充分地回答了，謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

(No further queries.)

(沒有更進一步的問題了。)

I am Q"uo, and we find that we have exhausted those queries which have been offered to us this evening and for each query we are most grateful, for in our attempt to answer your heartfelt questions we find further ways to know and to serve the Creator in all. We are humbly grateful for this opportunity and we would remind each present that we are those who seek as you seek, fallible in many ways. Take those words and thoughts which have meaning to you and leave those which do not. Thus would we offer that which we have found helpful in our seeking to you in your seeking.

我是 Q"uo，我們發現我們已經耗盡了那些今晚已經被提供給我們的問題了，我們對於每一個問題都是極其感激的，因為在我們去回答你們衷心的問題的嘗試中，我們找到了更進一步的途徑去知曉並服務在萬物中的造物者。我們謙遜地感激這個機會，我們會提醒每一個在場的人，我們是那些如同你們一樣尋求的實體，我們用很多方式是易於犯錯的。請拿走那些對於你們有意義的言語與想法，並將那些沒有意義的丟棄掉。這樣，我們就會提供給你們我們在我們的尋求中已經發現是對於你們的尋求有幫助的事物了。

We shall take our leave of this group at this time, thanking each again for allowing our presence. We leave you in the love and in the light of the one Creator. We are known to you as Q"uo. Adonai. Adonai.

我們將在此刻離開這個團體，我們同時感謝各位允許我們出席。我們在太一造物者的愛與光中離開你們。我們是你們知曉的 Q"uo. Adonai. Adonai。

July 13, 1986

1986-07-13 Yadda：學習愛的三塊絆腳石

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in love and in light of infinite Creator. It our privilege to be with you this evening. We receive call with some puzzlement because we have to evaluate our audience. Here in this domicile we speak with unified group, unified in thinking and in tuning to this specific sparkle of light—heh!—I say that well, did I not? Yet also there is the somewhat larger audience of the metaphysics magazine which has requested our words. This audience not unified this particular moment in space/time. What we gonna do to speak to all the bozos instead of a few?

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們今晚很榮幸與你們在一起。我們帶著某種困惑接收到了呼喚，因為我們必須要評估我們的聽眾。在這裏在這個住所中我們是對具有統一性的團體發言的，在思考的方面，在調音到這種特定的光——嘿！——我那個詞語說得不錯，不是嗎？——的火花的地方的統一性，而同樣會有屬於那個已經請求了我們的話語的形而上學的雜誌的多少有些更大規模的聽眾。這個聽眾並未在空間/時間中的這個特定的時刻形成統一。我們將會做的事情是對所有的傢伙，而不是對少數人發言。

Well, you can't please everybody, so we decided not to worry about it, but to touch this group and through the concerns therein, touch all. So, we greet in thought all who may read these words, for we know that in the face of those in this room are all of your faces; within a few thoughts, all thoughts. For is there more than one path? Even though each has a unique way of taking it, in the end your feet move the same dust as spirits before you, and you leave the dust behind you as blessing for those after you.

好的，你們無法取悅每一個人，因此，我們決定不去擔憂它，而是接觸這個團體，並通過在其中的關注點而接觸所有人。因此，我們在想法中向所有可能得到這些話語的人致意，因為我們知道在這個房間中的那些人的面孔中，有著你們所有人的面前，在少數的想法中，有著所有的想法。因為會有比一條道路更多的道路。即使每一個人都擁有一種獨一無二的走那條道路的方式，在最後你們的雙腳是走過和那些走在你們前面的靈體所走過的一樣的塵土，當你們祝福那些在你們後面的人的時候，你們將塵土留在身後了。

So! We would speak this evening, and would thank you again for this great pleasure of the function of desire and of the tools that you may use to further your desire. Now you have desire [of] many things, but we speak of the strong desire for the truth that motivates the seeker. You do not want an answer as much as you want a clear understanding of the question.

因此！我們會在今晚發言，我們會再一次為渴望的機能，為你們可以用來推動你們的渴望的工具的機能的這種巨大的快樂而感謝你們。現在你們已經渴望很多的事情，但是我們談及的是那種為尋求者賦予了動力的對真理的強烈的渴望。與你們想要一個答案相比，你們更多地想要一個對問題的清晰的理解。

The question, in our opinion, that each of you faces in your present incarnation in third density is, "How do I love? What is love? What has love to do with me?" This constellation of questions is the spearhead of your desire as a seeker.

在我們看來，在你們當前的在第三密度中的投生中，你們每一個人面對的問題是，“我要如何愛？愛是什麼？愛與我有什麼關係？”這一串的問題就是你們作為一個尋求者的渴望的前鋒了。

Now we have gotten the question straight. That was easy—heh?! It is more difficult to clear away the stumbling blocks that have been placed before you by yourself than it will ever be to recognize truth. What are these stumbling blocks? There are two main stumbling blocks to the seeker. The first is the determination of seekers to think within the head without the slightest concept of how to go about the process of thinking. It is understandable that you should have this problem because your culture is fast and shallow, like a stream that has no depth, but moves very quickly.

現在，我們已經將問題弄清楚了。那是容易的——嘿？！要清除已經被你自己放置在你面向的絆腳石，是比認出真理要更為困難的。這些絆腳石是什麼呢？尋求者有兩塊主要的絆腳石。第一塊是尋求者在沒有對於如何著手進行思考的過程的最微小的觀念的情況下在頭腦中進行思考的傾向。你們將會遇到這個問題，這是可以理解的，因為你們的文化是快速而膚淺的，就好像一條沒有深度但非常快速流動的溪流一樣。

So, your thoughts dart hither and yon but do not achieve the depth that you wish. Do you know why? Ah?! You know it is because you do not observe, you do not give yourself time. You cannot think until you have observed and gotten something to think about, you know. It is putting the cart before the horse, heh? To think right off the bat, you know—you cannot do that.

因此，你們的想法四處投擲，但卻沒有取得你們希望的深度。你們知道為什麼嗎？啊哈！你知道這是因為你沒有觀察，你沒有給你自己時間。一直到你已經觀察並擁有某個事情來思考之前，你都無法思考，你知道這一點。它是將貨車放在馬前面，嘿？要馬上就思考，你們知道——你們無法做到那一點。

Now, what should you observe before you begin thinking upon the truth of love? What should you not observe, for everything speaks to you of love.

現在，在你們開始思考愛的真理之前，你們應該觀察什麼呢？什麼事情是你不應該觀察的呢，因為每一個事物都對你談及愛了。

The second great stumbling block—that was a good one too; you hear those L's coming right out—to seeking the truth of love is your opinion of yourself. Now, you know you were born into "ihwusion." Wait—we gonna say that right, we gonna say it—il-lu-sion. You were born into an illusion. Your scientists tell you about this illusion, but you have known it was an illusion forever. Philosophers have told you this; masters and teachers have shared this with humanity always. This that you experience is to be observed, but it is not the

answer—it is the way to the answer. 第二的巨大的絆腳石——那同樣也是一個有益處的絆腳石，你們聽到那些 L 即將出現了——尋求愛的真理是你對你自己的觀點。現在你們知道你們是被出生到一個“環象”（*ihwusion*）中的。等等，我們要將那個詞語說正確，我們要說它

——幻象。你們是被出生到一個幻象中的。你們的科學家告訴你們關於這個幻象的事情，但是你們已經知道，它是一個永遠的幻象。哲學家已經告訴你們這一點了，大師們與老師們已經一直都在與人類分享這一點。這個你們體驗到的幻象就是要被觀察的事物，但是它不是答案——它是通過答案的道路。

You are, as you look at yourself in the mirror, a system of electromagnetic vibration that is held together as a field so that the various elements within the cells of your body can work symbiotically to sustain a physical vehicle for experiencing of self-consciousness. Now we get closer. We begin to move around the stumbling block of self. If you see somebody in that mirror that is a certain age, weight, sex, makes a certain amount of money, has a certain number of degrees from learned institutions and a certain number of children, you are falling flat on your face, you are stumbling so much. You must lose all those provincial ideas about yourself if you wish to seek the truth of love.

當你在鏡子中看著你自己的時候，你是一個具有電磁性的振動的系統，它是作為一個場域被結合在一起的，這樣在你的身體的細胞內在之中的各種各樣的要素就能夠共生地進行工作，以支持一個用於體驗自我意識的物質性載具。現在，我們更加靠近一些。我們開始在自我的絆腳石周圍移動。如果你在鏡子中看到某個具有一定的年齡、重量、性別，賺了一定數量的錢，擁有一定數量的來自於教學機構的學歷，擁有一定數量的孩子的人，你就在摔成狗啃泥了，你就在如此之大地絆倒了。如果你希望尋求愛的真理，你必須放下所有那些關於你自己的偏狹的觀點。

For how can you love without any reservation? This entity that is so-many years old, and so-many feet high, has so-many names and letters after the name, and just and so-many children. If there was the ultimate love for this series of specified quantities, then you could not love others the same way. No, my friends—you must look in the mirror and see perfection. Now, how you gonna do that unless you remember that you are a collection of well-arranged atoms housing self-aware consciousness?

因為你如何能夠毫無保留地去愛呢？這個實體有如此多的歲數，如此多的身高，如此多的名字以及頭銜，有如此多的孩子。如果對於這一系列的具體的特性會有終極的愛，那麼你就無法用相同的方式愛其他的特性了。不是的，我的朋友們——你們必須看著鏡子並看到完美。現在，除非你記住你是包含了自我察覺的意思的一個被很好地組織在一起的原子的集合，你又如何能夠看到那種完美呢？

If you can remove prejudice from your gaze into the mirror and begin loving yourself not for what you do, not for what you succeed in, but for what you are, then you have opened the gate to learning the truth about love. For if you do not judge yourself because you have done this deed or thought this thought, or been this quality or that, but instead love yourself because you are the truth about love, you are the treasure to love which you seek to find,

then you may begin to make “qweer”—we must try again. This instrument have trouble with our accent. We try to say—clear perception of other entities who may have more or fewer children, may have more or less money, may be older or younger, but have no consciousness, but unique experience. So you look into another perfect posit of the Creator each moment that you look upon any entity whomsoever.

如果你能夠將偏見從你對鏡子的注視中移除，並開始不是為了你做的事情，不是為了你成功達成的事情，而是為了你之所是而愛你自己，接下來，你就已經打開了那扇通往瞭解關於愛的真理的大門了。因為如果你並不因為你已經做了這個行為，或者思考了這個想法，或者成為了這樣或者那樣的特性而評判你自己，而是反過來因為你就是關於愛的真理，你就是你尋求去找到的愛的珍寶而去愛你自己，接下來你就會開始做出“qweer”——我們必須再嘗試一下。這個器皿對我們的口音有問題。我們嘗試說——對其他的擁有可能更多或者更好的孩子，可能擁有更多或者更少的金錢，可能是更加年老或者更加年輕，但卻並不擁有意識，而是擁有獨一無二的體驗的實體擁有的清晰的認識。因此，你在每一個你看著無論什麼任何實體的時刻都注視著造物者的另一個完美的安排。

When you can learn how to evaluate experience, and when you have gotten over the shock of having such an illusory identity, then you take off your mask, you put the intellect where it belongs, that is, as tool subservient to the widest observation of heart and spirit, then your path shall be more plain to you.

當你能夠學會如何評估體驗了，當你已經克服了擁有這樣一個虛幻的身份的震驚了之後，接下來，你就會脫下你的面具，你會將智力放在它屬於的地方，也就是說，智力是從屬於心與靈性的最為寬廣的觀察的工具，接下來，你的道路就將會對於你成為更加平坦的了。

There is one last stumbling block that you now have because of a deeper reason than your culture. You are impatient because you have a physical vehicle which will not be with you long. So, you want to know everything now. You know you must let go of that desire and seek only to know this moment. Everything is in this moment, but this is most difficult for the mind to comprehend. And it is most unusual for an entity to become aware of it without spending much time seeking while standing right in the heart of the truth and not seeing it.

還有最後一塊你們現在因為你們的文化的一個更為深入的原因而擁有的絆腳石。你們是沒有耐心的，因為你們擁有一個物質性載具，它將不會與你們在一起很長的時間。因此，你們現在就想要知道每一件事情。你們知道你們必須放下那種渴望並僅僅尋求去知曉這一刻。每一個事物都是在這一刻之中的，但是，這是心智極其難以領悟的。如果一個實體在沒有花費大量時間尋求，同時站立在真理的核心之處而又沒有看到那種真理的話，一個實體會察覺到它，這是極其不同尋常了。

There is a process of waiting in faith and patience and hope. It may only last a moment for someone very close to the moment, very close to love, and in peace and harmony with those about it, but for most of us bozos we will have to wait on holy ground until that moment—and it may be years in coming when we see it for the first time.

會有一個在信心、耐心與希望中等待的過程。某個人非常靠近那個時刻，非常靠近愛，並于它周圍的人處於平安與協調之中，這可能僅僅會持續一會兒，但是對於我們大多數人，我們將會不得不在聖地等待，一直到那個時刻出現——在我們第一次看到它之前，它可能要花費數年的時間出現。

Your best ally in this endeavor is meditation. We get each in this room saying, "I cannot meditate well, so how is meditation going to help me?" Well, my dear bozos, no one meditates very well, for the perfect meditation will remove all separation and restore all to unity. It is the force of the will that seeks meditation. It is the faith that moves a visible physical entity to seek the invisible and metaphysical. It is the discipline of doing so on a daily basis that will yield to you a continuing opening into your birthright, for as children of consciousness, are you not heirs to all of the truth? Are you not indeed embodiment of the truth?

你們在這個努力中最佳同盟就是冥想。我們聽到在這個房間中的每一個人都說，“我無法很好地進行冥想，因此，冥想將如何幫助我呢？”好的，我的親愛的夥計們，沒有人是冥想得非常好的，因為完美的冥想將會移除所有的分離並將一切都恢復到統一。是意志的力量在尋求冥想。是信心推動一個看得見的物質性的實體去尋求看不見而形而上學的事物。是用一種每天進行的方式這樣做的紀律對你們產生出了一種向著你們的天賦權利的持續不斷的開放，因為作為意識的孩子，你們難道不是所有的真理的繼承人嗎？你們難道不是確實就是真理的化身嗎？

Therefore, we ask three things from those who seek. We ask that you discount all conclusions, and instead begin to gather data. In other words, be a witness and remember what you see and hear, knowing that you are seeing and hearing illusion, but that this illusion was given to you by yourself as the experience that will yield to you the truth about love.

因此，我們對那些尋求的人請求三個事情。我們請求你忽略所有的結論，作為替代開始收集資料。換句話說，成為一個見證者並記住你們看到和聽到的事情，同時知曉，你是在看到並聽到幻象但是這個幻象你作為體驗給予你自己的，這種體驗將會對你產生出關於愛的真理。

Secondly. We ask that you love not your mask, but yourself, and not the tasks about you, but the selves about you. If you must hate instead of love, at least hate that which is consciousness. But, my friends, you will have a hard time hating consciousness.

第二：我們請你不要愛你的面具，而是愛你自己，不是愛你周圍的工作，而是愛你周圍的自我。如果你必須要仇恨而不是愛，至少去恨意識之所是。但是，我的朋友們，你們將很在仇恨意識的時候擁有一個困難的時刻。

And lastly, we ask that you meditate and open yourself up to silence, never judging yourself because of the stray thoughts, but always seeking, seeking to be cleansed of all the dust of this path, that you may sit upon the stone, the hard rock of consciousness and be self-aware for the first and most holy time. 最後，我們請你冥想並向著靜默開放你自己，永遠不要因為分心的想法而評判你自己，而一直都尋求，尋求去清除所有這條道路上的灰塵，這樣你就可以坐在石

頭上，坐在那塊意識的堅硬的石頭上，並第一次且在大部分的神聖的時刻都成為自我察覺的。

We wish you the joy of your journey and good courage in it. We have enjoyed ours and we hope that you do too—you might as well, for you are all on it. For our natures are bound up in our consciousness, and whether or not you try to seek the lessons of love, they will come to you. You might as well study, offer yourselves to each other as you would tasty food—for you are beautiful to each other and you can share love with each other. Hold your hands out to each other and hold all of your heart out to truth.

我們祝願你們擁有你們的旅程的喜悅以及在其中的善良的勇敢。我們已經享受了我們的旅程了，我們希望你們同樣也會如此——你們同樣可以，因為你們全都走在其上。因為我們的屬性是在我們的意識中被結合在一起的，無論你們是否嘗試去尋求愛的課程，它們都將會出現在你們面前。你們同樣可以學習，並將你們自己提供給相互彼此，如同你們與相互彼此分享美味的食物一樣——因為你們對於相互彼此都是美麗的，你們能夠與相互彼此分享愛。對相互彼此伸出你們的手，向著真理交出你們全部的心。

Before we leave this instrument, we wish to say in answer to this instrument's question when she challenged us, we did not give her hard time this evening. She was surprised. She said, "This really Yadda?" Well, you see this instrument challenge us in name of Christ, and then she say, "I find Christ in the master known as Jesus, and so I must ask you in name of Jesus the Christ. Do you come in name of Jesus the Christ whom I serve with all my heart," and so forth. She go through this long thing. Well, we so glad to hear that, because, you know, we do come in name of Christ and this instrument now ask the right way, becoming aware that any man can be love and any Christ can be worshipped, but that the Christ is so sacred that it is up to individual to say, "This is my Christ; this is how I see the face of the Creator, this is how I will follow to the death in order that I may learn the lesson of love." That why we so eagerly come. We wait long for this instrument to understand this, and we very happy that now we not have to give this instrument all that trouble.

在我們離開這個器皿之前，我們希望說，當這個器皿挑戰我們的時候，在回應這個器皿的問題的時候，我們並未在今晚給予她困難的時候。她感到吃驚。她說，"這真的是 Yadda 嗎？"好的，你們看到這個器皿用基督的名義挑戰我們，接著她說，"我在被知曉為耶穌的大師的身上找到了基督，因此，我必須以耶穌基督的名義詢問你們。你們是以我用我全部的心服務的耶穌基督的名義而來的嗎？"如此等等。她經歷了這個長長的東西。好的，我們如此高興聽到那個，因為，你們知道，我們確實是以基督的名字而來的，這個器皿現在用正確的方式詢問，並察覺到任何人都能夠成為愛，任何基督都能夠被崇拜，基督是如此神聖，以至於個體說"這是我的基督，這就是我如何看到造物者的面孔的方式，這就是我將如何至死追隨以便於我可以學會愛的課程的方式。"那就是為什麼我們如此渴望前來的原因了。我們等待了這個器皿如此長的時間來理解這一點，我們非常高興現在我們不必給予這個器皿所有的麻煩了。

It is a hard thing being a teacher, let me tell you. But we are so happy to be

here and to be attempting with these poor words to say that which you all already know, but to say it in a way which you can recognize. He who has ears, let him hear. We Yadda. You know, we may be talking junk, you bozos, so if we talking junk, you throw it out—okay. If we talking in a way that seem good to you, that is a great blessing to us and we could ask for nothing more. As we abide upon our given task with regard to your planetary influence, we say to you—we beg you, “Love each other.”

讓我告訴你們，成為一個老師是一個困難的事情。但是我們如此高興在這裏，並藉由這些貧乏的言語來嘗試去講述你們全都知道的事情，但卻是用一種你們能夠認出的方式講述它。擁有耳朵的人，讓它聽到吧。我們是 *Yadda*。你們知道，我們可能是在說廢話，你們這些傢伙，因此，如果我們說的是廢話，你們將它扔掉——好的。如果我們用一種看起來似乎對你們是有益處的方式發言的，那對於我們是一種巨大的福分，我們無法要求更多的事了。在我們繼續我們在關於你們的星球的方面的我們被給予的工作的時候，我對你們說——我們請求你們，“彼此相愛。”

We known to you as Yadda, and we leave you in love and light—aheh!—of One Who Is All. May your cheeks be rosy with laughter upon the path, may your feet be strong, may your hearts be happy. And may your will to know the truth of love be your walking stick so that you may move gently, at varying speeds, responsive to wind and weather, inner and outer. And always, learn better to love. Adonai. Adonai. Adonai.

我們是你們知曉的 *Yadda*，我們在全體之所是太一的愛與光——啊哈！——中離開你們。祝願你們在道路上擁有歡笑的如花的面龐，祝願你們的雙腳強有力，祝願你們的心是快樂的。祝願你們的意志知曉愛的真理就是你們的徒步手杖，這樣你就可以溫和地，用變化的速度前進，內在和外在外在的風與天氣是反應迅速的。一如既往，更好地學習愛。*Adonai*。 *Adonai*。 *Adonai*。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of our infinite Creator. It is our pleasure as well to join this group this evening and to follow those of Yadda. We enjoy their humor and light. We hope that we may be of some service this evening in attempting to answer queries if those present may find any value in so asking. May we then, without further delay, ask if we may begin with a query?

我是 *Latwii*，我們向你們致意，我的朋友們，在我們的無限造物者的愛與光中。我們同樣很高興在今晚加入這個團體並跟在 *Yadda* 團體之後。我們喜歡它們的幽默與光。我們希望我們在今晚通過嘗試去回答問題而進行某種服務，如果那些在場的人們在如此詢問問題的方面發現任何的價值的話，接下來，不多拖延了，請問我們可以用一個問題開始嗎？

Carla: I have a question from R. She would like to know how she can tune in to people's vibrations when she is asked to do healing work or other psychic work, without picking up and empathizing with their pain, whether it be

physical or emotional. She very much wants to continue healing and being of service as a psychic, but she finds it extremely draining to be in such pain for so much of the time.

Carla：我有一個來自 *R* 的問題。她想要知道在她被請求去進行療愈的工作或者其他的心靈工作的時候，她如何才能調音到人的振動而不拾起它們的痛苦或者對它們的痛苦感到產生移情作用呢，無論是身體上的痛苦還是情緒上的痛苦？她非常想要繼續療愈並作為一個靈媒進行服務，但是她發現在如此長的時間中處於這樣的痛苦中是極度令人耗竭的。

I am Latwii, and am aware of your query, my sister. For an entity such as the one of which you speak who is beginning to become aware of the finer vibrations which always surround it ...

我是 *Latwii*，我理解了你的問題，我的姐妹，對於諸如你談及的實體之類的一個正在開始察覺到一直都圍繞著它的微妙的振動的實體.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am again with this instrument. To continue. For such an entity, which is beginning to feel the inner sensations quicken within its own being in the developing of its ability to be of further service, the separating of the pain and disharmony of another from that which is less painful is a very difficult and delicate task, requiring usually a great deal of experience, for it is not the ability, shall we say, of the beginner to perform the more advanced task. The beginner is opening itself to all which comes before its notice and is such like the tuning fork, in that those vibrations which surround it begin to move it in a like or harmonic manner. If an entity should hastily begin to attempt the separation of that which is painful from that which is not, it is possible that it would become less able to perceive those vibrations about it and less able to serve in a manner which it has chosen.

我是 *Latwii*。我再一次與這個器皿在一起了。繼續。對於這樣一個正在開始感覺到內在的感知在它自己的存有內在之中在對它進行更進一步的服務的能力的發展的過程中蘇醒的實體，將屬於另一個實體的痛苦與不協調與較不痛苦的事物分開，是一個非常困難而微妙的工作，它通常會需要大量的經驗，因為去執行更為高級的工作並不是新手的，容我們說，能力。新手是在讓它自己向著所有出現在它注意力前面的事物開放，並如同調音叉一樣，因為那些包圍著它的振動會開始用一種類似的或者共振的方面移動它。如果一個實體倉促地開始嘗試將痛苦的事物與並不是痛苦的事物分開，會有可能它會變得較不有能力感覺到那些在它周圍的振動，並較不有能力用一種它已經選擇的方式進行服務。

We suggest as an initial step that this entity see itself in a certain fashion when it offers itself in the service of the healer. Rather than absorbing all those vibrations of various natures which impinge upon its notice, we suggest that

this entity see itself as a portion of a river, that the feelings of all natures which are brought to it by the one seeking healing be allowed to move through its being in a manner likened unto the water moving through the bed of a river. The entity then may see itself as the bed and banks and the air surrounding the moving water, becoming aware of where there is the blockage, of where there are deeps, of where there are eddies, and the whirling of the waters. And when these characteristics of the moving water have been noted and worked with in order to aid in the process of healing, that they then be allowed to continue their movement through the being without needing to be absorbed in any way whatsoever.

我們會建議，作為一個初始的步驟，這個實體當它在療愈者的服務中提供它自己的時候用過這樣一種方式來看待它自己。預期吸收所有那些衝擊了它的注意力的具有各種各樣屬性的振動，我們寧願建議實體將它自己視為是一條河流的一部分，被一個尋求療愈的實體帶給它的具有所有的屬性的感覺都被允許用一種類似于水流經一條河的河床的方式穿越它的存有。實體接下來可以將它自己視為是河床，河岸以及包圍著流動的水的空氣，並開始察覺到哪里有阻塞存在，哪里是深水，哪里有水旋轉形成的漩渦。當這些流動的水的典型特徵已經被注意到並被工作以便於幫助療愈的過程之後，它們接下來就可以被允許繼續它們穿越存有的流動，而無需用無論什麼任何方式被吸收了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Yes. One of R's teachers suggested that there are different modes of perception and that she need not experience this empathic pain in order—to be able to diagnose, I suppose, and treat would be the medical way of saying it, but of course that would not be a good thing to say, so I guess one would say—in order to tune in to the vibrational pattern of an individual. That rang true to me, yet I have the same problem R does and I didn't understand what he meant—it just sounded right. I wonder if you could enlarge upon this concept?

Carla：是的。R的一位老師建議，會有不同的知覺的模式，她並不需要體驗這種移情作用的痛苦以便於——能夠，我假設是，進行診斷，治療會是用醫學性的方式來表述它，當然，那不會是一個進行表述的有益處的事情，因此，我猜想，一個人會說——以便於調音到一個個體的振動模式。那對於我聽起來是有道理的，而我擁有與R相同的問題，我並不理解他的意思是什麼——它僅僅是聽起來是正確的。我想要知道，是否你們能夠對這個觀念進行拓展呢？

I am Latwii, and in our previous response we were attempting to construct the framework by which an entity may move its conscious perception from the state in which it absorbs in an empathic sense the vibrations which are brought before it by the one seeking the healing so that the one serving as a healer may then be able to be aware of these vibrations in order to serve as a healer without becoming affected in a manner which reduces its own ability to function in any sense. This framework which we suggested, that of seeing the self as the container of the moving vibrations that allows them to continue

their movement, is a structured means whereby one may become aware of this means of perceiving which has been described to the one known as R.

我是 *Latwii*，在我們之前的回應中，我們正在嘗試去構建框架，一個實體藉由這個框架可以將它的有意識的知覺從那種它在其中用一種移情作用的方式吸收被那個尋求療愈的實體帶到它面前的振動的狀態移開，這樣一個作為療愈者服務的實體接下來就可能能夠察覺到這些振動以便於作為一個療愈者服務，而不會用一種會在任何意義上降低它自己正常運轉的能力的方式被影響了。這個我們建議的框架，即將自我視為是流動的振動的容器，而這個容器會允許振動繼續它們的運動，這個框架是一種有結構的手段，一個人藉由其可以開始察覺到這種感覺已經對被知曉為 *R* 的實體被描述了的事物的途徑。

However, we must add that this process of becoming able to utilize another level of sensing and perceiving is not available to each seeker in the same degree of quickening or awakening, shall we say. Many there are who will pass the entire incarnation without becoming aware of either manner of sensing. Others will find use in being that known as empathic, for within their own incarnational patterns, there is perhaps the need to be more aware of the feelings of others for whatever reason the entity has chosen before the incarnation. In still others, there is the pattern set out which draws unto the entity further levels or means of perception in order that its own pattern of lessons and services may be fulfilled. Thus, we must give our advice with some caution, for we cannot give general advice which is always applicable to a specific entity.

然而，我們必須補充，這種能夠去利用另一個感知與感覺的層次的過程，是不會用相同的，容我們說，喚醒或者覺醒的程度可以為每一個尋求者所利用的。會有很多的實體將會在不察覺到任何一種感知的方式的情況下穿越整個投生。其他人將會在被知曉為移情作用的存在中找到其用途，因為在它們自己的投生模式內之中，也許會有需要去更多地察覺到其他人的感覺，因為無論什麼那個實體在投生前已經選擇的原因。在其他人身身上，仍舊會有被設置好的模式會將更為深入的知覺的層次或者途徑吸引到實體身上，以便於它自己的課程的模式以及服務可以被實踐。因此，我們必須帶著某種小心來給予我們的建議，因為我們無法給予那種一直都可以適用於一個特定的實體的一般性的建議。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: Well, yes. I'm still working to try to get to the heart of what R and I really should be thinking about, and it seems to me that with your second response, you've shifted my mind around. Let me explain. When you described the idea of the riverbank and the riverbed and the air, I visualized that as being the same kind of technique that an instrument uses, visualizing itself as the pipe who is not responsible for the water, and all you have to do is be the best pipe you can be, in other words, doing something that I imagine R was already doing, which was giving her will over to the holy spirit, as R and I probably would both say, and saying, "Not my will, but thine be done." But this isn't what you were getting at.

Carla：好的，是的。我仍舊在進行工作來嘗試去抵達 *R* 和我真正應該思考的事情的核心，在我看起來似乎，藉由你們的第二個回應，你們已經將我的頭腦搞暈了。讓我解釋一下。當你們描述河岸、河床和空氣的觀念的時候，我將那個想想為是與一個器皿在想像它自己是不為水負責任的水管，所有你必須要做的事情就是成為你所能夠成為的最佳的水管的時候所使用的技巧相同類型的技巧，換句話說，做某種我想像 *R* 已經在做的事情，這會將她的意志交托給聖靈，如同 *R* 和我很有可能同事都會說的一樣，並說，“不是依照我的意志，而是讓汝的意志被執行。”但是這並不是你們正在談及的事情。

It seems to me that the heart of what you were getting at more was, that there is a state of mind that sounds to me very much like the state of mind achieved during a hypnotic regression when a person has come up against something that makes that person fearful. And the hypnotist says to the person, "You are now an observer; you are watching it happen," and everything continues as before, but the person does not have any emotional reaction to it. I believe this was the heart of what you're suggesting as the state of mind to be cultivated, that of the entity, the mind/body/spirit complex staying in the physical body, but achieving a great degree of concentration, and then becoming the observer rather than the experiencer of what is happening to that person that is being seen. Is this by and large correct? And would you correct what I'm wrong on?

在我看起來似乎，你們正在更多地涉及到的事物的核心是，會有一種心智的狀態，它在我聽起來非常類似於在一次催眠回溯中被取得的心智的狀態，在其中一個人已經遇到了使得那個人感到害怕的事物。催眠師會對那個人說，“你現在是一個觀察者；你正在看著它發生，”每一個事情都會如同之前一樣地繼續，但是那個人不會對它擁有任何情緒性的反應了。我相信這就是你們作為要被培養的心智的狀態，那個實體的心智的狀態而正在建議的事物的核心，心/身/靈複合體留在物質性身體中，但卻取得一種更大的集中注意力的程度，接下來成為正在發生在那個正被在觀看的人身上的事情的觀察者而不是體驗者。這大體來說是正確的嗎？你們願意對於我有錯誤的內容進行更正嗎？

I am *Latwii*, and as we assess that which you have spoken, we find that you have discovered another means by which to describe the technique we have given. The heart, shall we say, of this technique lies in the pattern of lessons and services which an entity may have chosen. There is, indeed, the state of consciousness that is available in precisely the fashion you have described, that of the observer which is not affected by that which it observes. This is a state which comes to an entity not because it has done one exercise or another, but because it is the appropriate outgrowth of the efforts of the entity in seeking to be of service and in allowing those lessons it has chosen to bear fruit within its own being in a manner which then, as a natural process, produces the ability to serve in a continuing fashion of growth and refinement, shall we say.

我是 *Latwii*，當我們對你已經說了的內容進行評估的時候，我們發現你已經發現了另一條藉由其描述我們已經給予的技巧的途徑了。這種技巧的，容我們說，核心存在於一個實體可能已經選擇的課程與服務的模式之中。確實，會有精確地就

是你已經描述的方式而可以被利用的心智的狀態，也就是說，不被其所觀察的事物所影響的觀察者的意識的狀態。這是一種會出現在一個實體身上的狀態，不是因為它已經完成了這樣或者那樣的一個練習，而是因為它就是實體在尋求進行服務的過程中以及在允許那些它已經選擇的課程在它自己的存有中結出果實的過程中的努力的適當的衍生物了，接下來，這種結出果實的方式作為一種自然而然的過程，就會產生出去用一種持續不斷的，容我們說，成長和精煉的方式進行服務的能力了。

Thus, the one seeking to be of service, the one in this case known as R, may undertake any technique in order to further amplify its ability to serve in such and such a fashion as described by its own inclinations, yet what will develop within its own being as an ability to serve will be a function not just of the conscious desire, but of those patterns set in motion before the incarnation began. Thus, [there is that] within the incarnational experience [which causes] what you may call predestination and free will [to meet]. Thus we cannot speak with specificity in this or any particular case, but may offer general guidelines which we hope are of some assistance.

因此，一個尋求進行服務的實體，在這個情況中是被知曉為 *R* 的實體，可以使用任何的技巧以便於更進一步放大它用這樣或者那樣一種方式，如同被它自己的傾向所描繪的一樣，進行服務的能力，而將會在它自己的存有中作為一種進行服務的能力而發現的事物，將會是一種機能，這種機能不僅僅是有意識的渴望的機能，同樣也是那些在投生開始前就被啟動了的模式的機能。因此，在投生體驗中會有那種產生出了你們可能稱之為註定的事物與自由意志相遇的事物。因此，我們無法在這個情況或者任何特定的情況中具體談論，但是我們可以提供一般性的指南，我們希望它們是有所幫助的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: I will send a copy of this to R, and if she has further questions, I'm sure she'll write and ask. Thank you very much. And thanks for R.

Carla：我將會將這個回答的一個副本發送給 *R*，如果她有更進一步的問題，我相信她將會寫信並詢問。非常感謝你們。代表 *R* 致謝。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J: I almost feel instead of asking the question, I almost feel I should ask you if there's something particular tonight I need to be told by you, particularly. Does anything come to mind?

J：我幾乎感覺到不是要問問題，我幾乎感覺到我應該詢問你們，是否今晚有某個特別的事情是你們需要，個別地告訴我的。有任何事情出現在頭腦中了嗎？

I am Latwii. We appreciate the offer to speak without boundary, shall we say, but would choose to respond to those queries which are felt within your own heart to be of greatest need. We would not wish to inflict our opinions upon

your free will without first finding the heartfelt query upon your part placed before us. We seek in each of these meditations in which vocal channeling occurs to guard as carefully as possible the free will of each entity. We, in our seeking to be of service, desire to serve in a manner which is congruent with the needs of the entity that we wish to serve. We cannot know those needs as purely or precisely as can you. Though we see with eyes that move somewhat further than do your own, we cannot feel what is of importance to you in the way which you can feel. Thus do we offer ourselves in service that you yourself determine.

我是 *Latwii*。我們感激在，容我們說，沒有邊界的情況下發言的提議，但是我們會選擇回應那些在你自己的心中被感覺到是具有最大的需要的問題。我們不希望沒有首先發現在你的部分上的由衷的問題被擺在我們面前的情況下將我們的觀念施加在你的自由意志之上。我們在這些在其中語音傳訊發生的冥想的每一次冥想中都尋求其盡可能小心謹慎地守護每一個實體的自由意志。我們，在我們尋求去進行服務的過程中，渴望用一種與我們希望服務的實體的需要協調一致的方式進行服務。我們無法如你們能夠知曉地一樣純淨地或者精確地知曉那些需要。儘管我們是用比你自己的眼睛多少看得更遠一些的眼睛來觀看，我們無法用你們能夠感覺得方式來感覺對於你們是重要的事物。因此，我們會通過你自己決定的服務來提供我們自己。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: Okay. Tonight as the session started, I suddenly became terribly, terribly depressed, and it's so overwhelming that it's ... almost the ability to think beyond that depression just doesn't seem to be possible. And I move back and forth between the feelings of possibly it's a cleansing of something, it's good for me to go through it, I'm releasing something I wasn't aware of, or it's just some stupid temporary weakness or fear of the unknown, of an all new sense of my immediate future, my move out west and the changing of my life, everything philogistically to whole new groups of people. And it was just so overwhelming that that's all I could think of was my depression, and I'm not quite sure what to ask about it. I'm just never quite sure how to deal with it. I don't want it to get the most of me, but possibly it's a cleansing, I don't know. Does that make any sense? I just can't get rid of it.

J: 好的。今晚在集會開始的時候，我突然間變得非常非常的沮喪，它是如此勢不可擋，以至於它.....幾乎不受那種沮喪的影響而進行思考的能力都僅僅看起來似乎是不可能的。我感覺有可能它是對某個事物的一種清理，經歷它對於我是有益處的，我正在釋放某種我尚未察覺到的事物，或者它僅僅是某種愚蠢的暫時性的虛弱或者對於未知的事物，對於我不久的未來，我要離開西部並將我的生命，以及每一個事物都用物質性的方式改變為全新的人群的團體的一種全新的感覺的恐懼，我在這兩種感覺之間來回移動。它僅僅如此勢不可擋，以至於所有我能夠思考的事情就是我的沮喪，我並不非常確信關於它要詢問什麼，但是有可能它是一種清理，我不知道。那是有任何道理的嗎？我僅僅無法擺脫它。

I am Latwii, and am aware of your query, my sister. We may suggest that the

state of mind and emotions which you have described as the depression is that which offers an opportunity for that which you have called a cleansing, yet it is but the opportunity. If you, in your contemplation or meditation, can follow that feeling of depression and allow it to lead you to those areas within your own thinking and experience which are the source of anxiety, worry, fear, and which sum in that feeling you have called depression, then you will allow that feeling to show you the areas which may be consciously worked upon in order that a transformation or cleansing in these areas of your being may occur.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們可以建議，你已經描述為沮喪的心智與情緒的狀態是為你已經稱之為一種清理的事物提供了一個機會的狀態，而它僅僅只是機會。如果你通過你的沉思或者冥想，能夠跟隨那種沮喪的感覺並允許它將你引導到那些在你自己的思考與體驗內在之中的那些成為了焦慮、擔憂、恐懼，以及加起來成為了那種你已經稱之為沮喪的事物的源頭的事物，接下來，你就將會允許那種感覺為你顯現那些可以有意識地在其上進行工作的區域，以便於在你的存有中的這些區域中的一種轉變或者清理可以發生。

To remain with that state of feeling that you have called depression without moving with it in this case and allowing it to point the arrow, shall we say, is to remain in a somewhat dysfunctional state of being, You may in following this feeling discover that there are various beliefs which you hold in certain areas which are not necessarily so, certain fears which in time may dissipate, certain anxieties and certain guilts that may yield to transformation by the simple changing of what is believed to be true. Thus, you may find that widening the point of viewing in certain areas may allow the belief or viewpoint to include new concepts which, when seated within your being and manifested in your thinking and experience, will then remove the clouds of depression so that once again the rays of light may illumine the darker portions of your thinking and experience.

要與那種你已經稱之為沮喪的感覺的狀態留在一起，而不在這個情況中與它一起移動且允許它，容我們說，將箭瞄準，就是去留在一種多少有些功能障礙的存在狀態中，你可以通過跟隨這種感覺發現，會有各種各樣的信念是你一定的區域中抱有的，而這些信念並不一定要是這樣的，會有一定的恐懼可能會在適當的時候消散，會有一定的憂慮以及一定的內疚可能會藉由對被相信是真實的事物的簡單的改變而產生出轉變。因此，你可能會發現在一定的區域中的對視角的拓展可以允許信念或者視角包含新的觀念，當那些新的觀念在你的存有中被固定下來並在你的思考和體驗中被顯化的時候，它們將會接下來移除沮喪的陰雲，這樣再一次，光纖就可以照亮你的思考和體驗的更為黑暗的部分了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J: Yes, please, *Latwii*, one more. Last month our dear friend M, whom you had contact with on our Thursday night meetings—I seem to be going through some changes, I think it's a combination of guilt—you see, as you're aware, she's blind and has other disabilities, and we've been very close, and I'm

having a real sense of guilt and anger because I know I'll be going out west and I'll be leaving her and yet she relies so heavily on me. And I almost feel like there's something I'm supposed to teach her or make aware to her or bring forth in her that she's not aware of before I leave because, there's just not that much time left, and as I said, I get nervous about it, of the guilt and anger, and once I move out west, it won't be the same again and I'm just wondering why we were supposed to be together in the first place, and like I said, what it is that I'm supposed to teach her or maybe she's supposed to teach me something in the short time I have left physically at her side.

J: 是的，*Latwii*，還有一個問題。上一個月我親愛的朋友 *M*，你在我們週四晚上的集會上已經接觸過它了——我看起來似乎在經歷某種改變，我認為它是一種內疚的混合物——你們看，汝你們知道的一樣，她是看不見的並擁有其他的殘疾，我們是非常親密的，我擁有一種真實的內疚和憤怒的感覺，因為我知道我將會離開西部，我將會離開她，而她如此強烈地依賴於我。我幾乎感覺到就好像是會有某個在我離開之前她並未察覺到的事情是我假設要教導她並讓她察覺到或者在她內在之中引發出來的，因為並沒有很多時間剩下了，如我說過的一樣，我對它感到緊張不安，對它感到內疚與憤怒，一旦我離開去了西部，它就不會一樣了，我僅僅想要知道，為什麼我們在一開始被假設要在一起，在我用物質性的方式留在她身邊的這段短暫的時間中，我被假設要教導她或者她被假設要教導我的某個事情是什麼呢？

Like I said, with her being handicapped in so many ways, when she relies on you, she really, really relies on you, so I do have the guilt about leaving, but I feel there's something I should do in the short time I have left, and I just don't know what it is, and I just get this panic sense of—that it'd be very, very difficult for her once I've left, she's been able to rely on me so much in every way, and I wonder if you could help me on that. I just keep asking myself that or asking my guides that, and I'm just not getting the answer. And that was my question about myself and *M*.

如同我說過的一樣，因為她用如此多的方式是有障礙的，當她依賴於你的時候，她是真的、真的依賴於你的，因此，我確實對離開感覺到內疚，但是我感覺到會有某個事情是我在我已經剩下的這段短暫的時間中應該做的，我僅僅並不知道它是什麼，我僅僅擁有這種恐慌的感覺——一旦我離開了，這對於她會是非常非常困難的，她已經在每一個方式上都如此多地依賴於我，我想要知道是否你們能夠在那一點上幫助我。我僅僅一直都在問我自己那個問題或者詢問我的指導靈那個問題，我僅僅沒有得到答案。那就是我關於我自己和 *M* 的問題。

I am *Latwii*, and you have now moved into a more specific portion of the area of inquiry that you covered in your previous query. Again, we would suggest that in your meditations or contemplations, you continue seeking the answer to this query. It is well to ask others, those you have called guides and presences for aid in such a matter, yet it is not to be wondered at overly much when the aid is of a nature other than one anticipates, for this dilemma which you now face is one which holds great opportunity for discovery upon your part, and if any guide or presence should give you the specific answer to this query, then your opportunity to gain in the spiritual strength required to solve

this dilemma would be removed.

我是 *Latwii*，你現在已經進入到了你在你之前的問題中已經涉及到的那個提問的區域的一個更為具體的部分了。再一次，我們會建議，在你冥想或者沉思中，你繼續尋求對這個問題的答案。用這樣一種方式去，其他實體，向那些你已經稱之為指導靈以及存在的實體請求幫助，這是很好的，而這不是所要過多地擔憂什麼時候那種幫助會具有一種與一個人期待的幫助的屬性不同的屬性，因為你現在面對的這個兩難的情況是一個擁有巨大的機會在你的部分上找到發現的情況，如果任何指導靈或者存在將會給予你對於這個問題的具體答案，接下來你解決這個兩難局面所需要的在靈性的力量上增長的機會就會被移除了。

Thus, we can suggest that as you seek with growing intensity the answer to this dilemma, that at some point you will reach the, shall we say, critical condition within your own being that will call unto you the appropriate response. To seek and to seek and to seek is to amplify that pattern which is now in motion and to offer it fertile ground, shall we say, in which its seeds may be sown, its harvest made known. Thus, we can only suggest that you continue in your seeking, and at some point you may find it helpful within your meditation for the moment to give up the seeking and the questioning long enough to listen, for at some point, you will be ready to hear.

因此，我們可以建議，你藉由越來越大的強度來尋求對這個兩難局面的答案，在某個位置，你將會抵達在你自己的存有中的，容我們說，關鍵狀態，它會將適當的回應吸引到你身上。去尋求、尋求、尋求、就是放大現在正在運行中的模式並為它提供，容我們說，肥沃的土壤，在其中它的種子就可以被播種，它的收穫物就可以被知曉了。因此，我們僅僅能夠建議，你在你的尋求中繼續，在某個位置你將會發現，在你的冥想中暫時放棄尋求以及詢問足夠長的時間來聆聽，這是很好的，因為在某個位置，你將會準備好聽到了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J: No, thank you *Latwii*, I think I understand now. I'll see you soon. Thank you.
J: 不用了，感謝你們，*Latwii*。我認為我現在理解了。我很快會明白你們的。謝謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I have a very teeny query, and all you have to do is say yes, no, or I can't answer that. Something happened to me that's never happened before when I was channeling Yadda, and that was, in the middle of the channeling, everything stopped. I hadn't caused it to stop by analyzing. I was still focused, and I stayed focused, and there was nothing. I mean, it was an imposed nothingness. It's better than I ever meditate—nothing, total blankness, and then, bang, it popped in again, the channel began again, and it went on as if nothing had ever happened. Was this attack? [Or] was Yadda just making sure that I was staying in the position of channel?

Carla：我有一個非常瑣屑的問題，所有你必須要做的事情就是說，是，不是，或者我無法回答那個問題。當我傳訊 *Yadda* 的時候，某個之前從未發生過的事情發生在我身上了，那就是在傳訊的中間，每一個事情都停下來了。我並未藉由分析使得它停止。我仍舊是聚焦的，我保持聚焦，什麼都沒有。我的意思時候，它是一種有負載的空無。它是比我曾經冥想的——空無，完全的空白更好的，接下來，砰地一下，它再一次突然進來了，傳訊再一次開始了，它繼續進行就好像沒有任何事情曾經發生過一樣。這是攻擊嗎？或者，*Yadda* 僅僅是在確信我是留在傳訊的位置中的嗎？

I am Latwii, and we find in this instance that there was the need on the part of those of *Yadda* to determine your own state of readiness, shall we say, to continue with that particular work. The period of the silence was necessary to set your instrument, shall we say, in a fashion which is somewhat similar to a testing which, when passed, then readies the instrument for further service. Yet it is also more than that in that it included not just a readying of your own instrument, but a further blending of those of *Yadda* in their transmitting capacity with your own instrument. Thus, the period of silence was an opportunity for each to blend in a more harmonious fashion with the other in order that the concepts which those of *Yadda* wished to transmit might be more easily and appropriately transmitted.

我是 *Latwii*，我發現在這個情況中，在 *Yadda* 團體的部分上有需要確定你自己的，容我們說，做好的準備的狀態，以繼續進行那個特定的工作。那個靜默的時段對於，用一種多少有些類似於考試的方式對，容我們說，你的器皿的設置是需要的，當測試被通過的時候，接下來，器皿就為更進一步的服務做好準備了。而它同樣也是比那一點更多的，因為它不僅僅包含了一種讓你自己的器皿做好準備，它同樣包含了一種對 *Yadda* 團體在它們傳訊的能力上與你自己的器皿更進一步的混合。因此，那個靜默的時段是一個機會，讓每一方都用一種更為協調一致的方式與另一方混合起來，以便於 *Yadda* 團體希望傳遞的觀念可以被更為容易且更為適當地被傳遞。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you. I'm always fascinated to learn more about the art of channeling.

Carla：沒有了，感謝你們。我一直都對學習更多的傳訊的技藝是著迷的。

I am Latwii. Again we thank you, my sister. Is there another query?

我是 *Latwii*。再一次，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. We find that we have exhausted the queries for this evening, and we are most grateful for each opportunity to offer our humble words and opinions. We hope that each will remember to take only those which ring of

truth and to leave the rest behind. We rejoice in each opportunity to join this group, and we thank each for inviting our presence. We shall be with you at any future request for our presence and will be happy to join each in meditation at any time. We are known to you as Latwii. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Latwii*。我們發現我們已經耗盡了今晚的問題了，我們對於每一個提供給我們謙遜的言語和觀點的機會都是極其感激的。我們希望每一個人都將會記住僅僅拿走那些聽起來是真實的事物，並將剩下的都留在後面。我們為每一個加入這個團體的機會而歡慶，我們為你們邀請我們出席而感謝各位。我們將在任何未來你們請求我們在場的時候與你們在一起，我們將會很高興在任何時刻在冥想中加入各位。我們是你們知曉的 *Latwii*。我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

July 20, 1986

1986-07-20 平安的原則

(S channeling)

(S傳訊)

I am Hatonn, and we wish to greet you, our brothers and sisters, in the love and in the light of the one infinite Creator. We again are most happy to be with you and we are glad that this instrument decided to let us work with him, for he has been a part of this group for some time. We wish to share on something that is most important [to many of you at this time] the ideas of (inaudible) and lessons ...

我是 *Hatonn*，我們希望在太一無限造物者的愛與光中，向你們致意，我的兄弟姐妹們。我們再一次對於與你們在一起是極其高興的，我們很高興這個器皿決定讓我們與他一起工作，因為他已經成為這個團體的一部分有一段時間了。我們希望在某種在此刻對於你們很多人是極其重要的事情上進行分享，（聽不見）的觀點與課程.....

(The rest of the channeling is inaudible.)

（傳訊剩下的部分聽不見。）

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you, my friends, in the love and in the light of the one infinite Creator. We too greet each in the name of infinite intelligence, and offer our thanksgiving that we may embrace your vibrations with our own. When we speak to you, we must ask you to take our words lightly, as if we were members of your family, close to you and loving you, yet full of errors. In no way do we wish to represent the Confederation of Planets in the Service of the Infinite Creator as an unimpeachable source of information. We offer what we know or think we understand, but we offer also that which we are, for we are as you—the Creator, made of love, and yet dwelling in illusion. The stuff of our illusion is fuller of light than your own and we enjoy more experience as souls, shall we say. We have made our choice and that is to serve others, and yet we find that there is much that we do not know and that which we do know we are continually refining.

我是 *Q'uo*，我的朋友們，我在太一無限造物者的愛與光中向你們致意。我們同樣以無限智慧的名義向各位致意，我們提供我們對於我們可以用我們自己的振動來擁抱你們的振動的感恩。當我們對你們發言的時候，我們必須請你們輕鬆地對待我們的言語，就好像我們是你們的家庭成員一樣，如同那些與你們是親近的，並愛你們，但卻充滿了錯誤的人一樣。我們絕對不希望將服務於無限造物者的星際聯邦呈現為一種無可置疑的資訊的源頭。我們提供我們知曉的，或者認為我們理解的事物，但是，我們同樣也提供我們之所是，因為我們和你們一樣，是造物者，由愛構成，但卻居住在幻象中的。我們的幻象的材料是比你們自己的要更多充滿光的，我們更為享受作為，容我們說，靈魂的體驗。我們已經做出了我們的

選擇，那就是去服務他人，而我們發現會有大量我們並不知道的事物，我們發現我們確實知道的事物，是我們正在持續不斷地對其進行精煉的。

Therefore, all that seems second-rate, unusable or incorrect to you, we ask that you discard. All that seems inspiring, we ask you to retain and use as you would, just as you would the loving words of a sister or brother.

因此，所有對於你們看起來似乎是二流的、沒用用處或者不正確的事物，我們請你們拋棄它們。所有看起來似乎是啟發性的，我們請你們保留並如你們所願地使用它們，就好像你們會對一個姐妹或者兄弟的有愛的話語做的一樣。

We would speak to you about the manifestation within your incarnational patterns of the one original Thought which is the Creator. The one original Thought upon which all creation was founded and with which all creation redounds is love. Yes, my friends, love is a thought, a principle, a logos. You, by your very consciousnesses, are the Logos in a holographic representation, yet you are completely unlike any other holographic representation of the Creator, for your experiences are unique to your particular consciousness. Your field of energy is completely unique and precious to the one infinite Creator, and your greatest gift is your being, for by your mirroring of your perceptions, the Creator learns of Itself.

我們會對你們談及在你們的投生模式中的造物者之所是的那一個原初的想法。所有的造物都以其為基礎，且所有的造物會返回到的那一個原初的想法，就是愛。是的，我的朋友們愛是一個想法，一個原則，一個理則。你們，藉由你們的核心意識，就是在一種全象性的呈現中的理則，而你們與對於造物者的任何其他的全象性的呈現是完全不一樣的，因為你們的體驗對於你特定的意識是獨一無二的。你們的能量場是完全獨一無二，並且對於太一無限造物者是寶貴的，你們的最大的禮物就是你們的存有，因為藉由你們對你們的知覺的映射，造物者瞭解祂自己了。

As each of you has to some degree or another already considered this present incarnation, like all in third density, yet none more so than this, is an incarnation of choice, the choice having to do with the one original Thought of love and your manifestation of it. There are two basic manifestations: one, service to others or love for others, and, two, service to or love for self.

當你們每一個人都不得不已經在這樣或者那樣一個程度上考慮過這次當前的投生的時候，如同在第三密度中的所有人一樣，沒有任何人的投生不是如此的，這是一次選擇的投生，選擇是與那一個愛的原初的想法以及你對它的顯化聯繫在一起的。會有兩個基本的顯化，第一，服務他人或者愛其他人，第二，服務自我或者愛自我。

You will note that in the service-to-others path, it is necessary first to love the self, that one may then love each other self as the self. Therefore, the service-to-others choice is one offering a more vast range of experiences than the service-to-self path in which others are loved only insofar as they serve a particular self, that being one's own self. Polarization then, takes place upon a more intense but smaller scale. It is therefore, a difficult path to follow.

你們將會注意到，在服務它人的途徑上，去愛自我這是首先必不可少的，這樣一個人就可以如同愛自我一樣地愛每一個其他自我了。因此，服務它人的選擇是一個比服務自我的道路提供了一種更為巨大的體驗的範圍的選擇，在服務自我的道路上，其他人是僅僅在它們對一個特定的自我進行服務，那個自我就是一個人自己的自我的範圍內被愛的。接下來，極化，就會在一個更為強烈但更小的尺度上發生了。因此，它是一條難以追隨的道路。

We have chosen service to others, and would speak to you of it and would encourage you to consider not only making the choice, which as we have said, each of you to a greater or lesser extent have already done, but also to press forward, then, in investigating the ramifications of the one original Thought of the Creator, for how does that one original Thought think and manifest in the life of one who wishes to serve others?

我們已經選擇了服務它人了，我們會對你們談及它，我們會鼓勵你們不僅僅考慮做出選擇，如我們已經說過的一樣，你們每一個人一個或大或小的程度上都已經做出選擇了，我們同樣鼓勵你們，接下來，通過對那一個造物者的原初的想法的衍生物的探索而向前推進，因為那一個原初的想法會如何思考並在一個希望去服務它人的實體的生命中顯化呢？

Our brothers and sisters of Hatonn have spoken to you of peace. Love, of course, is the principle upon which the concept of peace rests. However, like many expressions of love, the achieving and maintaining of peace among brothers and sisters within third density is not made easy by the illusion which you now enjoy. Peace is perhaps best achieved by dwelling upon the nature and filling oneself with the presence of the one original Thought, and out of the love you bear for love itself, you then open yourself in love and as a channel for the Creator 's love, for, my friends, your own love will fail you to those who are striving.

我們的兄弟姐妹 *Hatonn* 已經對你們談及了平安。愛，當然就是平安的觀念在其上休息的原則。然而，如同很多愛的表達一樣，在第三密度中的兄弟姐妹當中對平安的取得與維持，因為你們現在所享受的幻象，並不是容易做到的。也許藉由對那一個原初的想法的屬性進行反復思考，並用它的存在充滿自己，平安會被最佳地取得，出於那種你為了愛自身所承擔起來的愛，你接下來就會在愛中並作為造物者的愛的一個管道而開放你自己了，因為我的朋友們，屬於你們自己的愛是你們無法給予那些正在努力的人們的。

Now, to open yourself in love to those who are disharmonious seems to be an act of folly, and yet let us look at flowers. They open their faces in love to the sun which offers them the light of its countenance and the love of its radiation, and yet they do not withhold their perfume from any being. There is no judgment upon the part of [a] flower as to who shall receive its gifts of beauty.

現在，在愛中向著那些不協調的事物開放你自己，這看起來似乎是一種愚蠢的行為，而讓我們看看花朵。花朵在愛中向著太陽展開了它們的面容，太陽提供給花朵具有它的鼓勵的光和具有它的輻射的愛，而花朵並不會對任何存有壓制它們的香氣。在一朵花的部分上沒有關於誰將會接收到它的愛的禮物的評判。

You yourself are crystalline and many-petaled and capable of a great radiance. Yet, if you only open to those whom you already love, you are not a flower who has centered upon the one original Thought. Open, then, in love as a channel, for we do not recommend that you depend upon that limited supply of love which your illusory personality can offer you, and love those who seem to wish you, if not harm, then at least quarrelsomeness.

你自己就是水晶，是有多片花瓣的，是有能力具有一種巨大的光輝的。而如果你們僅僅對那些你們已經愛的人開放，你就不是一朵已經出於那一個原初的想法的中心處的花朵了。接下來，在愛中作為一個管道開放，因為我們並不推薦你們依賴於你們幻象的人格能夠提供給你們的愛的有限的供給，去愛那些看起來似乎希望你們至少是好爭吵的人，如果這不會造成傷害的話。

The nature of service to others is such that you will find again and again that you have nothing to offer except your very being. And yet, my friends, if you will investigate the nature of the one original Thought, you will discover that your consciousness, your attention, your sympathy, your compassion, your attempt to understand, is the most precious service you can offer.

服務他人的特性就是如此，以至於你們將會一次又一次地發現，除了你們的核心存有之外，你們沒有任何要提供的事物。然而，我的朋友們，如果你們將會探索那一個原初的想法的屬性，你們將會發現你們的意識，你們的注意力，你們的同感，你們的同情心，你們去理解的嘗試，就是你們所能夠提供的最珍貴的服務了。

It is not given you to act on instinct. That is where the analogy to the flower breaks down completely, for you are not preordained to do or be anything. All choices are yours, and you may make and remake them again and again, softening, firming, rearranging, adjusting. My friends, in this incarnation you shall go through many phases. You shall change your mind many times about the finer points of your spiritual search for truth, and yet we feel that it may well be that you will find that the heart of that journey shall remain as you first discovered it with the excitement and the joy of an explorer discovering a new continent or ocean.

依照本能而行動，這不是你們生而俱來的。那就是花朵的比喻會完全崩潰的位置了，因為你們不是命中註定就要去做或者去成為任何事物的。所有的選擇都是你們的選擇，你們可以一次又一次地做出選擇並重新做出選擇，溫和地、堅定地、重新佈置，調整地。我的朋友們，在這次投生中，你們將經歷很多的階段。你們將在關於你們對真理的靈性尋求的微妙的位置上多次改變你們的想法，而我們感覺到，你們將會發現，旅程的核心將會依舊和你們帶著一個探索者發現一塊新的大陸或者海洋的激動與喜悅第一次發現它的時候是一樣的，這可能是很好的。

The core of choice is love. There is nothing lukewarm about love itself, and as you refine your choice, remember the power of that with which you are dealing, for you deal with something that has created all that you can see and all that you cannot see. It has created all—from stars to relationships, stones to the concepts of beauty and truth. You would not wish to take such power and toss it casually here and there, a fire hose sprinkled hither and yon upon a town that is not burning. No, my friends, you wish to take something that you

sense is at the center of light, that you wish to make the center of your own life. You wish to hone it, to sharpen it, to discover and rediscover the joy of it and to be channels for it, learning more and more about the original Thought as you manifest it to yourself by manifesting it to others.

選擇的核心就是愛。在關於愛其自身的方面沒有任何事物是冷淡的，當你們精煉你們的選擇的時候，請記住你們正在與之打交道的事物的力量，因為你們是在與某個已經創造了一切你們能夠看到以及一切你們無法看到的東西的事物打交道。它已經創造了一切——從星辰到關係，從石頭到美麗與真理的觀念。你們不會希望去使用這樣的力量並將它隨意四處亂扔的，如同一個消防水管在一個沒有著火的鎮子上四處噴灑一樣。不會的，我的朋友們，你們希望使用某種你們感覺到是處於光的中心的事物，你們希望使之成為你們自己的生命的中心。你希望打磨它，使得它變得銳利，發現並重新發現它的喜悅，並成為它的管道，同時在你藉由向其他人顯化那個原初的想法而向你自己顯現它的時候，越來越多地瞭解那個原初的想法。

You see, my friends, service to others is actually service to self, for as you serve others, you learn. If you serve yourself first, the learning is so much harder and comes so much more slowly. As you give, so you receive. As you put yourself into difficulty, so you discover peace. As you remain serene within yourself, so you maintain all of [the] peace that you can. Note, we did not say, "may." There is only so much that you can do in service to entities others than the self. This is due to the free will of each individual.

我的朋友們，你們看，服務它人實際上是對自我的服務，因為當你服務它人的失活，你們學習了。如果你首先服務你自己，接下來，學習就會遠遠更加艱難並會遠遠更加緩慢地出現。當你給予的時候，你因此就收到了。當你將你自己放置在困難之中的時候，你因此就發現了平安了。當你在你自己內在之中保持寧靜的時候，你因此就保持了所有你能夠保持的平安了。注意，我們並沒有說“可能”。在服務它人而不是服務自我的方面，僅僅只有如此多的事情是你們能夠做的了。這是由於每一個個體的自由意志。

It may seem within the illusion that there are individuals who may have an inflated idea of the gravity and expense necessary in the demanding of free will choices. It may seem to you that another's fist has moved into your nose before it has said, "I stop—this is where your free will takes over." It may seem to you that you are injured. We say to you that it is impossible to be injured unless you allow that concept to enter your consciousness.

在幻象中可能看起來似乎有一些個體可能會對要求自由意志的選擇的方面所需的危險性以及損失會擁有一種誇張的想法。在你看起來似乎是，在另一個人說“我停下來了——這就是你的自由意志要接管的位置”之前，它的拳頭就已經擊中你的鼻子了。在你看起來似乎是，你是被傷害的。我們對你說，除非你允許那個觀念進入到你的意識，你是不可能被傷害的。

What is the worst that can happen in this illusion, my friends? You may lose your life. What is that to you who have your eyes set upon eternity? Fear not, therefore, a lack of freedom, for you give yourself freedom as you offer yourself in service to others, and this is your peace, that you may love others,

that you can love others, and that all that you need to do to be effective beyond your hopes is to love.

我的朋友們，在這個幻象中能夠發生的最壞的事情是什麼呢？你們可能會失去你們的生命。如果你已經將你的雙眼緊盯永恆了，那對於你算什麼呢？因此，不要害怕一種對自由的缺少，因為在你通過服務它人提供你自己的時候，你就給予你自己自由了，這就是你的平安，你可能會愛其他人，你能夠愛其他人，為了要成為超出期待地是有成效的，所有你需要去做的事情就是去愛。

Each of those within your illusion wishes and hopes for perfect harmony betwixt all, one way or another. It is a universal concept, for it is the birthright of each person of the consciousness of infinite intelligence. The nature of the one original Thought is unity. Therefore, how can any portion of that unity be disharmonious?

在你們的幻象中的每一個人都，用這樣或者那樣一種方式，希望並期待在所有人之間的完美的和諧。這是一個全面性的觀念，因為它是每一個具有無限智慧的意識的人的天賦權利。那一個原初的想法的特性，就是統一。因此，那個統一怎麼可能有任何部分會成為不協調的呢？

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

It is a good thing to desire peace and to wish to serve in love, yet we encourage you to consider the possibility of remaining detached from solutions. When one wants a solution or outcome, when one thinks one has a right answer, one is often pulled away from the one original Thought of love and finds it difficult to allow other solutions, outcomes or answers to be in the end chosen by others

去渴望平安並希望通過愛服務，這是一個好事情，而我們鼓勵你們考慮對解決方案保持一種超然的可能性。當一個人想要一個解決方案或者結果的時候，當一個人認為它擁有一個正確答案的時候，它經常是被拉離那一個愛的原初的想法，並會發現要允許其他的解決方案，結果或者答案最終被其他人選擇是困難的了。

Yet it does not matter what the result of your service is, in terms of your own growth and learning; spiritually speaking, it is important only that your pure desire was to serve. It is, of course, helpful if one uses the tools available to one in order to refine techniques of service so that they are as effective as possible. However, free will is so important a concept that if a service is abrogated, refused or denied, it should be as acceptable to the one who serves as the alternate outcome, that is, that one's service is accepted, enjoyed and in terms of the illusion, successfully manifested.

而從你們自己的成長與學習的意義上，你們的服務的結果是什麼，這並不是重要的；從靈性的方面而言，唯一重要的事情就是，你們的純粹的渴望就是去服務。如果一個人使用可以為它所取得的工具以便於精煉服務的技巧，這樣它們就會是

盡可能地有效的，這當然是有幫助的。然而，自由意志是如此重要一個觀念，以至於如果一個服務是被取消了，被拒絕了，或者被否認了，它對於一個服務的人是和另一種的結果，也就是說，一個人的服務是被接收的，被享受的，並在幻象的意義上是成功地被顯化的，是一樣可以接受的。

May you love each other, my friends, in joy and without demand insofar as it is possible on your end. To paraphrase one of your holy works, "Live at peace with all other selves." You are not responsible for them, but for yourself. When it is not possible to influence others to say they are at peace with you, it is always possible to become peaceful within yourself with others.

我的朋友們，祝願你們在喜悅中彼此相愛，而在關於在你的們的一方它有可能是什麼的方面沒有任何要求。對你們的神聖著作中的一段話進行重述，“與所有其他自我一起平安地生活。”你對它們是沒有責任的，但你對於你自己是有責任的。要影響其他人並讓它們說，它們對於你是平安的，這是不可能的，一直都有可能的事情是，在你自己內在之中與其他人成為平安的。

Do you demand to change the world, or do you ask of yourself that you become more and more one with the original Thought of creation? We suggest to you that the latter course is profitable. As you love each other, and as you love the one infinite Creator, so we love you, and so we love the one infinite Creator. We speak with Its voice, we think with Its mind, and you listen now with Its ears, and all of us dance one dance together in love, in seeking of peace.

你們會要求去改變世界嗎，或者你會要求你自己，你與造物的原初的想法越來越多地成為合一的嗎？我們建議後面的過程是有益處的。當你們彼此相愛的時候，當你們愛太一無限造物者的時候，我們就是這樣愛你們的，我們就是這樣愛太一無限造物者的。我們藉由祂的聲音發言，我們藉由祂的心智思考，你們現在用祂的耳朵聆聽，我們所有人都一起在愛中，在對平安的尋求中跳一個舞蹈。

Oh, my friends, may you have the joy of knowing love, of being in love with love and of serving as a channel, as a lighthouse, as a beacon for the love and the light of the one infinite Creator which bathes each of you, which shines through each of you, which is the essence of each of you and in which we leave each of you, with the promise that we shall come to you at any time you may request our presence mentally. We have nothing to offer you except our love. Perhaps we may help to deepen a meditation, perhaps we may be of comfort simply because there is an indefinable something about not being alone in one's perceptions, whether they be of happiness or sadness. Whatever your reason for calling upon us, know that we will hear you and will respond, for you are not alone, nor have you ever been nor shall you ever be.

我的朋友們，祝願你們擁有知曉愛的喜悅，與愛一起處於愛中的喜悅，以及作為一個管道，一座燈塔，一座供太一無限造物者的愛與光使用的信號樓而服務的喜悅，太一無限造物者的愛與光籠罩著你們每一個人，並通過你們每一個人閃耀，就是你們每一個人的實質，我們在這種愛與光中離開你們各位，我們同時承諾，我們將在任何你們可能在頭腦中請求我們的在場的時候來到你們身邊。除了我們的愛之外，我們沒有任何要提供的事物。也許我們可以幫助深化一次冥想，也許

我們可以單純地進行安慰，因為在一個人的知覺中會有某種無法定義的，關於不會成為孤單的事物，無論知覺是快樂還是悲傷。無論你們是為了什麼原因呼喚我們，請知曉我們都將會聽到你們並將會回應，因為你們不是孤單的，你們同樣從未孤單過，你們也將不會是孤單的。

We leave this voice, yet the Creator speaks in every breath of air that breathes through any entity or sighs through any tree or disturbs any blade of grass. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

我們離開這個聲音，而造物者是在通過每一個實體呼吸的每一次對空氣的呼吸中說話的，或者造物者是通過任何的樹木或者任何草葉的擾動而歎息的。我們是你們知曉的 *Q'uo*。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of the infinite Creator. It is our pleasure as well to join this group this evening, and we thank you most humbly for allowing us to do so. It is once again our honor and our joyful duty to attempt in some way to be of service by considering those queries which may be offered us, and sharing our opinions with you as each of you move yet another step forward upon the journey of seeking the one Creator. Please do remember that we are as you, seekers of truth, and fallible in our perceptions. Take that which we offer that is of value and leave that which is not. May we begin, then, with the first query?

我是 *Latwii*，我的朋友們，我們在無限造物者的愛與光中向你們致意。在今晚加入你們同樣也是我們的榮幸，我們極其謙遜地為你們允許我們這樣做而感謝你們。在你們每一個人在尋求太一造物者的旅程上向前走出另一步的時候，用某種方式嘗試去藉由考慮那些可能被提供給我們的問題，並與你們分享我們的觀點而進行服務，這再一次是我們的榮耀和我們喜悅的責任。請確實記住，我們和你們一樣，是真理的尋求者，我們在我們的觀念中是易於犯錯的。請使用我們提供的內容中的有價值的部分，並將沒有價值的部分拋棄掉。接下來，我們可以用第一個問題開始嗎？

Carla: What's the impact in terms of raising the consciousness of planet Earth of people attempting and seemingly failing in many ways to achieve a peaceful great peace march? What's underneath that illusion?

Carla：在行星地球的不斷升高的意識的方面，對於那些嘗試去取得一種平安的，偉大的和平前進，卻用很多方式在表面上看似是失敗的人，它們的影響是什麼呢？在那個幻象之下是什麼呢？

I am Latwii. My sister, so many times those of your peoples begin an effort, whether alone or with others, that is hoped will be of service to others, that will light a path that perhaps has not known light sufficient for its realization in previous times. Thus, an effort is begun, difficulties ensue, and perhaps the result is not as intended, and those who have attempted feel disheartened

and wonder within where can be found this which was sought.

我是 Latwii。我的姐妹，會有如此多的時候，在你們的人群中會有一些人開始一種服務，無論是獨自一人還是與其他人一起，被希望的事情都是去服務它人，那將會照亮一條道路，那條道路也許在之前的時候尚未知曉足夠多的光來取得它的實現。因此，一個努力被開始了，困難隨後出現，也許結果並不是和被意願的一樣的，會有一些已經嘗試過的人會感覺到灰心，並在內在之中懷疑這個被尋求的事物能夠在什麼地方被找到。

We look upon such efforts, my sister, and see the great light of intention that shines within all and this is what is the heart of all such efforts, for none within your illusion is wise enough to know how an effort can yield fruit. Within your illusion, you move within a darkness of knowing. It is a difficult illusion in which to find solid footing. Thus, each seeks in a unique fashion to find the one original Thought, and in a unique fashion manifests some portion of that Thought within the illusion life pattern which is apparent.

我們觀察這樣的努力，我的姐妹，我們看到了偉大的意圖之光在一切事物內在之中閃耀，這就是所有這樣的努力的核心之所是了，因為在你們的幻象中沒有任何人是足夠智慧以知曉一種努力如何能夠產生出果實的。在你們的幻象中，你們是在一個知曉的黑暗之中移動的。它是一個在其中很難找到堅實的落腳之處的幻象。因此，每一個人都用一種獨一無二的方式尋求以找到那一個原初的想法，並用一種獨一無二的方式在幻象的顯而易見的生命面試中顯化那個想法的某個部分。

What is seen and what is registered and what has its effect is the intention, the intention that survives the struggles and the turmoils, the intention that does not die with seeming defeat or difficulty. This intention, then, my sister, is that which works in a way that affects each other person within the illusion in a way that adds a certain lightness and potential for finding greater light within the illusion as a whole.

被看到的事物，留下了印象的事物，已經擁有了其效果的事物，就是意圖了，熬過了掙扎與混亂的事物是意圖，不會因為表面上的失敗與困難而死去的事物，就是意圖。接下來，我的姐妹，意圖就是那個用一種會影響在幻象中的每一個其他人的方式工作，以便於添加一定的光明，以及在作為一個整體的幻象中找到更大的光明的可能性的事物了。

Do not ever confuse results which seem magnificent with the intention that produced them, for your wisdom is small and little of it do you experience, yet what you can do is to desire, is to seek, is to intend and in this way do you set your compass upon that which is unknowable yet desirable. In this way does your own beingness radiate that which you have made available through your intentions and through your struggles to others who see in ways not always known or shown to the outward eye. Thus does that which truly inspires come from mystery and move through mystery to lighten the hearts of those within the mystery of this illusion.

永遠不要對於將在表面上是華麗動人的結果與產生結果的意圖搞混了，因為你們的智慧是少量的，你們幾乎連一點點智慧都不會體驗到，而你們能夠做的事情就

是渴望，就是去尋求，就是去意願，用這種方式，你們確實將你們的羅盤指向了無法知曉而卻是值得渴望的事物了。用這種方式，你們自己的存在性確實你們已經通過你們的意圖並通過你們的努力而可以取得的事物向著其他人輻射了，其他人會用種種方式看到那個對於外在的眼睛並非一直都會被知曉或者被顯示出來的事物了。這樣，那個真正會啟發的事物就會從神秘而出現，並穿越神秘以照亮那些在這個幻象的神秘中的人們的心了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Latwii and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

K1: I'm not sure this is an appropriate question at this time, and if it's not, please let me know. I'm wondering if it's possible to know if K2's son, D, is still alive, and if he is, if it's possible for us to find him?

K1：我並不確信在此刻這是一個合適的問題，如果它是不合適的，請讓我知道。我想知道是否有可能知道，*K2* 的兒子，*D*，是否還活著，如果他是活著的，我們是否有可能找到他？

I am Latwii, and we pause to scan. It is possible for us to speak in a limited fashion in order that there might be some small service offered that does not infringe upon the Way of Confusion. This entity of which you speak is one which has in its own pattern of movement through its incarnation embarked upon what within your illusion is seen as separation and trauma in order that it might, with the aid of others, provide for itself and the one known as K2 a balancing opportunity that has its roots in previous incarnational existence. To speak further in attempting to locate or predict the future location of this entity we find to be beyond the line of confusion or free will. However, we can suggest that this is not an accident, and that all is truly well.

我是 *Latwii*，我們暫停以進行掃描。我們有可能用一種有限的方式發言，以便於可能有某種小小的服務被提供出來，這種服務是不會侵犯混淆之道的。這個你們談及的實體是一個擁有屬於它自己的穿越它的投生的運動的模式實體，這個實體從事了在你們的幻象中被視為是分離和創傷的事物，以便於它可以，藉由幫助他人，為它自己以及被知曉為 *K2* 的實體提供一種平衡的機會，這種機會是在之前的投生的存在性中擁有其根源的。要通過嘗試去給這個實體定位或者預測這個實體未來的位置而更進一步地談論，我們發現這是超越了混淆或者自由意志的邊界的。然而，我們能夠建議，這不是一個意外，一切真的都是好的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

K1: Can you tell me if he is alive at this time?

K1：你們能夠告訴我，是否他在此刻是活著的嗎？

I am Latwii, and we find as we look upon this entity that its current condition is one which we may not fully describe, but may suggest that there shall be a contact that will reveal the presence of this entity. We may not speak in greater detail and we must apologize for our lack of words for a situation which is of obvious concern to the one known as K2 and to your own self.

我是 *Latwii*，我們發現，當我們觀察這個實體的實體，它當前的狀況是一種我們可能無法充分描繪的狀況，但是我們可以見，將會有一種接觸將揭露這個實體的存在性。我們可能不會用更大的具體細節發言，我們必須為我們對於這個情況的缺少言語而抱歉，這個情況對於被知曉為 K2 的實體以及對於你自己的自我是具有明顯的擔憂的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

K1: No. Thank you very much.

K1：沒有了，非常感謝你們。

I am Latwii, and we thank you, my sister.

我是 *Latwii*，我們感謝你，我的姐妹。

S: Can you tell me, if it's possible, of my last incarnation?

S：你們能夠告訴我關於我的上一次投生嗎，如果這是有可能的話？

I am Latwii, and we greet you, my brother, in joy. We look upon the query and we must smile, for we see somewhat beyond this query and note that the experience which preceded your current incarnation is one which, if it were described even in general terms, would provide you with information which may be of such a staggering potential to your current way of thinking that it may in some fashion tend to bias that thinking unduly. We can, however, say that the experience which preceded this experience is one of light, and is one which moves through this experience because of your decision to allow it, in a time some small distance in your past of this incarnation, as you would call it. We encourage you, my brother, to find means within your own being which we see that you have developed to move your own consciousness to a place, shall we say, within, from which you will be able to view that which is of meaning to you from that experience. Though it may not be entirely possible to view it as the motion picture, you shall however find an ability to glean from it the emotions, the motives, and the attitude which was its fruit and which served as the seed for this incarnation.

我是 *Latwii*，我的兄弟，我們在喜悅中向你們致意。我們觀察了這個問題，我們必須微笑了，因為我看到多少有些超出了這個問題之外，並注意到在你當前的投生之前的體驗是一個，如果它是用一種一般性的方式被描述的話，提供給你了這樣一種資訊的體驗，這種資訊對於你當前的思考的方式可能具有一種如此令人吃驚的可能性，以至於它可能用某種方式傾向於使得那種思考過度地產生偏向性。

了。然而，我們能夠說，在這次體驗之前的體驗是一個屬於光的體驗，它會這次投生的你的過去中，如你對它的稱呼一樣，的一個時刻穿過這次體驗的一小段距離，因為你決定在允許它發生了。我們鼓勵你，我的兄弟，在你的自己內存之內找到那個我們觀察到你已經發展出來途徑，以讓你自來移動到一個對你有意義的事物。儘管如同電影一樣地去看它可能不是完全不可可能的，然而，你將會發現一種從它收集情緒，動機以及態度的能力，這些就是它的果實以及作為這次投生的種子而服務的事物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

S: No, thank you.

S：沒有了，感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

C: If it is appropriate, could you elaborate and possibly help me understand the experience and the entity that is encountered by my friend W and I at the end of my road, which appeared to be living in my car at the time?

C：如果它是合適的話，你們能夠對被我的朋友 *W* 和我在我的道路的終點遭遇到的體驗與實體進行詳細闡述並幫助我理解它們嗎，那個實體在那個時候看起來在我的汽車中是活的？

I am Latwii. My brother, we have been waiting for this query. We have scanned this instrument's mind, knowing that it does not mind, and have wondered if we would have this opportunity. We find this information both interesting, harmless and somewhat unusual within your illusion, therefore we shall attempt to speak, if this instrument is able to relay those concepts which we offer it, for as we have said this is a quite fascinating and unusual situation.

我是 *Latwii*。我的兄弟，我們一直在等待這個問題。我們已經掃描過這個器皿的心智了，因為我們知道它不會介意的，我們已經懷疑是否我們會擁有這個機會了。我們發現這個資訊同時是有趣的，無害的，且在你們的幻象中是有些不同尋常的，因此，我們將嘗試去談論，如果這個器皿能夠傳遞那些我們提供給它的觀念的話，因為如我們已經說過的一樣，這是一個相當令人著迷且不同尋常的情況。

The entities of which you speak are indeed within your reality somewhat more than a thought form, as you would call them. They are a type of pattern of livingness which is neither a creature of your second nor of your third-density illusion. They are a possibility which becomes probable when a certain set of circumstances is achieved. This set of circumstances is that which we may have some difficulty in describing.

你談及的實體在你們的實相中確實是有些不僅僅只是一種思想形態，如你們對它們的稱呼一樣。它們是一種類型的具有活力的模式，這種模式既不是你們的第二密度的幻象的一個生物，也不是你們第三密度的幻象的一個生物。它們是在

一定的環境的設置被取得的時候才會成為有可能的一種可能性。這個環境的設置是我們在描述的方面可能多少會有某種困難的。

Within your illusion, time, as you know it, and that which you call space, move at a certain rhythm set in order that the third-density illusion may take on the character which you know as real. When there is a certain mismatching of that which you call time within an area that you know of as space that has been brought about, in this case by the condition not only of your automotive vehicle, but of your own frames of minds as well, and by certain points of instreaming energy within the location of your domicile, there may be transferred to your physical illusion entities of a playful and somewhat obnoxious nature in your way of thinking, from what you would call the lower astral planes, and these entities take up their residence in a form which they are able to construct from all of the patterns of energy of the foregoing parameters which we mentioned.

在你們的幻象中，時間，如你們對它的知曉一樣，以及你們稱之為空間的事物，是用一定的旋律移動的，以便於第三密度的幻象可以呈現出你們知曉為真實的特性。當在一個你們知曉為空間的區域中有一定的對你們所稱的時間的錯配已經被產生出來的時候，在這個情況中，不僅僅是藉由你的汽車的狀況，同樣也是藉由你自己的心智的框架的狀況，並藉由在你們的住所區域中一定的流入能量的位置，可能會有一些具有一種調皮的且用你們的思考的方式多少有些討厭的屬性的實體會，會從你們所稱的較低的星光層面被傳送到你們的物質性的幻象中，這些實體會通過這樣一種外形佔據它們的住所，它們能夠從所有具有先前的我們提到過的參數的能量模式構建這樣一種外形。

Thus, they find a residence within an environment which is most closely associated with their own patterns of expression upon the lower astral planes, and are on what you might call a vacation, skipping about your illusion in a way which is most perplexing and somewhat frightening to you, but most joyful and carefree to them. It is not likely that they shall be able to maintain their existence within your illusion for a very significant portion of what you call time, for the conditions which allow their presence are most tenuous. Therefore, you may not expect further interference with the performance of those automotive vehicles in care in what you would call your future.

因此，我們在與它們在較低的星光層面上的它們自己的表達的模式極其緊密地聯系在一起的一個環境中找到了一個住所，並正在進行你們可能稱之為一次度假的事物，用一種極其令人為難的且對於你是多少有些令人害怕的方式在你們的幻象周圍跳來跳去，但是這種方式對於它們是極其愉快且無憂無慮的。它們不大可能會在你們的幻象中保持它們的存在性你們所稱的時間的一個非常大量的部分，因為允許它們的存在的條件是極其稀少的。因為，你們可能不會期待在你們所稱的你們的未來中對那些被關心的汽車的性能造成的更進一步的干預。

(The telephone rings.)

(電話鈴響了。)

I am Latwii, and we were at the completion of our query and waited with

amusement as this instrument remembered what it had forgotten (i.e. to unplug the telephone).

我是 *Latwii*，我們完成了我們的問題，並帶著愉快在這個器皿回憶起它已經忘記的事情（舉個例子，拔掉電話）的時候等待著。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

C: No, thank you.

C：沒有了，感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

J: Yes, *Latwii*, this is J. I fell asleep there for a minute. Sorry about that, but my question is, tonight at the beginning of our meeting here with you, were you with me for a moment? Did you try to speak through me? I felt like you were, and at the end I wasn't quite sure what to do.

J：是的，*Latwii*。這是 J。我有一分鐘時間睡著了，為此抱歉，但是我的問題是，在我們今晚在這裏與你們一起的集會的開始，你們有一會兒是和我在一起的嗎？你們嘗試通過我說話嗎？我感覺好像你們是的，在最後我不是很確信要做什麼。

I am *Latwii*, and we greet you, my sister, in joy—ah.

我是 *Latwii*，我們向你致意，我的姐妹，在喜悅中——啊哈。

(Laughter from those present.)

（來自在場的人的笑聲。）

And we may suggest that we have been with each within this circle for the purpose of the aiding in the deepening of the meditative state. We do not intrude upon any potential instrument's consciousness by forcing an instrument to speak before it has clearly chosen that service and has been trained, shall we say, in some degree. We do not feel it is appropriate to do this for any new instrument, for we cherish each instrument and each opportunity to speak through yet another instrument and wish this opportunity to be given its fullest range of freedom of choice in order that the one serving as instrument may with as much confidence and assurance as possible begin that service with such as its foundation. To do otherwise would be asking overmuch of one which in its part desires to serve, yet in its mind knows nothing of how to do so.

我們可以建議，我們已經與在這個圈子中的每一個實體在一起，以實現幫助深化冥想狀態的目的。我們並不會藉由在一個器皿已經清晰地選擇了那個服務並已經在某種程度上是，容我們說，受過訓練了之前就強迫一個器皿發言而將我們自己強加在任何潛在的器皿的意識上。我們感覺到對於任何新的器皿這樣做是不合適的，因為我們珍惜每一個器皿以及每一個通過另一個器皿發言的機會，我們希望這個機會被給予其最為充分的選擇的自由，以便於一個作為器皿服務的人可以帶

著盡可能多的信任與確信開始那個服務，並同時將這種信任與確信作為它的基礎。不那樣做的話就會是對一個人要求過多的事情了，這個人在它的部分上是渴望去服務的，而在它的頭腦中卻對於如何這樣做什麼都不知道。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

J: No, I understand. Thank you.

J: 沒有了，我理解。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, before you go, old chap, do you have any suggestions, since we're on the subject, of how I might improve the training techniques for new channels?

Carla：好的，在你們離開之前，老夥計，既然我們是在如要如何增強訓練新的器皿的技巧的主題上，你們有任何建議嗎？

I am Latwii, and am aware of your query, my sister. Ahh, now let us see. Reviewing all those venerable techniques of the masters of the past ... three raps to the skull—no, that will not do. Silence—too, too perplexing. Written instructions—too boring. My sister, we are at a loss—it seems you do an adequate job. Seriously, now ...

我是 *Latwii*，我理解了你的問題，我的姐妹。啊哈，現在讓我們看看。回憶所有過去的大師們的歷史悠久的技巧.....在腦袋上敲三下——不，那是沒有用處的。靜默——同樣，是過於令人困惑的。被寫下的指導——太無聊了。我的姐妹，我們不明白——看起來似乎你做了一個充分的工作了。嚴肅地，現在.....

Carla: Is that Sirius the star or ... oh, never mind!

Carla：那個天狼星是星星嗎，還是.....哦，別介意！

... we do believe that we have been able to make somewhat of a breakthrough with this instrument this evening, and we ask your pardon for somewhat blowing its circuits.

.....我們確實相信我們已經能夠在今晚與這個器皿取得多少一種突破了，我們請求你們原諒我們多少有些炸掉了它的回路了。

(Laughter)

(笑聲)

We find that your techniques are most appropriate, my sister, and will find their own additions as the opportunity to exercise them makes itself available to you.

我們發現你的技巧是極其適當的，我的姐妹，你將會發現它們自己作為訓練它們自己的機會的額外的機會使得它自己為你所取得的。

May we answer in any further detail, my sister?

我的姐妹，我們可以用任何進一步的細節來回答嗎？

Carla: Oh, no—that'll be fine. If you think of anything, just drop me a paper napkin with the instructions on it.

Carla：哦，不用了，那是很好的。如果你們沒有想到任何事情，僅僅丟給我一張上面寫著指南的紙巾就好了。

I am Latwii, and we shall do so, my sister, and then you may guess who is coming to dinner.

我是 *Latwii*，我們將會這樣做，我的姐妹，接下來，你就可以猜到誰將來赴宴了。

Carla: (Laughing) Thank you.

Carla：(笑) 謝謝你們。

Is there another query?

有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. We join with you in the appreciation of the sounds of your evening, and we thank each of you for inviting our presence to join you on such an evening and with such a seeking that we are aware of within this group is a joy that we cannot describe. We appreciate with you the silence between sounds, the difficulty in seeking the darkness and the light, and the joy in coming together with those of like minds to rejoice in the presence of the One that makes Itself known in each. We are those of Latwii, and we leave each of you in that joy, in that love, in that light, and in the peace of unity. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*。我們在對你們的夜間的聲音的欣賞中加入你們，我們為你們邀請我們的存在在這樣一個晚上加入你們而感謝你們各位，藉由這樣一種尋求，我們在內在之中察覺到，這個團體是一種我們無法描述的喜悅。我們與你們一起欣賞在聲音之間的靜默，在尋求中的困難，以及在講那些具有相似的想法的人聚集在一起以在太一造物者的臨在中歡慶的過程中的黑暗、光明與喜悅，造物者已經使得祂自己在每一個人內在之中被知曉了。我們是 *Latwii*，我們在那種喜悅中，在那種愛中，在那種光中，在具有統一的平安中離開你們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

July 27, 1986

1986-07-27 L/Leema : 收割的臨界品質

Group question: From J. It is: "There is a quote from the session of 15 June, 1986 from L/Leema as follows: „The critical mass for achieving fourth density as a group is nearly reached."

團體問題：來自 J。問題是：有一條來自 L/Lemma 的對 1986 年 6 月 15 日的集會的引文是如下的：„作為一個團體取得第四密度的臨界品質幾乎要被取得了。"

A) Expand, i.e. quantify, „nearly," time frame, etc.

A) 拓展，例如用數量的方式表示“幾乎”的時間框架，等等。

B) How large is the group? Total population, harvestable entities, non-harvestable entities?

B) 團體是多大呢？全部人類，可收割的實體，無法收割的實體？

C) How does this affect planetary geological shifts?

C) 這會如何影響星球的地質轉變？

D) Specifically, what should we do to maximize the harvest? What is the most important work that light workers can do at this time to maximize the harvest?"

D) 具體地，我們應該做什麼來使得收割最大化？要使得收割最大化，光之工作者在此刻能夠做的最重要的工作是什麼？

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you, my friends, in the love and in the light of the one infinite Creator. It is our great privilege and blessing to be with you this evening and we thank you for calling us to your group.

我是 L/Leema，我的朋友們，我在太一無限造物者的愛與光中向你們致意。在今晚與你們在一起是我們巨大的榮幸和福分，我們為你們呼喚我們到來你們的團體而感謝你們。

You would wish to know more about a statement that we have made to the effect that the critical mass for harvest has been nearly reached. We are pleased to share with you what we can. Needless to say, there are those things which we are not able to share with you due to the Law of Free Will. What we have to offer, we offer with hope that you will, as always, assume our opinion to be just that, and in no way given the cachet of divine or irresistible knowledge.

關於我們已經做出了的一個對於收割的臨界品質的效果幾乎已經要被取得了的評論，你們希望知道更多的內容。我們很高興與你們分享我們所能夠分享的事物。不用說，會有那些我們由於自由意志的法則而無法與你們分享的事情。對於我們所要分享的事情，我們是帶著這樣的希望提供的，我們希望你們將，一如既往，

僅僅將我們的觀點當成觀點，絕對不要為其賦予神聖的或者不會出錯的資訊的標誌。

We would first extricate the question of the harvest of souls from an inevitable link with massive topographical changes which shall occur in what your geologists call the tectonic plate structure of your planet. It is understandable that you should link the many disasters which have been predicted by so many sources and the phenomenon of harvest which likewise has been predicted by so many sources. There is a relationship, and yet it is not a compelling one, and the relationship is one of interest more for its synchronicity than for its inevitability.

我們會首先將對靈魂的收割的問題從它與在你們的地質學家所稱的你們的星球的地球板塊結構中將會出現的大型的地形上的改變之間的一種無可避免的連接上脫離開。你們將會將很多的已經被如此多的源頭預言過的災難與同樣也已經被如此多的源頭預言過的收割的現象聯繫在一起，這是可以理解的。會有一種關係，然而，它不是一種強制性的關係，這種關係更多地對其同時性有關係，而不是對其無可避免性有關係。

The relationship is one of cause and effect in that the thinking of the consciousness of this planetary sphere has been over a period of your time much confused. There has been hostility and anger amongst your people on a nearly steady-state basis for all of your modern, shall we say, time, and by that we mean that period of your time which is covered by written record. This has caused within your Earth a disease, a pressure, and what you may think of as a heat or fever which must be cooled. The venting of this energy must take place in some manner, and there are those, both in your inner planes and in your outer planes, which have for some time been attempting to withhold the time of greatest trauma to the planet until an area of space can be cleared in which the negative emissions following such a venting of negative energy may be consumed by those who prefer negative energy so that the free will of others in your celestial neighborhood shall not be abridged.

關係是一種因果關係，因為這個星球的意識的思考已經在你們的一段時期中是極大地混淆了的。在所有的你們的，容我們說，現代，我們所說的現代的意思是已經被有記載的記錄所涵蓋的那個時段，已經用一種幾乎穩定的方式在你們的人群中有好戰性與憤怒了。這已經在你們的地球內在造成了一種疾病，一種壓力，以及你們可以認為是一種熱量或者必須要被降溫的發燒的事物。這種能量的噴發必須要用某種方式發生，同時在你們的內在層面以及你們的外在層面中，會有一些實體已經在很長時間中一直都在嘗試去抑制對星球最大的創傷的時刻，**一直到一個太空中的區域能夠被清空為止，在這個區域中，跟隨在這樣一種負面性的能量的噴發之後的負面性的放射物可以被那些更喜歡負面性的能量的實體所消耗，這樣在你們的天上的鄰居中的其他實體的自由意志就不會被剝奪了。**

It is, it seems, among your people a matter of great interest to know precisely when this occurrence shall transpire. We note that it is as much a process as an occurrence, and has already begun to some extent. We are not at this time aware of a state of readiness for this event amongst those who are attempting

to aid in the name of those whose free will would be abridged. Therefore, we would project the positive hope and faith that the greater magnitude of this event shall be between two and three decades of your time in coming.

看起來似乎，去準確地知道這個事件將會在什麼時候發生，這在你們人群當中是一個具有巨大的興趣的問題。我們注意到，它是一個事件，同樣也是一個過程，它已經在某種程度上開始了。在那些嘗試以那些其自由意志將會被剝奪的實體的名義去幫忙的人當中，我們在此刻並未察覺到的一種為這個事件做好準備的狀態。因此，我們將會拋出這樣的正面性的希望與信心，這個事件的更大的廣度將會是在你們即將到來的時間的二十年到三十年的時間之間。

It is to be noted in this regard that this does not signal the arrival of the so-called new age or fourth density. It is important, we feel, to note this, for many have linked the two as cause and effect whereas to the best of our understanding there is no direct cause and effect relationship—they are concomitant events or processes.

在這個方面要被注意的事情是，這不是所謂的新時代或者第四密度的到來的徵兆。我們感覺到指出這一點是重要的，因為很多人已經將兩者作為原因與結果聯系在一起了，就我們最佳的理解，沒有直接的因果關係——它們是相伴隨的事件或者過程。

We feel that this perhaps frees us to speak about the true question, which is the coming of the fourth density. As we have said, your planet vibrates already in fourth density and the time does indeed draw near for entities with fourth-density physical vehicles to begin incarnating upon the level of physical manifestation. Indeed, many among your small children have incarnated with what you may call the double body of third density and fourth density, and by and large this hybrid doubly activated physical manifestation shall continue for some time in your probable future, the time extending somewhere between one and eight centuries.

我們感覺到也許這給予了我們自由來談及真正的問題，依舊是第四密度的到來。如我們已經說過的一樣，你們的星球的振動已經在第四密度中了，帶有第四密度的物質性載具的實體開始在物質性的顯化的層次上投生的時間確實接近了。確實，在你們的小孩子中有很多孩子已經是帶著你們可以稱之為屬於第三密度和第四密度的雙重身體而投生的，從總體上來說，這種混合性的雙重啟動的身體顯化物將會在你們的未來繼續一段時間，那個時間會延長到在一個世紀到八個世紀中間的某個位置。

You will note that we cannot pin down time. Firstly, we find it difficult to quantize that which occurs in time/space, for quantization is a space/time concept. Secondly, we cannot predict what entities in free will will accomplish or fail to accomplish during any very lengthy time period. It is not wise to make assumptions unless one has been given clear vision, and although we have opinions, they range more towards the probabilities involved than any specific knowledge. We would be less than acceptable teachers were we to offer to you that which even we know to be unsubstantiated opinion. All that we say is opinion, but we trust, substantiated opinion.

你們將注意到我們無法確定時間。首先，我們發現要去量化在時間/空間中發生的事情是困難的，因為量化是一個空間/時間的觀念。其次，我們無法預測在一段非常漫長的時間段中，什麼實體通過自由意志將會完成或者無法完成。一直到一個實體已經被給予了清晰的視野之前，去做假設，這是不明智的，儘管我們擁有見解，它們是更多地瞄準被包含在其中的可能性而不是具體的知曉。如果我們要提供給你們我們知道並非有確實根據的見解，我們就會成為較不可以接受的老師了。所有我們說的事情都是攆蛋，但是我們相信，是被證明有根據的觀點。

Therefore, my friends, the time frame for those in third-density physical vehicles attempting to graduate is perhaps as short as three decades, perhaps as long as fifteen. It depends upon how many entities are able to use increasing quantities of fourth-density light vibration, for as we said, this movement into the new fourth-density area of space/time which vibrates in a new fashion shall be one which is gradual and which takes much of your time to occur fully.

因此，我的朋友們，對於那些正在嘗試去畢業的，處於第三密度的物質性載具之中的人，它們的時間框架也許是短至三十年的時間，也許是長至五十年的時間。它取決於有多少實體能夠使用在數量上不斷增多的第四密度的光的振動，因為如我們說過的一樣，這種進入到用一種新的方式振動的新的第四密度的空間/時間的區域中的運動將會是一種逐漸的，會花費大量你們的時間來充分發生的運動。

However, we feel that it is safe to recommend that each entity which has decided to attempt to increase the rate of spiritual, mental and emotional evolvment behave as if this were the last chance to achieve a harvestable vibration, for in that way you shall give to your effort all that it deserves.

然而，我們感覺到去推薦每一個已經決定嘗試去增強靈性、心智和情緒的演化的實體都如同這就是去取得一種可收割的振動的最後的機會一樣地行為舉止，這是安全的，因為用那種方式，你們將會為你們的努力賦予所有它應得的事物。

Indeed, my friends, this is the only reason that the concept of reincarnation was removed from what you term the Christian church and its teachings. It was recognized that there was a human characteristic known as procrastination. It was recognized that a harvestable amount of love would take an utmost effort over several or perhaps many incarnations, therefore, if each entity who was within this structure believed that there was only one chance to achieve love, each entity would attempt with every fiber of his being to do so. Now, each of you has many incarnations already finished, and yet you know that you are here either to graduate or to help with graduation. 確實，我的朋友們，這就是轉世投生的觀念從你們所稱的基督教會以及它的教導中被移除的唯一的原因。被認出的事情是，有一種被知曉為拖延的人類的典型特征。被認出來的事情是，一種可收割的愛的數量，是要在數次投生，也許是很多次投生期間花費一種最大的努力的，因此，如果每一個處於這個構架中的實體都相信，僅僅只有一次機會去取得愛，每一個實體就會用它的存有的每一根纖維來嘗試去這樣做了。現在，你們每一個人都已經完成了許多次投生了，而你們知道，你們在這裏要麼是來畢業的，要麼是來在畢業上幫忙的。

And if you are a wanderer, helping with graduation, yet also you must graduate, for you have put yourself within the physical vehicle in an incarnational experience and it is as much your duty as a naturalized citizen of your Earth to achieve harvest as it is any other person. Never think that wanderers are necessarily missionaries who may go home. My friends, you are now natives of Earth until you have graduated again to your native density. Therefore, under no circumstance assume that the lessons of love are not those which must be learned by you.

如果你是一個流浪者，是來在畢業上幫忙的，你同樣也必須畢業，因為你已經將你自己放置在處於一次投生體驗中的物質性的載具之中了，和一個你們的地球的本土歸化的居民一樣多地，去取得畢業是你的責任，如同任何其他人一樣。永遠不要認為流浪者一定是可以回家的傳教士。我的朋友們，你們現在就是地球的本土居民，一直到你們再一次畢業進入到你們原生的密度為止。因此，在任何情況下都不要假設，那些愛的課程是你們不必去學習的課程。

The question of the numbers of entities to be harvested and the number not harvested comes before those of the Confederation frequently and we hasten to remind each that because of free will, the numbers can only be approximate. Approximately eight to nine percent of your population at this time, that is, somewhere in the area of 360 million people—this instrument is telling us we may have slipped a digit. We do not scan that phrase, however, we understand percentage and that is percentage—may already be harvested, given that between this reading and the event of each entity's leaving incarnational experience and entering into the light, each entity remains at harvestable levels of service to others or service to self.

要被收割的實體的數量，以及不會被收割的實體的數量的問題，會頻繁地出現在那些屬於星際聯邦的實體的面前，我們會趕緊提醒每一位，因為自由意志，數量僅僅能夠是大致的。在此刻大概你們的當前的人群的百分之八到九的比例，也就是說，在三億六千萬人的範圍中的某個位置——這個器皿正在告訴我們，我們可能已經弄錯了一個數字了。我們沒有掃描那個短語，然而，我們理解百分比，那就是已經可以被收割的百分比，假定在這次解讀與每一個實體離開投生體驗並進入到光之中的事件中間，每一個實體都會保持在服務它人或者服務自我的可收割的層次上。

In addition, there are many, many entities who although they are aware that their lives in incarnation may not be very long, are willing and eager to make one more attempt to graduate. Thus, you have being born at this time many strong and sometimes disruptive entities who are old souls desperately in search of the lifting of a veil which is felt but not understood. As children, they will sometimes seem older, sometimes incredibly young, but always strong, willful and very much each his own person. These entities will polarize with the determination of steam rollers, and it should be an interesting generation upon your planet, interesting alike for those who bear them and for them themselves.

除此之外，已經有很多很多實體，儘管它們知道它們在投生中的生命可能不會是非常長的，它們卻樂意於並渴望去多做一次畢業的嘗試。因此，你們已經在此刻

已經生下了很多強有力且有時候是顛覆性的實體，它們是老靈魂，它們拼命地尋求升起那個被感覺到但卻未被理解的罩紗。作為孩子，它們將會有時候看起來似乎是更為年老的，有時候是驚人地年幼的，但一直都是強有力的，任性的，且每一個都非常第一無二。這些實體將會帶著蒸汽滾筒的決心來極化，它將會是你們的星球上的一個有趣的世代，對於那些生出它們的人，以及對於它們自己是一樣有趣的。

It is completely unknown, and, shall we say, even odds, that all of these entities shall or shall not graduate, therefore we give no percentage, but only advise each who considers the bearing of children that it is a service to many an old soul, and, in addition, a service to those pioneers of fourth-density vibration that shall be the nucleus of the beginning of fourth density on this planet, that being a positive fourth density as already determined by the fact that you are very near critical mass for a harvest.

所有這些實體將會或者將不會畢業，這是完全不知道的，容我們說，這是具有相等的成敗的機會的，但我們僅僅會建議每一個考慮生孩子的個體，對於很多的老靈魂，這是一個服務，除此之外，對於那些第四密度的振動的先鋒，這是一種服務，這些實體將會是在這個星球上的第四密度的開端的核心，這個星球是一個正面性的第四密度的星球，如同已經被你們是非常接近一次收割的臨界品質這個事實所決定的一樣。

Now we reach the heart of the question. When something achieves a critical mass, a given reaction begins. In this case, the mass necessary to be reached has as its desired result the formation of a social memory complex. An approximate ten percent of a population able to entrain vibrations to fourth-density levels within the self, and, moreover, able and willing to form a larger self and offering the self to the group identity are necessary.

現在，我們抵達了問題的核心了。當某個事情取得了一種臨界品質的時候，一種已知的反應出現了。在這個情況中，需要被抵達的品質是將形成一個社會記憶複合體作為它被渴望的結果的。大概有百分之十的人群能夠在自我內在之中產生出第四密度的振動，此外，它們能夠並樂意於形成一個更大的自我，將自我提供給團體的一致性，這是需要的。

We do not mean to suggest that the other entities hitherto unharvestable shall then be positively harvestable, for each entity chooses its own time of harvest and neither darkness or light shall be thrust upon any third-density entity any more than the darkness and the light shall be released from any entity in sixth density. However, what makes this planet remain populated by its natives of third density in the next density is this critical mass of natives which are able to form the nucleus of that group which then shall become the Earth, as you call it, social memory complex.

我們並不是建議，迄今為止都不是可被收割的其他的實體將接下來成為正面性地可收割的，因為每一個實體都選擇了它自己的收割的時間，黑暗與光命都將不會在任何第三密度的實體身上猛推，如同黑暗和光明將會在第六密度從任何實體身上被釋放一樣。然而，使得這個行星在下一個密度仍舊是被它第三密度的原生居民居住的事物，就是這種原生居民的臨界品質，這些居民能夠形成將會成為地球

的，如你們對它的稱呼一樣，社會記憶複合體的團體的核心。

We do not mean to suggest that Earth has a name you do not know, although we call it Sorrows and others have called it many other things. It is a semantical thing to name a vibration or cluster of vibrations, and there is a vibration Earth which should be offered irrevocably should a native population from another system choose this planetary sphere for its fourth-density experience in the absence of a critical mass of native fourth-density entities.

我們並不是建議，地球會擁有一個你們並不知道的名字，儘管我們稱之為憂傷，而其他人稱之為很多其他的事情。去為一個振動或振動的集合命名，是一個語義學的事情，會有一個振動的地球是將會被不可取消地被提供出來的，在本土的第四密度的實體的一個臨界數量是缺少的情況下，來自另一個系統的一個本土的人群將選擇這個星球作為它第四密度的體驗。

Having said the above, it seems only logical to assume that each wishes to know what is best to do to create a harvestable condition within oneself and to manifest on behalf of others and for other's choice if they wish it, a way of suggesting the search for harvestability in each.

在已經說過了上述的事情之後，去假設為了在一個人自己內在之中創造出一個可收割的情況，為了代表其他人並為了其他人的選擇而顯化一種建議每一個人都在內在之中尋求收割的方式，每一個實體都希望去知曉什麼事情是要去做的最佳的事情，這看起來就是有道理的了。

Now you know, my friends, that we have again and again suggested that you meditate. Meditation is not blank and lifeless in nature, but rather is a medium for transformation, enlivening struggle for clarity, centering, balancing, searching out from within the self those things which lie behind the veil of consciousness and yet are within the deep mind. We cannot speak to any excess about the importance of meditation. In this regard, it is interesting to gaze upon what you call the Lord's Prayer, with which this instrument opens each meditation meeting of this light group. As each of you says this, what this instrument would call ancient prayer, there are energies moving within which may or may not be felt by each. That is because it is true prayer and we would offer to you our understanding of the basic pattern of meditation or prayer.

現在，我的朋友們，你們知道我們已經一次又一次地建議你們冥想了。冥想在屬性上不是空白的與無生命的，毋寧說，冥想是一個轉化的媒介，是為了取得清晰、處於中心，平衡，並從自我內在之中找出那些存在於意識的罩紗的外部而又位於深入心智內在之中的事情的令人鼓舞的努力。關於冥想的重要性，我們怎麼談論都不會是過多的。在這個方面，注視這個器皿用來開始這個光的團體的每一次冥想集會的你們所稱的主禱文是有趣的。當你們每一個人說這個主禱文，這個器皿會稱之為古老的祈禱文的事物的時候，會有能量在內在之中運動，這些能量可能或者可能不會被每一個人感覺到。這是因為它是真實的祈禱詞，我們會提供給你們我們對於那個冥想或者祈禱詞的基本模式的理解。

The first action is a turning in praise, a statement that the Creator is hallowed, honored, set aside and venerated. As each is the Creator, this is the highest self-acceptance possible.

第一個行動就是一種在讚美中的轉身，一種對於造物者是受崇拜的，被榮耀的，被作為典範的，被尊敬的聲明。因為每一個人都是造物者，這就是有可能最高的自我接納了。

The second request is for authority to be given to those things of the Creator which are desired by, shall we say, the more polarized of outlook. When one says, "Thy kingdom come, Thy will be done on earth as it is in heaven," one requests that the little self listen to the greater self. It is an acknowledgment that humankind is not immune to mistakes or folly and a further acknowledgment of faith in a higher and more informed way of being, and further an affirmation that this way of being is knowable and may be revealed within each seeker's life.

第二個請求是為了讓權威被賦予那些屬於造物者的事情，這些屬於造物者的事情是會被更多地被極化的眼界所渴望的。當一個人說，"願禱的國降臨，願禱的旨意行在地上，如同行在天上"的時候，它就在請求那個小小的自我聆聽那個更大的自我了。一個要承認的事情是，人類並非不受錯誤或者愚蠢的影響的，它是對於一種更高的且更加有見識的存有的方式的信心的一種更進一步的承認，並且是對於這種存有的方式是可以被知曉的，並可以在每一個尋求者的生命中被揭露出來的一種更進一步的肯定。

There is a request for the so-called daily bread. Notice that the request is minimal. Within this request is an unspoken emphasis on demand. Note that there is no shame in asking for what you wish, for anything that you wish, as long as it is the will of the Creator, or to put it in more personal terms, the higher self.

會有一種對所謂的每日的食糧的請求。注意到那個請求是最低限度的。在這個請求中會有一種未被說出來的對需要的強調。注意要在請求你希望的事物的方面是沒有羞恥的，因為任何你希望的自我，只要它是造物者的意志，或者用更為個人化的說法來說，是高我的意志。

Indeed, if one examines the portion of the holy book you call the Bible in which this passage occurs, you will find the parable of the man who knocks upon his neighbor's door in the middle of the sleeping period, in your nighttime, demanding food for a guest which has unexpectedly come. The neighbor does not wish to get up and answer the door, and yet because of the shameless continuing of the knocking upon the door, eventually the neighbor gets up and gives the host anything and everything that he needs.

確實，如果一個人檢查你們稱之為聖經的神聖著作的那個這個章節出現的部分的話，你們將會發現有這個預言，有一個人在睡覺的時間當中，在你們的午夜的時候敲鄰居的門，為一個未被預料到會來的客人請求食物。鄰居並不希望起床並回應敲門，而因為不知羞恥的敲門繼續，最終鄰居起床並給予了那個主人他需要的所有事物。

This is the nature of that portion of yourself which you bring to meditation. There are things troubling you. Accept yourself in your troubled mode, and ask as you go into meditation that every load be dropped from you. Do not phrase it in pretty words, but speak clearly. And as you go into silence, expect, for you have demanded, that you shall be given that which you need wherewith to cause those burdens to be acceptable. It is not that the Creator does things for one who is honest about needs; it is that the Creator does things with the one who is in honest need and asks. Seek and you shall find is a true and succinct statement of this principle.

這就是你自己的那個你帶到冥想的部分的屬性了。會有令你感到困擾的事情。在你的有麻煩的模式中接受你自己，在你進入冥想的時候，請求每一個重擔都從你身上被放下。不要用漂亮的言語來對它進行措辭，而是清晰地發言。當你進入到靜默之中的時候，期待你已經要求的事物，你將會被給予你需要事物，用來讓那些重擔成為可以接受的。這不是說造物者會為一個對於需要是誠實的人做事情，這是說，造物者會藉由一個擁有誠實的需要並請求的人而做事情。尋求，你們將會找到，這是對這個原則的一個真實而簡潔的說法。

The fourth request is that each entity may be forgiven for being imperfect, just as each entity shall forgive any errors or debts made against him by others. This is simple bargaining. It is a simplistic way of saying, "Has it ever occurred to you seekers that you are all one, and that you have the power of forgiveness for all those about you, just as you feel the Creator has the power to forgive you?" You see, my friends, you are the judge of everyone you meet, and insofar as you hold people guilty, there is difficulty for that person as well as for you, and before you may remove this difficulty ...

第四個請求是每一個實體都可以被原諒是不完美的，就好像每一個實體都將會寬恕其他人對他做出的任何的錯誤或者債務一樣。這是簡單的協議。它是這樣的說法的一種簡單化的方式，“尋求者呀，你們曾經想到過，你們全都是一體的嗎，你們擁有寬恕在你們周圍的人的力量，就好像你們感覺到造物者擁有力量寬恕你們一樣？”你們看，我的朋友們，你們就是每一個你們遇到的人的評判者，在你們認為人是有罪的範圍內，對於那個人，同樣也對於你們都會有困難，在你們可以移除這個困難之前……

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

I am L/Leema, and again we shall attempt to conclude this somewhat long-winded peroration. We thank you for your patience.

我是 L/Leema，再一次，我們將嘗試去結束這次多少有些冗長的演說了。我們感謝你們的耐心。

As it is written in the same holy work from which we discussed the Lord's prayer, the teacher known to you as Jesus instructed entities to be innocent as

doves and wily as serpents. It is most important to be both of these things: innocent, loving, joyous, courageous and foolhardy; and at the same time, ruthless inspectors of the self to discriminate between those means which are acceptable to achieve an end and those ends which are unacceptable to achieve an end. For, my friends, it is our fixed opinion that no end justifies improper means. This is the area of temptation. Most of the temptation among your peoples has to do with what you call ego and what is in fact a complex of attitudes concerning the self with regard to other entities, to groups of other entities, and to large divisions such as nation states which have been useful and in the future shall be less than useful tools for learning. 如同在我們討論的主禱文所源自於的同樣的神聖著作中被寫道的一樣，被你們知曉為耶穌的老師指導實體如同鴿子一樣天真無邪，如同蛇一眼足智多謀。極其重要的事情是同時成為這兩個事情：天真無邪的、有愛的、喜悅的、勇敢的、愚勇的，同時，成為自我的無情的檢查員，**以在那些對於取得一個結果是可以接受的途徑，以及對於取得一個結果是不可以接受的手段之間進行分辨。**因為，我的朋友們，我們固定不變的觀點是，沒有任何的目的可以合理化不合適的手段。這是具有誘惑的區域。在你們的人群中最大的誘惑是與你們所稱的小我，與事實上是一個關於自我對於其他實體，對於其他實體的團體，以及對於諸如國家之類的大型的分隔的這樣一種態度的複合體聯繫在一起的，這種態度對於學習已經是有用處的，但是在未來將會是對於學習較不有用的工具。

Each of these five points are part of a pattern of attitudes which make up a framework for meditation. There is 1) a basic attitude of faith, 2) of praise, 3) of unashamed statements of needs, of conversation, in fact, 4) a request to be forgiven as one forgives and 5) a recognizing of the presence of temptation and of the strong probability that even though an entity may not know of any error, yet nevertheless, there may well have been in each entity's recent past an accumulation of unknown errors which are deliberately affirmed as forgiven.

這五個要點中的每一個就是一種構成了冥想的框架的態度的部分的一部分了。這五個要點是，第一，一種基本的信心的態度；第二，讚美的態度；第三，對需要，事實上是對交談的，不知羞恥的陳述；第四，一種作為一個寬恕者而被寬恕的需要；第五，一種對誘惑的存在的認出，對這樣一種強有力的可能性的認出，即使一個實體可能不知道任何的錯誤，雖然如此，很有可能在每一個實體最近的過去中已經一種不被知曉的錯誤的積累了，這些錯誤是審慎地被肯定為被寬恕的事物的。

So, there is 1) declaration of self and 2) its needs, 3) a recognition of the inevitable answer to each need, 4) a praise for existence and 5) for the source of consciousness which in some becomes a kind of cleansing that prepares an entity for the silence, for in the silence, you do not pose questions, but listen for inspiration. Indeed, sometimes the greatest result of meditation is a refining of the proper questions.

因此，會有，第一，對自我的宣告，第二，對自我的需要的宣告，第三，一種對每一個需要的不可避免的回應的認出，第四，一種對存在性的讚美，第五，一種對良心的源頭的讚美，在一些人身上，這種良心會成為一種類型的清理，它會讓

一個實體為靜默做好準備，因為在靜默中，你們不會提出問題，而是聆聽啟發。確實，冥想的最大的結果，有時候就是對適當的問題的一種精煉。

The greatest work that any can do at this time to maximize the potential for critical mass being achieved by harvest is, then, the personal dedication to the life of a contemplative who is also connected vitally with the environment with which he lives. That is, once gifts have been given to the seeker, it is then its responsibility to manifest those gifts in actions, in thoughts, and in intentions, not necessarily by dramatic efforts such as becoming a pilgrim upon a dusty path, for there are many, many entities whose lives have touched hundreds or thousands of people by the simple beauty of their presence. There are those who have chosen to be the mothers and fathers of very needful souls, and who have generated more positivity and light for the planetary consciousness by this activity, humble though it may seem, as the mother and father are doing the dishes, than the entrepreneur who goes upon the road feeling that it has found the answer.

為了要讓正在被收割所取得的臨界品質的可能性最大化，在此刻任何人都能夠做的最大的工作，那麼就是個人致力於具有一種深思的生命了，這種生命同樣也是用充滿活力的方式與他藉由其而生活的環境聯繫在一起的。也就是說，一旦禮物已經被賦予尋求者了，尋求者的責任接下來就是在行動中，在想法中，在意圖中去顯化那些禮物，這種顯化不一定要藉由諸如成為一條佈滿灰塵的道路的朝聖者之類的激動人心的努力，因為會有很多很多的實體，它們的生命已經藉由它們的存在的簡單的美麗而觸及了成百上千的人了。會有那些已經選擇成為非常又需要的靈魂的父親和母親的實體，當父親和父親正在洗盤子的時候，會有那些已經藉由這種活動為星球意識產生出更多正面性與光明的實體，儘管這種活動相比走在道路上並感覺它已經找到了答案的創業者可能看起來似乎是卑微的。

Yes—those who speak to many, many people may well give their message to many, but that message, if impure, will slide off the back of those who are seeking a pure enough truth to be harvestable. Therefore, never judge yourself as not manifesting that which you have learned in meditation because you are not doing something dramatic. Remember that each person is the Creator and that you will do that which is give you by your higher self either well or poorly. If you do something poorly, you will do it again and again until you get it correct. This is the nature of the higher self's method of providing the catalyst which has been decided upon prior to incarnation.

是的——那些對很多很多人發言的人很有可能將它們的資訊給予很多人，但是，如果資訊是不純淨的，資訊將會從那些正在尋求一種足夠純淨的真理以成為可收割的實體身邊溜過。因此，永遠不要因為你不是在做某種激動人心的事情評判你自己是沒有在顯化你已經在冥想中學會了的事情。記住每一個人都是造物者，你們將會做被你們的高我給予你們的事情，要麼做的很好，要麼做得很糟糕。這就是高我提供那種意境在投生之前被決定的催化劑的方法的屬性了。

However, take yourselves seriously, my friends, seriously enough to be serious about joy, to be serious about peace, to be serious about love. We hope that you may discover the joy that lies within tears and sorrow when one has the

knowledge of greater horizons and greater cycles, that each one may experience the peace within difficult times as one discovers that one is not alone, but may share each burden, the love which is not cloying or sentimental, but creative and transformative, in other words, the state of divine unrest which is the ceaseless changing reality, shall we say, of one who is on the path and striving to realize Oneness with the infinite Creator. Never let the knowledge of your own seeming imperfections cause you to be cynical about your divinity or the importance of your self-realization of it. Look for it in yourself, not just in other people.

然而，我的朋友們，嚴肅地對待你們自己，足夠嚴肅以至於對於喜悅是嚴肅的，對於平安是嚴肅的，對於愛是嚴肅的。我們希望你們可以當一個人已經擁有了對於更大的地平線與更大的週期的知識的時候發現存在於眼淚與憂傷中的喜悅，當一個人發現它不是孤單的，而是可以分享每一個重擔，每一種並非是令人膩味的或者是多愁善感的，而是創造性與轉變性的愛的時候，**每一個人都可以在困難的時刻重體驗到平安，換句話說，這就是一個走在道路上並努力去實現與無限造物者之間的一體性的人的，容我們說，不停息的改變的實相的神聖的不安的狀態了。**永遠不要讓對你自己表面上的不完美的知曉你的你對於你的神聖性或者對於你對於這種神聖性的自我實現的重要性成為冷嘲熱諷的。在你自己內在之中，而不是在其他人身上尋找它。

In conclusion, we shall say to those who are already light workers upon the path that in a more intensive learning situation it is most helpful first to achieve the ability to be solitary happily and then to work towards the sharing of your path with at least one other person. In the majority of cases, this one other person is the mate, and it was for this reason that so many entities have attributed in all honesty their achievements to the love of the mate, for, indeed, two who seek together shall always be more balanced than one who seeks alone.

作為結束，我們將會對那些已經是在一種更為強化的學習的情況中的走在道路上的光之工作者說，去有能力去成為快樂地孤單的，並接著有能力向著與之少一個其他人分享你的道路而進行工作，首先取得這種能力是極其有幫助的。在大多數的情況中，這個其他人會是伴侶，就是因為這個原因，如此多的實體已經完全真心實意地將它們的成就歸功於對伴侶的愛了，因為，確實，兩個一起尋求的人將會一直都比一個獨自一人尋求的人要更為平衡。

And to go further, perhaps you have wondered why there is an almost unignorable call to live in community with others at this time, and, indeed, for two of your millennia? My friends, this is due to the nascent art to create the social memory complex, and it is again a very helpful mode to achieve harmoniously. It is very difficult for entities who have finally learned to be self-reliant, shall we say, to then make what seems to be a backward turn towards reliance upon others, and yet it is a celebration of the unity of oneself with others which impels sensitive entities towards a communal life. More hands mean more potential. More hearts and minds working in unison towards the same desire mean that each prayer, each praise, each thanksgiving is more powerful and holds more promise to those who are

prayed for, who are loved, and for whom each community wishes to do its work.

要更進一步，也許你們已經懷疑為什麼在此刻，確實，在你們的兩個千年的時間中，會有一種對於與其他人一起生活在集體中的無法忽略的呼喚？我的朋友們，這是由於創造社會記憶複合體的初期的技藝，它再一次是一種非常有幫助的模式以協調一致地取得社會記憶複合體。對於那些已經最終學會成為，容我們說，自我依賴的實體，要接著做出看起來似乎是一種倒退的轉過來依賴於其他人的行動，這會是非常困難的，而就是這種對於一個人自己與其他人之間的統一的讚美，會驅使敏感的實體前往一種集體性的生命。更多的手意味著更大的潛能。當更多的心與心智協調一致地向著相同的渴望工作的時候，這意味著每一個祈禱，每一個讚美，每一次感恩，都是更為強有力的，且擁有對於那些祈禱的物件，那些被愛的人，對於那些每一個集體都希望為其做它的工作的人的更多的許諾。

We recommend contemplation of that which we have said before further questions are asked, as this is a large subject and we have compressed much material due to the limitations upon this instrument's speaking and your hearing and—this instrument just flashed to us in mind—her bottom. Therefore, we shall at this time wish you largely a more and more successful attempt to discipline the self to meditation, a recommendation that you observe the pattern with which you enter meditation, and a recommendation further, that you cultivate within yourselves a faith in the power of meditation and a hope, a knowledge, shall we say, of the promise which we suggest meditation and prayer and contemplation hold for you.

我們會推薦在更進一步的問題被詢問之前對我們已經說過的內容的沉思，因為這是一個巨大的主題，由於在這個器皿的發言上，在你們的聆聽以及——這個器皿剛剛在頭腦中讓我們突然想起——她的屁股上的局限，我們已經將大量的材料壓縮了。因此，我們將在此刻大大地祝願你們在訓練自我進行冥想的方面擁有一種越來越成功的嘗試，一個建議是，你們觀察你們進入冥想的模式，更進一步的一個建議是，你們在你們內在之中培養一種對於冥想的力量信心以及一種希望，一種對於我們建議的冥想、期待以及沉思會對你們擁有的許諾的，容我們說，知曉。

We are your brothers and sisters of L/Leema, and consider it a great honor to be asked to join you. Our blessings upon each of you, our love and the Creator "s go with you. We leave you in all that there is, the love and the manifestation of love of the one infinite Love, which is the Creator. Adonai, my friends. Adonai vasu borragus.

我們是你們的兄弟姐妹 *L/Leema*，被請求加入你們，這是被認為是一種巨大的榮耀。我們祝福你們每一個人，我們的愛和造物者的愛將與你們同行。我們在一切萬有中，在愛中，在造物者之所是的太一無限的愛的顯化中離開你們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

August 10, 1986

1986-08-10 : *Hatonn* : 困難的杠鈴

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and I greet you, my friends, in the love and in the light of our infinite Creator. We are most honored to be asked to join your group this evening. Your seeking and desire to know the nature of your movement into unity with the one Creator is that which has drawn us to you this evening. We are privileged to be able to join you, for in sharing our humble experiences with you, do we also progress upon the same path which you tread. As we speak to you this evening, please be aware that we offer opinions and our experiences which are those of brothers and sisters who are like you, fallible and yet [who] desire to serve. Take that which has meaning for you and leave that which does not ring true without the backward glance. We do not wish to place any stumbling block upon your path.

我是 *Hatonn*，我向你們致意，我的朋友們，在我們的無限造物者的愛與光中。我們對於在今晚被請求加入你們的團體是極其榮耀的。你們的尋求以及你們去知曉你們進入到與太一造物者之間的一體性的運動的屬性的渴望，就是今晚將我們吸引到你們身邊的事物了。我們對於能夠加入你們是感覺到榮幸的，因為通過與你們分享我們謙遜的體驗，我們同樣確實在那條和你們行走的道路相同的道路上前進了。在我們今晚對你們發言的時候，請知曉我們是提供我們的觀點以及我們的體驗，我們是你們的兄弟姐妹，我們和你們一樣是易於犯錯而又渴望去服務的。請拿走那些對你們有意義的內容，並將那些聽起來不是真實的內容毫不猶豫地拋棄掉。我們並不希望在你們的道路上放置任何的絆腳石。

This evening we have observed the questions and comments concerning the path of the seeker which attempts to serve others and to radiate the light of the one Creator to those about it. We have observed that in your discussion and in your concerns, there is the noting of those instances in the experience of any seeker which seem of a negative nature and which seem to provide obstacles, difficulties and deterrents to the continuation of the positive seeking.

今晚我們已經觀察到了關於尋求者的道路的問題以及評論，這些尋求者嘗試去服務他人並向它周圍的實體輻射太一造物者的光。我們已經觀察到，在你們的討論以及你們的關注點之中，會有對這樣一些情況的評論了，這些情況在任何尋求者的體驗中看起來似乎是具有一種負面性的屬性，看起來似乎對正面行的尋求的繼續提供了障礙物、困難和阻礙物了。

We might add our comments to those which we have listened [to] this evening, for each seeker that sets out upon the journey of consciously determining that which is useful and that which is not for the pursuing of this journey is one which shall experience a wondrous adventure. The desire to know the nature of the creation in which you find yourselves and the desire to know the nature of the life force which makes you what you are and which

propels you through this creation is that desire which you shall draw upon constantly as you make your journey day by day and moment by moment. This desire, then, is the central force through which you find your movement made possible.

我們可以對那些我們已經在今晚聆聽過的評論補充我們的見解，因為每一個踏上了那條旅程的實體都將會體驗到一次奇異的冒險，這些實體會有意識地決定，對於追尋這條旅程，哪些事物是有用處的，哪些事物是沒有用處的。去知曉你們在其中發現你們自己的造物的屬性的渴望，以及去知曉那種使得你們成為你們之所是並推動你們穿越這個造物的生命力的屬性的渴望，就是那種隨著你們日復一日且在每時每刻進行你們的旅程你們將持續不斷地利用的渴望。這種渴望，接下來，就是你們發現通過其發現你們的運動已經成為有可能的中心性的力量。

As you observe the events within your life pattern unfolding, you will discover that some seem more helpful than others. This is due to that nature which is unique to you. You have the previous incarnational experiences brought with you into this experience, a collection of abilities, attitudes and interests which you have carefully gathered as those of significance through previous experience. These, then, are that with which you begin this incarnation and that which is the garden, shall we say, into which the seeds of your desire are sown and are grown according to the purity of the intentions that you focus this desire through.

隨著你們觀察到事件在你們的生命模式中展開，你們將會發現某些事件看起來似乎比其他的事件是更有幫助的。這是由於那種對於你們是獨一無二的屬性。你們將之前的投生體驗帶在身邊帶入到這次體驗中，會有你們通過之前的體驗已經作為那些具有意義的事物而仔細收集起來的一個能力，態度以及興趣的結合。這些事物，接下來，就是你們藉由其開始這次投生的事物了，你們的渴望的種子被播種在那個投生的，容我們說，花園之中，並根據你們通過其聚焦這種渴望的意圖的純度而生長。

Thus, you draw unto yourselves those experiences which shall provide you with the opportunities that you seek. These opportunities provide you the laboratory, shall we say, in which the lessons that you have designed for yourself may be attempted. The opportunities that form the fabric of your daily existence are of a variety of kinds, each colored by your desire to know more and more of the nature of yourself, the creation about you, and your movement through it. Each experience, then, provides what we might call a holographic miniature in which, if the intention and attention is focused finely enough, one can see the entire pattern of the incarnation unfolding within one's response to any situation.

因此，你們將那些將會為你們提供你們尋求的機會的體驗吸引到你們自己身上。這些機會為你們提供了，容我們說，實驗室，在其中那些你已經為你自己設計好的課程就可以被嘗試了。這些形成了你們的日常生活的存在性的結構的機會，是具有多種多樣的類型的，每一個機會都被你去越來越多地知曉你自己的屬性、在你周圍的造物以及你穿越它的運動的渴望所染色了。每一個體驗，接下來，都提供了我們可以稱為一種全象性的微縮的圖像的事物，在其中如果意圖與注意力是被足夠精細地聚焦的，一個人能夠看到整個投生的模式在它對任何情況的回

應中展開了。

As you note your own spontaneous and unrehearsed responses to those events in your daily round of activities, you will begin to note the various biases and attitudes with which you are currently armed, shall we say, for want of a better term. These attitudes and biases then form the beginning of your understanding of yourself. If you are able in the quiet moments of your daily round of activities to contemplate and meditate upon the manner in which you respond to those events placed before you, you begin to see a picture not only of your current being, as you manifest it in this incarnation, but also the potential which your attitudes and biases call to you.

當你們注意到你們自己對於那些在你們日常生活的活動中的事件的自發性且未被預先排練過的反應的時候，你們將會注意到你們當前藉由其而，因為想要一個更好的詞語，被武裝起來的各種各樣的偏向性與態度。這些態度和偏向性接下來就形成了你對你自己的理解的開始了。如果你們能夠在你們的日常生活的安靜的時刻中對於你們通過其對這些被放置在你們面前的事件進行回應的方式進行沉思和冥想的話，你們就會開始不僅僅看到你們當前的存有一幅圖像，如你們將它在這個投生中顯化的一樣，你們同樣也會開始看到你們的態度與偏向性為你們召喚的可能性了。

Thus, if one can look at the honest and unreserved responses that become the pattern or nature of one's current being, one may without judgment, then, work with each in order that each might find its natural balance, and the experience then becomes broadening so that the point of viewing expands. What was once of a narrow focus, with contemplative and meditative attention begins to expand its boundaries as various attitudes and perceptions find a wider frame of reference within one's being.

如果一個人能夠檢查那些誠實而未被隱瞞的回應，那些回應會成為一個人當前的存有的模式或者屬性，它就可以在不評判的情況下，接下來與每一個屬性一同工作，以便於每一個屬性就可以找到它自然的平衡，體驗接下來就會成為令人拓展的，這樣觀念就拓寬了。曾經是一種狹窄的焦點的事物，藉由沉思性與冥想性的關注，開始隨著各種各樣的態度與知覺在一個人的存有內在之中找到了更為寬闊的參考的框架而拓展它的邊界了。

For example, if one discovers within the being an anger or frustration, shall we say, that surfaces when one is unable to make its mark upon the world and the events in it in a fashion that is of one's own design, then one may see that there is a bias of frustration and disharmony that emanates frequently as a portion of the being when the events of the world do not fall in such and such a fashion. One might note other facets of being, such as impatience and the desire to control people and events, as being corollaries to the basic anger and frustration. If one is able to look without emotion and judgment upon this basic bias or distortion of anger and its corollary attributes, one may begin to discover the potential that is shut up within one's being by the presence of that known as anger.

舉個例子，在一個人無法在世界上以及在世界中的事件上用一種具有它自己的樣

式的方式留下它的標記的時候，如果它在存有中發現了一種憤怒，或者容我們說，挫折浮現出來了，接下來它就可以看到，在屬於這個世界的事件並沒有用這樣或者那樣一種方式出現的時候，會有一種挫折與不協調的偏向性頻繁地作為存有的一部分而散發出來。一個人可以注意到存有的其他的面向，諸如不耐心以及去控制人與時間的渴望，就是那種基本的憤怒與挫折的必然結果了。如果一個人能夠不帶情緒與評判地觀察這種憤怒的基本的偏向性或者扭曲，以及作為它的必然結果的事物的屬性，它就可以開始發現因為那種被知曉為憤怒的存在而被鎖閉在它的存有內在之中的那種潛能了。

It may be, for example, that an entity wishes to learn more of compassion, more of acceptance, and more of forgiveness, and wishes to place these concepts more firmly within the true self, that which you may call the soul. This may be done by programming the seeming opposite attribute within the incarnation in order to provide opportunity after opportunity after opportunity, one upon the other for the self to experience the lack of love, the lack of forgiveness, the lack of acceptance, and these are terms which describe that which you call anger, frustration, control and so forth.

舉個例子，它可能是一個實體希望學會更多的同情心，更多的接納，更多的寬恕，並希望將這些觀念更為穩固地放置於真實的自我，即你們可能稱之為靈魂的事物的內在之中。這可以藉由在投生中規劃在表面上對立的屬性而被進行，以便於提供一個接一個，再接一個的機會讓自我體驗到愛的缺乏，寬恕的缺乏，接納的缺乏，這些就是描述了你們稱之為憤怒、挫折，控制以及諸如此類的事物的詞語了。

Thus, by finding these attributes within the incarnational pattern, one may through conscious and non-judgmental study of the self become aware that in each release of anger there is the potential to accept, to love, to show mercy, and to have patience. As this becomes apparent, one then notes with more and more frequency and accuracy those moments in which this lesson is being offered. And as one is able to be more aware of the root or primary cause and potential set up by the expression of anger, then one is able to take advantage, shall we say, of that opportunity, and in a fashion to transmute or transform the situation in which anger might normally be generated, and instead generate the loving acceptance which was the original intention and which was achieved by constructing the basic personality to respond in the manner called angry or frustrated.

因此，藉由在投生模式中找到這些屬性，一個人可以通過對自我的有意識且無評判的研究開始察覺到，在每一次對憤怒的釋放中，都會有去接納、去愛、去展現慈悲，去擁有耐心的潛能。隨著這種潛能成為明顯的，一個人接下來就會帶著越來越大的頻率與準確性注意到那些在其中這些課程被提供的時刻了。隨著一個人能夠更多地察覺到根本原因或者主要原因，以及被憤怒的表達所設置的潛能的時候，接下來，它就能夠，容我們說，利用那個機會，並用這樣一種方式使得那個在其中憤怒通常會被產生出來的情況發生質變或者轉變，那個情況就會反過來產生出愛的接納了，而這種有愛的接納就是藉由構建基本的人格來用那種被稱之為憤怒或者挫折的方式回應的最初的意圖以及被取得的事物了。

This is one common and simple example of how the lessons of an incarnation

may be set up or provided for before the incarnation by utilizing the full range of what you would call human emotions so that these emotions then become a connecting link, connecting the level of understanding which has been achieved in previous incarnations to the potential which now awaits each entity.

這是一次投生的課程可能在投生之前如何藉由利用你們所稱的人類情緒的完整的範圍而被設置或者被提供，以便於這些情緒接下來就會成為一種連接性的鏈條的一個普通的且簡單的例子，這種鏈條會將在之前投生中已經被取得的理解的層次與現在等待著每一個實體的潛能連接在一起。

Thus, within the incarnational pattern, one may discover that within even the darkest and most dimly lit moments of one's experience, great treasures potentially await. It is often easy for the conscious seeker of truth to look upon those times that are full of joy, peace and new learning as those times in which the greatest growth within the soul occurs. However, we would suggest that the moments of seeming difficulty and trauma not be overlooked, for it is within such moments that one's fiber of being is truly tested and given the greatest of opportunities to expand in its scope and strength.

因此，在投生模式中，一個人可能會發現，甚至在一個人的體驗的最為黑暗以及被最為暗淡地照亮的時刻中，巨大的寶藏都是潛在地等待著的。對於有意識的真理的尋求者，將那些充滿了喜悅、平安以及新的學習的時刻視為那些在其中在靈魂內在之中的最大的成長會發生的時刻，這經常是容易的。然而，我們會建議，那些具有表面上的困難和創傷的時刻不要被忽略，因為就是在這樣的時刻中，一個人存有的素質是真正被考驗並被賦予了最大的機會在其廣度與力量上進行拓展的。

The moments of difficulty and disharmony, then, are those moments in which the spiritual strength, to use a general term, of an entity may receive the opportunity for further strengthening. This is also true of those moments in which one feels that there might be negative, as you would call them, influences moving in one's life patterns and providing obstacles that make further progress difficult. If one can see such situations as analogous to simply placing more weights upon the bar, which then can be lifted with that strength which each has to lift, then there is greater chance or opportunity for one's spiritual strength to be enhanced as one looks at difficulties not as that to be denied, but as that to be welcomed in joy as a more intensive opportunity to progress at even a quicker pace.

那些困難與不協調的時刻，接下來，就是那些在其中一個實體的，使用一個一般性的詞語，靈性的力量可以接收到更進一步的強化的機會的時刻了。這對於這樣一些時刻同樣也是真實的，一個人在這些時刻中會感覺到可能有負面性的影響，如你們對它們的稱呼一樣，在它的生命模式中移動，並提供了會使得進一步的發展變得困難的障礙物了。如果一個人能夠將這樣的情況視為是類似於單純地將更多的重量放置在杠鈴上，這個杠鈴接下來就能夠用每一個人所擁有的去舉起的力量被舉起了，接下來，就會有更大的可能性或者機會讓一個人的靈性的力量被增強，因為一個人並不將困難視為是要被否認的事物，而是視為是要在喜悅中被歡迎的事物，視為是一種更為強烈的機會去用甚至更快的一種速度前進。

(Telephone rings.)

(電話鈴響了。)

We shall pause.

我們將暫停。

(Pause)

(暫停)

I am Hatonn, and we wish to transmit this instrument's apologies for failing to unplug the device which records your conversations.

我是 *Hatonn*，我們希望傳遞這個器皿對於沒有拔下記錄我們的對話的設備的塞子的抱歉。

At this time, we would desire to complete our portion of this contact in order that our brothers and sisters of Latwii may provide their service of attempting to answer queries of those present. We have found the need to somewhat shorten the normal length of the contact for this instrument is functioning in a solitary fashion this evening and would benefit by a reservation of some energy for the service of those of Latwii. Again, we thank each present for requesting our humble service, and we look forward to future, as you would call them, gatherings of this group in which we may be honored once again to offer our thoughts upon the journey which we share with you. We are known to you as those of Hatonn. We shall leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻我們渴望完成我們在這個接觸中的部分，以便於我們的兄弟姐妹 *Latwii* 可以提供它們嘗試去回答在場的實體的問題的服務。我們已經發現去多少有些縮短接觸的通常的長度的需要了，因為這個器皿在今晚是用一種孤單的方式進行運轉的，這個器皿會因為一種將能量保留給 *Latwii* 團體的服務而受益。再一次，我們感謝在場的每一個請求我們謙遜的服務，我們期待這個團體的未來的，如你們對它們的稱呼一樣，集會，在其中我們可以再一次擁有榮耀提供我們對那條我們與你們分享的旅程的想法。我們是你們知曉的 *Hatonn*。我們將在此刻在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in love and light. We have been waiting in the wings, so to speak, looking forward to this opportunity to offer our service to this group. We of Latwii are those who are presumptuous enough to attempt to answer queries. We, however, remind you as did our brothers and sisters of Hatonn that we are also most fallible, and do not wish to have our thoughts and opinions weighted overmuch in your estimation. Please do not hesitate to disregard any word or thought that does not feel right to you. With that disclaimer aside, may we ask if we might begin with a

query?

我是 *Latwii*，我的朋友們，我們在愛與光中向你們致意。我們一直都在，可以說是，側翼等待，並期待這個機會來對這個團體提供我們的服務。我們 *Latwii* 是那些足夠自以為是以嘗試回答問題的實體。然而，我們提醒你們，如同我們的兄弟姐妹 *Hatonn* 提醒過你們的一樣，我們同樣是極其易於犯錯的，我們不希望讓我們的想法和觀點在你們的評估中被過度重視。請不要猶豫拋棄任何的你們感覺不正確的言語或者想法。在說了這個免責聲明之後，請問是否我們可以用一個問題開始？

A: Yes, *Latwii*, I have a question. I was wondering—I do not understand the mechanism that happens when you talk through the instrument. Why does the instrument become of less energy as time goes on? When you come through the instrument, do you not energize the instrument? Or do you take from the energy that is in the instrument? How does this work?

A：是的，*Latwii*，我有一個問題，我想要知道——我不理解當你們通過器皿發言的時候發生的機制。為什麼器皿會隨著時間的繼續而能量減少？當你們通過器皿出現的時候，你們不會給予器皿能量嗎？或者，你們是拿走了在器皿身上的能量嗎？這是如何工作的呢？

I am *Latwii*, and am aware of your query, my sister. In many cases an instrument such as this one may indeed feel energized and much replenished of energy when the session is complete. This particular instrument is somewhat hard-headed, however, and in order to provide the service of the vocal channel, needs to concentrate to a degree which exceeds that of other instruments that may be observed. The focus necessary for this instrument to transmit our thoughts without analyzing them as to their content is a focus that is somewhat difficult for this instrument, for it wishes no distortion of its transmissions that it can avoid and therefore attempts to focus in a precise manner to receive our thoughts which appear just as its own thoughts, yet, when spoken in a continuous fashion, do tend to become apparently discernible as other than this instrument's.

我是 *Latwii*，我瞭解了你的問題，我的姐妹。在很多的情況中，諸如這個器皿之類的一個器皿，在集會被完成的時候確實會感覺到被賦予了能量並大量地被能量重新裝滿了。然而，這個特定的器皿是多少有些頑固的，為了要提供語音傳訊的服務，器皿需要將注意力集中的一個程度，這個程度是超出了其他的器皿可能會被遵守的程度的。這個器皿要在關於我們的想法的內容的方面不分析我們的想法的情況下傳遞我們的想法，所需的聚焦是一種對於這個器皿多少有些困難的聚焦，因為它希望不產生出它能夠避免的對它的傳遞的扭曲，因此它嘗試去用一種精確的方式聚焦，以接收我們的想法，我們的想法會如同它自己的想法一樣地出現，而當我們的想法用一種持續性的方式被講述的時候，我們的想法確實傾向於成為明顯地可以被分辨出不是這個器皿的想法。

Thus, this particular instrument finds it somewhat wearing to serve both as an instrument for the opening message, shall we say, and for the question and answer portion of the meditation as well. As an instrument becomes more able to allow the channeling process to flow freely through it, there is less of

the wearing effect, although it is somewhat wearing upon any entity to maintain one position for a length of time, seated an hour or so, as we have discovered amongst your peoples.

因此，這個特定的器皿會發現，同時為，容我們說，開場資訊，以及為冥想的提問與回答的部分作為一個器皿而服務，這是多少有些令人疲倦的。當一個器皿變得更加有能力允許傳訊的過程自由地流經它的時候，就會有較少的疲倦的效果了，儘管如我們已經在你們的人群當中發現的一樣，要保持一個人的姿勢一段時間的長度，坐著的大概一個小時，這對於任何器皿都會是有些令人疲倦的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

A: No, that was very good. Thank you.

A：沒有了，那是非常好的。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

L: Yes, I have a question, Latwii. Concerning the subject matter of Maldek, the planet which is no longer present, did this have any effect upon our planet when its disappearance was brought about and did this effect—is it recorded within our own history?

L：是的，我有一個問題，*Latwii*。關於馬爾戴克的主題，這個星球不存在了，這當它的消失發生的時候這對我們的星球產生了任何影響嗎，這種影響——它在我們自己的歷史中被記錄下來了嗎？

I am Latwii, and we see a variety of possible responses to your query. We assume that the first level of interest concerns possible physical effects that may have been noted upon this planetary sphere when the planet known to you as Maldek was, shall we say, destroyed by the use of the nuclear and crystal-powered weapons of this population. The physical influence upon this particular sphere may be noted by geologists or perhaps archeologists who are able to correlate various levels of strata of the Earth composition in its surface.

我是 *Latwii*，我們看到了多種多樣的對你的問題的有可能的回應。我們假設第一層的興趣涉及到當被你們知曉為馬爾戴克的星球因為它的人群對核武器以及水晶能量武器的使用而被摧毀的時候可能已經在這個星球上被注意到的有可能的物質性的影響。在這個星球上的物質性的影響可以被地質學家，或者也許是考古學家注意到，它們能夠將地球在其表面上的土壤的成分的各種各樣的底層的層次相互關聯起來。

There was at the time of the destruction of the planet known as Maldek a spewing of its, shall we say, particles throughout the local vicinity. Your planetary influence being within that vicinity, there was then the coating of some portions of your planet with a, shall we say, fine dust-like substance that may be noted by those who seek such explorations of the composition of

your planet's surface. There was also within the local vicinity of the planet known as Maldek a vibration of waves which traveled great distances and did effect some harmonic resonance, shall we say, with neighboring planets, causing momentary shifts in magnetic fields so that the core structure of the neighboring planets was somewhat altered, though not to a degree that may be noticed by any measurements which your current technology of instruments could record.

在被知曉為馬爾戴克的行星的毀滅的時刻，在貫穿整個本地臨近的區域都存在有它的，容我們說，顆粒的噴出物。你們的星球是位於那個臨近區域中的，那麼就會有一種，容我們說，精細的，灰塵一般的物質覆蓋了你們的星球的一些部分了，這種物質可以被那些尋求對你們星球表面的組成的這樣的探索的實體注意到。在被知曉為馬爾戴克的行星的局部的臨近區域中同樣也會有一種波動的振動，這些波動會旅行穿越巨大的距離並確實會影響臨近的星球的某種協調振動，並同時造成在磁場中的暫時性的偏移，這樣，附近的星球的核心結構就會多少有些被改變了，儘管這種改變並未一個達到可能被你們當前的儀器的科技能夠記錄的任何測量注意到的程度。

The most notable influence of the destruction of the planet known as Maldek upon your own planet was that after the population of the planet known as Maldek had recovered consciousness of their very being, there having been the melding of consciousness into a, what has been called, "knot of fear" following the destruction of their planetary sphere, these entities then found the need to take up residence upon your third-density planet in forms which were not normally used or available to third-density intelligence.

被知曉為馬爾戴克的星球的毀滅在你們自己的星球上最為顯著的影響是，在被知曉為馬爾戴克的星球的人群已經恢復了對它們的存有的意識之後，意識的融合已經形成了一種，已經被稱之為，“恐懼之結”的事物了，在這些實體的星球毀滅之後，這些實體接下來發現它們需要在通常並不會被第三密度的智慧所使用或者可以為其所利用的形體中在你們的第三密度的星球上居住了。

Throughout succeeding eons of your time and planetary experience these entities formerly of Maldek have been able to move into your more normal third-density physical vehicle in order to continue their third-density experience and to more specifically achieve a balancing action within their own consciousness that they have found necessary as a result of their actions upon their home planet which resulted in its destruction.

穿越隨後的亙古的時間以及星球的體驗，這些之前屬於馬爾戴克的星球的實體已經能夠移動進入到你們更為通常性的第三密度的物質性載具之中，以便於繼續它們的第三密度的體驗，並更為明確地在它們自己的意識中取得一種平衡性的行動，作為它們在它們家園的星球上導致了其毀滅的行動的一個結果，它們發現這種平衡性的行動是需要的。

Thus, you may discover many of these entities in ...

因此，你們可能會發現很多這些實體在.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am again with this instrument. To continue our response. Thus, these entities have found the need to reproduce the circumstances which upon their home planet resulted in its destruction in order that the balancing action may be achieved and the harmonious resolution of those energies set in motion long ages ago might find a more harmonious result.

我是 *Latwii*，我再一次與這個器皿在一起了。繼續我們的回應。因此，這些實體已經發現，它們需要去重現在它們的家園的星球上的導致了其毀滅的環境，以便於那種平衡性的行動可以被取得，對那些在很久以前就被啟動了的能量的協調一致的解除，就可以找到一種更為協調的結果了。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

L: (Inaudible).

L : (聽不見。)

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

A: Yes, I have a question which (inaudible) but there's been so much said that I need to review a lot of things to get straight in my mind. When we get up against an opposition in our life—and is the opposition there to tell us that we are going the wrong road, or is the opposition there to tell us to work harder at what we are doing to gain strength, to, perhaps—I'm not sure of, but sometimes when I seem to hit a brick wall, so to speak, in a certain area, I feel that perhaps I'm going down the wrong road, and it's saying, "Let's reevaluate this, is this what you really want?" Am I seeing this correctly or not?

A : 是的，我有一個問題，（聽不見）但是已經有如此大量的事情被說過了，我需要回顧很多的事情以在我的頭腦中變得有條理。當我們在我們的生命中遭遇到一種對立物的時候——那個對立物在那裏是要告訴我們，我們正在走錯誤的道路嗎，或者那個對立物在那裏是要告訴我們要更為努力地在我們正在做的事情上工作以取得力量以，也許是——我不確信，但是，有時候當我看起來似乎，可以說是，撞到一面牆的時候，它是說，“讓我們對這個重新評估，這真的是我想要的事情嗎？”我是否正確地理解這一點了？

I am Latwii, and am aware of your query, my sister. Our brothers and sisters of Hatonn were, in their way of speaking, speaking to the general run of events, the general outline which one may observe within the life pattern. When one looks at any specific instance, however, one may need to apply other concepts. This is to say that those assumptions which you have made may each be correct, each in its own time.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們的兄弟姐妹 *Hatonn*，用他們發言的方式，談及了一個人可能在生命模式中觀察到的一般性的事件，一般性的輪廓了。然而，當一個人觀察任何特定的情況，它可能需要應用其他的觀念。這就是說，那些你已經做出的假設可能每一個都是正確的，每一個在屬於它自己的時刻都是正確的。

There is a great variety of lessons and messages that are available in any one situation. What will be most perceivable by you at any particular moment is determined by your needs at that moment. In general, it is quite helpful to look at any difficulty or opposition as an opportunity to learn a more intensive lesson. However, this lesson may be one which says to you, "Proceed with greater intention and vigor," or it may be that the message is to take another path which is more appropriate. The message may also say that you may take this path if you choose and learn what it has to teach you.

在任何一個情況中都會有極其多種多樣的課程與資訊。在任何特定的時刻將會對於你是最為可以領會的事物，是由你在那個時刻的需要決定的。一般而言，將任何的困難或者對立物視為是一種去學會一種更為強化性的課程的機會，這是相當有幫助的。然而，這個課程可能是一個會對你說“帶著更大的意願與活力來前進”的課程，或者它可能會是，資訊就是去走另一條更為合適的道路。信息同樣可能會說，你可以走這條道路，如果你選擇並學習它所教導你的事物的話。

The means by which you decide what any situation has to offer you and the message which is most appropriate is a means which we might suggest achieving through the meditative or contemplative state of being in which you take that confusion that you feel with you into the meditation or the contemplation, study with the mind as well as can be studied that which stands before you, understand what is possible with the mind, then release that which is described in intellectual terms and allow only the desire to know what is most appropriate for you to remain. And allow that desire, then, to draw to you the inspiration, the hunch, the intuition, that still, small voice which speaks when spoken to and listened to.

你們藉由其決定任何情況所要提供給你們的事物是什麼以及最為適當的資訊是什麼的途徑，是一條我們可以建議通過存有的冥想或者沉思性的狀態取得的途徑，在這種狀態中，你們可以將那種你們感覺到的混淆帶在你們身邊帶入到冥想或者沉思中，藉由心智，同樣也藉由能夠被研究的事情，來研究那個站在你們前方的事物，藉由心智理解什麼是有可能的，接下來，釋放用邏輯性的方式被描繪的事物，僅僅允許去知曉對於你們是極其合適的事物的渴望留下來。接下來，允許那種渴望將啟發、預感、直覺、以及那個靜默而微小的聲音吸引到你們身上，當你能對那個聲音說話並聆聽它的時候，那個聲音就會發言了。

In this way you will find, as you know, the path opens more fully and freely in whatever direction may be most appropriate for your feet to tread. Oftentimes it will be as you have suspected; other times it may be a great surprise. Listen always to that voice within.

用這種方式，你們將會發現，如你們知曉的一樣，道路更為充分地且更為自由地在無論什麼可能最為適合你的雙腳去行走的方向上開放了。時常，它將會是和你

已經猜測到的是一樣的，在其他的時候，它可能是一種巨大的驚喜。一直都聆聽那個內在的聲音吧。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

A: No, you do a very good job. Thank you.

A：不用了，你們做了一個非常棒的工作了。謝謝你們。

I am Latwii, and we thank you once again, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

L: Yes, I have another question. Do we, speaking as an individual, when one gives thought to something that they desire to have manifested, is the individual in charge of, completely, the manifestation of that thought, or are there other entities or guardians or divine intervention that permits or does not permit the eventual manifestation of this or that particular thought?

L：是的，我有另一個問題：我們，在作為一個個體發言的時候，當一個對某個它們渴望已經顯化了的事情給予它的想法的時候，那個個體是完全掌控那個想法的顯化嗎，或者會有其他的實體或者指導靈或者神聖介入會允許或者不允許這樣或者那樣的特定的想法的最終的顯化嗎？

I am Latwii. Again we find that simple response is not possible to this query, for there are many, many possibilities. The entity who attempts to form through thought an event or experience or situation that shall be a portion of its future experience, as you would call it, may be joined by others of its own groupings, that is, the family, the friends, the seekers of like mind, and this grouping then may focus its attention upon the same pattern of thought and aid in bringing this pattern into manifestation.

我是 *Latwii*。再一次，我們發現，簡單的回應對於這個問題是不可能的，因為會有很多很多的可能性。一個實體，如果它嘗試去通過思考想法來形成將會成為其未來的體驗，如你們對它的稱呼一樣，的一個事件、或者體驗、或者情況，它可能會被屬於它自己的團體的其他實體加入，也就是說，家庭，朋友，具有相似的心智的尋求者，這個團體接下來就可以將它的注意力聚焦在相同的想法的模式上並在講這種模式帶入到顯化的過程中起幫助。

There are, as you have described, entities of an unseen nature which also observe the patterns of one's incarnation and attempt to guide and to protect where possible. You know many of these entities as angelic presences, as those called guides, as the quality known as the higher self or oversoul, as well. Each of these may in conjunction with your thought-forming process work to aid this thought in its formation in the physical reality.

如你已經描述過的一樣，會有具有一種無形的屬性的實體同樣也會觀察一個人的投生的模式，並會嘗試在有可能的位置進行指引與保護。你們知道很多這些實體是天使的存在，是那些被稱之為指導靈的實體，同樣還有被知曉為高我或者超靈的特性。這些實體中的每一個都可以與你的思考形成的過程結合在一起進行工作

以在這個想法在物質性的實相中的形成的過程中幫助這個想法。

There may, however, be a wider point of view available to these guardian entities so that possibilities for your reconsideration of this choice of pattern may be presented which will give you then the opportunity to decide whether to pursue with greater or lesser vigor that pattern of thought which you have begun to formulate. There may be events within your own subconscious mind programmed preincarnatively which move in patterns which seem to negate efforts to form thoughts of such and such a pattern in order that lessons of, shall we say, another nature may occur.

然而，可能會有一種更為寬闊的視角是可以為這些指引的實體所利用的，因此，你對於這種模式的選擇的重新考慮的可能性就可以被呈現出來，這接下來將會給予你們機會去決定，是否藉由更大或者較小的經歷來追尋那個你已經開始系統表達的想法的模式。在你自己的潛意識心智中可能有在投生前已經被規劃好的事件，這些事件會通過那些看起來似乎是抵消了去形成具有這樣或者那樣一個模式的想法的努力的模式來運轉，以便於具有，容我們說，另一個屬性的課程可以出現。

We hesitate to give further examples of the various possibilities and probabilities that affect whether or not a thought may eventually be formed within your life pattern, for the range of possibilities is so great as to lend more confusion than clarity to this very, very wide field of study. For, indeed, all that you experience within your incarnational pattern is a product of your own thinking, whether that thinking be conscious or unconscious, whether that thinking be done during the incarnation or previous to the incarnation, for it is the power of the mind to generate thoughts that, when focused upon for a long enough period of what you call time or experience, that these thoughts then become manifest within your life pattern to provide glorious opportunities for learning or for serving. Thus, all you experience is a product of thought.

我們不願意更進一步給出對會影響是否一個想法可能最終在你們的生命模式中被形成的各種各樣的可能性與或然率的例子，因為可能性的範圍是如此之大，以至於它會對這個非常非常寬闊的研究的領域帶來更多的混淆而不是清晰度。因為，確實，所有你們在你們的投生模式中體驗到的事物都是你們自己的思考的一個產物，無論那個思考是有意識還是無意識的，無論那個思考是在投生期間還是在投生之前被進行的，因為心智去產生想法的力量，當被聚焦起來的有一段足夠長的你們所稱的時間或者體驗之後，那些想法接下來就會在你們的生命模式中顯化出來，為學習或者為服務提供榮耀的機會。因此，所有你們體驗到的事物都是想法的一個產物。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

L: Thank you. Your response has been most helpful. I have no other question.

L：感謝你們。你們的回應已經是極其有幫助的了。我沒有其他的問題了。

I am Latwii, and we thank you once again, my brother. Is there another query?
我是 *Latwii*，我們再一次感謝你們，我的兄弟。有另一個問題嗎？

(Pause)
(暫停)

I am Latwii. It seems that we have exhausted the queries somewhat before we have exhausted this instrument. We wish to extend our heartfelt gratitude to each for allowing our presence and for inviting our humble opinions on those matters which are of interest to you in your journey of seeking. We shall also look forward to future sessions with this group as we enjoy very much the vibrations generated by those present this evening. We are known to you as those of Latwii. We shall leave you, my friends, at this time in the one glorious light and the ever-present love of the one infinite Creator. We are those of Latwii. *Adonai vasu borragus*.

我是 *Latwii*。看起來似乎我們已經在我們耗盡這個器皿之前就多少有些用光了問題了。我們希望對每一位允許我們在場並邀請我們對於那些在你們尋求的旅程中你們感興趣的問題上的謙遜的觀點而致以我們對各位的由衷的感激。我們將同樣也期待與這個團體的未來的集會，因為我們非常享受被今晚在場的那些人產生出來的振動。我們是你們知曉的 *Latwii*。我的朋友們，在此刻，在太一無限造物者的光與一直存在的愛中，我們將離開你們。我們是 *Latwii*。 *Adonai vasu borragus*。

August 31, 1986

1986-08-31 Latwii : 愛的創造與破壞

(Carla channeling)
(Carla 傳訊)

I am Latwii, and I greet you, my friends, in the love and in the light of the one infinite Creator. We are very happy to be here tonight. We are very happy to be speaking through this channel. We have not been able to use this channel for some time, as we usually work with questions and answers, but we decided to work with this channel this evening, for the call of your group lies within our vibratory range of ability to respond and we are most privileged to be able to be with you.

我是 Latwii，我在太一無限造物者的愛與光中向你們致意，我的朋友們。我們今晚很高興在這裏。我們非常高興通過這個管道發言。我們已經有一段時間沒有能夠使用這個管道了，因為我們通常是與提問和回答一同工作的，但是，我們今晚決定與這個管道一同工作，因為你們的團體的呼喚是存在於我們回應的能力的振動範圍內的，我們極其榮幸能夠與你們在一起。

We send our blessings among you and hope that you may find a few words worth your while in what we have to say, mixed in with the many foolish ones. We urge each of you to use all discrimination and take nothing as if it were given to you by an authority. For though we have experienced more, there is no guarantee that we have made our deductions properly. We merely share our experiences as brothers and sisters of you all.

我們在你們當中送出我們的祝福，我們希望你們可能在我們所要說的內容中發現一些話語是值得你們的時間，我們的話語是與許多的愚蠢的話語混合在一起的。我們鼓勵你們每一個人都使用所有的分辨力，不要將任何內容當成是好像它是被一個權威給予你們的。因為儘管我們已經體驗過更多的事情，沒有對於我們已經適當地做出了我們的推論的保證。我們僅僅作為你們所有人的兄弟姐妹而分享我們的體驗。

My friends, let us review what little we know, and find if we feel that it is enough. Perhaps we would all agree that we know that that which is seen is transient. We would perhaps agree that there is more than chance to the universe, its creation, administration, and creative embroidery. Perhaps we would all agree that the most important force in each personal life experience has been love, the love that creates and the love that destroys, the love that gives and the love that takes.

我的朋友們，讓我們回顧一下我們知道的事情是多麼地少，並發現是否我們感覺到它是足夠的。也許我們全都贊成，我們知道被視為是短暫的事物。我們也許會同意，對於宇宙，它的造物，它的管理，它的創造性的刺繡，有比偶然更多的事物。也許我們全都同意，在每一個人的生命體驗中最為重要的力量已經是愛，那種創造的愛，那種毀滅的愛，那種給予的愛，那種奪走的愛。

Perhaps we would agree that all of us are bound by the bond of being fellow

travelers, for unlike many, we have not been satisfied with that which we can see and experience with our senses in the physical sense, but wish always to push our knowledge of a deeper reality a little further, just as your scientists have continued looking deeper into your cosmic space, though all they find is more galaxies. Just as your aeronautical engineers have pressed further and further against the envelope of the planetary atmosphere until man now can escape it, so there is a certain kind of seeker who is stubbornly convinced that there is something more.

也許我們會贊成，我們所有人都是被作為夥伴的旅行者的紐帶綁在一起的，因為和很多人不一樣，我們並未對於我們已經能夠用我們的感知通過身體的感官看到並體驗到的事情感到滿意，而我們一直都希望去將我們對於一個更為深入的實相的知曉推到更遠一點點的地方，就好像你們的科學家已經持續不斷地更為深入地觀察你們的宇宙的空間一樣，儘管所有它們發現的事情，就是更多的星系，就好像你們的航太工程師已經對著星球的大氣層的氣囊推擠到越來越遠的地方，一直到人現在能夠逃離大氣層為止，因此，會有一定類型的尋求者，它是固執地確信，有某種更大的事物。

Now, my friends, the rest is speculation. Indeed, all that we have assumed is speculation, but it is perhaps a speculation that all can agree upon. We wish you to understand that we understand—if we may use such a term—that none of us is dealing with a comfortable thing when we deal with that for which we seek. We know there are no definitive answers. We know that all of your experience will be processed subjectively, and that such events in your life as joy, peace, exuberance and radiance will be gifts.

現在，我的朋友們，剩下的就是沉思。確實，所有我們已經想像的事物就是沉思，但是它也許是一種所有人都能夠對其達成一致的沉思。我們希望你們理解，我們理解——如果我們可以使用這樣一個詞語的話——當我們與我們尋求的事物打交道的時候，我們沒有任何人在與一個舒服的事情打交道。我們知道沒有明確的答案。我們知道所有你們的體驗都將會在主觀性地被處理，在你們的生命中諸如喜悅、平安、豐富以及發光之類的事件將會是禮物。

You see, my friends, there is a mechanical science by which one may replicate mental and physical conditions so that states of mind are achieved which are the vibration in what you call your alpha range, giving you the feelings of peace and joy and freedom. We, however, are not interested in teaching you how to achieve an empty state of mind. We are interested in those who wish to make a conscious decision concerning the speed with which each wishes to progress in a spiritual fashion.

你們看，我的朋友們，會有一種機械性的科學是一個人可以藉由其重現心智與身體的狀況，這樣那種在你們所稱的阿爾法的區域中的振動之所是的心智的狀態就可以被取得了，這種心智的狀態會給予你們平安、喜悅和自由的感覺。然而，我們對於教導你們如何取得一種空無的心智的狀態並不感興趣。我們對於那些希望在關於每一個人可以藉由其用一種靈性的方式前進的速度的方面做出一種有意識的決定的人感興趣。

The spiritual transformation of humankind upon your planet is our area of

interest and service, and if we can encourage any by what we have said, then are we most pleased, for in helping you, we ourselves find that we are helped a great deal as we become more and more knowledgeable of how to help, of what helps, and of how to avoid infringing upon your free will, my friends. For you see, all of this choice, including the choosing of making the choice, is yours, not ours. You are here in freedom, and you are no man's slave and we are but as you—if you would call us who are souls, men, that is acceptable. 在你們的地球上的人類的靈性的轉變就是我們感興趣和服務的區域了，如果我們能夠用我們所說的話語來鼓勵任何人，接下來我們就是極其高興的了，因為通過幫助你們，我們的朋友們，我們自己發現，在我們越來越多地知曉如何幫助，什麼事情是有幫助的，如何避免侵犯你們的自由意志的時候，我們是得到了大量的幫助了。因為你們看，所有這個選擇，包括選擇去做出選擇，都是你們的選擇，不是我們的選擇。你們在這裏是自由的，你們不是任何人的奴隸，我們僅僅是和你們一樣的人——如果你們願意稱呼我們這些靈魂之所是為人的話，那是可以接受的。

We wish to verify for you to the best of our experience, which is considerably larger than your own, that that which you suspect is there, that which lies beyond the envelope of known things is indeed a finer illusion, more filled with light, and far more desirable than the state of non-choice which many of your brothers and sisters have chosen, "Yes," they seem to say, "I know I must wake up someday and think about life and death and who I am and what the truth is, but not today, because you only go around once in life and you have to grab some gusto." 我們希望為你們證實，就我們最佳的經驗，我們的經驗是比你自己的經驗要可觀地更大的，你們猜想的事情是存在的，存在于被知曉為事物的外殼之外的事物，確實是一個更為精微的幻象，是更多地為光所充滿的，是比很多的你們的兄弟姐妹已經選擇的那種不做選擇的狀態要遠遠更加理想性的，很多你們的兄弟姐妹看起來似乎會說，"是的，我知道我必須在某個日子醒過來並考慮生命與死亡，考慮我是誰以及真理是什麼，但不是今天，因為你們僅僅在生命中轉一圈，你們必須要抓住某種愛好。"

My friends, we have looked throughout your culture for this gusto, but we have not been able to find an objective reference, and can only assume that your peoples, even in going for the gusto, are indeed searching for that which is called love. Nevertheless, we applaud you for attempting to make a conscious choice and to continue making choices regarding not only what you think, but what you do about what you think.

我的朋友們，我們已經在貫穿你們的整個文化都觀察了這種愛好，但是我們尚未能夠找到一個客觀的參照物，並僅僅只能假設，你們的人群，甚至在追尋愛好的時候，都是確實是尋找被稱之為愛的事物的。儘管如此，我們會為你們嘗試去做出一個有意識的選擇，繼續在不僅僅關於你們思考什麼，同樣也在關於你們如何著手進行你們思考的事物的方面做出選擇而稱讚你們。

We would encourage you to step back from the feeling of any urgency regarding choice, and know that in choosing to meditate, in choosing to seek,

in choosing to find the polarity of service to others, you have sown seeds that will take some time to grow. We do not use time in the planetary sense, but in the cosmic sense. It will take you millions of years to be harvestable to the Creator. It is a joyful journey and you have been on it for some time.

我們會鼓勵你們從任何關於選擇的緊迫性的感覺後退，並知曉，在選擇去冥想的時候，在選擇去尋求的時候，在選擇去找到服務他人的極性的時候，你們已經播下了種子了，這些種子將會花費一些時間生長。我們並不是從星球的意義上，而是從宇宙的意義上使用時間的。它將會花費你們數百萬年的時間以成為對於造物者收割的。它是一條喜悅的旅程，你們已經處於這條旅程上有一些時間了。

Thus, do not allow yourself to be full of a feeling of inner pressure regarding what you should or should not be doing in order to seek more efficiently or more quickly. Rely upon your own purity of intention and pray, indeed, for a continuation of that intention, for as you desire, so you shall have.

因此，在關於為了要更有效率地或者更快地尋求，你應該或者不應該在做什麼事情的方面，不要允許你自己充滿了一種內在的壓力的感覺。依賴於你自己的意圖的純度，並確實為那種意圖的一種延續而祈禱，因為當你渴望的時候，你將因此擁有。

(Pause)

(暫停)

Forgive us for pausing for so long, but we became interested in the energy in this group. It is quite fascinating to us. As you know, we are most interested in the various colors of the subplanes of your density, and the halo about each person in your circle makes a beautiful necklace of many colors. We hope that you may, during this communication, realize that you are indeed one as you sit and seek and listen to our sometimes foolish words, for we hear many requests which we cannot answer all of. Yet in your diversity of needs, you are all one, one harmony, one chord of being, one consciousness to love and to serve. And as you love and serve, you shall be loved and you shall be served.

請原諒我們暫停了如此長的時間，但是我們對於在這個團體中的能量感興趣。它對於我們是相當令人著迷的。如你們知道的一樣，我們對於你們的密度的次級層面各種色彩是極其有興趣的，在你們的圈子中的每一個人周圍光暈產生出一個具有很多的色彩的項圈了。我們希望你們可以，在這個溝通交流期間意識到，當你們坐著，尋求並聆聽我們有時候是愚蠢的話語的時候，你們確實是一體的，因為我們聽到了很多的請求，我們無法回答它們的全部。而在你們的需要多樣性之中，你們全都是一體的，一個和聲，一個存在的和絃，一個愛和服務的意識。當你們愛並服務的時候，你們將會被愛，你們將會被服務。

We would throw in for the entity which may need this at this time that the working place is as much an area under one's control as any other, in that the consciousness of love, sought most earnestly and persistently, can transform and has and will transform any situation. Again, that which you seek, you will create for yourself.

我們會為實體插入在此刻可能需要的事物，這個工作場所和任何其他場所一樣

多地是一個在一個人控制範圍內的區域，因為愛的意識，在被極其熱情且堅持不懈地追尋的時候，是能夠轉變，且已經並將會轉變任何情況的。再一次，你尋求的事物，你們將會為你自己創造出來。

Now, we will not ask you to have a ten minute quiz, but we will review what we have said. Pardon us for a bad sense of humor, but it has been a long time since we were able to talk through this instrument, and this instrument is much more fun than the one known as Jim, due to the fact that the one known as Jim always wants to get things exactly right. This instrument is a little more loose—we use the word advisedly. 現在，我們將不會要你們進行一次十分鐘的測驗，但是我們將會回顧我們已經說過的內容。請原諒我們的一種糟糕的幽默感，但是自從我們能夠通過這個器皿說話以來，已經有一段很長的時間了，這個器皿是比被知曉為 *Jim* 的實體遠遠更加有趣的，這是由於被知曉為 *Jim* 的實體一直都想要讓事情成為準確地正確的事實。這個器皿有一點點更為放任 (*loose*) ——我們是故意地使用這個詞語的。

But, indeed, we do wish, my friends, to go back and view a few home truths. There is one original Thought, the thought of love. We know that that thought creates and destroys, and that destruction is another name for transformation. We each feel that we know that we are a continuing consciousness that was before the world began and shall be after this planet is no more. Indeed, much of our planetary vibration is no more already. And yet, we persist, being longer lived than rock, for we are consciousness.

但是，確實，我的朋友們，我們希望返回並看幾個無可爭辯的真理。會有一個原初的想法，愛的想法。我們知道想法會創造與破壞，破壞是轉變的另一個名字。我們每一個人都感覺到我們知道我們是一個持續不斷的意識，那個意識是在世界開始之前就存在，並將會在這個星球都不再存在之後存在。確實，大量的我們的星球的振動都已經不存在了。而我們繼續存在，我們比岩石活得更長，因為我們是意識。

We know that we bring this consciousness to bear upon a very heavy illusion, and yet, through this illusion of experience, we slowly learn and begin to realize that we have control over our incarnations, that we may choose not only what we wish to learn, but how quickly we wish to learn it.

我們知道我們將這個意識帶來以負擔一個非常沉重的幻象，而通過這個幻象的體驗，我們緩慢地學習並開始意識到，我們已經控制了我們的投生了，我們不僅僅可以選擇我們希望去學習的事物，我們同樣可以選擇我們希望多快地學習它。

The key to this learning is the seating of experience in meditation. We urge an attempt to meditate daily. Above all, we urge you to laugh and love generously. Ah, my friends, if you only could see that you love but yourself, no matter where that love is turned, it would be easy for you.

這種學習的關鍵是，在冥想中讓體驗固定下來。我們鼓勵一種每天進行的對冥想的嘗試。最重要的是，我們鼓勵你們慷慨地去笑與去愛。我的朋友們，只要你們能夠看到，你愛你自己，無論那種愛被轉向何處，它對於你都會是容易的。

At this time we would request a group retuning, and then we shall transfer in order that we may answer whatever questions you may have the need to ask. We leave this instrument in love and light. We are known to you as those of Latwii.

在此刻，我們會請求一種團體的重新調音，接下來，我們將轉移以便於我們可以回答無論什麼你們可能需要提問的問題。我們在愛與光中離開這個器皿。我們是你們知曉的 *Latwii*。

(The group retunes by singing together several times, "Row, Row, Row Your Boat.")

(團體藉由一起唱“劃呀劃，劃你的船，”幾次來重新調音。)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and greet you again, my friends, in love and light. We are very happy to be able to continue our service this evening with an attempt to answer those queries which you may have upon your minds. Without further delay, then, may we attempt such a query at this time?

我是 *Latwii*，我的朋友們，我再一次在愛與光中向你們致意。我們非常高興能夠藉由一種去回答那些你們可能在你們的頭腦中擁有的問題的嘗試來繼續我們今晚的服務。不多拖延了，那麼，我們在此刻可以嘗試這樣一個問題嗎？

A: Yes, I have a question. As we grow more spiritual, is it advisable to desire the things that we want, or is it best to just wake up each day and say, "Thy will be done," and not mind. Do we have to desire in order for situations to come

to us that we need to learn? A：是的，我有一個問題。隨著我們逐漸變得更加有靈性，去渴望那些我們想要的事情，這是可取的嗎，或者最好僅僅是在每一天醒過來並說，“汝的意志，而不是我的意志，將會被執行。”我們必須要渴望以便於我們需要去學習的情況出現在我們面前嗎？

I am Latwii, and am aware of your query, my sister. There is, in the deeper sense, that which you have preincarnatively programmed, shall we say, for your incarnational experience. There are times during your incarnation during which you will be more aware of those patterns and opportunities that you have provided for yourself. It is helpful if one can balance the individual desire to learn and to serve others with the fruits of that learning with a total surrender to the knowledge that that which is appropriate for you will be brought to you.

我是 *Latwii*，我理解了你的問題，我的姐妹。在更為深入的意義上，會有你們在投生前已經為你們的投生體驗，容我們說，規劃好的事情。在你的投生期間時常會有一些時候是在其中你將會更多地察覺到你已經為你自己提供的那些模式和機會的。如果一個人能夠平衡個體對於學習的渴望，與對於藉由那種學習的成果，帶著一種完全的對這樣一種知曉的臣服而服務它人的渴望，這是很好的，這種知曉即，適合於你的事情將會被帶給你。

Thus, in your desires of a personal nature, if you can build upon the simplest level of desire, that is, to be made aware of what is appropriate for you at that time, that which is appropriate may find an easier entry into your conscious perceptions.

因此，在你具有一種個人屬性的渴望中，如果你能夠在最簡單的渴望的層次上積累，也就是說，去渴望去察覺到在那個時刻對於你是最合適的事物，那個合適的事物就可以找到一種更為容易的入口進入到你的有意識的知覺之中。

It is a natural function of the conscious mind which seeks the keys to its own evolution to think that this or that knowledge, function, lesson or service might be helpful in the overall growth of the entity, and, indeed, in many cases through such desires one becomes aware of the larger pattern of one's existence. Yet, if one is dedicated to a certain path or outcome for any action, that dedication and desire of a strong nature for such an outcome may hinder the more appropriate pattern of experience.

有意識的心智的一個自然而然的機能就是尋求對它自己的演化的關鍵，以思考這個或者那個知識、功能、課程或者服務可以在實體的整體性的成長的方面是有幫助的，確實，在很多情況中，通過這樣的渴望，一個人可以察覺到它的存在性的更大的模式。而如果一個人是致力於一定的道路或者對任何行為的結果的話，那種對這樣一個結果的具有一種強有力的屬性的投入與渴望，可能會阻礙體驗的更為適當的模式。

Thus, to desire is helpful, if the desire can be general, and the surrender of the self as complete as possible, and if there can be the lack of dedication to a certain outcome.

因此，如果渴望能夠是一般性的，且盡可能完全地讓自我臣服，如果能夠有一種對一定的結果的不投入，去渴望就是有幫助的了。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何更進一步的方式回答嗎？

A: No, you answered very beautifully. Thank you.

A：沒有了，你們非常優美地回答了。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, if everyone's going to be quiet, I'll put one in from J. I believe he wanted to know about the historical Israel and whether it had a part to play, and if so, what part in what it prophesied for itself as Armageddon or the last days or the change of the cycle or the planetary change or whatever it's supposed to be a part of.

Carla：好的，如果每一個人都將會是安靜的話，我將會提出一個來自 *J* 的問題。我相信他想要知道關於歷史上的以色列，以及是否它擁有一個要去扮演的角色，如果是這樣的話，它在為它自己預言的善惡大決戰，或者末日，或者週期的改變，

或者星球的改變，或者無論什麼它被假設要成為其一部分的事件中，它的角色是什麼呢？

I am Latwii, and am aware of the query, my sister. We look upon this query with some concern that a full response would have the possibility of infringing upon the free will of many entities, the one known as J, especially. But we find that we may in a general sense make a response to this query.

我是 Latwii，我理解了你的問題，我的姐妹。我們帶著某種憂慮觀察這個問題，我們擔心一種更為完整的回答會有可能侵犯很多實體的自由意志，尤其是被知曉為 J 的實體。但是我們發現我們可以用一種一般性的方式對這個問題做出一種回應。

The grouping of energies which has come to be known in your cultures as the nation of Israel is a grouping which has a certain flavor, shall we say, a certain purpose, and a certain means by which that purpose might be carried out. This is not to say that it is a purpose that is special only unto those known as the inhabitants of the nation of Israel, for each entity and grouping of entities upon your planetary surface offers its own character, purpose and methods to the total evolution of your planet and its population.

在你們的文化中被知曉為以色列的國家的能量的團體是一種擁有一定的，容我們說，風味，一定的目的，以及一定的那個目的可以藉由其被執行的途徑的團體。這不是說，它僅僅是一個對於那些被知曉為居住在以色列的國家的實體是特別的目的，因為在你們的星球表面上的每一個實體與實體的團體都為你們的星球極其人群的整體的演化提供屬於它自己的特性，目的以及方法了。

Those of the nation known to you as Israel—and may we say that not all that are a part of this nation are within its boundaries—are entities which have in a general sense found the need to incarnate in a situation which offers experience of a most intensive nature within this experience, that of forming what seems to be new out of that which is timeless and of great experience upon your planet, take this new formation and through it begin to express the possibility, the reconciliation of difficulties between entities, between religions, between nations, between beliefs.

那些屬於被你們知曉為以色列的國家的實體——容我們說，並不是所有屬於這個國家的一部分的實體都是在這個邊界的範圍內的——是那些已經在一種一般性的意義上發現了在這樣一種情況中去投生的需要的實體，這個情況會在這個體驗中提供一種極其強有力的屬性的體驗，這種體驗會從看起來似乎是從無限長的時間中，從在你們的星球上的巨大的體驗中形成了看起來似乎是新的事物，呈現出這種新的形態，並通過它開始表達可能性，與對於在實體之間，宗教信仰之間，國家之間，以及信念之間的困難的和解。

This is not an easy task, my friends, for those within this general region have accepted the honor and duty of reenacting and continuing to enact patterns of energy that have had an ageless and difficult expression upon this planetary surface. This general region has been the focus of much, as you would call it, catalyst, for the humankind. It is within this region that many

great teachers have walked and have found the need to express, each in his or her own way, the attempt to reconcile what may be best described as the lack of love within entities and states, beliefs and religions. For within the third-density experience as you know it, my friends, the basic lesson is that which is described by the word you know as love, that which is quite difficult to define, but which includes the ability to accept more of the creation without condition and to see it as the self and to see it as one thing, even though many portions of it present the illusion of separation, difference and disharmony.

這不是一個容易的工作，我的朋友們，因為那些在這個一般性的區域的人已經接受了重新扮演與繼續扮演那些已經在這個星球表面上擁有了一種無法消除且困難的表達的能量的模式的榮耀與責任了。對於人類，這個一般性的區域已經成為了大量的，如你們對它的稱呼一樣，催化劑的焦點了。就是在這個區域中，很多多偉大的老師已經在其中行走，並已經找到了去表達，每一個實體都用他或者她自己的方式表達這樣一種的嘗試的需要了，這種嘗試會使得可以最佳地被描述為在實體、國家、信念與信仰內在之中的愛的缺少產生和解。因為在第三密度的體驗中，如你們對它的知曉一樣，基本的課程就是被那個你們知曉為愛的詞語所描繪的課程，這種愛是很難定義的，但是，這種愛包括了無條件地接受更多的造物，並將它視為是自我，將它視為是一個事物的能力，即使它的很多的部分會呈現出分離、差異以及不和諧的幻象。

Those of the nation and way of thinking of Israel have then taken upon themselves the opportunity and the duty of first experiencing these difficulties of reconciling seemingly opposite points of view. When the difficulties have been appreciated by a growing number of individuals, then this widened point of view that has found its place of birth within these individuals may begin to expand so that there is the general perception of the possibilities of reconciliation, of forgiving that which seems unforgivable, of accepting that which seems unacceptable, of loving that which seems unlovable.

那些屬於以色列的國家以及具有以色列的思考的方式的實體，接下來就已經讓它們自己承擔起了首先體驗讓這些表面上對立的觀點和解的困難的機會與責任了。當這些困難已經被一個越來越大量的個體所感激，接下來，這種已經在這些個體中找到了它的出生的場所的被拓寬的觀點就可以開始拓展了。這樣，就會有和解的可能性，寬恕看似無法寬恕的事物，接受看似無法接受的事物，以及愛看似無法去愛的事物的可能性了。

When this opportunity, then, has been presented in a wider and more profound manner, not only within the boundaries of the nation known as Israel, but has continued its progress throughout the various populations, nations, religions [and] beliefs of the various portions of your planet, the opportunity for each person to experience the reconciliation of difficulties and disharmonies is increased, and the opportunity to learn those lessons of love are enhanced.

當這些機會，接下來已經用一種更為寬闊且更為深入的方式被呈現出來，這個機會不僅僅被呈現在被知曉為以色列的國家的範圍內，同樣已經繼續它在貫穿你們的個星球的各種各樣的部分的各種各樣的人群、國家、宗教以及信念中發展的時

候，每一個人去體驗對困難與不和的和解的機會就會被增強了，去學習那些愛的課程的機會就會被增強了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: Only in clearing up one point. You mentioned that not everybody that was of historical Israel was in Israel, and may I take it that you mean those souls from the planetary influence of Mars that Jehovah tinkered with genetically when they took third-density physical form here on the planet Earth are the ones that, regardless of whether they are geographically in Israel or elsewhere, that those are the people that you are talking about as Israel, in other words, the Jewish race rather than the Jewish nation Israel. Is that right?

Carla：僅僅是澄清一個要點。你們提到，不是每一個屬於歷史上的以色列的實體都是在以色列中的，我可以將它理解為，你們的意思是那些來自于火星的靈魂嗎，這些靈魂在它們在行星地球上，在這裏穿上了第三密度的物質性的形體的時候是在基因上被耶和華修補過的，無論它們是否是在地理位置上在以色列或者起地方，那些實體都是你們正在作為以色列人而談論的人，換句話說，是猶太人種族而不是以色列的猶太人國家。

I am Latwii, and, in general, my sister, this is correct, although we might also add that there are other entities that have through their experiences within this planet's influence joined themselves with these entities in the learning of lessons that were congruent enough to allow such a joining.

我是 Latwii，我的姐妹，一般而言，這是正確的，儘管我們同樣可以補充，會有其他的已經在這個星球上擁有了它們的體驗的實體，已經在學習那些課程的過程中將它們自己與這些實體結合起來了，那些課程足夠的協調以允許這樣一種結合的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: Is there balanced karma between the entity that called itself Jehovah, then, and the third-density entities of Israel? Is that worked out now so that they can go on?

Carla：在那個將它自己成為耶和華的實體，以及以色列的第三密度的實體之間會有平衡新的業力嗎？那種業力現在是在被解決，這樣它們就能夠繼續前進了嗎？

I am Latwii, and we must invoke the Law of Confusion, my sister, for to give an answer to this query would be to seem to judge a process which continues in its movements.

我是 Latwii，我們必須援引混淆法則，我的姐妹，因為要對這個問題給予一個答案，會看起來似乎是評判一個過程，這個過程在它的運動中是持續進行中的。

Carla: I see. Thank you.

Carla：我明白了。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

T: Yes, I have a question. I'm reading a book now which (inaudible) and there are several things I'd like to ask you about. One of the basic things in the book that they talk about is "true knowledge," the only way to know things, to know anything, is through our feelings, through our emotions, and not really through the intellect. And, I guess everybody's had the experience with thinking they know something intellectually in reading it, and then have someone come along and push their button, and, zap, in that one instant they find out what they really believe as being how they react through their emotions. Could you comment on that, as far as knowing true knowledge through your feelings?

T：是的，我有一個問題。我現在正在讀一本書，（聽不見）會有幾個我想要詢問你們的事情。在這本書中的一個它們談論的基本的事情是“真知”，去知曉事情，去知曉任何事情的唯一的方式就是通過我們的感覺，通過我們的情緒，而不是真的通過智力。我猜想每一個人都對於在閱讀它的過程中對於認為它們用智力的方式知曉的某個事情有過經驗，接下來會有某個人走過來，按下它們的按鈕，噼地一聲關閉了，在那一瞬間，它們弄明白它們真正相信的事情是它們如何通過它們的情緒做出反應。你們能夠對那一點，在通過你們的感覺知曉真知的範圍內，進行評論嗎？

I am Latwii, and am aware of your query, my brother. We shall attempt a comment, although it is somewhat difficult to do so without the definition of certain terms, for various authors and authorities will choose terms which seem different in describing processes which are the same. We shall in our description take that which is called by this source "true knowledge" and define it as that which is true for a certain entity during a certain incarnation and not necessarily that which is ageless and timeless and that which any entity may refer to as a fundamental principle of the evolutionary process.

我是 Latwii，我理解了你的問題，我的兄弟。我們將嘗試一個評論，儘管要在沒有對一定的詞語的定義的情況下這樣做是有些困難的，因為各種各樣的作者以及權威將會選擇在描繪相同的過程的方面看起來似乎是不一樣的詞語。我們將在我們的描述中使用被這個源頭稱之為“真知”的事物，並將其定義為對於一定的實體在一定的投生中是真實的事物，而不一定是永久且無限的事物，以及任何實體可能將其稱之為演化過程的一個基本性的原則的事物。

That which is true for an entity is that which reflects the preincarnative choices for learning and serving in as pure a manner as possible.

對於一個實體是真實的事物就是用一種盡可能純淨的方式反應了對於學習和服務的投生前的選擇的事物。

It is, in our humble opinion, generally correct that an entity may more clearly

know what is true for it in its pattern of learning through that complex of the emotions, for this biasing or coloration of experience that is called emotions is that which is a direct line, shall we say, to the preincarnative choices, for the unconscious mind, preincarnatively programmed, will color a situation in such and such a fashion according to the preincarnative choice, and this coloration then becomes perceivable to the entity through that faculty of the emotions. It is in this way that the entity becomes aware of what is true for it at a certain moment, of what it truly believes or feels aside from that which it consciously or intellectually may wish to believe or may ascribe to.

通過我們謙遜的觀點來看，一個實體可以通過情緒的複合體更為清晰地知曉在它學習的模式中對於它是真實的事物，這一般而言是正確的，因為這個被稱之為情緒的體驗的偏向性或者染色，是一條到達投生前選擇的，容我們說，首線，因為在投生前被規劃好的無意識的心智，將會用這樣或者那樣一種方式根據投生前的選擇為一個情況染色，這種染色接下來通過那種情緒的機能對於實體會成為可以感覺得到的。就是用這種方式，實體會察覺到在一定的時刻對於它是真實的事物，察覺到它真正相信或者感覺到的事物，而不會考慮它有意識地或者在智力上可能希望去相信或者歸因於的事物。

Thus, the emotions are the barometer, or shall we say the temperature gauge for an entity, in that the emotions show to the entity the degree of feeling or bias that the entity has toward any thought, word or action, and by becoming aware of this biasing within the emotional self, shall we say, the entity then may take this biasing, this emotional coloration, and work with it in a fashion that attempts to balance the emotional charge so that the final product is that quality known as love or acceptance. Thus, the emotions point to that which is in need of balance and which when worked with in an efficient manner may then yield a lack of emotion, a lack of coloration, and may finally yield that quality known as love.

因此，情緒對於一個實體是晴雨錶，或者，容我們說，溫度計，因為情緒會向實體顯示出實體對於任何想法、言語、或者行為的感覺或者偏向性，藉由開始察覺到在，容我們說，情緒性的自我內在之中的這種偏向性，實體接下來就可以使用這種偏向性，這種情緒的染色，並用一種嘗試去平衡那種情緒的充能的方式來對其進行工作，這樣最終的產物就是那種被知曉為愛或者接納的特性。因此，情緒會指向需要平衡的事物，當這個事物用一種有效的方式被工作了，它可以接下來產生出一種情緒的缺少，一種染色的缺少，並可以最終產生出被知曉為愛的屬性。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

T: No, thank you. You commented very extensively on one of the other major questions I would have asked. Thank you.

T：不用了，感謝你們。你們非常廣泛地評論了我已經詢問了的其他的主要的問題中的一個問題了。謝謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 Latwii，我們感謝你，我的兄弟。有另一個問題嗎？

S: I have a question. What is it—you said (inaudible). Is there something about this group, or for what reason were we able to greet you tonight?

S: 我有一個問題。你們說的（聽不見）——它是什麼。會有某種關於這個團體的事情嗎，或者因為什麼原因我們能夠在今晚對你們致意呢？

I am Latwii, and am aware of your query, my sister. When a group such as this one gathers for the purpose of seeking what you may loosely call the truth, the desire with which that seeking is propelled blends the ...

我是 *Latwii*，我理解了你的問題，我的姐妹。當諸如這個團體之類的一個團體為了尋求你們可以鬆散地稱之為真理的事物的目的而聚集在一起的時候，這種尋求藉由其被驅動的渴望是混合了.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am once again with this instrument. That desire, then, we perceive as a call. It is a call that has a certain vibration. The vibration then requires that a certain response be brought unto it, much as the magnet draws the filing of iron. Thus, this evening, the call that was put forth by the unique configuration of this particular group was most appropriately answered by those of our vibration. We find it a great honor and a great joy to be able to blend our vibrations with this group and we thank each for offering that call which has allowed us to respond.

我是 *Latwii*，我再一次與這個器皿在一起了。接下來，那個渴望，我們將其感覺為一種呼喚。它是一種擁有一種的振動的呼喚。振動接下來就需要一定的回應被帶到其上，非常類似於磁鐵會吸引鐵屑一樣。因此，今晚晚上，被這個特定的團體的獨一無二的配置所發出的呼喚會極其適當地被我們的振動所回應。我們發現能夠將我們的振動與這個團體混合在一起，這是一種巨大的榮耀與一種巨大的喜悅，我們感謝各位提供那種已經允許了我們回應的呼喚。

May we answer further, my sister?

我的姐妹，我們可以更進一步地回應嗎？

S: I don't know whether this is the right way to put it or whatever, but do certain entities have some specialty, like, are you a specialty group, or maybe that's putting it too much on today's doctor-type things, you know, but it would seem to me that maybe each, since you sound like a group, you may have some sort of a special mission, and what is it? With us, interacting?

S: 我並不知道是否這是去表述它或者無論什麼事情的適當的方式，但是，一定的實體會擁有某種專長，類似，你們是一個有專長的團體，或者也許那是將過多的重點放在了今天的醫生類型的事物上了，你們知道，但是它在我看來似乎是，也許每一個實體，因為你們聽起來像是一個團體，你們可能擁有某種類型的一個

特別的使命，它是什麼呢？和我在一起進行互動嗎？

I am Latwii, and I am one of those of our group consciousness which seeks within the vibration that you would see as light or wisdom. We of Latwii, then, having experienced the vibrations and the lessons of love, have attempted to refine those lessons in a manner which hopefully will aid our ability not only to speak more of what you may call the truth, but to be of service to those who seek it from the aspect of light or wisdom. There are times when the gathering within your group seeks more of the lessons of love, and at that time there are others of the Confederation of Planets in the Service of the One Infinite Creator who then answer that call. There are many of both vibrations, that of love and that of light, who are available for such opportunities to be of service.

我是 *Latwii*，我是那些屬於我們的團體意識的實體中的一員，我們的團體意識在你們視為光或者智慧的振動中進行尋求。我們 *Latwii*，接下來，已經體驗到過了愛的振動與課程，並已經嘗試去用這樣一種方式精煉我們那些課程，這種方式將有希望不僅僅有助於我們更多地談及你們可能稱之為真理的事物的能力，同樣也是對那些從光或者智慧的面向上尋求真理的實體進行服務。會有一些時候，那些聚集在你們的團體中的實體會更多地尋求愛的課程，在那個時候，會有屬於服務於太一無限造物者的星際聯邦的其他的實體會接下來回應那個呼喚。會有很多同時屬於兩個振動，即愛的振動與光的振動的實體，它們是可以為這樣的進行服務的機會所取得的。

We of Latwii have as an addition to our general vibration, biased toward wisdom, a certain bias or tendency to expand in a manner that you might see as the humorous aspects of the process of seeking the truth. We also consider the aspect of the sense of proportion or sense of humor that a group brings in its calling for the giving of information. Thus, when the sum of this group is seen by those which are available to it, then the entities most appropriate and able to answer the calling answer that calling.

我們 *Latwii* 在我們的一般性的振動，朝向智慧的偏向性之外，擁有一定的用你們可以視為是尋求真理的過程的幽默的面向的方式進行拓展的偏向性或者傾向，作為一個補充。我們同樣會考慮一個團體在它對給予資訊的呼喚中帶來的那個比例感或者幽默感的面向。因此，當這個團體的總和是被那些可以為它所取得的實體所觀察的時候，接下來，最為適合且能夠回應那個呼喚的實體就會回應那個呼喚了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: No, thank you.

S：不用了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another question?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J: Yes, I've got one. It's just out of curiosity mainly. Approximately three weeks ago, people all over the east coast and myself and my family saw what was termed as a luminescent cloud. And I was just wondering what this might have been? What significance it had, that so many people saw it? Nobody was able to identify it.

J: 是的，我有一個問題。它主要是僅僅出於好奇。大概三周以前，所有在東部海岸的人以及我自己，還有我的家人都看到了被定義為一種發冷光的雲的事物。我僅僅想要知道，這可能是什麼呢？如此多人看到它，這擁有什麼以嗎？沒有人能夠認出它。

I am Latwii, and am aware of your query, my sister. We find that the mysterious nature of this object is that quality which has the greatest potential of being of service to your peoples at this time. Therefore, we cannot give a precise definition of the object, its source or purpose, other than to spark the interest in that which is beyond human knowledge.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們發現這個事物的神秘的特性，就是在此刻具有最大的對你們的人群進行服務的可能性的屬性，因此，我們無法對那個事物，它的來源以及目的給予一個精確地定義，我們僅僅只會所，它的目的是去激發對於那種在人類的知識之外的事物的興趣。

May we answer further, my sister?

我們可以進一步回答你嗎，我的姐妹？

J: No, thanks.

J: 不用了，謝謝。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I was greeted by someone, and I don't wish to say anything about that except, if you would like to comment on such a contact in any way, I would be happy to hear it.

Carla: 我被某個實體致意過了，我並不希望對那一點說任何事情，除非你們想要用任何方式對這樣一個接觸進行評論，我會很高興聽到它。

I am Latwii, and again, my sister, we find that we are within an area which must remain mysterious, but we may confirm your own suspicions without adding to them.

我是 *Latwii*，再一次，我們發現我們是在一個必須保持神秘的區域中，但是我們能夠在對它們進行補充的情況下肯定你自己的猜測。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: (Humorously) I'll just keep my suspicions to myself, thank you.

Carla: (幽默地) 我將僅僅把我的猜測留給我自己，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J: Yes. I was going to ask if the entity or source known as Ramtha is a member of the Confederation, and then it occurred to me, I don't even know if individual entities are members of the Confederation, or only social memory complexes. So, could you answer both those questions, please?

J: 是的。我僅僅將要詢問，是否被知曉為 *Ramtha* 的實體或者源頭是星際聯邦的一個成員，接下來，我想到的是，我甚至不知道是否個體的實體是星際聯邦的成員，或者僅僅只有社會記憶複合體才是。因此，你們能夠同時回答那兩個問題嗎？

I am Latwii, and am aware of your query, my sister. To take the last first. It is indeed quite possible and is the case that many, as you would call them, individualized portions of a social memory complex which has yet to reach the social memory level are members of the Confederation of Planets in the Service of the Infinite Creator. These entities are, shall we say, somewhat early in their joining if you look upon them as portions of that which will be, that is, the social memory complex of this particular planetary influence. Yet, within the realms of time/space, those of the metaphysical nature, there is a looser view of what you call time and its movement and expression as experience. Thus, many individuals, as you would see them, are able at a certain point within their evolutionary process to offer themselves as candidates, shall we say, for membership within this Confederation. They shall at what you would see at a future time be joined by others of this planetary influence and form what is more properly seen as the social memory complex.

我是 *Latwii*，我理解了你的問題，我的姐妹。首先回答最後一個問題。一個社會記憶複合體的那些尚未抵達社會記憶的層次的很多的，如你們對它的稱呼一樣，個體化的部分，是服務於無限造物者的星際聯邦的成員，這是相當有可能的，且情況就是如此。這些實體是處於它們的結合的多少有些，容我們能說，早期階段，如果你們將它們視為是將會成為這個星球的社會記憶複合體的事物的一部分的話。而在時間/空間的領域中，對於那些具有形而上學的屬性的實體，會更為松散地將你們所稱的時間以及它的運動與表達視為是體驗。因此，很多的個體，如你們看到它們的一樣，能夠在它們的演化過程中的一定的位置提供它們自己作為在這個星際聯邦中的成員的，容我們說，候選人。它們將在你們會視為一個未來的時間與屬於這個星球的其他人結合在一起，並形成更為適當地被視為是社會記憶複合體的事物。

Concerning the entity known as Ramtha, we find that we are unable to give a specific response, for to do so would be to infringe upon the free will of many who seek the information of this entity and may accept or reject that information according to whether or not this entity would be described as a member of this Confederation. Thus, we wish to preserve the free will of those who seek it and utilize it without our seeming to have judged in one [way] or another the affiliation of this particular entity.

關於被知曉為 *Ramtha* 的實體，我們發現我們無法給予一個具體的回應，因為這樣做會侵犯很多尋求這個實體的資訊的人的自由意志，並可能會接受或者聚焦那個關於是否這個實體會被描述為這個星際聯邦的一個成員的資訊。因此，我們希望，在沒有我們看似用這樣或者那樣一種方式已經評判了這個特定的實體的從屬關係的情況下，維護那些尋求它並利用它的實體的自由意志。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: No, thank you. That was helpful. I have another question from R. He made the observation that the month of August has been a profound month of things coming together, of situations and people and events, and asked me to ask what is the significance, at least for him, of the month of August? And my addendum to that question would be, is there a general aspect to the time of the year which August represents—full and late summer—does that have any significance?

J: 不用了，謝謝你們。那是有說明的。我有另一個來自 *R* 的問題。他的觀察是，八月已經是一個事物、情況、人以及事件聚焦在一起的深刻的月份，他請求我詢問，八月的意義是什麼，至少是對於他而言的意義？我對於那個問題的補充會是，八月所代表的一年中的那個時間——盛夏與夏末——會有一個一般性的面向嗎，那有任何意義嗎？

I am Latwii, and am aware of your query, my sister. As a general principle, one may see the cycle of the seasons reflected in each portion of the incarnational experience, whether that experience is of the individual or of larger groupings of individuals. Thus, within your latter portions of the time known as the summertime, you may see certain directions of energy, certain patterns of beginnings, find a kind of completion, a fullness of effort is realized, and during the fullness or ripeness of efforts, energies, entities and thoughts, there is the possibility of producing the fruit of these efforts.

我是 *Latwii*，我理解了你的問題，我的姐妹。作為一個一般性的原則，一個人可以看到季節的週期是在投生體驗的每一個部分中被映射出來的，無論那種體驗是個體的體驗還是更大的個體的團體的體驗。因此，在被知曉為夏季的時間的後面的部分中，你們可以看到一定的能量方向，一定的開始的模式，會找到一種類型的完成，一種努力的圓滿被實現了，在些努力、能量、實體以及想法的圓滿或者成熟性之中，會有產生出這些努力的果實的可能性。

Such fruits may be perceived in a great variety of manners by various individuals and groups of individuals. In some cases there will be the difficulty of the harvest. In others there will be the abundance of the harvest. In others there may be the continuation of the process which has yet to reach its full harvest within the normal time of such a process. Thus, though there are many times of completion and thus the harvesting for individuals and groups, the cycle of the seasons has its effects upon these energies and may be seen to offer more [of an] opportunity for such and such an aspect, whether it be the seeding, the growth, the harvest, or the consideration of that which has

been and that which will be. Thus do the seasons have their influence upon the events within each incarnation.

這樣的果實可以用極其多種多樣的方式被各種個體與個體的團體感覺到。在一些情況中，將會由收穫的困難。在其他的情況中，將會有收穫的豐盛。在其他的情況中，可能會有對於在這樣一個過程的通常的時間中尚未抵達它的完全的收穫的過程的持續。因此，儘管會有很多的完成的時間，並因此會有對個體和團體的收穫，季節的週期會對這些能量擁有它效果，並可以被看到為這樣或者那樣一個面向提供更多的機會，無論它是播種，是成長，是收割，還是對已經成為的事物以及將會成為的事物的考慮。因此，季節會對每一個投生中的事件都擁有它們的影響。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: Thank you, that was helpful. But I really didn't pick out of that a specific answer to R and his particular life situation. Or can you answer that specifically?

J: 感謝你們，暗示有幫助的。但是我真的並未從那個回答中挑選出一個給 R 以及他特定的生命的狀況的具體的答案。或者你們能夠具體地回答那一點嗎？

I am Latwii, and am aware of your query, my sister. We cannot speak in a specific sense for any entity, for to speak in such a fashion would be to seem to judge, and if our words were weighted overly much by such an entity, then this weighting could infringe upon the entity's free will by affecting its perception of its own pattern of growth and thus its actions in what you would see as its future. Thus, we spoke in a general sense with the hope that this entity and others could take from the general principles those portions of our speaking which may have application in the personal pattern of experience.

我是 Latwii，我理解了你的問題，我的姐妹。我們無法為任何實體用一種具體的方式發言，因為要用這樣一種方式發言會看起來似乎是在做評判，如果我們的言語是被這樣一個實體過度重視的，接下來，這種重視就能夠藉由影響它對於它自己的成長的模式的知覺，並由此影響它在你們視為是它的未來的時間中的行動而侵犯那個實體的自由意志了。因此，我們會用一般性的方式發言，並同時希望這個實體以及其他的實體能夠從那些一般性的原則中得到我們談及的事物中的那可能在個人的體驗模式中擁有應用的部分。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

J: Thank you for that clarification. Yes. R has one other question and that is this: Did Halley's comet have any effect upon the population of planet Earth, possibly in performing a service? And, if so, could you describe what that might have been?

J: 為那個澄清而感謝你們。是的。R 有另一個問題，問題是這樣的：哈雷彗星對行星地球的人群會有一種影響嗎，也許是通過進行一種服務？如果是這樣的話，你們能夠描繪一下，那種影響可能是什麼嗎？

I am Latwii, and am aware of your query, my sister. And we find that the interruption of the second-density creatures (playful cats) is quite humorous, and we join with you in the laughter.

我是 *Latwii*，我瞭解了你的問題了，我的姐妹。我們發現第二密度的生物（調皮的貓）的打岔是相當幽默的，我們與你們一起加入歡笑之中。

We find that the effect of that known as Halley's comet is not one which is easy to describe, for there have been many speakings concerning this phenomenon. In general, we may suggest that one may see as an analogy the face of the clock and when there have been many descriptions of the meaning of certain positionings of the hands of the clock and the time arrives when the hands are congruent to a certain positioning that has been previously spoken of, then many will note the position and will in some fashion experience the effect which was predicted.

我們發現被知曉為哈雷彗星的實體的效果不是一種易於描述的效果，因為在關於這個現象的方面已經有很多的言論了。一般而言，我們可以建議一個人可以將其視為一個對時鐘的表面的類比，當已經有很多對於那個鐘的指標的一定的定位的意義的描繪的時候，當指標是與之前已經被談到過的一定的位置是一致的時間到來的時候，接下來，很多人就將會注意到那個位置，並將會用某種方式體驗到之前被預測到的效果了。

The positioning of the hands, however, may have a meaning which is quite different than was described in the speakings. The hands may describe a time during which certain opportunities are made available to a population, in this case, the population of this planet, and it is not so much the hands of the clock which affect the population of the planet as it is the time that the hands signify. Thus, the passage of the comet known as Halley's comet may be seen more as the striking of a certain hour, the hour having the meaning rather than the comet or the hands having the meaning.

然而，指標的位置可能擁有一種與在言論中被描述過的意義相當不一樣的意義。指標可能描繪了一個時間，在其中一定的機會可以為一個人群所取得，在這個情況中，就是這個星球的人群，在很大程度上並不是時鐘的指引影響了星球的人群，而是指針所象徵的時間影響了星球的人群。因此，被知曉為哈雷彗星的彗星的經過，可以被更多地視為是整點報時，是那個報時的時間擁有意義，而不是彗星或者指標賦予了意義。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J: No, thank you very much.

J: 沒有了，非常感謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Is the instrument becoming fatigued?

Carla：器皿疲倦了嗎？

I am Latwii, and we find that though this instrument is becoming somewhat fatigued, there is sufficient energy for another two or three queries of normal length.

我是 Latwii，我們發現儘管這個器皿正在變得多少有些疲倦，會有足夠的能量用於另外兩三個通常長度的問題。

A: Yes, I have question about the second density we were watching, the cats. Do animals come to people by accident? Or do the animals that come, like those—I have three cats—do they come on purpose, pre-set up ahead of time before we come in this incarnation, to teach you certain lessons and for you to help them. I mean, is it an accident or do these animals happen to come to us, the particular ones that come to us?

A：是的，我有關於我們正在觀察的第二密度動物，貓的問題。動物是偶然來到人身邊的嗎？或者，那些出現的動物，就好像——我有三隻貓——它們是有目的地出現的嗎，在我們進入到這次投生之前就提前被預設好的，以教導我們一定的課程，並讓你幫助它們。我的意思是，它是一個偶然，還是這些動物是碰巧出現在我們身邊，那些特定的出現在我們身邊的動物？

I am Latwii, and we find that we may answer most effectively, we hope, by suggesting that though there are no accidents within your patterned incarnations, that there are certain general possibilities or opportunities that each may make available previous to the incarnation without making the opportunity of such a specific nature that one and only one fulfilling of it is possible. Thus, though it is possible for an entity to decide upon a certain second-density companion that will join it during its third-density experience, it is more likely that an entity will decide upon that general kind of experience in order to learn certain lessons and provide certain services, and leave the specific fulfilling of that decision to what may be seen as larger forces, that is, the providing of catalyst by the source that you would see as the Logos, that primal energy that is generally described as love or the Godhead, which provides the precise patterns of energy within all creation. However, there are many cases of the second-density creatures joining those third-density companions that have shared experience in previous times, as you would say. Thus, it is not possible to give one simple answer to this query.

我是 Latwii，我們發現我們可以藉由這樣建議來，我們希望是，極其有效地回應，儘管在你們被塑造的投生中是沒有偶然的，會有一定的一般性的可能性或者機會是每一個實體在投身之前可以利用的，而又不會使得具有這樣一種具體的特性的機會成為唯一可以使得可能性得以實現的一個機會。因此，儘管一個實體有可能對將會在它的第三密度的體驗期間加入它的一定的第二密度的夥伴做出決定，更加有可能的事情是，一個實體將會對那種一般類型的體驗做出決定，以便於學習一定的課程並提供一定的服務，並將那個決定的具體的實現留給可能被視為是更大的力量的事物，也就是說，藉由你們視為理則的源頭，那種一般性地被描述為愛或者神性的原初的能量而提供的催化劑，這種神性是在所有造物中都提供了精

確的能量模式的。然而，會有很多的第三密度的生物加入那些第二密度的夥伴的情況是它們在，如你們會說的一樣，之前的時間已經共用過體驗了的。因此，對這個問題給予一個簡單的回答，這是不可能的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

A: Is it possible for an animal that gets killed in this lifetime to reincarnate again in a year or so again to that same family to learn other lessons?

A：一個動物有可能在這次生命中被殺死，以在大概一年之後再一次轉世投生到那個相同家庭中來學習其他的課程呢？

I am Latwii, and this is quite so. May we answer further, my sister?

我是 *Latwii*，這是相當有可能的。我的姐妹，我們可以更進一步回答你嗎？

A: No, thank you.

A：不用了，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

G: Yes, Latwii. As entities, individually, would you comment on an endowment or something that we may have been granted by the Creator that is indestructible, that which is eternal and everlasting and unchanging—is there that endowment in all living manifestations?

G：是的，*Latwii*。作為實體，個體地，你們願意對於一種天賦，或者某種我們可能已經被造物者所賦予的，牢不可破的事物，永恆的、持久的、不會改變的事物進行評論嗎——會有那種在所有的有生命的顯化中的天賦嗎？

I am Latwii, and indeed this is so, my brother, for each seeker of truth has discovered in one way or another that that which may be seen as the stream of consciousness is without beginning and without end, and moves in many ways throughout all of the one infinite creation, for the one creation is held in its place by that one Thought of love, given birth ageless eons ago by the one Creator, that the one Creator might through the movement of various portions of Its own love come to know Itself in ways not available to It without such division of Itself into the infinite portions and expressions of love that move throughout this same creation in order that each portion may come to know itself by gaining the experience of evolution in a unique fashion that will, at its culmination, bring the harvest of experience to the one Creator, that all may again know the heart of being as love, and may continue the process of movement and growth and seeking and gaining the experience that will reveal each portion of the Creator to each portion of the Creator as the one Creator.

我是 *Latwii*，確實如此，我的兄弟，因為每一個真理的尋求者都已經用這樣或者那樣一種方式發現，可以被視為是意識的溪流的事物是沒有開始且沒有結束的，

是用許許多多的方式在貫穿整個太一無限造物移動的，因為太一造物是藉由那一個愛的想法而處於適當的位置的，那個愛的想法是在無盡的歲月之前被太一造物者誕生出來的，這樣太一造物者就可以通過祂自己的愛的各個部分的運動開始用各種方式知曉祂自己了，如果沒有這樣將祂自己分割愛的無限的部分與表達，這整個知曉祂自己的方式就不會可以為祂所取得了，這些愛的無限的部分會以貫穿這整個相同的造物中移動，以便於每一個部分都可以藉由用一種獨一無二的方式取得演化的體驗而開始知曉它自己，這種演化的方式，在其頂點，會將體驗的收貨物帶給太一造物者，這樣所有的實體就可以再一次知曉存有的核心就是愛，並可以繼續那個運動與成長的過程，並同時尋求並取得體驗，這些體驗將會向造物者的每一個部分揭露，造物者的每一個部分都是太一造物者。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

G: On more small question that relates to that. Speaking of this earth plane, or this level of density, is there or has there ever been or will there ever be an entity that will have an expression or a manifestation of a divine endowment that is not of the same intensity or the same quality as all other life manifesting upon this density?

G：在與那個問題有關的更小的問題上。談到這個地球層面，或者這個密度的層次，存在有，或者曾經有過，或者將會有這樣一個實體，它將會對一種神聖的天賦擁有一種表達或者一種顯化，而那種天賦與在這個密度的所有其他生命顯化的天賦並不具有相同的強度或者具有相同的特性嗎？

I am Latwii, and am aware of your query, my brother. Though to the eyes of those of third density there may seem to be endowments, as you may call them, that are of greater or lesser radiance and purpose, in the larger sense there is one endowment, the endowment of love that has free will to know itself as it will. Thus, each learns in a unique fashion, and all need not be the same to be equal in will and faith.

我是 *Latwii*，我理解了你的問題，我的兄弟。對於那些屬於第三密度的實體的眼睛，儘管看起來似乎是有一些天賦，如你們對它們的稱呼一樣，是具有或者更大，或者更小的光輝與目的，在更大的意義上，有一種天賦，即愛的天賦，它擁有自由意志去如其所願地知曉它自己。因此，每一個人都用一種獨一無二的方式學習，所有人並不需要是一樣的，以在意志與信心的方面是同等的。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

G: No, that's fine. Thank you very much.

G：不用了，那是很好的。非常感謝你們。

I am Latwii, and we thank you, my brother. Is there a final query for this evening?

我是 *Latwii*，我們感謝你，我的兄弟。今晚有最後一個問題嗎？

Carla: Well, just to top that one off, I'd like to go for the jugular and look at those who declare themselves to be the one prophet, or "the" son of God, which I don't think Jesus precisely claimed to be—he said the "son of man," but it's certainly been claimed enough for him. This is the kind of thing where you are supposed to realize that because this person did all stuff which you then take on authority, the rest of us poor mortals can sort of muddle our way through to a secondhand redemption.

Carla: 好的，僅僅是將那個問題結束，我想要專攻要害並檢查那些宣稱它們自己是一個先知，或者“唯一”的神子的人（“the” son of God），我並不認為耶穌真的宣稱它是這樣的神子——他說過“人子”（*son of God*），但是他肯定已經被要求承認了對於他是足夠多的事情了。這就是某種類型的你要被假設去意識到的事情了，因為這個人做過所有那些你會接著會將其視為權威的事情，而我們其餘的這些可憐的凡人就能夠以某種方式稀裏糊塗地摸索著取得一種二手的救贖了。

I'm a Christian, and a believing and worshipping Christian, but I have never been a fundamental Christian, and I have trouble buying that, and I pretty much go along with your answer. But the way that I have thought of it to myself is that the fellow known as Jesus, who was the Christ, was actually—had he actually had his Christ consciousness activated rather than in potential? That was the difference. It's very difficult for us to activate that consciousness fully in this third-density illusion—for all the cat fights (an observation prompted by the cats scuffling in the room). 我是一個基督徒，一個相信並崇拜基督的人，但是我從未是一個原教旨主義的基督徒，我沒辦法贊成那一點，我很大程度地是與你們的回答是一致的。但是我對我自己思考它的方式是，被知曉為耶穌的人，那個是基督的人，實際上是一——他實際上是已經讓他的基督意識啟動了，而不是使之處於潛藏狀態嗎？在第三密度的幻象中，我們要完全啟動那種意識是非常困難的——對於所有人，貓打架（因為貓在房間中扭打而被激發的一個觀察）。

But one thing Jesus did was to show that it is possible. And I wondered if that sounded like it could come under your canopy of "generally right"? 但是一個基督做過的事情，就是去顯示它是有可能的。我懷疑是否那聽起來像是它能夠是“一般而言地正確”的呢？

I am Latwii, an am aware of your query, my sister. And we would agree that you have struck upon the basic principle that was expressed by the one known as Jesus the Christ, and that as with the teachings of all teachers who have found a path to the One, was to describe in whatever way possible the nature of that path and what the requirements might be if one wished to set upon that journey. The one known as Jesus the Christ was one who had successfully traveled this path as many had before him and many have since his incarnation known to this population.

我是 Latwii，我瞭解了你的問題，我的姐妹。我們能夠贊成，你已經觸及了由被知曉為耶穌的實體所表達的基本原則了，如同所有已經找到了一條通往太一的道路的老師的所有的教導一樣，那個基本原則就是去用無論什麼有可能的方式描繪那條道路的屬性，以及如果一個人希望踏上那條道路，要求可能會是什麼。被

知曉為耶穌基督的實體是一個已經成功地在那條道路上旅行的人，如同在他之前很多已經在那條道路上旅行過的人，以及自從他被他人所知曉的投生以來很多已經在那條道路上旅行過的人一樣。

This entity was of great desire to be a most humble servant and wished to provide a means by which those who felt the need for love within the life pattern might be able to express that love in a fashion which could be utilized in the daily round of activities. Thus this entity claimed no Earthly kingdom and claimed nothing that was not available to all. This entity spoke of that which was the birthright of each and spoke in a manner which could be interpreted in a variety of ways, and indeed, such has been the case.

這個實體擁有巨大的渴望成為一個極其謙遜的僕人並希望提供一條途徑，那些感覺到了在生命模式之中對於愛的需要的人，就可以通過這條途徑用一種能夠在日常生活活動中被利用的方式來表達那種愛了。因此，這個實體並不要求塵世的國度，且對於無法為所有人所取得的事物是沒有任何要求的。這個實體談到是每一個人的天賦權利的事物，並用一種能夠用多種多樣的方式被解釋的方式發言了，確實，實情就是如此。

It is the honor and the duty of each who seeks such a path to discriminate between what one or another teacher or philosophy has said about that path, for though there is such a path, there are as many ways to travel this path as there are travelers upon it, and each teacher who has found his or her own way to that one Source which moves through us all knows full well the difficulty in attempting to describe in any definite fashion the nature of such a journey, for the journey will be unique to each.

在這樣或者那樣一個老師或者哲學已經在關於那條道路的方面講述過的內容之間進行分辨，這是每一個尋求這樣一條道路的實體的榮耀與責任，因為儘管會有這樣一條道路，有多少在那條道路上的旅行者，就會有多少旅行這條道路的方式，每一個已經找到了他或者她自己的通往那一個流經我們全體的源頭的途徑的老師都充分地知曉在嘗試用任何明確的方式來描繪這條一條旅程的屬性的方面的困難，因為旅程對於每一個人都將會是獨一無二的。

But any who have traveled such a path and completed that journey at this level of being will find such an overwhelming desire to share the truth of that journey with others that it will not be able to stop itself from sharing its own perceptions in some way with those about it, for the fruits of such a journey are compelling enough that to share with others such fruit is the only possibility, even though one may know that there will be great distortion and confusion given to any such description.

但是，任何已經旅行過這樣一條道路並已經在這個存在的層次上完成了那條旅程的人，都將會發現這樣一種勢不可擋的渴望去與其他人分享那條旅程的真理，以至於它將會無法讓它自己不去用某種方式與在它周圍的人分享它自己的觀念，因為這樣一條旅程的成果是足夠引人注目的，以至於與其他人分享這樣的成果就是唯一的可能性了，即使一個人可能知道，將會有巨大的扭曲和混淆被賦予任何這樣的描繪。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何進一步的方式回答嗎？

Carla: No, thank you. May I put in a request that we end the meditation (inaudible)?

Carla：沒有了，感謝你們。我可以提出一個請求，我們結束冥想（聽不見）？

I am Latwii, and, my sister, you must have read our minds, for we have observed that this instrument's fatigue has increased to the point that it would be well that we took our leave of this instrument and of this group. We thank each present for offering that call which has allowed us to join you this evening. It has been our honor and our privilege to do so. We shall be with you in your future times, as you would call them, and we look forward to such opportunities with glee and joyful anticipation. We are known to you as those of Latwii. We leave you in the love and the light of the one infinite Creator.

Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我的姐妹，你肯定已經讀過我們的頭腦了，因為我們已經觀察到這個器皿的疲倦已經增加到了這樣一種程度，我們離開這個器皿和這個團體會是很好的。我們感謝每一位在場的人提供了呼喚，這種呼喚已經允許我們今晚加入你們了。這樣做已經是我們的榮耀和我們的榮幸了。我們將會在你們未來的時間中，如你們對它們的稱呼一樣，與你們在一起，我們帶著快樂與喜悅的期待盼望這樣的機會。我們是你們知曉的 *Latwii*。我們在太一無限造物者的愛與光中離開你們。
Adonai，我的朋友們。*Adonai vasu borragus*。

September 7, 1986

1986-09-07 t'Michael'h：壞脾氣與愛的意識

Group question: What's the point of bad moods for human beings?

團體問題：人的壞脾氣有什麼意義呢？

(Carla channeling)

(Carla 傳訊)

I am (sounds like) t'Michael'h. I greet you in the love and in the light of the one infinite Creator. It is indeed an honor and a privilege to be with you this evening. We shall speak for a time before addressing the question, as we are adjusting to this channel.

我是（聽起來像是）t'Michael'h。我在太一無限造物者的愛與光中向你們致意。在今晚與你們在一起，這確實是一種榮耀和一種榮幸。在講述問題之前，在我們正在對這個管道進行調節的時候，我們將發言一會兒。

This is our first appearance with your group, and yet we have been observing this group for some time for we are most appreciative of those who persevere in service to the light. Our energy we find to be very powerful for this instrument and we are attempting to step it down so that we are able to use the instrument with less distortion of the instrument's physical complex. 這是我們對你們的團體的第一次的露面，而我們已經一直都在觀察這個團體有一段時間了，因為我們對於那些在對光的服務中堅持不懈的實體是極其感謝的。我們發現我們的能量對於這個器皿是非常強有力的，我們正在嘗試去將它降級，這樣我們就能夠帶著較少的對器皿的身體複合體的扭曲使用器皿了。

We find that due to the aural nature of our particular contact and this instrument's difficulties in the right ear, we must tilt the instrument's head, and we apologize to the instrument for this inconvenience. We trust that we shall gradually discover how to lessen this inconvenience. It does not seem to interfere with the process of communication to each of you through this instrument, and so with this instrument's permission we shall speak a few more words of little import while we are continuing to fit in with this instrument's comfort parameters. 我們發現，由於我們特定的接觸的特定的屬性，以及這個器皿在她的右耳中的困難，我們必須要讓器皿的頭部傾斜，我們為這種不便而對器皿抱歉。它看起來似乎並沒有侵犯通過這個器皿對你們每一個人進行的交流的過程，因此，在這個器皿的允許的情況下，我們將在我們繼續與這個器皿的舒適的參數進行匹配的時候，多說一些的幾乎不具有重要性的話語。

We are not of the Confederation of Planets in the Service of the Infinite Creator. We are of the inner planes. We wish to be clear on this, for this instrument has a prejudice against inner plane teachers. Yet we have been drawn to this group because we are interested in questions which have to do with the power of polarity. This is our area, what you would call the disciplines

of the indigo-ray work. 我們不是屬於服務於無限造物者的星際聯邦。我們是屬於內在層面的。我們希望對這一點進行澄清，因為這個器皿對內在層面的老師擁有一種偏見。而我們已經被吸引到這個團體，因為我們對於極性的力量有關的問題是感興趣的。這是我們的區域，即你們所稱的對靛藍色光芒的工作的訓練。

We are third density, harvestable for fourth, and we believe, and it has been agreed by the Confederation entities that are about you now, that we perhaps can give some information from a point of view helpful concerning the question of the function of the nature and the correction in time and space of the seemingly petty negative mood, the transient melancholy, the sudden irritation, the quick anger, that which does not last in the perception, yet lingers along in the perceptions of those about one and in the actual effect in a cumulative sense on the spiritual journey itself.

我們是屬於第三密度的實體，我們相信，我們可以收割到第四密度，已經被現在在你們周圍的星際聯邦的實體同意了的事情是，我們也許能夠從這樣一個視角給予某種資訊，這個視角在表面上是瑣屑的負面性的情緒，無常的憂鬱，突然的激怒，短時間的憤怒，以及在知覺上不會持久但卻在一個人周圍的人的感知中會揮之不去的，且會用一種累積的方式在靈性旅程其自身產生實際影響的情緒的屬性的機能，以及在時間和空間中對其的矯正的方面是會有幫助的。

As do our brothers and sisters of the Confederation, we who make up the principle of power and polarity request that anything that we say be taken very lightly until it has been filtered carefully through your discerning processes, for we are indeed as you, and not even of another dimension, but of your own. And yet, my children, we are old in your years and we are most happy to share with you what we can.

如同我們的屬於星際聯邦的兄弟姐妹會做的一樣，我們這些由力量和極性的原則構成的實體會請求，你們對於我們所說的任何事情都不要太當回事，一直到它已經被仔細地通過你們的分辨力的過程被過濾為止，因為我們確實是和你們一樣的，我們甚至並不屬於另一個維度，而是屬於你們自己的維度的。而我的孩子們，我們從你們的年份而言是年老的，我們對於與你們分享我們能夠分享的事物是極其高興的。

The seemingly inconsequential mood is as the shutting of a door, indeed, a shutting of two doors, the door to positive polarity and the door to negative polarity, for polarity consists in the acceptance of a certain job description, shall we say. That which is in between may be considered self-employment. The spiritual path is something that can be talked about endlessly. Great systems of theoretical discussion can be constructed, and yet if one does not become involved in a personal sense, the path remains outside of oneself.

表面上是不重要的情緒就好像是關上了一扇門一樣，確實，是對兩扇門的一種關閉，通往正面極性的大門和通過負面極性的大門，因為極性是存在於對一定的，容我們說，職位描述的接納性之中的。在兩者之間的事物可以被認為是自我僱傭。靈性的道路是某種能夠被無止境地談論的事物。大量的具有理論性的討論的系統能夠被構建，而如果一個人並沒有在一種個人性的意義上被包含在其中的話，道

路會依舊是在它自己外面的。

When one contemplates putting one's feet upon the path or getting back upon the path when one has stopped to rest, it is well to view that which is ahead and count the cost. One would not go on a physical journey without checking the availability of that with which a traveler must be endowed before beginning the journey. One must have the supplies one needs, a coin for a bit of food, good shoes for the walking, and a warm blanket for the sleeping.

當一個人沉思將它的雙腳踏在那條道路，或者在一個人已經停止休息的時候會返到那條道路上的時候，去觀察在前方的事物並權衡得失，這是很好的。一個人不會在沒有在開始旅行之前檢查一個旅行者必須藉由其而被賦予了具有可利用性的事物的情況下進行一場物質性的旅行的。一個人必須擁有它需要的補給品，購買一點食物的錢、用於行走的良好鞋子，一個睡覺使用的溫暖的毯子。

The spiritual journey is a very expensive journey, one which in metaphysical terms none of you can afford. In metaphysical terms, each entity is too poor to afford the undertaking of the spiritual journey from one's own resources. It is a popular misconception in your culture that you can do anything. In a metaphysical sense, it is well to realize quickly that you are unequal to the task of transforming yourself, for that would be asking the purchase price of tools, the name of which you do not even know and the function of which you can only guess.

靈性的旅程是一種非常昂貴的旅程，一個在形而上學的意義上你們任何人都無法負擔得起的旅程。在形而上學的意義上，每一個實體都是過於貧窮以至於無法用他自己的資源來負擔進行那場靈性的旅程的。你們能夠做任何事情，這是在你們的文化中的一個流行的誤解。在一種形而上學的意義上，去很快意識到，你是不勝任讓你自已轉變的工作的，這是很好的，因為那是去詢問工具的購買的價格，以及你們甚至不知道的事物的名字，以及你們僅僅能夠猜測的事物的功能。

You see, my friends, you are stewards of consciousness, you do not own consciousness. The nature of consciousness is unknown to you, and will continue to be unknown to each of us. And yet that is the nature of your journey and your exploration. You will never have a map for this journey. You cannot buy it. And so how do people begin and maintain themselves upon this journey? For of course you know that you are on the journey, perhaps reluctantly, perhaps enthusiastically, perhaps intermittently, but on it, and basically committed to it.

我的朋友們，你們看，你們是意識的管理員，你們並不擁有意識。意識的屬性是你們不知曉的，並將會繼續不為你們每一人所知曉。而那這就是你們的旅程和你們的探索的索性了。你們將擁有不會擁有這場旅程的一個地圖。你們將無法購買它。因此，人如何開始旅程並讓它們自己留在這個旅程上呢？因為，你們當然知道你們正在進行旅程，也許是不情願地，也許是熱情地，也許是斷斷續續地進行旅程，但是你們在旅程上，並基本上是致力於它的。

In essence, when one accepts stewardship of consciousness, one accepts that one is working for another. Your salary is heightened consciousness, increased

perception, and the pain, travail, peace and freedom of the road you wish to be on. In order to move along that road, it is well to acknowledge that you are working for that which is not within your conscious mind and not within your control. Polarity has as one of the secrets of its effectiveness the surrender to your employer—consciousness itself. Many have defined consciousness in another way and called it love or the Logos or the one original Thought. 實質上，當一個人接受了對意識的管理的職責的時候，它就接受了，它是在為另一個大進行工作。你們的報酬就是被提升的意識，被增強的知覺，就是你們希望走在其上的道路的痛苦、磨難、平安與自由。為了要沿著那條道路前進，去承認你們正在為不在你們的有意識的心智中且不在你們的控制範圍內的事物而工作，這是很好的。極性是將臣服于你的雇主——即意識其自身——作為它的效用的秘密中的一個秘密的。很多人已經用另一種方式定義了意識，並將它稱之為愛，或者理則，或者那一個原初的想法了。

To this you shall surrender if you wish to polarize, and in that surrender you shall find the ability to become a receiver of the knowledge that you need—not for tomorrow and not for yesterday—but for the present moment. Both those who polarize towards the positive of love for others and those who polarize towards the negative of love for self, surrender themselves to the consciousness that they not only are, but know not, and thus they become what they know not. And in becoming, know for the first time. 如果你們希望極化的話，你們將會臣服於這個意識，在那種臣服中，你們將會發現有能力去成為你們需要的知識——不是為了明天或者為了昨天而需要的知識，而是為當下一刻需要的知識——的一個接收者了。那些朝向對他人的愛的正面性極化的實體以及那些朝向對自我的愛的負面性極化的實體，同時都要讓它們自己向著意識臣服，它們不僅僅是意識，它們同樣也不知道意識，因此，它們會成為了它們不知道的事物。在成為中，它們第一次知曉了。

Now, my friends, when you are working for yourself, you may use your consciousness in many ways, and yet the more you exercise your will without asking for help, the less effective you will be until you lose contact with love and become only that which seems not good, not bad, not positive, not negative, but swayed by the cross currents of a shifting and uneasy sea of phantasmagorical appearances, and you become prey to all the minor ills of your illusion, and at the same time become less and less able to create a polarized alternative to what you feel and are in the illusion. 現在，我的朋友們，當你在為你自己工作的時候，你可以用很多種方式使用你的意識，你們越多地在不請求幫助的情況下行使你們的意志，你們就將會是越發沒有成效的，一直到你們與愛失去接觸並僅僅成為那個看起來似乎不好，不壞，不是正面性，不是負面性，而是被一個不斷變換且困難的幻影般的表像的海洋的交叉的急流所影響的事物為止，你們會成為你們的幻象的所有的小麻煩的受害者，並在同時變得越來越沒有能力創造出一種對於你們感覺到事物以及在幻象中的事物的極化的替代物。

It is not a wrong thing or an evil thing to be as this instrument said—cranky, unhappy, irritable or angry. It is rather a waste of potential. Each of you has a

certain amount of incarnational time. When you tire of carrying consciousness, you may choose to become distracted and indifferent. Yet, when you are healed, we suggest that you seek once again to know that which overshadows you, that which is the greater part of you, that which created you and that which empowers you.

成為如這個器皿所說的樣子——愛發脾氣的、不快樂的，易怒的或者是憤怒的——這並不是一個錯誤的事情或者是一個邪惡的事情。它毋寧是一種對潛能的浪費。你們每一個人都擁有一定數量的投生的時間。當你們厭倦了攜帶意識的時候，你們可以選擇成為注意力分散且冷漠的。而當你們被療愈了的時候，我們建議你們再一次尋求去知曉那庇護你們的事物，即你們的那個更大的部分，那個創造了你們並為你們賦予了力量的事物。

There are two aspects to the sense of other. One may be termed the higher self. Some have called it the Creator. It is the aspect of the Creator which is personal and yet which is far richer in experience than are you and it is far more representative of you than your seemingly complete mentality and personality within the illusion. It is benign and helpful and full of information insofar as your consciousness empties itself of judgment and self-importance and asks to know and to serve.

他人的意義有兩個面向。一個面向可以被定義為高我。一些人已經稱之為造物者。它是造物者的那個個體性的面向，而這個面向在經驗的方面是比你們要遠遠更加豐富的，相比你們在表面上完整的智力以及在幻象中人格，這個面向是遠遠更加能夠代表你們的。它是良性的，是有幫助的，並且是充滿了資訊的，在你們的意識能夠從它自己身上清空評判與妄自尊大，並請求去知曉並去服務的範圍內。

The other portion of the other is that which this instrument would call grace, that is, the kindness of the Creator, of love itself, which offers to the one who surrenders its will the ability to manifest the greater will that is made known to it through the overshadowing influence of the higher self.

其他人的另一個部分就是這個器皿稱之為恩典的事物，也就是造物者，在其自身的善，這種善會向一個臣服了它的意志的人提供能力顯化已經去通過高我的庇護性的影響而被其所知曉的更大的意志。

Thus, you have available to you, if you accept the surrender of self-determination, a more conscious and wise point of view which is filled with compassion and wisdom and a practical, imminent agent which in its ineffable way marks well your needs and sees that you have what you need in order to manifest what you receive in your life and in the fruits of your travel.

因此，如果你們接受了對自我決定的臣服，你們就可以讓一種更加有意識且更加有智慧的視角為你們所取得了，這種視角是被同情心、智慧、以及一種實用性的、迫在眉睫的動因所充滿的，這種動因會用它不可言喻的方式清楚地標記出你們的需要，並看到你們擁有你們需要的事物，以便於顯化你們在你們的生命中以及在你們的旅行的成果中接收到的事物。

Thus, if you find yourself at the mercy of what is often termed "moods," realize that you are doing nothing wrongly; it is that you are not polarizing either

towards radiance or towards magnetism but are instead allowing an impotence of consciousness to hold sway over the incredible potential of the present moment. We ask you never to be impatient when you find yourself in a bad mood, but to realize that the soul grows weary when it is out of tune, just as the stringed instrument makes a poor sound indeed when it has become unstrung. Never attempt to tighten the strings of perception with your own energy. Distract yourself while you are tired; allow yourself to sleep, and by sleep we mean not the physical sleep, but the sleep of one who does not carry the burden of consciousness, and when you are rested and ready to work, seek your employer, consciousness itself.

因此，如果你發現你自己是任由經常被稱之為“情緒”的事物所擺佈的，意識到你沒有做錯任何事情，它是你既沒有朝向輻射，也沒有朝向磁吸被極化，而是反而允許一種意識的無力支配了當下一刻的令人難以置信的潛能。我們請你們永遠不要在你發現你自己處於壞情緒之中的時候成為沒有耐心的，而是意識到，靈魂不會在它失去調音的時候逐漸變得疲倦，就好像絃樂器會在它的弦松了的時候發出一種糟糕的聲音一樣。永遠不要嘗試去用你自己的能量來拉緊知覺的琴弦。在你疲倦的時候，讓你自己消遣一下，允許你自己睡覺，我們說的睡覺的意思不是身體上的睡覺，而是讓一個並不承載著意識的重擔的人睡覺，當你休息好了並準備好工作的時候，尋找你的雇主，即意識本身。

For you do not own your consciousness—it owns you. You are a fragment of a great consciousness and the struggle towards unity shall be long. And you who must be on your way will do well to turn to the source that has the provender, the outfitting, and the map for your journey. And when once again you open to the infinite consciousness that is available to you always and you are overshadowed by love, you will wonder why you stopped, why you shut away that awareness, why you put down your consciousness. Do not look back, but count yourself most fortunate to have turned again to the road ahead, to have emptied yourself of indifference and to be filled with the consciousness of life.

因為你並不擁有你的意識——它擁有你。你是一個偉大的意識的一個碎片，朝向統一的努力將會是漫長的。你們這些必定會走上你們的道路的人，將會在轉向那個源頭的方面做得很好，那個源頭擁有糧草、裝束以及你們的旅程的地圖。當你們再一次向著一直都是可以為你們所取得的無限的意識開放的時候，你們就會被愛所庇護了，你們將會感到吃驚，為什麼你們停下來了，為什麼你們將那種察覺關在門外，為什麼你們放下了你們的意識。不要回頭看，而是將你自己算作是極其幸運的，因為你已經再一次轉向前方的道路了，並已經從你自己身上清空了冷漠，並讓你自己被生命的意識填滿了。

You are a people used to stimulation, and we suggest as a practical matter that when you become aware that you are impatient to take up consciousness once again and be on your journey, that you allow stimulus of a loving kind to replace casually received and uncontrolled stimulus. For it is difficult when one is stopped and caught in the illusion to listen to silence and be saved, though it happens quite frequently that consciousness comes in where there is any seeking at all, under the most adverse conditions.

你是一個習慣了刺激作用的人，我們會建議，作為一個實用性的問題，當你開始察覺到，你對於再一次擔負起你的意識並走上你的旅程是沒有耐心的時候，你允許一種充滿愛的刺激物替代地接收且是不受控制的刺激物。因為當一個人被阻礙並在幻象中被卡住了的時候，要去聆聽靜默並被拯救，這會是困難的，儘管會相當頻繁地發生的事情是，意識會進入到任何尋求存在的地方，甚至是在最為不利的情況中。

But if you wish to accelerate the process of getting back on the road, use the principle of stimulation. Read that which is inspiring, listen to those musical sounds which appeal to the highest and best within you and give you the proper environment for the opening up to love. If silent meditations are not helpful, use music, reading and inspirational discussion with others to stimulate yourself as is your culture's custom. Realize that when you are stopped and indifferent, it is not all entities who have experienced incarnation in your culture who can be started easily on a diet of silent meditation.

但是，如果你希望加速返回到那條道路的過程，使用具有刺激作用的原則。閱讀啟發性的讀物，聆聽對於在你內在之中最高和最佳的事物有吸引力的音樂，給予你適當的環境以便於向著愛開放。如果靜默冥想不是有幫助的，使用音樂，閱讀，以及與其他人的啟發性的討論來刺激你自己，如同你們文化的習慣一樣。意識到，當你是被阻礙且是冷漠的時候，並非所有已經在你們的文化中體驗過投生的實體都能夠輕易地從一種靜默冥想的節食開始。

We encourage you to persevere. For although it may seem that you are being insincere by striving for that consciousness of love when you feel anything but loving, yet as you seek, so shall you find. And if you are too tired today to remove the glamour of your illusion from your mind and the fog seems very thick between your eyes and what you wish to perceive, take heart and realize that it is well for you to rest and then strive again by seeking, by meditating, and by asking to start once again to polarize and become more and more that which you seek.

我們鼓勵你們堅持不懈。因為儘管可能看起來似乎，在你們感覺到了除了愛之外的所有的事情的時候，你們為了那種愛的意識而努力，你們是虛假的，而當你們尋求的似乎，你們將會找到。如果你們今天過於疲倦以至於你們無法將你們的幻象的魔力從你們的心智中移除，在你們的眼睛和你們希望感覺到事物之間的霧看起來似乎是濃厚的，振作起來，並意識到，你們去休息，這是很好的，接下來，藉由尋求，藉由冥想，藉由請求，再一次努力，以再一次開始極化並越來越多地成為你們尋求的事物。

All that you wish is ahead of you. All that you wish is available in the consciousness of the present moment. Love is a perception away. May joy fill you, may peace flow from you. May these things happen to you because you have surrendered to the one master, the Creator, love, consciousness, that which you are and that which you will more and more perceive.

所有你們希望的事物都在你們前方。所有你們希望的事物在當下一刻的意識中都是可被取得的。愛是在一個知覺之外的。祝願喜悅充滿你們，祝願平安從你們身上流動。祝願這些事情發生在你們身上，因為你們已經臣服於一個主人，造

物者，愛，意識，你們之所是，以及你們將會越來越多地感覺到的事物。

We are the principle, t'Michael'h. We have greatly appreciated your patience while we worked with this instrument and your great unity ...

我們是 t'Michael'h 原則。我們極其感激你們在我們與器皿一同工作的時候的你們的耐心，你們巨大的統一性.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... which allowed us not only to be called to you, but to remain with you. We relinquish this instrument at this time, thanking you and blessing you, my children. May you feel the power, the peace, and the love that are your true consciousness and may you shine that others may see the Creator in a natural, refreshing and clear way, a way that transcends all dogma, all belief systems, and all objections. We leave you as we found you, in the consciousness of love and in the divine puzzle of seeking and resting. Rejoice in that rhythm and persevere. Peace be with you.

..... 允許你們不僅僅被呼喚到你們身邊，同樣也和你們留在一起。我們在此刻會鬆開這個器皿，我們同時感謝你們並祝福你們，我的孩子們。祝願你們感覺到你們的真實的意識之所是的力量，平安，愛，祝願你們發光，這樣其他人就可以用一種自然的，令人振奮的，清晰的方式，一種超越所有的教條，所有的信念系統以及所有的妨礙的方式看到造物者。我們在愛的意識中，在尋求與休息的神聖的迷題之中離開你們，如我們發現你們的時候一樣。在那種旋律以及堅持不懈中歡慶。願平安與你們同在。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and we greet you, my friends, in the love and the light of the one Creator. It is also our great privilege to be with you this evening, and we thank you for this opportunity. We would, as always, hope to offer our humble words and insights in response to those queries which those present may have value in the asking.

我是 Latwii，我們向你們致意，我的朋友們，在太一造物者的愛與光中。在今晚與你們在一起同樣也是我們巨大的榮幸，我們為這個機會感謝你們。我們會，一如既往，希望通過回應在場的人可能發現有價值詢問的問題的過程中提供給我們謙遜的話語與洞見。

May we then begin with a query?

我們接著可以用一個問題開始嗎？

S: I have a question. What is the difference in the inner plane teachers? I guess

I'm asking what is an inner plane teacher as opposed to the entity that you are? S: 我有一個問題。在內在層面的老師中有什麼區別嗎？我猜想我正在詢問，對比你們之所是的實體，一個內在層面的老師是什麼呢？

I am Latwii, and, my sister, we may suggest that those that are of the so-called inner planes are those who are of this planetary influence, having evolved from its beginnings of life and moved into that consciousness which you know as the third density, but who have for the time that you know of as the present not chosen a physical body in which to incarnate, but remain within the inner or metaphysical realms serving as those known as teachers and guides.

我是 *Latwii*，我的姐妹，我們可以建議，那些屬於所謂的內在層面的實體是那些屬於這個星球的實體，它們已經從星球的生命的開端開始演化並已經進入到被你們知曉為第三密度的意識，但是這些實體在你們知曉為當前的時刻並未選擇一個在其中投生的物質性的身體，而是留在內在層面或者形而上學的領域之中並作為你們知曉為老師或者指導靈的實體服務。

We of *Latwii*, and others of the Confederation of Planets in the Service of the One Creator, are from planetary influences other than this that you know of as the Earth, and also offer our services as teachers and companions upon the journey.

我們 *Latwii*，以及其他的屬於服務於太一造物者的星際聯邦的實體，是來自於與這個你們知曉為地球的星球不一樣的星球，我們同樣也提供我們作為老師以及在旅程上的同伴的服務。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

S: No, thank you.

S: 不用了，謝謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Could someone from our own planet's future be in the Confederation?

Carla: 某個來自我們自己的星球的未來的人能夠在星際聯邦中嗎？

I am *Latwii*, and we find that this is the case in a few instances where there has been a relatively significant graduation, shall we say, within a certain population or source of beginningness, shall we say, for as you are aware, those who comprise the population of your planet are from numerous sources that are, shall we say, exterior to your planet. Many other third-density planets have given their populations to your own in order that they might again experience the opportunity to choose between the radiance and the magnetism that has been spoken of previously this evening. Thus, when a significant enough portion of any such population has reached that

level of purity of choice that allows for the harvest, then these may be held in, shall we say, a potential harvest which also includes the potential of joining that which is known as the Confederation of Planets in the Service of the One Creator.

我是 *Latwii*，我發現這在一些情況中是這樣的，在那些情況中已經在一定的具有，容我們說，開始性的人群或者源頭中有一種相對大量的畢業了，因為如你們知曉的一樣，那些構成了你們的星球的人群是來自於多個在你們的星球外部的源頭的。很多其他的第三密度的星球，已經將它們的人群給予了你們自己的星球，以便於它們可以再一次體驗到機會在今晚之前已經談到過的輻射與磁吸之間做選擇了。因此，當任何這樣的人群的一個足夠大的部分已經抵達了會允許收割發生的那種選擇的純度的層次，接下來，這些人群可能會被包含在一次，容我們說，有可能的收割之中，這個收割同樣有可能包含了加入到被知曉為服務於太一造物者的星際聯邦的事物中的可能性了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: So, Confederation members, in terms of time travel back to the present from the future of planet Earth's population, is not a possibility or a probability?

Carla：因此，星際聯邦的成員，從時間的意義上，會從行星地球的人群的未來旅行返回到現在，這是一個可能性還是一個幾率呢？

I am *Latwii*, and this is indeed a possibility and in some cases a probability, my sister. May we answer further?

我是 *Latwii*，這確實是一個可能性，在一些情況中，是一個幾率，我的姐妹。我們可以進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

S: I have another question. When you say you are *Latwii*, is that an entity, and are you a person or a personality or an entity or are you a group? I mean, are you someone out of that group, or are you answering as a sort of a conglomeration of consciousnesses?

S：我有另一個問題。當你們說，你們是 *Latwii* 的時候，那是一個實體嗎，你們是一個人，一個人個，一個實體嗎，或者你們是一個團體嗎？我的意思是，你們是從那個團體中出來的某個人，或者你們是作為某種類型的一個意識的集團來回答的嗎？

I am *Latwii*, and am aware of your query, my sister. It is a portion, an individualized portion of what you may call a social memory complex that speaks to you as those of *Latwii*. We are one in our seeking with those that

comprise our social memory complex. We exist in a manner which is difficult to describe in your terms, but we are a, as you have described, conglomeration of entities which have joined their seeking in such a manner that that which has been gleaned in learning by any is available to all, just as each memory from each year and experience which you have had in your incarnation is available within your mind complex, so does our complex of mind, body and spirit comprise all experiences and learnings which each portion of our complex has gleaned.

我是 *Latwii*，我理解了你的問題，我的姐妹。作為 *Latwii* 對你們發言的是我們所稱的一個社會記憶複合體的一部分，一個個體化的部分。我們是用一種用你們的辭很難描繪的方式存在的，但是我們是，如你已經描述過的一樣，一個實體的團，這些實體已經用這樣一種方式將它們的尋求結合在一起了，用這種方式，學習的過程中已經被任何人收集到的事物，都是可以為所有人所利用的就好像在你們的投生中擁有的來自每一年和每一個體驗的每一個記憶，在你們的心智複合體中都是可被利用的一樣，我們的心智、身體和靈性的複合體用同樣的方式包含了我們的複合體的每一個部分已經收集到的所有的體驗和學習。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

S: No, thank you. S: 沒有了，謝謝你們。

I am *Latwii*, and we thank you once again, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Carla: I have recently heard a good deal about an apparent miracle in which a young child, an infant who was sure to die, has begun normalizing. And this interested me in what the dynamics of the miracle of unexpected healing are. Could you comment in general about that?

Carla：我最近聽到大量關於一種明顯的奇跡，在其中一個年幼的孩子，一個被確信要死去的嬰兒，已經開始正常化了。這讓我對於未被預料到的療愈的奇跡的動力學是什麼感興趣。你們能夠一般性地對那一點進行評論嗎？

I am *Latwii*, and am aware of your query, my sister. In many cases such as the one of which you speak, there is the disease which seems to defy description in that its uniqueness or rarity is such that little is known within your orthodox medical community concerning the dysfunction. In the metaphysical portion of such dysfunction, there may be the need for an opportunity of a certain nature to be presented to those who will share experience with the entity experiencing the dysfunction or disease.

我是 *Latwii*，我理解了你的問題，我的姐妹。在諸如你談及的情況之類的很多的情況中，會有那種會看起來似乎完全無法描述的疾病，因為它的獨特性或者罕見性就是如此，以至於在你們的傳統的醫學團體中在關於這種機能失常的方面幾乎什麼都不知道。在這種機能失常的形而上學的部分中，可能會有對具有一定的屬性的一個機會的需要，這個機會會被呈現給那些與體驗到了與那種機能失常或者

疾病的實體分享了體驗的實體們。

Thus, a disease that seems in some ways recognizable to those of the medical community, as you call it, will appear and according to the opportunity provided and taken advantage of, will then begin to recede in a manner which may not be fully understood or understood at all. Perhaps it has been decided in a preincarnative sense that the entity with the disease shall galvanize those with whom it shares experience in such a manner that that quality which you know as love shall be generated in a fashion which not only serves to heal the disease, but to bring a greater sense of unity to those within the grouping of the entity with the disease. It may also be the case that such a generation of that quality of love will provide for each individual expressing this quality opportunities for enhancing the personal expression of this quality of love in a fashion that is congruent with the potential brought into the incarnation which has heretofore remained dormant.

因此，對於那些屬於醫學團體，如你們對它的稱呼一樣，的實體，一種用某種方式看起來似乎是可識別的疾病將會出現，並根據被提供已經被利用的機會，將會接下來開始用這樣一種可能是並未被完全理解或者完全未被理解的方式減退。也許已經用一種投生前的方式被決定了的事情是，帶有疾病的實體將會用這樣一種方式刺激那些它與之分享了體驗的實體，這樣那種你們知曉為愛的屬性將會用一種不僅僅會起到療愈疾病的作用，同樣也會將一種更大的統一的感覺帶給那些在那個帶有疾病的實體的團體中的實體的方式被產生出來。它同樣可能是這樣的情況，這樣一種對那種愛的屬性的產生，將會為每一個表達這種屬性的個體提供機會來用這種一種方式增強對這種愛的屬性的個體的表達，這種方式是用一種與被帶入到投生之中的，迄今為止已經是保持休眠狀態的潛能是協調一致的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thanks.

Carla：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: What relationship, if any, does—I'm not sure I have the name right, it's hard to get names—but it sounds like "Tah-Mi-Kel-Uh" have with Michael?

Carla：我不確信我正確地說出了那個名字，要得到名字是很難的，但是它聽起來像是" Tah-Mi-Kel-Uh "，它與米勒加的關係是什麼，如果有任何關係的話？

I am Latwii, and we view your query with some hesitation, for we do not wish to predispose your thinking in a fashion that removes the mystery that motivates further seeking upon your part. As you are aware, there are many entities that have the identification of (sounds like) Mih-chel. Many are those upon your planet at this time who feel an identification of that nature and express it in a manner known as the vocal channel. Many seek such contact

out of admiration for its content, yet their service is of another kind, and such contact is, shall we say, beyond their grasp. Yet the contact seems to occur within the mind and is expressed as a valid contact.

我是 *Latwii*，我們帶著某種猶豫觀察你的問題，因為我們並不希望用一種會移除了神秘的方式來對你的思考造成傾向，那種神秘會在你的部分上激發更進一步的尋求。如你知曉的一樣，會有很多的實體擁有那個（聽起來像是）*Mih-chel* 的身份。很多實體是在此刻在你們的星球上與那種屬性感覺到一種一致性，並用一種被知曉為語音管道的方式表達它的實體。很多實體是出於對它的內涵的讚頌而尋求這樣的接觸的，而它們的服務是具有另一種類型的，這樣的結束，容我們說，是不在它們的掌控範圍之內的。而接觸看起來似乎是在心智中發生，並被表達為一種有效的接觸了。

We are having some difficulty with this instrument, for it also has its own biases concerning this information. We ask your patience.

我們在這個器皿身上正在遇到某種困難，因為它在關於這個資訊的方面同樣也擁有它自己的偏向性。我們請求你們的耐心。

We feel that we may best respond to your query by suggesting that the entity with whom you have contact this evening is what it says it is and may have some tangential relationship to those who share its name.

我們感覺到我們可以藉由這樣建議來最佳地回應你的問題，這個你今晚接觸到的實體，就是它說它所是的實體，並可能與那些分享了它的名字實體擁有某種較遠的關係。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, I think I'll let that lie. Thank you. I appreciate it.

Carla：不用了，我認為我將會接受那個謊言。謝謝你們，我很感激它。

I am *Latwii*, and we thank you, my sister, and apologize once again for difficulty in expressing a response which might both be illuminating and free of distortion concerning your free will.

我是 *Latwii*，我們感謝你，我的姐妹，我們再一次為在表達一個同時是令人啟發且不會侵犯你的自由意志的回應的方面的困難而抱歉。

May we answer another query?

我們可以詢問另一個問題嗎？

S: You said—well something you said made me think that we are drawn to our names or called. Is there any great insight in what we're called? Like my name is S—is there some great insight in that or is that just an accident—my

parents named me S? S：你們說過——好的，某個你們說過的事情讓我思考，我們是被我們的名字所吸引或者被其召喚的。在我們被稱呼為什麼的方面，有任何巨大的洞見嗎？就好像我的名字是 S——在其中有某種洞見嗎，或者那僅僅是一個偶然——我的父母

將我命名為 S。

I am Latwii, and am aware of your query, my sister. We find that there are, in truth, no accidents within your or any illusion of the one Creation. The influence of the vibratory sound complex that you call "name" may be either that of a preincarnative choice that allows one to express its identity in a manner which may be summarized by the vibration of sound known as "name," or the name may be given in a more general sense which allows, rather than a summary, a broader scope of possibility to be presented to the entity assuming the name. The name of any entity becomes to that entity the trigger which opens to it and to others certain recognitions of abilities and potentials and avenues for expression.

我是 Latwii，我理解了你的問題，我的姐妹。我們發現在你們的幻象中或者在太一造物者的任何的幻象中，實際上都沒有偶然。你們稱之為“名字”的聲音振動複合體的影響，要麼可能是一個投生前的選擇，它允許一個人用一種可能被那個被知曉為“名字”的聲音振動複合體所概括的方式表達它的身份，要麼名字可以用更為一般性的方式被給予，這種方式會允許一個更為廣闊的可能性的範圍，而不是一個概括，被呈現給採用了那個名字的實體。任何實體的名字對於那個成體都會成為觸發物，它會向實體以及向其他人開放一定的對表達的能力，潛能以及途徑的認出。

The name in itself may be seen as relatively neutral in the beginning. As an entity continues with the incarnation and gathers experience within it and associates this experience to the self and that self to the name, then the name becomes that which symbolizes the experiences, the abilities, and the range or reach which the entity continues to provide for itself as it expresses and experiences those lessons and services that were its preincarnative choices.

名字在其自身就可以被視為是在開始是相對中性的。隨著一個實體在藉由投生的過程繼續，並在其中收集體驗，並將這種體驗與自我聯繫起來，將那個自我與那個名字聯繫起來，接下來，名字就成為了象徵了那些體驗，那些能力，以及當實體表達並體驗那些作為其投生前的選擇的課程以及服務的時候實體繼續為它自己提供的事物的範圍或者所及限度的事物了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

S: Well, was mine a preincarnative choice or something to give me wider range?

S：好的，我的名字是一個投生前的選擇還是某種給予了我一個更大的範圍的事物呢？

I am Latwii, and am aware of your query, my sister. We are not of the opinion that it is an easily answered query for any entity, for the choices that are made previous to incarnation are always enhanced in some manner by free will during an incarnation. Thus, it is a matter of degree for any preincarnative choices including that of the name, and we see that this is so in your case.

我是 *Latwii*，我理解了你的問題，我的姐妹。如果一個問題對於任何實體是一個很容易被回答的問題，我們就不會有任何見解了，因為在投生前被做出的選擇一直都會用某種方式在一次投生前被自由意志所增強。因此，它是一個任何投生前的選擇會囊括對名字的選擇的程度的問題，我們看到，在你的情況中就是如此。

May we answer further, my sister?

我們可以更進一步回答你嗎，我的姐妹？

S: No, thank you.

S：不用了，謝謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J1: I have one. Is there any link between (inaudible)?

J1：我有一個問題。在兩者之間有任何關聯嗎（聽不見）？

I am *Latwii*, and we assume that you refer to the first name as you call it, rather than the family name ...

我是 *Latwii*，我們假設你說的是名字，如你對它的稱呼一樣，而不是值得姓氏.....

J1: Yes.

J1：是的。

... and we see that again, though in general there can be seen in many cases a connection to one's ancestry, not necessarily of the Earth plane, but of the metaphysical realms, there is in some cases the choosing of the naming which will allow [new] possibilities. Thus, there is no general response which can be definitive in this instance.

.....我們看到，再一次，雖然一般而言在很多情況中會有一種與一個人的祖先的關聯可以被觀察到，在世俗的層面上，關聯不是一定的，關聯毋寧是在形而上學的層面上的，在一些情況中對名字的選擇將會允許新的可能性。因此，在這個方面沒有一般性的回應可以是明確的。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

J1: No, thank you.

J1：不用了，感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I take it, then, that names of power would be those names which one found would sum up the actual (inaudible) personality itself?

Carla：那麼我會認為，具有力量的名字會是那些這樣的名字，一個人會發現那

些名字概括了實際的（聽不見）人格其自身？

I am Latwii, and again, though this is also a possibility, it is also equally as possible that a name for any particular incarnation or portion of an incarnation may be chosen for, shall we say, a narrower focus or an aspect of the greater self which now finds it appropriate to be expressed in what you would call the current incarnation.

我是 *Latwii*，再一次，儘管這同樣是一個可能性，它同等地是有可能的事情是，對任何特定的投生或者一次投生的一個部分的名字可以為了更大的自我的，容我們說，一個更為狹窄的焦點或者一個面向而被選擇，那個面向現在發現它在你們所稱的當前的投生中被表達會是合適的了。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答你嗎？

Carla: No, that's enough, Latwii.

Carla：沒有了，那是足夠的了，*Latwii*。

I am Latwii, and we again thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹，有另一個問題嗎？

S: Can you tell me if there was any significance in that last week after I left here and I saw just momentarily a small kitten in the road that disappeared?

S：你們能夠告訴我，在上一周在我離開這裏之後，我僅僅一瞬間看到在路上有一個小貓咪消失了，在其中有任何重要意義嗎？

I am Latwii, and we see in this experience that there was the demonstration of the ability of a thought to become a thing and to express to the one creating the thought the ephemeral nature of all things. There is, of course, more to this particular experience, but those portions must remain within the realm of that which you seek.

我是 *Latwii*，我們在這個體驗中看到會有對這樣一種能力的證明，一個想法能夠變成一個事物並對創造了那個想法的人表達所有的事物的轉瞬即逝的屬性。當然，對於這個特定的體驗還有更多的事物，但是那些部分必須留在你們尋求的事物的領域之中。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

S: No, thank you.

S：沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

J2: Latwii, this is J2. For some time now, about two months, I've been having a

strong pull towards the part of Kentucky known as Lancaster, of which I have no past history and knowledge of. I [think] of it quite often in my dreams, and in my dreams I see myself there. I think something there is to unlock my—I won't say mysterious—but my higher consciousness that I'm striving to obtain. And I only get bits and pieces of the messages. I feel very strongly about having to go there, and I feel certain I will be told the exact date in which I should go.

J2: *Latwii*，這就是 J2。到現在為止有大概兩個月的時間，我一直都感到一種朝向在肯德基那個被知曉 *Lancaster* 的部分的強烈的拉力，我與之沒有任何過去的歷史，也對其沒有任何的知曉。我認為它相當經常出現在我的夢中，在我的夢中，我看到我自己在那裏。我認為在那裏有某種事情事情會解開我的——我不會說神秘的——而是我正在努力取得的我的高我的意識。我僅僅得到了那些資訊的一點碎片與片段。我非常強有力地感覺到必須要去那裏，我感覺確信，我將會被告知我應該去那裏的確切的日子。

Again, I don't really know exactly where I am to go in Lancaster, but I feel I will be told once I get on the road. And my question is, is such a thing possible, to be told a general idea of where to go, and upon arriving there you acquire some sort of stage or to get some sort of knowledge? Why Lancaster, I haven't the faintest idea. But it just keeps staying with me that I have to go there, and I'm to learn something very important. 再一次，我們並不真的準確地知道我在 *Lancaster* 要去什麼地方，但是我感覺，一旦我在路上了，我就會被告知。我的問題是，這樣一個事情，被告訴一個去某一個地方的一般性的想法，在你抵達那裏的時候，你就會取得某種類型的階段或者得到某種類型的資訊，這是有可能的嗎？為什麼是 *Lancaster* 呢，我並不擁有最為清晰的想法。但是我必須要去哪里，我有某種非常重要的事情要學習，這就是 一直都縈繞在我頭腦中。

That's my question—about are we given specific cities or places to go to without being given the rest of the answer as to what we will find when we get there?

那就是我的問題——關於我你們被給予了要前往的特定的城市或者地點，而沒有在關於當我們到達那裏的時候我們將會發現什麼的方面被給予剩下的答案的。

I am *Latwii*, and it is indeed possible and quite often the case, my sister, that when one has opened the desire within one's heart of being to know more of that which is appropriate for one's own seeking, that gradually more and more of that pattern of being and experience will become known to the entity. The process is one in which the deeper or subconscious mind begins to release portions of information that respond or correspond to that which the conscious mind has turned itself in seeking. The strength and purity of the conscious mind's desire to know that which is loosely called the truth or the self, draws unto the conscious mind more and more of these pieces, shall we say, of the puzzle, if we may use this term.

我是 *Latwii*，確實有可能且相當頻繁地會發生的情況是，我的姐妹，當一個人已經開放了在她的存有的核心中的對於知曉更多的對於它自己的尋求是適當的事

物的渴望的時候，越來越多的存有與體驗的模式將會逐漸被實體所知曉。這個過程是一個在其中更為深入的心智或者潛意識心智開始釋放部分的資訊的過程，這些資訊會回應或者回應有意識的心智已經通過尋求將其自身轉向的事物。有意識的心智對於去知曉被鬆散地稱之為真理或者自我事物的渴望，會將越來越多的這些，容我們說，拼圖的碎片，如果我們可以使用這個措辭的話，吸引到有意識的心智。

The process by which an entity follows these intuitive flashes or pieces of information is one which may be termed the Way of the Fool, for one may seem quite foolish at times as these pieces are interpreted and action then taken in response to the interpretation. The foolishness is that which is an openness and willingness to be the fool, that is, to rely upon that which seems quite unreliable for it cannot be proven, it cannot be seen, it cannot be touched. But one may follow this lightly-left trail, and by continuing upon the journey with the faith and will exercised to the utmost, continue in a manner which will eventually find that which feels to the self, the inner self, to be of substance and of undoubted value. There may be misturns or mistakes upon this journey, at least that which seems to be such. Yet the seeker who continues in the face of such detours and difficulties will discover that each provides further resources that fuel the journey.

一個實體藉由其跟隨這些直覺性的閃光或者資訊的片段的過程，是一個可以被定義為傻子的道路的過程，因為在這些片段被解釋，並在行動接下來被進行以回應那種解釋的時候，一個人時常可能看起來似乎是相當愚蠢的。愚蠢性就是一種成為傻子的開放性以及樂意，也就是說，去依賴於看起來似乎相當不可靠的事物，因為它無法被證明，它無法被看見，它無法被觸及。但是一個人可以跟隨這條隱約可見的小徑，並藉由憑藉著被最大地實踐的信念和意志繼續走在在那條道路上，而用這樣一種方式繼續，這種方式將最終找到那個自我，內在的自我感覺到是具有實質，且具有毋庸置疑的價值的事物。在這條道路上可能會有繞路或者錯誤，之少是看起來似乎是這樣的事物。而繼續面對這樣的繞路或者困難的尋求者，將會發現每一個事物都提供了更進一步的為旅程賦予了能量的資源。

May we answer further, my sister?

我的姐妹，我們可以更進一步回答嗎？

J2: No, thank you.

J2：沒有了，感謝你們。

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

我是 Latwii，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

J1: Just out of curiosity, if we were to see a view of you with our physical eye, what would you be like? Would it be different for different people?

J1：僅僅是出於好奇，如果我們打算要用我們物質性的眼睛看一眼你們，你們會是什麼樣子呢？它會對於不同的人是不同的嗎？

I am Latwii, and am aware of your query, my sister. Since we have achieved

the discipline necessary to form our physical vehicle in any manner that is appropriate, we would form it in a manner which would seem most comfortable to you, and thus would appear quite similar to any other entity upon your planet, since we would not wish to shock you in any way or cause any fearful response.

我是 *Latwii*，我理解了你的問題，我的姐妹。因為我們已經取得了用任何適當的方式形成我們的物質性的載具所需的修煉，我們會用一種會看起來對於你們是極其舒服的方式形成它，並因此在表面上是與在你們的星球上的任何其他的實體是相當類似的，因為我們並不希望用任何方式驚嚇你們，或者造成任何恐懼的回應。

May we answer further, my sister?

我的姐妹，我麼 可以更進一步回應你嗎？

J1: No, that's okay—you can shock me any day you want.

J1：不用了，那是很好的——你們可以在任何你們想要的日子驚嚇我。

J2: This is J2. May I make a comment, Latwii?

J2：這是 *J2*。我可以做出一個評論嗎，*Latwii*？

I am Latwii, and we are happy with this, my sister.

我是 *Latwii*，我們對此是很高興的，我的姐妹。

J2: Okay. To give J1, if I may, an example of what I saw when you were speaking in another group I was attending. I said, "I see you as different color sound waves, almost as different frequencies one would see on a radio dial, AM/FM, some much higher, some much lower, and the sound waves themselves, the different beats, different pulsations or different colors." And at that time when I said is that what you look like, at least that's what J3 saw, I was told, "Yes." I just thought I would say that to J1 because that is what I personally experienced one day with you, Latwii.

J2：好的。如我我可以的話，我想要給予 *J1* 一個我在你們在另一個我參加的團體中發言的時候看到過的例子。我說，“我看到你們是具有不同色彩的聲波，幾乎就好像一個人在一個收音機的旋鈕上看到的不同的頻率一樣，*AM/FM*，一些 頻率是更高的，一些是更低的，就好像聲波其自身一樣，具有不同的節拍，不同 的脈動，或者不同的色彩。”在那個時候，當我說那就是你們看起來的樣子，至少是 *J3* 看到的樣子的時候，我被告知，“是的。”我僅僅認為，我會對 *J1* 那樣說，因為那就是我個人在一個與你們在一起的日子體驗過的事情，*Latwii*。

I am Latwii, and we are happy that you have been able to perceive an aspect of our being.

我是 *Latwii*，我們很高興你們已經能夠感覺到了我們的存有的一個面向了。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: Can you take human form, for instance, would you take a human

form and wear that a lifetime, you know, would you marry someone here, would you have children or would you just be a ... like a, you know, an interlude, you would just come for awhile and then leave? 提問者：你們能夠呈現人類的外形嗎，舉個例子，你們會呈現一個人類的外形並在一生中都穿著那個外形嗎，你們知道，你們會在這裏與某個人結婚嗎，你們會擁有孩子，還是你們僅僅是.....好像一個，你們知道，一種插入，你們會僅僅出現一會兒並接著離開？

I am Latwii, and am aware of your query, my sister. The interlude of which you speak would not be seen by our group to be an appropriate means of experiencing the third-density illusion, for we would be without the native third-density qualities that are necessary in order to live and move upon your planetary surface. It is not appropriate for entities of the higher dimensions, shall we say, to be generally observably in any form that may be seen by third-density entities without becoming third-density entities. This is to say, if we wished to move upon your planet in service and be seen as third-density beings, we would need to incarnate in the same manner in which each of your population incarnates, that is, with the process of forgetting.

我是 Latwii，我理解了你的問題，我的姐妹。你談及的插入不會被我們的團體視為是一種體驗第三密度的適當的途徑，因為我們不會具有原生的第三密度的屬性，以便於在你們的星球表面上生活與移動。用一般性地可以觀察得到的方式處於任何可以被第三密度的實體看見的外形之中，而不成為第三密度的實體，這對於屬於更高密度的實體是不合適的。這就是說，如果我們希望去通過服務在你們的星球上移動，並被視為是第三密度的存有，我們會需要用與你們的人群中的每一個人投生的方式相同的方式投生，也就是說，藉由遺忘的過程而投生。

This process of incarnation, then, removes the knowledge of one's past, shall we say, in order that one may begin the incarnation anew and make choices during that incarnation that are not influenced by previous experience that is consciously known. Thus each experience, each service and each lesson is gained and offered in a pure sense without bias, shall we say. Thus do many of the Confederation of Planets in the Service of the One Creator chose to be of service upon your third-density planet by incarnating and going through that process of forgetting so that the incarnation is totally that of a third-density being that has chosen to be of service.

那麼，這個投生的過程，就會移除，容我們說，一個人對過去的知曉，以便於一個人可以開始全新的投生並在那個投生期間做出那些不會被之前的已經被有意識地知曉的體驗所影響的選擇。因此，每一個體驗，每一個服務，每一個課程，都是用一種不帶有，容我們說，偏向性的方式在一種純粹的意義上被取得並被提供的。因此，很多服務於他一造物者的星際聯邦的實體都選擇藉由投生並經歷遺忘的過程來在你們的第三密度的星球上進行服務，這樣投生就是完全是屬於一個已經選擇進行服務的第三密度的存有的投生了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Well, would you ever know? If I were one of those people, would I ever know that until this incarnation was through?

提問者：好的，你們知道嗎？如果我曾經是這些人中的一員，一直到投生完成之前，我都不會知道那一點嗎？

I am Latwii, and this is, shall we say, variably possible. Many there are upon your planetary surface of this nature who have an indication that they are not of this planetary influence, but are of another. Many there are who, being of another planetary influence, yet have no indication whatsoever as yet within the incarnation that they are anything other than a being whose source or point of origin is this particular planetary influence. There is within each such entity a, shall we say, preincarnative bias that serves as a kind of beacon ... 我是 *Latwii*，容我們說，這是具有可變的可能性的。很多在你們的星球上具有這種屬性的實體會擁有一種跡象，它們並不是屬於這個星球的，而是屬於另一個星球的。很多屬於另一個星球的實體卻無論什麼跡象都不會擁有，而在投生中，它們是與一個其源頭或者起源的位置就是這個特定的星球的實體是完全沒有任何不同的。在每一個這樣的實體內在之中會有一種，容我們說，投生前的偏向性，它會起到一種類型的光束的作用.....

(Tape ends.)

（磁帶結束。）

September 14, 1986

1986-09-14 不規則的靈性週期

(Carla channeling)

(Carla傳訊)

[I am Q"uo.] I greet you, my friends, in the love and the light of the one infinite Creator. It is a privilege to join in your group meditation and we thank you for this honor.

/我是 Q"uo。/我的朋友們，我在太一無限造物者的愛與光中向你們致意。加入你們的冥想是一種榮幸，我們為這個榮耀而感謝你們。

It is an interesting unity that all your energies make together, and we shall pause from time to time in our message in order to align ourselves with the shifting nuances of the group unity as it is more subtle than most within the harmony of those who seek. And perhaps it is to that diversity in unity that we would speak this evening, for although love is always the same and the one original Thought remains the mystery that it always has been and always shall be to the conscious rational mind, yet the codes of perception of this one original Thought of love are many and varied, not only from person to person, but in each person from moment to moment.

你們所有的能量聚集在一起構成了一個有趣的統一，我們將在我們的資訊中時不時地暫停以便於讓我們自己與團體的統一性的不斷變化的細微差別對齊，因為它是比在那些尋求的人的協調性之中大多數的事物都要更加微妙的。也許我們在今晚會談及在統一性中的多樣性，因為愛一直都是相同的，而那一個原初的想法，對於有意識的理性的心智，依舊是它已經一直都是，並將會一直都是的神秘，而對這個愛的原初的想法的知覺的編碼，卻是多種多樣且變化多端的，不僅僅是在任何人之間是變化的，在每一個人內在之中在一個時刻和另一個時刻之間同樣也是變化的。

Each of you seeks the truth and yet the truth comes in different clothing at different times. This is not due to the nature of the truth, but to the complex rational mind's perceptions which have a rhythm of rate of permeability, shall we say, so that each entity is constantly shifting in its ability to perceive, not only because of physical, mental and emotional rhythms, and indeed not only because of the regular spiritual rhythm, but also and perhaps most importantly because of the irregular and unpredictable nature of transformative energy.

你們每一個人都尋求真理，而真理在不同的時間是穿著不同的衣服出現的。這不是由於真理的屬性，而是由於複雜的理性的心智的知覺，心智的知覺擁有一種具有，容我們說，可滲透性的比例的旋律，這樣每一個實體都會在它去感知的能力上持續不斷地轉變了，不僅僅是因為身體、心智和情緒的旋律，確實不僅僅因為規律性的情緒的選擇，而同樣也因為，也許這是最重要的原因，轉變性的能量的不規則和無法預測的屬性。

The irregularity of your own spiritual cycle can be maddening to the seeker,

for the seeker knows the intensity with which he has sought for the truth, and when he knows that the intensity has been even, steady and strong for a significant period of time, there is a tendency for the seeker to take his own spiritual temperature and be disgusted at the result. This is inevitable, for it is only rarely and unpredictably that the mists of illusion can clear that extra amount and perception can be heightened.

你自己的靈性的週期的不規則可能讓尋求者感到發狂，因為尋求者知道他已經藉由其而追尋真理的強度，當他知道那個強度已經在一段相當長的時間中是均衡的、穩定的且強有力的時候，尋求者會有一種傾向性去測量它自己的靈性的溫度，並對於結果感到厭惡。這是不可避免的，**因為幻象的迷霧僅僅是罕見且無法預測的時候才能夠清除那種額外的數量，且知覺能夠被加強了。**

It is one of the many paradoxes of spiritual seeking that although one can choose to seek and thus quicken the tempo of spiritual evolution to a great degree, one can never rule the moments of transformative realization. Therefore, one is much like the watchman who patrols night after night and year after year. But only once—and at the burglar 's convenience—does he find the object of his ceaseless searching.

儘管一個人能夠選擇去尋求並由此在一個很大的程度上加快靈性演化的發展速度，一個人永遠無法掌控轉變性的領悟的時刻，這是許多的靈性尋求的悖論中的一個悖論。因此，一個人是非常類似於一個看守者，它會夜複一夜，年復一年地巡邏。但是，只要有一次機會——不留神——他就會找到他無盡的尋求的目標了。

It is perhaps well to remember this when one has the tendency to feel different from those who do not seek consciously, for you and one who does not seek, though different in a great many conscious and rational ways, have precisely the same number of opportunities for transformation. The transformations are small and fewer in one who is not consciously seeking, firstly because one who is not consciously seeking may miss the potential of a transformative period by interpreting it as a completely negative circumstance and denying it any reality. Also and perhaps more importantly, the same opportunity for transformation not accentuated by the determination to progress spiritually produces a far more pale version of transformation, a small step rather than a large one.

也許去記住這一點是很好的，當一個人擁有傾向性去感覺到與那些並不有意識地尋求人是不一樣的時候，對於你和那個並不尋求的實體，儘管用大量有意識且有道理的方面是不一樣的，你們是擁有完全相同數量的的轉變的機會。在一個並不有意識地尋求的人身上，轉變是小型的且更為少量的，首先是因為一個並不有意識地尋求的人可能會錯過一個轉變性的時期的潛能，藉由將它解釋為一個完全負面性的情況並否認它擁有任何的實際性。同樣也因為，也許這是更加重要的，相同的轉變的機會，如果沒有藉由在靈性上發展的決心而被強調的話，會產生出一種遠遠更為蒼白的轉變的版本，一小步而不是一大步。

We shall pause, as this entity is somewhat distracted.

我們將暫停，因為這個實體多少有些分心了。

(Pause)

(暫停)

I am Q"uo, and I am again with this instrument. We greet you once again in the love and the light of the one infinite Creator, and are sorry for this pause, but the instrument was losing depth of concentration necessary for this contact and we did not wish to give you faulty information due to mechanical problems. If we have faults—and I am sure we do, my friends—let it be because of true mistakes that we make and not because of faulty transmission. We would request that those in the circle, remain. If any in the circle wish to leave, we request that it be done now. It is far better for any instrument when the energies in the circle are unified and stable. We thank you for your patience.

我是 Q"uo，我再一次與這個器皿在一起了。我們再一次在太一無限造物者的愛與光中向你們致意，我們為這次暫停而抱歉，但是器皿正在失去這個接觸所需的集中注意力的深度，我們並不希望由於機械性地問題而給予你們有缺陷的資訊。如果我們有錯誤——我確信我們確實是的，我的朋友們——讓它成為是因為我們犯的錯誤，而不是因為有缺陷的傳遞。我們會請求那些在圈子中的人留下來。如果在圈子中的任何人希望離開，我們請求它現在就被進行。當在圈子中的能量是統一與穩定的時候，它對於任何器皿都是遠遠更好的。我們為你們的耐心而感謝你們。

There is much that we would say to you of courage and cheer and yet we know that those are empty words, and so we offer a feeling to you, and would ask you to feel with us the love that we have for you. We ask you to relax and to allow the truest self that you know to be vulnerable to the love of the Creator which we hope we reflect, for beyond all transformation is the creative power of love.

會有大量我們會對你們說的具有勇氣和歡呼的事情，而我們知道這些都是空談，因此，我們提供一個感覺給你們，我們會請求你們與我們一起感覺我們對你們擁有的愛。我們請你們放鬆，我們會允許你們所知曉的最為真實的自我對於那種我們希望我們會映射出來的造物者的愛成為易受影響的，因為超越一切的轉變的事物，就是愛的創造性的力量。

It is so easy, my friends, to take the spiritual temperature, to be critical of the self and judgmental, and yet, we ask you to consider whether it is most helpful to rely on the one strong point, the great forte of conscious seekers, and that is the love that they have felt and found and wish to know more about, whether that love is defined as the beauty of truth or that which created all that there is, or is personified in a religious sense according to the needs and distortions of any particular seeker. That love, my friends, whatever it be called, however it is perceived, is truer than other perceptions, for it is a distortion of that which is original, whereas all other things are distortions of that which was created by love. All other things, therefore, are the shadows of a shadow. 我的朋友們，要測量靈性上的溫度，要對自我成為批評的與評判性的，這是如此

容易的事情，而我們請你們考慮，去依賴於一個支撐點，依賴於有意識的尋求者的巨大的長處，也就是它們已經感覺到、找到，並希望知曉更多的那種愛，是否這是極其有幫助的呢，無論那種愛是被定義為真理的美麗，還是創造了一切萬有的事物，或者那種愛在一種宗教的意義上根據任何特定的尋求者的需要與扭曲是被人格化的。我的朋友們，那種愛，無論它被稱呼為什麼，無論它如何被感覺到，都是比任何其他的知覺都要更加真實的，因為它是對原初的事物的一個扭曲，而所有其他的事情都是那個被愛創造的事物的扭曲。因此，所有其他的事情，都是一個影子的影子。

Focus, then, on love, a feeling, a non-thing. It cannot be grasped and yet all have felt it, have basked in its glow, and we come to you because you called to us and said, "Tell us of love, speak to us of light." My friends, would that we could inspire you with words as we can inspire you with feelings. Yet feelings lie beyond words, as their source is a deeper river of consciousness, closer to the source of love.

接下來，聚焦在愛，一種感覺，一個“非-事物”上。它是無法被掌握的，而所有人都感覺到了它，並已經沐浴在它的白光之中，我們來到你們面前，因為你們呼喚我們並說，“告訴我們愛，和我們談談光。”我的朋友們，願我們能夠用言語啟發你們，如同我們能夠同感覺啟發你們一樣。而感覺是超越言語的，它們的源頭是一個更為深入的意識的河流，是更加接近愛的源頭的。

There is a breakthrough, shall we say, that lies ahead for you, and we encourage you to keep your eye fastened upon the goal as you move through transformation after transformation and may find yourself weary wondering if all that there are are changes. There is a point at which you may find it possible to perceive in a steady state. There is a point at which the rhythms of transformation are no longer relevant. It is far in your—may we use the word future, for want of a better one—for most of you, and the way may seem long. Yet there are always those who share your journey to keep you company along the way.

在你們前方存在有一個，容我們說，突破，我們鼓勵你們在你們穿越一個接一個的轉變的時候將你們的眼睛盯緊那個目標，你可能發現你自己是疲倦的，並懷疑是否一切萬有都是改變。會有一個位置，在其上你可能會發現去用一種穩定的方式感知是有可能的。會有一個位置，在其上，轉變的旋律不再是實質性的了。它是在你們的遙遠的未來之中的——容我們使用未來這個詞語，因為想要一個更好的詞語——對於你們大多數人，那條道路可能看起來似乎是漫長的。而一直都會有那些分享你們的旅程以在路上一直陪伴你的實體。

The more you allow naive emotions like enthusiasm, joy and laughter to pervade your experience, the more you encourage the innocent things in yourself, the quicker will be your progress in polarizing to a positive enough state where that which is love may be touched, not just when the fogs of perception lift, but between those times, because you have contacted enough of what this instrument would call intelligent infinity, what we call the one original Thought, that you are able to reproduce the vibration which opens perception to love.

你越多地允許類似熱情、喜悅以及笑聲遍及你的體驗，你就會越多地鼓勵在你自己內在之中的那些天真無邪的事物，你在朝向一種足夠正面性的狀態進行極化的方面的發展就將會更快，在那種正面性狀的狀態中，愛之所是可以被接觸到了，不僅僅是在知覺的迷霧消散的時候，同樣也是在那些時間之間，因為你已經接觸到了足夠多的這個器皿所稱的智慧無限，即我們所稱的那一個原初的想法了，以至於你們能夠重現那種開放了愛的知覺的振動了。

May your meditations be regular and fruitful, and if you do not think they are fruitful, may they be regular, for my friends, you cannot accurately predict your spirituality. We have yet to find a third-density entity of sufficient objectivity within your illusion to assess the self accurately. Turn from criticism of the self to encouragement. Turn from negative and neutral to positive in your assessment and your directions to the self. If you are disappointed, be disappointed in one who has made an error, but let your positive affirmation be that you shall avoid error, that particular error, in your next experience. And with ill negative emotion washed from your self assessment, feel your load lighten and your step become more brisk, for all of you, as do all of us, rest in love, that love which has created you and all that there is, that love which makes all one, for all are holographs of the same Thought.

祝願你們的冥想成為有規律的且多產的，如果你們並不認為它們是多產的，祝願它們可以成為有規律的，因為我的朋友們，你們無法準確地預測你們的靈性。我們尚未發現一個第三密度的實體在你們的幻象中具有足夠多的客觀性以準確地評估自我。將自我從批評轉向鼓勵，在你的評估以及你對自我的指引中，從負面性與中性轉向正面性。如果你們是失望的，對於一個已經犯了一個錯誤的人是失望的，讓你的正面性的肯定成為你將會在你的下一個體驗中避免錯誤，避免那個特定的錯誤。當有害的負面性的情緒從你的自我評估中被沖走的時候，感覺到你的重擔被減輕了，你的腳步變得更加輕快了，因為，你們所有人，如同我們所有人一樣，是在愛中休息的，那種愛已經創造了你們以及一切萬有，那種愛使得一切事物合一，因為一切事物都是那個相同的想法的全息圖像。

It is with reluctance that we listen to the mental request of this instrument that we "wrap it up," as she put it, so that questions may be asked. This is an interesting group, as we have said, and there is much we could share, and perhaps we shall at another time, but for the present, we wish to transfer to another instrument in order to offer the opportunity for questions. Therefore, we will leave.

我們帶著不情願請到了這個器皿心智的請求，如他會說的一樣，我們要“將它包起來了”，這樣問題就可以被詢問了。這是一個有趣的團體，如我們說過的一樣，會有大量我們能夠分享的事情，也許我們將在另一個時間分享，但是，現在，我們希望轉移到另一個器皿以便於為提問提供機會。因此，我們將離開。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet you once again in love and light through this instrument. At this time it is our privilege to attempt to respond to those queries which

those present may find value in the asking.

我是 Q"uo，我們通過這個器皿再一次在愛與光中致意。在此刻，我們很榮幸嘗試去回應那些在場的人可能發現有價值詢問的問題。

May we begin with the first query?

我們可以用第一個問題開始嗎？

A: Yes, I have a question. It's about trees. When we go to trees and we recognize in our consciousness that they are a first density—I think they're first density—and that they were created by the one Creator, do the trees understand when we talk to them? In their own way? Do they give out love? If you hug a tree, do they feel the love that you give to them in a certain way? This I would be very interested in knowing the answer to.

A：是的，我有一個問題。它是關於樹木的。當我們走向樹木的時候，我們在我們的意識中認出，它們是一個第一密度的——我認為它們是第一密度——它們是被太一造物者創造得，在我們和樹木說話的時候，樹木會理解嗎？用它們自己的方式？它們會給出愛嗎？如果你擁抱一棵樹，它們會用一定的方式感覺到你們給予它們的愛嗎？這個問題，我們會非常有興趣知曉對它的答案。

I am Q"uo, and we find that your assumptions are correct except for the level of consciousness expressed by those that you know of as trees. The second density is the proper designation for this particular form of conscious expression, for it has taken that basic awareness of being that has developed within earth, wind, fire and water and has added unto it the form that expresses a simple movement and growth that is not available to the first-density expressions of the one Creator.

我是 Q"uo，我們發現你的假設是正確的，除了被那些你們知曉為樹木的實體表達的意識的層次之外。第二密度是對於這種有意識的表達的特定的形式的適當的稱呼，因為它已經使用了那種已經在土、風、火與水之中發展出來的對存在的基本的察覺，並已經在其上添加了外形，這種外形表達了一種簡單的運動與成長，而這種運動與成長對於太一造物者的第一密度的表達是無法取得的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

A: Yes, I'd like to know how the trees know when to lose their leaves. Is this an inward intelligence? If the weather remained warm through December and January would they still change in fall, the leaves, or is it triggered, through the sun's rays? What triggers the trees to tell them when it is winter and when it is summer and when it is spring. Is it strictly the sun?

A：是的，我想要知道樹木如何知道什麼時候要落葉。這是一種內部的智慧嗎？如果天氣在十二月和一月依舊是溫暖的，它們仍舊會在冬天改變樹葉嗎，或者，它是通過太陽光被觸發的嗎？什麼事情觸發了樹木以告訴它們，什麼時候是冬天了，什麼時候是夏天了，什麼時候是春天了。嚴格地就是太陽嗎？

I am Q"uo. The entities that you know as trees are integral portions of the one

creation, as are all individualizations of the one Creator who has set all that there [is] into motion. All of the creation moves in a rhythm with variations upon a theme, shall we say. All portions of the one creation partake in cycles of growth and [death], as you would call it, cycling again from one to the other, from the receiving to the giving, in order that each portion of the one creation might gain in what you may loosely term as experience, and through that experience come to know the self as an individualized portion of the one Creator and the one Creator as the source of all that there is.

我是 Q"uo。那些你們知曉為樹木的實體是太一造物者的整體性的一部分，就如同所有的太一造物者個體化的部分一樣，太一造物者已經啟動了一切萬有。所有的造物都在一種旋律中，帶著各種變化，在一個，容我們說，主題上移動。太一造物者的所有的部分都參與到了成長與死亡，如你們對它的稱呼一樣，的周期之中，並再一次從一個迴圈到另一個，從接收迴圈到給予，以便於太一造物的每一個部分都可以在你們可以鬆散地定義為體驗的事物中取得增長，並通過那種經驗開始知曉自我是一個太一造物者的個體化的部分，知曉太一造物者是一切萬有的源頭。

Thus, those entities that you know as trees, moving with their own rhythms, are affected by a number of forces, as you would say, that cumulatively cause these entities to move in their own cycles and to produce a number of outward effects that are visible to your eye, including the dropping of the leaf forms, and when the new season begins in the spring, the development amongst those who have dropped their leaf forms, of yet another crop, shall we say, of these leafy structures. The sun, the rotation of your planet, the location upon the surface of the planet, whether to the north or the south of that line known as the equator that divides your planet in two, the internal programming of these entities known as trees which responds to these outward forces and other more subtle rhythms that are not as easily apparent as those we have mentioned, together work to cause the cycle of seasons to have its effect upon these entities that you know as trees.

因此，那些你們知曉為樹木的實體，在藉由它們自己的選擇而移動的時候，是被許多力量，如你們會說的一樣，所影響的，這些力量積累在一起使得這些實體用它們自己的週期而移動，並產生出許多的可以為你的眼睛所看到的外部的效果了，包括對樹葉的外形的掉落，當新的季節在春季開始的時候，在那些已經掉落了它們的樹葉的外形的實體當中發展成為另一大片，容我們說，這些樹葉茂盛的結構。太陽，你們星球的旋轉，以及在行星表面上的地點，是在那個將你們的行星分成兩部分的被知曉為赤道的線的北部還是南部，以及這些被知曉為樹木的實體的內在的編程，這些內部的編程會回應這些外部的力量以及其他的和那些我們已經提及的力量並非一樣容易地成為明顯的微妙的旋律，所有這些一起進行工作，以使得季節的週期對這些你們知曉為樹木的實體擁有它們的影響。

Thus does each portion of the creation move in its own rhythm and affect each other portion of the one creation in a fashion which may be subtle or overt, inner or outer, small or large.

因此，造物的每一個部分都確實用它自己的旋律移動並用一種可能是微妙的，或者是公然的，可能是內在的，或者是外在的，可能是小的，或者是大的方式相互

彼此影響。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

A: No, thank you very much. You've helped me.

A：沒有，非常感謝你們。你們已經幫助我了。

I am Q"uo, and we are grateful for this opportunity, my sister, and we thank you. Is there another query?

我是 Q"uo，我們對於這個機會是感激的，我的姐妹，我們感謝你。有另一個問題嗎？

Carla: Can I follow from that? Talking about transformation, could I make an analogy to the trees by saying that maybe the reason in sometimes when you want to improve and you can't, is sort of like asking the trees to put out new leaves before they shed the old ones, and that the rhythm isn't right? Of course the weather, being internal, wouldn't be regular like it is on a rotating planet. Is that one reason why it's irregular, that you can't predict when a transformation's going to occur or cause it to come about consciously?

Carla：我能夠跟著那個問題提問嗎？談到轉變，我能夠這樣說來做出一個與樹木的類比，有時候當你想要改進而你卻無法改進的時候，也許季節就是某種類型的要求樹木在它們脫去老的葉子之前長出新的葉子，旋律是不對的，可以這樣進行類比嗎？當然，天氣，內在的天氣，不會是有規律的，就好像它是在一個旋轉的星球上一樣。那就是為什麼它是不規則的，你無法預測什麼時候一個轉變將要出現，或者有意識地使得它出現的一個原因嗎？

I am Q"uo. And we find that in the basic sense your query is correct in its assumptions, for as the third-density entity which each in this domicile sitting in this circle in meditation represents, expresses its beingness and responds to those inner cycles or rhythms of being, the conscious mind tends to assess and direct the thoughts and actions of the entity. This direction, when done in a spiritual sense and an attempt to move the self along the path of the evolution of mind, body and of spirit, often attempts to move more quickly than, shall we say, the feet are capable. To ask that one move in such a manner is, as you have correctly surmised, to ask the portion of the self that is much likened unto the tree to find another season to replace the one which is now en route. And though the conscious mind and the thinking being may move itself in many ways and find fruitful experience in any direction, there is great value in the lack of judgment for the self or others, and the surrender of the will in a basic sense to the greater will which moves through one's being and which becomes apparent to one who has done this and experienced the fruits of such surrenders, for there is a delicate balance between the exercise of the will and the surrender of the will that the seeker of its own evolution must achieve. There is, shall we say, a cycle or season for each and a purpose for each that may be determined by each entity, and a unique balance for

each thus achieved.

我是 Q“uo，我們發現在基本的意義上，你在這個假設中的疑問是正確的，因為就如同在這個住所中坐在這個冥想的圈子中的每一個實體一樣，第三密度的實體會呈現、表達它的存在性，並回應那些存在的內在的週期或者旋律，有意識的心智傾向去評估並指導實體的想法與行動。這種指導，當是用一種靈性的方式被進行，以及一種去讓自我沿著心智、身體和靈性的演化的道路前進的嘗試，經常會嘗試去比，容我們說，雙腳所能夠做到地，更快地移動。去要求一個人用這樣一種方式移動，如你已經正確地猜測到的一樣，就是非常類似于要求樹木去找到另一個季節來替代現在正在進行的季節一樣地要求自我的那個部分。儘管有意識的心智以及思考的存有有可能讓它自己用很多方式移動並在任何方向上找到多產的體驗，在不去評判自我或者其他人，並在一個基本的意義上將意志臣服于更大的意志的方面會有巨大的價值，那個更大的意志會通過一個人的存有移動，並對於一個已經進行了這種臣服並體驗到這樣的臣服的果實的實體成為明顯的，因為在對意志的行使以及對意志的臣服之間會有一種微妙的平衡是具有它自己的演化的尋求者必須取得的。容我們說，對於每一個實體，都會有一個季節的週期，對於每一個實體都會有一個目的是可以被每一個實體確定的，都會有一個獨一無二的平衡是每一個實體因此會取得的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Q“uo, and we thank you, my sister. Is there another query?

我是 Q“uo，我們感謝你，我的姐妹。有另一個問題嗎？

J: Yes, I would like to ask. I've heard it being expressed that each entity on this Earth plane set up for themselves before incarnation with other entities to work with them while they're on this physical plane, and I was wondering if you could speak a little bit about the workers that work with us and if that is so? (Inaudible).

J：是的，我想要詢問。我已經聽到它被表達過了，在這個地球層面上的每一個實體都為在投生前它們自己設置了那些在它們處於這個物質性的層面上的時候要與它們一共工作的其他的實體，我想要知道是否你們能夠談一點關於與我們一起工作的工作者，否是就是如此呢？（聽不見。）

I am Q“uo, and we can speak upon this topic by suggesting that indeed each entity within what you have called the third-density illusion has entered this illusion or experience with a purpose that has been agreed upon, and in fact constructed before the incarnation has begun, and this construction has had many loving hands and hearts to add to its strength, to its purpose and to its potential means of implementation, for before each incarnation begins, an entity will assess those lessons that have been well learned in previous incarnations and will look at those which remain for the, shall we say, graduation from this particular level of experience.

我是 Q"uo，我們能夠藉由這樣建議在這個主題上發言，在你們所稱的第三密度的幻象中確實每一個實體都是帶著一個已經被同意的，且實際上已在投生之前就被構建好的目的進入到這個幻象或者體驗之中的，這個構架已經擁有了很多的摯愛的手與心來添加它的力量，它的目的以及它潛在的實現的途徑了，因為在每一次投生開始之前，一個實體都將會評估那些在之前的投生中已經被很好地學會了的課程，並將會檢查那些為了從這個特定的體驗的密度的，容我們說，畢業而剩下的課程。

Those lessons that remain then will be seen as that which is of most importance in the upcoming incarnation. Many will join the entity in the incarnation as incarnate beings and these before incarnation will also join the entity, and others who shall remain without physical vehicles and upon the inner planes and serve as those that you know as guides and teachers. Thus, there are many, many beings which partake in the process of planning that which shall be the pattern of experience for an entity within an incarnation.

那些剩下的課程接下來將會被視為是，在即將到來的投生中是極其重要的事情了。很多人將會作為投生的實體在投生中與實體合作，這些實體在投生之前同樣也與實體合作了，其他的留在物質性層面之外，留在內在層面上的實體，它們將作為那些你們知曉為指導靈和老師的實體而服務。因此，會有很多很多的存有參與到了對一個實體在一次投生中將會成為體驗的模式的事物的計畫的過程了。

Those who remain behind, shall we say, within the inner planes and who serve as unseen presences remain with the larger view, that which is not limited by the process of forgetting which each incarnate third-density entity must experience before the incarnation as the incarnation begins in order that...

那些容我們說，留在後面，留在在內在層面中，並作為無形的存在而服務的實體會保留那種更大的視野，這種視野是不會受到每一個投生的第三密度的實體必須在投生前，在投生開始的時候體驗到的遺忘的過程的限制，以便於.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am once again with this instrument. Those upon the inner planes who serve as guides and teachers, then, with the greater view and purpose for the incarnation may be of service to the incarnate entity by placing certain reminders, shall we say, within the notice of the incarnate entity. These reminders or guideposts may take many forms, the form being dependent upon the entity's ability to recognize one hint or another.

我是 Q,uo，我再一次與這個器皿在一起了。那些在內在層面上作為指導靈與老師服務的實體，接下來，帶著對於投生的更大的視野與目的，可以藉由在投生的實體的注意力中設置一定的，容我們說，提醒物，來對投生的實體進行服務。這些提醒物或者路標可以呈現許多的形式，形式是取決於實體去認出這樣或者那樣一個暗示的能力的。

For example, within the state of consciousness that you know of as dreaming, many experiences are possible for the incarnate entity to share with those who have remained upon the inner planes. And during such times, an entity may find nourishment and sustenance in the reminders that are placed within the subconscious mind and which then during the waking state may filter into that conscious mind as one kind of hunch, as you call it, or inspiration or another. These are most often perceptible during the times of contemplation, prayerfulness or meditation, for at these times the conscious mind is stilled to the point where there may be the recognition of other information, shall we say.

舉個例子，在你們知曉為夢境的意識狀態中，很多體驗對於投生的實體是有可能與那些已經留在內在層面上的實體進行分享的。在這樣的時間期間，一個實體可能會在那些被放置在潛意識心智中的提醒物中找到養分與食糧，它們在醒著的狀態期間接下來就可以過濾到那種有意識的心智之中成為一種類型的預感，如你們會對它的稱呼一樣，或者這樣或者那樣的啟發。這些啟發在那些沉思、祈禱或者冥想的時間期間是極其頻繁地是可以感覺得到的，因為在這些時間中，有意識的心智是被安靜下來，到了可能會有對其他的資訊的認出的位置的。

When an entity has, to use another example, discovered the appropriate book, person or piece of information at the time which seems most appropriate to it, the entity may well assume that those who guide it have once again accomplished that which was agreed upon before the incarnation began. With these times of reminders, then, the incarnate entity receives a communication from those who have chosen to serve as the guides and teachers within the inner planes.

當一個實體已經，使用另一個例子，在看起來似乎對於它是極其合適的時刻發現了適當的書，人，或者一條資訊的時候，那個實體可以很好地假設那些指引它的實體，已經再一次進行了在投生開始之前已經被一致同意的的事情了。藉由這些提醒物的時刻，接下來，投生的實體就可以接收到來自於那些已經選擇在內在層面中作為指導靈和老師而服務的實體的一種交流了。

Those incarnate entities with whom the entity finds normal daily activities shared also play out those choices made previous to incarnation in an infinite number of ways, as the interactions between familiar entities multiply one upon another until rhythms and patterns of experience are established and set up the potential for lessons to be learned that were chosen together before the incarnation began.

實體會發現與它分享了通常的日常生活活動的那些投生的實體，同樣也用無限多的方式執行了那些在投生前被做出的選擇，隨著在熟悉的實體之間的互動一個接一個地成倍地增長，一直到體驗的旋律和模式是被構建起來，並為在投生開始之前就一起被選擇好的要被學習的課程設置了可能性。

May we answer in any further way, my brother?

我的兄弟，我們可以用任何進一步的方式回答嗎？

J: No, thank you.

J: 不用了，謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Is there any value to knowing consciously who your guides are, or is it just as valuable to deduce their existence from their effects?

Carla：去有意識地知曉你的指導靈是誰，這是有任何的價值的嗎，或者它僅僅是和從它們的效果推測它們的存在性是一樣有價值的？

I am Q"uo. In responding in a general sense to this query, we might suggest that if there is value in being able to name or identify any guide, teacher or angelic presence that has been drawn to one for the purpose of service, then that naming or identification will find a natural means of becoming known to the incarnate entity. To attempt to discover this information for oneself past a certain reasonable point may cause for the incarnate entity a certain wasting of energy as the attention is placed upon that which may not have significant value in the entity"s process of evolution, shall we say.

我是 Q"uo。在用一種一般性的方式回應這個問題的方面，我們可以建議，如果在能夠為任何已經為了服務的目的而被吸引到一個人身邊的指導靈、老師或者天使的存有命名或者識別其身份的方面是有價值的，那麼那種命名或者識別身份就將會找到一種自然而然的途徑為投生的實體所知曉。去嘗試為自己探索這個資訊超過了一定的有道理的程度，就可能會使得投生的實體產生移動的對能量的浪費，因為注意力被放置在了在實體的，容我們說，演化的過程中可能沒有重要價值的事物上了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: May I gather that the reason that it may not be helpful is that angels, guides, whatever, consider themselves messengers rather than the source of the message?

Carla：我可以這樣推測嗎，名字可能不是有幫助的原因是，天使、指導靈或者無論什麼實體，它們將它們自己視為是信使而不是資訊的源頭？

I am Q"uo, and may again may agree with the basic assumption which you have stated. Entities who are at the heart desirous of serving others, first and foremost are frequently those who work in the unseen manner, and who desire the service to be that which receives attention rather than the servant. It is also frequently the case that such entities have not chosen a vibratory complex of sound that you would call name. Frequently these names are chosen for the incarnate entity"s benefit when desired.

我是 Q"uo，我們可以再一次同意你已經陳述的基本的假設。在心中首先且首要地渴望去服務他人的實體，頻繁地是那些用無形的方式工作並渴望那種服務成為會被注意到而不是成為僕人的實體。通常經常會發生的情況是，這樣的實體尚未

選擇一個你們稱之為名字的振動聲音複合體。這些名字頻繁地是為了投生的實體的益處在被渴望的時候才被選擇的。

May we answer further, my sister?
我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you, Q"uo.
Carla：沒有了，感謝你們，Q"uo。

I am Q"uo, and we thank you, my sister. Is there another query?
我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

J: (The question is almost inaudible.) Yes. I recently learned about a system in which the teacher, he called himself a (inaudible) process wherein one gets in a meditative state and calls for animals to appear at each of the chakra centers. After one receives, or is in touch with seven animals, and, I might state, the animals seem to be very focal to the level of the chakra centers, and a dialogue may be entered into with these animals and they give information about questions that are asked, mostly of the nature about the individual (inaudible) consciousness that needs to be learned. I'm wanting to know where this information comes from. It seems like the animals are able to give very accurate information about the person. And I'd just like to know where this information comes from, what level is it being received from.

J：（問題是幾乎聽不見的。）是的，我最近瞭解了一個系統，在其中老師，他稱呼他自己是一個（聽不見）的過程，在其中一個人會處於一種冥想狀態，並呼喚動物出現在每一個脈輪中心在一個人接收或者接觸到七個動物之後，我可以說，那些動物看起來似乎成為了脈輪中心的層次上的焦點，一種與這些動物之間的對話可以被進入，它們會給予關於被詢問的問題的資訊，大多數資訊是關於個體的屬性（聽不見）需要被學習的意識。我想知道，這個資訊來自何處。看起來似乎動物能夠給予關於人的非常準確的資訊。我僅僅想知道這個資訊來自何處，在世在從什麼層次被接收到的。

I am Q"uo, and this is a large field of study which this question has entered upon. An entity may engage in whatever method of self-discovery is comfortable to it, whether that method might be associating, as you have stated, animals with the various chakras or energy centers, musical notes, colors, archetypes, archangels, guides or whatever. The source of information which is transmitted by making any such association again may vary according to the nature of information sought by the entity who is incarnate.
我是 Q"uo，這個問題已經進入其中領域是一個龐大的研究的領域。一個實體可以從事於無論什麼對於它是舒適的自我探索的方法，無論那個方法可能是將，如你已經陳述過的，動物與各種各樣的脈輪或者能量中心聯繫在一起，還是音樂、色彩、原型、大天使、指導靈或者無論什麼事物。藉由建立任何這樣的關聯而被傳遞的資訊的源頭，再一次，是可能會根據被投生的實體所尋求的資訊的屬性而變化的。

The source may vary from the entity's own conscious mind to various levels of the unconscious mind, to guides, teachers and other angelic presences that are drawn to the entity according to the nature of the information sought and the overall tone, shall we say, of the incarnation. Thus, the source may vary with the information sought. However, the information given will be in direct response to the information sought.

源頭可以從實體自己的有意識的心智，到無意識心智的各種各樣的層次，到指導靈、老師，以及其他的被吸引到那個實體身邊的天使存有之間改變，這是取決於被尋求的資訊的屬性以及投生的整體性的，容我們說，音調的。然而，被給予的資訊將會是對被尋求的資訊的直接的回應。

The usefulness of the information, in our humble opinion, is that which [is] of most importance, and the source, then, is of secondary consideration, for any entity consciously seeking the keys to its own evolution may find those keys and the doors which they open in any of many, many possible locations, both within the mind and outside of the complex of mind. The entity will draw unto itself those means of receiving information which have the greatest compatibility with the current frequency or level of seeking of that entity. Thus, the means change as the entity proceeds upon its own personal path of growth.

通過我們謙遜的觀點看來，資訊的有用性就是具有最大的重要性的事物了，源頭只是次要的考慮，因為任何有意識地尋求它自己的演化的實體，都可以找到那些鑰匙與它們會在很多很多有可能的位置中的任何位置打開的門，同時是在心智之中以及在心智複合體之外。實體將會將那些接收與那個實體當前尋求的頻率或者層次是擁有最大的協調性的資訊的途徑吸引到它們自己身上。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: No, thank you. That was very interesting.

J: 沒有了，感謝你們。那是非常有趣的。

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

我是 Q"uo，我們感謝你。有另一個問題嗎？

A: Yes, I would like to know at what time during an entity's being incarnated within the womb of the mother is the entity actually attached to the physical body. I've heard many, many different answers to this. And I want to know if the entity to be incarnated follows the mother around some time before the mother gets pregnant. Would you give me an answer to this?

A: 是的，我想要知道，在一個實體被投生在母親的子宮中期間的什麼時候，實體實際上會被吸引到物質性身體。我對於這個問題已經聽過很多很多的答案了。我想要知道，是否要被投生的實體會在母親懷孕之前就跟在母親周圍一段時間呢？

I am Q"uo, and we might suggest that the possible reason for a great range of

response to such a query is that there is a great range of possibilities that is uniquely realized in each entity's particular case. Indeed, the one about to enter the incarnative process who has in previous incarnations become aware consciously during the incarnation of the purpose of the incarnation may then in the succeeding incarnations choose those that will serve as what you call the parents.

我是 Q"uo，我們可以建議，對於這樣一個問題的一個範圍很廣的回應的有可能的原因，是會有一個巨大的可能性的範圍，在每一個實體特定的情況中，這個可能性是用獨一無二的方式被實現的。確實，一個即將進入到投生過程的實體，如果它在之前的投生中就已經有意識地察覺到了在投生期間的投生的目的，它接著就可能在後續的投生中選擇那些將會作為你們所稱的父母來服務的實體了。

In this case there may be the joining of these parental entities by the one about to incarnate before the incarnation begins, for in many cases these entities previous to any incarnation have joined their thoughts and desires in a manner which, as you might say, plans or programs the incarnation of each. And those which wait as what you would call the potential child and enter the incarnation at a later time, as you would call it, may often serve as a kind of guide for a period of your experience or time.

在這個情況中，在投生開始之前即將投生的實體就可能會與這些父母的實體結合在一起了，因為在很多情況中，這些實體在任何投生之前就已經用這樣一種方式將它們的想法與渴望結合在一起了，這種方式，容我們說，會對每一個實體的投生進行計畫和編程。那些作為你們所稱的潛在的孩子等待著並會在一個之後的時間，如你們稱呼它的一樣，進入的實體，可能經常會作為一種類型的指導靈服務一段你們的體驗或者時間。

It is possible for such an entity or any entity that is about to join the incarnated process to enter that which will become its physical vehicle at any point within the portion of time that the vehicle is within the womb. Some entities choose to enter at an earlier time than others in order to gain more experience within that environment. Others wait, shall we say, for a later entry in order that work of another nature might take place in other dimensions, shall we say, that will enable the incarnation to proceed with the hoped for efficiency, shall we say. Thus, there is no one time at which an entity seeking incarnation enters the physical vehicle as it is prepared within the womb of the entity serving as the mother.

這樣一個實體，或者任何打算要加入到投生過程中的實體，在載具在子宮中的時間段中的任何位置去進入到將會成為它的物質性載具的事物，這都是有可能的。一些實體選擇在一個比其他實體較早的時間進入，以便於取得更多的在那個環境中的體驗。其他的實體會等待，容我們說，一個晚一些的進入，以便於具有另一種屬性的工作可以在其他，容我們說，維度中發生，這種工作將會使得投生用被期待的效力前進。因此，一個尋求投生的實體並不會在一個時間進入物質性載具，當物質性載具在作為母親服務的實體的子宮中做好準備的時候。

May we answer further, my sister?

我們可以進一步回答你嗎？

A: Yes. When a woman receives an abortion, what happens to the entity that had been attached to that baby, whether physically attached or not? What happens, does the entity have to wait for another incarnation or was that meant to have come about? Is it also prearranged before the incarnation that the abortion would come about?

A：是的。當一個女人進行一次流產，那個已經與嬰兒連接在一起的實體，無論是否是身體上的連接，會發生什麼呢？那個實體必須要等待另一次投生嗎，或者那就是本來就打算好要發生的事情嗎？流產會發生，這同樣也是在投生前就提前被計畫好的嗎？

I am Q"uo, and am aware of your query, my sister. Again we find that there is no simple or general response that may be given to such a query, for as the universe is infinite in possibility, each moment and experience reflects that infinity possibility.

我是 Q"uo，我理解了你的問題，我的姐妹。再一次，我們發現對於這樣一個問題沒有簡單的或者一般性的回應可以被給予，因為如同宇宙在可能性的方面是無限數量的一樣，每一個時刻與每一個體驗都會反映那種無限可能性。

In some cases, for example, when that activity that you have called the abortion is to occur, this potential is seen upon what you would call the inner planes far before it is manifested within your third-density illusion, and in these cases it is possible that there has been no entry into the physical vehicle of a mind/body/spirit complex, and thus the aborted fetus, as you would call it, was never inhabited by a mind/body/spirit complex.

舉個例子，在一些情況中，當你們已經稱之為流產的活動即將發生的時候，這種可能性是在它在你們的第三密度的幻象中顯化之前很遠的位置上就在你們所稱的內在層面上被看到了。在這些情況中，有可能已經沒有進入到一個心/身/靈複合體的物質性載具的入口了，因此，被流產的胎兒，如你們對它的稱呼一樣，從未被一個心/身/靈複合體居住過。

In other cases it is quite possible that such inhabitation did occur and was indeed chosen before the incarnation for that short period in order to complete a process of balancing that you might liken unto the karmic restitution, for again a great variety of possible reasons.

在其他的情況中，相當有可能這樣一種居住確實發生了，並確實是在投生前被選擇居住一小段時間，以便於完成一種平衡的過程，你們可以將這個過程比作業力補償，再一次，是為了極其多種多樣的有可能的原因。

In yet another case, it might be that the aborted physical vehicle known as the fetus must be abandoned by a mind/body/spirit complex which had hoped that there would indeed be the possibility for a lengthier stay, shall we say, within the incarnative experience. In such a case the entity may seek other parents, as you call them, and find a successful entry into the incarnative process in that manner.

在另一個情況中，它可能是被知曉為胎兒的被流產的物質性載具必須要被一個心

/身/靈複合體所拋棄，那個心/身/靈複合體本來是希望確實會有一個在投生性的體驗中的，容我們說，更長的停留的可能性。在這樣一個情況中，實體可能尋求其他的父母，如你們對它的稱呼一樣，並用那種方式找到進入到投生過程的一次成功的進入。

There are some few cases in which an entity which has found the opportunity for physical incarnation ended by the process of the aborted fetus, that such an entity will attempt to work upon those lessons that were desired for the third-density incarnation in another manner, that which does not partake of a third-density incarnation. However, these instances are quite rare, for within your third-density illusion the opportunity to learn and to progress in the evolution of mind, body and spirit is quite intense, and is not easily reproduced without the actual experience of the third-density illusion.

會有少數一些情況，在其中一個實體已經發現物質性投生的機會是被流產的胎兒的過程終止了的，這樣一個實體將會嘗試用另一種方式在那些被渴望在第三密度的投生中進行的課程上進行工作，這種方式不會參與到一次第三密度的投生。然而，這些情況是相當罕見的，因為在你們的第三密度的幻象中在心智、身體和靈性的演化中去學習和發展的機會是相當強烈的，且在第三密度的實際的體驗之外是很難被重現的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

A: One more question. I'm sorry I'm taking more of your time, but these are real important to me. Has it happened very often that an entity would agree with a certain other entity before incarnation that they would come to him as a child, and then, during the incarnation, the agreement is broken by the parents not wanting to have children even though there was an agreement beforehand?

A：還有一個問題。我很抱歉我佔用了這麼多的時間，但是這些問題對於我真的是重要的。一個實體在投生前與另一個特定的實體一致同意，它們會作為一個孩子來到他身邊，接下來，在投生時期中，那些協議被不想要孩子的父母打破了，即使之前有過一個協議，這是非常經常地會發生的情況嗎？

I am Q"uo, and we look upon this possibility as one which, though an infrequent occurrence, is indeed possible within your illusion as the free will of all entities within your third-density illusion is that which is of paramount importance, for within your illusion occurs the meeting of free will and that which you may see as predestination, or the choosing previous to the incarnation of patterns that free will shall embellish upon during the incarnation. As the process of evolution, then, is always a function of this joining of free will that has its origin both before and during the incarnation, there may be that which you call the change of plans. However, in no case is there the loss of opportunity to learn and to serve. The opportunities may change, yet always they exist.

我是 Q"uo，我們將這個可能性視為是這樣一種情況，儘管它是一個少見的情況，

它在你們的幻象中確實是有可能的，因為在你們的第三密度中所有實體的自由意志是具有至高無上的重要性的事物，因為在你們的幻象中會發生自由意志與你們可能視為是命中註定的事情的相遇，或者自由意志將會在投生期間對在投生之前的選擇的模式上進行修飾。因為演化的過程，那麼，就一直都是這種同時在投生前和投生期間都用其起源的自由意志的結合的一個機能了，可能會有你們所稱的對計畫的改變。然而，在任何情況中都不會有學習和服務的機會的損失。機會可能會改變，而它們一直都存在。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

A: You did a wonderful job. Thank you for all of your answers.

A：你們進行了一個精彩的工作。為所有你們的回答感謝你們。

I am Q`uo, and we thank you, my sister, for the opportunity to respond. Is there another query?

我是 Q`uo，我們感謝你，我的姐妹，為了去回應的機會。有另一個問題嗎？

(Pause)

(暫停)

I am Q`uo, and we rejoice with you and with the sounds and the silence and the creatures of the evening do we all blend our hearts with the seeking of the One within all that is. We thank each present for the opportunity to share our humble words and thoughts with you.

我是 Q`uo，我們與你們一同歡慶，伴隨著夜晚的聲音，安靜以及夜間生物，我們確實全都將我們的心和對在一切萬有中的太一的尋求混合起來了。我們為與你們分享我們謙遜的言語的機會而感謝每一位在場的人。

We remind each that we are but your fallible brothers and sisters who travel the same journey of seeking as do you. Though we may have moved some distance further upon that path, we would not wish that any word that we have spoken serve as a stumbling block to any on that path. If we have spoken a word that does not ring true, please disregard it without a second thought.

我們提醒各位，我們僅僅是你們會犯錯的兄弟姐妹，我們與你們走在相同的尋求的旅程上。儘管我們可能已經在那條道路上移動了更遠的距離，我們並不希望任何我們已經說過的言語起到了在那條道路上對於任何人的一快絆腳石的作用。如果我們已經說過了一個並不聽起來是真實的話語，請毫不猶豫地忽略它。

We look forward, as you might say, to future opportunities of joining with you in your circle of seeking. At this time we shall leave this instrument and this group in the love and in the light of the one Creator. We are known to you as those of Q`uo. Adonai, my friends. Adonai vasu.

我們期待，如你們會說的一樣，未來與你們一起加入你們尋求的圈子的機會。在此刻，我們將在太一造物者的愛與光中離開這個器皿和這個團體。我們是你們知

曉的 Q"uo。 *Adonai* , 我的朋友們。 *Adonai vasu*。

September 21, 1986

1986-09-21 Hatonn : 大事情與小事情

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a great privilege to speak with you this evening and we thank you for calling us to your group this evening that we may share our thoughts with you for whatever value they may have to you. We urge you to remember that we are your brothers and sisters and can only give our opinions. We do not have ultimate knowledge, but only more experiences than you to call upon. This we gladly share with you, for it is our way of being of service to the Creator and thereby progressing in our own spiritual evolution.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。在今晚與你們在一起是一種巨大的榮幸，我們為你們今晚呼喚我們來到你們的團體而感謝你們，這樣我們就可以與你們分享我們的想法，無論它們可能會對你們擁有什麼樣的價值。我們鼓勵你們記住，我們是你們的兄弟姐妹，我們僅僅能夠給予我們的觀點。我們並不擁有終極的知識，而僅僅只擁有比你們更多的可以召喚的經驗。這是我們會快樂地與你們分享的，因為這就是我們對造物者進行服務並由此在我們自己的靈性演化中發展的方式了。

Our native home is the density towards which you now strive, the density of love, compassion or understanding. It is a density when lies are no longer necessary and masks may be tossed away, for our thoughts are all shared, and we accept and harmonize each other's characteristics and seek together to be of service. Each of you has many impulses to live in just such a way, and we assure you that it will be your native land too when you have finished learning the lessons that you have set for yourself in this density of yours, the density of conscious awareness. Your density, my friends, must learn that consciousness has a certain characteristic which is its original characteristic. Consciousness is not a neutral thing, but rather sprang from a creative force, that creative force we call love.

我們的故鄉的家園是你們現在朝向其努力的那個密度，愛、同情心或者理解的密度。它是一個在其中謊言不再需要且面具可以被拋開的密度，因為我們的想法是完全被共用的，我們接受相互彼此的特性，彼此協調一致並一起尋求進行服務。你們每一個人都擁有許多的衝動就用這樣一種方式生活，我們向你保證，在你們已經結束了學習那些你已經為你自己設置好的在這個屬於你的密度，有意識的察覺的密度中的課程的時候，它將會同樣也成為你的故土，。我的朋友們，你們的密度必須學習，意識擁有一定的典型特徵，這就是它原初的特徵。意識不是一個中性的事物，而母寧是從一個創造性的力量，那種我們稱之為愛的創造性的力量噴湧而出的。

When the seeker decides that it is time to take the spiritual journey in hand and attempt to accelerate the rapidity with which it is pursued, the seeker gazes at his own awareness, his own consciousness. After he has asked the

question of identity and said, "Who am I?" and answered himself, "I am Consciousness," the seeker must then turn [and] ask, "What is consciousness?" 當尋求者決定，去進行那條就在手邊的靈性的旅程並嘗試去加快追尋那條旅程的速度的時候到了的時候，尋求者會注視著它自己的認識，它自己的意識。在他已經詢問了身份的問題並說"我是誰？"，接著回答他自己，"我是意識"之後，尋求者必須接著轉過身來並詢問，"意識是什麼？"

It is easy for us in hindsight to tell you that the original Thought from which has sprung all consciousness and which is the nature of consciousness in whatever distortion you may find it, is love. All that you see about you manifested in whatever form, is made of a direct emanation of love which is called by your peoples the photon or light. Light in various rotations forms itself into all that you see, feel, use and call by name, all elements and combinations of elements.

我們要憑藉事後聰明來告訴你們，那個已經從其湧出了所有的意識的原初的想法，在無論什麼你們可能發現的扭曲中的意識的屬性之所是的事物，就是愛，這對於我們是很容易的。所有你們在你們周圍看到的用無論什麼形式顯化的事物，都是由你們的人群稱之為光子或者光的一種愛的直接的放射所形成的。光通過各種各樣的旋轉將其自身形成了所有你們看到、感覺、使用、藉由名字來稱呼的事物，形成了所有的元素以及元素的混合物。

And yet, my friends, your lessons involve something beyond this simplicity, for you are not simple, but complex, and you have made for yourself an illusion that is not simple, but complex. You have made this for yourself because you have found it helpful in learning the lessons of awareness and consciousness, to pose for yourself the seemingly impossible and insoluble problems in order that you may through meditation and contemplation and analysis discover the love that lies in all its simplicity at the heart of every tangle of illusion.

然而，我的朋友們，你們的課程包含了某種超越這種簡單性的事物，因為你們不是簡單的，而是複雜的，你已經為你自己創造了一個幻象，這個幻象不是簡單的，而是複雜的。你已經為你自己創造了這個幻象，因為你已經發現它對於學習察覺與意識的課程是有幫助的，以為你自己提出在表面上不可能且無法解決的問題，以便於你可以通過冥想、沉思與分析發現存在於在幻象的每一個纏結的核心之處的它全部的簡單性之中的愛。

The seeker must gaze at all that passes before his eyes with a determination to see—that is, perceive—what he is looking at in the light of creative love, and so move from complexity back to simplicity, breaking the illusion and entering the density that is to come.

尋求者必須帶著一種去看——也就是說，去感覺到——它在創造性的愛的光中正在觀看的事情的決心，來注視所有在他的眼前經過的事物，並因此從複雜性返回到簡單性，衝破幻象並進入到即將到來的密度中。

My friends, this all sounds as if we were recommending that you do very grand things, perhaps meditate a great deal or do something dramatic to bring mankind together. There are those who have planned to do something

dramatic within an incarnation, but most entities within any density are working for the most part upon themselves. And so, what you are working with is the little things. Therefore, forget your impressions of spirituality, for you will work best upon your spirituality by paying close attention to the very small things of daily life.

我的朋友們，這聽起來就好像是我們正在建議你們做非常宏大的事情，也許進行大量的冥想，或者做某種戲劇化的事情，以將人類帶到一起。會有那些在一次投生中已經計畫去做某種戲劇化的事情的人，但是在任何密度中的大多數實體都是在它們自己身上進行最大的部分的工作。因此，你們正在與之一同工作的事情是小事情。因此，忘記你們對於靈性的印象吧，因為你們將會藉由緊密關注日常生活中的非常小的事情來最佳地在你們的靈性上進行工作。

We ask each of you to look at what you have done this day, at each word that you have said to another, at each gesture and smile and frown that you have shared with another consciousness. What intentions had you for service this day: service to others, service to self, and service to the Creator? How much of today was spent in fulfilling neutral needs without inspecting them for the joy that lies within the humblest task?

我們請求你們每一個人都去注視你在這一天已經進行了的事情，注視每一個你已經對另一個人說的話語，注視你已經與另一個意識分享的每一個姿勢、微笑和皺眉。你已經為這一天的服務有過的意圖是什麼呢？今天有多少的時間是被花費在實現那些中性的需要，而沒有檢查它們以找到存在於最為卑微的任務中的喜悅呢？

You see, my friends, the one who irons a shirt, praising it as part of the creation of the Father, dwells in the kingdom of the original Thought of love. And that kingdom is within him at that very moment that he wields the humble iron. The cook who praises the broth and smiles at the soapy dishes has garnered far more riches than good food and a clean kitchen, for the consciousness of joy and peace has come into the domicile and softened the neutrality of everyday things.

你們看，我的朋友們，一個在燙一件襯衫，並將它作為天賦的造物的一部分而贊美它的人，是居住在愛的原初的想法的國度之中的。那個國度在那個他使用謙卑的熨斗的時候是在他內在之中的。讚美肉汁並對著塗滿肥皂的盤子微笑的廚師，已經收集了比美食和一個乾淨的廚房遠遠更多的多的財富了，因為喜悅與平安的意識已經進入到了住所中並軟化了日常事物的中性了。

What little angers have you had today that pulled you away from consciousness into unconscious negativity? How much of this day did you lose? How much of this day did you fail to function because of confusion, anxiety, worry, irritation or distraction?

你們今天已經有過的，將你從意識中拉出來並拉入到無意識的負面性之中的小小的憤怒是什麼呢？今天有多少時間是你失去的呢？今天有多少時間是你因為混淆、憂慮、擔心、不安或者分心而無法運轉的呢？

My friends, we realize that the questions that we ask cannot well be answered

by any entity, for concentration fails, the best of intentions do not endure, and one must periodically start again. Yet, we assure you that there is no penalty, metaphysically speaking, for the wasted moments. Indeed, each mistake teaches, each misstep strengthens future steps. And when you must rest, then at the end of the rest, you simply put your foot on the path again.

我的朋友們，我們意識到，我們詢問的問題是無法被很好地被任何實體回答的，因為專注會停止，最佳的意圖不會持久，一個人必須週期性地重新開始。而我們向你們保證，對於被浪費的時刻，從形而上學的意義上不會有懲罰。確實，每一個錯誤都會教導，每一個錯誤的步子都會增強未來的腳步。當你們必須休息的時候，接下來，在休息結束的時候，你們單純地再一次走上道路。

That path to the consciousness of love does not go anywhere—it is always with you. Your perception of it may shift and change, but it is as near to you as your breath. You have only to calm the mind and feel the key turn within the door that opens your heart to that path. For you see, my friends, the path of spirituality is a path which is taken by the heart as well as by the mind, and, for the most part, it is a difficulty in feeling universal love that distracts the attention from the path.

通往愛的意識的道路並不會前往任何地方——它一直都與你在一起。你對它的知覺可能會轉變與改變，但是它是和你的呼吸一樣靠近你的。你僅僅必須讓心智平靜下來並感覺到鑰匙在門中轉動，它讓你的心向著那條大路開放了。因為你們看，我的朋友們，那條靈性的道路是一條藉由心，同樣也藉由心智被進行的道路，在大多數情況下，在感覺那種普世性的愛的方面的一個困難就是讓注意力從那條大路上分心。

We do suggest that you attempt to spend some minutes of your time each day in meditation. No matter what else you may do during the day, the silent meditation is the most efficient tool for seating within you the awareness of the love of the Creator. When you dwell within that consciousness, you are no longer working under your power, a power which fails much like batteries fail and which must be replaced by your sleeping periods. No, meditation is much like finding the electrical cord for constant power. It may flow through you, then, and not from you, and you will be far more radiant and able to dwell in the consciousness of the love and the light of the one infinite Creator.

我們確實建議你們嘗試去將你們每一天的幾分鐘時間花費在冥想中。無論你們在一天期間你們可能做什麼其他的事情，靜默的冥想都是將造物者的愛的察覺在你們內在之中固定下來的最有成效的工具。當你們居住在那個意識之中的時候，你們不再依賴你們的力量進行工作了，你們的這種力量一種會非常類似電池會失效一樣地失效，並必須要藉由你們的睡眠的時期被替換的力量。不，冥想是非常類似於找到電線以取得持續不斷的力量。接下來，它可以流經你們，而不是來自於你們，你們將會遠遠更多地發光，並能夠居住在太一無限造物者的愛與光的意識中。

When you have focused for enough days and weeks and months on the little things, you will look back and you will observe that the large things, even the great things, have taken care of themselves, for when you develop the

discipline of faithfulness, the scale of that to which you are faithful does not matter and you will find the large things as easy as the small and as free from worry. We encourage each of you in your several journeys and would be very happy to spend meditative time with you at your mental request if you so desire.

當你們已經花費了足夠的日子和星期聚焦在小事情上，你們將會回頭看，你們將會觀察到那些巨大的事情，甚至是偉大的事情，已經自己照顧自己了，因為當你們發展對信心的修煉的時候，你們對其有信心的事物的大小就並不重要了，你們將發現大事情是如同小事情一樣容易，一樣無需擔憂的。我們鼓勵你們每一個人都處於你們數次旅程中，我們會非常高興根據你們心智的請求與你們一起度過冥想的時間，如果你們有這樣的渴望的話。

We find this instrument is unusually fatigued this evening, and so we shall cut this message short, reluctantly but with thanks that we were able to use this instrument. We are those of Hatonn. We leave you in all that there is, the love and the light of the infinite Creator. Adonai, my friends. Adonai vasu borragus. 我們發現這個器皿今晚是不同尋常地疲倦的，因此，我們將不情願地，但是帶著對於我們能夠使用這個器皿的感謝截短這個資訊。我們是 *Hatonn*。我們在一切萬有中，在無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai basu borragus。

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and I greet you, my friends, in the love and the light of the one Creator. We are also most honored to be asked to join your group this evening. It is our privilege to attempt to answer those queries which you may find value in asking. As our brothers and sisters of Hatonn, we would remind each of you that what we have to share is our experience and our opinions and we would not wish to put ourselves forth as any source of infallible information. Therefore, take that which we give which has value to you and leave that which has none. With that caveat, may we begin with the first query?

我是 *Latwii*，我在太一無造物者的愛與光中向你們致意，我的朋友們。我們同樣對於被請求在今晚加入你們的團體是極其榮耀的。嘗試去回答那些你們可能發現有價值詢問的問題，這是我們的榮幸。如我們的兄弟姐妹 *Hatonn* 一樣，我們會提醒你們各位，我們所要分享的是我們的經驗與我們的觀點，我們不希望將我們自己作為任何不會犯錯的資訊的源頭推到前面。因此，使用我們給予的事物中的對你們有價值的部分，並將那些沒有價值的丟掉。帶著那個免責聲明，我們可以用第一個問題開始嗎？

M: Are Latwii and Hatonn located in the same place, same planet? And if so, what is the relationship of the position of such planet in relationship to our solar system?

M: *Latwii* 和 *Hatonn* 是位於相同的地方，相同的星球的嗎？如果是這樣的話，這樣的行星的位置與我們的太陽系之間的關係是什麼呢？

I am Latwii, and am aware of your query, my brother. Those of the vibration known to you as Hatonn are of a planetary consciousness, much as your own planet would appear if each being upon it shared the mind of each other and thus had a great resource upon which to draw in seeking the light and sharing the light with others. Their vibration, shall we say, is that known to you as the vibration of love, the universal love and compassion that sees the creation as one thing, the one Creator in many parts.

我是 *Latwii*，我理解了你的問題，我的兄弟。那些屬於被你們知曉為 *Hatonn* 的振動的實體是一個星球意識，非常類似於當在你們的自己的星球上的每一個實體都與相互彼此分享了愛與光，並因此擁有了一個在尋求光並與其他人分享光的過程中可以從中汲取的偉大的資源的時候，你們自己的星球就會呈現的星球意識。它們的振動，容我們說，是被你們知曉為具有愛，具有普世之愛與同情心的振動，這種振動將造物視為一個事情，而太一造物者在很多的部分之中。

We, of the vibration known to you as Latwii are also of a planetary mind quality, yet we have in our journeying moved into the next vibratory density of light, that known as wisdom, thus we seek at another level of vibration from either those of Hatonn or those of your own planetary influence.

我們是屬於你們知曉為 *Latwii* 的振動，我們同樣是具有一種星球的心智的屬性的，而我們在我們的旅程中已經移動到了下一個光的振動的密度，被知曉為智慧的振動，因此，我們是在一個與 *Hatonn* 團體或者與你們自己的星球都不一樣的另一個振動的層次上尋求的。

We as well as those of Hatonn are not located within your own solar system, as you call it, but find ourselves some distance and experience removed, and seeking the one Creator in a system which is difficult to describe, yet which moves with its own rhythms of being.

我們和 *Hatonn* 團體一樣，都不位於你們自己的太陽系，如你們對它的稱呼一樣，而我們發現我們自己已經離開了一定的距離和體驗了，我很難描述的系統中尋求太一造物者，而這個系統是與它自己的存在的旋律一同移動的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

M: How long has Latwii observed the events of our Earth that we call our history or antiquity?

M: *Latwii* 已經觀察我們稱之為我們的歷史或者古代的我們的事件有多長時間了呢？

I am Latwii, and we have been consciously and carefully observing the conditions upon your planetary sphere for a period of what you would call time that you would measure as approximately twenty-five thousand of your years. We have information that is somewhat older, shall we say, concerning your planetary influence and its progression in evolution, that has been left to us in thought patterns or records which we have also perused in order to

further intensify our understanding of your particular position as a population and as a planet within the evolutionary process.

我是 *Latwii*，我們已經有意識地且仔細地觀察了在你們的星球上的情況有你們會衡量為大概你們的兩萬五千年的時間的一個時段了。我們在關於你們的星球及其在演化中的發展的方面擁有多少有些較為古老的資訊，這種資訊已經通過思想的模式或者我們同樣已經研讀過記錄而被留給我們，以便於更進一步強化我們對於你們作為一個人群以及作為一個在演化過程中的行星的特定的位置的理解。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

M: Can you tell me when the third-density experience first began on planet Earth and where?

M：你們能夠告訴我，什麼時候第三密度的體驗是在行星地球上第一次開始的，在哪里開始的嗎？

I am *Latwii*, and we find that the third-density experience, that experience which is now reaching its culmination upon your planetary influence, found its origination some seventy-five thousand of your years in your past. However, there are many of your population now inhabiting your planetary influence which experienced previous third-density experiences upon other planetary influences in other solar systems, as you call them, and thus have within their memory banks or resources recall of third-density experience that far exceeds that of the seventy-five thousand year period that is the normal length of time necessary in order for the self-consciousness awareness to develop to the point that the possibility of experiencing universal love and compassion is available.

我是 *Latwoo*，我們發現第三密度的體驗，那個現在在你們的星球上正在抵達它的頂峰的體驗，其起源是在你們的過去的大概七萬五千年的時候。然而，現在居住在你們的星球上的你們的很多的人群，已經在其他的恒星系統中，如你們對它的稱呼一樣，在其他的星球上體驗過之前的第三密度的體驗，並因此在它們的記憶庫或者記憶的資源中擁有對於遠遠超出了七萬五千年的第三密度的體驗的回憶，七萬五千年的實踐是為了自我意識的察覺發展到那個體驗普世之愛與同情心的可能性是可被取得的位置所需要的通常的時間長度。

The point or place of the origination of the third-density experience upon this planetary sphere is not one point or place. We are attempting to show this instrument the mental image of your planetary influence and to describe those places which were among the first to be inhabited by the third-density population that was first upon your planetary influence. We show this instrument locations which are no longer in original configuration, for there have been land masses upon your planetary surface that have, as you would say, been swallowed beneath the seas in previous times.

在這個星球上的第三密度的體驗的起源的位置或者地點，並不是一個位置或者地點。我們正在嘗試向這個器皿顯示你們星球的心智的形象並描述那些首先被那些最先出現在你們星球上的第三密度的人群所居住的地點中的一些地點。我們向這

個器皿顯示了那些不再是處於其最初的配置之中的地點，因為在你們的星球表面上已經有陸塊在之前的時期已經，如你們會說的一樣，被淹沒在海面之下了。

One of these is known to you as that of Lemuria or the land mass of Mu. Within this area many of the first of your planet's population found their beginnings. We further attempt to give this instrument the picture of an area within your African continent, that area in the northeastern portion of that continent and further surrounding the body of water that you now call the Mediterranean Sea. Within this area many of the first of the population of your planet found their beginnings. Also we show this instrument a location in south central Asia, as it is now known, which was also a place of the origination of another of the first of your third-density population.

這些陸塊中的一個陸塊是你們知曉為列穆尼亞的陸塊或者 *Mu* 陸塊。你們的星球的最初的人群中的很多人群都在這個區域中找到了它們的開端。我們更進一步嘗試去給予這個器皿在你們的非洲大陸中的一個區域，在那個大陸的西北部的部分中的那個區域，以及更遠的包圍著被你們稱之為地中海的水體的那個區域的圖像。很多你們的星球的最初的人群都在這個地區中找到了它們的開始。我們同樣向這個器皿顯示了在中亞，如它現在被知曉的一樣，南部的一個地點，這個地點同樣也是你們最初的第三密度人群中的另一個人群的起源的位置了。

There were other beginnings that were at a somewhat later point in your planet's cycle that are located within the South American continent and within the continent known to you as Australia. 在你們的星球的週期中會的一個多少有些晚一些的時刻會有其他的開端，它們是 位於在南美大陸內部以及在你們知曉為澳洲的大陸的內部的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

M: Did those of the population of the Earth of the third density plan and construct the great pyramid at Giza? Or was there some influence from other entities?

M：那些屬於第三密度的地球的人群計畫並構建了金字塔嗎？或者會有來自其他實體的影響嗎？

I am Latwii, and we find that both of your suppositions are correct, for circling your entire planetary sphere is a pattern of the pyramidal structures that had as their origin sources exterior to your planetary influence, for at various portions of your planet's cycle of evolution, there have been times when the planet itself was in need of balancing or alignment and the cultures of your planet at that time in some few locations were of a level of advancement, shall we say, and openness to information from sources outside of their culture that it was possible for entities of other planetary influences to communicate certain information and to take part in the construction of certain of the pyramidal structures that would allow not only a balancing of your planet itself, but of individualized entities who would enter these structures for the

purpose of healing and initiation.

我是 *Latwii*，我們發現你的兩個假設同時都是正確的，因為會有一個金字塔的結構的陣列圍繞著你們整個星球，它們的起源對於你們的星球是外來的，因為在你們的星球的演化的週期中的各種各樣的部分，已經有一些時間是在其中星球其自身需要平衡或者對齊的，在那個時候在少數的地區中會有一些屬於你們的星球的文化是具有一種，容我們說，進步的層次，並會向著來自它們的文化的的外部的源頭的資訊開放，這樣屬於其他的星球的實體就有可能交流一定的資訊並參與到對一定的金字塔的結構的建造之中了，金字塔的結構會不僅僅允許一種對你們星球其自身的平衡，同樣也會允許對那些為了療愈和啟蒙的目的而進入到這些結構中的個體化的實體的平衡。

In many cases the pyramidal structure at a later date, then, was copied and constructed by portions of your planet's population. Thus, the source of the pyramid form is twofold: that of your planet and that exterior to your planet. 在很多情況中，金字塔的結構，在一個後來的時間，接著被你們的星球的人群的各個部分所複製並被構建了。因此，金字塔的形狀的源頭是雙重的：你們的星球的源頭以及對於你們的星球是外來的源頭。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

M: What did the process involve, the balancing that you mentioned—the pyramidal shapes performed some balancing for the Earth or within the Earth? Can you describe that further, please?

M：那個過程，你們提到的平衡的過程包含了什麼呢——金字塔的形狀會對地球的平衡或者在地球中的平衡起到什麼作用呢？你們能夠更進一步地描述嗎？

I am *Latwii*, and we shall attempt to give a general description of that which is somewhat complex in its nature. Each portion of the creation, and each planet in particular, is formed of and by that force which you may call love. Each entity of the third-density level of vibration which walks your planet and the planet itself receives a constant infusion of this intelligent energy which we have called love, and this infusion of love moves into the entity, whether it be one such as yourself or the planetary entity, through vortices of entrance, shall we say.

我是 *Latwii*，我們將嘗試對於在它的屬性中多少有些複雜的事物給予一個一般性的描述。造物的每一個部分，具體而言每一個星球，都是由那種你們可以稱之為愛的力量所形成的。每一個走在你們的星球上的屬於振動的第三密度的層次的實體，以及星球其自身，都會接收到這種我們稱之愛的智慧能量的一種持續不斷的灌注，這種愛的灌注會通過，容我們說，入口的漩渦，進入到實體內在之中，無論是諸如你自己之類的一個實體，還是星球實體。

These lines of force that surround an entity or a planet, and which may be seen as analogous to an aura, move and cross in various patterns. Certain intersections of these lines of force permit an influx of the energy of intelligent infinity which we have called love. This love then invigorates, ennobles and

enables the entity, be it an individual or a planet, to continue upon the evolutionary process.

這些包圍著一個實體或者一個星球的力量線，以及可以被視為是與一種靈光類似的事物，會用過各種各樣的模式移動並交叉。這些力量線的一定的交叉會允許我們已經稱之為愛的智慧無線的能量的一種注入。這種愛接下來會鼓舞實體，使得實體成為高貴的，使得實體具有能力去繼續演化的過程，無論它是一個個體還是一個星球。

When there has been a period of what you call disharmony amongst various portions of a planet's population and this period of disharmony, even unto the bellicose actions of war, has lasted a significant length of what you call time, then this heat of anger radiates into the planetary surface itself and seeks release in various ways.

當在一個星球的人群的各種各樣的部分中間已經有一個具有你們所稱的不和諧的時期的時候，在這個具有不和諧，甚至是具有戰爭的好戰行為的時期已經持續了你們所稱的時間的一個相當長的長度之後，接下來，這種憤怒的熱量就會輻射進入到星球表面起自身並尋求用各種各樣的方式釋放了。

As the release is sought, the spin, shall we say, of the planet itself as it moves in its orbit about that body that you call the sun becomes somewhat unstable. This instability makes the influx of intelligent energy or love somewhat more erratic than is optimal for the steady progression along the evolutionary path of the planet itself and of its population.

隨著這種釋放被尋求，星球其自身的旋轉，隨著其圍繞著你們稱之為太陽的星體在它的軌道中移動，就會變得多少有些不穩定。這種不穩定會使得智慧能量或者愛的流入，相比它對於沿著星球其自身及其人群的演化的道路的穩定的發展是最適宜的狀況，多少有些更加反常了。

Thus, the pyramid structures are an aid in rebalancing this imbalance because they have the ability to influence the planet's spin, shall we say, or use of the intelligent energy of love. Thus, this type of balancing pyramid may serve not only the planet, but may serve individualized portions of a planetary population which have also found certain imbalances within the mind/body/spirit complex.

因此，金字塔的結構是對這種失衡的重新平衡的過程一種輔助，因為它們擁有能力去影響行星的，容我們說，旋轉，或者對愛的智慧能量的使用。因此，這種類型的平衡金字塔可以不就僅僅服務於星球，同樣也可以服務於一個星球的人群中的那些會在心身靈複合體中找到一定的失衡的個體化的部分。

May we answer further, my brother?

我的兄弟，我們可以更進一步回答嗎？

M: It sounds like we're during another period in which the Earth is heating up. Would the construction of more pyramids help balance the Earth once again? Or is that possible?

M：聽起來好像是我們正處於另一個在其中地球正在熱量升高的時期中，構建更

多的金字塔會再一次幫助平衡地球嗎？

I am Latwii, and am aware of your query, my brother. At this time, as you would call it, the population of your planet has by the phenomenon of the continued process of evolution found itself in a collective position where each entity with the conscious awareness of the evolutionary process may serve as what you may see as a portable pyramid. That is to say, the conscious intentions of those who would seek to heal the ruptures in this planet's electromagnetic field due to constant disharmony for a great portion of your planet's experience may take part in this balancing or healing of the planetary entity as a result of conscious choice and practice. Thus, such an entity, and there are many, many now upon your planetary surface, may within the meditative state, see those ...

我是 *Latwii*，我理解了你的問題，我的兄弟。在這個時刻，如你們對它的稱呼一樣，你們星球的人群已經藉由持續的演化的過程的現象發現它自己處於一種集體性地位上了，在這個位置上，每一個對演化的過程具有有意識的認識的實體都可以期待一種可移動的金字塔的作用。也就是說，那些會尋求去療愈在這個星球的電磁場中的破裂的實體的有意識的意圖，可以參與到這個對星球實體的平衡或者療愈之中，作為有意識的選擇與實踐的一個結果，那些在電磁場中的破裂由於在你們的星球的體驗的一個巨大的部分中的持續性的不和諧而產生的。因此，這樣一個實體，在你們的星球表面現在有很多很多這樣的實體，可以存在冥想狀態中看到那些……

(Tape ends.)

(磁帶一面結束。)

September 28, 1986

1986-09-28 清空自我的需要

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in love and in the light of the one infinite Creator. It is a great privilege to be called to your group this evening and we thank this blended energy for offering us the invitation to attempt to be of service to you. We can only hope that we may in some way endeavor to further or inspire you upon the path of your spiritual seeking. If we say aught amiss, we ask you that you discriminate rapidly, forgetting any thought of ours that is not helpful to you, for we are fallible and bearers of opinion, not gospel.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。在今晚被呼喚到你們的團體是一種巨大的榮幸，我們為提供給我們邀請來嘗試對你們進行服務而感謝這種被混合起來的能量。我們僅僅能夠希望，我們可以用某種方式努力讓你們在你們的靈性尋求的道路上更進一步或者得到鼓舞。如果我們說的任何事情是不合適的，我們請你們快速地分辨，並忘記我們的想法中的任何對你們沒有幫助的想法，因為我們是易於犯錯的，我們是觀點的而不是福音的信使。

There are times in each seeker 's experience when the waters of life seem somewhat dammed up, and there seems to be the need for the guardianship of precious things. There is a sense that those things necessary to life must be conserved and guarded. This is the very purpose of the illusion which you have fashioned for yourself. Without the illusion, there would be no temptation to feel that one must guard what one has, there would be no experience of lack, thus there would be no fear of that lack.

在每一個尋求者的體驗中會有一些時間是生命的水域看起來似乎是多麼尤其被水壩阻攔起來的，看起來似乎會有對寶貴的事物的守護的需要。對於那些對於生命是必須的事物，會有一種感覺這些事物必須被保存起來並被守護著。這就是你已經為你自己塑造的幻象的核心目的了。在沒有幻象的情況下，就不會有誘惑去感覺到一個人必須守護它擁有的事物，不會有缺少的體驗，因此，就不會有對那種失去的恐懼。

Each of you finds it all too easy to experience the illusion and accept its apparent reality to the point where you are spending your time in counting and preserving your possessions. The dearest possessions of most entities are relationships, and so each of you may find yourself worshipping spouses and children, parents and friends, feeling that it is important to preserve and further these relationships. Surely there can be no harm in this, nor can there be harm in attempting to conserve physical possessions which it has cost one dearly to possess. The good will of others, one's reputation, [each] is a possession which many spend much time in guarding. None of these things in themselves are in the least bit inappropriate.

你們每一個人都感覺到，要去體驗到幻象並接受它表面上的實相，以至於到了你們會將你們的時間花費在數算和保存你們的所有物之中的程度了。大多數實體最

為心愛的所有物就是關係，因此，你們每一個人都會發現你自己愛慕配偶與孩子，父母與朋友，並同時感覺到去維護這些關係並使之更進一步是重要的。肯定地，在其中是沒有害處的，在嘗試去保存一個人已經付出了很多才擁有的物質性的所有物的方面同樣也是沒有害處的。對其他人的良好的意願，一個人的聲譽，每一個都是一個所有物，它們可能要在守護中花費大量的時間。而這些事情中沒有任何事情在它們內在之中是有最小的不合適的。

However, there is a function of your spiritual evolution which it is impossible to fulfill unless you are to a significant extent empty instead of full, and doing nothing instead of keeping all the balls in the air. Have you ever wondered why there are so many of your people who have turned to solitude, fasting and silence as means of spiritual growth? They are attempting to empty themselves, that there may be room in their lives for the fulfillment of the spiritual function of polarizing by turning the attention to the search for the perception of the infinite Creator.

然而，除非你在一個相當大的程度上是空無的而不是充滿的，是什麼都不做而不是讓所有的球都留在空中，你的靈性演化就會有一個機能是無法實現的。你們曾經懷疑過，為什麼你們的人群中會有如此多的人已經轉向孤單、節食與靜默作為靈性成長的途徑嗎？它們正在嘗試去清空自我，這樣在它們的生命中就可能對極化的靈性的機能的實現的空間了，這種極化是藉由將注意力轉向對太一造物者的知覺的尋求而進行的。

How much of yourselves are you willing to empty in order that you may behold the perception that is possible for all of the infinite Creator? We assure you that it is not necessary to give up all the responsibility except the responsibility to engage in any specific spiritual activity, for many entities, having made contact with a consciousness of love, are then capable of keeping that relationship with direct perception of the Creator as a part of the point of view which is used to evaluate all those things within the illusion. May we suggest that this is indeed a worthwhile process. It will intensify experience from the point of view of generating more catalyst for your heart to digest than meditation in a cave would.

你們自己身上有多少的部分是樂意於清空以便於你們可以注視著那種對於所有的無限造物者都是有可能的知覺呢？我們向你們保證，並不需要去放棄除了參與到任何特定的靈性活動的責任之外的所有的責任，因為很多的實體，在已經與一種愛的意識建立接觸以後，接下來就能夠保持那種與對造物者的直接的知覺的關係作為視角的一部分，這種視角就會被用來評估所有那些在幻象中的事情了。容我們建議，這確實是一個有價值的過程。它將會強化從這樣一個視角強化體驗，這個視角會比在一個洞穴中的冥想產生出更多的供你的心去消化的事物。

Yet the emphasis on something outside the illusion rescues one from unawareness of the process, therefore the process is accelerated, for you are able to manipulate it for greatest and most efficient learning. All entities that you meet are a portion of the Creator. Indeed, as the Creator created all that there is of Itself, each of you is an holographic representation of the Creator, and herein lies your great and fundamental equality, for each of you is in all

ways perfect. That is your reality. You are channeling a distortion of your actual original self. You are dimly perceiving your true nature, and you are gaining in experience in this illusion so that you may refine your perceptions and more and more define yourself in terms of love and all others in terms of love until your perception becomes clear.

而將重點放在幻象之外的某個事物之上，會將一個人從對這個過程的不察覺上拯救出來，因此，這個過程被加速了，因為你們是能夠為了最大且最有成效的學習而巧妙使用它的。所有你們遇到的實體都是造物者的一部分。確實，當造物者靠祂自己創造了一切萬有的時候，你們每一個人都是造物者的一個全像性的呈現，在其中存在有你們偉大且基礎性的平等性，因為你們每一個人用所有的方式都是完美的。那就是你們的實相。你們是在傳訊你們實際的原初的自我的一個扭曲。你模糊地感覺到你的真實的屬性，你在對這個幻象的經驗的方面正在增長，因此你可以精煉你們的知覺並越來越多地從愛的意義上定義你自己，並從愛的意義上定義所有其他人，一直到你的知覺變得清晰為止。

We ask that you think about some of these things and take all of your thoughts, offering them up in meditation daily, if possible, always seeking the truth with all that is within you. We are known to you as those of Q'uo. For the purposes of answering questions we shall transfer to another instrument. We wish to thank you again for calling us. It is a great pleasure and privilege to be in contact with each of your life paths. We thank you for the perfume of your thoughts. We now leave this instrument. We are Q'uo. 我們請求你們思考這些事情中的一些事情，並使用所有你們的想法，將它們在每天進行的冥想中，如果有可能的話，提供出來，一直都藉由全部在你們內在之中的事物來尋求真理，我們是你們知曉的 Q'uo。為了回答問題的目的，我們將轉移到另一個器皿。我們希望再一次為呼喚我們而感謝你們。與你們每一條生命的道路接觸，這都是一種巨大的快樂與榮幸。我們為你們的想法的芳香而感謝你們。我們現在離開這個器皿。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each of you again in love and light. We are happy to be able to offer the service of attempting to answer those queries which each may have brought this evening and to aid in some small degree in shining a light where perhaps there is darkness. May we begin with the first query?

我是 Q'uo，我在愛與光中再一次向你們各位致意。我們很高興能夠提供這樣一種嘗試的服務，我們嘗試去回答那些每一個人可能在今晚已經帶來的問題，並用某種小小的程度幫助將一種光照在可能有黑暗的地方。我們可以用第一個問題開始嗎？

J: I'm a little bit confused from the session tonight as to exactly how we should go about preparing ourselves to receive more catalyst into our lives and to basically make space for the true reality. Could you elaborate a little bit more on that for me, please, to clarify that?

J: 我在關於究竟我們應該如此著手開始讓我們自己準備好接收更多的催化劑進

入到我們的生命中，並為真實的實相用基礎性的方式創造出空間的方面對今晚的集會有一點點的困惑。能請你們在關於那一點上為我進行一點點的詳盡闡述，以澄清那一點嗎？

I am Q'uo, and it is our privilege to do so, my brother. Each person will find that much is shared, yet much is unique in the pattern of life as one may see it compared with others and as one looks upon it in one's own experience. Thus, as one proceeds through this pattern and sees the daily round of activities repeating in a certain fashion, one may note how the learning of love which each attempts is proceeding in the life pattern.

我是 Q'uo，這樣做是我們的榮幸，我的兄弟。每一個人都將會發現大量要被分享的事物，而大量的事物在生命模式中是獨一無二的，當一個人可以看到它與其他人進行比較的時候，當一個人在它自己的體驗中觀察它的時候。因此，當一個人通過這種模式前進，並看到每天的日常生活都用一定的方式重複的時候，一個人可以注意到每一個人嘗試的對愛的學習是如何在生命模式中前進的。

As one becomes consciously aware that there are certain areas in which this lesson has found firmer root and other areas in which this lesson remains to be learned, one will become aware of how this particular lesson is being utilized in the overall sense in one's life. As one notices the areas of difficulty and gives to these areas added attention and attempts to discern that which is unknown and to resolve that which remains a puzzle, one will find various attitudes and procedures helpful.

當一個人有意識地察覺到，會有一定的區域是這個課程在其中已經找到了它更為堅固的根部以及會有其他的區域是這個課程仍舊要被學習的時候，一個人將會開始察覺到這個特定的課程是在一個人的生命中在整體性的意義上正在被利用的。當一個人注意到困難的區域並給予這些區域附加的注意力，且嘗試去分辨出未被知曉的事物並解決那個依舊是一個迷題的事物的時候，一個人就將會發現各種各樣的態度與過程會是有幫助的了。

Among these, a general suggestion may be made that a certain portion of the day be set aside as a quiet moment of reflection, whether it be meditation, prayer or contemplation. During this quiet portion of one's day, one may review the process of learning this general concept of love and acceptance that is ongoing in the life pattern. During this time, one may note those areas where added attention would be helpful. One may note those areas of success, shall we say, and attempt then to build upon these strengths and to utilize in some fashion what has been well learned there in the areas which yet lack the proficiency of loving without stint and accepting without condition those offerings of others about one.

在這些態度與過程之中，一個一般性的建議可以被做出，即一天中的一部分作為一個反思的安靜的時刻被留出來，無論它是冥想，祈禱還是沉思。在一天中的這個安靜的部分，一個人可以回顧在生命模式中正在進行的學習這個愛與接納的一般性的觀念的過程。在這個時間期間，一個人可以注意到那些在其中被增加的注意力會是有幫助的區域。一個人可以注意到那些，容我們說，成功的區域，並接著嘗試去在這些優點上進行構建，並在那些仍舊缺少對毫不吝嗇的愛以及對

無條件地接納那些在一個人周圍的其他的其他人的給予的精通的區域中用某種方式利用已經被很好地學會了的事物。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: As was mentioned in the session tonight, there are those who have essentially dropped out of society and become reclusive for the purpose of accelerating themselves along the spiritual path. Is this a technique by which one can accelerate himself along the path, and is this recommended?

J: 如同在今晚的集會中被提到的一樣，會有那些已經實質性地掉到了社會的外面，並為了沿著靈性的道路讓它們自己加速的目的而成為隱居的人。這是一個一個人能夠藉由其沿著那條道路讓他自己加速的技巧嗎，這是被推薦的嗎？

I am Q'uo, and am aware of your query, my brother. It is the ancient path of the seeker of truth to seek those high mountain caves where the isolation from the mundane nature of the illusion may be achieved and closer communion with the one Creator Who resides in all may be sought. Whether this journey is reproduced in actuality or in thought within the seeker of truth is a decision which each seeker shall make for himself.

我是 Q'uo，我理解了你的問題，我的兄弟。真理的尋求者去尋求那些高山上的山洞，在其中與幻象的塵世的屬性的隔離就可以被取得，與居住在萬物之中的太一造物者更加接近的交流就可以被最追尋，這是一條古老的道路。是否這條旅程是要實際上地或是通過想法在真理的尋求者內在之中被重現，這是每一個尋求者將要為他自己做出的決定。

In one sense, such isolation is a part of each conscious seeker's journey, for in truth, though one find oneself surrounded by many other beings and portions of the man-made culture, shall we say, the use of these experiences that are shared with others is quite a personal matter, though others may inform and inspire by their own opinions, gathered through their own experiences. Yet each seeker must choose for himself how any such information is to be utilized within that seeker's life experience. 在某種意義上，這樣的隔離是每一個有意識的尋求者的旅程的一部分，因為實際上，儘管一個人會發現它自己被很多其他的存有以及，容我們說，人造的文化的一部分所包圍，對這些與其他人共用的體驗的利用是一個相當個人性的事情，儘管其他人可能藉由通過它們自己的體驗被收集起來的它們自己的觀點得到鼓舞和啟發。而每一個尋求者都必須為他自己選擇，任何這樣的資訊如何在尋求者的生命體驗中被利用。

Thus, this basic fact may be enlarged upon by any who seeks not merely to separate the self from that which is busy and mundane and random within the life experience, but through such potential outer separation seeks rather to move closer to the heart of each entity and all being through the careful and individual consideration in moments of solitude of each experience that may be examined for the potential of growth that it offers.

因此，這個基本的事實可以藉由任何這樣的實體而被擴大，這種實體不僅僅尋求去讓自我與在生命體驗中忙碌、世俗且隨意的事情分離，同樣也可以通過這樣潛在的外部的分離尋求去，通過在每一個體驗中的那些孤單的時刻中的仔細而個體性的考慮，而更加靠近每一個實體以及所有的存有的核心，這樣每一個體驗就可以被檢查以找到它所提供的成長的可能性了。

Thus, the heart of all is that which one moves closer to in such a movement and if such be the motivation for seeking the high mountain cave, then, indeed, such isolation may be an effective means of learning those lessons that one has set forth in the life pattern, all reflecting in some degree the general understanding of love. Yet such isolation is not in the physical sense necessary if one can find those quiet moments in the high mountain caves of one's own daily meditation. 因此，一個人通過這樣一種運動更加接近的事物正是一切事物的核心了，如果這就是尋求高山上的洞穴的動機，接下來，確實，這樣的孤單可以成為學習一個人一個人在生命模式中已經設置好的課程的一條有效的途徑，一切途徑都在某種程度上映射了對愛的一般性的理解。而這樣的隔離並不需要是在物質性的意義上的隔離，如果一個人能夠在它自己的每日的冥想的高山上的山洞中找到那些安靜的時刻的話。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: Did the entity known as Jesus Christ meditate, or did he seek the high mountain cave, as you have said?

J: 被知曉為耶穌基督的實體冥想嗎，或者他追尋過，如你們已經說過的一樣，高山上的山洞嗎？

I am Q'uo, and in our response to your previous query, we could also have stated that it is seldom the case that an entity will choose one path or the other, but that it is more frequently the case that one will, for a portion of what you call time, seek those moments of isolation and perhaps even seek to extend them into days or weeks or months, and having garnered the frame of mind and fruit of seeking, shall we say, from this experience, then move again down the mountain side in order that that which has been found helpful and fruitful within the seeker's own experience might then be shared with others.

我是 Q'uo，在我們對之前的問題的回應中，我們同樣已經陳述過，一個實體將會選擇這樣或者那樣一條道路，這是很少見的情況，更為頻繁地會發生的情況是，一個人將會，在你們所稱的時間的一個部分，尋求那個隔離的時刻，並也許甚至尋求去將它們延長成為數天、數周或者數月，在已經從這種體驗收集到了心智的框架以及，容我們說，尋求的成果之後，接下來，就會再一次下山以便於已經被發現是在尋求者自己的體驗中有幫助且有成效的事物可以接下來與其他人被分享。

The one known as Jesus the Christ was one who in the middle years of its incarnation sought those high mountain caves, shall we say, and learned from

various teachers those techniques and understandings which it later shared as the bounty of its own harvest of seeking with those that had ears to hear, shall we say.

被知曉為耶穌基督的實體在它的投生的中間的年份尋求過那些，容我們說，高山上的洞穴，並從各種各樣的老師那裏學會了那些技巧與理解，它之後將這些技巧與理解作為它自己尋求的收穫物的饋贈與那些，容我們說，有耳朵去聽的人分享了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎，我的兄弟？

J: There's very little known to us from the scriptures of the middle years, let's say, of the life of Jesus Christ. Would it be possible to essentially highlight some of the events that took place in those middle years for us tonight?

J: 關於耶穌基督的生命的，讓我們說，那些中間的年份，我們從經文上是所知甚少的。今晚有可能為我們對於在那些中間的年份中發生的一些事情進行核心要點進行聚焦嗎？

I am Q'uo, and it is possible only in a general sense, for to delve in depth into this entity's incarnation and to report those experiences which were of particular and singular importance in that entity's life pattern would require a great deal of focused attention of a nature on this instrument's part which would be quite fatiguing and lengthy. However, we may suggest that the one known as Jesus of Nazareth who became the Christed being dwelling in the consciousness of love, that this entity was from the beginnings of its life pattern one filled with the desire to penetrate the illusion of appearance and to seek the heart of all being, which it perceived as what you would call the power of love. This entity was greatly desirous of being of service to those about it by aiding their own journeys of seeking this same source of power, that called love.

我是 Q'uo，僅僅在一種一般性的意義上，它是有可能的，因為要深入研究這個實體的投生並對那些在那個實體的生命模式中具有特別的且獨特的重要性的體驗進行報告，這需要在這個器皿的部分上的大量具有一種聚焦的屬性的注意力，這會是相當令人疲倦且冗長的。然而，我們可以建議成為了基督化的存有的被知曉為拿撒勒的耶穌的實體是居住在愛的意識之中的，這個實體從它的生命模式的開端就是一個被刺穿表象的幻象，並尋求所有存有的核心以及它感覺到你們稱之為愛的力量的事物的渴望所充滿的實體。這個實體是極其渴望對藉由幫助那些在它周圍的人其自身的尋求這個相同的，被稱之為愛的事物的，相同的力量的源頭的旅程而對它們進行服務的。

From an early age, then, this entity examined the religion of its people, and at an early age became quite advanced in its own understandings of what had been written and what had been passed from mouth to ear in the tradition of teaching of the elders of its race and religion. Having found certain sustenance of a spiritual nature in this fashion then, and having questioned many others of its own religion in the structured church of that time, it found

that there was, shall we say, a boundary to that which could be learned within that structure of thought.

從一個早期的年齡開始，這個實體在那個時候就檢查了它的人群的宗教信仰，並在一個早期的年齡就在它自己對於在屬於它的種族與宗教的長老們的教導的傳統中的那些已經被寫下的事物以及已經從嘴巴被傳遞到耳朵的事物的理解的方面成為相當高級的了。在已經用這種方式發現了一定的具有一種靈性的屬性的食糧之後，在已經詢問過在那個時代的結構化的教會中屬於它自己的宗教信仰的很多人之後，它發現在那個思想的構架中能夠被學會的事物有一個，容我們說，界限。

Feeling in an intuitive way that there was more available to one who could seek with a purity of desire in other manner of thought and philosophical understanding, this entity then set out upon a journey to distant locations where teachers in various philosophical fields, shall we say, became available to this entity as a result of its intense seeking. Many were located in those high mountain caves that we have spoken of previously. The disciplines of study and philosophy which this entity engaged in were of greater variety than it had experienced in its early years, and each added further insight, breadth and depth to the understanding that was developing, not only within this entity's complex of mind, but, we should say, within certain channels of connected feeling that this entity had brought with it in a latent form into the incarnation, thus, using that which it had been taught as a discipline to reach that which it contained in a latent form, this entity was able to open certain doorways or passages that one may liken unto rivers of nourishment.

當他用一種直覺性的方式感覺到，有更多的可以為一個能夠藉由一種渴望的純度用另一種方式尋求思想與哲學性的理解的實體所取得的事物的時候，這個實體接下來就踏上了一條旅程前往遙遠的地區，在那裏在各種各樣的哲學性的，容我們說，領域中的老師，作為它強烈的尋求的一個結果可以為這個實體所取得了。很多的老師是位於那些我們之前已經談到過的在高山上的洞穴中的。這個實體從事的對學習和哲學的修煉，是比它在它的早期的年份中已經體驗過的修煉具有更大的多樣性的，每一個都進一步添加了洞見以及正在發展中的理解的寬度與深度，這種發展不僅僅是在這個實體的心智複合體之中，同樣也在，我們應該說，這個實體已經用一種潛在的形式帶在身邊並帶入到投生中的那種對有連接的感覺的一定的管道之中，因此，當這個實體使用它已經被教導的事物作為一種修煉來抵達那個它包含在一種潛在的形式中的事物的時候，這個實體就可能開放一定的一個人可以比作具有養分的河流的入口或者通道了。

The entity thus having penetrated, as it desired, to the heart of the power which sustains that known as the creation, thus it was able to realize that that power which it sought and called love and the one Creator was available to each person as a result of this same process of seeking which the one known as Jesus the Christ had itself undertaken. Thus, having realized that which was its great desire, it then moved again to that area which was its place of birth and began the activities that are recorded in the holy work that you call the Bible.

這個實體因此已經，如它渴望的一樣，刺穿並抵達支持被知曉為造物的事物的力

量的核心，因此，它能夠意識到那種它追尋並被稱之為愛的力量，並意識到，作為與這個被知曉為耶穌基督的實體以自己進行了的尋求的過程相同的尋求的過程的一個結果，太一造物者是可以為每一個人所取得的。因此，在已經妖之道他巨大的渴望是什麼之後，它接下來再一次移動到那個它出生的區域，並開始了被記錄在你們稱之為聖經的神聖著作中的活動了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: In the middle years, in the many travels made by Jesus, did he visit what is known now as Mexico?

J：在那些中間的年份中，在很多被耶穌進行過的旅行中，他訪問過現在被知曉為墨西哥的地方嗎？

I am Q'uo, and we look upon this query with some concern, for there is the possibility of the infringement upon the free will of those who feel there is value in the possibility of this occurrence having truly occurred. We would, however, suggest that this entity remained in the vicinity of the near and far east, and was also one who journeyed into various portions of the continent now known as Asia, but did not partake in any journeys which crossed the barrier known as the Pacific Ocean.

我是 Q'uo，我們帶著某種擔心檢查了這個問題，因為對於那些感覺到在這個事件真正已經發生過的可能性中會有價值的實體，會有侵犯自由意志的可能性。然而，我們會建議，這個實體是留在近東和遠東的區域中，它同樣也旅行進入到現在被知曉為亞洲的大陸的各個部分，但是，他並未進行任何跨越被知曉為太平洋的屏障的旅程。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: One more question—well, one more statement, I guess, then you can please comment on it as to its correctness. In the session that we had last week, we basically established that the pyramids were for balancing the planet at that particular point in time. And then the question was raised, at this particular point in time, would it be advantageous to again construct pyramids for this balancing technique, and the answer was basically that there are those among us now who have evolved along the spiritual path to such a degree that basically in and of themselves they are portable pyramids. Could it be that these individuals have evolved such that they can use the chakra centers of the body much like the chambers within the great pyramid for this balancing procedure. Is there any validity in that statement at all?

J：還有一個問題——好的，我猜想是，還有一個陳述，接下來請你們在關於它的正確性的方面對它進行評論。在我們在上一周進行的集會中，我們基本上認定，金字塔是為了在時間中的那個特定的位置平衡這個行星的。接下來，問題被提出來了，在時間中的這個特定的位置，再一次為了這個平衡性的技術構建金字塔，這會是有益處的嗎，答案基本是，在我們當中會有這樣一些人，它們現在已經沿

著靈性的道路發展到了這樣一個程度，以至於基本上它們在其內在極其自身就是可移動的金字塔了。它可以是，這些個體已經發展到這樣一種程度，以至於它們能夠使用身體的脈輪中心，非常類似於在用於這種平衡過程的大金字塔中的密室。在那個陳述中有任何正確性嗎？

I am Q'uo, and we find that your statement is in general quite correct, for as time and experience has passed since the times of the pyramids, as you call them, entities upon your planet have had more opportunities to process the catalyst of each incarnation, and by such processed catalyst gain the experience of a spiritual nature which allows the movement of consciousness to proceed ...

我是 Q'uo，我們發現你的陳述一般而言是相當正確的，因為自從金字塔的時代以來，如你們對那些時期的稱呼一樣，隨著時間和體驗已經過去，在你們的星球上的實體已經擁有了更多的機會去處理每一次投生的催化劑了，藉由這樣被處理過的催化劑取得具有一種靈性屬性的經驗，這種經驗會允許意識的運動前進.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. To continue our response. Thus, the accumulated experience that has accrued to the population of your planet has provided each entity now incarnate with the opportunity to utilize the heart chakra in a fashion which is congruent with the King's chamber position and provides to each entity who seeks consciously the keys to its own evolution the possibility of utilizing the energy of what you would call love in a fashion which may balance and heal not only the self in further processing of catalyst and others about the self, but in visualized meditations may affect the balance of your planetary sphere itself. This potential becomes available to an entity when that entity becomes consciously aware that it is proceeding upon a path of evolution and undertakes to accelerate that journey in a studied and continual fashion, thus becoming what we have called a seeker, a pupil.

我是 Q'uo，我再一次與這個器皿在一起了。繼續我們的回應。已經在你們的星球上的人群身上增長了的被積累起來的經驗已經提供給現在投生的每一個實體。機會去用一種與國王密室的位置相一致的方式去利用心的脈輪，並對每一個有意識地尋求它自己的演化的鑰匙的實體提供了去利用你們稱之為愛的能量的可能性，這是一種可能不僅僅在對催化劑的更進一步的處理的過程中平衡並療愈自我以及在自我周圍的其他人，同樣也通過視覺化觀想的冥想可以影響你們星球其自身的平衡的方式進行的。當實體開始有意識地察覺到它正在一條演化的道路上前進，並著手開始用一種有計劃且持續性的方式加快那個旅程的速度，並同時成為了我們已經稱之為一個尋求者，一個學生的事物的時候，這種可能性就會為一個實體所取得了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: No, thank you. I think I've dominated enough of the time.

J: 沒有了，感謝你們。我認為我已經把持了足夠多的時間了。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

H: Yes. Is there any stimulant or whatever that I could use, as the word goes, or suggest to my wife Eileen that might get her started some way in realizing her spirituality, which seemingly is lacking?

H: 是的。有任何的刺激物，或者，在言語所及的範圍內，無論什麼我能夠使用的事物，或者對我的妻子 Eileen 的建議是可能讓她以某種方式開始領悟她的靈性的嗎，她的靈性看起來似乎就是缺少的事情。

I am Q'uo, and, my brother, we sympathize greatly with the desire of all such as yourself who seek with a full heart to inspire another to consciously set foot upon that path of seeking the nature of the life experience, and we would only suggest that though many inspiring words may be spoken and offered to such an entity with the hope that it will indeed open the eyes to new possibilities of spiritual sense, that each entity has its own pattern or rhythm of unfolding which, given sustenance, nourishment and support from those about it shall take place in its own time. Who can say what is appropriate for another's journey of seeking, when so such within your illusion is filled with mystery and when that which is truly important upon the spiritual level moves in ways often unseen and does its work beyond any man's understanding?

我是 Q'uo，我的兄弟，我們諸如你自己之類所有用它全部的心尋求去啟發另一個人走上尋求生命體驗的屬性的實體的渴望感到極大的同感，我們僅僅會建議，儘管很多啟發性的言語可以被講述並被提供給這樣一個實體，同時抱著希望它將會確實向著在靈性的意義上的新的可能性睜開眼睛，而每一個實體都擁有它自己的綻放的模式或者旋律，在來自于在它周圍的人的食糧、養分與支持被給予的情況下，這種綻放將在它自己的時刻發生。當在你們的幻象中如此大量的事物是充滿了神秘的時候，當在靈性的層次上是真正重要的事物是用各種各樣經常是看不見的方式移動並進行它超越任何人的理解的工作的時候，誰能夠說，對於另一個人的尋求的旅程什麼事情是合適的呢？

Thus, for one to truly be of aid to another, one can only desire to be of such aid and to reflect the love that one has found in as pure a fashion as possible, giving always with an open and cheerful heart without expectation of return so that the greater will of the one Creator which has been planted as seed within all entities might in its own time be nourished and grow in a fashion which, [while] perhaps not understood by those about an entity, yet is appropriate to that entity.

因此，如果一個人真正地想要幫助另一個人，它僅僅能夠渴望進行這樣的幫助並用一種盡可能純淨的方式映射出它已經找到了的愛，一直都帶著一顆開放且歡快的心，在不期待回報的情況下給予，這樣已經作為種子被種植在所有實體內在之

中的太一造物者的更大的意志就可以在它自己的時刻被滋養，並用這樣一種方式成長了，這種方式儘管也許是不被在一個實體周圍的人所理解的，而對於那個實體卻是合適的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: Yes. One more thing, on meditation. It seems that when I try to meditate, I try to take every little thought as they come up and gently put them out of my mind, and the next little thought the same way and just push it aside, and then all of a sudden I am just in a blank, as you might say, not really thinking about anything. But yet I find myself, more often than not, falling asleep. Is that meditation?

H: 是的。還有一個事情，關於冥想。看起來似乎當我嘗試冥想的時候，我嘗試去在每一個想像的想法出現的時候抓住它們並將它們溫和地放到我的頭腦的外面，下一個小小的想法，用同樣的方法，僅僅將它推到一邊，接下來，突然間，我僅僅處於一片空白狀態了，如你們可能說的一樣，真正什麼都不思考了。但是，而我發現我自己，更為頻繁地，睡著了。那是冥想嗎？

I am Q'uo, and, my brother, we may suggest that your experience of meditation is indeed an experience of meditation which has opened unto you a level of perception and being which has been of such a soothing nature that you have followed a natural tendency and moved with it into the state that you call sleep, and though not always consciously aware of how the process continues in the sleep state, nevertheless you have in that state continued the meditation and the associations and possibilities that it has opened for you. As you become more able to grasp these perceptions and associations consciously, you will find less and less need to work with them in the state that you call sleep.

我是 Q'uo，我的兄弟，我們可以建議，你對於冥想的體驗確實是一個冥想的體驗，它已經對你打開了一個接納性和存在的層次，這個層次已經是具有這樣一種其催眠作用的特性，以至於你已經跟隨著一種自然而然的傾向，並伴隨著它移動到那種你稱之為睡眠的狀態中了，儘管你不會一直有意識地察覺到這個過程如何在睡眠狀態中繼續，儘管如此，你在那種狀態中已經讓冥想以及它已經為你開放的關聯與可能性繼續進行了。當你開始更多地有意識地掌握這些知覺與關聯，你將會發現越來越少需要去在那種你稱之為睡眠的狀態中與它們一同工作了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: Yes. There's many questions on my mind, but one more question this session. In any lives past was I of any religious order, possibly? H: 是的。在我的頭腦中有很多問題，但是這次集會還有一個問題。我在任何前世中，有可能是屬於任何宗教的修道會的嗎？

I am Q'uo, and though we do not specialize in reading those experiences that

you call previous incarnations, we may in a general sense confirm the suspicion which is strong in your own mind that in various experiences you have pursued a ritualized and disciplined seeking of the nature of your life and the creation and have done so in a manner that allowed you to share it in a formal fashion with others.

我是 Q'uo，儘管我們並不專攻對那些你們稱之為前世的體驗的解讀，我們可以用一種一般性的方式肯定那個在你自己的頭腦中是強有力的懷疑，即在各種各樣的體驗中，你已經追尋過一種儀式性且有紀律的對你的生命以及造物的屬性的尋求，並已經用一種允許你與其他人分享它的方式這樣做了，這種分享是用一種正式性的方式進行的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: I think that's all tonight.

H：我認為那是沒問題的。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)
(暫停)

I am Q'uo, and as we feel that we have exhausted the queries for the evening, we shall thank each present for offering us the great privilege and honor of blending our vibrations with your own. We remind each that we are but your brothers and sisters in seeking the light and love of the one Creator. We do not wish that any word that we have spoken should be a stumbling block upon your journey. If any word has not rung of truth to your inner feelings, please disregard each such word immediately. We rejoice with each in the presence of the one Creator that moves within all creation, and in that rejoicing and in the love and in the light of the one Creator, we leave this group at this time. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo，因為我們感覺到我們已經耗盡了今晚的問題了，我們將為各位提供給我們將我們的振動與你們的振動混合在一起的巨大的榮幸與榮耀而感謝每一位在場的人。我們提醒各位，我們僅僅是在星球太一造物者的愛與光的過程中的你們的兄弟姐妹。我們並不希望我們已經說了的任何的言語成為了在你們的旅程上的一塊絆腳石。如果任何的言語對你們內在的感覺聽起來不是真實的，請立刻忽略每一個這樣的話語。我在太一造物者的臨在中與每一個人一起歡慶，造物者在一切造物中移動，在那種歡慶中，在太一造物者的愛與光中，我們在此刻離開這個團體。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai vasu borragus。

October 1, 1986

Laitos : 寬泛的選擇

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and I greet you, my friends, in the love and the light of the one infinite Creator. We are very pleased to be asked to join your group this evening. It is not often, as you would reckon time and experience, that we have the privilege of working with new instruments. We are honored that another has chosen to learn the service of vocal channeling in order that it might serve as an instrument for our humble thoughts, for as each new instrument begins this process, we find ourselves in the joyous situation of having before us yet another opportunity not only to serve the Creator, and another who wishes our services, but to aid a new instrument in being of further service in its own life patterns.

我是 *Laitos*，我在太一無限造物者的愛與光中向你們致意，我的朋友們。我們非常高興被請求在今晚加入你們的團體。我們擁有與新的器皿一同工作的榮幸，這並不會經常的事情，如你們會對時間和體驗的計算一樣。我們對於另一個實體已經選擇去學習語音傳訊的服務以便於它可以作為我們謙遜的想法的一個器皿而服務是感到榮耀的，因為當每一個新的器皿開始這個過程的時候，我們會發現我們自己處於愉快的情況中，我們在我們面前擁有了另一個機會不僅僅去服務造物者，服務另一個希望我們的服務的實體，我們同樣也有機會去幫助一個新的器皿在它自己的生命模式中進行更進一步的服務了。

There are many ways that such an entity as those gathered here this evening may seek to serve those about it. There are many, many ways that an entity may seek to enrich its own process of growth. We encourage a wide-ranging spectrum of choices for any who would seek to be of service in whatever manner, and most especially the vocal channeling, for in this process of transmitting our thoughts to you, we feel that it is most necessarily a part of the process to use those experiences and avenues of seeking that you have found of value in your own journey of seeking the truth. Thus do we ratify and call upon the validity of your own patterns of seeking and being and use them in these messages that have as their purpose the inspiration of others to walk yet further upon their own paths of seeking.

會有很多的方式是諸如那些在今晚聚集在這裏的實體之類的一個實體可以用來尋求去服務在它周圍的人的。一個實體會有很多很多的方式是一個實體可以用來尋求去豐富它自己的成長的過程的。我們對任何尋求用無論什麼方式進行服務的實體鼓勵一種範圍寬闊的選擇的幅度，因為在這個將我們的想法傳遞給你們的過程中，我們感覺到，去使用那些你們在你們自己的尋求真理的旅程中已經發現有價值的尋求的體驗與途徑，這是這個過程的一個極其必不可少的部分。因此，我們確實認可並依賴於你們自己的尋求的與存有的模式的確實性，並在這些資訊中使用它們，這些資訊會將鼓舞其他人在它們自己的尋求的道路上走得更遠作為它們的目標。

Thus, do not be surprised if during the process of receiving our thoughts, if we should use your own experiences, whether recent or distant, in our messages. We feel that a blend of our thoughts with yours in a ratio of approximately seventy percent ours and thirty percent your own is that ratio which maximizes both our and your abilities to be of service to those about you. It is well for any instrument to be able to share its own beingness in as clear, concise and open manner as possible with those about it.

因此，如果在接收我們的想法的過程期間，如果我們將在我們的資訊中使用你們自己的體驗，無論是近期的還是遙遠的體驗，不要對此感到吃驚。我們感覺到用一個大概百分之七十的我們的想法和百分之三十的你們自己的想法的比例來將我們的想法與你們的想法混合起來，這是會同時讓我們和你們對在你們周圍的那些人進行服務的能力最大化的比例。對於任何器皿，能夠用盡可能清晰、準確與開放的方式與它周圍的那些人分享它自己的存在性，這是很好的。

For in truth, all are instruments. Each person channels from deeper and deeper portions of its own being at various times in the life experience and when the desire is found within entities to be of service in the vocal channeling manner, this basic nature of each entity being an instrument then becomes more finely tuned so that there is possible the infusion of words and thoughts such as our own upon that frequency or desire to serve instruments that the new instrument manifests in this effort.

因為，實際上，所有人都是器皿。每一個人都從它自己的存有的越來越深入的部分在生命體驗中的各種各樣的時刻進行傳訊，當渴望在實體內在之中被發現是用語音傳訊的方式進行服務的時候，每一個實體都是一個器皿這個基本的屬性接下來就會更為精細地被調音，這樣就會有可能將諸如我們自己的言語和想法之類的言語和想法灌注到去服務那個新的器皿通過這種努力顯化的器皿的頻率或者渴望之上了。

At this time, we would attempt to make our presence felt to the one known as K, and would attempt to simply identify ourselves through her instrument. If she will relax and speak those thoughts that become apparent to her, we shall attempt to simply identify ourselves as being those of Laitos. We shall transfer this contact at this time. I am Laitos.

在此刻，我們會嘗試使得我們的存在被知曉為 *K* 的實體感覺到，我們會嘗試簡單地通過她的器皿說出我們自己的身份。如果她將會放鬆並說出那些對於她成為明顯的想法，我們將嘗試去簡單地說出我們自己的身份就是 *Laitos* 團體。我們在此刻將轉移這個接觸。我是 *Laitos*。

(K channeling)

(*K* 傳訊)

I am Laitos.

我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and am again with this instrument. We are very happy that we have been able to make contact with the one known as K. We are pleased that this new instrument not only was able to perceive our contact, but was, shall we say, brave enough to speak that which was received, for it is almost always the case with a new instrument that this new instrument will feel that the thoughts perceived in the mind are simply its own, for we transmit in a manner which almost precisely matches the generation of your own thoughts. Thus do we speak to your mind as you yourself speak through your mind.

我是 *Laitos*，我再一次與這個器皿在一起了。我們非常高興我們已經能夠與被知曉為 *K* 的實體建立接觸了。我們很高興，這個新的器皿不僅僅能夠感覺我們的接觸，同樣也，容我們說，足夠勇敢來說出被接收到的內容，因為對於一個新的器皿幾乎一直都會發生的情況是，這個新的器皿將會感覺到在頭腦中被接收到的想法單純地是它自己的想法，因為我們是用一種幾乎精準地匹配你們自己的想法的產生的方式進行傳遞的。因此，我們在你自己通過你的心智說話的時候對你的心智說話了。

We at this time feel that this is a good beginning, and before we would attempt a final contact with the one known as K, we would open this session to queries so that the one known as K may be able to ask any point that might be of concern upon her mind. Is there a query at this time?

我們在此刻感覺到，這是一個很好的開始，在我們會嘗試一次與被知曉為 *K* 的實體的最後的接觸之前，我們會向著問題開放這次集會，這樣被知曉為 *K* 的實體就能夠詢問任何可能在她的頭腦中感到關注的要點了。在此刻有一個問題嗎？

K: Not at this time, thank you.

K：在此刻沒有，感謝你們。

I am Laitos, and we thank you, my sister. May we ask if there be a query from the one known as Carla?

我是 *Laitos*，我們感謝你，我的姐妹。我們可以詢問，是否有一個來自被知曉為 *Carla* 的實體的問題？

Carla: The question that's on my mind, I believe I will ask K in person. Thank you.

Carla：在我的頭腦中的問題，我相信我將會個人地詢問 *K*。謝謝你們。

I am Laitos, and we thank you, my sister. At this time, we would again attempt to transmit our identification to one known as K, and if the one known as K feels adventurous, we shall transmit another phrase or two. We shall transfer this contact at this time. I am Laitos.

我是 *Laitos*，我們感謝你，我的姐妹。在此刻，我們會再一次嘗試去對被知曉為 *K* 的實體傳遞我們的身份，如果被知曉為 *K* 的實體感覺到是膽大的，我們將傳遞一兩個段譽。我們在此刻轉移這個接觸。我是 *Laitos*。

(K channeling)

(K傳訊)

I am Laitos ... and I greet you, my friends ... in the love and in the light of the one infinite Creator.

我是 *Laitos*.....我向你們致意，我的朋友們.....在太一無限造物者的愛與光中。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and am again with this instrument. We are exceedingly overjoyed at having made our presence known to the one known as K, and we thank this new instrument for allowing us to speak a few phrases through her this evening. We feel that her progress is exciting and quite well motivated, shall we say. We look forward to working with this new instrument in what you would call your future. We thank each for inviting our presence this evening, and we shall be with you upon your request. We are those of Laitos. We leave this group at this time in the love and in the light of the one infinite Creator.

Adonai. Adonai.

我是 *Laitos*，我再一次與這個器皿在一起了。我們對於已經讓我們的存在為被知曉為 *K* 的實體所知曉而是極度狂喜的，我們感謝這個新的器皿允許我們通過她在今晚說一些短語。我們期待在你們所稱的你們的未來與這個新的器皿一同工作。我們。我們為各位今晚邀請我們出席而感謝各位，我們將根據你們的請求與你們在一起。我們是 *Laitos*。我們在太一無限造物者的愛與光中在此刻離開這個團體。
Adonai。Adonai。

October 2, 1986

Laitos：簡單與複雜

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and I greet you, my friends, in the love and the light of the infinite Creator. We are again most honored to be asked to join your group this evening in order that we might, as is our way, work with a new instrument who seeks in her own way to be of service through the vocal channeling. As always, we remind the new instrument that while the contact is being sought, and while it is experienced, it is well to reserve analysis and judgment of process and content in order that both may move in their own way through the instrument and thus exercise it that it comes to know that vibration which signals the contact and that feeling of surrender that allows the contact to move through the instrument.

我是 *Laitos*，我的朋友們，我在無限造物者的愛與光中向你們致意。我們再一次對於在今晚被請求加入你們的團體以便於我們可以與一個尋求用她自己的方式通過語音傳訊而進行服務的新的器皿一同工作是感到極其榮耀的，這就是我們服務的方式。一如既往，我們提醒新的器皿，在接觸是被尋求的時候，在它被體驗到的時候，去抑制對過程和內容的分析與評判，以便於過程和內容同時都可以用它們自己的方式穿越器皿並因此訓練器皿，這是很好的，這樣器皿就會開始知曉那種成為了接觸的信號的振動以及那種允許接觸流經器皿的巨服的感覺了。

We are always hopeful that simple instructions such as these will suffice to allow an instrument to serve as an instrument, for it is not a difficult task and further complexity in explaining the nature of such contact is, in truth, unnecessary unless the questioning mind of a new instrument might be put to rest by further words. This is also acceptable, yet is not necessary when looking at the experience of vocal channeling itself, for the world in which you move and the incarnations which are your vehicles for movement through this world of illusion is one which by its very nature is formed of complexities.

我們一直都希望，諸如這些指導之類的簡單的指導將會足夠允許一個器皿作為一個器皿而服務，因為它不是一個困難的任務，在對這樣的接觸的屬性的解釋的方面的更進一步的複雜性，實際上，是沒有必要的，除非一個新的器皿的疑問的心智可以藉由更多的言語而安靜下來。這同樣是可以接受的，而在檢查語音傳訊的體驗其自身的時候，這確實沒有必要的，因為你們在其中移動的世界以及你們用於穿越這個幻象的世界的運動的你們的載具之所是的投生，藉由其本性，就是由複雜性所形成的。

Yet if any portion of the complexity of your daily round of activities be followed, the source will be found to be that which is quite simple. The love of the Creator enables all portions of the creation to move in their various dances and to play the parts that allow experience to ensue and allow contemplation of that experience to distill from it the crystal seeds of thought that are love in a simple form.

而如果你們的日常生活的活動的複雜性的任何的部分被追溯，源頭將會被發現是相當簡單的事物。造物者的愛使得造物的所有的部分都能夠在它們各種各樣的舞蹈中移動並會扮演那些角色，這些角色會允許體驗隨之發生，並允許對那種體驗的沉思從其中蒸餾出想法的結晶的種子，這些種子就是用一種簡單的形式的愛了。

At this time we would attempt to make our presence felt to the one known as K. She will begin to feel a certain sensation which will signal to her our presence. At this time we shall attempt to transfer this contact and speak not only our identification through the one known as K, but also include a few simple phrases that might allow this new instrument to gain somewhat in confidence as she is able to perceive that which we transmit. Again we suggest the reservation of all analysis and the simple speaking of those thoughts and concepts as they become apparent with the mind complex. We shall now transfer this contact. I am Laitos.

在此刻我們會嘗試去使得我們的存在為被知曉為 K 的實體感覺到。她將會感覺到一種的感覺，那個感覺對於她將會是我們的在場的信號。在此刻，我們將嘗試去將這個接觸轉移，並不僅僅通過被知曉為 K 的實體說出我們的身份，同樣也會包含一些簡單的短語，它們可以允許新的器皿在信心中多少有些增長，因為她能夠感覺到我們傳遞的事物了。再一次，我們建議對所有的分析的保留，在想法和觀念對於心智複合體成為明顯的時候，簡單說出那些想法和觀念。我們現在將轉移這個接觸。我是 *Laitos*。

(K channeling)

(*K*傳訊)

I am Laitos ... and I greet you, my friends, in the love and in the light of the infinite Creator. We are happy to be able to be here at this time.

我是 *Laitos*.....我向你們致意，我的朋友們，在無限造物者的愛與光中。我們很高興能夠在此刻在這裏。

(Jim channeling)

(*Jim*傳訊)

I am Laitos, and am again with this instrument. We are indeed overjoyed to be able to speak those words through the one known as K that we were indeed able to speak. We are very happy with the progress of this new instrument and can only encourage her to continue in that attitude that might best be described as a combination of bravery and foolhardiness, for to speak words which seem to exist in a vacuum, shall we say, unconnected to others of their kind, puts a new instrument in the position of moving further, it would seem, out upon a limb with no assurance that the limb will support one's weight or that the words spoken will be followed by others which together shall make what you would call sense.

我是 *Laitos*，我再一次與這個器皿在一起了。我們確實對於通過被知曉為 K 的實體說出那些我們確實能夠說出的言語是感到狂喜的。我們對於這個新的器皿的進

展是非常高興的，我們僅僅能夠鼓勵她繼續處於那種可以被最佳地描述為一種勇敢與魯莽的混合物的態度之中，因為說出看起來似乎是存在于，容我們說，一個真空中而與其他同類的話語沒有任何關聯的話語，會將一個新的器皿放置在一個，看起來似乎是，在一個大樹枝上更遠地向外移動的位置上，而卻沒有保證那個大樹枝將會支持一個人重量，或者被說出的言語將會有其他的言語跟在其後，這些言語在一起將會產生出你們所稱的有道理的事物。

This is the heart of the nature of the vocal channeling process, for it is not possible for most of the population of your planet to receive a complete message which then would be dictated line by line, for the receiving mechanism of the peoples of your planet has not been developed to that degree at this point in the evolution process. Thus, in order to utilize the capabilities of the receiving instruments, we must provide small portions of a larger message and follow each portion with another portion of roughly equivalent length in order that the entire message may eventually be transmitted.

這就是語音傳訊的過程的屬性的核心了，因為你們的星球的絕大多數的人群都不可能接收到一個完整的，並接下來就會被逐條口述出來的資訊，因為你們的星球的人群的接收的機制尚未在演化過程中的這個位置被發展到那個程度。因此，為了要利用接收的器皿的本能，我們必須提供一個更大的資訊的少量的部分，並在每一個部分之後跟著具有大致相同的長度的另一個部分，以便於完整的資訊可以最終被傳遞。

This makes the process somewhat more, shall we say, challenging for any instrument, and most especially for the new instrument. Yet it is well that such a challenge be presented, for the opportunity to serve as such an instrument and to be of service to others in this manner is one which requires to be the fool, shall we say, in many, many instances where one shares that of greatest value with others who may or may not share similar views. Thus does any entity who seeks to serve others by sharing what is within the heart without reservation call upon that quality of foolishness that does not ask any return for what is given, nor does it ask that what is given be accepted or acted upon.

All that is asked is that the opportunity to serve be available.

這會使得這個過程對於任何器皿都會成為多少有些更為，容我們說，挑戰性的，尤其是對於新的器皿。而這樣一個挑戰被呈現出來，這是很好的，因為作為這樣一個器皿服務，以及用這種方式對其他人進行服務的機會，是一個需要在很多很多的場合，容我們說，成為傻子的機會，在這些場合中一個人會與其他的可能或者可能不會共用類似的觀點的人分享具有最大的價值的事物。因此，任何藉由毫無保留地分享在心之中的事物而尋求服務他人的人，都會呼喚那種傻子的屬性，這種傻子的屬性不會為了被給予的事物而請求任何的回報，它也不會要求被給予的事物被接納或者被執行。所有被請求的事情就是使得服務可被取得的機會。

Thus, we encourage the one known as K to persist in this foolishness, if we may call it that, for within the illusion which you find yourselves now placed, nothing may be known with certainty, for that which is the foundation of all creation and inspiration is shrouded in mystery and hidden from all but the

most persistent inward-seeking eye.

因此，我們鼓勵被知曉為 *K* 的實體在這種傻子屬性中，如果我們可以那樣稱呼的話，堅持下去，因為在你們發現你們自己處於其中的幻象中，沒有事物是可以確切地被知曉的，因為所有的造物與啟發的基礎之所是，都是在神秘中被遮蔽起來，並對除了最為堅持不懈的向內尋求的眼睛之外的所有事情隱藏起來的。

At this time we would make a final attempt to contact the new instrument, and perhaps say a few additional words through this new instrument. We shall contact the one known as *K* at this time. I am *Laitos*.

在此刻，我們會做出一次最後的嘗試去接觸新的器皿，也許會通過這個新的器皿說一些額外的話。我們將在此刻接觸被知曉為 *K* 的實體。我是 *Laitso*。

(*K* channeling)

(*K* 傳訊)

I am *Laitos*. We are with this instrument again. (Inaudible). We wish to say that we are pleased [to be talking through] this instrument. [At this time we wish to say ...

我是 *Laitso*。我們再一次與這個器皿在一起了。(聽不見。) 我們希望說，我們很高興正在通過這個器皿發言。在此刻我們希望說.....

(The rest of the channeling is inaudible.)

(傳訊剩餘的部分聽不見。)

(*Jim* channeling)

(*Jim* 傳訊)

I am *Laitos*, and am again with this instrument. We are very happy that we have been able not only to contact the one known as *K* and to speak a few words through this new instrument, but that we have been able with each contact to expand the abilities of this instrument, and we look forward to each opportunity to work with this new instrument and this group. Before taking our leave of this group, we would ask if there might be any queries that we might respond to in order to facilitate the process which is ongoing?

我是 *Laitos*，我再一次與這個器皿在一起了。我們不僅僅對於我們已經能夠與被知曉為 *K* 的實體接觸並通過新的器皿說一些話是非常高興的，我們同樣對於我們已經能夠藉由每一個接觸拓展這個器皿的能力而是非常高興的，我們期待每一個與新的器皿以及這個團體一同工作的機會。在離開這個團體之前，我們會請問是否有任何問題是我們可以回應的，以便於促進正在進行的這個過程？

K: (Inaudible).

K: (聽不見)。

Carla: (Inaudible) ... trying to frame a question?

Carla: (聽不見) 嘗試去塑造一個問題？

K: (Inaudible).

K: (聽不見)。

Carla: I'd like to know if my perceptions are accurate. However, I don't want to make you infringe on our free will. Would it be possible to ask you if my perceptions throughout this period were accurate, and again answer, yes or no.

Carla：我想要知道是否我的知覺是準確的。然而，我並不想要讓你們侵犯我們的自由意志。有可能詢問你們是否我在貫穿這個時段中的知覺是準確的嗎，再一次，回答是或者否就好了。

I am Laitos, and am aware of your query, my sister. Though we find there is some possibility of infringing upon your own free will, we find that due to the manner in which the query was fashioned that we may answer in the affirmative, and in general confirm the feelings that you have left in an unexpressed form.

我是 *Laitos*，我理解了你的問題，我的姐妹。儘管我們發現會有某種侵犯你自己的自由意志的可能性，我們發現由於問題藉由其被塑造的方式，我們可以用肯定的方式回答，並一般性地確認你已經用一種未被表達出來的形式留下的感覺。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: I dealt with the situation a certain way. I want to frame this so you can say yes or no. Was that the optimal way I could have dealt with the situation in terms of the welfare of all those in the group?

Carla：我用一定的方式與那個情況打交道。我想要為這個情況加上框架，這樣你們就能夠說是或者否了。在關於在所有在團體中的實體的福利的方面，那是我已經能夠與那個情況打交道的最佳的方法嗎？

I am Laitos, and we find that this query is somewhat more difficult to answer than was the previous query. We may suggest that given the certain set of circumstances at the moment of which you speak, that the action taken was helpful, but to suggest that such action was more or less helpful than another would constitute infringement, in our opinion.

我是 *Laitos*，我們發現這個問題比之前的問題是更多更為難以回答的。我們可以建議，在你談及的時刻的一定的環境的設置是已知的情況下，被進行的行為是有幫助的，但是去建議這樣的行為是比另一個行為是給你更有幫助或者幫助較小的，在我們看來，這會構成侵犯。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, but let me ask another question. When a person or a group—a person in a group or outside of a group—experiences a psychic greeting, say this person challenges the entity perceived and discovers that the entity

cannot meet the challenge but is reluctant to leave, and mentally, verbally, begins snapping at the heels by discussing how much the meditator loves the Christ and the meditator begins singing a hymn in her mind, and this would presuppose certain assumptions that the meditator is making concerning the nature of attack or greeting and the nature of the kindest and cleanest and most loving way to illuminate it. Are those assumptions adequate, or are there other assumptions that would be helpful to consider?

Carla：不用了，讓我詢問另一個問題。當一個人或者一個團體——在一個團體中或者在一個團體外的一個人——體驗到一種心靈致意的時候，假設這個人挑戰了被感覺到的實體，並發現這個實體無法面對挑戰，但是卻不願意離開，並在心智上、在言語上開始藉由討論冥想者是多麼熱愛基督而緊隨其後，冥想者開始在她的頭腦中唱起一首讚美詩，這是以一種冥想者在關於攻擊或者致意的特性以及去啟發它的最為親切、最為清晰且極其有愛的方式的屬性的方面正在做出的假設為前提的。這些假設是充分的嗎，或者會有其他的假設對於考慮會是有幫助的嗎？

I am Laitos ...

我是 *Laitos*.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and am again with this instrument. To continue our response. We find within this query greater possibility of infringement upon your own powers of discrimination and use of free will were we to give specific response. We may speak in general, and suggest that at any point in one's experience that one feels influences of a negative nature, that is, of a nature which seems to oppose the movement of one's free will, that the response which is most helpful is that response which moves with greatest freedom without distortion and with the widest possible view of the experience which has been encountered. That is to say, as one is able to see all entities, thoughts and experiences as portions of the one Creator and is able to bless and love these experiences, one then moves to their heart and at that point joins in love with them. If any outer expression by another entity, then, is not congruent to that heartfelt expression, such an entity will find it necessary to remove its presence from the mirror which reflects to it the heart of love which it itself has denied in order that it might progress upon that path which may be characterized by the phrase, "the path of that which is not"—separation.

我是 *Laitos*，我再一次與這個器皿在一起了。繼續我們的回應。我們發現，如果我們給予明確的回應的話，在這個問題中會有更大的侵犯你自己的分辨力的力量以及對自由意志的使用的可能性。我們可以用一般性的方式發言並建議，在一個人的體驗中的任何位置，如果一個人會感覺到具有一種負面屬性的影響，也就是說，具有一種看起來似乎妨礙了一個人的自由意志的運動的屬性的影響，極其

有幫助的回應就是去帶著最大的沒有扭曲的自由，帶著對已經被遭遇到的體驗的有可能最為寬闊的觀點來回應。也就是說，當一個人能夠看到所有的實體、想法與體驗都是太一造物者的一部分，並能夠祝福並愛這些體驗的時候，一個人接下來就會移動到它們的心，並在那個位置在愛中與它們結合在一起。如另一個實體的任何的外部的表達，接下來，並不是與那種由衷的表達是一致的，這樣一個實體將會發現它需要讓它的存在離開那面向它映射了它自己已經否認了的那個愛的核心的鏡子了，以便於它可以在那條可以被“其之不是的道路”這個措辭表現其特性的道路上——即分離的道路上前進了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Laitos, and we thank you, my sister. Is there any further query at this time?

我是 *Laitos*，我們感謝你，我的姐妹。在此刻有任何更進一步的問題嗎？

Carla: I'm curious, Laitos. I miss one of your trademarks, and want to know why this group hasn't called it forth. And I keep waiting for you to say, "Be sure and meditate every day, even if it is only for five minutes." We haven't heard it once in two nights—what happened?

Carla：我感到好奇，*Laitos*。我錯過了你們的一個商標了，我想要知道為什麼這個團體並未引起它。我一直都等待著你們說，“感到確信並在每一天都進行冥想，即使只有五分鐘的時間。”我們在兩個晚上一次都沒有聽到它——發生了什麼呢？

I am Laitos, and we might suggest, my sister, that we have attempted to speak to this topic in a more general fashion, weaving it into our overall message, with the feeling that this group is well aware of the necessity of meditation and the lighter touch, shall we say, would be more appreciated by those entities which comprise this group. However we do take requests. Be sure to meditate each day. Five minutes will suffice. Even five seconds.

我是 *Laitos*，我們可以建議，我的姐妹，我們已經嘗試去用一種更為一般性的方式來談及這個主題，並將它編織到我們的整體性的資訊之中了，因為我們感覺到，這個團體是清楚知曉冥想的必要性，輕觸，容我們說，是會更多地被那些構成了這個團體的實體所感激。然而，我們確實會做出請求。請確信在每一天都冥想。五分鐘就將會是足夠的。甚至是五秒鐘。

Carla: (Laughing) That was great—thank you very much.

Carla：（笑聲）那是很好的——非常感謝你們。

I am Laitos, and would be happy to respond to any further queries.

我是 *Laitos*，我會很高興回應任何進一步的問題。

Carla: That's all, thank you—for me.

Carla：對於我，那就是全部了，謝謝你們。

I am Laitos, and we thank each within this group for inviting our presence and for reminding us to remind you to do that which is most salient within the seeking of any entity who wishes to unravel the mysteries of being. Join yourselves at your hearts at any moment that is available, that you might remove that busyness of your daily lives and join the ever-present silence in appreciation of the might, the majesty, and the mystery of the one Creator. We are with you there, and upon your request we shall even join you in your busyness, for to taste of your experience is a delight to us. We relish the opportunity to find the Creator in yet another place of hiding. We shall at this time leave this group in the manner of speaking only, for always we are one with you. We are known to you as those of Laitos. Adonai, my friends. Adonai, in the love and the light of the One.

我是 *Laitos*，我們感謝在這個團體中的每一個實體邀請我們出席並讓我們記起要提醒你們去做在任何希望去解開存在的神秘的實體的尋求中為最卓越的事情。在你們的日常生活任何可以被利用的時刻將你們自己與你們的心結合在一起，這樣你們就可以移除外在的靜默結合在一起。我們在那裏與你們在一起，根據你們的請求，我們甚至會在你們那的忙碌中加入你們，因為去品嚐你們的體驗對於我們是一種快樂。我們享受在另一個隱藏的地方找到造物者的機會。我們將在此刻用這樣一種方式離開這個團體，我們僅僅會說，我們一直都是與你們在一起。我們是你們知曉的 *Laitos*。Adonai，我的朋友們。Adonai，在太一的愛與光中。

October 3, 1986

Laitos : 迷人的服務

(Jim channeling)

(*Jim*傳訊)

I am Laitos, and I greet you, my friends, in the love and the light of the one infinite Creator. We are once again privileged to be able to join your group this evening. We greatly enjoy the opportunity to work with the one known as K in order that she might continue the process of becoming a vocal instrument.

我是 *Laitos*，我向你們致意，我的朋友們，在太一無限造物者的愛與光中。我們再一次很榮幸能夠在今晚加入到你們的團體。我們極其享受與被知曉為 *K* 的實體一同工作的機會，以便於她可以繼續成為一個語音管道的過程。

We have listened with appreciation and affection to the conversation which you have shared prior to this meditation and we wish to express our gratitude at the careful consideration of this kind of service by each present. It is quite true that it is not a difficult service to perform, but that there is indeed a certain kind of caring that is difficult to find in many who would seek to perform this service. It is the desire to be of service to others and to do so in a manner which serves to the best of one's abilities, that is the most appropriate motivator, shall we say, in our opinions for this service.

我們已經帶著感激和喜愛聆聽了你們在冥想之前已經分享了談話了，我們希望對每一個在場的人對這種類型的服務進行的仔細的考慮而表達我們的感激。相當真實的事情是，它不是一個要去執行的困難的服務，而是會有一定類型的小心是在很多會尋求去進行這種服務的人身上很難找到的。渴望就是去服務他人並用一種用一個人最佳的能力來進行服務的方式來這樣做，根據我們對於這個服務的觀點，那是極其合適的，容我們說，動機。

For many of your people it is a service which seems somewhat glamorous, for it partakes of that which is unseen and yet felt by many of your peoples to be a portion of the underlying truth of the illusion that they see as the daily life. To many it speaks subtly yet convincingly of a greater reality, shall we say, that towards which all move in heart and mind, and to give voice to such a power seems to many to be that which must be reserved for the few. And yet in truth we say to you that each in some way contacts this same source of energy and power each day of the incarnation and chooses in one fashion or another to channel that power in a manner which may or may not be conscious, may or may not be understood, and yet surely is a reflection of the One through a portion of the One.

對於你們的很多人，它是一個看起來似乎多少有些迷人的服務，因為它帶有了你們的人群中很多人看不見而卻會感覺到它們視為是日常生活的幻象的潛在的真理的一部分的事物。對於很多人，它微妙地而卻令人信服地談及了，容我們說，一個更大的實相，一切事物都在心中與頭腦中向著這個更大的實相移動，要表達這樣一種力量，這對於很多人看起來似乎是必須被保留給少數人的事情。

而實際上，我們對你們說，每一個人在投生的每一天都用某種方式接觸到了這個相同的能量與力量的源頭，並用這樣或者那樣一種方式選擇去傳訊那種力量，這種傳訊的方式可能是或者可能不是有意識的，可能是或者可能不是被理解的，而卻肯定是太一通過太一的一個部分的一種映射。

You who have gathered here this evening have chosen a more specific means by which this transmission of the power of what we have called love may be accomplished. It is no more or less better or worse than any other choice. It is simply a choice which will be useful to some and less useful to others. That it is offered in the desire to be of service to others is that which truly matters, shall we say. Thus, this desire is that in which we rejoice this evening and we share it with you.

你們這些今晚已經聚集在這裏的人，對我們已經稱之為愛的力量的傳遞，已經選擇了一條更為具體的藉由其被完成的途徑了。它相比任何的其他的選擇，既不是更多，也不是更少，既不是更好，也不是更壞的。它單純地是一個選擇，它對於一些人會是有用處的，對於其他人是較不有用處的。恰恰就是通過服務他人的渴望被提供的事物是，容我們說，真正重要的事物。因此，這種渴望就是我們今晚在其中歡慶的事物，我們與你們分享它。

At this time we would attempt to make our vibrations known to the one known as K, and after a few moments in which any needed adjustment may be made by mental request by the one known as K in order that our vibrations not be uncomfortable, we should then speak a few words through the one known as K. We shall now transfer this contact. I am Laitos.

在此刻，我們會嘗試去讓我們的振動為被知曉為 *K* 的實體所知曉，在一會兒之後，在其中被知曉為 *K* 的實體在頭腦中請求的任何所需的調節可以被進行，以便於我們的振動不會是不舒服之後，我們接著將通過被知曉為 *K* 的實體說一些話。我們現在將轉移這個接觸。我是 *Laitos*。

(K channeling)

(*K* 傳訊)

I am Laitos. I greet you, my friends, in the love and in the light of the one infinite Creator. I am with you now in order that you may understand what it is that we are doing.

我是 *Laitos*。我向你們致意，我的朋友們，在太一無限造物者的愛與光中。我現在與你們在一起以便於你們可以理解我們正在做的事情是什麼。

We are adjusting our vibrations to this instrument.

我們正在調節我們對這個器皿的振動。

We are here (inaudible) continue this contact.

我們在這裏 (聽不見) 繼續這個接觸。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and I am again with this instrument. We are very pleased that we have been able not only to make contact with the one known as K, but to reestablish that contact on the two occasions that she felt she had lost this contact. We feel that there has been great expansions of this new instrument's abilities, and would continue to encourage this new instrument to persevere with moving further and further out on the limb so that the contact might continue and further concepts be generated and it be truly found that the limb has no end.

我是 *Laitos*，我現在與這個器皿在一起了。我們非常高興我們已經不僅僅能夠與被知曉為 *K* 的實體建立接觸，同樣也在兩個她感覺到她已经失去了這個接觸的情況重建那個接觸了。我們感覺到這個新的器皿的能力已經有了巨大的拓展了，我們會繼續鼓勵這個新的器皿去藉由在大樹枝上越來越更進一步地向外移動來堅持下來，這樣接觸就可以繼續，更進一步的觀念就會被產生出來，真正會被發現的事情是，那個大樹枝是沒有盡頭的。

At this time we would pause in this working in order for any queries that might be upon the minds of those present might be asked. May we respond to any queries at this time?

在此刻，我們會在這個工作中暫停以便於任何可能在那些在場的人們的頭腦中的問題可以被詢問。在此刻我們可以回應任何問題嗎？

Carla: I'll give K time to think, and ask a question of my own. I'm writing a book on channeling. Not on the mechanics of channeling, but on every aspect of it that I can think of that might be helpful to people who want to channel and people who are channeling. Any comments or suggestions that you have would be appreciated.

Carla：我將會給予 *K* 時間去思考，並詢問一個我自己的問題。我正在寫一本關於傳訊的書。不是關於傳訊的機制，而是關於它的每一個我認為我能夠想到的可能對想要傳訊的人以及正在傳訊的人有幫助的面向。你們擁有的任何的評論或者建議都是被感激的。

I am Laitos, and, my sister, we are aware of the work upon this subject that you have undertaken, and in our way would choose to show our appreciation of this effort by observing that the process which you are utilizing in writing this book upon the topic of channeling is a process of channeling itself, and is one in which you are, again in our opinion, utilizing the most valuable tool of the instrument, and that is the personal experience of the instrument itself, for to speak upon any topic it is quite helpful not only to be familiar with the topic in an intellectual fashion, but to have made such a close identification with the topic that one truly draws it from the depths of one's own experience and responses to that experience.

我是 *Laitos*，我的姐妹，我們察覺到在這個主題上的你已經進行了的工作，用我們的方式，我們會選擇藉由這樣的觀察來對這種努力展現我們的感激，我們的觀察是，你在寫作這本關於傳訊的主題的書的過程中正在利用的過程，在其自身就是一個傳訊的過程，並是一個你通過其正在，再一次，這是我們的觀點，利用器

皿的最有價值的工具的過程，那個工具就是器皿其自身的個人的體驗，因為要在任何主題上發言，不僅僅是用一種智力的方式對那個主題是熟悉的是會有幫助，去與那個主題建立這樣一種緊密的認同，以至於一個人會真正從它自己的體驗以及對那個體驗的回應的深處吸引它，這同樣也是有幫助的。

Thus, the work takes on a life that is obviously of its own and is represented in a fashion which then is dynamic and in motion within the author so that the words might then convey this life force that is shared without reservation. That, in our experience and opinion, is the heart of any channeling process and we rejoice at the work which you have chosen to share in your own way. 因此，那個工作會表現出一種明顯地屬於其自身的生命，並會用一種動態的，且在作者內在之中是運動的方式被呈現出來，這樣言語接著就可能無保留地傳遞這種被分享的生命力了。根據我們的經驗以及觀點，那就是任何傳訊的過程的核心。我們會對你已經選擇通過你自己的方式分享的工作感到快樂。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, but I'd appreciate your help if you would please tell whoever is channeling this to me to use better English. I will too.

Carla：沒有了，但是如果你們願意告訴任何正在傳訊這本書給我的實體去更好地使用英語的話，我會很欣賞你們的幫助。我將會同樣更好地使用英語。

I am Laitos, and we can assure you, my sister, that the message has been received. Is there another query?

我是 Laitos，我們能夠向你保證，我的姐妹，那個資訊已經被接收到了。有另一個問題嗎？

K: I have a question. The contact feels to me very tenuous and faint. I don't know if it gets stronger, but I was getting the feeling that I was supposed to be listening for it, somehow. Do you have any comments on that or suggestions as to how I might do that better?

K：我有一個問題。接觸在我感覺起來是非常稀薄而無力的。我不知道是否它變得更加強有力了，但是我正在得到那種感覺，我是被假設要，以某種方式，聆聽它的。你們對那一點有任何評論嗎，或者關於我可能如何更好地進行那個工作的建議嗎？

I am Laitos, and we might comment by suggesting that, again in our opinion, you are perceiving our contact with unusual clarity for a new instrument, for, indeed, in the beginning of this practice it is usual that a tenuous feeling be associated with the perception of our thoughts. As you are able to quiet the inner conversations, the over-nervousness and any doubts that you may carry with you into the meditative state, you will discover that the signal, shall we say, seems amplified, and will eventually be as easily perceivable as any of your own thoughts. In the beginning of this practice we can suggest none too frequently that the new instrument simply be patient and continue with the

process as if it were practicing its scales upon the piano. There is a certain amount of exercise that is necessary in order to develop the concentrative muscle, shall we say.

我是 *Laitos*，我們可以藉由這樣建議來評論，再一次，根據我們的觀點，你是在用對於一個新的器皿是非同尋常的清晰度來接收我們的接觸的，因為，確實，在這個練習的開始的時候，一種微薄的感覺可能會與對我們的想法的感知聯繫在一起，這是通常性的。當你們能夠讓內在的談話、過度的緊張或者你可能帶在身邊並帶入到冥想狀態之中的任何疑慮都安靜下來的時候，你就將會發現那個信號，容我們說，看起來似乎被放大了，並將最終和任何你自己的想法一樣是容易地可以被感覺得到的。在這個練習開始的時候，我們過於頻繁地是什麼都無法建議的，新的器皿單純地要有耐心，並繼續這個過程，就好像它在練習它在鋼琴上的音階一樣。為了發展出，容我們說，專心的肌肉，會有一定數量的必不可少的練習。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

K: When I start to feel like I'm losing the contact, is there anything that I can do at that point, other than to just continue to quiet my mind? K: 當我開始感覺就好像我在失去接觸的時候，有任何我在那個位置能夠做的事情嗎，除了僅僅繼續讓我的頭腦安靜下來之外。

I am *Laitos*, and am aware of your query, my sister. We again would suggest that the quieting of concerns, thoughts and analysis is the most helpful thing that one might do in order to again begin to perceive the thread of the contact, and to, once having perceived it, await the next concept or phrase. Again, we might characterize this state of mind as a simple and quiet confidence, realizing that one is partaking in an event which is, as it has been observed, actually occurring.

我是 *Laitos*，我理解了你的問題，我的姐妹。我們再一次會建議，讓憂慮、想法、分析都安靜下來是一個人可以做的最有幫助的事情，以便於再一次開始感覺到接觸的線條，並在已經感覺到它之後，等待下一個觀念或者短語。再一次，我們可以將這種性質的狀態描繪為具有一種簡單而安靜的信心的特徵，並同時意識到一個人是在參與到一個事件，當這個事件已經被觀察到的時候，它實際上就在發生了。

May we answer further, my sister?

我們可以進一步回答你嗎，我的姐妹？

K: As you were contacting me during these practice sessions, is there a way that I would know when you have finished transmitting to me?

K: 當你們在這些練習的集會期間正在接觸我的時候，有一種方式是我會知道你們什麼時候已經結束了對我的傳遞的嗎？

I am *Laitos*, and this query, my sister, we find quite easy to answer, and do not need to be facetious, but we will tell you when we are finished by suggesting that we are finished.

我是 *Laitos*，這個問題，我的姐妹，我們發現相當容易回答，不需要成為好笑的，但是我們將在我們結束了的時候藉由建議我們結束了而告訴你的。

May we answer further, my sister?
我的姐妹，我們可以進一步回答嗎？

K: No, thank you, that is very helpful.
K：不用了，感謝你們，那是非常有幫助的。

Carla: You're such a wag.
Carla：你們是如此搞笑的一個人。

I am *Laitos*, and we thank you, my sister.
我是 *Laitos*，我們感謝你，我的姐妹。

K: I appreciate your sense of humor.
K：我們欣賞你們的幽默感。

Carla: None from me—thank you, *Laitos*.
Carla：我沒有問題了——謝謝你們，*Laitos*。

I am *Laitos*, and we are happy that we have been able to share a bit of the humorous nature of these beginning sessions, for the ability to laugh at oneself and the process of learning any new experience is an attitude which greatly enhances the learning of that new skill or experience.
我是 *Laitos*，我們很高興我們已經能夠分享一點點這些開始的集會的幽默的特性了，因為去嘲笑自己以及學習任何新的體驗的過程的能力是一種會極大地增強對新的技巧或者體驗的學習的態度。

We at this time would attempt not only to transfer our contact once again to the one known as K, but would attempt to close this contact through the one known as K, and in this manner she will know that she has finished the contact.
I am *Laitos*.

我們在此刻會嘗試不僅僅將我們的接觸再一次轉移到被知曉為 *K* 的實體，我們同樣會嘗試去通過被知曉為 *K* 的實體結束這個接觸，用這種方式，她就將會知道她已經結束接觸了。我是 *Laitos*。

(K channeling)
(*K*傳訊)

I am *Laitos*, and I am with this instrument again. We find your humor to be refreshing as well. We thank you for this as it is enjoyable to us. We wish now to say that this instrument is progressing satisfactorily. And we will now close this contact. I am *Laitos*.

我是 *Laitos*，我與這個器皿再一次再一次了。我們發現你們的幽默感同樣也是令人振奮的。我們為此而感謝你們，因為它對於我們是愉快的。我們現在希望說，

這個器皿正在令人滿意地前進。我們現在將結束這個接觸。我是 *Laitos*。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and I greet you once again through this instrument in love and light. We were attempting to recontact the one known as K, and then the one known as Jim. However, we found each to be somewhat puzzled.

我是 *Laitos*，我再一次通過這個器皿在愛與光中向你們致意。我們正在嘗試去與被知曉為 *K* 的實體重建接觸，接下來是被知曉為 *Jim* 的實體。然而，我們發現每一個人都多少有點困惑。

We wished not to give any further message except to note to the one known as K that it is well to observe carefully when the naming is done, to discern the sentiment of love, peace, joy, light and blessedness in some close conjunction with greetings and farewells, for we do not wish to leave any with a name alone, but rather with the name of that principle, as this instrument would say, in whose service we come to you, for we are but messengers, bearing news, news of complex things and news of the very simple things that underlie the complexities. We greet and bid farewell of that which is simple, that which is unified, that which we worship and are—love and light.

我們除了對被知曉為 *K* 的實體指出這一點之外並不希望給予任何更進一步的信息，我們指出，當命名被完成的時候，去仔細觀察，去分辨出與致意與告別緊密聯繫在一起的愛、平安、喜悅、光與祝福的情感，這是很好的，因為我們並不希望單單留給任何人一個名字，我們毋寧是會留下對那個，如這個器皿會說的一樣，原則的名字，我們就是通過那個原則的服務而來到你們身邊的，因為我們僅僅是信使，同時帶來了新聞，複雜的事情的新聞，以及作為那些複雜性的基礎的非常簡單的事情的新聞。我們用那個簡單的事情，那個統一的事情，那個我們崇拜且我們就是事物——愛與光——致意並告別。

If those concepts do not rise in your consciousness, challenge immediately, my sister, for the source is questionable in that event. That is, it is certainly not necessary to question that it is not the Confederation which speaks. Thus settling into the night and enjoying this added few moments to hear the sounds of your katydids, we do bid you farewell in the love and in the light of our infinite Creator. We are known to you as those of Laitos. Adonai.

如果那些觀念並未出現在你們的意識中，立刻就挑戰，我的姐妹，因為源頭在那個事件中是可疑的。也就是說，肯定不需要質疑的事情就是，發言的並不是星際聯邦。因此，固定在光之中並享受這個被添加的少量的時刻，以聽到蠍蠍的聲音，我們確實是在我們的無限造物者的愛與光中向你們致意。我們是你們知曉的 *Laitos*。 *Adonai*。

October 5, 1986

1986-10-05 諾斯特拉達穆斯的預言

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and the light of the infinite One, the Creator of all that there is. We trust that all can hear this instrument's voice. We find this instrument to have a low supply of energy this evening, and so are attempting to conserve by speaking in a quiet voice. It is most pleasurable to be able to speak with you, and we thank you for calling us to you this evening.

我是 Q'uo，我在無限太一，一切萬有的造物者的愛與光中向你們致意。我們相信我們能夠聽到這個器皿的聲音了。我們發現這個器皿在今晚擁有一種低下的能量供給，並因此正在場次去藉由用一種安靜的聲音說話來保存能量。能夠對你們發言，這是極其愉快的，我們為今晚你們呼喚我們來到你們這裏而感謝你們。

It is but a moment for us to move through the densities to you, yet in terms of novelty of experience the moment is momentous for us, for us experiencing third density through third-density senses as you share them with us is a marvelously beautiful thing. We thank you for offering us this service and we hope we can inspire you in some way with what we say. All topics are a challenge in one way or another. A query from the group concerning the validity of [an] inspired set of writings certainly has a challenge for us, as we do not wish to seem to judge any source.

穿越密度來到你們身邊，對於我們僅僅是一會兒的時間，而在體驗的新鮮性的意義上，那一會兒對於我們是重要的，因為在你們與我們分享你們的感知的時候，我們通過第三密度的感知體驗到了第三密度，這是一個驚人地美麗的事情。我們為提供給我們這個服務而感謝你們，我們希望我們能夠用某種方式藉由我們所說的內容來鼓舞你們。所有的主題都用這樣或者那樣一種方式是一個挑戰。一個來自於團體的關於一套啟發性的作品的正確性的問題對於我們肯定是擁有一個挑戰的，因為我們並不希望看起來似乎在評判任何的源頭。

You must understand that we are offering information to you through an instrument. There was a source offering the one you know as Nostradamus information. It came through him and this entity recorded it. It may aid in your evaluative process to regard this very devout person as the same kind of instrument as the entity who is channeling our words.

你們必須理解，我們是在通過一個器皿向你們提供資訊。會有一個源頭向你們知曉為的諾斯特拉達穆斯 (*Nostradamus*) 的實體提供資訊。那個源頭通過他出現，這個實體記錄了它。通過你們的評估性的過程，將這個非常虔誠的人視為是與正在傳訊我們的言語的實體相同類型的器皿，這可能是有幫助的。

The information is for you to use in order to effect the most spiritual progress. Each individual finds its own aids towards that task. Those things that you find helpful may mean nothing to another. Prophecy may inspire one and leave

another with a cold heart and an indifferent curiosity. We hope that these comments aid you in the subjective evaluation of data concerning some aspects of the mystery which surrounds those things which you seem to know within the illusion. It is of course to the mystery that you will turn—that is why you have gathered this evening in light—to seek the truth. Would you have done so had you thought that all that you perceived was so and formed the sum total of all that needs to be known of ultimate causes?

資訊是供你們使用以便於產生出最具有靈性的進程。每一個個體都發現對於那個任務有幫助的屬於它自己的事物。那些你們發現有幫助的事情可能對於另一個人沒有任何意義。預言可能啟發一個人，並給另一個人留下一個冰冷的心與一種冷漠的好奇心。對於圍繞著那些你們看起來似乎在幻象中知曉的事情周圍的神秘的一些面向，我們希望這些評論會對關於對涉及到那些面向的資料的主觀性的評估的方面幫助你們。你們將會轉向的事物，當然是神秘——那就是為什麼你們已經在今晚聚集在光中——以尋求真理。如果你們認為所有你們感覺到的事物都是如此並形成了所有需要被知曉為終極的原因的事物總和，你們這樣做嗎？

We move now to a discussion of prophecy from another point of view, from the point of view of subjectivity versus objectivity.

我們現在移動到對預言的一個討論，從另一個視角，從主觀性對比客觀性的視角進行討論。

Begin with the original Thought, the unified, ceaselessly eternal, all-encompassing Thought that created all that there is, creates all that is to become, and yet remains uncreated. The Logos—love—has no mate but the divine spirit of free will, and its creations are of itself. Thus, each portion of the creation is a hologram of love. Each portion of each illusion contains within it all that there is, all truth, all wisdom, and all understanding. Is it any wonder, then, that there is a marvelous amount of redundancy within the objects which make up your illusion? Is it any wonder that the energies of the atom mimic in miniature the very visible heavenly arrangements of planets, solar systems and galaxies?

從原初的想法開始，創造出了一切萬有的那個統一性的、無止境地永恆的，包含一切的想法，創造出了一切萬有，以成為，而有依舊是未被造的。理則——愛——並不擁有配對物，但卻擁有具有自由意志的神聖的靈體，祂的創造物就是祂自己。因此，造物的每一個部分都是一個愛的全像。每一個幻象的每一個部分都在它內在之中包含了一切萬有，一切真理，一切智慧與一切理解。那麼，在組成了你們的幻象的事物中會有一個驚人數量的冗餘，這又有什麼要吃驚的呢？原子的能量用微縮的方式模仿了行星、恒星系統以及星系的可見的天空的排列，這又有什麼要吃驚的呢？

And is it any wonder that there should always be occult or hidden knowledge of future disaster [or] a global war in days which are in your past—worldwide proportions. For you see, my friends, each of you has an illusion within your consciousness, the illusion to which you are tied by the chemicals and liquids of your heavy physical body. It is designed that one day you shall drop this body and your consciousness shall once again take wing and move into a

more light-filled body.

在你們的過去之所是的日子，一直都會有對未來的災難或者一種全球性的戰爭——在世界範圍比例上——的玄秘的或者隱藏的知曉，這又有什麼要吃驚的呢？因為你們看，我的朋友們，你們每一個人都在你們的意識中擁有一個幻象，你們是被你們的沉重的化學性身體的化學物質與液體與幻象綁在一起的。被設計好的事情是，有一天你將會丟下這個身體，你的意識將會再一次展開翅膀並進入到一個更多地充滿光的身體中。

This is known as the physical death. Subjectively, it is inevitable that the illusion which repeats and repeats patterns within the subjective self should repeat the death experience.

這就是被知曉為物質性的死亡的事情了。主觀上，在主觀性的自我內在之中一次又一次重複模式的幻象，將會重複死亡的體驗，這是無可避免的。

We are attempting to say some rather subtle things. Let us briefly recapitulate.

We are attempting to say that your discriminative powers are being underrated by questioners who believe another 's work over their own. 我們正在嘗試去說某種相當微妙的的事情。讓我們簡短地概括一下。我們正在嘗試去說的事情是，你們的分辨力的力量是被提問者所低估了的，提問者相信另一個人的作品是高於它們自己的分辨力的。

We have no bias, and therefore we do not speak. Were we biased, we might speak. The more we were biased, the more surely we would share our opinions with you, and yet, would you wish to take on faith the biased opinion? We ask you to take responsibility for the information which you assimilate.

Digest it well, excreting those things which you do not find spiritually inspiring, and pursuing with a lively curiosity and interest those things which speak to you of mystery. Attempt to be swayed only on interesting technical points, shall we say, by anyone. Allow yourself to be swayed by anyone who can help you frame your questions better, but reserve your own right to perceive the information which comes when questions are asked. Reserve for yourself the right to choose that which feels inspiring to you, for the search for truth is not a cold building up of facts, but a journey to the heart.

我們並不擁有偏向性，因此我們並不發言。如果我們是有偏向性的，我們可以發言。我們的偏向性越多，我們就越發確信地會與你們分享我們的觀點，而你們希望去對有偏向性的觀點抱有信心嗎？我們請你們曾擔心對你們消化吸收的資訊的責任。好好消化它，將那些你們並未發現在靈性上是令人啟發的事物都排泄掉，並帶著一種活躍的好奇心與興趣追尋那些會對你們談及神秘的事物。嘗試僅僅在有趣的、技術性的要點上被任何人所動搖。允許你自己被任何能夠幫助你更好地形成你的問題的人所動搖，而卻保留你自己在問題被詢問的時候會去感覺出現的資訊的權利。為你自己保留選擇哪一個對於你是感覺有啟發的權利，因為對真理的尋求不是一個基於事實的冰冷的建築，而是一條通往心的旅程。

As you live in your head, so you die to the passion that can burn within you, to the joy that can leap from your heart at simple things. If prophecy is to be inspiring, let its vision make you rejoice at that which is to come, or pray and

offer yourself in dedication for any event you feel may come which may be sad.

當你活在你的頭腦中的時候，你因此將會死於那種能夠在你內在之中燃燒的熱情，死於能夠從你的心躍出的對簡單的事情的喜悅。如果預言是令人啟發的，讓它的先見使得你對即將發生的事情而歡慶，或者為任何你感覺可能出現的，可能是悲傷的事件而祈禱，或者在奉獻中提供你自己。

Remember also to take yourself seriously enough to realize that this creation is more and more created by you as co-Creator, for during the third density man becomes more and more the true captain of the craft which is his consciousness, becoming more and more self-conscious, self-aware, self-sensitive and aggressive towards the environment which previously has been molded by love alone. More and more the third-density illusion becomes a metaphor for the self as you subjectively see yourselves to be. Thus, at this point in your third density, as it moves into fourth, you find yourselves at bitter odds, torn between compassion and comfort, between patriotism and peace, between love and anger. And your creation is reflecting this.

請同樣記住足夠嚴肅地對待你自己，以意識到這個造物是越來越多地被你作為共同造物者而創造出來的，因為在第三密度期間，人越越來越多地成為他的意識之所是的那艘船隻的船長，越來越多地成為有自我意識的，自我察覺的，自我敏感的，並對於之前已經單單被愛所塑造的環境是積極行動的。第三密度的幻象越來越多地成為了對自我的一個比喻，如同你們主觀地看到你們自己是一樣。因此，在你們的第三密度的這個位置，在它進入到第四密度的時候，你們會發現你們自己是處於苦境之中，是在同情心與舒適之間，在愛國主義與和平之間，在愛與憤怒之間被撕裂的。你們的造物是在反映出這一點的。

Nothing shall be so crushing to your physical being as your own death; nothing shall be more liberating. And so you have the subjective model for the new age. My friends, it is no more, no less than the larger life which awaits as you move through the gates of the death of your physical body and are able to release it and transform your consciousness into that of a more light-filled being.

沒有任何事物會如同你自己的死亡對於你的物質性存有是如此壓倒性的，沒有任何事情將會是更加令人解脫的。因此，你們擁有對新時代的主觀性的模型了。我的朋友們，相比在你們穿越你們的物質性身體的死亡的大門，並能夠釋放它，且將你的意識轉換成為具有一種更多地為光所充滿的存有的意識的時候等待著你們更大的生命，這個模型並不是比這種更大的生命要更大，不是比它更小的。

In conclusion, we would say that your planet is indeed in travail and has been—is in—the middle of an ice age, has the potential for moderate destruction over a fairly lengthy period of approximately one of your centuries, or a much shorter period of extreme trauma. We will not give you the odds, as they change constantly. However, we will say that it appears that many who dream struggle now to awaken.

作為結論，我們會說，你們的星球確實是處於分娩過程的，並已經是——現在

就是——處於一個冰河時代的中間的，且在大約是你們的一個世紀的一段相當漫長的時間中，或者在一段遠遠更短的極大的創傷中，擁有適度的破壞的潛能。我們將不會給予你們可能性，因為它們是持續不斷地改變的。然而，我們將會說，看起來似乎很多在做夢的人現在都在努力覺醒了。

There is more movement in consciousness upon your planet at this time than any time since we have been working with your people. We do not despair, but hope, for there is a substantial reward for practicing the faculty of hope and faith. Remember that all is subjective. Your consciousness is greater than that of the planet in its delineation and fastidiousness of character. And that which man wishes the environment, the creation about man will reflect. The faculty of hope, of faith and positive outcomes will create enough light to vitalize a great deal that is now broken and without life within your planet.

在此刻，在你們的星球上有比自從我們已經與你們的人群工作以來的任何的時分都更多的在意識中的運動。我們並不絕望，而是希望，因為實踐希望和信心的機能會有一種實質性的回報。記住一切都是主觀性的。在對星球的意識的的特性的描繪與挑剔的方面，你們的意識是比星球的意識要更大的。人對於在人周圍的環境、造物、期待的、將會映射。希望、信心的機能以及正面性的記過，將會創造出足夠的光，來為現在在你們的星球中是破碎的且沒有生命的大量的事物賦予生命。

Each time you send light to that entity who loves you whom you call Earth, the Earth changes. The question was a simple one, and we have commented on Nostradamus. However, my friends, we hope that we have turned your minds to a new consideration [of] prophecy, one that offers you room for praise and rejoicing, for excitement at new things and for hope in the future.

As you mold your consciousnesses, so in echo will your growth mold itself.

每一次你們對那個愛你們的，你們稱之為地球的實體送出光，地球就改變了。問題是一個簡單的問題，我們已經對諾斯特拉達穆斯進行評論了。然而，我的朋友們，我們希望我們已經將你們的心智轉向對預言的一個新的考慮，一個會為你們提供讚美與歡慶，對新的事物的興奮，對在未來的希望的空間的考慮。當你們塑造你們的意識的時候，在回聲中，你們的成長將同樣塑造它自己。

We greet and send love to each present, and would prepare to leave this instrument, thanking her and you once again. We would now transfer. I am Q'uo. 我們想每一位在場的人致意並對其送出愛，我們會準備離開這個器皿，我們同時 再一次感謝她與你們。我們現在轉移。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet you through this instrument in love and light. We are aware that there are some queries which those present might wish to ask, and we would be happy to attempt to answer to those queries through this instrument. We again remind each that we do not wish our words

over-weighted, and suggest that each take those which ring personally of truth and use them as they will, leaving behind all those which lack this ring. May we begin now with the first query?

我是 *Q'uo*，我通過這個器皿在愛與光中向你們致意。我們察覺到會有一些物理題是那些在場的人可能希望詢問的，我們會很高興嘗試去通過這個器皿來回應那些問題。我們再一次提醒各位，我們並不希望我們的言語被過度重視，我們建議，每一個人都使用那些對於個人聽起來是真實的事物，並如它們所願地使用它們，將所有那些缺少這種迴響的事物都留在後面。我們現在可以用第一個問題開始嗎？

J: Our scientists speculate that great civilizations within what we call our past, our history, have vanished from the face of the Earth due to cataclysmic periods such as pole shifts, one being the civilizations of Lemuria and another being approximately six thousand years ago, or about 4000 BC. Was the latest that I've just mentioned, the one at approximately 4000 BC, was there a cataclysmic period at that time, and, if so, was it a pole shift that caused this cataclysmic period?

J: 我們的科學家推測，在我們所稱的我們的過去中，在我們的歷史中的偉大的文明已經由於諸如地極轉換之類的大災難的時期而從地球表面消失，一個消失的文明是列穆尼亞文明，另一個是大概六千年前，或者大約西元前四千年前。我剛剛提及的最後的那個文明，那個在大約西元前四千年的文明，在那個時候有一個大災難的時期嗎，如果是的話，造成這個大災難的時期的事情是一種地極轉換嗎？

I am Q'uo, and am aware of your query, my brother. We look at this time of which you speak and can discern that at a slightly earlier time there was indeed the cataclysmic events that resulted in the removal of a large segment of land mass that had been home to a large population of your third-density beings. However, we find that the time was previous to that you have mentioned, and the source of the difficulties was not that of the natural catastrophe as you might call it, but was rather man-made and technological in its nature.

我是 *Q'uo*，我理解了你的問題，我的兄弟。我們檢查了你們談及的這個時期並能夠分辨出，在一個稍稍早一些的時間，曾經確實有過大災難性的事件，它們導致了對已經是你們的第三密度的存有的一個巨大的人群的家園的陸塊的一個巨大的部分的移除。然而，我們發現那個事件是在你已經提及的事件之前的，困難的源頭也不是如你所稱的自然的大災難，而毋寧是在其屬性上是人為的與科技性的大災難。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Were these man-made difficulties have been—would they have to do with the use of nuclear devices in what we would call Atlantis?

J: 這些人為的困難已經是——它們是與在我們稱之為亞特蘭蒂斯的文明中對核裝置的使用有關的嗎？

I am Q'uo, and this is in general correct, my brother.

我是 Q'uo，這一般而言是正確的，我的兄弟。

May we answer further?

我們可以進一步回答嗎？

J: We are told by our scientists that the buildup of ice in Antarctica is becoming almost at a danger level, in that it accelerates or increases the wobble of the Earth about its axis in space and as this wobble increases, the impetus alone as the mass of ice builds up in Antarctica will eventually lead to a pole shift. Does this logic sound correct to you? Can you comment on that?

J：我們被我們的科學家告知，在南極洲中的冰的積累幾乎正處於一個危險的層次，因為它會加速或者增加地球在太空中繞著它的軸心的的搖擺，隨著這種搖擺的增加，單單因為在南極洲的冰的品質的積累的動量就將會最終導致一場地極的轉換。這個邏輯對於你們聽起來是真實的嗎？你們能夠對那一點進行評論嗎？

I am Q'uo, and our opinion in this area is that which sees this possibility as being a possibility if it were only acting in, shall we say, a vacuum. This is to say that there are many other factors to consider, and this factor which you have mentioned is that which is affected by other geophysical phenomena, and even more to the heart the, shall we say, choices that the population of your planet makes and remakes on the metaphysical level of experience. These choices may be seen as a kind of indicator likened unto a thermometer, shall we say. As the choices obtain a more balanced character, the temperature recedes and less heat is given off in a metaphysical sense, to then be transmuted by the physical illusion in such and such a geophysical manifestation.

我是 Q'uo，我們在這個區域中的觀點將這種可能性視為，如果它僅僅是在一個，容我們說，真空中，進行的話，它才有可能的。這就是說，會有很多其他的因素是要考慮的，這個你已經提及的因素是會被其他的地質現象所影響的因素，且遠遠更多地會被你們的星球的人群在體驗的形而上學的層面上做出與重新做出的選擇的，容我們說，核心所影響的。這些選擇可以被視為是一種類型的可以被比作，容我們說，一個溫度計的指示物。當這些選擇包含了一種更為平衡性的特性的時候，溫度就會降低，較少的熱量會用一種形而上學的方式被釋放，並接著被物質性幻象在這樣或者那樣一種地質的顯化物中產生變形。

Thus, there are many, many factors affecting the potential for physical change which your planet exhibits at this time, and it is not possible to predict with any degree of accuracy what the final result might be at any point in your continuum of time and experience.

因此，會有很多很多的因素影響你們星球在此刻表現的物質性的改變的可能性，要憑藉著任何準確度來預測在你們的時間和體驗的連續體的任何的位置上的最終的結果可能是什麼，這是不可能的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Is that to say the collective consciousness of mankind then basically determines the destiny of the planet?

J: 那就是說，人類的集體意識基本上決定了這個星球的命運？

I am Q'uo, and this is a relatively accurate statement, my brother.

我是 Q'uo，這是一個相對準確的說法，我的兄弟。

May we answer further?

我們可以進一步回答嗎？

J: We are constantly warned of impending earthquakes, especially on the west coast, which are basically inevitable, our scientists now tell us. Is it possible that through some metaphysical means that we could somehow avert this cataclysm?

J: 我們持續不斷地被警告即將發生的地震，尤其是在西海岸，我們的科學家現在告訴我們，它們基本上是無法避免的。有可能通過某種形而上學的方式我們能夠以某種方式避免這種大災難的嗎？

I am Q'uo, and we might suggest that this is indeed correct, and is that formative feature of consciousness which is manifested within your illusion as events which occur in time and space.

我是 Q'uo，我們可以建議，這確實是正確的，這就是意識的那種形成性的特性，這種特性在你們的幻象中是比顯化為在時間和空間中發生的事件。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: In the history of the Earth, how many times have civilizations been wiped out due to cataclysmic periods or upheavals within the Earth itself?

J: 在地球的歷史中，文明有多少次已經由於大災難的時期或者在地球其自身內在之中的劇變而被消滅了呢？

I am Q'uo, and at this point we would have some difficulty in giving an accurate response, for at previous periods of your planet's history populations were so few in number within any particular civilization and civilizations, if you would call them that, so isolated one from another, that it would be difficult to say whether one group of entities leaving the physical incarnation by geophysical means would constitute the destruction of a civilization. Of the more obvious or largely populated groupings of entities leaving the incarnation by such geophysical means, we note that there have been two, those of which you have mentioned.

我是 Q'uo，在這個位置我們在給予一個准去的回應上有某種困難，因為在你們星球的歷史的之前的時期中，在任何特定的文化或者文明中，如果你們願意這樣稱呼它們的話，的人群的數量是如此之少，且在相互彼此之間是如此之隔離，以

至於要所是否一個實體的團體藉由地質的方式離開物質性的投生會構成對一個文明的毀滅，這會是困難的。更為明顯的或者有巨大人口的實體的團體因為這樣的地質的方式而離開投生，我們指出已經有兩次了，我們已經提及過它們了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: No, thank you very much. That's all for now.

J：沒有了，非常感謝你們？那暫時就是全部問題了。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

H: We know that the atomic bomb that we have today is very destructive, materially destructive. But yet though—I've read—I've kind of studied a little bit where certain people on Earth that have been informed by others outside this Earth not to drop the bomb, not to have the battle of doomsday war. I was wondering, does the bomb have something to do with the soul, with the destruction of the soul a possibility? Is there any connection between the two?

H：我們知道我們今天擁有的核彈是非常破壞性的，在物質性上是破壞性的。但是，儘管——我已經讀到——我以某種方式研究了一點點，在其中，在地球上一定的人，它們已經被這個地球外部的其他人告知，不要丟炸彈，不要進行末日戰爭的衝突。我想要知道，炸彈與靈魂，與一種對靈魂的破壞的可能性是有某種關聯嗎？在兩者之間有任何的聯繫嗎？

I am Q'uo, and we might respond by suggesting that there is the release of energy of such a nature within the process of detonation of one of your nuclear weapons that not only does the physical material of your illusion suffer great disfiguration, but it is possible that the mind/body/spirit complex which might be referred to as the soul, if you will, can also undergo a type of disintegration if there is not the immediate aid of those able to harness this released energy and other energies for the preservation of the integrity of the mind/body/spirit complex.

我是 Q'uo，我們可以藉由這樣建議來回應，在你們的一種核武器的爆炸過程中會有具有這樣一種特性的能量的釋放，這種能量不僅僅確實會讓你們的幻象的物質性的材料遭受巨大的變形，可能會被稱為靈魂，如果你們願意這樣說的話，的心/身/靈複合體，能夠同樣遭受一種類型的解體，這同樣也是有可能的，如果沒有那些有能力治理這些被釋放的能量或者其他能量的實體的直接的幫助以保存心/身/靈複合體的完整性的話。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

H: I'm confused at what's a mind/body/spirit complex again?

H：我對於什麼是心/身/靈複合體複合體再一次感到困惑了。

I am Q'uo, and we have responded ...

我是 Q'uo，我們已經回應了.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am once again with this instrument. Our choice of terminology was that most familiar to this instrument, and we apologize for using that which was not familiar to your own experience. The concept of the soul being affected by the release of the nuclear energy is that which we have described as the potential for the disintegration of those major components of what you have called the soul, and that is a being that is complex, a being which experiences the creation by means of utilizing the mind, the body, and the spirit. The effect of the release of the nuclear energy is to cause a disintegration, or an unbinding, shall we say, of mind, of body and of spirit, each from the other, so that the unified joining of them called a soul in your terms is no longer able to perceive experience and to focus conscious awareness.

我是 Q'uo，我再一次與這個器皿在一起了。我們對於術語的選擇是對這個器皿最為熟悉的術語，我們為使用對於你自己的體驗並不是熟悉的術語而抱歉。靈魂會被核能量的釋放所影響的觀念是我們已經描述為對你們已經稱之為靈魂的事物的那些主要的組成部分的分解，靈魂是一個複雜的存有，是一個藉由使用心智、身體和靈性的方式來體驗造物的存有。核能量的釋放的效果是造成一種分解，或者一種對心智、身體和靈性的連接的解開，這樣，用你們的說法被稱之為一個靈魂的對它們的統一性的結合，就不在能夠感覺體驗並聚焦有意識的察覺了。

Thus, there is the necessity for the healing or maintenance of the integrity or unity of these complexes during the release of nuclear energy. The maintenance of such integrity is the honor and duty of those who watch over the progress of your planet's populations, and these entities have moved in this service in previous times of your planet's experience in order that no soul might lose its integrity through the release of nuclear energy.

因此，在核能量的釋放期間，會有對這些複合體的完整性或者統一性的療愈或者維護。對這樣的完整性的維護是那些監督你們的星球的人群的發展的實體的榮耀與責任，這些實體金在你們星球體驗的之前的時期中就已經通過這種服務行動過了，以便於沒有靈魂可能會通過對核能量的釋放而失去它的完整性。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: Okay, the Nostradamus, in his prophecies, is it true that he foresaw maybe the doomsday wars, the nuclear holocaust? Did he actually foresee that?

H: 好的，諾斯特拉達穆斯，在他的預言中，他預言了可能有末日戰爭，核子浩

劫，這是真的嗎？他實際上預言了那個事件嗎？

I am Q'uo, and the entity of which you speak was one to whom information was transmitted in the form of visions which then this entity sought to transmit or capture in words that would then be preserved for use by future, as you call them, generations. This information which was transmitted and perceived as the series of visions was one point of viewing of one potential within the consciousness of this particular planetary influence. It is by no means the only potential. It was not then nor is it now alone in the possibility of occurrence, and in fact is that which is constantly formed and reformed by the choices of the populations of your planet, this in the metaphysical sense.

我是 Q'uo，你們談及的實體是一個資訊通過異象的形式被傳遞到頭腦中的實體，接下來，這個實體尋求去用言語傳遞或者捕捉可以被保留下來供未來的，如你們對它們的稱呼一樣，世代所使用的事物。作為一系列的異象被傳遞並被接收到的資訊是對於在這個星球的意識之中的一種可能性的一個視角。它絕對不是唯一的可能性。在那個時候以及在現在，它在事件的可能性中都不是單一的，實際上，它是藉由你們星球的人群的選擇而持續不斷地被形成和被重述的，這種選擇是在形而上學的意義上的選擇。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: No further questions at this time.

H：在此刻沒有進一步的問題了。

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

我是 Q'uo，我們為你們的問題而感謝你，我的兄弟。在此刻有另一個問題嗎？

J: The asteroid belt, was that once a planet which was destroyed—which was once destroyed by the use of nuclear weapons.

J：小行星帶，曾經是一個行星，它是被摧毀的——曾經因為對核武器的使用而被摧毀的嗎？

I am Q'uo, and this is correct, my brother.

我是 Q'uo，這是正確的，我的兄弟。

May we answer further?

我們可以進一步回答你嗎？

J: Were entities who performed the service of healing of the mind/body/spirit complexes able to reunite these basic elements of the soul at that time?

J：執行對心/身/靈複合體複合體的療愈的服務的實體能夠在那個時候將這些靈魂的基本要素重新統一起來嗎？

I am Q'uo, and this is correct, my brother, though due to the magnitude of the

destructive effects of that planetary influence and its previous experience, the healing needed to wait for a portion of what you would call time in order that the entities who had experienced this destruction might first as a group experience the immediate aftereffects and then become available for healing.

我是 Q'uo，這是正確的，我的兄弟，儘管由於對那個星球的破壞性的影響的廣度，以及它之前的體驗，療愈需要等待你們所稱的時間的一個部分，以便於已經體驗到這種破壞的實體可以第一次作為一個團體體驗到直接的副作用，並接著對於療愈成為可被取得的了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: When the bomb was dropped on Hiroshima, how long in terms of time did it take for the healing process of those mind/body/spirit complexes which were basically disengaged or dissimilated at that time?

J：當炸彈在廣島被投下的時候，對那些基本上在那個時刻被分解或者被解體的心/身/靈複合體的療愈的過程從時間的方面花費了多長時間呢？

I am Q'uo, and the healing is continuing for these entities of which you speak. The period of time is somewhat difficult to translate into your terms, for their current experience is within those realms where time is perceived in a far different fashion and measured quite differently than it is perceived and measured within your own.

我是 Q'uo，療愈對於這些你談及的實體是從持續進行的。時間段多少有些很難轉譯為你們的措辭，因為它們當前的體驗是在那些在其中時間是用一種比它在你們自己的領域中被感覺和被度量的方式遠遠不同的方式被感知，並用相當不同的方式被度量的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: This separation of the mind/body/spirit complex, does this occur only, shall I say, at a ground zero type situation in a nuclear explosion, or is a large percentage of those entities which ultimately die as a result of a nuclear explosion, does the same separation take place in those entities?

J：這種心/身/靈複合體複合體的分離，它是僅僅發生在，我應該說是，在一次核爆炸中的爆心投影點的類型的情況中，還是對於作為一次核爆的一個結果而著重死亡的實體的一個巨大的百分比的實體，相同的分離會發生在那些實體身上嗎？

I am Q'uo, and we find that, in general, as you would say, the most probability of the disintegration of the mind/body/spirit complex would be at that location you have described as ground zero, and would decrease as the distance from this point increased.

我是 Q'uo，我們發現，一般而言，如你們會說的一樣，對心/身/靈複合體的解體的最大的可能性會在你們已經成為爆心投影點的地區，可能性會隨著從這個位

置的距離的增加而減少。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Has there ever been a case in which the complexes of mind/body/spirit was beyond reorganization, as it was totally destroyed as a result of the nuclear device?

J: 曾經有過一個情況，在其中心/身/靈複合體的是無法重組的，作為核子裝置的一個結果它是被完全破壞了的嗎？

I am Q'uo, and we cannot answer as to yes or no, for we have not experienced all that there is to experience, and are unable to speak of that with which we are not familiar as either having observed or experienced such and such an event. We do not say that such is impossible. We can suggest that such is not probable, for always there are those who serve as observers, teachers and guides who take the necessary care for the preservation of those under their guidance.

我是 Q'uo，我們無法在關於是或者否的方面回答，因為我們尚未體驗過所有要體驗的事物，我們無法談及我們對其並不熟悉的事情，我們能夠談及我們要麼已經觀察到，要麼已經體驗過這樣或者那樣一個事件。我們不會說，這是不可能的。我們能夠建議，這是不大可能的，因為一直都會有那些作為觀察者，老師以及指導靈而服務的實體，它們會為了那些處於它們的指引之下的實體的保存進行所需的關注。

We are aware at this time that it would be helpful if we concluded this contact, for there is a difficulty among one who is not comfortable at this time. We then will suggest that this meeting be brought to a close. We thank each of you for allowing our presence, and we look forward to each such gathering in joy and in praise of the desire to seek more of that which you call the truth. We are known to you as those of Q'uo. Adonai, my friends. We leave you in the love and the light of the one infinite Creator. 我們在此刻察覺到，如果我們結束這個接觸會是有幫助的，因為在此刻在一個不舒服的實體身上有困難出現。我們接下來將會建議這個集會就此結束。我們感謝你們每一個人允許我們的在場，我們期待每一個這樣在喜悅中，在對去尋求更多的你們所稱的真理的事物的渴望的讚美中的集會。我們是你們所稱的 Q'uo。Adonai，我的朋友們。我們在太一無限造物者的愛與光中離開你們。

October 6, 1986

1986-10-06 Laitos : 拓展能力

(Unknown channeling)

(未知者傳訊)

I am Laitos, and greet you, my friends, in the love and in the light of our infinite Creator. It is our privilege to join your group again for the purpose of working with the new instrument. We apologize for the interruption [to the one] known as K. We were, before contacting this instrument, attempting to initiate a contact through the one known as K. From time to time we use this technique with a instrument who has progressed to the point of being able to speak a phrase or two after identifying our contact. It is always helpful to be able to make one more step upon this journey by expanding the abilities whenever possible.

我是 *Laitos*，我在我們的無限造物者的愛與光中向你們致意，我的朋友們。再一次為了與新的器皿一同工作的目的加入你們的團體，這是我們的榮幸。我們為打算被知曉為 *K* 的實體而抱歉。在我們接觸這個器皿之前，我們正在嘗試去通過被知曉為 *K* 的實體啟動一個接觸。時不時地，我們會對一個已經發展到了能夠在識別出我們的接觸之後說出一兩個短語的位置的器皿使用這個技巧。在無論什麼有可能的時候，藉由拓展能力而能夠在這條旅程上多走一步，這一直都是有助的。

We do not wish to rush any new instrument past the point of confidence, yet we shall always provide the opportunity for a new instrument to continue to expand its abilities. This is true for all instruments, in fact, for even with an instrument which has practiced its art for many of your years, there is the constant opportunity to expand such an instrument's capabilities by presenting concepts of greater scope and, shall we say, intricacy, though we do not mean to suggest complexity.

我們並不希望讓任何新的器皿猛衝經過信任的位置，而我們將一直都為一個新的器皿提供機會來繼續拓展它的能力。這對於所有的器皿都是真實的，實際上，甚至對於一個已經練習它的技藝有你們的很多年時間的器皿，都會有持續不斷的機會去藉由呈現出具有更大的範圍、以及，容我們說，錯綜——儘管我們並不是打算要建議複雜性——的觀念，去拓展這樣一個器皿的本領。

At this time we would attempt to transfer our contact to the one known as K and when this new instrument is comfortable with the conditioning vibration which we offer, we would then speak a few words through this new instrument. Again we would remind the one known as K that we are happy to adjust our conditioning vibration, if it is not comfortable to begin with. As always, we remind this new instrument that refraining from analysis is most helpful in speaking those concepts which appear within the mind. We would transfer this contact at this time. I am Laitos.

在此刻，我們會嘗試將我們的接觸轉移到被知曉為 *K* 的實體，當這個器皿對我們提供的調節性的振動感到舒適的時候，我們接下來會通過這個新的器皿說一些話。再一次，我們會提醒被知曉為 *K* 的實體，我們很高興調節我們的調節性的振

動，如果它在開始的時候是不舒服的話。一如既往，我們提醒這個新的器皿避免分析在說出那些出現在頭腦中的觀念的方面是極其有幫助的。我們會在此刻轉移接觸。我是 *Laitos*。

(Kim channeling)

(*Kim* 傳訊)

(Inaudible)

(聽不見)

(Unknown channeling)

(未知者傳訊)

I am *Laitos*, and greet each of you again in love and light through this instrument. We are very pleased at the progress that the one known as K has made since our last session together and we continue to applaud this new instrument's efforts and willingness to take one further step and to move yet further upon the [ground] which continues to hold the instrument firmly. At this time we would pause for the opportunity to respond to any queries which those present may find value in asking. May we attempt any query at this time?

我是 *Laitos*，我再一次通過這個器皿在愛與光中向你們各位致意。我們對於被知曉為 *K* 的實體自從我們上一次在一起的集會以來已經做出的進展是非常高興的，我們繼續為這個新的器皿更進一步並更遠地移動到會繼續堅實地支持這個器皿的地面上的努力以及樂意而鼓掌。在此刻，我們會為了回應在場的人們可能發現有價值詢問的任何問題的機會而暫停。在此刻我們可以嘗試任何問題嗎？

Questioner: I don't think I have any questions.

提問者：我並不認為我有任何問題。

I am *Laitos*, and we thank each of you for affirming that which we had discovered ourselves. We are always happy when there are queries, for this allows us the opportunity to discover how the process in the new instrument's learning of vocal channeling is taking form, for queries are those gifts which we honor due to the new avenues of thought which they open. We are also pleased when there are no such queries, for in that situation we may assume that what we have offered has been utilized to its fullest and is ready for further expansion, shall we say.

我是 *Laitos*，我們為對我們依靠我們自己已經發現了的事情的確認而感謝你們各位。當有問題的時候，我們一直都是很高興的，因為這允許我們擁有機會去發現，在新的器皿對語音傳訊的學習的過程中進展是如此形成的，因為問題是我們由於它們所開放的新的想法的途徑對感到榮耀的禮物。當沒有這樣的問題的時候，我們同樣感到甘心，因為在那個情況中，我們可以假設，我們已經提供的事物已經在最為充分的程度上被利用，並準備好更進一步的，容我們說，拓展了。

At this time we would make one final contact with the one known as K in

order that she might perhaps discover another facet of this ability. We transfer this contact at this time. I am Laitos.

在此刻，我們會與被知曉為 *K* 的實體進行一次最後的接觸，以便於她也許可以發現這種能力的另一個面向。我們在此刻轉移這個接觸。我是 *Laitos*。

(Kim channeling)

(*Kim* 傳訊)

(Inaudible)

(聽不見)

(Tape ends.)

(磁帶結束。)

October 8, 1986

1986-10-08 Laitos : 傳訊的陰謀

(Jim channeling)

(Jim 傳訊)

I am Laitos, and greet you, my friends, in the love and in the light of our infinite Creator. We have been working with the one known as K in anticipation that she might be open to the possibility of initiating a contact this evening. We may suggest to this new instrument that the faculty of analysis is, though still somewhat significant within this new instrument, that which is far less of a difficulty in this new instrument than in most. We would therefore commend this new instrument for its ability to allow the analytical portion of the conscious mind to be put aside temporarily. This is a general faculty which this new instrument has utilized far better than most and though it has at this working presented somewhat of a difficulty in the overall sense, we are very happy that this new instrument has taken so quickly, shall we say, to the reservation of judgment and analysis. At this time we should attempt to contact the one known as K, and will transfer this contact at this time. I am Laitos.

我是 Laitos，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們一直都在與被知曉為 K 的實體一同工作，我們期待她可以對在今晚起到一個接觸的責任成為開放的。我們可以對這個新的器皿建議，分析的機能，儘管在這個新的器皿內在之中仍舊是有些明顯的，在這個新的器皿中卻是比在大多數的器皿內在之中的一個遠遠更小的困難。我們因此為這個新的器皿允許有意識心智的分析性的部分被暫時放在一邊的能力而稱讚它。這是這個新的器皿已經比大多數器皿遠遠更好地利用了的一個通常性的能力，儘管它在這次工作中已經在整體性的意義上呈現出多少具有一種困難了，我們對於這個新的器皿已經如此快速地，可以說是，為評判和分析的建立了保留地而是非常高興的。在此刻，我們將嘗試與被知曉為 K 的實體一同工作，我們將在此刻轉移這個接觸。我是 Laitos。

(K channeling)

(K 傳訊)

I am Laitos, and I greet you, my friends, in the love and in the light of the one infinite Creator. We are with this instrument again for the purpose of sharing ourselves with you in the mutual service of the infinite Creator. We ask [again] to remain open (inaudible) so that what we have to say will flow easily through this instrument, (inaudible) for indeed such is the work and service of the vocal channel, (inaudible) source, to its destination. My friends, let us be merry and [quiet]. [We may all be quiet] is not [really] very difficult (inaudible). So too may the flow of your lives be with (inaudible) and difficulty, you can better accept that which comes to you (inaudible). For it is in acceptance that (inaudible) that your path (inaudible) wise even though (inaudible) seeming difficulties, still you may confuse (inaudible) by accepting that which comes to you in going the way that is before you.

我是 *Laitos*，我在太一無限造物者的愛與光中向你們致意，我的朋友們。我們再一次為了在對無限造物者的共同的服務中與你們分享我們自己的目的而與這個器皿在一起了。我們再一次請求保持開放（聽不見）這樣我們所要說的事情就將會順利地流經這個器皿了，（聽不見）因為確實這就是語音管道的工作與服務，（聽不見）源頭，它的目睹地。我的朋友們，讓我們成為快樂而安靜的。我們可以全都是安靜的，這並非真的是非常困難的（聽不見）。因此，你們的生命的流動同樣可能是與（聽不見）和困難在一起的，你們能夠更好地接受出現在你們面前的事情（聽不見）。因為就是在接納性之中（聽不見）你們的道路（聽不見）是明智的，即使（聽不見）看起來似乎是困難，你們仍舊可能會感到混淆（聽不見）藉由在走那條在你們前方的道路的過程中接受了出現在你們面前的事情。

At this time we will transfer the contact again to the one known as Jim. We transfer this contact now. I am Laitos.

在此刻，我們將再一次將接觸轉移到被知曉為 *Jim* 的實體。我們現在轉移這個接觸。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each of you again in love and light. We are very happy with the progress that this new instrument continues to show and we would congratulate her on her ability to be just as the type of which she spoke. It is heartening to us to be able to work with one who is so receptive to the underlying attitude that supports the vocal channeling process. At this time we would open this session to those queries which those present may find value in the asking. May we begin with a query?

我是 *Laitos*，我在愛與光中向你們各位致意。我們對於這個新的器皿繼續展現出來的進展是非常高興地，我們會對她恰好就是如同她談到過的那種類型的的能力而祝賀她。能夠與一個對於潛在的會支援語音傳訊的過程的態度如此有接受力的實體一同工作，這對於我們是令人振奮的。在此刻我們會想那些在場的人可能發現有價值詢問的問題開放這次集會。我們可以用一個問題開始嗎？

K: I don't have a particular question. I wish I did because I feel a sort of confusion, more an unsettledness about what the whole process—I guess I've been feeling more nervous, I guess, than I did before, and I don't understand the way I'm feeling. So, I don't have a specific question, but do you have any comments on that at all?

K：我並不擁有一個具體的問題。我希望是有的，因為我感覺到一種類型的混淆，更多是一種關於整個過程的不安——我猜想我一直都感覺到更加神經質，我猜想，比我在之前做的，我並不理解我正在感覺到的方式。因此，我並不擁有一個具體的問題，但是你們對那一點有無論什麼任何評論嗎？

I am Laitos, and, my sister, we may reassure you that this feeling is not that which should alarm, for now, as you have become more firmly aware of the nature of this process of becoming a vocal instrument, it is becoming apparent to you both intellectually and emotionally that the process is indeed

occurring, and that there is the transfer of information proceeding through your instrument. As you begin to realize that this process is ongoing and is a process in which you play a part, but a minor part, you now begin to feel something of what we might describe as a combination of excitement and anxiety. This is a natural response to a process which is quite unlike most experiences which you have had during your life and is one which tends to move toward the center of your being and resonate outward with a feeling of recognition that is not completely accepted by the conscious mind complex as yet.

我是 *Laitos*，我的姐妹，我們向你們保證，這種感覺不是應該警惕的事物，因為，現在，隨著你已經更為穩固地認識了這個成為一個語音管道的過程的屬性，對於你同時在心智上和情緒上變得明顯的事情是，這個過程確實是在發生的，會有資訊的轉移正在通過你的器皿前進。當你開始意識到這個過程正在進行中，且是一個你在其中扮演了一個角色，但卻是一個小角色的過程的時候，你現在會開始感覺到某種我們可以描述為一種激動與憂慮的混合物的事物了。這對於一個與你在你的生命中已經擁有過的大部分的體驗是相當不一樣的過程是一個自然而然的回應，這個過程傾向於向著你的存有的中心移動，並會伴隨著一種認出的感覺向外產生共鳴，這種認出的感覺是尚未完全被有意識的心智接受的。

We can recommend that you simply allow these feelings to move through you, much as you allow the information which we have to transmit move through you, without undue concern as you become more and more familiar with this process and are able to accept its validity completely within your being. As you gather those subjective verifications of which those present have discussed, you will become more comfortable at the emotional level, shall we say, and this shall then become more of an accepted experience for YOU.

我們能夠建議，你單純地允許這些感覺流經你，非常類似於你允許我們所要傳遞的資訊流經你而沒有過度的擔憂一樣，隨著你變得越來越熟悉這個過程並能夠完全在你的存有內在之中接受它的確實性，隨著你收集了對於那些在場的人已經討論過的主觀上的證明，你將會，容我們說，在情緒的層次上變得更為舒適，這將會接下來更多地成為一個對於你是被接受的體驗了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

K: As you know, I'm still feeling the doubt, what Carla terms as the great conspiracy, the fear that I'm just saying things that are coming into my head from myself ... I guess I still wonder, am I really vocalizing the thoughts that you're transmitting to me?

K：如你們知道的一樣，我仍舊感覺到疑惑，感覺到 *Carla* 所稱的巨大的陰謀，以及對於我正在說那些從我自己進入到我頭腦中的事情的害怕.....我猜想我仍舊感到吃驚，我真的在說出你們正在傳遞給我的想法嗎？

I am Laitos, and we would suggest that we in our work with any new instrument also play a part which tends to cause a new instrument to feel that

this conspiracy, as it has been called, is indeed just that, and that the new instrument is providing material that is merely from its own resources, the conscious and the subconscious minds. This is due to our, shall we say, experience at working with new instruments and our finding that to be able to initiate contact through a new instrument most easily, it is well to use more of that new instrument's experience, both the current experience and previous experiences, and to utilize the new instrument's manner of phrasing as it communicates in its normal day-to-day life.

我是 *Laitos*，我們會建議，在我們與任何新的器皿一起進行的工作中，我們同樣也扮演了一個這樣一個角色，這個角色傾向於使得一個新的器皿感覺到這種陰謀，如它已經被稱呼了的一樣，確實就是如此，且新的器皿是在提供僅僅是來自於它自己的資源，來自表面意識和潛意識心智的材料。這是由於，容我們說，我們與新的器皿一共工作的經驗，以及我們發現那種經驗能夠通過一個新的器皿更為容易地啟動接觸，去更多的是用新的器皿的體驗，同時是當前的體驗與之前的體驗，並是利用新的器皿措辭的方式，如同它在它的通常的日常生活中進行交流一樣，這是很好的。

This is a process which we find enables a new instrument to speak the words which are given to it, and to allow the contact to remain open long enough that it is slowly being able to gather confidence, and this confidence will continue to build until new concepts are able to be offered through the new instrument. Always, however, do we continue to use, even with new concepts, phrases and words and experiences which the new instrument may be able to provide to aid the communication.

這是一個我們發現會使得新的器皿能夠說出被給予它的話語，並允許接觸保持開放足夠長的時間，以至於器皿緩慢地能夠收集信心的過程，這種信心將會繼續積累，一直到新的觀念能夠通過新的器皿被提供為止。然而，我們確實會繼續使用心得器皿可能能夠提供以幫助交流的短語、詞語與體驗，甚至是對新的觀念。

Thus, you are partaking in that which seems to bring up the possibility of a conspiracy within any new instrument's mind. We may assure you, however, my sister, that you have been quite accurately representing our thoughts, using, of course, your own words and means of phrasing.

因此，你們是在參與到看起來似乎是在任何新的器皿的頭腦中產生出一種陰謀的可能性的過程之中了。然而，我們向你們保證，我的姐妹，你，通過使用，當然是你自己的言語以及措辭的方式，一直都在相當準確地呈現我們了想法了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, that's very reassuring. Thank you.

K：沒有了，那是非常令人放心的。謝謝你們。

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

我是 *Laitos*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I wonder if you could shed some light on what it is I am perceiving when I say—because I don't have any words for it—that I can see the energy move when people are channeling in a room? I can see it move from channel to channel and so forth. I don't actually see a thing, but I feel it in some way that I don't know how to ... I don't have any words. What is being generated? What (inaudible)?

Carla：我想知道，是否你們能夠對當我說——因為我找不到任何適合於它的詞語——我能夠在人們在一個房間中傳訊的時候看到能量的移動的時候我正在感覺到的是什麼進行某種解釋嗎？我能夠看到它從一個管道移動到另一個管道，如此等等。我實際上並未看到一個事物，但是我以某種方式感覺到那個，我不知道如何.....我沒有任何的合適的說法。什麼事物正在被產生出來呢？什麼事情（聽不見）？

I am Laitos, and am aware of your query, my sister. As you are aware, your abilities to sense the feelings of others have been present for most of your incarnation. We may suggest that you have utilized a form of this empathic ability in your ability to be able to sense the placement, presence and occasionally the nature of these contacts. You are much likened unto a being which has sent out from its heart tiny filaments of feelingness which permeate the physical and metaphysical space in which you reside at any given time. When there is a movement of energies, especially of the metaphysical nature through this lacework of filament, you are alerted that such is occurring, and it is as though the room in which you dwell has become an extended body for you so that the movement of energy of the nature of which we generate during these contacts is perceived by you as a movement within your own body or being. Thus, it does not feel precisely as though any particular sense is telling you of such movement, but that instead it is as though your entire body records movement through it much as though you are aware of the beating of your own heart.

我是 *Laitos*，我理解了你的問題，我的姐妹。如你察覺到的一樣，你去感覺到其他人的感覺的能力已經在你的大部分的投生的時間中都已經存在了。我們可以建議，通過你能夠感覺這些接觸的定位、存在、以及偶爾感覺到這些接觸的屬性的能力，你已經利用了這種移情的能力的一種形式了。你是非常類似於一種存有的，這種存有已經從它的心送出了感覺的微小的絲狀物，它們瀰漫於你在任何給定的時刻居住在其中的整個物質性和形而上學的空間了。當會有一種能量的運動，尤其是通過這種絲狀物的織物的具有形而上學的屬性的運動的時候，你就會警覺到，這種運動是在發生的，它就好像你居住於其中的房屋已經成為了你的一個延伸的身體一樣，這樣具有我們在這些接觸期間產生出來的能量的那種屬性的能量的運動就會被你感覺為一種在你自己的身體和存有內在之中的一種運動。因此，它並不會完全感覺就好像是，任何特定的感覺正在告訴你這樣的運動，而是它就好像你的整個身體記錄了通過它的運動，非常類似於你察覺到你自己的心的跳動。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: That was very helpful. I don't need another go at that one. It doesn't matter what level and [what at]. I have a way to understand it now. So it's an anomaly and it's nothing I have to write about in the book and that's good. Okay.

Carla：那是非常有幫助的。我並不需要另一個種感知處理那種感覺。什麼層次以及什麼位置並不重要。我現在擁有一種理解它的方式了。因此，它是一種反常情況，在書中我不必寫關於它任何東西，那是很好的。好的。

The other thing that I wanted to know is just why have you been stimulating me so strongly? I've been getting a lot of conditioning, and I haven't been getting any words or anything, just a lot of conditioning. Just a keeping the hand in? Every time I asked who it was, it was Laitos. That's you, right?

另一個我想要知道的事情是，究竟為什麼你們一直在如此強有力地刺激我。我一直都在得到許多的調節作用，我並未得到任何的言語或者任何的事物，僅僅是許多的調節作用。僅僅是一種保持牽手嗎？每一次我詢問它是誰的時候，它都是 *Laitos*。那是你們，對嗎？

I am indeed Laitos, and have been working with you, my sister, as we have been working with each instrument within this dwelling. Each, however, receives a different kind of assistance, for each is working upon slightly different facets of the same phenomenon. With your particular instrument, we find that it is often helpful to stimulate, as you call it, the more experienced instrument in a manner which will allow it at any future time, as you would call it, to pursue the practice of vocal channeling with increased facility. In your particular case, we are working with the deeper levels of your mind complex in order to aid the transmission of word-by-word thoughts. We are, you might say, at once sensitizing your instrument and stabilizing it as well.

我確實是 *Laitos*，我一直都在與你一同工作，我的姐妹，如同我們一直都在與在這個住所中的每一個器皿一同工作一樣。然而，每一個器皿都接收到了一種不同類型的幫助，因為每一個人都是在相同的現象的稍稍不同的面向上進行工作的。對於你特定的器皿，我們發現去用這樣一種方式刺激，如你對它的稱呼一樣，更有經驗的器皿，這經常有幫助的，這種方式將允許器皿在任何未來的時間，如你們對它的稱呼一樣，帶這增強的流暢性追尋語音傳訊的實踐。在你特定的情況中，我們在你的心智複合體的更為深入的層次上進行工作，以便於幫助逐字的想法的傳遞。我們，如你可能說的一樣，同時在刺激你的器皿，並同時也在使得它穩定。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No. I want to thank you for helping me. I'd like to be better very much.

Carla：不用了。我想要為幫助我而感謝你們。我非常想要成為更好的。

I am Laitos, and we thank you, my sister, for allowing us to work with you in this capacity. Is there another query at this time?

我是 *Laitos*，我們感謝你，我的姐妹，為你允許我們用這種方式與你一同工作。

在此刻有另一個問題嗎？

Carla: I do have one more. Something I was thinking about writing in the book, and I'm just not sure whether I should cover it or not. So any comment would be helpful.

Carla：我確實還有一個問題。某個我正在思考的關於在書中要寫道的事情，我僅僅不確信，是否我應該設計它。因此，任何評論都會是有幫助的。

People have an incredibly array of ways of registering conditioning. A lot of the ways can scare people, even though they're harmless. The hair on the legs stands up, or people cry or their eyes water uncontrollably or they see a zigzag of green on the left side and a zigzag of blue on the right side. It just goes on and on. I will have to do a lot of listening if I try to write about it. And these things can scare you if you don't know that it is merely the side effect of another intelligence settling into your body, metaphysical physical.

人們會擁有驚人的多種多樣的方式對調節作用留下印象。很多的方式能夠讓人感到驚恐，即使它們是無害的。在腿上的毛髮豎起來了，或者人會哭，或者它們的眼睛不受控制地流下眼淚，或者它們會在左邊看到一種綠色的 z 字形，或者在右邊看到一種藍色的 z 字形。它僅僅會不斷出現。如果我嘗試寫它的話，我將會不得不做很多的聆聽的工作。如果你並不知道它僅僅是另一個智慧在固定在你的身體中，形而上學的身體中的副作用的話，這些事情能夠讓你感到害怕。

What I fear is that people will start manufacturing these symptoms because I told them what they're supposed to feel. I don't want to give people troubles that they wouldn't otherwise have. Could you comment?

我擔心的事情是，人們將會開始虛構這些症狀，因為我告訴它們，它們被假設要感覺到的是什麼。我並不要給予人們它們不那樣的話本來不會擁有的麻煩。你們能夠評論嗎？

I am Laitos, and we may agree that your analysis of the conditioning phenomenon is basically accurate, that is, that any means by which our contact is perceived by an instrument is a means which is a by-product of both our actual contact with the instrument and the instrument's chosen—and this is usually of a subconscious nature—manner of perceiving such contact. Often an instrument will have a subconscious belief that any contact from entities that are unseen would be one which would cause a certain amount of fear or discomfort or a sensation in this or that location which then would signify such contact had been perceived. These beliefs are often difficult to trace to their origin, for within the subconscious minds of all entities of your density there resides what might be seen as a group consciousness that is aware upon the subconscious level of the ability to contact a great variety of entities which may be removed by distance and density from the one of third density who perceives this contact.

我是 *Laitos*，我們可能會贊成你對於調節作用的現象的分析是基本正確的，也就是說，我們的接觸藉由其會被一個器皿感覺到的任何的途徑，都同時是我們與器皿之間的實際上的接觸，以及器皿已經選擇好的——這經常具有一種潛意識的

屬性的——感知這樣的接觸的方式的一種副作用。經常一個器皿將會擁有一種潛意識的信念，即任何來自於無形的實體的接觸都會造成一定數量的恐懼，或者不舒服，或者一種對這樣或者那樣的位置的感知，那個感知接下來就會表示，這樣的接觸已經被感覺到了。這些信念經常是很難追溯它們的源頭的，因為在屬於你們的密度的所有的實體的潛意識的心智中，都存在有可以被視為是一種團體意識的事物，這個團體意識察覺到在潛意識的層次上去接觸極其多種多樣的實體的能力，這些實體可能與一個感覺這種接觸的第三密度的實體在距離與密度上是相距甚遠的。

Thus, if such suggestions are made to those who might become new instruments that a contact with those who would speak through such a new instrument might be felt in such and such a manner, this then might indeed influence the manner in which such an instrument would perceive a contact if it were to pursue this type of service in its future.

因此，如果這樣的建議要對那些可能會成為新的器皿的人被做出，對於那些會通過這樣一個新的器皿發言的實體，一種與那些實體之間的接觸可能會用這樣或者那樣的方式被感覺到，這接下來確實可能影響這樣一個器皿通過其感覺一個接觸的方式，如果它是要在它的未來尋求這種類型的服務的話。

This is not a great difficulty, but could in some cases confuse a new instrument in that it would be consciously overlaying a preconceived idea of how the contact would occur and this preconceived idea then might for a period of time interfere with the inborn, shall we say, choices or beliefs which the entity had provided for itself in the event that it would choose to serve as a vocal instrument. This confusion would at some point need to be resolved within the entity so that one manner or another of perceiving a contact such as our contact might be set upon as that way which becomes familiar and comfortable to the instrument, and becomes then an aid in its gathering of confidence and proficiency in serving as a vocal instrument.

這不是一個巨大的困難，但是在一些情況中，這會使得一個新的器皿產生混淆，因為它會有意識地覆蓋一個對於接觸會如何發生的預設的觀念，這個預設的觀念接下來就可能在一段時間中，在那個他會選擇去作為一個語音管道服務的事件中，干擾那個實體已經為它自己提供的，容我們所，天生的選擇或者信念了。這種混淆會在某個位置需要在實體內在之中被解除，以便於這樣或者那樣一種感覺諸如我們的接觸之類的一個接觸的方式，可以被設置為對於器皿是熟悉或者舒適的方式，並接下來在它在作為一個語音的器皿而服務的方面的信心與熟練的收集的過程中成為一種幫助了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: Yes, I would like to know how you would feel when I finished the rough draft of working with each chapter title, giving any comments of this sort of nature that you might feel appropriate in order that I may, in a book on channeling, use whatever thoughts I find helpful in your comments?

Carla：是的，我想要知道，在我完成帶有每一個章節的標題的作品的初稿的時

候，你們感覺怎麼樣，你們願意給予你們感覺到合適的任何具有這種類型的屬性的評論，以便於我可以，在一本關於傳訊的書中，使用個無論什麼我在你們的評論中發現有幫助的想法。

I am Laitos, and we would be happy to aid your effort in whatever way we could without influencing your own free will choices and we would be happy to present our opinions according to the way in which the information is sought, that is, we shall be happy to speak within the scope of your queries and the work which you have done, without adding to it that which you have not in some way touched upon as a result of your own creative efforts.

我是 *Laitos*，我們會很高興在不影響你自己的自由意志的選擇的情況下用無論什麼我們能夠的方式幫助你的努力，我們會很高興根據資訊通過其被尋求的方式來呈現我們的觀點，也就是說，我們會很高興在你的問題以及你已經完成的工作的範圍內發言，而不將你尚未作為你自己的創造性的努力的一個結果而以某種方式觸及的事物添加在其上。

May we answer further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: I'll look forward to working with you. Thank you.

Carla：我將會期待與你們一同工作。感謝你們。

I am Laitos, and we are looking forward to this shared activity as well. Even though this instrument is somewhat dubious as to its ability to serve in this fashion, we shall look forward to working with this instrument as well.

我是 *Laitos*，我們同樣期待這個被分享的活動。即使這個器皿對於它用這種方式服務的能力是多少有些半信半疑的，我們同樣也期待與這個器皿一同工作。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: I merely say to the instrument, "Dooby, dooby, dubious." (Laughs) Thank you, Laitos.

Carla：我僅僅想要都器皿說 "Dooby, dooby, dubious" (笑聲) 謝謝你們 *Laitos*。

I am Laitos, and we have been hoping that this instrument would allow us to speak just a few additional words without becoming too concerned about its future task, present confusion.

我是 *Laitos*，我們一直都希望這些器皿允許我們說一些額外的話語，在不會對它未來的工作成為過於擔憂的，並呈現出混淆的情況下。

We can assure each present that this activity that is of the vocal channeling is one which shall be utilized in an increasing fashion throughout much of the work which is proposed in what you call your future. We are very happy to work with each instrument, as we have mentioned previously, in whatever manner each instrument requests, whether the request be conscious or

unconsciously stated. 我們能夠對每一個在場的人保證，這個語音傳訊的活動是，一個在你們所稱的你們的未來中，將會在貫穿被計畫的大量工作中用一種不斷增強的方式被利用的活動。我們非常高興與每一個器皿一同工作，如我們之前已經提到過的一樣，用無論什麼每一個器皿要求的方式，無論要求是有意識的，還是潛意識地被陳述的。

Therefore, we will seek to bring each instrument insofar as we are able to the current limits of its ability, and then provide an opportunity to extend those limits in some degree. Thus, the practice and the art of being that known as the vocal instrument is that which is dynamic in that the surrender of the personal will is that which is ongoing and is that which may continue for each instrument at any time that it is willing to open yet more fully to the opportunities which are naturally presented to any entity who seeks to be of service to others, no matter the vehicle chosen, whether it be vocal channeling, healing, or any other service.

因此，我們將尋求將每一個器皿帶到我們在其當前的能力範圍內所能夠帶到的位置，並接下來提供一個機會在某種程度上延伸那些限制。因此，對成為被知曉為語音的器皿的事物的實踐與技藝，就是那種具有動力性的事物了，因為對個人的意志的臣服就是那個在進行中，並可能會在任何器皿樂意于更多地向機會開放的時刻為每一個器皿繼續的事情，那些機會會自然而然地對任何會尋求服務他人的實體呈現出來，無論什麼服務的載具被選擇，無論它是語音傳訊，還是療愈還是任何卡的服務。

We thank each present for allowing us to speak with you this evening, and to work with each as vocal instruments. At this time we feel that it might be appropriate to bring this time of working to its conclusion, and we shall do so, thanking each once again with our whole and happy hearts for allowing us to join you in yet another portion of your seeking. We are known to you as those of Laitos and we leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們為你們允許我們在今晚對你們發言，並于每一個作為語音器皿的實體一同工作而感謝每一個在場的人。在此刻，我們感覺到將這次工作結束可能是合適的，我們將這樣做，我們同時再一次帶著我們全部的，快樂的心感謝各位允許我們在你們的尋求的另一個部分中加入你們。我們是你們知曉的 *Laitos*，我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

October 9, 1986

1986-10-09 Laitos : 補鞋匠的故事

(K channeling)

(K傳訊)

(K's voice is barely audible.)

(K 的聲音幾乎聽不見。)

[I am Laitos,] and I greet you, my friends in the love and in the light of the infinite Creator. It is our great pleasure to be with you again this evening for the purpose of working with the new instrument known as K and also the rest of you who are (inaudible). We also wish to welcome the one known as S and are grateful for her presence [also].

[我是 Laitos,]我的朋友們，我在無限造物者的愛與光中向你們致意。在今晚為了與被知曉為 K 的新的器皿，同樣還有你們中的其他的（聽不見）一同工作的目的而再一次與你們在一起，這是我們巨大的榮幸。我們同樣也歡迎被知曉為 S 的實體並對於她的在場同樣也是感激的。

As you know, my friends, it is our pleasure to be with you for the purpose of serving together with you in the process of your service as vocal channels. We ask [now] that each of you remain open and relaxed, putting aside any anxious thoughts that you may bring with you to this time, putting aside again your desires for analysis, and becoming simply channels as [we are meant to be].

我的朋友們，如你們知道的一樣，為了在你們作為語音管道的服務的過程中與你們一起服務的目的而與你們在一起，這是我們的快樂。我們現在請求你們每一個人都保持開放與放鬆，將任何你們可能帶到了這一刻的憂慮的想法都放在一邊，再一次將你們對於分析的渴望放在一邊，並單純地成為管道，如我們打算要成為的一樣。

At this time we will transfer the contact to the one known as Jim and speak a few words through him. We transfer the contact at this time. I am Laitos.

在此刻，我們將接觸轉移到被知曉為 Jim 的實體並通過他說一些話。我們在此刻轉移這個基礎。我是 Laitos。

(Jim channeling)

(Jim傳訊)

I am Laitos, and greet each of you in love and light through this instrument. We are hoping this evening that we will be able to exercise each instrument in some degree, for it has been our experience that when a minimal level of proficiency has been gained in the vocal channeling process that is helpful to exercise the instrument wishing exercise and practice in a periodic manner. We feel that it might be helpful this evening if we should engage in a small story which would be accomplished by transmitting a few sentences through

each instrument with no definite order given, so that each instrument would have some practice in both perceiving the contact and in transmitting a portion of it. We shall attempt a small story, therefore, with this goal in mind. 我是 *Laitos* , 我通過這個器皿在愛與光中向你們各位致意。我們今晚希望我們將能夠在某種程度上訓練每一個新的器皿，因為我們的經驗已經是，當一個最小程度的熟練性已經在語音傳訊的過程中被取得了的時候，對希望進行訓練的器皿進行訓練並用一種週期性的方式進行實踐，這是有幫助的。我們感覺到，如果我們將參與到一個小的故事中，這個故事會藉由在沒有已知的明確的順序的情況下通過每一個器皿傳遞一些句子而被完成，這在今晚可能會是有幫助的，這樣，每一個器皿就會同時在感覺接觸以及在傳遞接觸的一部分的方面都進行某種實踐了。我們將嘗試一個小故事，因此，在頭腦中住這個目標。

As most of your stories begin, once upon a time there was a young man living in a distant land who wished to know if there might be in the surrounding countryside others of his kind who thought as he thought, for this young man was somewhat isolated in a small village that had customs that were old and rigid. Yet he felt that there was something beyond custom and ritual which would fulfill his desire to know more of himself and the life that he lived. Thus he set out upon a journey in order to see how others lived their lives.

如同大多數的你們的故事的開始一樣，很久很久以前，有一個年輕人生活在一塊遙遠的土地上，他希望知道是否在周圍的地方有其他的和他一樣的，會思考那些他思考的事情的人，因為這個年輕人多少有些被隔絕在一個小小的村莊中的，這個村莊擁有老舊而僵化的習俗。而他感覺到某種事情是在習俗和禮儀之外的，這個事情會滿足他去更多地知曉關於他自己以及他所活出的生命的渴望。因此，他踏上了一條旅程以便於看看其他人如何活出它們的生命的。

We shall transfer this contact at this time. I am *Laitos*.

我們將在此刻轉移這個接觸。我是 *Laitos*。

(K channeling)

(K傳訊)

I am *Laitos*, and will continue our story with this instrument. The young lad of which we spoke journeyed first twenty of your miles to a village, known to only a few of the villagers with whom he had enjoyed his childhood. This village [was] set in a valley far amongst the trees, hidden and nestled between the hills of the surrounding countryside and there our aspirant of knowledge met an old man who spent much time conversing with our friend. He spent many a day under the bright sun and far into the moonlit night speaking, learning, his mind was a sponge, his heart growing ever fuller with the love which he perceived from this one who had spent many years upon this plane of existence. Until one day the old man would speak no more and the young one knew that at this point he had learned all from this lesson that he could. So he sadly took his leave of the old man and his village and continued his journey.

我是 *Laitos* , 我將會通過這個器皿繼續我們的故事。我們談及的年輕的小夥子一

開始旅行了你們的二十英里來到了一個村莊，這個村莊只有少數幾個曾經和他一起共度了他的童年時代的村民才知道。這個村莊是坐落在一個遠處的山谷中，被樹木包圍著，半隱半現地處於周遭的鄉村的山的中間，在那裏，我們的知識的追尋者遇到了一個老人，他將大量的時間花費在與我們的朋友之間的交談上了。它花費了很多天，從明亮的天陽直到有月亮的深夜，來談話，學習，他的心智是一塊海綿，他的心越來越多地充滿了他從這個已經在這個存在性的層面上度過了很多年的人身上感覺到的愛了。一直到一天，老人不說話了，年輕人知道在這個位置他已經學會了他能夠從這個課程學習的全部了。因此，他傷心地離開了老人和他的村子並繼續他的旅程。

We will now transfer this contact to another instrument. I am Laitos.

我們現在將這個接觸轉移到另一個器皿。我是 *Laitos*。

(Carla channeling)

(*Carla*傳訊)

Onward traveled the lad, as quickly eating up the miles, his questing mind ever devising refinements in his question. Occasionally the dust of a certain village or the shape of a certain hill would resonate with his mood and there he would stop, looking about for ways to replenish his small supply of funds and for people that seemed to him to speak of those things he wished to know so that he might learn more and more about himself. He always found someone and he always learned. For three years he walked and asked, resting in the comfort of his own poverty and the ease of needing to impress no one but himself. At the end of that time he decided to take stock of all that he had learned.

小夥子繼續前向旅行，隨著距離快速地耗盡，他的追尋的心智通過他的問題不斷地創造出精煉物。偶爾地，屬於一定的村莊的塵土或者具有一定的形狀的山會與他的心境共鳴，他會停下來尋找各種各樣的方式來補充他小小的資金的補給，尋找看起來似乎會對他談及那些他希望知曉的事情的人，這樣他就可以越來越多地瞭解他自己了。他一直都會找到某個人，他一直都在學習。在三年的時間中他行走，詢問，在他自己的貧窮的舒適以及除了他自己之外不需要給任何人留下印象的輕鬆中休息。在那個時間結束的時候，他決定對他所有已經學會了的事情進行清點。

We shall transfer. I am Laitos.

我們將轉移。我是 *Laitos*。

(K channeling)

(*K*傳訊)

I am Laitos. The young man sat and thought for a long time about all the things he had learned through his journeys. And as he sat, he saw before him a bird. He watched the bird and it flew away. He thought he must do as the bird and continued his journey (inaudible). He thought he could learn no more from teachers [to whom he went] but rather his sojourn would be one within himself, that he would learn to be his own teacher. And so he sat some

more and thought long and hard about his life and its meaning. He thought about things he learned from his teachers and he thought if he would return again to the native village. He began turning homeward, knowing for him it was a new journey and a new beginning.

我是 *Laitos*。這個年輕人坐下來並思考了一段很長的時間所有他通過他的旅行已經學會了的事情。當他坐著的時候，他在他面前看到了一隻鳥。它觀察那只鳥，他飛走了。他思考他必須要在那只鳥一樣，他繼續他的旅程（聽不見）。他認為他從那些他遇到的老師那裏學不到更多東西了，母寧是他的逗留成為了在他自己內在之中的一個老師，他會學習成為他自己的老師。因此，它更多地坐下來，長時間並努力地思考他的生命和他的意義。他是思考他從他的老師那裏學會了的事情，他思考，是否他願意再一次返回到故鄉的村莊。他開始返家，他知道對於它，這是一場新的旅行和一個新的開始。

When he got to his village, he learned a trade, a simple trade of making shoes, and in due time became the village cobbler. He became known as a quiet man and yet people came to him and sought him out, for his wisdom became known about the village. Thus he became known as a teacher in his own village and in due time there came to him other travelers to sit and learn with him as he had learned with others. Some learned the art of making shoes. Most sat and talked with him about life and he shared what he had learned from other teachers, but mostly what he had learned from the journey within himself.

當他抵達他的村莊的時候，他學會了一門手藝，一個簡單的制鞋的手藝並在適當的時候成為了村子的補鞋匠。它被知曉為一個安靜的人，而人們來到他身邊並將他找出來，因為他的智慧在村子周圍廣為人知了。因此，他在他自己的村子中被知曉為一個老師，在適當的時候，其他的旅行者來到他身邊，坐下來並從他身上學習，如同他曾經從其他人身上學習一樣。一些人學會了制鞋的技藝。大多數人坐下來並與他談論生命，他分享了他已經從其他老師那裏學到的事情，但是，他主要分享了他已經從在他自己內在之中的旅程學會了的事情。

We transfer the contact at this time. I am *Laitos*.

我們在此刻轉移這個接觸。我是 *Laitos*。

(Carla channeling)

(*Carla*傳訊)

And so the journey ended as it began. The young man had become old in his native village, living quietly. And yet the young man had also become what he sought, because he sought it. And so shall you, if you seek faithfully. For it is your creation. You are its creator and that which happens within your perception is as you perceive it to be. And that which you become is that which you have desired.

因此，旅程如同它開始一樣地結束了。年輕人成為了他的故鄉的村子中的一個老人，安靜地生活。而年輕人已經同樣成為了他尋求的事物，因為他尋求它了。你們也是如此，如果你們忠實地尋求的話。因為它就是你們的創造物。你就是它的創造者，在你的直覺中發生的事物，是如同你感覺到它之所是一樣的。你成為的

事物，就是你已經渴望過的事物。

We urge you to desire carefully and steadily, carefully, because desire is a vacuum created in your future, causing that which is desired to be attracted into the empty space within yourself. In all your seeking, know the journey which never ends also ends. For although you will always be seeking, each transformation you undergo, each difficulty that you begin to perceive will move you as you desire, no matter what the outward pull of condition or a state of experience.

我們鼓勵你們小心謹慎地而堅定地渴望，小心謹慎地，因為渴望是一個在你們的未來中被創造出來的真空，它會使得被渴望的事物被吸引進入到在你自己內在之中的那個空的空間之中。在所有你們的尋求中，知曉那從未結束的旅程同樣也結束了。因為儘管你們將一直在尋求，你們經歷的每一個轉變，你們開始感覺到的每一個困難，都將會如你們渴望地一樣推動你們，無論對情況的向外的拉力，或者一種體驗的狀態是什麼？

The inward form is malleable and will be brought into your consciousness in the shape and feeling it possesses due to your desires. May you crown each question you ask of others or yourself with the desire to know and serve the Creator, to know and serve love. For your journey shall end according to the shape of your desire. And in that ending shall be your beginning.

內在的形狀是可塑的，並將會用它根據你們的渴望而具有的形式與感覺被帶入到你們的意識中。祝願你用知曉與服務造物，知曉與服務愛的渴望為每一個你詢問其他人或者詢問你自己的問題加冕。因為你的旅程將根據你的渴望的形狀而結束。在那種結束中，將會是你的開始。

We would transfer the contact at this time. I am Laitos.

我們將在此刻轉移這個結束。我是 *Laitos*。

(S channeling)

(S傳訊)

I am Laitos, and we continue through this instrument. Each of you, my friends, has many desires, many goals. But the one that all has in common and that desire is the (inaudible) of the one infinite Creator, the one goal of love and truth. And this desire, my friends, and through this goal is the joy, our pleasure to help in whatever way we may. The journey each of you (inaudible) you put upon as you well know, may not be altogether an easy one, but it is the desire and the love, the continued strengthening of that desire which will soothe the rough places of your journey. [There are many,] my friends, there are many who walk the same path with you; you are never alone. Always [in the] one Creator is within, without, all-pervading, surrounding, protecting, always One. We leave you now, my friends, wrapped in this love, surrounded in joy [and] infinite good. I am Laitos. I leave you, my friends. Adonai vasu borragus.

我是 *Laitos*，我們通過這個器皿繼續。我的朋友們，你們每一個人，都擁有很多的渴望，很多的目標。但是有一個渴望是所有人都共同擁有的渴望，那個渴望就

是太一無限造物者的（聽不見），一個具有愛和真理的目標。這個渴望，我的朋友們，通過這個渴望，目標就是喜悅，用無論什麼我們可以的方式來幫助是我們的快樂。你們每一個人的旅程（聽不見）你們走在其上，如你們全都知曉的一樣，可能完全不是一個容易的旅程，但是，就是渴望、愛以及對渴望的持續的強化，將會使得你們的旅程上的崎嶇的位置變得平坦。我的朋友們，會有很多和你們一起走在相同的道路上的人，你們從來都不是孤單的。在太一造物者一直都都在內在，在外在，遍及一起，包圍，保護，並一直都是體的一體的。我們現在離開你們，我的朋友們，被包裹在這種愛中，被包圍在喜悅和無限的善之中。我是 *Laitos*。我們離開你們，我的朋友們。 *Adonai vasuborragus*。

(S channeling)

(S傳訊)

I am Latwii, and it is with great pleasure that we greet you, our friends, in the love and light of the one infinite Creator. It has been quite some of your time since we have worked with this instrument and are most grateful for her assistance. We are also very grateful, my friends to be with you once again and would like at this time to transfer this contact so as to exercise the other instruments in the room. I am Latwii.

我是 *Latwii*，我們在這巨大的喜悅，在太一無限造物者的愛與光中向你們致意，我的朋友們。自從上一次我們與這個器皿一同工作已經有相當長的你們的時間了，我們對於她的幫助是極其感激的。我們同樣也對於再一次與你們在一起，我的朋友們，是非常感激的，我們想要在此刻將這個接觸轉移，以便於訓練在這個房間中的其他的器皿。我是 *Latwii*。

(Carla channeling)

(Carla傳訊)

I am Latwii, and greet you once again in love and light. We come to you from the color of recompense. We find this instrument does not understand what we mean. There is, shall we say, the big payoff of colors which sums up a good deal about a planetary state of health. The compensated, shall we say, or paid or finished vibrations, the color of protected health, is a beautiful bright and clear magenta, a reddish purple. You planet has a good deal to study in this area and we have been doing so. May we say the health of your planet is increasing, which is most encouraging. We place the blame for that squarely at your feet, my friends, for you of the planet are those who must make any change and to see a positive indication of planetary well-being is a happy matter for us who attempt to be of service to your people. We are enjoying the contact with this instrument. Much of the difficulty that we were having in times past has been alleviated by a good deal of strengthening of this instrument's receptive mechanisms. Some people really put in the time and this entity seems to have done so. We thank the instrument for putting in that time and hope it will continue to do so. It is a good feeling not to be causing the instrument discomfort. We do miss the opportunity of sharing, especially since it always got a laugh. We will have to hope for quiet laughs

from this instrument from now on. We think we have exercised this instrument enough and would again transfer. I am Latwii.

我是 *Latwii*，我再一次在愛與光中向你們致意。我們從償還的色彩來到你們的面前。我們發現這個器皿並不理解我們的意思是什麼。容我們說，會有色彩的巨大的高潮，它們加起來就是大量涉及到一個星球的健康狀態的事物了。容我們說，被補償了的、或者被支付了的，或者被完成了的振動，被保護的健康的色彩，是一種美麗的明亮而清晰的品紅色，一種帶紅色的紫色。你們的星球在這個區域中擁有大量要去學習的事物，我們一直都在這樣做。容我們說，你們的星球的健康是在增加的，這是極其令人鼓舞的。我們為就在你們的腳下的事物承擔起了責任，我的朋友們，因為你們這些屬於這個星球的實體就是那些必須要做出任何的改變的實體，看到星球的健全的一種正面性的徵兆，對於我們這些嘗試去服務你們的人群的實體是一個快樂的事情。我們正在享受與這個器皿的接觸。我們在過去正在遇到的大量的困難已經藉由對這個器皿的接收性的機能的大量的量化而被緩解了。一些人真的會投入時間，這個實體看起來似乎已經這樣做了。我們感謝這個器皿投入那個時間，我們希望它將會繼續那樣做。不會造成器皿的不舒服，這是一種很好的感覺。我們確實錯過了分享的機會，尤其是因為它一直都會笑出來。我們將必須要希望從現在開始來自這個器皿的安靜的笑聲。我們認為我們已經足夠地訓練這個器皿了，我們會再一次轉移。我是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet each of you again through this instrument. It is a smorgasbord of delights this evening. We have many from which to choose in our speaking this evening.

我是 *Latwii*，我通過這個器皿再一次向你們各位致意。今晚它是一場快樂的大雜燴。我們今晚在我們的發言中擁有如此多從其選擇的事物。

We have been attempting to work with the new instrument known as K so that this new instrument might gain in experience in the perceiving of contacts. We are somewhat more noticeable, shall we say, in that our conditioning vibration is a more intense vibration that the new instrument will feel in a more obvious manner. We would suggest to the one known as K that she, as she has been learning to do, release the tendency towards analysis and simply speak those words that she becomes aware of, even though she may feel she is speaking that from her own mind, having anticipated what would be perceived. We are eager to acquaint this new instrument with our vibrations in order that we may be able to utilize this instrument in what you would call your future times. We enjoy greatly the opportunity to exercise new instruments and to speak the simple message which we have to offer in yet another manner through another instrument. We would at this time attempt to contact the one known as K, if this entity will relax and speak those thoughts that it becomes aware in the mind. I am Latwii.

我們一直都在嘗試與被知曉為 *K* 的新的器皿一同工作，這樣這個新的器皿就可以在感覺我們的接觸的經驗的方面增長了。我們是有些更加，容我們說，注意得到的，因為我們的調節性的振動是一種更加強有力的振動，以至於新的器皿將

會用一種更加明顯的方式感覺到我們的振動。我們對被知曉為 *K* 的實體建議，她，如同她一直都學習去做的一樣，釋放朝向分析的傾向並單純地說出那些她察覺到的言語，即使她可能感覺到她是在說出來自於她自己的頭腦的事物，並已經預料到會被感覺到的事物是什麼了。我們渴望去讓這個新的器皿熟悉我們的振動，以便於我們可以在你們所稱的你們的未來的時間利用這個器皿。我們極其享受訓練新的器皿，並說出我們通過另一個器皿通過另一種方式所要提供的那個簡單的信息。我們會在此刻嘗試去接觸被知曉為 *K* 的實體，如果這個實體將會放鬆並說出它在頭腦中察覺到的那些想法的話。我是 *Latwii*。

(K channeling)

(*K*傳訊)

I am *Latwii*, and I greet you once again, my friends through this instrument. We are very pleased to be here this evening among you, having a chance to speak through so many different instruments. It is a pleasure for us, my friends, and we appreciate the opportunity to share it with you. It, shall we say, lightens our day. We are pleased also to have the opportunity to speak through a new instrument, for it is our pleasure to serve in the manner of speaking through vocal channels such as these. We are happy for each new opportunity to do so. We ask (inaudible). Rejoice with us in the opportunity for service to the one Creator.

我是 *Latwii*，我通過這個器皿再一次向你們致意，我的朋友們。我們非常高興今晚在這裏在你們中間，並同時擁有一個機會去通過如此多不同的器皿發言。我的朋友們，它對於我們是一種快樂，我們感激與你們分享它的機會。容我們說，它照亮了我們的日子。我們同樣很高興擁有機會通過一個新的器皿發言，因為用這種通過諸如這些管道之類的語音管道發言的方式進行服務，這是我們的快樂。我麼對於每一個新的去這樣做的機會都是感到高興的。我們請求（聽不見）。在服務太一造物者的機會中與我們一同歡慶。

(Side one of tape ends.)

(磁帶一面結束。)

(K channeling)

(*K*傳訊)

I am *Latwii*, and am again with this instrument. We thank you, my friends, for your faithfulness in pursuing the service of the vocal channel. It is a service which is greatly appreciated by us and by others who are here also who perform the same service of speaking through vocal channels such as you.

我是 *Latwii*，我再一次與這個器皿在一起了。我們感謝你，我的朋友，為你在追尋語音管道的服務中的忠實。它是一種被我們以及被其他的同樣在這裏進行相同的通過諸如你之類的語音管道發言的服務的實體所極大地感激的服務。

We speak through instruments such as this in order to share the simple message of love and light which is ever unseen and yet which is perceived in so many different ways. We are delighted for the opportunity of sharing our

humble perceptions with each of you who have asked for it. At this time we transfer the contact once again. I am Latwii.

我們通過諸如這個器皿之類的器皿發言，以便於分享愛與光的簡單的資訊，愛與光是看不見的，而且是可以如此多不同的方式被感覺到的。我們對於與你們每一個請求了我們謙遜的觀點的實體分享它們的機會而感到快樂。在此刻，我們再一次轉移接觸。我是 *Latwii*。

(S channeling)

(S傳訊)

I am Latwii, and I greet you once again, my brothers and sisters in the love and light of the one infinite Creator. We would speak only a few more words and then will leave you in that self-same light and love. We had only wanted to reaffirm to this instrument our vibration, for her tendency towards analysis have grown over the past months instead of diminished. We still love her the same, however, as do we love each of you within this domicile. The purpose with which you have gathered, the service to your planet, to your brothers and sisters, and to the one infinite Creator is indeed the most healing of all that anyone could find anywhere in the universes. And with that thought, our friends, we leave you now in the love and light of the one infinite Creator. I am Latwii.

我是 *Latwii*，我再一次在太一無限造物者的愛與光中向你們致意，我的兄弟姐妹們。我們會僅僅多說一些話，並接著將在那完全相同的光與愛中離開你們。我們僅僅想要對這個器皿再次確認我們的振動，因為她對於分析的傾向性已經在過去的幾個月中增長了而不是減少了。無論如何，我們仍舊和愛在這個住所中的每一個人一樣地愛她。你們已經聚集在一起的目的，即對你們的星球，對你們的兄弟姐妹，對太一造物者的服務，這確實就是任何人在宇宙中的任何位置說能夠找到的對萬物最大的療愈了。帶著那個想法，我的朋友們，我們在太一無限造物者的愛與光中離開你們。我是 *Latwii*。

October 10, 1986

Laitos : 休息的需要

(K channeling)

(K 傳訊)

[I am Laitos.] and I greet you once again, my friends, in the love and in the light of the infinite Creator. It is our great pleasure to be with you once again for the purpose of working with the new instrument which is beginning to gain a little of what you call experience in the matter of vocal channeling. We are pleased to be working with this instrument, and indeed with each of you. It is our pleasure and our joy to have the opportunity of sharing this service with you. At this time we would transfer the contact to the one known as Jim. I am Laitos.

[我是 *Laitos* ,]我再一次向你們致意，我的朋友們，在無限造物者的愛與光中。再一次為了與新的器皿一同工作的目的與你們在一起，這是我們的巨大的快樂，新的器皿長在開始在語音傳訊的方面取得一點點的你們所稱的體驗。我們對於與這個器皿一同工作是感到高興的，我們確實與你們每一個人在一起。擁有機會與你們分享這個服務是我們的快樂和我們的喜悅。在此刻我們會將接觸轉移到被知曉為 *Jim* 的實體。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each of you again in love and light. We have been working with each instrument present as each needs and requests such assistance. We have found that with each instrument there is a firm foundation which has been built of desire to be of service to others, and this foundation has been elaborated upon by each present as experience in this way of service has been gained. Each instrument, then, upon the same foundation of desire to be of service to others, fashions a structure, a framework, a channel, if you will, through which our contact and other contacts may move. As each of you is unique in the makeup of what you feel is significant, in the life experience in general and in the spiritual seeking in particular, the form that your structure or channel takes is completely unique unto each of you. In this uniqueness, we take our joy, for we are through such individuality able to impress our message which is always and ever the same. 我是 *Laitos* , 我再一次在愛與光中與你們在一起了。我們一直都在於每一個在場的器皿一同工作，在每一個器皿需要並請求這樣的幫助的時候。我們已經在每一個器皿身上都發現，有一個堅實的基礎已經是用對於服務他人的渴望被建造很好了的，這個基礎已經被每一個在場的實體詳細地闡述為用這種服務的方式已經被取得的體驗了。每一個器皿，接下來，在相同的服務他人的渴望的基礎上，會塑造一個結構，一個框架，一個管道，如果你們願意這樣說的話，我們的接觸以及其他的接觸就可以通過這個管道移動了。因為你們每一個人在你們感覺是有意義的事物的組成中，在一般而言的生命體驗中以及在具體而言的靈性的尋求中都是獨一無二的，你們的結構或者觀察所呈現的外形，對於你們每一個人都是完全獨

一無二的。在這種獨特性之中，我們感到高興，因為我們通過這樣的個體性就能夠是的我們的一直且永遠都是相同的資訊留下深刻的印象了。

Always do we speak of that great original Thought, that thought of love of the one Creator which binds all of the creation and all entities within it together as portions of that one Creator and that one great Thought of love. Each of you in your daily patterns and in the larger patterns and rhythms of your incarnation, and, indeed, throughout the many series of incarnations that you have experienced, gather to yourself biases in your thinking and experiences within your being which then serve as resources upon which you draw as you do all that you do, as you think all that you think, and as you serve as vocal channels in this particular manner.

我們確實一直都在談及那個偉大的原初的想法，那個太一造物者的愛的想法，它將所有的造物以及在其中的所有的實體都結合在一起，成為太一造物者與那一個愛的偉大的想法的一部分。你們每一個人在你的日常的模式中以及在你的投生的更大的模式與旋律中，確實，在貫穿你已經體驗到的許多的投生之中，都將在你的思考中的偏向性以及在你的存有中的體驗收集到你自己身上了，它們接著會作為資源而起作用，當你做所有你做得事情的時候，當你思考所有你思考的事情的時候，當你用這種特定的方式作為語音管道服務的時候，你都會依賴于那些資源。

Thus, from each we find a great library of resources of experiences, of thoughts, of joys, of sadnesses, of what you call success, and what you call failure, and much, much more that we may utilize in expressing the simplicity of the great Thought of love, the one Creator as a general principle which motivates all of the many complexities of your illusion and of others.

因此，我們從每一個實體身上都發現了一個具有體驗、想法、喜悅、悲傷、以及你們所稱的成功，你們所稱的失敗的巨大的資源的圖書館，它們是比我們在表達那個愛的偉大的想法以及作為一個一般性的原則的太一造物者的的簡單性的過程中可以利用的事物是要多得多的，就是這種簡單性為激發了在你們的幻象中以及其他的幻象中具有許多的複雜性的一切事物。

Thus, as you move through your incarnation you gather a certain kind of momentum, shall we say, that may be seen as the present moment's culmination of all that you have experienced. This is a very, very rich resource, my friends, and we rejoice in the uniqueness which signifies each of you one from the other, and yet is an emanation of the same Thought of love.

因此，當你們穿越你們的投生的時候，你們收集了一定類型的，容我們說，動量，這種動量可以被視為是所有你們已經體驗到的事物的當下一刻的頂點。這是一個非常非常豐富的資源，我的朋友們，我們在這種獨特性之中歡慶，就是這種獨特性表示了你們每一個人對於相互彼此的重要性，而又是對相同的愛的想法的一種放射。

Thus, in the vocal channeling type of service, we feel that it is most important that each instrument feel as much acceptance and love for its own experiences and identity as it does for those of others, for in this way we are aided in our attempt to unify those many divergent thoughts and experiences

which each of your peoples gathers about it, and as you serve as an instrument in this process and are able to see the love and joy—perfection—within your own experience, and as you are able to see it as equal to any other 's experiences, then are we more able to utilize that which is yours to offer into this service by means of the transmission of thought.

因此，在語音傳訊的類型的服務中，我們感覺到極其重要的事情是，每一個器皿感覺到多少對其他人的體驗與身份的接納與愛，它就感覺到多少對它自己的體驗和身份的接納與愛，因為用這種方式，我們就可以在我們去將你們的人群中的每一個人都在它周圍收集起來的那些許多的有分歧的想法與體驗統一起來嘗試中得到幫助了，當你作為一個器皿在這個過程中服務，並能夠在你自己的體驗中看到愛與喜悅——完美性的時候，當你能夠將它視為是與任何其他人的體驗是同等的時候，接下來，我們就更加有能力利用你們藉由想法的傳遞的途徑要提供給這種服務的事物了。

We thank you, my friends, for offering yourselves in the full range and depth and breadth of richness which you have fashioned for yourselves, and which we find a most valuable portion of this manner of serving others. At this time we would continue in our attempts to give further exercise to the instrument known as K, for we are quite pleased with the progress that she has made and wish to offer her another opportunity to continue in that progress. Thus, we shall speak a few thoughts through the one known as K. We shall now transfer this contact. I am Laitos.

我的朋友們，我們為你們通過你們已經為你們自己塑造的完全的豐富性的範圍、深度與廣度而提供你們自己而感謝你們，我們發現這種豐富性是這種服務他人的方式的一個極其有價值的部分。在此刻，我們會在我們的嘗試中繼續給予被知曉為 K 的器皿更進一步的訓練，因為我們對於她已經做出的進步是相當高興的，我們希望提供給她另一個機會在那種進步中繼續。因此，我們將通過被知曉為 K 的實體說一些想法。我們現在將轉移這個接觸。我是 Laitos。

(K channeling)

(K 傳訊)

I am Laitos, and I greet you once again through this instrument. My friends, it is important to us to know that your desires lie in the direction of service to others, and we see that each of you has evolved upon that chosen path and has proceeded for a great length of your incarnations. Thus, the foundation once begun has been built upon quite sturdily until a structure exists that will withstand the buffeting effects of time and the difficulties that you each encounter upon your journey [then]. The structures that you have built for yourself may also function as a refuge, shall we say, for you from these same buffeting effects (inaudible), for you have built around yourselves (inaudible) protections, armories, as it were, of light, and thus shielded, you continue on your journey, taking refuge in your shelter as needed.

我是 Laitos，我再一次通過這個器皿向你們致意。我的朋友們，知曉你們的渴望是存在於服務他人的方向之中的，這對於我們是重要的，我們看到你們每一個人都已經在那條已經選擇好的道路上發展了，並已經在你們的投生的一個巨大的長

度中前進了。因此，那個曾經開始構建的基礎已經相當穩固地被構建起來了，一直到一個建築存在為止，那個建築將會承受得住時間以及你們每一個人在你們的旅程上遭遇的困難的衝擊的效果。你已經為你自己建造好的建築，同樣可以起到一個，容我們說，庇護所的功能，你為你抵擋這些相同的衝擊的效果（聽不見）因為你們已經在你們自己周圍構建了（聽不見）保護，可以說是，光的盔甲，並因此是有防禦的，你們繼續走在你們的旅程上，並在需要的時候在你們的防禦物中躲避起來。

My friends, we urge you not to fear to take refuge in the shelter when you feel it is needed, for rest is a good thing and needful, and it is not well to push yourselves beyond your limits of strength, whether of physical complex or other portions of your mind/body/spirit complex. Nor is it wise to push yourselves beyond the protections of light which you carry with you at all times. [Yes,] my friends, to rest and take refuge in the shelter which you have built for yourself of yourself is not giving up. It is not retiring from the journey upon which you have evolved and are proceeding. Rather it is indeed a part of the process which, when ignored, can lead to further difficulties and obstacles. Thus, my friends, we encourage you to be merry, to be joyful. Do not concern yourself with great goals or ideas that you must pursue these goals at a certain pace, that you must keep up this anything, for what you need will come to you. So, my friends, you need only to take the experiences of your life as they come to you, but not worry yourselves with pursuing them. 我的朋友們，我們鼓勵你們不要害怕在你們感覺到需要的時候在防禦物中躲避起來，因為休息是一個有益的事情，並且是需要的，將你們自己推到你們的力量的極限之外，這是不好的，無論是身體複合體的極限還是你們的心/身/靈複合體的其他的部分的極限。去將你們自己推到你們在所有的時間都帶在你們身上的那種光的保護之外，這同樣也是不明智的。是的，我的朋友們，去休息並在你們已經為你們自己建造好的防禦物中躲避起來，這不是放棄。它不是退出那條你們已經在其上發展並正在其上前進的旅程。毋寧說，它確實是過程的一部分，當它被忽略的時候，會導向更進一步的困難與障礙。因此，我的朋友們，我們鼓勵你們變得快樂，成為喜悅的。不要讓你自己擔憂那些巨大的目標，或者用諸如你必須要用一定的速度追尋這些目標，你必須要讓這個任何事物堅持下去之類的觀點讓你自己感到擔心，因為你需要的事物將會出現在你面前。因此，我的朋友們，你們僅僅需要去在你們的生命的體驗出現在你們面前的時候去使用它們，不用讓你們自己為對它們的追尋而擔憂。

At this time we would leave your group as we have encountered it, in love and in the light of the infinite Creator. Be merry, my friends, rejoice with us in the love and the light (inaudible). We are known to you as those of Laitos. Adonai, my friends. Adonai.

在此刻，我們會在無限造物者的愛與光中離開你們的團體，如同我們已經遇到了它的時候一樣。我的朋友們，高興起來，與我們一起在愛與光中歡慶（聽不見）。我們是你們知曉的 *Laitos. Adonai*，我的朋友們。*Adonai*。

(K channeling)

(K傳訊)

I am Latwii, and I greet you once again, my friends, in the love and the light of the one Creator. It is our great pleasure to be with you once again this evening, for we enjoy working with your group. It is our pleasure to be able to take part in the exercising of the instrument known as K for the purpose of her service as a vocal channel. We are pleased that she had adapted so easily to our vibration, for it is sometimes perceived as a little stronger than some other contacts.

我是 *Latwii*，我再一次向你們致意，我的朋友們，在太一造物者的愛與光中。在今晚再一次與你們在一起，這是我們巨大的快樂，因為我們喜歡與你們的團體一同工作。能夠參與到對被知曉為 *K* 的實體的訓練，以實現她作為一個語音管道的服務的目的，這是我們的快樂。我們對於她已經如此容易地適應了我們的振動而感到高興，因為我們的振動有時候是被感覺到比一些其他的振動有一點點更加強有力的。

At this time we wish also to exercise, as it were, the other members of the group also, and will transfer the contact at this time. I am Latwii.

在此刻，我們同樣也想去，可以說是，訓練這個團體的其他的成員，並將會在此刻轉移這個接觸。我是 *Latwii*。

(Pause)

(暫停)

(Jim channeling)

(*Jim*傳訊)

I am Latwii, and greet you, my friends, in love and light through this instrument. We apologize for the delay, but we were having some difficulty making a contact with either instrument, for both wished for the other to have the opportunity. We are happy that one was finally able to say yes. We would at this time attempt to answer any queries which may have been raised in the minds of those present this evening. May we attempt any such query at this time?

我是 *Latwii*，我的朋友們，我通過這個器皿在愛與光中向你們致意。我們為延遲而抱歉，但是我們在與兩個器皿中任何一個建立一種接觸的過程中遇到了某種困難。我們很高興一個器皿最後能夠同意了。我們會在此刻嘗試回答任何可能已經在那些今晚在場的實體的頭腦中出現了的問題。我們在此刻可以嘗試任何問題嗎？

Carla: There was a perception that I had that I would like to talk to K about. Was it a correct perception?

Carla : 有一個我擁有的觀念是我想要對 *K* 談及的。它是一個正確的觀念嗎？

I am Latwii, and we find that in answering this query we have to tread somewhat close to the Law of Confusion, but we are hopeful that we shall [be able] to accomplish this high wire act without falling upon the wrong side,

shall we say. My sister, you have perceived a portion of that which you feel was in effect, and we would suggest that it might be helpful to converse with the one known as K in order that not only should you be able to share that which you have perceived, but that you should also be able to enlarge that which you have perceived.

我是 *Latwii*，我們發現在回答這個問題的方面我們不得不多少有些接近混淆法則了，但是我們希望我們將能夠完成這個高空作業而不落到，容我們說，錯誤的一邊。我的姐妹，我們已經感覺到你感覺到的事物的一部分是有效的，我們會建議，與被知曉為 *K* 的實體交談，以便於不僅僅你將會能夠分享你已經感覺到的事物，你同樣也將能夠擴大你已經感覺到的事物，這可能是有幫助的。

May we answer further, my sister?

我們可以進一步回答嗎，我的姐妹？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

K: I have a personal question. I've been told by a couple of people that they think I am what we call a wanderer, and I wonder if that's something that you can comment on at all?

K : 我有一個個人的問題。我已經被幾個人告知，它們認為我是我們所稱的一個流浪者，我不知道是否那是你們能夠對其作出任何評論的事情呢？

I am *Latwii*, and it seems that we cannot move away from that Law of Confusion this evening. We find ourselves once again face-to-face with that great Law of Free Will which assures to each that that which is gathered about one in the incarnational pattern shall be useful to such an entity because it has been chosen and experienced through the process of free will choice. That of which you speak is not directly a portion of experience gained during an incarnation, but is that which precedes and perhaps even motivates an incarnation.

我是 *Latwii*，看起來似乎我們無法在今晚離開混淆法則了。我們發現們自己再一次與偉大的自由意志的法則面對面了，自由意志會對每一個人保證，在投生模式中在一個人周圍被收集起來的事物將會對這樣一個實體是有用處的，因為它是已經通過自由意志的選擇的過程被選擇和被體驗了的。我們談及的事物並非直接地就是在一次投生期間被取得的體驗的一部分，而是先於一次投生，也許甚至是為一次投生賦予了動機的事物。

We attempt to respond to your query by suggesting that the feelings which you have concerning this subject are those signposts which are of most aid in determining whether this indeed be true. We would suggest that in your own meditations and within your own feelings there are contained the tones of feeling that will indicate to you in a clear sense the status or source of which

you speak. We do not mean to be obscure, my sister, but we find that in this instance there is yet discovery of your own that might be helpful in laying a foundation that we may enlarge upon perhaps at a later time.

我們嘗試藉由這樣建議來回應你的問題，我們建議你在關於這個主題上擁有的感覺，就是在確定是否這確實是真實的方面極其有幫助的標誌了。我們建議，在你自己的冥想中，在你自己的感覺中，會包含有感覺的音調，它們將會用一種清晰的感覺向你表明，你談及的資格或者源頭。我們並不是打算要成為模糊的，我的姐妹，但是我們發現在這個情況，仍舊有屬於你自己的發現是在打下一個基礎的方面可能是有幫助的，我們也許會在一個之後的時間在這個基礎上進行擴展。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

K: No, thank you.

K：不用了，感謝你們。

I am Latwii, and we thank you, my sister, for putting up with our verbiage. May we attempt a further query?

我是 *Latwii*，我們為你忍受我們的囉嗦而感謝你，我的姐妹。我們可以嘗試一個更進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Latwii, and we are very happy that we have been able not only to join this group this evening, but that we have been able to make our contact known to the one known as K. It is a joy to work with an instrument which is so eager to be the fool. We are also fools, my friends, and find great mirth and happiness in such foolishness, for in this way of being, one may see the creation as indeed being a joyful unity in which all may play any part that might be chosen, and these parts may be traded, may be enlarged upon, may be discarded, may be ignored, and may be enhanced in whatever way or manner has meaning to the entity. And indeed the play of each entity is that which glorifies the one Creator in a manner which is only possible because each moves as freely and as happily through the creation as foolishness allows.

我是 *Latwii*，我們對於我們已經能夠不僅僅在今晚加入這個團體，同樣也對於我們已經能夠與被知曉為 *K* 的實體建立我們的接觸而是非常高興地。與一個如此渴望成為傻子的器皿一同工作，這是一種喜悅。我們同樣是傻子，我的朋友們，我們在這樣的愚蠢中找到了巨大的歡笑與快樂，因為用這種存在的方式，一個人可能將造物視為確實是一種喜悅的統一，在這種統一中，所有實體都可以扮演任何可能被選擇的角色，這些角色可以被交換，可以被擴大，可以被拋棄，可以被忽略，可以用無論什麼對實體有意義的方式或者方法被增強。確實每一個實體的角色就是那個讚美太一造物者的事物了，而這種讚美造物者的的方式僅僅因為每一個人是如同那種愚蠢會允許的一樣自由地，一樣快樂地穿越造物才是有可能出現的。

At this time we would take our leave of this instrument and this group, rejoicing always in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

在此刻我們會離開這個器皿和這個團體，我們一直都在太一無限造物者的愛與光中歡慶。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai。

October 11, 1986

Laitos : 你的另一半

(K channeling)

(K 傳訊)

I am Laitos, and I greet you once again, my friends, in the love and the light of our infinite Creator. As always, my friends, it is our great pleasure to be among you this evening for the opportunity of working with the instrument as well as with all those of your group, for we appreciate your service, my friends, for the work that you do as vocal channels is, shall we say, near to our hearts, for as you serve the Creator in your role of vocal channels, so you also enable us to serve by speaking through you.

我是 *Laitos*，我再一次在我們的無限造物者的愛與光中向你們致意。一如既往，我的朋友們，在今晚為了與器皿同樣也與在你們的團體中的那些實體一同工作的機會在在你們中間，這是我們巨大的快樂，因為我們感激你們的服務，我的朋友們，因為你們作為語音管道做的工作，容我們說，是靠近我們的心的，因為當你們在你們的作為語音管道的角色中服務造物者的時候，你們同樣因此使得我們藉由通過你們發言而服務了。

It is our pleasure also to greet those of you who are not speaking this evening, but who are contributing by their presence. We acknowledge and appreciate this service also.

向你們中的那些在今晚不會發言，但是會藉由它們的在場而做貢獻的人致意，這同樣也是我們的快樂。我們同樣也承認並感激這種服務。

At this time we wish to ask if there are any queries with which we may help? Is there a query at this time?

在此刻，我們希望詢問，是否有任何我們可以幫助的問題？在此刻有一個問題嗎？

R: Is this Laitos?

Ra : 這是 *Laitos* 嗎？

I am Laitos, and greet you, my brother. May we answer further?

我是 *Laitos*，我向你致意，我的兄弟。我們可以進一步回答嗎？

R: No, I wasn't ready to form a question. I just asked that. I just wanted to say, "Hello." It's been a long time. It's good to hear you. *R* : 不用了，我沒有準備好形成一個問題。我僅僅問問那個。我僅僅想要說，“你好。”已經有一段很很長的時間了。很高興聽到你們。

I am Laitos, and I thank you for your greeting, my brother, and we also return it to you. Is there another query at this time?

我是 *Laitos*，我為你的致意而感謝你，我的兄弟，我們同樣將它返還給你。在此刻有另一個問題嗎？

Carla: Hold onto that contact ... Never mind ... Thank you for waiting. I'm sorry, but I thought I had a list of questions here from someone, but I don't, and I can't remember what it was he wanted to know.

Carla：抓住那個接觸.....不用擔心.....謝謝你們等待。我很抱歉，但是我本來認為我在這裏有一個來自某個人的問題的列表，而我沒有，我無法記住他想要知道的事情是什麼了。

I am Laitos, and I thank you, my sister. Is there any further query at this time?
我是 *Laitos*，我感謝你，我的姐妹。在此刻有任何進一步的問題嗎？

(Pause)

(暫停)

I am Laitos, and again we thank you, my friends, for the opportunity of speaking through this instrument. At this time we will transfer the contact. I am Laitos.

我是 *Laitos*，我們再一次感謝你們，我的朋友們，為通過這個器皿發言的機會。在此刻，我們將轉移接觸。我是 *Laitos*。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and I greet you in love and light through this instrument. We have greatly enjoyed working with the one known as K, for in this session we have been able to exercise the instrument to its, shall we say, full capacity so that the instrument may begin to have confidence in the limb upon which it sits. Or more properly we should say, since the instrument and each instrument jumps off of the limb each time it channels, that it is the experience of moving out of control that you may hope to get used to. It is a blessed thing to be able to blend our experience with yours at this time.

我是 *Laitos*，我通過這個器皿在愛與光中向你們致意。我們極其喜歡與被知曉為 *K* 的實體一同工作，因為在這次集會中，我們已經能夠訓練這個器皿取得它的，容我們說，完全的性能了，這樣這個器皿就可以開始對它坐在其上的那個大樹枝擁有信心了。或者我們應該更為適當地說，既然這個器皿以及每一個器皿在每一次它傳訊的時候都會從那個大樹枝上跳下來，就是那種脫離控制的體驗是你們可能希望去喜歡的體驗了。能夠在此刻將我們的體驗與你們的體驗混合在一起，這是一種福分。

We can think of each other as the other torn half of a perfect shape, for each entity that you encounter is your other half. Each of you is [a] miniature of each group to which you find yourself belonging, to your culture and your race, your species and your archetypical souls, and finally the universe itself. Is it any wonder then, that you are all such good channels for each other, sharing with each other one universe in so many wondrously various facets that the picture seldom stales and wonder is but an eye-blink away?

我們能夠將相互彼此是我是具有一個完美的形狀的被撕開的另一半，因為你們遭遇到的每一個實體都是你們的另一半。你們每一個人都是你發現你自己屬於的每一個團體，你的文化，你的種族，你的物種以及你的原型的靈魂，最終是宇宙其自身的一個微縮版。那麼，你們全都是相互彼此的如此優秀的管道，並與相互彼此用如此許多奇妙地多種多樣的面向來分享，以至於那個圖像幾乎不會陳舊而驚奇僅僅是在咫尺之遙，這又有任何奇怪的呢？

We have been urging the new channel to open the mind, to let down the armor, to become vulnerable and without fear so that we may touch her mind with our own. Each of you could use this frame of mind that your mind may be touched by the thoughts and the hands of the Creator in every entity you meet.

我們一直都在鼓勵新的器皿開放心智，放下盔甲，並成為易受傷害的與無懼的，這樣我們就可以用我們自己的心智接觸她的心智了。你們每一個人都能夠使用這個心智的框架，這樣你的心智就可以被在你遇到的每一個實體內在之中的造物者的想法與手接觸到了。

We would transfer at this time. I am Laitos.

我是 *Laitos*，我們會在此刻轉移。

(K channeling)

(K 傳訊)

I am Laitos, and am with this instrument again. We wanted to say a few final words through this instrument so that she would have the additional opportunity to gain confidence in this (inaudible). We wish to remind you, my friends, that we are all bound together by love in the service of the one Creator, for love is all that there is. It is that which motivates us as well as that which enables us. It is also that which rewards us, shall we say, as the fruit of our efforts to serve. The message that we bring you is simple, my friends, and yet there are many words to fill that simplicity, and so we strive to ever share that simplicity with you in yet another way. We thank you again for serving with you, my friends—we correct this instrument—for serving with us, for our services are a means of journeying ever closer to the love and the light which is all things. At this time, we leave this instrument and your group, my friends, in that love and light of the one Creator. Peace be with you, my friends, this day and always. We are known to you as those of Laitos. Adonai, my friends. Adonai.

我是 *Laitos*，我再一次與這個器皿在一起了。我們想要通過這個器皿說一些最後的話，這樣她就會擁有額外的集會對這個（聽不見）中取得信心了。我們希望提醒你們，我的朋友們，我們通過對太一造物者的服務而全都被愛綁在一起的，因為愛就是一切萬有。它就是給予我們動機，並同樣是的我們有能力的事物。它同樣也是，容我們說，作為我們去服務的努力的果實回報我們的事物。我們帶給你們的資訊是簡單的，我的朋友們，而會有很多的言語會充滿那種簡單性，因此我們努力去不斷用另一種方法來與你們分享那種簡單性。我們為與你們一同服務——我們更正這個器皿——為與我們一同服務——而再一次感謝你們，我的朋友

們，因為我們的服務就是一種不斷接近萬物之所是的愛與光的旅行的一種途徑。在此刻，我的朋友們，我們會在太一無限造物者的愛與光中離開這個器皿和你們的團體。我的朋友們，祝願平安與你們同在，今天與永遠。我們是你們知曉的 *Laitos*。 *Adonai*，我的朋友們。 *Adonai*。

October 12, 1986

Hatonn : 靜默與王國

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and I greet you in the love and light of our infinite Creator. What a privilege it is to be able to speak through this instrument to you this evening and to share your life patterns for this moment. The blending of energies is most enhancing, each piece of the Creator enhancing the experience of each other portion. We are most grateful for your sharing of yourselves with us and only hope that our poor thoughts may be of some interest to you this evening.

我是 *Hatonn*，我在我們的無限造物者的愛與光中向你們致意。在今晚能夠通過這個器皿向你們發言並在這一刻分享你們的生命，這是怎樣一種榮幸呀。對能量的混合是極其增長力量的，造物者的每一個片段都增強了每一個其他的部分的體驗。我們對於你們與我們分享你們自己是極其感激的，我們僅僅希望我們卑微的想法可以在今晚對你們具有某種興趣。

We were enjoying the peaceful centering of the energy of your group in silence and left you in that silence because those of Laitos were working with two in this group. We try not to step on each other's toes, as it were, when one or more of the members of the Confederation, or indeed, when any other contact is working with the same entities we are.

我們正在享受處於在你們團體的在靜默中的能量的平靜的中心之處，並讓你們留在那種靜默之中，因為 *Laitos* 團體正在與這個團體中的兩個實體一同工作。我們嘗試，可以是說，不踩到相互彼此的腳趾，在一個或者更多的星際聯邦的成員，或者確實，在任何其他的接觸正在與和我們在其上工作的相同的實體一共工作的時候。

It is rewarding to see that the concept of meditation in this group has not broken down to include only the concept of the channeled information, for, indeed, it is the silence that teaches, perhaps more than even the most inspiring words, just as it is the space between objects which allows objects to have dimension.

看到冥想的觀念在這個團體中尚未分解以僅僅包含被傳訊的資訊的觀念，這是有益處的，因為確實，也許比甚至最為令人啟發的言語都更多地教導的事物，恰恰就是靜默了，就好像正是在物體之間的空間允許物體擁有維度一樣。

We hope that you may bring that silence with you as a tool to use not in the dark with your eyes closed only, but in the harshest of daylights and under the most trying of conditions, for if there is a portion of you that remains in the silence of that which is most precious to you, then all else is but a shadow which moves across the sun at the center of your being, and no cloud is large enough to blot out the joy you may take in living, and if the silence be gone from the noon day, then you are lost to the hustle and bustle of your

conscious daily thoughts. It is difficult to love when one is busy. It is difficult to perceive or experience the consciousness of the Creator or to take part in the one original Thought which created you.

我們希望你們可以將那種靜默作為一個工具帶在你們身邊，以不僅僅在黑暗中在你們的眼睛閉著的時候使用，同樣也在最刺眼的日光中以及在最為令人難以忍受的情況中使用，因為如果你們有一個部分是留在那對於你們是最為寶貴的靜默之中的，接下來，所有其他的事物就都僅僅是一個經過了在你們的存有的中心處的太陽的影子，沒有雲朵是足夠大以至於會遮蔽你們可以從生活中得到的喜悅的，如果靜默從正午消失了，接下來，你們就會迷失在你們的有意識的日常的思維的喧囂忙碌之中了。當一個人忙碌的時候，要去愛是困難的。要去感覺或者體驗造物者的意思，或者去參與到那一個創造了你們的原初的想法之中，是困難的。

If you no longer have any silence in your heart, it is as though you were a king who could direct and control your kingdom in any way that you wished, and so you began to wish and one thing was added upon another, all things that at one time or another you had wished, all eventually manifesting in one way or another. And yet, as wealthy and powerful as a king may be, still there is a limit to what a king can perceive and enjoy, and so you end up being not the ruler of your life, but its servant, ministering unto your desires and moving through your days as your kingdom wills you to move. Your past desires have all come home to roost, and you have been trapped by your own snare.

如果你在你們的心中不再擁有任何的靜默，這就好像你是一個國王，你能夠用任何你希望的的方式來指揮並控制你的王國，因此你開始期待，一個事情被添加到另一個事情上，所有的你在這樣或者那樣一個時刻已經期待過的事情，全都最終用這樣或者那樣一種方式顯化了。而即使你和一個王國可能成為地一樣富有與強有力，對於一個國王所能夠感覺到和享用的事物仍舊會有一種局限，因此，你最後不是成為了你的生命的統治者，而是成為了它的僕人，服侍于你的渴望，並如同你的王國所意願地一樣穿越你的日子。你的過去的渴望已經全都物歸原主，你已經陷入到你自己的圈套之中了。

None of you who feels that these words have truth is alone in this perception, for it is the nature of your culture to distract yourself from the consciousness of the love and light of the one Creator. It is difficult to turn [from] the riches of an earthly, shall we say, kingdom and choose the bright and shining ideals of an unseen kingdom. They do not glitter in the hand nor are they grateful to the touch. Pursued, they retreat. Those unseen values which you desire have no market value. It is difficult to explain the spiritual path to any who do not love the silence already or at least hunger for that which cannot be held in the hand or assessed for material wealth.

你們這些感覺到這些話語是擁有真理的人中不會有任何一個人在這個觀念中是孤單一人的，因為你們的文化的屬性就是讓你自己從太一造物者的愛與光的意識分心。要從一個，容我們說，世俗的王國轉身離開，並選擇屬於一個看不進的王國的明亮而閃耀的理想，這是困難的事情。它們既不會在手中閃閃發光，它們也不會摸起來是令人愉快的。當它們被追尋的時候，它們會後退。那些你們渴望的看不見的價值，是沒有市價的。要對任何尚未已經熱愛靜默的人，或者至少渴望那無法被抓在手中的事情，或者渴望無法因為物質性的富有而被評價的事物的人

解釋靈性的道路，這是困難的。

Yet, if you are dwelling in the silence to the extent that you can carry a small portion of it with you, it will not disturb you that many do not understand what motivates you. It will be enough that you have the opportunity to express yourself in love to other portions of the Creator. What entities may think of you is irrelevant to the excellence of your effort. Indeed, what you yourself estimate to be your excellence is irrelevant, for in the world of invisible things, where truth and beauty lie waiting to be found, all that is needed, all that is relevant is your seeking, that is your power and your peace. It is your very identification, for you are what you desire.

然而，如果你是安住于靜默中到了們能夠將它的一小部分攜帶在你身邊的程度了，很多人不會理解那個給與了你動機的事物，這就不會讓你感到困擾了。你擁有機會去向造物者的其他部分在愛中表達你自己，這就將會是足夠的了。實體可能會怎麼想你，這是與你的努力的優秀無關的。確實，你自己對你的優秀的評價是什麼，這是無關，因為在那個屬於看不見的事物的世界中，在那個在其中真理和美麗是等待著被發現的世界中，所有被需要的事物，所有有關係的事物，就是你的尋求，你的尋求就是你的力量與你的平安。它就是你的核心的身份，因為你就是你渴望的事物。

May your desires flow from you in a clean and pure stream, glittering and bubbling and moving in life into the great ocean of all that there is, that when all things are prepared as is necessary for you, each and every desire may be yours in full, your birthright claimed.

祝願你的渴望從你開始在一條乾淨而純淨的溪流中流動，閃閃發光、冒著泡，並在生命中移動，進入到一切萬有的偉大的海洋之中，當一切事物都作為對於你是需要的事物而準備好的時候，每一個渴望就會完全屬於你，你的天賦權利就被認領了。

Before we leave this group, we would like to exercise the new instrument, and so we would close through the one known as K. I am Hatonn.

在我們離開這個團體之前，我們想要訓練性的器皿，因此，我們會通過被知曉為 K 的實體結束。我是 *Hatonn*。

(K channeling)

(K傳訊)

I am Hatonn, and I greet you once again, my friends, in love and light through this instrument. We deem it a great privilege to be able to speak through yet another instrument who has offered herself in service as a vocal channel. It is our desire to share our humble thoughts with you for whatever help they may be to you on your various paths toward the One. We are ever grateful for additional opportunities for this.

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向你們致意，我的朋友們。我們將能夠通過另一個器皿發言視為一個巨大的榮幸，這個器皿已經在作為一個語音管道的服務中提供了她自己了。我們的渴望是與你們分享我們謙遜的想法，以

實現它們在你們各種各樣的朝向太一的道路上可能會對你們起到的無論什麼幫助。我們對於進行這種幫助的額外的機會一直都是感激的。

My friends, the time is near when we will no longer have the need to speak through a vocal channel, for our thoughts will be known to you, but for the present, as we seek to aid your planet in its birthing pains, shall we say, it is our privilege and our service to share our thoughts with you through those who have offered themselves as vocal channels. We are glad to be able to be with you in these times, my friends and are grateful for your desire to share with us those things which are eternal. Many are the distractions upon your paths, my friends. Many are the things of the moment which capture the attention, which pull you one way or another. There are many things of great interest which are of but transient importance. We know that you are aware of this, my friends.

我的朋友們，我們將不再需要通過一個語音管道發言的時刻臨近了，因為我們的想法將會為你們所知曉，但是，現在，當我們尋求在你們的星球的，容我們說，出生的疼痛中幫助它的時候，通過那些已經提供它們自己作為語音管道的實體與你們分享我們的想法，這是我們的榮幸與我們的服務。我們很高興能夠在這些時刻與你們在一起，我的朋友們，我們對於你們與我們分享那些屬於永恆的事物的渴望是感激的。很多的事物都是在你們的道路上的分心物，我的朋友們。很多的事物是那些會暫時抓住注意力，並會用這樣或者那樣一種方式拉扯你們事物。會有很多的事物是會具有巨大的興趣但卻只具有短暫的重要性。我們知道你們瞭解這一點，我的朋友們。

We urge you to hone your awareness of those things which are transient and those things which are eternal. We watch your growth and we appreciate your efforts in focusing on those matters which you deem to be of true importance. We are glad of the opportunity to offer you our humble opinions, and, as always, my friends, we would urge you to take our words lightly, to take to your hearts only those words which you feel to be of value to you, for it is not our intent to lay on you heavy burdens. Your illusion is heavy enough, my friends and we would count a privilege to be able to lighten your load, not to add to it.

我們鼓勵你們去打磨你們對於那些短暫的事物以及那些永恆的事物的認識。我們觀察你們的成長，我們欣賞你們在聚焦在那些你們認為是具有真正的重要性的事物上的努力。我們很高興擁有這個機會來提供你們我們謙遜的觀點，一如既往，我們會鼓勵你們不要將我們的言語看得太重要，僅僅將那些你們感覺到對於你們是有價值的言語帶到你們的心中，因為我們的意願不是在你們身上放置沉重的負擔。你們的幻象是足夠沉重的，我的朋友們，我們會將能夠減輕你們的負擔，而不是添加它視為一種榮幸。

At this time we would take our leave of this instrument and your group, leaving you in the joy of the love and the light of the one infinite Creator. Let your hearts be merry, my friends and rejoice, for truly your path may be and your burden may be light, as it is written in your holy works. Farewell, my friends, in love and light. I am Hatonn.

在此刻，我們會離開這個器皿和你們的團體，我們在太一無限造物者的愛與光的喜悅中離開你們。讓你們的心成為快樂的，我的朋友們，並歡慶，因為，如同在你們的神聖著作中被寫道的一樣，你們的道路真的可以是輕鬆的，你們的負擔可以是輕鬆的。再見，我的朋友們，在愛與光中。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and I greet you, my friends, in the love and the light of our infinite Creator. We are overjoyed to be able to join your group this evening, and we thank you for this opportunity. It is once again our privilege to be able to offer ourselves in the capacity of attempting to answer those queries which you may find of interest in your own seeking. We would repeat the suggestion of our brothers and sisters of *Hatonn* that you neither take our words too seriously or regard them as being more than our opinions. With that disclaimer, we would be happy to attempt to respond to those queries you may have.

我是 *Latwii*，我的朋友們，我在我們的無限造物者的愛與光中向你們致意。我們對於能夠在今晚加入你們是感到狂喜的，我們為這個機會而感謝你們。能夠通過嘗試回答那些你們可能發現在你們自己的尋求中是有興趣的問題的方式來提供我們自己，這再一次是我們的榮幸。我們會重複我們的兄弟姐妹 *Hatonn* 的建議，你們既不要將我們的言語看得太過嚴肅，你們也不要將它們視為是比我們的觀點更多的事情。帶著那個免責聲明，我們會很高興嘗試回答那些你們可能擁有的問題。

C: *Latwii*, could you speak to me briefly about living within the moment?

C : *Latwii* : 你們能夠我簡短地談談活在當下之中嗎？

I am *Latwii*. In brief, my brother, it is a good idea.

我是 *Latwii*。簡單地說，我的兄弟，它是一個好主意。

We shall perhaps elaborate. It is a common feeling and tendency among your peoples to look backward and forward as the present moment is experienced. The present moment then becomes a recapitulation of the history of one's existence, and when this is not occurring quite frequently the present moment becomes a consideration of the possibilities which the future might hold for one. Thus, the present moment is that which offers to an entity the opportunity to look backward and to assess that which has been accomplished, to look forward and to consider that which is possible to accomplish, and all that has been done and shall be done will be done within a present moment.

我們將會進行詳盡的闡述。在你們的人群中的一個通常的感覺與傾向性就是當下一刻被體驗到的時候去往後看和往前看。當下一刻接下來就成為了對一個人的存在性的歷史的扼要重述了，當這種扼要重述並未相當頻繁地發生的時候，當下一刻成為了對於未來可能對一個人擁有的可能性的一種考慮了。因此，當下一刻就是那種提供了一個實體機會去往後看並對已經被完成的事情進行評估，去往前看

並考慮有可能完成的事情的事物了，所有已經被進行和將要被進行的事情都將在當下一刻之中被進行。

That present moment, then, is that which has power within one's experience. The power of that present moment may be harnessed in any manner in which you choose. Indeed, we affirm the efficiency of looking upon the experiences one has gathered and gleaning from them those attitudes and biases and considerations which are helpful in the process of spiritual evolution, for by such contemplation is one able to benefit from experience. We can also affirm the helpfulness of taking what one has learned from experience and projecting possibilities as to how future moments might be enhanced by applying these lessons which have been learned. Thus, one prepares oneself to share the harvest of one's experience in a helpful manner.

接下來，當下一刻，就是那個在一個人的體驗中擁有力量的事物了。當下一刻的力量可以用任何你們選擇的方式被利用。確實，我們會確認檢查一個人已經收集的體驗並從那些體驗中發現那些在靈性演化的過程中是有幫助的態度、偏向性以及考慮的效用，因為藉由這樣的沉思，一個人能夠從體驗中受益了。我們同樣也肯定，使用從一個人已經從體驗中學會的事物並將關於未來的時刻如何可能被應用這些已經被學會的課程而被增強的可能性投射出來，這是有幫助的事情。因此，一個人可以讓它自己做好準備來用一種有幫助的方式分享一個人的體驗的收穫物。

However, as you well know, my brother, the present moment is also that which is complete within itself, and in this light needs no addition from the past or from the future. The present moment may become, if it is one's desire, a finely focused experience of all that one is and all that one can be and all that one has been. In this focus of experience the full potential of one's being is brought to bear upon one's thinking and the boundaries or limitations of one's thinking or one's beliefs are offered the opportunity to expand. As one begins to create a space in experience in the present moment which is undiluted by the past or the future, one then harvests potential. One in this harvest may become inspired, shall we say, by that which is and that which exists within one's being. In such present moment experiences, one may fully appreciate the completeness which is the foundation of any entity's being.

然而，如你們清楚知曉的一樣，我的兄弟，當下一刻同樣也是在其自身內在之中是完整的，當下一刻在它的光之中不需要來自於過去或者來自於未來的補充的事物。如果一個人渴望的話，當下一刻可能成為對一個人之所是的全部的事物，一個人能夠成為的事物以及一個人已經是的事物的一種被精細地聚焦起來的體驗。在這種體驗的聚焦之中，一個人的存有的全部的潛能被引發出來以對一個人的思考產生影響，一個人的思考或者一個人的信念的邊界或者限制被提供給了機會去拓展了。當一個人開始在當下一刻之中的體驗中創造出一個沒有被過去和未來所稀釋的空間的時候，一個人接下來就可以收割這種潛能了。一個人在這種收割中可能被其之所是以及存在於一個人存有之中的事物，容我們說，所啟發。在這樣的當下一刻的體驗中，一個人就可以充分欣賞任何實體的存有的基礎之所是的完整性了。

Of course, my brother, you are aware that the meditative state is that state which offers the easiest access to such present moment experiences, for such experiences of the power of the present moment and the perfection of one's being are those which become available to an entity when there is no coloration of past or future or thought of any kind to form a filter through which the present moment must be perceived.

當然，我的兄弟，你們知道冥想狀態就是提供了進入到這種當下一刻的體驗的最為容易的入口的狀態，因為這樣的具有當下的一刻的力量以及一個人的存有的完美性的體驗，是那些在沒有過去或者未來的染色或者任何類型的想法形成一個當下一刻必須通過其被感覺到的過濾物的時候可以為一個實體所利用的體驗。

Thus, within the present moment experience one may, in a manner of speaking, not only recharge the battery of one's personal energy, but may discover that that battery is fully charged at all times, and in this discovery and from this discovery one may then move into the daily round of activities inspired and ennobled, shall we say, so that the ability to utilize what has been learned is enhanced and the ability to gather further lessons available in each present moment is also enhanced.

因此，在當下一刻的體驗中，一個人可以，用一種說話的方式，不僅僅對一個人來個人的能量的電池進行重新充電，同樣也可以發現，電池在所有的時候都是充滿電的，在這種發現中以及藉由這種發現，一個人接下來就可以在，容我們說，被啟發且變得高貴的狀態下進入到日常生活的活動中了，這樣去利用已經被學會的事物的能力就會增強了，去進一步在每一個當下一刻中收集更進一步的課程的能力同樣也被增強了。

Thus, my brother, you see how the present moment is the moment of power within any seeker's experience. Within that moment, one may turn the eyes backward, forward and may also rest the eyes within the moment of one's being.

因此，我的兄弟，你們可以看到當下一刻如何在任何尋求者的體驗中是具有力量的時刻。在那一刻之中，一個人可以將眼睛轉向後面，前面，同樣也可以讓眼睛在一個人的存在的那一刻中休息。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

C: Here of late I go through long spells where I have trouble remembering anything of the past. Things seem like this is how they've always been. And actually its been very peaceful to feel that way, but at times I will get a feeling of guilt, thinking that I should have more feelings than I do about the past. But they're just not there.

C：最近我經歷了一段很長的時間，在其中我在回憶起任何過去的事情的方面遇到了困難。事情看起來就好像是，它們一直都是這樣的。實際上，有那樣的感覺已經是非常令人平靜的了，但是時常我將會有一種內疚的感覺，我想我本來應該比我在關於過去的方面所有的感覺擁有更多的感覺。但是，它們僅僅不在那裏。

I am Latwii, and we perceive a comment upon your experience that may also benefit from a comment from our point of view, though we have not been queried specifically. We may suggest that when you have the ability to look upon those experiences that are a part of your history, shall we say, without a feeling of joy or sadness, you may assume that those experiences have been utilized in an efficient manner, for when there are emotional charges, shall we say, that are apparent and connected to any experience, then one may assume that there is work in that experience which one may undertake, for the emotional colorations that one feels for any thought, experience or entity are distorted perceptions that are distorted in such and such a fashion in order that an entity will be drawn into the process of balancing these perceptions so that the final product of all experience is a quiet acceptance that may in metaphysical terms be translated as unconditional love.

我是 *Latwii*，我們感覺到對你的體驗上的一個評論可能同樣也會從來自我們的視角的一個評論而受益，儘管我們尚未被具體地詢問。我們可以建議，當你擁有能力在沒有一種喜悅或者悲傷的感覺的情況下去觀察這些是，容我們說，你的歷史的一部分的體驗的時候，你可以假設那些體驗已經用一種有效的方式被利用了，因為當會有情緒上的，容我們說，負載是明顯的且與任何體驗連接在一起的時候，接下來一個人就可以假設，在那個體驗中會有一個人可以進行的工作了，因為一個人對任何想法、體驗或者實體感覺到的情緒上的染色，是用這樣或者那樣的一樣方式被扭曲的有扭曲的觀念，以便於一個實體將會被拉入到平衡這些知覺的過程中，這樣所有的體驗的最終的產物就是一種平靜的接納了，這種接納可以在形而上學的方面被轉譯為無條件的愛。

May we answer further, my brother?

我的兄弟，我們可以進一步發言嗎？

C: No. That's reassuring, and I say thank you because I know that many times I'll ramble instead of putting a question together and you always pick it up for me. But I would ask you just this one last thing.

C：不用了。那是令人放心的，我會說感謝你們，因為我知道很多時候我將會是在閒談而不是將一個問題彙聚在一起，你們一直都為我拾起了問題。但是我會詢問僅僅你們這個最後的事情。

I find at this particular time an attraction to a person who I see as myself ten or twelve years ago—the person whose development is pretty much where mine was. Can you give me any indication on why I'm feeling pulled towards something like that?

我在這個特定的時刻發現對一個人的一種吸引，我將這個人視為是在十年前或者十二年前的我自己——這個人的發展是和我在那個時候的發展是相當類似的。你們能夠在關於為什麼我感覺到被拉向某個類似那樣的事情的方面給予我任何指點嗎？

I am Latwii, and am aware of your query, my brother. We find in this instance that the attraction of which you speak is one which has numerous—we search this instrument's mind for the proper terminology—components which are

feeding in to the attraction. Some of these are those which we would rather allow your own discovery to bring to the conscious attention, for this is a part of your current experience which offers to you the opportunity for growth which we would not wish to take from you. We may suggest in one aspect of this experience that as you see a portion of yourself in another which you have yet to balance, shall we say, in your own experience, but for which you feel great affection, you may expect that this recognition of a portion of yourself in another has the potential to offer to each of you an opportunity to move from one point of viewing to another which is larger, shall we say, in scope.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現在這個情況中，你談及的吸引，是一種擁有多個——我們在這個器皿的頭腦中搜尋合適的詞語——組成部分的吸引力，這些組成部分都在為這種吸引提供養分了。這些組成部分中的一些是我們寧願允許你自己進行探索以將其帶入到有意識的注意力的組成部分，因為這是你當前的體驗的一個為你提供了成長的機會的部分，我們並不希望將這樣的機會從你身上奪走。我們可以建議，在這個體驗的一個面向中，當你在另一個人身上看到你自己的——一個你在你自己的體驗中，容我們說，尚未平衡的部分的時候

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

C: No, thank you very much.

C：不用了，非常感謝你們。

I am *Latwii*, and we thank you, my brother. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

K: I have a couple of questions, *Latwii*. The first has to do with emotional charges attached to past experiences or people. I know there are a number of experiences in my life which are painful to me to remember, and I have some more feelings attached to a number of people, some that are very close to me. I wonder if you can comment for me on the balancing process that needs to be done in these situations?

K：我有幾個問題，*Latwii*。第一個問題是與和被附加在過去的體驗或者人之上的情緒性的負載聯繫在一起的。我知道在我的生命中有一些體驗對於我是回憶起來很痛苦的，我擁有一些感覺是被附加在一些人上的人，一些與我非常親密的人。我想要知道是否你們能夠為我評論在這些情況中需要被進行的平衡的過程？

I am *Latwii*, and am aware of your query, my sister. When one sees within one's emotional responses a charge which is significant, whether it be positively expressed or negatively expressed, one may look upon such charge as that which is one-half of the full point of view which, when attained, will represent balance within one's being. Thus, if one wishes to work upon this balance, one may in the meditative state or in solitary contemplation look upon that charge and examine its nature. If one can recall specific instances in

which this charge was developed, these experiences then may be relived, shall we say, within the mind and may indeed be enhanced to the point that the charge is magnified to the greatest extent that is possible. This charge then may be likened unto the pendulum which has been moved ...

我是 *Latwii*，我瞭解你的問題了，我的姐妹。當一個人在一個人的情緒反應中看到一種有意義的負載的時候，無論它是被正面性地表達的還是被負面性地表達的，一個人都可以將這樣的負載視為是完整的視角的一半，當那種完整的視角被取得的時候，它將會在一個人的存有中呈現出平衡。因此，如果一個人希望在這種平衡上進行工作，它可以在冥想狀態中，或者在孤單的沉思中觀察那個負載並檢查它的屬性。如果一個人能夠回憶起這種負載被發展出來的具體的時刻，這些體驗接下來就可以在心智中，容我們說，被重現，並可能確實會被增強到那種負載被放大到有可能最大程度的位置。這種負載接下來就可以被比作已經被移動的重錘.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and am once again with this instrument. We shall continue. The pendulum then may be seen as having been moved to the fullest position upon its arc on one side of the perpendicular, shall we say, so that there is now the potential of swinging in a full arc to the opposite side. The magnified emotion then may attract in one's mind the polar opposite. This is a natural process which one may then allow to increase within the mind until the opposite emotion is of equal strength. When both may be seen within the mind, you may then view each as a portion of a continuum, the entire continuum offering to you the opportunity of experiencing more of the one Creator. If you can accept yourself completely for containing within your being this range of opportunities for knowing the one Creator, then you have utilized the emotions that have guided your progress.

我是 *Latwii*，我再一次與這個器皿在一起了。我們將繼續。這個重錘接下來就可以被視為是已經被移動到它在，容我們說，垂直線一側的弧度上的最為充分的位置了。被放大的情緒接下來就可能會在一個人的頭腦中吸引對立的極點，這是一個人可以接下來允許在頭腦中增強的一個自然的過程，一直到對立面的情緒是具有同等的強度為止。當兩種情緒都可以在心智中被看到的時候，你接下來就可以將沒一個情緒都是為是一個連續體的一部分，整個連續體都向為你提供更多地體驗太一造物者的機會。如果你能夠完全地接受你自己在你的存有內在之中包含有這個知曉太一造物者的機會的範圍，接下來你就已經利用了那些已經指引了你的進程的情緒了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

K: Can you tell me if it's possible as a result of having a strong emotional

charge attached to particular people or situations and having those remain unbalanced, is it possible to throw off the course of a planned incarnation? I guess I mean throw off to the point of it being a waste.

K：你們能夠告訴我，是否有可能作為擁有一種被附加在特定的人或者情況上的一種強有力的情緒性的複雜以及擁有這些依舊未被平衡的情緒的一個結果，有可能去扔掉一種被計畫好的投生的進程嗎？我猜想我的意思是，扔掉它以至到了它成了一個廢棄物的程度。

I am Latwii, and we feel that we are aware of your query. If our response does not reflect this, please query further. If you have emotional responses to any entity or event which become strong enough to be recorded in your memory and which have not found the resolution in balance, one may expect to see these types of responses repeated within the life pattern until work with them is sufficient to achieve balance. When an incarnation has been completed, there is seen those patterns which have achieved balance and those which yet await balance. The latter then become a portion of the work to be accomplished within the next incarnational pattern. Thus, we do not see efforts within any incarnation as being wasted, shall we say, but as providing further opportunity for learning and for serving others.

我是 *Latwii*，我們感覺到我們瞭解了你的問題了。如果我們的回應並未反映出這種瞭解，請進一步提問。如果你擁有對任何實體或者事件的情緒性的反應，那種反應足夠強有力以至於被記錄在你的記憶中，並且尚未在平衡中找到解答，一個人就可以期待看到這些類型的回應會在生命模式中被重複，一直到對它們的工作是足夠取得平衡為止。當一次投生已經被完成的時候，那些已經取得平衡的模式以及那些仍舊等待這平衡的模式會被觀察到。後者接著下來會成為在下次投生模式中要被進行的工作的一部分。因此，我們不會將在任何投生中的努力視為是，容我們說，被浪費的，而是視為是為學習，為服務他人提供了更進一步的機會的事物。

May we respond further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: If an entity has a particular planned service or mission, as it were, a plan for a particular incarnation, is it possible to miss that by failing to utilize catalyst efficiently or failing to learn a lesson prior to the time that this service was to be accomplished?

K：如果一個實體擁有一個特定的被計畫好的服務或者，可以說是，使命，一個為一次特定的投生的計畫，有可能藉由無法有效地利用催化劑或者無法在這個服務要被進行的時間之前學會一個課程而錯過那個計畫嗎？

I am Latwii, and in general we would respond to your query by suggesting that such is possible, for within any incarnational pattern, there is the possibility and the freedom of ignoring or rejecting any catalyst that one may find within the incarnational pattern. Indeed, within an incarnation, the nature of free will is such that an entity may move in any pattern which it chooses, however, there is the momentum, shall we say, of the preincarnational choices

which tends to bring before the entity's notice the catalyst which has been designed to provide the entity with the opportunity to learn and to serve in such and such a fashion according to the preincarnative choices. It is a somewhat difficult task to ignore or reject what one has placed within one's path. However, this is possible if a strong enough exercise of will is manufactured, shall we say.

我是 *Latwii*，一般而言，我們會藉由建議這是有可能的來回應你的問題，因為在任何投生模式中，都會有忽略或者拒絕任何的一個人可能在投生模式中發現的催化劑的可能性與自由。確實，在一次投生中，自由意志的屬性就是如此，以至於一個實體可以用任何它選擇的模式移動，然而，會有投生前的選擇的，容我們說，勢能會傾向與將已經被設計好的催化劑帶到實體的注意力的前方，以提供給那個實體機會去用這樣或者那樣一種方式根據投生前的選擇而進行學習與服務。忽略或者拒絕一個人已經放置在它的道路中的事物，這是多少有些困難的一個任務。然而，如果一種對意志的足夠強有力的實踐，容我們說，被產生出來了，這是有可能的。

There are lessons that then develop from this ignoring of preincarnational patterns which may have been totally unplanned, yet may also add to the entity's ability to learn and to serve, whether the service is that which was planned previous to the incarnation or not. The possibilities of any incarnation are infinite, for within the incarnation free will and that which has been predetermined mix and blend, weaving various patterns at various times so that there is a constant interplay of attraction and repulsion.

會有一些可能已經是完全沒有被計畫過的課程接下來會從這種對投生前的模式的忽略而發展出來，而這些課程同樣可能會增加實體去學習和去服務的能力，無論那個服務時不時在投生前被計畫過的服務。任何投生的可能性都是無限的，因為在投生中，自由意志依舊已經被提前決定的事情是混合且混雜的，並會在各種各樣的時刻編織出各種各樣的圖案，這樣就會有吸引與排斥的一種持續不斷的相互作用了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, thank you, that was very helpful. I have one further question, though. Can you comment for me at all on the nature or the cause of very strong positive attractions to various people or specific people?

K：沒有了，謝謝你們，那是非常有幫助的。儘管我還有一個更進一步的問題。你們能夠在關於各種各樣的人或者特定的人的一種非常強有力的正面性的吸引力的屬性或者原因的方面為我做出任何評論嗎？

I am *Latwii*, and am aware of your query, my sister. It is quite a large subject, for all things and people which come before one's notice within the illusion in which you experience your current incarnation are a portion of the self in one degree or another. The attraction of the self to the self is that which is a natural portion of the creation, for the creation, as you know, is of one thing, that great Thought of love which motivates all that is and is the fabric of all

creation.

我是 *Latwii*，我理解了你的問題，我的姐妹。這是一個相當大的主題，因為在你在其中體驗你當前的投生的幻象中所有的吸引了一個人的注意力的事情與人，用這樣或者那樣一種程度都是自我的一部分。自我對自我的吸引力就是造物的一個自然而然的部份，因為造物，如你們知曉的一樣，是一個存有，即那個激發了一切萬有且是一切造物的構架的那個偉大的愛的想法。

If you are able to perceive in a relatively clear fashion more of the heart of your own being within yourself and are able then to look with this same eye upon those about you and recognize a clearer reflection of that which each is, then you may feel an attraction which is unhindered by the disguises, shall we say, that are the personalities which allow entities to pursue lessons in a unique fashion. Thus, it is not so much the uniqueness of entities which attracts one to another as it is a clearer and clearer expression of that which is the same for all, that being the expression of the love of the one Creator.

如果你能夠用一種相對清晰的方式更多地感覺在你自己內在之中的你自己的存有的核心，並接下來能夠用這種相同的眼睛觀察那些在你周圍的人，且認出一個人之所是的事物的一個更為清晰的映射，接下來，你就可以感覺到一種吸引力了，這種吸引力是不會被那些會允許實體用一種獨一無二的方式追尋課程的人格之所是的，容我們說，偽裝所妨礙的。因此，將一個實體吸引到另一個實體的事物並非如此之多地是實體的獨特性，因為它是對那個對於所有人都是相同的事物的一個越來越清晰的表達，即對太一造物者的愛的表達。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, that's very helpful. Thank you.

K：沒有了，那是非常有幫助的。感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query at this time?

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*, and we find that for the moment we have exhausted those queries which those present have brought to our attention. We thank each of you for your gifts of the query which opens yet another avenue of seeking the one Creator. We have enjoyed our speaking with this group this evening. We always look forward to the opportunity to join this group, for it is a merry one which enjoys even our silly sense of humor. We can't get laughs in every bar in the universe, you know. We always hang out with our friends—we too have our attractions.

我是 *Latwii*，我們發現我們暫時已經耗盡了那些在場的人已經帶給我們的注意力的問題了。我們為你們的問題的禮物而感謝你們各位，你們的問題開放了另一條尋求太一造物者的道路。我們已經享受我們在今晚對這個團體的發言了。我麼噁

一直都期待加入這個團體的機會，因為甚至享受我們愚蠢的幽默感都是一個快樂的事情。你們知道，我們無法在宇宙中的每一個酒吧中都聽到笑話。我們一直都和我們的朋友們混在一起——我們同樣擁有我們的吸引力。

We shall leave this group at this time, rejoicing in the love and in the light that we have found here and in all portions of the one Creation. We are those of Latwii. Adonai, my friends. Adonai vasu.

我們將在此刻離開這個團體，我們在我們已經在這裏以及在太一造物者的所有的部分中都發現了的愛與光中歡慶。我們是 *Latwii*。Adonai，我的朋友們。Adonai vasu。

October 13, 1986

Laitos : 回應呼喚

(K channeling)

(*K* 傳訊)

I am Laitos, and I greet you, my friends, in the love and in the light of the one infinite Creator. It is our great pleasure once again to be with your group for the purpose of exercising the new channel for a brief period of your time. We are quite pleased with the progress this instrument has made and glad of the opportunity she has had to work with other contacts as well as ours. We hope to continue working with this instrument in your future. At this time we would transfer the contact. I am Laitos.

我是 *Laitos*，我的朋友們，我向你們致意，在太一無限造物者的愛與光中。再一次被邀請為了訓練新的器皿的目的而與你們的團體在一起你們的一小段時間，這是我們巨大的快樂。我們對於這個器皿已經做出的進展是相當高興的，我們對於她已經擁有的與其他的接觸，同時還有我們的接觸一同工作的機會是感到高興的。我們希望在你們的未來繼續與這個器皿一同工作。在此刻我們會轉移接觸。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet you again in love and light through this instrument. We are very happy to have the opportunity to speak through this instrument as well, for the process of working with new instruments provides those who are more experienced with an opportunity of expanding that experience and becoming a new instrument on another level, shall we say. We have been happy that this instrument has offered itself in the capacity of serving as somewhat of an anchor in this particular proceeding.

我是 *Laitos*，我通過這個器皿再一次在愛與光中向你們致意。我們非常高興擁有機會同樣也通過這個器皿發言，因為與新的器皿一同工作的過程為那些更有經驗的器皿提供了一個拓展體驗並在，容我們說，另一個層次上成為一個新的器皿的機會。我們對於這個器皿已經通過在這個特定的進程中起到了多少是一個錨的作用的方式提供它自己而已經是高興的了。

We look upon the vocal channeling type of service as one which offers increasing kinds and depths of service to all those with whom the process is ongoing. We choose in these kinds of sessions to offer information which is more useful to the people, as you call them, that have joined in the session in order that they might serve as vocal instruments, rather than offering information which is more general in its application, for these workings are those which have been set aside for the purpose of developing the instruments which will at a later time, as you would see it, [move] into the kinds of service that will move to a wider selection of your peoples.

我們將語音傳訊類型的服務視為是一種對所有那些這個過程通過其進行的實體

提供了越來越多服務的種類和深度的服務。我們在這些種類的集會中選擇去提供對於那些已經加入到集會的人，如你們對它們的稱呼一樣，更有幫助的資訊，以便於它們可以作為語音器皿而服務，而不是提供在其應用上更為一般性的資訊，因為這些工作是那些已經為了發展器皿的目的被留出來的工作，這些器皿將會在一個之後的時間，如你們所看到的時間一樣，進入到那些將會移動到對你們的人群的一個更為寬廣的選擇中的服務的類型之中。

At this time we are aware that there is the need to be brief, for there is the opportunity for some of this group to participate in another type of service, of praising the one Creator by singing of the sacred music. Thus, at this time we shall attempt to close this contact through the new instrument known as K. We shall transfer this contact at this time. I am Laitos.

在此刻我們察覺到確實需要成為簡短的，因為會有機會讓這個團體中的一些人參與到另一種類型的服務中，藉由歌唱神聖音樂來讚美太一造物者的服務。因此，在此刻我們將嘗試通過被知曉為 K 的新的器皿來結束這個接觸。我們在此刻將轉移這個接觸。我是 *Laitos*。

(K channeling)

(K 傳訊)

I am Laitos, and greet you once again through this instrument.

我是 *Laitos*，我通過這個器皿再一次向你們致意。

(Long pause.)

(長暫停。)

As we have said, my friends, we do count it a privilege to be able to serve with you in this manner, for there are many who are seeking and the call is great, so we are appreciative of any additional means by which you may seek to answer this call.

如我們已經說過的一樣，我們確實將能夠用這種方式對你們進行服務視為一種榮幸，因為會有很多正在尋求的實體，呼喚是巨大的，因此，我們感激任何我們可以藉由其尋求回應這種呼喚的額外的途徑。

We thank each of you in this group for your faithfulness to this service. At this time we will take our leave of this group, for we wished only to say a few final words through this instrument. And so we leave you, my friends, in the love and the light of the one Creator. Be joyful, my friends, and peace be with you.

We are known to you as those of Laitos. Adonai, my friends. Adonai.

我們為你們對於這種服務的忠實而感謝在這個團體中的你們每一位。在此刻我們將離開這個團體，因為我們僅僅希望通過這個器皿說一些最後的話。因此，我的朋友們，我們在太一無限造物者的愛與光中離開你們。我的朋友們，變得喜悅吧，平安與你們同在。我們是你們知曉的 *Laitos*。Adonai，我的朋友們。Adonai。

October 14, 1986

Laitos : 榮耀與責任

(K channeling)
(K傳訊)

[I am Laitos, and] we greet you once again, my friends, in love and light. It is, as always, a great privilege to be with this group and to have the opportunity for working with the new instrument known as K. It has been a pleasure for us to work with this instrument over the past several of your days, and we do look forward to working with her again in the future. At this time we would transfer the contact. I am Laitos.

[我是 *Laitos*，]我們在愛與光中再一次向你們致意，我的朋友們。與這個團體在一起並有機會與被知曉為 *K* 的器皿一同工作，這一如既往是一種巨大的榮幸。與這個器皿在你們的過去的幾天中一同工作，這已經對於我們而言是一種快樂了，我們確實期待在未來再一次與她一同工作。在此刻我們會轉移接觸。

(Carla channeling)
(*Carla*傳訊)

I am Laitos, and I greet you through this instrument in the love and the light of the infinite Creator. This instrument is most surprised that contact transferred to her, for she intended to be engaged doing normal work rather than working as an instrument. However, we find a request in the one known as Jim that he be allowed another period of time to work upon the meditative state itself and we were happy to oblige, as this instrument, as was her wont, was prepared and needed only to ascertain our identity and challenge. We now address the new channel.

我是 *Laitso*，我通過這個器皿在無限造物者的愛與光中向你們致意。這個器皿對於接觸被轉移給她了是極其吃驚的，因為她確實是打算要忙於進行通常性的工作，而不是作為一個器皿而工作。然而，我們發現被知曉為 *Jim* 的實體內在之中有一個請求，他請求被允許在另一個時間在冥想狀態其自身上進行工作，我們很高興答應這個請求，**因為這個器皿，如同她的不願意一樣，是被準備好了的，且僅僅需要確認我們的身分與挑戰。**我們現在會對新的器皿發言。

My sister, the new channel must be vigilant concerning the challenging of entities. There was less than perfect contact with our social memory complex. Although there was some degree of contact, there was less than the desirable strength of connection, and we would suggest that it is never as important to speak as it is to assure yourself of a strong contact. If there is a feeling of varying of energies, it is well mentally to request that the energy [be] regularized [and] that the identity be given in a stronger and more stable (inaudible).

我的姐妹，新的器皿必須在關於對實體的挑戰的方面是警覺的。會有與我們的社會記憶複合體的較不完美的接觸。儘管會有某種程度的接觸，會有較不理想的連接的強度，我們會建議，讓你自己確信有一個強有力的接觸，這永遠都是比去發

言要遠遠更加重要的。如果有一種能量的變得感覺，在心智上請求能量成為有規律的，並請求身份用一種更加強有力且更為穩定的方式被給予，這是很好的（聽不見）。

We realize that the new instrument is struggling still with the analysis of thoughts. We find no fault in this, as it is inevitable given the instrument's habitual method of ratiocination. There will be that personality trait to accept and manage regardless of how much experience this particular channel may gather. Therefore, it is not a negative but rather a challenge that can be turned to good use, for if one knows one's challenges, one may properly meet them. 我們意識到，新的器皿仍舊在與對想法的分析掙扎。我們在這種分析中並未發現 差錯，因為考慮到器皿的習慣性的推理的方法，這是無可避免的。將會有那種這樣一種人格的特徵，無論這個特定的管道可能收集了多少的體驗，它都會去接納 並管理那些體驗。因此，它不是一種負面性的，而毋寧是一個挑戰，它是能夠被 轉變為有益處的使用的，因為如果一個人知道他的挑戰，它就可能適當地面對它們了。

Perhaps more than any conditioning which we have noticed to do with this channel and for which we are grateful, it would be better if the instrument were signaled to our presence not only by call to the instrument hailing it, but also by a certain feeling which pervades the inner seat of compassion when mind, body and spirit greet a loved acquaintance.

也許比我們已經注意到與這個管道有關的任何的調節作用，我們對此是感激的，更大的事情是，如果器皿得到了我們的在場的信號，不僅僅藉由器皿對它打招呼的呼喚，同樣也藉由在心智、身體和靈性向一個摯愛的熟人致意的時候的那種在內在的同情心的位置上彌漫的特定的感覺，這會是更好的。

So we do to you when we contact you, and if there is not a certain comfort or sweetness in the call, it is well to ask for it mentally that you may know that there is indeed a contact, a contact of compassion and love, of spiritual truth and of peace. And when you feel the touch of that emotionally palpable contact, it is to you as conditioning [is] to others, for your area of sensitivity, your area of surety, your particular mental makeup, is circuited through the emotions, and it is in the emotional area that you may look carefully for conditioning.

當我們與你們接觸的時候，這就是我們對你們做的事情，如果在呼喚中沒有一定的舒適或者美妙，去在心智中請求它，這是很好的，這樣你們就可以知曉，確實有一個接觸，一種具有同情心和愛，具有靈性的真理和平安的接觸。當你們感覺到那種在情緒上是可以觸摸得到的接觸的觸碰的時候，它對於你們就好像對其他人是調節作用一樣，因為你們的具有敏感性的區域，你們的具有確定性的區域，你們特定的心智的組成，都是通過情緒形成回路的，就是在情緒的區域中，你們可以仔細尋找調節作用了。

We hasten to point out that many fifth-density entities who are of the Confederation do not have nearly as strong an emotional carrier wave due to

the nature of wisdom and the wisdom density. However, many do and we feel that the one known as K has the sensitivity needed for this type of conditioning to work well for her.

我們會趕緊指出，很多屬於星際聯邦的第五密度的實體並不擁有完全一樣強有力的一個情緒上的載波，這是由於智慧以及智慧的密度的屬性。然而，很多實體都確實擁有這種類型的調節作用所需的敏感性，我們感覺到對被知曉為 K 的實體擁有這種她是很有用處的敏感性的。

We say all this because we are aware there was a certain amount of questioning on the instrument's part as to why the contact seemed to vary in strength to the point where the instrument was not (inaudible) receiving thoughts. It was a matter of having one foot in the door, my sister, and one on the porch.

我們說了所有這些是因為我們察覺到，在關於為什麼接觸看起來是在強度上是變化的，到了器皿沒有（聽不見）接收到想法的程度的方面在器皿的部分上有一定數量的疑問。這是一個一隻腳踏進門，我的姐妹，而另一隻腳還在走廊上的問題。

We would commend both the new instrument and the new teacher, realizing that for both this has been partly duty as well as honor, partly responsibility as well as pleasure. In the realm of spiritual work, as in any endeavor, the two go hand in hand, for all that is alive has the question of what to spend the life upon, what to offer the life up in aid of. If it is an offering of pleasure that it is to be, then the responsibility remains small for most, the honor of pleasing the self by distraction equaled by the responsibility of polluting the physical vehicle by excess.

我們會同時稱讚新的器皿以及新的老師，我們同時意識到，對於兩者，這已經是部分義務，同樣也是榮耀，且部分是責任，同樣也是快樂。在靈性工作的領域中，如同在任何的 effort 之中，兩者是手牽手前進的，因為所有活的實體都會擁有要將生命花費在什麼事物上，要為生命提供什麼幫助的問題。如果生命要成為的事物就是一種對快樂的給予，接下來對於大多數人就只會有少量的責任留下了，而藉由分心物而取悅自我的榮耀，是被由於無節制而玷污物質性載具的責任所平衡的了。

If an individual is polarizing either towards the positive or towards the negative poles, both the pleasures and the responsibilities increase and the life becomes, shall we say, enlarged in its proportions, not altering that entity inside which is the seat of consciousness, but rather enlarging those things which may impinge upon the recording, analyzing, processing and evolving entity.

如果一個個體是要麼朝向正面性的極點，要麼朝向負面性的極點極化的，快樂與責任同時都會增加，生命會，容我們說，成比例地被放大，不是改變那個在意識的位置上的內部的實體，而毋寧是擴大那些可能會衝擊那個記錄、分析、處理以及發展的實體的事物。

As you evolve, we encourage each of you to continue opening more and more to honor and to responsibility, not more quickly than you are able

happily to bear the burdens which you decide to lift, but in all comfort and with a feeling of correctness and appropriateness ... 在你們發展的時候，我們鼓勵你們每一個人都繼續越來越多地向著榮耀，向著責任開放，並不是比你們能夠快樂地承受你們決定去舉起的重擔更加快速地開放，而是完全舒適地，並帶著一種具有正確性與適當性的感覺.....

(Side one of tape ends.)

(磁帶一面結束。)

I am Laitos, and am again with this instrument. We would ask again of the one known as Jim of the possibility of transfer of this contact at this time. If we are unable to make a good contact, we shall leave this group that another contact with the vibrations more closely approximating those of the one [known as] Jim may be used. We make the attempt at this time. I am known to you as Laitos.

我是 *Laitos*，我再一次與這個器皿在一起了。我們會再一次詢問被知曉為 *Jim* 的實體在此刻轉移這個接觸的可能性。如果我們無法建立一個有效的接觸，我們將離開這個團體，這樣另一次在振動上更為緊密地接近被知曉為 *Jim* 的實體的振動的接觸就可以被使用了。我們在此刻會進行這個嘗試。我是你們知曉的 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each of you in love and light through [this] instrument. We are pleased to be able to make this contact and to be able to offer ourselves in service through this instrument in the capacity of attempting to answer what queries may be on the minds of those present. We would ask if there might be a query to which we might respond?

我是 *Laitos*，我通過這個器皿在愛與光中向你們各位致意。我們很高興建立這個接觸，並能夠通過這個器皿通關過嘗試去回應可能在那些在場的人的頭腦中的問題的方式來提供我們自己進行服務。我們會詢問，是否可能有一個我們可以回應的問題？

K: At other times besides today when I felt that the strength of the contact varied, can you tell me what the reasons behind that are and what I can do about it, if anything?

K：在除了今天之外的其他的時間在我感覺到變化的接觸的強度的時候，你們能夠告訴我，在那背後的原因是什麼嗎，我能夠對它做什麼嗎，如果有任何我能夠做的事情的話？

I am Laitos, and we might suggest, my sister, that the process of learning to serve as a vocal channel is as any other kind of learning which you might undertake in that there are rhythms and feelings of comfort and confidence that are not always conscious which yet affect the ability of the learner to demonstrate that which it is learning.

我是 *Laitos*，我們可以建議，我的姐妹，學習作為一個語音管道而服務的過程，

是和任何你們可能進行的其他的學習是一樣的，在其中會有韻律以及舒適與信任的感覺，這些韻律與感覺並不是一直都是可以察覺到的，而它們會影響學習者去展現它正在學習的事物的能力。

This applies to the vocal channeling process in regards to one's mental preparedness, shall we say. As you enter the meditative state, and as you prepare yourself to serve as a vocal channel, there is a certain centering, shall we say, which is necessary in order to perceive any contact in as clear a manner as is possible for you to perceive. The day's activities, the conversations, the thoughts, and so forth are with you as you enter the meditative state. In some degree they tend to remain unless one with care sets them aside or moves aside from them sufficiently enough that the ability to perceive is enhanced as much as is possible. Even the most pleasant of conversations and feelings can become a hindrance to the new instrument or any instrument if they are allowed to remain within the conscious mind and filter, shall we say, the contact which is offered the instrument.

這會在關於一個人在心智上的，容我們說，有準備的方面作用於語音傳訊的過程上。當你進入到冥想狀態的時候，當你讓你自己準備好作為一個語音管道服務的時候，會有一定的處於中心狀態是需要的，以便於用你所能感覺到的盡可能清晰的一種方式去感覺到任何的接觸。日常的活動、談話，想法以及如此等等，在你們進入到冥想狀態中的時候是與你們在一起的。在某種程度上，它們會傾向於留下來，除非一個人注意足夠充分地將它們放在一邊或者將繞過它們，以至於去感覺的能力會盡可能大地被增強。甚至是最為令人愉快的談話與感覺都能夠對新的器皿或者任何器皿成為一種障礙物，如果它們被允許留在有意識的心智並將被提供的接觸從器皿身上，容我們說，過濾掉。

Thus, it is well to focus one's desires as well as one's attention as fully as is possible upon the process which is being undertaken. The vocal instrument must always place the desire to be of service at the fore in one's mind so that the concepts which embody the contact might be perceived clearly. 因此，去將一個人的渴望，同樣還有一個人的注意力，盡可能充分地聚焦在正在被進行的過程中，這是很好的。語音的器皿必須一直都將進行服務的渴望放置在一個人的心智的前面，這樣那些會使得接觸具體成形的觀念就可以清晰地被感覺到了。

In short, my sister, what we have been attempting through this instrument is that the concentration and the attention and the desire must be focused as cleanly and clearly as is possible, as well as must the challenging of spirits be conscientiously accomplished. In this manner the conscious mind gives itself over that it might become a part of the service which the new instrument or any instrument wishes to offer.

簡而言之，我的姐妹，我們通過這個器皿一直都在嘗試的事情即，專注，注意力以及渴望必須盡可能清楚且清晰地被聚焦起來，對靈體的挑戰同樣也必須被認真負責地完成。用這種方式，有意識的心智會將它自己交托出去，這樣它就可以成為新的器皿或者任何器皿希望去提供的服務的一部分了。

We do not mean to sound overly concerned, for this is a common experience of the new instrument. The focus of attention is that which can be learned more and more efficiently as one practices this art and the simple desire coupled with practice may then allow the new instrument to function in a way which is sure and purely offered.

我們並不是打算要聽起來是過度擔憂的，因為這是新的器皿的一種通常的體驗。對注意力的聚焦就是隨著對這種技藝的練習能夠被越來越有成效地學會的事情，簡單的渴望在與練習結合在一起的時候，接下來就可以允許新的器皿用一種確信的且被純粹地提供出來的方式運轉了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

K: I don't seem to have developed much facility yet at ignoring my own thoughts that bounce around my head. Can you give me any ideas as to how I might better do that or how I might better practice on focusing my attention?

K：我看起來似乎尚未在忽略那些在我的腦袋周圍亂蹦亂跳的我自己的想法的方面發展出很大的靈巧性。你們能夠在關於我如何更好地做到那一點，或者我如何更好地練習聚焦我的注意力的方面給予我任何觀點嗎？

I am Laitos, and we are aware that there are many ways which peoples of your culture and others have devised that will be of aid to one who wishes to still the mind for the purpose of increasing the concentration of attention. We find that there have been useful suggestions made in this regard previously by those present this evening. We might suggest that as your thoughts become apparent to you that whatever technique you choose to still them or ignore them, that you not be overly concerned with the application of the technique, though technique is most helpful in refining the desire to do that which you seek, that is, the stilling of the thoughts. It is the desire to be of service and to focus one's attention which is most important in doing so. 我是 *Laitos*，我們察覺到會有很多屬於你們的文化的以及其他文化的人已經設計出來的方法是會對一個為了增加對注意力集中的目的而希望讓心智平靜下來的人有幫助的。我們發現在這個方面有一些有用處的建議已經被今晚的那些在場的人做出了。我們可以建議，當你的想法對於你變得明顯的時候，無論你們選擇什麼技巧讓它們安靜下來或者忽略它們，你們都不要對於對這些技巧的應用過於關注，儘管技巧在精煉那種去做你們尋求的事物，即讓想法安靜下來的渴望的方面是極其有幫助。在這樣做的過程中最為重要的事情，是進行服務並將一個人的注意力聚焦起來的渴望。

The thoughts which move through your mind may be seen as a kind of momentum which has been built up during your daily round of activities. It might be helpful to spend some time in silent meditation before any contact and vocal channeling is attempted in order to allow this momentum to run down. This is an exercise, you might say, in which one does less and less in order to gain proficiency. Therefore, we might suggest that in order to

practice this exercise that you develop some time or times during your day during which you give over yourself to a meditative session. It is completely your own design which will determine the manner of practice, that is to say, the choice of time and the length of time will be of your choosing and your progress will also be a function of your desire to accomplish this task.

那些經過你的頭腦的想法可以被視為是一種類型的動量，它會在你的日常生活的活動期間被積累起來。在任何的接觸與語音傳訊被嘗試之前，在靜默的冥想中花費一些時間，以便於允許這種動量降低速度，這可能是有幫助的。這是一個練習，通過這個練習，一個人會為了取得那種熟練而，你們可以說是，做越來越少的事情。因此，我們可以建議，為了要進行這種練習，你發展某個時間，或者在你的一天期間發展一些時間，在其中你將你自己交托給一段冥想的時間。將會決定那種練習的方式的事物，是完全由你自己設計的，也就是說，對時間以及時間的長度的選擇，將會是由你選擇，你的進展將同樣是你對於完成這個工作的渴望的一個機能。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, that's all. Thank you.

K：沒有了，那就是全部。謝謝你們。

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

我是 *Laitos*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Laitos. We find that we have been somewhat of a surprise to each of the instruments present this evening. This, we feel, is helpful, for as it has been mentioned previously this evening, the process of serving as a vocal channel is one which is continually surprising, shall we say. The instrument who has practiced its art for however long it has done so, at some point begins to gain a certain amount of confidence which at once assists further progress and can potentially inhibit it as well if the confidence is that which does not allow for the dynamic nature of serving as a vocal instrument. Thus, if one wishes to continue to progress in the ability to serve as a vocal channel, one may expect what seem to be anomalistic situations to occur within the practice of the art.

我是 *Laitos*。我們發現我們對於每一個今晚在場的器皿已經多少是一個令人吃驚的事情了。我們感覺到，這是有幫助的，因為如同今晚在之前已經被提到過的一樣，作為語音器皿服務的過程是一個持續不斷地，容我們說，令人吃驚的過程。已經練習了它的技藝的器皿，無論它已經用了無論多長時間這樣做，在某個位置上它將會開始取得一定數量的信任，這種信任會同時幫助更進一步的前進，並能夠潛在地同樣也妨礙前進，如果那種信任就是那個不允許作為一個語音器皿服務的動力性的屬性的事物的話。因此，如果一個人希望在作為一個語音管道而服務的能力上繼續前進，一個人可能要期待看起來似乎是異常的情況在對那個技藝的練習中出現。

We would suggest that one who experiences such surprises and anomalies not be overly concerned that something is wrong, shall we say, but rather look upon each situation as that which can teach one further lessons that will enable a service to be enhanced, for, indeed, that which we have offered as our contact to each instrument this evening is but a portion of what is possible. Indeed, each of you and many, many others who serve as instruments of this nature contain the possibility of growing in the art of serving as a vocal instrument continually throughout the span of your incarnation. We can assure you that there is no end to what is possible to offer when serving as a vocal instrument.

我們會建議一個體驗到這樣的意外以及異常情況的人不要過於擔憂某個事情是，容我們說，出錯了，而毋寧是將每一個情境視為是能夠教導一個人更進一步的課程的事物，這些課程將會使得一種服務能夠被增強，因為，確實，我們已經作為我們的接觸在今晚提供給每一個器皿的事物，僅僅是有可能的事物的一部分。確實，你們每一個人，以及很多很多其他的作為具有這種屬性的器皿服務的人，都包含了在貫穿你們的投生的全部的範圍在作為一個語音器皿服務的技藝的方面的成長的可能性。我們能夠向你們保證，當作為一個語音器皿服務的時候，對於有可能提供的事物是沒有盡頭的。

At this time we would again attempt to contact the one known as K, and to speak a few thoughts as we close this session of working. We shall now transfer this contact. We are Laitos.

在此刻，我們會再一次嘗試接觸被知曉為 K 的實體，並嘗試在我們結束這次工作的集會的時候說一些想法。我們現在將轉移這個接觸。我是 *Laitos*。

(K channeling)

(K 傳訊)

I am Laitos, and greet you again through this instrument. We find this instrument to be in a much more cautious state, shall we say. It is not our intention to be overbearing, but we felt that our words of caution were necessary and appreciate this instrument's attention to them. We understand that perception is not always easy for you, but discrimination is a matter of practice. We see that this instrument's desire to serve is strong, and are confident that (inaudible) continues she will be able to master the tasks which she sets for herself.

我是 *Laitos*，我再一次通過這個器皿向你們致意。我們發現這個器皿處於一種遠遠更加，容我們說，小心的狀態了中了。我們的打算並不是成為專橫的，但是，我們感覺到我們的謹慎的言語是需要的，我們欣賞這個器皿對於它們的注意。我們理解，知覺作用對於你們並非一直都是容易的，但是分辨力是一個練習的問題。我們看到這個器皿對於服務的渴望是強有力的，並且有信心（聽不見）繼續，她將會精通她為她自己設置的任務。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and I am with this [instrument] briefly only to say to the one known as K—my sister, you have had our contact, however, we fear we have indeed overdone our cautions to you, for in the taking of care, there is also more analysis which is a handicap indeed to the process of channeling. We realize that this seems as if it is a difficulty at this time which is substantial. We assure the new instrument that these are inevitable stages. Perhaps we may say that it is a good illustration of the aid the experienced channel can be to the new channel, both in giving confidence and in serving as channel when some caution is needed.

我是 *Laitos*，我現在僅僅簡短地與這個器皿在一起以對被知曉為 *K* 的實體說——我的姐妹，你已經擁有過我們的接觸了，然而，我們擔心我們確實已經對你過度使用我們的警告了，因為在關注的方面，同樣一直都會有更多的確實對於傳訊的過程是一種障礙物的事物。我們意識到，看起來似乎這在此刻是一個實質性的困難。我們向新的器皿保證，這些是不可避免的階段。也許我們可以說，同時在給予信心以及當某種警告是被需要的時候作為管道服務的方面，它是有經驗的器皿能夠對於新的管道起到的幫助的一個有效的示範。

We hope the new instrument will take courage and recover at least half of the former fearlessness which made its progress so swift. Even in the climate of the contact of varying strength, if challenging has been done correctly, the instrument will have the contact it has challenged. There may simply be pauses in the contact while the under or overloads of energy are regularized. This happens not only to new channels, but to all channels from time to time, and there is no criticism either from us or from those whom you will serve on account of pauses, for who would wish a channel to speak when the contact had not offered any food for thought?

我們希望新的器皿將會鼓起用去並恢復出至少一半的之前的無懼，就是這種無懼會使得它的發展如此迅速了。甚至是在改變的強度的接觸的氛圍中，如果挑戰已經被正確地進行了，器皿將會擁有它已經挑戰過的接觸。在接觸中單純地可能會有些暫停，在其中能量的不足或者超載會被規律化。這不僅僅會發生在新的管道上，同樣也會不時地發生在所有的管道上，無論從我們還是從那些你們將會服務的實體那裏，都不會有對暫停的原因的批評，因為當接觸尚未為想法提供任何食物的時候，誰會希望一個管道說話呢？

Again we shall transfer to the one known as K in order to close this session of working. We are known to you as those of Laitos.

再一次，我們將會轉移到被知曉為 *K* 的實體以便於結束這次工作的集會。我們是你們知曉的 *Laitos*。

(K channeling)

(*K*傳訊)

I am Laitos, and am again with this instrument. We thank you, my sister, for your patience with us as we have attempted to share our thoughts with you. It is a privilege to work with you and with each in this group as your desire to

serve is strong. At this time we will take our leave from this group, leaving you once again in the love and the light of the infinite Creator, leaving you in the comfort and peace of love. We are always with you, and are known to you as those of Laitos. I am Laitos. Adonai.

我是 *Laitos*，我再一次與這個器皿在一起了。我的姐妹，我們為在我們嘗試與你們分享我們的想法的時候對我們的耐心而感謝你。與你一同工作並與在這個團體中的每一個人一同工作，這是一種榮幸，因為你們對於服務的渴望是強有力的。在此刻，我們將會離開這個團體，我們在無限造物者的愛與光中離開你們，在愛的舒適與平安中離開你們。我們一直都與你們再一次，我們是你們知曉的 *Laitos*。我是 *Laitos*。 *Adonai*。

October 15, 1986

1986-10-15 *Laitos* : 傳訊的情境的困難

(K channeling)

(K 傳訊)

[I am Laitos.] We greet you, my friends, in the love and the light of the infinite Creator. We are pleased to see the conscientiousness with which this instrument has gone about the challenging process and are pleased to have established a firm contact with her. We are also pleased that she was able to perceive our greeting to her personally which helps strengthen her confidence in the contact.

[我是 *Laitos*。]我在無限造物者的愛與光中向你們致意，我的朋友們。我們很高興看到這個器皿已經藉由其著手處理挑戰過程的認真負責，我們很高興已經與她建立了一種穩固的接觸了。我們同樣很高興她能夠感覺到我們對她個人的致意，這會幫助增強她對接觸的信心。

We have enjoyed working with this instrument and feel that she has made good progress. It is our privilege to have worked with this group over many of your years for the purpose of working with new instruments and aiding their training, shall we say, as vocal channels in the service of the infinite Creator. We are pleased to be a part of this process with you.

我們一直都很享受與這個器皿一同工作，我們感覺到她已经做出了良好的進步了。為了與新的器皿一同工作並幫助它們作為服務於無限造物者的語音管道的，容我們說，訓練的目的，我們已經在你們的很多年的時間中與這個團體一同工作，這是我們的榮幸。我們很高興與你們一起成為這個過程的一部分。

At this time we wish to address a few words to the instrument, even though she will shortly be in Venice. (Inaudible). It is our wish to be able to communicate clearly with this instrument and as she is uncomfortable with this taking place through her, we transfer the contact at this time. I am Laitos. 在此刻，我們希望對這個器皿說一些話，即使她不久之後就將會到威尼斯了。(聽不見)我們希望能夠清晰地與這個器皿進行交流，因為她對於這個通過她發生的交流並不感到舒服，我們在此刻轉譯。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we greet each again through this instrument in love and in light. We have been very grateful for being able to work with the instrument known as K, and we are aware that she is desirous of continuing her practice in the art of vocal channeling. We feel that there has been a good discussion upon this topic between those of this group and our comments are meant only to augment those concepts which have been presented thus far.

我是 *Laitos*，我通過這個器皿再一次在愛與光中向各位致意。我們對於能夠與被知曉為 *K* 的器皿一同工作已經是非常感激的了，我們察覺到她渴望繼續她在語音

傳訊的技藝上的練習。我們感覺到在這個主題上在這個團體的成員中已經有一次優秀的討論了，我們的評論僅僅打算要擴大那些迄今為止已經被呈現出來的觀念。

In general, it is a helpful thing for a new instrument to have periodic exercise in the presence of an experienced instrument so that those small and sometimes medium-sized difficulties which occur in the practice of vocal channeling might receive the attention of experience and a sure hand at the appropriate time. This is the ideal situation and one which we endorse whenever it is possible.

一般而言，在有一個有經驗的器皿在場的情況下進行週期性的練習，這對於一個新的器皿是一個有幫助的事情，這樣那些會在語音傳訊的練習中會出現的小型，有時候是中型的困難，就可以在適當的時刻接收到有經驗的關照與一隻確信的手的幫助了。這是理想性的情況，我們在無論什麼有可能的時候都會贊成它。

We are aware that the one known as K has moved quite a significant distance in her experience and practice in serving as a vocal channel, and has in many ways achieved enough proficiency and confidence that the exercising of her instrument would be possible in a carefully guarded situation, shall we say, in which there was not present the more experienced instrument.

我們察覺到被知曉為 K 的實體已經在她作為一個語音管道的服務的方面在她的體驗與練習中走過了一段相當長的距離，並已經用很多方式取得了足夠的精通與信任，以至於在一種，容我們說，被小心謹慎地守護起來的，在其中沒有更有經驗的器皿在場的情境中對她的器皿的訓練是有可能的。

However, we would also suggest as has been suggested that this guarding of the situation would take the form of utilizing the presence of at least two other entities who were not only in harmony of a stable nature with the one known as K, but also felt the open-hearted acceptance of this type of information and this means of its transmission. This kind of a situation is not that which is easily obtained, for the vagaries of the seeker's path and the choices that may be made upon it by any who travel it make gathering such a grouping of entities somewhat difficult.

然而，我們同樣也會建議，如同已經被建議過的一樣，這種對情境的守護會採用利用至少兩個其他實體的在場的形式，這兩個其他的實體不僅僅是與被知曉為 K 的實體是處於具有一種更穩定的屬性的協調一致的狀態的，它們同樣會感覺到對這種類型的資訊以及對這種資訊的傳輸的途徑的具有開放的心的接納。這種類型的一個情境並非會易於被取得的情境，因為尋求者的道路以及可能在這條道路上被任何旅行這條道路的尋求者做出的選擇的變幻莫測，會使得對這樣一個實體的團體的聚集成為多少有些困難的。

Even if such a situation were available to the one known as K, it would also be our recommendation that this new instrument also avail herself of periodic contact with this particular group for the purpose of reinforcing those basic principles which she has gained in this period of study and for the answering of those queries which are undoubtedly a part of her practice of this part, for

as the practice continues, new experiences arise and there is often confusion in the mind of the new instrument as to the most appropriate means of resolving each new experience, be it simply new and untested or a difficulty of some kind.

即使這樣一個情境是可以為被知曉為 K 的實體所取得的，我們的建議同樣會是，這個新的器皿同樣也讓她自己受益於與這個特定的團體的週期性的接觸，以實現強化那些她已經在這個學習的時期中取得了的基本的原則以及回答那些毋庸置疑地會是她對於這個角色的實踐的一部分的問題的目的，因為隨著實踐繼續進行，新的體驗會出現，在關於解決每一個新的體驗的最為適當的方式的方面在新的器皿的頭腦中經常會有混淆，無論這種新的體驗是單純地就是新的且未被考驗過的，還是具有某種類型的一個困難。

If the one known as K does not feel that there is available to her a stable situation of the nature which we have described, we might recommend that there is still work that can be done in the practice of a portion of the art of vocal channeling. That practice does not, however, take the form of the actual vocalizing of our contact as is ongoing at the present moment, but would rather take the form of setting aside regular periods of meditation on a preferably daily basis, during which our conditioning vibration might be mentally requested and we might continue to familiarize ourselves and our contact to the one known as K and allow this new instrument to refine her ability to perceive our contact though there would be no transmission of thought other than our identification. The experience would be primarily one of recognizing our contact and experiencing the conditioning vibration ...

如果被知曉為 K 的實體並不感覺到具有我們已經描述了的那種特性的一種穩定的情境是可以被取得的，我們可能會建議，仍舊有工作是能夠在對語音傳訊的技藝的一部分的練習中被進行的。然而，那個練習並不會如同在此刻正在進行中的接觸一樣採用對我們的接觸的實際的語音表達的形式，而毋寧是採用了留出有規律的冥想的時段方式，最好是用一種每天進行的方式，在那個時段期間，我們的調節性的振動可以用心智的方式被請求，我們可以繼續讓我們自己以及我們的接觸對於被知曉為 K 的實體成為熟悉的，並允許這個新的器皿精煉她感覺我們的接觸的能力，儘管除了對我們的身份的傳遞之外不會有對想法的傳遞。體驗會主要是一種認出我們的接觸並體驗調節性的振動的體驗.....

(Tape ends.)

(磁帶結束。)

October 19, 1986

1986-10-19 覺醒之路

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator whom we serve as we serve you. Such indeed is our intent. We wish to thank you for requesting information which called our group, for it is a privilege to be able to attempt to be of service to you. If there is anything which we say that speaks not to you with the voice of inspiration, disregard it please, for we are as fallible as are you, and as little likely to penetrate the mystery of the uniqueness of each entity's past. Take what is for you and leave the rest, my friends. Your powers of discrimination are one of your strongest tools.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意，在我們服務你們的時候，我們服務了造物者。這確實就是我們的意願。我們希望感謝你們請求資訊，資訊呼喚了我們的團體，因為能夠嘗試為你們進行服務，這是一種榮幸。如果我們所說的任何事情沒有用那種具有啟發的聲音向你們發言，請不要理睬它，因為我們是和你們一樣易於犯錯的，我們是和你們一樣幾乎不大可能刺穿每一個實體的過去的獨特性的神秘的。你們的分辨力的力量就是你們最為強有力的工具。

When you request information on enlightenment and appropriate methods for attaining it, you are speaking of attaining a manifestation rather than an essence, for enlightenment can only be seen by its reflection. Just as light itself is the creature and creation of love, so also is enlightenment the creature and manifestation of the thought of love which an entity has made his own.

當你們請求對於覺醒以及取得覺醒的適當的方法的資訊的時候，你們正在談及取得一種顯化物而不是一種實質，因為覺醒僅僅能夠藉由它的映射物被看到，就好像光其自身是愛的創造物與造物一樣，覺醒同樣也是一個實體已經產生出的屬於他自己的愛的想法的創造物與顯化物。

Let us turn then from the manifestation to the essence. How to achieve communion in the unity of consciousness and love is perhaps the most basic magical question which could be asked. Magical in the sense that any entity which desires power, whether on the positive or negative path, must form a congruency of a kind with the original Thought of love in order to create personal power. Each pilgrim which embarks upon the path of attempting to increase the pace of the spiritual journey ...

讓我們接下來從顯化轉向實質。如何在意識與愛的統一性之中取得那種親密交流，也是許能夠被詢問的最為基本的魔法的問題了。魔法是在任何渴望力量的的實體，無論是走在正面性還是負面性的道路上的實體，為了創造出個人的力量，都必須形成一種類型的與那個愛的原初的想法的一致性的意義上的。對於那條嘗試去增加靈性的旅程的速度的道路，每一個走在那條道路上的朝聖者.....

We are sorry for the delay, but we are having difficulty with this instrument, due to its state of fatigue. While this instrument retunes, we would transfer to

another instrument. I am Q'uo. 我們為延遲而抱歉，但是我們在這個器皿身上正在遇到困難，由於它的疲倦的狀態。在這個器皿重新調音的時候，我們會轉移到另一個器皿。我是 Q'uo。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each of you again in love and light through this instrument. We are grateful to be able to utilize this instrument while the one known as Carla works upon receiving the conditioning vibration which we offer in a state which is more comfortable to her. We thank also the one known as Carla for offering herself as instrument on this particular occasion when her physical vehicle is quite depleted of energy, having expended a great deal of effort in this day's activities prior to this evening's gathering.

我是 Q'uo，我們通過這個器皿再一次在愛與光中向你們各位致意。我們對於在被知曉為 *Carla* 的實體在用一種對於她是更加舒適的狀態接收我們提供的調節性的振動進行工作的時候能夠利用這個器皿是感到感激的。我們同樣也感謝被知曉為 *Carla* 的實體在這個特定的場合提供她自己作為器皿，在她的物質性載具是相當能量耗竭，並已經在這個晚上的聚會之前的這一天的活動中花費了大量的努力的時候。

We would at this time attempt to recontact the one known as Carla and continue our speaking upon the topic of the seeking of that which you call enlightenment. We transfer this contact at this time. I am Q'uo.

我們會在此刻嘗試去與被知曉為 *Carla* 的實體重新接觸，並繼續我們在尋求你們稱之為覺醒的事物的主題上的發言。我們在此刻轉移這個接觸。我是 Q'uo。

(Carla channeling)

(Carla傳訊)

I am Q'uo, and am again with this instrument, greeting each of you in love and light once more. We apologize for precipitate haste in leaving this instrument in mid-thought. However, we became aware of its discomfort, and wished to give it a chance to—we find this instrument has a phrase—"shake up the troops." This instrument wished to shake up its troops, it being on the edge of sleep. We have shaken up the troops and will once again embark upon the question about enlightenment which is actually more interesting than we make it sound, it being what you are all trying to do.

我是 Q'uo，我再一次與這個器皿在一起了，我們再多一次在愛與光中向你們各位致意。我們為突然倉促地將這個器皿留在未完成的想法當中而抱歉。然而，我們察覺到它的不舒服，我們希望給予它一個機會去——我們發現這個器皿擁有一個短語——“對隊伍進行重組”。這個器皿希望對它的隊伍進行重組，它正處於睡著的邊緣上。我們已經對隊伍進行重組了，並將會再一次著手進行關於覺醒的問題，覺醒實際上是比我們使得它聽起來的是更加有趣的，它就是你們全都在嘗試去做的事情。

This is where we left off. So ... each student of metaphysics is also a student of magic in the most pure sense, not in the sense of enchantments, ointments, curses and blessings, but in the sense of developing personal power. Enlightenment is the manifestation of focused power given a coherent shape, a degree of desire which one has towards the achieving of spiritual goals.

這就是我們會停下來的位置了。因此.....每一個形而上學的學生都同樣也是一個在最為純粹的意義上，而不是在發展個人的力量的意義上具有魔法的學生。覺醒是被賦予了一個有凝聚力的外形的被聚焦的力量的顯化物，是一個人已經朝向取得靈性上的目標的一種渴望的程度。

The most basic tool for the achievement of a realization of a life lived in magic is meditation, for meditation introduces you to yourself. You may not like what you see. You may discover many, many, many thoughts, thoughts that do not stop, thoughts that do not seem important, thoughts that you do not control. You may find yourself ill-suited at first to meditation from a physical viewpoint, the body being perhaps not used to sitting completely still without falling asleep. And yet, if all you discover about yourself over and over is, as far as you know, that you are dissatisfied with your meditations, nevertheless the intent that sits you in a chair or on the floor or on the ground and puts you in the kingdom of silence is fulfilling completely its part in your development as a magical personality, for it is not only intent, but intent carried through with even and steadfast perseverance that creates personal power.

對於在魔法中被活出的一次生命的一種實現，它的達成的最為基本的工具就是冥想，因為冥想是將你介紹給你自己。你們可能並不喜歡你們看到的事情。你們可能發現很多、很多、歡樂多的想法，那些不會停歇的想法，那些看起來似乎並不重要的想法，那些你們控制不住的想法。你可能會發現自己一開始從一個物質性的視角來看是不適合於冥想的，身體也許不習慣於完全地安靜地坐著而睡著。而如果你在關於你自己的方面一次又一次地發現全部的事情，就你所知的範圍，就是對你的冥想感到不滿意，儘管如此，那種讓你坐在一個椅子中，或者坐在地板上，或者坐在地上，並將你放置在靜默的領域之中的意願，就是在完全實現它在作為一個魔法人格的發展中的角色，因為創造了個人的力量的事物不僅是意願，同樣也是帶著連貫而穩定的堅持不懈被貫徹執行的意願。

As to personal power, there are many distortions of the magical personality, and those who seek enlightenment are for the most part seeking positively polarized distortions of that one great original Thought. That is, the path to enlightenment is considered, by those to whom service to others is a goal, to be the service-to-others path. May we say we find it to be the preferable one, but do not wish to influence your thinking beyond a certain point.

在關於個人的力量的方面，會有許多魔法人格的變貌，那些尋求覺醒的人，在大部分時候在尋求那一個偉大的原初的想法的正面極化的變貌。也就是說，通往覺醒的道路，是被那些其目標是服務他人的人考慮為是服務他人的道路的。容我們說，我們發現，它是一條更為可取的道路，但是我們並不希望影響你們的思考超越一定的位置。

Once you have meditated—frustratingly or pleasantly makes no

difference—for long enough to perceive yourself differently than you did before you began to meditate, you will begin to experience outward changes in your perceptions. This is due to the fact that contact with the essence of love, the one original Thought of the Creator, causes a continuing shift in the point of view. The method of evaluation of data becomes far more regularized and polarized towards valuing those things which are considered to be of service to others and to the Creator and devaluing those things which are seen as unethical or service to self.

一旦你已經冥想了一——是令人沮喪地冥想還是令人愉快地冥想是沒有區別的——足夠長的時間，並用與在你開始冥想之前你感覺你自己不同的方式感覺到你自己了，你將會開始體驗到在你的知覺中的外部的改變。這是由於與愛的實質、那一個原初的造物者的想法的接觸，在觀點之中產生出了一種持續不斷的轉變的事實。對資料進行評估的方法會變得遠遠更有規律，且朝向對那些被認為是服務他人與服務造物者的事物的重視，以及對那些被視為是不合乎倫理道德的或者服務自我的事情的輕視而被極化了。

You will find many wars going on within yourself during this period and it is as though everything that you did know methodically becomes torn away. This is a necessary and a continuing part of the spiritual path, for distortions are all that we notice. It is difficult for the critical consciousness to perceive complete regularity in an infinite configuration. No, my friends, each of us notices peculiarities, and it is by emphasizing certain dynamic tensions that polarity itself takes place.

你將會發現在這個時期期間在你自己內在之中有很多的戰爭正在進行著，這就好像每一個你們曾經是有條不紊地知道的事情都被撕碎了一樣。這是靈性的道路的一個必不可少且持續不斷的部分，因為扭曲就是全部我們注意到的事物了。批評性的意識要通過一種無限的配置感覺到是完全有規律的，這是困難的。不是的，我的朋友們，我們每一個人都會注意到那些特殊的事物，就是藉由強調一定的動態性的張力，極性其自身發生了。

And so, you may go through a short or lengthy period during which you are seeking with your mind and your heart, you are offering yourself to meditation, and things basically are falling apart for you. If this does not happen to you in at least a small way, if you are not reevaluating your point of view after a certain amount of time, as you call it, meditating, it is perhaps for you to meditate a little bit longer or a little bit more regularly. Perhaps you have a high tolerance for the illusion and to awaken from it may take a little more.

因此，你可能經歷一端短暫的或者漫長的時期，在其中你正在用你的頭腦和你的心尋求，你正在將你自己提供給冥想，事情基本上正在從你身上落掉下來了。如果這並未用至少一種小小的方式發生在你身上，如果你在一定數量的冥想時間，如你們對它的稱呼一樣，之後並未重新評估你的觀點，也許你要冥想更長一點點的時間，或者更加有規律一點點地進行冥想。也許你擁有對幻象的一種高度的耐受性，要從幻象覺醒可能要花費多一點點的時間。

In no way become discouraged because this may be so, for your intent will

bring you that which you desire. The only variable is what you call time, and there are mysteries in each entity's life pattern having to do with the higher self's choice of lessons to be learned in any incarnation which may prohibit the apparent perception of enlightenment. Be patient with yourself at all times. Ask of yourself only that you be faithful once you have decided to seek the truth.

絕對不要因為可能並非是這樣子的而變得灰心，因為你的意願將會帶給你那個你渴望的事物。可以的變數就是你們所稱的時間，在每一個實體的生命模式中都會有與高我對在任何投生中要被學習的課程的選擇聯繫在一起的神秘，就是這些課程可能會阻礙了對覺醒的明顯的感知。在所有的時候都對你自己是有耐心的。一旦你已經決定去尋求真理，僅僅請求你自己，你成為有信心的。

Once you have begun this journey, you shall never arrive, for part of you is always aware of what you do not know; another part is learning and is quite disorganized; and another part has learned something recently and is resting and is waiting to see what the next lesson may be. My friends, you are complex people. However, enlightenment is essence in importance, and your perception of enlightenment is the shadow of the reality of compassion. As you meditate, as you begin to widen your point of view, never rest, for there is always another refinement which may offer more beauty to your own consciousness of love, and for you to reflect that consciousness, for you to seem enlightened, a light to those around, is a most helpful thing to wish. Never suspect that enlightenment benefits the enlightened one. Enlightened entities, my friends, for the most part, work very hard and do not consider themselves enlightened.

一旦你已經開始了這條旅程了，你將永遠不會抵達，因為你的一部分是一直都察覺到你並不知曉的，另一個部分是正在學習並相當無序的，另一個部分最近已經學會了某個事情，正在休息並等待著去看，下一個課程可能是什麼。我的朋友們，你是複雜的人。然而，覺醒在重要性的方面是實質性的，你對於覺醒的知覺是具有同情心的實相的影子。當你冥想的時候，當你開始拓展你的觀點的時候，永不停歇，因為一直都會有另一個精煉物可能會對你自己的愛的意識提供更多的美麗，你去映射出那種意識，你對與你周圍的人成為看起來似乎是覺醒的，是一種光，這是要去期待的一個極其有幫助的事情。永遠不要懷疑覺醒會有利於一個覺醒了的人。我的朋友們，覺醒的實體，在絕大部分上，會非常努力地進行工作，而不會考慮它們自己是覺醒了的。

No, enlightenment is for the benefit of lightening others' weary loads, lifting other people's spirits with an enlightened smile or a few soft words. Seek the essence of compassion. Seek the Creator which is all truth and all love. Enlightenment will be your harvest. We wish you a good appetite for meditation, my friends, for it will stand you in good stead.

不會的，覺醒是為了減輕其他人的令人疲倦的重擔，並用一種覺醒的微笑或者少數溫和的言語來提升其他人的精神的益處的。尋求同情心的實質。尋求造物者，造物者就是全部的真理與全部的愛。覺醒將會成為你們的收穫物。我們希望你們對於冥想擁有一個好胃口，我的朋友們，因為它將會為你發揮優秀的作用。

We are always pleased to join you in your meditation if you feel the need to meditate, shall we say, with a group. We would be delighted to add our vibrations to your own if you would mentally request it. We do not, however, wish to speak with any privately, reserving that for the working sessions, my friends.

如果你們感覺到與一個團體儀器，容我們說，冥想的需要，我們一直都很高興在你們的冥想中加入你們。我們會很高興將我們的振動添加到你們的自己的振動上，如果你們會在心智上請求它的話。然而，我們不會與任何人私下說話，而會將那個保留給工作的集會，我的朋友們。

We would wish to greet with pleasure the one known as K who is new to this group and greet each again through this instrument before transferring to the one known as Jim so that any questions that you may have about this body of material you have been given could be answered or any other questions you may wish to ask. We would at this time transfer to the one known as Jim. We leave this instrument with the word love and the vibration light. I am Q'uo.

我們希望帶著愉快向被知曉為 *K* 的實體致意，它是這個團體的新人，我們會在轉移到被知曉為 *Jim* 的實體之前再次通過這個器皿向各位致意，這樣你們擁有的關於這個你們已經被給予的資料的任何問題，或者任何其他你們可能希望詢問了的問題，就可以被回答了。我們會在此刻轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we are grateful to be able to greet you again in love and light. We apologize for the delay, for this instrument was desirous through its challenging of being certain that it was receiving our contact and no other. At this time it is our privilege to ask if there might be any queries to which we might respond more specifically than we were able to respond in our opening message. Is there any query at this time?

我是 Q'uo，我們對於能夠再一次在愛與光中向你們致意是感激的。我們為延遲抱歉，因為這個器皿渴望通過它的調整咱對於它是接收到我們的接觸而不是其他的接觸感到確信。在此刻我們很榮幸詢問，是否有任何我們可以比我們在我們開場的訊息中所能夠回應的更為具體地回應的問題。在此刻有任何問題嗎？

J: From tonight's lesson, do I understand correctly that the path to enlightenment is the path of positive polarity, that is, the path of service to others rather than service to self? Is this correct, first of all?

J: 從今晚的課程，我理解，通過覺醒的道路是正面性極化的道路，也就是說，服務他人而不是服務自我的道路，我正確地理解了嗎？首先，這是正確的嗎？

I am Q'uo, and we emphasized in our previous speaking that the positive polarity choice is, though in our opinion preferable, but one of two choices that those within your illusion may make in traveling the path that leads toward what you have called enlightenment. Thus, the negative choice, that

of choosing to be of service to self first and foremost in one's life patterns, is as valid a choice as is the choice to be of service to others first and foremost in the life patterns.

我是 Q'uo，我們在我們之前的回應中強調過，儘管在我們看來正面極性的選擇是更為可取的，正面極性的選擇僅僅是在你們的幻象中在那條通往你們已經稱之為覺醒的事物的道路上旅行的過程中可以做出的兩個選擇中的一個。因此，負面極性的選擇，即在一個人的生命模式中首先且主要選擇去服務自我的選擇，是和生命模式中首先且主要服務他人的選擇是一樣有效的一個選擇。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: No, thank you, that cleared that up. Well, one other question. I know this has been asked before, but let me ask it one more time. What is the best technique for meditation?

J: 沒有了，感謝你們，那澄清了那一點了。好的，另一個問題。我知道，這個問題之前已經被詢問過，但是讓我在多詢問它一次。什麼是冥想最佳的技巧呢？

I am Q'uo, and in this regard, my brother, we would have no specific meditational technique to offer above all others, for each shall find a particular way of seeking in the meditative state which shall be more efficacious than others. Yet the variety of choices is large. Each choice, however, to be most efficacious, in our opinion needs to be based upon the great desire to seek what you may call the truth within each portion of one's life, and then in a particular portion of the daily experience choose to reflect the light which one has received back to the Creator in a manner of communing with the one Creator which will allow the seeker then to become aware of the essence of all things within the life pattern.

我是 Q'uo，在這個方面，我們並不擁有超越了所有其他的技巧的具體的冥想的技巧要提供，因為每一個實體都將會發現一種特定的在冥想狀態中尋求的方式是會比其他的方式更有成效的。而選擇的多樣性是巨大的。然而，每一個選擇，要成為最有效用的，在我們看來，都需要去以在一個人的生命模式的每一個部分中去尋求你們可能稱之為真理的事物的巨大的渴望為基礎，接下來在日常體驗的一個特定的部分中選擇去通過一種與太一造物者的親密交流的方式將一個人已經接收的光反向映射給造物者，太一造物者將會允許尋求者接下來開始察覺到在生命模式中的一切事物的實質。

That is, in the process and state of meditation, one begins to become aware of the unity of love which binds all things and which moves all experiences in intricate patterns which then offer the lessons of love to those of your illusion. The desire, then, to seek the heart of the life pattern is that desire which is most helpful to propel one into the meditative state, no matter what technique of meditation is chosen.

也就是說，在冥想的過程與狀態中，一個人開始察覺到將一切事物結合在一起，並在所有的體驗中用複雜的模式移動的愛的統一性，這些複雜的模式接下來會向那些屬於你們的幻象的人提供愛的課程了。那麼，無論什麼冥想的技巧被選擇

了，去尋求生命模式的核心的渴望就是那中會驅使一個人進入到冥想狀態中的最有幫助的渴望了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: No, thank you. I think it was about two weeks ago when Q'uo joined us once before, it was stated at that time that the Earth is at this time in the middle of an ice age. And we really didn't get the opportunity to question that particular statement. Could you comment on that now, please?

J: 不用了，謝謝你們。我們記得大概兩周之前在有一次 Q'uo 加入我們的時候，在那個時候被講述的事情是，地球在這個時候是出於一個冰河時代的中間的。我們真的沒有得到機會去對那個特定的說法提問。你們現在能夠對那一點進行評論嗎？

I am Q'uo, and we scan the previous transmissions and experiences with this group. We find that this particular information is in regards to the geophysical manifestations upon your planetary sphere at this time which affect the physical illusion. At the same time that the change in what you know as conscious awareness is occurring at the planetary mass mind level, the various physical geophysical patterns of your planet's expression of this change in vibration or consciousness are various side effects, shall we say, that seem to have a significant influence within your illusion, but which are in effect but rippled effects, shall we say, that fall by the wayside as a greater force finds its expression within the experience of each within your illusion.

我是 Q'uo，我們掃描了與這個團體的之前的傳遞以及體驗。我們發現這個特定的資訊是關於在你們地球上在這個時刻影響物質性幻象的地質上的顯化物的。同時，在你們知曉為有意識的察覺中的改變是在全球大眾的心智的層次上發生的，你們的星球對這種在振動或者意識中的改變的表達的各種各樣的物質性的地質的模式，是各種各樣的，容我們說，副作用，它們看起來似乎在你們的幻象中擁有一種重大的影響，但是，它們實際上僅僅只是當一種更大的力量在你們的幻象中的每一個人的體驗中找到它的表達的時候落到一旁的，容我們說，漣漪效應。

Thus, you will in the years to come, shall we say, notice more geophysical changes occurring as the shift in the atomic core vibration of each particle of your creation continues in its progress. Thus, we do not feel that these side effects, as we have chosen to call them, are of particular influence or significance when one looks to the heart of the evolutionary process which is ongoing both within your planetary sphere, upon it, and within the life pattern of each entity which calls it home.

因此，你們在容我們說，即將到來的時間中，將會注意到更多的地質上的改變，隨著你們的造物的每一個粒子在原子核的振動中的轉變在它的進程中繼續，而發生。因此，當一個人注視著演化的過程的核心的時候，我們並不感覺到這些副作用，如我們已經選擇稱呼它們的一樣，是具有特定的影響或者意義的，這個演化的過程是同時在你們的星球中，在其上，以及在每一個將它稱之為家園的實體的什麼那個模式中正在進行中的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: I guess I'm still somewhat confused as to exactly what was meant by the "ice age." It's been my understanding that our scientists are now saying that we are beginning a so-called heat-up of the Earth and this seems somewhat in conflict to that. Could you comment on that?

J: 我猜想我仍舊對於究竟“冰河時代”的意思是什麼感到混淆的。我的理解是，我們的科學家正在說，我們正在開始一種所謂的地球的升溫，這看起來似乎是多少與那個是衝突的。你們能夠對那一點進行評論嗎？

I am Q'uo, and we find that there are many cycles of experience which in a physical sense are manifesting themselves within your third-density illusion. Some are consecutive and others are congruent with each other. When one looks at a wider view, shall we say, of your planetary influence and sees that which is occurring at various levels of consciousness and various positions upon your planetary sphere, there is an interplay or overlay of points of view that may be taken in both the practical and the metaphorical levels of viewing. Thus, there may be in some portions of your planetary experience the manifestation of increases or reduction in what you would call the planetary transfer of heat or manifestation of this transfer. These may be perceived for a relatively short period of your time or experience in one manner and be perceived in another manner at another time. Thus, we continue to refer to the relative unimportance of this type of research, for it is but the manifested reflection of the greater movement in conscious awareness that is at the heart of all manifestation upon your planetary influence.

我是 Q'uo，我們發現會有許多的體驗的週期在一種物質性的意義上是正在你們的第三密度的幻象中顯化它們自身的。一些週期是連貫性的，其他的週期是與相互彼此協調一致的。當一個人用一種對你們的星球的，容我們說，更大的視野來觀察並看到在各種各樣的意識的層次上以及在你們星球上的各種各樣的位置正在發生的事情的時候，會有一種視角的相互作用或者重疊是可能同時在實際上的以及隱喻性的觀察的層次上被使用的。因此，在你們的星球的體驗中的一些部分中可能會有在你們所稱的全球的熱量轉移或者這種轉移的顯化物中的增加或者減少的顯化物。這些顯化物可能在你們的時間或者體驗的一段相對短的時期中用一種方式被感覺到，而在另一個時間用另一種方式被感覺到。因此，我們繼續提及這種類型的研究的相對的不重要性，因為它僅僅是在有意識的察覺中的更大的運動的被顯化的映射物，而這種更大的運動是處於在你們的星球上的所有的顯化物的核心之處的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: No, thank you. I think I understand now.

J: 沒有了，感謝你們。我認為我現在理解了。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I was just curious if you were referring to the cycles that were referred to by a fellow named Hammaker—in his book? If you were, I could just give J the book.

Carla：我僅僅感到好奇，是否你們指的是被一個名叫 *Hammaker* 的人在他的書中提及的那些週期？如果你們是的話，我能夠將那本書給 J。

I am Q'uo, and we have indeed been referring to many of these cycles, my sister, and others also which are not described within this entity's work.

我是 Q'uo，我們確實一直在提及這些週期中的很多週期，我的姐妹，同樣還有尚未在這個實體的著作中被描述的其他的週期。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No. No, thank you.

Carla：不用了。不用了，謝謝你們。

I am Q'uo ...

我是 Q'uo.....

Carla: Wake up!

Carla：醒一醒！

... and we appreciate the attempt to bring into conscious awareness each member of this group, for it is helpful to the group as a receiving mechanism and to any serving as instrument or transmitting mechanism to be focused upon that which is being shared from this group to our group and from our group to yours. Is there any further query at this time?

.....我們更感激將每一個團體的成員帶入到有意識的察覺的努力，因為被聚焦在從這個團體到我們的團體以及從我們的團體到你們的團體正在被分享的事物上，這對於作為一個接收的機制的團體，以及對於任何作為器皿或者傳訊機制而服務的實體是有幫助的。在此刻有任何進一步的問題嗎？

Questioner: Yes. I appreciate the information on meditation. Now tell me, is anything like a candle or incense when you meditate alone, is that beneficial in any way?

提問者：是的。我很感激對於冥想的資訊。現在請告訴我，當你一個人進行冥想的時候，任何類似一個蠟燭或者香的事物，那用任何方式是有益處的嗎？

I am Q'uo, and we find, my brother, that there are many such items and portions of ritualized practice which one may utilize in practicing the art of meditation. You may choose any such item or practice that speaks to you of that which you seek in the practice of meditation. Thus, you make your own

that which you include within your practice. Many have found these items to be of service in focusing the mind in a manner which does not waver and which serves as a stabilizer for the practice, shall we say.

我是 Q'uo，我的兄弟，我們發現會有很多這樣的東西以及在實踐冥想的技藝的過程中一個人可以利用的儀式化的活動的部分。你們可以選擇任何這樣的東西或向你們談及了你們在冥想的實踐中尋求的事物的活動。因此，你要對於你要包含在你的活動中的事物做出你自己的選擇。很多人已經發現這些東西在讓心智用一種不會搖擺的方式聚焦起來，並起到對那個活動的一個穩定物的作用的過程中是有用處的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

Questioner: That's fine. One more short question. Two or three times a week in my activities, out of the corner of my eye I sort of see an aura at the tip of one of my fingers. Is there anything to that? Just out of the corner of my eye, only, not looking directly at it.

提問者：那很好。還有一個簡短的問題。在我的活動中，一周兩三次，從我的眼角處我以某種方式看到了在我的一個手指的尖端處的一種靈光。那裏有任何東西嗎？僅僅是從我的眼角處，僅僅是，而不是直接地看到它。

I am Q'uo, and again, my brother, we find that you have in a unique fashion discovered one manner in which you may view a portion of your own auric field or the electromagnetic pattern of energy that your seeking creates about your physical vehicle. The ability to see in a new way is fundamental to sharpening one's visual perceptions that would allow the viewing of that called the aura. Your particular method has allowed your conscious perception to be averted in a fashion which then provides entry into your ...

我是 Q'uo，再一次，我的兄弟，我們發現你已經用一種獨一無二的方式發現了一種你可以藉由其觀察你的尋求在你的物質性載具的周圍創造出來的你自己的靈光場或者能量的電磁模式的一部分的方式了。用一種新的方式去看到的能力，對於打磨一個人的視覺的那種允許觀察所謂的靈光的知覺是基礎性的。你的特別的方法已經允許你的有意識的知覺用一種方式被轉移，這種方式接下來會提供入口進入你的.....

(Side one of tape ends.)

(磁帶一面結束。)

I am Q'uo, and greet each of you again in love and light. As we had completed our response to the query which was asked of us, we would then ask if we may respond in any further way, my brother?

我是 Q'uo，我在愛與光中再一次向你們各位致意。因為我們已經完成了我們對於你們已經詢問我們的問題的回應了，我們接著會詢問，是否我們可以用任何更進一步的方式回應，我的兄弟？

Questioner: No more questions.

提問者：沒有更多的問題了。

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

我是 Q'uo，我們為你的問題而感謝你，我的兄弟。在此刻有另一個問題嗎？

J: If I understood correctly tonight from the session, it was mentioned that as we begin to meditate and seek the enlightenment, that many times we experience somewhat of a chaos either physically or mentally. And I didn't quite understand the reason for that. Could you comment further on that, please?

J: 如果我正確地理解了今晚的集會的話，被提到的事情是，當我們開始冥想並尋求覺醒的時候，很多時候我們會體驗到多少具有一種混亂的事物，要麼是物質性的，要麼是心智上的。我並不非常理解那種混亂的原因。你們能夠更進一步在那一點上進行評論嗎？

I am Q'uo, and am aware of your query, my brother. As one becomes consciously aware that the daily experience is that which contains the opportunity to progress upon the path of evolution, and as one begins within the meditative, contemplative, or prayer-filled state to consider the meaning of various experiences and thoughts within one's daily round of activities, portions of these experiences then take on a new light, as it were, for there is the desire to see beyond the exterior illusion within each experience. This desire propels one's perception beyond that exterior in order that more of what you might call the true nature of the experience might be made known to the conscious seeker.

我是 Q'uo，我理解了你的問題，我的兄弟。當一個人有意識地察覺到日常的體驗是包含了沿著演化的道路的發展的機會的事物的時候，當一個人開始在冥想、沉思、或者被祈禱所充滿的狀態中考慮在一個人的日常生活的活動中的各種各樣的體驗與想法的意義的時候這些體驗的一些部分就會接下來呈現出一種，可以說，是，新的光了，因為會有渴望去看穿在每一個體驗中的外在的幻象。這種渴望會促使一個人的知覺超越外在，以便於更多的你們可以稱之為體驗的真實的屬性可以為有意識的尋求者所知曉。

As this process continues and feeds to the conscious mind more of the nature of the daily experiences, the seeker may for a varying portion of time or experience see that about it in a new configuration which tends to confuse or fuse together with that manner by which the experience [was] previously perceived. Thus, there is the fusing of perception, that which is more exterior, with that which is less exterior or more toward the heart of experience that is Love.

隨著這個過程繼續並將日常體驗的更多的屬性餵養給有意識的心智，尋求者就可以在一段可變的時間或者體驗的部分之後看到在它周圍的事物是處於一種新的配置之中，這種配置傾向於與在之前體驗藉由其被感覺到方式一起產生混亂或者融合。因此，會有知覺，那種更多是外部的事物，與較少外部的事物或者更多朝向愛之所是的體驗的核心的事物的融合。

Thus, the seeker may find that its experience begins to change in configuration in the manner in which it is perceived, and, indeed, the manner in which it is experiencing. Thus, there is the continual, shall we say, transformation of experience and seeker as the process of seeking that which you have called enlightenment continues for each seeker.

因此，尋求者可能發現，它的體驗開用一種它通過其被感覺到的方式，以及，確實，它通過其正在進行體驗的方式，在配置中改變了。因此，隨著那種你們已經稱之為覺醒的尋求的過程為每一個尋求者繼續發生，會有體驗與尋求者的，容我們說，持續性的轉變。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: Although the meditator progresses along the path towards enlightenment, could he experience this transformation as possibly deep depression at times?

J: 儘管冥想者會沿著那條通往覺醒的道路前進，他能夠不時地將這種轉變體驗為有可能是深入的沮喪嗎？

I am Q'uo, and we bring to this instrument's mind the image of the elephant which is perceived by the blind man, each portion of the elephant seeming different from the other, yet each portion being a portion of one entity or concept. The concept of enlightenment has many avenues of entry, shall we say. The journey towards its realization moves through mountains and valleys, across deserts and through jungles. At one time or in one experience, the seeker may perceive a portion of the entirety which is radiant with light, and the life experience is lifted high into that light. At another portion of the experience or the journey the seeker may find it necessary to move into the lower or darker regions where the valley of the shadow of darkness as it is called may be that which consumes the seeker's attention and seems the totality of its experience.

我是 Q'uo，我們將盲人摸象的形象帶入到這個器皿的頭腦中了，大象的每一個部分看起來似乎都是與其他的部分是不同的，而每一個部分都是一個實體或者觀念的一部分。覺醒的觀念擁有很多的，容我們說，進入的途徑。通往對它的實現的旅程會穿越山峰與山谷，穿越沙漠，經過叢林。在一個時候或者在一個體驗中，尋求者可能體驗到那個整體的一個輻射光的部分，生命體驗是被高高提升到那種光之中的。而在體驗或者旅程的另一個部分，尋求者可能發現它需要進入到更低或者較為黑暗的區域中，在其中，具有黑暗的陰影的山谷，如同它被稱呼的一樣，就可能是那種會抓住尋求者的注意力並看起來似乎就是它的體驗的全部的事物了。

Yet each of these extremes, shall we say, and all points between are portions of one journey, and together may be seen as the entirety of that which shall be the total experience of a seeker throughout your third density illusion in order that each seeker may be provided with those opportunities for learning

which are most appropriate with the current needs of that seeker. 而這些，容我們說，極端情況中的每一個，以及在一個人的旅程的在兩者中間的各個部分的所有位置，加在一起都可以被視為是一個尋求者在貫穿你們的第三密度幻象中的全部體驗的整體了，以便於每一個尋求者都可以被提供那些機會以學習對於那個尋求者的當前的需要是極其合適的事物了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: No, thank you. That analogy was very helpful.

J: 沒有了，謝謝你們。那個比喻是非常有幫助的。

I am Q'uo, and we thank you, my brother. We have been made aware through another manner of transmission, shall we say, that there is the need to bring this session to a closing at this time, for there is a great amount of fatigue which is limiting one of the members of this circle from contributing the necessary attention and rejoicing in the experience. We thank each for asking our presence, and for allowing us to join you in your own journey of seeking this evening. We look forward to joining this group at future gatherings as you would reckon your time, and we leave this group at this time in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們感謝你，我的兄弟。我們已經通過另一種傳遞的方式察覺到，在此刻需要結束這個集會了，因為有大量的疲倦正在限制這個圈子中的一個成員貢獻所需的注意力並在體驗中感到快樂。我們為你們請求我們出席，並允許我們在你們自己的今晚的尋求的旅程中加入你們而感謝你們各位。我們期待在你們未來的集會中，如你們對你們的時間的計算一樣，加入這個團體，我們在此刻在太一無限造物者的愛與光中離開這個團體。我們是你們知曉的 Q'uo。Adonai，我的朋友們，Adonai。

October 22, 1986

1986-10-22 心智與意識

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet each of you in the love and the light of the one Creator. It is a great privilege to be speaking with you, and because of the nature of this channeling we would pause at this time to move in the stream of time, as you call it, and blend our vibrations with yours at this time, in order that we may empathize and blend our energies with your own, for we wish to speak not only inspiring words, but also words inspiring and needful to you. We shall pause at this time. I am Q'uo.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。與你們發言是一種巨大的快樂，因為這種傳訊的屬性，我們會在此刻暫停以在時間的溪流，如你們對它的稱呼一樣，中移動，並將我們的振動與你們在此刻的振動混合在一起，以便於我們可以感受移情作用，並將我們的能量與你們自己的能量混合在一起，因為我們不僅僅希望講述啟發性的話語，我們同樣希望講述對於你們是啟發性的且是需要的話語。我們將在此刻暫停。我是 Q'uo。

(Pause)
(暫停)

I am Q'uo, and am again with this instrument. We are pleased to have shared in your life stream, and shall speak at this time about those things which are upon your mind. Although many are the concerns which you have, perhaps the one you hold most in common is the desire to know more about meditation.

我是 Q'uo，我再一次與這個器皿在一起了。我們很高興已經在你們的生命的溪流中分享了，我們將在此刻談論那些在你們的頭腦中的事情。雖然很多事情是你們擁有的關注點，也許你們抱有的關注點中最為共通的一個就是渴望去更多地知曉冥想。

Each of you has consciousness. That consciousness is greater than you may perhaps have perceived. You may associate consciousness with your ability to reason, analyze and think. Many are the questions which yield to the excellent tool of your waking consciousness. Yet, let us gaze upon the frontiers of rational thought with care to examine the ultimate nature of the knowledge gained through reason.

你們每一個人都擁有意識。意識是比你們也許可能已經感覺到的要大得多的。你們可能將意識與你們去推理、分析與思考的能力聯繫在一起了。很多的意識是那些會服從於你們的醒著的意識的優秀的工具的問題。而讓我們注視理性的思考的前線，並同時小心檢查通過推理被取得的知識的終極的屬性。

The rational mind is a calculator, and it calculates many things very well. Your race has built many gadgets, many beautiful and interesting artifacts, and yet,

in all the complexity of the creation of man, there is no ultimate truth. All rational inquiry has ended thus far in mystery. Geniuses, as you call clear thinkers who are scientists, turn finally to appreciation, and even adoration, of the mystery which unifies all phenomena, never convinced that there is not an ultimate answer, but aware that it has not yet been found.

理性的心智是一個計算器，它非常好地計算很多的事情。你們的物種已經建造了很多的小玩意，很多美麗且有趣的人造物，然而，在屬於人的創造物的所有的複雜性之中，沒有終極的真理。所有理性的詢問都已經在神秘的所及範圍內結束了。天才們，如你們對那些是科學家的人的清晰的思考者的稱呼一樣，最終會轉向對神秘的欣賞，甚至崇拜，那種神秘將一切現象統一起來，神秘從未確信過沒有一個終極的答案，但卻察覺到它尚未被發現。

Consciousness is not only rational, and it is in using the rational mind alone, or the subconscious mind alone, that knowledge has become fragmented and incomplete. The mind functions with precision and elegance in the portion of your consciousness which most among your peoples shrug off as being that province of fools and dreamers—the subconscious or unconscious mind. And yet each of you well knows how many times you have known through intuition or hunch, because you saw it in a dream, or just knew it to be so, what would occur before it did. You have known when you would be visited or telephoned, what your friend or family would say to you. You have seen solutions that could not logically be arrived at. Without even intending to, you have used the deeper powers of your mind to simplify your life. You have managed your consciousness perhaps better than you think, yet there is far more improvement possible through meditation. Let each of us step back for a moment and look carefully at what we feel may be so about consciousness.

意識不僅僅是理性的，就是通過單單使用理性心智或者單單使用潛意識的心智，只是已經成為破碎的且不完整的了。對於你們的人群中的大多數人會作為傻子與做夢的人的所在範圍而表示不屑的你們的意識的那個部分——即潛意識或者無意識心智的部分，心智就是藉由在那個部分之中的精確與優雅而運轉的。而你們每一個人都清楚地知曉，有多少次你們已經通過直覺或者預感知曉了，因為你們在一個夢中看到過它了，或者僅僅知道它就是如此，在它發生之前就知道會發生什麼了。當你們被訪問或者接到電話之前，你們已經知道了你們的朋友或者家人會對你們說什麼。你們看到了那些用邏輯性的方式無法被取得的解決方案。你們已經使用了你們的心智的更為深入的力量來簡化你們的生命了，甚至沒有打算這樣做的情況下。你們已經也許比你們認為的更好地管理了你們的意識了，而通過冥想卻有著遠遠更多的有可能的進展。讓我們每一個人都後退一會兒，並仔細檢查關於意識我們感覺到可能就是如此的事物。

We suggest to you, my friends, that there is one consciousness, which in its original and undistorted form may be called love. The consciousness of love is the great original Thought, crystal clear and pure, and by its profound, generative nature, the Creator of all that there is.

我的朋友們，我們對你們建議，有一個意識，它在其原初的且未被扭曲的過的形式中可以被稱之為愛。愛的意識就是那個偉大的原初的想法，水晶般清晰且純淨，

藉由它的深入的、有生產力的屬性，愛的意識就是一切萬有的造物者。

Thus, the consciousness that is your identity and nature is some distortion, one representation of that one great original Thought of love which created all that there is. When the conscious mind of man is used without the aid of the deeper mind, very little of the consciousness of love can be channeled through you from consciousness to manifestation. The person who lives in mind and not in heart lives a dry and arid life, unrelieved by the beauty of love or the joy of passion, for, indeed, it is those with a passion and joy for knowing the truth, for celebrating friendship, and for seeking love, that creates the full potential of consciousness for each of you.

因此，你的身份以及屬性之所是的那個意思，是那個創造了一切萬有的那一個偉大的愛的原初的想法的某種扭曲，是對其的一個呈現。當人的有意識的心智在沒有更為深入的心智的幫助的情況下被使用的時候，只有非常少的愛的意識能夠通過你們從意識被傳訊為顯化物。活在心智而不是活在心中的人，是活著一種乾涸而貧瘠的生命的，這種生命是不會被愛的美麗或者具有熱情的喜悅所緩解的，因為確實，就是對於那些具有一種對於知曉真理，對於慶祝友誼、對於尋求愛的熱情與喜悅的人，愛會為你們每一個人創造出意識的完整的潛能。

When you move from the conscious mind into the deep mind, you are moving from busyness and noise, distraction and sleep to a cool, clear pool of light, silent, profound and infinite. Infinity cannot be comprehended by the rational mind, for the mind calculates only the calculable, leaving mystery uncalculated. The deep mind is at home and comfortable in the endless sea of infinity, for [in] infinity it has its home, just as you have your home in infinity. 當你們從有意識的心智進入到深入心智的時候，你們是在從忙碌與噪音、分心物與睡眠移動到一個清涼、清晰的光的池塘，這個池塘是安靜的、深入的且無限的。無限性是無法被理性心智所感覺到的，因為心智僅僅是計算可以計算的事物，並將無法被計算的神秘留下來了。深入心智在屬於無限的無盡的海洋之中是如同在家中並且是舒適的，因為在無限性之中，它擁有它的家園，就好像你們在無限性中擁有你們的家園一樣。

You are an eternal essence, part of the Creator, and before your planet hung, round and beautiful in its orbit, you existed, complete and perfect. It is your birthright to experience infinity. Your conscious mind keeps you limited. In meditation, you enter the eternal, and as you allow your mind consciously to run down and become quiet, you tap in more and more to the great stream of love and wisdom which runs underground, shall we say, in your consciousness

你們是一個永恆的實質，是造物者的一部分，在你們的轉動而美麗的星球在它的軌道中被懸掛起來之前，你們就存在了，你們是完全且完美的。你們的天賦權利就是去體驗無限性。你們的有意識的心智使得你們是受限的。在冥想中，你們進入到永恆之中，當你們允許你們的心智有意識地減速並變得安靜的時候，你們就越來越多地介入到那個在你們的意識中，容我們說，在地下奔湧的愛與智慧的偉大的溪流之中。

Perhaps you feel that in some ways you are not worthy to meditate and to seek understanding, but we assure you that all entities make what could be called errors in judgment. We ask you always, as you go into meditation, to release your previous perceptions of yourself, your identity, your faults, and your weaknesses, focusing only on that which you desire—knowledge of the truth. In meditation you shall become more and more aware of the true nature of the creation. You shall begin to see the unity that binds all in the Thought that created all.

也許你們感覺到在一些方面你們是不值得冥想，不值得尋求理解，但是我們向你們保證，所有實體都會犯下可能在評判中被稱之為錯誤的事情。我們一直都請求你了，在你進入到冥想之中的時候，釋放你之前對你自己的觀念，你的身份，你的錯誤以及你的缺點，僅僅聚焦在你們渴望的事物上——即對真理的知曉。在冥想中你們將開始看到將一切事物在那個創造了萬物的想法中結合在一起的統一性。

If all whom you meet and all that you meet are love, then what shall your perceptions be after meditation? The more you meditate, the more you will discover the expansion of your viewpoint, the increase in tolerance, in awareness, in understanding, for, my friends, the creation is far other than it may seem to those who view the incarnation, the lifetime, as all that there is.

如果你們遇到的所有人以及以及你們遇到的所有的事物都是愛，那麼，在冥想之後你們的知覺將會是什麼呢？你們越多地冥想，你們就將越多地發現你們的觀點的拓展，在忍受中，在察覺中，在理解中的增加，因為，我的朋友們，對於那些將投生、生命視為一切萬有的人，造物是比它看起來似乎是的樣子大不相同的。

To the one who has no hope of eternity, the consciousness of love may come hard. However, we urge you to attempt to justify in any rational way the order of the magnificent and infinite universe without suggesting the unity of the creation under one Progenitor, one Father, one Principle which creates all. And as for eternity itself, we leave it to your hearts to validate the truth of the nature of the universe.

對於一個並不擁有對於永恆的希望的人，愛的意識可能很難出現。然而，我們鼓勵你們嘗試去用任何理性的方式，在沒有建議在一個祖先、一個天父，一個創造了萬物的原則之下的造物的統一性的情況下，證明宏大而無限宇宙的秩序是有道理的。因為對於永恆其自身，我們將它留給你們的心，以確證宇宙的屬性的真理。

Turn then regularly—daily, if possible—from the endless wrangling, disputing, proving and disproving of the conscious mind, long enough to swim in the sea of eternity, so that you may cleanse yourself of dailyness and emerge clear, clean, spotless and perfect, resting in infinity, bathed in the love and the light of our infinite Creator.

那麼，有規律地——如果有可能的話，每天——轉身離開有意識的心智的無盡的爭吵、爭論、證明與反證，離開足夠長的時間以在永恆的海洋中游泳，這樣你就可以從你自己身上清理掉那些日常的事物，並顯露出清晰、乾淨、無暇且完美，在無限性中休息，沐浴在我們的無限造物者的愛與光中。

My friends, you are experiencing changes as it is, and the more you meditate, the more changes you will experience in addition to that which by nature is changing in your perceptions. The path of one who seeks through meditation and opening to infinity is not always an altogether easy one, although it is a joyful one. There is often little peace in perceiving more love in situations than others perceive. Yet, may it be a joy to you, and may you always seek the truth.

我的朋友們，你們正在如其所是地體驗到改變，你們越多地冥想，你們就將會在藉由其本性就是在你們的知覺中在改變的事物之外體驗到越多的改變。一個通過冥想以及向著無限性的開放而尋求並的人的道路並非一直都是一條完全容易的道路，儘管它是一條喜悅的道路。在情況中感覺到比其他人會感覺到的愛更多的愛的過程中，經常是幾乎沒有平安的。讓麼人，祝願它成為你們的喜悅，祝願你們一直都尋求真理。

We surround you with our love, which is only that channeled from the Creator through us, for all things are the Creator, and the Creator is in all things. If we have said any words which do not seem to ring true, use your discrimination in removing and forgetting those things we have said which are not for you, for we make as many mistakes as any other friend. Yet, we are your brothers and sisters, and we hope that we have been able to assist you. Love each other, my friends. Care for each other, and experience the Creator in every face you meet.

我們用我們的愛包圍你們，我們的愛僅僅是通過我們從造物者被傳訊的愛，因為一切事物都是造物者，造物者在一切事物之中。如果我們已經說過了任何的似乎聽起來並不是真實的言語，在移除並遺忘我們已經說過的那些並不適合於你們的內容的方面使用你們的分辨力，因為我們和任何其他朋友一樣會犯很多的錯誤。而我們是你們的兄弟姐妹，我們希望我們已經能夠幫助你們了。我的朋友們，彼此相愛。彼此關心，在你們遇到的每一個面孔中體驗造物者。

We are those of Q'uo in the Confederation of Planets in the Service of the Infinite Creator. We do not ask you to take any note of our identification, for it matters not whether we are extraterrestrials, spirits or voices on the wind. If our words have truth and meaning for you, that is all and more than we could hope to desire from this service we humbly offer. We would leave you now in the love and in the light of the one infinite Creator. Adonai vasu borragus.

我們是服務無限造物者的星際聯邦中的 Q'uo 團體。我們並未請求你們對我們的身份給予任何的注意，因為我們是外星人，還是靈體，或者是風中的聲音，這並不重要。如果我們的言語對於你們擁有真理和意義，那就是全部，且比我們能夠期待從這個我們謙遜地提供的服務所渴望的事物要遠遠更多的了。我們現在在太一無限造物者的愛與光中離開你們。Adonai vasu borragus。

November 2, 1986

1986-11-02 好日子與壞日子

(Carla channeling)

(Carla 傳訊)

[I am Q"uo.] Greetings in the love and in the light of the one infinite Creator. We are those of Q"uo. It is a great privilege to speak with you this evening. We would ask before channeling further that the instrument place her free hand in the free hand of the other instrument.

[我是 Q"uo。]我在太一無限造物者的愛與光中向你們致意。我們是 Q"uo。在今晚對你們發言是一種巨大的榮幸。我們會在更進一步地傳訊之前請求這個器皿將她的空閒的手放在另一個器皿的空閒的手中。

As both instruments have the hands crossed, we are now satisfied that there is adequate metaphysical or etheric protection for this contact. The physical energy level of this instrument is quite low, that is, we should say, in [the negative], and therefore there is some difficulty in working with such a small group. (Inaudible) this is unsatisfactory.

當兩個器皿同時都將手交叉起來的時候，我們現在對於已經有對於這個接觸的足夠的形而上學的或者乙太的保護而感到滿意了。這個器皿的身體能量的層次是相當低的，也就是說，我們會說，[在負面性]的方面，因此，在與這樣一個小的團體一同工作的方面會有某種困難。(聽不見)這是令人滿意的。

In answer to the queries of the instrument regarding the nature of prior contact, we may say that the previous messenger was not acceptable as a spirit filled with love of service to others, and we are pleased at the instrument's determination to name and dismiss the persistent contact. We ask that this instrument attempt to erase from the mind the name of this entity, as thought of the name is an attraction, forming a bond between instrument and contact.

在回答這個器皿關於之前的接觸的問題的方面，我們可以說，之前的信使不能被接受為一個被對服務他人的熱愛所充滿的靈體，我們很高興這個器皿對說出名字並讓堅持不懈的接觸走開的決心。我們請這個器皿嘗試去從頭腦中抹去這個實體的名字，因為名字的想法是一種吸引力，並會在器皿和接觸之間形成一種紐帶。

We find this instrument in an unusually good state for contact, the mind being in repose with no curiosity as to what is about to be said. This is satisfactory.

我們發現這個器皿是處於一種不同尋常地良好的接觸的狀態之中的，心智是處於休息狀態的，而沒有關於什麼事情將會被說的好奇。這是令人滿意的。

The presumption of the seeker is that all parameters are to be understood and searched out and that there is trail of wisdom to the stars, a series of questions that will lead one to infinite wisdom. This is not so. Wisdom is born of suffering, dilemma, contradiction and pain. The so-called happy times that

you experience within the illusion are useful as randomly as are the difficult times, and the intrinsic value of happiness is quite low.

尋求者的假設是，所有的參數都要被理解，並被搜尋，會有通往星辰的智慧的小徑，會有一系列的問題將會將一個人導向無限的智慧。並非如此。智慧是從受苦、困境、矛盾以及痛苦被誕生出來的。所謂的你們在幻象中體驗到的快樂的時光，偶爾會與困難的時光是一樣有用處的，快樂的內在的價值是相當地的。

Indeed, no experience has a great deal of value except as a part of a very large base of information from which the deeper mind may begin to draw intuitive conclusions about the way things are not. Each of you considers the self a fairly long-term, consistent and stable personality. Seekers tend to view the self as a kind of business to be managed—so much of this, so much of that, the proper conditions for growth, and behold: a well-managed and prosperous-looking metaphysical path. We realize that we are not speaking to those who are seeking reasons to commit themselves to the spiritual path, but rather that we are speaking to those who will live life within third density to its end, incarnationally speaking, moving as closely in accordance with metaphysical principles as intuition and reason permit.

確實，除了作為更為深入的心智可以開始從其取得關於事物之所不是的方式的直覺性的結論的一個非常巨大的資訊的基礎的一部分之外，沒有任何體驗是擁有一種巨大的價值的。你們每一個人都考慮自我是一個相當長期的、首尾一致的，且穩定的人格。尋求者傾向與將自我視為是一種類型的要被管理的生意——如此多的這個事情，如此多的那個事情，成長的適當的情況，並進行觀察：一條管理得當且看起來會很興旺的形而上學的道路。我們意識到我們不是在向那些正在尋找理由讓它們自己致力於靈性的人發言的，毋寧說，我們是在對這樣一些人發言的，這些人將會在第三密度中，從投生的意義上而言，活到生命的結束，同時在直覺和推理允許的範圍內盡可能緊密地與形而上學的原則是協調一致的。

Thusly, we wish neither to commiserate nor inspire. We wish to explain to you that you inspire us, for you cannot see any good that you do, nor can you know what you have learned within this incarnation. And yet you struggle onward, ceaselessly valiant, forever spraining your metaphysical ankles and breaking your bones, picking yourselves up, putting yourselves in traction and moving back into your search, your fruitless, hopeless search for a well-ordered, productive, maximally service-oriented expression and manifestation of love.

因此，我們既不希望去憐憫，也不希望去鼓舞。我們希望對你們解釋，你們鼓舞了我們，因為你們既無法看到任何你們所行的善事，你們同樣也無法知曉在這次投生中你們已經學會了的事情。而你們努力前進，一直都是勇敢的，永遠地扭傷你們的形而上學的腳踝並折斷了你們的骨頭，將你們自己扶起來，將你們自己拖拽著前進，並返回到你們的尋求中，你們對一個井然有序的、富有成效的、最大化地服務導向的愛的表達與顯化的沒有結果、沒有希望的尋求中。

You seek to create a life. Do you know that you cannot help create life, or that the enormous bulk of that which you create was created before you got your rational hands on it? Did you know, my brother and my sister, and we speak

also to our sister, J, that you move in a maze, working not on understanding but on prejudice? What are you seeking to be prejudiced for or against? You are seeking to be prejudiced against happiness and for suffering, against comfort and for discomfort, against social ease and for solitude, against peace of mind and for humble and disquieted thought, against law and for law. You are seeking to tie a knot so complex that it becomes unity, moving through complexity and dissolving. You are seeking the mystery you name but cannot describe and the doors to the mystery open most fruitfully when the attention is heightened, focused and intensified by loneliness, discomfort and suffering.

你們尋求創造一個生命。你們知道你們會情不自禁地創造生命嗎，或者你們知道你們創造出來的那巨大的一堆的事物是在你們前方被創造出來的，並將你的理性的雙手放置於其上的嗎？我的兄弟姐妹們，我們同樣也對我們的姐妹 J 說，你們知道不是在理解上工作，而是在偏向性進行工作嗎？你們正在尋求去支持或者反對什麼事情的偏見呢？你們正在尋求這樣一些偏向性，它們是：反對快樂而支持痛苦，反對舒適而支持不舒適，反對社會化的輕鬆而支持孤單，反對心智的平安而支持謙遜而不安的想法，支持法律並反對法律。你們在尋求解開一個如此複雜以至於它成為了一個整體的結，你們正在穿越了複雜性並解開它。你們在尋求你們能夠命名但卻無法描繪的神秘，通往那個神秘的大門會在注意力被孤單、不舒服與受苦所提升，聚焦並被其強化的時候極其富有成效地開放。

Would that we could teach those within an illusion to pay sufficient attention while peaceful and happy, for then discomfort and pain would have no spiritual use whatsoever, these being the two-by-fours which are applied to your foreheads by your higher selves in a loving effort to get your attention.

如果我們能夠教導那些在一個幻象中的人在平安與快樂的時候付出足夠的注意力就好了，因為接下來不舒服和痛苦就不會擁有無論什麼靈性上的用處了，而這些不舒服和痛苦就是被你們的高我通過一種去取得你們的注意力的有充滿愛的努力而打在你們的前額上的大棒。

Why is it, my friends, that when it is noon, you think about what you shall do from noon 'til one and at one you think of what you shall do in the afternoon? And even if you hear a noise or are disturbed, you do not think to yourself, "I wish to take this time out of time. I wish to take this moment with utter seriousness"? Why do you skate on the pond of your life, never plunging into the icy waters that protect sleepers from wake ones? 我的朋友們，為什麼當在中午的時候，你們會思考你們從中午到一點將要做什麼，而在一點的時候，你們會想到你們要在下午做什麼呢？即使你聽到一個噪音或者被打擾了，你也沒有對你自己思考，“我希望從時間之外來使用這個時間，我希望帶著全然的嚴肅性來使用這一刻”？為什麼你們在你們生命的池塘上飛掠而過而從未躍入到冰冷的水中呢？那冰冷的水會保護睡眠者不成為醒著的人嗎？

There are techniques which may insulate you against the chill of pain, the discomfort of solitude. Some there are who gradually don these protections and move into a kingdom where all is wakeful, listening, full of light and conscious. In attempting to understand the surface geography about you,

metaphysically speaking, you cut yourself off from the acceptance of those tools which you can use to move through the icy waters of wakefulness.

會有一些技巧會可以將你們與痛苦的冰冷，孤單的不舒服隔離開來的。會有一些人會逐漸地穿上這些保護物並進入到一個領域之中，在那裏，一切都是醒著的、聆聽的、充滿光且有意識的。在嘗試去理解，從形而上學的方面而言的，在你周圍的表面的地形的過程中，你將你自己從那些你能夠使用來穿越那個醒著的冰冷的水域的工具的接納性上分割開了。

Things are simple, as our message always is. You may put on light; you may put on love; you may put on commitment; you may put on honest doubt. In all of these ways, you are declaring that your element is wakefulness and that your goals are not surface, not sleep-ridden, but further into the light, further into life, further into that which is conscious, for there is that within each life which is conscious, but hides beneath the waters, and the waters hide beneath the ice.

這些事情是簡單的，如同我們的資訊一直都是簡單的一樣。你們可以穿上光，你們可以穿上愛，你們可以穿上承諾，你們可以穿上誠實的疑慮。用所有這些惡方式，你們都在宣稱，你們的成分是清醒，你們的目標不是表面，不是受睡眠支配的，而是更進一步進入光，更進一步進入生命，更進一步進入到有意識的事物，因為在沒一個生命中都會有有意識的，但卻隱藏在水下的事物，水是隱藏在冰下的。

We shall transfer. It is a pleasure to speak through this instrument, and we thank both instruments for their fidelity to that service which they offer without regard for the outcome of that offer. This is satisfactory. I am Q'uo. 我們將轉移。通過這個器皿發言，這是一種快樂，我們為器皿對於它們提供的服務的忠誠而不考慮那種付出的結果而同時感謝兩個器皿。這是令人滿意的。我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet you again in love and light through this instrument. We are pleased that we have been able to utilize each instrument this evening, and at this time it is our desire to open our contact to queries which may be on the mind of either instrument. If there may be a way in which we could serve in this manner, we would be most happy to do so. May we speak to any concern or query at this time?

我是 Q'uo，我通過這個器皿在愛與光中向你們致意。我們很高興我們已經能夠在今晚利用每一個器皿了，在此刻，我們渴望去對那些可能留在兩個器皿中的任何一個的頭腦中的問題開放我們的接觸。如果有一種方式是我們通過其能夠用這種方式進行服務的，我們就會極其高興這樣做。在此刻，我們可以談及任何的關注點或者問題嗎？

Carla: I was wondering if you could say what you just said so I could understand it. I didn't understand what you were saying, exactly. Something

about the good times don't help and the bad times don't help?

Carla：我很吃驚，如果你們能夠說你們剛剛說了的事情是這樣的，我就能夠理解它了。我不理解準確地你們正在說的事情。某個關於好時光不會有幫助，壞時光不會有幫助的事情。

I am Q"uo, and we feel that your ability to perceive that which was transmitted through your instrument is that which might be considered for one serving as an instrument, for if one is able to open oneself fully enough to a contact such as ours in order that it might move without resistance through the instrument there will be the tendency towards forgetting that which has moved through the instrument. This is as it should be, my sister, and we feel that you will be more able to grasp the concepts which we have transmitted through your instrument when you are able to view them upon the page, if all has gone well with the recording of these concepts, as we are aware there has been some difficulty in this area.

我是 Q"uo，我們感覺到你去感覺通過你的器皿被傳遞的內容的能力，是可以被認為是適合於一個作為器皿而服務的人的事物，因為如果一個人是能夠足夠充分地向著諸如我們的接觸之類的一個接觸開放，以便於接觸可以在沒有阻礙的情況下移動通過器皿，將會有朝向遺忘已經流經器皿的事物的傾向。這就是它應該是的樣子，我的姐妹，我們感覺到，當你能夠觀察在紙上觀察我們通過你的器皿已經傳遞的觀念的時候，你將會更加有能力掌握那些觀念，如果所有的觀念藉由對這些觀念的錄音已經是進展順利的話，因為我們察覺到在這個區域中已經有某種困難了。

The core of the concepts which we were attempting to share this evening is that concept which we have discovered in our own experience and feel is quite applicable to each entity who [is] within your third-density illusion—the nature of that illusion. For, indeed, all you perceive within your life experience is made of illusion. That which seems good and favorable and that which seems bad or repugnant together form the mountains and valleys of the terrain of your life experience. And it is not from reading of such geographical configuration of land masses that one learns how to navigate such terrain, or is able to deduce any precept or final conclusion from such configuration. One must travel this terrain, moving between the peaks and the valleys, and remaining in various locations for a certain period of your time and experience in order to be able to grasp the effect upon one's thinking, that residing within a certain location of being and expression will affect the thinking.

我們在今晚正在嘗試去分享的觀念的核心是，我們已經通過我們自己的經驗發現並感覺到是相當適合於每一個在你們的第三密度的幻象中的實體的觀念——即那個幻象的特性。因為，確實，所有你們在你們的生命體驗中感覺到的事物都是由幻象構成的。看起來似乎是好的且有利的事物，以及看起來似乎是壞的或者令人厭惡的事物，加在一起形成了你們的生命體驗的地帶的高山與峽谷。一個人不是通過對地面的地面的這樣的地理上的配置的解讀而學習如何橫穿這樣的地帶的。一個人必須穿越這個地帶，在山頂與峽谷之間移動，在各種各樣的地點停留你們時間與體驗的一定的時期，以便於能夠掌握它對一個人的思考的影響，停留

在一定的存在與表達的地點之中將會影響思考。

By so experiencing these various geographical configurations, to continue, one may then, through this experience, fashion that which is truly born of wisdom and which may eventually produce a loving acceptance of all that one experiences within the life pattern, when one is able to utilize the experiences to their fullest extent.

藉由如此體驗這些各種各樣的地理的配置，如果繼續下去，一個人可以接下來，通過這種體驗，塑造真正由智慧被誕生出來的事物，以及可能最終產生出對一個人在生命模式中的體驗到的所有的事物的一種充滿愛的接納的事物，當一個人能夠利用在最大程度上利用這些體驗的時候。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何進一步方式回答你嗎？

Carla: I'll follow your advice and read it. It did seem a little—it took me aback to hear you say that nothing that we did is basically any account, there was no way we could learn anything. Sometimes I really do think that we're making progress. So, I guess I should not think that way. *Carla*：我將會跟隨你們的建議並閱讀它。它確實看起來似乎有一點點——聽到你們說，我們做的任何事情基本上都不是有任何意義的，沒有任何途徑我們能夠學會任何事情，這讓我嚇了一跳。有時候我真的確實認為我們在進步。因此，我猜想我不應該用那種方式思考。

I am Q'uo, and in this regard, my sister, we may only add that as one moves further along the path of evolution, and begins to feel a sense of accomplishment, that one in the true sense has begun to discover that there is much to learn, and what seems to have been learned will affect the thinking yet may not carry the impact upon the total beingness that the conscious mind imagines it will carry. Indeed, you make progress, my sister, as do all seekers of truth. Yet that progress is registered within your total being in a way which you cannot imagine, for you do not have the tools within your illusion to grasp the breadth, the depth, or the height or the intensity or any true measure of that which [you] have attained.

我是 Q'uo，我的姐妹，在這個方面，我們僅僅可以補充，當一個人沿著演化的考慮更進一步地移動，並開始感覺到一種成就的感覺的時候，它在真實的意義上已經開始發現，有大量要學習的事物，看起來似乎已經被學會的事物將會影響思考，而可能不會帶有和有意識的心智會想像它將會對整體的存在性帶有的效果一樣多的效果。確實，你們做出了進展，我的姐妹，如同所有的真理的尋求者一樣。而進展是用一種你們無法想像的方式被記錄在你們整體的存在之中的，因為你們在你們的幻象中並不擁有工具去掌握你們已經取得了的事物的寬度、深度、高度、或者強度，或者對其的任何真實的度量。

Doubt not that you have attained, but continue to doubt that you know what you have attained, for that which you seek is truly born of mystery and will continue to attract your seeking. Only one who is either unaware that such

mystery exists, or is satisfied that the mystery is solved shall fail to make progress in moving closer toward the heart of that mystery. In time you will see with clearer eyes the nature of that mystery more and more clearly. Yet within your illusion at this time you must content yourself with continuing upon the journey toward mystery and accept that you do not know what you do or how to do it, but that you wish to do that which will make the mystery move within your life in the pattern that may only be described as love.

不要懷疑你們已經取得了的事物，但繼續懷疑你們知道你們已經取得了的事物，因為你們尋求的事物真的是由神秘被誕生出來的，並將繼續吸引你們的尋求。僅僅只有在一個人要麼不知曉這樣的神秘的存在，要麼會對神秘被解決了而感到滿意的時候，它才會無法在更加接近那個神秘的核心的方面取得進展。在適當的時候，你們將藉由更加清楚的眼睛越來越清晰地看到那種神秘的屬性。而在你們的幻象中，在此刻你必須讓你自己滿足於在那條朝向神秘的旅程上的繼續前進，並接受你不知道你做了什麼，以及你做得如何，但是你去希望去做的事情將會使得神秘在你的生命中用那種可能僅僅可以被描述為愛的模式移動。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你們嗎？

Carla: I have a different question. Thank you for that answer. It helps a little bit—I'll read it. A couple of questions that have been on my mind and I'm glad to have this chance to ask them. Just personal. *Carla* : 我有一個不同的問題。為那個回答感謝你們。它有一點點說明——我將會讀它。有幾個問題已經一直都在我的頭腦中了，我很高興有這個機會詢問它們。僅僅是個人的問題。

Question number one on my mind. In writing the book on channeling, I've found more and more that I do have a fairly singular view of the nature of channeling and its context, and things that I really didn't know that I thought, in such an organized fashion. I've just been going along in my biases, I guess, and not really analyzing it. I find that I perceive channeling as a kind of ministry, like any other metaphysical or religious attempt to minister to people. Not in the sense of orthodox or unorthodox religion, but just in a sense of offering the best guidance that we can give and being responsible about and living according to metaphysical rules that produce some control over the phenomenon of channeling.

在我的頭腦中的問題一。在寫那本關於傳訊的書的過程中，我已經越來越多地發現，我對於傳訊的屬性以及它的背景確實擁有一種相當單一的觀點，我真的不知道那些，我認為是，用這樣一種有組織的方式的事情。我猜想，我僅僅一直都是在我的偏向性中前進的，而不是真正地分析它。我發現我感覺傳訊是一種類型的服務，就好像任何其他去服務人群的形而上學的或者宗教信仰的嘗試一樣。不是在正統教派或者非正統教派的意義上，而僅僅是在一個提供我們所能給予的最佳的指引，為那種產生出了對傳訊的現象的某種控制的形而上學的法則負責任並根據其而生活的意義上。

It has begun to concern me that by offering this view of channeling to people

who are thinking about channeling or who are channeling, I would help a few but put off a great many more because of my perceptions of the basic nature of channeling. People are often put off by the thought of having to live a spiritual life according to metaphysical principles, and, you know, too much seriousness and discipline and so forth. Does my point of view have the best help I can give to the audience I want to offer this material to in it, or should I seek further for another expression of these principles?

已經開始讓我擔心的事情是，藉由向那些正在考慮傳訊的人，或者正在傳訊的人提供這樣的傳訊的觀點，我會幫助一些人，但卻會因為我對於傳訊的基本的屬性的觀念而阻礙遠遠更多的人。人們經常會因為必須要根據形而上學的原則活出一種靈性的生命的想法而被阻礙，你們知道，會有過多的嚴肅、戒律以及如此等等。我的觀點會擁有我能夠給予那些我想要對其提供這個材料的聽眾的最佳的幫助嗎，或者，我應該更進一步地尋求對這些原則的另一種表達嗎？

I am Q"uo, and, my sister, in this regard, we may respond to your query by suggesting that that which is within you is that which you have to offer to others. Be not concerned that your own opinions will be given too much weight and will affect others overly much, for each will take from what you have to offer that which is appropriate to that entity at that particular point in its own journey of evolution. You have with your own desire to be of service to others sought within the depths of your own being, and experience that which you feel is the best which you have to offer regarding the channeling service and the preparation for such service and the maintenance for such service. What more can [you] do, my sister? To give that which is the best of one"s being is to give all that one has. To attempt to fashion that which one has in a way which one feels might be more palatable, shall we say, to those who will share that offering, is to skew that which one has, and in that skewing, reduce the purity with which one shares one"s own beingness.

我是 Q"uo，我的姐妹，在這個方面，我們可以藉由這樣建議來回應你的問題，在你內在之中的事物，就是你所要提供給其他人的事物。但是不用擔心你自己的觀點將會被給予過多的重要性並將會過多地影響其他人，因為每一個人都將會從你所要提供的事物得到對於那個實體在他自己的演化的旅程中在那個特定的位置是合適的事物。藉由你自己服務他人的渴望，你已經在你自己的存有內在深處之中尋求，並體驗到你感覺是在關於傳訊的服務，為這種服務做好準備以及對這種服務的維護的方面的你所要提供的最佳的事物了。我的姐妹，你還能多做什麼呢？去給予一個人的最有的最佳的部分之所是，就是去給予它擁有的全部了。去嘗試用這樣一種一個人感覺到可能是對那些將會分享那種給予的實體是，容我們說，更合胃口的方式來塑造一個人所擁有的事物，就是去歪曲一個人所擁有的食物，並在那種歪曲中，減少了一個人藉由其分享它自己的存在性的純度。

There are many, many ways to view any particular topic that might be of service to others. We value each instrument through which we may speak, for our message is always and ever the same and gains in variety by being able to be transmitted through a variety of instruments, each with his or her own unique personality and experience to give another facet of this single message which we of the Confederation of Planets in the Service of the One

Creator have to offer. Thus, we applaud your efforts to share your opinions and your experience and your thinking. They are yours to offer, freely given with no expectation of any particular outcome.

會有很多很多的方式去觀察任何特定的可能服務他人的主題。我們總是每一個我們可以通過其發言的器皿，因為我們的資訊一直都是相同的，並藉由能夠通過多種多樣的器皿而被傳遞而在多樣性的方面增長了，每一個器皿藉由他或者她自己的獨一無二的人格以及體驗，都給予這個我們這些服務於無限造物者的星際聯邦所要提供單一的資訊的另一個面向。因此，我們稱讚你去分享你的觀點、你的體驗與你的思考的努力。它們就是你要提供的，並在不帶有對於任何特定的結果的期待的情況下被給予的事物。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: The other personal question. That was a really classy way of saying, "It's up to you." I appreciate the classiness of that. The second question has to do with silent meditation and its possible value to our group. I was talking with the leader of the silent meditation group who never has channeling. She wanted to get together once every six weeks or so. I was thinking to myself that it has been literally years since this particular group offered the opportunity for silent meditation. In your estimate, would it be more helpful for the channeling always to be included in meditations, or for there to be an occasional silent meditation in terms of the inspiration there that the experience would offer to those who sit in the circle?

Carla：另一個個人的問題。“這是由你決定的，”這真的是一個漂亮的說法。我欣賞那個說法的漂亮。第二個問題是與靜默的冥想以及它對我們的團體的有可能的價值是有關的。我們正在與這個靜默冥想的團體的領導者說話，她從未傳訊過。她想要大概每六周集合一次。我正在對我自己思考，自從這個特定的團體上一次提供靜默冥想的機會，實際上已經有幾年的實踐了。根據你們的估計，從會有那種為那些坐在圈子裏的人提供了啟發的體驗的方面，讓傳訊一直被包含在冥想之中，還是進行一種偶爾的靜默冥想是會更有幫助的呢？

I am Q'uo, and again, my sister, the desires of the group are those considerations which will fashion that which is most appropriate for the group to experience as a group. We are aware that there are many ways for inspiration to be experienced. If meditation is chosen as one way in which inspiration may be experienced, then the further determination may also be made as to whether the vocal channeling shall be a part of that inspiration. We cannot decide for you ...

我是 Q'uo，我的姐妹，再一次，團體的渴望就是那些將會塑造適合於團體作為一個團體來體驗的事情是最有幫助事情的考慮了。我們察覺到，會有很多的方式讓啟發被體驗到。如果冥想是作為一條通過其啟發可以被體驗到的方式，接下來，更進一步的決定就可以同樣在關於是否語音傳訊應該是那種啟發的一部分的方面被做出了。我們無法為你決定.....

(Tape ends.)

(磁帶結束。)

November 9, 1986

1986-11-09 追尋簡單性

(Carla channeling)

(Carla傳訊)

I am Q"uo, and I greet you in the love and the light of the one infinite Creator. We greet each of you, and welcome especially the one known as D and the one known as B. Blessings to you and may you drink deep at the fountain of light that lies within the circle of consciousness at this time of meeting. We ask, as always, that any opinion which we offer to you be considered as opinion rather than fact, for we make errors and would not wish to teach were we to feel that each student did not have the power to take or to discard each and every thought, each and every concept that is discussed.

我是 Q"uo，我在太一無限造物者的愛與光中向你們致意。我們向你們各位致意，我們尤其歡迎被知曉為 D 的實體以及被知曉為 B 的實體。我們向你們致意，祝願你們在那存在于在這個集會的時刻的意識的圈子中的光之噴泉的深處啜飲。我們一如既往請求我們提供給你們的任何的觀念都被視為觀念而不是事實，因為我們會犯錯，如果我們感覺到每一個學生並不擁力量去採用或者拋棄每一個想法以及每一個被討論過的觀念的話，我們就不希望教導了。

Those things which we say are the best we have to offer through a particular channel at a particular moment, and we would not deceive you, thus we speak as truly as possible within the limits of spoken language. Yet each word has many meanings, each concept can be heard with many ears, many attitudes, and many predispositions. Those things which do not seem appropriate for your growth at this time must needs be left behind without a backward glance. The answers lie within you, not within us.

那些我們說的事情在最佳的情況下就是我們在一個特定的時刻通過一個特定的管道所要提供的事物，我們不願意欺騙你們，因此，我們在被講述的語言的局限性中盡可能真實地發言。而每一個詞語都擁有很多的意義，每一個觀念都能夠用很多的耳朵，藉由很多的態度，很多的傾向被聽到。那些在此刻並不適合於你們的成長的事情必須毫不猶豫地被留在後面。答案是存在於你們內在之中，而不是我們內在之中的。

We are those who would inspire each of you to seek, to ask your questions with more and more care and love for the search itself, for your answers, as all answers, shall turn out to be illusion and with each revelation and transformation you shall discover that you have pushed back the frontier of mystery, only to find that same mystery beckoning from the new frontier. There is no information so complete and so satisfying that it constitutes the ultimate answer, for if it can be said, it is not the truth and he who says it has pride, not understanding.

我們是這樣的實體，我們會鼓勵你們每一個人去進行尋求，去帶著對於尋求其自身越來越多的關心與愛來詢問你們的問題，因為你們的答案，如同所有的答案一樣，將被證明是幻象，隨著每一個揭露以及轉變，你們將會發現你們已經將神秘

的前線往後推了，卻僅僅發現相同的神秘從新的前線在召喚。沒有資訊是如此完全且如此令人滿意，以至於它會構成終極的答案，因為如果它能夠被講述，它就不是真理，講述它的那個實體擁有的是驕傲，而不是理解。

We ask you plainly to beware of answers and to focus upon questions, for as you seek and seek again, so shall the doors of your own consciousness open to you and you shall carry understanding deep within your heart, not to communicate except clumsily and incompletely, but only to manifest in your smile, your laughter, and the light of joy which you share with those about you.

我們直率地請求你們當心答案並聚焦在問題上，因為當你們尋求與再一次尋求，你們自己的意識的大門將會因此向你們開放，你們在你們的心的深處攜帶著答案，不是為了進行笨拙且不完全地交流，而僅僅是為了在你們與你們周圍的人分享的你們微笑中，你們的笑聲中，以及喜悅之光中顯化。

There are civilizations in the creation who have become far more one with the concept of simplicity during the experience which you call third density. This civilization which you enjoy is far from simple, and because of the great expectations which you have forged by observing the many mechanical marvels available to you, you come to assume that a spiritual body of knowledge will be complex, articulate and serial, much like a detailed and philosophical list of directions for putting together an enlightenment kit.

在造物中有一些文明已經在你們稱之為第三密度的體驗期間與具有簡單性的觀念遠遠更多地是合一的了。這個你們所享受的文明是遠遠不簡單的，因為你們藉由觀察可以為你們所取得的許多的機械性地奇妙的事物你們已經鍛造出的巨大的期待，你們開始假設一種靈性的知識將會是複雜的、清楚明瞭的且連續性的，非常類似於一個具體詳細且哲學性的指南的列表，以將一個覺醒的成套的工具組裝起來一樣。

And yet, my friends, although there are many enlightenment kits available to you, the instruction booklets need to be viewed with affection and misgiving, affection for the infinite desire of those upon the path of service to others to share in whatever fashion they may those things which have been helpful to them with others, and wariness and even dismay because there is not an intellectually acceptable set of instructions for studying, building, putting together or constructing enlightenment.

然而，我的朋友們，儘管會有許多覺醒的成套工具可以為你們所取得，指導手冊需要帶著熱愛與疑惑而被觀察，這種熱愛就是對那些走在服務他人的道路上的人對於用無論什麼它們可以進行方式來與其他人分享那些對於它們已經是有幫助的事物的無限制的渴望的熱愛，而因為沒有一套在智力上是可接受的指引是會適合於學習、建造、組裝或者架設覺醒而是精神小心的，甚至是沮喪的。

What you are after is a kind of simplicity that is not in fashion, a simplicity that is not dogma, doctrine or in any way complex. We are messengers of a simple and simplistic truth, a truth that cannot be put into words, a truth that each of those to whom we speak is already aware of.

你們正在追尋的事物是一種類型的不會風行一時的簡單性，一種並非教條、教義或者用任何方式是複雜的簡單性。我們是一個簡單且簡單化的真理的信使，這是一個無法付諸言語的真理，一個我們對其發言的每一個實體都已經知曉的真理。

We would seem to be talking ourselves into a corner. What do we have to talk about, if we do not have an understanding to give you that is complex and thereby rendered learnable? We are here to give you in words and by the essence of our vibrations more of a feeling for the immediacy and the value of this trip that you have taken in your heart, that you are on now, and that you wish to continue to be on until you dwell in eternity in the presence of the Creator.

我們會看起來似乎正在將我們自己逼入一個角落中。如果我們並不擁有一種複雜而由此被呈現為是可被學習的理解要給予你們，我們所要談論的事物是什麼呢？我們在這裏是要通過言語並藉由我們的振動的實質來給予你們更多的是屬於一種感覺的事物，它是對於你們已經在你們的心中進行了的這條旅程的直接性與價值的感覺，你們正處於這條旅程上，你們希望繼續處於其上，一直到你們居住在造物者的臨在的永恆之中為止。

To put that another way, and more simply, each of you falls headlong into a blazing white light, the white light of an infinite Creator whose very nature is love. You are falling unbelievably quickly, and you shall fuse and become one in your perception as you already are in reality with love itself. This is your destiny. And yet speed is such a relative thing. None of you knows how quickly spiritual gravity pulls you toward that great center, that great unity. Each of you feels you cannot possibly be moving quickly enough, you need to know more. And so you draw yourself along. Yet in reality, you could not hold yourself back if you tried.

換一種方法說，更為簡單地說，你們每一個人都一頭栽入到了一種熾熱的白光，太一造物者的白光之中，造物者的本性就是愛。你們是難以置信地快速地掉落的，你們將融化並在你們的知覺中合一，因為你實際上已經是與愛其自身在一起了。這就是你們的命運。而速度就是這樣一個相對的事情。你們沒有任何人知道靈性的重力會多麼快地將你們拉向那個偉大的中心，那個偉大的一體性。你們每一個人都感覺你們無法有可能足夠快地移動，你們需要知道更多。因此，你拉著你自己前進。而實際上，如果你累了，你是無法讓阻攔你自己的。

We come with a simple awareness. We come to be with you, for although each seeks only for himself by necessity, for no one can seek for another, yet how much it aids each to meet together and form a circle of light, to consider, however imperfectly or incompletely, the Creator of all that there is.

我們是帶著一個簡單的認識而來的。我們前來與你們在一起，因為儘管每一個尋求者在必要性的方面僅僅是為他自己尋求，因為沒有任何人能夠為另一個人尋求，而聚集在一起並形成一個光的圈子以考慮一切萬有的造物者，無論這種考慮是怎樣不完善且不完全，這會多麼大地幫助每一個人呀。

We have spoken to few groups. However, the experiences that we have had with these upon the surface of this planet indicate that many are more than

willing to be tempted by elegant reasoning, seeking in philosophy the objective security that forms the illusion of the scientific method of information gathering.

我們已經對少數團體發言過了。然而，我們與這些在這個星球表面上的團體已經有過的體驗指出，很多人是遠遠更加樂意于被優雅的推理，在哲學中對客觀的安全性的尋求所誘惑的，而那種客觀的安全性形成了收集資訊的科學方法的幻象了。

We urge that all consideration be given to the value of silence, of the focused mind. Lift your spirits, therefore, from the physical body which enables you to gather experience and share love within your incarnation, lift and shake the heart and heart free of the dust of dailyness and move with the solar wind, as this instrument would call it, until you are far, far from town or country or planet, until you indeed leave the solar system behind, voyage far, voyage until you do feel that you are indeed falling, and gaze at the white light towards which you fall. Glory is yours now if you can but release the demand to know, to understand, and to judge, and replace the desire to catalog with the desire to feel with head and heart in unison the light and the love that does not speak in words.

我們鼓勵對靜默的價值，聚焦的心智的價值進行充分的考慮。因此，將你們的靈性從物質性身體上提升起來，物質性身體會允許你們收集體驗並在你們的投生中分享愛，提升並搖晃心，讓心擺脫日常性的塵土，並於太陽風，如這個器皿對它的稱呼一樣，一起移動，一直到你們是遠遠地遠離了城鎮、國家或者星球，一直到你們確實將太陽系留在身後，遠航，航行一直到你們確實感覺到你們是確實在掉落為止，注視著你們朝向其落掉的白光。只要你們能夠釋放出知曉、去理解、去評判的需要，並將去按目錄分類的渴望替換為藉由頭腦與心來感覺與那不會通過言語來說話的光與愛的一致的渴望，榮耀現在就是屬於你們的。

We would that you would stoke the fire of your desire to know the Creator by allowing knowledge to come into all of your being, for there is no cleverness in knowledge of the creation or love of the Creator. There is no right answer, there is no argumentation. If you have a longing, a yearning for the presence of the Creator, and if you allow that longing to persist and to grow, if you encourage that desire, the study and meditation, mind and heart both exercised, then shall that longing deliver you into the very presence you seek. Expect it, look for it, and when the moment comes that you feel that you have been given something you cannot describe or name, rejoice and let that go too.

我們願你們將會藉由允許知識進入到你們全部的存有之中而為你們去知曉造物者的渴望的火焰添加燃料，因為在對於造物或者造物者的愛的知識中沒有聰明。沒有正確的答案，沒有推論。如果你們對於造物者的臨在擁有一種熱望，一種渴慕，如果你們允許那種熱望存留並成長，如果你們鼓勵那種渴望、學習以及冥想，鼓勵頭腦與心同時被訓練，接下來，那種熱望將會將你們送入到你們尋求的那種臨在之中。期待它，尋找它，當那個你們已經感覺到你們已經被給與了某種你們無法描述或者命名的事物的時刻出現的時候，歡慶並同樣也釋放那個事物。

There are questions in the group this evening. We encourage them and invite them. We cannot use this instrument for the questions and answers.
在今晚的團體中有一些問題。我們鼓勵它們並接著會邀請它們。我們無法將這個器皿用於提問與回答。

(Pause)

(暫停)

I am Q"uo. We apologize for the pause. This instrument began to analyze our information and we were unable to send more concepts through this instrument. May we say to the one known as Carla that we are indeed sorry that we cannot channel through her, however, we did not intend to cause her to break off her own meditation. Our apologies. We would at this time transfer this contact to the one known as Jim. We are most grateful for the desire, the longing, and the seeking that you share with us. Blending our vibrations with yours is a benediction to us, and we would only wish to be of as much service as possible to you. We leave this instrument. We are those of Q"uo.

我是 Q"uo。我們為暫停而抱歉。這個器皿開始分析我們的資訊，我們無法通過這個器皿送出更多的觀念。容我們對被知曉為 *Carla* 的實體說，我們確實很抱歉，我們無法通過她傳訊，然而，我們並不打算要讓她中斷她自己的冥想。我們很抱歉。我們在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我們對於那種渴望，那種熱望，以及你們與我們分享的尋求是極其感激的。將我們的振動與你們的振動混合在一起對於我們是一種祝福，我們僅僅希望對你們進行盡可能多的服務。我們離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim*傳訊)

I am Q"uo, and greet each of you once again in love and light through this instrument. We are pleased that we have been able to make our contact available once again through this instrument, and it is our hope at this time that we might be able to attempt to respond to any queries which those present might find value in the asking. Again we remind each that our responses are our opinions and the fruit of our own seeking, which we would hope that each would weigh with the inner discrimination that speaks to the heart, taking that which rings of truth and leaving that which does not. At this time may we ask if there might be a question to which we could respond?

我是 Q"uo，我們再一次通過這個器皿在愛與光中向你們各位致意，我們很高興我們已經能夠再一次通過這個器皿使得我們的接觸是可被取得的了，我們在此刻的希望是，我們可能能夠嘗試去回應那些在場的人可能發現有價值詢問的任何的問題。再一次，我們提醒各位，我們的回應是我們的觀點以及我們自己的尋求的果實，我們會希望，每一個人都用那對心說話的內在的分辨力來進行衡量，採用那個聽起來是真實的內容，並將聽起來並不真實的內容丟棄掉。在此刻，請問是否可能有一個我們能夠回應的問題？

D: I have been in contacts associated with two other channeled entities, you being the third, each of whom has a vastly different perspective and approach to teaching and communicating. I wonder if you could clarify those differences, those various perspectives, those ... why an entity seems to be, for instance, to emphasize information as opposed to another entity which might emphasize energy or intuition? This seems counter to my expectation that entities operating on planes above our own would have the facility to tailor their responses and their teaching more to the individual who seeks rather than to have so strong a predisposition on their own.

D：我已經與兩個其他的被傳訊的實體建立過接觸了，你們是第三個，每一個實體都擁有對於教導與交流的一種大大地是不同的觀念與步驟。我想要知道，是否你們能夠澄清那些區別，那些各種各樣的觀點，那些.....為什麼一個實體看起來似乎，舉個例子，會強調與另一個可能會強調能量或者直覺的實體相反的資訊呢？這看起來似乎與我的期待是相違背的，我期待的是，那些在我們自己的層面之上的層面運轉的實體會擁有更多地根據尋求的實體對它們的回應和教導進行剪裁的機能，而不是在它們自己身上擁有如此強有力的一種傾向性。

I am Q"uo, and am aware of your query, my brother. We find that there are a number of concepts within this query which are relevant. Each entity which seeks does so in a unique manner, from a point of view that is similar to many but unique unto itself, and calls for information that will be helpful in continuing to expand its scope of experience and understanding.

我是 Q"uo，我理解了你的問題，我的兄弟。我們發現在這個問題中會有一些觀念是有關係的。每一個尋求的實體都是用一種獨一無二的方式，並從一個與很多實體都類似但是在其自身是獨一無二的的觀念這樣做的，每一個實體都會呼喚那種在繼續拓展它的體驗和理解的範圍的方面將會是有幫助的資訊。

There are many, many ways by which a call may be answered. The vocal channeling is one of many potential responses to any seeker "s request for aid. Within this phenomenon is found a great variety of sources and resources which may choose to be of service in providing information or inspiration or any kind of guidance which may answer a seeker "s call.

會有很多很多的一個呼喚藉由其可以被回答的途徑。語音傳訊僅僅是對任何群求著對於幫助的請求的很多的潛在的回應中的一種。在這個現象中會發現極其多種多樣的源頭或者資源可能選擇通過提供資訊或者啟發或者任何任何類型的可能會回應一個尋求者的呼喚的指引。

Many upon your planet who seek in a conscious fashion the nature of their reality and their being assume that that which is yet unknown is also homogeneous, whereas it has been our experience that the portion of the creation which lies beyond the reach of your senses and your understanding is as varied and rich as that which you experience within your illusion, within your portion of the creation.

在你們的星球上的很多用一種有意識的方式尋求它們的實相與它們的存在的屬性的實體都會假設，尚未被知曉的事情同樣也是一致性的，而我們的經驗是，那個存在於你們的感知與你們的理解的範圍之外的造物的部分，是如同你們在你們

的幻象中，在你們的造物的部分中體驗到的造物一樣多變且豐富的。

Those who would seek to move in service to seekers upon your planetary sphere, and who are seen by those within your illusion as being beyond or external to your illusion, are as unique as each on your planet and each offers itself as it is in full in the attempt to be of service. To be of the most service possible, we have found it is necessary to be what one has discovered in the way of uncovering mystery and moving along the path of unity with all that is. As one then offers the fruits of one's own journey, one offers that which is unique and colored by experience.

那些尋求去通過服務於在你們的星球上的尋求者而移動的實體，那些被在你們的幻象中的人視為是高於你們的幻象或者是在你們的幻象外部的實體，是與在你們的星球上的每一個實體都是一樣獨一無二的，每一個實體都提供它自己就好像它是完全處於進行服務的嘗試之中的一樣。要進行有可能最大的服務，我們已經發現，去成為一個人已經在揭露神秘並沿著與一切萬有的統一的道路前進的過程中發現的事物，這是必不可少的。當一個實體接下來提供了它自己的旅程的果實的時候，它就提供了那個藉由體驗而是獨一無二並被其染色了的事物了。

Each portion of the Creator, which each source and seeker is, moves likened unto a planetary body about a great central sun or truth. The sun shines equally upon each, yet each from a unique point of view sees that sun and is warmed by it according to the position from which one orbits and views that sun. Thus do we and all others who offer themselves in the service of the vocal channeling offer that which is ours to offer, that is, the fruit of our experience, that those who seek information or inspiration might consider that which is offered for its potential use in furthering the journey of seeking for the self and in sharing that journey with yet others who may benefit from such sharing.

造物者的每一個部分，即每一個源頭與尋求者之所是，是好比一個星球的實體繞著一個偉大的中心的太陽或者真理轉動一樣地移動的。太陽同等地照耀在每一個部分上，而每一個部分都是從一個獨一無二的視角來看那個太陽並會根據一個人轉動並觀察那個太陽的位置而被太陽所溫暖的。因此，我們和所有其他的通過語音傳訊的服務提供它們自己的實體，都確實是提供了我們所要提供的事物，也就是我們的體驗的果實，那些尋求資訊以及啟發的人可以考慮被提供的事物是在為自我讓尋求的旅程更進一步的方面，以及在與其他的可能是從這樣的分享受益的人進行分享的方面，是擁有其潛在的用處的。

May we answer in any further way, my brother?

我的兄弟，我們可以用任何進一步的方式回應嗎？

D: I think my difficulty with the question stems in part from an assumption that those entities such as yourself and others in my experience who seek to serve in this way by virtue of their position at their level, so to speak, have attained a level of being—they include so much more than our minds can know while we are here—that from our perspective there should appear to be more uniformity than there is. I don't think I've worded that very well.

D：我認為我在這個問題上的困難是部分源自於一個假設，那些諸如你自己以及其他的根據我的經驗是尋求去用這種方式服務的實體之類的實體，憑藉著，可以說是，它們在它們的層次上的位置的優點，已經取得了一定的存有的層次——它們包含了比我們的心智在我們所處於的位置所能夠知曉的事物遠遠更多的事物——從我們的觀點，應該有比現在出現的更為一致性的事物出現。我並不認為我非常好地表達了那個問題了。

I am Q"uo, and we feel that we grasp the sense of your query and will respond in a manner which we hope will be of service. Please query further if we do not speak to the heart of your concern.

我是 Q"uo，我們感覺到我們瞭解了你的問題的意思了，我們將用一種我們希望是有所服務的方式來回應。如果我們並未談及你的關注點的核心，請進一步詢問。

As we mentioned in our previous response, the experience which lies seemingly beyond that which is common among your peoples and toward which each seeker moves is an experience that, though it continues to move closer into the harmonious understanding of all that is, yet moves further into the mystery that undergirds all manifestation that is seen and experienced as creation. Though one may know certain things about creation and one"s own being and movement through the creation, yet such knowing continues to discover more of the infinite mystery that lies at the heart of all creation and seeking.

如我們在我們之前的回應中提到的一樣，看似存在於在你們的人群當中是通常的事物之外，且每一個尋求者都朝向其移動的體驗，是這樣一種體驗，儘管它繼續接近對於一切萬有的協調一致的理解，而它卻是更進一步地進入到那個支持所有被看到並被體驗為造物的顯化的神秘之中的。儘管一個人可以知曉關於造物，它自己的存有以及穿越造物的移動的一定的事情，而這樣的知曉會繼續探索存在於一切造物與尋求的核心之處的無限的神秘。

We who have had the privilege of moving a short distance further upon this journey than have those of your peoples begin to grasp more of this mystery, yet we also understand that there is much which awaits our understanding. Thus, those who are what you may call "in advance" of the level of seeking of your peoples yet seek with the same diversity the one mystery which draws all unto it. Though all experience more ...

我們這些已經有幸在這條旅程上比在你們的人群中的人所移動的距離更進一步地移動了一個短小的距離的實體，正在開始掌握更多的這種神秘，而我們同樣理解會有大量的等待著我們的理解的事物。因此，那些你們可能稱之為在你們的人群的尋求的層次上是"先進"的實體，是仍舊帶著相同的多樣性尋求那將萬物都吸引到其上的太一的神秘的。儘管所有實體都更多地體驗.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and we greet you again through this instrument. We shall continue.

我是 Q"uo，我再一次通過這個器皿向你們致意。我們將繼續。

Those who are in advance of your own level of seeking, shall we say, have yet the configuration of identity which perceives similar truths in various fashions, all seeking to refine the understanding, until all not only understand but become that which is sought. There will be variation for a great portion of your experience beyond that which you now experience. The journey of evolution, my brother, is one which extends far beyond your own illusion and contains that which is rich and varied enough to allow for an infinite variety of points of view, all pointed toward the same truths, but seen from different perspectives and shared in that fashion.

那些在比，容我們說，你們自己的尋求的層次先進的實體，一直要到所有實體不僅僅理解被尋求的事物，同樣也成為了被尋求的事物之前，都將不會擁有在各種各樣的形式中感覺相似的真理的身份的配置。在你們現在體驗到的事物之外，你們的體驗將會有一個巨大的部分是變化的。我的兄弟，演化的旅程是一個在你自己的幻象之外延伸得很遠的旅程，它包含了足夠豐富與多變的事物以允許無限多種多樣的視角，所有的視角都指向相同的真理，但卻是從不同的遠景被看到並用那種方式被分享的。

May we answer further, my brother?

我的兄弟，我們可以更進一步地回答嗎？

D: Thank you very much.

D：非常感謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Thank you for explaining as much as you did, because I was wondering, having heard many a closely reasoned argument from you myself about the emphasis on mystery, but I think I grasp what you're driving at. Thank you.

Carla：感謝你們盡你們所能地解釋，因為在我已經聽到了很多的來自於你們的關於對神秘的強調一種極其有說服力的論點之後，我自己會感到吃驚，但是我認為我瞭解了你們正在駛向的事物是什麼了。謝謝你們。

I am Q"uo. We appreciate the opportunity to speak in any fashion which is requested, and we would ask if there might be any final queries to which we may respond before taking our leave of this group?

我是 Q"uo。我們感激有機會用任何被請求的方式發言，我們會請問，在我們離開這個團體之前是否可能有任何我們可以回應的最後的問題？

D: I don't really have a question—I've just kind of been wrestling quite a bit lately with the concept of self-love, attempting to understand a little more

how to accept myself and how to love myself more, and I guess I don't really have a question, but do you have any comments that might provide any sort of illumination on that subject? Anything would be appreciated.

D: 我並不真的擁有一個問題——我僅僅以某種方式在最近正在與自我之愛的觀念進行相當多的扭打，並嘗試去多一點理解如何接納我自己，如何更多地愛我自己，我猜想我並不是真的有一個問題，但是你們對於那個主題有任何評論是可能提供任何類型的啟發的嗎？任何事情都會是被感激的。

I am Q"uo, and, my brother, we can suggest that as one considers the daily experience and all who move through it, that one is seeing various aspects of the self when one notices and responds to any particular person, trait, word, deed or activity, for the manner by which one perceives the environment about one is congruent with the manner by which one perceives the self, and we have found that the opposite is also true—that as one perceives the self in a certain manner the environment about one is reflected in an equal fashion so that there is really nothing but the self, be it small or great, which comes before one's attention and upon which one may work.

我是 Q"uo，我的兄弟，我們僅僅能夠建議，當一個人考慮日常體驗以及所有流進它的事物的時候，它是在它注意到並回應任何特定的人、特性、言語、行為或者活動的時候看到自我的各種各樣的面向，因為一個人藉由其感覺在它周圍的環境的方式是與一個人藉由其感覺自我的方式是一致的，我們已經發現，反過來同樣也是真實的——當一個人用移動的方式感覺自我的時候，在一個人周圍的環境是用一種同等的方式被映射出來的，這樣，出現在一個人的注意力的前方且一個人可以對其進行工作的事物，無論它是小還是大，除了自我之外就真的不會有任何事物了。

As you are able to find qualities and experiences within the self and within the environment which you are able to accept more and more freely, then you are accepting further portions of the self and may then use that acceptance to find other portions of the self and the greater self about one which then move into the focus of attention for the work in consciousness which will allow further acceptance of the self within the self and within all other selves.

當你們能夠在自我內在之中並在你能夠越來越多地接納的環境之中找到那些特性與體驗的時候，接下來，你就會更進一步地接受自我的那些部分，並接下來可以使用那種接納性來找到自我的其他的部分以及在一個人周圍的更大的自我，那個更大的自我接下來就會進入到注意力的焦點之中以在意識中進行工作，這種工作將允許對在自我內在之中以及在所有其他自我內在之中的自我的更進一步的接納。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何更進一步的方式來發言嗎？

D: No thank you. That's fine.

D: 沒有了，感謝你們。那是很好的。

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

我是 Q“uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

D: Yes, if I can take a minute to formulate it. If thoughts are real and exist on a level of which we are relatively unaware, I would presume that you would be much more fully aware of that level on which our thoughts exist as things. If that presumption is correct, I'm curious to know in general with entities who teach such as you do, if there often is a clearer perception of our questions—such as I'm trying to form now—than I'm able to put into words. To what extent are our thoughts apparent to you though our words in communicating those thoughts are sometimes less than adequate?

D：是的，如果我能夠花一分鐘時間來有系統地表述它的話。如果想法是真實的並存在於一個我們相對不察覺的層次上的話，我會假設你們會遠遠更為充分地察覺我們的想法作為事物存在於其上的層次。如果那個假設是正確的話，我很好奇想要知道，對於諸如你們之類的進行教導的實體，一般而言，是否經常會有一種對我們的問題——諸如我正在現在正在嘗試去形成的問題——的更為清晰的感知——相比我能夠用言語來表達的問題。我們的想法在什麼程度上對於你們是明顯的，儘管我們通過對那些想法的進行交流的言語有時候會是較不充分的。

I am Q“uo, and am aware of your query, my brother. In attempting to respond to those queries which are asked of us, we attempt to utilize the query itself and any appended emotions or unspoken considerations when it is possible to do so without infringing upon an entity's free will. This is to say that if we were able to read more precisely than one has been able to formulate within one's conscious mind that which was sought, there would be the risk of accomplishing work for an entity which the entity would better benefit in accomplishing for the self.

我是 Q“uo，我理解了你的問題，我的兄弟。在嘗試去回應那些對我們被詢問的問題的過程中，我們嘗試去利用問題其自身以及任何被附著於其上的情緒或者說不出口的考慮，當這樣做有可能不會對一個實體的自由意志造成侵犯的時候。也就是說，如果我們能夠比一個人已經能夠在它的有意識的心智中對被尋求的事物進行的系統表達更為準確地解讀的話，就會有替代一個實體完成那個工作的風險，而那個工作如果是為自己完成的是會益處更大的。

There is a very fine line, shall we say, between offering information which has been prepared for in the understanding of an entity by its own efforts and in giving information which lacks the preparation by the entity and which would remove from the entity the opportunity to gain what we might call a spiritual strength in fashioning for itself the foundation of understanding upon which we shall offer certain refinements that lie within the realm of what has been prepared by the entity requesting information.

在提供在一個實體的理解中已經藉由它自己的努力而被準備好了的資訊，以及給予實體尚未準備好，並會從實體身上奪走通過為它自己塑造理解的基礎而取得我們可能稱之為一種靈性上的力量的事物的機會的資訊之間，會有一條非常微妙的，容我們說，界限，就是在那個理解的基礎上我們將提供一定的精煉物，而那些精煉是存在於已經被那些請求資訊的實體準備好的區域之中的。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

D: The protocols of this sort of communication and the assumptions that we can make about it concerned me and that answer was very much to the point.

Thank you.

D：這種類型的交流的協議以及我們關於它能夠做出的假設讓我感到關切，答案是非常切中要點的。謝謝你們。

I am Q"uo, and we thank you again, my brother. Is there another query?

我是 Q"uo，我們再一次感謝你，我的兄弟。有另一個問題嗎？

D: Are personal questions appropriate at this time?

D：個人的問題在此刻是合適的嗎？

I am Q"uo, and though we are not, shall we say, specialists in answering queries of a personal nature, we are happy to attempt such responses as long as our responses again do not risk the infringement upon an entity"s free will by providing information which would affect its future choices, shall we say.

我是 Q"uo，儘管我們在回答具有一種個人屬性的問題的方面並非，容我們來說，專家，我們很高興嘗試這樣的回答，只要我們的回答不會，再一次，藉由提供會影響實體，容我們說，未來的選擇的資訊而冒著侵犯一個實體的自由意志的風險的話。

D: Well, with that in mind, I"ll ask a question, seeking some help in making future choices. I have been working and accepting all the teaching I could in the area of channeling (inaudible) and simply wonder if—I seem to be running into blocks that I keep butting my head into. I wonder if there might be any insight that you could give that would be productive or helpful to me without taking away the lessons that I"m obviously in need of learning.

D：好的，我將那一點記住了，我將會問一個問題，並在做出選擇的方面尋求某種幫助。我一直都在進行工作並接納所有我能夠在傳訊的區域中能夠（聽不見）的教導，我單純地想要知道——是否——我看起來似乎撞牆了，我一直都在用我的頭衝撞它們。我想知道，是否可能有任何你們能夠給予的洞見是在不奪走那些我明顯地需要學習的課程的情況下會是有生產力的或者有幫助的。

I am Q"uo, and we are aware of your query, my brother. We might suggest that when one discovers within the life pattern that which appears as a blockage and which repeats itself, that one might embrace such seeming blockage as an obvious opportunity to avail the self of a certain lesson, a lesson which might yet lie beyond the grasp of understanding and present itself in a manner which might seem to disturb or to be disharmoniously experienced, even confusing and contradictory.

我是 Q"uo，我們瞭解你的問題了，我的兄弟。我們可以建議，當一個人在生命模式中發現了看起來似乎是一個阻礙物，並重複其自身的事物的時候，它可以擁抱這樣表面上的阻礙物，作為一個明顯的機會來讓自我可從一定的課程而受益，

這個課程可能是仍舊存在於理解的範圍之外的，並用這樣一種可能看起來似乎是打擾的，或者用不協調的方式被體驗到的，甚至是令人困惑且矛盾的方式呈現其自身了。

Such repeated patterns may provide to the diligent student a kind of riddle which when moved about within the mind and seen from various perspectives begins to unfold itself when one has been able to work with the pattern in a fashion which at once cherishes the seeming difficulty and moves to penetrate the outer illusion and seeming configuration in order that a more basic understanding of the nature of the self and its manner of learning might be gained.

這樣重複性的模式可能對勤奮的學生提供一種類型的謎題，當這個謎題在頭腦中四處移動從不同的遠景被觀察的時候，它會在一個人已經能夠用這樣一種方式來與那個模式一同工作的時候將它自己展開，這種方式就是在珍惜表面上的困難的同時，移動以刺穿外部的幻象以及表面上的配置，以便於對自我的屬性的一種更為基本的理解以及它的學習的方式可以被取得。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

D: No, thank you.

D：不用了，謝謝你們。

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

我是 Q"uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: Just to say good-bye. I do have a question. I wasn't going to ask it, but I think I will. If it doesn't infringe on my free will, please answer; if it does, don't. Is the concept that I lost when I started analyzing the contact have something to do with a tree? It would ease my mind, actually, to know that it was you that stuck a tree in my mind after—actually after I stopped channeling, because I did not get a solid name for that concept being stuck in my head. Was that you and was that the point at which I missed a concept?

Carla：僅僅是說再會。我確實有一個問題。我本來沒有準備詢問它，但是我認為我將會詢問它。如果它並不侵犯我的自由意志，請回答，如果它侵犯了，不要回答。當我開始分析接觸的時候，我丟失那個觀念是某種與一棵樹有關的事情嗎？實際上，知道是你們在我實際上停止傳訊之後將一棵樹塞入到我的頭腦中，這是會讓我們的頭腦平靜下來的，因為我並未對那個正在被塞入到我頭腦中的觀念得到一個確實的名字。那是你們嗎，那是我在其上錯過了一個觀念的位置嗎？

I am Q"uo, and we may speak in response to this query by suggesting that that concept of the tree was a portion of our contact which we were utilizing to speak to the concern that sparked your analysis. We, however, will leave the meaning of the tree to your discernment.

我是 Q"uo，我們可以藉由這樣建議來回應這個問題，我們建議樹的觀念是我們的接觸的一部分，我們正在利用它以談及那個激發了你的分析的關注點。然而，

我們將會將樹的意義留給你的分辨力。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

(A recorded telephone message is heard being played to an incoming caller.)

(一個錄音電話的資訊被聽到正在對一個來電播放。)

I am Q"uo, and we appreciate each person"s patience as we have awaited the completion of the recording devices works. May we ask it there is a final query before we take our leave of this group?

我是 Q"uo，我們感激在我們等待錄音設備工作的完成的時候每一個人的耐心。請問在我們離開這個團體之前有一個最後的問題嗎？

(Pause)

(暫停)

I am Q"uo, and we thank each for inviting our presence this evening. It has been a great honor and privilege to join our vibrations with yours. We look forward to each opportunity to join this group in its circle of seeking. We shall at this time take our leave of this group and this instrument and leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai vasu borragus.

我是 Q"uo，我們感謝各位邀請我們在今晚出席。將我們的振動與你們的振動結合在一起，這已經是一種巨大的榮耀與榮幸了。我們將在此刻離開這個團體和這個器皿，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai vasu borragus。

November 16, 1986

1986-11-16 離婚與承諾

Group question: What do you say to people who are considering a divorce, ending a commitment?

團體問題：你們會對正在考慮一次離婚，結束一個承諾的人說什麼嗎？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I come in the love and the light of the one infinite Creator, and because we speak through this instrument, we say to this group alone, we do come in the name of Christ, for it is not your Christ only, but Christ, a love, the love, the love of the Creator. How could we not come in that holy name, for indeed we too hallow love as we would hallow our mother and our father, for love is mother and father of all of us.

我是 Q'uo。我們在太一無限造物者的愛與光中前來，因為我們通過這個器皿發言，我們單單對這個團體說，我們確實是以基督的名義而來的，因為它不僅僅是你們的基督，它同樣也是基督，一種愛，造物者的愛。我們如何能夠不以那個神聖名字的名義而來，因為我們確實是如同我們會將我們的母親和我們的父親視為神聖一樣地將同樣也將愛視為是神聖的，因為愛就是我們全體的母親和父親。

We greet each of you and we thank you for the privilege of being able to speak with this group. It is a pleasure to be using this instrument. We note the roughened condition of the instrument's throat and will attempt to be less forceful than is our usual habit. 我們向你們各位致意，我們為能夠與這個團體發言的榮幸而感謝你們。使用這個器皿是一種快樂。我們注意到了器皿的喉部不通暢的狀況，我們將嘗試比我們通常的習慣是較不用力的。

My children, we offer our answers in love and in hopes of being of service, and yet because your question is about divorce, as you call this custom, our points of view diverge dramatically, and in sharing with you our point of view, we so far wish not to influence any unduly that we ask most especially for each seeker 's careful discrimination in using any part of what we say, for we would not wish you to act as you think you ought, but as you feel. It is your discrimination and your choice at all times, and the greatest teaching, the most ideal rule, the most exalted creed is as nothing if it is not the echo of your heart and your mind and your will. It is indeed doing damage to yourself to take concrete and irreversible steps which are not of your own choosing. It is less unfortunate if the choice is temporary, and yet we would wish not to be of disservice at all. Therefore, please take those things we say and weigh them carefully.

我的孩子們，我們在愛中，並在進行服務的希望中，提供我們的答案，而因為你們的問題是關於離婚的，如同你們對這個習俗的稱呼一樣，我們的觀點是劇烈地分歧的，在於你們分享我們的觀點的過程中，我們如此之大地不希望產生任何不

適當的影響，以至於極其特別地請求每一個尋求者在使用我們所說的內容的任何部分的過程中仔細的分辨力，因為我們並不希望你們如同你們認為你們本來應該去做地一樣地行動，而是如同你們感覺到地一樣地行動。在所有的時候，它都是你們的分辨力與你們的選擇，最偉大的教導，最為理想性的規則，最為崇高的信條，如果它並未對你的心，你的頭腦與你的意志產生迴響，它就什麼都不是。走出那些並非你自己的選擇的有形的且不可逆轉的腳步，這就是在對你自己造成傷害。如果選擇是暫時性的，它是不那麼不幸的，而我們並不希望產生任何的傷害。因此，請拿起那些我們說的事情，並仔細衡量它們。

Our view. We pause due to the fact this instrument has ambivalence in her mind. We scan and find we understand. There are two situations—one in marriage, one a commitment without your marriage. This is not a substantive difference to us—we find it is to this instrument. 我們的觀點。我們由於這個器皿在她的頭腦中擁有矛盾心理的事實而暫停。我們進行掃描並發現我們理解了。有兩個情況——一個情況是在婚姻中，一個是在沒有你們的婚姻的情況下的一個承諾。這對於我們並不是一個實質性的區別——我們發現它對於這個器皿是實質性的區別。

We shall, however, use our own frame of reference and thus we should say that we find the purpose of the mated pair to be increased efficiency in the gaining of catalyst, fellow aid in the processing of catalyst into experience and the supplying of a yokefellow for whatever service you have created for yourself, with the aid of your higher self and the Creator, for polarizing within your own incarnational experience.

然而，我們將使用我們自己的參照系，因此，我們應該說，我們發現配對的伴侶的目的是在取得催化劑的方面的增強性的效力，在將催化劑處理形成經驗的過程中的夥伴的幫助，以及為你已經為你自己創造的無論什麼服務提供一個綁在一起的夥伴，並在你的高我和造物者的幫助下，在你自己的投生體驗中極化。

In any density higher than your own, partners in catalyst are chosen with much clearer eyes, for the veil of the subconscious mind and the veil between minds are both alike lifted and each entity has a much advanced grasp both of his own nature and of the nature of others.

在任何比你們自己的密度更高的密度中，在催化劑中的伴侶是憑藉著更為清晰的眼睛被選擇的，因為潛意識心智的罩紗以及在心智之間的罩紗同時都一樣地被升起了，每一個實體都對他自己的屬性以及對其他人的屬性擁有一種更加高級的掌握了。

Those polarizing for service to [other] self will most always choose an entity whose vibrational nexus complements and enhances one's own. Those involved in polarizing towards service to self are unpredictable in their choices as regards vibrational compatibility, for other considerations having to do with those things which are of the illusion are more important.

那些為了服務其他自我而極化的實體將會幾乎一直都選擇這樣一個實體，它的振動性的連接是與它自己的振動性的連接是互補的且會增強它自己的振動性的連接的。那些被包含在朝向服務自我極化的實體，在關於振動上相容性的方面的在

它們的選擇中是無法預料的，因為其他的與那些屬於幻象的事情有關的考慮是更為重要的。

To follow this line of reasoning back into third density, may we say that a persistent difficulty in speaking of your matings within your civilization is the great variety of motives for inaugurating and sustaining such a relationship. Almost never is it for the reason that is most closely aligned with the actual function and purpose of the mated relationship. Almost never is suffering, hardship and trouble used as the reason for choosing a future partner. And yet, this is the precise experience you wish to share, for your illusion is created in order that you may suffer and learn. That is the purpose of there being an illusion, for self-consciousness must be awakened. The third density begins with a sense of self asleep, and happiness and contentment do little to awaken the soul. It is the interactions with others that bring grief, suffering, loss and trauma which create the opportunities you most cherished before the incarnation.

要跟隨著這條推理的線路返回到第三密度，容我們說，在談及在你們的文明中的你們的伴侶的方面的一種持續性的困難是，對於開始並維持這樣一個關係的極其多種多樣的動機。它幾乎從來都不是為了與伴侶關係的實際的機能和目的極其緊密地協調一致的原因。受苦、困難以及麻煩幾乎從未被用作選擇一個未來的伴侶的理由。而這恰恰就是我們希望分享的經驗了，因為你們的幻象是被創造出來以便於你們可以受苦和學習的。那就是會存在有一個幻象的目的，因為自我意識必須被喚醒。第三密度是從一個沉睡的自我的意義上開始的，快樂與滿意是與喚醒靈魂沒有什麼關係的。就那些會帶來悲傷、受苦、失去、以及創傷的與其他人之間的互動創造了你在投生前會最為珍惜的機會了。

Thus, it is well to choose the mate you want to suffer with and for the mate you feel will pull and pull as strongly as do you to carry equally the burden of illusion. Certainly it is well to choose in love, yet, my children, do you think you were given your physical vehicles, as they are, for play? We suggest that in the divine play that is your sexual network of responses, there lies the great wisdom of bonding and creating a reason to consider one particular mate over another. The choices are often too many, for one may seem good, and then another, and then another. And so we observe most sadly that the motives for your mating often include the interest of the physical red-ray center, and often also include desires for benefit. This is service-to-self in orientation, as is an unenlightened active red ray, and will lead to exactly the kind of catalyst for which each in actuality enters into a mated relationship.

因此，去選擇你想要與其一同受苦的伴侶，這是很好的，因為你會感覺伴侶將會拉動，並和你一樣強有力地拉動，以同等地承擔起了幻象的重擔。在愛中選擇，這肯定是很好地，而我的孩子們，你們認為你們是被賦予了你們的物質性載具，如同它們之所是一樣，是為了玩耍的嗎。我們建議，在你們性的回應網路之所是的那個神聖的玩耍之中，存在有偉大的智慧，這個智慧即結合並創造出一個理由來考慮與一個特定的伴侶高於另一個伴侶的智慧。選擇經常是過多的，因為一個人可能看起來似乎是好的，接著另一個，接著又一個。因此，我們極其傷心地觀察到，你們的配對的動機經常包含了身體的紅色光芒中心的興趣，經常同樣包含

了對利益的渴望。如同一種未被啟蒙的活躍的紅色光芒一樣，這在導向上是服務自我的，並將會導向每一個實際上進入了一個伴侶關係的人恰好渴望的那種類型的催化劑。

However, there being no grasp of the function of the mated relationship, the trauma of catalyst is seen not as what you have come to experience, not as the reason for which you became mated, not as an opportunity to learn what you came to learn, but as an unacceptable inconvenience, discomfort and impediment, something to be shrugged off as if the mated relationship were a piece of clothing that could be shed.

然而，如果沒有對伴侶關係的機能的掌握，催化劑的創傷是不會被視為是你們已經前來體驗的事物，不會被視為是你們已經成為伴侶所為的原因，不會被視為是一個學習你們前來學習的事情的機會，而是被視為是一個無法接受的不便、不舒服以及妨礙，某種要被擺脫的事物，就好像伴侶關係是一件能夠被脫掉的衣服一樣。

You can see, can you not, that we find ourselves little able to answer in what seems to be a sympathetic way when we are asked what we would say to one who wishes to dissolve a mated relationship? Certainly, we could explain the theory of choosing a mate for the purpose of learning through suffering, but this may not seem very persuasive to one who is suffering and wishes it to stop.

你們能夠明白嗎，難道你們不明白嗎，當我們被問及對於一個希望去解除一個伴侶關係的人我們會說什麼的時候，我們發現我們自己幾乎無法用看起來似乎是一種表示同情心的方式來回答。肯定地，我們能夠解釋為了通過受苦而學習的目的而選擇一個伴侶的理論，但是這對於一個正在受苦並希望它停止的人可能看起來似乎不是非常有說服力的。

We would suggest that there be made special time for meditation. What could be gained in meditation, you may ask, when the problem, the catalyst, is coming from another? And we do not give a sympathetic response this time either, for the only sphere in which any entity has power is the sphere of himself. True power is power over the self and the right use of power involves the self. There are in any difficulties which you experience, whether or not another has difficulties, problems of perception within yourself, my children. If you see anything except the face of love, you are having difficulties with perception. The distortions are understandable and unnoticeable relative to other entities within the illusion. You may even feel that you have a clearer picture than others, and indeed you may.

我們會建議，會有專門為冥想留出的時間。你們可能會問，當問題，催化劑是來自於另一個人的時候，在冥想中能夠被取得的事情是什麼呢？我們這一次同樣沒有給出一個表示同情心的回答，因為任何實體在其中能夠擁有力量的唯一的領域就是他自己的領域。真實的力量是掌控自我的力量，對力量的正確的使用時包含了自我的。在你們體驗到的任何的困難之中，無論另一個人是否有困難，在觀念上的問題都是在你自己內在之中的，我的孩子們。如果你們看到了一切事物卻沒有看到愛的面孔，你們就在觀念上遇到問題了。相比在幻象中的其他實體，扭曲

是無法理解的且不會被注意到的。你們可能甚至感覺到你們比其他人擁有一個更為清晰的圖像，確實，你們是可能會的。

However, we are speaking of something that is removed from the illusion, and that is love itself. For each entity has as its core reality the face of the Creator, the heart of Christ, the mind of love. If you do not see that in your enemy, your mate, or the earth and sky itself, then you must polish your glasses and set yourself to study silence again. Do not be easy upon yourself here. For no matter what your actions, my children, it is well to have a bedrock within yourself where you have a metaphysical honesty that will give you strength. You may not be pleased with yourself, but it is well to attempt to continue to know and to bless the self in all its distortions.

然而，我們正在談及某種不屬於幻象的事物，那就是愛其自身。因為每一個實體都擁有造物者的面孔、基督的心以及愛的心智作為它核心的實相。如果你並未在你的敵人、你的伴侶或者地球與天空其自身身上看到那一點，接下來，你就必須擦亮你的眼鏡並讓你你自己再一次去學習靜默了。在這個位置上不要對你自己是隨便的。因為無論你的行為是什麼，我的孩子們，在你自己內在之中擁有一個基礎，這是很好地，在那個基礎上你會擁有一種形而上學的真誠、它將會給予你們力量。你可能對你自己是感到不高興的，但是，嘗試去繼續在自我所有的扭曲中知曉自我並祝福自我，這是很好的。

Any experience may be reexamined at any time for the possibility that the catalyst has become too much for the flawed illusory entity that you experience to buckle under, and so, rather than destroy your body or your mind by allowing truly impossible abuse, it might, of course, be possible and even necessary that there be a mated couple which must spend some time apart. It is our admittedly biased point of view that it is well to persevere at all times with only one question, and, as always, that question is "Where is God (Love)?"

任何的體驗都可以在任何時刻被重新檢查以找到催化劑對於你體驗到的那個有缺陷的、產生了錯覺的實體已經變得過大以至於要壓垮了的可能性，因此，與其是藉由允許完全不可能承受虐待而破壞你的身體或者你的心智，一對配對的伴侶必須花一個時間分開，這當然是有可能的，甚至是有必要。我們明顯地是有偏向性的觀點是，在所有的時候都憑藉著僅僅一個問題來堅持下去，這是很好的，一如既往，那個問題即，"神（愛）在哪里？"

My children, if you or your mate find love in another, remember your own time of romance with gratitude and thanksgiving, and then wish the best and the highest and the most for your love regardless of what your mate wishes to do. If the difficulty is a difference of opinion, turn from defending self and begin defending your love, for does your mate not need you now more than ever? Is your mate not in pain? Words, gestures, any attempt at communication will heal much. And if they do not seem to be efficacious, that also is acceptable to us, for we expect the catalyst and do not attempt to rule its flow into our experience.

我的孩子們，如果你和你的伴侶在相互彼此內在之中在到了愛，帶著感激與感恩

回憶起你們自己的浪漫的時光，接下來，不管你的伴侶希望去做什麼，都期待對於你的愛是最佳、最高與最大的事物。如果困難時一種觀點上的不同，從自我防守轉過身來，開始守護你的愛，因為難道你的伴侶現在不是比任何其他時候都更需要你嗎？難道你的伴侶不痛苦嗎？言語、姿勢、任何對於交流的嘗試，都將會大大地療愈。如果它們看起來並不是有成效的，那對於我們同樣是可以接受的，因為我們期待催化劑，而不會嘗試去強迫它流入到我們的體驗中。

It occurs to us that before we leave you, or we should say this instrument and this question, we can make one point which may be more telling, although we consider it to be no more central than any other, and that is this. The one who believes that by changing the situation, he will change his experience, is following a false belief, for those lessons which each came to learn are for each, shall we say, a list of priorities. When catalyst comes to a seeker, it is a sure thing that there is a lesson connected with the learning of the nature of love which working through the catalyst will benefit so that you may become richer in experience and more conscious with the consciousness of love.

在我們離開你們之前，或者我們應該說，在我們離開這個器皿和這個問題之前，我們想到的事情是，我們能夠說明一個可能是更加生動有力的要點，儘管我們認為它並不比任何其他要點是更為中心性的，這個要點是這樣的。如果一個人相信藉由改變情況，他將會改變他的體驗，這個人就是在跟隨一個錯誤的信念了，因為那些每一個人前來學習的課程，對於每一個人，容我們說，都是一個優先順序的列表。當催化劑出現在一個尋求者面前的時候，一個確切的事情就是，會有一個與對愛的屬性的學習聯繫在一起的課程，通過催化劑進行工作將會對這種學習是有益處的，這樣你們就可以在體驗中變得更加豐富，並對於愛的意識更加察覺了。

When a lesson is declined by moving out of a situation, the same lesson shall be presented to the student again. The lesson, however, will be made clearer so that there is less chance of a misunderstanding. Translated into the perceptive bias of your illusion, that means the lesson will be more painful and will take longer to work out. Catalyst will be more extensive for the same experience. The one who walks away from a mated situation is buying time but not changing the catalyst that he or she is bound to have one way or another.

當一個課程是藉由離開一個情況而被拒絕的時候，相同的課程將會再一次被呈現給學生。然而，課程將會變得更加清晰，這樣就會有較少的具有一種誤解的機會了。當課程被轉譯成為對你們的幻象的知覺上的偏向性的時候，課程的途徑將會更加痛苦，並將要花費更長的時間來解決。催化劑將對於相同的體驗將會是更加大範圍的。一個避開了一個配對的情況的實體是在拖延時間而不是在改變他或者她註定要用這樣或者那樣的一種方式擁有的催化劑的。

To those who have divorced or been divorced, who have left commitments or have been left, we would say that there is no, what this instrument calls, "sin," and what we would call error or mistake, in moving from a situation. It certainly buys, shall we say, trouble, yet with the wisdom of survival you have chosen to heal so that you may throw yourself once more into your catalyst

with a new zeal. 對於那些已經離婚或者已經遭遇了離婚的情況的實體，對於已經離開了承諾或者已經遭遇了離開承諾的情況的實體，我們會說，在離開一個情況的方面，沒有這個器皿稱之為“罪”，我們稱之為錯誤或者差錯的事情。它肯定會，容我們來說，帶來麻煩，而藉由生存的智慧，你已經選擇去療愈了，這樣你就可以再一次帶著一種新的熱情將你自己投入到你的催化劑之中了。

If you have been left, and you have found yourself acting in negative ways, ways demeaning to your mate or to yourself, we urge you to take hold of your will and your powers of love, for if you have not been tested again, you shall be. You will feel betrayal and rejection somewhere and somehow. Next time, my children, offer your love back to the situation.

如果你的伴侶已經離開了你，你已經發現你自己用負面性的方式，貶低了你的伴侶或者你自己的方式行動了，我們鼓勵你抓住你的意志以及你的愛的力量，因為如果你尚未再一次被測試，測試將會再一次出現。你將會在某個位置，以某種方式感覺到背叛與拒絕。下一次，我的孩子們，將你的愛反過來提供給那個情況吧。

To those of you who must leave or have left a committed relationship or marriage, do not weep for your past, but rather gird your loins, for your next impulse will give just as much catalyst as the one which gave the catalyst in the first place. This time attempt to infuse your actions with love, with a love that realizes compassion, with a love that realizes the reason for relationships.

你們中的那些必須要離開或者已經離開了一個許諾過的關係或者婚姻的人，不要為你的過去而啜泣，而毋寧是束緊腰帶準備行動，因為你的下一個衝動將會給予和那個在一開始的位置給予了催化劑的衝動一樣多的催化劑。這一次嘗試去用愛，用一種意識到了同情心的愛，用一種意識到了那些關係的理由的愛灌注你的行動。

Forgive and forgive again. Forgive yourself, forgive any who seem to have hurt you, remembering that you have faulty perceptions if you do not see love in every situation. You have the power to create children of your thoughts, daughters and sons of your heart by what you say and how open your heart and hands are. We ask you to create love. Love one another, my children. Always do what you must with no excuses and no need for recrimination, and always turn your face forward and use what you have learned. This environment which we have called third density is a gift. Every tear, every ache of the heart is precious.

寬恕並再一次寬恕。寬恕你自己，寬恕任何看起來似乎已經傷害了你的人，記住如果你沒有在每一個情況中都看到愛的話，你是擁有有缺點的知覺的。你擁有力量創造屬於你的想法的孩子們，屬於你的心的兒女們，藉由你們說的事情，藉由你們的心與手是多麼地開放。我們請你們創造愛。我的孩子們，彼此相愛。一直都做你們必須做的事情，沒有藉口，不需要反訴，一直都將你的臉轉向前方，並使用你已經學會的事物。這個我們已經稱之為第三密度的環境是一個禮物。每一滴眼淚，每一個心的痛苦，都是珍貴的。

We hope you can give thanksgiving in the hard times and find joy in tears, for

truly enough, there is sadness in any joy within the illusion—should there not also be joy in any sadness? 我們希望你們已經在困難的時光中給予了感恩，並在眼淚中找到了喜悅了，因為 足夠真實的事情是，在幻象中，在任何喜悅中都有悲傷——難道在任何悲傷中 不應該同樣有喜悅嗎？

We would transfer at this time, having greatly enjoyed talking with you. We are sorry not to have been more helpful, but, you see, we do not speak of right or wrong—we speak of love. And I am afraid that questions of mated relationships in your culture do not usually revolve about the love of which we speak which is not defined by red ray or any ray, but by that which comes through one and is more than one could ever be. For love has the power of infinity, and you who attempt to generate are generating a very finite version which will, as your red ray itself will do, die away.

我們會在此刻轉移，我們已經極其享受與你們談話了。我們很抱歉尚未更有幫助，但是，你們看，我們並不談及對或錯——我們談及愛。我擔心在你們的文化中的關於伴侶關係的問題並非通常是圍繞我們談及的愛轉動的，這種愛並非是被紅色光芒或者任何光芒所定義的，而是被流進一個人的事物，以及比一個人所能夠成為的事物更大的事物而被定義的。因為愛擁有無限的力量，你們這些嘗試去產生愛的人，是正在產生出愛的一個非常有限的版本，這種愛將會逐漸消失，如同你們的紅色光芒將會逐漸消失一樣。

We leave this instrument in love and light, and transfer at this time. I am Q'uo.
我們在愛與光中離開這個器皿並在此刻轉移。我是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each of you again in love and light through this instrument. We are happy at this time to open our meeting with you to any further queries which those present may have upon the mind. May we attempt any such query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向你們各位致意。我們在此刻很高興向著那些在場的人可能在頭腦中擁有的任何更進一步的問題開放我們與你們的集會。我們在此刻可以嘗試任何這樣的問題嗎？

Carla: Well, one of the marriages that I heard about today that may be breaking up, there isn't another person, there's just a strong difference between the way two people have grown to be that wasn't there when they got married. I realize that in general, the thing is to stay together—I got that all right—but at what point does mental or physical abuse become intolerable? You know, if somebody were reading this, trying to make a decision, there really wouldn't be anything in there. I guess that's the way you designed it—there wouldn't be anything in there to make you decide, you'd just more or less get the lay of the land, is that right? You designed it so that people wouldn't use it as a basis for action, but just for thought? I mean you

designed the talk that way—is that right?

Carla：好的，我今天聽說的一個婚姻可能要破裂了，沒有另一個人，僅僅是在兩個已經發展成為的方式之間的一種強有力的不同，那種不同在它們結婚的時候並不存在。我意識到，一般而言，要做的事情是要呆在一起——我明白那是沒問題的——但是，在什麼位置上心智或者身體的虐待會成為無法忍受的呢？你們知道，如果某個人正在閱讀這個傳訊，並嘗試去做出一個決定，真的在那裏不會有任何事情了。我猜想那就是你設計的道路，它——在那裏不會有任何事情使得你做出決定，你僅僅是或多或少弄明白形勢，那是對的嗎？你設計了它，這樣人就不會使用它作為一個行動的基礎，而僅僅是供思考使用的。我的意思是，你就是那樣子設計了談話的——那是對的嗎？

I am Q'uo, and am aware of your query, my sister. We have spoken as we have spoken this evening with the hope that we may indeed provide the food for thought, as you have called it, which will hopefully provide an opportunity for many who are considering the severing of a relationship more carefully, for it is within your culture at this time quite an easy and common matter to break a relationship and the commitments made as its foundation, and then to move oneself into another situation that one hopes will again meet the imagined requirements set by the self for the perfect situation, shall we say. We, in speaking as we have spoken, hoped to provide a more basic point of view concerning the nature of relationships, their purpose, and means of fulfilling this purpose. If an entity can realize that the point of view that it holds may be somewhat narrow in the overall view of an incarnation or a series of incarnations, then the expanding of that point of view may allow for the more fully realized potential of an incarnation or a relationship to manifest within the life pattern.

我是 Q'uo，我理解了你的問題，我的姐妹。我們已經如同我們今晚已經說過地一樣地講述了，我們希望我們可以為思考提供食糧，如你們已經對它的稱呼一樣，這將會有希望為很多正在更為仔細地考慮一個關係的艱難的人提供一個機會，因為在此刻在你們的文化中，一個相當容易且通常的事情，就是去打破一個關係以及作為關係的基礎而被做出的承諾，並接著讓一個人進入到另一個情況中，一個人希望那個情況將再一次滿足自我為了，容我們說，完美的情況而設置的那些想相信的要求。我們，在如我們已經發言地一樣地發言的過程中，希望在關於關係的屬性，它們的目的以及實現這個目的途徑的方面提供一個更為基礎性的視角。如果一個實體能夠意識到，它抱有的視角在對一次投生或者一系列投生的整體性的觀點之中是有些狹窄的，接下來，對那個視角的拓展就可以允許對一個投生或者一個關係的更為充分地領悟到的潛能在生命模式中顯化了。

In our speaking we have not overtly presented our own bias, but have attempted to describe the nature of the process of your third-density illusion. In so describing the nature of your illusion, it must be obvious to the perceptive student that to remain with a relationship that one has undertaken with the commitment that the relationship will endure is the most efficient means of pursuing those lessons and services that are the reason for the incarnation. Entities may feel that there are reasons enough to end a relationship, that it is appropriate to do so. Again we may only suggest that

this conclusion is the result of a point of ... 在我們的發言中，我們尚未明顯地呈現出我們的偏向性，但是，我們已經嘗試去描繪你們的第三密度的幻象的過程的特性。在用這種方式描述你們的幻象的屬性方面，對於感覺敏銳的學生必定是明顯的事情是，與一個人已經藉由對於那個關係將會持續下去的承諾而承擔起來的一個關係留在一起，這就是追尋那些課程與服務就是這次投生的原因了。實體可能感覺到會有足夠多的理由去結束一個關係，並感覺到那樣做是合適的。再一次，我們僅僅建議，這個結論是一個視角的結果.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. To continue our response. The point of view which has produced this conclusion is perhaps that point of view which has yet to avail itself of the wider scope of the potential for an incarnation. Perhaps the entity in reaching this point of view has found the more difficult point in the relationship in regards to its fulfillment and in the fatigue encountered, whether it be mental, emotional, physical or spiritual, [and] has found the possibility of ending the relationship the most appealing avenue of action.

我是 Q'uo，我現在與這個器皿再一次了。繼續我們的回應。已經產生出了這個結論的視角也許是尚未讓它自己受益於對於一次投生的潛能的更為寬廣的範圍的視角。也許在延伸這個視角的過程中，實體已經在關於對關係的實現的方面在關係中以發現了更為困難的位置了，實體在被遭遇到的疲倦中，無論那種疲倦是心智上的，情緒上的，身體上的或者靈性上的，已經找發現這樣一種可能性，即結束那個關係就是最有吸引力的行為的途徑了。

This is a natural conclusion, my friends, for the fatigue that comes at any of these levels of experience is a very real thing, and within your limited third-density experience with its great potential for limiting the point of view it may seem to many a seeker of truth that such an alternative is obvious, appropriate and acceptable, when, indeed, it might be that if a slight alteration in perception could be achieved, another possibility for the relationship's continuance might present itself to the seeker, who could invest yet one more effort in this direction. The pearls of wisdom and love within your illusion are not cheaply or easily won, else there would be little value in that which those of third density seek throughout all incarnations.

我的朋友，這是一個自然而然的結論，因為那種會在這些體驗的層次上的任何層次上出現的疲倦是一個非常真實的事情，在你們受限制的第三密度的體驗中，藉由對於有限的視角的巨大的可能性，對於很多真理的尋求者看起來似乎是，這樣一個可以採用的選項是明顯的、合適的且可以接受的，確實，在那個時候，可能會出現的情況是，如果在知覺上的一種輕微的改變能夠被取得，讓關係繼續的另一個可能性就可以將它自己呈現給尋求者，尋求者就能夠在這個方向上再多投入

一次努力。在你們的幻象中的智慧和愛的珍珠，並不會被便宜地或者輕易地被贏得，否則在那些第三密度的實體貫穿所有投生尋求的事物中就幾乎不會有什麼價值了。

To find the love of the Creator in any moment within your illusion is a challenge, my friends, for there is much that hides it, and to find it in those situations in which there seems to be great difficulty, trauma, stress, pain and suffering requires the dedication of one who looks beyond the moment of suffering and sees that which no outer eye may perceive—the love of the One that dwells in all, and the dedication of the seeker to find that love in each of its moments of all incarnations.

在你們的幻象中在任何時刻要找到造物者的愛，這都是一個挑戰，我的朋友們，因為會有大量隱藏造物者的愛的事物，要在那些在其中看起來似乎有巨大的困難，創傷、壓力、痛苦與苦難的情況中找到造物者的愛，需要一個看穿了受苦的時刻並看到了沒有任何外部的眼睛可能感覺的事物——即居住在萬物之中的太一的愛——的實體的奉獻，以及尋求者的奉獻，以在所有投生的每一個時刻中找到那種愛。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: How is the instrument holding up?

Carla：器皿可以繼續堅持下去嗎？

I am Q'uo, and we find that this instrument is in a relatively comfortable physical and mental state.

我是 Q'uo，我們發現這個器皿是處於一種相對舒適的身體與心理的狀態中的。

May we answer any further question at this time?

在此刻我們可以回答任何更進一步的問題嗎？

Carla: I'll beg off, and let H have a turn if there's still time.

Carla：我請求，如果仍舊有時間，讓 H 擁有一個機會提問。

H: Okay, concerning divorce, is it better if say they could work out a friendly divorce—it seems like that's a common phrase these days—where after the divorce they don't hate each other, that they just simply agree that they can't live with each other, and so they get a friendly divorce. This is definitely better than going through a court ritual and battling it out and all that to where the person is brought down to nothing almost. Is that not correct?

H：好的，關於離婚，如果說它們能夠產生出一次友好的離婚，這是更好的嗎——看起來似乎那是這些日子的一個常用說法的——在其中，在離婚後，它們並不彼此憎恨，它們單純地同意它們無法與相互彼此生活在一起，因此，它們取得了一次友好的離婚。這明顯地是比經歷一場法庭儀式並用鬥爭來解決它，並讓那個人幾乎什麼都不剩下是要更好的。那是不對的嗎？

I am Q'uo, and we might suggest my brother, that not only is that assumption basically correct, but any action that is able to produce love and acceptance of another is an action more to be desired than one which produces less of that quality of love.

我是 Q'uo，我們可以建議，我的兄弟，那不僅是基本上正確的假設，任何能夠產生出對另一個人的愛與接納的行動，同樣也是比一個會產生出較少的那種愛的特性的行動更加理想性的一個行動。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: Well, that satisfies that question, but what about when there's children involved in divorce? There's an old adage that the mom always got the kids. Is that the best normally, that the mother raises the kids? H: 好的，那個回答讓問題滿意了，但是，當會有孩子被包含在離婚中的時候怎麼辦呢？會有一個古老的格言，母親一直都會得到孩子。母親撫養孩子，那通常是最佳的嗎？

I am Q'uo. We find that this questions lies within the somewhat narrow point of view of what is possible within your culture. Your culture has decided, or so it would seem, many things for you concerning how the life is lived and with whom. Within your culture there is the division between the male and female of your species of many of the behaviors which in truth may be shared if the system of belief allows such choices. Thus, to answer your query in a specific fashion, when in truth the generality fails to meet the needs of a specific response, is to be somewhat misleading.

我是 Q'uo，我們發現這個問題存在於對於在你們的文化中是有可能的事情的多少有些更為狹窄的視角之中。你們的文化已經決定，或者看起來似乎是，很多你們要丟關注的事情是，如何生活以及與誰一起生活。在你們的文化中在你們物種的男性和女性之間會有很多的行爲舉止上的差異，這些差異實際上是可以被分享的，如果信念系統允許這樣的選擇的話。因此，當一般性實際上已經無法滿足一個具體的回應的需要時候，要用一種具體的方式回答你的問題，就是會成為多少有些令人誤導的了。

We would respond by suggesting that we are not aware of a general response which would suffice in this case, for the male or female entity within a relationship may, because of its individuality and not because of its sexuality, be more able to carry out the nurturing function necessary for the raising of the small child. We apologize for our inability to give a more concrete response.

我們會藉由建議，我們並不知道在這個情況中會是足夠的一種一般性的回應，因為在一個關係中的男性或者女性的實體，因為它的個體性，而不是因為它的性別，都可能更加有能力執行撫養小孩子所需的撫養的功能的。我們很抱歉我們無法給予一個更為確實的回應。

May we attempt another query, my brother?

我的兄弟，我們可以嘗試另一個問題嗎？

H: Well, something totally different now. When we talk about past incarnations and stuff like that, is there any catalyst that, any practice that we could exercise to where we could experience past incarnations, or where I myself could?

H: 好的，現在是某個完全不一樣的事情。當我們談及前世以及類似那樣的材料的時候，有任何的催化劑，有任何的我們能夠練習的訓練，是我們能夠在其中體驗到前世的，或者是我自己在其中能夠體驗到前世的嗎？

I am Q'uo, and though we are aware of some practices, those of regressive hypnosis, the guided meditation, and the utilization of the dream state that have the potential of allowing an entity to move backwards, shall we say, and to experience some portion of a previous incarnational experience, it is not our recommendation that such is an important portion of either learning those lessons designed before the incarnation or providing those services also designed before the incarnation.

我是 Q'uo，儘管我們知道一些練習，那些催眠回溯的練習，引導冥想的練習，以及對夢境狀態的使用都擁有潛力允許一個實體，容我們說，向回移動並體驗到一次之前的投生體驗的某個部分，這樣的練習要麼成為對那些在投生前被設計好的課程的學習的一個重要的部分，要麼成為了提供那些同樣是在投生前被設計好的服務的一個重要的部分，這並不是我們會推薦的事情。

The higher self, as you call it, has gone to some lengths, shall we say, to aid your beingness in placing yourself within your current incarnation with the forgetting of previous incarnations firmly in place in order that your current incarnation might be a finer and more purely [made] effort at achieving certain biases of thinking or expansions of the point of view which will enable the experience of love to move more freely through your being. It is recommended that entities within the third density look primarily to the current experience of the daily round of activities to indicate those areas where work yet remains and opportunity presents itself for growth and service.

高我，如你們對它的稱呼一樣，已經大費周章地，容我們說，藉由被穩固地設置好的對之前的投生的遺忘，幫助你的存在性將你自己放置在你當前的投生中，這是為了你當前的投生可以在取得在思考上的一定的偏向性以及取得對視角的拓展的方面成為一個更加精細地，且更加純粹地被做出的努力，這種對視角的拓展將能夠使得愛的體驗更為自由地流經你的存有。被推薦的事情是，在第三密度中的實體主要檢查日常生活活動的當前的體驗，以指出那些在其中仍舊有工作且機會會為了成長與服務而將它自己呈現出現的區域。

To become overly concerned with those activities and patterns of previous incarnations is in most cases a turning of the attention from that which is important and potentially useful in the life pattern to that which contains far less potential in aiding an entity in its chosen pattern of experience. The removing of the attention in such a fashion tends to blur, shall we say, the

possibilities of the present moment of any incarnation. 對於那些前世的活動以及模式的過度的關注，在大多數情況中，是一種將注意力從在生命模式中是重要的且潛在有用處的事物上轉移開來，並轉向在一個實體已經選擇好的體驗的模式中在幫助一個實體的方面包含了遠遠更少的可能性的事物。用這樣一種方式移除注意力會傾向於使得任何投生的當下一刻的可能性，容我們說，變得模糊不清。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: I don't know as there's any more questions on that. But what about the term we use as "unconditional love"? Is that the true love that we're supposed to have for everybody? When I look at my work mates, is that the intense level of love we're supposed to have for everybody we meet? And if it is, how do we go about that without people thinking that you're weird or something?

H: 我不知道在那一點上是否還有更多的問題？但是那個我們用作“無條件的愛”的短語是什麼呢？那是我們被假設要對每一個人擁有的真正的愛嗎？當我看著我的工作的夥伴的時候，那種強烈的愛的層次是我們被假設要對我們遇到的每一個人擁有的嗎？如果是的話，我們如何在人們不會認為你是古怪的或者某種事情的情況下著手進行那種愛呢？

I am Q'uo, and this term, unconditional love, is a phrase, shall we say, which has been developed within your culture or a portion of it which describes a facet of the love which [is] the Christ consciousness, shall we say. If one is able to love without condition all entities and experiences which come before the notice, one is expressing the kind of acceptance upon the deepest of inner levels that is a—we search this instrument's mind for the proper term—hallmark of the love of the Creator which animates all creation, for the ability to love without condition or desire of return is the beginning of the Creator within the self to recognize itself within all other portions of the creation. For an entity of the third density to experience this kind of expression of love requires that the entity move in harmony with those choices which it has made prior to the incarnation that were made with the wider point of view easily accessible to the entity.

我是 Q'uo，無條件的愛這個詞語是一個已經在你們的文化中被發展出來的一個，容我們說，措辭，它的一部分是描繪了基督意識之所是的愛的一個面向。如果一個人能夠無條件地愛所有的實體以及出現在注意力前方的所有的體驗的話，它就正在最深的內在的層次上表達一種類型的接納，這種接納就是一種——我們在這個器皿的頭腦中搜尋合適的詞語——為一切造物賦予了活力的造物者的愛的標誌了，因為去無條件地或者在不可忘回報的情況下去愛的能力，就是在自我內在之中的造物者在造物的所有其他部分中認出它自己的開端了。因為一個屬於第三密度的實體要體驗到這種類型的愛的表達需要實體協調一致地與它在投生之前已經做出的選擇一同移動，這些選擇是帶著可以輕易地為那個實體所取得的更大的視角被做出的。

This is another means of stating that each within the third density illusion has

programmed for the self a program of study which when completed to a sufficient level will allow that entity to experience this condition of love that has no boundaries and seeks no return. Thus, to work with those experiences which one finds in the daily round of experience and to attempt to find love in each moment is the means by which such love may be found. Each has the program most appropriate for the self, and, as that love is found, one need not worry as to how it might be expressed, for it shall find its own level and means of expression that will be as natural and appropriate for the entity as is drawing one breath after another.

這是表述這樣一個觀念的另一個途徑，即在第三密度的幻象中的每一個實體都已為自我規劃了一個學習的計畫，當這個學習的計畫被完成到一個足夠程度的時候，它將會允許實體體驗到這種沒有邊界且不尋求回報的愛。因此，要與那些一個人在日常生活的活動中的體驗一同工作，並嘗試去在每一刻中找到愛，就是這樣一種愛可以藉由其被找到的途徑。每一個人都已經為自我規劃了最適當的事物了，當那種愛被發現的時候，一個人確實就不用再在關於愛可能的如何被表達的方面擔憂了，因為愛將會找到它自己的表達的層次與途徑，這個愛的表達的層次和途徑對於實體將會是如同一口接一口的呼吸一樣自然且適當的。

Carla: So you're saying that love is not an emotion, but a consciousness. How we express it has to do with our emotional make-up and how we like the person that we're looking at. But whether we feel it or not has to do with a consciousness—unconditional love, I mean. Excuse me for butting in, but that's an important point to me.

Carla：因此，你們正在說的是，愛不是一個情緒，而是一種意識。我們如何表達它是與我們的情緒性的組成以及我們如何喜歡我們看到的人有關的。但是，我們是否感覺到它，是與一種意識——我的意思是，無條件的愛——聯繫在一起的。原諒我的插嘴，但是那對於我是一個重要的要點。

I am Q'uo, and you are quite correct, my sister, and we appreciate your thoughtful and perceptive interruption, for it has concisely stated that which we were laying the groundwork for and which was not as concisely stated. We thank you, and ask if there might be a further query upon this topic from either entity present?

我是 Q'uo，你是相當正確的，我的姐妹，我們感激你深思且感覺敏銳的打斷，因為它已經準確地表述了我們正在為其打基礎的內容，以及尚未被準確地講述的內容。我們感謝你，請問是否在這個主題上有來自任何在場的實體的一個進一步的問題？

Carla: Not from me.

Carla：我沒有了。

H: No questions here.

H：這裏沒有問題了。

I am Q'uo. We would ask if there might be any further queries upon any topic whatsoever that we might address before leaving this meeting?

我是 Q'uo。我們會詢問，在離開這個集會之前，是否在無論什麼任何主題上有我們可以講述的任何進一步的問題嗎？

H: Is there any way that we could practice or meditate and see the different colors? I had an experience one time several years ago where I saw a bunch of blues and purples just coming, like being stirred up in a way, very beautiful to behold in your mind. I was just wondering if there was anything that you could do that would cause that to happen again?

H: 有任何方式是我們能夠練習或者冥想或者看到不同的色彩的嗎？我在幾年前的一個時間有過一次體驗，在其中我看到了一堆藍色和紫色剛剛出現，就好像用某種方式正在被攪動起來，在你的頭腦中觀察起來是非常美麗的。我僅僅想要是否，是否有任何你能夠做的事情是會使得那個體驗再一次發生的。

I am Q'uo, and, my brother, we might suggest that as the student completes a certain portion of its course of study, there is usually the recognition of moving from one level to another, one grade to another, a graduation of a kind occurs. There is at that time an experience that is reserved for that time and that time alone. We might suggest that those experiences which you have described that manifested themselves to your physical sight as the experience of various colors are likened unto your completion of a set of lessons, and to attempt to experience this graduation again, shall we say, without having completed the necessary course requirements is to seek the reward before the effort has been made to achieve the goal. The experiences which you describe are not random, they have occurred as a portion of a planned course of your own experiencing and processing of catalyst and will repeat themselves when the conditions are appropriate.

我是 Q'uo，我的兄弟，我們可以建議，當學生完成了它的學習的進程的一定的部分的時候，通常會有對於從一個層次移動到另一個層次，從一個級別移動到另一個級別，以及某種類型的一種畢業的發生的獎賞。在那個時候會有為那個時刻並僅僅只為那個時刻保留的體驗。我們可以建議，你已經描述了的那些作為對各種各樣的色彩的體驗而將它們自己呈現給你的身體的視覺的體驗，是好比對一套課程的完成，要嘗試在沒有完成所需的必修課程的情況下再一次體驗，容我們說，這種畢業，就是在努力已經被做出以取得目標之前就尋求回報。你描述的體驗不是隨機的，它們是作為你自己對催化劑的體驗和處理的一個計畫好的進程的一部分而發生的，它們將在情況是合適的時候重複它們自己。

May we answer further, my brother?

我的兄弟，我們可以進一步回答嗎？

H: No more questions tonight. Thank you.

H: 今晚沒有更多問題了。謝謝你們。

I am Q'uo, and we thank each present for allowing us to speak our humble words this evening. We have greatly enjoyed this opportunity and feel that the unity of seeking demonstrated by this group this evening was that which is to be commended, for as each within any relationship joins the efforts with

the other selves within the relationship in a unified fashion, the efforts are multiplied one upon the other until that which is sought is more surely found. We are known to you as those of Q'uo, and at this time we shall take our leave of this instrument and this group with our gratitude that we have been able to join this group this evening and we, as always, leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai borragus.

我是 Q'uo，我們感謝每一位在場的人允許我們今晚談論我們謙遜的言語。我們已經極其享受這個機會並感覺到，被這個團體在今晚展現出的尋求的統一性就是要被稱讚的事物了，因為當在任何關係中的每一個人都將努力與在關係中的其他自我的努力用一種統一的方式結合在一起的時候，那些努力將會向相互彼此上被加倍，一直到被尋求的事物會被更為確切地找到為止。我們是你們知曉的 Q'uo，我們將在此刻離開這個器皿和這個團體，我們很感激我們在今晚已經能夠加入這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai borragus。

November 23, 1986

1986-11-23 存在的使用

Group question: How can I better utilize my being?

團體問題：我如何才能更好地使用我的存在呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet this group in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be with you this evening as we extend special greetings to those who are here for the first time. This is a tremendous privilege for us and we thank you for it. We would ask you before we begin to aid us by telling us if that which we are projecting through this instrument is of sufficient sound vibration to be audible to you?

我是 Q'uo。我在太一無限造物者的愛與光中向這個團體之一。當我們向那些第一次在這裏的實體致以我們特別的致意的時候，在今晚與你們在一起，這是一種榮幸與一種祝福。對於我們這是一種極大的榮幸，我們為此而感謝你們。我們會在我們開始之前請求請求你們幫一個忙，請告訴我們是否我們通過這個器皿正在投射的事物是足夠讓你們聽到的聲音振動？

Jim: Yes.

Jim：是的。

We thank you, my brother. We are dealing with an instrument which has some blockage in the breathing, and we do not wish to cause the instrument to project more than it was necessary to do. We apologize for the pause, however this instrument had to request that the entity most suited to answer the query chosen this evening not communicate at this sitting due to the difficulty which the one known as Carla has had in receiving the contact of t"Michael" because of soreness in the neck. The contact attempted to work with this channel to achieve more comfort, but it was feared that there would be some loss of clarity, and so we who have a closer vibrational relationship with this particular channel agreed to do our best to speak with you on the subject of being.

我們感謝你們，我的兄弟。我們正在與一個在呼吸中擁有某種阻礙的器皿打交道，我們並不希望使得器皿比它需要投射的事物投射更多的事物。我們為暫停抱歉，然而這個器皿不得不請求，因為被知曉為 Carla 的實體已經因為在頸部的酸痛而在接收 t"Michael" 的接觸的過程中遇到的困難，最為適合於回答在今晚被選擇好的問題的實體在這次集會上不進行交流。接觸嘗試過與這個器皿一同工作來取得更大的舒適，但是被擔心的事情是，會有某種清晰度的損失，因此，我們這些與這個特定的管道擁有一種更加接近的振動關係的實體同意盡我們最大的努力在存在的主題上對你們發言。

We ask, as always, that you understand carefully that that which we say is opinion and not gospel. We have a great desire to serve you, and so we come

as you do to those who know perhaps less than you, with our helping hands extended, but we are not so naive as to feel that we have learned all the answers, for although we seek the Creator, yet we are not yet the Creator, and in our individuality lies error. Thus, we offer to you our experience and that which we have learned along the way, but always we ask that if that which we say is not helpful to you, please leave it behind without a backward glance or second thought. Conversely, if that which we say is helpful, please feel free to use it and to build upon it as your own.

我們一如既往請求，你們仔細理解，我們所說的內容是觀點而不是福音。我們擁有一種巨大的渴望去服務你們，因此我們會帶著我們被伸出來的幫助的手，來到你們這裏，就如同你們會來到那些也許知道得比你們更少的人那裏一樣，但是我們並不會如此有天分，以至於感覺到我們已經學會了所有的答案了，因為儘管我們尋求造物者，而我們尚未成為造物者，在我們的個體性中存在有錯誤。因此，我們提供給你們我們的體驗以及我們已經在道路上學會了的事情，但是我們一直都請求，如果我們說的事情對你們是沒有幫助的，請毫不遲疑或者毫不猶疑地將它留在後面。反過來，如果我們說的事情是有幫助的，請隨意使用它，並如同你自己的東西一樣在其上進行積累。

Each of you has a concept of what beingness is, based upon your observations of yourself and other selves. The difficulty with attempting to observe consciousness is that one is observing consciousness by the use of consciousness. It is therefore difficult, though not impossible, to get a well-rounded, shall we say, view of what one is by observing what one does, what one thinks, and what one intends. Beneath the level of any thinking, doing or intention lies beingness or consciousness.

你們每一個人，基於你對你自己以及其他自我的觀察，都對於存在性是什麼擁有一個觀念。在嘗試去觀察意識的方面的困難是，一個人是在藉由對意識的使用觀察意識的。因此，要藉由觀察一個人做的事情、一個人思考的事情以及一個人意願的事情來對一個人是什麼得到一種，容我們說，圓滿的認識，這是困難的，儘管不是不可能的。在任何思考、行動或者意圖的層次下都存在有存在性或者意識。

When one can surprise oneself in a state of unthinking beingness, one has the evanescent glimpse of the face of the Creator, for each of you is in the basic consciousness a holograph of All That There Is. Just so can one observe the Creator's face in space or tree or idea or emblem. Whether one goes to myth or to observation of the smallest natural detail, one is working to gain a more rounded awareness of the consciousness of love.

當一個人能夠在一種不思考的存在性的狀態中讓它自己感到吃驚的時候，它擁有了對造物者的面孔的快速的瞥見了，因為你們每一個人在基本的意識之中都是一切萬有的一個全像。就是用這種方式，一個人能夠在太空中，或者樹木中，或者觀點中，或者標誌中觀察造物者的面孔了。無論一個人是去尋找神秘，還是去觀察最為微小的大自然的具體細節，它都在進行工作來取得一種對愛的意識的更為全面的認識。

You will notice that we use love in the same way that we use the word Creator. We are sorry to use words that pale besides the meaning they are intended to

convey. However, channeled information has as perhaps its tightest stricture the clumsy limitation of words. We attempt to connote such by the word love, but we intend to convey a fiery, creative love which is far more primal than any sense of love which is used to express emotion. The use of the word Logos in your holy work known as the Bible is perhaps the closest to our use of the word love, intending a meaning of the Creator that we could approach within your language. Your consciousness, that which is the tune you hum before you have learned to song, is that of love. You share the Thought that created all that there is, all the worlds that there are, and all the beings that live upon them, between them, and, indeed, all the beings that are them.

你們將會注意到，我們是和我們使用造物者這個詞語相同的方式來使用愛這個詞語的。我們很抱歉使用這些蒼白無力的詞語，除了它們被打算好要傳遞的意義之外。然而，被傳訊的資訊擁有詞語的笨拙的局限性作為它也許作為牢固的束縛。我們嘗試去藉由愛這個詞語去暗示這樣的局限性，但是我們打算要傳遞一種火一般的，創造性的愛，它是比被用來表達情緒的任何的愛的意義都要遠遠更加首要的。在你們被知曉為聖經的神聖著作中對理則這個詞語的使用也許是對於我們對愛這個詞語的使用的最接近的使用了，它表示了一種我們在你們的語言中能夠接近的造物者的意思。你們的意識，那種在你們已經學會去唱歌之前你們哼出的音調，就是愛的意識。你們分享了那個想法，那個想法創造了一切萬有，一切存在的世界，一切的活在它們之上的存有，活在它們中間的存有，以及確實全部它們之所是的存有。

Now what shall you use this consciousness for? You have experienced sleeping, waking and exalted consciousness. If we were to ask you which level of consciousness you found most useful, you would perhaps choose the more active state of consciousness, for within the illusion which you experience as third-density reality you must choose your state of consciousness in terms of that which can be done, thus one would automatically choose to be awake when there are things to do.

現在，你們將會使用這個意識做什麼呢？你們已經體驗過睡眠，醒著以及興奮的意識了。如果我們要問你們，你們發現最有用處的意識的層次是哪一個，你們選擇會選擇意識的最為活躍的狀態，因為在你們體驗為第三密度的實相的幻象中，你們必須從能夠被做的事情的意義上選擇你們的意識的狀態，因此，一個人會自動地選擇去成為醒著的，在那個時候會有要去做的事情。

It is likely that you have a prejudice against those who distract themselves so that they shall not become aware of the full extent of their own consciousness, those who do not enjoy the thinking and the pondering, those who have not yet set their feet upon a path which seeks, if not answers to questions, at least a better knowledge of what questions are worth the asking. And yet consciousness is not measured in terms of conclusions drawn or actions taken, for it is our humble opinion that nothing can be known within the illusion which you experience at this time, and, indeed, the purpose of the illusion that you experience at this time demands that you operate without full knowledge of the consequences of your decisions, for consciousness is other than is most often valued among your people, and by that we mean what this

instrument would call Western civilization.

對於那些已經讓它們自己如此分心以至於它們將不會在完全的程度察覺到它們自己的意識的實體，那些並不享受思考、沉思的人，那些尚未走上一條尋求的道路的人，如果不是尋求對問題的答案，至少是尋求對於什麼問題值得詢問擁有一種更好的知曉，很有可能你們會對它們抱有一種偏見。而意識不是在被得出的結論或者被進行的行動的方面被度量的，因為我們謙遜的觀點是，在你們在此刻體驗到的幻象中，沒有任何事物是能夠被知曉的，確實，你們在此刻體驗的幻象的目的要求你們在沒有對於你們的決定的後果的完全的知曉的情況下運轉，因為意識並非在你們的人群中經常會極其被重視的事物，我們說的人們的人群的意思是，在這個器皿所稱的西方的文明。

There is a kind of awakesness of consciousness which is perhaps the best way to express in a short period of time—which this instrument informs me we have—a proper and appropriate goal in consciousness, and that is the state of present joy, for the consciousness of creative love, the consciousness of the Logos, is ecstasy. This instrument did not wish to express this word, yet we insisted. We do not mean to suggest that those who seek pleasure are moving necessarily in the correct direction for the best use of their beingness. We wish rather to suggest that the nature of love is a joy beyond expression, and we find that that is the definition of the word ecstasy. The Logos is orgasmically joyful; that is a steady state. That is our perception at this time, if you will pardon our use of that inaccurate word.

會有一種類型的對意識的察覺，也許它是去在一個短的時間段中——這個器皿告訴我，我們擁有時間這個詞語——表達在意識中的一個適合且適當的目標的最佳的方式，那就是當下的喜悅的狀態，因為，愛的意識，理則的意識，就是狂喜。這個器皿並不希望表達這個詞語，而我們堅持。我們並不打算建議，那些尋求快樂的人必定在對於它們的存在性的最佳的使用是正確的方向中移動。我們毋寧是希望建議，愛的本性就是一種超越表達的喜悅，我們發現那就是狂喜這個詞語的定義。理則是如同性高潮一樣喜悅的，那是一種穩定的狀態。那就是在此刻時刻我們的知覺(*perception*)，如果你們願意原諒我們使用“知覺”這個不準確的詞語的話。

We suggest that the best use of beingness is a persistent attempt to approach a natural state of present joy. We include the word present because the key to being fully free of that which would keep one from being joyful is entrance into the present moment.

我們建議對於存在性的最佳的使用也許就是堅持不懈地嘗試接近一種對當下的喜悅的自然而然的狀態。我們包含了當下這個詞語，因為對於使得一個人無法成為喜悅的事物的完全地釋放的關鍵就是進入到當下一刻之中。

The seeker, no matter how sincere, cannot systematically decide to be joyful and have it be so, for the state of mind is intrinsically counterproductive to much that this density of vibration has to offer in terms of learning.

尋求者，無論多麼地真誠，都無法用系統性的方式決定去成為喜悅的，並讓它就是如此，因為心智的狀態本能性地是與這個振動的密度在學習的方面所要提供的大量事物是起反作用的。

The approach to joy involves several series of experiences in which the seeker becomes confident through meditation and the analysis of experience that he has penetrated the key factors of spiritual seeking and now grasps the nature of seeking. There develops then a lack of openness to change which results in further discomfort and challenges, which then open up the seeker to the painful consideration of further refinements upon the choices he has already made.

對喜悅的接近包含了數個系列的體驗，在其中尋求者會通過冥想以及對體驗的分析而變得有信心，它已經刺穿了靈性尋求的關鍵性的要素並現在掌握了尋求的屬性了。接下來會有一種對於改變的開放性的缺少發展出來，這會產生出一種更進一步的不舒服和挑戰，它接下來會讓尋求者向著在他已經做出的選擇上的更進一步的精煉的痛苦考慮開放。

The ultimate result of these choices is finally a bafflement and a frustration deep enough to cause the seeker to surrender the quest and leave the understanding of the quest in the hands of the Creator which the seeker wishes to know. The nature of being is such that one cannot know the Creator except by being with the Creator, or, more accurately, perceiving the being of self and Creator as one. This is done only through the surrender of the self to the great Self. Thus, the most efficient use of being is the surrender of that being to the higher will of the greater Self, the greater Being, the greater love, so that these things which the seeker does are channeled through the seeker from an infinite source of compassion and creative love.

這些選擇的終極的結果，最終是一種足夠深入的挫折與挫敗，以使得尋求者將那種追尋交托出去，並將對追尋的理解留在那個尋求者的希望去知曉的造物者的手中。存在的屬性就是如此，以至於除了藉由與造物者同在，或者更準確地說，藉由感覺自我的存有和造物者是一體的之外，一個人是無法知曉造物者的。這僅僅是通過將自我臣服於大我而被進行的。因此，對存在的最有成效的使用是將那個存在臣服於更大的大我，更大的存有，更大的愛的更高的意志，這樣，這些尋求者做的事情就是通過尋求者從一個具有同情心和創造性的愛的無限的源頭被傳訊的了。

The uses of creative love are subtle, and service to others has never been easy to penetrate. What seems to be of service is often not; what seems to be directly not of service sometimes is. What seems to be worth doing, may not be—and vice versa. Creative love has an infinite capacity and patience and may burn long after human energy has given out. 對創造性的愛的使用是微妙的，服務他人永遠都不會容易識破的。看起來似乎是服務的事情經常不是服務，看起來似乎正好不是服務的事情，有時候就是服務。看起來似乎是值得做的事情，可能不值得做——反之亦然。創造性的愛擁有一種無限的能力和耐心，並可以在人類的能量已經耗盡之後燃燒很長時間。

We do not suggest that you go immediately towards a surrender, for first you must discover for yourself the nature of your journey and your quest and a great enough respect for your own being and for the Creator that you place

your being and the Creator"s together. We would not have you do these things because we suggest it. However, if we can inspire you to meditate and seek the experience of your own being and the further experience of placing your beingness in the presence of the consciousness of love, then perhaps you can make your choices with some awareness that will enable you to penetrate the nature of the journey that you are upon more quickly.

我們並不是建議你們直接前往一種臣服，因為首先你必須為你自己發現你的旅程以及你的追尋的屬性，發現對你自己的存有，對造物者的一種足夠大的尊重，以至於你會將你的存在與造物者的存在放在一起。我們不願意讓你們因為我們建議了這些事情而去做它們。然而，如果我們能夠激勵你們去進行冥想，尋求你自己的存在的屬性的體驗，並尋求更進一步的將你的存在性置於愛的意識臨在之中的體驗，接下來也許你就能夠藉由某種認識做出你的選擇，那種認識將會使得你們能夠更加快速地識破你們走在其上的旅程的屬性。

For that is what we are here to help you do, my friends. We are here to help you accelerate the course of your spiritual evolution. We are, if you will, the health food of the spirit, the mind, and the emotions, the yogurt, shall we say, of pilgrims. There are many things that you can put into your mind having to do with who you are and where you are going that may not enable you to be of service to yourself or to others or to the Creator whom you wish to know and to serve. We hope that we are somewhat helpful.

因為那就是我們在這裏來幫助你們做的事情，我的朋友們。我們是來這裏幫助你們加速你們的靈性演化的進程的。我們是，如果你們願意這樣說的話，靈性、心智、情緒的健康食品，是朝聖者的優酪乳。會有很多你們能夠放入到你們的頭腦中的事情是與你麼是誰以及你們將會去何處有關的，這些事情可能不會使得你能夠為你自己服務，或者為其他人服務，或者為你希望去知曉和服務的造物者服務。我們希望我們是有些幫助的。

Move slowly, and turn always to meditation, for it is within the silence within your own being that you shall contact the source that lies deepest and truest within the universe that is your own being, for the greater part of your own being you shall not within your incarnations within this illusion fully experience, yet you shall see the reflection of them more and more as you meditate and dwell more and more comfortably with the deeper portions of yourself.

緩慢地移動，一直都轉向冥想，因為就是在你自己的存在內在之中的靜默之中，你將會接觸那存在於宇宙的之中的最深且最真的源頭了，那就是你自己的存在，對於你自己的存在的更大的部分，你將不會在這個幻象中在你的投生中充分地體驗到，而你將會在你冥想並越來越多地舒適地與你自己的更深的部分呆在一起的時候越來越多地看到它們的映射。

At this time, aware as we are that there are some questions that you would like to ask, we would transfer this contact. We are most grateful, as we have said, to be able to speak with you. We would now transfer. We are known to you as Q"uo. 在此刻，因為我們察覺到你們有一些想要詢問的問題，我們會轉移這個接觸。我們對於，如我們已經說過的一樣，能夠對你們發言是極其感激的。我們現在轉移。

我是你們知曉的 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each of you again in love and light through this instrument. We are hopeful at this time that we might be of some further service by attempting to answer those queries which may be upon your minds at this time. May we begin, then, with the first query?

我是 Q"uo，我們通過這個器皿再一次在愛與光中向你們各位致意。我們現在希望我們可以藉由嘗試回答可能在此刻留在你們的頭腦中的那些問題而進行某種更進一步的服務。那麼，我們可以用第一個問題開始嗎？

H: Yeah, I have just one question. Just reflecting back on today, I noticed that I had entertained many negative thoughts through my chores. Just one negative after another one all evening. Could all these negatives have taken their toll and caused back discomfort that I'm experiencing? H: 是的，我僅僅有一個問題。就是在對今天進行回顧的時候，我注意到我已經通過我的雜務招待了很多的負面性的想法了。在整個晚上就是一個接一個的負面性的想法。所有這些負面性的想法都已經造成了它們的傷害，並反過來造成了我正在體驗到的不舒服嗎？

I am Q"uo, and am aware of your query, my brother. We may suggest that it is possible that some burdens of mind are so heavy to carry that the physical vehicle may represent this burden to the mind in the fashion which you have described. This, indeed, is possible. We, however, in observing your current condition, would not speak in any more specific terms, for we find that the beginning you have made in your own understanding according to your own intuition and conscious analysis is that which shall be most fruitful to you, rather than listening to a description which we may give. Therefore, my brother, we commend you to your own thoughts and feelings upon this subject, for it is within your own capacity to understand that you will find the greatest illumination.

我是 Q"uo，我理解了你的問題，我的兄弟。我們可以建議，心智的一些負擔可能會如此之沉重，以至於物質性載具可能會將這種負擔用一種你已經描述了的方式向心智呈現出來。確實，這是有可能的。然而，我們在觀察你當前的狀況的方面不願意用任何更為具體的方式來發言，因為我們發現，與其聆聽我們可能給予你的一個描述，你根據你自己的直覺和有意識的分析而在你自己的理解的方面已經產生出的開始，就是將會對於你是極其多產的事情了。因此，我的兄弟，我們會對你建議你自己在這個主題上的想法與感覺，因為去理解是在你自己的能力範圍內的，這樣你就將會發現最大的啟發了。

May me answer in any further capacity, my brother?

我的兄弟，我們可以用任何進一步的方式來回答嗎？

H: No, that's all for tonight, thank you.

H：沒有了，那就是今晚全部的問題了，謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Q"uo, will I make the ascension in this lifetime?

提問者：Q"uo，我將會在這次生命實現提升嗎？

I am Q"uo. My brother, as we look upon your beingness, we smile, for within each entity, including your own self, there lies a roadmap which has as its destination the complete realization of one"s nature, origin, purpose and destination, if you will. There is an infinity of possibility which resides not only within your own life pattern, but that of each seeker within your illusion.

我是 Q"uo。我的兄弟，當我們觀察你的存在性的時候，我們笑了，因為在每一個實體內在之中，包括你自己的自我，都存在有一副路線圖，它將對它的本性、源頭、目的以及目的地，如果你願意這樣說的話，的完全的領悟作為它的目標。會有無限多的可能性，不僅僅存在於你自己的生命模式中，同樣也存在與在你們的幻象中的每一個尋求者的模式中。

For us to speak as to whether one particular outcome shall result in place of another would be foolishness upon our part, and would presume much, for the Creator that is within each entity has far greater depth, breadth and variety of possibilities and purpose of being than our limited vision could ever hope to encompass were we to speak in a definitive manner upon this subject. We would be assuming that which cannot be assumed or predicted.

如果我們要在關於是否一個特定的結果將會在另一個人的區域中產生出來，這在我們的部分上會是愚蠢的，我們會推測很多事情，因為在每一個實體內在之中的造物者都擁有，比如果我們要用一種我們明確的方式在這個主題上發言的話我們有限的視野所能夠希望去囊括的，遠遠更大的深度、廣度以及可能性與存在的目的的多樣性。我們就會正在假設無法被假設或者預測的事情了。

But we can assure each seeker of truth that that which is necessary for the continued progression of one"s life pattern will constantly be presented to one in each day and each experience, for each day and each experience that comes before your notice contains in symbolic form layer upon layer of understanding that is available to you as you penetrate it with your conscious perception and your meditative and prayerful desire to seek beyond the outer appearance of all illusion and penetrate to the heart of being.

但是我們能夠對每一個真理的尋求者保證，對於一個人的生命模式的持續性的發展是必不可少的事情，將會持續不斷地在每一天和每一個體驗中被呈現給它，因為出現在你面前的每一天和每一個體驗都用一種象徵性的方式包含了一層接一層的理解，當你用你的有意識的直覺以及你冥想與祈禱性的渴望刺穿它，以尋求超越一個幻象的外在表像並刺穿存在的核心的時候，那種理解就可以為你所利用了。

May we answer in any further way, my brother?

我們可以用任何進一步的方式回答嗎，我的兄弟？

Questioner: How may I best tune or raise my vibration?

提問者：我如何最佳地調音並提升我的振動呢？

I am Q"uo. Again, our response is that which is of a general nature, and that which any seeker may be able to apply to the life pattern. Know that all you experience is the Creator. See in each face that greets your own the Creator. Seek in each experience the source of light and love that forms experience. Seek beyond the illusion of separation that which binds all that you experience. Look, in other words, my brother, beyond the outer appearance of the illusion which surrounds you, for it is in its own way that which teaches you that the source of all creation and experience within it is the one Creator which moves by the power of Its love, and reveals by the power of Its light the unity of all things.

我是 Q"uo。再一次，我們的回應是具有一種一般性的屬性的，任何尋求者都可能能夠將那個回答應用於生命模式中。請知曉，所有你們的體驗到的事物都是造物者。在每一張迎接你自己的面孔的面孔中看到造物者。在每一個體驗中看到形成那個體驗的愛與光的源頭。超越分離的幻象看到將你們體驗到的一切事物結合在一起的事物。換句話說，我的兄弟，看穿包圍著你的幻象的外部的表像，因為幻象就是用它自己的方式教導了你的事物，它教導你在幻象內在之中的所有的造物與體驗的源頭都是太一造物者，造物者藉由祂的愛的力量移動，並藉由祂的光的力量揭露了一切事物的一體性。

May me answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd like to re-ask a question that B asked. I was dissatisfied with my answer to it, and I would like you to tackle it.

Carla：我想要重新詢問一個 B 問過的問題。我對我對它的回答不滿意，我想要你們處理它。

Are the contacts that we have with densities more conscious and more easily obtained but less accurate at lower densities and with more of a tendency towards a deeper state and finally trance and more accurate information at higher densities, or what is the situation with regards trance, accuracy and density?

我們與不同密度之間擁有的接觸，是在較低的密度上是更為有意識的且更加容易被取得的，但是較不準確的，在更高的密度上是具有一種更多的朝向一種更為深入的狀態的傾向性，最終是出神狀態，且具有更加準確的資訊的嗎，或者在關於

出神狀態，準確度以及密度的方面的情況是什麼呢？

I am Q"uo, and we look upon this query as one which is more complex than its brevity of statement would suggest. We might indicate a direction for thought in suggesting that the term accuracy is that which somewhat befuddles understanding in this instance, for what seems accurate to one may not seem accurate to another. There is one truth, and many applications of that truth. That truth we see as unity of all things. There are refinements of understandings of various sources that would choose to communicate to those who call for their aid in the evolutionary process. Thus, as various entities within your illusion continue upon their path of seeking, their continued seeking and desire to know that which you call the truth calls unto them assistance from those who are able to respond in a manner which satisfies the call.

我是 Q"uo，我們將這個問題視為一個比它的陳述的簡潔所建議的要更加複雜的問題。我們可以通過這樣建議來指出一個思考的方向，我們建議，準確度這個詞語在這個情況中是有些蒙蔽理解的事物，因為對於一個人看起來似乎是準確的事情，對於另一個人可能看似並不準確。有一個真理，有對那個真理的很多的應用。我們將那個真理視為是萬物的一體性。會有對屬於各種各樣的源頭的理解的精煉，那些源頭會選擇去與那些在演化的過程中呼喚了它們的幫助的實體進行交流。因此，當各種各樣的實體在你們的幻象中在它們尋求的道路上繼續的時候，它們持續的尋求以及去知曉你們稱之為真理的渴望就會將那些幫助呼喚到它們身上了，這些幫助是來自於那些能夠用一種滿足那種呼喚的方式來回應的實體的。

The level of understanding of any particular entity will determine, then, that which is called for as a further addition to that understanding, a further refinement to that which has been gained in experience and in thought. Those such as we and others, who respond to these calls for assistance in gaining a wider understanding of self and creation, provide information which is fitted to that call, and provide it in a manner which is also suited to enhancing the greatest amount of understanding on the part of those who call.

接下來，任何特定的實體的理解的層次將會決定，作為對那個理解的一種更進一步的補充，一種對已經在體驗中以及在想法中被取得了的事物的更進一步的精煉，要被呼喚的事物。諸如我們以及其他實體之類的會回應這些在對自我與造物取得一種更為寬闊的理解的方面的幫助的呼喚的實體，會提供給與那種呼喚相匹配的資訊，並用這樣一種方式提供它，這種方式同樣會適合於增強在那些呼喚的人的部分上的最大數量的理解。

In the specific technique of response known as vocal channeling, this being one among many techniques of communication, there are further refinements as you have noted in this manner of response, those which utilize the more conscious type of channeling such as we utilize with the instruments present this evening, and moving toward the less conscious, as you call it, and more passive, or, as you have called it, trance level of communication. This

allows the source or transmitter to provide information of a more refined nature.

在被知曉為語音傳訊的具體的回應的技術的方面，這是許多交流的技術中的一種技術，會有更進一步的精煉，如同你們在這種回應的方式中已經注意到的一樣，這些精煉利用了更為有意識的類型的傳訊，諸如我們藉由在今晚在場的器皿利用的傳訊的類型一樣，這種傳訊會向著，較不有意識，如你們對它的稱呼一樣，更為被動，或者，如你們對它的稱呼一樣，交流的出神的層次移動。這會允許源頭或者傳遞者提供具有一種更為精煉的屬性的資訊。

The accuracy, however, of such information is dependent upon the information sought and the perspective of the source which responds. The use of greater or lesser degrees of trance allows for the possibility of a more refined type of information to be transmitted.

然而，這樣的資訊的準確性是取決於被尋求的資訊以及回應的源頭的觀點的。對於或大或小的出神的程度的使用會允許具有一種更為精煉的類型的資訊被傳遞的可能性。

At this moment, we shall pause in our response to ask if there may be a further refinement of the query, if we have not been clear in our response.

在此刻，我們將在我們的回應中暫停以詢問，是否有可能對問題進行一種更進一步的精煉，如果我們尚未在我們的回答中是清晰的話。

Carla: I believe that what you're saying is that you have such a simple message that the most conscious channeling is accurate if it talks about love, and I accept that understanding. I do have another question—if that is wrong, please interrupt me.

Carla：我相信你們正在說的是，你們擁有這樣一個簡單的資訊，以至於最為有意識的傳訊都是準確的，如果它是談及愛的話，我接受那個理解。我確實擁有另一個問題——如果那是錯誤的話，請打斷我。

The other question has to do with the reason that R asked the question that you responded to this evening. Since I was channeling, I didn't catch all of it, but listening to what I could, it seemed to me that R will still have many questions, because her perspective is that of a person who lived for a goodly number of years, like thirty-five, maybe ...

另一個問題是與 R 詢問那個你們今晚回應的問題的原因有關的。因為我正在傳訊，我並未抓住它的全部，但是我收聽了我能夠聽到的內容，在我看起來似乎，R 將仍舊有很多的問題，因為她的觀點是，一個已經很多了相當多年時間，也許類似三十五年的人……

(Side one of tape ends.)

(磁帶一面結束)

Carla: R lived for at least thirty years as a relatively garden variety person, and then her psychic abilities opened up very rapidly and very undistortedly, from everything that she's told me and all that that I've observed. Tremendous

amounts of phenomena are occurring with her, everything from spontaneous hearings at long distances to many, many prophecies, visions and the ability to see everyone's electrical body, whether she wants to or not. It's a very uncomfortable situation; it's changed her life a great deal. Her consciousness has suddenly become a very packed bunch of phenomena happening one after another, and she wants to know, really, I think, how to direct all of this. The answer that you gave simply had to do with surrendering to a greater will, a greater love, a greater way. Is there anything that you can add, having to do specifically with phenomena, with psychic abilities and the use of clear metaphysical senses for the good of others or service to others?

Carla : R 至少有三十年的時間是作為一個相對平凡的人而生活的，接下來她的心靈能力相當快速且非常無扭曲地開放了，從她已經告訴我的每一件事情，以及所有我已經觀察到的事情來看。極大數量的神秘現象正在發生在她身上，從遠距離的自動收聽，到很多很多的預言、異象、看到每一個人的電性身體的每一個事情，無論她是否想要去做。這是一種非常不舒服的情況，它大大地改變了她的生命。她的意識突然間塞滿了一大堆的一個接一個的發生的神秘現象，她真的想要知道，我想是，如何指引所有這種情況。你們給予的回答單純地是與對一個更大的意志，一個更大的愛，一條更大的途徑的臣服有關的。有任何你們能夠補充的事情嗎，尤其是與那些神秘現象有關，與心靈能力以及為了他人的益處或者為了服務他人而在清楚的形而上學的意義上對能力的使用有關的事情嗎？

I am Q'uo, and am aware of your query, my sister. In addition to that which we have transmitted previously this evening, we might suggest that as the eyes of one become opened to a degree where the experience becomes enriched with phenomena which are somewhat incredible and unexpected and continuous in nature and therefore unsettling to one's personal experience, that there not be given to such phenomena too great a consideration or importance, for the eyes which have lost some of the blinders that caused the focus to move within a narrower realm and which now see with a wider perspective, it must be remembered at all times that one views portions of the one Creator.

我是 Q'uo，我理解了你的問題，我的姐妹。在補充我們在今晚之前已經傳遞了的內容的方面，我們可以建議，一個人的眼睛在一定程度上向著體驗因為那些神秘現象而變得豐富的區域開放，那些神秘現象屬性上多少是有些不可思議的、未被預料到的，且持續性的，並因此對於一個人的體驗會成為令人不安的，我們可以建議，不用對於這樣的神秘現象上給予過多的一種考慮或者重要性，對於已經丟下了一些使得眼睛的焦點在一個較為狹窄的區域中移動的障眼物的眼睛，現在眼睛是用一種更為寬廣的遠景來看了，在所有的時候都要被記住的事情是，一個人看到的事物是太一造物者的一部分。

When these phenomena tend to overwhelm the senses, it is well for the one experiencing this greater view to exercise that quality known as faith, faith that the one Creator moves before the newly opened eyes from patterns of perfection that yet lie beyond understanding, yet move in a manner which fulfills the desire of the Creator to know Itself. The faith that all is well, no matter what any part of the vision may tell the conscious mind, then must be

powered by the will to serve the one Creator in as pure and unconditional fashion as is possible, for the greater sight brings the greater responsibility to use that vision in a manner which is of service to others. Yet with that responsibility, it well not to be overly concerned with the nature of the phenomena which present themselves in the life experience.

當這些現象傾向於使得淹沒感知的時候，一個體驗到這種更大的視野的人去練習那種被知曉為信心的特性，這是很好的，有信心太一造物者是從完美的模式在開始在新近被睜開的眼睛前移動的，那些完美的模式是仍舊存在於理解之外，是用一種滿足了造物者去知曉祂自己的渴望的方式移動的。有信心一切都好，無論那種異象的任何部分可能會告訴表面意識的心智什麼事情，有意識的心智接下來都必定是藉由服務太一造物者的意志用一種盡可能純淨且無條件的方式而擁有動力的，因為更大的視野會帶來更大責任去用一種服務他人的方式使用那種視野。而藉由那種責任，不去過於擔心將它們自己呈現在生命體驗中的那些神秘現象的屬性，這是很好的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Yes, Q"uo. In the personality split within the individual, the higher self apparently operates without the conscious knowledge of the person. Does it read that road map that you spoke of for us and help guide us, or is it simply out there and responding to whatever the conscious person does?

提問者：是的，Q"uo。在個體內在之中的人格的分裂的方面，高我明顯地是在不需要那個人的有意識的知曉的情況下運轉的。它會為我們解讀你們談及的那個道路圖並幫助指引我們嗎，或者它單純地是在那裏並回應有意識的人會做的無論什麼事情嗎？

I am Q"uo. The relationship of that portion of your being which you have called the higher self to that which is your conscious self within this illusion is one in which guidance is offered where possible, realizing that the free will of the conscious entity is that which is paramount in the evolutionary experience of any seeker of truth.

我是 Q"uo。你的存有的那個你已經稱之為高我的那個部分與在這個幻象中的你的有意識的自我之間的關係，是一種在其中指引會在有可能的位置被提供，並同時意識到有意識的實體的自由意志就是在任何真理的尋求者的演化的體驗中至高無上的事物的關係。

However, it must also be realized that the guidance which the higher self offers to you during each incarnation is a guidance which not only occurs during the incarnation, but is that which with your intention and agreement

before the incarnation, sets out the possibilities that are analogous to what you have called the roadmap that would be available to the conscious entity during the incarnation. Thus, the incarnation is the point at which the predetermined purpose and direction of the incarnation meets the free will exercised by each entity during the incarnation.

然而，同樣必須要被認識到的事情是，在每一次投生中高我對你提供的指引不僅僅在投生期間發生的一種指引，同樣也是在投生前藉由你的意願和協議而設置好的可能性，這些可能性是與你們已經稱之為路線圖的事物是類似的，在投身期間，這個路線圖是可以為有意識的實體所利用的。因此，投生就是被提前決定的投生的目的與方向與在投生期間被每一個實體實踐的自由意志相遇的位置了。

There are points within each incarnation where the higher self will be more able to guide and at times even protect the conscious seeker. When the conscious seeker provides what may be seen as a call for assistance, such a call may be generated in many ways. The most usual means of generating such a call is a rededication upon the part of the seeker to move in a manner which suggests the desire to serve others has been increased and the conscious will of the seeker is surrendered so that what may be seen as a greater will may move through the seeker's incarnational pattern and allow it to fulfill that which is its desire to serve others as the one Creator. 在每一次投生中會有一些位置是在其上高我將會更加有能力去指引，並時常甚至會保護有意識的尋求者的位置。當有意識的尋求者提供可以被視為是一種對幫助的呼喚的事物的時候，這樣一個呼喚可以用很多方式被產生出來。產生這樣一種呼喚的極其通常的途徑是，在尋求者的部分上致力於用這樣一種方式移動，這種方式會建議服務他人的渴望已經被增強，尋求者的有意識的意志是被交托出去了，這樣可以被視為是一個更大的意志的事物就可以通過尋求者的投生的模式移動了，並允許它那滿足它服務作為太一造物者的其他人的渴望了。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

Questioner: Thank you. That seems to be satisfactory.

提問者：謝謝你們。那看起來似乎是令人滿意的。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, Q"uo. When will the United States currency be changed? And what will be the change, rate of exchange? And will gold and silver at the same time go up, and how high?

提問者：是的，Q"uo。什麼時候美國的通貨流通會被改變。將會是什麼改變，是匯率嗎？金和銀將會同時上升嗎，上升多高呢？

I am Q"uo, and am aware of your query, my brother. We look upon this type of information as that which is of the moment's interest, if you will pardon the pun. We are aware that many seek answers to these queries, yet we are also

aware that knowing this kind of information lends little to the spiritual understanding, shall we say, that does the actual work in one's consciousness. 我是 Q"uo，我理解了你的問題，我的兄弟。我們將這種類型的資訊思維是具有片刻的興趣的事物，如果你們願意原諒我們的雙關語的話。我們察覺到很多人尋求去回答這些問題，而我們同樣也察覺到知曉這種類型的資訊幾乎不會有助於在靈性上的，容我們說，理解，就是這種靈性上的理解在一個人的意識中進行了實際性的工作。

There are many events occurring upon your world stage, shall we say, that seem interesting and even at times important. Yet we might suggest that these are but training aids that will allow the seeker of truth to penetrate beyond the appearance of importance to the heart of all things, which is love, and which binds all entities together, whether their part upon the stage of the world may seem that of the villain attempting to control those about it with the tools of your cultures. Each seeks in a more or less distorted fashion to serve the one Creator in its own way. Many are the side roads upon this journey.

會有很多的事件在你們，容我們說，世界的舞臺上發生，這些事件看起來似乎是有趣的，甚至是時常看起來似乎是重要的。而我們可以建議，這些不過是訓練輔助物，它們將會允許真理的尋求者刺穿具有重要性的表像，並洞悉一切事物的核心，也就是愛，那個將一切事物結合在一起的愛，無論它們在世界的舞臺上的角色是否可能看起來似乎是嘗試藉由你們的文化的工具控制在它周圍的事物的壞人。每一個尋求者用一種或多或少扭曲的方式尋求用它自己的方式來服務造物者。在這條旅程上會有很多的岔路。

In our attempts to speak to those gathered within this circle of seeking, we seek to point the attention of each to the main thoroughfare, if you will, which leads beyond the illusion of appearance and in our humble opinion allows the seeker to gain that which is of truer value [than] any currency could hope to equal. Thus, we do not mean to be shy of information in this kind of seeking, my brother, but we might suggest that such information lies outside of our purpose in speaking to groups such as this.

在我們去對在這個尋求的圈子中聚集在一起的實體發言的嘗試中，我們尋求去將每一個人的注意力指向主要的大路，如果你們願意這樣說的話，這條大路會引領超越表面的幻象，並會，根據我們謙遜的觀念，允許尋求者取得比任何行情能夠希望去等同的價值具有更為真實的價值的事物。因此，我們並不是打算要在這種類型的尋求中是資訊不足的，我的兄弟，但是我們可以建議，這樣的資訊是不在我們對諸如這個團體之類的團體發言的目的的範圍內的。

May we respond in any further way, my brother?

我的兄弟，我們可以用任何更進一步的方式發言嗎？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

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

我是 Q"uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: Yes. It's indicated that in each incarnation the soul to a certain extent picks and chooses its next physical body and at the same time its environment. At what point in development of the fetus, roughly, does the soul enter the fetus?

提問者：是的。有人指出，在每一次投生中，靈魂在一定程度上都會挑選並選擇它的下一個物質性的身體，同時還有它的環境。大概在胎兒的發展中的什麼位置，靈魂會進入到胎兒呢？

I am Q"uo, and in this area we may suggest that there is a variety of nexi of entrance that is possible. Some there are who enter at the point of conception, some there are who are more reluctant, shall we say, at the last moment, as you would call it, and wait the entry until shortly after the birthing process. Within this range lie the many possible points of entry, each uniquely variant according to the soul entering.

我是 Q"uo，在這個區域中，我們可以建議，會有多種多樣的有可能的進入的節點。會有一些是在受孕的位置進入的，一些是直到最後一刻，如你們對它的稱呼一樣，都是更為不情願的，並一直等待，進入直到出生過程之後一小段時間。在這個範圍中存在有很多有可能的進入的位置，根據進入的靈魂，每一個位置都是同等地可變的。

May we respond further, my brother?

我的兄弟，我們可以進一步回答你嗎？

Questioner: I wonder if this would have a basis because of this varying time period, for the Catholic religion's concept of the necessity of baptizing the baby immediately, even just prior to an after birth death in order to save that soul?

提問者：我想要知道，因為這個可變的時間段，是否這個時間會有一個基準，因為天主教的信仰擁有需要立刻為嬰兒施洗的觀念，甚至是在一次出生後死亡之前，以便於拯救那個靈魂？

I am Q"uo. Many are the perceptions of the point of entry and the necessary rituals to seal and secure that entry of the soul into the physical vehicle. Many have been codified through the various religious and cultural practices of your peoples. That religion of which you speak is one which views the sanctity of the relationship of soul to physical vehicle in such a fashion that the immediate recognition of the validity of any life, no matter how short, is that which is paramount in the practice.

我是 Q"uo，對於進入的位置以及將靈魂進入到物質性載具的入口密封並使之安全的所需的儀式的觀念是數量眾多的。很多的觀念已經通過你們的人群的各種各樣的宗教與文化的儀式而被編纂成為法典了。你談及的宗教信仰是用這樣一種方式來看待靈魂與物質性載具的關係的神聖性，這種方式無論生命有多短暫都會即刻承認任何生命的正當性，這就是在儀式中至高無上的事物了。

May we respond further, my brother?

我的兄弟，我們可以進一步回應嗎？

Questioner: Thank you, that's satisfactory.

提問者：謝謝你們，那是令人滿意的。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟，有另一個問題嗎？

Carla: Is any soul ever lost?

Carla：有任何靈魂曾經迷失嗎？

I am Q"uo, and in our range of knowledge which is admittedly limited, my sister, we are aware of no soul which has been lost to the point of being unable to be found or redeemed.

我是 Q"uo，在我們的知識的範圍中，我們承認那個範圍是有限的，我的姐妹，我們不知道任何靈魂已經迷失到了無法被找回或者被挽回的位置了。

May we respond further, my sister?

我的姐妹，我們可以進一步回應嗎？

Carla: Does that include those who are aborted? After they have chosen a body? Is there indeed murder in abortion?

Carla：那包括那些被墮胎的靈魂的嗎？在它們已經選擇一個身體之後？在墮胎的方面確實有謀殺嗎？

I am Q"uo, and we find that our response will be perceived according to the point of view which one holds according to the physical vehicle's relationship with the spirit which enlivens it.

我是 Q"uo，我們發現我們的回應，將會由於一個實體在物質性載具與為其賦予了生命的靈性之間的關係的方面抱有的觀點的不同，而用不同的方式被領會。

We may respond to the first portion of your query by suggesting that there is no soul lost, if by lost one means unredeemed and not capable of being able to continue its evolutionary journey when that process you have called abortion occurs. However, in such an instance there is the removing of vitality from the physical vehicle which within most of your cultures' definitions would equal that you have called murder. However, we suggest that the spirit which may inhabit any physical vehicle is not lost or irretrievably blunted in its search for incarnational experience by the act of the aborting.

我們可以首先藉由這樣建議來回應你的問題的第一個部分，我們建議沒有迷失的靈魂，如果一個人所說的迷失的意思是，在你們已經稱之為墮胎的過程發生的時候，靈魂無法被挽回且沒有能力繼續它的演化的旅程的話。然而，在這樣一個情況中，會有將生命力從物質性載具中的移除，這在你們的大多數的文化的定義中是等同於你們所稱的謀殺的。然而，我們建議，居住可能在任何物質性載具中的靈體在它對投生體驗的尋求的過程中是不會因為墮胎的行為而迷失或者成為不

可彌補地愚鈍的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

I am Q"uo, and we thank you, my sister. Is there a further query at this time?

我是 Q"uo，我們感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

Questioner: If no one else has one, I'd like to ask another one. If I recall correctly, Edgar Cayce indicated that some of the records from Atlantis have been placed in, I think, an area in Egypt, perhaps one of the pyramids. One set of the records apparently had gotten destroyed and he indicated, I recall, that another set of records were still available and probably would be found. Can you comment on this?

提問者：如果沒有任何其他人有一個問題，我想要問另一個問題。如果我正確地回憶的話，愛德格凱西指出，一些來自于亞特蘭蒂斯的記錄已經被放置在，我認為是，在埃及中的一個地域，也許是一個金字塔中。一套記錄明顯地已經被毀壞了，我記得他指出，另一套記錄仍舊可以被取得並有可能會被發現。你們能夠對此進行評論嗎？

I am Q"uo, and we might suggest that the recovering of these records is a possibility which exists for the current population of your planetary sphere. We, however, can speak in no way whatsoever as to the means of this discovery or its carrying out, for we do not wish to infringe upon the free will of any.

我是 Q"uo，我們可以建議恢復這些記錄是一種對於在你們的星球上的當前的人群存在的可能性。然而，我們在關於這種發現的方式或者它進行的方式的方面絕對什麼都不能說，因為我們並不希望侵犯任何人的自由意志。

May we respond further, my brother?

我的兄弟，我們可以進一步回答嗎？

Questioner: Do I understand that by your answer you are in the affirmative that the records do exist?

提問者：我可以理解，藉由你們的回答你們是肯定了那些記錄確實存在的嗎？

I am Q"uo, and this is correct, my brother. May we respond further?

我是 Q"uo，這是正確的，我的兄弟。我們可以進一步回答嗎？

Questioner: Thank you.

提問者：謝謝你們。

I am Q"uo, and we thank you once again, my brother. Is there another query?

我是 Q"uo，我們再一次感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and as it appears that we have exhausted the queries for this evening, we shall at this time give our heartfelt thanksgiving to each for allowing us to join your group this evening. It is an honor which we cherish to be able to speak our humble words to those who seek to know more of that which is the creation, the Creator, and the love which ennobles and enables each seeker to move through the one creation. We remind each once again that our words are but opinions. Weigh each with your own discrimination, taking that which has value and leaving that which has none for you. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai vasu borragus.

我是 Q"uo，看起來似乎我們已經耗盡了今晚的問題了，我們將在此刻對各位允許我們今晚加入你們的團體而致以我們由衷的感謝。能夠對那些尋求去知曉更多的造物，造物者以及愛之所是的實體就說出我們謙卑的話語，這是一個我們珍惜的榮耀，就是愛使得每一個尋求者稱為高貴的，並使得每一個尋求者能夠穿越太一造物了。我們再一次提醒各位，我們的言語僅僅是觀點。用你們的自己分辨力衡量每一個話語，使用擁有價值的內容，並將那些對於你們沒有價值的內容丟棄掉。在此刻，我們將離開這個器皿和這個團體，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai vasu borragus。

November 30, 1986

1986-11-30 收割的本質(R)

Group question: Concerns the harvest and the nature of the harvest, whether there is a physical death of the vehicle, and the types of entities that go through the harvest, the effect upon wanderers that have come here from elsewhere to be of service during the harvest. And so forth.

團體問題：問題是關於收割以及收割的本質，是否會有載具的一種物質性的死亡，經歷收割的實體的類型，來自於其他地方的在收割期間進行服務的流浪者對於收割產生的影響。如此等等。

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet you, my friends, in the love and in the light of the one infinite Creator. It is a privilege and a blessing for us to share the vibration of your meditation with you this evening and to join our beings with yours. We greet and bless each of you and especially those who have traveled far to hear our humble words.

我是 Q'uo，我的朋友們，我在太一無限造物者的愛與光中向你們致意。我們感到榮幸與蒙福能夠在今晚與你們分享你們冥想的振動，並將我們的存有與你們的存有結合在一起。我們向你們致意並祝福每一位，特別是那些從遠方旅行來聽我們謙遜的話語的人們。

It is a great privilege to be called to your group and to behold your light among all people, for those who seek are indeed the light of your illusion, and your call and desire establish within your illusion those sources of light which may be shared with others who seek that they too may find, and that they in turn may shine for others with the effulgence of the Creator whom we all serve and Who offers through any channel that will open itself to light a radiance that is much desired by those upon your Earth plane at this time.

被你們的團體呼喚並注視著在你們所有人當中的你們的光，這是一種巨大的榮幸，因為那些尋求的人確實就是你們的幻象的光，你們的呼喚和渴望在你們的幻象中構建起了那些光的源頭，這種光可以與其他的尋求的人被分享，這樣它們就同樣也可以找到了光，這樣它們就可以相應地藉由造物者的光輝向其他人閃耀了，我們全都服務於造物者，造物者會通過任何的將會向著光開放其自身的管道提供一種光明，這種光明在此刻是被在你們的地球層面上的那些人所極其渴望的。

You have asked about the harvest and so we shall speak upon that subject, first begging you to grasp the fact that we are not without error, but are in fact as you, seeking upon a path which takes us into mystery, and when we understand that which we did not understand before, then we find a greater mystery. So we have studied mystery upon mystery, and study still, and there is great mystery before us. How could we be infallible, we who are seekers upon a path as you, we who are your brothers and sisters? Just as you reach

your hand to teach those who request the teaching, so we come to you with our experience and our thoughts, yet we would not be a stumbling block before you, and we ask you to use all discrimination in listening to our words. Accept those concepts which have use for you, and leave without a second thought those which do not.

你們詢問關於收割的主題，因此我們將在那個主題上發言，首先我們懇求你們掌握一個事實，即我們並非毫無錯誤，事實上，我們跟你們一樣，尋求一條帶領我們進入神秘中的途徑，當我們理解我們之前並未理解的事情的時候，我們發現一個更大的神秘了。因此，我們研究了一個接一個的神秘，我們仍舊在學習，在我們前方有著巨大的神秘。我們是和你們一樣走在一條帶路上的尋求者，我們是你們的兄弟姐妹，我們如何能夠是不會犯錯的呢？如同你們伸出援手給那些請求教導的人們，我們同樣帶著我們的經驗與想法來到你們這裏，然而我們不願意成為你面前的絆腳石，我們請求你們在聆聽我們的話語的時候使用所有的辨別力。接受那些對你有用的概念，毫不猶豫地放下沒有用處的想法。

You have chosen a large subject for this evening, and we will attempt to be tidy and brief in our discussion. However, we hope that you will forgive us if we ramble a bit, for there is some ground to cover, for the subject of harvest is not one subject, but two, and we would discuss the concept of physical change separately from the concept of harvest in the metaphysical sense.

你們今晚選擇了一個龐大的主題，我們將嘗試在我們的討論中成為整齊而簡潔的。然而，如果我們有一點點漫談的話，我們希望你們將會原諒我們，因為會有一些要涵蓋的範圍，因為收割的主題不只是一個主題，而是兩個。所以我們將分別討論物理變化的概念，以及在形而上學的意義上的收割的概念。

You who dwell within the illusion of chemicals are very fond of your chemical arrangements, and, indeed, feel a great dependency upon them, as you should within the illusion. Yet you are confusing yourselves when you wonder what will happen to your physical bodies at harvest. We of the Confederation of Planets in the Service of the Infinite Creator are concerned with the harvest of your spirits, that is to say, your mind, your body, and your spirit in their most unified and true form, this you call the spirit or soul.

你們這些居住在化學元素的幻象中的實體很喜歡自己的化學排列，並確實感到對於它們的一種巨大的依賴性，如同你們在這個幻象中應該是的樣子。然而當你擔心收割時你的肉體會發生什麼事情，你就正在混淆你自己了。我們隸屬於服務無限造物者的星際聯邦，我們關切的是你靈魂的收割，也就是說，在你的心智、身體、與靈性處於它們最為統一與真實的形式中的時候，你們稱這個形式為靈性或靈魂。

Your physical Earth has moved at this time into an area of space which is fourth density in vibration, and your Earth is having some difficulty, due to thought implantation of tension and stress moving into the planetary mind, accepting fourth-density vibration. It is possible that there shall be geological disruption and meteorological confusion which exceed even the state of discomfort you have achieved at this time. This is a mechanical manifestation of changing energy web patterns and does not have significance insofar as

your soul's harvest time.

你們的物理地球在此時已經移動進入一個在振動上是第四密度的空間中了，你們的地球在接受第四密度的振動的方面正經歷一些困難，這是由於緊張與壓力的想

法對星球心智的植入。可能會有地理結構的破裂以及氣象上的混亂，它們甚至會超出你們目前不舒適的狀態。這是改變中的能量網路的機械性的顯化，它在你們

靈魂的收割時間的範圍內並不擁有重要性。

The third-density chemical body can for limited amounts of time, according to the unique vibration of an entity, exist for some portion of your time and experience within fourth-density space/time. Consequently, your physical bodies shall not all be removed in a trice, for harvest is a process rather than an event. Barring the use by your peoples of hostilities which could indeed destroy a large portion of your planet's entities' bodies, your incarnations and your children's incarnations shall move to their conclusion in a physical sense, although you have already seen and will continue to see evidence of the difficulties which physical bodies have to finer vibrations, for the density which with your third-density eyes you cannot see yet impinges upon you more and more and represents an unseen but very real source of light which may indeed be too full of life energy for portions of your physical vehicle and of those about you.

第三密度的化學身體能夠在一段有限數量的時間中，取決於一個實體的獨特的振動，在第四密度空間/時間中存在你們的時間與體驗某個部分的長度。所以你們的肉體將不會瞬間就被移除，因為收割是一個過程而非一個事件。先排除你們人群敵對行為的使用，它的確可以摧毀你們地球上大多數人的身體，你們的投生以及你們的孩子們的投生都將移動到它們在一種物質性的意義上的終點，雖然你們

已經看到並將持續看見肉身接觸精細振動遭遇的困難，因為你們憑藉你們第三密度的雙眼無法看見的密度正越來越多地衝擊你們，並呈現出一種看不見但是且非常真實的光的源頭，這種光的源頭對於你們的物質性載具的一些部分以及在你們周圍的那些人可能確實是過於充滿了生命能量了。

We move now to discussion of harvest, a subject more nearly central, we feel, to that which may be of service to those who may listen to us.

我們現在移動到對收割的討論，我們感覺到對於服務那些可能會聆聽我們話語的人們，這是一個更為中心性的主題。

How do you prepare to be, my friends? Is there any preparation for being? Perhaps you can see that there is indeed no preparation possible, for you are being at all times. We are here to inspire you not to be, but to take yourselves seriously as beings, in order that you may be more and more conscious of the value of your basic vibratory patterns, for it is your consciousness which shall be harvested, the consciousness that has striven and learned and borne fruit, the fruit of adoration and service and giving to the Creator and to the face of the Creator in all that there is.

我的朋友們，你們準備如何存在呢？有任何要為存在做的準備工作嗎？或許你們可以看到，確實不可能做任何準備，因為你們在所有的時間都是在存在著的。我們在此並不激勵你們去成為，而是嚴肅地看待你們自己為存有，以便於你們越來

越多地察覺到你們基本振動型態的價值，因為將被收割的是你們的意識，這個意識努力學習，接著結出那崇敬與服務的果實，將它獻給造物者以及在一切萬有之中的造物者面容。

The concept of an instantaneous harvest has not been helpful, we have observed, and we would discourage each from contemplating harvest as an event, for although we who are not within your illusion see your harvest as what seems to us to be, shall we say in your terms, an afternoon's excitement, a cause for rejoicing that is all too short, yet we cannot translate our time to yours, for your time is that of planets revolving about a sun, and it is not the time of the timeless One which dwells in infinity and moves in light. Your time is a separator out of time, a unifier. How greatly you desire to know when you should be ready, when you should be prepared, and yet we say to you, it is this moment that you must be prepared and that you must be ready, and if you be not ready now, then you must work now, pray now, meditate now, surrender now and ask now to be channels for the love and the light of the one original Thought of love which is the Creator.

我們已經觀察到，一次瞬間收割的概念已經是沒有什麼幫助的了，我們不鼓勵各位將收割思考為一個事件，因為儘管我們這些不在你們的幻象中的實體是將你們的收割視為是，在我們看來似乎就是，容我們用你們的話說，一場午後的興奮，一個過於短暫的歡呼的原因，而我們無法將我們的時間轉譯為你們的時間，因為你們的時間是行星繞著一個恆星旋轉的時間，它並不是居住在無限之中並在光之中移動的無時性的太一的時間。你們是多麼渴望知道你應該在何時做好準備，你們應該在什麼時候準備好，然而我們對你們說，就在此時你們必須準備好，就在此刻你們必須做好準備，如果你們現在還沒準備好，那麼你們必須現在就工作，現在就祈禱、現在就冥想、現在就臣服，現在就請求成為造物者之所是的那一個原初的愛的想法的愛與光之管道。

Let us look at this in a slightly different way. Each of you moves down streets and into buildings through your work, your chores, and your social life, meeting one entity after another, entities which hope to receive something from you or avoid you, entities which may ignore you. It is unknown to you in advance whom you shall meet, and what that entity may wish from you, yet that entity may be desperately looking for love, not the love of the glad hand and the pat on the back, but the total and accepting love of compassion, the love without judgment, the love that flows through rather than from, each of you.

讓我們以稍微不同的方式看待這一點。你們每個人在工作、雜務以及社交生活之際，都會走過一些街道，進入一些建築物，遇見一個接一個的實體，有些人希望從你身上得到一些東西，有些人想避開你，有些人可能忽略你。你事先並不知道你將遇見誰，也不知道那個實體可能希望從你身上得到什麼。然而那個人可能極度渴望愛，不是那種愉快地打招呼或者拍拍背表示鼓勵的愛，而是同情心的全然

且接受性的愛，沒有評判的愛，流經你們每一個人而被源自於你們每一個人的愛。

You may have only one moment to be a channel of love for the infinite Creator, to show His face to this entity. One moment, my friends, no more.

Shall you be a channel for love, then? We know that you hope so. Yet if there is a moment when you are not a channel for love, then we ask you to go into mind and heart to search out these things which have kept you from being such a channel, and do your utmost to bring your consciousness to the consciousness of love. You do not know when your harvest shall come, yet we have been speaking with you and urging you to understand that these are indeed the final days of your third-density experiences.

你們可能僅僅只有一瞬間來成為無限造物者之愛的管道，以將祂的面孔展現給這位元實體。一瞬間，我的朋友們，不用更多。在那一瞬間，你們將成為愛的管道嗎？我們知道你們希望如此。然而，如果有一個瞬間你們不是一個愛的管道，我們請求你們進入到心智與心之中，以找出那些已經使得你們無法成為這樣一個管道的東西，並盡你們所能的將你們的意識帶到愛的意識當中。你們不知道你們的收割何時到來，然而我們一直都在和你們說過並敦促你們瞭解，這些日子的確是你們第三密度的體驗的最後日子。

Are you eager for fourth density, and do you wish to graduate? Then rest your anxieties and your burdens about the future, a future which may never come, and gaze instead upon your being that you may channel love now, for if you are not ready for harvest at this moment, perhaps the next moment may be too late. We do not wish to suggest, as this literal-minded channel wonders within her all too analytical mind, that we may be hinting that the harvest is now. No, my friends, not even next Tuesday, not next month or next year. We are not able to suggest these things to you, for when one moves from dimension to dimension, when one describes events that are indeed processes, when one speaks from time to time, the translation is at best approximate and fuzzy and unsatisfactory.

你是否急切地嚮往第四密度，你是否想要畢業？如果是的話，放下你對未來，一個可能永遠不會發生的未來的焦慮與負擔，而毋寧是凝視你的存有，好讓你現在就可以傳訊愛，因為如果你在此刻沒有準備好收割，或許下一刻就太晚了。我們並不希望建議，如這個照字面解讀的管道開始用她過於分析的頭腦感到懷疑，我們可能在暗示現在就是收割期。不是的，我的朋友們，不是下週二，也不是下個月或明年。我們無法對你們建議這些事情，因為當一個人從一個密度移動到另一個密度的時候，當一個人描繪那些確實是過程的事件的時候，當一個人時不時地發言的時候，轉譯在最佳的情況下都是大致的、不清楚的且不令人滿意的。

We wish only to train your mind upon your mind, upon the goal, to urge your legs to be strong to run the race, to urge you to actual present effort, not for others, but for yourself, for you cannot harvest another, but only yourself. Yet the harvest of yourself depends upon your relationship with the Creator and with the face of the Creator in yourself and those about you. And so in order to be more and more of the consciousness of love, it is well to pay great attention to the way you perceive your other selves, your own selves, the Creator incarnate all about you.

我們只想要訓練你的心智，將其置於你們的心智上，置於你的目標上，以敦促你的雙腳強壯起來，跑完全程，敦促你進行實際上在此刻的努力，不是為了別人，而是為了你自己，因為你無法收割另一個人，你只能收割自己。而對你自己的收

割是取決於你與造物者，與在你自己內在之中以及在你周圍那些人內在之中的造物者的面孔之間的關係的。因此，為了要越來越多地具有愛的意識，去極其留心你感覺你的其他自我，你自己的自我，以及在你周圍的周圍的人身上具體化的造物者的方式，這是很好的。

There are many who have incarnated among you from higher dimensions due to the lateness of the hour and the nearness of what you would call the midnight of the last day. There is much distress among your peoples and among those you call wanderers who have come to aid you, for we see that many are taking the concept of the harvest and turning again and again back to the illusion in order to express their desire for love. One cannot, among your peoples, mate two pears and receive an orange, nor can one improve outer things and receive inner blessing. Those things which you feel may make you comfortable and content, loved too dearly and valued too highly, may create for you a wavering of attention which denigrates and diminishes your being.

由於你們所謂最後一日的午夜的最後的時刻以及與之的臨近，有許多來自較高次元的實體投生在你們當中。有許多悲痛存在於你們人群當中，以及那些已經前來

幫助你們的流浪者當中，因為許多人拿取收割的概念，卻一次又一次地轉向幻象以表達他們對愛的渴望。然而，在你們的人群當中，一個人不能將兩個桃子配對，並收到一個橘子，一個人同樣也不能改善外在的東西，並接收內在的祝福。那些使你感覺舒適與滿足的東西，那些你過度珍惜地喜愛與過高地重視的東西可能使你注意力動搖，這會抹黑與減損你的存有。

Try, then, to focus your energy, your desire and your seeking upon those things which are eternal, upon those values which are infinite, until you are so full of praise and adoration for the Creator, that you are indeed a channel for love. It is well not to be dispassionate about your consciousness, nor about the Creator of that consciousness. Do you not love your parents, are you not grateful for the opportunity of experience that has been given you? Think, then, upon the value of knowledge, realization and understanding, if it does not end in love for the one infinite Creator and in a grateful desire to be for your Creator the hands that express love and the mouth that speaks of joy.

那麼，嘗試將你的能量、你的渴望與你的尋求聚焦在永恆的事物上，在那些無限的價值上，直到你是如此充滿對造物者的讚美與崇敬，以至於你確實是一個愛的

管道了。最好不要對你的意識或創造那意識的造物者失去熱情。難道你不愛你的父母，難道你不感激已經被給予你的體驗的機會？那麼，思考一下，知識、領悟與理解的價值，如果它們的終點不是在對太一無限造物者的愛之中，不是在

一種感激的渴望中，又有何價值？那種渴望即渴望為了你的造物者成為表達愛的雙手與述說喜悅的嘴唇。

As we understand your time, the harvest shall be an event which is in process for many of your years. You shall come to it naturally, unless by your own artifacts you remove yourselves from your bodies. Be ready to die now. Be ready for harvest now. And then you are free to live for the Creator and in His service for however long you draw breath within the physical vehicle which

loves you and has given itself to your use. Love it also, and see it as the helpful thing it is, but do not be its slave.

如我們對你們的時間的理解一樣，收割將會是一個要花費你們很多年的時間逐漸發生的事件。你們將自然而然地來到它跟前，除非你們藉由你們自己的人造物將你們自己從你們的身體中移除。準備好現在即可死去，現在就準備好收割。那麼你可以自由地為造物者而活，不管你的物質性載具可以呼吸多久你都在祂的服務之中；你的物質性載具愛你並已經它自己給予你使用了。同樣也愛護你的物質性載具，將它視為是其之所是的有幫助的事物，但不要成為它的奴隸。

We rejoice with you that you experience third-density illusion at this time, that you have these choices to make, that you seek realization in darkness, in unknowing, and in great mystery. Know that no matter how rocky the road may seem and how blind may seem your choices, you are never without aid. You are never without comfort. You are never without confirmation. For the source lies within. The entire infinite creation exists within each of you. Each of you bears all that there is within the universe, for all its illusion is a thought, and you have thought it. And as you think it, so it shall be, from the smallest to the greatest. Let your universe be as kindly as the Creator, as full of love.

我們與你們一起為你們在此刻體驗到的第三密度的幻象，為你們擁有這些要去做出的選擇，為你們在黑暗中、在未知中、在巨大的神秘中尋求領悟而歡慶。請知曉，無論道路可能看起來似乎多麼困難重重，無論你們的選擇可能看起來似乎怎樣盲目，你們都永遠不是沒有幫助的。你們永遠都不是沒有安慰的。你們永遠都不是沒有確認的。因為源頭存在於內在之中。整個無限造物存在於你們每一個人內在之中。你們每一個人都懷有在宇宙中的一切玩友，因為它全部的幻象都是一個想法，你們已經想出了它了。當你們思考它的時候，它將會存在，從最小的事物，到最大的事物。讓你們的宇宙如同造物者一樣親切，一樣充滿愛。

You cannot do this upon your own, for you are finite within your density at this time. Yet infinity lies within you, and you may choose to channel an infinite love which does not fail. The more you are in contact with this infinite love, the more you may manifest it and so bear fruit, not fruit that you may judge as fruit, but fruit which adds to your beingness which the Creator shall see, bless and amplify.

你無法靠你自己這樣做，因為你在此刻在你們的密度中是有限的。而在你內在之中存在有無限，你可以選擇去傳訊一種永遠不會失敗的無限的愛。你越多地與這種無限的愛接觸，你就可以越多地顯化它，並因此結出果實，不是你可能判斷為成果的果實，而是會添加到你的存在性的果實，造物者將會看到，祝福並放大這個果實。

Go into meditation regularly and faithfully and never condemn yourself for your lack of skill therein, for one instant's tabernacling with the infinite One is all time and all space insofar as your deep mind is concerned. It is not length of time in meditation, but intensity of desire to seek the face of love which will draw to you a deeper and clearer perception of that one great original Thought.

規律與信實地進入冥想，絕不要譴責自己缺乏這方面的技巧，因為從深邃心智的

觀點看，即使一瞬間與無限太一同在至聖所中即是所有時間與所有空間。會將牽引你進入到對那一個原初的想法的一種更深沉、更清晰的感知的事物，不是冥想時間的長度，而是渴望尋求愛的面容的強度。

You have companions along the way, my friends, and you were given them for a reason, for those who seek together may help each other, exhort each other, admonish, encourage and praise each other by turns, and every mistake that is made by one who is admonished or by one who admonishes falsely is made up for by the love which prompts the caring, the giving, the sharing, and the supporting.

沿路上你們有同伴，我的朋友們，那些一起尋求的人們可以彼此幫忙，彼此勸告，相應地彼此忠告、鼓勵與讚美，被一個被忠告的人或者一個進行忠告的人錯誤地犯下的每一個差錯，都會因為愛而得到彌補，愛會喚起關心、給予、分享以及支持。

Above all things, my friends, love each other, for you shall feel love only as you love others, only as you truly love yourself, not that which you see about yourself or others, but that which is beingness in yourself and others, that which is by definition perfected and whole, without flaw. You are acceptable to the Creator, for you are the Creator, my friends. Each of you carries the creation within consciousness. Your vibratory pattern, unique to you alone, is a unique holographic representation of the face of the Creator. How distorted is that face, how close to love has your perception, your beingness, your consciousness, come?

置於一切之上的是，我的朋友，彼此相愛，因為唯有你愛其他人，你才感覺到愛；唯有你真正地愛自己，你才感覺到愛，不是愛你在你自己或者其他人身上看到的事物，而是愛在你自己與其他人內在之中的存在性，那原本就完美、完整、毫無瑕疵的存在性。你對於造物者是可以接受的，因為你即是造物者，我的朋友們。你們每一位都在意識中承載著造物。你的振動樣式，單單對於你是獨一無二的振動模式，是造物者面容的一個獨一無二的全像性的呈現。那張面孔會有多扭曲？你的感知、你的存在性、你的意識又是多接近愛呢？

Within the holy work you call your Bible, there is the parable of the maidens who await the bridegroom, who watch and pray and trim their lamps. Some there are who think perhaps they have a little time before the stroke of midnight, yet midnight comes, and the lamp, the light—the love—has not been lit, and it may be a long day before that midnight comes again, though come it will and there is no shame in studying a bit longer.

在你們稱為你們的聖經的神聖著作中有一個寓言故事，一些未婚女子正等待新郎到來，她們留心觀察，祈禱與整理油燈。有些女子認為在午夜鐘聲之前還有些時間休息，然而午夜到來之時，那油燈，光——愛——卻尚未被點燃，在午夜再

一次到來之前，可能是漫長的一日，儘管它將會到來，進行長一點時間的學習並不可恥。

Thus, now is your harvest time. Now is when you shall be ready. And when you are ready, you shall be free, truly free in the service of the one infinite

Creator as are we. We wish you the joy of that happy realization that you are through preparing. Celebrate your consciousness. Affirm it in all that is good, and if you feel that it is amiss, amend it, but do not prepare as for that which is in the future. Prepare as though, if we may use the same metaphor, the bridegroom knocked upon your door this minute, this hour, this night.

現在是你的收割的時刻，現在是你應當準備好的時候。當你準備好，你將是自由的，在對太一無限造物者的服務中是真正地自由的，如同我們一樣。慶祝你的意識，在一切好的事情中肯定它，如果你覺得它有什麼差錯，修正它。但不要如同為將在未來發生的事情做準備一樣地做準備。而是就好像，如果我們可以使用相同的比喻的話，為了新郎就在這一分鐘、這一小時、這個晚上敲門而準備。

We have greatly enjoyed speaking with you upon this subject and would be glad to speak further, however we feel there are questions within the group, and would transfer the contact at this time in order that we may speak through the one known as Jim. Therefore, we would leave this instrument with thanks for its service. We are those of Q'uo, and we would transfer at this time.

我們十分享受與你講述這個主題，並且很樂意更進一步地講述，然而我們感覺這個團體內還有其他問題，故在此時轉移通訊，好讓我們可以透過被知曉為 Jim 的

實體說話。我們感謝這個器皿的服務，我們是 Q'uo 群體，我們在此時轉移。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each of you again in love and light through this instrument. At this time we would ask if we might be of further service by attempting to answer those queries which may have risen into the minds of those present. Is there a query at this time?

我是 Q'uo，我在愛與光中透過這個器皿再次向你們致意。在此刻我們會請問，是否我們可以藉由嘗試去回答那些可能已經在在場的人的頭腦中升起的問題而進行更進一步的服務。此時是否有一個詢問？

H: Yeah, I have a question, and that is, what happens to all the soul/mind complexes that are not ready to be harvested into fourth density, who after the, really, the end of the 75,000 year cycle?

H：是也，我有一個問題。在真正的七萬五千年的週期的盡頭之後，所有那些還沒準備好被收割進入第四密度的靈魂/心智複合體，什麼事情會發生在它們身上？

I am Q'uo, and of these entities we may say that there is an infinity of time to utilize in the progression into fourth density. These entities small at the completion of their experience upon this planetary sphere find another planetary sphere which is beginning its third-density cycle of evolution and move there upon that sphere and within its influence ...

我是 Q'uo，關於這些實體，我們可以說，他們有無限多的時間可以利用以發展進入到第四密度。這些實體在它們在這個星球上的體驗結束後很短的時間中就將

找到另一個剛開始第三密度的演化的週期的星球，並移動到那個星球上該球體並在其影響範圍之中.....

(Side one of tape ends.)
(磁帶一面結束。)

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and am again with this instrument. May we answer in any further way, my brother?

我是 Q'uo，我再一次與這個器皿在一起了。我們可否進一步回答你，我的兄弟？

H: That's all right now.

H：現在沒問題了。

Questioner: Q'uo, in the moving to another planetary existence, would these third-density persons feel that they were still on the so-called planet Earth and feel as though they were remaining on the same planet that they are acquainted with?

提問者：Q'uo，當這些實體遷移到另一個行星上之後，這些第三密度的人是否會感覺他們仍在所謂的地球上，感覺就好像他們還停留在他們熟悉的同樣的行星上？

I am Q'uo, and we may respond to your query in two ways. The first is to suggest that the lessons provided by any third-density planetary sphere are those which are ever and always the same, the learning to give and receive that which you call love without condition. Thus, the lessons will cause a remembrance and a familiarity of remembrance within the mind/body/spirit complex as it is called of each entity during the incarnational portion of each entity's experience. In the inner realms, shall we say, which are inhabited between the incarnational experiences, these entities will be aware that the entity they now inhabit as a planetary sphere is unique unto itself, and is that which provides the new environment in which the lessons of love may be attempted.

我是 Q'uo，我們可以用兩種方式回應你的詢問。首先我們會建議，由任何的第三密度星球提供的課程，一直且永遠都是一樣的：學習無條件地給予並接受愛。因此，這些課程將會在心/身/靈複合體內在之中產生一種回憶以及對那種回憶的熟悉，在這種回憶被每一個實體在其的體驗的投生性的部分期間被回想起來的時候。當這些實體處於在存在於兩次投生體驗中間的內在領域之中的時候，這些實體將覺察到它們現在居住在其上的實體，作為一個星球，在其自身是獨特的，並且提供新的環境讓它們在其中可以嘗試愛的功課。

May we answer further, my sister?

我們可否進一步回答你，我的姐妹？

Questioner: Thank you.

發問者：謝謝你。

Questioner: I would like to ask a question about the so-called "star children," if they are different from wanderers, and in particular those who have a fourth-density body in actuation, what is the difference? Is there a difference in their energy?

發問者：我想問一個關於所謂的“星星小孩”的問題，他們跟流浪者是否不同，尤其是那些擁有一種啟動的第四密度的身體的實體，區別是什麼呢？在它們的能量中有一種不同之處嗎？

I am Q'uo, and of these entities we may suggest that there is inherent in their incarnational experience a greater depth of resources which may be called upon to fuel the incarnation, shall we say. These entities would not properly be called that which you know as the wanderer, for this sphere, your own Earth as you call it, is their home vibration for the fourth-density experience. They, however, are entering this planetary influence at an earlier time, in your terms, than is usual for a population which is to begin a fourth-density experience.

我是 Q'uo，我們可以建議，這些實體在它們的投生體驗中天生具有一種更為深入的資源可以被呼求，來為這次投生，容我們說，提供燃料。稱呼這些實體為你們知曉為流浪者的是事物可能是不恰當，因為對於它們的第四密度的體驗是家園的振動，就是這個星球，你們的地球，如你們對它的稱呼一樣。無論無何，他們進入這個星球，比對於那些要開始一次第四密度的體驗的人群是通常性的時間，用你們的話說，稍微早了些。

The honor of an early entry is for the purpose of aiding those of the planetary population who have yet to achieve the level of ability to give and receive love without condition. The atmosphere, shall we say, or nature of experience which is now available upon your planetary sphere as it nears and experiences its own harvest is of such an intense level that these entities may not only aid others in their progression towards third density, but say also greatly accelerate their own beginning into that density of love and the perfection of that love.

一種提早的進入是個榮耀，目的是協助那些屬於這個星球的，但尚未取得無條件給予愛、接受愛的能力的層次的人們。隨著你們星球逐漸逼近收割期並體驗對它自己的收割，在你們星球上現在可供利用的，容我們說，氛圍或者體驗的特性，是具有一種如此強烈的層次的，以致於這些實體不只可以在實體朝向第三密度的發展的方面協助其他第三密度實體，同時還可以大幅度加速他們自己進入愛的密度以及對那種愛的完善的開端。

May we answer in any further way, my sister?

我們可否進一步回答你，我的姐妹？

Questioner: Yes, please. Are they, then, entering just now into the fourth density themselves for the first time?

提問者：是的。那麼，對於它們自己，它們現在是第一次進入到第四密度嗎？

I am Q'uo, and am aware of your query, my sister. This again touches upon the entire concept of the harvest for your planet and its population. This process is one which is in its beginning stages, and you may see your planetary sphere as that which is being born into the fourth density at this time, as you would call it. Thus, this illusion begins to take on new properties where thoughts tend more to become things and the power of the mind to influence the environment about it is more obvious and is of an increased nature. Thus, these entities of which you speak, those who have moved through a harvest from another third-density sphere and who have joined your own planetary sphere as the beginning population of its fourth-density experience, have entered the beginning of this experience which coincides with the completion of the third-density experience. Thus, the experiences overlap and it becomes somewhat of a semantic difficulty to describe whether it is of one nature or another. We have chosen to describe it to you this evening as the beginning of the fourth-density experience.

我是 Q'uo，我理解了你的問題，我的姐妹。這再一次觸及了對你們的星球及其大群的收割的完整的觀念。這個過程是一個正處於其開始階段的過程，你們可以將你們的星球視為是在此刻正在被出生進入到第四密度之中，如你們對它的稱呼一樣。因此，這個幻象開始呈現出新的屬性，在其中想法會更多地傾向於成為事物，心智的力量對在它周圍的環境的影響是更為冥想的並具有一種增強的特性。因此，這些你們談及的實體，那些已經經歷了在另一個第三密度的星球的一場收割，並已經加入到你們的自己的星球作為它的第四密度的體驗的開始的大群的實體，它們已經進入到了這個體驗的開端了，這個體驗是與第三密度的體驗的完結是相一致的。因此，體驗是重疊的，要描述是否它是具有這樣或者那樣一種屬性，這多少是具有一種語義學上的困難的。我們已經在今晚選擇對你們描述它是第四密度的體驗的開端了。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何進一步的方式回答嗎？

Questioner: No, thank you very much.

發問者：不了，非常謝謝你。

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

我是 Q'uo，我們謝謝你，我的姐妹。是否有另一個的詢問？

Carla: I'd like to follow up on a previous question. There was a question about that when third-density people went to new planets, would they know that they were on a new planet, or would they think they were still on Earth. And I thought I heard in the answer that there would be some awareness of newness, and I was confused because, who knows, you know, where we were before this, because of the veil [of forgetting] and I would have thought that there would be the same veil on the same feeling that, you know, that this is just the way things are, then as there is now, regardless of what planet it would

be on, it would [be] home, you know? And I wondered if you could clarify that for me, because I was a little puzzled.

Carla：我想要對一個之前的問題接著詢問。有過一個問題是關於，當第三密度的人前往的新的行星的時候，它們會知道它們是在一個新的行星上嗎，或者它們會認為它們仍舊在地球上。我認為我在答案中聽到的是，會有某種具有新鮮性的認識，我感到困惑，因為，你們知道，誰會知道我們之前是在這裏的呢，因為遺忘的罩紗，我本來認為在相同的感覺上會有相同的罩紗，你們知道，這僅僅就是事物的方式，接下來，如同現在一樣，無論它會在什麼星球上，它都會是家園，你們明白嗎？我想知道，是否你們能夠為我澄清那一點，因為我有一點困惑。

I am Q'uo, and we have attempted to describe this experience as one which has a dual type of recognition of the experience of third density, that is, the recognition which partakes of the broader point of view available to those who await the incarnation within the inner realms ...

我是 Q'uo，我們已經嘗試去將這種體驗描述為一種對第三密度的體驗擁有一種雙重類型的認識的體驗了，也就是說，那種認識的感覺是帶有可以為那些在內在領域中等待投生的實體可以取得的更為寬闊的視野的.....

Carla: Oh, before incarnation—thank you.

Carla：哦，在投生前——謝謝你們。

I am Q'uo, and if this point has been recognized, we shall discontinue the description. May we ask if there might be a further point upon this process to which we may speak?

我是 Q'uo，如果這一點已經被認可了，我們將不再繼續描述了。請問對於這個過程是否可能有一個更進一步的要點是我們可以講述的呢？

Carla: No, thank you, my friend. I do have one further question which is on another subject. It came up tonight and I was rather interested in it, and didn't know the answer, really—I was guessing. Are you a representative of Q'uo, having all of the information available to the group consciousness, or are you an impersonal principle, representing the best of the group consciousness in this service to Earth?

Carla：不用了，謝謝你們，我的朋友。我在另一個主題上確實有一個進一步的問題。我今晚突然想到一個問題，我覺得很有趣，但真的不知道答案——我猜想的。你們要麼是 Q'uo 的一個代表，擁有所有可以為群體意識所取得的資訊；或者你是一個非個人的原則，在服務地球的過程中代表這個群體意識的最佳部分？

I am Q'uo, and as an individualized portion of a larger grouping of beings who seek in an unified fashion—which you may understand as a social memory complex—we have the honor of speaking to this group. When the concept of social memory complex is described in your terms, there arises the difficulty in distinguishing the singular individualized entity from the group of which it is a part. Therefore, the terms "I" and the term "we" are used interchangeably and each describes that of which we partake.

我是 Q'uo，我是一個更大存有的存有的團體的一個個體化部份，這些存有有一種統一的方式尋求——你們可以理解將這種方式為一個社會記憶複合體——我們擁有對這個團體發言的榮耀。當社會記憶複合體的觀念用你們的措辭被描述的時候，在將單一的個體化的實體與它是其一個部分的團體區分開來的方面會有困難出現。因此“我”與“我們”兩個稱謂是可以互換地被使用的，每個稱謂都描述我們帶有的特質。

May we answer further, my sister?

我們可否進一步回答你，我的姐妹？

Carla: No, that's fine. I understand what you're saying, but I'm glad that there is an individualized person representing the social memory complex because I feel a lot of love from you, and I like to be able to return it, seeker to seeker. Thank you very much.

Carla：不了，你答得很好。我瞭解你說的，我很高興有一個個體化的人代表社會記憶複合體，因為我從你那兒感到大量的愛，我想要返還給你，尋求者對尋求者，非常謝謝你。

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

我是 Q'uo，我們謝謝你，我的姐妹。是否有其他的詢問？

H: I've got one more little question. Well, actually it's two questions, but, for instance, if I should die tonight, and, you know, my soul/body complex was harvestable to fourth density, would that, that would indeed take place, I assume without having to be reincarnated back into the third density. Okay, I

assume that is right, but now, if that is, then what if I wasn't harvestable, and I needed to be reincarnated again, or I was chosen to be reincarnated one more time, at what point, then, would I cease to be reincarnated as the third density itself ends?

H：我還有多一點點問題。好的，實際上它是兩個問題，但是，舉個例子，如果我今晚就將會死亡，你們知道，我的靈魂/身體是可以收割到第四密度的，那確實會發生，我假設，在不必返回第三密度轉世投生的情況下。好的。我假設那是正確的，但是現在，如果，萬一我不是可以收割的，我需要再一次轉世投生，或者我被選擇多一次轉世投生，那麼，在什麼位置，我會在第三密度它自己結束的時候停止轉世投生呢？

I am Q'uo, and as the third-density experience upon your planet moves to its completion, there are available to those yet seeking the harvest to fourth density the opportunities to enter incarnation for as long as third-density conditions, for what you call the life patterns and physical vehicles available, pertain. We cannot give a specific length of time, for this is unknown depending upon the choices made by all those who currently inhabit your planetary sphere and its influence. We can assure you however, my brother, that there is as much time and opportunity available for any entity's progress through the third density which would culminate in harvest as any entity may need. The specific location or choice of planetary sphere is, shall we say,

incidental to that overriding fact of evolutionary possibilities.

我是 Q'uo，隨著在你們的星球上的第三密度的體驗移動到它的終結，對於那些仍舊尋求進入到第四密度的收割的實體，只要第三密度的條件對於你們所稱的生命模式和可供利用的物質性載具是合適的，就會有可供這些實體所利用的進入投生機會。我們無法給予一個具體的事件長度，因為這是未知的，它是取決於那些當前居住在你們的星球極其影響範圍之中的所有的實體所做出的選擇的。然而我們能夠向你保證，我的兄弟，對於任何實體穿越第三密度的發展，如果這種發生會在收割中達到頂峰，任何實體可能需要多少時間與機會，就會有多少可供其利用的時間和機會。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: Maybe what I should have said a while ago was, say like the third density, say like it ended one year from now. Okay, and add that in the meantime would I go back and be reincarnated again just for a few brief months possibly?

H：也許我在剛才本來應該說的事情是，假設第三密度，假設它離現在還有一年就終結。好的，同時補充那個假設，我是否會重新轉世投生僅僅只為了短短幾個月的學習？

I am Q'uo, and am aware of your query, my brother. We might suggest that this is possible, as are many opportunities of various natures possible. We suggest that one not worry overmuch as to how the specific functioning of the ending of a cycle occurs, for all movement of experience is enabled and ennobled by the love of the one Creator which exists within all things. Within your illusion, much is hidden from sight, yet if one may remember and have faith that all is truly well, for all is, indeed, one, then one may move most easily in harmony with all cycles which provide the opportunity to know the one Creator in each moment that presents itself to your notice.

我是 Q'uo，我覺察你的詢問，我的兄弟。我們可以建議，那是可能的，如同許多有可能的具有各種各樣的性質的機會一樣。我們建議一個人無須過於憂慮一個週期結束的具體的功能將會如何發生，因為所有體驗的運動都藉由存在於一切事物中的太一造物者的愛變得可能與高貴。在你們的幻象中，許多事物對於視覺都是被隱藏起來的，然而如果一個人可以記得並且有信心一切真的都是好的，因為的確，萬物是一體的；那麼這樣一個人可以至為容易地在與一切週期的和諧一致中移動，這些週期提供了機會在每一個將其自身呈現給你們的注意力的時刻中去知曉太一造物者。

May we answer further, my brother?

我們可否進一步回答你，我的兄弟？

H: No more questions. Thank you.

H：沒有更多問題，謝謝你。

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

我是 Q'uo，我們謝謝你，我的兄弟。有另一個問題嗎？

Carla: Well, you spoke about service to others and the importance to others and having just one moment to show love to somebody else, but a lot of times people don't react at all consciously to any kind of love that you show them or anything like that. You have absolutely no control over whether somebody's ready to see love or whether his mind is somewhere else, you know. It's really rare that you're reflecting love and really in the groove and the person sees it that way all at the same time. Does that matter? I mean, when you were talking about bearing fruit, I thought to myself, "Well that's tricky." Could you comment on that?

Carla： 嗯，你剛才說到服務他人，這點對他人的重要性，以及只有一瞬間對某個其他人展現愛，但是有很多時候，人們根本不會有意識地回應你向它們展現的任何種類的愛，或者某種類似那樣的事情。你絕對無法控制某個人是否準備好看見愛，或者是否他的心智是在，你們知道，某個別的地方。你正在表現愛並真的是得心應手的，而人會在完全相同的時刻用那種方式看到它，這真的很罕見。這要不要緊？我的意思是當你談到結出果實，我對著自己想“這蠻棘手的”。你可否評論這番話？

I am Q'uo, and we may suggest, my sister, that you cannot know the result of any action or the fruit that shall be born from intention. That which is of importance in your own evolutionary process is your intention which motivates any thought, word or deed. To cast the bread upon the waters, then, without regard for whether they shall return in one form or another, or return at all, is that which is of most importance, for within your illusion, you only begin to see, and much is mystery. And that which you call faith, powered by that which you call will are the truest guides one may call upon, and all action and thought and word then which is activated by the intent to be of service and to share that which you know of as love become ennobled by that intent to love without condition. This cannot be affected or changed in any way whatsoever by how another might view that thought, word or action.

我是 Q'uo，容我們建議，我的姐妹，你無法知道任何行動的結果，或者將會從意圖被誕生出來的果實。在你自己的演化的進程中具有重要性的事物的是你的意圖，意圖引發任何思想、話語、或行為。那麼，將麵包丟到水面上，不管是否有

這樣或者那樣一種形式的回饋，或者是否有任何的回饋，這是具有最大的重要性的事情，因為在你的幻象中，你剛剛開始看到，而大量的事物是神秘的。受到意志驅動的信心是一個人可以呼喚的最真實指引，接下來，藉由進行服務與對你知

曉為愛的事物進行分享的意圖而被激發的所有的行動、想法與言語，都因為那種無條件地愛的意圖而變得高貴。這點不會用任何方式被無論什麼任何東西改變，不管別人怎麼看待那個想法、言語或行動。

May we answer further, my sister?

我們可否進一步回答你，我的姐妹？

Carla: No, Q'uo, thank you very much.

Carla： 不了，Q'uo，十分感謝你。

Questioner: Q'uo, in the knowing that we are all one, that the love for all creates the One, does that not seem to be, does that not put an insurmountable load or cause for us to be very active or to be—it's very difficult for me to say this, because it comes so unusual. To accept all as One, how can we thus aid all as One? How can we be of assistance in our love? How can we bring love to all as One?

發問者： Q'uo，在知曉我們都是一體的，對萬物的愛創造了太一的過程中，看起來難道不是，這難道這不加諸給我們一個難以承擔的負荷嗎，我們要成為非常積極的，或者要成為——我很難清楚說出我的想法，因為它是如此不尋常。接受一切萬有為太一，我們可以如何 由此作為太一而幫助萬物呢？我們如何通過我

們的愛成為有幫助的呢？我們如何將愛帶給全體？

I am Q'uo, and, my sister, since all are indeed portions of the one infinite Creator and move in harmony with that Creator, whether the harmonious pattern of movement is known consciously or not known consciously, one may have faith that the life pattern has been described and conceived in a fashion which will bring to one those opportunities to be of service to all

which come before one's notice and to share what you call love in a fashion which is most appropriate for each moment. Thus, it is not necessary, my sister, to look past the present moment and wonder at how it shall be possible to be of service and to radiate that love which one seeks in one's life pattern, for that has been given to you to recognize in each moment if one will but turn the desire to seek the truth toward each moment and continue to find the face of the Creator in each face which meets yours, and, indeed, within your own face and within each portion of the environment which supports and surrounds you at all times. Thus, you have as a life pattern that which has been designed to provide you with opportunity after opportunity to give that which is possible and to find that love which is there.

我是 Q'uo，我的姐妹，既然一切都確實是太一無限造物者的一部份，並都與那造物者一起和諧移動，那麼，不管這和諧的運動型態是否有意識地被認出，一個人可以有信心，生命的模式已經用這樣一種方式被繪製並被構想了，這種方式將帶給一個人機會去服務一切引起了它的注意力的事物，並用一種對每一刻都是最恰當的方式分享你們稱之為愛的事物。因此，我的姐妹，無須將視線超越此時此刻，接著驚奇一個人怎麼可能在一個人的生命模式中有所服務並放射它尋求的愛；因為那種愛已經被給予你在每一刻中認出，只要一個人將對尋求真理的渴望轉向每一刻，並持續在你的臉龐遇到的每張臉龐上發現造物者的面容，的確，祂也在你的臉龐之中，在無時不刻都在支援並圍繞著你的環境的每個部份之中。因此，你擁有一個生命模式，它已經被設計好來提供給你們一個接一個的機會，以給予有可能的事物並找到存在於那裏的愛。

May we answer further, my sister?

我們可否進一步回答你，我的姐妹？

Questioner: Thank you. I think you have answered it. It seemed to me the suffering on the Earth was more than I could handle, because I could seem to

do nothing about it. And I think you perhaps you have given me a clue as to how to think on those things.

發問者：謝謝你，我謝謝你回答了這個問題。在我看來，地球上的苦難多過我所能處理的限度，因為我似乎對它什麼事也做不了。我想或許你能給我一點線索去思考這些事情。

I am Q'uo, and we hope that we have been of some small service in that direction, my sister, for we realize the difficulty that any seeker of truth meets when looking upon the illusion which is your world. There is much of sorrow and suffering which seems without just cause and even more seemingly tragic without a possible resolution. We can only suggest to each that one attempt to look beyond the outer appearance of any situation and see the heart of all entities and events as being the one Creator knowing Itself in yet another way that might seem incomprehensible, yet in such mystery lies infinite potential for love to be found, for, indeed, there is no thing or being made of any other substance.

我是 Q'uo，我的姐妹，我們希望在這個方向已經給予一些小小的服務。我們意識到了當任何真理尋求者注視這個幻像時會遇見的困難。你們的世界有許多的憂傷與苦難似乎沒有正當的理由，有甚至更多看似是悲劇的事物是沒有一種有可能的解決方案的。我們只能建議每一位，一個人嘗試去超越任何情況的外部表相，看見所有實體與事件的核心即，太一造物者正在用另一種可能看似無法理解的方式去知曉祂自己；然而在這樣的奧秘中躺臥著無限的愛的潛能，等待被發現，因

為，確實，一切的事物與存有都是由這個材料製成的。

Is there another query at this time?

此時是否有其他詢問？

Carla: I'd like to know the condition of the instrument. Carla：我想要知道這個器皿的狀況。

I am Q'uo, and we find that this instrument is available for another query or two before the fatigue removes its concentrative abilities. Is there another query at this time?

我是 Q'uo。我們發現這個器皿在疲倦移除了它集中注意力的能力之前可以供另外一兩個問題所利用。在此刻有另一個問題嗎？

Questioner: Yes, I'd like to ask a question. I'd like to know what differences the fourth-density body would have compared to what we know as our third-density physical vehicles?

提問者：是的，我想要詢問一個問題。我想要知道在第四密度的身體與我們知曉為我們的第三密度的物質性載具的事物相比較的時候，它會有什麼不同之處嗎？

I am Q'uo, and we may describe in somewhat insufficient terms the nature of the fourth-density vehicle as being that which in your terms would be far lighter and more mobile, shall we say. However, in terms of the light which is contained within such a vehicle, we may say that it is more densely packed

with this light, which gives it then the ability to demonstrate greater flexibility in travel, shall we say, and in the ability to project and receive thought impulses. This vehicle is one which will resemble the third-density vehicle which itself is patterned after a certain portion of your second-density population, that is, the ape form, which moved from the quadrupedal positioning of limbs to the erect position, and then achieved further modifications that enabled the further and fuller development of the mind complex. The fourth-density vehicle will continue in providing the opportunities for the development of the mind complex so that the effect of the mind will be more immediate and will provide a more instant feedback, shall we say, to an entity so that its learning experience will be greatly accelerated.

我是 Q'uo，我們可以用多少有些不充分的措辭來描繪第四密度的載具的特性是那種用你們的說法要遠遠更加光明且更加，容我們說，有流動性的特性。然而，然而，從被包含在這樣一個載具中的光的意義上，我們可以說，它是遠遠更加致密地充滿了這種光的，這種光接下來給予了它去展現，容我們說，在旅行的方面的更大的靈活性的能力，以及去投射並接收想法的脈衝的能力。這個載具是一個將會是一個類似於第三密度的載具的載具，第三密度的載具在其自身在樣式上是仿造了你們的第二密度的人群，即猿猴的形態，的一定的部分，並從四肢的四足動物的姿勢移動到了自立的姿勢，並接著取得了更進一步的改進，這些改進使得心智複合體有能力進行更進一步且更為充分的發展。第四密度的載具將繼續提供機會供心智複合體的發展，這樣心智的效果將會成為更加即時性，且將對一個實體提供一種，容我們說，更為瞬間性的回饋，這樣它的學習的體驗就將會被大大地加速了。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Yeah. It sort of touched on that veil forgetfulness. When we enter the fourth-density bodies, will that veil then not be so? Would we be able to look backwards and see more of where we came from and possibly even forwards as well?

發問者：是的。問題某種程度接觸到了那種罩紗的遺忘。當我們進入第四密度身體，遺忘的罩紗是否就不存在了？我們是否可以向後觀看，看見更多我們來自的地方，甚至有可能同樣也可以向前觀看？

I am Q'uo, and, indeed, this ability—which we may describe as the far-seeing ability—shall be greatly enhanced, and the removing of that which is called—we find in this group—the veil of forgetting, is that which proceeds as a conscious process whereby the veil, having a large tear, shall we say, now allows the movement of consciousness through this tear so that the conscious efforts of an entity may continue in the dismantling of that which seems to separate one from another and the one Creator from the self, so that all begins to be put into a more unified perspective as a result of conscious efforts.

我是 Q'uo，的確，這種能力——我們可以將其描述為遠視(far-seeing)的能力

——將得到大幅度的增進，對被稱之為——我們在這個團體中發現——遺忘的罩紗的事物的移除，是作為一種有意識地過程進行的事情，在這個過程中在罩紗產生更大的，容我們說，裂縫後，這個過程允許意識移動穿越這道裂縫，於是一個實體有意識的努力可以繼續拆除那些看起來似乎是相互彼此分離，使得自我與造物者分離的事物；這樣一切事物，作為一種有意識的努力的結果，開始被置入一個更為統一性的遠景之中了。

May we answer further, my sister?

我們可否進一步回答你，我的姐妹？

Questioner: No, thank you, but I wish to say that I really appreciated your answers and your love. Thank you very much.

發問者：不了，謝謝你。但我想說我真的欣賞你的答案與你的愛。非常感謝你。

I am Q'uo, and we thank you, my sister, for the honor of responding to those queries. Is there a final query before we take our leave of this group?

我是 Q'uo，我們感謝你，我的姐妹，為回答那些問題的榮耀。在我們離開這個團體之前，是否有最後的詢問？

Carla: I'd like to be really rude and ask the last question. I feel like the person at the banquet that takes the last roll. But I'd really like to ask this question because we're thinking about bodies and I've wondered this before and forgotten to ask it.

Carla：我真的很粗魯，前來問最後一個問題。我感覺自己是宴會中拿走最後一卷麵包的那個人。但我真的很想問這個問題，因為我們正在思考關於身體的問題，我之前想過這個主題，但忘記問了。

I've noticed that we're discovering a lot of subatomic particles like quarks and charm and nobody knows exactly what to do with them all, and there are all kinds of hare-brained ideas going around right now in physics. I know that the photon is a sub-sub-subatomic particle, and I was wondering, in fourth density is it possible that instead of a body being made out of atoms and molecules of elements and inorganic compounds, the way these bodies are, is it possible that fourth-density bodies are made of subatomic particles, held in the infinitely many graduations of electromagnetic fields that make a body, that hold a body together? Is it possible that the interpenetration of the fields is nothing more than the particles which make up those fields, being quite a bit smaller so that they interpenetrate because of the huge holes left by the distances the magnetic fields have between them in the third-density physical universe, seen from the perspective of a subatomic universe in a higher density?

我注意到我們正發現許多次原子粒子，好比誇克(quarks)，並為之著迷，沒有人真正知道該拿它們怎麼辦，物理界中現在有各種急躁的想法亂竄。我知道光子(photon)是一種次-次-次原子粒子，我不禁要想在第四密度，有可能一個身體不

是由原子、分子、無機混合物組成；有可能第四密度的身體是由次原子粒子組成，它們被包含在構成了一個身體，將一個身體聚集在一起的無限多個電磁場的等

級之中。如果從較高密度中的一個次原子的宇宙的視角觀點你來看的話，有沒有可能磁場之間可以互相滲透 不過就是構成了這些場域的粒子，這些粒子是更小一點的，因此它們可以穿透在第三密度的物質性宇宙中在電磁場之間擁有的距離所留下的巨大空洞？

I am Q'uo, and am aware of your query, my sister. We find that with this query you have moved into an area that partakes not only of the metaphysical realm, but of that which your scientists refer to as the physics of creation. We have a difficulty finding the proper terminology that we might transmit through this instrument to properly respond to your query. We find within the query such which is perceptive and which has begun to grasp more fully the nature of the construction of the fourth-density body.

我是 Q'uo，我瞭解了你的詢問，我的姐妹，我們發現在這個 你提出的問題中，你已經進入到了一個區域中，它不僅僅涉及到了形而上的領域，同樣也涉及到了你們的科學家所稱的造物的物理學。我們在找到我們可以通過這個器皿可以傳遞以適當地回應你的問題的適當的術語的方面遇到了一種困難。我們發現在這個如此感覺敏銳的問題之中，你已經開始更完整地掌握第四密度身體的構架的屬性了。

The photon, which is the describable portion of light which makes up each portion of creation, within the fourth density begins a rotation and frequency of rotation which is stepped up from that which was experienced within the third-density illusion. The increased vibration, then, of the subatomic particles or photon, as we may generally refer to these particles, allows for what you have called an interpenetration of particles. The more dense placement, then, of these particles within a vehicle causes that vehicle to be more expressive of the properties of light. In your terms you would see this to becoming more radiant and more able to funnel or channel the intelligent energy of the one Creator in a specific fashion as a result of conscious intention.

光子，構成造物的每一部份的光的可描述部分，在第四密度中開始從 在第三密度的幻象中被體驗到的旋轉與頻率被加速到一種更快的旋轉與更高的頻。接下來，次原子或光子，如我們對這些粒子的一般性的稱呼一樣，的加速的振動，允許你們所稱的一種粒子的互相滲透。接下來，在一個載具中的對這些粒子的更為緻密的排列，就可以使得載具表達更多光的屬性。以你們的說法，你們會看見這個載具更加地閃耀，更有能力用一種特定的方式彙聚或者傳訊太一造物者的智慧能量，作為一一種有意識的意圖的記過。

May we speak in any more specific fashion, my sister?

我們是否需要以更具體的方式回答，我的姐妹？

Carla: No, I won't strain the instrument at this time. It really helps to see that I'm on the right track here, because it's always puzzled me that fourth was described both as lighter and denser. But I can see where if it were subatomic particles as opposed to atomic particles and molecules and chains of molecules, getting rather large there, that it would be a lot easier, a lot lighter to—a lot lighter matter. And also a lot easier to move around, which would

explain the fourth density's ability to create things by thought much more easily than we can. It explains a lot and thank you for your answer, and—I know I speak for all of us—thank you very much for coming.

Carla： 不了，我不要使這個器皿過度勞累。看見我在這裏是處於正確的軌道上，對我真的很有幫助，因為第四密度被同時描述為更加光明且更加緻密的，這一直都讓我感到困惑。但是如果它是次原子粒子而不是原子粒子，分子以及分子鏈，它們在那裏變得相當巨大，我就能夠明白了，它回事更為容易一些，更為光明一些——更加光明的物質。同樣也更加容易四處移動，這會解釋了第四密度比我們遠遠更加容易藉由想法創造事物的能力。它解釋了很多的事情，為你的回答感謝你，因為我知道我代表大家說話——十分感謝你的光臨。

I am Q'uo, and we thank you, my sister. We indeed thank each present for inviting our presence this evening. It has been a great honor to be able to blend our vibrations with yours. We again humbly remind each that we are your brothers and sisters who move upon the same path as do you. Take that which we have given which has value to you and leave that which has no value, for we do not wish to place upon your path any stumbling block to it. We at this time shall take our leave of this instrument ...

我是 Q'uo，我們感謝你，我的姐妹。我們確實感謝在場的每一位，在這個傍晚 邀情我們出席。能夠將我們的振動與你們的調和是一個偉大的榮耀。我們再次謙卑地提醒各位，我們只是你們的兄弟姐妹，與你走在同一條路上。請從我們已經給予的內容中拿走你覺得有價值的部份，留下那些沒有價值的部份，因為我們不想在你的道途上放任何的絆腳石。我們在此時離開這個器皿...

(Tape ends.) [錄
音帶到此結束]

1986-12-14 耶穌基督的奧秘 (R)

Group question: Has to do with the season, more specifically, the birth of Christ, the life of Christ, and whether there may be any discrepancies in the time, place and what he had to teach, and a couple of side queries along the line of virgin birth, how it was accomplished, and the meaning of Christmas to Jesus.

團體問題：問題是與節日有關的，更為具體地，關於基督的出生，基督的生命，在時間、地點以及他所要教導的內容的方面是否可能有任何的矛盾，有幾個附帶的問題是沿著處女生育，它是如何被完成的，以及耶誕節對於耶穌的意義的線路的。

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, in whose name and in whose service we answer your call. We greet each of you this evening and thank you for the privilege of being allowed to share our thoughts with you. We urge you, as always, to remember that we offer our personal opinions and our beliefs, not infallibility. Therefore, listen to us in good will, but lay down those thoughts that do not seem helpful.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，以造物者的名義，並在對造物者的服務中，我們回應你們的呼喚。我們在今晚向你們各位致意，並為你們允許我們與你們分享我們的想法的榮幸而感謝你們。我們一如往常地敦促你們記住，我們給予的東西是我們個人意見與我們的信念，而非絕對無誤的事物。所以，在善意中聆聽我們，但放下那些並非看起來似乎是有幫助的想法。

We find that in speaking about the subject of Jesus the Christ, we must be more careful than usual to guard against infringement upon free will, for this entity is centrally important to some of those present, and we wish our words not to be stumbling blocks nor to be paths into an unproductive wilderness, but rather helpful disclosures for neutral information. There are some levels of understanding above that which you in third density enjoy which are necessary for the grasp of the full nature of Jesus the Christ for you who seek this entity shall be in part a mystery to the conscious mind, not because there was an intention to be mysterious, but because the nature of Christ is mystery.

我們發現在談到關於耶穌基督的主題的時候，我們必須比平常更為小心謹慎地守衛自由意志，因為這個實體對於在場的人中的一些人是具有核心的重要地位，我們希望我們的話語不要成為絆腳石，或者成為進入到一個沒有收益的荒野之中的道路，我們毋寧是希望揭露對於中性的資訊進行有幫助的揭露。要掌握耶穌基督的完整的屬性，會有一些必不可少的理解的層次是高於你們在第三密度中所享受的理解的層次的，對於你們這些尋求的人，這個實體將會有一部分籠罩在對於有意識的心智一種神秘的事物之中，這並不是因為有一種成為神秘的意圖，而是基督的屬性就是神秘。

We take this somewhat slowly, as we are working with this instrument for a

more delicate balance with less control from us and more surrender from the instrument which enables a lesser amount of energy to be adequate for transmission of adequate thoughts. This will eventually, we hope, enable the instrument to work at a deeper level while still conscious. We thank you for your patience.

我們多少有些緩慢地處理這一點，因為我們正在與這個器皿一同工作，以尋求一個更精準的平衡，我們少一點控制，器皿多一些臣服，這會使得更少數量的能量對於充足的想法的傳遞就能夠成為足夠的了。我們希望，這最終允許該器皿能夠在一個更為深入的層次上工作，同時仍舊是有意識的。我們感謝你的耐心。

To continue. The entity known as Jehoshua, whom Greeks called Jesus, or rather, Jesu, was born closely upon the heels of midsummer, very few years before that year suggested by your histories, approximately five and one half years. We believe this is the correct measurement. We only may only say it was in the middle of the seventh month. We are sorry, but your numbering does not make enough sense to us. We understand your moons, but not your numbers.

現在繼續，被知曉為 Jehoshua 實體，希臘文稱為耶穌(Jesus)，或 Jesu，出生在仲夏時節的後期，在你們的歷史所建議的年份之前的少數幾年的時間，大約是五年半。我們相信這是準確的衡量。我們只能說是在七月的中部。我們很抱歉，但你們的記數方式對我們而言沒有什麼意義。我們瞭解你們的月亮，而非你們的數字。

We cannot speak about what this instrument calls the virgin birth, and invoke the Law of Confusion, saying only that each new soul first awakened to its perception of itself as an eternal being has experienced the virgin birth. The event was difficult, and the birth was indeed humble, though brightened by an optical illusion, shall we say, a most unusual configuration within the heavens, which caused there to appear to be for some of your months an unusually bright cluster of light in the night sky.

我們不能談論器皿所稱的處女生育，並援引混淆法則，我們只能說每一個新靈魂當它第一次覺醒於它自己就是一個永恆的生命的認識的時候，它就已經經歷了處女生育。這個出生的事件是困難，出生確實是卑微的，雖然這個事件是被一個光學幻象。容我們說，所照亮，這是在天空中的一個極其非同尋常的配置，它造成

在幾個月時間中在夜空中出現一個非同尋常地明亮的光團。

The combination of the Christ with a serviceable life channel was powerful, and many psychic events occurred before and after the event as well as at the time of it. Astrologer kings did indeed journey following the star, however the arrival was approximately a year and a half later. That, indeed, is a spiritual adventure you would do well to ponder as you approach your own stable looking for the newborn, guided by hope, the brightest star of you being.

基督與一個適合於使用的生命的通道的結合是強而有力的，許多超自然(psychic)事件發生在這個事件的之前與之後，同樣也發生在那個事件的時刻。星象家國王們的確跟隨星星旅行，無論如何，他們抵達的時期已經一年半之後了。這樣的旅行，確實，是你們可以好好思量一場靈性的冒險之旅，如同你前往你自己的馬槽

尋找那新生的嬰孩，由希望，由你存有中最明亮的一顆星所引領。

The entity Jesus was loved and loved in return, but his mind drove him to be alone, for though too young to have established to his own satisfaction the nature of his being, he had tremendous hunger for wisdom. You would call this entity a child prodigy. The entity taught many, many more things than are written, and could continue teaching for an eternity, yet what has been recorded is typical enough of the teaching's content in general that we do not choose to take this opportunity to adjust the teachings that are recorded. It is not only that there is some infringement upon free will, although that is part of our caution; we also do not wish to sway those who have not become interested in the Christ to alter their viewpoints.

耶穌實體被愛著的，並用愛來回報，但他的心智驅使他成為孤單，雖然他太過年輕以至於尚未將他的存有的屬性構建到讓他自己的滿意的程度，他卻對於智慧有著巨大的饑渴。你可以稱呼這個實體為天才神童。這個實體教導了比被記載下來的遠遠多得多的事情，他可以持續地教導直到永遠，然而，已經被記載下來的，就一般而言的教導的內容已經是足夠有代表性的了，我們並不選擇利用這個機會來調整已經被記載下來的教導。因為那不僅僅會對自由意志產生某種侵犯，儘管那種侵犯就是我們留心的事物的一部分，我們同樣也不希望動搖那些還沒有對基督產生興趣人們以改變它們的觀點。

For above and apart from any writing about the Christ, there is the Christ, and that which this teacher, channel and representative of the Creator called the Holy Spirit, call it what you will. There are many, many avenues in which the Christ speaks to each whenever the inner ear is opened and the ear harks, not listening passively, but leaning forward and truly harking.

因為在任何關於基督的文字之上與之外，存在有那個基督；存在有這位老師、管道、被稱之為聖靈的造物者的代表，你願意怎麼稱呼都行。基督透過許多許多途徑對每一個人說話，在任何內在的耳朵已經被打開，而耳朵在聆聽的時候，不是被動地聆聽，而是身子前傾真正地專心傾聽。

The concept of the Christ was this—that intelligent infinity as experienced by the Logos and with the bias of the Logos would enter a third-density experience, not erasing the one known as Jesus' personality or being, but coming into the closest possible harmony with that being. There needed to be one who wished to sacrifice an incarnation to the ever-increasing pleasure and agony of the Creator, experiencing what this instrument would call the slings and arrows of outrageous fortune, for it is the nature of the Christ and the nature of third density that the two, perceiving each other, should react—the third density with a lack of understanding, and the Christ with wonder, joy and sacrifice. Such is the sorrow of your illusion and the joy of sensation and communion.

基督的概念是這樣的——當智慧無限被理則體驗到並帶有了理則的偏向性的時候，智慧無限會進入一個第三密度的經驗，並不是抹除被知曉為耶穌的實體的人格或存有，而是用有可能最為緊密的方式與那個存有協調一致。這需要有一個人願意為造物者日益增加的愉悅與苦惱犧牲一次投生，並同時體驗這個器皿所稱的

彈弓與箭矢般的暴虐命運，因為這就是基督的屬性與第三密度屬性，當兩者相遇感覺到相互彼此的時候，兩種屬性將發生反應——第三密度缺乏理解，基督則懷抱著驚奇、喜樂、犧牲。這種相遇即是你們幻象的憂傷，以及興奮的感覺與親密交流的喜悅。

In the end, Jesus the man became so able to bear both joy and agony that this entity stopped experiencing the Creator and for long periods of time became the Creator experiencing third density. Such is the perfect channeling of love. The achievement of the perfect channeling was the mystery of union between Creator and illusion.

最終，那個人類的耶穌，變得如此有能力同時承受喜樂與苦惱，以至於這個實體不再體驗造物者，而有很長一段時間成為了正在體驗第三密度的造物者。這就是對愛的完美的傳訊。這個完美的傳訊的成就是在造物主與幻象之間的合一的神秘。

After this bonding, the burden of channeling rather rapidly began to tire the master teacher, Jesus. At the time of the crucifixion, as this instrument calls it, there were almost no tears left, there were no bones unbroken, there was no companionship that had not been betrayed in one form or another. Nevertheless, Jesus the Christ lived well and did not stop the channeling until the breath left the physical vehicle. We witness to this Christ with thanksgiving and joy, not suggesting that any worship or not worship, but celebrating the Creator poured into a channel who could share in full the nature of the Logos, the nature of love, the Creator's powerful, terrible love.

在這個結合之後，傳訊的負擔相當快速地拖累了大師、老師、耶穌。在被釘在十字架的時刻，如這個器皿對它的稱呼一樣，幾乎沒有一滴眼淚被剩下，沒有一根骨頭是完整的，也沒有任何的友誼沒有以這樣或者那樣的一種方式被背叛。雖然如此，耶穌-基督活得很好，直到最後一口氣離開物質性載具之前都沒有停止傳

訊。我們懷著感恩與喜樂見證這位基督，我們不是暗示任何的崇拜或者不崇拜，而是慶祝造物者傾瀉進入到一個通道中，這個管道能夠圓滿地分享理則的本質，愛的本質，以及造物者強有力的驚人之愛。

You ask what Jesus the Christ would think of the way your people celebrate Christmas. My friends, Jesus is very pleased. He is pleased [to see] all that is given and received of love, generosity and cheerfulness. This entity never confused the personal life that he lived with the Christ he channeled and in the end gave way to completely, but always knew the source and called it the Father. Call it what you will. We have no dogma or doctrine, but celebrate love.

你們問道耶穌-基督對於人們慶祝耶誕節會怎麼想。我的朋友們，耶穌很高興。他很高興看到所有被給予的愛和被接收到的愛，所有的慷慨與快樂。這個實體從未將他活出的那個個人生命與他所傳訊的基督弄混了，並最終完全讓道給基督，但卻一直都知道源頭，並稱之為天父。你們要怎麼稱呼都可以。我們沒有教條或者教義，我們只是慶祝愛。

It is the Creator who is pleased that those who do celebrate the spiritual advent of light into the darkness. Yet that Creator will also celebrate the same

event on another level in each of your lives, whatever your season of Christmastide may be, whenever your star beckons.

對於那些確實歡慶靈性的光明降臨到黑暗之中的人們，造物者會對它們感到高興。而那個造物者將同樣也慶祝在你們每一個人的生命中的其他的層次上的同樣的事件，不管你的聖誕季節是什麼，不管你的星星何時在呼喚你。

We find that the concentration has caused this instrument to become fatigued more rapidly than usual, thus we shall cease speaking through this instrument and attempt to transfer the contact, with apologies, to the one known as Jim, who is at this moment announcing to us in no uncertain terms that we are making the wrong move. We do not think so. We leave this instrument in love and light. We shall now transfer. We are Q'uo.

我們發現這樣的集中注意力已經使得這個器皿比通常更快速地變得疲倦了，因此我們停止透過該器皿談話，我們帶著抱歉，嘗試將接觸傳遞給被知曉為 Jim 的實體，這個實體在此刻正在告訴我們，我們肯定是在做出正確的行動的。我們在愛與光中離開這個器皿。我們將現在轉移。我們是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each of you again in love and light. To finish that which we had begun through the one known as Carla.

我是 Q'uo，在愛與光中再一次向你們致意。現在結束已經通過被知曉為 Carla 實體開始的內容。

We have come to the point in our discussion of the one known as Jesus in which we wish to share some information concerning the perceptions which the one known as Jesus would perhaps make upon the patterns and rituals of observing this occasion that is known as the Mass of Christ's birth. Indeed, within each entity who seeks answers to the mysteries of life there is a season during which the activities of the entity cease and the focus of attention is pointed inward.

我們已經在我們對被知曉為耶穌的實體的討論中來到了這樣一個位置了，在這個位置上我們希望分享某種資訊，資訊是關於被知曉為耶穌會的實體也許會對於慶祝這個被知曉為耶誕節的節日的模式和儀式產生的感覺。確實，在每一個尋求對生命奧秘的答案的實體內在之中，總會有個季節來臨，在其中實體的活動會停止注意焦點被會指向內在。

The fruitful time in the sense of experience gained is considered within the inner being to be likened as to a foundation for that which is to come. Within each entity that seeks these truths of experience there comes the time when there will be a new beginning. This is often preceded by the trials which test that which has been known and applied to experience. From these trials, then, the entity moves to the limits of its being, and through a sacrifice of its own knowing and unknowing, and a surrender of these to that force which is paramount in the life pattern, call it the one Creator or love or the Christ

Consciousness, if you will. 從被取得的經驗的意義上的富有成效的事件，在內在的存有之中是被考慮為好比對於即將出現的事物的一種基礎的。在每一個尋求這些體驗的真理的實體內在之中，都會出現這樣的時刻，其中將會有一個新的開始。這個新的開始經常是發生在試煉（trials）之後的，這種試煉會對那些將會已經被知曉並被應用於體驗的事物進行考驗。接下來，藉由這些試煉，實體移動到它的存有的極限，並經歷一種對它自己是已知和未知的事物的犧牲，以及一種對在生命模式中至高無上的力量的臣服，你可以將那種力量稱之為太一造物者，或愛，或基督意識，如果你願意的話。

With this surrender, then, comes the possibility of a new seeding of awareness and experience within the seeker. As each of your peoples then take part in the celebrations in the name of the Christed Jesus, each then does also partake in some fashion of this ritual of renewal and eventual resurrection of the Christed consciousness within each manifested vehicle which has the Logos as source and motivator in the great experience of evolution which each of you undertakes.

伴隨著這個臣服，接下來，在尋求者內在之中對一種新的覺知與體驗的播種的可能性就會出現了。當你們人群中的每一個人接著都參與以基督-耶穌之名慶祝的活動；每個人同樣確實以某種方式參與到這個在每個顯化載具之中基督意識的更新與最終的復活的儀式，在你們每一個人都進行的偉大的演化體驗中，每一個載具都擁合理則做為源頭和激勵者。

There are, of course, many distractions to any life pattern and celebration, such as the one which this season has provided once again.

當然，在任何的生命的模式和慶典中有許多分心物，諸如這個節日已經再一次提供的分心物。

At this time we feel that we have shared that which is congruent with our perception of your call. We would then at this time ask if we might speak upon any further topics or attempt clarity with regards to that which we have shared this evening. Are there any queries at this time?

在此刻我們感覺已經分享與我們對你們的呼喚的知覺是一致的事物了。我們在此時詢問，是否我們可以在任何更進一步的主題上發言，或者嘗試在關於我們在今晚已經分享了的內容的方面進行澄清。在此刻有任何問題嗎？

J: Did I understand correctly that the birth of Jesus occurred in midsummer, or did I hear incorrectly on that?

J: 如果我理解是正確的話，耶穌的出生是發生在仲夏時期，我對那一點聽得是否正確？

I am Q'uo, and we spoke thusly, my brother. May we speak in any further fashion?

我是 Q'uo，我們是這樣說的。我的弟兄，我們可以用任何更進一步的方式發言嗎？

J: And the birth of Christ was approximately five and one half years prior the time our historians believe to be the actual birth of Christ. Is that correct?

J: 耶穌的生日大約在我們的一些史學家相信是基督實際的出生日之前五年半，是否正確？

I am Q'uo, and as accurately as we can perceive your measurements of time, this figure is relatively accurate.

我是 Q'uo，就我們感知你們對時間的衡量方式，這個數位是相對正確的。

May we answer further, my brother?

我們可以進一步回答你嗎？

J: What was the name of the entity that gave physical birth to the baby Jesus?

J: 生出嬰兒-耶穌的實體名稱是什麼？

I am Q'uo, and we find that the literal translation of this entity's naming, as you call it, is not possible, but is approximated by the sound vibratory complex that is known among your peoples as Mary.

我是 Q'uo，我們發現要照原意翻譯出這個實體的名字，如你們對它的稱呼一樣，是不大可能，但可以用聲音振動複合體的近視發音，即是被你們人群所知的瑪莉亞(Mary)。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: From tonight's lesson I think I understood that Jesus, before incarnating in third density, chose to incarnate into third density, but somehow was granted the ability not to go through the veiling process that normally third-density beings go through prior to incarnation into this dimension. Is this correct?

J: 從今晚的課程，我認為我理解了，耶穌，在投生進入到第三密度之前，選擇投生進入到第三密度，但以某種方式被賜與一種能力，不必經歷罩紗的過程，而第三
密度存有在到這個次元之前通常都要經歷的這個罩紗的過程。這樣說正確嗎？

I am Q'uo, and we find that this has correctness to it, though we see some difficulty in a full explication of the nature of the awareness that was experienced by the one known as Jesus. This entity was able to retain pathways of perception, shall we say, in its incarnate state that were easily activated in a sequential fashion according to experience gained throughout the incarnation so that at a latter point within the incarnation this entity was able to channel and experience the love of the Father which you would call the Logos in a fashion which was in harmonious resonance with the personality, shall we say, of the one known as Jesus without obliterating that per ...

我是 Q'uo，我們發現這個說法有其正確性，雖然我們看到要對被知曉為耶穌的實體所體驗到的覺知本質給予一種完整的解釋是有某種困難的。這個實體能夠在它的投生狀態種保持其，容我們說，知覺作用的途徑，這些知覺作用的途徑是根

據在貫穿這個投生中被取得的體驗而用一種連續的方式被輕易地啟動了的，因此，這個實體在投生中的一個末期的位置上，能夠傳訊並體驗你們稱之為理則的天父的愛，這種傳訊與體驗是用一種與被知曉為耶穌的實體的人格和諧共振，卻不會消滅耶穌的人格的方式進行的。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. Since we had completed our response, we shall ask if there might be a further query upon which we could speak, my brother?

我是 Q'uo，我現在與這個器皿在一起了。既然我們已經完成了我們的回應，我們將詢問，是否可能有一個我們可以對其發言的進一步的問題，我的兄弟？

J: Why was it necessary tonight for the ones doing the channeling to do a deeper state of concentration, shall I say, in order to bring about this channeling tonight?

J: 為什麼今晚一個進行傳訊的人必須進入更深的，容我們說，專注狀態，以便於產生出今晚的傳訊呢？

I am Q'uo. The reasons were two. Firstly, the topic queried upon was one which is central to the incarnational patterns of some within this group, thus there was some added risk in the possible infringement upon free will. Secondly, the nature of the queries was of a specific enough focus that in order to respond with the appropriate information there was the necessity of the ones serving as instruments to move to deeper portions of the conscious mind so that less static, shall we say, would be likely to interfere with the concepts being transmitted.

我是 Q'uo，原因有兩個，首先，這個被詢問的主題對於這個小組的一些人而言屬於核心議題，因此在有可能的自由意志的侵犯的方面會有某種增加的風險。其次，問題的屬性是具有一種足夠明確的焦點的，為了藉由適當的資訊來回應，一個作為器皿而服務的實體有必要移動到有意識的心智的更為深入的層次中，以便於，容我們說，較少的靜電會有可能干擾被傳遞的資訊。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Thank you very much. That cleared that up. I have just one more question. Well, first let me ask you this. Have there been further incarnations of the entity known as Jesus upon the planet Earth?

J: 非常感謝你們。那一點清除我的疑惑。我還有一個問題。好的，首先讓我詢問你們這個問題。被知曉為耶穌的時候是否曾再次降生於行星地球上？

I am Q'uo, and we find that there have not been, my brother. May we speak further?

我是 Q'uo，我們發現尚未有過，我的兄弟。我們可以進一步回答嗎？

J: Will there be another incarnation of this entity on the planet Earth?

J: 這個實體是否將會再次降生於行星地球上？

I am Q'uo, and we find that it is not the entity known as Jesus that shall appear again, but the Christed consciousness which shall move through those of your population which have prepared a place for this consciousness.

我是 Q'uo，我們發現並不是被知曉為耶穌的實體將再次出現，而是基督意識將再次出現，基督意識將流經你們的人群中的那些已經為這個意識準備好一個位置的人。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

J: I'm a little confused. Can you explain further about a place for this event?

J: 我有點困惑，你能否進一步解釋：準備一個位置給這個事件？

I am Q'uo. We began speaking of such a preparation in the final portion of our opening message for this evening when we spoke of those seekers of truth who retire to the inner portions of the self to stand upon the foundation of what has been gained of experience and reach for that which is cloaked in mystery and attempt to bring forth within the incarnational pattern the proper conditions that will allow the same channeling of love which the one known as Jesus accomplished in its life pattern.

我是 Q'uo，我們在我們今晚開場的資訊的最後的部分中提及了這樣一種準備工作，在那個時候我們談及那些真理的尋求者退隱到自我的內在部分，以站立在已經被取得的事物的經驗的基礎上，向著被籠罩於神秘中的東西伸出手，並嘗試將適當的情況帶入到投身模式中，這些情況將允許與被知曉為耶穌的實體在它的生命模式中完成的對愛的傳訊的相同的對愛的傳訊。

This "ritual of celebration," as we called the process, is one which each entity observes in some fashion in this season during which the birth of the one known as Jesus is celebrated. The process was demonstrated by the incarnation of the one known as Jesus, eventually culminating in the resurrection of the Christed consciousness within the life pattern of the seeker residing within the third-density illusion. Thus, by such seeking and exercise of faith does the seeker prepare a place within the life pattern for this resurrection, shall we say.

這個“慶祝的儀式”，如我們對這個過程的稱呼一樣，就是每一個實體都用某種方式在這個節日中觀察到的事物，在這個節日中，被知曉為耶穌的實體的出生被慶祝了。這個過程是由被知曉為耶穌的實體的投生所示範了的，並最後在基督意識在居住在第三密度的幻象中的尋求者的生命模式中的復活中達到最高點。因此，每個尋道者藉由如此的尋求與信心的實踐，在生命模式中準備了一個位置給這種，

容我們說，復活。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: No, I think I understand. That's all the questions that I have. Thank you.

J：不用了，我認為我理解了。那就是所有我擁有的問題。謝謝你們。

I am Q'uo, and we thank you, my brother. Are there further queries at this time?

我是 Q'uo，我們感謝你，我的兄弟。在此刻有進一步的問題嗎？

H: I have a couple—maybe just one. Immediately after Christ resurrected from the tomb, was his body solid, or would it pass through doors, like a vapor?

H: 我幾個問題——也許僅僅是一個問題。耶穌基督從墳墓復活之後的瞬間，他的身體是固態的嗎，或它可以穿透門，如同蒸氣？

I am Q'uo. The entity known as Jesus at the time of that known as the resurrection was able to channel the love of the Father or the Logos to such an extent that it was able to affect the structure of its physical vehicle in a way which filled it with light so that it was able to manifest both the characteristics of your third-density illusion when appropriate, and able also to refine its focus of light to the point of being able to move through what you would see as solid material of your third-density illusion.

我是 Q'uo，被知曉為耶穌的實體，在被知曉為復活的時刻，能夠傳訊天父或理則的愛，其程度到了它可以用這樣一種方式影響物質性載具的結構的地步，這種方式用光充滿了物質性載具，以致於它能夠在合適的時候顯現第三密度幻象的特征，並同樣也能夠精練其光之焦點，以至於有能力穿透你視為是你們的第三密度幻象的固體的事物。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

H: No, that cleared that up quite well, and the second question too. That's all the questions. Thank you. H：不用了，那相當好地澄清了那一點，同樣也澄清了第二個問題了。那就是所有的問題。謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

J: Could you explain the configuration of which you spoke, in the skies, that created the optical illusion of illumination or a cluster of light at the time of the birth of Christ?

J: 你能否解釋你談到過的在耶穌基督出生的時刻，在天空中被創造出來的發光體

或者一團光的光學幻象的構造嗎？

I am Q'uo, and we pause in order to allow this instrument to move somewhat more deeply. The patterns of light that became obviously apparent to the physical eye of those within the vicinity of that known as the Holy Land were produced by an unusual alignment of both planets and constellations of stars that seemed to focus their brilliance upon a point which seemed far nearer your Earth planet by far than even your moon, so that there was projected from this alignment of celestial bodies a focus for their light that approached this planetary sphere at a focal point which was seen as a sign to those who studied the skies and more especially the stars.

我是 Q'uo，我們暫停一下，以允許這個器皿 進入多少有些更為深入的狀態。這些光的型態對於那些居住在所謂聖地附近的人們是顯而易見地明顯的，這些光的形態是由於行星以及星座同時的一種無比尋常的排列而被產生的，這種排列看起來似乎將它們的光輝聚焦於一點，那一個點看起來似乎甚至比你們的月亮還要遠遠更加接近地球，因此，由於這種星體的排列，會有一種對它們通過一個焦點接近這個星球的光的一種聚焦被投射出來，這個焦點對於那些研究天空的人，尤其是對於研究星星的人是被視為是一個信號的。

May we speak further, my brother?

我的兄弟，我們可以更進一步回答你嗎？

J: Was this configuration or alignment of the celestial bodies coincidental, or was it to fulfill the prophecy of the birth of Jesus the Christ?

J: 當時天體的組合或者排列是純屬巧合，或是為了實現關於耶穌基督誕生的預言？

I am Q'uo, and we may note that this alignment was a cyclical event which was an integral portion of the evolutionary cycle of your planetary sphere which provided a doorway of a kind through the metaphysical realms, shall we say, that was the signal for the opportunity for the one known as Jesus to begin its service in the fashion which became known as its incarnational experience.

我是 Q'uo，我們可以指出這個排列是一個週期性的事件，它是你們地球演化周期整體的一部分，它提供了一種類型的一個穿越，容我們說，形而上的領域的出入口，它是被知曉為耶穌基督的實體，通過被知曉為它的投生體驗的方式，開始它的服務的機會的一個信號。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: If this configuration is cyclical, when will it occur again?

J: 如果這個組合是週期性的，它何時會再次發生？

I am Q'uo, and this particular configuration or opportunity for refining the focus of consciousness is that which appears near the ending of what we find

many of your peoples call a major cycle of evolution, that which numbers approximately 25,000 of your years. This opportunity allows those of a planetary population who ready for the harvest or graduation, as we find you call it, to begin the final lessons that will allow such graduation. The refining of the focus of consciousness is the general opportunity which is provided to each in a unique fashion for each.

我是 Q'uo，這個特定的組合或精練意識焦點的機會，出現在我們發現你們人群中的很多所稱的一個演化的主週期的接近結束的時候，一個演化的主週期大約是你們的年份的 2 萬 5 千年。這個機會允許一個星球的人群中的那些準備好收割或畢業，如我們發現你們對它的稱呼一樣，的人開始最終的課程。對意識焦點的精煉是一般性的機會，而它是用一種對於每一個人都是獨一無二的方式被提供出來的。

May we speak further, my brother?

我們可否進一步講說，我的弟兄？

J: Thank you. That clears it up. Have we pinpointed the exact spot of the birth of Jesus?

J: 感謝你們。那將它弄明白了。我們是否可以精確地指出耶穌誕生的地點？

I am Q'uo, and we find that this location remains yet a mystery to your peoples.

我是 Q'uo，我們發現這個地點對於你們人群仍然是個奧秘。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Would it be possible for you to tell us approximately where the exact location is, then?

J: 你有沒有可能告訴我們確切的地點大致的位置？

I am Q'uo, and we are not able to move this instrument deeply enough in its own tree of mind for the transmission of this information, and we apologize for this limitation. Indeed, we find that the focus required for this particular transmission has begun to waver somewhat within this instrument.

我是 Q'uo，我們不能夠移動該器皿 到在自己的心智之樹中的足夠深的位置以傳達這份資訊，我們對於這個限制感到抱歉。的確，我們發現這個特殊的傳遞所需的焦點已經開始在這個器皿內在之中多少有些搖晃。

May we attempt another query at this time?

此時，我們可否嘗試接下另一個詢問？

J: No thank you, that's all the questions that I have.

J: 不用了，感謝你們。那就是所有我擁有的問題了。

Carla: I'd like to ask one last question and then, with thanks, encourage you to

go on, because it does seem like the instrument's really tired. I know this was tiring for me, too. But I thank you for coming. First of all, two things. Just yes or no. Did you mean a 25,000 year cycle or a 75,000 year cycle, because you said "major cycle"?

Carla：我想問最後一個問題，接下來，懷著感謝，我鼓勵你們繼續前進，因為確實看起來似乎這個器相當疲倦了。我知道這對於我同樣也是令人疲倦的。但是我感謝你們的到來。首先，兩個事情。僅僅是或者否。因為你們說的是“主週期”，你們的意思是 2 萬 5 千年 或是 7 萬 5 千年週期？

I am Q'uo, and we meant to use the term "major" to signify the 25,000 year cycle, reserving the term "master" for the addition of three 25,000 year cycles. 我是 Q'uo，我們打算使用“主要”這個辭彙表示 2 萬 5 千年週期，同時保留“大師”這個辭彙表示三個兩萬五千年的週期的總合。

Carla: Okay. The last question is just yes or no, but I have to go on for just a little bit because I've been pondering what you said earlier about mysteries. And the real mystery, I mean, you didn't decline to answer that much, but there was one thing that you hinted at, but it was a real mystery. I mean, it was a contradiction, which of course is the nature of spiritual things, and that was this. That you had me thinking for awhile that Jesus was—well, we've gotten in other information—a wanderer that decided he was up to doing this job and came here, and in other information we've learned, he was awakened to some lifting of the veil and it kept happening and kept happening until he was real aware. So basically, he channeled the Christ throughout his life, but there's always a distinction between Jesus the man and the Christ.

Carla: 好的，最後的問題僅僅是是或者否，但我不得不要先陳述一陣子，因為我一直在仔細思量你早些時候所說的神秘。真正的神秘，我的意思是，你們並未拒絕回答那一點，但是，有一個事情是你們暗示了的，但是它是一個真正的神秘。我的意思是，它是一個矛盾，當然靈性議題的本質常是矛盾的，這個問題就是如此。你們已經讓我思考了一段時間的事情是，耶穌是——好的，我們已經從其他資訊中知道——一個流浪者，它決定做這個工作並來這裏，從其他資訊中我們已經瞭解到，在他覺醒之後，他不斷地揭開面紗，直到他真正地察覺。所以基本上，他貫穿他的整個生命都在傳訊基督，但在人類的耶穌與基督之間一直有一個區別。

Now there was something that you said that hinted at the mystery, and that was, you said ultimately the Christ became Jesus, which would suggest more of like a walk-in situation where the Christ comes in and basically takes over the consciousness. Yet at the same time, you said that the one known as Jesus never forgot that it wasn't he, it was the Creator that he was channeling. Is this the heart of the mystery that you cannot in any satisfactory way explain to third-density minds?

現在，有某個你們已經說過的了事情暗示了神秘，那就是，你們說最終，基督變成了耶穌，這會建議它更加類似於一種接管者 (walk-in) 的情況在其中，是基督進入，並基本上接管了該意識。而同時，你們說耶穌從未忘記基督不是他，基督是他正在傳訊的造物者。這就是你們無法以令人滿意的方式解釋給第三密度心

智的神秘的核心嗎？

I am Q'uo. This is indeed the mystery, my sister, for within the third-density illusion, each seeker of what you call the truth places itself in a position of receptivity to that truth by the intensity of the seeking, the strength of faith and will, so that at some point within the cycle of incarnations, it is possible for such a seeker to not only discover that which it seeks, but to become that which it seeks. Thus is the meaning of the resurrection within third density. The seeker builds with mortal hands a manifested life that may be constructed in such a fashion in metaphysical terms that that known as love may move through the being in such a pure fashion as to shine as that which it is, the pure and virgin consciousness of the one Creator, moving to gain the experience of the creation which it has made of Itself, and doing this within the life pattern of incarnate third-density beings who have prepared this place within their life patterns and, thus, not only receive that which was sought, but become that which was sought.

我是 Q'uo，這的確是個神秘，我的姊妹。因為在第三密度幻象中，每一個你們所稱的真理的尋求者，都是將自身置於一個接受性的位置，藉由尋求的強度，信心與意志的力量，以致於到了投生週期內在之中的某個時刻，這樣一個尋求者有可能不僅僅發現了他要尋找的東西，它同樣也成為了它所尋求的東西。這是第三密度中復活的意義。一個尋求者以凡人的雙手建造一次被顯化出來的生命，這個生命可能是在形而上學的意義上是用這樣一種方式被構建的，這種方式會讓被知曉為愛的事物以這樣一種純粹的方式流過該存有，以便於如其所是地閃耀出太一造物者純潔無暇的意識，同時移動以獲得造物的體驗，造物就是它用祂自己製成的，並在第三密度的存有的生命模式中這樣做，這些第三密度的存有已經在生命模式中準備一個位置，於是，它們不僅僅接收到所尋求的東西，同樣也成為了它們所尋求的東西。

May we speak further, my sister?

我們可以進一步回答嗎，我的姊妹？

Carla: No, that's food enough for thought. Thank you very much for an elegant answer.

Carla: 不用了，這些思想食物已經足夠了。為一個優雅的答案而非常感謝你們。

I am Q'uo, and we thank you, my sister. At this time, we shall ask if there might be a final short query before we close this working?

我是 Q'uo，我們感謝你，我的姊妹。在此刻，我們將詢問，在我們結束這次的工作前，是否有一個最後的簡短的詢問？

T: Yes. This is the true meaning, what you just stated is basically to my way of thinking—I'm asking if this is true—the true meaning of achieving Oneness, becoming One, in other words, the physical and the higher self in very simplistic terms, truly become One, when this point is achieved that you just described? Is that basically correct?

T: 是的，這是真正的意義。你剛才說的基本上也是我的思考的方式——我想問，

是否這是真正的一—取得一體性，成為太一的真正意義，換句話說，在那個你們剛剛描述過的位置被取得的時候，肉體與高我，在非常簡單化的意義上，真正地成為一體了。這樣說基本上正確嗎？

I am Q'uo, and this is correct, my brother, for the inheritance of each portion of the one Creator is the one Creator. Much there is that shall be learned during that time of incarnation within the third-density illusion where the veils of forgetting are moved into place to enable that experience within this illusion to be of an intensity that provides each portion of the Creator the fullest range of opportunity to know the power of love to redeem and resurrect even the tiniest portion of the one Creator. Thus, when each seeker moves to the point at which it may so perfectly channel the one Creator in its love aspect, then each portion of the life pattern takes on an holy appearance and all is seen as sacred.

我是 Q'uo，這是正確的，我的兄弟。因為 太一造物者的每一部分的繼承者都是太一造物者。在第三密度的幻象中的投生的時間期間，會有大量的事物將要被學習，在幻象中，遺忘面紗被設置就位，以使得在這個幻象中的體驗能夠具有一種強度，這種體驗的強度會為造物者每個部分提供最充分的機會的範圍去知曉愛的力量，去拯救及復活太一造物者的甚至最為微小部分。因此，當每一個尋求者移動到了這樣一個位置，在其上它可以如此完美地通過造物者的愛的面向傳遞太一造物者的時候，在那個時候生命模式的每一個部分都呈現出神聖的外貌，一切事物都被視為是神聖的了。

May we speak further, my brother?

我們可以進一步回答嗎，我的兄弟？

T: No, that was fine, thank you.

T: 不，說得好，謝謝你。

I am Q'uo, and we thank you, my brother. At this time, we shall take our leave of this instrument and this group, with our great and joy-filled thanksgiving to each for allowing our humble thoughts to be projected through words to each heart and mind. Again we remind each that we seek as do you, hopefully, faithfully, yet fallibly. Take those words with meaning and use them as you will, leaving those with none. We are known to you as those of Q'uo, and we leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo，我們謝謝你，我的兄弟。在此時，我們即將離開這個器皿與 這個團體，懷著巨大且充滿喜悅的感恩，我們感謝每一個成員允許我們謙卑的想法透過言語被投射到每一顆心與每一個頭腦之中。我們再一次提醒各位，我們如你們一樣地，充滿希望地，有信心地，但卻會犯錯地進行尋求。帶走你覺得有意義的話語，並如你們所願地使用它們，留下那些沒有意義的話語。我們是你所知的 Q'uo，我們在此刻在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們，Adonai vasu borragus。

1986-12-20 金錢與靈性(R)

(The quality of the recording is low, and thus the transcription is not entirely certain.)

[錄音品質很低，因此，轉錄並不是完全肯定的。]

(Carla channeling)
(Carla 傳訊)

[I am Q'uo,] and I greet you, my children, once again in love and in the light of the one infinite Creator that moves within each heart and within each creation. We thank you for the gift of your calling to us, for it is in serving entities such as you that we are able to work towards our own progression, our own further understanding of the one great original Thought of love. Our consciousness is full with the joy of your company.

我是 Q'uo，我的孩子們，我再一次在太一無限造物者的愛與光中向你們致意，祂在每一顆心與每一個造物中運動。我們感謝 你們對我們的呼喚的禮物，因為在服務諸如你們之類的實體的同時，我們能夠在我們自己的進展上，以及在我們對
那一個偉大的愛的起初想法的更進一步的理解上進行工作了。我們的意識充滿對你們的陪伴的喜悅。

You ask us about the companionship of money and spirituality. It is written in one of your holy works that the love of money is the root of all evil. We would like to point out that it is the love of money, as it is any idolatry, which is at the root of separation, whether it be the separation of true worship of the great divine mystery because of pieces of wood and stone or the separation of one's focus from that same mystery because of the love of counting. It is not the money itself which is contrary to a life led with a spiritual center, but the idolatrous love of that which is builded by man in imitation of the Creator's abundance.

你們詢問我們金錢與靈性的夥伴關係。在你們的一部神聖著作中寫道，熱愛金錢是所有邪惡的根源。我們願意指出，對金錢的鍾愛，如同任何的偶像崇拜一樣，是位於的分離的根部的，不管是因為木頭片或者石頭塊而與對偉大的神聖的神秘的真實的崇拜的分離，還是因為對數算金錢的熱愛而讓一個人的焦點與那相同的神秘的分離。與藉由一種靈性的中心而被活出的一次生命背道而馳的事物，並不是金錢本身，而是對人類藉由模仿造物主的豐盛而建構的事物的偶像崇拜的愛。

The love of power is understandable within your illusion, for quite purposefully did you design your physical vehicles to be nearly powerless in any natural sense, shall we say, against the greatly powerful forces of your illusion's environment. Indeed, you were given both the instinct for survival and the challenge of survival as the foundation for your learning in third density. The love of money is a sub-type for the idolatry of power, for among other things, the having of this artificial substance which mimics true prosperity causes one to be able to manipulate the environment about one in a simple arithmetical formula: more money equals more time.

在你們的幻象中，對力量的熱愛是可以理解的，因為你們相當有意地將你們的物質性載具設計成，在任何天生的力量的意義上，是幾乎沒有什麼力量的，相對於天自然環境的偉大力量而言。確實，你們同時被給予生存的本能以及生存的挑戰，作為你們在第三密度學習的基石。喜愛金錢是對力量的偶像崇拜的一個子類別，因為在其他的事物當中，擁有這個模仿真實的繁榮的人造物會使得一個人能夠以一個簡單的算術公式操控在它周圍的環境，這個公式即：越多金錢等於越多時間。

You will note that those who have experienced the having of large amounts of your money have virtually no consciousness of idolatry towards that substance, but instead, having become fully aware of the ramifications of the having of artificial abundance, seek instead for truer reality, a clearer picture of the nature of the self. It is not that the fear of the loss of power is not there in potential, for all alike [out of] true sheer [habit], even artificial abundance can create a consciousness of prosperity which automatically generates abundance. However, because this removes a large portion of catalyst from the illusion, most souls which choose to incarnate upon the Earth plane elect to manifest in situations in which a consciousness of true abundance is absent and concern for survival creates consciousness of lack. How easy, how understandable, how logical to love money when the lack of it has caused numberless discomforts in one's person and vivid experience. Thus, we say to you that you must not waste time being concerned that so many have the love of money fighting with the realization that true prosperity does not equal the idol called money.

你們會注意到有些人已經擁有大量的金錢，卻實際上沒有對那個事物的偶像崇拜的意識，相反的，由於充分地覺察擁有這種人造的豐盛的衍生物，它們作為替代尋求更真實的實相，尋求一個關於自我本質更為清楚的圖像。這並不是說對於失

去力量的恐懼是潛在地並不存在的，對於所有類似的喪失了純粹的真實的習慣，即使是人造的豐盛也能創造一個會自動地產生出豐盛的繁榮的意識。然而，因為這種人造的豐盛將移除幻象中一大部分的催化劑，大多數靈魂決定投胎到地球時選擇在這樣的情況中顯化，在這些情況中一種真實豐盛的意識是缺少的，而對生存的擔憂創造出匱乏的意識。當缺乏金錢在一個人身上造成無數的不舒適以及鮮明的體驗的時候，鍾愛金錢，這是多麼可以理解，多麼合情合理的事情呀。因此我們要說，你不用浪費時間去擔憂如此多的喜愛金錢並同時在與這樣一種領悟交戰的人，那種領悟即，真實繁榮並不同於被稱之為金錢的偶像。

Perhaps the most helpful thing we can suggest is that through meditation the consciousness of abundance may be encouraged, and as truth always drives out falsity, as love always drives out fear, so true abundance drives out the false idol. The consciousness of abundance does not mean that all that one wishes will come immediately, or at all, within any particular length of time or any incarnation. It means rather that there is an awareness that that which is to be shall come to one through natural plentifulness.

或許我們可以建議最有幫助的事情是透過冥想鼓勵豐盛的意識，一如愛總是驅逐恐懼，一如真理總是驅逐虛假，真實得到豐盛同樣也會驅散虛假的偶像。豐盛的意識並不意味一個人所有想要的東西立刻到來，或在經過特定的時間長度之後，

活在任何的投生中，終將出現。它毋寧是意味會有一種認識，即要出現的事物

將會透過自然而然的豐盛性而出現在一個人身上。

Observe those who have found abundance. Some may be wealthy and some quite poor, but what they have is an awareness of the excellence not only of life, but of the very life which is being lived by them. This is most often earned rather than given to them, especially among your people who are perturbed with great earnestness by their consciousness of lack. There are those whose happiness lies in children, those whose peace lies in love, others who find satisfaction in learning, still others, those who have the gift of being who they are. It takes a certain level of comfort to achieve the consciousness of abundance for most. It is difficult while starving to death to rejoice in the plenty all about one, yet there be spirits who have done so and gone to their graves singing in praise and thanksgiving for all the blessings which abounded in the creation of the Father.

觀察那些已經找到豐盛的人們。有些人可能是富裕的，有些人相當貧窮，但他們都擁有一種對優秀的認識，不僅僅是生命的優秀，同樣還有正在被它們活出的那次生命的優秀。這種認識極其經常地是被努力賺取的，而非與生俱來；特別是人們的人群中的那些帶著巨大的熱忱，且因為匱乏的意識而感到不安的人。有些人的幸福存在于孩子之中，有些人的平安存在於愛之中，還有些人在學習中找到滿足；甚至還有些人的天賦是做真正的自己。對於大多數人，需要花費一定的舒適水準以獲致豐盛的意識。一個快餓死的人很難歡慶在它的周遭的豐富，然而，有些靈魂確實做到了，它們一直到進墳墓的那一刻都為了天父造物中大量存在的所

有祝福而在讚美與感恩中歌唱。

Perhaps the second thing that we can offer to those who wish to be free of idolatry is a consciousness of other 's needs, for if stewardship of any gift and talent is expressed, then the gates of abundance open and one is flooded with plenty. We do not ask that you see money as a means to an end, we do not ask that you stop thinking about money. We do not ask any system of intellectual training whatsoever—we ask only that it be recognized that worship of that which is known is idolatry and is not a satisfactory way in which to polarize one's path or to accelerate the pace of one's journey upon it.

或許我們可以提供給那些想要從偶像崇拜中解脫的人們的第二個事物，就是一種對他人的需要的意識，如果對任何的天賦與才能的管理被表達出來了，那麼豐盛的大門將開啟，這個人將被豐盛充滿。我們不要求你將金錢視為達到目的的手段，我們也不要求你停止思考金錢。我們不要求無論什麼任何智性訓練的系統——我們只要求你們認清，對被知曉的事物的崇拜是偶像崇拜，對於一條通過其對一個人的道路進行極化或者加速一個人在其上的旅程的步伐的途徑，偶像崇拜並不是非一條令人滿意的途徑。

Seek first the consciousness of love through meditation and analysis of action and thought, and that which is needed shall be given unto you according to the circumstances needed by you in your own opinion before this incarnational experience. All shall be given to you, for you see, no matter what the illusion of manipulation and manifestation may be, all this can be

given unto you. All is indeed free. And that which is not, will not be. Each has designed for himself a special incarnation offering powerful experiences of lack and plenty, pain and peace. If you have little money, think not that you do not deserve more. If you have much money, think not that you deserve less. But whatever your environment, fill it with your love of the Creator and allow that love to reach to the infinity of the Creator's laughing face, that His light may shine infinitely through you that you may become plenty to others. 首先透過冥想、通過對行動與想法的分析去尋求愛的意識，根據在這次投生之前你所認為的對於你是需要的情況，所需要的事物將會被給予你。一切事物都將被給予你，因為你看，不管操控與顯化的幻象可能是什麼，一切事物都會被給予你，所有東西都確實是自由的。不是自由的事物，將不會存在。每一個人都為他自己設計一個特別的投生，同時提供強有力的具有匱乏與豐富，痛苦與平安的體驗。如果你只有一點點錢，不要以為你不值得更多。如果你有很多錢，不要以為你應該拿少一些。但不管你的環境為何，將你對造物主的愛充滿它，允許那份愛向著造物主快活臉龐的無限伸出手，於是祂的光得以穿越你無限地照耀，你得以成為他人的豐盛。

Money is relevant in your illusion. Enjoy it if you have it, seek it if you must, disregard it if you can, but manifest plenty and the consciousness of love. 金錢與你們的幻象相關，如果你擁有它，就享用它，如果你一定要尋求它，那就去尋求它；如果你能夠的話，不要理睬它，但卻顯化豐盛與愛的意識。

My friends, we are most pleased to speak with you and thank you for this great privilege, asking only that you take our voice lightly as brothers and sisters and not as authorities. We would leave you for now in the love and in the light of the one infinite Creator. May all shine upon you, through you, and from you in plenty. Adonai. Adonai. We are those of Q'uo. 我的朋友，我們至為喜悅地與你們談話，我們為這個巨大的榮幸而感謝你們，我們只要求你們將我們的聲音輕鬆地當作兄弟姐妹的話語，而非權威演講。我們在太一無限造物者的愛與光中離開你們。願一切事物都在豐盛中照耀你，穿越你，並從你而來。
Adonai, Adonai, 我們是 Q'uo 群體。

(Tape turned off and then on again.)
[答錄機被關掉，不久，再次開啟]

Carla: Well, let's have a batch of questions.

Carla: 好的，讓我們接受一批問題。

L: What I would like to know is everything and anything pertaining to the facilitation, both for myself and then passing it on to other people, having to do with the process of [writing down] all of the work having to do with contacting intelligent infinity, getting instructions, getting the, if [that takes any] guidance, having to do with the advanced work of enlightenment.

L: 我想知道所有以及任何關於方便法門 (facilitation) 東西，為了我自己，同時也為了接下來傳遞給其他人，它們是與所有與智慧無限的接觸有關的工作的過程聯繫在一起的，獲取指導，獲取指引，如果那需要任何指引的話，它們是與開

悟的進階工作有關的。

Carla: Okay. You don't want much, do you?

Carla： 好啦，你要的不多，對吧？

(Carla channeling)
[Carla 傳訊]

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. We are most grateful to this instrument's sensitivity to our needs, for there is some difficulty as has been mentioned within the group.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，我們至為感激這個器皿對於我們的需要的敏感性，因為剛才發生一些困難，如同已經在團體中被提到的一樣。

As each moves closer to the seeking of light, there will be the equal opportunity given for those who wish to give a darker message and the sadder one. And of ourselves, we can only wait and hope and ask that those who act as instruments for the forces of light may be vigilant. This instrument does not see into the darkness of this particular visitor, for it is not this instrument's visitor, and so we are grateful that the instrument paused and responded to our request by tuning the group. With your strong and unified dedication to light, with your unified consciousness of love, there flows betwixt us and you an impregnable road, a highway of light through which information may flow. We ask that you guard that highway for us and for this instrument. Be vigilant in your consciousness and channel this to the best and truest that you know. We shall proceed, thanking the instrument also for not losing the contact when we told her a private joke, for this instrument is given to fits of giggling and it would have broken the contact which we had just reestablished.

當每一個實體更加靠近光的尋求，就會有同等的機會被給予那些想要給予較黑暗、較悲傷的訊息的實體。就我們自己而言，我們能做的只有等待與希望，並請求那些作為光明的力量的器皿而行動的實體要小心警戒。這個器皿並未看穿這個特定的訪問者的黑暗，因為它並非這個器皿的訪問者，因此我們感激該器皿的停頓，並藉由重新調音這個團體來回應我們的請求。藉由你們強有力且統一的對光的奉獻，藉由你們合一的愛的意識，你們建構了一條難以攻陷的光之道路，一條資訊可以通過其流動的光的大道。我們請求你們守衛這條大道。意識保持警醒，以你們所知曉的最佳與最真的能力傳導這個訊息。我們將繼續，我們同樣也感謝器皿在我們和她說一個私人的笑話的時候沒有失去接觸，因為這個器皿被給與了一陣子咯咯笑，這本來已經打斷了我們剛剛才重新建立好的接觸了。

~~The question of how to achieve contact with intelligent infinity for oneself and for others is certainly an interesting one. Perhaps we should begin with a story.~~

這個問題是關於如何取得與智慧無限之間接觸，為了自己也為了他人。這確實是個有趣的問題，或許我們應該從一個故事開始說起。

There was once a woman among your people whose life was too filled with luxury and too barren with desolation and [non-physical] deprivation. This entity hungered for all the things for which young women hunger—admiration, beauty, the camaraderie of friends, and the achievement of those goals prescribed by your peoples as needful for an adequate experience of prosperous and normal adulthood.

從前，在你們人群當中有一個女人，她的生命充滿了太多豪華的物品，孤單與(非物質性的)匱乏卻是太少。這個實體很渴望所有年輕女人熱望的東西——讚歎、美麗、朋友的友愛，以及對於這樣一些目標的成就，這些目標是被你們的人群規定為對於幸福且正常的成年人是一種恰當的體驗是必不可少。

Yet this entity found herself in love, in love with someone she knew better than her mother or her father or herself or any friend or enemy. This entity called this man her savior, and knew that for this man, who was more real to her than flesh and blood, she would live and would gladly die. The entity joined a convent and worked at menial tasks as do those who adopt the bridal ring of poverty, chastity and obedience. That for her was the knowledge of the scholar. Yet, as she touched, she healed, and so she was sent to be a nurse.

不久，這個實體發現自己墜入愛河，她鍾愛的這個人，她對這個人的瞭解勝過父母親、或者她自己，或者任何的朋友、敵人。這個實體稱呼這個人為她的救主，她知道，這個人要比她的血與肉更真實，她願意為這個人而活，並且樂意為他赴死。她加入一個修道會，從事卑下的工作，如同那些收下貧窮、貞節與服從婚戒的人一樣。那對她就是學者的知識了。然而，她接觸到什麼，她就療愈了什麼，所以她被差遣去做一個護士。

The order to which she belonged was not a rich one, except in ideals, and so it turned itself to the aid of the most poor. The entity found itself upon the streets of cities in India, as you call that portion of your planet's surface, kneeling day and night in the streets where homeless have their homes and the hungry ate no bread except death and ruin. The entity touched faces half-eaten by vermin, scabs and pestilence and saw the face of her savior husband. This entity walks among you. This entity could be you. And each of you knows that.

她隸屬的修道會並不富有，除了在理想方面，所以修道會將其自身投入協助最窮困的人們。於是她身處印度，如同你們對你們的星球表面的這個部分的稱呼一樣，城市的街道上，在那裏無家可歸的人以街道為家，饑餓的人沒有麵包卻只有死亡與毀滅，她日夜曲膝在那兒工作。這個實體接觸過半張臉被害蟲、瘡疤與瘟疫侵蝕的人，她在這些臉龐中看見她的救主與丈夫的臉龐。這個人就行走在你們當中，這個人可能就是你。你們每一個人都知道那一點。

Yet each of you knows, too, that it was not given you to love the face of the Savior more than flesh and blood. We say to you, my friends, that if you wish to make contact with intelligent infinity, you must know what you love more than flesh and blood and your own life. Look deep in the ideal for the

mysterious One whom you may call a savior. And when you find that face that you can love and love [wholly], then you shall find the gateway to intelligent infinity. There is no knowledge or understanding that will move you upon the journey to behold the face of the One who will save you from death, the death of limitation in consciousness.

你們每個人同樣也都知道，你不是天生就熱愛救主的臉龐超過(自己的)血與肉。我的朋友，我們對你說，如果你想要接觸智慧無限，你必須知道你愛什麼東西超過血與肉，以及你自己的生命。深深地看入奧秘太一的理想，你們可以稱 太一為一個救主。當你找到那張你能夠愛並能夠全心全意地去愛的面孔的時候，在那個時候，你將找到通往智能無限的大門。沒有任何知識或理解可以讓你在 那條旅程上 前進，以看到太一的臉龐，太一將會從死亡中，從在意識中的局限性的死亡中將你拯救出來。

Thus, you must examine day after day, and in meditation seek endlessly day after day, love itself. You cannot serve others and find the face of love—first you must know love, you must have subjective validation. Light and love must become real to you and more precious than all those things which you shall be asked to surrender and give up for the sake of that which you cannot see and never shall, that which is closer to you than your own breathing, dearer to you than any anything of which you may think. How can you love a face you shall never see? How can you personify the unfathomable mystery of creation? Love has as many faces as there are consciousnesses to behold love. Your savior will come to you when you have sought with [it]. Each day, each moment is pregnant and fecund with the infinite possibility of the full realization of the love for which you would gladly surrender all. Yet it is not known by any what moment you shall choose to open at last to love itself.

因此你必須日復一日地檢視愛，日復一日地在冥想中無止境地尋求愛其自身。你無法服務他人並接著找到愛的臉孔——首先你必須知曉愛，你必須擁有主觀的確認。光與愛對你而言必須是真實的，並且比所有事物都珍貴，你將交托並放棄所有東西，為了那個你看不見的存在，然而它比你的呼吸更靠近你，比你 可能想得到的任何東西更為寶貴。你如何能愛一張你 從未看到過的臉孔？你如何將 造物

的深不可測的奧秘人格化？有多少個意識注視愛，愛就有多少張臉孔。當你已經與你的救主一同尋求了，你的救主就將會來到你身邊。每一天，每一刻都 蘊藏著且孕育著對愛的完整的實現的無限可能性，為此你樂意交托一切。然而，你最終在什麼時刻將選擇向愛敞開，這是未知的。

We can say that if you can think only in terms of action, by all means seek the face of love in action, but know that each hour that you spend acting in manifestation of the search for love needs to be matched in twice or four times the intensity, whether in duration or in simple caring, by the seeking within of the silence. For in developing your consciousness, in disciplining your personality, you shall at last draw near to an irresistible infatuation of puppy love, an innocent, crazy calf-mooning after the Creator. If you are not capable at this moment of falling in love, then the gateway of intelligent infinity is not yours at this moment, for you are not extravagant enough to know of love. Love is folly, for only folly could create the wonder that you see

all about you. Only folly would wish to know itself. Only love can see life. 我們能夠對你們說，如果你僅僅只能在行動的方面進行思考，那麼就用一切可能的手段在行動中尋求愛的臉孔，但卻知道，你在愛的尋求的顯化中花費在行動上的每一個小時，都需要藉由兩倍或四倍的在靜默中的尋求的強度來平衡，不管是以時間的長度或關注的程度來計算。因為在發展你的意識、在修煉你的人格的過程中，你最終將靠近一股無法抵擋的初戀的迷惑，一種對造物者的天真無邪的、瘋狂的、牛犢一般四處遊蕩的追尋。如果你此刻不能夠墜入愛河，那麼智慧無限的大門在此刻還不屬於你，因為你尚未足夠浪費以至於知曉愛。愛是傻子，因為唯有傻子能夠創造你看到在你周圍的一切奇觀。唯有傻子想要知曉自己。唯有愛可以看見生命。

We are sorry to have no techniques to offer you, save one. Seek, and seek, and seek again, patiently, persistently and extravagantly. Find ways to laugh and bless your tears. Attempt to see love in everyone and everything and forgive yourself when you do not. Never let any seriousness, guilt or unhappiness divide you from your seeking for the love of love. Knowledge is not of your illusion. You [seek] to choose fully, to know the face of the Creator by a love that is full of compassion and service to others, a love that is radiant unto them, and so you must love and enjoy and cheer each other and know that if you bring each other to the resting place another may desire, it is love that has lead the way and not your knowledge. Seek, my friends, love, in love,

for love's sake. All else will follow. 我們很抱歉沒有技巧可以提供給你，除了一種：尋求、尋求、再尋求，耐心地，堅持地、浪費地尋求。找到各種方式去歡笑，去祝福你的眼淚。嘗試在每個人與每件事上看見愛，當你做不到時，原諒你自己。絕不要讓任何的嚴肅、罪咎或不快樂將你與愛的尋求分開。知曉並不屬於你們的幻象。藉由一股充滿慈悲與服務他人的愛，一種發光照耀在其他人身上的愛，你尋求去充分地選擇，你尋求去知曉造物主的面容，因此你們一定要彼此相愛，彼此歡樂，彼此鼓舞；並且瞭解如果你們將彼此帶到另一個人可能會渴望的安歇處所，已經引領了那條道路的是愛，而不是你的知曉。我的朋友，尋求吧，愛吧，在愛中，為了愛的緣故。其他一切自然會跟隨。

We find that this instrument grows fatigued, and we would suggest that the instrument rest before continuing any more channeling. The instrument informs us that this is intended. We are pleased. We wish all of you a ...

我們發現這個器皿逐漸變得疲倦了，我們會建議，這個器皿在繼續任何更多的傳訊之前休息。器皿告訴我們，這就是被打算好的。我們很高興，我們祝願你們全體.....

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

Thus, the consciousness that comforts lies everywhere and you are not alone,

that wherever you are upon the path and whatever lonely thing you must do, there are these seen and unseen who witness and offer comfort at every turn and who pillow your head upon the (inaudible) of infinite patience, for it is a kindly universe in which the Creator has only [one] Thought and that is love. The gateway to intelligent infinity is the seeking of that love.

因此，那撫慰的意識無處不在，你們不是孤獨的，不管你們處於什麼道路上，不管你在這條路上必須獨自做什麼事，總會有看得見和看不見的實體為你做見證，在每個轉彎處提供慰藉，並且懷著無限的耐心（聽不見）枕著你的頭；因為這是一個慈愛的宇宙，造物主在其中只有一個想法，那即是愛。通往智能無限的大門即是對那種愛的尋求。

We are those of Q'uo, humble messengers and friends. Never confuse us with those who know something, for we are only your brothers and sisters. Yet insofar as we have any poor opinion, we share it with you gladly, thanking you for the privilege of the call you give us. We leave you in the love and the infinite light of the One Who Is All. Adonai. Adonai vasu borragus.

我們是 Q'uo 群體，謙卑的使者與朋友。永遠不要將我們與那些知道一些事情的人搞混了，我們只是你們的兄弟姐妹。而就我們所有任何貧瘠的意見的範圍，我們快樂地與你們分享它，我們為你們給予我們的呼喚的榮幸而感謝你們。我們在太一的愛與無限之光當中離開你們，太一即萬物。 Adonai。Adonai vasuborragus。

January 4, 1987

1987-01-04 全球和平日

Group question: "Q'uo: We would speak with you this evening about that event with which some of your group have been involved and about which they are now curious, that is, the recent global day of peace. We shall not speak specifically about this one event, but rather about the mass spiritually based event in general and its nature."

團體問題：“Q'uo：我們會在今晚與你們談及你們的團體中的一些人已經被包含在其中的且它們現在對其感到好奇的那個事件，也就是最近的全球和平日。我們將不會具體談及這一個事件，而無論是談論在一般而言的大眾以靈性為基礎的事件以及它的屬性。”

(Carla channeling)

(Carla傳訊)

We are known to you as those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is a great privilege to be asked to speak with your group this evening and we especially would wish to extend our love and blessing to the one known as N. It is most enjoyable to blend our lifestreams with your own. We would thank the instrument for the care taken and the challenging, as there was interference which was effectively sorted out.

我們是你們知曉的 Q'uo，我們在太一無限造物者的愛與光中向你們致意。被請求在今晚對你們的團體發言是一種巨大的榮幸，我們由其希望將我們的愛與祝福延伸到被知曉為 N 的實體。將我們的生命溪流與你們自己的混合在一起，這是極其令人愉快的。我們為被使用的小心以及挑戰而感謝器皿，因為存在有被有效地清理掉的干擾。

We would speak with you this evening about that event with which some of your group have been involved and about which they are now curious, that is, the recent global day of peace. We shall not speak specifically about this one event, but rather about the mass spiritually based event in general and its nature.

我們會在今晚與你們談及你們的團體中的一些人已經被包含在其中的且它們現在對其感到好奇的那個事件，也就是最近的全球和平日。我們將不會具體談及這一個事件，而無論是談論在一般而言的大眾以靈性為基礎的事件以及它的屬性。

We come to you not only as individuals, but also as a group, a cultural or societal mass consciousness which we use as an extended series of tools and resources in order to be able to speak to groups such as yours, and to serve as comforter to many who seek the Creator in a way which is complementary to our ability to function on behalf of the extended Self of all creation, reflecting the principles of faith, hope and trust, which then illuminate momentary difficulties for those whom we offer to comfort. Therefore, we have a sympathy for the impulse which birthed each day of prayer for

whatever cause that has ever been organized and carried out among the peoples of your planet.

我們不僅僅是作為個體而來到你們面前，我們同樣是作為一個團體，一個文化，或者一個社會群體意識而來到你們面前的，我們將這種群體意識用作一系列拓展性的工具以及資源以便於能夠對諸如你們之類的團體發言，並作為安慰者對很多用的用一種與我們的能力是互補的方式來尋求造物者的實體進行服務，我們的能力是代表一切造物的拓展性的自我而發揮功能，同時反映出信心、希望、信任的原則，以及接下來會照亮那些我們對其提供安慰的實體的暫時性的苦難的事物。

The nature of such an event is only partially that lightening of the planet which is intended, for there is a large portion in any such attempt of those energies which are more associated with societal and cultural movements, in other words, those energies which emerge from the solar plexus energy center and which this instrument calls yellow ray.

這樣一個事件的屬性僅僅在部分上是被打算好的對星球的照亮，因為在任何這樣的嘗試中那些能量會有一個更大的部分是更多地與社會與文化運動聯繫在一起的，換句話說，是更多與那些從太陽神經叢能量中心以及這個器皿所稱的黃色光芒散發出來的能量聯繫在一起的。

If one were to look upon your planet as a house, the special spiritually oriented events could be seen as the attempt to clean house in one day. Moreover, because of the complexities within your planetary subcultures, the belligerent actions and intentions of many among your peoples served as those who caroused, drank and destroyed the very house which was being cleaned. Further, these same aggressions continue each of your days. Long in your history is the march of days in which shots and missiles have been fired in anger and hatred, whether the missiles be of lead, stone, mud, or those subtle missiles called words.

如果一個人將你們的星球視為一座房子，特別靈性導向的事件能夠被視為是在一個日子裏去清理房屋的嘗試。而且，因為在你們的星球的子文化中的複雜性，在你們的人群中的很多人的好戰的行為以及意圖起到了那些胡吃海喝，喝醉了並破壞了那個被清潔過的房屋的人的作用。更進一步，這些相同的侵犯會在你們的每一天繼續。在你們的歷史中有很長的時間是那些行軍的日子，在其中子彈和導彈已經在憤怒與仇恨中被發射了，無論導彈是鉛的，石頭的、泥巴的，或者是那些被稱此為言語的微妙的導彈。

We have said to you often that one entity's light is visible amongst the darkness of the whole planet, and so our modest estimate of spiritually oriented events must be confusing. Yet it is a question of bad news and good news, for we would not wish you to think that the running sore which constitutes your planet's yellow ray propensity for aggressive action can be healed by the application of one day's bandage. However, it is only through not only such events as these, but any other well-intentioned events whatsoever that your people's consciousness can be transformed, so there is no discouragement in our assessment of the actual event. Rather, we encourage each to focus upon that fine instinct which lead to the decision to

commit time and energy to a light-filled purpose so that each entity which included peace, love, light and brotherhood in consciousness for one day may begin to include it in consciousness for all, for it is in the persistent turning of the perceptions toward one tenor of thought which eventually will transform consciousness, although consciousness is in great part a matter of one's perception of it. Nevertheless, by an effort of will and faith, consciousness can be taught to reverberate to the sounds of hope and peace, love and light.

我們已經對你們說過，一個實體的光在整個星球的黑暗中看得見的，因此，我們對於靈性導向的事件的適度的評價必須是令人混淆的。而它是壞消息和好消息的問題，因為我們不希望你們思考構成了你們的星球的黃色光芒對於侵略性的行為的傾向的接連不斷的傷痛是能夠藉由使用一天的繃帶就被療愈的。然而，療愈僅是通過其能夠無論什麼被轉變的類的事件，還有任何其他的人群的意識評估中不能夠有氣餒的。毋寧說，我們鼓勵每一個人都聚向了一個充滿光的日的目的投入時間和能量的決定的那種微妙本能，這樣每一個人在意識中對一個日子包含了平安、愛、光以及兄弟情誼的實體，就都可以開始將其包含在意識中了，因為就是通過堅持不懈的將知覺轉向一個想法的進程，那個想法的進程會最終轉變意識，儘管意識在巨大的部分中是一個人對它的知覺。雖然如此，藉由一種意志與信心的努力，意識是能夠被教導對具有希望與平安、具有愛與光的聲音做出迴響的。

We encourage each to turn again and again to the image of the world and of the self as a house, a dwelling. Each of you is a creature divinely designed to experience and reflect the Creator. The totality of consciousness upon your sphere is so designed as a whole, and one day, within a land which is only a promise to you now, you shall have the consciousness of the whole, you shall see your brothers and sisters as your true kin, and your heart shall not be torn between those you feel you understand and these you do not. Peace shall reign, yet always there is a greater peace; always in the journey of the seeker there is the restlessness which underlies all peace which causes those who seek to go on and on seeking the truth. As you see yourself upon that journey, see yourself also as a dweller within a structure which you have built so that it may contain that spirit within you which is of the Creator and which is the Creator.

我們鼓勵每一個人都一次又一次地轉向世界的形象，以及自我是一個房間，一個住所的形象。你們每一個人都是一個造物，它是用神聖的方式被設計來體驗並反映造物者的。在你們的星球上的意識全體，是作為一個整體被如此設計的，有一天，在一塊土地上，這現在對於你們僅僅是一個許諾，你們將擁有對整體的意識，你們會將你們的兄弟姐妹視為是你們真正的親人，你們的心將不會在那些你們感覺你們理解的人以及那些你們感覺你們不理解的人中間被撕裂，而一直都會有一種更大的平安，在尋求者的旅程上一直都會有那種存在于所有的平安之下的不安，這種不安不會使得那些尋求的人繼續前進並繼續尋求真理。當你看到你自己在走在那條旅程上的時候，同樣將你自己視為一個在一個你已經建造好的建築中的居住者，這樣它就可以將那個屬於造物者且就是造物者的靈性包含在你內在之中了。

Yes, you seek peace for your planet, but is your spiritual dwelling place strong enough for peace to reign therein? Is your heart and mind a place wherein the Creator may dwell and where you may be one with infinite intelligence?
是的，你們為你們的星球尋求和平嗎，但是，你的靈性的居所是足夠強有力來讓平安在其中佔據統治地位嗎？你的心和心智是一個造物者可以居住在其中，且你可以與智慧無限合一的地方嗎？

My children, in order to build your house strongly from within, it is well for you to reflect deeply upon the nature of each portion of your being, for you are not only those who wish for peace, but also those instinctual creatures which cause war and aggression because of those instincts for survival which your body complex has inherited and which shall always color your perceptions and your consciousness while you dwell within your physical vehicle. You cannot legislate peace by prayer or any grand tours of the watchtower of your consciousness, for there is more to you than the top floor—there is the first floor and the basement. You must reckon with each and every instinct, each and every influence of the body complex, accepting, celebrating, and becoming a proper steward of each impulse which affects your consciousness.

If each could do this for the self, then there would be peace.
我的孩子們，為了要從內在之中強有力地構建你的房屋，你去深深沉思你的存有的每一個部分的屬性，這是很好的，因為你們僅僅是希望和平的人，你們同樣也是那些造成了戰爭與侵略的本能性的生物，這是因為你的身體複合體已經繼承下來的，並將在你居住在你的物質性載具之中光的時候會一直為你的知覺和你的意識染色的那些對於生存的本能。你們無法藉由祈禱或者任何對你們的意識的瞭望塔的任何宏大的巡視來為平安立法，因為對於你們，有比頂樓更多的事物——會有一樓和地下室。你們必須將你們的每一個本能，每一個身體複合體的影響都計算在內，並同時接納，清楚，並成為每一個影響你們的意識的衝動的正式的管理員。

We urge you to go within your mind into each and every corner of consciousness, examining, accepting and blessing every disharmony which your body complex seems to fit you for. Herein is the cradle of destruction: man's heart and mind, when the full consciousness of your kind is not acknowledged and disciplined. We do not urge you to behave in what you perceive as a dark or selfish manner, but only to perceive the logic of such behavior. You shall find peace to come more easily when the enemy which is within you is carefully understood.

我們鼓勵你進入到你的心智之中，進入到意識的每一個角落之中，檢查，接納並祝福每一個你的身體複合體看起來為你量身定做的不協調。在其中有毀滅的搖籃：人的心與頭腦，當屬於你們的類型的完全的意識不被承認且未被鍛煉的時候。我們並不是催促你們用你們感覺到是一種黑暗或者自私的方式來行為舉止，而僅僅是去感覺到這樣的行為舉止的邏輯。你們將會發現，當在你們內在之中的敵人被仔細理解的時候，平安會更容易出現。

We are giving this instrument some tuning at this time and we thank you for

your patience. We are known to you as those of Q'uo, and are sorry for the delay, but this instrument is quite receptive this evening and we are winding her coil, although she does not understand what we are doing. It is a helpful thing for us and the instrument will find it helpful also. We thank you for your patience and would at this time transfer the contact so that we may indeed speak with the one known as N. We leave this instrument with thanks and would transfer now. We are Q'uo.

我們在此刻正在給予這個器皿某種調音，我們為你們的耐心感謝你們。我們是你們知曉的 Q'uo，我們為延遲而抱歉，但是這個器皿今晚是相當有接受力的，我們正在為他繞線，儘管她並不理解我們正在做什麼。這對於我們是一個有幫助的事情，器皿將會同樣也發現它是有幫助的。我們為你們的耐心感謝你們，我們在此刻將這個接觸轉移，這樣我們就可以確實與被知曉為 N 的實體說話了。我們帶著感謝離開這個器皿，我們現在轉移。我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet you again in love and light. We thank this instrument for allowing us to speak through it this evening, and we are hopeful that we might be able to be of further service by attempting to answer those queries which each may find value in the asking. We remind each that we are but fallible seekers, your brothers and sisters, who wish that our words not be given too great a weight. Take those which have meaning for you and leave those which do not. May we begin with a query at this time?

我是 Q'uo，我再一次在愛與光中向你們致意，我們為這個器皿允許我們今晚通過它發言而感謝它，我們希望我們能夠藉由嘗試去回答那些每一個人可能發現有價值詢問的問題來進行進一步的服務。我們提醒各位，我們僅僅是易於犯錯的尋求者，我們是你們的兄弟姐妹，我們希望我們的言語不被給予過大的一種重量。請採用那些對於你們有意義的言語，並將那些沒有意義的留下來。在此刻我們可以用一個問題開始嗎？

N: My question to you is the question, if a so-called dangerous weapon, such that a gun could be—[could] draw to the entity using it danger, also, or a negativity because of possessions that could be used for harm?

N：我給你們的問題是，是否一個所謂的危險的武器，諸如一把槍，能夠被——能夠將使用它的實體拉入到危險之中嗎，同樣，或者，因為能夠被用於傷害的所有物，一種負面性能夠將人拉入到危險之中嗎？

I am Q'uo, and we respond by suggesting that there is no artifact of your culture, including the weapons of which you speak, which in itself may bring to an entity a situation which you would describe as dangerous or negative, rather one may look to the intentions of the one who possesses the artifact and query as to the nature of those intentions, for though your world is one composed of many things and seems concrete and solid about you, indeed, that which moves it and has effect upon it is of the world of thought. As you direct your thoughts, so you draw unto you that which resonates in harmony

with those thoughts.

我是 Q'uo，我們藉由這樣建議來回應，沒有任何的屬於你們的文化的人造物，包括你談及的武器，在其自身可能將一個實體帶到一種你們描述為危險或者負面性的情況，毋寧說，一個人可以檢查那個擁有人造物的實體的意圖並在關於那些意圖的屬性的方面進行詢問，因為儘管你們的世界是一個有很多的事物構成，並且看似在你們周圍是具體而堅固的，確實，那個推動它並對它具有影響的屬於是屬於想法的世界的。當你指引你的想法，你就因此將那些與那些想法有共鳴的事物吸引到你身上了。

This is a general principle which, of course, has many exceptions, but one may look to it as what you may call a rule of thumb. We may also add that the intentions which motivate any action are intentions which are themselves a product of what an entity has thus far learned within an incarnation and the efficiency with which that learning has been accomplished. Thus, the frame of mind and mood of emotion become the motivators for further actions and further thoughts as they themselves are products of the experience of the entity, so that an incarnation builds a certain momentum, shall we say, and it is within this field of thought energy that an entity will draw unto itself those experiences which are most likely to provide it further opportunities for learning and for being of service.

這是一個一般性的原則，當然，這個原則擁有很多的例外，但是，一個人可以將它視為是你們可能稱之為一個經驗法則。我們同樣可以補充，驅動了任何行為的意圖，在其自身是一個實體迄今為止已經在一次投生中學會了的事情，以及那種學習已經藉由其被完成的成效的一個產物。因此，心智的框架和情緒的心境會成為更進一步的行動以及更進一步的想法的促進物，因為當它們自己就是實體體驗的產物，因此，一次投生會構建一定的，容我們說，勢能，就是在這個思想能量的區域中，一個實體將會將那些極其有可能會提供給它進一步的機會來學習和服務的體驗吸引到它自己身上。

May we answer in any further way, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

N: No, that was quite sufficient. Thank you.

N：不用了，那是相當足夠的。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Am I to know anything about what "winding a coil" means? And does it have anything to do with the high degree of contact that I felt earlier in the day?

Carla：我可以知道任何關於“繞線”（*winding a coil*）是什麼意思的事情嗎？它與我在今天早些時候感覺到的很高的程度的接觸有任何聯繫嗎？

I am Q'uo. We find, my sister, that in responding to this query we must first lay a certain groundwork by suggesting that the receptivity which became

apparent to you at an earlier portion in this day is a product of many energy patterns or rhythms which are known to your peoples as the biorhythms and their coincidence in your pattern of living. The coil of which we spoke is most easily described as the pattern that intelligent energy, or the love/light of the Creator, takes as it moves through your energy centers, both the primary centers and secondary centers as well. There is a rhythmic spiraling of energies that are, when seen, closely approximating the shape of a coil or spiraling light.

我是 Q'uo。我的姐妹，我們發現在回應這個問題的方面，我們必須首先藉由這樣建議打下一定的基礎，我們建議在這個日子的一個較早的部分對於你成為冥想的那種接納性是很多能量模式，或者你們的人群知曉為生物韻律的韻律，以及它們在你的生命模式中的巧合的一個產物。我們談及的線圈，是會極其容易地被描述為智能能量，或者造物者的愛/光，在它通過你的能量中心，同時包含主要的中心以及次級中心，移動的時候，會呈現出來的樣式。會有一種能量的有旋律的螺旋，當它們被看到的時候，是極其類似於一個線圈或者螺旋光的形狀的。

The pattern that is traveled in this spiraling of intelligent energy is a pattern determined by the openness and brilliance of each energy center in turn, so that the intelligent energy begins its movement at the lower center and is then spiraled upward in a fashion which, when meeting no resistance, becomes intensified as the energy passes into the higher centers and their secondary components.

通過這種智慧能量的螺旋的旅行而被呈現出來的樣式是一種由每一個按順序的能量中心的開放性與亮度所決定的，因此，智慧能量會在較低的中心開始它的運動，並接著用一種方式向上螺旋，當智慧能量不遇到阻礙的時候，它會隨著能量進入到更高的中心以及它們次級的組成部分而被增強。

When we spoke of winding or rewinding your own coil of intelligent energy, we were speaking of the effect which we are able to cause by intensifying the energy which moves through the spiraled centers of energy. Thus, we in effect complement work which you have accomplished by shooting an extra dose, shall we say, of energy through this spiraling coil of intelligent energy.

當我們談及對你自己的智慧能量的線圈的繞線或者重新繞線的時候，我們是在談及我們藉由強化穿越螺旋管的能量中心的能量而能夠產生出的效應。因此，我們實際上是在藉由對通過這個智慧能量的螺旋線圈的能量，容我們說，額外多打一針來對你已經完成的工作進行補充的工作。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Yes, Q'uo. Was this service that you performed as a result of my praying before I channel each time to receive the highest and best that is possible for me to receive? Or would it occur in the development of any channel, regardless of the tuning? Due to the contacts to your own sense of service to others?

Carla：是的，Q'uo。這種你們執行的服務是作為在每一次傳訊前祈禱接收到我

有可能接收到的最高和最佳的事物的一個結果的嗎？或者它會在任何管道的發展中發生，無論調音如何？是由於與你自己對服務他人的感覺的接觸嗎？

I am Q'uo, and we find that the answer to this query is not a simple one, for the entity serving as instrument provides much of the framework or foundation upon which any contact such as ourselves may then attempt to build a certain kind of structure or channel through which information may be transmitted. The prayer of which you speak is that tuning device which is most helpful in your own experience to ready yourself for this service. It is a crystallization of the life pattern which you have chosen in your daily round of activities, and this life pattern itself lends a significant portion of beingness to your tuning, so that the tuning then becomes a magnifier of the desire to be of service through the vocal channeling.

我是 Q'uo，我們發現對這個問題的答案不是一個簡單的答案，因為作為器皿服務的實體提供了任何諸如我們自己之類的接觸接著可以嘗試在其上構建一定類型的結構的框架或者基礎，或者資訊可以通過其被傳遞的管道。你談及的祈禱是那種在你自己的體驗中對於讓你自己為這種服務做好準備極其有幫助的調音的手段。它是你已經在你的日常生活的活動中選擇了的生命模式的一個結晶這種生命模式在其自身會將你的存在性一個有意義的部分借與你的調音，這樣，調音接下來就可以成為通過語音管道的進行服務的渴望的一個放大器了。

Added to this is the experience that any instrument gains as it practices its art, and in your particular case we have been able to work with your instrument for a long enough portion of your time that we are able at this time to move your conscious awareness somewhat more deeply into the meditative state in order that we might transmit concepts in a word by word fashion, thus hopefully acquiring the ability to be more precise, as you would call it, in describing one concept or another.

任何器皿隨著它練習它的技藝而取得的經驗會成為對這種放大器的補充，在你特定的情況中，我們已經能夠與你的器皿一同工作你們的時間的一個足夠長的部分，這樣我們就能夠在此刻將你的有意識的察覺多少更為深入地移動到冥想狀態中，以便於我們可以通過一種逐字逐句地方式傳遞觀念，並由此有希望取得那種在描述這樣或者那樣一個觀念的過程中成為，如你對它的稱呼一樣，更為準確的能力。

At this time we shall ask if there might be any further way in which we might respond to your query or if there might be further queries that you wish to ask to elicit further information upon this topic.

在此刻，我們將請問是否可能與任何進一步的方式是我們可以通過其回應你的問題，或者是否可能有你希望詢問的進一步的問題以在這個主題上引出更進一步的資訊？

Carla: No, thanks.

Carla：沒有了，謝謝。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有任何進一步的問題嗎？

N: Well, now that you mentioned it, I have a question. I work at a place among deceased people, and my question would be, I try to look at each person and send good energy to them, and I was wondering, I don't know if you would call it the soul, but the energy of the deceased person, would they feel my energy going to them? I'm wondering if their soul would linger or any feelings or type of communication through the senses would linger after death is what I'm trying to ask.

N：好的，既然你提到它了，我有一個問題。我一個地方工作，那個地方是在死去的人中間的，我的問題是，我嘗試去看著每一個人並向它們送出有益的能量，我想要知道，我不知道是否你們願意稱之為靈魂，但是，死去的人的能量，它們會感覺到我的能量前往它們身上嗎？我想要知道，是否它們的靈魂會逗留，或者，是否任何感覺或者任何類型的通過感知的交流，會在死亡之後徘徊不去嗎，這就是我嘗試詢問的事情了。

I am Q'uo, and we find that among the population of your planetary sphere, being of the third density, it is often the experience of one who has recently made the transition from your earthly existence to the inner realms that the entity will for a portion of your time remain in the vicinity of its physical vehicle which it has now shed, and will also visit many of those with whom it has been close in the incarnation now complete.

我是 Q'uo，我們發現在你們的第三密度的星球的人群中，一個最近剛剛完成了從你們的塵世的體驗進入到內在領域的轉換的實體的體驗經常會是，那個實體將在你們的時間的一個部分留在它現在已經脫掉了的物質性載具的附近，並將同樣會訪問許多那些在現在被完成了的投生中它已經是與之親近的人。

The communication upon your part of love and good feelings to those who have departed their physical vehicles is a blessing which is greatly appreciated in most instances, for it is a reassurance to such entities that they indeed live still and receive interaction from others, even though they may feel themselves somewhat between worlds, shall we say. They are quite sensitive to the expression of love and affection and utilize these good wishes as they prepare to begin a journey that will finally take them into another density of existence in which they shall begin a study of the incarnation now complete and preparation for that which is to come.

在你的部分上與那些已經離開了它們的物質性載具的實體的對愛和有益的感覺的交流是一種在大多數情況中都會被極其感激的祝福，因為它是對這樣的實體的一種再次保持，它們確實仍舊活著並接收到來自其他人的互動，即使它們感覺到它們自己多少有些是，容我們說，在兩個世界之間。它們對於愛和同情的表達是相當敏感的，並會在它們準備開始一場它們最終將會讓它們進行的旅程的時候利用這些良好的祝願，這場旅程是進入到另一個存在性的密度中，在其中它們將開始一次對現在被完成了的投生的研究，以及為即將到來的投生的準備工作。

Thus, it is quite helpful for all those who have recently known one who has passed through the door of death to send to that entity the heartfelt love and

joyful farewell in order that the entity might be speeded upon its way and find the path through ... 因此，對於所有那些最近已經知道有一個實體已經穿越了死亡的大門的人，它們對那個實體送出由衷的愛與喜悅的告別，這是相當有幫助的，這樣那個實體可以在它的道路上被加速，並找到道路穿越.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. May we respond in any further fashion, my sister?

我是 Q'uo，我再一次與這個器皿在一起了。我的姐妹，我們可以用任何進一步的方式回應嗎？

N: No, thank you. I sort of felt your answer before and I feel that that's (inaudible). Thank you. N: 不用了，謝謝你們。我之前就以某種方式感覺到你們的回答，我感覺那是（聽不見）。謝謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Only if you can make lemonade out of lemons. I have been asked too many times lately not to ask you once more for any help, any helpful concept that you could give me in responding to people who have a problem with spirituality and money. It's a basic question of ethics and supply and the consciousness of plenty or supply versus the consciousness of need. People who offer spiritual gifts to others seem to have the feeling that they shouldn't ask for money, and yet many people who want to offer spiritual gifts to others have to charge something, or at least they feel they do, in order to pay for their way in life. Is there any concept that I could take into my own thinking to work on in responding to people who ask me these questions?

Carla: 只要你們還能夠從檸檬榨出檸檬汁。我最近同樣已經多次被要求，在回應那些遇到了一個與靈性與金錢有關的問題的人的過程中，不去對你們多要求任何幫助，任何你們能夠給予我的有幫助的觀念。它是一個倫理道德、供給、以及豐盛或者供應的意識對比需要的意識的問題。為其他人提供靈性的禮物的人，看起來似乎會有感覺，它們不應該要求錢，而很多想要對其他人提供靈性上的禮物的人，不得不收取某種費用，或者至少它們感覺到它們收取費用，以便於為它們在生命中的生活方式付賬。有任何觀念是我能夠納入到我的思考，以在回應那些詢問我這些問題的人的方面對其進行工作的嗎？

I am Q'uo. We shall attempt to be of service in this regard, my sister, but we

are somewhat unsure of our abilities, for this instrument has biases in this direction of inquiry which may be somewhat difficult to overcome. We may suggest that the planning to the last degree for any service to be offered is often an hindrance which makes the free offering of the service difficult, if not impossible.

我是 Q'uo。我們將嘗試去在這個方面進行服務，我的姐妹，但是我們多少有些不確信我們的能力，因為這個器皿在這個詢問的方向上有偏向性，這些偏向性多少有些難以克服。我們可以建議，在任何最低的程度對任何要被提供的服務的計畫，都經常是一種阻礙，它會使得對服務的自由給予變得困難，如果不是使之成為不可能的話。

What we mean to suggest in this regard is that for one who wishes to be of service to others in any particular fashion, it is recommended that that desire be the foundation upon which all further thought and action be built. The desire is that which shall form the framework that will allow the service thus to intensify and refine this desire. It is most helpful in that when the entity is able to remain in the full flush, shall we say, of this desire to serve, then it is often the case that the way to serve shall be made clearer and smoother for such an entity as the entity is able to call upon its own inner resources through the subconscious mind, and is also aided in its desire to serve by those friends and teachers of the inner realms who watch over each third-density entity.

在這個方面我們打算要建議的事情是，對於一個希望用任何特定的方式為他人服務的人，被推薦的事情是，那種渴望成為所有更進一步的想法與行動被構建於其上的基礎。渴望就是將會形成了框架的事物，那種框架將會允許服務由此強化並精煉這種渴望。它是極其有幫助的，因為當實體能夠留在這種去服務的渴望的，容我們說，滿溢之中，接下來，經常會發生的情況是，服務的方式將會對這樣一個實體變得更加清晰且更加流暢，因為實體能夠通過潛意識心智呼喚它自己的內在的資源，並同樣會因為那些內在領域的照看每一個第三密度的實體的朋友與老師而在它去服務的渴望的方面得到幫助。

Thus, the synchronistic events, as you call them, begin to have impact within the entity's life pattern so that the way to provide the service becomes apparent as the entity is propelled to it and through it by its desire to be of service.

因此，同時性的事件，如你們對它們的稱呼一樣，開始在實體的生命模式中產生影響，這樣，提供服務的途徑就會隨著實體被它進行服務的渴望驅趕到其上並穿越它而變得明顯。

Whether the entity sets a price upon its service and the amount or degree of that price is determined in a fashion which is most difficult to describe, but which is primarily the function of the entity's ability to gather its own inner resources in a fashion that allows their full and free expression, and as an analog, then, draws unto the entity the most appropriate manner by which the services may be provided to others.

實體是否為它的服務設置一個價格，以及那個價格的數量或者程度，是用一種極其難以描繪的方式被決定的，而這種方式主要是實體去收集它自己的內在的資源

的能力的機能，這種方式允許那些內在的資源的完全且自由的表達，並作為一種同源物，接著將服務藉由其可以被提供給其他人的最為合適的方式吸引到那個實體了。

As a general rule, we may suggest that the charging of a fee or price of any kind for such services is basically unimportant if the entity is able to look upon such a fee or charge or price as that which is not rigid, and is not that which shall become an obstacle to the providing of the service if the one desiring the service cannot pay the price.

作為一個一般性的規則，我們可以建議，如果實體能夠將這樣一個費用、收費或者價格視為是並非嚴格的事物，且如果一個渴望服務這種服務的人無法支付費用的話，這個費用將不會成為是對服務的提供的一種障礙物的事物，那麼，為這樣的服務收取費用或者設置類型的價格，就基本上是不重要的了。

Thus, the service is always offered, with the desire to serve being the motivation. The fee or price that may be decided upon, then, is that which is flexible and is secondary to the service.

因此，藉由去服務的渴望成為了動機，服務一直都被提供的。可能要對其作出決定的費用或者價格，接下來，就是靈活的且對於服務是次要的事情了。

May we respond in any further fashion at this point?

在這個位置，我們可以用任何進一步的方式回應嗎？

Carla: Just one related question. My apologies to the instrument who hates this, okay? It has been said to me, sincerely, by good people, that the giving of money or some fee, some gift, constitutes a necessary part of a metaphysical bond between giver and receiver of metaphysical information, and that without the payment of some kind, you are basically giving your service with a deep metaphysical request to the person receiving it not to pay any attention to it. Whereas, by accepting a fee, you are also accepting that you are going to give this entity something and the entity is agreeing to take it in and consider it, that it is a sort of metaphysical contract, so that the price of it becomes an important part of the gift that is received, the price of it, that is, becomes an important part of the gift.

Carla：僅僅是一個相關的問題。我對於器皿抱歉，他恨這個問題，是嗎？一些好意的人，已經真誠地對說過，給予金錢或者某種費用，某種禮物，都成了在形而上學的資訊的給予者和接收者之間的一條必須的形而上學的紐帶，沒有某種類型的費用，你基本上是在給予你的服務，並同時會對於接收它的人做出一個深入的要求，不要對其給予任何的注意。反過來，藉由接收一種費用，你同樣是在接受，你將會給予這個實體某個事情，而那個實體是同意去接納它並考慮它，它是一種類型的形而上學的協議，這樣它的價格就成為了那個被接收到的禮物的一個重要的部分了，也就是說，它的價格成為了一個禮物的重要部分了。

Would you care to comment on this concept? Does it have any substance?

你們願意對這個觀念進行評論嗎？它擁有任何實質嗎？

I am Q'uo, and we find in this instance that it is for most of the population of your planet a case of the cart before the horse, as we find your saying has put it. The situation which has developed upon your planetary sphere as a result of the development of monetary systems and their predecessors of the bartering systems is the root to which the principle which you have stated may be traced, and we find that in many cases, due to the belief of many of your peoples that each may own a portion of the creation that is separate and apart from that which is owned by others, that many do indeed need a crutch, shall we say, upon which to lean when seeking assistance of a metaphysical or physical nature, one from another. Because of these beliefs, it is often necessary to pander to them, shall we say, and to, if we may use yet another phrase, "throw the dog a bone," so that it shall lie quietly as the study goes on ...

我是 Q'uo，我們發現在這個情況中，對於在你們的地球上的人群的大多數人，它是一種，如我們發現你們的諺語已經說過一樣，將貨車放在馬前面。在你們的地球上作為金錢系統的發展以及它們的交易系統的前輩的一個結果而已經發展出來的情況，就是你已經陳述了的原則可以被追溯到其根源的事物了，我們發現，在很多情況中，由於你們的人群中很多人都擁有這樣的信念，每一個人都可以擁有那個造物的一部分，那個部分是與被其他人擁有的部分是分離的且分開的，很多人確實需要一個，容我們說，拐杖，以便於在尋求具有一種形而上學的或者物質性的屬性，不是一個就是另一個，的幫助的時候依賴於它。因為這些信念，容我們說，去沉思它們，經常是有必要的，如果我們可以再用另一個短語的話，"丟給狗一根骨頭"，這樣它就將會在學習繼續進行的時候安靜地躺著.....

Carla: May I interrupt to ask a question?

Carla：我可以打斷來問一個問題嗎？

I am Q'uo, and this is quite acceptable, my sister.

我是 Q'uo，這是相當可以接受的，我的姐妹。

Carla: I'm concerned for the instrument. I'm concerned because of the emotional load of these questions. Would it be satisfactory to you if I withdrew this question and allowed the instrument to stop channeling?

Carla：我對器皿感到擔心。我因為這些問題的情緒性的重擔而擔心。如果我收回這個問題並允許器皿停止傳訊，這對於你們是滿意的嗎？

I am Q'uo, and this is quite acceptable my sister, yet we are also willing to continue, as is this instrument.

我是 Q'uo，我的姐妹，這是相當可以接受的，而我們同樣樂意與繼續，和這個器皿一樣。

Carla: That's okay. Not necessary. I get the drift. I'm concerned for the instrument personally.

Carla：那是沒問題的。不是必須的。我抓住要點了。我個人對器皿感到擔憂。

I am Q'uo, and we shall continue. We are having some difficulty due to the

confusion in this instrument's mind. It is unaware that it has any difficulty, yet it has consented to allow the questioning to cease for the evening. Is there any short query before we close this evening?

我是 Q'uo，我們將繼續。我們由於在這個器皿頭腦中的混淆而正在遇到某種困難。它並不知道它遇到任何困難了，而它對於允許今晚的詢問結束是贊成的。在我們今晚結束之前，有任何簡單的問題嗎？

Carla: No. Just our thanks.

Carla：沒有了。僅僅是我們的感謝。

I am Q'uo, and we thank each for inviting our presence this evening, and we apologize if we have caused any discomfort to this instrument or to any present this evening. We are somewhat clumsy at assessing the vital energies of those serving as instruments, and hope that we may gain in a facility in this regard in your future.

我是 Q'uo，我們為各位今晚邀請我們出席而感謝各位，如果我們對這個器皿或者對今晚任何在場的人已經造成任何不適了，我們抱歉。我們在評估那些作為器皿服務的實體的生命能量的方面是有些笨拙的，我們希望我們在你們的未來可以在這個方面取得靈巧性。

We have greatly enjoyed our sharing of your vibrations this evening and we look forward to attempting to be of some small service to this group in what you would call your future. We are known to you as those of Q'uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我們對於今晚分享你們的振動已經是極其享受的了，我們期待在你們所稱的你們的未來嘗試對這個團體進行某種小小的服務。我們是你們知曉的 *Q'uo*，在此刻我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai vasu borragus*。

January 10, 1987

1987-01-10 愛的謎題

A question from S regarding this statement by Q'uo: "Q'uo: We would speak to you this evening about love. The call this evening circles around many concerns, yet there is only one response to the many-sided concern of illusion, and that is gently, cleanly and with grace to suggest the turning of the attention always to that which is the unity, the mystery, the love which is behind all the many scenes that shine, as if each part of the illusion were a sequin sewn on to an almost unimaginably large structure or model for the delight and benefit of all, that all could walk around and behold the beauty of the illusion."

一個來自 S 的問題，問題是關於 *Quo* 的這個陳述的：“*Q'uo*：我們在今晚對你們談論愛。今晚的呼喚圍繞著許多的關注點，而對於幻象的有許多面向的關注點，僅僅只有一個回應，那就是溫和地、清晰地、帶著優雅建議，一直都將注意力轉向那個在所有的許多的閃閃發光的舞臺佈景背後的統一、神秘與愛之所是，就好像幻象的每一個部分都是為了所有人的快樂或者益處而被縫在一個幾乎無法想象地巨大的建築物或者模型上的一塊裝飾的金屬片一樣，這樣所有人就都能夠四處走動並看到幻象的美麗了。”

(Carla channeling)

(*Carla* 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator whom we serve with our whole mind and heart. We thank each for requesting our presence during this meditation, and offer to each face of the Creator our own face, Creator to Creator and love to love. It is a great privilege to share being with you at this time. We thank both the one known as Carla and the one known as S for relaxing and ceasing to be concerned about what we have to say. It is well that each remember that all views are fallible and that none is teacher except to the self in any final capacity. We would not wish that our words mean too much or be taken with ultimate seriousness, but only used if helpful and discarded if not.

我是 *Q'uo*，我在太一無限造物者的愛與光中向你們致意，我們用我們全部的心智與心來服務太一無限造物者。我們為你們請求我們在這個冥想期間出席而感謝各位，我們向造物者的每一個面孔提供我們自己的面孔，我們向造物者提供造物者，向愛提供愛。在此刻與你們分享存有是一種巨大的榮幸。我們同時感謝被知曉為 *Carla* 的實體和被知曉為 *S* 的實體放鬆，且不再擔憂我們所要說的事情。每一個人都記住，所有的觀點都是易於出錯的，在任何終極的意義上，除了自我之外，沒有任何人是老師，這是很好的。我們不會希望我們的言語有太多的意義或者帶著終極的嚴肅性被對待，我們的言語僅僅是如果有用處就被使用，如果沒用就被扔掉的的事物。

We would speak to you this evening about love. The call this evening circles around many concerns, yet there is only one response to the many-sided concern of illusion, and that is gently, cleanly and with grace to suggest the

turning of the attention always to that which is the unity, the mystery, the love which is behind all the many scenes that shine, as if each part of the illusion were a sequin sewn on to an almost unimaginably large structure or model for the delight and benefit of all, that all could walk around and behold the beauty of the illusion.

我們在今晚對你們談論愛。今晚的呼喚圍繞著許多的關注點，而對於幻象的有許多面向的關注點，僅僅只有一個回應，那就是溫和地、清晰地、帶著優雅建議，一直都將注意力轉向那個在所有的許多的閃閃發光的舞臺佈景背後的統一、神秘與愛之所是，就好像幻象的每一個部分都是為了所有人的快樂或者益處而被縫在一個幾乎無法想像地巨大的建築物或者模型上的一塊裝飾的金屬片一樣，這樣所有人就都能夠四處走動並看到幻象的美麗了。

Yet how easy it is, my friends, to come too close to these glittering false sides, never seeing the stitches that hold illusion to illusion, never seeing the bare chicken wire beneath the papier maché, never seeing the hollowness of the interior of illusion. Because illusion, like an onion, peels to nothing. It cannot be assumed that there is nothing beyond the illusion. Indeed, we suggest that it is that very marked nature which illusion carries which suggests equally markedly that a mystery lies beneath that which is seen.

然而，我的朋友們，過於靠近這些閃閃發光的虛假的面向，而永遠看不到將幻象與幻象縫在一起的針線，永遠看不到在紙糊的材料下面的無裝飾的鐵絲圍欄，永遠看不到幻象的內部的空洞性，這是多麼容易的事情呀。因為幻象，就好像一個洋蔥一樣，剝掉皮之後就什麼都沒有了。無法被假設的事情是，在幻象之外什麼都沒有。確實我們建議，幻象所攜帶的那種非常明顯的特性就是，它同等明顯地建議，被看到的事物之下，存在有一個神秘存在。

Thus, we wish to speak with you this evening about love, for it is not helpful to speak of that which is not, unless we are able to inspire within those who seek some feeling for a direction of further profitable inquiry.

因此，我們希望在今晚與你們談論愛，因為談及其之不是的事物是沒有幫助的，除非我們能夠在那些尋求某種感覺的人內在之中啟發對於更進一步的有益處的詢問的一個方向。

We ponder within this instrument's mind the direction that we shall take in this speaking, for this instrument is clearer than is its normal wont and is not aiding us, We have two separate points to make, so we shall make first one and then the other. We would suggest to this instrument that in the future this instrument trust its clarity to a greater extent than it is at this moment, for without this instrument's aid, we are not as able to offer inspiration. Pure channeling may well be full of clarity, yet it is the color and fire of personality and poetry which only the channel can offer which sparks and enlivens our simple messages. We shall proceed.

我們在這個器皿的心智內在之中沉思我們將在這次發言中採用的方向，因為這個器皿是比它通常的不願意也不會幫助我們要更清晰的，我們有兩個分開的要點要講述，因此我們將先講第一個接著講另一個。我們會對這個器皿建議，在未來這個器皿比它在此刻在一個更大的程度上相信它的清晰度，因為沒有這個器皿的幫

助，我們是無法提供啟發的。純粹的傳訊可能是充滿了清晰度的，而恰恰就是管道能夠提供的具有人格與詩意的色彩與火焰會激發我們的簡單的資訊並使之變得生動了。我們將繼續。

Firstly, we would like to suggest that there is only one arena for the true study of ultimate things—that is, one's own consciousness. Thus it is that meditation remains always the one discipline that is not to be ignored, avoided or shortened beyond a reasonable point. Its dailiness is a majority of its virtue, although any attempt at meditation is always encouraged. The benefits of cumulative meditational time are far more than the simple addition of day-to-day, week-to-week, and year-to-year might suggest. The meditation held daily is a commitment to the sacramental nature of the temple of the body, mind and spirit that is the self.

首先，我們想要建議，對於終極的事物的真實的學習僅僅只有一個競技場——那就是一個人自己的意識。因此，有一種修煉，它一直都會是一個人的無法被忽略、回避或者被縮短到一個不合理的位置的，它就是冥想了。每日進行冥想就是它的優點的一個大多數的部分了，儘管任何對於冥想的嘗試都一直是被鼓勵的。積累的冥想的時間的益處，是比一天接一天，一周接一周，一年接一年的簡單的累加可能會建議的益處要遠遠更大的。每天進行冥想就是對身體的聖殿的聖餐的屬性的一種投入。

It is not known to an entity within the illusion when each moment for realization or transformation shall occur. However, one who meditates on a daily basis with intent to open to whatever transformation there may be in the silence is expecting and seeking on a daily basis the opening of the doors within the consciousness which are to some extent openable in a random manner, so that a great view which might be seen past one particular door might be missed entirely were meditation not to occur upon the appropriate day. He who watches shall not be surprised. He who does not watch shall perhaps not know the surprise that has been missed.

在每一個領悟或者轉變的時刻發生的時候，一個在幻象中的實體對它是不知曉的。然而，一個用一種每天進行的方式，並帶著向在靜默中可能會存在的無論什麼轉變開放的意圖，進行冥想的實體，就是在用一種每天進行的方式期待並尋求在意識中打開門，那些門在某種程度上用一種隨機的方式是可以打開的，這樣如果冥想沒有在適當的日子發生的話，可能通過一扇特定的門被看到的一種更大的視野就可能完全被錯過了。

This is true not only of the meditative state itself, but of the meditative view of the present moment. The very sunlight, the white-capped sea, and the waving long-leafed branches of summer burst with the vitality of realization, for they dwell as do all things within the consciousness of love and are part of the one original Thought. Thus, one who is in a contemplative state, watching not the shiny face of illusion, but the face of the Creator within each illusion, may see that one original Thought in color after color, distortion after distortion. Some distortions may seem horrible and some wonderful, yet all are the Creator and realization lies within each moment's burden of love

which is infinite to the discerning spirit. 這不僅僅對於冥想狀態其自身是真實的，對於當下一刻的冥想性的視野同樣也是真實的。陽光、頂部發白的海洋，夏日搖晃著的有著長長的葉片的樹枝，都帶著一個領悟的生命力迸發，因為它們所有事物一樣都是居住在愛的意識之中並且是那一個原初的想法的一部分。因此，一個處於一種沉思的狀態中，不去觀察和幻象的閃亮的面孔而是去觀察在每一個幻象內在之中的造物者的人，都可以在一個接一個色彩，一個接一個扭曲中看到那一個原初的想法。一些扭曲可能看起來似乎是可怕的，一些可能是美妙的，而所有的扭曲都是造物者，領悟存在於每一刻的愛的重擔之中，這種愛的重擔對於有分辨力的靈魂是無限的。

Love cannot be seen by those who are not willing to open and call upon the consciousness of love. Thus, there is always the leap, shall we say, of faith that states as a necessary assumption that the mystery behind all the things that are not is in the end the one thing about the illusion which cannot be denied—that is, love. We may talk about the terrible distortions of love, we may drag the name of love through the dirt of every battle and war that has ever been fought, we may deprive love of every satisfaction it has ever been given by poet or musician, yet there is not one honest spirit that can deny the palpable effect of love within the life experience.

愛是無法被那些不樂意於開放並呼喚愛的意識的人看到的。因此，一直都會有作為一個必要的假設來陳述的那種，容我們說，信心飛躍，那個假設即，在所有其之不是的事物背後的神秘，最終都是一個關於幻象的無法被否認的事情——那就是愛。我們可以談論愛的驚人的扭曲，我們可以拖著愛的名字穿越每一場曾經被戰鬥過的爭鬥與戰爭的污泥，我們可以將愛從它已經被詩人或者音樂家所給予每一個滿意上剝掉，而沒有任何一個誠實的靈魂能夠否認在生命體驗中的愛的摸得著的效果的。

Thus, the leap of faith is not so great, but only an optimistic telling of what each entity knows is the most creative and powerful force, illusory or real, within the creation.

因此，信心的飛躍並非如此之大，而對於每一個實體都知曉的事物的一種樂觀的講述就是在幻象中最有創造力且強有力的力量了，這種力量要麼是虛幻的，要麼是真實的。

There is always something in the present moment to spark the heart and engage the passion of a seeker, for there is always a chance for adoration, forgiveness or some expression of the love of the one infinite Creator. This is one thing which we wish to say, for when many things are in doubt about one's perceptions, it is well to move to the only perception which has a central part in the evolution of spirit.

一直都會有某個事情在當下一刻會鼓舞心靈並佔據一個尋求者的熱情，因為一直都會有崇拜，寬恕或者對太一無限造物者的愛的某種表達的時機。這就是一個我們希望去講述的事情，因為當關於一人的知覺有很多事情是處於疑慮之中的時候，僅僅移動到那個在靈性的演化中擁有一個中心的位置的知覺，這是很好的。

The other thing we wish to say, we apologize for not being able to work in in a

clever way, but we do not believe it is central. It is only that we perceive that there is a difficulty which we may address, and thus perhaps be of service. That difficulty which we perceive is the acceptance of anyone's point of view, including one's own, as being of an importance which loses sight of the perspective of eternity.

另一個我們希望說的事情，我們為無法用一種更為清晰的方式工作而抱歉，但是我們並不相信這是關鍵性的。它僅僅是我們感覺到，會有一種我們可以解決的困難，由此也許可以有所服務。我們感覺到的困難是，對任何人的觀點，包括自己的觀點的接納性，是具有一種重要性的，這種重要性會看不見永恆的遠景。

My children, many are the things which shall pass through your conscious minds in the infinite amount of, what you call, time that exists for you as a conscious being. Many are the arenas you shall enter and leave, many are the life experiences which shall store up for you ten things which you have learned which will help you become of greater service and ten million things which you have learned which are of no use whatsoever once the incarnation has been processed.

我的孩子們，你們作為一個有意識的存有，會有很多的事情將會在你們所稱的無限數量的存在的時間中穿越你們的表面意識心智。會有很多你們將會進入和離開的競技場，會有很多的生命體驗將會為你們儲存你們已經學會的事情，有十個你們已經學會的，將會幫助你們進行更大的服務的事情，就會有一千萬個你們已經學會的，但一旦投生已經被處理過了就無論什麼用處都不會有的事情。

Thus, it is well to care not more, but rather less about the thinking, the rightness, the probabilities, the future and all the many, many things which go into the intricate design of creating a lived life day by day. Turn, rather, to questions such as, "What is the motive? What service am I performing? What gift may I give? What consolation may I offer?" for consolation, justification, and all human gratification, if we may use that term, whatsoever shall come not from seeking, yet but seeking rather to offer aid to others. This is unfortunate from the standpoint of these within an incarnation, but we may suggest—and again this is not a central point—that from the standpoint which we hold as those called to offer inspiration, that ...

因此，去不更多地關注思考、正確性、可能性、未來以及很多很多的進入到一個創造了日復一日被活出的生命的複雜的設計之中的事情，而毋寧是較少地關注它們，這是很好的。毋寧是轉向諸如此類的問題，“動機是什麼？我正在進行的服務是什麼？我可能給予的禮物是什麼？我可能提供的慰藉是什麼？”因為慰藉、正當理由、以及所有人類的滿足感，如果我們可以使用那個詞語的話，以及無論什麼事情，都將不會來自於尋求，而毋寧是對其他人提供幫助。從這些在一次投生中的實體的立場，這是不幸運的，但是我們可以建議——再一次，這不是一個中心性的要點——從我們作為那些被呼喚來提供啟發的實體所擁有的立場.....

(Pause)

(暫停)

I am Q'uo, and am again with this instrument. We apologize for the delay, but this instrument was unwilling to proceed due to its own concern that it was becoming too great a portion of the message.

我是 Q'uo，我再一次與這個器皿在一起了。我們為延遲而抱歉，但於由於這個器皿自己對於這已經成為了資訊的一個過大的部分的擔心，這個器皿不願意前進了。

And again we say to this instrument, if we may take the time, and we thank you for allowing us to do that, that it is well for this instrument to focus upon the contact and to accept the responsibility for a portion of conscious channeling, rather than to refrain from allowing any organizational abilities which this instrument has in profusion to be allowed to surface. It is not helpful to the contact, and, indeed, we are having some difficulty with the instrument. Perhaps this instrument needs to listen to this message, for if it is true that all seekers need to focus not on what is not, but upon what is, and to judge not the self or others, but seek only the best intention and service. Then is this not particularly so for those who seek to serve by offering the service of vocal channeling? Is pride or humility, indeed, any stance regarding the illusion, acceptable or as acceptable to the self as the allowing of freedom to the self in faith that that which is is, that love is not only true, but infinitely powerful; light, not only verity, but infinitely capable of anguish and darkness?

再一次，我們對這個器皿說，如果我們可以花時間，我們會為你允許我們那樣做而感謝你，去聚焦在接觸上並接受對於一個有意識的傳訊的一部分的責任，而不是去抑制允許任何這個器皿大量擁有的任何組織化的能力被允許浮現到表面，這對於這個器皿是很好的。抑制器皿的這種能力對於接觸是沒有幫助的，確實，我們在器皿身上正在遇到某種困難。也許這個器皿需要聽這個資訊，因為真實的情況是，所有尋求者的都需要不去聚焦於其之不是的事物，而是聚焦於其之所是的事物，不去評判自我或者其他人，而是僅僅需求最佳的意圖與服務。接下來，對於那些尋求去藉由提供語音傳訊的服務而服務的人，難道不是尤其是這樣的嗎？驕傲，或者謙遜，確實，任何關於幻象的態度，是可以接納嗎，或是對於自我是，如同在信心中允許自我的自由一樣，可接納的嗎，那種信心即，其之所是的事物，那種愛，不僅僅是真實的，同樣也是無限強有力，光，不僅僅具有真實性，同樣也無限地具有痛苦與黑暗的能力。

Where is there room for fear in a life lived in faith? And if there is no fear, then there is freedom. You see and deplore fear in others. Take it not upon yourselves. Limit not yourselves, but in true humility take upon yourself the yoke of one who serves, and serve in the name of the infinite Creator—no finite creator shall you serve, my children, for why would you? You seek infinity, power, truth and eternal peace, the peace of unity, and all those things are yours only as you manifest them, only as you believe them, thus manifesting to yourself, only as you open your eyes in faith and thus shine not your light, but your greater Self's light to others. Why should you accept human limitation and lack? You are channels for the infinite Creator and infinite things are your birthright and ours.

在一次在信心中被活出的生命中 恐懼的空間在何處呢？如果沒有恐懼 接下來，

就會有自由。你們會在其他人身上看到恐懼並為之哀悼。不要將它放在你們自己身上，而是在真實的謙遜中為你自己套上一個服務的人的軛，並以無限造物主的名義服務——我的孩子們，你們將不會服務有限的造物者，因為為什麼你們要服務有限的造物者呢？你們尋求無限、力量、真理、永恆的平安、合一的平安，所有那些事情，僅僅在你顯化它們的時候，僅僅在你相信它們，並由此將其對你自己顯化的時候，僅僅在你心中睜開你的眼睛並因此不是對其他人閃耀你自自己的光，而是對其他人閃耀你的更大的自我的光的時候，所有這些事情就是屬於你們的。為什麼你們要接納人類的局限性和欠缺呢？你們是無限造物者的管道，無限的事物就是你們和我們的天賦權利了。

We apologize that we have had to stop and go in this channeling, yet we are grateful for your patience, and would at this time transfer to the one known as Jim. I am known to you as Q'uo. We transfer.

我們為我們已經必須要在這個傳訊中停止並離開而抱歉，而我們對於你們的耐心是感激的，我們會在此刻轉移到被知曉為 *Jim* 的實體。我是你們知曉的 Q'uo。我們轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again through this instrument. We are pleased at this time to be able to offer ourselves in the attempt to speak to any query which those present may desire to place before our consideration. Again, we remind each that our words are but our humble attempt to be of service, and we wish their fallibility to be well known. May we now ask if there might be a query with which to begin?

我是 Q'uo，我們通過這個器皿再一次向你們致意。我們對於在此刻能夠提供我們自己嘗試去談及那些在場的人可能可能放在我們的考慮前面的任何的問題而是感到高興的。再一次，我們提醒各位，我們的詞語不過是我們進行服務的謙遜的嘗試，我們希望它們的易於犯錯性是被清楚瞭解的。現在請問是否有一個我們可以用來開始的問題？

S: Yeah, I have one. If you are sending out what you think is your love to someone, and it is perceived as causing harm, what do you do? You can't send out more love, because it is perceived as something that will harm, and yet to stop sending that love is not good for the person who is the sender. What do you do in that space and in that time until some perception, some something is changed?

S：是的，我有一個問題。如果你正在向某個人送出你認為是你的愛的事物，它被感覺到是在造成傷害，你要做什麼呢？你無法送出更多的愛，因為它被感覺到某種將會造成傷害的事物，而要停止送出那種愛，對於那個是發送者的人是不好的。在那個空間中，在那個時間中，一直到某種知覺，某個事情被改變之前，你要做什麼呢？

I am Q'uo. We consider your query carefully, my sister, for to speak in general terms to a query which has specific implications can be misleading. We ask

that each seeker which desires to give that known as love as the finest of its gifts to another or others be made aware that there will be misperceptions in each effort to serve, for within your illusion you move in a darkness of knowing that seeks light, and you move in this darkness in order that light might be brought into it in a manner that is free and powerful, pure and ever-flowing.

我是 Q'uo。我們仔細地考慮了你的問題，我的姐妹，因為要用一般性的方式談及一個擁有具體的含義的問題能夠成為令人誤導的。我們請求每一個渴望給予那種被知曉為愛的事物作為它對另一個人或者其他人的禮物的尋求者都瞭解，在每一個去服務的努力中都會有誤解，因為在你們的幻象中，你們是在一個尋求光的知曉的黑暗之中移動，你們在這種黑暗中移動以便於光可以用一種自由、強有力、純淨且不斷流動的方式被帶入到黑暗之中。

By this we mean to suggest that the nature of one's being begins in mystery, moves through darkness, and seeks light, for all portions of the Creator which find themselves conscious and pursuing a path of service seek this light that is the one Creator, and seek to manifest it in the form that you know as love. And each portion of the one Creator, then, that partakes of this journey is unique in its seeking, in its being and in its sharing. That which is yours to give is yours to discover as well. Much may be discovered in seeking to give, and yet if that which is discovered be true, then one can do none else but give what is one's to give.

我們怎樣說是打算要建議，一個人的存有的屬性是在神秘中開始的，穿越黑暗移動並尋求光的，因為造物者的所有的發現它們自己是有意識並追尋一條服務的道路的部分，都尋求這種太一造物者之所是的光，並尋求用你們知曉為愛的形式顯化它。那麼，太一造物者的每一個參與到這場旅程的部分，在它的尋求中，在它的存有中，在它的分享中，都是獨一無二的。你要去給予的事物，同樣也是你要去發現的事物。在尋求去給予的過程中大量的事情可能會被發現，而如果被發現的事物是真實的，接下來，一個人除了給出它所要給予的事物之外，就無法做任何其他事情了。

We find that in your holy works there is the phrase, "Bread cast upon the water," that is appropriate in this instance. When one gives with the pure desire to be of service, one also assumes that that giving, in order to be purely of service, must be given freely, with no desire or dedication to a particular return or outcome for the giving.

我們發現你們在你們的神聖著作中有這樣的說法，“將麵包投到水面上”，在這個情況中那是合適的。當一個人帶著純粹的渴望去進行服務的時候，它同樣假設，為了要純粹地進行服務，那個給予，必須自由地被給予，不帶有對為那種給予的一個特定的回報或者結果的渴望或者投入。

This means that the giving and the desire to continue in the giving will find the tests, shall we say, in which the query shall be asked in symbolic form to each who desires to give that of love, and the query shall be, "Do you wish to give when the giving is not well received or is even refused, perhaps ignored?" In this way the heart of love, shall we say, is offered the opportunity

to give under what you may call adverse circumstances which offer the opportunity for strengthening the desire to give.

這意味著，給予以及在給予中去繼續的渴望，將會遇到，容我們說，考驗，在那種考驗中，問題將會用象徵性的方式向著每一個渴望給予那種具有愛的事物的實體被詢問，問題將會是，“當給予不會被很好地接收到，或者甚至被拒絕，也許被忽略的時候，你還希望給予嗎？”用這種方式，容我們說，愛的核心，被提供了機會在你們可能稱之為不利的情況下去給予，那些不利情況為增強那種給予的渴望提供了機會了。

Thus, the movement through your illusion will oftentimes find the difficulties which may seem to be insurmountable and which will confuse the seeker at many a turn. Yet we remind each that what is provided within your illusion is the opportunity to give without consideration of return. This shall, in many instances, provide a blessing which is not seen as such at the moment it is provided, for many within your illusion feel the goal of the incarnation is a peaceful harmony in which misperceptions are removed, and yet we might suggest, my sister, that it is in the difficult times in which misperceptions abound that the work of the incarnation proceeds rapidly apace, and in these situations the ability to give is strengthened and will provide resources that will allow the giving in what you would call your future to be refined by the continued kindling of the desire to serve and to know love in order that it might be shared ever more freely.

因此，穿越你們的幻象的移動將時常會遇到可能看起來似乎無法逾越並將會在許多的轉彎處讓尋求者感到混淆的困難。而我們提醒每一個人，在你們的幻象中被提供的事物，就是在不考慮回報的情況下去給予的機會。在很多情況中，這將會提供一種祝福，而這種祝福在那個它被提供的時候將不會被視作是這樣的祝福，因為在你們的幻象中很多人感覺到投生的目標就是一種在其中誤解是被消除了的平安的協調，而我們可以建議，我的姐妹，就是在那些在其中誤解是大量存在被困難的時間中，投生的工作是快步前進的，在這些情況中，去給予的能力是被增強了的，並將會提供資源，這些資源將會在你們所稱的你們的未來允許那種給予藉由對去服務和去知曉愛的渴望的持續的點燃而被精煉，以便於它可以越來越更為自由地被分享。

May we respond in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式回應嗎？

S: Well, there's two things. I may be splitting hairs and getting caught up in analyzing, but to me there is a difference between freely giving of love without any expectations of it falling on gravel or fertile soil or anything else, and freely giving of love and knowing, because you have been told, that it causes pain, so that your consciousness knows and your subconsciousness knows now that what you give causes pain, then it is no longer a gift freely given, but pain freely given.

S：好的，有兩個事情。我可能是在對細節斤斤計較並被卡在分析中了，但是，對於我，在自由地給予愛而不對它是落在砂石上或是肥沃的土壤上或者其他智商上有任何期待，與自由地給予愛並知曉，因為你已經被告知，它是造成痛苦

的，在兩者之間是是有一種區別的，這樣你的意識就是知曉，你的潛意識就會知曉，既然你給予的事情是造成痛苦的，接下來它就不再是一個被自由給予的禮物，而是被自由給予的痛苦了。

Carla: Isn't that kind of like "pearls before swine?" Just put that on the end of her question. *Carla*：那是某種類型的類似“將珍珠扔到豬前面”嗎？就將那個放在她的問題的結尾好了。

S: To me there is something about that that seems somehow tied in with a very distorted view of martyrdom. It gets very tangled, and I may be confusing things that shouldn't be confused, although if I am thinking them, then they exist. But I feel so incredibly caught between knowing that I want to give because that is how I am, without any sense of martyrdom, just simply how I am, and yet causing pain which is something that destroys me, that thought of causing pain. I don't know what to start doing. It is difficult to just wait. I am caught in a very peculiar time/space frame warp like I've never felt before in my life and I don't know what to do about it.

S：對於我，會有某種事情是關於看起來似乎是以某種方式與一種非常扭曲的犧牲的觀念聯繫在一起的事情。它變得非常糾結，它可能是在將那些不應該是混亂的事情攪亂了，儘管如果我思考它們，它們接著就會離開。但是，我感覺不可思議地被如此卡兩個事物中間了，一方面，我知道我想要給予，因為那就是我的方式，沒有任何的犧牲的額感覺，僅僅單純地就是我的方式，另一方面，我卻又在造成痛苦，那種痛苦以是某種摧毀我的事物，還有對造成痛苦的想法。我不知道要從做什麼事情開始。僅僅等待是困難的。我被卡在一個非常特別的時間/空間扭曲中，就好像我從未在我的生命中在之前感覺過這種扭曲，我不知道要怎麼處理它。

I am Q'uo, and we might hopefully without infringement, my sister, suggest that the situation of which you speak is one which has presented the tangle ... 我是 Q'uo，我們可能有希望在不侵犯的情況下建議，我的姐妹，你談及的情況是一個已經呈現出糾結的情況.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and am again with this instrument. The puzzle for the moment confuses much of that which is desired and that which is possible for you to provide in the service to another. We cannot speak in a specific fashion to direct your footsteps or your mind in a way which would work the puzzle for you, for this puzzle, as well as all others that are encountered within an incarnation, are a portion of that which you have chosen to solve as a part of the incarnation and your desire to be of service to others.

我是 Q'uo，我再一次與這個器皿在一起了。對與那個時刻的困惑，使得大量的被渴望的事物以及你有可能通過對另一個人的服務而提供的事物變得混淆了。我們無法用一種具體的方式發言，以用一種為你解決那個困惑的方式來指引你的腳步或者你的心智，因為這個難題，如同所有其他的在一次投生中被遭遇到的難題一樣，是你作為投生的一部分以及你對於服務他人的渴望而已經選擇去解決的事物的一部分。

We might suggest that, when one is convinced that the efforts one has given in love and the desire to serve seem to produce that which is painful and deleterious to continued growth together, that the gaining of a perspective upon the interaction and the relationship is that which may allow portions of the puzzle to become more clearly delineated and allow a working at a time which you would call your future, for the life pattern contains the constant opportunity for those services that are possible and those lessons that are desired, to find the full range of movement and realization for each seeker, the perspective that one may [have] at such moments as you now experience. This perspective may be gained in a variety of ways and it may be necessary that both time and space be placed between your current experience and the future resolving of the puzzle.

我們可以建議，當一個人感到確信，它在愛以及去服務的渴望中已經給予的努力看起來似乎產生出了痛苦且對於再一次的繼續的成長是有害處的事物的話，在那種互動以及那種關係上取得一個遠景，就是可能會允許那個難題的一部分被更為清晰地勾勒出來，並允許一種在你所稱的你的未來的一個時刻的工作的事物，因為生命模式包含了持續不斷的進行這些有可能的服務以及這些被渴望的課程的機會，以便於為每一個尋求者找到完全的運動與領悟的範圍，並找到一個人在諸如你現在體驗到的時刻之類的時刻可能擁有的遠景。這種遠景可能用多種多樣的方式被取得，可能時間和空間同時都需要被放置在你當前的體驗和未來對難題的解決之間。

(Pause)

(暫停)

We find some difficulty in speaking here, for it is our desire that we not infringe upon the free will in providing our point of view. We apologize for the delay. This instrument is having some difficulty maintaining its concentration. We shall attempt to continue.

我們在這個位置發言的方面遇到了某種困難，因為我們的渴望是，我們在提供我們的觀點的過程中不侵犯自由意志。我們為延遲而抱歉。這個器皿在保持它的專注的方面正在遇到某種困難。我們將嘗試去繼續。

The perspective is not that which may be considered a product of the intellectual realm, but is that which might be pursued most fruitfully within the meditative state during which the effort is bent toward receiving the insights from the subconscious mind which await release as the conscious mind in its daily round of activities ponders that which is the puzzle.

這種遠景並不是那種可以被考慮為一個智力領域的產物的事物，而是可以在冥想

狀態中極其富有成效地被追尋的事物，在冥想狀態期間，努力是被專注於接收來自于潛意識心智的洞見的，當表面意識的心智在它的日常生活的活動中沉思那個謎題之所是的事物的時候，那種洞見是等待著釋放的。

We might, therefore, recommend that the meditative state be utilized to build a pathway to the subconscious mind, and that this pathway be traveled on a regular basis with the intent to retrieve those pieces of the puzzle which await discovery within. This process may be enhanced by combining the dreaming state and the information that can be gained in that state with the fruits of the meditative state so that the working of the puzzle becomes primarily a subconscious process that is aided by the conscious mind only in the providing of the more and more intense desire to know where one's feet may find love in the daily round of activities.

因此，我們可以推薦冥想狀態被利用來構建一條通往潛意識心智的通道，這條通道可以藉由去取回在內在之中等待著被發現的那個拼圖的碎片的意圖而用一種有規律的方式被旅行的。這個過程可以藉由將夢境狀態以及在那種狀態中可以被取得的資訊，與冥想狀態的成果的混合而被增強，這樣對那個謎題的解決就會主要成為一個潛意識的過程了，這個過程僅僅是通過表面意識提供越來越多的去知曉一個人的雙腳可以在何處在日常生活的活動中找到愛的渴望而被表面意識的心智所幫助的。

Thus, we might suggest, my sister, that the conscious mind has provided that which is its to provide in this instance, and may now be joined in the effort by the seeking to fashion the pathway to the subconscious mind for the directions that will allow the appropriate piecing of the puzzle which you now find yourself searching for.

因此，我們可以建議，我的姐妹，表面意識的心智已經提供了在這個情況中它要去提供的事物了，現在它可以在努力中與對用於塑造那個通過潛意識心智的通道方向的尋求結合在一起，那些方向將會允許適當的對你現在發現你自己在尋求的謎題的刺穿。

May we respond further, my sister?

我的姐妹，我們可以進一步回應嗎？

S: Would you care to give me any particulars on how to build the pathway using the dream state?

S：你們願意在關於如何使用夢境狀態構建那條通道的方面給予我任何詳情嗎？

I am Q'uo, and we might suggest the general use of the dreaming state is that which allows the seeker to use the subconscious mind such as one of your computer programmers would utilize the computer. The conscious mind is aware of the situation that presents the puzzle. It then, through its desire to solve the puzzle, provides that which it has gained of knowledge to the subconscious mind, and that information, when charged with the desire to find the path of love for the seeker, shall return to the seeker in what you call dreams that are coded in a symbolic fashion,

我是 Q'uo，我們可以建議，對夢境狀態的一般性的利用就是允許尋求者如同你們的一個電腦程式利用電腦一樣地利用潛意識的心智的方法了。表面意識的心智是察覺到那個呈現了謎題的情況的。接下來，通過它去解決那個謎題的渴望，它會向潛意識心智提供它已經取得的知曉，當那個資訊是被為尋求者找到愛的道路的渴望所充能的時候，那個資訊通過你們所稱的夢境返回尋求者，夢境是用象徵性的方式被編碼的。

To become aware, then, of these messages from the subconscious mind is the goal of remembering the dreams. One may learn this skill by reminding the self upon retiring for the evening that each dream shall be remembered and recorded as soon as possible upon its completion. These dreams and their coded messages then may become the topics, shall we say, for the meditation of the day. In this fashion, the subconscious mind is programmed to release information which may serve to reveal more and more pieces of the puzzle so that the feet may be placed more firmly upon the path of love.

接下來，要察覺到來自于潛意識心智的這些資訊，就是回憶起夢境的夢境了。一個人可以藉由在晚上睡覺的時候提醒自我每一個夢境都將會回憶起來並在它完成的時候盡可能快地被記錄下來而學會這個技巧。這些夢境以及它們被編碼的信息接下來就可以成為那一天冥想的主題了。用這種方式，潛意識心智就會被編程來釋放可能有助於揭露越來越多的那個拼圖的碎片的作用的資訊，這樣雙腳就可以被更為穩固地放置在愛的道路上了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

S: No, thank you.

S：沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Q'uo, and we are greatly appreciative of the opportunity for joining with this group this evening. We are aware that there is much which concerns each within the group and we share the concern of each to find the fullest expression of love and service within the life pattern that is possible at any moment. We feel a great sympathy for each, for we are aware of the difficulties that each experiences within the illusion that seems overwhelming and confusing for a great portion of the incarnation, and yet we encourage each to remember that this trial and testing is that which each has come to experience, for by experiencing the confusions and difficulties and moving through them with faith that there is a purpose for each that can be realized within the life pattern, each may then go forth with the strength of this knowing and continue the search for love in each moment, knowing that,

indeed, the one Creator has made each moment of that fabric of love, and the greater the confusion that seems to separate the perception of the seeker from that love, the greater the opportunity to gather an abundant harvest of love within the incarnational pattern. If there were no difficulties, my friends, there would be no opportunities to find and to share that of love, for it would be obvious to all that love was the only choice.

我是 Q'uo，我們極其感激今晚加入這個團體的機會。我們察覺到在團體中的每一個人都有大量感到憂慮的事情，我們分享每一個人的憂慮以在生命模式中找到的。對於任何時刻有可能的愛與服務的最為完整的表達。我們對每一個人的憂慮感到一種巨大的同情，因為我們知道每一個人是在幻象中體驗到的。我們鼓勵每一個人都去一起這帶著信心穿越它們，那種信心即，每一個困難都會有一個目的能夠在生命模式中從被實現，每一個人接下來就可以帶著這種知識的力量前進，並繼續在每一個時刻中尋求愛，同時知曉，確實，太一造物者已經每一刻構建了那個愛的編織物了，看起來的愛收穫的機會也就越大。如果沒有困難，我的朋友們，就不會有發現並分享那種愛的機會了，因為愛就是唯一的選擇，這就是對於所有人是明顯的事情了。

We join each of you in your seeking and remind each that we are available in your meditations for the deepening of your meditation as each seeks to seat the love which has been found within the being, and as each seeks to make sense of that which is confused. We seek with you in the simplicity of love and in the unity of light. We shall leave this group at this time. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai vasu borragus.

我們在你們的尋求中加入你們每一個人，我們提醒各位，當每一個人尋求去讓那種已經在存有內在之中被找到的愛固定下來的時候，在每一個人尋求去讓感到混淆的事物有道理的時候，我們在你們的冥想中一直都是可被用來深化你們的冥想狀態的。我們與你們一起在愛的簡單性與光的一體性中尋求。我們將在此刻離開這個團體。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開你們。Adonai。Adonai vasu borragus。

January 11, 1987

1987-01-11 對立的情緒的悖論

Group question: "Q"uo: You have asked us to discuss the paradox of opposite emotions. „Why," you ask, „is there both joy and sorrow?"

團體問題：“Q”uo：你們已經請求我們討論對立的情緒的悖論。你們問道，„為什麼同時會有喜悅和憂傷呢？”

(Carla channeling)

(Carla傳訊)

I am Q"uo, and I greet you in the love and in the light of the one infinite Creator. It is a great blessing to share your meditation with you, and we humbly thank you for allowing us to partake in the vibrations which are so beautiful a part of the creation, for each of you creates a beautiful harmony and symphony with all of the colors and tints, hues and shades of emotion, thought and action with which you weave the tapestry of your lives. In meditation, each energy center, as this instrument calls it, flows more and more, and clearly, colorful and beautiful to our perception, with the aura sharing so beautifully that unique gift which is each entity"s to offer to itself, for each which sees beauty is also of that beauty, and we thank you for the rare privilege of seeing so lovely a reflection of the Creator we are, all as you sit in the light of your circle, radiant and at peace.

我是 Q"uo，我在太一無限造物者的愛與光中向你們致意。與你們分享你們的冥想室一種巨大的祝福，我們謙遜地感謝你們允許我們參與到這些振動中，這些振動是造物的如此美麗的一部分，因為你們每一個人都藉由你們用來編織你們的生命的織錦的情緒、想法與行動的所有的色彩與色調、樣式與明暗創造出一種美麗的和聲與交響樂了。在冥想中，每一個能量中心，如這個器皿稱呼它的一樣，越來越多地，清晰地、帶著色彩與美麗流入你們的知覺，伴隨著靈光如此美麗地分享那個每一個實體要提供給它自己的獨一無二的禮物，因為每一個看到了美麗的實體都同樣也具有那種美麗，我們為看到我們之所是的造物者的如此美麗的一個映射的含有的榮幸而感謝你們，當你們坐在你們的圈子的光之中的時候，所有人都是發光且處於平安之中的。

Yet, what makes you at peace at this time is not what you have asked us to discuss. You have asked us to discuss the paradox of opposite emotions.

"Why," you ask, "is there both joy and sorrow?"

然而，在此刻使得你們處於平安的事物並非你們已經請求我們去討論的事物。你們已經請求我們討論對立的情緒的悖論。你們問道，"為什麼同時會有喜悅和憂傷呢？"

As we gaze at each beautiful glittering aura, at the amazing complexity of shading, shape and brightness, each entity quite perfect and unique, we can only praise the Creator for such spiritually helpful paradoxes, for it is through the stress of unacceptable things that the finest and most extreme emotions, thoughts and actions may be brought out of an entity. And as the Creator can

only become Self-conscious by gazing at the infinite numbers of reflections that are the consciousnesses given free choice, the Creator sees brighter, deeper and ever more glorious faces. And once again, each time an entity chooses to use the experience of joy in a productive way or to use a difficult experience productively, the greater self of that entity cheers, knowing that the Creator has again chosen to express Itself in a more coherent and unified manner, for all of evolution in the spiritual as well as in other senses seems to us, in our opinion, to move in a purposefully positive way, each choice for crystallization moving and polarizing the entity more and more.

當我們注視著每一個美麗而燦爛的靈光，注視著明暗、形狀與亮度的令人驚訝的複雜性的時候，每一個實體都是相當完美且獨一無二的，我們僅僅能夠為這樣在靈性上有幫助的悖論而讚美造物者，因為就算通過不可接受的事情的壓力，最為微妙且最為極端的情緒、想法與行動可以從一個實體上被產生出來了。因為造物者僅僅能夠藉由注視著被賦予了自由選擇的意識之所是的無限數量的映射物來成為自我察覺的，造物者看到了更為明亮，更為深入，且越來越燦爛的面孔了。再一次，每一個一次實體選擇用一種富有成效的方式使用喜悅的體驗，或者富有成效地使用一個困難的體驗的時候，那個實體的更大的自我都在歡呼，並同時知曉造物者已經再一次選擇用一種更為協調且統一的方式表達祂自己了，因為在靈性上，同樣也在其他的意義上的所有的演化，在我們看來，看起來似乎都是在用一種富有意義地正面性的方式移動的，每一個結晶的選擇都越來越多地推動並極化那個實體了。

This is our attempt at explaining why there is joy and why there is sorrow, but not why there is a paradox. In order to grasp the necessity of paradox in any limited expression of the inexpressible, one must first realize the profound mystery of the Creation itself. In terms of grasping an ultimate mystery, those who use words, and, to a great extent, those who use concepts to communicate, are completely unable to grasp truth. There is no polarity, nor is there sense. Sense consists of the organization of random effects so that coherence may be established. This is indeed the discipline of the personality. 這是我們對於解釋為什麼會有喜悅，為什麼會有憂傷，而不是解釋為什麼會有悖論的嘗試。為了要通過對無法表達的事物的任何有限的表達來掌握悖論的必要性，一個人必須意識到造物者其自身的深入的神秘。從掌握一種終極的神秘的意義上，那些使用詞語的人，以及在一個更大的程度上，那些使用觀念來進行交流的人，都是完全無法掌握真理的。既沒有極性，也沒有感覺。感覺包含了對隨機的效果的組織，這樣協調就可以被建立了。這確實就是對人格的鍛煉。

The mind of your conscious self is able only to deal with sense. Therefore, it is extremely common among your peoples to see the Deity Itself in a polarized fashion. All of your illusion depends upon polarity, and not yours alone, but a large portion, indeed, a considerable one of the total experience of which we are at this present moment aware. Thus, the physical and metaphysical laws, shall we say, or descriptions of the way things are arranged, must include polarity of all kinds and the concept of oppositeness. The either/or nature of your experience is designed to enable the decision-making process that, as each entity moves through the density of choice, each choice has the chance

of being a firm and serious choice, one highly polarized, making one a more conscious person.

你的有意識的自我的心智僅僅能夠與感覺打交道。因此，在你們的人群中，用一種有極性的方式看待神性其自身，這是極其通常的。所有你們的幻象都依賴於極性，不單單是你們的幻象，而是我們在這個當前的時刻察覺到的全部的體驗的一個相當大的部分。因此，物質性與形而上學的，容我們說，法則，或者對事物被安排的方式的描繪，必定包含了所有類型的極性以及具有對立性的觀念。你們的體驗的二選一的屬性是旨在使得做決定的過程稱為可能的，在每一個實體穿越選擇的密度的時候，每一個選擇都擁有機會成為一個堅定而嚴肅的選擇，一個高度極化的選擇，並同時使得一個人成為一個更加有意識的人。

Thus, all of the emotions may be found to have the opposite, and, indeed, in some way, include and evoke the opposite shadow, for has there been pure joy without sorrow? Or unadulterated sorrow without some fond or joyful shade?

因此，所有的情緒都可能被發現擁有對立面，所有的情緒，確實，用某種方式都包含並喚起了對立面的陰影，因為難道有不帶有憂傷的純粹的喜悅嗎？或者難道有不帶有某種喜歡或者喜悅的色條的沒有摻假的憂傷嗎？

As the seeker becomes able to grasp the intended use of both joy and sorrow, the seeker may then balance joy with sorrow and sorrow with joy, sickness with health and health with sickness, in all experience of polarized nature whatever, finding in any polarity of seeming catalyst a free choice for the emotion expressed in experience. It is rare for seekers to find it easy to master this discipline, but the problem of polarity being a central lesson for love and wisdom and balance between them shall be with you for a long portion of experience, and it is well to begin the process of either/or so that in each choice you may become a bit more balanced, a bit more compassionate, and a bit more aware of the full consciousness of love which created both joy and sadness and polarity itself, for in the end, if we can find joy an occasion to worship and sadness an occasion to praise, we shall once and for all have learned a central lesson of consciousness.

當尋求者開始能夠同時掌握對喜悅和憂傷的被打算好的用途的時候，尋求者就可以接下來藉由憂傷平衡喜悅，藉由喜悅平衡憂傷，用健康平衡疾病，用疾病平衡健康，在無論什麼具有極性的特性的體驗中，在具有任何表面上的催化劑的極性中，找到一種對通過體驗被表達的情緒的自由選擇。很少會有尋求者會發現要掌握這種訓練是容易的，但是，極性的問題是對於愛和智慧的一個中心性的課程，在兩者之間的平衡將會在體驗的一個很長的部分中與你們在一起，去開始這個二選一的過程，這是很好的，這樣在每一個選擇中，你們就可以變得更多一點點平衡，多一點點富有同情心，並多一點點察覺到愛的完全的意識，這種愛同時創造了喜悅和憂傷，以及極性其自身，因為在最後，如果我們能夠發現喜悅是一個去崇拜的場合，悲傷是一個去讚美的時機，我們就將已經一勞永逸地學會了意識的一個中心的課程了。

We leave you, delighting in the joyous and riotous symphony of planets, stars, galaxies and infinite constellations. We are grateful for the intensity of

your seeking, and shall be with any which shall request our presence during meditation, that we may in silence kneel within the heart and bow before the perfect whole and unified creation which is All and in All.

我們離開你們，我們在行星、恒星、星系與無限多的星座的喜悅而又吵鬧的交響樂中歡喜。我們對於你們的尋求的強度是感激的，我們將於任何在冥想期間請求我們的在場的人在一起，我們可能在靜默中在心中跪下並對那個完美、完全且統一的造物鞠躬，造物就是萬物，造物在萬物之中。

We are those of Q"uo. We ask, as always, that you take no thought for any idea which may have been offered by us which you find unhelpful. We are far from infallible, and are imperfect and most humble in our offering to you of our opinions. We thank you again and again, and must reluctantly leave this channel. We would transfer at this time. I am Q"uo.

我們是 Q"uo。我們一如既往請求你們不要對我們已經提供給你們的事物的任何你們發現是沒有幫助的觀點進行考慮。我們遠遠不是不會犯錯的，我們是有缺陷的，我們在我們提供給你們我們的觀點過程中是極其謙卑的。我們一次又一次地感謝你們，我們必須不情願地離開這個管道了。我們在此刻轉移。我是 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each of you again in love and light through this instrument. At this time it is our privilege to attempt to be of service by asking if there might be any queries?

我是 Q,uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸嘗試藉由詢問是否有可能有任何問題來進行服務。

H: Yes, I have just a small question, you might find, but this aura that keeps coming up, that can be seen with certain photography, is this aura related or connected to the soul as we understand the soul?

H: 是的，你們可能發現，我僅僅有一個小問題，但是這個不斷出現的靈光，它能夠用一定的照相術被看到嗎，這種靈光是與靈魂，如我們對靈魂的理解一樣，有關或者聯繫在一起的嗎？

I am Q"uo. We might suggest that the aura, as you have called it, is a reflection, shall we say, not only of an entity's current ability to blend mind, body and spirit in its present incarnation, but is also a reflection of an entity's seeking throughout its entire series of incarnational experiences so that that quality which you call the soul brings into incarnation certain abilities and propensities that then become the foundation, shall we say, of the current incarnation's study. Therefore, when one looks upon the manifestation known as the aura, one may see a register of a seeker's current and previous attempts to blend the evolution of mind, body and spirit.

我是 Q"uo。我們可以建議，那個靈光，如你們對它的稱呼一樣，不僅僅對一個實體當前的將在它當前的投生中的心智、身體和靈性混合在一起的能力的一種，容我們說，映射，它同樣也是對一個實體在貫穿它整個系列的投生體驗中的尋求

的一個映射，這樣，你稱之為靈魂的那種特性，就會將一定的能力與傾向帶入到投生中，那些能力和傾向接下來就會成為當前的投生的學習的，容我們說，基礎了。因此，但一個人觀察被知曉為靈光的顯化的時候，一個人可以看到一個尋求者當前和之前的將心智、身體和靈性的演化混合起來的嘗試一個記錄。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

H: No, that does it pretty good. Thank you.

H：不用了，那相當好地回答它了。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

R: Yes, if you please. We are learning from various sources that perhaps the end of an age or the end of a civilization could be transpiring, and it seems as though we need perhaps words of encouragement as to how to consider this and how to accept it, not perhaps what to expect as such, as how do we as seekers of light, how do we respond so that we can remain strong, steadfast? What can we do?

R：是的，如果你們願意的話。我們正在從各種各樣的來源瞭解到，也許一個時代的結束，或者一個文明的結束是能在發生的，看起來似乎我們需要也許在關於如何考慮這個結束以及如何接受它的方面的鼓勵的言辭，也許不是要去期待什麼，而是我們作為光的尋求者，我們要如何做，我們要如何回應，這樣我們就能夠保持強有力與穩固了？我們能夠做什麼呢？

I am Q"uo, and, my sister, you have queried upon a large subject which each seeker may find it shares with all others, yet which it might also find is reflected in the personal pattern of experience in a unique fashion. In general, we might suggest that each seeker remember the one Creator in each daily experience by spending time communing in the meditative state with the source of all cycles, all changes, and all movement in the evolutionary process. Such time spent in meditation allows the seeker to fashion a regularized channel, shall we say, through its own subconscious mind to those sources of power, shall we say, which manifest themselves as love and light, or compassion and wisdom in the metaphysical sense, and when contacted in a regular fashion become an unseen foundation upon which each day might be constructed.

我是 Q"uo，我的姐妹，你已經在一個巨大的主題上提問了，每一個尋求者都可能發現它在這個主題上要與所有其他人分享，而它可能同樣也發現這個主題用一種獨一無二的方式在一種個人體驗的模式中被反映出來了。一般而言，我們可以建議，每一個尋求者都在每一個日常體驗中都藉由在冥想狀態中花時間與在演化的過程中的一切週期、一切改變、以及所有的運動的源頭進行親密交流而憶起太一造物者。這樣的在冥想中花費的時間會允許尋求者塑造一個有規律的，容我們說，管道，這個管道穿越它自己的潛意識心智到達那些，容我們說，具有力量的源頭，那些源頭會將它們自己顯化為愛、光、或者形而上學的意義上的同情心與

智慧，當這個源頭用一種有規律的方式被接觸的時候，它會成為每一天可以被都健在其上的一個無形的基礎。

For some the meditative state is aided by prayers, by the giving of praise and thanksgiving for that which is the seeker's to share with others that day, and perhaps with the study of information which the seeker finds of inspirational and instructional value. Thus, with this regularized framework of study and inspiration, the seeker prepares the incarnational self to receive those lessons and to provide those services which are its to experience, and to share, not only for the day, as you call it, but one after the other for the entire incarnational experience.

對於一些人，藉由祈禱，藉由對尋求者在那一天要與其他人分享的事物而給予讚美與感恩，也許藉由對尋求者發現是有啟發性與指導性的價值的資訊的學習，冥想狀態可以被幫助。因此，藉由有規律的研究的和啟發的框架，尋求者為投生的自我做好準備接收那些課程並提供那些服務，那些服務就是，它要不僅僅為那一天，同樣也是為整個投生體驗一天接一天，去體驗、去分享的事物了。

Thusly prepared, the seeker may move through its incarnational experiences empowered by the faith that there is purpose and direction to the life pattern, and that that which comes before the seeker's notice is appropriate and full of purpose and opportunity to learn and to serve. Thus, no matter what experience might find its way into the incarnational pattern, the seeker thus empowered by faith and the desire to learn and serve may look upon each experience as being yet another opportunity for the Creator to know Itself and to be served and glorified by the seeker that has the will and faith to penetrate the outer appearance of things and to find at their heart the love and the light of the one Creator.

因此，在準備好的情況下，尋求者可以穿越它的投生性的體驗，同時被信心賦予力量，那種信心即，會有對於生命模式的目的與方向，出現在尋求者的面前的事物都是合適的，且充滿了去學習和去服務的目的和機會的。因此，無論什麼體驗可能出現在投生模式中，因此會被信心和去學習和去服務的渴望賦予了力量的尋求者，就可能將每一個體驗視為是另一個造物者知曉祂自己並被尋求者服務和榮耀的機會，那個尋求者已經擁有意志和信心去刺穿事物的外部表像，並在它們的核心之處找到太一造物者的愛與光了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

R: That is very, very explanatory. I'm quite inspired. Thank you.

R：那是非常非常明辨的。我相當受啟發。謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I've got one I'd like to stick in because of hers. I have a theory, which I haven't asked about yet, that I'd like to, that the reason that the Confederation

contacts keep urging us to look on the praise and thanksgiving side of things, and not to go get mountain camps where the disasters won't happen, is that positive energies go into the planet, just like all of the negative energies went into it that made it what it is today. And if enough people are afraid and start preparing, they might hasten the day. Is that possible? That we actually heal the planet a little by trusting it?

Carla : 因為她的問題，我有一個我想要提出的問題。我有一個理論，我尚未詢問過，我想要詢問它，那個理論是，星際聯邦的接觸不斷鼓勵我們去看到事物的讚美與感恩的一面，而不在災難並未發生的地方去買高山帳篷，那是進入到這個星球的正面性的能量，就好像所有進入它的負面性的能量使得它成為了今天的樣子一樣。如果足夠多的人害怕並開始做準備，它們就會結束那個日子了。那是有可能的嗎？我們實際上是藉由信任它而對星球進行一點點療愈嗎？

I am Q"uo, and, in general, my sister, we find that you have begun to uncover the basic nature of your illusion, that is, that one within the illusion will perceive the experiences of the incarnation in a manner which is congruent with what one believes about the experience that it has. This is to say that as one moves through the incarnational pattern, all experience that comes before the notice of the seeker has the potential to be viewed in either, what you may call, a positive or radiant fashion, or the negative, magnetic fashion. This assumes that all events contain the unity of the one Creator and therefore will be perceived in the fashion which the perceiver chooses.

我是 Q"uo，一般而言，我的姐妹，我們發現你已經開始揭露你的幻象的基本的屬性了，也就是說，在幻象中的一個人將會用一種與它關於它擁有的體驗所相信的事情協調一致的方式來感覺投生的體驗。這就是說，當一個人穿越投生模式的時候，所有的出現在尋求者面前的體驗都擁有可能性，要麼，如你們對它的稱呼一樣，用一種正面性或者發光的方式，要麼用負面性，磁吸的方式被觀察。這假設，所有的事件都包含了太一造物者的一體性，並因此將會用一種感知者選擇的方式被感覺到。

Thus, if one's mind is filled with the fear of a certain event, and this fear has power enough within the being of the entity, it will begin to color, shall we say, the way in which the entity perceives more and more of its illusion and experience within the illusion.

因此，如果一個人的心智是充滿了對一定的事件的恐懼的，且這種恐懼在實體的存有中擁有足夠的力量，它將會開始為實體體驗越來越多的它的幻象以及在幻象中的體驗的方式，容我們來說，染色。

Thus, it becomes necessary at some point for the seeker to choose the manner by which it will view those experiences of which it finds itself a part. These perceptions, then, have the power to transform experience. This is why the messages which we and others of the Confederation of Planets in the Service of the One Creator [offer] always stress the benefit and necessity of regular meditation in order that the nature of the illusion in which each finds itself moving might be made more clear and coherent to the inner eye, and thus be seen as the infinite manifestation of one Being, the one Creator.

因此，在某個位置上尋求者需要去選擇它將會藉由其觀察它發現它自己是其一部分的那些體驗的方式。這些知覺，接下來，就會擁有力量去轉變體驗。這就是為什麼我們以及其他的服務於太一造物者的星際聯邦的成員提供的資訊一直都會強調規律性的冥想的益處與必要性，以便於每一個實體發現它自己在其中移動的幻象的屬性可以對於內在的眼睛變得更加清晰與一致，並因此被視為是一個存有，即太一造物者的無限的顯化。

May we speak further, my sister?
我的姐妹，我們可以進一步發言嗎？

Carla: No, that was quite beautiful. I thank you very much.
Carla : 沒有了，那是相當美麗的。我非常感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?
我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

H: I have a query, one more. At the end of [the] cycle we're in right now, the seventy-five thousand year cycle, just how gradual will it be? Will it really be noticeable among the population, that something is definitely wrong with the world?

H : 我有一個問題，多一個問題。在我們現在處於其中的週期，七萬五千年的周期，的結束的時候，它將會是如何漸進的呢？它將真的在人群當中是會被注意到的嗎，某個事情對於世界明顯地出錯了？

I am Q"uo, and, my brother, we might suggest that the transition, as you would call it, has already begun and the perceptive eye may continue to notice that as your time continues to move, and events within the personal environment and the worldwide environment continue to transpire, that the general quality of thoughts having more effect upon the material world will be noticed, for the density of compassion, towards which you now move, is one in which the effect of the mind is immediate upon the personal experience and the environment. Thus, as one thinks, one experiences the effects of thought in a much quicker fashion. The movement has begun toward the vibrational change and is anticipated to continue for a greater portion of your time and experience than many who study this phenomenon have assumed.

我是 Q"uo，我的兄弟，我們可以建議，轉變，如你們對它的稱呼一樣，已經開始了，感覺敏銳的眼睛可能會繼續注意到，隨著你們的時間繼續推移，在個人環境中以及世界範圍的環境中的事件會繼續發生，想法的一般性的特性正在對物質性的世界擁有更多的作用，將會被注意到，因為你們現在朝向其移動的同情心的密度，是一個在其中心智的作用是即刻作用在個人體驗與環境上的。因此，當一個人思考的實體，它就會用一種更快的方式體驗到想法的效果。運動已經開始朝向振動的改變了，並會被期待會繼續的你們的時間和體驗的一個比很多研究這種現象的人已經推測的更大的部分。

We might suggest that it is a process rather than event, and, therefore, due to

the cumulative effect of the free will of the population of your planetary sphere, the culmination of this process cannot be ascertained with any degree of accuracy, but may be understood to be expressing itself in each entity and event upon your planetary sphere so that those who have begun to become sensitized to the evolutionary process that each partakes of, each entity then will begin to notice that events and experiences seem to be filled with more intensity and potential for transformation.

我們可以建議，它是一個過程而不是一個事件，因此，由於你們星球的人群的自由意志的積累性的效果，這個過程的頂點無法藉由任何準確性的程度被確定，但是這個過程可以被理解為在你們的星球上的每一個實體和事件中都會表達它自己，這樣那些已經開始對於每一個人參與其中的演化的過程變得敏感的人，它們接下來將會開始注意到事件和體驗看起來似乎被更大轉變的強度與可能性所充滿了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

H: No, that explains that all right. Thank you.

H：不用了，那完全解釋了那個問題了。謝謝你們。

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

我是 Q"uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

T: Yes, I have a question, dealing with something a little bit different than the general line of questioning had to do. It has to do with manifesting either things or situations, people, or even a state of mind, a state of feeling about various things in our lives. I've been doing some study over the last year about how to manifest various things, various situations that you desire in your life. And most of the things that I've studied and read basically agree, and I would just like to get your comments on how we can manifest something in our lives that we desire.

T：是的，我有一個問題，它在與某個與提問的一般性的線路有一點點不同的事情打交道的。它是與要麼顯化事情或者情況、人，要麼甚至顯化一種心智的狀態，一種關於在我們的生活中的各種各樣的事情的一種感覺的狀態聯繫在一起的。我在去年一整年一直都在對顯化各種各樣的事情，各種各樣的在你們的生命中你們渴望的情況進行研究。我已經研究過且閱讀過的事情中的大多數都基本贊成，我想要得到你們對於我們能夠在我們的生命中顯化某個我們渴望的事情的方面的評論。

I am Q"uo, and, my brother, we might suggest that desire has brought each into the incarnation. The power of the desire to experience your third-density illusion and the potential for transformation which it provides all within its boundaries is that which [each] present upon your planetary sphere has desired. The power of desire is that which moves each entity through each incarnation and each density or dimension in the eventual returning into unity

with the one Creator. For, indeed, it is desire that has set the creation in motion, as the one Creator expressed the desire to know Itself and to do so by sending portions of Itself into the far reaches of what you know as the creation to experience all that may be experienced and to bring this experience as a harvest to the one Creator that It might know Itself in ways not available had it not desired to know Itself through Its many portions.

我是 O"uo，我的兄弟，我們可以建議，渴望已經將每一個人帶入到投生之中了。去體驗你們的第三密度的幻象以及幻象在其邊界中為所有人提供的轉變的可能性的渴望的力量，就是每一個在你們的地球上存在的實體已經渴望的事物了。渴望的力量就是在最終返回到與太一造物者的合一的過程中推動每一個實體穿越每一次投生、每一個密度或者維度的事物。因為，確實，已經啟動了造物的事物就是渴望，因為太一造物者表達了渴望去知曉祂自己，並藉由將祂自己的各個部分送入到你們知曉為造物的遙遠的範圍之中而這樣做了，以體驗所有可能被體驗到的事物，並將這種體驗作為太一造物者的一個收穫物帶回來，這樣它就可以用各種各樣的方式知曉祂自己了，如果祂尚未通過祂的許多部分渴望知曉祂自己，這些方式就是不可能被取得的。

Thus, each entity within each density of the creation carries within it the same power of motivation and direction that empowers the entire creation—the desire to know, the desire to be, the desire to grow, to serve. This desire manifests itself in a workable fashion within your illusion as the qualities of what we may call will and faith. As an entity focuses the power of the will in any particular direction and empowers that will with the faith that what is willed or desired may be obtained, the entity then unleashes the power of desire to move itself in a certain direction for a certain purpose.

因此，在造物的每一個密度中的每一個實體都在它內在之中帶有相同的動機的力量以及會為整個造物賦予力量的方向——去知曉的渴望，去成為的渴望，去成長，去服務的渴望。這種渴望會用一種可行的方式將其自身顯化為你們稱之為意志和信心的力量。當一個實體將意志的力量聚焦在任何特定的方向，並用那種被意願或者被渴望的事物是可以被取得的信心為那種意志賦予力量的時候，接下來實體就將會釋放渴望的力量來在一定的方向上為一定的目的而推動它自己了。

Thus, it is not a question of what is possible, but what one desires, for each entity may utilize the power of the will and the sustenance of faith to move itself in any direction which it chooses by its own free will choice.

因此，它不是一個什麼是有可能的問題，而是一個人渴望什麼的問題，因為每一個實體都將會利用意志的力量以及信心的支持物來在任何它藉由它的自由意志的選擇而選擇的方向上推動它自己。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

T: I have a comment—hopefully you'll comment on it. You're saying basically, then, that we are all the Creator and that whatever we focus our desire on we can bring to fruition by sustaining that desire ...

T：我有一個評論——希望你們將會對其進行評論。你們正在說的是，基本上，

我們全都是創造者，無論我們將我們的渴望聚焦於什麼事物上，我們都能夠藉由維持那可渴望產生出結果……

(Side one of tape ends.)

(磁帶一面結束。)

T: ... a lot of emotion behind a desire for a certain thing or situation or state of mind, then, is that a gauge by which we can gauge our own desire? I mean, I think I want something, but then if I'm not able to sustain a high level of emotion behind wanting it, can I pretty much take that as saying, well, I don't guess, at another level of my being, that I really do want that? Does that make any sense?

T: ……一個對於一定的事情或者情況或者心智的狀態的渴望背後的許多的情緒，那是一個我們藉由其能夠度量我們自己的渴望的尺規嗎？我的意思是，我恩威我想要某個事情，但是，接下來，如果我無法在想要它的背後維持一種高程度的情緒，我能夠很大地如同諺語一樣地接受那個嗎，好的，我不會猜測，在我的存有的另一個層次上，我真的確實要想那個嗎？那有任何意義嗎？

I am Q"uo, and we apologize for the delay, my brother. We might suggest that situation of which you speak is basically perceived correctly, for each entity is a complex expression of a variety of desires both preincarnatively chosen and chosen during the incarnation. These desires may have more or less power or focus of attention for each entity. Thus, if an entity has decided before the incarnation that it wishes to learn a certain set of lessons and provide a certain set of services, shall we say, and during the incarnation by the action of free will choosing decides that there are other areas in which it wishes to move its attention and focus its desire, there may arise a conflict within the subconscious mind of the entity so that that which has been chosen more recently works at cross currents, shall we say, to those basic qualities of choice made previous to the incarnation.

我是 Q"uo，我們為延遲而抱歉，我的兄弟。我們可以建議，你談及的情況基本上是被正確地領會了的，因為每一個實體都是對多種多樣的渴望的一個複雜的表達，這些渴望同時是在投生前被選擇了，以及在投生期間被選擇了的。這些渴望可能對每一個實體擁有或多或少力量或者對注意力的聚焦。因此，如果一個實體在投生前已經決定它希望學習一定的課程，並提供，容我們說，一系列特定的服務，而這個實體在投生期間藉由自由意識選擇的行動決定會有其他的它希望在其中移動它的注意力以及它的渴望的焦點的區域，就可能會在實體的潛意識的心智之中出現一種衝突，這樣在更為最近已經被選擇的那個事物，就會對在投生前被做出的選擇的那些基本的特性起到逆流的作用了。

Thus, it is sometimes the case that an entity will find itself somewhat confused and unable to realize certain desires that it has chosen for itself. In such cases, the realigning of the entity's choices and their priorities is often a process which is speeded by the careful inward searching of what is truly of most value to the entity, for it is indeed so that the power of desire focused through the expression of will and faith provides an entity the ability to move itself as it

chooses if its choices are fundamentally in harmony, shall we say, with its truest nature, that which has been brought with it into the incarnational experience.

因此，有時候情況會是，一個實體將會發現它自己多少有些混淆了，且無法意識到一定的它已經為它自己選擇的渴望。在這樣的情況中，對實體的選擇以及它們的優先順序的重新排列，經常就是一個會被對於那個實體真正具有最大價值的事物的仔細的內在的搜尋所加速的過程了，因為通過意志與信心的表達而被聚焦起來的渴望的力量會為一個實體提供如同它選擇一樣地移動它自己的能力，確實是這樣子的，如果它的選擇，在根本上是與它最為真實的本性，即已經被它帶入到投生體驗中的事物是，容我們說，協調一致的話。

Thus, for the most efficient expression and fulfillment of desire, it is well to know the self and those qualities which have become the foundation stones of the entity and which provide it a base upon which it might stand as it views the universe about it and chooses its path of moving through that creation.

因此，關於對渴望的最有成效的表達與實現，去知曉自我以及那些已經成為了實體投生的基石的那些特性這是很好的，這些特性會在它觀察它周圍的宇宙並選擇它移動穿越那個造物的途徑的時候為它提供一個它可以站立於其上的基礎。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

T: No, thank you very much.

T：沒有了，非常感謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'll give you one last question since nobody else has one. This is from J. I'll try to paraphrase it from her letter. She said it had occurred to her that the channel seemed a lot like the contact, and she wondered if those who channeled weren't wanderers channeling their true density selves.

Carla：既然沒有其他人有一個問題，我將會給予你們一個最後的問題。這個問題來自 J。我將嘗試去根據她的信對問題進行意譯。她說已經發生在她身上的事情是，管道看起來有一點類似接觸，她想知道，是否那些傳訊的實體不是在傳訊它們真實的密度的自我的流浪者。

I am Q"uo, and we find that though the supposition is one which may be correct in some cases, yet it is far too general in its application, for many instruments upon your planetary sphere at this time are from densities and portions of densities not available to their present incarnational experience and ability to contact in a reliable fashion. It is more nearly correct to suggest that those who offer themselves in service to others as vocal channels are able to provide information of a nature which is congruent with their own current level of seeking, thus attracting to themselves that which is in harmonic resonance with the nature of information which they have been

utilizing within the life experience. Thus, as one learns, one may share that which has been found helpful to the self with others.

我是 Q"uo，我們發現儘管那個推測是一個在一些情況中可能是正確的推測，而在它的應用的方面它是遠遠更加一般性的，因為在你們的星球上的很多的器皿在此刻是來自於那些對於它們當前的投生體驗以及用一種可靠的方式進行接觸的能力是無法利用的密度或者密度的部分。這樣建議是更加正確的，即那些提供作為語音管道提供它們自己來服務它人的實體，是能夠提供具有一種與它們自己當前的尋求層次是一致的屬性的資訊，並由此將那些與它們在生命體驗中一直都在利用的資訊的屬性有協調共鳴的事物吸引到它們自己身上。因此，當一個人尋求的時候，它可能與其他人分享已經被發現是對自我有幫助的事物。

The most dynamic type of instruction is the personal experience, thus instruments may find that that which they have to share in the vocal channeling is oftentimes a reflection of the personal experience, and thus becomes a teaching and learning tool not only for the self, but for others within the evident reach of the self which serves as instrument.

最為能動性的指導的類型是個人體驗，因此器皿可能會發現，它們在語音傳訊中所要分享的事物時常是個人體驗的一個映射，並因此成為了不僅僅對於自我，同樣也對於在自我作為器皿服務的明顯的範圍內的其他實體的一個教導和學習的工具。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Not any further tonight. Thank you so much. Anybody else have questions?

Carla：沒有任何進一步問題了。非常感謝你們。任何其他人有問題嗎？

R: Yes. Q"uo, I have heard and read and chanced to meet an entity by the name (inaudible). By any chance are you teaching it or know of or of a form of that energy?

R：是的。Q"uo，我已經聽到並讀到並偶然遇到了一個叫做（聽不見）的實體。你們有可能教導了它，或者知道它，或者知道那種能量的一個形式嗎？

I am Q"uo, and as a grouping of entities into what you would call a social memory complex, we are of an origin which is exterior to your own planetary sphere. We are aware of many of the nature of the one of which you speak which have successfully moved through the various planes of experience which your planetary sphere offers as its third-density illusion. Many are those such as this entity who have learned well what is within this illusion and now offer themselves as teachers and guides, as you would call them, who are able to be of service by making contacts with vocal channels similar to the experience which each within this circle of seeking shares this evening.

我是 Q"uo，作為一個進入到你們所稱的一個社會記憶複合體的實體的團體，我們是具有一種對於你們自己的星球是外在的起源的。我們察覺到很多具有你談及到的能量中的一種能量的特性的實體已經成功地穿越了你們星球作為它第三密

度的幻象所提供的體驗的各種各樣的層面，並現在提供它們自己作為老師與指導靈，如你們對它們的稱呼一樣，這些實體能夠藉由與類似於在這個尋求的圈子中的每一個實體今晚分享的體驗的語音管道建立接觸而進行服務。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

R: No, thank you. That answers it.

R：沒有了，感謝你們。那回答了它了。

Carla: Is there any intention to the similarity of the two names. I noticed it too. Is there some sympatico vibe between you?

Carla：兩個名字的相似性有任何意圖嗎？我同樣也注意到它了。在你們之間有某種通感感應嗎？

I am Q"uo, and there is no conscious intention upon our part to emulate or simulate the vibratory sound complex of another, yet all who seek to be of service in this manner share the desire to give that of love and light which it has been our privilege and honor to gain in our own journeys of seeking the truth. Thus, we find that the naming, as you call it, is a process by which we make ourselves more comfortable to those whom we contact, and do so in a manner which in some fashion represents our nature of being. Thus, the nature of our beingness may be similar to many who choose to be of service by establishing the mind-to-mind contact which is known among your peoples as the vocal channeling.

我是 Q"uo，在我們的部分上沒有效仿或者模仿另一個振動聲音複合體的有意識的意圖，而所有尋求去用這種方式進行服務的實體都分享了給予那種愛與光的特性的渴望，在我們自己尋求真理的旅程中，去取得那種愛與光的特性已經是我們的榮耀與榮幸了。因此，我們發現命名，如你們對它的稱呼一樣，是一個我們讓我們自己對於那些我們接觸的實體感到更為舒適的過程，我們會用一種用某種方式並呈現了我們的存有的屬性的方式進行命名。因此，我們的存在性的屬性可能與很多選擇藉由構建在你們的人群中被知曉為語音傳訊的心智對心智的接觸而進行服務的實體是類似的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No thank you.

Carla：沒有了，感謝你們。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we find that we have exhausted the queries at approximately the same time as we have exhausted this instrument. We are greatly appreciative at the opportunity to blend our vibrations with your own in this circle of seeking. We again remind each that we are but your fallible brothers and sisters who walk the same path as you, and we do not wish our words weighted overmuch. Take those which ring true and leave those that do not. We shall take our leave of this group at this time, leaving each as each is in the love and in the light of the one infinite Creator. We are those of Q"uo. Adonai, my friends. Adonai vasu borragus.

我是 Q"uo，我們發現我們已經在我們耗盡了這個器皿大致相同的時間用光了問題了。我們對於在這個尋求的圈子中將我們的振動與你們自己的振動混合起來的機會是極其感激的。我們再一次提醒各位，我們僅僅是你們易於犯錯的兄弟姐妹，我們是走在和你們相同的道路上的，我們並不希望我們的言語被過度重視。請採用那些聽起來是真實的部分，並那些聽起來不真實的留下來。我們將在此刻離開這個團體，我們在每一個人都在其中的太一無限造物者的愛的光中離開各位。我們是 Q"uo。Adonai，我的朋友們。Adonai vasu borragus。

January 18, 1987

1987-01-18 Ahbout Dey : 我的故事

Group question: "Aabout Dey: ... a Tibetan, and I greet you in the love and in the light of the One Who Is All. I thank you for allowing me to speak with your group. I am not a member of the Confederation of Planets in the Service of the Infinite Creator, nor am I a social being, but an individual as are each of you. I speak from an icy fastness far from humankind, and wish to contact this instrument for the purpose of sharing the joy of experiencing what I would call the end of the personal trail of my life. I have placed myself in my final resting place and will soon be gone from this Earthly habitation. My path has been strange, and I am most honored to be able to share with those who may share sympathy with me and wish me well, the story of my life."

團體問題：“Aabout Dey:.....一個西藏人，我在太一的愛與光中向你們致意，太一就是一切。我為你們允許我們與你們團體發言而感謝你們。我既不是服務於無限造物者的星際聯邦的一個成員，我也不是一个社會性的存有，而是一個和你們每一個人一樣的個體。我是從遠離你們的人類的冰天雪地的遙遠之處說話的，我希望與這個器皿接觸以實現分享我體驗到的我所稱我的生命的小徑的終點的喜悅的目的。我已經將置於我最後的休息的場所，我將很快從這個塵世住所離開。我的道路已經是奇特的了，我對於能夠與那些與我分享同感並對我進行住院的人們分享我的生命的故事是感到極其榮耀的。”

(Carla channeling)

(Carla傳訊)

... a Tibetan, and I greet you in the love and in the light of the One Who Is All. I thank you for allowing me to speak with your group. I am not a member of the Confederation of Planets in the Service of the Infinite Creator, nor am I a social being, but an individual as are each of you. I speak from an icy fastness far from humankind, and wish to contact this instrument for the purpose of sharing the joy of experiencing what I would call the end of the personal trail of my life. I have placed myself in my final resting place and will soon be gone from this Earthly habitation. My path has been strange, and I am most honored to be able to share with those who may share sympathy with me and wish me well, the story of my life.

.....一個西藏人，我在太一的愛與光中向你們致意，太一就是一切。我為你們允許我們與你們團體發言而感謝你們。我既不是服務於無限造物者的星際聯邦的一個成員，我也不是一个社會性的存有，而是一個和你們每一個人一樣的個體。我是從遠離你們的人類的冰天雪地的遙遠之處說話的，我希望與這個器皿接觸以實現分享我體驗到的對我所稱我的生命的小徑的終點的喜悅的目的。我已經將置於我最後的休息的場所，我將很快從這個塵世住所離開。我的道路已經是奇特的了，我對於能夠與那些與我分享同感並對我進行祝願的人們分享我的生命的故事是感到極其榮耀的。

When I was a very young boy, I wished very much to be a girl, and my father was ashamed of me and gave me to a monastery near the (sounds like)

Potulla. This may seem hard, yet it was my salvation, for in the monastery I saw good masters and bad masters but all sought not only the things of the world, but also and more importantly, the things of the spirit. And so, being young, ashamed and hoping for amendment with life, I blended quickly into the ceaseless prayer wheel of monastic existence. For thirty years I held a subservient place in the monastery, wishing for nothing more, for the simple things were more and more nourishing to me, and as I learned the discipline of myself my own company became more and more desirable.

當我是一個非常年輕的男孩的時候，我非常希望成為一個女孩，我的父親對我感到羞恥並將我送給了在（聽起來像是）Potulla附近的一個寺廟。這看起來似乎是艱難的，而它是我的救星，因為在寺廟中我看到了好的師傅和壞的師傅，但是所有人都不僅僅尋求屬於世俗的事物，同樣也且更為重要地，尋求那些屬於靈性事物。因此，因為我是年輕的，感到羞恥並希望對生命的修正，我快速地融入了僧侶的生活方式的無盡的祈禱之輪了。在三十年的時間中，我在寺院中充當打雜的下手，不期望任何更多的事物，因為簡單的事情正在越來越多地滋養我，當我學會了對我自己的修煉的時候，獨自一人變得越來越令人滿意了。

When I was thirty-nine years old I was allowed to become a retreatant, one who contemplated constantly and alone.

在我三十九歲的時候，我被允許成為一個隱修士，一個持續不斷地獨自沉思的人。

When I was fifty-five I awoke one morning with itching feet and left my cave and started out walking. I desired to study more than I had studied in the monastery, for although I had contemplated for many years, I had not satisfied myself that I was free from karmic responsibility for my sexual aberration. I walked into China but did not find satisfaction there nor did I find satisfaction in India. But in India, in Singapore, I found a missionary who spoke to me of redemption, and so I studied redemption, and as I die, for I am now old, I am glad in my heart as if I were a still a young man that I have come to see redemption in all that lies around me.

當我五十五歲的時候，有一天早上我醒來的時候我感覺腳發癢了，我離開了我的山洞，我開始走路。我渴望學習比我在寺廟中已經學會的事情更多的東西，因為儘管我已經沉思很多年的時間，我尚未讓我自己感到滿意，我尚未解除對於我的性方面的失常的業力的責任。我走入到中國，但是我在那裏並未找到滿意，我也沒有在印度找到滿意。但是，在印度，在新加坡，我找到一個傳教士，他對我提到了救贖，因此我研究了救贖，在我臨死前，因為我現在年老了，我在我的心中感到高興，就好像我仍舊是一個年輕人一樣，因為我已經開始看到救贖存在於在我周圍的一切事物之中。

Thank you for listening to my unremarkable story. I give you my name. (Sounds like) Ahbout Dey. This is not quite correct. We are sorry—the instrument is not capable of repeating correctly our syllables. It does not matter, for I have been alone, neither Buddhist nor Christian, for many years.

謝謝你們聆聽我平凡無奇的故事。我給予你們我的名字。（聽起來像是）Ahbout Dey。這不是非常準確。我們很抱歉——器皿無法正確地重複我們的音節。這不重要，因為我已經是孤單一人有很多年時間了，既不是佛教徒，也不是基督徒。

For thirty-three years, to be exact, I lived the incarnation of a solitary man. I witness that the Lord of my life is far more vivid than the sweetest tastes, sounds, feelings, thoughts or objects that are possible in the world. I rejoice at the dissolution of old bones and await the freeing of my perfect spirit. Neither Buddhist nor Christian, yet loving the sun of my day and the moon of my night, I come to my death as a bride to the wedding night, fearful yet full of gladness. It has eased my heart and mind to have one last human touch, and I bless you for having hearts that respond and understand that all humans are one together. When we are together, I will make myself known to you and we shall rejoice together as we do now. The Christ in me acknowledges and rejoices in the Christ in you. Farewell. Namaste.

準確地說，有三十三年的時間，我是過著一個孤單的人的生活的。我見證了我的生命的主是比最甜美的味道、聲音、感覺、想法或者在世界中有可能的事物都要遠遠更加鮮明的。我對於這把老骨頭的分解感到快樂，我等待著對我完美的靈性的釋放。雖然我既不是佛教徒也不是基督徒，我卻熱愛我的白天的太陽與我的夜晚的月亮，我如同一個新郎來到婚禮的夜晚一樣地來到我的死亡，害怕的而又充滿了快樂。進行一次最後的人的觸碰，就已經讓我的心與頭腦停止了，我為你們擁有心來回應並理解所有的人類都是一體，都是在一起的而祝福你們。當我們是在一起的時候，我將讓我自己為你們知曉，我們將一起歡慶，和我們現在做的一樣。在我內在之中的基督認出並慶賀在你們內在的基督。再見了。*Namaste*。

(Carla channeling)

(*Carla*傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing to speak with you this evening, and we especially greet the one known as S. We wish to add immediately that the one known as Latwii wishes to greet this entity also through this instrument and through the instrument known as Jim at a later time. We had to say that to get the one known as Latwii off our collective backs.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。在今晚對你們發言時一種榮幸與一種祝福，我們由其對被知曉為 S 的實體致意。我們希望立刻補充被知曉為 *Latwii* 的實體希望同樣通過這個器皿並在一個稍後的時間通過被知曉為 *Jim* 的器皿對這個實體致意。我們不得不說，那要讓被知曉為 *Latwii* 的實體從我們集體的背上跳下來了。

The consideration which a seeker must do when faced with a question of service to another can be of necessity expensive, for true service is not an easy proposition. When one speaks of true service to another, it may be seen that free will is paramount. However, we would break down service-to-others questions into two kinds. There are service-to-other questions having to do with being of spiritual aid to another; there are service-to-other questions that have to do with aiding another in a non-spiritual fashion, at least in a surface or appearance sense. In no case is it acceptable for one who wishes to be of service to others to infringe upon free will. Thus, any service which is not

requested by another is a service which may be suggested but not properly fulfilled without permission.

當一個尋求者面對著一個服務他人的問題的時候它必須要進行的考慮是可以具有一種必須的浪費的，因為真實的服務不是一個容易的提議。當一個人談及對另一個人的真實的服務的時候，可能被看到的事情是，自由意志是至高無上的。然而，我們會將服務他人的問題分解為兩個類型。會有與對另一個人進行靈性上的幫助聯繫在一起的服務他人的問題，會有與用一種非靈性的方式幫助另一個人聯繫在一起的服務他人的問題。在任何一個情況中，侵犯自由意識對於一個希望服務他人的人都是不可接受的。因此，任何沒有被另一個人請求的服務，就是一種可以被建議，但在沒有許可的情況下不會適當地被履行的服務。

The question of service to another in a non-spiritual category such as the diet is, as the questioner may have surmised, not particularly important, for it is indeed the intention of being of service which is important metaphysically. Thus, if the choice be between carrots and cake, it is a matter of judgment and discussion.

在諸如飲食之類的一種非靈性的範疇中的服務他人的問題，如同提問者可能已經猜測到的一樣，不是特別重要的，因為它確實是具有服務的意圖的，這種意圖在形而上學的方面是重要的。因此，如果選在是在胡蘿蔔和蛋糕之間，它是一個判斷與討論的問題。

We would emphasize always the value of communication. If there has been adequate communication on the subject of carrots and cake, for instance, the one doing the serving shall have the guideline of the entity's preference who is to be served. If the entity wishes to be aided but also wishes to be rewarded, it is then that the request has been made that one be the nurturer of the other, much as the mother would be to the child. It is acceptable for mothers to be very indulgent at times and very strict at other times, depending upon judgment. Thus, if the agreement has been made that one entity shall nurture another, the one who wishes to be of service may simply use its best judgment. If the agreement has specific instructions but it would be violating your own free will to fulfill the instructions, then the instructions must go unfulfilled, for your own free will is as valuable as that of the one whom you wish to serve.

我們會一直強調溝通交流的價值。如果已經，舉個例子，在胡蘿蔔和蛋糕的主題上有充足的交流了，那個進行服務的人就將會對那個要被服務的人的偏好擁有指南了。如果實體希望被幫助，但是同樣也希望得到回報，就是在那個時候，一個人成為另一個人的撫育者，非常類似於母親是孩子的撫育者一樣，這個請求已經被做出了。母親在一些時候是非常縱容的，在其他的時候是非常嚴格的，取決於判斷，這對於母親是可以接受的。因此，如果協定已經被做出，一個實體將撫育另一個實體，一個希望進行服務的人就可以單純地使用它最佳的判斷了。如果協議擁有具體的指令，但是履行那個指令會違反你自己自由意志，接下來，那些指令就必須不被履行，因為你自己的自由意志和是那個你希望去服務的人的自由意志是一樣有價值的。

We now move to the question of true service to another, that being that

service which aids another entity in its spiritual evolution. It is helpful to see all events, situations and questions of service as having the potential for some spiritual aid. Take each service under brief analysis and evaluation to see if there can be an overriding metaphysical principle which may be of some help to the one whom you wish to serve. If that be so, and if free will is not abridged, then it is well to act according to your best perception of spiritual aid to another's evolution.

我們現在移動到對另一個人真實的服務的問題，也就是在另一個實體的靈性演化的方面幫助它的服務。將所有的事件、情況以及服務的問題都視為擁有進行某種靈性上的幫助的可能性，這是很好的。對每一個服務進行簡短的分析與評估，以看到是否能夠有一種形而上學的原則是可能會對那個你希望去服務的人起到某種幫助。如果是這樣的話，如果自由意志沒有被刪減，接下來，去根據你對於另一個人的演化具有靈性上的幫助的最佳的觀念來行動，這是很好的。

The life experience contains multitudinous small decisions which fade as does new dye into the soft pastels of remembered actions. As you gaze back upon those millions of things that you have done for others, attempt to remember those times when service had a metaphysical slant and realize that these are the important decisions to make, these are the services to value and carry out with the utmost of dedication.

生命的體驗包含有許多小的決定，就好像新的顏色進入到會被記住的行動的柔和的調色盤一樣地，這些小的決定會褪色。當你們回顧你們已經為其他人做了的數百萬件事情，並嘗試去回憶起那些當服務擁有一種形而上學的傾向且意識到這些都是要做出的重要的決定的時刻的時候，這些就是要去重視並帶著最大的奉獻執行的服務了。

Other questions are questions of nurturing. The mind complex of your peoples in your culture carries many, many demands which are not important. Once that is understood, if we may use that term, it becomes easier to give a priority to the importance of the decisions that you are making. There is the quantity of life within an incarnation to be considered, and quality of life within an incarnation to be considered. There is virtue and there is the joy of licentious behavior in celebration of the comedy of existence. One who does not enjoy iniquity may find it difficult to enjoy virtue, and we urge that those who nurture sprinkle rewards amongst the carrots.

其他的問題是撫育的問題。在你們的文化中你們的人群的心智複合體攜帶著許許多多並不重要的要求。一旦這一點就理解了，如果我們可以使用那個詞語的話，要對於你正在做出的決定的重要性給予一個優先順序，這就會變得更容易了。在一次投生中會有要被考慮的生命的數量，在一次投生中會有要被考慮的生命的質量。會有美德，會有在對存在性的喜劇的歡慶中的放肆的行為舉止的喜悅。一個並不喜歡不公的人，可能會發現要喜歡美德是很難的，我們鼓勵那些撫育的人將回報撒在胡蘿蔔中間。

Yet, if the entity whom you serve has other requests, and a fit of virtue comes upon it, then shall you enter a season in which the smallest service, the giving of the carrot instead of the cake, has new metaphysical meaning. Gauge the

mood and the intention of the one whom you seek to serve by communication and agreement and value your own self and your other self as spiritual beings above all, who are acting within the illusion in such a way that outside of the illusion they will see that progress has been attempted during the life experience.

然而，如果你服務的實體擁有其他的要求，一種優點會出現在其上，接下來，你們就將會進入到一個季節，在其中最小的服務，給予胡蘿蔔而不是蛋糕，就擁有新的形而上學的意義了。藉由交流與協議來估計那個你尋求去服務的人的情緒與意願，重視你自己的自我和你的其他自我都首先是靈性的存有，都正在用這樣一種方式在幻象中行動，在幻象外面他們將會看到在生命體驗中已經被嘗試的進步了。

This instrument remains open, yet we find a lack of vital energy, and would at this time bless you and thank you for the great privilege of being allowed to give our poor opinions and to share the beauty of your vibrations as you sit in meditation this night. How we love each of you, yet the love pours through us, not from us. We ask that you take our words lightly, for we are fallible beings. We leave this instrument and this group in love and the infinite light of the one infinite Creator. We are known to you as Q'uo. Adonai. Adonai vasu borragus.

這個器皿依舊是開放的，而我們發現一種生命能量的缺少，我們會在此刻祝福你們，並為被允許給予我們卑微的觀點並在你們今晚坐在冥想中的時候分享你們的振動的美麗的巨大的榮幸而感謝你們。我們多麼愛你們每一個人呀，而愛是通過我們傾瀉的，而不是來自我們的。我們請求你們輕鬆地對待我們的言語，因為我們是易於犯錯的存有。我們在太一無限造物者的愛與光中離開這個器皿和這個團體。我們是你們知道的 Q'uo。Adonai。Adonai vasu borragus。

(Carla channeling)

(Carla傳訊)

I am Latwii, and I greet you in the love and in the light of the one infinite Creator whom we serve. We are so glad to be with your group this evening. We cannot tell you how long it has been since we were able to use this instrument. We speak to the one known as S frequently, but we are glad to do it through this instrument, and we also greet the one known as Jim and the one known as Carla, and even the one known as J. This is what is called a "tape letter." This instrument thought it was funny. We have nothing to say through this instrument, but only wish to keep working at adjusting our vibration so that eventually we may contact this instrument without discomfort. We have not gotten there yet, but will keep working on it as long as our patience and the instrument's neck hold out. For now, we will transfer with much anticipation to the one known as Jim. I am Latwii.

我是 Latwii，我在太一無限造物者的愛與光中向你們致意，我們為造物者而服務。我們在今晚如此高興與你們的團體在一起。我們無法告訴你們自從我們上一次能夠使用這個器皿已經有多長時間了。我們頻繁地對被知曉為 S 的實體發言，但是我們很高興通過這個器皿進行它，我們同樣向被知曉為 Jim 和被知曉為 Carla 的

實體，甚至還有被知曉為 *J* 的實體致意。這被稱之為一個“磁帶信”的事物。這個器皿認為它是有趣的。我們通過這個器皿沒有任何要說的事情，而僅僅希望繼續對我們的振動的調節的工作，這樣最終我們就可以在沒有不舒服的情況下與這個器皿接觸了。我們尚未到達那裏，但是我們將繼續對它進行工作，只要我們的耐心和這個器皿的頸部還能堅持住。現在，我們將帶著巨大的期待轉移到被知曉為 *Jim* 的實體。我是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and greet each of you again in love and light. We are grateful to this instrument for allowing our contact. It has also been quite some time since we have been able to contact this instrument and we are overjoyed that we are able to speak our humble thoughts through this instrument and to this group. We thank each for allowing our presence and we hope that we might be of some small service by offering ourselves in the attempt to answer those queries which those present may feel worth the asking. May we at this time begin with a query?

我是 *Latwii*，我在愛與光中再一次向你們各位致意。我們對於這個器皿允許我們的接觸是感激的。自從我們上一次能夠接觸這個器皿，同樣已經有相當長的時間了，我們對於我們能夠通過這個器皿並對這個團體說出我們的謙遜的想法是極其高興的。我們感謝每一位允許我們出席，我們希望我們可以藉由通過嘗試去回答那些在場的人可能感覺有價值詢問的問題而提供我們自己來進行某種小小的服務。在此刻我們可以用一個問題開始嗎？

S: Hello, *Latwii*. It's so good to hear you. I do have a question from R. When we first asked questions about the donuts it was some time ago and he has forgotten a lot, so he asked me if I would ask you about sweating. What it does for his illness and is more always better?

S: 好的，*Latwii*。聽到你們是如此好的事情。我有一個來自 *R* 的實體。當我們第一次詢問關於甜甜圈的問題的時候，它是一些時間之前，它已經忘記了很多了，因此，他詢問我是否我會願意詢問你們關於流汗的問題。它對於它的疾病的用處是什麼，更多的一直都是更好的嗎？

I am *Latwii*, and am aware of your query, my sister, and the query of the one known as R. We send our greetings to this entity as well and we may suggest that the exercise of the sweating is that which is most beneficial to one which wishes to remove from the physical vehicle those toxins which may accumulate in the daily round of your activities which include much that is of the deleterious nature in the foodstuffs, the waters, the air intake and the finding of the self within an environment which is altogether quite disharmonious from time to time.

我是 *Latwii*，我瞭解了你的問題以及被知曉為 *R* 的實體的問題了，我的姐妹。我們同樣也對這個實體送出我們的致意，我們可以建議，對於流汗的練習，對於一個希望將那些可能在你們的日常生活的活動中積累起來的毒素從物質性載具排除的實體是極其有益處的練習，你們的日常生活活動在食物，水、以及空氣的攝

入中包含了大量具有有害的屬性的事物，你們會發現自我處於一個總體上時不時地會是相當不協調的環境中。

The toxins which the physical vehicle stores in various of its organs are best released by the sweating technique when the sweating is undertaken in a manner which is regular and extensive, yet which does not exceed the body's ability to function. To be more specific, might we suggest, my sister, that the care be taken that the body fluids be not drained in such a manner that dehydration occurs for the entity who simply desires to remove the toxins yet desires to maintain the vitality of the physical vehicle. This amount of exercising of the sweating technique is that which each shall find the need to determine for the self, for there is the unique quality to each entity, and most especially to each physical vehicle, that requires that experimentation be undertaken to determine the amount of the sweating that might be tolerated without the dehydration and weakening of both physical and mental complexes.

物質性載具儲存在它的各種各樣的器官中的毒素，是藉由流汗的技巧被最佳地釋放了，如果流汗是用一種規律性且大範圍的方式被進行，而這種方式又不會超過了身體去正常運轉的能力的話。更加具體地，我們可以建議，我的姐妹，對於單純地渴望去移除毒素而又渴望保持物質性載具的活力的實體，注意身體的流體不要用這樣一種脫水會發生在實體身上的方式被耗盡。這種對流汗的技巧的訓練的數量是每一個實體都將會發現需要為自我決定的事物，因為每一個實體都會有獨一無二的特性，尤其是對於每一個物質性載具，實驗需要被進行以確定在不曾同時身體複合體與心智複合體脫水與變得虛弱的情況下可以被忍受而的流汗的數量。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

S: No, thank you Latwii, I'm sure that will be helpful.

S：不用了，謝謝你們，*Latwii*，我相信那將會是有幫助的。

I am Latwii, and we thank you and the one known as R. May we respond to another query?

我是 *Latwii*，我們感謝你以及被知曉為 *R* 的實體。我們可以回應另一個問題嗎？

Carla: This Ahbout Dey or whoever, is he going to tell us any more about his life? Or do you know any more about that? Can I know anymore about that?

Carla：這個 *Ahbout Dey* 或者無論誰，他將會告訴我們更多關於他的生命的事情嗎？或者你們對那一點知道更多的事情嗎？我能夠關於那一點知道任何更多的事情嗎？

I am Latwii, and the one of whom you speak is one which has for some time, as it is reckoned within your illusion, moved within a realm which is metaphysical in nature yet the entity has dwelt within your physical illusion for the greater portion of its physical incarnation. This entity has for a period of

your time desired to make a contact with a physical group or entity upon this planetary sphere in order that it might satisfy the yearnings of its soul, shall we say, to have touched and to have been touched by those with whom it shared existence, though its sharing of existence was from a distance, shall we say.

我是 *Latwii*，你談及的那個實體是一個，已經花費了一些時間，如在你們的幻象中時間被計算的一樣，在一個在屬性上是形而上學的領域中移動的實體，而這個實體已經在它的物質性投生的更大的部分居住在你們的物質性的幻象之中了。這個實體在你們一段時間中渴望去與在這個星球上的一個物質性的團體或者實體建立一種接觸，以便於它可以滿足它的靈魂的對於接觸那些它會與之分享的實體並被其接觸的，容我們說，渴望，儘管它對於存在性的分享是從一個，容我們說，遠處進行的。

The seeking of the one Creator for this entity has taken the form of finding that Creator within the silence and solitude of the personal experience of this illusion. However, this entity is aware that in order to complete the Earthly portion of its experience within this planetary influence, that it needed, in its own estimation, to ground that which had been learned by simply speaking of the experience that has allowed it to progress to its point of departure, shall we say, from this illusion. There is the possibility that this entity may desire further contact, although we might suggest the possibility at this point is small, as you would term it, for the entity moves rapidly toward the entrance to the larger life experience in which it shall find its abilities and desires focused in other dimensions.

對於這個實體，對於太一造物者的尋求已經採用了在這個幻象的個體體驗的靜默與孤單中找到造物者的形式了。然而，這個實體察覺到，為了要完成它在這個星球的體驗的世俗的部分，根據它自己的評估，它需要藉由簡單地談及已經允許它發展到它的，容我們說，離開這個幻象的位置的體驗而將已經被學會的事物固定下來。會有可能這個實體可能會渴望更進一步的接觸，儘管我們可能建議，在這個位置那個可能性是小的，如你們對它的措辭一樣，因為這個實體快速地向著更大的生命體驗的入口前進，在更大的生命體驗中，它將會發現它的能力和渴望被聚焦在其他的維度了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Would it help this entity if we read the Tibetan Book of the Dead for it?

Carla：如果為這個實體讀西藏生死書，這會對它有幫助嗎？

I am Latwii, and we scan the entity and ...

我是 *Latwii*，我們掃描了這個實體.....

Carla: Let me finish the question, come to think of it, because he spoke of not being Christian or Buddhist. Would it help if ...

Carla：讓我說完問題，並開始考慮它，因為他談到他不是基督徒或者佛教徒。如果.....會有說明嗎？

(Side one of tape ends.)

(磁帶一面結束。)

Carla: To finish the question, would it, since he's sort of half Tibetan and half Christian, would it help to do either/or or both the Tibetan Book of the Dead reading or the American Book of the Dead reading or the Christian burial service from my Episcopal Church? Would that give him peace? The second part of the question on the other subject is, would he want to speak with us after he dies?

Carla：要完成那個問題，既然他以某種方式是半西藏人，半基督徒，讀西藏生死書，或者美國生死書，或者來自我的聖公會教堂的基督徒的葬禮服務，進行任何一個或者同時都進行，這會有幫助嗎？那會給予他平安嗎？在另一個主體上的問題的第二部分是，他想要在他死去之後與我們說話嗎？

I am Latwii, and we apologize for the delay. This instrument found the need to accomplish that of the challenging and we now are free to speak again through this instrument, and in response to your query, my sister, we find that the entity of whom you speak is one which is not in need of the guidance for those whose eyes do not penetrate beyond the veil. This entity, for a great portion of what you would call your time experience, has been well aware of the metaphysical nature of the illusion in which it moved its physical vehicle, and has for a great portion of your time found a home within both the physical and the metaphysical realms, and therefore is quite conversant with the passage through which the metaphysical realm shall become its greater and complete experience.

我是 Latwii，我們為延遲而抱歉。這個器皿發現進行挑戰的需要，我們現在再一次可以自由通過這個器皿發言了，在回應你的問題的方面，我的姐妹，我們發現你談及的實體是一個並不需要那些眼睛尚未刺穿幻象的實體的指引的實體。這個實體，在你們稱之為你們的時間體驗的一個很大的部分中，已經清楚地瞭解了這個它在其中移動它的物質性載具的幻象的形而上學的特性，並已經在你們的時間的一個很大的部分中同時在物質性和形而上學的領域中找到一個家園了，因此這個實體對於那個旅程是相當熟悉的，通過這個旅程，形而上學的領域將會成為它更大且完全的體驗。

We are unable to determine as to the future desires of this entity in regards to making contact with groups such as your own. We are, however, aware that this entity is greatly pleased with the contact which it has been able to share with this group, and wishes that each be aware of its gratitude and joy at this blending of energies for the brief period this evening.

在關於這個實體對與諸如你們自己的團體之類的團體建立接觸的未來的渴望的方面，我們無法確定。然而，我們察覺到這個實體對於它已經能夠與這個團體進行分享是極其高興的，它希望每一個人都知道它對於在今晚的一小段時間中的這種能量的混合的感激與喜悅。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Just on the service of commemoration. Would this soul wish to have its death celebrated and sent on its way rejoicing which is pretty much what the Episcopal service does?

Carla：僅僅是關於紀念的服務。這個靈魂希望讓它的死亡被慶祝，並歡慶地被送上它的道路嗎，非常類似於聖公會的服務會做的事情？

I am Latwii, and we find that the contact which was made this evening with this group by this entity was indeed a portion of that entity's commemoration of its incarnation, shall we say. The further commemoration of this incarnation by your own desires is that which is completely left to your own discrimination.

我是 *Latwii*，我們發現在這個實體今晚與這個團體建立的接觸確實就是這個實體，容我們說，對它的投生的紀念的一部分了。根據你自己的渴望對這次投生的進一步的紀念，是完全由你自己的分辨力決定的事情。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No thank you.

Carla：不用了，感謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Does that mean that funerals as a whole are not appreciated by the dead person, but are held, indeed, for the comfort of the living? Pardon the nomenclature—I'm sure you understand.

Carla：那意味著葬禮作為一個整體並不會被死去的人所欣賞，但確實是為了讓活著的人感到安慰而被舉行的嗎？為我的專門用語抱歉——我相信你們理解。

I am Latwii, and we are indeed aware that there is a certain means by which the commemoration of the passing from an incarnation is described. Indeed, there is the multiple purpose to such commemoration. The entity moving through the doors of transition is frequently touched and moved and sent in joy upon its journey by such experiences as the funeral, the wake, the prayers, the singing and the placing of the physical remains within a certain location designated for such receptions. We are also aware that there is the need upon the part of those who remain to come together in the grieving for that entity which has gone on in order that the relationship with that entity be brought to a culmination and not be left, shall we say, hanging with the consciousness of those who remain.

我是 *Latwii*，我們確實瞭解，會有一定的藉由其對離開一次投生的慶祝會被描述的途徑。確實，對於這樣的慶祝是有多個目的的。穿越那個轉變的大門的實體頻繁地會藉由諸如葬禮、守靈、祈禱、吟唱、以及將身體剩餘物放置在一定的為了這樣的迎接而被指派的地點之類的體驗被接觸、被移動，並在喜悅中被送上它的

旅程。我們通過樣也知道，那些留下來的人會有需要聚集在一起為那個已經離世的世人進行哀悼，以便於與那個實體之間的關係可以被帶到一個頂點，而不會在那些留下來的人的意識中揮之不去。

The entity who goes on moves towards an existence which is a continuation of a larger pattern of being and the completion of a smaller portion of that pattern is a service, shall we say, to this entity and fills a need upon the part of those who remain to find their own completion.

對於繼續向著一種是一個更大的存在的模式的一種延續的存在性移動的實體，對那個模式的一個較小的部分的完結，對於這個實體就是一種，容我們說，服務，並會在那些留下來的人身上滿足一種找到它們自己的完成的需要。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: I'll have to read that. Thank you.

Carla：我將會讀那個回答。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你們，我的姐妹。有另一個問題嗎？

S: Well, Latwii, I have what may be a query. I've been feeling lately that in the (inaudible) years, R and I have made what seems to be several surprises—I know they weren't mistakes. It really gets aggravating, and I guess what I'm really hoping for is a shot in the arm here. Do you have anything up your sleeve?

S：好的，*Latwii*，我有可能是一個問題的事物。我最近一直都感覺到，在（聽不見）年中，*R* 和我已經產生出了看起來似乎是幾個意外的事情——我知道它們不是錯誤。它真的是令人生氣的，我猜想真正希望的事情是在這裏來一針興奮劑。你們有任何高招嗎？

I am Latwii, and we feel that we grasp the gist of your query, my sister. Indeed, many there are within your illusion which find surprises, as you call them, from time to time within the life patterns. Indeed, only those who have failed to rouse the self from the slumber of the third-density illusion to any degree whatsoever are those who live a life devoid of surprise, for those who seek in the conscious fashion the riddles to the evolutionary process and the movement into mystery the discovery of the surprises will become an experience that is repeated time and time again. For though little is truly understood within your illusion, all moves in a pattern of completeness and wholeness, and in a pattern which before the incarnation was quite apparent to each, and which each willingly placed the self in in order that certain tendencies and biases might be either balanced or accentuated according to the overall needs of the development of the soul.

我是 *Latwii*，我們感覺到我們掌握了你的問題的主旨了，我的姐妹。確實，在你們的幻象中有很多人會時不時地在生命模式中遇到意外，如你們對它們的稱呼一

樣。確實，對於那些已經無法讓自己在無論什麼任何程度上從第三密度的幻象的
熟睡中喚醒的人，就是那些活在一種缺少意外的生命的人了，對於那些用有意
識的方式尋求演化的過程以及進入到神秘的運動的謎題的人，對意外的發現將會
成為一種一次又一次地被重複的體驗。因為儘管很少有意外，似乎在你們的幻象中
真正被理解的，所有意外都是一種具有完全性和完整性的模式，用一種在投生
之前的對於每一個實體是相當明顯的，且每一個意外都是樂意地被放置在自我內在
性的需要，要麼被平衡，要麼被強調。

Thus, the illusion is entered with the desire to progress in a manner which is not possible without the experience of the illusion. Those times of difficulty, of confusion, of the traumatic occurrence, and of the totally unexpected nature of the manner in which events fall in the pattern of the life are those times which before the incarnation are seen as treasures, my sister.

因此，幻象是用這樣一種方式帶著去發展的渴望而被進入的，如果沒有幻象的體驗，這種方式是不可能存在的。那些具有困難、混淆、創傷性的遭遇的時刻，以及那些事件掉落到生命模式中的方式是具有完全未被預料到的特性的時刻，就是那些在投生前被視為是寶藏的時刻，我的姐妹。

It is known that during the life experience within the third-density illusion that quite the opposite point of view shall be experienced, and it is known before the incarnation that one shall have to work carefully with this point of view, for it sees through a glass quite, quite, quite darkly, and what it sees is most often out of focus at least 180 degrees, for that which is of difficulty during the incarnation is seen as that which hopefully shall be minimized, perhaps even avoided. However, prior to the incarnation these difficulties are seen as those experiences which will allow the entity to test its own ability to perceive and to bring forth into the incarnation those qualities which it wishes to develop, much as you would develop a muscle of your physical vehicle by exercising it time and again. The difficulties then exercise a spiritual muscle which in the realms of harmony and joy tends to grow somewhat lax and loses its tone, shall we say.

在第三密度幻象中的生命體驗期間，被知曉的事情是，完全對立的觀點將會被體驗到，在投生前被知曉的事情是，一個人將必須要仔細與這個觀點一同工作，因為它是通過一面相當、相當、相當模糊不清的玻璃來觀看，它看到的事情極其頻繁地是至少一百八十度地失去焦點的，因為在投生期間是困難的事物，是被視為是有希望將會被最小化，也許甚至被回避的事物。然而，在投生前，這些困難是被視為是那些將會允許實體考驗它自己去感覺那些它希望去發展的特性並將其帶入到投生中的能力的體驗，非常類似於你們會藉由一次又一次地鍛煉你們的物質性載具的一塊肌肉來發展它。接下來，困難就會鍛煉一種形而上學的肌肉了，而在協調和喜悅的領域中，這種靈性的肌肉會傾向於變得多少有些鬆弛並失去它的，容我們說，狀態了。

Thus, if you should during an incarnation attempt to measure your experience and your progress in worldly terms, you shall become disillusioned and fail to see the overall perfection, humor and harmony of that experience which may

seem difficult and confusing within the incarnation. Thus, we suggest judging not the self or another self or the progress of any, for as you judge, thus you are yourself judged by those worldly measurements which cannot begin to encompass the nature of the illusion in which you move and the purpose for which you have entered it and the goals that you have set for yourself.

因此，如果你們在一次投生期間要嘗試去用世俗的方式度量你們的體驗和你們的進展，你們將會感到幻滅並無法看到那個在投生中可能看起來似乎是困難而令人混淆的體驗的整體的完美性、幽默以及和諧。因此，我們建議不要評判自我、或者另一個自我、或者任何人的發展，因為當你評判的時候，你自己因此會被那些世俗的度量所評判，而那些世俗的度量是無法開始囊括你在其中移動的幻象的特性、你進入幻象的目的以及你已經為你自己設置的目標的。

Thus, the ability to retain the light touch, my sister, and to accept that which seems unacceptable are the attitudes that are most helpful, we have found, in dealing with those times which seem to be less than desirable. If this incarnation and this illusion were all that existed for any entity, then each would truly be in, shall we say, the hottest water. However, we may suggest that there is a stream of beingness that moves before, through and beyond this third-density illusion, and it shall carry you further and further toward the source of all being as you are able to accept in joy each experience that comes before your notice, for each experience is that which you had hoped for and planned for and girded your loins for and is that which shall tone and test your spiritual muscles and perceptions.

因此，保持輕觸的能力，我的姐妹，以及去接納看起來似乎無法接受的事物的能力，就是那些我們已經發現在與那些看起來似乎是較不理想性的時刻打交道的時候極其有幫助的態度了。如果這個投生和這個幻象就是對於任何實體而言全部存在的事物，那麼每一個人就會真的是，在水深火熱之中了。然而，我們可以建議，會有一種存在性的溪流，它是在這個第三密度幻象之前，之中和之外流動的，在你能夠在喜悅中接受每一個出現在你面前的體驗的時候，這個溪流將帶著你越來越進一步靠近所有存有的源頭，因為每一個體驗都是你已經期待過，已經計畫過，並讓你自已為其做好準備的事情，每一個體驗都是將會強化並考驗你的靈性的肌肉與知覺。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

S: Thank you, Latwii, for that two-by-four. It felt wonderful.

S：謝謝你們，*Latwii*，為那個當頭棒喝。它感覺是美妙的。

I am Latwii, and we thank you, my sister, and we hope that we have not given you any splinters.

我是 *Latwii*，我們感謝你，我的姐妹。我們希望我們尚未給予你任何的木刺。

Is there another query at this time?

在此刻有另一個問題嗎？

Carla: Well, it did bring up something I had been meaning to ask about before I get the book out that I'm writing, and that was something I put in the book was that I felt that people who meditate go through more changes more quickly than people that don't meditate. It's a problem if you have a couple where one meditates and one doesn't because the one who meditates is going to start changing faster and there's going to be all kinds of problems there. And I wondered if that were true?

Carla: 好的，它確實帶來了某個我已經一直很都打算要在我將我正在寫的書完成之前尋問的事情了，那是某個我寫在書中的事物，我感覺到冥想的人會比不冥想的人更快地經歷更多的改變。如果你遇到一對父母，一個人冥想，另一個人不冥想，它是一個問題，因為一個冥想的人是將會開始更快改變，將會有出現所有類型的問題。我想要知道，是否那是真實的？

I am Latwii, and, indeed, my sister, we have found that this is so, most especially within your third-density illusion, for within this illusion, as we have previously spoken, the perceptions are clouded by that which is of unknowing to such a profound degree that when one utilizes the tool of meditation and begins at the deeper levels of the subconscious mind to clear the way of beingness in order that it might make itself known and felt and begin to undergird the incarnation, then the entity thus engaging itself within the meditative state upon a regular basis begins to be powered by a source of being which is far more subtly profound, shall we say, within the incarnative pattern than any influence within the illusion, that the entity is changed, shall we say, in its basic perceptions so that the general run of experience in the life pattern is perceived in a fundamentally different fashion from those whose primary focus is within the mundane reality.

我是 Latwii，確實，我的姐妹，我們已經發現，確實如此，尤其是在你們的第三密度的幻象中，因為在你們的幻象中，如我們之前說過的一樣，知覺是被未知的事物遮蔽到了這樣一個深入的層次，以至於當一個人使用冥想的工具並開始在潛意識心智的更能夠為深入的層次上清理存在性的途徑，以便於它可以是的它自己被知曉，被感覺，並開始對投生給予支援的時候，接下來，用這種方式讓它自己用一種有規律的方式進入冥想狀態的實體，就會開始被被一個存有的源頭所充能，這個存有的源頭在投生模式中是比任何在幻象中的影響都具有遠遠更加微妙的深刻性的，實體將會在它基本的知覺中，容我們說，被改變，這樣在生命模式中的一般性的體驗就會用一種與那些其主要的焦點是在世俗的實相中的人從根本上是不同的方式被感覺到。

Thus, the entity engaging in a sincere and dedicated fashion in the practice of meditation and contemplation and the prayerful attitude is an entity which is less moved by the turbulence, shall we say, of the daily round of activities, and will see these activities in a manner which begins to penetrate beyond the outer appearance of things and moves towards the heart. This type of perception differs markedly from that perception which does not move beyond the exterior shell of the daily round of activities and which focuses instead upon the seeming importance of mundane details.

因此，用一種真誠且奉獻性的方式參與到冥想和沉思的練習，以及祈禱性的態度

的實體，是一個較少會被日常生活的活動的，容我們說，動盪所影響的實體，它將會用一種開始刺穿事物的外部表像並朝向核心移動的方式來看待這些事情。這種類型的知覺會與那種尚未超越日常生活活動的外殼，並會反而聚焦在世俗的具體細節的表面上上的重要性上的知覺是明顯有差別的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you, Latwii.

Carla：不用了，謝謝你們，*Latwii*。

I am Latwii, and again we thank you, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你們，我的姐妹，有另一個問題嗎？

Carla: Not from me, thank you.

Carla：我沒有了，謝謝你們。

S: Well, I've got a million, but I didn't bring my list so I'll save them for another time. *S*：好的，我有一百萬個問題，但是我沒有將我的清單帶來，因此，我將它們留給另一個時間。

I am Latwii, and we are most happy to have been able to speak to this group this evening, and we look forward to each of the million queries which remain, for this means that we shall be able to speak many, many more times to this group, and hopefully be able to crack a few more jokes through this instrument, and perhaps apply another two-by-four or two. We hope that each will remember that our words are not infallible in any degree. We are your fallible brothers and sisters of Latwii—you know us well, we can't kid you. We leave each of you at this time in the love and light in which we have found you and in which each at all times dwells. There we dwell with you. We are known to you as those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們對於已經能夠在今晚對這個團體發言是極其高興的，我們期待剩下的一百萬個問題中的每一個問題，因為這意味著我們將會能夠對這個團體發言許多許多次，並有希望通過這個器皿多講一些笑話，並也許施展另外一兩次當頭棒喝。我們希望每一個人都將記住，我們的言語在任何程度上都不會出錯的。我們是你們易於犯錯的兄弟姐妹 *Latwii*——你們非常瞭解我們，我們無法欺騙你們。我們在此刻在愛與光中離開你們各位，我們已經發現你們處於這種愛與光之中了，每一個人在所有的時候都居住在這種愛與光中。我們與你們一同居住在那裏。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai vasu borragus。

(Carla channeling)

(*Carla* 傳訊)

I am Nona, and would sing of love and light and healing. We come in the power and love, the light and joy of the infinite Creator.

我是 *Nona*，我會歌唱愛、光與療愈。我們在無限造物者的力量、愛、光與喜悅中前來。

(Carla channels a vocal healing melody from Nona.)

(*Carla* 傳訊了一首來自 *Nona* 的語音療愈旋律。)

January 25, 1987

1987-01-25 社會主義與靈性發展

Group question: What style of life makes one more adaptable to the spiritual journey, whether it might be the more community oriented lifestyle of the Communist China where the individual is programmed and taught to think of the welfare of the group, or the type of lifestyle of the hermit who lives secluded for years contemplating the Creator, or the style of life that we ordinary American citizens enjoy where we have many temptations and ability to express ourselves in whatever way we choose?

團體問題：什麼生活方式會讓一個人更加是適合於靈性的旅程，是否它可能是共產主義的中國的更多集體導向的生活方式，在其中個體是被規劃好並被教導思考集體的福利，或者是隱士的生活方式，隱士長年與世隔絕地生活並同時沉思造物者，或者是我們普通的美國市民所享受的那種生活方式，在其中我們擁有很多的誘惑以及用無論什麼我們選擇的方式表達我們自己的能力。

(Carla channeling)

(Carla傳訊)

We are known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator whom we as you do serve. With the Creator's blessing do we bless each and greet each and with our own love may we also greet you as brothers and sisters.

我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中向你們致意，我們和你們一樣確實在服務造物者。憑藉著造物者的祝福，我們確實祝福每一位並對每一位致意，帶著我們自己的愛，容我們同樣也作為兄弟姐妹向你們致意。

The question that you have asked poses an interesting problem to us, for in answering we must change your question. We cannot speak to you concerning the structure of your communism as opposed to the structure of your capitalism in regards to the spiritual benefits of either because government is not of the ray wherein spiritual concerns are addressed.

你們已經詢問的問題向我們提出了一個有趣的問題，因為在回答的過程中，我們必須改變你們的問題。我們無法在關於你們的你們的共產主義的構架對比你們的資本主義的構架在涉及到兩者中的任何一個的靈性上的益處的方面對你們發言，因為政府是不具有在其中靈性上的關注點要被講述的光芒的。

The nature of spiritual programming is that it overrides all other programming, changing the perceptions of the entity which is working within spiritual programs of thought, so that regardless of the experiential catalyst which greets the seeker the seeker perceives a spiritual question and attempts the appropriate spiritually motivated action in response.

靈性的編程的屬性是，它會壓倒所有其他的編程，改變那個正在靈性的思想的程序中工作的實體的知覺，這樣無論向尋求者致意的體驗性的催化劑是什麼，尋求者都會感覺到一種靈性上的問題，並在回應中嘗試適當的靈性導向的行動。

The key to understanding why communism, which is a direct mundane analog of your religiously based community—for example, the Essenes, the Christians, and the Hindus—is nevertheless placed in the position of governing. The tools of the government are persuasion and force. It is hoped by governments that emotional responses such as patriotism shall encourage a spiritual response to a mundane and illusory web of social structure. In many spiritually oriented people this patriotism does indeed lend a harmonizing, solidifying influence to any government.

關鍵是理解，為什麼共產主義仍舊是被放在政府的位置上，共產主義是你們的以宗教信仰為基礎的集體的一個直接的世俗的類比。政府的工具是說服與暴力。政府希望的事情是，諸如愛國主義之類的情緒性的回應將會鼓勵對一個世俗且虛幻的社會構架的網路的一種靈性上的回應。在很多靈性導向的人內在之中，這種愛國主義確實導向了對任何政府的一種協調性的，令人團結的影響。

However, the communist can experience either complete freedom or complete slavery within the communistic way of life, as can the capitalist. The perceptions govern the experience, not the catalyst. Similarly, though it may seem that the communism offers a simpler life, in actuality it is the rural nature of life lived under any governmental system, with its shorter lists of places to go and people to see, which enable the spiritual oriented seeker to nurture the spiritual orientation which he may wish to aid.

然而共產主義者能夠在社會主義的生活方式中要麼體驗到完全的自由要麼完全的奴役，資本主義者也是一樣。是知覺，而不是催化劑，掌控體驗。類似地，儘管可能看起來似乎社會主義提供了一種更為簡單的生活，實際上，它是在任何政府系統下被活出的生命的鄉村的屬性，它對於要去的地方和要去看的人擁有更為短小的清單，這使得靈性導向的尋求者能夠撫育他可能希望去幫助的靈性的導向。

When any rule of life becomes a law within the life experience, but not one with the consciousness of those metaphysical principles which are eternal, one has removed [it] from the system, from the range, of spiritually reliable, useful tools for spiritual growth. It is to be noted that the so-called monasteries are responses to the felt need of those who have begun working upon spiritual energies to the point where the choice is made to sacrifice all portions of the life experience which do not feed into the greatest possible spiritual content of life. Thus, the sacrifice is the cornerstone for the development which ensues. Few monasteries are located within your cities, and even these few maintain an artificially simple lifestyle. Thus, you may see that the spiritual choice is to retreat from both the world and the government.

當任何生命的規則成為了在生命體驗中的一種律法，而不是一種帶有那些永恆的形而上學的原則的意識的律法的時候，一個人就已經將它自己從靈性上是可靠的，對靈性成長是有用的工具系統中，從這個範圍移除了。要被注意到的事情是，所謂的僧侶，是對於這樣一些人被感覺到的需要的回應，這些人已經開始在靈性上的能量上開始進行工作到了這樣一個位置，在那個位置上它們做出選擇去犧牲生命體驗的所有那些並不滿足生命的有可能最大的靈性上的內容的部分。

When one gazes at the communist experience, one may find many groups of shamanic and other entities which without the approval of the government meet to attempt some spiritual seeking. Thus, neither can government aid in spiritual seeking nor shall any government which may govern humans, if we may use that word, in the third-density state of unpolarized experience, also hope to govern a reliable promotion of spiritual seeking. The choices for social government by law must rely upon the lowest possible level of excellence, shall we say, the greatest possible swing of error, so that whatever action is undertaken amongst humans, there shall be a governing principle.

當一個人注視著社會主義者的體驗的時候，一個人可能發現很多的薩滿的團體以其他的並不贊成政府的實體進行集會來嘗試某種靈性的尋求。因此，政府既無法在靈性尋求中是有幫助的，任何政府同樣也不將會希望去管理一種對靈性尋求的可靠的促進，政府可以管理在第三密度的狀態中具有未被極化的體驗的人，如果我們可以使用那個詞語的話。藉由法律對社會性政府的選擇，必須依賴於有最低程度的，容我們說，優秀，以及有可能最大程度的容錯度，這樣無論什麼行為在人群當中被進行，都將會有一種管理的原則。

The law which is interesting and profitable to the spiritual seeker is a law which the seeker hopes shall become more and more able to be perceived by all seekers, and certainly by all seekers within a spiritually oriented community, as one law so that spiritual government is government by complete individual consent. Thus, any one entity would be able to help such a government. This is considered unacceptably inefficient by those whose energies turn to the government of your peoples, and understandably so.

對於靈性尋求者是有興趣且有益處的律法是這樣一種律法，尋求者會希望它會越來越有能力被所有尋求者，肯定是被在一個靈性導向的集體中的所有尋求者，感覺到是一種律法，這樣靈性上的管理就是憑藉著完全的個體的贊同的管理。因此，任何一個實體會能夠幫助這樣一種管理。對於那些其能量轉向了對你們的人群的支配的人，這種管理是被認為不可接受地無效的，這是可以理解的。

There is one element, we may say, of the concepts involved in capitalism which is to our opinion a metaphysical principle of some degree of excellence. That principle is not fully respected at this time among your peoples, yet we observe that the concept of freedom is indeed valued by each which dwells within your capitalistic society. It is excellent that freedom is taught, yet, for spiritual seeking, it is to be remembered that one is always free, for the world, indeed the creation, lies within the mind and the heart, and there is no government which may interfere with the polarizing done by the spiritual seeker except if the government destroy the physical body of the seeker. This may, for a particular seeker, be a great aid since, taking the larger view, that seeker may have completed the lessons it was to learn and may, by being a sacrifice to a principle, inspire others as is the way of spiritual seekers of excellence among your peoples.

會有一個被包含在資本主義中的觀念的，容我們說，要素，在我們看來，是具有某種程度的優秀的一個形而上學的原則。那個原則在此刻在你們的人群中並未被充分地尊重，而我們觀察到，自由的觀念確實是被居住在你們的資本主義的社會

中的每一個人所珍惜的。自由被教導了，這是優秀的，而對於靈性尋求，要被記住的事情是，一個人一直都是自由的，因為世界，確實造物，都是存在于心智和心之中的，沒有任何的政府可能干預被靈性尋求者進行的極化，除非政府摧毀了尋求者的物質性的身體。對於一個特定的尋求者，這可能是一種很大的幫助，因為從一個更大的視野來看，那個尋求者可以完成它打算要去學習的課程，並可以藉由成為一個原則的犧牲者，作為在你們的人群中具有優秀性的靈性尋求者的道路啟發其他人。

We ask each of you always to turn your gaze at last from the creations of humankind, however lofty and beguiling they may be, however intellectually precise and fascinating, for that which lies within you is a dimly perceived holographic representation of one great original Idea, an idea which is a mystery. In the end, turn aside your face from gazing in the mirror of the world about you, and, in order to know yourself, seek the face of the Creator. 我們請求每一個人一直將你們的目光最終從人類的創造物轉移開，無論人類的創造物可能是怎樣高尚與消遣，無論在智力上是多麼精確且令人著迷，因為存在於你們內在之中的事物，是對於那一個偉大的原初的觀念的一種被模糊感覺到的全像的呈現，這個觀念就是一個神秘。在最後，將你的臉從注視在你周圍的世界的鏡子上轉開，以便於知曉你自己並尋求造物者的臉。

Why do you look within illusion for your true nature? Do you not wish to know the truth? The truth lies not among the fallow fields of men's imaginations and actions, nor within fine words or great governments, although great ideas and great philosophies both communism and capitalism feed. The truth about you lies within the mystery of the face of God, if we may use that term. The one thing which you have been taught is constant in a shifting and relative world is light itself, and yet we say to you that light is only the physical manifestation of an Idea that created all that there is. It is within the mystery of the Idea of love that the truth about you lies. There is no government that may help or hinder in the seeking of that face.

為什麼你們會在幻象中尋找你們的真實的屬性呢？你們難道不希望知曉真理嗎？真理不是存在於人類的想像力和行動的休耕的土地之中，也不存在於美妙的言語或者偉大的政府之中，儘管偉大的力量和偉大的哲學同時會讓社會主義和資本主義感到愉快。關於你們的真理是存在於神，如果我們可以使用那個詞語的話，的面孔的神秘之中的。你們已經被教導的一個事情就是，在一個轉變與相對性的世界中恒量就是光其自身，而我們對你們所，光僅僅是一個創造了一切萬有的理念的物質性的顯化。那個關於你們的真理恰恰就是存在於關於愛的理念的神秘之中的。沒有任何政府可以幫助或者阻礙對那個面孔的尋求。

We would at this time transfer this contact. We thank this instrument for making itself available. We are known to you as Q'uo, and we transfer at this time.

我們會在此刻轉移這個接觸。我們為這個器皿讓它自己可被利用而感謝它。我們是你們知曉的 Q'uo，我們在此刻轉移。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and we are pleased to greet you again in love and light through this instrument. At this time it is our privilege to offer ourselves in the service of attempting to respond to any further queries which those gathered may have value in the asking. We remind each that we offer but our opinions and ask that these be taken as such. May we begin with a query?

我是 Q'uo，我們對於通過這個器皿再一次在愛與光中向你們致意是感到高興的。在此刻我們很榮幸通過嘗試去回應那些聚集在一起的人可能發現有價值詢問的任何進一步問題的服務提供我們自己。我們提醒各位，我們僅僅提供我們的幹練，我們請求這些觀點被作為觀點接受。我們可以用一個問題開始嗎？

Carla: What would you say to someone who is having physical difficulties that make it kinda hard to get around and feel some despair over the future? Besides "don't do that"?

Carla：對於某個正在遇到身體上的困難的人，這種困難使得它以某種方式難以四處移動並對未來感覺到某種絕望的人，你們要對它說什麼呢？除了“別做那個事情”之外？

I am Q'uo, and we are aware, my sister, that this question has special meaning to your own experience. And we would suggest that it be remembered at all times that one moves within the limitless love of the Creator within this illusion in order that through your experience the Creator might become aware of the possibilities for love to be placed in situations that will require an increased experience of Itself in order to uncover that love which has been carefully hidden. Thus does the Creator find Its beingness expressed in your experience in manners vivid and pure as a result of the constant effort to uncover Its own face through your efforts.

我是 Q'uo，我的姐妹，我們察覺到這個問題對於你自己的體驗有特殊的意義。我們會建議在所有的時候都被記起的事情是，一個人在造物者的無限的愛之中在這個幻象中移動，以便於造物者可以通過你們的體驗察覺可能性，以便於讓愛被放置在那些情況中，那些情況將需要對造物者其自身的一種增強性的體驗以便於揭露那種已經被仔細隱藏起來的愛。因此，作為通過你的努力去揭露祂自己的面孔的儲蓄不斷的努力的一個結果，造物者會發現祂的存在性在你的體驗中用那些鮮明而純淨的方式被表達。

Thus does the Creator move within the tiniest, the grandest, the most joyful and the most difficult of circumstances in order to enable each seeker at every portion of its journey to both become aware of the ever-present sustenance of the love of the Creator when appropriate and also to find those times within the experience of an incarnation when the price, shall we say, for such joyful discovery is far greater in order that that discovery might be imbedded more deeply and securely within the seeker's total being. Thus, one may see a relationship evolve in which the more difficult seeking provides the opportunity for the more deeply experienced and securely seated

revelation of love and unity which ever underlie all experience. Thus, that which is cheaply bought is easily forgotten; that which bears the greater price is that which remains as sure foundation stones upon further experience and service of the One is possible.

因此，造物者確實是在最微小的，最宏大的，最為喜悅的以及最為困難的情況中移動，以便於使得每一個尋求者在它的旅程的每一個部分上都能夠，在合適的時候，察覺到造物者的愛的一直存在的供給，並同樣也在一次投生的體驗中找到那些在其中這樣的喜悅的發現的，容我們說，價值是遠遠更大的時刻，以便於那種發現可以更為深入地且更為穩固地紮根於尋求者的整體的存在之內。因此，一個人可以看到一種關係的演化，在這種關係中，更為困難的尋求是為一直存在於所有體驗之下的愛與統一的更為深入地被體驗到且更為穩固地被固定下來的揭露提供了機會的。因此，被便宜買到的東西是易於被遺忘的，帶有更大的價值的事物是會作為對太一的更進一步的體驗和服務有可能構建於其上的穩固的基石而保留下來的事物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No. Thank you very much, Q'uo.

Carla：不用了，非常感謝你們，Q'uo。

We thank you, my sister. Might there be another query?

我們感謝你，我的姐妹。可能有另一個問題嗎？

H: Yeah, I have something I've been thinking about for a few months now. In our Bible, it's got in the last days that there will be the final conflict or the final war, the war of all wars. And after that it said there'll be something like a thousand years of peace. Could you elaborate on that statement?

H：是的，我有某個我到現在已經一直思考了有幾個月時間的事情。在我們的聖經中，它說在末後的日子裏將會有最後的衝突與最後的戰爭，所有戰爭的戰爭。在那之後，它說，將會有類似一千年的和平的某個事情。你們能夠對那個說法進行闡述嗎？

I am Q'uo, and within this work of which you speak, we find the beginning recognition of the quality of existence that shall fall unto those who remain within the loving guidance, shall we say, of the free and joyful expression of love, one for another. Those who shall find their own experience producing the fruit of love and compassion shall enter upon a journey which, within the work you have described, was able to be perceived as the thousand years of peace.

我是 Q'uo，在你談及的這部作品中，我們發現對存在性的特性的那種初始的認出將會落到那些留在對相互彼此的自由且有喜悅的表達的，容我們說，充滿愛的指引之中的人身上。那些將發現它們自己的體驗產生出了愛與同情心的果實的人將進入到一場旅程，在你已經描述的作品中，這場旅程是能夠被感覺為千年的平安的。

Yet in truth, my brother, we might suggest that this time has no such shortened boundaries, but refers to a level of existence in which the love of the Creator becomes ever more apparent and powerful within the personal incarnation and is seen without doubt to be that which undergirds all creation and experience within the creation. Each entity within this level of experience shall find that the doors of perception are swung wide until the heart is filled full of the creative and compassionate energy of the Creator and is given freely to those about one in a fashion which knows no boundaries and is the result of the simple beingness and natural expression of that beingness for each seeker.

而實際上，我的朋友們，我們可以建議，這個時間並不擁有如此短小的邊界，而是提及了一個存在性的層次，在其中造物者的愛在個人的體驗中會變得越來越明顯且越來越強有力，並會在沒有疑慮的情況下被看到是在底部支持所有的造物以及在造物中的所有的體驗的事物。在這個體驗的層次中的每一個實體都將會發現知覺的大門被大幅搖擺，一直到心是被造物者的創造性且富有同情心的能量所充滿，並用一種不知道邊界的方式被自由地給予了在一個人周圍的那些人，這種給予的方式就是簡單的存在性以及那種存在性對每一個尋求者的自然而然的表達的結果。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

H: No, that answers that quite well. I just have one more comment on the same statement. Would the seventy-five thousand year cycle actually end upon the end of this era, then?

H: 沒有了，那相當好地回答了問題了。我對於相同的評論僅僅還有一個評論。那麼，七萬五千年的週期實際上會在這個時代的結束的時候結束嗎？

I am Q'uo, and this is correct, my brother, for the cycle which is now reaching its culmination upon your planetary sphere has provided the opportunity for those within its boundaries to move the conscious perception of the creation far enough to allow a greater experience to follow. The ability of each seeker within your illusion has been developed to the point during its seventy-five thousand year cycle where it is now possible for each seeker to welcome and enjoy the greater intensity of light that shall be presented within the fourth-density experience.

我是 Q'uo，這是正確的，我的兄弟，因為現在在你們的星球上正在抵達它的頂點的週期已經為那些其邊界中的實體提供了機會去將對造物的有意識的認識移動到足夠遠的位置，以允許一種更大的體驗接下來發生。在你們的幻象中的每一個尋求者的能力在它的七萬五千年的週期中都已經被發展到了這樣一個位置，在那個位置上每一個尋求者現在都有可能歡迎並享受將會在第四密度的體驗中被呈現出來的更大的光的強度了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

H: No, I think that took care of that. Thank you.

H: 不用了，我認為那解決它了。謝謝你們。

Carla: Okay, one last one for me. I wondered if you could comment on just what the spiritual impact of Shirley MacLaine's TV special was on the consciousness of this planet?

Carla: 好的，我的最後一個問題。我想要知道是否你們能夠對 *Shirley MacLaine* 的電視專題片對這個星球的意識的靈性上的影響是什麼進行評論？

I am Q'uo. And we look upon the event of which you speak as that which is likened unto a great and shining light in a sea of darkness. Yet, if one perceives carefully this sea of darkness, one begins to note many lights flickering in various portions of the darkness. Each light burns of an intensity which each seeker has produced according to the desire to know that which you know as the truth. Events such as the airing of the program of which you speak are seen within the metaphysical realm as a great and shining light which for a brief period of your experience illuminates the darkness to the extent where all inhabiting that darkness are able for that moment to perceive carefully outlined shadows of truth. In this momentary perception and possibility for perception, the light which burns either dimly or brightly within all who inhabit your illusion finds a greater intensity possible for that moment that may, if empowered with personal desire to continue the seeking, allow the light to burn more brightly after the event has passed.

我是 Q'uo。我們將你談及的事件視為是好比在一片黑暗的安陽中的一個巨大且閃耀的光。而如果一個人仔細感覺這片黑暗的海洋，它會開始注意到有很多的光在黑暗的各種各樣的區域中閃爍。每一個光都帶著一種強度燃燒，這種強度是每一個尋求者根據去知曉你們知曉為真理的事物的渴望而已經產生出來的。諸如傳播一個你談及到的節目之類的事件是在形而上學的領域中被視為是一個巨大且閃耀的光，這種光會在你們的體驗的一個短暫的時間中照亮黑暗到了所有居住在黑暗中的人都能夠在那個時刻仔細感覺到真理的外形的影子的程度了。在這種暫時性的知覺以及知覺的可能性之中，那個要麼暗淡地，要麼明亮地在所有居住在你們的幻象中的人內在之中燃燒的光，會找到一種對於那個時刻是有可能的更大的強度，如果那種強度藉由個人去繼續尋求的渴望所賦能，就可能允許光在那個事件已經過去之後更為明亮地燃燒。

Many there are who find within the incarnation for the first time the opportunity to experience the birthing of desire to know what lies beyond the boundaries of previous perceptions. Many others who have felt this yearning begin are reinforced in their seeking to move their own consciousness beyond their self-made limitations of perceptions. Others who have yet to discover the desire to move beyond such boundaries consider for a moment that such might be possible, and though the thought passes quickly, each shall within the deeper being remember that moment in order that the momentary interest which was experienced might, at what you would call a future date, find another potential for birthing. And when enough of these opportunities have been noticed by the entity, there may in that entity be

born that same desire to know the truth, and the light of that entity then will begin to glow ever more brighter, fed in even a small part by each experience which has been provided the entity within its incarnation to spark the beginning yearnings to know the meaning of the incarnation and of experiences such as the program of which you speak.

會有很多人，在投生中第一次發現機會去體驗去這樣一種渴望的誕生，即渴望知曉存在於之前的觀念的邊界之外的事物。很多其他的已經感覺到這種渴望開始了的人，在它們的尋求中會被強化，以將它們的意識移動到它們自我塑造的知覺的限制之外。其他的尚未發現那種去超越這樣的邊界的人會考慮一會兒這種超越可能是有可能的，儘管那個想法會很快消失，每一個人都將在它們更為深入的存有中記住那個時刻，以便於那種被體驗到的暫時的興趣，在你們所稱的一個未來的日子，可能會找到另一個出生的可能性。當這些機會中足夠多的機會已經被實體注意到的時候，在那個實體內在之中就會誕生出相同的去知曉真理的渴望，那個實體的光接下來就會開始越來越明亮地發光，並會在甚至一個小小的部分中被每一個已經在其投生中被提供給實體的體驗所充能，以鼓舞去知曉投生的意義以及諸如你談及的節目之類的體驗的意義的渴望的開始。

Thus, there can only be greater light result from light which is freely given. Its work moves at its own pace as is appropriate within each seeker's incarnation. When the student is ready the teacher, in whatever form, appears, be it a book, a person, a television program or experience within the daily round of activities.

因此，源自于被自由給予的光，僅僅能夠有更大的光出現。當每一個尋求者的投生中的合適的時候出現時，這種光的工作會用它自己的步調移動。當學生準備好的時候，老師會用無論什麼方式出現，無論它是一本書，一個人，一個電視節目或者在日常生活活動中的體驗。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

We thank you.

我們感謝你。

H: I have one more question concerning Shirley MacLaine, about the gentleman named David. Did he ever have contact with Maya again, what he was so much seeking?

H：我還有一個關於 *Shirley MacLaine* 的問題，關於名叫 *David* 的男士。他再一次與瑪雅有過接觸嗎，他對什麼事物進行如此大量的搜尋呢？

I am Q'uo, and am again with this instrument. We find that this entity has experienced the presence of the one of whom you speak in a fashion which is not the person-to-person physical vehicle contact, but which is that more of the nature now being expressed as we communicate our thoughts through

this instrument. The entity, David, has satisfied itself that this is the most desirable form of contact for this time within its incarnational pattern. However, we cannot speak as to the future as you call it, for this [we] see as an infringement upon free will.

我是 Q'uo，我再一次與這個器皿在一起了。我們發現這個實體已經用一種方式體驗到你談及的實體的臨在了，這種方式並非人與人的身體載具的接觸的方式，而是更多具有如同我們通過這個器皿交流我們的想法一樣地現在被表達的屬性。這個實體，*David*，對於是在它的投生中的這個時刻的這個極其理想性的接觸的形式是讓它自己感到滿意的。然而，我們無法對未來進行發言，如你們對它的稱呼一樣，因為我們將此視為一種對自由意志的侵犯。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

H: No, thank you, that's all.

H：沒有了，感謝你們，那就是全部。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

（暫停）

I am Q'uo, and we thank each for allowing our presence this evening. We have been very honored to be able to join this group and to respond to those queries which have been placed before us with loving care. We ask that if our presence be desired in your meditations that a simple request will find us joining you there. We shall leave this group at this time, rejoicing and giving praise that we are able to join you on your journey of seeking. We leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo，我是 Q'uo，我們感謝各位允許我們今晚出席。我們對於能夠加入這個團體並回應那些已經帶著有愛的關心而被擺在我們面前的問題而感到非常榮耀。我們請求，如果在你們的冥想中我們的在場是被渴望的，一個簡單的請求就將會讓我們在那裏加入你們。我們將在此刻離開這個團體，我們為我們能夠在你們的尋求的旅程上加入你們而歡呼並給予讚美。我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai vasu borragus。

January 28, 1987

1987-01-28 Laitos : 愛的庇護

(Carla channeling)

(Carla傳訊)

I am Laitos, and I greet you in the love and the light of the infinite Creator. It is a pleasure and a privilege to meet the one known as W. It is our function as members of the Confederation of Planets in the Service of the Infinite Creator to work with those who wish to be aided in their attempts to be of service as vocal channels, and it is a double privilege to be able to work with the channels already within this group.

我是 *Laitos*，我在無限造物者的愛與光中向你們致意。與被知曉為 *W* 的實體會面是一種快樂與一種榮幸。我們作為服務於無限造物者的星際聯邦的成員的功能，就是與那些希望在它們作為語音管道進行服務的嘗試中得到幫助的實體一工作，能夠與已經在這個團體中的管道一同工作，這是一種雙重的榮幸。

We wish to create for the one known as W a protected space of time at this time in which this entity may safely dwell in silence while being willing to be made aware of the presence of those forces and principles which lie under the shelter and shadow of the name of Love and through Love may be able to aid in the funneling of energies into the appropriate configuration for the new instrument's most desired pattern of welcoming vibrations. With this aid more firmly in consciousness, it is then a matter of a shorter period of seeking until the moment patiently waited for occurs and one new piece of the puzzle is added, one more thing about the self is learned and one more portion of life experience may then be committed and dedicated in the service of humankind and of the infinite Creator of which all created things are but the reflection and image.

我們希望為被知曉為 *W* 的實體在此刻創造一個保護性的時間的場所，在其中這個實體可以安全地停留在靜默中，並同時樂意於察覺到那些存在于愛的名義的庇護與保護之下的力量與原則，這些力量與原則。通過愛，可能能夠在將能量彙聚到對於新的器皿極其渴望的歡迎性的振動模式是適當的配置之中的過程中起到幫助作用。當這種幫助更為穩固地存在於意識之中的時候，接下來就是一個更短的尋求的時段的問題，一直到那個被耐心地等待的時刻出現，且拼圖的一塊新的碎片被添加，關於自我的多一個事情被學會，生命體驗的多一個部分可以接下來被奉獻並被致力於對人類以及無限造物者的服務，一切被造物都不過是無限造物者的映射與形象。

Thus, we would pause for a time that the one known as W may sit in the quiet and feel the loving company of those portions of the consciousness of love which are available for her comfort and expanded information. We now pause. We are of those known to you as Laitos.

因此，我們會暫停一會兒，這樣被知曉為 *W* 的實體就可以坐在安靜中並感覺那些愛的意識的部分的摯愛的陪伴，這些愛的意識的部分是可以為她的舒適以及拓展性的資訊所利用的。我們現在暫停。我們是你們知曉的 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and am again with this instrument. We greet you again in the love and the light of the infinite One. We are aware that the one known as W is alive to the energies of which we spoke and for this we are most grateful. We confess that we also have been working a bit with the instrument attempting to make our first contact with the instrument a comfortable one. For now we shall thank the one known as W and each in the group for the privilege of sharing the very essence of each being in the circle of love and seeking. We are happy to meet with any who request our presence during meditation, but we shall not speak. Our aid in deepening the meditative process is sometimes appreciated, as is the feeling of having company, and we certainly enjoy this service also. We leave each of you in the love and the light of the infinite Creator. We are known to you as Laitos and we leave you for now. Adonai.

我是 *Laitos*，我現在與這個器皿在一起了。我們在無限太一的愛與光中向你們致意。我們察覺到被知曉為 *W* 的實體對於我們談及的能量是敏感的，我們為此是極其感激的。我們承認我們同樣一直都在與器皿進行工作，並同時嘗試使得我們與器皿的第一次接觸是一次舒服的接觸。現在，我們將為分享在這個愛與尋求的圈子中的每一個存有的實質的榮幸而感謝被知曉為 *W* 的實體以及在團體中的每一個實體。我們很高興與任何在冥想期間請求我們的在場的實體相會，但是我們將不會說話。我們在加深冥想過程的方面的幫助是有時候會被欣賞的，如同擁有陪伴的感覺一樣，我們肯定同樣享受這個服務。我們在無限造物者的愛與光中離開你們各位。我們是你們知曉的 *Laitos*，我們現在離開你們。Adonai。

February 4, 1987

1987-02-04 Laitos : 對混合接觸的分辨

(Carla channeling)

(Carla 傳訊)

[I am Laitos, and] I greet you in the love and in the light of our infinite Creator. It is a privilege and a blessing to be called to this meditation, that we may offer our service of working with new instruments that they more and more fulfill their desire to be of service to the infinite Creator and to its reflections upon your sphere, the other human beings. The service of vocal channeling is one among many and we encourage each to evaluate it not only for the comfort with which each may offer this service, but also in terms of an honest opinion as to its relative degree of service, for there are many, many ways to be of service in a creation of love of which you are a part.

[我是 Laitos]，我在我們的無限造物者的愛與光中向你們致意。被呼喚到這次冥想，這確實是一種榮幸與一種祝福，這樣我們就可以提供我們與新的器皿一同工作的服務了，以便於它們可以越來越多地實現它們服務無限造物者並服務造物者在你們的星球上的映射，即其他的人類存有的渴望了。語音傳訊的服務是很多服務中的一種服務，我們鼓勵每一個人都不僅僅為了每一個可能提供這種服務的實體的舒適而評估它，同樣也從在關於它的相對的服務的程度的方面的一種誠實的觀點上來評估它，因為會有很多很多在一個愛的造物中進行服務的方式，你們就是這個愛的造物的一部分。

Love has many faces. And though the Confederation of Planets in the Service of the Infinite Creator comes always in the name of love and through the manifestations of light, yet nevertheless we value and treasure each new instrument whose mind and heart we may plunder of its many treasures of experience and previous knowledge. For our message is so simple as to go almost inevitably unnoticed and ignored, for all we have to offer is our opinion and belief that the Creator is all that there is, that each is the Creator, and thus all who dwell in the creation are not only part of the Creator, but a holographic representation or miniature of the Creator, thus becoming co-creators with the Father.

愛有很多的面孔。儘管服務於無限造物者的星際聯邦一直都是以愛的名義，並通過光的顯化而來的，而我們仍舊重視並珍惜每一個新的器皿，我們可以從新的器皿的心智與心中賺取它的很多體驗與之前的知識的寶藏。因為我們的知識是如此簡單，以至於幾乎無可避免地會不被注意且被忽略，因為我們全都必須提供我們的觀念和信念，即造物者就是一切萬有，每一個實體都是造物者，因此，所有居住在造物中的實體不僅僅是造物者的一部分，同樣也是造物者的一個全像的呈現或者一個微縮，並由此成為天父的共同造物者。

The unity of all things suggests many pleasant conditions which should be prevalent among all peoples, yet you will find that the value of channeled information in general is that it looks at the illusion of your experience with an eye which sees beyond the experience to the reality which lies behind the

illusion, for it is our opinion that most of a life experience of an entity which dwells in your density consists in those things which are not visible to the eye.

萬物的一體性會暗示，很多令人愉快的情況應該在你們的所有人當中是流行的，而你們卻將發現傳訊的資訊的價值一般而言是，它會用一種超越了體驗而洞悉存在於幻象之後的實相的眼光來觀察你們的體驗的幻象，因為我們的觀點是，一個居住在你們的密度中的實體的一次生命的大部分的體驗，存在於那些肉眼看不見的事物之中的。

We have been working with each to attempt to make as comfortable a connection as possible with each of you and would request that any experience of discomfort of any kind be mentally noted at once that we may work to mitigate whatever the problem may be. Do not let a stiff neck or an odd position cause discomfort, when the request will bring adjustment. It is not necessary to make the request in the manner this instrument is speaking—a mentally projected thought is all that is necessary.

我們一直在與每一個實體一同工作以嘗試去與你們每一個人建立一種盡可能舒適的連接，我們會請求任何類型的不舒服的體驗都在頭腦中立刻被指出，這樣我們就可以進行工作來緩和無論什麼可能存在的問題了。在請求將會帶來調節的時候，不要讓一個僵硬的脖子或者一個奇怪的姿勢造成不舒服。不必用這個器皿正在說話的方式做出請求——一種在頭腦中被投射的想法就是全部需要的事情了。

We are concerned as we begin working with each that each realize that we are as you, seekers after truth, lovers after love. Our eye is fixed upon the ultimate, thus we are enveloped and fascinated by mystery. We do not know the truth, but have only approximated our opinion as to some of the truth's characteristics. Our words are not meant to be stumbling blocks or replacements for other beliefs, and if anything which we have to offer is unwanted, we ask that it be rejected without further thought. We wish only to serve.

在我們開始與每一個實體一同工作的時候，我們關注的事情是，每一個人都意識到，我們和你們一樣，是真理的尋求者，是追尋愛的愛人。我們的眼睛固定在終極事物之上，因此我們是被神秘所包裹且為神秘而著迷的。我們並不知道真理，但是我們僅僅在關於真理的一些典型特徵的方面已經讓我們的觀點與之接近了。我們的言語並不是打算要成為絆腳石或者對其他的信念的置換的，如果我們所要提供的任何事情是無用的，我們請求它被拒絕，而不用進一步的思考。我們僅僅希望服務。

We ask that the one known as N continue tuning, for we are having difficulty sustaining a contact with this instrument. If the instrument would cease observing and analyzing and for the duration of this experiment merely react as seems appropriate, the difference in the concentration level would be great and we would be far more easily able to make suggestions of concepts which need to be transmitted at any given moment.

我們請求被知曉為 N 的實體繼續調音，因為我們在維持與這個器皿之間的一個接觸的方面正在遇到困難。如果器皿願意停止觀察、分析、並在這個實驗期間僅

僅如同看似合適的事物一樣做出反應，在集中注意力的層次中的差別就會是巨大的，我們就會遠遠更加容易地能夠對於在任何給定的時刻需要被傳遞的觀念做出建議了。

We make the same request of the one known as W, noting that this instrument is at a more calm level but there is always the tendency to analyze within any channel and this instrument is all too aware of the difficult influences that analysis can create within the service of channeling. Thus, we ask that the one known as W also attempt a more automatic and non-thinking attitude for the experiment, realizing of course that discrimination is very important and that there shall be time after the experience thoroughly to assimilate and gauge it.

我們會對被知曉為 *W* 的實體做出相同的要求，我們意識到，這個器皿是處於一種更為平靜的層次上，但是在任何管道中一直都會有進行分析的傾向，這個器皿是完全知曉分析能夠在傳訊的服務中創造出的困難的影響的。因此，我們請求被知曉為 *W* 的實體同樣對於實驗嘗試一種更為自動性的、且不思考的態度，並同時意識到分辨力當然是非常重要的，在實驗之後將會有時間全面地對它進行消化與衡量。

We shall begin with a period of attempting to make our name known to the one known as W. If the instrument will relax and refrain from analyzing, we shall at this time transfer contact to the one known as W. I am Laitos.

我們將開始一段嘗試讓被知曉為 *W* 的實體知曉我們的名字的時段。如果器皿願意放鬆，並避免分析，我們將在此刻將接觸轉移到被知曉為 *W* 的實體。我是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. We thank the one known as W for working with us and would attempt once again to speak with this instrument clearly enough that this instrument may conceptualize and repeat the name by which we are known to those among your people. We feel that we are making good progress in achieving a stable and comfortable contact and are sorry about the minor difficulties. We are working to make the experience a comfortable one. We thank the entity for attempting the challenge and encourage the one known as W in the fearless use of its own ideals. We now transfer in love and light to the one known as W. I am Laitos.

我是 *Laitos*。我們感謝被知曉為 *W* 的實體與我們一同工作，我們會再一次嘗試與這個器皿足夠清晰地說話，以至於這個器皿可以對我們藉由其為你們的人群中的人所知曉的名字進行觀念化與重複。我們感覺到，我們在取得一種穩定且舒適的接觸的方面正在做出優秀的進展，我們對於小小的困難而抱歉。我們正在工作來使得體驗成為一個舒適的體驗。我們感謝實體嘗試挑戰並鼓勵被知曉為 *W* 的

實體無懼地使用它自己的觀念。我們現在在愛與光中轉移到被知曉為 *W* 的實體。
我是 *Laitos*。

(Wendy channeling)

(wendy 傳訊)

I am *Laitos*. (Inaudible) I am *Laitos*.

我是 *Laitos*。(聽不見) 我是 *Laitos*。

I am *Laitos*, and greet you once again in love and light and great joy for we have a good contact with the instrument known as *W* and are most grateful to this entity for allowing us to work with her. We realize there are many metaphysical side-effects, shall we say, which may result and thus we do not attempt to repeat this experience any more than we would give two overdoses of a strong drug in one session. One will do. We can only assure the one known as *W* that the experience which comes from releasing a portion of the self to an opening in which the contact can be made will be mitigated by experience and time so that it will no longer seem like an incredible rush, but will merely be a settling in of a comfortable and established relationship between two personalities who love each other and respect each other.

我是 *Laitos*，我再一次在愛與光中向你們致意，我們對於我們已經與被知曉為 *W* 的器皿擁有了一種良好的接觸而感到巨大的喜悅，我們對於這個實體允許我們與它一同工作是極其感激的。我們意識到，會有很多形而上學的，容我們說，副作用可能會產生出來，我們因此並不嘗試比我們會在一次集會上給予對一種強有力的藥物的兩次用藥過量更多地重複這個體驗。一次就行了。我們僅僅能夠對被知曉為 *W* 的實體保證，由於對一個接觸通過其能夠被建立的開口釋放自我的一部分而出現的體驗，將會隨著體驗與時間而被緩和，這樣它就不再會看起來似乎是一種令人難以置信的衝擊了，但將會僅僅是對在兩個彼此相愛且彼此尊重的人格之間的一種舒服而被構建好的關係的固定。

We now turn to the one known as *N*. We thank the one known as *N* for working upon the meditative state. This entity has a great deal of capability in this area and is in a partial state of meditation often. However, it is not as comfortable with the terminology of meditation, shall we say, as the experience itself. We encourage one known as *N* to think of this state as one of free joyfulness, a joyfulness that does not demand any results, but merely exists for its own state. This joyful spirit which we experience in the one known as *N* shall surely be an entity which has the potential for a stable service and we welcome this opportunity to work with this new instrument.

我們現在轉向被知曉為 *N* 的實體。我們感謝被知曉為 *N* 的實體在冥想狀態上進行工作。這個實體在這個區域擁有一種巨大的能量，它經常處於一種部分冥想狀態中。然而，它對於，容我們說，冥想這個術語，並不是和對於體驗其自身是一樣感到舒服的。我們鼓勵被知曉為 *N* 的實體將這種狀態視為一種具有自由的喜悅的狀態，一種不會要求任何結果，而僅僅為了它自己的狀態而存在的喜悅。我們在被知曉為 *N* 的實體身上體驗到的這種喜悅的靈體，**將肯定是一個擁有潛能**

進行一種穩定的服務的實體，我們歡迎這個機會來與這個新的器皿一同工作。

Again we request that the one known as N lay down the tools of discrimination and thought and become the listening ear hearing in silence those thoughts too deep for words, which yet echo somehow within the consciousness. It is not in our control to compartmentalize the contact in such a way that we can know for all people what experiences shall occur with contact. We do not know how each new instrument will perceive our thoughts. The beginning instrument is not predictable. Thus we cannot tell you to listen for a voice or to recognize a presence, but can only say that whatever thought occurs immediately after the contact has been recognized and challenged is to be spoken forth without thought. Thought is left at the threshold of the contact after challenging and is picked up in all of its discriminative power upon the surcease of that same channeling. During the channeling the instrument is just that. Portions of the instrument's mind, opinions and heart are used to form the contact, yet the contact is a creation of cooperation, offering something that neither we nor the instrument could offer by ourselves. The instrument's position then is one of passive yet anticipatory readiness. Thus we ask the one known as N to put aside thought, refrain from analysis, and allow us to speak our simple identification through her instrument. We shall greet the one known as N as we leave this instrument. I am Laitos.

再一次，我們請求被知曉為 *N* 的實體放下分辨力和想法的工具，並成為聆聽的耳朵，在靜默中聆聽那些對於言語過於深入，而又會以某種方式在意識中迴響的想法。將接觸用這樣一種方式進行區分，以便於我們能夠為所有人知道什麼體驗將會伴隨著接觸發生，這不是在我們的控制範圍內的。我們並不知道每一個新的清明將如何感覺我們的想法。新手的器皿是無法預測的。因此，我們無法告訴你們去聆聽一個聲音，或者去認出一個存在，但我們僅僅能夠說，無論什麼想法在接觸已經被認出並被挑戰後立刻出現了，它就是要被不加思考地說出來的想法了。在挑戰之後想法是被留在接觸的門檻上，並會在相同的傳訊停止的時候通過它全部的分辨力的力量被抬起的。在傳訊期間，器皿就是如此。器皿的心智、觀點以及心的一部分是被用來形成接觸的，而接觸以合作的一個創造物，同時提供我們和器皿都無法憑藉我們自己提供的事物。器皿的位置，接下來，是一個被動而提前準備好的位置。因此，我們請求被知曉為 *N* 的實體將想法放在一邊，避免分析，允許我們通過她的器皿說出我們簡單的身份確認。我們將在我們離開這個器皿的時候向被知曉為 *N* 的實體致意。我是 *Laitos*。

(Nancy channeling)

(*Nancy* 傳訊)

I am Laitos. Greet you entities. This instrument wants to share of her knowledge with the entities on your planet. She had contact before her regression [trance] and was not aware of that [experience]. I will leave this entity as not to overstress her. This entity known as N. I leave you entities. I am Laitos.

我是 *Laitos*。向你們致意，實體們。這個器皿想要與在你們的星球上的實體們分

享她的知曉。她在她催眠回溯之前就有過接觸了，它並未察覺到那個體驗。我將離開這個實體，以便於不讓她過度緊張。這個被知曉為 *N* 的實體。我離開你們，實體們。我是 *Laitos*。

(Carla channeling)

(*Carla* 傳訊)

I am *Laitos*, and greet you once again in the love and the light of the infinite Creator. Before we transfer to the one known as *Jim*, we would speak briefly through this instrument upon the subject of challenging.

我是 *Laitos*，我再一次在無限造物者的愛與光中向你們致意。在我們轉移到被知曉為 *Jim* 的實體之前，我們會簡短地通過這個器皿談談挑戰的主題。

This instrument is fond of saying that it is a crowded universe and the one known as *N* has had an experience with a crowd other than the Confederation of Planets in the Service of the Infinite Creator. It is salutary that such has occurred to this excellent instrument so that the point may be made that in challenging lies the strength of the instrument's ability to discriminate between possible sources of information.

這個器皿喜歡說，這是一個擁擠的宇宙，被知曉為 *N* 的實體已經與一個並非服務於無限造物者的星際聯邦的人群有過一次體驗了。這樣的體驗已經發生在這個優秀的器皿身上，這是有益處的，這樣那個要點就可以被強調了，即在挑戰中存在有這個器皿在有可能的資訊源之間進行分辨的能力的力量。

The use of a name is either magical or non-magical. It is difficult for most entities to repeat a magical name that does not belong to them, however it is by non-magical names that almost all contacts are known among your peoples and this is certainly true among the Confederation of Planets. For we do not wish to use words of power unless the situation requires it. The names by which we are known to you, therefore, are not acceptable in and of themselves, for they may be repeated by others who are not of the Confederation of Planets. Given the negative polarities' perceived virtue in lying, it is a powerful aid to a negatively oriented entity to be accepted as an entity it is not.

對於一個名字的使用是要麼有魔法，要麼沒有魔法的。對於大多數實體，要去重複一個並不屬於它們的有魔法的名字是困難的，然而，就是藉由沒有魔法的名字，幾乎所有的接觸在你們的人群中被知曉了，這在星際聯邦中間肯定是真實的。因為我們並不希望使用具有力量的詞語，除非情況需要它。我們藉由其被你們知曉的名字，因此在其內在及其自身都是不是可被接受的，因為它們可以被其他的並不屬於星際聯邦的實體重複。假如負面極性在說謊中感覺到優點了，負面導向的實體作為一個它不是的實體被接受，這是對其的一種強有力的幫助。

There are signs for which one may watch. When one is evaluating the usefulness and worth of information which has been channeled, one characteristic of mixed contact, that is negatively oriented entities which channel using a positive name, is the tendency to make a personal

connection with the channel and so make the channel feel more and more important. This occurred during the particular communication which the one known as N experienced. However, there are positively oriented contacts which have had personal contact by thought or thought form with a channel, thus far better it is to rely heavily upon the challenging and only after a declaration has been accepted and agreed upon can the channeling be done in the most confident and trusting manner.

會有一個人可以警覺的信號。當一個人正在評估已經被傳訊了的資訊的有用性以及價值的時候，一個典型性的混合的接觸，也就是負面導向的實體通過使用一個正面的名字來傳訊的接觸，是傾向於與管道建立一種個人的連接，並如此使得管道感覺到是越來越重要的。在被知曉為 *N* 的實體已經體驗過的那個特定的交流中，這種情況發生了。然而，會有一些正面導向的接觸已經藉由想法或者思想形態與一個管道建立了個人的連接了，因此遠遠更好的是去強烈地依賴於挑戰，並僅僅在一個聲明已經被接受並被贊同之後，挑戰才能以最為忠實且可信的方式被完成。

We would at this time transfer to the one known as Jim. Without first giving thanks to the ones known as W and N, we could not leave this instrument, for it has been a marvelous experience for us and we feel very blessed to have been able to share love and meditation with each of you and with this instrument. We now transfer to the one known as Jim. I am Laitos.

我們會在此刻轉移到被知曉為 *Jim* 的實體。在沒有首先對被知曉為 *W* 和 *N* 的實體致謝之前，我們無法離開這個器皿，因為對於我們這已經是一種非凡的體驗了，我們對於已經能夠與你們每一個人並與這個器皿分享愛與冥想是感到非常有福的。我們現在轉移到被知曉為 *Jim* 的實體。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each of you again in love and light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to answer those queries which may be upon the minds of those present. Therefore may we ask if there might be a query with which we might begin?

我是 *Laitos*，我通過這個器皿在愛與光中向你們各位致意。在此刻我們很榮幸提供我們自己來嘗試去回答那些可能留在在場的人的頭腦中的問題。因此，輕微是否有一個我們可以用來開始的問題？

N: Yes, Laitos. It was a most incredible experience. I felt like I was in touch with the same feeling I had when the entity known as Jim was trans ... *N*: 是的，*Laitos*。這是一次極其不可思議的體驗。我感覺就好像我是在用在被知曉為 *Jim* 的實體正在傳訊的時候我有過的相同的感覺進行接觸的……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Laitos, and am again with this instrument. We apologize for the delay, but this instrument found the necessity of reinstating the challenging after completing its duties with the recording device. My sister, we are aware of the feelings which you have experienced in the just previous contact and in the hypnotic regression of which you spoke and might suggest that to the entity first experiencing a contact with what you might call discarnate beings, beings of thought, that this kind of contact is of such an initially profound nature that all such contact may seem similar upon first examination.

我是 *Laitos*，我再一次與這個器皿在一起了。我們為延遲而抱歉，但是這個器皿發現在完成了它對於錄音設備的責任後重建挑戰的需要。我的姐妹，我們瞭解你在剛才之前的接觸中以及在你談及的催眠回溯中已經體驗到的感覺，我們可以建議，對於第一次體驗與你們所稱的非投生的存有，屬於想法的存有的之間的一個接觸的實體，這種類型的接觸是具有一種原始地深入的特性，以至於所有這樣的接觸，在第一次檢查的時候，都可能看起來似乎是類似的。

We might suggest that the experience of the hypnotic regression was an experience during which you were able to move into deeper levels of your own being and experience there the resources of your deeper mind which are available upon request when there is a need for your understanding in a specific area relating to your own growth and evolution. These resources are quite similar to what you may experience and have indeed experienced through a contact with beings residing within the world of thought and which seem to be quite exterior to your own self.

我們可以建議，睡眠回溯的體驗是一種在其中你能夠進入到你自己的存有的更為深入的層次並在那裏體驗到你更為深入的心智的那些在被請求的時刻可以被取得的資源，當你有一種需要在一個與你自己的成長與演化有關的特定的區域中擁有一種理解的時候。這些資源是相當類似於你通過一種與居住在想法的世界的存有之間的接觸可以體驗到並確實已經體驗到的事物的，這些資源對於你自己的自我看起來似乎是相當外部的。

However, we might suggest that the means by which you may discriminate between these kinds of experiences is that which we suggested by the reexamination of the challenging technique. The gathering of the self about an ideal or principle for which one lives in a fundamental sense, and would indeed give the life if necessary, is the beginning of this principle and its exercise when contact with thought entities is noticed and felt. Then it is necessary to speak in the strongest mental terms to such perceived contacts and to challenge them with the full force of your belief and the core of your being in order that those of the positive nature may be discerned from those of a negative nature and the nature which might attempt to trick or confuse a contact in any way. Thus, we might suggest that contemplation and meditation upon the core ideal, by which you shall in future times challenge such contacts, be instituted upon a regular basis in order that you may

increase your ability to discriminate between contacts in what you would call your future.

然而，我們可以建議，你藉由其可以在這些類型的體驗之間進行分辨的途徑，就是我們藉由重新檢查挑戰的技巧已經建議了的途徑了。在自我周圍收集自我會用一種基礎性的方式為之而活，並確實會為之獻出生命，如果有需要的話，的理想或者原則，這就是當與想法的實體的接觸被注意到並被感覺到的時候這個原則的以及對它的訓練的開始了。接下來，用最為強有力的心智的方式對這樣一個被感覺到的接觸發言，並用你的信念與你的存有的核心的全部的力量來挑戰它們，以便於那些屬於正面屬性的接觸可以與那些屬於一種負面特性，以及具有可能用任何方式嘗試去耍花招或者混淆一個接觸的屬性接觸可以被區分開。因此，我們可以建議，對你們將會在未來藉由其挑戰這樣的接觸的核心的理想的沉思與冥想，並用一種有規律的方式構建這個核心的理想，以便於你們可以在你們所謂的未來中增強你們在接觸之間進行分辨的能力。

May we answer in any other way, my sister?

我的姐妹，我們可以用任何其他方式回答嗎？

N: No, thank you, I will try that. Thank you very much.

N：不用了，謝謝你們，我將會嘗試那個。非常感謝你們。

I am Laitos, and we thank you my sister. It has been an honor to work with you and we commend the openness of your particular channel. Is there another query at this time?

我是 *Laitos*，我們感謝你，我的姐妹。與你們一同工作已經是一種榮耀了，我們稱讚你特定的管道的開放性。在此刻有另一個問題嗎？

W: Yes. I wondering if I was doing the challenging properly, and if not what I can do to change that?

W：是的。我想要知道，是否我正在適當地進行傳訊，如果不是，我能夠做什麼來改變那個呢？

I am Laitos, and am aware of your query, my sister. We find that the means by which your challenging has been exercised is one which is quite efficacious at this time, but may also suggest that the strengthening of the sense of self and the ideal about which one orbits the life pattern is most helpful in strengthening the ability to offer the challenge and to make the discriminations necessary in order to begin the vocal channeling process.

我是 *Laitos*，我理解了你的問題，我的姐妹。我們發現你的傳訊藉由其已經被訓練的途徑是一個在此刻相當有效的途徑，但是，我們同樣可以建議，對自我的感覺以及一個人將生命模式圍繞著其旋轉的理想的增強，在強化為了開始語音傳訊的過程而提供挑戰並做出所需的分辨力的能力方面是極其有幫助的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, I think I got everything.

W: 不用了，我想我都明白了。

I am Laitos, and we wish to express once again our joy at working with your instrument, my sister. Is there another query at this time?

我是 Laitos，我們希望再一次表達我們對於與你的器皿一同工作的喜悅，我的姐妹。在此刻有另一個問題嗎？

N: Yes. I'm curious about the entity that I channeled in August. Can you give me any information about that? N: 是的。我對於我在八月傳訊過的實體感到好奇。你們能夠關於那個實體給予我任何資訊嗎？

I am Laitos, and in this regard we must speak in general terms, my sister, for many are the experiences which the seeker of truth will encounter that offer insight to that entity and that entity alone by that entity's own examination of the experience and the gleaning from it of that which is there to teach.

我是 Laitos，在這個方面我們必須用一般性的方式發言，我的姐妹，因為很多的體驗，藉由那個實體自己對體驗的檢查從其收集要教導的事物，是真理的尋求者將會遭遇到的為那個實體，且僅僅只為那個實體提供了洞見的體驗。

We do not wish to intrude upon this process overly much, but may suggest that there are various locations upon your planetary surface which have through ages past been imbued with certain vibratory nexi of experience presented by what you would call various tribes and cultures. These areas having thus been invested with a certain vibratory level or frequency then continue to attract entities of this vibratory frequency both in the physical and in the metaphysical realms. Thus, the area in which you found yourself at that time had, through previous experiences, drawn unto itself entities of a nature which we find are described in your culture as the medicine man or woman, the shaman, which is of a powerful nature and which operates largely in the world of thought in order to effect changes in the manifested illusion that are in a fundamental sense metaphysically empowered. Thus, the area and its history was presented to your sensitive inner feelings and amplified by the group of entities with which you shared this experience so that your instrument became available for the use of the entity which indeed made contact with this group through your instrument. Thus it was a coinciding of various circumstances that allowed this experience to ensue.

我們並不希望過多地將我們的觀點強加在這個過程上，但是我們可以建議，在你們的星球表面上會有各種各樣的地點已經隨著時間的流逝被一定的被你們所稱的各種各樣的部落與文化呈現出來的體驗的振動性的連接所灌注了。這些區域已經由此而被一定的振動層次或者頻率所投資，這些區域接下來就會同時在物質性的領域與形而上學的領域中繼續吸引具有這種振動頻率的實體。因此，你發現你自己在那個時刻處於其中的區域，通過之前的體驗，已經將具有一種我們發現在你們的文化中被描述為有魔法男性或者女性、薩滿的特性的實體吸引到它自己身上，這些實體具有一種強有力的屬性並會主要在想法的世界中運轉，以便於在顯化的幻象中產生出改變，這些改變從一種基礎性的意義上是用形而上學的方式

能夠實現的。因此，這個區域以及它的歷史是被呈現給你敏感的內在感覺並藉由你與之分享這個體驗的實體的團體而被放大，這樣你的器皿就可以為確實通過你的器皿與這個團體建立接觸的實體所利用了。因此，允許這個體驗隨之發生的事物，是各種各樣的情況的一個巧合。

May we speak in any other fashion, my sister?

我的姐妹，我們可以用任何其他的方式發言嗎？

N: No, that is sufficient. Thank you.

N：不用了，那就足夠了。謝謝你們。

I am Laitos, and again we thank you, my sister. Is there another query at this time?

我是 *Laitos*，我再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Laitos, and at this time we wish once again to offer our heartfelt gratitude to each present for inviting our presence within your circle of seeking. We are full of the joy of the light and harmonious vibrations that emanate from this group and we thank each for offering us this gift.

我是 *Laitos*，在此刻我們希望再一次為你們邀請我們出席你們尋求的圈子而對每一個在場的實體表達我們衷心的感激。我們充滿對於從這個團體散發出來的光與協調的振動的喜悅，我們感謝各位提供給我們這個禮物。

At this time we shall take our leave of this group and remind each that we are available upon request for the joining in meditation and the deepening of the meditative state at any time you should request it. However, we remind each that the attempt to work upon the vocal channeling is best reserved for this particular gathering in order that the process might continue with the most efficacy and the least confusion. We are known to you as those of Laitos and we leave this group at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

在此刻，我們將離開這個團體，我們提醒各位，我們在被請求加入冥想並深化冥想狀態的時候，只要你們在任何時候請求它，是可以被取得的。然而，我們提醒各位，在語音傳訊上進行工作的嘗試最好被保留給這個特定的集會，以便於這個過程可以帶著最大的效用以及最小的混淆繼續。我們是你們知曉的 *Laitos*，我們在此刻在太一無限造物者的愛與光中離開這個團體。Adonai，我的朋友們。

Adonai vasu borragus。

February 8, 1987

1987-02-08 癌症與死亡

Group question: What do you say to people who have cancer and are facing the possibility of death?

團體問題：對於那些患了癌症並面對著死亡的可能性的人，你們會說什麼呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and the light of the one infinite Creator. It is a great privilege to be with you and to be called to offer our humble service during your meditation. We are honored that you choose to ask us questions which those who seek to know the truth would surely ask. It is good to share the vibratory energies of those who seek as we do the one Creator in each aspect. For we, as you, have no greeting but love and light, for there is no impulse but thought and no manifestation but light.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。與你們在一起並被呼喚來在你的冥想期間提供我們謙遜的服務，這是一種巨大的榮幸。我們對於你們選擇詢問我們那些尋求去知曉真理的人一定會詢問的問題而感到榮耀。在那些和我們一樣在每一個面向中尋求造物者的實體的振動性的能量中進行分享，這是美妙的。因為我們，和你們一樣，除了用愛與光來致意之外沒有任何致意，因為除了那一個想法之外沒有任何的推動力，除了光之外沒有任何的顯化。

Yet few are those who may greet each other in the comradeship of shared seeking and under the banner of the one infinite Creator. And may we say to you that it is our opinion that it is the experience of dwelling in trust with those who are from elsewhere who yet share the same Creator, they are the true center and have the true value that we have to offer as we answer your questions and that you have to offer as you ask them of us. For the trust we place in each other is a symbol of our attempt to grasp our unity, one with another and our common identification as the Creator.

而很少會有人在被分享的尋求的同志情誼中，並在太一無限造物者的旗幟之下向相互彼此致意。容我們對你們說，我們的觀點是，對於那些來自於其他地方而又分享了相同的造物者的實體，就是與這些實體一起停留在信任中的體驗擁有真實的中心，並擁有在我們回答你們的問題的時候我們所要提供的真實的價值，以及當你們詢問我們的時候你們所要提供給我們的事物。因為我們已經放置在相互彼此身上的信任，就是我們去掌握我們與相互彼此的一體性，以及我們作為造物者的共同的一致性的嘗試。

The sharing of beingness and consciousness is indeed a powerful thing and we take this opportunity to thank you; nor should you fear if your numbers are small and your meditation circle is not vast, or even if you sit alone. Yet still, if you know and claim the witness of unseen friends, the light that you may raise in meditation is enormously powerful. We hope this has set up that which we wish to say about advice to those who must speak to cancer victims.

對於存在性與意識的分享確實是一個強有力的事情，我們利用這個機會來感謝你們，你們也不用擔心你們的人數是很少的且你們的冥想的圈子是不大的，即使你們是一個人坐著。而如果你們知曉並請求無形的朋友們的見證，你們在冥想中可以升起的光，仍舊是極其龐大地強有力的。對那些必須談及癌症的受害者的實體，我們希望這已經為我們希望在關於對這些實體的建議的方面要去說的事情打下基礎了。

My children, it is difficult to penetrate the illusion of life or death while living in such an artificially delicate and cumbersome mechanism as the physical vehicles which you enjoy during your Earthly experience. The nature of experience is interestingly mazed. Seemingly positive and happy experiences are oftentimes of little depth, times when thought processes are slowed and intellectual, spiritual and physical senses dulled, whereas difficult times and crises, seemingly so appalling as experiences, often produce excitement, revivification of heart and mind and soul, rededication and renewal of stewardship and service commitments.

我的孩子們，在活在諸如你們在你們的塵世的體驗期間你們所享用的物質性載具之類的一個人為地精巧且笨拙的機械裝置中的時候，要刺穿生命或者死亡的幻象是困難的。體驗的屬性是有趣地令人迷惑不解地。在表面上正面性且快樂的體驗時常具有很小的深度，當想法的過程是被減緩，且智力的、靈性的與身體的感知變得遲鈍，在其中困難的時刻與哭喊，看起來似乎是如此可怕的體驗的時候，這些時刻經常會產生出心、心智與靈魂的興奮與復蘇，以及對責任與服務的許諾的再次奉獻與恢復。

When you receive the news of a known killer which has been found within your physical body, you are naturally going to spend an ocean of tears wept or unwept, a ton of words said and unsaid, railing against and being angry about the cessation of life. Yet in the crisis of possible death lies a tremendous opportunity for the rededication of the life. For news of a possible death is a creative disturbance, a freeing mechanism which allows the one experiencing it to consider a wider variety of options with more seriousness than when the entity thought he was perfectly healthy. There is an opportunity not to be afraid. There is the opportunity to turn into one who celebrates the life lived in the present moment.

當你們收到一個已經在你們的物質性身體中被發現的一個廣為人知的殺手的消息的時候，你們自然而然地將會花費被流下或者未被流下的海水一般多的眼淚，成噸重的被說出和未被說出的話語，並對生命的終止進行咒罵與感到憤怒。而在有可能的死亡的危急關頭，存在有一種對生命的重新奉獻的巨大的機會。因為一種有可能的死亡的消息是一個創造性的動亂，一種令人解脫的機制，它允許一個正在體驗到它的人，帶著比當實體認為他是完全健康的時候更大的嚴肅性，考慮一個更為寬闊的觀點的多樣性。會有一個機會成為不害怕的。會有機會轉變成為一個歡慶在當下一刻被活出的生命的人。

Such an entity, having found a center of joy and peace in the appreciation of many blessings, notes with keen accuracy the difficulties of the present moment without becoming discouraged because of the debit side of the

balance sheet. Thus, refraining from dwelling upon possible futures, yet inspired by the possible future of depth to the amendment of the attitude at the present moment, the seeker who wishes to transform the experience of cancer may begin by affirming and celebrating each day as it awakens. This is not an exercise to use merely during periods of potential death. It is an exercise for life, not for death, for each day may be lived far more fully and with far more enjoyment and freedom, spontaneity and humor than most among your peoples are able to manifest. For the negative emotions and blockages color and bias the experience in negative ways. Any entity may choose to begin to shape the life experience for the self and by so choosing may become a more and more polarized entity.

這樣一個實體，在已經在對許多的福分的欣賞中找到了喜悅和平安的中心之後，會帶著一種敏銳的準確性注意到當前的時刻的困難，而不會因為平衡負債之表，借方的一側的而變得沮喪。因此，當抑制住了對有可發的未來的時候，希望去了轉。被有可能的未來的對於當下一刻的態度改善的深度所啟著的時是，每一天的練習。這不是一個僅僅在遇到潛在的死亡時期中使用遠更自發性。整地，且帶著被活出一個越來越習，而不是對死亡的練習，因為每一天的喜悅、自由、自發性。幽默性。一個越來越們的人群中能夠顯化遠更多的喜悅、自由、自發性。幽默性。一個越來越為負面性的情緒和阻塞會用負面的方式為體驗，並藉由如此選擇而可以成為一個越來越的實體了。

We turn to look at some practical matters. We realize that, as we scan this instrument, we look at two providers whose families are dependent upon money earned by one potentially not able to provide. We would speak to those who fear that there is not a plentifulness of all things—the remembrance of friends, strangers who smile, individuals who unpredictably but generously may aid an unknown person. It is well to put one's thoughts not on the lacks of one's incarnation, especially when these lacks are beyond one's control, but to focus one's interest and energy upon the assets of the same situation.

我們轉向檢查一些實踐性的問題。當我們掃描這個器皿的時候，我們意識到我們看到兩個問題提供者，它們的家庭是依賴於那個有可能無法再提供供給的實體所賺的錢的。我們會對那些害怕不再有一種所有事物的豐盛性——朋友的回憶，微笑的陌生人，那些可能會不經意地但慷慨地幫助一個不認識的人的個體——的實體發言。不將一個人的想法放置在缺少了一個人的投生的情況上，尤其是當這些缺少是不在一個人的控制範圍內的時候，而是去將一個人的興趣和能量聚焦在相同的情況的寶貴的財富之上，這是很好的。

If one needs not worry about money beyond a certain point, in other words, if one values one's life and feels that the environment of the livelihood has contributed to the illness, then it is time to use the creative energy of difficult situations to view the needs, the true needs of the social unit of which the entity is a part. It is well to meditate and find out for the self whether the lesson is to stay and learn to love or to move towards a greater love and faith,

but with small practical and earthly expectations. 如果一個人不需要去擔心金錢超過了一定的位置了，換句話說，如果一個人重視它的生命，並感覺到生活方式的環境已經是為那種疾病做出了貢獻的了，接下來，現在就是去使用困難的情況的創造性的力量來觀察那些需要，那些實體是其一部分的社會性的單元的真實的需要的時候了。去冥想並未自我弄明白，是否課程就是要留下來並學會去愛，還是要朝著一種更大的愛與信心移動，而帶著少量的實用性與世俗的期待呢？

We are not those who advise reckless moves for the sake of testing the faith, yet deep within each entity there lies a sure knowledge of the rightness of each step of the life plan. Within each at this moment lies a knowledge that the entity is on the path which has been set or not. To arrive at contact with that level of self-awareness is a blessing and it usually earned. You must seek to know yourself as if you truly and honestly like and respect yourself. You cannot plunder the self anymore than you would insult a high priestess. In each other area of practical earthly endeavor, think, meditate and discuss with the family unit which you have made those things which are for and not for you.

我們並不是那些會建議為了考驗信心而不顧一切地行動的實體，而在每一個實體內在深處都存在有對於生命計畫的每一步的適當性的一種確切的知曉。在這個時刻在每一個人內在之中都存在有一種知曉，即實體是走在那條已經被設置好或者沒有被設置好的道路上的。要與自我認識的那個層次建立一個接觸，這是一種福分，它通常是要被賺取的。你必須要尋求去知曉你自己，就好像你真正且誠實地喜歡並尊重你自己一樣。你無法和你會侮辱一個高等女祭司一樣地去掠奪你自己。在實踐性的世俗努力的每一個其他的區域中去進行思考、冥想，並與家庭單元討論，你已經使得家庭單元成為了那些支援你與不支持你的事情了。

And then, when the thinking has been done, the centering and the clearing and the grasping of the feelings of the self have been accomplished, put aside the consciousness of the dying, and realize that that which is in a disease such as cancer is allowed because your emotional and mental complex were not able to love and instead blocked love in some situation. This is a mechanical rather than a judgmental description and refers to the fact that illness in general results when the body reacts to a loss of electrical and chemical balance within the body complex. The body then, as manifesting illness, is attempting to heal itself and so-called illness is indeed a process of health by positive and affirmative attention to the present moment the many blessings which are experienced in that moment and both the wonder and the terrible mystery of life and death.

接下來，在思考已經被進行之後，處於中心、進行清理，並抓住那些已經被完成了的對自我的感覺，將死亡的意識放在一邊，意識到，在諸如癌症之類的一個疾病中的事物被允許，是因為你的情緒與心智複合體無法去愛，並反而在某個情況中阻塞了愛了。這是一個機械性的描述而不是一個評判性的描述，它提及了在身體對在身體複合體中的一種電性或者化學的失衡做出反應的時候疾病一般而言會導致的事實。接下來，當身體顯化疾病的時候，身體是正在嘗試去療愈它自己，藉由對當下一刻的許多的在那個時刻被體驗到的福分的正面性且肯定性的注意，

藉由生命與死亡的奇跡，同樣也是生命與死亡可怕的神秘，所謂的疾病確實是一個健康的過程。

One may transform the experience of serious illness into the beginning of a new consciousness, one which is closer to that which may be held within the illusion you now enjoy and after you leave that same illusion. Would you wish to change personalities because you change bodies? Or would you prefer to be more and more truly yourself, more and more fully a manifestation of the truth about yourself, more and more an opening through which the love and the light of the infinite Creator shine forth, not to impress, but to make joyful? 一個人可以將嚴重的疾病的體驗轉變為一種新的意識的開始，這是一種更加接近在你現在享受的幻象之中，以及在你離開相同的幻象之後可以被抓住的事物的意識。你希望因為你改變了身體而改變人格嗎？或者你偏好越來越真實地成為你自己，越來越充分地成為關於你自己的真理的一個顯化，越來越多地成為無限造物者的愛與光可以通過其閃耀的入口，不是為了留下印象，而是為了變得喜悅嗎？

Perhaps we have rambled a bit this evening, my children. At times it was necessary that we say a few things quickly through this instrument that we might keep her at an appropriate level. We thank you for your patience and it is our hope that each may see the centrality of affirming and celebrating the Creator in the self and the self in the Creator. Who each of us is is hid complete in who the Creator is and the truth of us is the truth of the Creator. 也許我們今晚已經有一點隨意聊天了，我的孩子們。時常，我們需要通過器皿快速地說一些事情，這樣就可以讓她保持在一個適當的層次上了。我們為你們的耐心感謝你們，我們的希望是，每一個實體都可以看到對於造物者在自我之中以及自我在造物者之中的肯定與歡慶的中心性了。我們每一個人之所是，是完全被隱藏在造物者之所是之中的，我們的真理就是造物者的真理。

Let us all turn then to that great light that shines in the darkness of ignorance and chaos which is much of the illusion about you, and seize hold of the central search. Life and death mean very little compared to the song of the present, for to breathe is to sing. Each soft rustle of inhalation and exhalation makes a melody in the ether of creation and sends motes of light in millions of directions with each breath, moving and moving the particles of light. Each intentional prayer is a lovely song and each silence a poem. 讓我們接下來全都轉向在那種在你們周圍的幻象中大量存在的無知與混亂的黑暗中閃耀的那種偉大的光，並緊緊抓住中心性的尋求。生命和死亡相比當下的歌曲幾乎沒有任何意義，因為呼吸就是歌唱。每一次吸入和呼出的溫柔的沙沙聲都在造物的乙太中產生出一首旋律，並伴隨著每一次呼吸向數百萬個方向送出化光的塵埃，同時推動這光的微粒。每一次有意圖的起到都是一首愛的歌曲，每一次靜默都是一首詩歌。

Who you are is not how you feel, what the condition of your body is, what your bank account is or where you live. More deep ties are those of family, friend and companion. Yet in the end, the seeker stands alone with the truth

and each seeker is as infinitely great and potentially infinitely impeccable as that great warrior, the creation itself.

你們之所是，不是你們如何感覺，你們的身體是什麼情況，你們的銀行帳戶是什麼，或者你們在什麼地方生活。更為深入的連接是那些家庭、朋友和夥伴的連接。而最終，尋求者是一個人與真理站在一起的，每一個尋求者都是如同那個偉大的鬥士，造物其自身一樣，無限地偉大且潛在無限地無瑕疵的。

We are those of Q'uo and we humbly thank you for having asked us to be with you this evening. We leave our blessing and love with each and with each about whom questions were, asking, as always, that it be understood that we are not infallible. We would attempt to open the group to questions, and shall transfer to the one known as Jim. We leave this instrument with thanks and in love and light. I am Q'uo.

我們是 *Q'uo*，我們謙遜地為你們已經請求我們在今晚與你們在一起而感謝你們。我們將我們的祝福和愛留給每一個人以及問題所涉及到的每一個人，我們一如既往請求你們理解我們不是不會犯錯的。我們會嘗試向團體開放提問，我們將轉移到被知曉為 *Jim* 的實體。我們帶著愛，並在愛與光中離開這個器皿。我是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We would at this time be honored to respond to those queries which those present may have for us. May we begin with a query?

我是 *Q'uo*，我通過這個器皿再一次在愛與光中向各位致意。我們會在此刻對於回應在場的人可能會向我們提出的那些問題而感到榮耀。我們可以用一個問題開始嗎？

J: Is it not true that before our incarnation into this life that we choose our own death and it could be the case that we would use cancer or some other illness as the means of our death?

J：在我們進入這次生命之前，我們選擇了我們自己的死亡，這是真的嗎，我們使用癌症或者某種其他的疾病作為我們死亡的方式，這會是實情嗎？

I am Q'uo, and we might suggest, my brother, that there are correctnesses and incorrectnesses in the assumptions which you have made. We shall attempt to speak to this topic. It is true that those who are aware of the process of incarnation and its purpose, due to a conscious discovery of this incarnative process during an incarnation, take a more complete role in the planning of the incarnation which is to come before the incarnation. The framework for attempting certain lessons that will enrich an entity as a whole is determined as are those services which might be shared as fruit of the effort of learning with others. There are many possibilities for each incarnation in these two general realms of endeavor, that of learning and that of serving.

我是 *Q'uo*，我們可以建議，我的兄弟，在你已經做出的假設中有正面性和不正確性。我們將嘗試談及這個主題。那些察覺到投生的過程及其目的的人，在一次

投生期間由於對這個投生過程的一種有意識的探索，會在投生之前發生的對投生的計畫的過程中承擔起一個更加完全的責任，這是真實的。對於嘗試一定的將會豐富一個實體的課程的框架，作為一個整體是被那些作為學習的努力的成果可以與其他人分享的服務所決定的。每一次投生，在這兩個一般性的努力的領域中，也就是學習的領域和服務的領域中，會有很多的可能性。

Because free will is paramount within the incarnation, and indeed before, the planning must take a general form with many potential specific aspects, be they events or entities, programmed, shall we say, as possibilities and perhaps even probabilities. Many are dependent upon other choices and agreements made between entities for various times and purposes, thus there is much that is fluid and flexible, shall we say, within any incarnation that will allow for the learning of the lessons and the offering of the services.

因為在投生中自由意志是至高無上的，確實，在投生前，計畫必須使用一般性的形式，並帶有很多潛在的特定的面向，無論它們是事件還是實體，作為可能性，甚至也許作為幾率被編程了。很多的面向是依賴於在實體之間為了各種各樣的事件和目的而被做出的其他的選擇與協議，因此，在任何一次投生中會有大量的流動性與，容我們說，靈活性，這將會允許對課程的學習和對服務的提供。

That graduation, shall we say, from the incarnation that is called the death, in many instances is the subject of just such planning, which is to say, there is a variety of possibilities for each entity that may occur according to the completing of the overall plan for the incarnation in a more or less successful fashion. It may be said that the lessons shall continue for any entity within an incarnation until their weight grows too heavy, at which time the entity shall have planned for one means of bringing the incarnation to its culmination.

被稱之為死亡的，從投生的，容我們說，畢業，在很多情況中，恰恰就是這樣的規劃的主體，也就是說，根據對一次投生的整體性的計畫用或多或少是成功的方式被完成，每一個實體會有各種各樣的可能性可能會發生。可以被認為，課程將會在一次投生中為任何實體繼續，一直到它們的重擔太過沉重為止，在那個時候，實體將已經計畫了一種將投生帶到它的頂點的方式。

This general means of ending the incarnation may be seen as a continuing effort to gain in the polarization in consciousness which has been chosen, thus when an entity is more successful, shall we say, in the overall plan and has achieved much of that which was laid out before the incarnation, it may be that one or more potential death, as you call them, experiences are presented to the entity who by its efficiency in continuing to utilize the catalyst may yet continue within the incarnation by successfully utilizing the catalyst which could have brought about that termination of the incarnation called death.

這種結束投生的一般性的方式可以被視為是一種持續的努力，以在已經被選擇了的在意識中的極性的方面取得增長，因此，當一個實體在整體的計畫上是，容我們說，更為成功的，且已經取得了大量在投生前已經被設置好的事物的時候，可能還會有一個或者多個可能性的死亡的體驗，如你們對它們的稱呼一樣，被呈現給實體，這個實體藉由它在繼續利用催化劑的方面的成效，可能在投生中藉由成

功地利用那種本來已經能夠產生出了被稱之為死亡的對投生的結束的催化劑，而繼續在投生中繼續。

However, it may be that an entity finds some difficulty within some portion of the incarnation, perhaps through attempting to learn too rapidly certain lessons, and may take advantage of an earlier potential terminating of the incarnation through specifically planned catalyst which when unsuccessfully processed, may result in that which you call a disease and which then might end the incarnation. Each disease, as you call them, is a symbolic representation for a certain entity or perhaps a grouping of entities, of a certain kind of lesson, thus the ending of the incarnation shall come for each within your third-density illusion. Yet the ending is not necessarily that which has been chosen to unfold in one fashion only and one time only and by one means only, yet may be that which is possible after a certain point and may be possible in a continuing fashion according to the entity's ability to continue to process the catalyst which it has provided for itself within the incarnation.

然而，會有可能一個實體在投生的某個部分之中發現某種困難了，也許通過嘗試去過快地學習一定的課程，它可能通過專門被規劃好的催化劑利用對投生的一種較早的潛在的結束，當這個催化劑沒有被成功處理的時候，可能會導致你們所稱的一種疾病，這種疾病接下來就可能結束投生。每一種疾病，如你們對它們的稱呼一樣，都是為一定的實體，或者也許是一個實體的團體，對於一定類型的課程的一種象徵性的呈現，這樣對投生的結束就將會發生在每一個在你們的第三密度的幻象中的人身上了。而結束不一定是已經被選擇僅僅用一種方式，僅僅在一個事件，僅僅用一種途徑展現的，而可能是在一定的位置之後成為有可能的方式，並有可能用一種持續的方式根據實體繼續處理它已經在投生中為它自己提供的催化劑的能力而出現的方式。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: Thank you for that answer. Why is it that some cultures on this planet are virtually [free] of the disease known as cancer?

J: 為那個回答謝謝你們。為什麼在這個星球上一些文化對於被知曉為癌症的疾病幾乎是免疫的呢？

I am Q'uo, and we find that this disease is one which is late to join the experience of your peoples upon this planetary sphere and, being of recent influence, has found its first roots within those cultures which are of a more individualized nature, shall we say. By this we mean that those entities which comprise the cultures which are most susceptible to utilizing this disease are those cultures in which the identity of the individual is more firmly fixed and exercised, so that the relationships which develop from such strongly characterized traits that form the personal identity are those relationships which partake less fully of cultural or tribal or primitive traditions and more fully of those situations in which emotional exercise, shall we say, is determined and amplified by individual choice. Thus, the difficulties, as you

call them, which bring about the heated feelings of anger and the venting of that emotion in an uncontrolled fashion and the failure to heal those wounds which it brings about are those conditions which are most salubrious for the fostering of the condition which you call cancer.

我是 *Q'uo*，我們發現這種疾病是一種在最近才加入到在這個星球上的你們的人群的體驗中，並具有一種新近發生的影響的疾病，這種疾病已經紮根於那些具有一種更為，容我們說，個體化的特性的文化中了。我們這樣說的意思是，構成了那些更加易於受到對這種疾病的利用的影響的文化的實體，這些實體是屬於在其個體的身份更加穩定地固定且被實踐的文化的，因此，從這樣一種形成了個體身份的強有力的有特性的特徵而發現出來的關係，是那些較不充分地參與到文化、或者部落、或者原始傳統的關係，卻更多充分地參與到這樣一些情況中，在這些情況中，容我們說，情緒性的實踐，是被個體的選擇所決定並放大的。因此，那些產生出了憤怒的激動的感覺以及用另一種不受控制的方式對那種感覺的發泄的困難，如你們對它們的稱呼一樣，以及對那些它所產生出來的傷口的療愈的失敗，就是那些對於促進你們稱之為癌症的病症是極其有利的情況了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: No, that's all the questions that I have for now. Thank you.

J: 沒有了，那就是所有我現在擁有的問題了。感謝你們。

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

我是 *Q'uo*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: Thank you, no questions tonight, Q'uo. Nice to hear your voice.

Carla: 謝謝你們，今晚沒有問題了，*Q'uo*。很高興聽到你們的聲音。

I am Q'uo, and we are most grateful to those present for inviting our presence. We greatly enjoy the opportunity to join with this group and to speak our humble words and we hope that we have been able to provide some small insight into those mysteries which are so great a portion of the illusion in which you find yourselves moving ever onward in the seeking of the one Creator. We shall be with you in what you call your future and look forward to each such sharing. We shall leave this group at this time, rejoicing always in the unity of thought which binds each seeker of truth. We are known to you as those of Q'uo, and we leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Q'uo*，我們對於在場的人邀請我們的出席是極其感激的。我們極其享受加入這個團體並說出我們謙遜的言語，我們希望我們已經能夠對於那些神秘提供某種小小的洞見了，這些神秘是你們發現你們自己在其中在對太一造物者的尋求中不斷前進的幻象中的如此之大的一部分。我們將會在你們所稱的未來中與你們在一起，我們期待每一次這樣的分享。我們將在此刻離開這個團體，我們一直都在將每一個尋求者結合在一起的想法的統一中歡慶。我們是你們知曉的 *Q'uo*，我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai vasu borragus*。

February 11, 1987

1987-02-11 Laitos : 接觸的信號

(Jim channeling)

(Jim 傳訊)

I am Laitos and I greet you, my friends, in the love and in the light of the one infinite Creator. We are honored to be able to join your group this evening in order that those who are new to the service of vocal channeling may work upon that service and make it ever more fully a part of their own being and a portion of the way in which they are able to share that of inspiration with others about them.

我是 Laitos，我在太一無限造物者的愛與光中向你們致意，我的朋友們。我們對於在今晚加入你們，以便於那些對於語音傳訊的服務是新手的人們可以在那種服務上進行工作，並使得這種服務越來越完整地成為它們自己的存有的一部分以及它們通過其能夠與它們周圍的人分享具有啟發的事物的途徑的一部分而感到榮耀。

We commend each for giving careful consideration to this manner of service and for looking deeply within for those guideposts which point the inner direction and which reveal self to self, for this is the journey that you are upon, my friends. You are discovering ever greater portions of your own being and taking those discoveries as that which shall be the impetus for yet further journeying into the self, and by journeying into the self, discovering that one has a unique and intimate connection with all of the creation about one and with the one Creator, which through the power of It's love has set all of the creation in motion.

我們會為你們對於這種服務的方式給予的仔細的考慮，並為你們在內在深處尋找那些指出了內在的方向的事物以及對自我揭露了自我的事物的路標而稱讚每一位，因為這就是你們在其上的旅程了，我的朋友們。你們正在發現你們自己的存有的越來越大的部分，並將這些發現視為將會成為更進一步地進入自我的旅程的推動力的事物，藉由旅行進入自我內在之中，一個人會發現它擁有與在它周圍的所有造物以及與太一造物者之間的一種獨一無二且親密的連接，造物者通過祂的愛力量已經讓所有的造物開始運動了。

We thank each present for giving the most care possible in the consideration of how to approach the service of vocal channeling. We remind each that we are but your brothers and sisters who have moved somewhat further along upon the journey which you find yourselves traveling upon as well. We offer our opinions and what we have found to be of value in our own seeking to you freely with the hope that you will take that which is of service to you and leave behind that which has no value to you at this time.

我們為你們在考慮如何接近語音傳訊的服務的方面有可能最大的小心謹慎而感謝在場的各位。我們提醒各位，我們僅僅是你們的兄弟姐妹，我們已經沿著那條你們發現你們自己同樣也在其上旅行的旅程多少走得更遠一些了。我們向你們自由地提供我們的觀點，以及我們在我們自己的尋求中已經發現具有價值的事物，

以希望你們將會採用對於你們有所服務的內涵，並將在此刻對於你們沒有價值的事物留在後面。

At this time we would attempt to make our contact known to the one known as W. Again, we remind this entity that it is helpful after the contact has been perceived and successfully challenged to refrain from analysis while the contact is ongoing in order that the channel which is open might remain open and be available for the transmission of thoughts. We shall speak our identification and a few words in addition to that through the one known as W, if she will relax and speak our thoughts as she becomes aware of them. We shall transfer this contact at this time. I am Laitos.

在此刻，我們會嘗試去與被知曉為 *W* 的實體建立我們的接觸。再一次，我們提醒這個實體，在接觸已經被感覺到並成功地被挑戰之後，去表面在接觸正在進行中的時候進行分析，以便於開放的管道可以保持開放，並可以為想法的傳遞所利用，這是有幫助的。我們將通過被知曉為 *W* 的實體說出我們的身份確認，以及除此之外的一些話語，如果她願意放鬆並在她察覺到我們的想法的時候說出它們。我們將在此刻轉移這個接觸。我是 *Laitos*。

(W channeling)

(*W*傳訊)

I am Laitos. This entity has successfully challenged and [remains] at our [conditional] level. It has succeeded in establishing a good channel. We are pleased with her efforts and are happy with her progress. I am Laitos.

我是 *Laitos*。這個實體已經成功地挑戰，並保持在我們的調節性的層次上了。在構建一個有效的管道的方面，它已經成功了。我們對於她的是感到快樂的，我們為她的進步感到高興。我是 *Laitos*。

(Jim channeling)

(*Jim*傳訊)

I am Laitos, and am again with this instrument. Indeed, we are pleased that we have been able to make our contact known to the one known as W and we might suggest that the challenging which the one known as W has successfully accomplished be followed by the opening of the self to the degree that not only our identification be perceived, but that in the future experiences this entity consider allowing the channel to remain open for a longer period, even if there is no apparent communication occurring in order that we might begin to expand the abilities of this new instrument and introduce further concepts through this instrument. We are pleased with the progress which the one known as W has demonstrated, and are hopeful that we might continue to strengthen the good contact which we feel with this new instrument.

我是 *Laitos*，我現在與這個器皿在一起了。確實，我們對於我們已經能夠與被知曉為 *W* 的實體建立我們的接觸是感到高興的，我們可以建議，被知曉為 *W* 的實體已經成功地完成了的挑戰不僅僅被跟隨在讓自我開放到我們的身份確認被感

覺到的程度之後，同樣在未來的體驗中，這個實體考慮允許管道保持開放一段更長的時間，即使沒有明顯的交流正在發生，以便於我們可以拓展這個新的器皿的能力並通過這個器皿介紹更進一步的觀念。我們對於被知曉為 *W* 的實體已經展現出的進展是非常高興地，我們希望我們可以繼續增強我們對這個新的器皿感覺到的有效的接觸。

At this time, if it is the desire of the one known as N, we shall make our contact known to this new instrument and shall simply attempt to speak our name through this new instrument in order that it might become familiar with our vibrations. Again, we remind this entity that after the challenge has been offered and successfully passed, that it might also refrain from analysis and simply speak our identification as it becomes apparent to her. We shall now transfer this contact. I am Laitos.

在此刻，如果被知曉為 *N* 的實體渴望的話，我們將與這個新的器皿建立我們的接觸，並將會簡單地嘗試去通過這個新的器皿說出我們的名字，以便於它可以對我們的振動變得熟悉。再一次，我們提醒這個實體，在挑戰已經被提供並成功地被通過之後，它同樣可以避免分析並單純地在我們的身份對於她成為明顯的時候說出我們的身份。我們現在將轉移這個接觸。我是 *Laitos*。

(N channeling)

(*N*傳訊)

I am Laitos. I greet you in love and in light. This entity is [sleepy] us as, as (inaudible) vocalizing our (inaudible) We leave this entity at this time and in (inaudible).

我是 *Laitos*。我在愛與光中祝福你們。這個實體快讓我們睡著了的，當（聽不見）發聲說出我們的（聽不見）我們在此刻離開這個實體並在（聽不見）。

(Jim channeling)

(*Jim*傳訊)

I am Laitos, and am again with this instrument. We are very happy to have been able to make our contact known to the one known as N and to speak a few words through this new instrument. We apologize for any discomfort which the one known as N has experienced during our contact. We advise this new instrument to make a mental note of any adjustments which we might make in order to allow the one known as N to experience our contact in a more comfortable and stable manner. We are very pleased with the ability of the one known as N to perceive our contact. This new instrument has the potential to develop quite rapidly and in this regard we would suggest to the one known as N that the challenging is an especially important portion of this type of service in order that this new instrument be able to discern the nature of the contact which she is experiencing. At this time we would open this session to queries which any present may find of value or of necessity in asking.

我是 *Laitos*，我現在與這個器皿在一起了。我們非常高興已經能夠使得我們的接

觸為被知曉為 *N* 的實體知曉，並通過這個新的器皿說出一些話了。我們為被知曉為 *N* 的實體已經在我們的接觸期間體驗到的任何的不舒服而抱歉。我們建議這個新的器皿對於任何我們可以做出的調節做出一個心智上的評論，以便於允許被知曉為 *N* 的實體用一種更為舒服且穩定的方式體驗我們的接觸。我們對於被知曉為 *N* 的實體感覺我們的接觸的能力是非常高興的。這個新的器皿擁有潛力相當快速地發展，在這個方面，我們會建議被知曉為 *N* 的實體，挑戰是這種類型的服務的一個格外重要的方面，以便於這個新的器皿能夠分辨她正在體驗到的接觸的屬性。在此刻，我們會對於任何在場的人可能發現有價值或者有需要詢問的問題開放這次集會。

May we begin with a query at this time?

在此刻我們可以用一個問題開始嗎？

W: Laitos, my head feels as though it's been pulled backward and is very impossible to move. Is this just a temporary discomfort or can you give me some explanation?

W: *Laitos*，我的頭感覺就好像它已經被向後拉，並且是非常不可能移動的。這僅僅是一個暫時性的不舒服嗎，或者你們能夠給予我某種解釋嗎？

Carla: I would request Laitos, that you adjust [her].

Carla：我會請求 *Laitos*，以便於你們調節她。

I am Laitos, and we are making adjustments with our contact with the one known as W in order to relax the muscles of the neck, the upper shoulders and the rear of the skull. We might suggest to the one known as W, as we have suggested previously to the one known as N, that any discomfort in the experience of our contact be immediately noted so that we might make the necessary adjustments. We are not skillful at making new contacts which are immediately comfortable, for the blending of our vibration with yours requires that we be able to perceive your vibration in a stable manner and become as familiar with it as you are with ours. This takes practice and patience on both our parts and we welcome any mental requests for adjustment which any instrument might need. We would also suggest as a general rule that the ability to relax not only the mind but the physical vehicle as completely as possible prior to contact and especially during contact is most helpful. It is sometimes the new instrument's stance, shall we say, that it prepares itself for contact in the same manner as one might prepare for a cold shower, shall we say, and brace the self in order to withstand contact. We would suggest that the relaxation of the physical vehicle through mental suggestion is most helpful to any instrument and most especially to those new instruments experiencing contact for the first time.

我是 *Laitos*，我們正在對被知曉為 *W* 的實體與我們的接觸進行調節，以便於放鬆頸部，肩膀上部，以及頭顱後部的肌肉。我們可以對被知曉為 *W* 的實體建議，如我們在之前已經對被知曉為 *N* 的實體建議過的一樣，在對我們的接觸的體驗中的任何的不舒服都立刻被指出，這樣我們就可以做出需要的調節了。我們在建新的接觸並使之立刻成為舒服的方面並不是擅長的，因為將我們的振動與你們

的振動混合在一起要求我們能夠用一種穩定的方式感覺你們的振動並對於它就好像你們對我們的振動是熟悉的一樣地是熟悉的。這需要同時在我們部分上的練習與耐心，我們歡迎任何對於任何器皿可能需要的調節的心智的請求。我們同樣會建議，作為一個一般性的規則，在接觸之前，尤其是在接觸期間，不僅僅讓心智放鬆，同樣也讓物質性載具盡可能完全地放鬆的能力是極其有幫助的。新的器皿的，容我們說，態度時常會是，如同一個人會為一個一場冷水的沖涼做好準備一樣，它用相同的方式讓它自己為接觸做好準備，將自我抱緊以便於承受接觸。我們會建議，通過心智的暗示讓物質性載具放鬆，這對於任何器皿是極其有幫助的，尤其是對那些第一次體驗接觸的新的器皿。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

W: No, thank you.

W：沒有了，謝謝你們。

I am Laitos, and we thank you, my sister.

我是 *Laitos*，我們感謝你，我的姐妹。

N: Yes, Laitos, I have a few questions. First, when you were saying that she felt her head being pulled backwards, I felt a weight on my neck and head pulling me forward. I do not feel that that is the discomfort as you call it. I feel that to me that is more of a sign that I have a contact with an entity. Is, as time progresses and I continue channeling, is this alleviated? Or it should it be considered not good to have a pressure in my head?

N：是的，*Laitos*，我有幾個問題。首先，當你們正在說，她感覺到她的頭正在被往後拉的時候，我在我的頸部和頭部感覺到一種重量將我向前拉。我沒有感覺到那是不舒服，如你們對它的稱呼一樣。我感覺到對於我，那更多是一種信號，我與一個實體擁有接觸了。隨著時間的進展以及我繼續傳訊，這會減輕嗎？或者在我的頭部擁有一種壓力，這將會被認為是不好的嗎？

I am Laitos, and we might suggest that this sign or indication of contact is just that, my sister, and is that sensation which is most helpful to you at this time in order that you are made aware that there is a contact which is about to occur and is indeed occurring. You, through your own level of comfort, may request that the indication be made more or less apparent. You will through your own needs in future experiences make this determination and through mental suggestion allow our contact then to become adjusted in whatever manner serves to both make you aware that the contact is available and to make you comfortable as well. There are many different ways in which new instruments may experience the contact with our group and we are happy to work with any manner of alerting a new instrument that has meaning to the new instrument.

我是 *Laitos*，我們可以建議，這種接觸的信號或者指示就是，我的姐妹，就是那種在此刻為了你察覺到有一個接觸即將發生並確實正在發生而對於你最有幫助的感知。你，通過你自己的舒服的層次，可能請求那種指示成為更加明顯或者較

不明顯的。你將會在未來的體驗中通過你自己的需要做出這個決定，並通過心智的建議允許我們的接觸接下來用無論什麼方式被調節，這種調節的方式會同時起到使得你察覺到可以被利用的接觸，並同樣使得你是舒服的作用。會有很多不同的方式，通過它們新的器皿可以體驗到與我們的團體的接觸，我們很高興用任何對新的器皿有意義的提醒一個新的器皿的方式進行工作。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: Yes. You're saying you mean that perhaps if sitting in an upright position you have to strain to either to hold your back straight or your neck. Would it be okay for a channeling entity to perhaps lie on the floor and have the whole body relaxed?

N：是的。你們正在說，你們的意思是，如果用一種豎直的方式坐著，你們就必須要拉緊，以要麼將你的背部，要麼將你的頸部保持豎直。一個傳訊的實體也許躺在地板上並讓整個身體放鬆，這會是可以的嗎？

I am Laitos, and though this holds promise for the relaxation of the physical vehicle and the removing of strain upon its various portions needed, as you have mentioned, in order to maintain a certain posture, it is not a position which we recommend for the new instrument, for it is a position which through years of experience one of the third density such as yourself has associated with the activity of sleeping and the tendency to move into the sleeping state in that position is somewhat pronounced. Thus, we would suggest for the new instrument that the sitting in an upright position with the spine held reasonably erect is most helpful for the meditative state and the attempt to offer the service of vocal channeling through that meditative state.

我是 *Laitos*，儘管這種姿勢有希望讓物質性載具放鬆並移除在它各種各樣的部分上的所需的緊張，如你已經提到的一樣，以便於保持一定的姿態，它不是一個我們會對新的器皿推薦的姿勢，因為對於諸如你自己之類的一個第三密度的實體，通過多年對這個姿勢的體驗，這個姿勢已經與睡眠的活動聯繫在一起，在那種姿勢中進入到睡眠狀態的傾向性多少是有些明顯的。因此，我們會建議新的器皿用一種豎直的姿勢坐著，保持脊椎合理地豎直是對於冥想狀態以及通過那種冥想狀態提供語音傳訊的服務的嘗試是極其有幫助的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: No, thank you very much. That's what I've come upon.

N：沒有了，非常感謝你們。那就是我已經想到的問題了。

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

我是 *Laitos*，我們感謝你，我的姐妹。有另一個問題嗎？

N: As a matter of fact, I have another question. You were referring earlier to yourselves being our brothers and sisters which made me feel quite good and

closer to you, seeing that you are like us. My question is, as in emotions of entities of the third density, do you experience emotions as we would, perhaps like happy, sad, jealous, emotions more I consider of our entities? I was just curious if you experienced the same type of emotions?

N: 實際上我有另一個問題。你們早些時候提及你們自己是我們的兄弟姐妹，這讓我感覺相當好且與你們更加親密了，因為我看到你們和我們是一樣的。我的問題是，如同在第三密度的實體的情緒中，你們會和我們一樣體驗情緒嗎，也許是諸如快樂、悲傷、嫉妒之類，我更多地考慮為屬於我們的實體的情緒？我僅僅感到好奇，是否你們體驗到相同類型的情緒呢？

I am Laitos, and in our experience of the one Creator, we have greatly simplified the emotional complex so that the overriding emotion which comprises our experience is one which you may see as love or compassion. It is our experience that all beings are a portion of the one Creator and this perception is aided greatly by having far fewer veils that hide the unity of all things from our sight and sense. Thus, it is ours to offer that called love in as pure a fashion as is possible for us. We work with the refining of this love or compassion at this time by attempting to imbue it in some degree with that quality which you might see ...

我是 *Laitos*，在我們對太一造物者的體驗中，我們擁有極大地被簡單化的情緒複合體，這樣構成了我們的體驗的壓倒性的情緒就是你們你們可以視為愛或者同情心的情緒了。我們的體驗是，所有的存有都是太一造物者的一部分，這個知覺是因為擁有遠遠少的多的罩紗而極大地被促進了的，罩紗會將一切事物的一體性從我們的視野與感知隱藏起來。因此，我們的情緒就是去用對於我們盡可能純淨的一種方式提供那種被稱之為愛的事物。我們在此刻在對這種愛或者同情心的精煉上進行工作，藉由嘗試去將它在某種程度上用那種你們可以視為是.....的特性進行灌注.....

(Tape ends.)

(磁帶結束。)

February 15, 1987

1987-02-15 野獸的印記

Group question: About the "mark of the beast," as mentioned in the Bible, what it might be, what it means to people and so forth. 團體問題：關於在聖經中提到的“野獸的印記”，它可能是什麼，它對人們意味著什麼，以及如此等等。

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. It is a privilege to blend our vibrations with yours as you sit in meditation, and we thank you for calling us to join you, and offer our faulty and error-filled thoughts.

我是 Q'uo，我們在太一無限造物者的愛與光中向你們致意。當你們坐在冥想中的時候，與你們的振動混合起來，這是我們的一種榮幸，我們感謝你們呼喚我們加入你們並提供我們有缺點且充滿錯誤的想法。

Upon the subject of the mark of the beast. This instrument wished us luck before she gave over control of the speaking mechanism to us, and we do indeed feel lucky to be able to speak with you about evil, for surely, the mark of the beast is only a symbol for that which is evil. Indeed, the mind often thinks in symbols rather than turning to the essence of things.

關於野獸的印記的主題。這個器皿在她將發言機制的控制權讓渡給我們的之前祝我們好運，我們的確感覺非常幸運能夠與你們談論邪惡，因為確切無疑地，野獸的印記僅僅是一個代表邪惡的事物的符號象徵。確實，心智經常會藉由符號象徵來思考而不是藉由轉向事物的實質來思考。

To be literal, which is of course one level of answering the question, the mark of the beast, it being 666, is a triple number, rooted in the Cabalistic traditions of your Eastern peoples. Within that tradition, the number six refers to the house of mundane things. The number six has connotations concerning finances, wealth, security and survival. If one has a penchant for luxury, the number six might be expected to figure in a numerological analysis of such an entity's name or birth date. When a number is doubled, it is the same number but stronger, and when it is tripled, it is very strong, thus the number 666 is literally, "the things of this world." Thus, the mark of the beast is symbolized by a number which connotes your present experience.

從字面意義上回答當然是回答這個問題的一個層次，在字面意義的野獸的印記，即 666，是一個被紮根在你們西方的人們的神秘學傳統之中的三重數字。在那個傳統中，數字 6 代表了世俗的事物的房屋。數字 6 擁有涉及到資產、財富、安全和生存的涵義。如果一個人擁有一種對奢侈品的嗜好的話，數位 6 可以被預期會在對這樣一個實體的名字或者生日的數字命理學的分析上表現出來。當一個數字被加倍的時候，它是相同的數字，但是更有強有力了，當它被三倍的時候，它是非常強有力的，因此，數字 666 在字面意義上就是“屬於這個塵世的事物”。因

此，野獸的印記是藉由一個意味著你們當前的體驗的數字的象徵。

Lift your thoughts with me and let us look at this world of yours that is full of symbols of the evil of the beast; here a daisy, there a lark, here a thinking youth, and there a smiling woman. These things do not seem outwardly evil, yet for those who gaze upon the beast, the mark can be found, for the illusion is yours and each of you may choose to interpret what lies before you as you will. It is possible through description to cause the same scene to appear quite wonderful or quite the opposite by the careful use of detail. We might point out, for instance, instead of a flower, one of your refuse heaps; instead of a smiling woman, a hungry child. The choice of symbols is always yours, nor is the beast strong within one who chooses positively oriented symbols to facilitate the interpretation of catalyst.

和我一起將你們的想法提升起來，讓我們看一看你們這個充滿了野獸的邪惡的象徵的世界：這裏有一朵雛菊，那裏有一隻百靈鳥，這裏有一個思考的年輕人，那裏有一個微笑的女人。這些事情從外部看來似乎並不是邪惡的，然而，對於那些注視著野獸的人，這個印記是可以被找到的，因為這個幻象是你們的幻象，你們每個人都可以選擇去如你所願地解釋出現在你面前的事物。藉由對具體細節的細致的使用，通過描述來是的相同的場景看起來似乎非常的美妙或者完全相反，這是有可能的。我們可以指出，舉個例子，不是一朵花，而是你們的一個垃圾堆，不是一個微笑的婦女，而是一個憤怒的孩子。象徵的選擇一直都是你的選擇，在一個人內在之中的強壯的野獸是不會選擇正面導向的象徵來幫助解釋催化劑的。

What we are attempting to do is to indicate to you our feelings concerning prophecy. The mark of the beast is one of many symbols used within an inspired work of channeling done by the one named John. Much of this entity's effort was involved not in offering universal symbology, but rather in sending covert information concerning specific events and entities to those known to the one known as John. The work has inspired and over-awed many, yet seldom has the deeper symbology been penetrated to discover the balance of the present moment. Such is the greatest danger of prophecy and symbology. Whatever one thinks about evil, one must cause one's thinking to become twisted and biased in order to accommodate the eccentric symbology of the beast, its mark, its unusual body design, and its various foes. Perhaps this has kept some from gazing upon the essence of the beast.

我們正在嘗試去做的事情是向你表明我們對於預言的感受。野獸的印記是在一部由叫做約翰的實體完成受啟發的通靈的作品之中的很多象徵中的一個。這個實體的大量的努力並沒有被包含在到提供通用性的符號象徵之中，而是被包含在向那些叫做約翰的實體所認識的實體們發送關於特定的事件和實體的隱秘的資訊之中。這部作品已經啟發了很多人並讓很多人感到過分敬畏了，而較深入的象徵的使用卻很少被刺穿以便於探索當下一刻的平衡。這就是預言與符號象徵的最大的危險了。無論一個人認為什麼事物是邪惡的，他必須使得他的思考變的扭曲且有偏見以便於適應這個野獸、它的印記、它非同尋常的身體的設計以及它的各種各樣的惡魔的古怪的象徵。也許這已經使得一些人無注視野獸的實質了。

The essence of the beast lies within each heart and within each mind. The

essence of the beast is the power of denial. Just as the essence of love is the power of acceptance, so the essence of evil is the perfect ability to deny what is true and believe what is false. Thus, evil has far less to do, for instance, with money than with less-than-straightforwardness in gathering, keeping and spending money. One who is seeking the essence of the positive seeks more and more to offer the self in service. One who wishes evil may seem to offer service to others, yet always there is some denial of free will, some rejection of some aspect of universal love, some implied or stated separation between you and some other. The one who looks for advantages at another's expense is a far clearer symbol of the beast than a number.

野獸的實質存在每一顆心之中和每一個心智之中。野獸的實質就是否定的力量。就好像愛的實質是接納的力量一樣，邪惡的實質就去否認真實的事物並去相信虛假的事物的完全的能力。因此，舉個例子，邪惡與金錢沒有多少關係，而更多地與在搜集、保留和花費金錢上的較不坦誠有關。一個正在尋求正面的事物的實質的人會越來越多地尋求去在服務中奉獻自己。一個希望邪惡的人可能看起來似乎是為其他人提供服務的，而一直都會有對自由意志的某種否定，對全局性的愛的某個面向的某種拒絕，以及對在你和某些其他人之間的分離某種暗示或者表述。一個以另一個人為代價來尋求利益的人，是相比一個數字的象徵遠遠更為清晰的野獸的象徵。

It has been said among your group this evening that as you sit in meditation, you live in the experience of the age of the beast, the age of universal credit and the rule of many by numbers. Remember that it is not the symbols that have power, but the essences that give the symbols power. The evil which lies within your monetary systems is an evil—that is to say a lie—which has been with you since the first money was used to make money rather than trading being done between two entities which had use of each others' surplus. Thus, the essence of money being artificial power is an evil essence by definition. However, the technology of your age, my children, is neither good nor evil, but a tool used for good or ill.

今天晚上當你們坐在冥想之中的時候在你們的團體中已經談到過，你們生活在野獸的時代、通用信貸和很多以數位為規則的時代的體驗之中。請記住，擁有力量的不是符號象徵，而是賦予符號象徵力量的實質。存在與你們的貨幣系統中的邪惡是一種邪惡——也就是說它是一個謊言——這種邪惡自從你們的金錢第一次被用來贏利而不是用來在兩個實體之間進行對那些相互彼此所擁有的過剩的事物的交易的時候就一直存在著。因此，金錢成為了虛假的力量實質就是一種在定義上的邪惡的實質。然而，你們的時代的技術，我的孩子們，它既不是善也不是惡，而是一個被用於好事或者壞事的工具。

Would that we could guide you to one writing which made all things clear, one set of symbols in which there was no doubt of clear meaning, no confusion as to extraneous detail. We cannot, for there is no construction made of words and concepts which is not also a group of symbols, and in the end that which you know of good and evil abide not in symbols but in essences. Essences are felt by the deepest heart and mind of an entity so that there is recognition and knowingness of that which is, shall we say, morally

pleasing and morally distasteful. 我們可以指引你們去閱讀一部會讓所有的事情都變得清晰的明瞭的作品嗎，我們可以指引你們去學習一套符號象徵，在其中不會有任何對清晰的意思的疑慮，也不會有任何對不相關的具體細節的混淆嗎？我們不能，因為所有的用語言和概念所組成的構架都是一組符號象徵，最終你所知曉為善與惡的事物仍舊不是藉由符號象徵而是藉由實質而繼續存在的。實質是被一個實體的最深的心與心智所感覺到的，因此，會有對，容我們說，道德上令人愉快的事物和道德上令人不快的事物的識別和知曉。

As you gaze upon this age which many find full of lies and therefore evil, look upon the essences of people, relationships and the stewardship of that which is seemingly evil—money—and find within yourself the positive truth affirming, life-affirming characteristics and attributes of people, relationships and stewardship which can be brought to bear upon each and every situation. For this is not an age—this, my children, is your age, and no mark of any beast can shape the rhythm of your own creation. That there are highly motivated, negatively oriented angelic spirits is as true as that there are highly polarized and motivated positive angelic entities.

當你們注視這個很多人會發現充滿了謊言並因此充滿了邪惡的時代的時候，當你觀察人、人際關係、在表面上似乎是邪惡的管理職責和金錢的實質的時候，你會在你自己內在之中發現那些正面的、肯定真理的、肯定人生的特性以及那些人、人際關係以及管理職責可以被應用在每一個情況中的屬性。因為這不是“一個”時代。我的孩子們，這是“你們的”時代，沒有任何的野獸的印記能夠塑造你自己的造物的韻律。

We have no desire to play down the loyal opposition which challenges us and makes us learn to be strong. We wish only to correct any tendency towards feeling that one is in the grip of evil or in any way limited or governed by the apparent world view. To many, this is indeed the age of the beast. We find this among the peoples, this attitude of many greatly disturbed, greatly in pain, but accepting many symbols as essences. Knowing that love created all and that the great original Thought of love forms the heart of all that there is, we ask you to be satisfied only with the essences of things.

我們無意去貶低那些挑戰我們並讓我們學習變得更加強壯的忠誠的反對派。我們僅僅希望去更正任何產生這樣一種感覺的傾向性，即感覺到一個人是正處於邪惡的掌握之中或者，感覺到用任何方式被表面上的世俗的觀念所局限或者控制。對於很多人，這確實是野獸的時代。我們在你們的人群中發現這種感覺，這種具有極大的干擾，處於極大的痛苦之中的態度，他們將很多的符號象徵作為實質而接受了。請知曉愛創造了一切，愛的那個偉大的原初的想法形成了一切萬有的核心，我們請你們對僅僅對事物的實質而感到滿足。

Thus may you find sunshine in dark places, and thus may your discrimination steer you from unexpected shadows which others may not see. It is your experience, your creation, your living we ask you to join with us in seeking the Creator, without fear and with an ever-mounting desire to touch again and again the wonderful light-filled mystery of consciousness. And now, because

we have talked about a heavy word, a weighty, sad word, this symbol of despair that is evil, let us lighten our meditation before we move on. Let us release this question, for it troubles this instrument and may trouble others. 因此，祝願你們就可以在黑暗的地方找到陽光，因此，祝願你們的分辨力引導你們遠離其他人也許看不到的意想不到的陰影。這就是你的體驗，你的造物，你的生活。我們請你們加入我們一起去尋找造物者，不帶有恐懼，卻帶著一種不斷攀升的渴望去一次又一次地接觸那美妙的、充滿光的意識的神秘。

Let us turn to gaze upon the mark of the angels. What would that be, my children—except a smile. What is the truth and symbol of the truth—except a look of joy, for that which is, is love. We leave you in that love and in the light, and would speak with you further through the one known as Jim. We are those of Q'uo.

讓我們轉身去注視天使的印記吧。我的孩子們，除了一個微笑之外，它會是什麼呢？什麼是真理呢，除了一個喜悅的神情之外，因為它就是愛，什麼是真理的符號象徵呢？我們在愛與光中離開你們，我們會通過叫做 *Jim* 的實體進一步與你們談話。我們是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again through this instrument in love and in light. It is our privilege at this time to open this meeting to queries which those gathered may have brought for the asking. May we begin with a query at this time?

我是 *Q'uo*，我們通過這個器皿在愛與光中再一次向你們致意。我們很榮幸在此刻向那些聚集在一起的人們可能已經帶來以供詢問的問題開放這次會議。在此刻我們可以從一個問題開始嗎？

J: Is the basic denial that exists on this plane, is that basically just the denial that we are God and that our own will is one and the same with the will of God?

J: 那個基礎性的否定是存在於這個層面上的事物嗎，它從根本上是對我們是神以及我們自己的意志與神的意志是一體的且相同的意志的否認嗎？那個基礎性的否認是那個會使我們在所有的時間都一直與唯一的神分離的事物嗎？

I am Q'uo, and we find that the query which you have asked is one which covers a great deal of territory and experience within your illusion. If we may look upon the population of your planet's third-density illusion, we see that the great veil of forgetting which separates the conscious from the unconscious mind is that which effectively brings about a condition which you may in your terminology call a denial of sight. This sight is that which is most inward and outward seeking for the nature of the creation in which [an] entity finds itself.

我是 *Q'uo*，我們發現你們已經提出的這個問題是一個在你們的幻象中涵蓋了極大的範圍和體驗的問題。假如我們對你們的星球的第三密度的幻象中的人群進行

觀察，我們會看到將表面意識的心智和無意識的心智分隔開的那個極大的遺忘的面紗，就是最有效地產生出一種在你的術語中你可以稱之為對看到的事物的否認的情況的事物了。而這個看到的事物就是對一個實體在其中發現它自己造物的特性的最為內在和最為外在的尋求了。

If we are to look upon the primary means of perceiving the creation and its meaning for those of your third density, we might take that denial of which you have spoken and describe it rather as the inability to perceive the unity of all the creation, the infinity which is the foundation, the current reality and what you would call a future experience for all those of the third-density illusion. Thus, this inability to see the connected nature of all things, all thoughts, is a denial which, indeed, allows an entity to consider itself separate from and outside the influence of that power which you call God or the Creator. This seeming separation or denial or lack of perception creates a condition in which an entity may learn a variety of lessons which will eventually provide an opportunity for the integrating of each individual lesson with the wholeness of not only the greater self, which resides beyond the veil of forgetting, but the selves of all creatures and things about one in the creation and indeed with the Creator Itself.

如果我們觀察你們感知造物的首要方式以及其造物的你們第三密度的人們的意義，我們可以感受到你已經談到的那種否認，我們寧願將其描述為在感知所有的一體性和無限性方面的無能力，而對於所有那些第三密度的幻象而言，這種一體性和無限性是基礎，是當下的實相，是你們可以稱之為一種未來的體驗的事物。因此，這種在看到一切事物、一切想法的連接性的本性的方面的無能力就是一種否認了，而這種否認確實會允許一個實體將它自己認為是與你稱之為神或者造物者的力量分隔開並使它自己處於這種力量的影響之外了。這種表面上的分離或者否認或者缺乏感知會創造出一種情境，在其中一個實體可以學到多種多樣的課程，這些課程將最終提供一個機會將每一個個人性的課程與完整性整合在一起，這種完整性不僅僅是居住在遺忘的面紗之外的更大的自我的完整性，它同樣也是在一個人周圍的所有的處於造物之中且的確與造物者自身在一起的生靈和事物的完整性。

Thus, the perception is limited, in order that work might be done within limited boundaries that would not be possible should the boundaries not exist and the sight penetrate infinity and thus make the experiment of limitations that which is obvious to those who see with far-seeing eyes. With the impossibility of such limitation there is also the lack of opportunity for the experience of the Creator in an individualized form. This individualized form is that which each third density takes up in order that there might be a greater experience and glorification provided for the one Creator through each individual.

因此，這種感知是局限性的，這是為了工作可以在有限的界限之中被完成，假如這些界限不存在，假如視野可以刺穿無限並是的局限性的試驗對那些具有遠見的人是顯而易見的事情，這種工作是不可能被完成的。藉由這樣的極限性所產生出的不可能做到的事情，在用一種個性化的形式來體驗造物者的方面，同樣會有一種機會的缺乏。這種個體化的形式就是每一個第三密度的個體所才去的形式以便

於可以有一種更大的體驗和讚頌通過每一個個體被提供給太一造物者。

May we speak further, my brother?

我們可以進一步回答嗎，我的兄弟？

J: No, that was excellent, Thank you.

J: 沒有了，那好極了，謝謝你。

I am Q'uo. We thank you, my brother. Is there another query?

我是 Q'uo。我們感謝你，我的兄弟。有另一個問題嗎？

H: Yeah, I have one thing, one ideal on this thing, and that is this. If we entertain thoughts of this mark as such and all that, would that actually prevent or hold us from being fourth-density material? I assume that this is right, if we continue to entertain bad thoughts or evil thoughts rather than positive thoughts. Is this right?

H: 是的，我有一個事情，在這個事情上我有一個想法，它是這樣的。如果我們願意用那樣的方式且完全那樣來抱有這個印記的想法，它實際上會阻止或者是我們無法成為第四密度的材料嗎？我假設這一點是正確的，如果我們繼續願意考慮壞的想法或者邪惡的想法而不是正面的想法的話。這是正確的嗎？

I am Q'uo, and, my brother, though there is the tendency towards correctness in your supposition, the simplicity of its statement is that which we would hesitate in accepting as correct, for it is indeed true that the focus of one's attention determines where one shall find the opportunity for lessons and services. The focus of one's attention, in a general context, if it rests upon the appearance of things, is destined to move from that which seems separate and perhaps threatening to yet another portion of experience that seems separate from the self and perhaps again threatening to the self, for all the creation about one within your illusion seems to be quite removed from the individual experience without cohesion, without rhythm, and without harmony.

我是 Q'uo，我的兄弟，雖然在你的假設中有正確性的傾向，它在表述上的簡單化讓我們很猶豫接受其為正確的假設，因為一個人的注意力的焦點會決定一個人將在什麼位置找到課程和服務的機會，這確實是真實的。而一個人的注意力的焦點，在一般性的環境中，如果它停留在事物的表面的話，它是註定要從那個看起來似乎是分離的並且也許是令人感到威脅的事物，移動到體驗的另一個看起來似乎是與自我分離並且也許會再一次讓自我感到威脅的體驗的部分的，因為在一個人周圍的所有的造物，在你們的幻象中看起來似乎完全從個人性的體驗中被移除了，以至於個人的體驗沒有凝聚力，沒有韻律，沒有和諧一致了。

Yet, if one directs the attention and the desire to know the nature of things beyond the exterior appearance of things and begins to move into the heart of all things and thought and activity, one may with such a focused attention begin to harmonize the individual perception of each portion of the creation which surrounds one, thus bringing into a coherent pattern various portions

of the creation which with renewed dedication of seeking begin to fit as one part of a puzzle fitting into another and another and another, so that the creation one [perceives] begins to take on a form and a feeling and a purpose, and an experience of unity becomes more and more possible for such a seeker and such a focused point of viewing the creation about it.

然而，如果一個人將注意力以及渴望指向在事物的外在的表面之外知曉事物的本性並開始進入到所有事物、想法和行動的核心，一個人就可以藉由這樣一種聚焦的注意力而開始使對圍繞著一個人的造物的各個部分的個人性的感知變得協調一致，並因此將一種和諧一致的模式帶入到造物的各種各樣的部分之中，藉由被更新過的對尋求的奉獻，造物的各個部分會開始如同一個拼圖的各部分被一塊接另一塊接著另一塊被拼好一樣地找到自己的合適的位置，這樣一個人所感覺到的造物就會開始呈現出一種形狀，一種感覺以及一個目的地，對於這樣一個尋求者以及它對於在它周圍的造物的這樣一種聚焦的觀點而言，一種統一的體驗會開始變得越來越可能了。

Thus, my brother, when looking upon any portion of the creation which surrounds one, it is well to note not only the exterior appearance and action of things, events and peoples, but to begin to move beyond those appearances within one's thinking and perceiving so that the common features and feelings and rhythms and tones may become apparent as well and as layer upon layer of meaning is discovered, the simplicity and unity of all portions of the creation become more apparent to one who seeks in this manner.

因此，我的兄弟，當觀察包圍著一個人的造物的任何部分的時候，不僅僅注意到外部的表像，事物、事件以及人的動作，同樣也開始在一個人的思考和感知中超越這些表像，這是很好的，這樣，通常的特性、感覺、旋律以及音調就可以同樣也變得顯而易見了，隨著一層又一層的意義被發現，造物的所有的部分的簡單性和統一性就會對一個用這種方式尋求的人變得更加顯著了。

And thus, as the unified nature of the creation becomes apparent to such an entity, and the entity begins to move in harmony with the power, the creative power of love which is found to move all things, then one more and more readies the self for the graduation, as you have called it, into that density of love and understanding where the veils are removed and the Creator more clearly stands before the entity in all experience.

因此，當這種造物的統一的特性對於這樣一個實體變得明顯，而這個實體開始與推動一切事物的愛的創造性的力量和諧一致地行動的時候，接下來一個人就越來越多地讓自我為，如你們對它的稱呼一樣，畢業進入那個愛與理解的密度做好准備了，在那個愛與理解的密度中面紗被移除了，造物者在所有的體驗中更為清晰地站立在實體的面前了。

May we speak further, my brother?

我們可以進一步發言嗎，我的兄弟？

H: No, that was very well explained. I have a much better feel for it now. I appreciate it and I thank you.

H: 不用了，問題已經被非常好地解釋了。現在我對它的感覺好多了。我很感謝它，謝謝你。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: I have a question in reference to the number six, pertaining to numerology as in a person's name. If there is an absence of six, is this significant? And if so, in what way?

提問者：我有一個涉及到數字 6 的問題，它與在一個人的名字中的數位命理學有關。如果在數字中缺少 6，這是重要的嗎？如果是的，它是什麼方式的呢？

I am Q'uo, and we are not completely sure if our grasp of your query is sufficient. Please requery if our response is not sufficient. The numbering that is apparent within any entity's naming or date of birth is a symbol which opens, shall we say, the road map in a certain area of the entity's life to the entity's viewing in order that perhaps the wide and narrow portions of the road might be seen and given appropriate attention. Whether one or another number is present or missing is a portion of the entity's roadmap, the presence or absence of which adds or subtracts certain characteristics or possibilities for that entity. Thus, the numerological understanding of an entity's significant nature provides the symbolic form that the entity has chosen in order to express certain characteristics and to allow opportunities for certain lessons within a certain incarnation.

我是 Q'uo，我們不是完全確信我們是否我們對於你的問題的理解是足夠的。如果我們的回答是不充分的，請重新提問。在任何實體的名字或者出生日期中顯著的數位編碼是一個符號象徵，容我們說，它在那個實體的生命的一個特定的區域中向著那個實體的視野打開了道路地圖，這樣在道路上有可能出現的寬闊和狹窄的部分就可以被看到並被給予適當的關注了。無論一個或者另一個數字呈現出來還是缺少的，它都是那個實體的地圖的一部分，在這個道路的地圖上所呈現出來或者缺少的部分會增添或者縮減那個實體的特定的特性或者可能性。因此，對於一個實體的重要的特性的數字命理學的理解會提供出那個實體已經選擇了的象徵性的形式，而那個實體作出這種選擇是為了表達特定的特性並容許在一次特定的投生之中給特定的課程的機會。

May we speak further, my sister?

我們可以進一步回答嗎，我的姐妹？

Questioner: I think that answers it. Thank you.

提問者：我想問題被解答了。謝謝你。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, if everybody's all finished, I did have one. Q'uo, I wonder if you could help me in my teaching. I suspect one of my students, a girl named W,

of having an entity present. I've challenged the entity, it seems to be a positively-oriented entity. It's not of the Confederation and I can't get its name, but I expect W could. Now, can I help this channel to develop in such a way that the entity has the best chance of making a good, safe, positive contact with this entity, which seems to be a helpful entity, without setting her up for it? You don't have to tell me how to do it without setting it up for it, if that's something I have to figure out, but any tips that you could give me on how to work with this situation would be helpful because I haven't run into it before.

Carla : 好的，如果大家都問完了，我的確有一個問題。*Q'uo*，我想知道你是否能夠在我的教導的方面幫助我。我懷疑我的一個學生，一個叫做 *W* 的女孩，被一個實體附身了。我已經挑戰過那個實體了，它看起來是一個正面導向的實體。它並不屬於星際聯邦，我無法得到它的名字，但是我希望 *W* 可以。現在，我能夠用一種幫助那個實體擁有最佳的與之建立一種有益的、安全的正面的接觸的機會的方式來幫助這個實體發展嗎？這個實體看起來是一個正面性的實體並且不會為此陷害她。你們不必告訴我如何在不陷害它的情況下進行這個工作，如何那就是某種我必須弄明白的事情的話，但是，在關於如何處理這種情況的方面，你能夠給我的任何的小技巧都會是有幫助的，因為我在之前沒有遇到過這種情況。

I am *Q'uo*, and with this query we find that we must step carefully in order that we do not cross the line of free will choices which is reserved in a sacred fashion for each seeker to move within itself. The entity of which you speak, the one known as *W*, has as you have surmised both the ability to serve as a vocal instrument in a pronounced fashion and the opportunity to do so in a manner which is moving towards its appropriate expression. As to your role in this process ...

我是 *Q'uo*，對於這個問題，我們發現我們必須小心謹慎地踏步以免我們越過自由意志的選擇的邊界，這種自由意志的選擇是用一種神聖的方式為每一個尋求者保留下來以便於在它自己內在之中行動的。你談到的這個叫做 *W* 的實體，如你已經料想到的一樣，同時擁有去作為一個語音的器皿用一種發音的方式進行服務的能力和用一種朝向其合適的表達發展的方式來進行這項工作的能力。關於你在這個過程中的角色.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

I am *Q'uo*, and am again with this instrument. We can only reaffirm, my sister, those techniques which you have utilized in a successful fashion in previous teachings, combined with the greater reliance upon the intuition which we find that you have also exercised in the recent meditation sessions with this entity. This is an opportunity not only for this new student to learn its service, but also is an opportunity for the teacher to expand the abilities in the teaching. The techniques are familiar to you. The reliance upon the intuition is that which is newer in your experience and that which we might suggest holds

the greater opportunity at this time for your service, not only to this particular new instrument, but in your service as a teacher of the vocal channeling service as well.

我是 Q'uo，我再一次與這個器皿在一起了。我的姐妹，我們僅僅能夠再次確認那些你在之前的教導中已經用一種成功的方式利用了的技巧，連同我們發現你同樣已經在最近與這個實體一起進行的冥想集會上實踐過的對直覺的更大的依賴。這是不僅僅是這個新的學生去學習它的服務的一個機會，它同樣也是老師去拓展在這種教導的方面的能力的一個機會。你是很熟悉這些技巧的。對於直覺的依賴是在你的經驗中的一個較新的事物，我們會建議它在此刻給你的服務帶來了更大的機會，它不僅僅你是對這個特定的新的器皿的服務的機會，同它樣也是在你作為語音通靈服務的一個老師的服務的方面的機會。

May we speak further, my sister?

我們可以進一步講述嗎，我的姐妹？

Carla: I'm going to read over what you said, but I believe I understand. Thanks a lot.

Carla：我將會反復閱讀你們已經說過的內容，但是我相信我理解了。非常感謝。

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

我是 Q'uo，我們感謝你，我的姐妹。此刻有另一個問題嗎？

Carla: I have just one question that I've always wondered about and never had a satisfactory answer to. Why is everybody so fascinated with the mark of the beast? I mean, people are, anywhere in this culture. People from all different Christian and non-Christian viewpoints, very extreme, are actually interested in that.

Carla：我還有一個我一直想知道但是卻從未得到過一個滿意的答案的問題。為什麼每個人如此著迷於野獸的印記呢？我的意思是，在這個文化的任何地方的人們著迷於它。人們從基督教和非基督教的不同的觀點，實際上都非常極端地對它感興趣。

I am Q'uo, and, my sister, we find that the simplicity of the query moved into an area which is not as simple to provide an answer for. The feeling for power and the ability to affect events and people is that which fascinates many of your population. Your population exists within an illusion in which many individual entities move and participate in the rituals of gathering wealth, position, respect and power of various kinds. It seems to many of your population that the gathering of power in whatever form and for whatever reason is an activity in which all wish to excel in some manner, whether the power be social, financial, religious or spiritual or simply the power over entities in one's own family or neighborhood. There is the feeling within many of your population that in some way, greater and greater power may be had by those who know certain secrets that will reveal unto them procedures or techniques for gathering such power unto themselves.

我是 Q'uo，我的姐妹，我們發現這個問題的簡單性進入到了一個並非單純地為

其提供一個答案的區域之中了。對於能夠去影響事件和人們的力量與能力的感覺就是讓你們的人群中的很多人著迷的事物。你們的人群存在於一種幻象之中，在其中很多個體參與到了搜集財富、地位，尊敬和各種各樣類型的力量的儀式之中。你們的人群中的很多人看來，用無論什麼方式且為了無論什麼原因而收集力量是一種在其中所有人都希望以某種方式去取得優勢的活動，無論這種力量是社會性的力量、經濟性的力量、宗教的力量、還是靈性上的力量，或者單純地是在一個人自己的家庭或者鄰里中控制實體的力量。在你們的人群的很多人中會有這樣的感覺，即在某種程度上，越來越大的力量是可以被那些知曉特定的秘密的人所擁有的，而這些秘密將向它們揭示出將步驟或者技巧以便於這樣的力量收集到它們自己身上。

Many see the power of well known figures, or the power that is spoken of in many of your holy works, and make connections between the events of your world and the events that seem to be quite beyond the mundane experience. It is felt by many that the life which is lived upon this planetary sphere is a life which prepares one for a greater life that shall become apparent when the Earthly life is finished. And yet, the power-filled nature of the creation and those who move within it continues to fascinate many who wish to feel not just a glimpse, shall we say, of such power, but wish to partake fully in it themselves. Thus, when speakings of greater and greater powers are heard, entities begin to connect these speakings with the feelings that such powers are available only to a few who have certain secrets revealed unto them. 很多人看到了廣為人知的形象的力量或者在你們的許多的神聖著作中被談及力量，並在你們的世界上發生的事件和看起來似乎完全不屬於塵世體驗的事件之間念你了聯繫。很多人都感覺到在這個地球上被活出的生命是為一次更大的生命作準備的一次生命，而這個更大的生命將在地球的生命終結的時候變得顯而易見。然而，造物以及那些在造物中行動的人們被力量所充滿的特性會繼續讓許許多多的不僅僅希望僅僅，容我們說，瞥一眼這樣的力量，同時還希望讓它們自己完全地投入其中的人所著迷。因此，當談及那些被聽到的越來越大的力量的時候，實體們會開始將這些傳說 (*speakings*) 與這樣的力量是僅僅只有少數人可以獲得的力量的感覺聯繫起來。

Thus, the concept of the dark force that is embodied within speakings of the beast, as it is called, bring not only to the conscious mind images of the very nature of creation itself, but draw through the subconscious mind the faintly remembered connection that each entity has with the entire creative power of love of the one Creator. The experience within your illusion for each entity is one in which there is in some form the attempt to reconcile the powers of light and the powers of darkness in order that a unified perception of all the creation might be achieved. The darker expressions of power, being by their very nature secret and separate, seem more fascinating than the obvious brilliance and power of light manifested as love, and through such mysterious and secret fascination attract the attention of many, such as the latest gossip attracts the attention of those who speak over the backyard fence, shall we say. 因此，在所謂的野獸的傳說之中所體現出來的黑暗力量的概念不僅僅會將造物本

身的核心特性的形象帶到表面意識的心智中，它同時也通過潛意識的心智引發了那些被隱約記得的每一個實體都擁有的與太一造物者的完整的創造性的愛的力量之間的聯繫。對於每一個實體，在你們的幻象中的體驗是這樣一種在其中有某種形式的去調解光明的力量和黑暗的力量力的嘗試以便於一種對所有造物的統一的感觉可以被取得的體驗。力量的較為黑暗的表達在其本性上就是隱秘的和分離的，相比被顯化為愛的光的顯而易見的明亮與力量，黑暗的力量看起來似乎是更令人著迷的，而就是通過這樣的神秘且隱秘的誘惑力，很多人的注意力被吸引了，容我們說，這就好像最新的八卦新聞會吸引那些在後院的圍牆邊談話的人們的注意力一樣。

We apologize for the difficulty we have had in transmitting these concepts through this instrument, but we find that this instrument's mind is somewhat furnished with information which prejudices that which we have to offer, and we have not been overly successful, shall we say, in providing a response to your query which we felt was possible. May we speak in any further fashion, my sister?

我們為我們在通過這個器皿傳遞這些觀念的過程中所遇到的困難而道歉，但是我們發現這個器皿的心智是多少帶有一些對我們所提供的內容的事先判斷的資訊的，在對你的問題給出一個我們覺得有可能的回應的方面，容我們說，我們並非一直都是極其成功的。我們可以用任何更進一步的方式講述嗎，我的姐妹？

Carla: No, I think you're giving yourself a hard time. I was fascinated with that. Thank you very much.

Carla：沒有了，我想你已經經歷了一個非常困難的過程了。我對此感到著迷。非常感謝你。

I am Q'uo, and we thank you, my sister. Is there another query at this time?
我是 Q'uo，我們感謝你們，我的姐妹。此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we wish to thank once again each present for inviting our presence in your circle of seeking this evening. We are greatly honored to be asked to speak our humble words to a group of seekers which is as faithful as those gathered here this evening. We wish to remind each that we offer but our opinions which are fallible and filled with error. Do not hesitate to leave those behind which do not ring true.

我是 Q'uo，我們希望再一次感謝每一位在場的人邀請我們今晚出席你們尋求的圈子。對於一個與在今晚聚集在這裏的人們一樣虔誠的尋求者的團體，我們為被請求向這樣的團體講述我們謙卑的言語而感到極其的光榮。我們希望提醒各位我們提供的僅僅是我們的觀點，它是易犯錯且充滿錯誤的。請毫不猶豫地將那些聽起來不是真實的內容留在後面。

At this time we shall take our leave of this group, thanking each once again for allowing us to join you. We are known to you as those of Q'uo. As always, we

leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

在此刻我們將離開這個團體，同時再一次感謝每一位允許我們加入你們。我們是你們知曉的 *Q'uo*。一如既往，我們在太一無限造物者的愛與光中離開各位。
Adonai，我的朋友們。*Adonai vasu borragus*。

(Carla channeling)

(*Carla* 傳訊)

I am Nona. I (intoned single tone held on vowel sound "I.") greet you in the love and in the light of the One Who is All. I (musical tone on two notes) wish each of you to join with us in mind as we sing healing tones, for there is the need within this group at this time.

我是 *Nona*。我（用母音聲音的“*I*”來吟誦的單一的音調）在太一的愛與光中向你們致意，太一即是全體。我（用兩個應付發出的音樂的音調）希望你們每個人在我們倉出治癒性的音調的時候在心智中加入我們，因為在此刻在這個團體中有對治癒的需要。

(Healing melody channeled through Carla.)

(治癒性的旋律通過 *Carla* 被傳訊)

February 18, 1987

1987-02-18 Laitos : 愛與光的發送

(Unknown channeling)

(未知者傳訊)

I'm in the love, I'm in the light of our infinite Creator. It is a privilege and a blessing for me to be with you this evening, and to behold the ongoing work of those upon your planet who wish to aid and lighten the planetary consciousness. We thank you for this attention, which more than any one thing which your people can do, heals the planet. The simple intention to heal, the desire to make well (inaudible) of law. Down in the stable in a persistent manner there is no greater service. That those within incarnation (inaudible) can perform (inaudible). We are here to work with you, in the capacity of spoken channels. We've been very pleased with the progress made, however, we feel that in the case of the one known as W we still have work to do in adjusting the contact so that it is both comfortable and (inaudible).

我在愛中，我在我們的無限造物者的光中。在今晚與你們在一起，並看到在你們星球上的那些希望去幫助並照亮星球意識的實體的進行中的工作，這是一種榮幸與一種祝福。我們為這種留心而感謝你們，這種留心是比你們的人群能夠做的任何一個事情都更多地療愈了這個星球。簡單的進行療愈的意願，去好好（聽不見）法則的渴望。用一種堅持不懈的方式在馬廄中躺下來，沒有比這更大的服務了。那些在投生中的實體（聽不見）能夠執行（聽不見）。我們來這裏來，通過發言的管道的方式，與你們一同工作。我們對於被做出的進展已經是非常高興的了，然而我們感覺到在被知曉為 W 的實體的情況中，在調節接觸的方面仍舊有工作要去做，這樣它就會同時是舒服的和（聽不見）。

(Long pause.)

(長暫停)

(Carla channeling)

(Carla 傳訊)

I am Laitos, and am once again with this channel. We apologize for the pause, but we believe that the phrase "we pause (paws)" may be quite apt in this case, as the instrument was being sat upon in a most indelicate manner by one of the (inaudible)? Now the small "paws" have been readjusted and we may proceed. We request that the one known as W continue offering us an accurate assessment of the comfort of the contact, for we wish to strike just the right balance between comfort and the reassuring feeling of contact being available to make the contact supremely comfortable as possible, but we find that most instruments prefer to have some small conditioning, a name which has been used by this instrument before to describe some physical manifestation of our presence. This includes pressure and movement upon the head, neck and various portions of the jaw as well as certain other visual and bodily experiences.

我是 *Laitos*，我再一次與這個器皿在一起了。我們為暫停而抱歉，但是我們相信，“我們暫停（瓜子）”這個短語在這個情況中可能是相當合適的，因為這個器皿正用一種極其不優雅的方式坐在一個（聽不見）邊上。現在，小小的“瓜子”已經被重新調節過了，我們就可以繼續前進了。我們請求被知曉為 *W* 的實體繼續提供給我們一種對於接觸的舒適的準確的評估，因為我們希望去找到在舒適與對可以被取得的接觸的確信的感覺之間的適當的平衡，以使得接觸盡可能是極其舒服的，但是我們發現大多數器皿偏好某種小小的調節作用，這是已經被這個器皿之前使用過的描繪我們的在場的某種身體的顯化的一個名字。這種調節作用包含了在頭部，頸部以及口腔的各種各樣的部分上的壓力與運動，同樣還有一定的其他的視覺與身體的體驗。

As to the one known as *N*, we feel that we have made good contact with this instrument, and only request that we be given accurate information mentally. Here the one known as *N* desires an alteration of any kind in the conditioning which she is receiving. We would like to work now with the one known as *W*. We shall speak with a little bit more of a length of message than previously. We request, as always, that the instrument refrain from analysis and merely produce words which convey the concepts received. In all humility we request this not because our message has a sophistication or eloquence, but because we attempt to speak of the truth, knowing that we can only give opinion. We trust that it is your desire also to seek and to speak whatever part of the truth you may see. We shall at this time leave this instrument and transfer to the one known as *W*. I am *Laitos*.

對於被知曉為 *N* 的實體，我們感覺到我們已經與這個器皿建立良好的接觸了，我們用心智的方式被給予的唯一的請求就是準確的資訊。被知曉為 *N* 的實體在這裏渴望在她正在接收到的調節作用種的任何類型的一種改變。我們現在想要與被知曉為 *W* 的實體一同工作。我們將會說比之前說的稍稍長一點的資訊。我們請求，一如既往，器皿避免分析並僅僅產生出傳遞了被接收到的觀念的言語。在所有的謙遜之中，我們請求這不是因為我們的資訊擁有一種詭辯或者口才，額而是因為我們嘗試去談及真理，我們同時知道，我們僅僅能夠給予觀點。我們相信，你們的渴望同樣也是去尋求並說出你們可能看到的真理的無論什麼部分。我們將在此刻離開這個器皿並轉移到被知曉為 *W* 的實體。我是 *Laitos*。

(*W* channeling)

(*W* 傳訊)

I am *Laitos* (inaudible). We are pleased with the contact which we have obtained in the one known as *W*. We would like to request that she refrain from analysis and (inaudible) comfort in the knowledge that her efforts are being rewarded by this excellent contact. We would caution her from becoming too involved in the process and instead recommend that she merely observe that which is occurring. We would like to thank her for her efforts in continuing to remain open as a channel, and appreciate her efforts. It is our desire to continue working with the one known as *W* so that she may be (inaudible) this receptive to receiving our information at this time.

我是 *Laitos* (聽不見)。我們對於我們已經通過被知曉為 *W* 的實體取得的接觸是

感到高興的。我們會請求她避免分析，（聽不見）在這樣一種知曉中感覺舒適，她的努力是正在被這種優秀的接觸所獎賞的。我們會提醒她避免過於捲入到這個過程中，我們作為替代建議她僅僅觀察正在發生的事情。我們想要為她在繼續作為一個管道保持開放的方面的努力而感謝她，我們欣賞她的努力。我們的渴望是繼續與被知曉為 *W* 的實體一同工作，這樣她就可以（聽不見）對於在此刻收到我們的資訊的接收性了。

We will now leave the one known as *W* in the love and the light of the infinite Creator. We would like to thank (inaudible) I am Laitos.
我們現在將在無限造物者的愛與光中離開被知曉為 *W* 的實體。我們想要感謝（聽不見）我是 *Laitos*。

(Carla channeling)
(*Carla* 傳訊)

I am Laitos, and am again with this instrument, and greet you through this instrument once again in love and light. We find a lively energy in this room this evening, the product of happy souls and sensitive ones. Indeed, we find your feelings to be most happy this evening and enjoying the company of their favorite humans. We congratulate the one known as *W* for maintaining concentration throughout periods of kitty-cat deprivation. We wish now to work with the instrument known as *N*. May we thank the one known as *N* for working with us and may we commend this instrument for its care in challenging at our last meditation. It is much appreciated, for we who wish to serve the Creator by being of service to others have no desire to reduce our polarity by wrestling with any other who may wish to contact an entity. When the challenging and tuning are done there is no need, for one by one the less desirable, in terms of the channel's own tuning, contacts are simply removed so that in the end your choice as a channel is either singular or a very good selection of energies or vibrations from which to choose.

我是 *Laitos*，我再一次與這個器皿在一起了，我們通過這個器皿再一次在愛與光中致意。我們今晚在這個房間中發現了一種活躍的能量，快樂的靈魂和敏感的靈魂的產物。確實，我們發現你們的感覺在今晚是極其快樂的，並享受著它們最喜歡的人的陪伴的。我們為被知曉為 *W* 的實體在貫穿整個貓咪中止的時期中都保持集中注意力而對她道賀。我們現在希望與被知曉為 *N* 的實體一同工作。容我們感謝被知曉為 *N* 的實體與我們一共工作，容我們稱讚這個器皿在挑戰我們上一次冥想的過程中的小心。它是被大為感激的，因為我們希望藉由服務他人來服務造物者，我們沒有渴望去藉由與任何其他的可能希望接觸一個實體的來源扭打而減少我們的極性。當挑戰與調音被完成之後，沒有這種需要了，因為從管道自己的調音的方面，較不理想性的接觸單純地會一個接一個地被移除，這樣在最後，你們作為一個管道的選擇要麼是單一的，要麼是一個對與要從中進行選擇的能量或者振動的非常好的選擇。

We operate upon what you may call a carrier wave which is much stronger than some vibrations used by Confederation members. We are what this instrument would call a broadband contact, and therefore are relatively easy

for your instruments to perceive. We are of your fourth-density vibration moving upon vibratory patterns of love seeking wisdom. We wish you to know a bit about ourselves as we grow to learn more about each of you. At this time we would transfer to the one known as N and say a few words about love if this instrument would also refrain from analysis and simply produce words which express concepts which come into the mind. We now transfer. I am Laitos.

我們是在你們可能稱之為一種載波的事物上運轉的，這種載波是比被星際聯邦的成員使用的一些振動要更加強有力的，因此這種載波對於你們的器皿是相對容易接收到的。我們是屬於你們的第四密度的振動，我們在愛的振動模式上移動，並同時尋求智慧。我們希望你們知曉一點關於我們的事情，如同我們逐漸更多地了解你們每一個人一樣。在此刻，我們會轉移到被知曉為 *N* 的實體，並說一些關於愛的話語，如果這個器皿同樣願意避免分析並單純地產生出表達進入到頭腦中的觀念的言語。我們現在專一。我是 *Laitos*。

(N channeling)

(*N* 傳訊)

I am Laitos. (Inaudible) to increase (inaudible) know about (inaudible) this (inaudible) as well as do not feel (inaudible) those who (inaudible) seek knowledge of those entities who do (inaudible) I am Laitos. I leave you in the light and the love (inaudible).

我是 *Laitos*。(聽不見) 要增加 (聽不見) 知曉關於 (聽不見) 這個 (聽不見) 同樣沒有感覺到 (聽不見) 那些 (聽不見) 尋求對這些實體的知曉 (聽不見) 我是 *Laitos*。我在愛與光中離開你們 (聽不見)。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and am again with this instrument. We gladly accept this instrument's query that we do come in Christ consciousness, in the consciousness of love. We have not established a fully sturdy contact with the one known as N, and the one known as N therefore is experiencing some surges of good contact and some periods where the contact is difficult. This is normal and we shall be continuing to adjust as the instrument continues to attempt to make meditation a daily habit, so that the necessary concentration of mind for channeling on a steady state basis may be more dependably possible. The amount of concentration necessary to carry a channeling is not necessarily great, but persistence is extremely helpful, for only through practice can one develop the confidence necessary to begin speaking without knowing the whole of what one has to say.

我是 *Laitos*，我再一次與這個器皿在一起了。我們快樂地接受了這個器皿的詢問，我們確實是通過基督意識，通過愛的意識而來的。我們尚未對構建與被知曉為 *N* 的實體之間的一種完全穩固的接觸，被知曉為 *N* 的實體因此正在表達某種有效的接觸的波動以及一些在其中接觸是困難的時段。這是正常的，在器皿繼續嘗試讓冥想成為一種每日的習慣的時候，我們將繼續進行調節，這樣在一種穩定的狀

態上的傳訊所需的對心智的集中注意力就可以更為可依賴地是有可能的了。要承載一個傳訊所需的集中注意力的數量並不一定要巨大的，但是堅持不懈是極其有幫助的，因為僅僅是通過練習，一個人才能發展處所需的信心來在不知道一個人所要的內容的全部的情況下開始說話。

At this time we rejoice that we have been able to exercise each new instrument and would like to transfer the contact to the one known as Jim. Again we leave this instrument with thanks and transfer. I am Laitos.
在此刻，我們對於我們已經能夠訓練每一個新的器皿而歡呼，我們想要將接觸轉移到被知曉為 *Jim* 的實體。再一次，我們帶著感謝離開這個器皿並轉移。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each of you again in love and light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to answer those queries which (inaudible) Therefore, may we begin with the query at this time?

我是 *Laitos*，我再一次通過這個器皿在愛與光中向你們致意。在此刻我們很榮幸提供我們自己來嘗試去回答那些問題（聽不見）。因此，在此刻我們可以用一個問題來開始嗎？

Questioner: Are you making adjustments on us during the—during our meditations?

提問者：在我們的冥想期間，你們正在對我們進行調節嗎？

I am Laitos, and where it is appropriate we have in some few cases adjoined each of those present in the meditative state without making our presence consciously known or identified. We have chosen to simply offer the service of aiding the meditative state by harmonizing our vibrations with it in a manner which offers the possibility of deepening the meditation. In this manner we familiarize ourselves with the vibrations of each new instrument and increase the probability that we will be able to utilize the new instrument in a manner which is more comfortable to that new instrument.

我是 *Laitos*，在合適的時候，我們已經在一些少數的情況中與每一位元在場的人在冥想狀態中結合在一起了，而沒有讓我們的存在有意識地被知曉或者被識別出來。我們已經選擇單純地藉由讓我們的振動用一種會提供深化冥想的可能性的方式與冥想協調一致而提供對冥想狀態的幫助的服務。用這種方式，我們會讓我們自己熟悉每一個新的器皿的振動並增加我們將能夠用一種對於那個新的器皿是更加舒適的方式利用新的器皿的可能性了。

May we speak in any other fashion, my sister?

我的姐妹，我們可以用任何其他的方式發言嗎？

Questioner: Is there a best [place] of meditation for the (inaudible)?

提問者：對於（聽不見）有一個冥想的最佳的場所嗎？

I am Laitos, and we find that though there are various aids to meditation which are generally comfortable, we cannot say that there is any best way for any particular entity to engage in the meditative practice. The intention of the meditation we find to be the most important quality that one may bring to the meditative state. To intend to meditate and to offer the self as a receptive instrument to the instreamings of love and light that are possible to perceive in a meditative state and to do this upon a regular basis we find to be most helpful, indeed. It is also helpful to find a time of the day which may be utilized, a regular [time] and a place which is used for this purpose, and to use the place for the purpose of meditation and for no other purpose is also a manner in which a place may be invested with intentions and a practice of meditation. To choose a time which is full of the quietness is helpful as well, and it is usually recommended that the spine be kept vertical so that the instreamings of love and light, or the prana, as it may be called, may find an easy entry into the energy centers, or chakras, as you may call them.

我是 *Laitos*，我們發現儘管會有各種各樣的通常是舒服的冥想的輔助物，我們無法說，對於任何特定的實體，會有任何最佳的進行冥想練習的途徑。我們發現，一個人可以帶到明顯狀態的最為重要的特性就是對冥想的意願。打算去進行冥想，並提供自我作為對於在一種冥想狀態中有可能感覺到的愛與光的流入的一個接納性的器皿，並用一種規律性的方式這樣做，我們發現這確實就是最有幫助的事情了。在一天中找到一個可以被利用的時間，一個有規律的時間和一個被用於這個目的的場所，為了冥想的目而不為了其他的目的的使用這個場所，同樣也是一種藉由其一個場所可以藉由意願和一種冥想的練習而被投資的方式。去選擇一個充滿了安靜的時間同樣也是有幫助的，通常會被推薦的事情是，脊椎保持垂直，這樣愛與光的流入，或者普納，如同它可能被稱呼的一樣，就可以找到一個進入到能量中心，或者脈輪，如你們對它的稱呼一樣，的容易的入口了

With these general parameters in mind, one may then adapt one's own desires and inclinations in a manner which feels comfortable to the instrument or to the one meditating so that the meditative state may allow the entity to be nourished in the most efficacious manner possible.

憑藉著在頭腦中的這些一般性的參數，一個人就可以接著用一種對器皿或者對一個冥想的人感覺是舒適的方式對它自己的渴望以及傾向進行修改，這樣冥想狀態就可以允許實體用有可能最有成效的方式被滋養了。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: No, thank you.

提問者：不用了，感謝你們。

I am Laitos. We thank you, my sister. Is there another query?

我是 *Laitos*。我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Laitos. We know that you—are you the teacher of new instruments?

提問者：Laitos。我們知道——你們是新的器皿的老師嗎？

I am Laitos, and, indeed, this is correct, my sister. When the opportunity is presented in which we might introduce a new instrument to the beginning practice of the vocal channeling service, we are able to realize the most active form of service that is ours to offer to the third-density population of your planetary sphere. In a less active manner, we also are honored to be able to perform the service of sending the vibrations of what you would call love and light to those entities of your planetary surface of third density which are in need of such emanations in the personal incarnative pattern.

我是 Laitos，確實，這是正確的。當在其中我們可以向一個新的器皿介紹語音傳訊的服務的開始的練習的機會被呈現出來的時候，我們就能夠實現最為主動的服務的形式了，這就是我們所要提供給你們的星球的第三密度的人群的事物了。用一種較不主動的方式，我們同樣也對於能夠進行向你們的星球表面上的那些在個人的投生模式中需要這樣的放射的第三密度的實體們送出那種你們稱之為愛與光的振動的服務了。

These emanations are sent without any identification on our part, and are most usually perceived as a general feeling of well-being, if they are perceived in a conscious manner at all. It is quite frequently the case that such vibrations shall do their work in a manner which is not noticed by the conscious mind of those receiving such sendings of love and light. In these rays we are privileged to be able to be of a small service to the population of your planet.

這些放射是在沒有對我們的部分上的任何身份識別的情況下被送出的，它們極其通常地會被感覺為一種一般性的安寧的感覺，如果它們是用一種完全有意識的方式被感覺到的話。相當頻繁的情況是，這樣的振動將用一種不會被那些接收到這樣的愛與光的發送的實體的有意識的心智注意到的方式進行它們的工作。在這些光中，我們有幸能夠對你們星球的人群進行一種小小的服務。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Yes. Does that mean that when I meditate and send love and light to individuals that it's sent through you or that you—or could be sent through you, or do you just send love and light to those who you feel a need?

提問者：是的。那意味著當我冥想並對於個體發送光的的時候，它是通過你們被送出的，還是，你們——或者它能夠通過你們被送出嗎，或者，你們僅僅是對那些你們感覺到一種需要的實體送出愛與光嗎？

I am Laitos. In many instances, our sendings of love and light are joined and blended with many other sendings of love and light which emanate both from outside of your planetary influence and upon your planetary surface. However, we do not have the function of, shall we say, a gathering of various

sendings from entities such as yourself and then serving as a postman of a cosmic kind and then delivering such sendings. Such sendings are quite able to speed on their way and make themselves felt without any such aid.

我是 *Laitos*。在很多情況中，我們對愛和光的發送，是與很多其他的對愛與光的發送結合在一起並混合起來，那些其他的對愛與光發送是同時來自於你們的星球的外部以及你們星球表面上的。然而，我們並沒有那種對來自於諸如你自己之類的實體的各種發送進行一種收集，並接著作為一種宇宙的郵差服務，並接著傳送這樣的發送的，容我們說，功能。

We are also able and honored to join any entity in the meditative state when the entity has meant or requested that we do so. This, however, is a service which we provide to far fewer upon your planetary surface than we enjoy when we are sending the emanations of love and light as a general blessing, shall we say. To all those requesting such aid we would hasten to add that we are not alone in this service and are joined by many, many other beings that are not upon your planetary surface and who also send their emanations of love and light to those requesting such.

我們同樣能夠在冥想狀態中加入到任何實體，當實體已經打算或者請求我們這樣做的時候，我們對此是感到榮耀的。然而，相比在我們正在作為一種一般性的，容我們說，祝福而發送愛與光的放射的時候我們所享受的服務，這是一種我們對你們的地球上遠遠少得多得人提供的服務。對於所有那些請求這樣的幫助的實體，我們會趕緊補充，我們在這個服務中不是孤單的，我們是被許許更多的其他存有加入的，這些存有並不在你們的星球表面，它們同樣也對那些請求這樣的放射的人們送出它們的愛與光的放射。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: No. I wasn't thinking so much of the—but, if I wished to increase the amount of love and light or to join you and others in sending love and light to someone upon this planet, is that, would that have a greater effect or amount of love and light sent to that individual?

提問者：沒有。我並不認為如此多的——但是如果我希望增加愛與光的數量，或者希望在對這個星球上的某個人送出愛與光的過程中加入你們以及其他人，那會是擁有一種更大的效果或者更大的被送給那個個體的愛與光的數量的嗎？

I am *Laitos*, and if our understanding is correct, my sister, the words suggest that your sendings are of an urgency which is quite equal to our own, for we each are a portion of the Creator, and the conscious incarnative intention to make the gift of love and light to another is a sending which is most propitiously potent, and in no need of addition. However, we might suggest that all such sendings tend to attract each to the other as likened vibrations so that there is a harmonic resonance that is set up when such sendings are offered, and this resonance then blending the sendings of many and all which make such offerings then increase the vibrational frequency of such sendings in order that those requesting such shall have a greater opportunity to be

bathed in the love and light vibrations, and to be nourished in the metaphysical sense by them.

我是 *Laitos*，如果我們的理解是正確的話，我的姐妹，這些話語建議，你的發送是具有一種與我們自己的發送相同同等的迫切性的，因為我們每一個人都以造物者的一部分，製作給另一個人的愛與光的禮物的有意識的投生意圖，就是一種極其適合地強有力的發送了，它是不需要補充的。然而，我們可以建議，所有這樣的發送都傾向於將每一個發送吸引到其他的具有類似的振動的發送上，這樣當這樣的發送被提供的時候，就會有一種和音的共振被設置好了，這種共振接下來就會將很多人以及所有做出這樣的奉獻的實體的發送的混合起來，並接著增加這樣的發送的振動的頻率，以便於那些請求這樣的發送的實體將會擁有一種更大的機會被沐浴在愛與光的振動之中，並在形而上學的意義上被它們所滋養。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: No, thank you. I appreciate your answers.

提問者：沒有了，感謝你們。我感激你們的答案。

I am Laitos, and again we thank you, my sister. Is there another query at this time?

我是 *Laitos*，再一次，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: Yes. Are you involved on a physical plane?

提問者：是的。你們是被包含在一個物質性的層面上嗎？

I am Laitos, and am indeed an individualized portion of that which you have called a social memory complex power. Our population of souls is of the fourth-density vibrational frequency in which we have the honor of pursuing the understanding of compassion, the offering of love to those whose call equals our ability to serve. We have, as you have surmised, evolved from a planetary influence similar to your own in that it was a third-density planetary sphere. During which ...

我是 *Laitos*，我確實是一個你們已經稱之為一種社會記憶複合體的力量的一個個體化的部分。我們的靈魂的群體是具有第四密度的振動頻率的，在其中我們擁有榮耀去尋求對同情心的理解，以及將愛奉獻給那些其呼喚等同於我們服務的能力的實體。如你已經猜測的一樣，我們已經從一個類似於你們自己的星球演化了，因為它是一個第三密度的星球。在其中.....

(Tape ends.)

(磁帶結束。)

February 22, 1987

1987-02-22 憤怒的用途

Group question: Concerning the uses of anger, how anger can be used in the metaphysical search.

團體問題：關於對憤怒的使用，憤怒如何可以在形而上學的尋求中被利用。

(The rest of the tape is blank.)

(磁帶剩餘的部分是空白的。)

February 24, 1987

1987-02-24 Laitos : 靈性的肌肉

(W channeling)

(W傳訊)

(Inaudible) wish to reassure them that she is responding well and to relax ... We wish to allow her the opportunity to serve ... without those feelings from ... we are having some difficulty and wish to request that she refrain from analysis at this time. We would like to ... define our source challenging. She is tuning much more ... toward that which is essential. Request that she allow more greater contact and this is simply accomplished by removing her thought processes to allow more greater love through ... channels. We would like to thank the one known as W for allowing us to use her as a vocal channel. At this time we will leave her in ... the infinite Creator and transfer to the one known as Carla. I am Laitos.

(聽不見) 希望對它們再次確認，她是在很好地回應的，要放鬆.....我們希望允許她擁有機會去服務.....沒有那些感覺.....我們正在遇到某種困難，我們希望請求她在此刻避免分析。我們想要.....限定我們的源頭的挑戰。她正在調音更加.....朝向實質性的事物。請求她允許更大的接觸，這單純地是藉由將她的思考的過程移除以允許更大的愛通過而被實現的.....管道。我們想要感謝被知曉為 W 的實體允許我們使用她作為一個語音的管道。在此刻我們將要離開她.....無限造物者，並轉移到被知曉為 Carla 的實體。我是 Laitos。

(Carla channeling)

(Carla 傳訊)

I am Laitos, and greet each again in love and light. Through this instrument as well we thank the one known as W, for the presence of mind necessary to initiate contact represents quite a substantial step forward in the process of learning to discern personalities within the universe of unseen personalities. The ones known as Jim and Carla were somewhat puzzled by our obvious presence yet their inability to hear our words, for the initiating of contact is not often done with this little previous experience. Thus, we are pleased with our disciple and thank the older instruments for not speaking what they did not hear and the new instrument for speaking what they did hear. With such simple honesty might all entities become magical!

我是 Laitos，我在愛與光種再一次向各位致意。通過這個器皿，我們同樣也向被知曉為 W 的實體致意，因為啟動接觸所需的心智的存在，代表了在學會在具有無形的人格宇宙中分辨出人格的過程中的一個相當實質性的前進的腳步。被知曉為 Jim 和 Carla 的實體對於我們明顯的在場而它們卻無法聽到我們的言語是有些有些困惑的，因為對接觸的啟動經常不是藉由這種少量的之前的體驗而被進行的。因此，我們對於我們的學徒是感到高興的，我們感謝較為年長的器皿沒有說出它們並未聽到的話語，我們感謝新的器皿聽到了它們確實聽到的話語。藉由這樣簡單的誠實，所有的實體都可以成為有魔法的了。

The one known as W shall be offered our assistance not only in the training, which we of the Confederation of Planets in the Service of the Infinite Creator feel able to offer in the area of vocal channeling, but are also willing to put ourselves at this new instrument's disposal at the point at which this new instrument decides to explore some of the deeper motivations for the decision to learn this somewhat unusual gift and service. There shall be things which we are able to offer by our presence during this process, however, there is much work in thought which must [be] accomplished before this portion of our instruction may transpire.

被知曉為 W 的實體將不僅僅在訓練中被提供我們的幫助，這些訓練是我們這些屬於服務於無限造物者的星際聯邦的實體感覺到語音傳訊的區域內能夠提供的，我們同樣也樂意於在這個新的器皿決定去探索對於去學習這個多有些不同尋常的禮物與服務的決定的某種更為深入的動機的位置上讓我們自己任由這個新的器皿支配。將會有那些我們在這個過程中藉由我們的在場能夠提供的事物，然而，在想法中有大量的工作必須在我們的指導的這個部分可以發生之前被完成。

Due to the necessity in contacting other contacts which may desire to speak, that the one contacting such entities must needs be single-pointed as a plane, and, in the sense which this instrument has read in spiritual literature, a warrior able passionately yet dispassionately to participate in the present moment with utmost appreciation and grace. Thus, this is a period in which the work of meditation shall be most valuable, for it is in the relaxation of the everyday personality that the more metaphysically alive portions of the subconscious mind and spirit complex may grow and reconfigure patterns and designs in order for an ever-improving subjective balance of personality. 由於在接觸其他的可能渴望發言的接觸的過程中的需要，一個正在接觸這樣的實體的管道必須作為一個層面需要成為專一的，從這個器皿已經地靈性的讀物中閱讀過的內容的意義上，一個鬥士是能夠帶著最大的感激與恩典，熱情地而又冷靜地參與到當下一刻的。因此，這是一個在其中冥想的工作將會是最有價值的時段，因為就是在對日常人格的放鬆中，潛意識心智和靈性複合體的更為形而上學地活躍的部分就可以成長並對模式與設計進行重構，以便於一種人格的不斷增進的主觀的平衡可以被取得。

Thus, we acknowledge to the one known as W that it is possible and perfectly acceptable that at the end of our tutorage and assistance this entity may well desire to be in relationship with a non-Confederation contact. We have the most cordial relationship with many of your so-called inner plane entities whose intentions towards incarnate individuals of your planetary influence are identical to our own, and thus we ask the instrument to channel what of our ideas and concepts it can by virtue of its own biases of mind, heart and spirit, knowing that there may well, if the entity experiences all appropriate stimulus, be more comfortable and more highly efficacious channeling [of] an entity which of its own self desires to speak through the one known as W.

因此，我們對被知曉為 W 的實體承認，在我們的輔導與幫助的結束的時候這個實體可能非常渴望去與一個非星際聯邦的接觸建立關係，這是有可能且完全可以

接受的。我們與很多的你們所謂的內在層面的實體擁有極其親切的關係，這些實體對於你們的星球的投生的個體的意圖是與我們自己的意圖是一致的，因此，我們請器皿傳訊它能夠藉由它自己的心智、心與靈性的偏向性傳訊的我們的觀念與概念，並同時知曉，如果實體體驗到完全合適的刺激，很有可能會有更為舒適且更為高效的對一個在其自身渴望去通過被知曉為 *W* 的實體發言的實體的傳訊。

We shall release this information, asking the entity to ponder it not because we are right or telling a great truth, but because were there no circumstances leading to a further eventuality of other channeling, yet still the practice of meditation and the careful seeking for the center of one's being are occupations which cannot fail to aid and improve the circumstance of any seeker.

我們將發佈這個資訊，同時請求實體思考它，不是因為我們是對的，或者我們正在講述一個偉大的真理，而是因為如果沒有任何情況會導向對於其他的傳訊的一種更進一步的偶然性，冥想的練習以及對一個人的存有的中心的仔細的尋求就仍舊是工作，在幫助並改善任何尋求者的情況的方面，這個工作是不會失敗的。

Again, if this series of thoughts is not helpful, please leave it behind. We would at this time transfer to the one known as Jim for the purpose of answering any questions that those present may wish to ask. We now transfer. I am Laitos.

再一次，如果這個系列的想法是沒有幫助的，請將它留在後面。我們會在此刻轉移到被知曉為 *Jim* 的實體，以實現回答在場的人可能希望去詢問的任何問題的目的。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet you once again in love and light through this instrument. We are happy to be able to offer ourselves in the attempt to speak towards those concerns which you may have this evening. At this time may we ask if we may speak to a query?

我是 *Laitos*，我通過這個器皿在愛與光中再一次向你們致意。我們很高興能夠提供我們自己嘗試去談及你們在今晚可能擁有的那些關注點。在此刻請問是否我們可以談及一個問題呢？

W: In regard to the information which you just gave us, I would like some clarification in that to make sure I understand correctly what you just said, and by continuing to work with you through this weekly meditation group and by continuing on my own in terms of just meditation that I can learn to be an effective channel, and that if I so wish I could channel what entity feels most comfortable for me. Is this correct?

W：在關於你們剛剛給予我的資訊的方面，我會想要某種澄清以便於確信我正確地理解了你們剛剛說的內容，藉由繼續通過這個每週的冥想團體來與你們一同工作，並藉由在僅僅冥想的方面依靠我自己，我能夠學會成為一個有效的管道，如果我如此希望，我能夠傳訊實體感覺到對於我是極其舒適的事情。這是正確的嗎？

I am Laitos, and this is basically the thrust of our suggestion, for you are, as you are aware, able to engage in the service of vocal channeling with greater ease than most new instruments due to a preparation, shall we say, which has become more visible and usable within your incarnation at this time. We are aware that there is the possibility that the kind of contact which you have now begun to enjoy through our working with you is that which may continue in your future experience and that which also may be added unto as you discover further abilities to expand your service with entities which may or may not be members of the Confederation of Planets in Service to the One Creator.

我是 *Laitos*，這基本上就是我們的建議的推力了，因為，如果你察覺到的一樣，你能夠藉由比大多數新的器皿更大的容易進行語音傳訊的服務，這是由於在此刻在你的投生中一種已經成為更為可見的且可用的，容我們說，準備工作。我們察覺到，你現在已經開始通過我們與你之間的一同工作而想用的那種接觸的類型，就是在你的未來的體驗中可能繼續的接觸的類型，這是有可能的，這種接觸的類型同樣有可能隨著你探索你未來的去拓展你的服務的能力而被補充那些可能是，或者可能不是服務太一造物者的星際聯邦的成員的實體。

There are many entities who are a part of what we find is called the inner planes of this particular planetary sphere who also seek to speak through instruments for the purpose of not only inspiring an instrument but of sharing information through an instrument with those who may seek in a fashion which is congruent with the entities making the contact. Thus, in whatever manner you choose to continue this service, we wish you to know that we appreciate the opportunity of working with you and we join you in expressing the desire to be of service to the one Creator and to those about you through this kind of service.

會有很多的實體是我們發現被稱之為這個星球的內在層面的事物的一部分的實體，它們同樣也尋求通過器皿發言，以實現不僅僅啟發一個器皿，同樣也通過一個器皿與那些可能會用一種與這些建立接觸的實體協調一致的方式來尋求的人們分享資訊的目的。因此，用無論什麼你選擇繼續這種服務的方式，我們都希望你知曉，我們感激與你們一同工作的機會，我們會在表達通過這種類型的服務對太一造物者已經你周圍的那些人們進行服務的渴望的過程中加入你們。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: (Inaudible) know that I appreciate your willingness to work with me. I'm curious about the entity that channels through (inaudible), Brother Samuel, in that I was wondering what density he is in and in relation to what density the Confederation is?

W:(聽不見)請知曉我感激你們樂意于與我們一同工作。我對於通過(聽不見)*Samuel* 兄弟傳訊的實體感到好奇，因為我想要知道，他是在什麼密度。與之相關的星際聯邦是什麼密度。

I am Laitos, and to begin with the latter portion of the query first, those of the Confederation of Planets in the Service of the One Creator are composed of a variety of vibratory levels, including some of your own planetary sphere of late third density who have for a great portion of what you call time been able to appreciate a fourth-density vibration of love and understanding. Our membership includes the densities of love, of wisdom, and of unity, numbering four, five and six.

我是 *Laitos*，首先從問題的後面的部分開始，屬於服務於太一造物者的星際聯邦的實體是有多種多樣的振動層次組成的，包括你們自己的星球的第三密度晚期的一些已經在你們所稱的時間的一個很大的部分中能夠欣賞一種第四密度的愛與理解的振動的實體。我們的成員包括愛的密度、智慧的密度，統一的密度，編號是四、五、六。

The opportunity for densities beyond the fourth to speak through instruments upon your planetary surface is greatly less than it is for those of the fourth density for it is towards this density of love and understanding which our planet—we correct this instrument—toward which those of your planetary sphere now move in their evolutionary process. Thus, it is these types of messages that are most often called for and able to be appreciated by the population of your planet.

屬於高於第四密度的密度的實體通過在你們的星球上的器皿發言的機會比那些屬於第四密度的實體所擁有的機會要遠遠少的多的，因為我們的星球是向著這個愛與理解的密度前進的——我們更正這個器皿——在你們的星球上的那些實體在它們的演化的過程中現在是向著這個愛與理解的密度前進的。因此，就是這些類型的資訊是會極其經常地被你們的星球上的人群所呼喚被其所欣賞的。

The entity of which you speak is an entity which we find to be of a great desire to be of service to others, and beyond this point we feel that it is well to reserve comment, for to comment further in describing this entity's vibratory frequency could seem to be to judge, and we do not wish our words or comments to serve as any kind of stumbling block to any other seeker of truth. In the final analysis, shall we say, the source or origin of any particular contact is far, far less important than the content of the information which any contact may have to offer to any seeker. Thus, the seeker shall determine the information that is of most value to it.

你談及的實體是一個我們發現具有一種巨大的服務他人的渴望的實體，除了這一點之外，我們感覺到去保留評論是很好的，因為在描述這個實體的振動層次的方面更進一步地評論會看起來似乎是在評判，我們並不希望我們的言語或者評論對任何其他的真理的尋求者起到任何類型的絆腳石的作用。在最後的分析中，任何特定的接觸的源頭或者來源，比任何接觸可能要提供給任何尋求者的資訊是遠遠較不重要的。因此，尋求者將決定對於它最有價值的資訊。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

W: On that question (inaudible) very much appreciate the information

(inaudible).

W: 對於那個問題，(聽不見)非常感激資訊(聽不見)。

I am Laitos, and we thank you as well, my sister. Is there another query?

我是 Laitos，我們同樣也感謝你，我的姐妹。有另一個問題嗎？

W: To get back to the information which (inaudible) is there in terms of my meditations, are there any suggestions which would aid in developing communication or receptivity?

W: 返回到在關於我的冥想的方面(聽不見)的資訊，在發展交流或者感受性的方面有任何會有幫助的建議嗎？

I am Laitos. At this point in your study of this particular service, my sister, we find that the ground work is well accomplished and the foundation is laid carefully. When a new instrument has been able to open itself to the contact which we offer to the degree that you have been able and to speak those concepts as clearly and freely as you have spoken them we can only add that the perseverance and the effort is the point most in need of focused attention. The daily meditative time which has been set aside is that time in which the desire not only to seek the truth, as you call it, to serve as an instrument through which portions of that truth may move in inspiration to others, is most helpful in the continuing deepening of such dedication. It is in these moments of communion with the one Creator that one may double and re-double the intensity of desire to seek and to share the truth. Take those times, then, and within the boundaries of your meditation seek to know more and more the heart of your own being and to continue the intensification of the desire to know and to be and to share greater and greater portions of truth.

我是 Laitos。在你對於這種特定的服務的學習的這個位置，我的姐妹，我們發現基礎工作是被很好地完成了的，地基已經被仔細地打好了。當一個新的器皿已經能夠讓它自己向著我們提供的接觸開放它自己到了你已經能夠如同你已經說出了這些觀念一樣清晰且一樣自由地說出這些觀念的程度的時候，接下來我們僅僅能夠補充的事情就是，堅持不懈與努力就是最需要被聚焦的注意力的要點了。不僅僅是對於尋求真理，如你們對它的稱呼一樣，的渴望，同樣還有作為一個通過其那種真理的一部分可以通過啟發移動到其他人身上的器皿服務的渴望，已經被留出來的每日冥想的時間，就是在其中這樣的渴望是對這樣的奉獻的持續的深化極其有幫助的時間了。就是在這些與太一造物者親密交流的時刻之中，一個人可以將對尋求並分享真理的渴望的強度進行加倍與再次加倍了。利用那些時間，接下來，在你們的冥想的邊界之中尋求去越來越多地知曉你自己的存有的核心，並繼續增強那種渴望，以知曉，成為並分享那種真理的越來越大的部分。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

W: I've come to greater awareness of the lack of love for self with this awareness. I guess where I'm not quite sure and am inclined to ask, I have

feeling that this has been what has been lacking in my conscious thoughts, what I have been in contact with on a subconscious level, that being my higher self and whatever other contacts have been made. Is this correct, and with this new awareness is this something that we can really (inaudible).

W：我已經藉由這種察覺開始更多地認識到缺少對自我的愛。我猜想我不是相當確信並傾向於詢問，我已經感覺到這已經成為了在我的有意識的想法中一直都是缺少的事物，它是我也已經在一個潛意識的層次上與之接觸的事物，也就是就是我的高我以及無論什麼其他的接觸已經產生出的事物。這是正確的嗎，藉由這種新的認識，這是某種我真正能夠（聽不見）的事情嗎？

I am Laitos, and we might comment by suggesting the perception which you have shared is in its own way relatively accurate, although there is another way of perceiving the lack of love for self which we would suggest at this time as a method, or portion of a method, for finding greater and greater love for, and by so loving the self becoming more and more able to love other selves about one which reflect to one the nature of self. And that perception is that the lack of love for self may be seen as a means of preparing the self for greater service. As one becomes aware of the lack of love and acceptance of the self, and turns to work upon that quality, one begins to build a stronger framework of the heart of self, and through the strengthening of the core perceptions of and feelings for the self, so is laid a firmer foundation for services that may then be offered to others.

我是 *Laitos*，我們可以藉由這樣評論來建議，你已經分享了的觀念，用它自己的方式是相對準確的，儘管會有另一種感覺對自我的愛的方式是我們在此刻會建議為一種方法或者一種方法的一部分的事物，因為找到越來越大的對自我的愛，並藉由這樣愛自我，自我就會越來越多地能夠去愛在一個人周圍的其他自我，這些其他自我會對其映射出自我的屬性。那個觀念即，對自我的愛的缺少可以被視為是一種讓自我為更大的服務做好準備的方式。當一個人開始察覺到缺少愛以及缺少對自我的接納，並轉過身對那種特性進行工作的時候，一個人就會開始構建自我的心的一個更為強有力的框架，通過對自我的核心的知覺以及對自我的感覺的增強，那種接下來就可以被提供給其他人的服務的一個更為堅實的基礎就如此可以被打下了。

Thus, one may see various imitations, obstacles and blockages not just as hindrances to one's progress, but means by which one's progress may be accelerated, for these areas are what you may call the food for growth, the catalyst, which, when processed, will allow the constant transformation of the inner being and its radiance into the entity and those about it.

因此，一個人可以將各種各樣的限制、阻礙和障礙物不僅僅視為是對一個人的發展的妨礙，同樣也可以視為是一個人的發展藉由其可以被加速的途徑，因為這些區域就是你們可以稱之為成長的食糧的事物了，當催化劑被處理之後，催化劑就將會允許內在的存有的持續不斷的轉變以及它向著實體以及在它周圍的人的輻射。

Thus, a concentrated effort at working upon one's perception of self can allow one not only to achieve the broader point of view of the self by the self, but

also allow one to then move the point of viewing further into the environment about one, and, indeed, to the smallest portion of the daily round of activities, until the creation about one begins to take on the feel and appearance of that which is sacred, unified and full of joy and perfect motion.

因此，在一個人對自我的觀念上的工作的一種集中性的努力，是能夠允許一個人不僅僅取得自我對自我的更大的視角，同樣也會允許一個人接著講那個視角移動到在一個人周圍的環境之中，並確實，移動到日常生活的活動的最小的部分之中，一直到在一個人周圍的造物開始呈現出神聖的、統一、充滿喜悅與完美的運動的感覺與外觀為止。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Is it also that by experiencing certain challenges one in service to the other one is able to understand their situation (inaudible) service or help?

W：這同樣也是說，藉由在服務他人的過程中體驗一定的挑戰，一個人能能夠理解它們的情況（聽不見）服務或者幫助，是嗎？

I am Laitos, and, indeed, we find this to be quite correct, for within your illusion, most of the purpose and means for fulfilling purpose for an incarnation is hidden from the seeker of truth, even from one who seeks most diligently and constantly. Those times of difficulty are the times during which the greatest growth is possible, for no muscle, be it physical, mental or spiritual, grows stronger through lack of use but only through greater and greater use. In the times of difficulty you are using all that you have of the spiritual, the mental, the emotional, and perhaps even the physical complexes in order to survive and to retain the balanced view. Thus, in truth, one may rejoice in difficulties, for at these times one is offered the opportunity to expand one's limited ability to perceive the Creator in all portions of the illusion and to be of service to those portions which seem unlovable and unacceptable.

我是 *Laitos*，確實，我們發現這是相當正確的，因為在你們的幻象中，大多數的對於一次投生的目標以及實踐對一次投生的目標的途徑，都是對真理的尋求者隱藏起來的，甚至是對一個極其勤奮且持續地尋求的尋求者隱藏起來的。那些困難的時期是那些在其中最大的成長是有可能發生的時期，因為沒有任何肌肉會通過缺少使用，而僅僅是通過越來越多的使用而變得更加強有力，無論它是身體的肌肉，或是心智或者靈性的肌肉。在困難的時刻，你正在使用所有你擁有的靈性的、心智的、情緒的複合體，甚至也許是身體的複合體，以便於存活並保持那種平衡的觀點。因此，實際上，一個人可以在困難中歡慶，因為在這些時刻，一個人是被提供了機會來拓展一個人在幻象的所有部分中去感知造物者的有限的能力，並對那些看起來似乎無法去愛且無法接受的部分進行服務。

May we speak further, my sister?

我的姐妹，我們可以進一步對你們發言嗎？

W: Is that where the concept of letting go comes in, allowing the Creator to

guide as opposed to the self trying to manipulate? W: 允許造物者去指引而不是讓自我嘗試去操縱，那就是放下的觀念出現的位置嗎？

I am Laitos, and we find that this is one fundamentally important portion of the opportunity for learning that presents itself in the times of difficulty. The entity suffering the difficulty will, by its very nature, respond in a fashion which is spontaneous, unrehearsed and perhaps even quite out of control as you would call it. Within these responses there lies the reflection of the limitations of the entity which are now presenting themselves for the opportunity of being stretched and expanded to the point where a greater view of the creation and of the self and the relationship between the self and the creation might be observed by the entity.

我是 *Laitos*，我們發現這是在困難的時刻中讓其自身呈現出來的學習的機會的一個根本性地重要的部分。遭受了困難的實體將會，藉由它的本性，用一種自發性的、自然而然的，也許甚至是相當不受控制的，如你們對它的稱呼一樣，方式進行回應。在這些回應中存在有對於實體的局限性的映射，這些局限性正在將它們自己呈現出來以取得被拉升並被拓展到這樣一個位置的機會，在那個位置上，一種對造物，對自我，以及對自我和造物之間的關係的更大的視野，就可以被實體觀察到了。

As the entity is looking upon its own experience and is in the middle of things, shall we say, it will find if the test be true and intensely enough experienced that there is a point beyond which the entity has little effect upon the movement of experience and the outcome of events. At this point the entity, perhaps in meditation, contemplation, or prayer will find it most helpful to surrender the smaller view of the conscious mind and its analysis of what to do and not to do to the greater self, which some call the higher self, and to those forces of light which guide and protect each entity within the third-density illusion.

當實體正在觀察它自己的體驗以及處於，容我們說，事物當中的時候，它將會發現，如果最佳的事物是真實的並且是被足夠強烈地體驗到，會有一個位置，在那個位置之外實體對於體驗的行動以及事件的結果幾乎不會有任何的影響。在這個位置上，實體將會發現，也許是在冥想中，沉思中或者祈禱中發現，將有意識心智的較小的觀點以及它對於要去做什麼和不去做什麼的分析，臣服於更大的自我，一個人會稱之為高我，臣服於那些在第三密度中指引和保護每一個實體的光的力量，這是極其有幫助的。

In this way the entity is brought face to face with its own limitations and its need for inspiration and transformation of its point of view by surrendering the smaller point of view and belief system. The entity is making a path or channel through which aid may be offered by greater portions of the self, including the higher self and those guides and teachers which are drawn to an entity by the nature of its seeking. In this way the intuition may feed and nourish the conscious mind and aid in its expansion ...

用這種方式，實體會藉由將較小的視角以及信念系統的臣服而與它的局限性以及

它對於它的視角的啟發與轉變的需要面對面。實體正在創造一條道路或者一個管道，通過它，幫助可以被自我的更大的部分提供出來，這些自我的更大的部分包括高我，那些藉由實體尋求的屬性而被吸引到一個實體的指導靈和老師。用這種方式，直覺就可以餵養並滋養有意識的心智並幫助其.....

(Tape ends.)

(磁帶結束)

March 1, 1987

1987-03-01 亞當與夏娃的原型

Group question: General question concerning the story in the Bible of Adam and Eve, whether it is an actual story of people that existed, or a symbolic story supposed to show us certain principles, etc.

團體問題：關於在聖經中的亞當與夏娃的故事的一般性的問題，是否它是一個存在過的人的實際的故事，還是一個被假設要向我們展現一定的原則的象徵性的故事，等等。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a rare privilege and blessing to be called to this seeking group of pilgrims, and we are honored that we are guests at such a banquet of love.

我是 Q'uo。在太一無限造物者的愛與光中致意。被呼喚到這個尋求的朝聖者的團體，這是一種罕見的榮幸與祝福，我們對於我們是這樣一場愛的盛宴上的賓客而感到榮耀。

The one who wishes to study the creation may fruitfully study what is popularly called the archetypical mind. Indeed, we know of no better name for this informational treasure house than the mind of the archetypes. It is archetypes, rather than individuals, which the stories of creation seek to illuminate, for creation of self-consciousness begins, subjectively, after creation. The consciousness [which is] conscious of creation is only that of the Creator, and within the illusions which all of us enjoy there is no direct road to clear perception.

一個希望去研究造物的人可以富有成效地研究通俗地被稱之為原型心智的事物。確實，我們對於這個資訊的珍寶庫不知道比原型心智更好的名字了。造物的故事尋求去啟發的事物，是原型，而不是個體，因為對自我意識的創造，在主觀上，是在造物之後開始的。察覺到造物的意識，僅僅是屬於造物者的意識，在我們全都享用的幻象中，沒有直接的道路通往清晰的知覺。

It is necessary that expression be general, for the witness to creation is mute and lies within the infinite mystery of the potential intelligence of the uncreated and created Creator, whose mystery is whole and entire and has not and shall not be disturbed by the puny and petty ponderings of our kind. We are seekers, not finders, my friends.

表達需要是一般性的，因為對創造的見證者是無言的，並存在於未被造與被造的創造者的潛在的智慧無限的神秘之中，造物者的神秘是完全的，完整的，它尚未被，也將不會被屬於我們的內心的微不足道且瑣屑的思考所打擾。

And so within us lie the deepest hunches of what you may call your races. Upon some planets, all have the same archetypical mind. Some of the confusions about creation lie in the various stories of creation, generated by

the archetypal minds of those from different planetary influences. There are many such upon your particular planet. It is well, in considering the archetypal mind, to work with a system which is found instinctively by you to be evocative of the rich fruit of suggestion and inference, for each image is designed to center one within a portion of deep knowledge about one's origin and definition, one's way of progression and hope for the future.

因此，在我們內在之中存在有你們可以稱之為屬於你們的物種的最為深入的預感。在一些星球上，所有人都擁有相同的原型心智。關於造物的一些混淆是存在於對造物的各種各樣的故事之中，它們是被那些來自於不同的星球的實體的原型心智所產生的。在你們特定的星球上，會有很多這樣的造物的故事。在考慮原型心智的方面，去與一個你本能地發現是引發了暗示與推論的豐富的果實的系統一同工作，這是很好的，因為每一個形象都是旨在讓一個人處於關於一個人的起源與定義，一個人的發展的途徑以及對未來的希望的一部分的深入的知識的中心處的。

Let us look at the most well-known myth within this group of entities. In this story, the first man is made greater than all the animals and able to talk to the Creator. Now, my friends, there is rich food for thought in this image, and, indeed, one of your teachers makes fruitful use of the theme in what you call the parable of the prodigal son. Each of you has an Eden, a time of untrammelled and untroubled beauty, a golden time when the body, soul, mind and heart felt good, at home and well. The sun was happy and even the rain hardly noticeable. And yet somehow, somewhere, through the process of all the years of incarnation, as you call them, you have left the garden—and how alone you feel!

讓我們檢查在這個實體的團體中最为清楚瞭解的神話。在這個故事中，第一個人是被製作為比所有的動物都更大，且能夠與造物者說話的。現在，我的朋友們，在這個形象中有著豐富的思考的食糧，確實，你們的一位老師通過你們所稱的浪子的預言對這個主題做出了富有成效的利用了。你們每一個人擁有一個亞當，都擁有一個具有不受約束且無憂無慮的美麗的時刻，一個當身體、靈魂、心智和心都感覺良好、在家中且健全的黃金時刻。太陽是快樂的，甚至雨水幾乎不會被注意到。而以某種方式，在某個位置，穿越所有的投生的年月，如你們對它們的稱呼一樣，你們已經離開了花園了——你們感覺是多麼孤單呀！

Yet, both in and out of the garden, there comes the second archetype—the helper. Each entity has within it the lonely warrior and the helper, the fount of all wisdom and solace. Your Logos has created a strongly biased sexual differentiation so that although each male and each female experience both needs, yet still to the male is given the striving for the freedom by nature; to the female, the centered feeling of untold riches of happiness, solace and peace.

同時在花園中與花園外，出現了第二個原型——幫助者。每一個實體在其內在之中都擁有孤單的鬥士和幫助者，擁有所有的智慧與慰藉的源泉。你們的理則已經創造出一種強有力地性別上有偏向性的差別，這樣儘管每一個男性和每一個女性同時都體驗到需要，男性仍舊被賦予了藉由其本性對自由的努力，女性則被賦予了處於無法言喻的快樂、慰藉與平安的豐盛的感覺的中心。

Neither males nor females experience enough of freedom without an emotional bias, and neither males nor females experience most purely the joy of being of total service. Yet by the sexual choice of a chemical body at the beginning of incarnation each of you has chosen to experience the male archetype or the female archetype as regards that which is demanded by the culture. It is to be noted that only in highly cerebral cultures where education has been carried far does the idea of interchangeable roles surface, for it is not an idea which fits naturally with the genetic disposition of the third-density body which has been issued to each of you.

無論是男性，還是女性都不會沒有在沒有一種情緒上的偏向性的情況下體驗到足夠多的自由，無論是男性，還是女性都不會不會極其純淨地體驗到進行完全的服務的喜悅。而藉由在你們在投生開始的時候對一個化學性的身體的性方面的選擇，你們每一個人已經選擇在關於被文化要求的事物的方面來體驗男性原型或者女性原型。要被指出的事情是，僅僅是在高度理智性的文化中，在其中教育已經相當深遠的了，互換角色的觀點才會浮現，因為它不是一個會自然而然地匹配已經被流向你們每一個人的第三密度的身體的基因的傾向性。

This is one small example of the archetypes which may be studied in the creation myth. Also of interest is the introduction, very early in the myth and with repeated emphases, of the eventual and inevitable fall, for repeatedly the archetypal male and female choose freely to disobey the Creator to whom they can talk. Each of you may feel a desire to speak directly to your Creator, but perhaps if the Creator 's face were familiar the Creator might be taken for granted. Perhaps the Creator which is a mystery is the more understandable Creator and the more to be appreciated.

這是一個在造物的神話中可以被研究的原型的小小的例子。同樣有趣的事情是，在神話中的非常早的部分，藉由反復的強調，對最終且不可避免的跌落的引入，因為原型的男性和女性會反復性地自由地選擇去違背它們能夠與之說話的造物者。你們每一個人都可能感覺到一種直接與你的造物者說話的渴望，但是，也許如果造物者的面孔是熟悉的，造物者就可能被當作是理所當然的了。造物者是一個神秘，這也許是更為可以理解且更多地會被欣賞的造物者。

When the female archetype known as Eve met with the instrument which removed the couple from the garden, it was at the behest of a very important figure. It is to be noted that in the Tarot the serpent is the image of wisdom, and so it is intended in this creation myth which draws heavily upon the same cultural material. It is wisdom which can be the most effectively negative creation, for an over-abundance of love is more difficult to twist entirely. The habit of over-stimulation of the intellect is far more likely to end in a negative movement. Yet, does not all of your experiences as a race and as individuals depend almost completely upon the presence, the enthusiasm, and the action of the serpent in your lives, those seemingly negative forces which cause one to be experiencing life outside the garden, where each day has challenges and it is difficult to express or even feel faith and passion, hope and joy?

當被知曉為夏娃的女性的原型遇到了讓那對夫妻從花園中被趕出來的器皿了，它是按照一個非常重要的人物的指示辦事的。要被注意到的是，在塔羅中蛇是具有智慧的形象，因此，在這個從相同的文化性的材料中吸引了大量的注意力的造物的神話中，這是被打算好的事情。恰恰就是智慧是能夠成為最為有效的負面性的創造物的，因為一種愛的過度豐盛是會更為難以完全地扭曲的。對邏輯智力的過度刺激的習慣，是遠遠更加有可能通過一種負面性的行動結束的。而你們作為一個物種並作為個體的體驗難道不是全都是幾乎完全依賴於在你們的生命中的蛇的存在、熱情與行動，以及那些使得一個人在花園外體驗生命的表面上是負面性的力量嗎，在花園外，每一天都擁有挑戰，要去表達甚至感覺到信心與熱情、希望與喜悅是困難的。

Yet is it not, when you look back upon those times that you see so often the greatest of progress made during those difficult times? What to praise and what to blame about the creation of the Father? It is difficult, nay, let us say impossible, to call any portion of the creation bad, for the debt of the pilgrim to the negative population upon your planet is great. You are experiencing life both in and out of the garden. Each portion of that story is a portion of a complex series of archetypes. The study of the archetypal mind is most helpful, yet we would not encourage you to study to the extent of mental and spiritual indigestion in order to feel that you are progressing along the spiritual path.

當你們回顧那些時刻的時候，你們難道沒有看到在那些困難的時間期間，最大的進展如此經常地被做出了嗎？關於天父的造物，要麼讚美什麼和要去責備什麼呢？它是困難的，好，讓我們說，不可能稱呼造物的任何的部分是壞的，因為朝聖者對於在你們的星球上的負面性的人群的情義是巨大的。你們是同時在花園中和花園外體驗生命。那個故事的每一個部分都是一系列複雜的原型。對原型心智的研究是極其有幫助的，而我們不會鼓勵你們為了感覺到你們是正在沿著靈性的道路前進的而對其研究到了心智和靈性消化不良的程度。

We would at this time make note that those things which are most important to learn, to grasp, and to make a part of the life are those things which are simple and devoid of the complexity of language and ratiocination, for you seek that which is found in silence and in eternity. You seek, therefore, in a foreign language and in an alien land, yet it is your native tongue and your native home. The language of the heart shall speak for you in the kingdom you now seek. We await you there and are with you there this moment. As your consciousness points and wills and meditates itself to be, so you shall be.

我們會在此刻指出，那些對於學習，對於掌握，對於使之成為生命的一部分是極其重要的事情，就是那些簡單而又缺少了言語與推論的複雜性的事情，因為你們尋求那會在靜默中，在永恆中被找到的事情。因此，你們是用一種陌生的語言並在一個異鄉的土地上尋求的，而它是你們的母語與你們的本土的家園。屬於心的語言將會在你們現在尋求的國度中對你們說話。我們在那裏等待著你們，並會在吃了與你們一起在那裏。當你們的意識瞄準、意願並冥想它自己成為的時候，你們因此就將成為。

Be careful what you desire. Be assiduous in your meditations, and may you

have our greatest thanks for asking us such an interesting question. It has been our pleasure to talk upon the subject and we hope that we have said a few things which may spark other questions or give you food for thought. Of course, we are fallible and prone to error, as is any seeker of mystery. If there is aught said that grates, please ignore our humble words and continue seeking, serene and confident in your own judgment.

小心你們渴望的事物。在你們的冥想中成為刻苦的，祝願你們擁有我們對於你們詢問我們這樣一個有趣的問題的最大感謝。在這個主題上發言已經是我們的快樂了，我們希望我們已經說了一些可能會激發其他的問題，或者給予你們思考的食糧的事物呢。當然，我們是會犯錯且易於犯錯的，如同任何的神秘的尋求者一樣。如果任何被說了的事情是讓人惱怒的，請忽略我們謙遜的言語並繼續尋求，對你自己的判斷感到平靜並忠實於它。

We find that there is a desire for one of our comrades to speak through the one known as Jim, and so at this time we shall leave the group, thanking it for the blessing it has given us in being able to share time and thought with you. We especially greet those whom we do not see each week, for to us all times are the same, and it is a great joy to see each soul with whom our vibrations have learned to dance in rhythm. We leave this instrument now, and each of you, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

我們發現我們的一個夥伴有一種通過被知曉為 *Jim* 的實體發言的渴望，因此，在此刻，我們將離開這個團體，我們為它通過已經給予我們的祝福而感謝它，這種祝福使得我們能夠與你們分享時間和想法了。我們尤其向那些我們並未在每一周都看到的實體致意，因為對於我們所有的時間都是相同的，看到每一個我們的振動已經學會與之一起在旋律中舞蹈的靈魂，這是一種巨大的喜悅。我們現在離開這個器皿，我們在太一無限造物者的愛與光中離開你們每一位。我們是 *Q'uo*。 *Adonai*，我的朋友們。 *Adonai*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we are most happy and honored to greet each in love and in light. It has been quite a period of your time since we have been able to speak through this instrument to this group and we are very happy that we have been called this evening and we offer ourselves at this time in the attempt to speak to those queries which you may offer to us. May we begin, my friends, with a query?

我是 *Latwii*，我們對於在愛與光中向各位致意是極其高興且感到榮耀的。自從跟我們已經能夠通過這個器皿向這個團體發言，已經有相當長的一段時間的時間了，我們對於我們今晚已經被呼喚是極其高興的，我們在此刻提供我們自己來嘗試去談及那些你們可能提供給我們的問題。我的朋友們，我們可以用一個問題開始嗎？

J: Would you explain the relationship between Q'uo and Latwii?

J: 你們願意解釋在 *Q'uo* 與 *Latwii* 之間的關係嗎？

I am Latwii. I am not Q'uo. We may suggest that the relationship is that of fellow seekers. As those gathered in this domicile are each seekers of truth, sharing that seeking and sharing the path, so we share with those of Q'uo and with many others as well the seeking for truth in the vibrational frequency of wisdom or light. We are similar to those of Q'uo in that we are what you have learned to call a social memory complex, that is, a grouping of mind/body/spirit complexes which seeks as one being the nature of truth.

我是 *Latwii*。我不是 *Q'uo*。關係是夥伴的尋求者的關係。如同在這個住所中聚集在一起的每一個實體，都是分享了那種尋求和分享了那條道路的真理的尋求者一樣，我們與 *Q'uo* 進行分享，並同樣也與很多其他的實體分享在智慧或者光的振動頻率中對真理的尋求。我們與 *Q'uo* 是類似的，因為我們是你們已經學會去稱之為一個社會記憶複合體的事物，也就是作為一個存有尋求真理的屬性的心//靈複合體的一個集合。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: I understand what you just said. Normally in our sessions, the question and answer session is also handled by the same entity that is channeled during the session. Can you explain [why] Latwii has decided to come through for this particular question and answer session?

J：我理解你們剛剛說的內容。在我們的集會中，提問和回答的集會通常也被在集會期間被傳訊的相同的實體所主持的。你們能夠解釋，為什麼 *Latwii* 已經決定在這個特定的提問與回答的集會上出現嗎？

I am Latwii, and we are happy to speak to that point, my brother. As we cast our thoughts back in your time, we find that there was a time during which we also spoke in the capacity of those of Q'uo in giving the opening message and followed that service with the honor of attempting to speak to queries. This service has largely of late been offered by those of Q'uo, for this group has in its progression of experience attracted to it this group of entities now known to you as Q'uo which is able to speak to the concerns of this group in a fashion which is more closely aligned with the group's seeking.

我是 *Latwii*，我們很高興談及那一點，我的兄弟。當我們回顧你們的過去的時候，我們發現曾經有一個時期，在其中我們同樣也在開場的資訊中通過 *Q'uo* 的身份發言，我們藉由嘗試去談及提問的榮耀來繼續那種服務。這個服務在最近主要是由 *Q'uo* 提供的，因為這個團體在其體驗的發展中已經將這個現在被你們知曉為 *Q'uo* 的實體的團體吸引到它身邊了，*Q'uo* 能夠用一種極其緊密地與團體的尋求相匹配的方式來談及這個團體的那些關注點。

We have been called this evening to offer our services in the answering of queries by a member of your group which remembers us in, shall we say, our heyday when we spoke as the primary contact of this group, and we are honored to once again be invited to this group, for it has always been our joy to offer our services to this group, for this group has been able in most

instances to grasp the ridiculous nature of our sense of humor when we have been able to express it through the rigid confines of this instrument's mind.

我們今晚已經被你們的團體的一個成員呼喚來通過回答問題來提供我們的服務了，這個成員記得我們作為這個團體的主要的接觸而發言的，容我們說，全盛時期，我們對於再一次被邀請到這個團體是感到榮耀的，因為對這個團體提供我們的服務一直都是我們的喜悅，因為這個團體在大多數場合已經能夠掌握我們的幽默感的滑稽的屬性了，當我們已經能夠通過這個器皿的頭腦的嚴肅的邊界來表達它的時候。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: No, thank you, that cleared that up. To get back to tonight's session, I would like to ask a question about the archetypical mind of ... Let me regress just a minute. It was stated that wisdom, being the archetype of the serpent, was responsible basically for the ousting from the garden of Eden. Am I to understand from that our overindulgence in intellectual pursuits, rather than pursuits of the heart, does that lead to our ousting from the garden of Eden even today? Does that make sense?

J: 沒有了，謝謝你們，那澄清了那一點了。返回到今晚的集會，我想要詢問一個關於原型心智的問題.....讓我後退僅僅一分鐘。被陳述的事情是，智慧是蛇的原型，蛇是基本上要為逐出伊甸園負責的。我從那個陳述理解的事情是，我們對於邏輯智力的追尋，而不是對心的追尋的過分放縱，確實導向了我們甚至今天都被逐出伊甸園，是嗎？那是有道理的嗎？

I am Latwii, and we feel that we have the gist of your query in our grasp, and we shall respond with that supposition in mind. Please query further if we are mistaken.

我是 *Latwii*，我們感覺到我們已經掌握了你的問題的要點了，我們將會憑藉在頭腦中的推測來回應那個要點。如果我們弄錯了，請進一步提問。

The concepts, as we have listened to them being shared this evening, concerning the wisdom and the movement of the archetypical energies of the male and female principles out of the unity that was prevalent within the garden of Eden, as it is called, are a force; that is, wisdom, which allows for the gaining of experience by those portions of the Creator which comprise Its creation. This movement into experience is that which entities seem to experience from the state of grace, harmony and unity which is the nature of the garden of Eden in which all is provided without the need for seeking or striving or experiencing of any kind. Yet, it is the purpose of the creation to provide the Creator means by which It might know Itself in ways not available without the creation and without movement from the unity occurring within the creation by those who populate the creation.

如我們已經聽到的在今晚被分享的觀念，涉及到智慧以及男性和女性原型的原型能量移動離開在伊甸園中，如同它被稱呼的一樣，盛行的一體性性的觀念，是一種力量，也就是說，智慧允許構成了造物者的造物的造物者的那些部分取得體驗。

這種進入體驗的運動就是實體看起來似乎從那種伊甸園的屬性之所是恩典、和諧與統一的狀態體驗到，在伊甸園中一切事物都在沒有無論什麼任何類型的尋求或者努力或者體驗的需要的情況下被提供的。而造物者的目的是提供給造物者藉由其他可以用這樣方式知曉祂自己的途徑，如果沒有造物，如果沒有發生在造物中被居住在造物中的那些實體體驗到的離開統一的運動，這些造物者知曉祂自己的方式就是不可能被取得的。

Thus, those principles represented by Adam and Eve, the male and the female principles, present in each entity, are provided the necessity as well as the opportunity of gaining experience in order that the consciousness which they represent might become individualized to the extent that greater and greater experience is gained and greater and greater distortion, shall we say, or movement from unity results, thereby creating the need or the antithetical movement to again rejoin the unity of all creation, bringing with this movement back toward unity all experience that is gained in the movement from unity, thereby glorifying the Creator by the bringing of the harvest of experience home, shall we say.

因此，那些被亞當與夏娃代表的原則，在每一個實體身上呈現出來的男性和女性的原則，是提供了需要，同樣也提供了取得體驗的機會，以便於它們代表的意識可以成為個體化的，這種個體化是到了越來越大的體驗被取得，且產生出越來越大的，容我們說，扭曲，或者離開一體性的結果的程度的，由此創造出再一次與所有的造物的一體性重新結合的需要或者對立心的運動，同時伴隨著這種運動將所有的在那種離開一體性的運動中被取得的體驗往回帶到那種一體性，並因此藉由將體驗的收穫物，容我們說，帶回家而榮耀造物者。

The tendency of the quality of wisdom to individualize itself in consciousness is a tendency which can be intensified to the extent that an entity may so separate itself from all about it that it travels its journey of seeking upon the path that you might call the negative path, or that which separates self from all other self.

智慧對於在意識中對其自身進行個體化的屬性的傾向，是一種能夠被強化到這樣一個程度的傾向，實體可以將它自己與在它周圍的所有人如此之分開，以至於它會走上那條在你們所稱的負面性的道路上，或者在將它自己與所有其他自我分開的道路上進行尋求的旅程。

The compassion or love which the entities knew within the garden of Eden, and which seems removed from them as they journey from that garden, are forces which are most easily aligned with that quality that you might call the positive path or the radiant path. These qualities of wisdom and love are the representations of the nature of the Creator in creation, that any entity might choose as the path upon which it shall journey back into unity with all the creation and the one Creator.

實體在伊甸園中曾經知曉的，隨著它們離開那個花園而似乎從它們身上被移除了那種同情心或者愛，就是極其容易與那種我們可能稱之為正面性的道路或者發光的道路的屬性向匹配的力量了。這些智慧和愛的特性就是對於在造物中的造物者的屬性的表現，任何實體就可以選擇這種屬性作為它將會在其上旅行返回到與一

切造物以及與太一造物者的一體性的道路了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: I think I understand most of what you said. Let me just ask one further question. Is mankind journeying back toward the garden of Eden, or away from the garden of Eden?

J：我認為我理解了大多數你說的內容了。讓我僅僅問一個進一步的問題。人類是旅行返回到伊甸園嗎，或者是離開伊甸園呢？

I am Latwii, and we assume that your query refers to the mankind that is the inhabitant of your third-density illusion, and if this be the case, we would suggest that your population within your vibratory frequency is that which is perfecting that quality of self-consciousness which is able to choose the path upon which it shall return to that condition of unity which is represented by the garden of Eden within your holy work.

我是 *Latwii*，我們假設你的問題指的是你們的第三密度的幻象的居住者之所是的人類，如果是這樣的話，我們會建議，在你們的振動頻率就是那個正在使得自我意識的屬性變得完美的事物，這種自我意識能夠選擇它將會在其上返到那種具有統一性的情況的道路，這種統一性就是被在你們的神聖著作中的伊甸園所描繪的事物了。

Thus, the great journey that has been set upon in the creation has reached its culmination within beings such as yourselves who have succeeded in individualizing the consciousness to the extent that to most of your population it seems that each entity is quite separate, one from another, and that there is very little that connects beings in the creation, and that the creation itself, indeed, is that which is many things, each separate from the other.

因此，在造物中已經被著手進行的那個偉大的旅程已經在諸如你們自己之類的存有內在之中抵達它的頂點了，你們已經成功地讓意識個體化到了這樣一種程度了，對於你們的人群中的大多數人，看起來似乎每一個實體是與相互彼此是相當分離的，在造物中只有非常少的事物將存有聯繫在一起，看起來似乎造物其自身，確實就是很多事物，且每一個都是與相互彼此分離的。

Thus, at this time, those of your population of third density are beginning the process of making the choice which shall allow the return through much of what you call time and experience and the refining of those choices made within your illusion, back to the unity of all things and beings.

因此，在此刻你們的屬於第三密度的人群正在開始做出選擇的過程，這個選擇將允許通過大量的你們所稱的時間，體驗以及對那些在你們的幻象中被做出的選擇的精煉而返回，返回到一切事物與存有的一體性。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: No, thank you. That's all the questions I have tonight.

J: 沒有了，感謝你們。那就是所有我今晚擁有的問題了。

I am Latwii, and we thank you, my brother. Is there another query?

我是 *Latwii*，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Yes, I guess I'd better ask S1's question. This is from S1. She sends her love and realizes that this is not precisely philosophical, and realizes that you do not infringe on free will, and anything you can say will be fine.

Carla：是的，我猜想我最好詢問 *S1* 的問題。這個問題來自 *S1*。她送出了她的愛並意識到，這個問題並非精確地是哲學性的，她意識到你們不會侵犯自由意志，任何你們能夠說的事情都是很好的。

She says that in her sleep she's been going up against a glass wall, and when she wakes up, she's coming back through the wall, but she can't remember what she was doing on the other side. She wonders if she will ever be able to remember, and what the nature of the wall is?

她說，在她的夢境中，它一直撞到一面玻璃牆，當她醒過來的時候，她穿過那扇牆回來了，但是她無法基礎她在另一邊做了什麼。她要知道是否她將能夠回憶起來，那面牆的屬性是什麼呢？

I am Latwii, and we find that with this query we move quite close to the potential for infringing upon free will, and shall do our utmost to walk that line carefully. We may assure the one known as S1 that the process which she is now undergoing is one which is the normal outgrowth of her own inner seeking. The experience which she is able to remember will continue to expand in detail according to her ability to utilize in a conscious fashion the information which is contained therein. We may not speak as to the content or quality of this information, for this is that which is of necessity reserved for the exploration of this entity within her own experience in contemplation and meditation.

我是 *Latwii*，我們發現，藉由這個問題，我們相當接近對自由意志的侵犯的可能性了，我們將進我們的權利來小心地沿著那條邊界走動。我們可以對被知曉為 *S1* 的實體確認，她正在經歷的過程是一個她自己的內在的尋求的通常的派生物。她能夠回憶起來的體驗將繼續根據她用一種有意識地方式利用被包含在其中的資訊的能力而在具體細節的方面拓展。我們可能不會在關於這個資訊的內容或者特性的方面發言，因為這是有必要被保留給這個實體在沉思與冥想中在她自己的體驗中的進行探索的。

The protection that she has provided through ritualized intention is quite sufficient to give this entity the assurance of safe passage during her sleep and dream periods in which the passage through the wall occurs, and we commend this entity for its diligence in taking the time to provide itself with this quality of protection.

她已經通過儀式化的意圖提供的保護是相當充分的，以給予這個實體在她的睡眠

與夢境期間對安全的通行的確保，就是在這個時期中穿越牆壁發生了，我們為這個實體在花時間為它自己提供這種保護的特性的方面的勤奮而稱讚它。

We can recommend to this entity that the focusing of the attention at the present time upon the feeling tones [that] are present when she is able to recall any portion of this experience is that which shall be helpful in tracing the path that now is only dimly lit, and which will, with time and intention of seeking, become more discernible to her subconscious and then conscious mind. The contemplation and meditation upon these feeling tones will prepare the conscious mind to accept more and more of that which is available to it through the subconscious mind from the experience that occurs beyond that wall of forgetting.

我們能夠對這個實體建議，將當前的時刻的注意力聚焦在當她能夠會想起這個體驗的任何部分的時候出現的感覺的音調上，就是在追蹤那條現在僅僅是暗淡地發光的道路的方面將會有幫助的事情，藉由時間和尋求的意圖，這條道路將對於她的潛意識，接著是表面意識的心智成為更加可以分辨的。在這些感覺的音調上的沉思和冥想，將會讓有意識的心智準備好接受越來越多的來自於發生在那個遺忘的牆壁之外的體驗的，並通過潛意識的心智可以為其所取得的事物。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, I'd just like to thank you for S1, and to tell you that I know she'll be very happy with the answer and really appreciates being able to contact you. And if she has another question, she can write me back and I'll ask you then. It's nice to hear you.

Carla：沒有了，我僅僅想要為 S1 感謝你，我想要告訴你們，我知道她將會對那個答案非常高興並會真正感激能夠接觸你們。如果她有另一個問題，她能夠給我回信，我將會接著詢問你們。聽到你們的聲音真好。

I am Latwii, and we thank you both, my sisters, for we take great joy in having the opportunity of speaking to each such seeker, and we are especially grateful that this instrument has provided us the opportunity to utilize its abilities at this time. We were about to make a somewhat less than serious comment about its abilities, but refrained at the last moment, for fear of causing too much giggling within a mind which needs a firm center at the moment.

我是 Latwii，我們同時感謝你們兩個，我們姐妹們，因為我們在擁有機會對每一個這樣的尋求者發言是得到了巨大的喜悅的，我們尤其感激這個器皿已經提供給我們機會在此刻利用它的能力。我們正在準備對於它的能力做出一個多少較不嚴肅的評論，但是我們在最後一刻忍住了，因為我們擔心在一個在此刻需要一種穩固的中心的頭腦中造成過多的癡笑。

Is there another query at this time?

在此刻有另一個問題嗎？

J: Yes, I have a question. It harks back to the answer you just gave, one portion of it which is a small portion, but probably very important. I've always had a kind of thing about worrying about negative influences, when I meditate, entities that may be negatively inclined influencing me. I've always basically, and I know Carla and I have had discussions and she has chastised me lovingly a few times for my views on this, but I've never worried about negative entities influencing me or messing with me in any way. Sometimes, I used to think, well, maybe I'm just popping off, maybe I really do worry about it, or I'm afraid of it deep down. But I don't think I am, and I've never been one to back off from, if someone had something new they wanted to try, even something as silly as getting stoned and meditating real heavy or something. But, whatever, I mean, this would seem this would leave me open to a negative influence.

J: 是的，我有一個問題。它返回到了你們剛剛給予的答案，它的一部分是一個很小的部分，但很可能是非常重要的。在關於對負面性的影響的擔憂，以及當我的冥想的時候，可能會影響我的具有負面傾向的實體的方面，我一直有某種類型的疑問。我基本上一直都不擔心，我知道 Carla 和我已經進行過討論，她已經對於我對這一點的觀點幾次有愛地懲戒過我了，但是我從未擔心過負面性的實體影響我或者以任何方式干擾我。有時候我習慣於思考，好的，也許我僅僅是在吹牛，我也許真的確實擔心它，或者我是在內在深處害怕它的。但是我並不認為我是的，如果某些人有某個新的它們想要嘗試的事情，甚至是一種和喝醉了並冥真正沉重的事情一樣愚蠢的事情，或者某種事情，我從來不是一個要後退的人。但是無論是什麼，我的意思是，這會看起來似乎是，這會讓我對一種負面性的影響處於開放狀態嗎？

And my question, after all that is, you said that you appreciated that S1 protected herself against a negative influence on her journey. Can you, if—would a strong or a firm belief that you can't really be influenced by these negative entities be the same, sort of, and adequate protection against that? I don't really doubt they exist, but ...

我的問題是，畢竟，你們說，你們欣賞 S1 保護她自己免受在她的旅程上的一種負面性的影響。你們能夠，如果——一種強有力的或者一種堅定的信念，你無法真正被這些負面性的實體影響，這會同樣是，或者以某種方式是抵禦那種影響的足夠的保護嗎？我真的不懷疑它們存在，但是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Latwii, and we are again with this instrument. We may agree that the attitude of which you speak is of great assistance in providing the self with the armor of light that sings of radiance and service and of the sure step upon the path of seeking. This is a most helpful attitude for most entities who seek the nature of their reality. The more intensely one desires to be of service to those

about one, the brighter does the light grow. This light is of a metaphysical nature, seen in these realms as a source of power, the power of radiance, the power of service.

我是 *Latwii*，我再一次與這個器皿在一起了。我們可能會贊同，你談及的那種態度是在為自我提供光的盔甲的方面具有巨大的幫助的，這種光的盔甲會讚美發光與服務，會歌頌在尋求的道路上的確切的腳步。這對於大多數尋求它們的實相的特性的實體是一種極其有幫助的態度。一個人越發強烈地渴望對它周圍的人進行服務，光就會變得越發明亮。這種光是具有一種形而上學的屬性，並會在這些領域中被視為是一種力量的源頭，發光的力量，服務的力量。

There are those entities who travel a darker path who also notice a source of light and power and are attracted by this light so that they might continue upon their journey of gathering power for their own use, and will, if the light is powerful or bright enough, attempt to infringe upon that light in the attempt to gather it for their own use. This is a process which provides the natural balance, shall we say, within all life patterns, for the opportunity to taste of the positive polarity must be balanced with the opportunity to taste of the negative polarity. The entity who seeks within your illusion is one which faces choices at each step along the journey of seeking. That which is learned, then, creates within the entity the need for putting that which is learned into practice within the life pattern. Thus, the life must equal the learning.

會有那些在一條更為黑暗的道路上旅行的實體，它們同樣也會注意到一個具有光和力量的源頭並會被這種光所吸引，這樣它們就可以繼續它們收集力量以為自己所用的旅程了，如果光是足夠明亮或者足夠強有力的，這些實體將會，通過將其收集起來為自己所用的嘗試，來嘗試去侵犯那種光。這是一個在所有的生命模式中提供了，容我們說，自然的平衡的過程，因為去品嚐正面極性的機會必須被品嚐負面極性的機會所平衡。在你們的幻象中尋求的實體，是一個在沿著尋求的旅程的每一步都會面對選擇的實體。被學會的事物，接下來，就會在實體內在之中創造出將被學會的事物在生命模式中付諸實踐的需要。因此，生命必須與學習相等。

If an entity has begun choosing in a purely positive fashion the path of radiance, and within its life pattern from time to time makes choices which do not reflect that which has been learned, and in fact become disharmonious and perhaps injurious to those about one, there is created within the life pattern an opening which may be accentuated by those of the negative persuasion, shall we say.

如果一個實體已經開始用一種純粹正面性的方式選擇了發光的道路，而在它的生命模式中卻不時地會做出並未反映了已經被學會的事物的選擇，且實際上成為不協調的，甚至是對它周圍的人是有害的，在生命模式中就會有一個缺口被創造出來，它可能會被那些具有，容我們說，負面性的信念的實體所強調。

This is a natural process of testing that which has been learned, and may be used by the seeker of truth to reinvestigate and strengthen those qualities that have been found to be less than perfectly integrated into the life pattern. Just so, the qualities of the positive polarity may indeed be intensified by

those of the positive path in the same fashion, so that one finds oneself usually in a manner which is not consciously noticed, traveling a path which has, shall we say, opportunities or tests which will allow the entity to demonstrate its ability to live that which has been learned, and to continue refining this ability until it is consciously moving itself along the evolutionary path in a fashion which perceives more than the outer nature of things.

這是一個考驗僅僅被學會了的事物的自然性的過程，這個過程可以被真理的尋求者利用以對與那些已經被發現是較不完善地被整合到生命模式中的特性進行重新調查並進行強化。就是這樣，屬於正面極性的特性就可以確實被那些屬於正面性的道路的實體用相同的方式強化，這樣一個人就會發現它自己通常是用一種不會有意識地被注意到的方式在一條道路上旅行，這條道路擁有，容我們說，機會或者考驗，那些考驗將會允許每一個實體證明它去活出已經被學會了的事物的能力，並繼續精煉這種能力，一直到它有意識地讓它自己沿著演化的道路用一種感覺到比事物的外部的屬性更多的屬性的方式前進。

Thus, there is no, shall we say, negative influence which is possible without the invitation or opening being created by the seeker. The attitude with which the seeker greets all such possibilities is the attitude which will increase or decrease the efficiency of the seeking.

因此，將不會有，容我們說，負面性的影響是有可能在沒有邀請或者被尋求者創造出來的缺口的情況下出現的。尋求者藉由其向所有這樣的可能性致意的態度，就是將會增加或者減少尋求的效用的態度了。

At this point, we would ask if we might speak in any further fashion, for this is a field which is quite large in scope, and we do not wish to move too rapidly across it without asking for further queries.

在此刻，我們會請問，是否我們可以用任何進一步的方式發言，因為這是一個在範圍上相當大的領域，我們並不希望在沒有請求進一步的問題的情況下太快地穿越它。

J: I believe I basically understand what you've said so far. And that's sufficient. I sometimes wonder if I were really consciously tested in a real heavy manner, that is, if I did see a ghost, what would I do? Maybe I don't have ... I wonder. I guess I question my conditions. Maybe I've got my light under a bushel basket and I haven't attracted anything for that reason. I'm not sure. But at any rate, I believe your answer is sufficient for me at this time. Thank you.

J：我相信我基本上理解了你們迄今為止已經說了的內容了。那是足夠的。我有時候會想知道，是否我用一種真正沉重的方式被真正有意識地考驗過，也就是說，如果我確實看到一個鬼魂，我會做什麼？也許我不會.....我會吃驚。我猜想我會質疑我的情況。也許我已經將我的光藏在一個鬥下面了，我並未因為那個原因吸引過任何事物。我不確信。但是，無論如何我相信你們的回答在此刻對於我是足夠的。謝謝你們。

I am Latwii, and we thank you, my brother, and would only add that this process is one which is not usually noticeable within any seeker 's life pattern, but is part of the great mystery of seeking, which each of us attempts to

unravel as we continue in our journeys.

我是 *Latwii*，我們感謝你，我的兄弟，我們僅僅會補充，這個過程是一個在任何尋求者的生命模式中通常不會被注意到的過程，但卻是隨著我們繼續我們的旅程，我們每一個人都嘗試去揭露的尋求的偉大的神秘的一部分。

Is there a further query at this time?

在此刻，有一個進一步的問題嗎？

S2: *Latwii*, this is not really a question—I'm hoping you can give me one of your confirmations. I saw several, what we erroneously call aliens, apparently working on R, and I wanted to know if you could confirm for me that that was indeed what was going on?

S2: *Latwii*，這並不真的是一個問題——我正在希望你們能夠給予我一個你們的肯定。我看到了數個，我們錯誤地稱之為外星人，在表面上是在 *R* 身上進行工作，我想要知道是否你們能夠為我肯定，那確實是正在發生的事情。

I am *Latwii*, and we choose at this point to speak in a fashion which shall not be overly specific and therefore risk the infringement upon free will. We scan your recent experience in order to discover the nature of this experience. It is possible for us to affirm that your vision is that which has seen the aiding of the one known as R in a fashion which is congruent with this entity's belief in the state of what you call health being a function of the attitude of mind and the attracting to the system of belief of those qualities of mind which have been lacking, shall we say, and which have provided the opportunity for the balance that will then set the stage, shall we say, for the regaining of that quality that you call health.

我是 *Latwii*，我們在這個位置選擇去用一種將不會過於明確並因而會冒著侵犯自由意志的風險的方式來發言。我們掃描了你最近的體驗以便於發現這個體驗的屬性。我們有可能肯定，你的視覺已經看到的事物是對被知曉為 *R* 的實體的幫助，這種幫助是用一種與這個實體對於你們所稱的健康的狀態的信念協調一致的方式進行的，這種健康的狀態是心智的態度的一個機能，它會將心智的那些已經是缺少的，並已經為平衡提供了機會的特性吸引到信念系統，這種平衡接下來將會為重獲那種你們稱之為健康的特性，容我們說，設置好舞臺。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

S1: No, I think I'll have to read that one first. But, I wanted to ask you. Could you tell me why, whenever you show up, I get this really wonderful happy feeling? And I don't ever get it when anybody else shows up. And I was just wondering if you can tell me the reason for that?

S1: 沒有，我認為我將不得不首先讀讀那個回答。但是我想要請求你們。你們能夠告訴我，為什麼，當你們出現的時候，我會得到這種真正美妙的快樂的感覺呢？當任何其他入出現的時候，我都不曾得到過這種感覺。我僅僅想要知道，是否你們能夠告訴我那種感覺的原因。

I am Latwii, and as much as we would like to inform you as to the particular reason why you find our humble vibrations helpful and happy-making, we must refrain at this time, and are only able to give our gratitude in response, and we thank you for your happy reception of our vibrations. We look forward to all such opportunities of sharing, my sister.

我是 *Latwii*，在關於為是什麼你們發現我們謙遜的振動是有幫助的且是產生出快樂的特定的原因的方面，就我們想要告知你的範圍，我們必須在此刻抑制，我們僅僅能夠通過回應給予我們的感激，我們感謝你對於我們的振動的快樂的接收。我們期待所有這樣分享的機會，我的姐妹。

Is there any further query?

有任何進一步的問題嗎？

Carla: I'd like to follow up on S2's. Is what you were saying was that S2's vision was a materialization very much like psychic surgery where it was a manifestation, an illusion, but a manifestation, symbolic of the inner healing that R and his higher self or some overshadowing helper or helpers, an inner healing that they were effecting, and that what S2 saw was a materialization which symbolized the inner process. Is that what you said, basically? I thought I caught that.

Carla：我想要接著 *S2* 的問題提問。你們正在說的是，*S2* 的一向是一種非常類似于心靈手術的物質化嗎，*R* 和他的高我，或者某個庇護的幫助者，或者多個幫助者之間的內在的療愈的象徵物，一種它們正在實現的療愈，*S2* 所看到的是象征了這個內在的過程的物質化？這基本上是你們說的事情嗎？我認為那就是我領會到的。

I am Latwii, and we find that you have nearly grasped the nature of that which we spoke. We would only add that the qualities which the one known as S2 has perceived are indeed representative of the inner work now ongoing with the one known as R, according to this entity's system of belief regards the concept of healing and health.

我是 *Latwii*，我們發現你已經幾乎掌握了我們談及的事情的屬性了。我們僅僅補充，被知曉為 *S2* 的實體已經感覺到的那些特性確實是現在在被知曉為 *R* 的實體身上持續進行中的內在的工作的表現，根據這個實體關於療愈與健康的觀念的信念系統。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: So you're saying that the manifestation was for S2, but the inner healing process is ongoing and is for R?

Carla：因此，你們正在說，顯化是對 *S2* 的，但是內在的療愈的過程是在進行中的，並且是對於 *R* 的。

I am Latwii, and this is correct. Is there another query at this time?

我是 *Latwii*，這是正確的。在此刻有另一個問題嗎？

S2: I don't have a question, I just want to say, I think it's a heyday every time you show up.

S2：我沒有一個問題，我僅僅想要說，我認為每一次你們出現都是一次全盛時期。

Carla: Hey! With a call like that, he'll be back.

Carla：嘿！藉由一個類似那樣的呼喚，他就會回來了。

I am Latwii, and we have appreciated both the query and the shared silence. We rejoice at the opportunity of blending our vibrations with yours, and we hope that our humble words have had some assistance this evening to your seeking. We are, as you well know, quite fallible in our opinions and we do not wish any word to be overly weighted in your perception. Take those which do have meaning and leave those which do not. We shall leave this group at this time, rejoicing always in the love and in the light of the one infinite Creator.

We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 *Latwii*，我們已經同時欣賞了問題和被分享的靜默了。我們對於將我們的振動與你們的振動混合在一起的機會是感到高興的，我們希望我們謙遜的言語已經在今晚對你們的尋求擁有某種幫助了。如你們清楚知曉的一樣，我們在我們的觀點中是相當易於犯錯的，我們並不希望任何言語在你們的觀念中被過於重視。請採用那些確實有意義的內容並將那些沒有意義的留下。我們在此刻離開這個團體，我們一直都在太一無限造物者的愛與光中歡慶。我們是你們知曉的 *Latwii*。
Adonai，我的朋友們。*Adonai*。

March 8, 1987

1987-03-08 L/Leema：孤單的價值

Group question: "L/Leema: For we wish to speak this evening of a kind of gem which is not found under the earth, the kind of star which is not found in heaven, a one-of-a-kind item which cannot be purchased. Indeed, we speak of the most beautiful and rare, indeed, unique, of all treasures—the treasure that knows it is a treasure—the self-conscious seeking entity."

團體問題：“L/Leema：因為我們今晚希望談及一種在地底下尚未被發現的寶石，那種尚未在天上找到的星星，一個無法被購買的獨一無二的東西。確實，我們談及的是所有的珍寶中最美麗且最稀有的，確實是獨一無二的——那個知曉它是一個珍寶的珍寶——自我察覺的尋求的實體。”

(Carla channeling)

(Carla 傳訊)

I am L/Leema, and I greet you in the love and the light of the infinite Creator. It is a blessing and a privilege to be speaking with you this evening, and our hearts are full with the joy of sharing this occasion with you. We wish especially to introduce ourselves to the one known as B. We find this entity quite sensitive to us, and we bless and greet this entity with appreciation and love, as we greet all whom we have had the privilege of meeting within this circle of seekers.

我是 L/Leema，我在無限造物者的愛與光中向你們致意。在今晚對你們發言這是一種祝福與一種榮幸，我們的心充滿了對於與你們分享這個機會的喜悅。我們尤其是希望將我們直接介紹給被知曉為 B 的身體。我們發現這個實體對於我們是相當敏感的，我們帶著感激與愛祝福並向這個實體致意，在我們向所有我們擁有榮幸在這個尋求者的圈子中遇到的人致意的時候。

We find ourselves able to proceed in quite a leisurely manner, due to this instrument's recent training with the channeling, and would thank the instrument for continuing to work upon the clearing of the mind. It is not remarkable or amazing that the mind is so cluttered among your peoples or that so much unnecessary attention is placed upon unspontaneous creation of sense, for the spontaneously created meanings, symbols and manifestations are those which carry the most life and vigor; those long-pondered, becoming increasingly artificial in feeling. Thus, the most helpful channeling is usually done in a clear manner with the channel [not] analyzing. This is to be noted, for we could not speak this evening through this channel in the way which we shall were the instrument attempting to predict our paragraphs.

由於這個器皿最近對於傳訊的訓練，我們發現我們自己能夠用一種相當從容不迫的方式前進了，我們會為器皿繼續在清空頭腦上進行工作而感謝器皿。在你們的人群當中頭腦會如此之被亂糟糟，或者有如此大量不必要的注意力被放置在非自發性的感知的創造物上，這並不是非同尋常或者令人吃驚的事情，因為用自發性的方式被創造的意義、象徵以及顯化，是那些會帶有最大的生命與活力的事物，

那些被長時間思考的事物，會在感覺中變得越來越不自然。因此，最有幫助的傳訊通常是用一種清晰的方式藉由不分析的管道被進行的。這是要被指出來的，因為我們今晚無法用那種，如果器皿嘗試去預測我們的短評的話，我們本來應該用的方式來通過這個管道發言。

For we wish to speak this evening of a kind of gem which is not found under the earth, the kind of star which is not found in heaven, a one-of-a-kind item which cannot be purchased. Indeed, we speak of the most beautiful and rare, indeed, unique, of all treasures—the treasure that knows it is a treasure—the self-conscious seeking entity.

因為我們今晚希望談及一種在地底下尚未被發現的寶石，那種尚未在天上找到的星星，一個無法被購買的獨一無二的東西。確實，我們談及的是所有的珍寶中最美麗且最稀有的，確實是獨一無二的——那個知曉它是一個珍寶的珍寶——自我察覺的尋求的實體。

All things are treasures to the Creator, for all things are of the Creator, thus the Creator is in all things, yet there is one kind of created thing which is conscious of itself. The jewel-like quality of self-consciousness is not immediately apparent when viewing the crowded and cluttered lives of the jewels that live about you and the one which lives within your frame, thinking your thoughts. Indeed, although one can easily see the theory of humanity's divinity, it is designed to be quite impossible to perceive divinity in a steady state within most of the living jewels upon your sphere.

所有的事物對於造物者都是珍寶，因為所有的事物都是屬於造物者的，因此，造物者是在所有事物之中的，而有一種類型的被造物，它是察覺到其自身的。在觀察那些生活在你們周圍的寶石，那個活在你們的框架中，思考著你們的想法的實體的擁擠而嘈雜的生活的時候，自我意識的寶石一般的特性並不是直接地顯而易見的。確實，儘管一個人能夠輕易地明白人的神聖性的理論，在你們的星球上的大多數活著的寶石會內在之中用一種穩定的狀態來感覺這種神聖性，這是被設計好相當不可能。

The crowding and cluttering of the mind has been placed there so that the self-conscious seeking entity will find itself to be alone. This is, of course, the deepest of the illusions of your planetary sphere, and it is the work not only of eyes, but of all senses of the physical vehicle. The senses of the physical vehicle are designed to convince one of an illusion, to see certain things and assume that unseen things are not real, to feel certain things, and assume that there is no other feeling, and so forth.

擁擠而嘈雜的心智已經被放置在那裏，這樣自我察覺的尋求的實體將會發現它自己是孤單的。這，當然，是你們的星球上最深的幻象，它不僅僅是眼睛的工作，同樣也是所謂的物質性載具的工作。物質性載具的感知是被設計來說服一個人相信一個幻象，以看到一定的東西並假設看不見的事情就是不真實的，以感覺一定的感覺，並假設沒有其他的感覺，如此等等。

Thus, separation, the illusion of separation, is designed into the structure and function of your physical vehicle. Also designed into your physical vehicle are

senses which allow you to see that which is unseen, remember that which has not happened, feel that which is impossible to feel, and so forth. However, in most of the entities among your peoples, these senses are not activated. You will find if you will gaze about the younger population of your planet, that more and more entities are being influenced heavily by the new vibrations of your increasingly strong fourth density and are beginning to be able to have access to the finer senses and the manifestations of ability in those senses. There is, therefore, much more connective work being done among your people's work in channeling, work in healing, and work in attempting to become more oriented towards living the life in a conscious manner.

因此，分離，分離的幻象，是被設計到你們的物質性載具的構架與機能之中的，同樣也被設計到你們的物質性載具之中的事物是這樣一些知覺，它們會允許你看到看不見的事物，回憶起尚未發生過的事物，感覺到不可能感覺到的事物，如此等等。然而，在你們的人群中的大多數實體內在之中，這些知覺是並未被啟動的。你們將會發現，如果你們將會注視你們的星球上的較為年幼的人群，越來越多的實體正在強烈地被你們越來越強有力的第四密度的新的振動所影響，並正在開始能夠去接觸到那些精微的知覺，以及對在那些知覺中的能力的顯化物。因此，會有遠遠更多的連接性的工作是通過在你們的人群中在傳訊的方面的工作，在療愈的方面的工作，在嘗試去更多地被導向用一種有意識的方式活出生命的方面的工作而被進行的。

Why have you worked so very diligently and carefully to place yourselves in solitude? This is a question to ponder again and again, for the treasures which come from the exploration of this series of thoughts makes always for a strong meditation.

為什麼你們已經如此非常勤奮且仔細地工作，以將你們自己放置在孤單之中呢？這是一個要一次又一次地被沉思的問題，因為來自於對這一系列的想法的探索的寶藏會一直產生出一種強有力的冥想。

We shall give some ideas which we have come to perceive upon the subject and offer them to you, knowing that you are aware, but wishing to remind you that we do not have an access to ultimate truths, and are sharing our humble opinion with you for your discrimination. We ask you to use this discrimination.

我們將會給予一些我們已經開始在這個主題上感覺到的觀點並將它們提供給你們，我們同時知曉你們是瞭解這一點，但卻希望我們提醒你們回想起它，即我們並不擁有一個通往絕對的真理的途徑，我們正在與你們分享我們謙遜的觀點以供你們進行分辨。我們請你們使用這種分辨力。

The greatest use of living in perceived solitude is the extreme artificial emphasis placed upon apparent relationships with other entities. For the third-density seeking entity, the importance in experience tends to lie in perceived relationships and the manifestation and continuation of those relationships, especially those which are the more intimate. If each entity were secure in knowing that all entities are truly one, and that all are children of the Father, the need to work upon perceived biases would be very much

foreshortened, and there would not be the great activation placed by nature to improve, harmonize, equalize and coordinate two or more lives which are intertwined.

活在被感覺到的孤單之中的最大的用處就是被放置在與其他實體之間的表面上關係上的極其人為的強調。對於第三密度的尋求的實體，在體驗中的重要性傾向存在於被感知到的關係以及對那些關係的顯化與持續之中，尤其是那些更為親密的實體。如果每一個實體都對於知曉所有的實體都真正是一體的，所有人都是天父的孩子而感到安心的話，在被感覺到的偏向性上進行工作的需要就會被大大縮減了的，就不會有藉由對兩個或者更多的生命的增強、協調、平衡與協作的本性而被產生出的啟動了。

If two entities are quite sure that they are undeniably one, there is not the need to take the care with the words or actions, to take the thought with personal motivation and moral significance of whims, wants and desires. Further, being perceived by the self as a solitary entity makes it very difficult to assume a relationship with the perfect, the divine, the eternal and the invisible. Yet, within the mind is placed an ever-onward driving urge and instinctive desire to climb the upward-spiraling line of light to the Infinite.

如果兩個實體是相當確信它們是不可否認的一體的，就不會有對言語或者行動進行關注，並對個人的動機以及奇想、欲求以及渴望的道德上的意義進行思考的需要了。更進一步，被自我感覺為一個孤單的實體，這會使得要去假設一種與完美、神聖、永恆且看不見的事物之間的關係變得非常困難了。然而，在心智中會有一種不斷向上的驅動力以及本能性的渴望，去攀登那條通往無限的向上的螺旋的光線。

Thus, you have arranged with creation to be incarnated into an environment in which that which you most desire to know is unknowable; that which is most deeply important to you is not to be had. You have placed yourself in an environment of perceived spiritual hunger. You have intended that this hunger will move you forward always, seeking the highest and the best of questions, gazing into the face of mystery without blinking at the shadows which hide all things. You have arranged to perceive yourself as known and the Creator as unknown, not to perceive yourself as unknown or the Creator as known. Most of all, you have hidden from yourselves the perception of yourself as divine, whole, graceful and godly. This is due to the fact that you cannot perceive with any outer sense any of the attributes of divinity.

因此，你們已經對造物進行了安排以投生在這樣一個環境中，在其中你們會極其渴望去知曉無法知曉的事物，而對於你們極其深入地是重要的事物是不會被擁有的。你已經將你自己放置在一個感知上的靈性的饑餓的環境中了。你已經打算好，這種饑餓將會一直推動你前進，並尋求問題的最高和最佳的部分，目不轉睛地注視著在那隱藏起一切事物陰影之下的神秘的面孔。你已經安排將你自己感覺為知曉的，而將造物者感覺為不知曉的，而不是將你自己感覺為未知的，或者將造物者感覺為已知的。最重要的是，你們將你自己是神聖的、完整、恩典的且神性的知覺從你們自己身上隱藏起來了。這是由於你無法用任何外在的感知來感覺任何具有神聖的屬性的事實。

Why has so much been hidden from you by yourself? Why has the Creator been moved afar off? Why have you armored yourself so thoroughly against a true and lasting understanding?

因此，為什麼你要將如此大量的事物對你自己隱藏起來呢？為什麼造物者已經被移到遙遠的地方了呢？為什麼你如此徹底地將你自己武裝起來防備一種真實而持久的理解呢？

We may say glibly that you have done these things to prevent yourself from assuming intellectually based divinity, for as the third-density entity seeks love, it has not yet refined its grasp of compassion's great responsibility, a responsibility that equals the joy of actual perception of love.

我們可以口齒流利地說，你已經做了這些事情來讓你自己避免想像以邏輯智力為基礎的神性了，因為當第三密度的實體尋求愛的時候，它尚未精煉它對於同情心的巨大的責任的掌握，這是一種與對愛的實際的知覺的喜悅同等的責任。

Let us say that you are a gardener, and you plant and you sow, you till and harvest, and as you reap, you rejoice in the unconscious rhythm and sure deft bloom of each plant. Much, indeed, almost all of your work has been done by rote and without true understanding. Yet, by cooperating with the Father, you are able to perceive that which is deeper than the physical manifestation of bloom, for you have touched the earth, the plant, the beauty and the essence of each plant, touched the creation itself in its divinity. And as the creation, except for you, is not self-conscious, it laughs not at you, nor does it make fun. It feeds you with love, it touches you as you touch it, and it blesses you with all of its consciousness, for it does not believe itself to be alone.

讓我們說，你們是一個園丁，你們種植，你們播種，你們耕種並收穫，當你們收割的時候，你們在每一個植物的無意識的旋律與必定巧妙的綻放之中歡慶。確實，所有你們的工作中的幾乎大部分都已經是藉由死記硬背與在沒有真正理解的情況下被進行的。然而，藉由與天父合作，你們能夠感覺到比繁茂的物質性的顯化更為深入的事物，因為你們已經接觸到了土地，植物以及每一個植物的美麗與實質，並在造物之神性之中接觸到造物其自身了。因為除了你們之外的造物，都是沒有自我察覺的，它既不會嘲笑你們，也不會取樂。它用愛餵養你們，它在你們接觸它的時候接觸你們，它用它全部的意識祝福你們，因為它並不相信它自己是孤單的。

There is, in the relationship with the Father, a dependency, a perceived dependency which angers, or at best, irritates most third-density entities, unable because of perceived solitude to see that you and the Father are one, that there is no difference in identity between yourself and the divine, but only a difference in the degree of blindness of all the inner senses which may be available to you, but open and viable to the Creator within. For if the Creator is far away, yet is the Father also near, far nearer than your breath or your bones, far more able to speak than your own limited self, equipped with a far wider and wiser grasp of actual priorities, advantages, disadvantages and right action.

在與天父的關係中，會有一種以依賴性，一種會讓大多數第三密度的實體感覺到

憤怒，或者最好的情況就是感覺到不舒服，因為感覺上孤單而無法看到你和天父是一體的感知上的依賴性，在你自己和神性之間在一致性上不會有區別，而僅僅是一種內在的感知是向著內在的造物者開放並且是能夠存活下來的。因為如果造物者是遙遠的，而天父同樣也是接近的，是比你自己的有限的自我更加有能力說話的，它具有對實際的優先順序、優勢、不利之處以及適當的行動的一種遠遠更加寬闊且更加睿智的掌握。

Given the need to make an important decision, as indeed all moral decisions are, one would seek the advice of the wisest friends before deciding what should be done by the self. Yet, when one is faced with the need to seek the will of the Creator, the need is perceived as an enslaving and limiting one. Yet this perceived clash between personalities is an illusion. The choice—since each seeker is truly divine, in potentiation, and to a large degree in physical activation—the actual decision is whether to operate with most information removed from the process of decision, or to operate with as much information as possible, even though the conscious solitary self is usually not very aware of these facts in any conscious manner, after seeking guidance from the higher self, angelic entities, guides, what this instrument calls the Holy Spirit, or the Creator in whatever form you may understand it,

假定有做出一個重要的決定的需要，確實如同所有道德上的決定一樣，一個人會在決定什麼事情應該被自我進行之前尋求最為睿智的朋友的建議，當一個人面對著尋求造物者的意志的需要的時候，這種需要是被感覺為一個一個強制性且令人受限的需要的。而這種在人格之間被感覺到的衝突，是一個幻象。選擇——既然每一個尋求者都是真正神聖的，是處於賦能狀態的，並在一個很大的程度上是處於物質性的啟動狀態的——實際上的決定就是，要麼藉由從做決定的過程被移除的最多的資訊來運轉，要麼藉由盡可能多的資訊運轉，即使在尋求來自高我、天使的實體、指導靈，以及這個器皿所稱的聖靈，或者用無論什麼你們能夠理解的形式形式的造物者之後，有意識的孤單的自我實際上不是用任何有意識的方式非常瞭解這些事實的。

We ask you to experiment with breaking the chains of your solitude. It is a fool's work, and the world will tell you so, as will your own sense of perceived freedom. Yet, as each entity is a seamless portion of an infinite creation, is it not better, upon the pilgrim's path, to take each step with a feeling, a hope and intention of being one with the Father, whether the way be difficult or smooth? Yet, the greatest degree of freedom upon the path is not in the avoidance of the stones alone, but rather in some instinctive understanding which comes from a sense of where one is proceeding, whither one is going. For if the way is rough, yet it is known in some deep part of the unconscious soul that it is necessary to move this way to avoid deeper and rougher roads. If it is known that this is the way which must be gone to reach the end of the next adventure, to reach the next oasis of consciousness, then shall not all useless delay be stopped, and all energies be placed efficiently in the going? 我們請你們實驗打斷你們的孤單的鏈條。這是一個傻子的工作，世界將會這樣告訴你們，如同你們自己對感知上的自由的感覺將會告訴你們的一樣。然而，因為

每一個實體都是一個無限造物的一個無縫的部分，在朝聖者的道路上，無論道路是困難還是順利，都帶著一種感覺，一種希望以及與天父成為一體，意圖走出每一步，這難道不是更好的嗎？然而在道路上的最大自由的程度不單單是在對於石塊的避免上，而毋寧是在某種直覺性的理解之中，這種自覺性的理解是來自於一個人正在前往何處，一個人正走向何方的感知。因為如果道路是崎嶇的，在無人的意識的靈魂中的某個深入的部分中被知曉的事情是，走這條道路以避更為深入的且更為崎嶇的道路是需要的。如果被知曉的事情是，這就是要抵達下一個冒險的終點，要達到下一個意識的綠洲，這就是必須要被走的道路，接下來，難道所有無用的延遲不都應該被停止，所有的能量都應該被有效地投入到前進之中嗎？

Why were you born in a body which tells you you are alone? Where shall this question take you? We hope it takes you deep into mystery, deep into some attempt to grasp the relationship betwixt yourself and others and yourself and the divine within you, and most of all, yourself and the Father, for if you interpret the illusion through the eyes of the Father, you shall see a kingdom unavailable to those who see only with the eyes of the world. For all who are solitary, are sad, and see all of the darkness as if it should never lighten, all the despair as if it should never fade, all doubt as if it shall never stop, why do you feel solitary in such a crowded universe? Why do you feel lack and limitation when there is naught but love? Beings of light, we rejoice upon the path with you, and are most, most happy to be speaking with you.

為什麼你們要被出生到一個會告訴你，你是孤單的身體中呢？這個問題會將你帶到何處呢？我們希望它將你們帶入到神秘的深處，某種嘗試的深處，以掌握在你自己和其他人之間，以及在你自己和你內在之中的神性之間，最重要的是，在你自己和天父之間的關係，因為如果你們通過天父的眼睛解釋幻象，你們將會看到一個國度，這個國度是無法為那些僅僅用世俗的眼睛來看的人所取得的。因為所有孤單的人，都是悲傷的，都會將所有的具有黑暗事物都視為是，如同它永遠多不會照亮一樣，將所有絕望的事物都視為是，如同它永遠都不會消失一樣，將所有的疑慮視為是，如同它永遠都不會停止一樣，為什麼你們在這樣一個擁擠的宇宙中會感覺到孤單呢？屬於光的存有們，我們在道路上與你們一起歡慶，我們對於與你們說話是極其，極其高興的。

It is not our forte, shall we say, to do the work which the one known as Q'uo does. Thus, it has been some time since we have been called to this group, and we are again most happy to be sharing with you. At this time, we would transfer to the one known as Jim, in order that any questions which any may have might be answered. We thank each, and offer ourselves as those who would join in meditation if mentally called. We do not wish to speak with any which are meditating alone, but only to be and to share the meditation vibrations in such a way that we may perhaps deepen the meditative state. We leave this instrument now, again with thanks, and move on to the one known as Jim. I am L/Leema.

去做被知曉為 *Q'uo* 的實體做的工作，這不是我們的長處。因此，自從我們上一次被呼喚到這個團體已經有一些時間了，我們再一次對於與你們進行分享是極其高興的。在此刻，我們會轉移到被知曉為 *Jim* 的實體，以便於任何人可能有的任何問題可以被回答。我們感謝各位，我們提供我們自己作為那些會加入到冥想中

的實體，如果在心智中呼喚我們的話。我們並不希望與任何一個人冥想的人說話，而僅僅是用這樣一種方式在存在並分享那個冥想，這樣我們也許可以深化冥想狀態了。我們現在離開這個器皿，並再一次帶著感謝，繼續移動到被知曉為 *Jim* 的實體。我是 *L/Leema*。

(Jim channeling)

(*Jim* 傳訊)

I am L/Leema, and we greet you again through this instrument in love and in light. It is our privilege at this time to offer ourselves in the attempt to answer those queries which each may find of value in the personal seeking. We remind each that we give but our fallible opinions, and do not wish to place any stumbling block in the path of another. May we begin with a query?

我是 *L/Leema*，我們再一次通過這個器皿在愛與光中向你們致意。在此刻我們很榮幸提供我們自己來嘗試去回答那些每一個人可能發現在個人的尋求中是有價值的問題。我們提醒各位，我們僅僅是給予我們易於犯錯的觀點，我們並不希望將任何的絆腳石放置在另一個人的道路上。我們可以用一個問題來開始嗎？

Carla: Well, if we are divine, how come we screw up all the time?

Carla：好的，如果我們是神聖的，我們怎麼會在所有的時候都是弄成一團糟的？

I am L/Leema, and, my sister, we look upon the query as that which is contained within a certain point of view which is the property of the illusion through which you move, for if you had but eyes to see beyond those veils which hide your own divinity, you would discover that those times of difficulty during which you seem to miss the mark and miss it yet again, are times in which you prepare within your being the opportunity and potential for enlarging your experience not only of yourself and your illusion, but your experience of a portion of the Creator, and by so doing provide the one Creator an opportunity to gain the knowledge of your experience in a manner not possible should you not be providing the avenues of exploration that your consciousness devises.

我是 *L/Leema*，我的姐妹，我們將這個問題視為是被包含在一定的視角之中，這個視角就是你們通過其移動的幻象的特性，因為只要你們擁有眼睛去看穿那些將你們自己的神性隱藏起來的罩紗，你們就會發現，那些在其中你們看起來似乎沒有擊中目標且再一次沒有擊中它的困難的時刻，就是在其中你們在你們的存有中體驗的機會與可能性做好準備，並藉由這樣做為大一造物者提供一個機會來取得對你的體驗的知曉的時間了，如果你不提供你的意識創造的這些探索的途徑，造物者就將不會有可能用這樣一種方式取得對你的體驗的知曉了。

Within your illusion, you measure yourself and your activities and your thoughts, your responses, and every portion of your illusion that you can see and touch and about which you may contemplate, meditate and pray upon, for your illusion is one of seeming limitations, and within this illusion of limitations, the measurement of each portion is of great interest to those who

inhabit your illusion, for it is the beginning effort to explore the creation about you, that has told you you have come a distance and experienced many things, and have yet a great distance to go, a distance which knows no apparent end. And as you measure yourself against your growing concept of that which is infinity, you will find that you constantly fall short of equaling even your small concept of infinity, and, even further, your concept of the illusion in which you exist and the accepted manner of moving through the illusion that is recognized in your own philosophical and religious constructs.

在你們的幻象中，你會測量你自己，你的活動，你的想法，你的回應以及你的幻象的每一個你能夠看到、觸摸並對其進行沉思、冥想與祈禱的部分，因為你們的幻象是一個具有表面上的局限性的幻象，在這種局限性的幻象中，對每一個部分的測量對於那些居住在你們的幻象中的實體是具有巨大的興趣的，因為它是探索在你們周圍的造物的努力的開始，這個造物告訴你們，你們已經走了一段距離並已經體驗了很多的事情，而你們還有一段很長的距離要走，這是一段不知道明顯終點的距離。當你憑藉著你對於無限之所是的不斷成長的觀念來測量你自己的時候，你將會發現，你持續不斷地甚至無法勝任你小小的無限的觀念，甚至更進一步，你無法勝任你存在於其中的幻象的觀念以及被嘗試的穿越幻象的方式，這種幻象是在你自己的哲學和宗教信仰的構架之中被認出來的。

Thus, to take a portion of the whole, and to look upon it with the eyes which see only dimly and for the most part rest upon the exterior appearance of things, is to guarantee that the self, which you feel that you are, shall continually fall short of that self which you intuit that you truly are or can be. This falling short and the frustration which comes from it are most valuable assets in the drawing forward of the self and the focusing of the attention so that there might be a progression of experience through which you come to know greater and greater portions of the creation and the Creator which lie all about you and within each portion of the creation.

因此，要從整體中取出一部分並藉由僅僅是模糊不清地觀看，且大部分僅僅看到了事物的外部表面的眼睛來觀看它，就是去保證，那個你感覺你之所是的自我，將會繼續達不到那個你直覺地知道你真正之所是，或者能夠是自我的要求。這種達不到要求以及源自於它的挫折，在拉著自我前進並將注意力聚焦起來的方面是極其有價值的資產，這樣就可能有一種體驗上的發展，通過這種發展，你會開始知曉存在於你周圍以及存在於造物者的每一個部分內在之中的造物以及造物者的越來越大的部分。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Only on the related point, because it was in the message. I didn't understand what the channeling meant when I got the part about the physical body being godlike in activation, mostly, or something like that. There was some aspect of the actual physical body that was divine. I just wonder what that might be?

Carla：僅僅是一個相關的要點，因為它是在資訊中的。我並不理解當我在得到關於物質性身體在啟動的方面是神一般的，基本上是這樣或者某種類似那樣的事

情的部分時候，那個傳訊的意思是什麼。實際的物質性身體有某個面向是神聖的。我僅僅想要知道那個面向可能是什麼？

I am L/Leema, and we feel that our response might be most direct if we suggest that the physical vehicle which provides the means of locomotion through this third-density illusion for each of its inhabitants is a conscious and intelligent portion of the same Creator that creates all experience within and beyond your illusion. Thus, the physical body is a being with a type of concept system which operates in what seems to be an independent fashion from the mind and spirit complexes, in that the physical vehicle is nourished by the constant application of direction, movement and the qualities of fertility, shall we say, that are associated with the root or base energy center, those related to the sexual reproduction, the nourishing of the vehicle through food intake, the rest and exercise, and the preservation of the integrity of the vehicle.

我是 *L/Leema*，我們感覺到，如果我們建議，為每一個第三密度的幻象的居住者提供了穿越這個幻象的移動的途徑的物質性載具，是那個創造了在你們的幻象的內部與外部所有的體驗的相同的造物者的一個有意識且智慧的部分的話，我們的回應可能是極其直接的。因此，物質性身體是帶有一種類型的觀念的系統的存有，這個觀念的系統是通過看起來似乎是一種獨立與心智與靈性複合體的方式運轉的，因為物質性載具是被持續不斷的方向、行動，與根部或者底部能量中心聯系在一起的繁殖的屬性，通過食物攝取、休息、鍛煉對載具的滋養，以及對載具的完整性的維護的應用所滋養的。

Thus, the physical vehicle in its own right perceives the illusion in which you find yourself at this time, and rejoices in the aliveness that propels it, and in the direction of the conscious mind which focuses this vitality. Thus, its divinity is pure in its beingness and its uninhibited expression of the life force which moves through it.

因此，物質性載具用它自己的方式感知你在此刻發現你自己處於其中的幻象，並在驅動它的活動性之中，在將這種活力聚焦起來有意識心智的方向中歡慶。因此，它的神聖性在其存在性以及它對流經它的生命力的不受束縛的表達之中是純淨的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: Just so that I can understand you. What you're saying, then, is that, as instinctual animals, as second-density animals, the human animal as well as all other animals without self-consciousness, is divine. I know I've read a good deal about the strength of light and the strength of the Creator being in each cell of the body, so I can accept that okay. Is that what you're saying?

Carla：僅僅這樣我就能夠理解你們了。那麼你們正在說的是，作為本能的動物，作為第二密度的動物，人類的動物和所有其他的沒有自我意識的動物是一樣神聖的。我知道我已經讀過很多關於在身體的每一個細胞中的光的力量與造物者的力量了，因此，我能夠接受那一點。那是你們正在說的事情嗎？

I am L/Leema, and this is the basic thrust of the information which we have attempted to share with you upon the topic of the divinity of your physical vehicles. The divinity of all creation is that which is represented in a dynamic fashion within the ...

我是 *L/Leema*，這是我們已經嘗試在你的物質性載具的神聖性的主題上與你分享的資訊的基本的推力了。所有的造物的神聖性就是用一種動力性的方式被呈現出來的事物，在.....

(Tape ends.)

(磁帶結束。)

March 15, 1987

1987-03-15 靈性家庭

Group question: How does consciousness group itself? Do we have conscious or spiritual families that we incarnate with? How do these groupings of consciousness express themselves? How do we discover them?

團體問題：意識如何對其自身進行組合？我們擁有我們與之一同投生的有意識的或者靈性的家庭嗎？這些意識的團體如何表達它們自己呢？我們如何發現它們呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. We have greatly enjoyed sharing meditation with you and would speak with you this evening, as it has been our privilege to be called to you. We ask you, as always, to be aware of our fallibility and to realize that we are but fellow pilgrims, reaching a hand back to those a few steps behind us on the trail, and in no wise to be considered without error. We hope we may help, of course, and it is our privilege to be asked to do so.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們一直都極其享受與你們一同冥想，我們會在今晚向你們發言，因為被呼喚到你們身邊已經是我們的榮幸了。我們一如既往，請求你們察覺到我們的易錯性，並意識到我們僅僅是同伴的朝聖者，我們對那些在道路上在我們後面幾步的那些人伸出一隻手，我們絕對不要被認為是沒有錯誤的。我們當然希望我們可能是有幫助的，被請求這樣做是我們的榮幸。

We talk to you this evening about families, for you have asked what the nature of the spiritual family is and on what pattern we are, as entities, grouped throughout the planetary influence and throughout the infinite creation.

我們在今晚與你們談及家庭，因為你們已經詢問了靈性家庭的屬性是什麼，以及我們，作為實體，是通過什麼模式在貫穿整個星球以及貫穿整個無限造物形成團體的。

The concept of spiritual family is one which is difficult to address in a clear manner, because the perceived spiritual family or apparent spiritual family is by far more important to any entity within incarnation than the actual spiritual family in the absolute sense.

靈性家庭的觀念是一個很難用一種清晰的方式講述的觀念，因為對於任何在投生中的實體，感知上的或者表面上的靈性的家庭是比在絕對的意義上的實際的靈性家庭要遠遠更加重要的。

Therefore, as in many things pertaining to the greater understanding of things pertaining to incarnational experience, the best tools for working upon incarnational experience are forged within the experience, and pragmatism is

found to be useful as a tool of thought. 因此，如同在很多的事情中與對事物的更大的理解有關係的事物是與投生體驗有關的一樣，在投生體驗上進行工作的最佳的工具是在體驗中的被鍛造的，實用主義是被發現與一個想法的工具是一樣有用處的。

The perceived spiritual family is all-important, for it is through what one is capable of perceiving as spiritually akin to one that one hopes to be able to enlarge one's understanding of the feelings and experiences which fill the cup of spiritual communion. The pilgrim hopes always to learn more and more about the spiritual nature of all things, and to redefine relationships along more freely flowing and spiritually encompassing lines.

感知上的靈性的家庭是極其重要的，因為就是通過一個人能夠感覺為是與之在靈性上是親近的人，它才會希望去能夠擴大它對於用靈性的親密交流填滿了杯子的感覺和體驗的理解了。朝聖者一直都希望在關於所有的事物的靈性的屬性的方面越來越多地學習，並沿著更為自由地流動的與在靈性上包含性的線路是重新定義關係。

However, it is the rare pilgrim in third density who is perceiving the absolute spiritual family. Indeed, all third-density entities begin with the harvest of second density, the spiritual family of one other entity, and the offspring of that entity. This spiritual family is the instinctual parent of relationships and the archetypal one of your physical vehicle, thus influencing much of the thinking within your species. It is to be greatly appreciated as the rich fount of catalyst it is.

然而，在第三密度中很少會有朝聖者會感覺到絕對的靈性的家庭的。確實，所有第三密度的實體都是從第二密度的收割，一個其他的實體以及那個實體的後代的靈性家庭開始。這個靈性家庭是關係的本能上的父母以及你的物質性載具的原型的父母，並因此大大地影響了在你們的物種中的思考了。它是要被作為催化劑的豐盛的源泉而被極大地感激的。

In much of third density, the true spiritual family is greatly limited due to the perceived spiritual family's being the biological family. Because the long trail of incarnations forms patterns of association throughout thousands of your years, there began to grow in your species' present density experience the network of larger spiritual families, and, indeed, society as you know it today is a vast honeycomb of those whose memory, could they but see it, includes each other in vast and interlocking networks.

在很多的第三密度實體身上，真實的靈性的家庭由於感知上的靈性家庭是生物性的家庭而是大大受限的。因為投生的漫長的小路會在貫穿在你們的數千年的時間中形成聯盟的模式，在那裏，對更大的靈性家庭的網路的體驗會開始在你們的物種的當前的密度中成長，確實，如你們今天知曉的社會，是一個實體的巨大的蜂巢了，那些實體的記憶，如果實體能夠看到它的話，將相互彼此包含在巨大而相互連接的網路中了。

At this level of networking, the spiritual family is perceived through a feeling rather than through intellectual thought, and one experiences what this

instrument would call the feeling of "birds of a feather flock together," the feeling of comfortable association with those whose thinking seems comfortably fitting with your own. This is a further substantial step in the perceived spiritual family.

在這個網路的層次上，靈性的家庭是通過一種感覺而不是通過邏輯智力的思考而被感覺到的，一個人會體驗到這個器皿所稱的“物以類聚”("birds of a feather flock together,")的感覺，那種與那些其思考看起來似乎舒適地與你自己的思考是匹配的人之間的舒適的聯繫的感覺。這是一種在感知上的靈性家庭的方面的更進一步地實質性的步驟。

One who perceives these networks of kinship has managed to begin the linking of all the species. Indeed, perhaps it has become obvious by now that we suggest that the spiritual family which may perhaps most come at the start and root of all other concerns for family, is the family of humankind which will attempt in fourth density upon this sphere to form a fourth-density positive social memory complex. Each connection made lovingly and freely, being manifested, draws closer to an entity the realizations of honest kinship which can only be felt by first extending kinship.

一個感覺到這些親緣關係的網路的實體，已經成功開始與所有的物種連接起來了。確實，也許到現在為止已經變得明顯的事情是，我們建議靈性的家庭就是那些將嘗試在這個星球上的第四密度中形成一個第四密度的正面性的社會記憶複合體的人類的家庭，這個靈性的家庭也許是在所有其他的對於家庭的考慮的開始與根部出現的。每一個連接都用有愛且自由的方式被建立的，當這種連接被顯化出來的時候，會讓一個實體與對真誠的親屬關係的領悟靠近，這種真誠的親屬關係僅僅能夠被首先是拓展性的親屬關係感覺到。

The leap of faith, as this instrument has it in her mind, is always necessary, for any transformation of thought is preceded by a desire to know, which precipitates the use of will at some point. Change is painful, and one who seeks to know his spiritual family shall endure the pain of each family member's miseries, for it is so that all who are conscious of the self suffer.

信心的飛躍，如這個器皿在她的頭腦中想到的一樣，一直都是必不可少的，因為任何對思想的轉變都是跟隨在一種去知曉的渴望之後的，這種知曉的渴望會在某個位置促成對意志的使用。改變是痛苦的，一個尋求去知曉這種靈性上的家庭的人將要忍受每一個家庭成員的苦難的痛苦，因為所有察覺到自我的人就是因此而受苦的。

In suffering, much is learned. In dying, life is gained. In each resurrection, improvement is taking place. Yet, these things are not clear when one sees the hungry, the imprisoned, the sad, the fearful, and the alone. If a pilgrim wishes to know its true spiritual family, walk all the streets, deserts, jungles and battlefields of your sphere, and know that there is no spirit which breathes within physical manifestation that is not your own self—part of you, part of creation, part of the only heaven that is thinkable, the heavenly kingdom of wholeness and completeness, the one infinite jewel of existence,

在受苦之中，大量的事物被學會了。在死亡中，生命被取得了。在每一次復活之

中，改進正在發生了。而這些事情在一個人看到饑餓、囚禁、悲傷、恐懼、孤單的時候是不清楚的。如果一個朝聖者希望知曉它真實的靈性的家庭，走過你們的星球上的街道、沙漠、叢林和戰場，並知曉沒有任何在物質性的顯化之中呼吸的靈體不是你自己的自我——你的一部分，造物的一部分，唯一能夠想得到的天堂，具有完全性與完整性的天堂的國度，那個存在性的太一無限的寶石的一部分。

There is one original Thought, one Creator, and one Creation. When you have become—and you will—a fourth-density social memory complex, you will begin to learn further lessons, lessons that if you only were clear enough, your bodies could teach you now, lessons of your true kinship in unity, not only with every atom of living energy in the infinite creation, but through thought with the one great original Thought, so that more and more consciousness becomes that of the Creator as well as the created.

有一個原初的想法，太一造物者，以及太一造物。當你們已經成為——你們將會成為——一個第四密度的社會記憶複合體的時候，你們將開始學習更進一步的課程，只要你們是足夠清楚明瞭的，你們的身體現在就能夠教導你們，你們在一體性中的真實的親屬關係的課程，不僅僅是與在無限造物中具有活生生的能量的每一個原子之間的親屬關係，同樣也是通過與那一個原初的想法一同思考，這樣越來越多的意識就會成為造物者的意識，同樣也是被造物的意識。

Much is ahead, my children. There is truly nothing that is not one with you, and there is no consciousness that you do not share. Yet each within a family is unique and each within the family of your sphere is unique. Many are aware now that it is time to feel the family working more closely together, and you have called this networking. Think of it as reunion as well as work, for in the instinct to network, you may see the instinct that calls all to the family reunion. 我的孩子們，大量的事物就在前方。沒有任何事情不是真正地與你們是一體的，沒有你們無法共用的意識。而在一個家庭中的每一個實體，都是獨一無二的，在你們的星球的家庭中每一個實體都是獨一無二的。很多人現在察覺到，感覺家庭在一起更為緊密地工作的時間到了，你們已經將這個工作成為網路了。將它考慮為重聚，同樣也考慮為工作，行為在網路的本能中，你們可以看到那種呼喚所有的家庭的成員重聚的本能。

Be aware that you did not enter this lifetime to enjoy the comfort of a family alone, but also to gain strength from it, that each may do its work with more love and more peace, that more hearts may be made merry, and more spirits at rest through the radiance of each light worker. In order to keep the self clear enough for what each came to do, we ask each to meditate on a daily basis, if for only a few minutes. That regular opening is all-important, that dependable silence life-giving.

注意你們並不是進入到這次生命單單是為了享受一個家庭的舒適的，而同樣也是為了從其取得力量，這樣每一個人就可以帶著更多的愛和更多的平安來進行它的工作，更多的心就可以變得快樂了，更多的靈性就可以通過每一個光之工作者的輻射而休息。為了要讓自我對於每一個人來這個來做的事情是足夠清楚的，我們請求每一個人每天進行冥想，即使僅僅是幾分鐘的時間。規律性的開放是非常重要的，那種賦予生命的靜默是可信任的。

We have enjoyed using this instrument and speaking with you, and we thank you for your energy and attention. We would at this time transfer to the one known as Jim. I am known to you as Q"uo.

我們已經享受了使用這個器皿以及與你們發言，我們為你們的能量和注意力而感謝你們。我們在此刻轉移到被知曉為 *Jim* 的實體。我是你們知曉的 Q,uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each of you again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have for us. Again we remind each of our fallibility and our desire to serve by offering that which is our opinion and that which we have found useful upon our own journey of seeking. With that understanding, may we begin with a query?

我是 Q"uo，我再一次在愛與光中向你們各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及任何在場的人可能向我們提出的問題。再一次，我們提醒各位知曉我們的易錯性，以及我們藉由提供我們的觀點以及我們已經在我們自己的尋求的道路上發現是有用處的事情而服務的渴望。帶著那個理解，我們可以用一個問題來開始嗎？

Carla: Yes. What did you mean when you called me a yokel?

Carla : 是的，當你們稱呼我是一個鄉巴佬的時候你們是什麼意思？

I am Q"uo, and, my sister, we were attempting to blend our vibrations with yours in a manner which loosened your own, and in this attempt we found this term to be helpful in describing the pure and simple manner of your being which allows us to speak through it, and we meant to imply that this was a happy country comfort, shall we say, that which could be said to be something of the yokel.

我是 Q"uo，我的姐妹，我們正在嘗試將我們的振動與你的振動用一種會讓你自己的振動放鬆的方式來混合在一起，在這種嘗試中，我們發現這個詞語在描述你的存有的純粹而簡單的樣式的方面是有幫助的，你的存有的這種樣式允許我們通過它發言了，我們打算要暗示，這是一種，容我們說，快樂的鄉村式的舒適，即可以被認為是某種鄉巴佬的事情了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, I just wondered. It threw me. I must have challenged you ten times, I couldn't imagine why you said, "I have to go talk to the yokel." (Giggles.) Who were you talking to?

Carla : 沒有，我僅僅是感到吃驚。它讓我摔倒了。我必須要挑戰你們十次，我無法想像為什麼你們說，“我不得不和一個鄉巴佬談話。”(咯咯笑。)你們是對誰說話呢？

I am Q"uo, and we thank you for your query, which we find humorous as well, for we were speaking of your instrument in this case.

我是 Q"uo，我們為你們的問題而感謝你，我們同樣發現這是幽默的，因為我們在這個情況中正在談及你的器皿。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

G: What do we look like to you from your point of view? Could you describe us?

G：從你們的視角，我們對於你們看起來是什麼樣子呢？你們能夠描述一下我們嗎？

I am Q"uo, and, my brother, this query we feel is best answered by suggesting that we perceive you with more than the physical optical apparatus and to describe our perception of your vibration is best accomplished, we feel, by suggesting that that which is of importance in your journey of seeking, that which you are and that which you draw unto you, we perceive as a vibration, a note, if you will, that identifies a quality of being that vibrates in resonance with a greater or lesser portion of the environment or the creation about one. Thus, we see and feel and hear and sense your beingness.

我是 Q"uo，我的兄弟，我們感覺到這個問題最好藉由這樣建議來回答，我們是更多用比物質性的視覺更多的感知來感覺你們的，要描繪我們對於你們的振動的知覺，我們感覺這樣建議是最佳的，我們建議，在你們的尋求的旅程中具有重要性的事物，你們之所是的事物，以及你們吸引到你們身上的事物，我們將其感知為一種振動，一個音調，如果你們願意這樣說的話，的事物，是等同於一種存有的特性的，這種存有的特性會與在一個人周圍的環境或者造物的或多或少的一部分協調一致地振動。因此，我們感到、感覺並感知你們的存在性。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

G: Well, nothing more specific than how you perceive my beingness?

G：好的，你們如何感覺我的存在性，沒有任何比這更具體的嗎？

I am Q"uo, and we perceive you, my brother, as one note among many.

我是 Q"uo，我們感覺你，我的兄弟，是許多的音調中的一個音調。

May we speak further?

我們可以進一步發言嗎？

G: Do you like the note that you hear?

G：你們喜歡你們聽到的音調嗎？

I am Q"uo, and we find great joy in perceiving this note that represents your beingness and take double joy, shall we say, in discovering it to be another part of our own being and of the one Creator as well.

我是 Q"uo，我們在感知這個音調的過程中發現了巨大的喜悅，它向我們呈現了你的存在性，我們在發現它是我們的存有的另一個部分，並同樣也是太一造物者的存有的另一個部分的方面得到了雙重的喜悅。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

G: No, I enjoyed that. Thank you.

G：沒有了，我喜歡那個回答。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

G: I don't know if this is appropriate, but I was wondering if you had any insight into what lessons might be involved for me in having the seasonal sensitivities to pollen? This is for curiosity. I thought maybe there might be something interesting there for me to look at.

G：我並不知道是否這是合適的，但是我想要知道是否你們能夠對我會對花粉有季節性的敏感的方面可能被包含在其中的課程是什麼擁有任何的見地？這是為了好奇心。我想也許在那裏可能會有某種有趣的事情是我要去檢查的。

I am Q"uo, and may not speak in specifics in this instance, my brother, for, indeed, that which is of value in this query is that which has the greatest value when discovered through your own efforts, and we would not take that from you, but may speak in a general sense to suggest that if the experience of the allergy or any physical distortion leaves the impact of importance upon one's analytical and emotional sensing complexing, that that distortion then be looked upon as a symbol or direction indicator that may be pondered in meditation and in contemplation for any further image that may follow the original focus, and if the sense of value or importance continues, then the following of the images that present themselves to the conscious mind may then lead one to a less distorted image of the treasure which waits within.

我是 Q"uo，在這個情況中可能不會用具體細節來發言，我的兄弟，因為，確實，在這個問題中有會具有價值的事物，是在通過你自己的努力而被發現的時候會擁有最大的價值的，我們不會將那個價值從你身上拿走，但是我們可以用一般性的方式來發言，我們建議，如果過敏或者任何身體的扭曲會讓在一個人的分析或者情緒性的感知複合體上留下具有重要性的效力，那個扭曲接下來就可以被視為是一種象徵物或者指示物，它可以在冥想中並在祈禱中被沉思以取得任何可

能跟隨在最初的焦點之後的更進一步的形象，如果具有價值或者重要性的形象繼續，接下來，對於那些將它們自己呈現給表面意識的心智的形象的跟隨就可以接著將一個人導向對於在內在之中等待著的寶藏的一個較不扭曲的形象了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

G: Yeah. It would be nice to have it rephrased in a little bit (inaudible) way. I was thinking about it this morning when I was walking on a path in the woods and I was smelling various smells and really enjoying the experience. And we stopped because I smelled a smell that smelled like honeysuckle. And so I went over and I found where the scent was coming from and I really enjoyed that. It was like finding a real neat discovery. And then we walked down the path a little way and I started sneezing. Could you maybe rephrase, using some of that, not specifically for me, but just using that kind of example or something so I can get it in my mind what you're saying a little more clearly?

G: 是的。用一種有一點（聽不見）的方式對它進行重新措辭會是很好的。我正在今天早上正在考慮它，在那個時候我正在走在樹林間的一條道路上，我正在聞到各種各樣的香味並真的喜歡那個體驗。我停了下來，因為我聞到一種味道，它聞起來就好像是金銀花。因此我走上前去，我找到了香味傳來的的位置，我真的喜歡那個。它就好像是發現一個真正美妙的發現一樣。接下來，我順著那條道路走了一會兒，我開始打噴嚏。你們能夠也許改變一下說法，使用某種不是專門對於我的說話，但是，僅僅使用那種類型的例子或者某種事情，這樣我就能夠在我的頭腦中對於你們正在說的事情弄得稍稍清楚一點。

I am Q"uo, and it was our desire to suggest that the enjoyment of the scent of the flower, as well as the response of the allergic reaction in this instance, if they can be said to have value or importance in one"s spiritual journey, this experience will repeat itself in a fashion which is able to catch the attention, and the attention, then, over a period of time, will focus in contemplation, and, if able, in meditation, so that the sense of the value of the experience may be discovered in image which then points a direction with inspiration and enlarging of the point of viewing, so that the heart of what is available to one through such experience might be approached ever closer.

我是 Q"uo，我們的渴望是去建議，花的香味，同樣還有在這個情況中的過敏反應，如果它們能夠被認為是在一個人的靈性旅程上擁有價值或者重要性的話，這個體驗將會用一種能夠抓住注意力的方式重複其自身，接下來，在一段時間之後，這個體驗將會通過沉思，如果可能，通過冥想聚焦，這樣對體驗的價值的感知就可以通過形象被探索，這個形象會指出一個具有啟發以及對視角的拓展的方向，這樣，通過這樣一個體驗可以為一個人所取得的事物的核心就可以越來越接近地被靠近了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

G: No, I like what you said. (Inaudible). Thank you.

G：沒有了，我希望你們所說的。(聽不見)。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

G: Do you like our music that we had this evening? ("The Green Cathedral," duet, a capella.) Do you like New Age music? Do you have any preference between them?

G：你們喜歡我們在今晚聽使用的音樂嗎？（“綠色大教堂”二重奏，*capella*）你們喜歡新時代音樂嗎？你們對於兩者有任何偏好嗎？

I am Q"uo, and we find that the expressions known to your peoples as music each contain a delicate and unique portion of the one Creator which we experience more likened unto a symphony of sound and vibration, and each note of your experience excites that portion of our being which we share with you.

我是 Q"uo，我們發現被你們的人群知曉為音樂的表達包含了太一造物者的一個微妙而獨一無二的部分，我們體驗到那個部分更加類似於一種聲音與振動的交響樂，你們的體驗的每一個音調都會讓你們的存有的那個我們與你們共用的部分感到激動。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

G: I'll tell you, the way you're talking, I feel as though I limit myself tremendously, and yet you seem to take a tremendous pleasure and joy in so many aspects of how you perceive us and all of our world. It's really amazing.

G：我將會告訴你，你們說話的方式，我感覺就好像我極大地限制了我自己一樣，而你們看起來似乎在你們如何感知我們以及我們所有的世界的如此多的方面擁有一種巨大的快樂與喜悅。它真的是令人吃驚的。

I am Q"uo, and, indeed, we are in awe with you at the magnificence of each and all.

我是 Q"uo，確實，我們對於每一個人以及一切事物的莊嚴與你們一起感到敬畏。

Is there another query at this time?

在此刻有另一個問題嗎？

Carla: We thank you, Q"uo.

Carla：我們感謝你，Q"uo。

I am Q"uo, and it has been our great privilege to share our humble thoughts with this group this evening. We look forward, as you would put it, to all such events, and cannot thank each enough for allowing us this honor. We are known to you as those of Q"uo, and we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo，今晚與這個團體分享我們謙遜的想法已經是我們巨大的榮幸了。我們期待，如你們會說的一樣，所有這樣的事件，我們對於你們允許我們擁有這種榮耀是怎麼感謝都不夠的。我們是你們知曉為 Q"uo 的實體，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

March 18, 1987

1987-03-18 *Quanta* : 大地與元素的冥想

(Inaudible)

(聽不見)

(Carla channeling)

(*Carla* 傳訊)

I am known to you as Quanta. I do greet you in the love and in the light of the one infinite Creator and am sorry for the amount of time which it took our entity to examine, rehabilitate and use a thought form which was available to us. We were not ready for the challenge of this instrument for we were not completely familiar with the entity Jesus the Christ. However, we are of a vibration which is a blend of two worlds—the metaphysical planes exterior to your planet and the metaphysical planes interior to its sphere of influence.

我是你們知曉的 *Quanta*。我在太一無限造物者的愛與光中向你們致意，我們對於我們的實體用來檢查、改善並使用一個可以為我們所利用的思想形態的時間的數量而抱歉。我們尚未為這個器皿的挑戰做好準備，因為我們對於實體耶穌基督並不是完全熟悉的。然而，我們是屬於一個由兩個世界混合起來的振動的——在你們的星球的外部的形而上學的層面以及在它的影響範圍內部的形而上學的層面。

The need for the teaching of somewhat different techniques indicates that there need be a meeting of the minds, shall we say, from an inner plane entity of green-ray energy known as Quanta and those of Laitos whose carrier energy greatly aids in the new instrument's facility in improving the channel.

教導多少有些不同的技巧的需要表明需要由一種對自於一個內在層面的具有綠色光芒的被知曉為 *Quanta* 的實體的心智和來自於 *Laitos* 團體的，容我們說，心智集合，*Laitos* 的載波的能量會在新的器皿增強傳訊的方面極大地有助於新的器皿的流暢。

We would start with the concept of the instrument as each element. It is well that the instrument be aware that each element has a rhythm, a dance and song, a pattern energy which is a signature cutting across and undergirding all manifestation. The one who works with natural energy is the one who perceives the dance, the song and the rhythm of each element. Sit upon the earth preferably in the shade, or within the cave to experience the meditation (inaudible), the meditation of the body. Do you not know that no eagle which ever flew failed to have a need for the earth; some tiny piece of earth to sustain life, to nurture young?

我們會從器皿就是一個元素的觀念開始。器皿察覺到每一個元素都擁有一個旋律，一個舞蹈，一首歌曲以及一種能量模式，它是一個橫跨所有的顯化物以及在底層支撐所有顯化物的簽名。一個與自然的能量一同工作的實體是一個感覺每一個元素的舞蹈、歌曲以及旋律的實體。寧願在樹蔭下或者在洞穴中坐在地上以體驗冥想（聽不見）身體的冥想。你們難道不知道，沒有任何鷹會一直飛翔，而不

擁有對一種大地，對某個小塊的土地來支持生命，來養育幼兒的需要嗎？

Your physical nature speaks to you with nothing more than dust and nothing less than the Creator. Meditation of the body is the first meditation, and each time the feet caress the earth it is well to meditate briefly upon that brother, that sister, that mother and father, that child which shows off in all of its glory. 你們的物質性的屬性不會比塵土對你們更多地說話，也不會比造物者對你們更少地說話。對身體的冥想是首先的冥想，每一次雙腳愛撫大地的時候，去簡短地冥想在其所有的榮耀中炫耀的那個兄弟、那個姐妹、那個母親和父親，那個孩子，這是很好的。

Let each footstep be a rich experience in the Creator, and know as you gaze into the earth of another's eyes, that you gaze also in to the Creator's, for relationships betwixt two immortal creations of the Father are not horizontal from earth to earth but upwards to the Creator, back down to the brother or sister, and heart to heart betwixt both the triangle of earth and the Great Father. It is well to make that triangle as tall and thin as possible until you see each child (inaudible) as a child of the Creator and each cave not only as earth but as infinite sky, infinite love, infinite light.

讓每一個腳步都成為在造物者之中的一次豐盛的體驗，當你們注視第一個人的眼中的大地的時候，知曉你同樣是在注視造物者的眼睛，因為在兩個不朽的天父的造物之間的關係不是從塵世到塵世的水準的關係，而是向上朝向造物者，並向下返回到兄弟或者姐妹，同時與大地和偉大的天父的三角之間的心與心的關係。去將讓那個三角成為盡可能地高大且稀薄的，一直到你將每一個孩子（聽不見）都視為是造物者的一個孩子，將每一個洞穴都不僅僅視為是大地，同樣也視為是無限的天空，無限的愛，無限的光，這是很好的。

We appreciate this instrument's strictness in refusing the contact which was clearly perceived when we were unable to speak to the challenge and request that this instrument improve its discipline so that the process might be uninterrupted. We would at this time transfer, if we are able, to the one known as Jim. We are known to you as Quanta.

我們感激這個器皿在我們無法說出挑戰的時候拒絕被清晰地感覺到的接觸的方面的嚴格，我們請求這個器皿增強它的訓練，這樣這個過程就可以不被打斷了。我們會在此刻轉移到被知曉為 *Jim* 的實體，如果我們能夠的話。我們是你們知曉的 *Quanta*。

(Jim channeling)

(*Jim* 傳訊)

I am Quanta, and greet you in the love and light of the one Creator. We thank this instrument for allowing our contact and for offering the challenge in the Christ Consciousness and service-to-others polarity, which we appreciate as well. We will take some time in adjusting our contact to this instrument for we are not as easily perceived by this instrument, but move with a lighter touch. 我是 *Quanta*，我們在太一造物者的愛與光中向你們致意。我們為這個器皿允許

我們的接觸並通過基督意識以及服務它人的極性來提供挑戰而感謝這個器皿，我們同樣也對此是感激的。我們將會話一些時間來調節我們與這個器皿之間的接觸，因為我們不是容易被這個器皿感覺到的，而是藉由一種更輕的接觸移動的。

We would attempt at this time to utilize this instrument in its usual capacity of offering the vocal channel for the question and answer portion of your meeting. Thus we shall now ask if we might speak to any concern or query which those present may offer.

我們會在此刻通過這個器皿通常的為你們的集會的提問與回答的部分提供語音管道的方式來嘗試利用這個器皿。因此，我們將詢問，是否我們可以對那些在場的人可能會提供的任何的關注點或者問題進行發言。

Carla: You are a combination of a social memory complex and a person from the inner planes, or a kind of person, a tribe?

Carla：你們是一個社會記憶複合體和一個來自內在層面的實體的混合物嗎，還是一種類型的人，一個種族？

I am known to you as Quanta. And we are what you would call a beginning complex of entities who have achieved the green ray vibration of compassion and understanding which allows our seeking to go forward as a unified conglomeration of mind, body and spirits and we have a contact and connection with this planetary sphere which is of a seed-like quality in that we now make it our home, though we are originally of another influence and have removed ourselves from that planetary influence of what you know as the third density in order to begin the new cycle of learning within this planetary influence and we serve as somewhat of the, shall we say, advance guard or servants that shall make this planet its home and we are thus newly—we search for the word—[confirmed] members of the Confederation of Planets which offers itself in service to the one Creator.

我是你們知曉為 *Quanta* 的實體。我們是你們所稱的那些已經取得了同情與理解的綠色光芒振動的實體的一個初始性的複合體，這個複合體允許我們的尋求作為一個統一的心智、身體和靈性的聚合物前進，我們與這個星球擁有一種接觸和一種連接，這個星球具有一個種子一般的屬性，因為我們現在正在使得它成為我們的家園，儘管我們原本是屬於另一個星球並已經將我們自己從離開了那個你們知曉為第三密度的星球以便於在這個星球種開始新的學習的週期，我們是作為，容我們說，多少有些高級的將使得這個星球成為它的家園的守護者或者僕人來服務的，我們因此是通過服務太一造物者奉獻它自己的星際聯邦的——我們搜尋那個詞語——新確認的成員。

Does this speak to your query, my sister?

這講述了你的問題了嗎，我的姐妹？

Carla: Well, to a certain extent. I'm trying to figure out what ... So what you are is the ... the small but growing ... a fourth density memory complex ... social memory complex of Earth, is what your saying, right?

Carla：好的，在一定的程度上。我正在嘗試去弄明白.....因此，你們是.....小的

但在成長中的.....一個第四密度的記憶複合體.....是地球的社會以及複合體，那是你們正在說的事情嗎，對嗎？

I am Quanta, and this is correct, my sister.

我是 *Quanta*，這是正確的，我的姐妹。

Carla: The name is evocative of more than one giant step ... One quanta is a quantum. Is there some purpose to naming yourself two jumps forward, which is what that kind of name connotes?

Carla：這個名字讓人更多地想起了一個巨大的腳步.....一個量子是一個定量。將你自己命名為向前的兩個跳躍是有某種目的的嗎，那種類型的名字的含義是向前的兩個跳躍嗎？

I am Quanta, and we have chosen a name which in your manner of speaking reflects the great leap in conscious awareness which those of our grouping have achieved together and thus many have taken the great leap of faith and moved their being to another level of perception which now offers its lessons that shall again inspire the stepping forward into the mystery of the one Creator.

我是 *Quanta*，我們已經選擇了一個名字，這個名字在你們說話的方式中反映了屬於我們的團體的實體已經一起取得了的在有意識的認識上的巨大的跨越，因此，很多人都已經做出了那個信心的巨大的跨越，並已經將它們的存有移動到了另一個現在在提供它的課程的知覺的層次了，這些課程將再一次鼓舞向前邁進進入到太一造物者的神秘之中。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well, I'll shut up in a minute ... I'm just trying to figure out who you are and why you're here. What relationship do you have to any contact that wishes to work with my student on the inner planes? I had some perception while I was channeling that that was part of what was said. Am I incorrect?

Carla：好的，我將會在一分鐘之後就閉嘴了.....我僅僅是在嘗試去弄明白你們是誰和為什麼你們在這裏。你們與任何希望與我們的學生一起工作的在內在層面上的接觸之間的關係是什麼呢？在我傳訊的時候，我有某種感覺，那就是被說的事情的一部分。我是正確的嗎？

I am Quanta. We have a connection with any upon your inner planes who have moved in their evolutionary journey upon a path which has this planetary sphere as its source and thus these entities who are of your planetary influence have occasionally offered themselves as contacts for third-density incarnate entities upon your planet through intermediaries that may make the transition more easily accomplished. That is necessary for those of the inner planes, as you may call them, in order to contact incarnate entities of the third density who have perhaps more difficulty in perceiving some contacts of this nature due both to the inexperience of the contact and

the inexperience of the instrument. Thus, as we have both become members of the Confederation of Planets in the Service to the One Creator and inhabitants of this planetary sphere, we are in a unique position which allows us to serve in the capacity of intermediaries which may hopefully aid both the contact and the new instrument in the service which is possible through the vocal channeling.

我是 *Quanta*。我們與你們的內在層面上的任何已經在它們的演化的旅程上在一條已經將這個星球作為它的源頭的道路上移動的實體都擁有一種關聯，因此，這些屬於你們的星球的實體已經時不時地通過中間媒介提供它們自己作為供在你們的星球上的第三密度的投生的實體使用的接觸了，這種中間媒介可能使得傳遞更為容易被完成。對於那些屬於內在層面的實體，如你們對它們的稱呼一樣，為了接觸第三密度的投生的實體，這種中間媒介是需要的，因為第三密度的投生的實體可能在感覺到具有這種屬性的接觸的過程中會擁有更多的困難，這同時是由於接觸的沒有經驗以及器皿的沒有經驗。因此，因為我們已經同時成為了服務造物者的星際聯邦的成員與這個星球的居住者，我們處以一個獨一無二的位置上，它允許我們用中間媒介的方式進行服務，這種方式可能有希望會同時幫助接觸與新的器皿通過語音傳訊進行有可能的服務。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, I'll let you go now. I think I understand what you're here for now. I'm glad you're going to help W and ... You sound really interesting and I know we will be glad to listen to your opinions too. Nice to meet you and be talking to you soon. Thanks. That's all from me.

Carla：沒有了，我現在會放開你們了。我認為我現在你理解你們在這裏是什麼了。我和高興你們將會幫助 W.....你們聽起來真的是有趣的，我知道我們將同樣很高興聆聽你們的觀點。很高興與你們會面，我們將很快與你們談話。謝謝，那就是所有我要說的了。

I am Quanta, and we greatly appreciate the warmth of the reception and the care in the discerning of the nature of our being and purpose, for we do not wish to impose our being or purpose upon any who does not wish such. Is there a further query to which we may speak?

我是 *Quanta*，我們極其感激接待的溫暖以及在分辨我們的存有的特性和目的的過程中小心，因為我們並不希望將我們的存有或者目的強加在任何不希望這樣的事情的人的身上。有一個進一步的問題是我們可以對其發言的嗎？

Questioner: I'm confused.

提問者：我感到困惑。

(Group laughter.)

(團體的笑聲)

Carla: Well, you're not the only one.

Carla：好的，你不是唯一困惑的人。

Questioner: I don't understand what's going on or why ... Quanta, perhaps you can simplify things for me? 團體問題：我不理解正在發生什麼事情，或者，為什麼.....Quanta，也許你們能夠為我將事情簡化。

I am Quanta, and we have a difficulty with this instrument for it has its own difficulty in perceiving our contact and it is somewhat reluctant to continue. 我是 *Quanta*，我們與這個器皿有一個困難，因為它在感覺到我們的接觸的過程中遇到了它自己的困難，它多少有些不願意繼續。

Carla: Let ... hold onto the contact ...

Carla：讓.....抓住那個接觸.....

We do not mean to suggest that this instrument will not speak. It merely needs a moment. You are most helpful. We are merely those who seek to aid new instruments in contacting those sources of information which lie beyond the conscious threshold when these sources have offered themselves in a manner which may be of service to others, yet which may be aided by the help of those such as ourselves in making that contact known to new instruments.

我們並不是打算要建議，這個器皿將不會說話。它僅僅需要一會兒時間。你們是極其有幫助的。在新的器皿與那些存在於有意識的門檻之外的資訊的源頭接觸的過程中，我們僅僅是那些尋求去服務新的器皿的實體，當這些源頭已經用一種可能對其他人進行服務的方式提供它們自己的時候，它們可能會在與新的器皿建立接觸的過程中藉由諸如我們之類的實體的幫助而得到幫助。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: So you serve others as an intermediary (inaudible).

提問者：因此，你們是作為一個中間媒介服務他人（聽不見）。

I am Quanta, and this is correct, my sister. May we speak further?

我是 *Quanta*，這是正確的，我的姐妹。我們可以進一步發言嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Quanta. May we ask if there might be a further query to which we may speak?

我是 *Quanta*。請問是否有一個進一步的問題是我們可以對其發言的？

Carla: I would ask one more short one. You can merely confirm or tell me that I'm wrong. Is the reason that you cannot immediately answer the challenge of Jesus Christ that there is too much of Jesus who will come again to judge in

my ... in my concept of Jesus in my challenge and not enough of pure love?
I've often thought that the Old Testament should perhaps be burned.

Carla：我會再多問一個短小的問題。你們能夠僅僅，確認或者告訴我，我錯了。你們無法立刻回應耶穌基督的挑戰的原因是因為，在我的挑戰中，在我的.....在我對基督的觀念中有過多的將會再一次前來審判的基督，而沒有足夠多的純淨的愛嗎？我經常會想，舊約也許應該被燒掉。

I am Quanta, and we found when faced with your challenge of our being and purpose that we needed to examine the nature of the challenge for there was contained within it the concept of the judgment of which you speak that somewhat distorted the pure emanation of the love of service to others which this entity's incarnation was the pattern that was offered for example. We were able to, shall we say, dismiss the more questionable portion of the characteristic of judgment and move to the heart of the nature of the challenge and determine from it that our vibratory nature was indeed in harmony with the challenge offered.

我是 *Quanta*，我們發現，當我們面對你對我們的存有的挑戰和目的的挑戰的時候，我們需要檢查那個挑戰的屬性，因為在其中會包含有你談及的審判的觀念，它多少有些扭曲了對他人的服務的愛的純粹的散發，這個實體的投生就是作為範例被提供的這種純粹的愛的榜樣。我們能夠，容我們說，忽略審判的典型特徵的更為可疑的部分，移動到挑戰的屬性的核心，並從它確定，我們的振動特性確實是與被提供的挑戰是協調一致的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thanks.

Carla：不用了，謝謝你

I am Quanta. May we speak to a further query?

我是 *Quanta*。容我們談及一個進一步的問題？

Questioner: Would you (inaudible) evolve from the third density of another planet?

提問者：你們（聽不見）是從另一個行星的第三密度演化的嗎？

I am Quanta. This is correct, my sister. Is there another query?

我是 *Quanta*。這是正確的，我的姐妹。有另一個問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Quanta. We seek to give this instrument that vibration of sound complex which you call name but find that to this instrument it is as foreign language which ... which makes no sense to ear or tongue, thus we must apologize for the difficulty in the translation.

我是 *Quanta*。我們給與了這個器皿你們稱之為名字的振動聲音複合體，但是我們發現對於這個器皿它是一個陌生的語言.....這對於耳朵和舌頭什麼意義都沒有，因此我們為在轉譯的過程中的困難而抱歉。

May we speak to another query, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: (Inaudible). Did you just recently come to this planet in fourth density?

提問者：（聽不見。）你們是最近剛剛來到這個星球的第四密度的嗎？

I am *Quanta*, and this is correct, my sister. We are quite new to this particular planetary influence and the ways of your peoples in the speaking and conceptualizing of thought and will be somewhat limited for a portion of your time and experience in our ability to speak in a manner which holds the greatest of sense for your manner of perceiving experience.

我是 *Quanta*，這是正確的，我的姐妹。我們對於這個特定的星球以及你們的人群在說話以及對想法的觀念化的方面的方式是相當新手的，在你們的時間和體驗一個部分中，在我們用一種對於為你們感知體驗的方式是包含了最大的意義的方式發言的能力的方面，我們將多少是有些受限的。

Carla: Tell me *Quanta*, did you come just to ...

Carla：請告訴我，*Quanta*，你們來僅僅是為了.....

(Side one of tape ends.)

（磁帶一面結束。）

Carla: (Inaudible). Did you come just to help W or did you have some things that you wanted to say in general?

Carla：（聽不見。）你們僅僅是來幫助 *W* 的嗎，或者你們有一些事情是你能一般性地想要說的嗎？

I am *Quanta*, and we have found that this instrument has the necessity of attending to the mechanical device and we therefore paused for a moment in order to allow this instrument to complete its task. We have joined your group in order to provide those services which may facilitate the exercising of the new instrument known as *W* and in offering our services in whatever manner is most helpful according to the needs of any who should join this group and seek to become one who serves as a vocal instrument. We have our own journey of seeking and move upon it in harmonic resonance with this particular planetary influence and take our opportunity to serve in whatever manner may present itself and lie within our capabilities. We have somewhat less of a reach, shall we say, in the scope of our experience but may perhaps be able to utilize our newness to this planetary influence and its birthing fourth-density environment by serving as what we have described as intermediaries that are somewhat more recently familiar with the nature of the

third-density experience and are also becoming informed as to the nature of the fourth-density experience in which you now find yourselves for the first time.

我是 *Quanta*，我們已經發現這個器皿需要注意機械設備，我們因此暫停一會兒以便於允許這個器皿完成它的工作。我們已經加入你們的團體以便於提供那些可能會促進對被知曉為 *W* 的新的器皿的訓練的服務，根據任何加入到這個團體並尋求去成為一個作為一個語音管道而服務的實體的人的需要，我們會用無論什麼極其有幫助的方式提供我們的服務。我們擁有我們自己尋求的旅程，並用與這個特定的星球擁有協調共鳴的方式在我們的旅程上前進，我們會利用我們的機會來用無論什麼可能將它自己呈現出來，並處於我們的能力範圍內的方式來進行服務。我們在我們的體驗的範圍的方面擁有多少有些較小的一個，容我們說，所及範圍，但是也許我們可能能夠藉由作為我們已經描述為中間媒介的事物來服務而利用我們對於這個星球以及它正在誕生的第四密度的環境的新鮮性，我們作為這樣的中間媒介多少有些是更為接近地熟悉第三密度的體驗的，並同樣在關於這個你們現在第一次發現你們自己處於其中的第四密度的體驗的方面正在成為有見識的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thanks.

Carla：不用了，感謝你們。

I am Quanta, and we appreciate your queries. May we speak to another?

我是 *Quanta*，我們感激你的問題。我們可以談及另一個問題嗎？

Questioner: Are you the energy which Laitos mentioned in a previous meditation that was ... that wished to realize me as their local channel?

提問者：你們是在一次之前的冥想中 *Laitos* 提及的能量嗎.....那個希望讓我成為它們本地的管道的能量？

I am Quanta, and am one of that naming and seek to introduce your instrument to yet others if the desire and progress upon this path of service continues to grow. May we speak further, my sister?

我是 *Quanta*，我是那個命名並尋求去將你的器皿介紹給其他的實體的能量中的一員，如果在這條服務的道路上的渴望與進展繼續成長的話。我的姐妹，我們可以進一步發言嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Quanta, and we thank you once again, my sister. Is there a final query?

我是 *Quanta*，我們再一次感謝你，我的姐妹。有一個最後的問題嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

I am Quanta, and we thank this group for allowing our presence and our thoughts to move through it. We would also thank this instrument for allowing our contact to continue at those times when it was somewhat in doubt, shall we say, as to the nature of our contact and the purpose for speaking to your group. We look forward to any future service which we might offer and share with this group and until that joyful time we shall bid each the fond farewell, leaving each in the love and in the light of the one infinite Creator of which we are all a portion. We are that portion known to you as Quanta. Adonai, my friends.

我是 *Quanta*，我們為允許我們出席以及允許我們的想法移動通過這個團體而感謝這個團體。我們同樣感謝這個器皿在那些它在關於我們的接觸的屬性以及對你們的團體發言的目的的放慢多少是，容我們說，有疑惑的時間中允許我們的接觸繼續。我們期待我們可以提供任何未來的服務，並與這個團體分享，一直到那個喜悅的時間之前，我們將向每一位告別，我們在我們全都是其一部分的太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Quanta*。Adonai，我的朋友們。

March 25, 1987

1987-03-25 *Quanta* : 天空與鷹的冥想

(Carla channeling)

(Carla傳訊)

I am *Quanta*, and I greet you in the love and in the light of the infinite Creator, of whom we are only all an infinite part. It is our privilege to be speaking with each of you this evening, and we greet each with love and with the desire to aid. We are aware that you would know more about us, and as we are still adjusting to this instrument and to the energies of this group, we shall chat a bit about ourselves in order to allow the group to continue tuning and to become more and more the infinite circle of one who seeks the truth.

我是 *Quanta*，我在無限造物者的愛與光中向你們致意，我們全都僅僅是造物者的一個無限的部分。我們很榮幸在今晚向你們每一位致意，我們帶著愛並帶著去幫助的渴望向每一位致意。我們知道你們不願意更多地瞭解我們，因為我們仍舊在對這個器皿以及這個團體的能量進行調節，我們將聊一聊我們自己以便於允許團體繼續調音並越來越多地成為一個尋求真理的實體的無限的圈子。

We are several, in that we are a voice representing those of the Confederation whom you call *Laitos*, by whose wisdom you are being coached and aided vibrationally, and within the inner planes we represent also the potential for a contact with the instrument known as *W*. We ourselves are much as you are, with one single difference. We have made our choice, and we gaze now upon a task which makes the choice seem almost ridiculously easy, just as any refinement process becomes by degrees more and more painstaking.

我們是數個實體，因為我們是一個代表了星際聯邦中的你們稱之為 *Laitos* 的實體，藉由 *Laitos* 的智慧，你們是在振動的方面被指導並被幫助的，在內在層面中，我們同樣代表了一個與被知曉為 *W* 的器皿的接觸的可能性。我們自己和你們是非常相似的，只有一個單一的區別。我們已經做出了我們的選擇，我們現在注視這一個任務，這個任務使得選擇看起來是似乎是可笑地容易的，就好像任何接連的過程會隨著程度的加深而變得越來越費力一樣。

The green-ray density, as this instrument calls fourth density, is a most congenial place in third-density terms, although you will undoubtedly be not particularly happy to know that the learnings which await us now seem as challenging as any ever did within any illusion. Yet, we, perhaps greatly more than you—or perhaps not—have a trust not often given to third-density entities in the relatively stable nature of the Creator and the Creator's representatives within any particular energy pattern or sphere of influence. As we attempt to learn our lessons, we hope to be able to serve, for in serving, we shall indeed learn all.

綠色光芒的密度，如同這個器皿對第四密度的稱呼一樣，是一個用第三密度的說法極其適宜的地方，而等待著我們的學習現在看起來似乎和在任何幻象中的曾經有過的學習是一樣挑戰性的，儘管你將會毋庸置疑地對於知道這一點是不會特別高興的。而我們也許是比你們遠遠更多地——或者也許不是——擁有一種通常

不會被賦予第三密度的實體的信任，即信任在任何特定的能量模式或者影響的範圍類的造物者和造物者的代表的相對穩定的特性。當我們嘗試學習我們的課程的時候，我們希望能夠服務，因為在服務中，我們全都確實學習了。

Do not mistake us for those who are wise. We are new to love and do not yet grasp the rudiments of wisdom. However, we believe that we are able to mesh energies and make them more compatible so that the transition, should contact and channel agree to work together, may be made with comfort and ease to the greater illumination of those who would be inspired, but without unnecessary difficulty to the instrument.

不要把我們錯誤地當成那些智慧的實體。我們對於愛是新手，我們尚未掌握智慧的入門。然而，我們相信我們能夠於能量緊密結合並使得它們更為協調，這樣，如果接觸和管道同意一起工作的話，傳遞就可以帶著舒適和容易對那些得到靈感的人產生出更大的啟蒙，而又不對器皿造成不必要的困難。

We thank each for settling down and firming up the energy patterns of this circle. We would like to, shall we say, interface to and exercise each channel. We ask each channel carefully, as always, to tune and challenge and just as carefully avoid the analysis messages while the message is ongoing. We would leave this instrument now and transfer to another. I am known to you as Quanta.

我們感謝各位將這個圈子的能量模式固定下來並使其牢固。我們想要，容我們說，與每一個管道進行交談並對其進行訓練。我們請每一個管道，一如既往，仔細地進行調音與挑戰，就好像在資訊在進行中的時候仔細地避免分析資訊一樣。我們會現在離開這個器皿並轉移到另一個器皿。我是你們知曉的 *Quanta*。

(Carla channeling)

(*Carla* 傳訊)

I am Quanta, and am again with this instrument and greet each in love and light. We have found it necessary to pause, for the intention of our amalgamation was to transfer to the one known as Jim, which has (inaudible). We apologize for this and we transfer to the one known as Jim. I am Quanta. 我是 *Quanta*，我再一次與這個器皿在一起了。我們發現需要暫停，因為我們的混合的意圖是轉移到被知曉為 *Jim* 的實體，它已經 (聽不見)。我們為此而抱歉，我們轉移到被知曉為 *Jim* 的實體。我是 *Quanta*。

(Jim channeling)

(*Jim* 傳訊)

I am Quanta, and greet each again in love and light. It is somewhat of a puzzle to this instrument as to why we have chosen to exercise it at this time. We have chosen to offer our contact to this instrument in order that it might also work upon its art, that of refining the abilities of the vocal instrument by the use of a technique which more approaches the word by word means of transmitting concepts. This is a new phase for this instrument, for it is one of

those which functions as a rule by the clothing of concepts that are transmitted with words in order that that which is given in the contact is then mated with the ability of the instrument to utilize the choice of words in the chiseling of the message, shall we say. This is a function which we also enjoy offering to instruments which have the desire for continuing to improve the means of service which they have chosen.

我是 *Quanta*，我再一次在愛與光中向各位致意。在關於為什麼我們在此刻已經選擇去訓練這個器皿的方面，這對於這個器皿多少是一個難題。我們已經選擇向這個器皿提供我們的接觸，以便於它同樣可以在它的技藝上進行工作，那就是藉由使用一種更加接近逐詞的傳遞觀念的方式的技巧來精煉語音器皿的能力。這對於這個器皿是一個新的觀念，因為它是那些作為一個規則而起作用的觀念中的一個觀念，這規則即用言語為被傳遞的觀念穿上衣服，以便於在接觸中被給予的事物接下來會與器皿，容我們說，在對資訊的雕刻的過程中利用對詞語選擇的能力結合在一起。這是一個我們同樣也喜歡向器皿提供的功能，這個器皿擁有渴望繼續增強它們已經選擇了的服務的途徑。

At this time and before we attempt queries, we would attempt to make our contact known to the instrument known as W. If this new instrument will refrain from analysis of the thoughts which are sent and speak them as they are recognized, the process of transmitting our thoughts will be most easily accomplished. We shall transfer our contact at this time. I am *Quanta*.

在此刻，在我們嘗試提問之前，我們會嘗試去與被知曉為 *W* 的器皿建立我們的接觸。如果這個新的器皿將會避免對被發送的想法進行分析，並在它們被認出的時候說出它們，傳遞我們的想法的過程將會是極其容易被完成的。我們將在此刻轉移我們的接觸。我是 *Quanta*。

(*W* channeling)

(*W*傳訊)

(*W*'s channeling is lengthy but inaudible.)

(*W*的傳訊是很長的，但聽不見。)

(*Carla* channeling)

(*Carla* 傳訊)

I am *Quanta*, and greet each again. We thank each instrument for working with our energies and for allowing us to blend them with your own. From our viewpoint we find it a creation of much beauty, the blending of vibrations betwixt entities, and especially betwixt the groups of entities, for there are many, many overtones and undertones to a unified group which create ever more varied and beautiful designs throughout the vast panorama of energy patterns in the infinite creation.

我是 *Quanta*，我再一次與這個器皿在一起了。我們為每一個器皿與我們的能量一同工作，並為器皿允許我們將我們的能量與你們自己的能量混合在一起而感謝每一個器皿。從我們的視角，我們發現，在實體當中對振動的混合，尤其是對實體的團體之間的振動的混合，是一個具有大量的美麗的創造物，因為在一個統一

的團體中會有很多的泛音與低音，它們會在貫穿在無限的造物之中的巨大能量模式的全景之中創造出越來越多變且美麗的設計。

We would commend each upon the mechanics of channeling and request only that the reaction to the pauses between ideas and subjects not be a hasty one. To the relatively inexperienced channel, the pauses between thoughts and ideas may seem so very long that it may seem that the contact has been lost. However, each will find that we produce thoughts upon a subject in increments which are quite unpredictable, in such a way that if only the first train of thought is channeled, the basic message will be offered, or at least as large a portion of it as can be subsumed within one paragraph. The next train of thought shall be the second priority or the next most central thing which we wish to deal with, and so on, until the experienced channel sometimes has the patience to come to the end of all that we prepared to offer upon assessing the energy patterns of the group and of the individual channels.

我們會在傳訊的機制上稱讚每一個器皿，並僅僅請求對於在觀念和主題之間的暫停的反應不要成為一種倉促的反應。對於相對沒有經驗的管道，在想法和觀點之間的暫停，可能看起來似乎如此之長，以至於看起來似乎接觸已經失去了。然而，每一個實體都將會發現，我們是通過相當無法預料的增量在一個主題上產生出想法的，用這樣一種方式，只要第一個想法的序列被傳訊了，基本的資訊就將會被提供，或者至少在一個段落中會有儘量多的部分被包含在內。下一個想法序列就將會成為我們希望去處理的第二優先的事物，或者下一個最為中心性的事物了，如此等等，一直到被體驗到的傳訊有時候會擁有耐心來到所有我們根據對團體以及個體的管道的能量模式的評估準備好提供的事物的結尾。

The service of vocal channeling is aimed towards inspired speaking. It is designed not only to allow our voices to be heard, but to allow each instrument to make full use of its own instrument, full use of the tools offered by experience, education and any other asset which may be translated into spoken words which may aid those who seek the truth. It will not therefore be surprising that we hope more and more to sail off with each channel upon the voyages of thought rather than discourses only upon channeling itself.

語音傳訊的服務是以受啟發的發言為目標的。它不僅僅是旨在允許我們的聲音被聽到，同樣也之旨在允許每一個器皿充分利用它自己的器皿，充分利用由體驗、教育以及任何其他的財產所提供的工具，這些財產可以被轉譯為被講述的語言，並可能會幫助那些尋求真理的實體。因此，我們會越來越多地希望去與每一個管道一起揚帆出海踏上那個想法的航程，而不是僅僅在傳訊其之身上進行演說，這將不會是令人吃驚的事情。

There were those portions offered to each of those within the circle which were missed, and we include the instrument now speaking who misses perhaps not as much as it once did, but remains over-hasty due to lack of experience. Indeed, we might encourage each to be more and more conscious of the self as channel at all times, for there is a channeling process that operates within any conscious entity which desires the channeling

process to be contained within the self, opening to the self all of the usually hidden resources of the deeper mind.

會有被提供給在圈子中的每一個實體的內容的那些漏掉的部分，我們包括了現在這個在發言的器皿，它也許沒有和它曾經漏掉的一樣多地漏掉，但它由於缺乏經驗依舊是過於倉促的。確實，我們可以鼓勵每一個人越來越多地察覺到自己在所有的時候都是管道，因為對於任何有意識的實體，如果它渴望傳訊的過程被包含在自我內在之中，並向自我開放所有更為深入的心智的通常是被隱藏起來了的資源，在它內在之中都會有一個運轉的傳訊的過程。

The same clearing and focusing of thought, the same tuning and the same challenging turned inward are tools which may aid a conscious speaking person to be, though conscious, yet also in an augmented state due to the process of deepening and [reverting] the energy centers and the state of concentration.

相同的對想法的清理與聚焦，相同的調音以及相同的被轉向內在的挑戰，都是可以幫助一個有意識的發言的實體處於這樣一種狀態中的工具，即儘管實體是有意識的，它同樣由於深化以及尊重能量中心以及聚焦的狀態的過程而處於一種被增強的狀態中。

We come now to some thoughts for the following few days. Picture with us if you will the great eagle which soars to the sky, and then picture the meditation of sky, for you who are earth-bound must use imagination as eagle's wings to mount up to the ethers which move forever towards the shining One. Gaze with eagles upon the white, white heaven which fades not away, but flows endlessly towards the illimitable white light. The clean, sharp river of good, which is the air, moves supporting the eagle, never combating, for the eagle meditates and does not struggle. The eagle soars and moves not one pinion, but only gazes and sees and acknowledges the white light, the white sky, the white river, and the white flood that moves from heaven in reflection to the beloved Earth, touching with white fingers all still things like the breath of the Mother, moves to touch all dead things with the life of the Father. Those two embrace all things in the Great Spirit. Hope then, and seek the feathers of the eagle and the eye to see the white sky.

我們現在開始著手處理接下來幾天的想法。如果你們願意的話，與我們一起想像，在天空翱翔的雄鷹，接下來，想像天空的冥想，因為你們這些被大地束縛的人必須要如同老鷹的翅膀一樣使用想像力，以升入到乙太，老鷹會永遠地向著閃耀的太一前進。注視著在白色的，蒼白的天上的老鷹，它不會逐漸消失，而是無盡地向著廣闊無邊的白光流動，從不戰鬥，因為老鷹會冥想，而不會努力。老鷹翱翔，翅膀一動不動，而僅僅是注視、看到並承認白色的光，白色的天空，白色的河流，從天空開始流動的白色的血液，天空反映出摯愛的大地，用白色的手指接觸所有安靜的事物，如同聖母的呼吸一樣，移動並用天父的生命接觸所有死去的事物。兩者在偉大的靈性之中擁抱萬物。希望，接下來，尋求老鷹的羽毛，眼睛注視白色的天空。

Before we leave, we would say to the one known as N not to feel because there is not an entity which has already sought contact that these exercises

are in vain. We hope we may be of service not only to those who wish to be vocal channels, but also those who wish to be in service to the infinite Creator in some capacity. We say to you straight that no matter what your service may be, the clear perception of it and wholesome unfolding of it rely heavily upon the process by which a channel becomes transparent before an acceptable inspired contact. We do not mean to make ourselves proud by calling our contact inspired, but only to express in a brief way that many, many inspirations may come from clearing the mind and seeking the will of the Father, for there is and has been and shall be agreement made betwixt each pilgrim and the Creator which it seeks, agreements to which you shall not often have conscious access, but agreements which come to one and feel appropriate. May these lessons bless each as we are blessed by your presence as we give them.

在我們離開之前，我們會對被知曉為 *N* 的實體說，不要因為沒有一個已經尋求接觸的實體而感覺到這些練習是徒勞的。我們希望我們可以不僅僅服務那些希望成為語音管道的人，同樣也服務那些希望用某種方式服務無限造物者的人。我們對你們說，無論你們的服務可能是什麼，對於它的清晰的觀點以及對它的完全的展開，都是大大地依賴於一個管道藉由其成對一個可接受的啟發性的接觸成為透明的過程。我們並沒有打算要藉由稱呼我們的接觸為啟發性的而讓我們自己感到驕傲，而僅僅是用一種簡潔的方式表達，很多的啟發是可能通過讓頭腦清空並尋求天父的意志而出現的，因為在每一個朝聖者與它尋求的造物者之間有，已經有且將會有協議，你們經常對其不會擁有有意識的入口的協定，而這些協定將會出現在一個人的身上並會感覺是合適的。祝願這些課程祝福每一個人，如同我們是藉由在我們給予課程的時候你們的在場而祝福的一樣。

We would transfer now to the one known as Jim in order that any questions you may have ... questions you may have may be entertained. We thank you and would leave this instrument. We are those of Quanta. 我們現在會轉移到被知曉為 *Jim* 的實體以便於任何你們可能擁有的問題.....你們可能擁有的問題可以被招待。我們感謝你們，我們會離開這個器皿。我們是 *Quanta*。

(Jim channeling)

(*Jim* 傳訊)

I am Quanta, and we are honored to be able to offer ourselves at this time in the attempt to speak to those queries and matters of concern that may be with you. Without further delay then, may we ask if there is a query with which we may begin?

我是 *Quanta*，我們對於能夠在此刻提供我們自己來嘗試去談及那些你們可能擁有的問題以及關注的事情而感到榮耀。在沒有進一步的延遲的情況下，請問是否有一個我們可以用來開始的問題？

W: I have a query. I am under the impression that Quanta is a new fourth-density entity. Is that correct?

W：我有一個問題。我有一個印象，*Quanta* 是一個新的第四密度的實體。那是

正確的吗？

I am Quanta, and this is correct, for we who comprise the grouping that is known to you as Quanta have found this planetary sphere that is your home is to be ours as well at the dawning of your fourth-density experience, and we have the honor at this time in joining this planetary complex somewhat early as you may call it and serve in the manner that we now ...

我是 *Quanta*，這是正確的，因為我們這些構成了被你們知曉為 *Quanta* 的團體的實體已經發現，你們的家園之所是的這個星球，在你們的第四密度的體驗的黎明的時刻，將要同樣也成為我們的家園，我們在此刻對於加入到這個多少有些早期的，如你們對它的稱呼一樣，星球複合體，並用我們現在的方式服務是感到榮耀的……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Quanta, and am again with this instrument. Is there another query?

我是 *Quanta*，我們再一次與這個器皿在一起了。有另一個問題嗎？

W: Yes. Do you service any other third-density (inaudible)?

W：是的。你們服務任何其他的第三密度的（聽不見）？

I am Quanta. At this time we have the honor of speaking in the capacity that we now demonstrate with this group only with this particular group, though we offer ourselves to other groups by moving amongst those which call for our vibration and blending ours with theirs in a manner which allows the experience of love and compassion for an entity. Thus, we move in unseen patterns which may offer encouragement and inspiration that is offered by many such as we.

我是 *Quanta*。在此刻，我們擁有用我現在對這個團體展現的方式來僅僅對這個團體發言的榮耀，儘管我們藉由在那些呼喚我們的振動的實體當中移動，並將我們的振動與它們的振動用一種允許對一個實體的愛與同情心的體驗的方式混合起來，而對其他的團體提供我們自己。因此，我們是用可以提供鼓勵和啟發的看不見的模式移動，這種鼓勵和啟發就是被諸如我們之類的很多實體提供的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: I have another one. Is there some connection between the meditation which you suggested and what I would think about as relating to the (inaudible) this past week?

W：我有另一個問題。在你們建議的冥想與我們認為是關於與上一周有關的（聽

不見) 之間有某種聯繫嗎？

I am Quanta, and the relationship is that of balance, for the experience of the cave and the particular experience by which you came to ground yourself, or should we say to begin this grounding, must needs be balanced with the opening of the self through the concept of what you would call infinity which is represented by the air or the sky. In this manner you begin to build a foundation within your inner being which may eventually allow the expression of the vocal channeling in a stable manner through your instrument.

我是 *Quanta*，關係是平衡的關係，因為洞穴的體驗與那個特定的你藉由開始讓你自己接地，或者我們應該說，開始這種接地的體驗，都必須通過你會稱之為無限的觀念與對自我的開放平衡，無限的觀念是被空氣或者天空所代表的。用這種方式，你開始在你的內在的存有之中構建一個基礎，它可以最終允許用一種穩定的方式通過你的器皿的語音傳訊的表達。

May we speak further my sister?

我的姐妹，我們可以進一步發言嗎？

W: So what you're saying is [that] as you grow roots, you can also grow branches, right?

W：因此，你們正在說的是，當你生長根部的時候，你同樣能夠生長枝幹，對嗎？

I am Quanta. This is correct. May we speak further?

我是 *Quanta*。這是正確的。我們可以進一步發言嗎？

W: (Inaudible).

W：（聽不見）

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

我是 *Quanta*，我們感謝你，我的集美。在此刻有另一個問題嗎？

N: Yes, if you please. You spoke through the entity known as Carla and mentioned that I should not feel that I am trying in vain, so actually tonight I did not have a contact with you?

N：是的，如果你們願意的話。你們通過被知曉為 *Carla* 的實體發言並提到，我不應該感覺到我是在徒勞地嘗試，因此，今晚我實際上並未與你們擁有一種接觸？

I am Quanta, and your contact with us was quite real, my sister, and we are quite pleased with your progress at recognizing our contact and verbalizing it. Your progress is to be commended. We were also desirous of assuring you that though the one known as W experiences our contact as an intermediate step, shall we say, in order that perhaps another contact which seeks to express itself through her instrument might do so, and such a contact has not [been] described for your own experiencing, that you would not feel that the learning of the vocal channeling was an expression that was in vain.

我是 *Quanta*，你們與我們的接觸是相當真實的，我的姐妹，我們對於你在認出我們的接觸並說出它的方面的進步是相當高興的。你們進步是要被讚揚的。我們同樣渴望向你保證，雖然被知曉為 *W* 的實體將我們的接觸體驗為一種，容我們說，中間的步驟，以便於也許另一個尋求去通過它的器皿表達它自己的接觸可以這樣做，這樣一個接觸並未因為你自己的體驗而被描述，這樣你就不會感覺到對語音傳訊的學習是一個徒勞的表達了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: So you're saying that because of your contacts with our group, either partially or mostly, it is to help *W* to be in touch and be able to recognize the contact of another entity which has been trying to come through her?

N: 因此，你們正在說，因為你們與我們的團體的接觸，要麼是部分地，要麼是大多數地，它會幫助 *W* 建立接觸並能夠認出另一個一直在嘗試去通過她出現的實體的接觸。

I am *Quanta*, and this is basically correct, my sister, though we also rejoice at the opportunity of working with each instrument within this group and allowing each instrument the opportunity to expand its abilities within the service of vocal channeling.

我是 *Quanta*，這是基本正確的，我的姐妹，儘管我們同樣也對於與這個團體中的每一個器皿一同工作，並允許每一個器皿擁有機會在語音傳訊的服務中拓展它的能力的機會而感到高興。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: No thank you, but I don't think that it is in vain, and I feel that I am almost glad that I'm further behind so that I can learn by example through other people. And I do appreciate being part of the group tonight. Thank you for your concern, and I do not feel so bad. Thank you.

N: 不用了，謝謝你們，我並不認為它是徒勞的，我感覺到我對於我是遠遠落後是極其高興的，這樣我就能夠藉由榜樣通過其他人學習了。我確實對於成為今晚的團體的一部分而是感激的。為你們的關注而感謝你們，我並不感覺到如此差。謝謝你們。

I am *Quanta*, and we thank you, my sister, for allowing us the honor of working with you. Is there another query at this time?

我是 *Quanta*，我們感謝你，我的姐妹，為允許我們擁有榮耀來與你們一同工作。在此刻有另一個問題嗎？

W: Are you saying that you're sending us a lot more information than we're picking up and vocalizing?

W: 你們是在說，你們向我們送出了比我們拾起並說出的資訊多得多的資訊嗎？

I am Quanta, and this is correct and is a normal state of affairs for any new instrument, and indeed for many who are quite experienced in serving as vocal channels, for that which we have to offer may be seen to be offered with various levels of meaning and expression possible to the discerning inner ear. We may liken the message which we offer or which any contact may offer through an instrument to be likened unto one of your own beings, that is, composed of a foundation which may be seen as the skeleton, to have upon these bones flesh which fills in certain areas and brings a continuity to the being, which may further include the life blood and thinking mechanisms which enliven the being and give it a vitality that is quite easily recognized as being more than mere bone and flesh and blood.

我是 *Quanta*，這是正確的，對於任何新的器皿確實，對於很多在作為語音管道服務的方面是相當有經驗的器皿，這是一種事物的通常的狀態，因為我們所要提供的事物可以被視為是帶著對於具有分辨力的內在的耳朵是有可能的各種各樣的意義和表達而被提供的。我們可以將我們提供的資訊或者任何其他的可以通過一個器皿提供的資訊比作就好像你們的自己的存有的一個存有，也就是說，這個由一個可以被視為骨骼的基礎所構成的存有，要對這些骨頭賦予血肉，這些血肉會填充到一定的區域中，並會為存有帶來一定的持續性，這些血肉可以進一步包含生命之血液與思考的機制。它們會為存有賦予活力並給予它一種生命力，這種生命力是相當容易被認出是比僅僅骨頭、肉與血要更多的。

New instruments and those still refining the art of vocal channeling must easily perceive the more general of the concepts and means by which they can be expressed. This is likened unto the bones of the skeleton, the basic fabric of the message. As an instrument becomes more practiced in its art, it is able to open itself so completely that more and more of what is available is able to be perceived by the instrument and expressed in a manner which gives more life and richness to the basic message that is being transmitted, for though we are limited by the very nature of words in contacts such as this, we can assure each that words may be used far more fully than most of your peoples realize in expressing those concepts which are able to be expressed and in pointing towards those that are quite beyond expression and capture by any word.

新的器皿以及那些仍舊在精煉語音傳訊的技藝的人們，必定很容易會感覺到更為一般性的觀念以及這些觀念能夠藉由其表達的途徑。這就好比骨骼的骨頭，是信息的基本的構造。當一個器皿在它的技藝上變得更加實踐性的時候，它就能夠如此完全地開放它自己，以至於越來越多的可以被取得的事物就能夠被器皿感覺到，並用一種為正在被傳遞的基本的資訊賦予了更多的生命與豐富性的方式被表達了，因為儘管我們在諸如這個接觸之類的接觸中是被言語的核心屬性所限制的，我們能夠向每一個人確信，言語是可以比你們大多數人在表達那些觀念的過程中所意識到的遠遠更為充分地被利用的，這些觀念是能夠被表達並指向那些相當多地超出了會被任何言語的表達與捕捉的範圍的事物的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Are there any suggestions about my challenging and my tuning?

W：關於我的傳訊和我的調音有任何建議嗎？

I am Quanta, and at this stage of your experiencing of the vocal channeling we may recommend that practice upon that which you have devised is by far the most efficacious means by which to improve your art. As you choose that means by which you tune your instrument and the means by which you offer a challenge of the nature of any spirit or entity who wishes to speak through your instrument, you then intensify this technique by practicing it, [and] thus do you empower that which you have chosen by the repetition.

我是 *Quanta*，在這個你們體驗到語音傳訊的階段上，我們會建議，對你們已經制定好的事物的練習是你們藉由其去增強你們的技藝的遠遠最為有效的途徑。當你們選擇你們藉由其為你們的器皿調音的途徑以及你們藉由其對任何希望通過你們的器皿該發言的靈體或者實體的屬性提供一個挑戰的途徑的時候，你們接下來就藉由練習這個技巧而增強它，並由此藉由重複而使得你已經選擇了的物件成為可能的了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：不用了，謝謝你們。

I am Quanta, and we thank you my sister. Is there another query?

我是 *Quanta*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Thank you. I enjoyed working with you.

Carla：感謝你們。我喜歡與你們一同工作。

I am Quanta, and we have greatly enjoyed this opportunity for exercising each instrument and blending our vibrations with yours in a manner which allows us to perceive a portion of your experience and to see the variety and richness with which the Creator expresses Its own being within the one creation. We look forward to each gathering with this group, and at this time would leave this group, rejoicing in the love and in the light of the one infinite Creator. We are known to you as Quanta. Adonai, my friends.

我是 *Quanta*，我們已經極其享受這個機會來訓練每一個器皿並將我們的振動這樣一種方式混合起來了，這種方式允許我們感知你們的體驗的部分，並看到造物者藉由其在太一造物中表達祂自己的存有的多樣性與豐富性。我們期待每一次與這個團體的機會，在此刻我們會離開這個團體，我們在太一無限造物者的愛與光中歡慶。我們是你們知曉的 *Quanta*。Adonai，我的朋友們。

March 29, 1987

1987-03-29 伴侶關係與教會關係

Group question: The effect of Christianity upon the movement of the planet into fourth density; whether it's a helpful or hindering factor, or just how it works.

團體問題：基督教對行星進入到第四密度的影響，它是一個有幫助的因素還是一個妨礙性的因素，或者它是如何工作的。

About relationships—how does one determine whether there is still love enough or reason enough to remain with a partner; what is the real binding force of a relationship?

關於關係——一個人如何確定是否人就有足夠的愛或者足夠的原因來與一個伴侶留在一起，一個關係的真正的結合性的力量是什麼？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, the Creator whose love abides before, after and beyond all created things, and whose light forms all created things. I greet you, my friends, in the reality expressed in symbols of illusion. I speak to you as one who lives to those who walk in sleep, and in this mysterious way we explore together the mystery of love, light and reality, we who are creatures, never having seen all of reality, we who are finite, gazing at infinity.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意，造物者的愛在所有被造的事物之前、之後、之外存在著，造物者的光形成了所有被造的事物。我的朋友們，我在通過幻象的象徵物在被表達的實相中向你們致意。我是作為一個與那些在夢遊的人一起生活的實體而向你們發言的，用這種神秘的方式，我們一起探索了愛、光與實相的神秘，我們這些生靈，從未看到過全部的實相，我們這些有限的實體，注視著無限。

And yet, we journey onward from realization to realization, ever finding the face of mystery to be that of love, reflected in the smile of those who show the Creator's love to us or speak the inspired word which comes through them to us. And we thank you that you have called us to speak with you this evening about the greatest single catalyst which involves those of third density in their seeking for spiritual evolution.

然而，我們從一個領悟到另一個領悟前向旅行，不斷發現神秘的面孔就是愛的面孔，我們會在那些向我們展現了造物者的愛的人，或者向我們談及了流經它們的啟發性的言語的人的微笑中被反映出來。我們感謝你們已經呼喚我們來在這個晚上與你們談論將第三密度的實體包含在它們對靈性演化的尋求中的單一的最大的催化劑。

Relationships are the heart of your question, for the one query concerns when relationships betwixt two entities are helpful and when they are not, and

the other query involves when Christianity is an helpful relationship for seekers to commit themselves to or not. Yet are not both queries concerning relationships?

關係就是你們的問題的核心，因為一個問題涉及到，什麼時候在兩個實體之間的關係是有幫助的，什麼時候它們是沒有幫助的，另一個問題包含了在基督教是一個對於尋求者有幫助的關係的時候，尋求者是否要讓它們自己致力於它。然而，兩個問題不都是涉及到關係的嗎？

And so we would speak upon the illness and health of relationships, not covering this deep subject, but perhaps provoking some further thought. If we are able to do this, we shall be extraordinarily gratified, for we are clumsy with your language and are grateful to vocal channels such as this one, that we may at least attempt to clothe our poor concepts with some semblance of grace.

因此，我們會談及關係的不健康與健康，不是為了涵蓋這個深入的主題，而也許是為了激發某種進一步的想法。如果我們能夠做到這一點，我們就將會是格外滿足了，因為我們對你們的言語是笨拙的，我們對於諸如這個器皿之類的語音管道是感激的，我們至少可以嘗試去用某種優雅外觀來覆蓋我們貧乏的觀念了。

It is written in your holy works that the master known as Jesus was once asked as to the purpose or the cause of a blind man's infirmity. The crowd wished to place blame upon one side or another of a relationship within a family. Was it the blind man's family's fault, or was it the fault of the blind man?

在你們的神聖著作中寫道過，被知曉為耶穌的大師曾經被問道關於一個盲人的疾病的目的或者原因。人群希望將其歸咎於在一個家庭中的一個關係的這樣或者那樣一個方面。他是那個盲人家庭的過錯嗎，或者它是那個盲人的過錯嗎？

The teacher known to you as Jesus answered the query in a way which often has been misunderstood as an avoidance of the question. The master said, "For neither reason was this man blind, and blame belongs to none, but rather it was a design whereby the Creator would be glorified."

被知曉你們知曉為耶穌的老師用這樣一種方式回答了問題，這種方式已經經常被誤解為對問題的一種回避了。那個大師說，“兩個都不是這個人失明的原因，不用責備任何人，毋寧說，它是一個設計，藉由其造物者會被讚頌了。”

When two entities become mated, the landscape seems beautiful, prospects seem unlimited in the richness, value and joyfulness of experience to come, and all of life may seem as pleasant as the day which each in this group has experienced, the golden sun bringing ever more fullness to the celery green of young leaves, the cheerful forsythia and daffodil greeting the spring breeze, the spring of new grass and soft rain, the sound of bird calls and happy children at play.

當兩個實體成為伴侶的時候，風景看起來似乎是美麗的，在即將要到的體驗的豐盛、價值與愉快之中，前途看起來似乎是無限的，所有的生命都可能看起來似乎如同每一個人在这片土地上已經體驗到的日子一樣地令人愉快的，金色的太陽將越來越的圓滿性帶到了年幼的樹葉的翠綠之上，歡快的連翹花與水仙向春天的微

風致意，帶著新生的青草與輕柔的雨水的春天，鳥兒在歌唱，快樂的孩子們在玩耍。

When one forms an alliance with any religion, there is a mating betwixt an entity and the face of the Creator, the nature of the mystery, which the entity believes that that particular path shall best show to his or her. And so the individual's relationship with an individual or the individual's relationship with a societal entity which seeks the truth begins. An honeymoon ensues, wherein all that is good is shared freely without thought for the self, for one has been taken beyond the self in some realization of the Creator's face in the other individual or in the path which is offered by the spiritual organization.

當一個人與任何的宗教信仰形成一種同盟的時候，會有與在一個實體和造物者的面孔、神秘的特性之間的一種配對，那個實體會相信，那條特定的道路將會最佳地將造物者的面孔向他或者她展現出來。個體與一個個體的關係，或者個體與一個尋求真理的社會性的實體之間的關係，就是這樣開始的。一個蜜月期跟著發生了，在其中一切好的事物都在不考慮自我的情況下被自由地分享了，對於一個人，他已經通過對在另一個自我身上的造物者的面孔，或者在由靈性機構提供的道路上的造物者的面孔的某種領悟而被帶到超越自我的位置了。

It is easy to presume that relationships betwixt people and relationships betwixt people and organizations are different, and from detail to detail, this may indeed be so. But perhaps it is helpful to realize that in any relationship which a seeker has with anyone or anything, the fundamental dynamic in the relationship as concerns this entity is the entity itself. It is inevitable, just as fall and winter follow spring and summer, that two people shall finish their honeymoon and embark upon some challenge together—or apart. It is inevitable in any spiritual search within an orthodox religious path that the seeker shall find doubts so overwhelming that trouble clouds its relationship with the spiritual organization.

很容易去認為在人與人之間的關係和在人與機構之間的關係是不同的，從具體細節的方面而言，確實可能是這樣的。但是，去認識到，在一個尋求者與任何人或者任何事物擁有的任何關係中，在涉及到這個實體的關係中的基礎的動力性，就是實體其自身。就好像秋天和冬天會跟在春天和夏天之後一樣，兩個人將會結束它們的蜜月期，並一起——或者分開地——著手處理某種挑戰了，這是不可避免的。在一條傳統型的宗教信仰的道路之中的任何靈性的尋求中，尋求者將會發現疑慮如此之勢不可擋，以至於困難會籠罩在它與靈性機構之間的關係上，這是不可避免的。

In both cases, the unfortunate actions which are catalyst for the seeker by an entity or an organization or entities within an organization shall be blamed for difficulty which is experienced by the seeker, and the attention is then turned outward in an attempt to find a way to repair, mend or replace the ailing relationship.

同時在兩個情況中，被一個實體或者在一個機構中的一個組織或者多個實體進行的不成功的行動，這對於尋求者是催化劑，將會因為被尋求者體驗到的困難而被責備，注意力接下來通過一種找到一種去修復、去彌補、或者替代生病的關係的

途徑的嘗試被轉向外部了。

There are many options which the seeker may choose when attempting to assess right action within a painful set of circumstances which involve disillusionment at a relationship. Many of your peoples automatically choose to avoid pain, and by doing this they move into another arena, and inevitably seek other relationships with entities or organizations which will inevitably disillusion them once again, for it is the nature of the illusion in which you experience life at this time that all things shall pass, all successes shall fail, all days shall become night and all joy sorrow. It is equally inevitable that all sad things shall be made glad and all night end in dawn and sunlight.

當在一個包含了對一種關係的幻滅的痛苦的環境的設置中嘗試去評估適當的行動的時候，尋求者有很多可以從其進行選擇的選項。你們很多人會自動地選擇去避免痛苦，藉由這樣做，它們進入到另一個競技場之中，並無可避免地會尋求與實體或者組織的其他的關係，而這些關係將再一次無可避免地幻滅，因為這個你們在此刻在其中體驗生命的幻象特性就是，一切的事物都將會過去，一切的成功都將會失敗，所有的白天都將成為夜晚，所有的喜悅都將成為憂傷。

Another option available to the seeker in a difficult relationship is doggedly to endure without analysis or thought, trusting that the night shall become day, the pain shall become gladness.

另一個可以為處於一種困難的關係中的尋求者所取得的選項，就是去在沒有分析或者思考的情況下頑強地忍受，信任夜晚將會成為白天，痛苦將會成為快樂。

The third area of options is perhaps the more fruitful of the three we offer you for thought, and that is the withdrawal from decision-making and from the company of the relationship which has caused confusion for a period of personal, intimate and extremely private contemplation and meditation.

第三個選項也許是三個我們提供給你們思考的選項中最為富有成效的選項，那就是從做決定撤退，從那個已經造成了混淆的關係的陪伴撤退，以取得一段個人的，私人的，極為私密的沉思與冥想的時段。

For you see, the conscious self of the seeker sees the relationship for the first time as it reacts to the catalyst which has been prepared before the incarnation by the self and all those parts of the higher self which become ultimately the complete expression of love of the one Creator. All good and all difficult things, alike, have been offered to you by yourself, not either to endure or to avoid, but to learn from, to study, to ponder, to reflect upon and, finally, to make choices on the basis of what has come to you in the process of seeking.

因為你們看，尋求者的有意識的自我會，在它對催化劑做出反應的時候，第一次看到關係，這種催化劑是自我以及所有那些屬於高我的部分已經在投生前被準備好的，而高我已經終極地成為了對太一造物者的愛的完整的表達了。所有的好的事情以及所有困難的事情，一樣都是已經被你提供給你自己的，它既不是要去忍受，也不是要去逃避的事情，而是要從其學習，以進行研究、沉思、反思、並最終在已經在尋求的過程中出現在你面前的事物的基礎上做出選擇。

This cannot be done while the catalyst is present and you are busy reacting to the catalyst, thus gaining experience but not being free to evaluate experience. There is no time when meditation is not extraordinarily helpful, but when one wishes to know where the kingdom which you seek lies, where love lies, where right action lies in a difficult situation, it is well to go deep within in faith and trust that there is a sense of right action within you, given before time and space began, purified and clarified by dedication to seeking and continuation of meditation, so that the seeker becomes more and more profoundly aware of when the still, small voice, as this instrument would say, might cause the feeling of right action to surface.

這是無法在催化劑存在，且你正忙於對催化劑做出反應，並因此取得體驗而並未擁有自由去評估那個體驗的時候被進行的。在所有的時候冥想都是異常有幫助的，但是當一個人希望知曉你尋求的王國存在於何處，愛存在於何處，在一個困難中的適當的行動存在於何處的時候，在信心與信任中進入到內在深處，這是很好的，那種信心與信任即，在你內在之中對於適當的行動會有一種感知，這種感知是在在時間和空間開始之前就被給予了的，並會藉由對尋求的奉獻以及對冥想的持續而變得清晰，這樣尋求者就會越來越更為深入地知曉，什麼時候那個安靜而微小的聲音，如這個器皿會說的一樣，可以產生讓適當的行動的感覺浮上表面。

The most difficult thing for the seeker who lives within the dream and gazes hopefully towards reality to do is to wait, to wait for clarity to come. Clarity can come from within, yet not from without. Inspiration can cause one to think more deeply or with more faith, or perhaps have the will to work harder to evaluate experience, but no outside influence can truly aid spiritual choices, for only free will choices of the individual move one forward in spiritual evolution.

對於生活在夢境中並抱有希望地注視著實相的尋求者最為困難的事情就是去等待，去等待那種清晰度的出現。那種清晰度能夠從內在之中出現，而卻不會從來自於外在。啟發能夠使得一個人更為深入地，或者帶著更大的信心思考，或者使得一個人也許擁有意志去更為努力地工作已評估體驗，但是，沒有任何外部的影響能夠真正幫助靈性上的選擇，因為僅僅個體的自由意志的選擇會在靈性的演化中推動一個人前進。

What you call church and what you call the mated relationship are equal partners in preparing the student of truth for more and more realization of where that truth might be and where it might not be. Personal and church related relationships equally are either helpful in preparing one for the fourth-density experience, or directly harmful in keeping one from being ready for the great challenge of more light, more love, a finer vision of reality, and a greater responsibility for manifesting it in the life experience.

你們所稱的教會以及你們所稱的伴侶關係，在讓真理的學生為對真理可能在何處以及它可能不在何處的越來越大的領悟做好準備的方面，是同等的。個人關係以及與教會有關的關係，在讓一個人為第四密度的體驗做好準備的方面，是同等地要麼有幫助，要麼會在使得一個人為巨大的挑戰做好準備的方面是直接有害的，這個挑戰是具有更多的光，更多的愛，一個更為精微的實相的景色以及一種在生

命體驗中顯化它的更大的責任。

Let us separate our subjects for a moment, for perhaps some of the differences cause the two who have these questions to be dissatisfied with this generalization.

讓我們將我們的主題分開一會兒，因為也許一些不同之處會使得已經詢問了這些問題的兩個人對這種概述會感到不滿意。

The Christian's vision of Christianity is not one vision, any more than the Buddhist vision, the Shintoist vision, and so forth, is unified. Although each entity which calls itself Christian, for instance, believes because it has spoken a certain symbol it is a member of a great group, nevertheless, each individual is doing no more and no less than seeking the face of the great mystery of the infinite Creator, just as each non-church-going entity does or does not do. How many Christians there are who have no interest whatsoever in seeking the truth, but are responding to stimulus much in the same way that a second-density animal which moves with the pack follows the leader of the pack, and behaves as does his group. There are the most extravagant extremes, from what Christians call sainthood to what Christians call great evil, within that great body of entities called Christianity.

基督教的基督徒的願景並非一個具有統一性的願景，佛教徒、神道教徒以及如此等等的願景也是一樣。儘管每一個稱呼它自己是，舉個例子，基督徒的實體，都相信，因為它已經表述了一定的象徵物，它就是屬於一個偉大的團體的一個成員了，雖然如此，每一個個體正在做的事情，與每一個不去教堂的實體會做或者不會做的一樣，是既不更多也不更少地在尋求無限造物者的巨大的神秘的面孔的。有多少基督徒是完全對真理的尋求是沒有興趣，而卻用與一個第二密度的動物極其相似的方式來回應刺激物的呀，一個第二密度的動物會跟隨獸群的領袖並如同他的團體一樣地去行為舉止。在那個被稱為基督教的巨大的實體的群體中，會有基督徒成為聖人的人，到基督徒成為大惡的人的最為過度的極端情況。

The one known as Jesus knew that the third-density experience was coming to an end, and hoped not only for a few to learn of forgiveness and redemption but for all to know the love and the light of the one infinite Creator. The creature which has grown up from this teacher's body of instruction bears almost no resemblance, and certainly no ideological resemblance, to the nature of the community of those who love each other, which the teacher known as Jesus the Christ wished to form.

被知曉為耶穌的實體知道第三密度即將結束了，它不僅僅希望一些人學會寬恕與救贖，同樣也希望所有人都知曉太一無限造物者的愛與光。已經從這個老師的教導的內容發展起來的那個創造物，與被知曉為耶穌基督的老師希望去形成的那個彼此相愛的實體的團體的特性相比，幾乎沒有任何的相似性，肯定沒有思想體系上的相似性。

Indeed, the one known as Jesus sought only to form a fourth-density experience at the ending of third density, and so is the spirit of those who wed or are mated in commitment intended to bring one more and more to the

love that sacrifices all, to the caring which owns forgiveness and disowns any negative omission, wishing only happiness for the other self which has become the most loved self, the object upon which all virtue may be spent. In neither case can any two experiences be described together. Where then, in any situation of relationship, does the decision alight but with the entity who seeks the face of mystery for itself.

確實，被知曉為耶穌的實體僅僅尋求在第三密度結束的時候形成一種第四密度的體驗，那些通過承諾結婚或者結成伴侶的人的精神，同樣是打算要將一個人越來越多地帶到那種犧牲一切的愛，帶到對那個抱有寬恕且聲明與任何負面性的疏忽都脫離關係的事物的關心上，而僅僅希望另一個自我的快樂，那個另一個自我已經成為極為被深愛的自我，成為了所有的美德都可以被花費在其上的物件了。那麼，在任何關係的情況中，在什麼位置這個決定僅僅照亮了那個為它自己尋求神秘的面孔的實體呢？

We ask those who ponder a choice to have infinite patience, if possible, and in order to have the patience to wait long enough for inner certainty, it may be necessary to seek solitude, time and space apart from that which puzzles and confuses one. There are no good or bad choices in terms of finding what Jesus the Christ called the Glory of God. There are many less efficient choices available to the entity which cannot wait long enough to receive that inner certainty, which shall be his or hers at some point when the waiting, the seeking, the praying for understanding has been fully accomplished.

我們請求那些沉思一個選擇的人，如果有可能的話，擁有無限的耐心，以便於擁有耐心為內在的肯定性等待足夠長的時間，去尋求孤單，尋求與那個讓一個人困惑與混淆的事物分開的時間和空間，這可能是需要的。在找到耶穌基督所稱的上帝的榮耀的方面，沒有好的或者壞的選擇。會有很多較不富有成效的選擇可以為那個無法等待足夠長的時間來接收到那種內在的肯定性的實體所取得，當一個人等待，尋求並祈禱理解已經被充分地完成了的時候，那種內在的肯定性將會在某個位置成為他或者她的選擇。

If there is waiting and no hearing until one leaves the physical body, that too is acceptable, for the only element which polarizes an entity towards the love and the light of the infinite Creator in service to others is the simple and fastidious determination to await a knowledge of the higher will of the higher self, a knowledge of where and how glory and love shall enter the experience. Anything can be endured, if it be endured in certainty of the rightness of one's actions. Very little can be endured if the entity feels that enduring such is harmful for one's spirit.

如果等待，但一直到一個人離開物質性身體之前都沒有聽到，那同樣是可以接受的，因為，讓一個實體通過服務他人朝向無限造物者極化的唯一的要素，就是簡單而挑剔的決心，決心去等待對高我的更高的意志的一種知曉，一種對於榮耀與愛將會在何時以及如何進入到那個體驗的知曉。任何事情都能夠被忍受，如果在它是通過對一個人的行動的適當性的肯定性而被忍受的話。如果實體感覺到忍受這樣的情況是對一個人的靈性有害的話，就只有很少的事情能夠被忍受了。

The least helpful element of the mind, body and spirit during these times is

the intellectual mind, for filled with reactions and emotions it cannot control, in situations too intense to easily and comfortably tolerate, the entity must seek avoidance, and that which must be done is usually done in such a way that much of the richness of the experience is jumbled, confused and lost.

在這些時間之間對心智、身體和靈性最沒有幫助的要素，就是邏輯心智，因為邏輯心智是被它無法控制的反應與情緒所充滿的，在過於強烈以至於無法容易且舒適地忍受的情況中，實體必須要尋求回避，必須要被做的事情通常是用這樣一種方式被進行的，體驗的大量的豐富性被攪亂、變得混淆，並被失去了。

Those who are Christian and those who are mated have a great deal in common, in that both the mated relationship and the spiritual mated relationship of the brothers and sisters of any religion expect and hope of each other that each will be a mirror to each, telling the truth, yet telling it with compassion, supporting while criticizing, constructing while changing.

那些基督徒以及那些伴侶擁有大量的共同點，因為任何宗教信仰的兄弟姐妹的那種同時是伴侶關係與靈性上的伴侶關係，都會相互彼此期待並希望，每一個人都將成為相互彼此的一面鏡子，講述真理，而帶著同情心講述它，在批評的同時去支持，在改變的同時去構建。

When relationships are not such, it is time to await the consciousness within, for we can to the best of our limited knowledge assure you that wisdom comes to those who wait, in the watches of the night and in the noontime alike, for night and day alike have their lessons and realization shall come when least expected. May your ears be ready to hear and your eyes ready to see the harbingers of right action for you yourself, and may you never, never consider it the responsibility of another to have any part in the creation of a life lived towards spirualevolution.

當關係並非是這樣的時候，這就等待內在的意識的時刻了，因為就我們有限的知識的最佳的部分，我們能夠向你們保證，智慧能夠在守夜中與在正午時分一樣地出現在那個等待的人的身上，因為白天和黑夜一樣都擁有它們的課程，當期待最少的時候，領悟就會出現了。祝願你們的耳朵準備好聆聽，祝願你們的眼睛準備好去看到對於你，你自己是適當的行動的預兆，祝願你永遠、永遠都不認為，再一次向著靈性上的演化被活出的生命的創造物中，另一個人是對其擁有任何責任的。

We feel in the silence about us the many thoughts of those who wonder why there cannot be said to be a preference, at least for harmony, betwixt peoples, and a looking forward together to the new age of understanding and love. May each experience such lovely pleasures and may each rejoice in those seasons when such occurs, yet when an individual's love seems to fail one, when one's religion or path seems to fail one, it is time to trust the desert experience of deprivation and want, pain and sadness, loss and disillusionment, not taking them as realities, but as illusion, just as the peaceful and contented times are illusions.

我們在我們周圍的沉默中感覺到很多人的想法，它們感到奇怪為什麼在人群當中無法被認為存在有一種偏好，至少是對和諧的偏好，存在有一種在一起對理解與

愛的新時代的期待。祝願每一個人都體驗到這樣有愛的快樂，祝願每一個人都在那些這樣的快樂出現的季節中歡慶，而當一個個體的愛看似讓一個失望了的時候，當一個人的宗教信仰或者道路看起來似乎讓一個人失望了的時候，去信任那種喪失、缺少、痛苦、悲傷、損失以及幻滅的沙漠的體驗時刻就到了，不是將它們當成是實相，而是當成幻象，就如同平靜與滿意的時刻是幻象一樣。

If each entity, whether seeking in relationship with another entity or with a societal religious group, could learn as intensively and carefully in each pleasant moment as it learns when faced with painful challenges, challenges would not have to be built into the life experience. But contentment and happiness seem to dull the powers of spiritual observation. Sharpen your ears, your eyes and your heart, my friends, in good times, and diminish painful experience. Yet when painful experience comes to you, seek to know in faith and will to remember that the desert experience shall give way once again to the experience of plenty and peace.

如果每一個實體，無論是在與另一個實體的關係中尋求，還是在於一個社會性的宗教團體的關係中尋求，如果它在每一個快樂的時刻中都能夠如同它在面對痛苦的挑戰的時候進行學習一樣強烈且仔細地學習，挑戰就不必在生命體驗中被構建出來了。但是，滿意和快樂看起來似乎會讓靈性的觀察的力量變得遲鈍。我的朋友們，在好的時光中，擦亮你的耳朵，你的眼睛，你的心，減少痛苦的體驗。而當痛苦的體驗發生在你們身上的時候，在信心與意志中尋求去知曉，尋求去回憶起，沙漠體驗將會再一次為豐盛與平安的體驗讓路。

Therefore, seek during this period not to act in this way or in that, but to remain a listening, watchful, prayerful entity, open first to the voice of the Creator within, and only secondly to these things about one which demand the reaction, the emotion, the manifestation. Create your manifestations insofar as it comes naturally to you in any situation, and know well within yourself when you have not created, but have reacted.

因此，在這個時期中不去尋求用這樣或者那樣的方式行動，而是去保持成為一個聆聽、察覺、祈禱的實體，首先向內在的造物者的聲音開放，其次才是向著在一個人周圍的那些需要反應、情緒與顯化的事情開放。在任何情況中，在顯化會自然而然地出現在你身上的範圍內創造你的顯化，並在你自己內在之中清楚地知曉什麼時候你尚未創造，而卻做出了反應。

You shall achieve the fourth-density level when your criticisms are only of yourself, your actions are taken because within you feel them to be so and right for you alone, and when the opinion of others is nothing more than interesting.

在你的批評僅僅是對你自己，且你的行為是因為你在內在之中感覺到它們就是如此，且僅僅對於你是合適的時候，在其他人的觀點不過是有趣的事情的時候，你將在那個時候取得第四密度的層次了。

To sum, we may say that no outside element, including the most powerful group upon your planetary sphere, has power over you unless you as an entity react in a way you would not. Thus, seek always to know yourself more

and more, to be yourself more and more, and to experience the glory of existence and consciousness with gratitude, only secondarily wondering what to do next, where to go next, and so forth. May your will, your faith, your love, and your attention be focused in the silence within, that when you act you shall know it to be right, and you shall be at peace regardless of church, family or friend.

總結一下，我們可以說，沒有任何外部的要素，包含在你們的地球上最為強有力的團體，擁有高於你們的力量，除非你作為一個實體用一種你不願意的方式做出反應。因此一直尋求越來越多地知曉你自己，越來越多地成為你自己，帶著感激體驗存在性與意識的榮耀，僅僅其次想要知道接下來做什麼，接下來去哪里，如此等等。祝願你們的意志、你們的信心、你們的愛與你們的注意力，被聚焦在內在的靜默之中，這樣當你行動的時候，你將會知道它是合適的，你將會對無論什麼教會、家庭或者朋友擁有平安。

We feel constrained to speak through this instrument in a special way, for there is a need for us to offer a special message and the message is as follows: 我們感覺到被強迫用一種特別的方式通過這個器皿發言，因為我們有一種需要去提供一個特別的資訊，那個資訊是如下的：

There are moments which may last for some time or may be transient, which many upon your planetary sphere which have studied the metaphysics, as this instrument [would] call it, would call initiation. There are some whose spirits have not completely married the earthly personality, and during these times of initiation, the experience of living seems extraordinarily difficult... 對於在你們的星球上有很多已經研究了形而上學，如這個器皿對它的稱呼一樣，的人會稱之為啟蒙的時刻，會有一些啟蒙的時刻可能會持續一段時間，或者可能是短暫的。會有一些人，它們的靈性尚未完全與世俗的任何結合在一起，在這些啟蒙的時刻，生活的體驗看起來是格外困難的.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla傳訊)

We would at this time pause and retune, if the circle will be so kind, and then transfer to the one known as Jim. I am Q"uo 我們會在此刻暫停並重新調音，如果圈子將會如此好心的話，並接下來轉移到被 知曉為Jim的實體。我是Q"uo。

(Jim channeling)

(Jim傳訊)

I am Q"uo, and greet you in love and light through this instrument. It is our privilege at this time to offer ourselves in the capacity of speaking upon those queries which those present may find of aid in their own seeking. Again we

remind each that we are but your fallible brothers and sisters, and do not wish that our words be overweighted. With that disclaimer, we should ask if we might begin with a query at this time?

我是 Q"uo，我通過這個器皿在愛與光中向你們致意。我們在此刻很榮幸通過對在場的人可能發現在它們自己的尋求中可能有幫助的問題上進行發言的方式來提供我們自己。再一次，我們提醒各位，我們僅僅是你們會犯錯的兄弟姐妹，我們不希望我們的言語被過度重視。帶著那個免責聲明，我們將詢問是否在此刻我們可以從一個問題開始。

Carla: Who was that last message directed to?

Carla : 那個最後的資訊是被指向誰的呢？

I am Q"uo, and we must respond by suggesting that that message was for those who have ears and need to hear it.

我是 Q"uo，我們必須藉由這樣建議來回應，那個資訊是給那些擁有耳朵並需要聽到它的人的。

May we respond in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式來回應嗎？

Carla: No, thank you.

Carla : 不用了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I have one more, since nobody else does, and it's still about that—I felt the presence of Latwii when that message was given, but not at any other time. Was Latwii moving along the same vibration as you, Q"uo? Or was that my imagination?

Carla : 我還有一個問題，既然沒有任何其他人有問題，它仍舊是關於——我在那個資訊被給予的時候感覺到 *Latwii* 的在場，但是在任何其他時候都沒有。*Latwii* 是與你們沿著相同的振動移動的嗎，Q"uo？或者那是我的想像嗎？

I am Q"uo. We find in this particular case, that we were joined by not only those of Latwii, but others as well that have found the honor of serving as the guide, in order that a message of potential importance might be delivered in a fashion which would be most easily understood by those to whom the message was directed. We were glad to have the assistance of these additional entities in transmitting this message, for we are not as able to discern the boundary which delineates free will from the area of one's experience that might more easily be influenced. Thus, it was helpful, we hope, that the message be delivered in this fashion.

我是 Q"uo。我們發現在這個特定的情況這兩個，不僅僅是 *Latwii* 團體加入了我們，同樣還有其他的已經發現了作為指導靈而服務的榮耀的實體加入了我們，以便於一個具有潛在的重要性的資訊可以用一種對於那些資訊被指向其的實體是

極其容易理解的方式被傳遞。我們對於在傳遞這個資訊的過程中擁有這些額外的實體的協助是感到高興的，因為我們無法將描繪了自由意志的輪廓的邊界與一個人的體驗的那個可能更為容易被影響的區域分辨開來。因此，我們希望，資訊用這種方式被傳遞是有幫助的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Yes, along the same lines. Wednesday, while Jim and I were teaching W and I was channeling Quanta, at a certain point in the channeling that I did at the last, which was most interesting to me as a channel, for I had no idea of the material, I sensed Laitos and Oxal and Hatonn in addition to Quanta, and I did not know but that there may even be others. It was a powerful kind of symphony, of various vibrations, all of which I could discern, but only Quanta was actually speaking. Was this the same thing? Was it oriented towards she who heard, or was it rather entities coming in aid of Quanta who is new to the job, aiding Quanta and making sure that Quanta was doing the work that it needed to do?

Carla：是的，沿著相同的線路的問題。週三，當 Jim 和我正在教導 W，我正在傳訊 Quanta 的時候，在我上一次進行傳訊中的一些位置，這對於我作為一個管道是極其有趣的，因為我對於那個資料沒有任何的認識，我除了 Quanta 之外感覺到了 Laitos, Oxal 與 Hatonn，我並不知道，但是可能甚至還有其他的實體。它是一種強有力的各種振動的交響樂，所有的振動我都能夠辨認出來，但是僅僅只有 Quanta 在發言。這是相同的事情嗎？它是被導向那個聽到的實體嗎，或者它是為了 Quanta 的幫助而來的實體嗎，Quanta 對於這個工作是新手，幫助 Quanta 並確信 Quanta 正在做它需要去做的工作嗎？

I am Q"uo, and we find that you have penetrated a significant portion of the experience which you felt in the previous channeling session. It is helpful for those such as we are to be aided in our service from time to time by others who have fields of specialty, shall we say, that complement our own and enhance that which we seek to share with your group. Those that you have recently come to know by the sound vibration, Quanta, are in need of such assistance in greater degree, for their experience with this group is quite new and there is much which these entities have yet to learn in regards the general phenomenon of the vocalized transmission of thought in general, and the needs of each individual who sits within the circle of seeking in particular.

我是 Q"uo，我們發現你已經刺穿了你在上一次傳訊的集會中感覺到的體驗的一個重要的部分了。對於諸如我們之類的實體，在我們的服務中不時地被其他的擁有專長的領域的實體所幫助，這對於我們是有幫助的，那些專長的領域彌補了我們自己的專長的領域並增強了我們尋求與這個團體分享的事物。那些你最近開始藉由聲音振動複合體 Quanta 知曉的實體，確實在更大的程度上需要這樣的幫助，因為它們與這個團體的體驗是相當新的，這些實體在關於一般而言的想法的語音傳遞的一般性的現象，以及具體而言坐在這個尋求的圈子中的每一個個體的需要擁有大量要去學習的內容。

Thus, those who have for a greater portion of, what you call, time served this group as, what you call, the telepathic contact, join at each gathering of this circle and offer assistance where needed in an effortless fashion which is made possible by the unified desire to be of service in this particular way.

因此，那些已經在你們所稱的時間的一個更大的部分中已經服務了這個團體的實體，作為你們所稱的心電感應的接觸，在這個圈子的每一次集會上都加入，並在被需要的位置上用一種不費力的方式提供幫助，這種方式是藉由進行服務的統一的渴望而用這種特定的方式成為可能的。

Thus, you may expect in your future gatherings that this phenomenon shall repeat itself in order that the purpose of the sessions might be more fully realized.

因此，你們可能會在你們未來的集會中期待，這種現象將會重複它自己，以便於集會的目的可以被更為充分地實現。

May we speak further, my sister?

我們可以進一步發言嗎？

Carla: Q"uo, just in one other way. H was asking earlier about reincarnation and Christianity, and because I've fielded the question so often, I went ahead and spoke up. Do you wish to comment on this subject? I would greatly dislike misleading anyone in any way, and welcome any comment.

Carla : Q"uo，僅僅是在另外一個方面的問題。H 在早些時候詢問關於轉世投生與基督教，因為我已經如此經常當場圓滿答復這個問題了，我就直接說了出來。你們希望在這個主題上進行評論嗎？我極其不喜歡用任何方式誤導任何人，並歡迎任何的評論。

I am Q"uo, and we find that you have given somewhat of a synopsis of the topic that you have called reincarnation and its traces left within the holy work that you call the Bible. Within this work, there is but little remaining concerning the reincarnational aspect of third-density experience, for as you have correctly stated, there was a decision made in early days of the Christian faith, as it is called, that the work of the one known as Jesus the Christ was of such importance, and the time during which it might be implemented was of such short duration, that it would be, it was felt, most helpful to those who embraced this faith to be guided to the degree that their sight pushed no further than one earthly incarnation in order that the focus of attention would remain within the boundaries of birth and death in one incarnation. In this way, the elders of the Christian faith hoped that the efforts of the incarnation would be increased to the degree that a greater harvesting of souls would be possible.

我是 Q"uo，我們發現你已經給與了對於你已經稱之為轉世投生以及它留在你稱之為聖經的神聖著作中的痕跡的主題上的多少是一個提綱的事物了。在聖經中，只有少量的遺留的部分涉及到第三密度的轉世投生的面向，因為如你已經正確地陳述過的一樣，在基督徒的信仰的早期有一個決定被做出了，即被知曉為耶穌基督的工作具有如此的重要性，且在其中它可以被實施的時間是如此短暫的時間，

以至於被感覺到會是有幫助的事情是，對於那些擁有這種信仰的人，它們被指引不要將它們的視野進一步推到一次世俗的投生之外的程度，以便於注意力的焦點會被留在一次投生時期的中的出生與死亡的邊界之中。用這種方式具有基督徒的信仰的長老們希望投生的努力會被增加到這樣一個程度，即一個更大的靈魂的收割量會是有可能的。

There was much discussion and dissension at this time upon this topic, for it was felt by many that such deception was great disservice to the one known as Jesus the Christ, for this entity was one whose incarnation was based upon the light of truth and the power of love. Yet those elements within this governing body who wished to see this faith in the one known as Jesus continue in a fashion as pure and potent as possible held sway and were able to carry the votes necessary to delete those passages and portions of the Bible which referred in a direct fashion to the concept of reincarnation.

在此刻在這個主題上有大量的討論與分歧，因為被很多人感覺到事情是，這樣的欺騙對於被知曉為耶穌基督的實體是巨大的損傷，因為這個實體的投生是基於真理之光與愛的力量的。而這個管理性的機構中有一些要素希望去看到這種對被知曉為耶穌的實體的信仰用一種盡可能純淨且強有力的方式繼續佔據支配地位，並能夠執行所需的決議以刪除聖經的那些用一種直接的方式提及了轉世投生的觀念的段落與部分。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: That is all for me. I thank you very much.

Carla：對於我那就是全部問題了。我非常感謝你們。

H: I have a question maybe in the future. And that would be at some future date. And that would be, I just wondered in the last couple of weeks about a church in eastern Kentucky that has a very peculiar way that they worship, and I was just wondering if you could speak on that at some later date—this certain church that I'm aware of.

H：我有一個可能在未來詢問的問題。那會是在未來的某個日期。我在過去的幾周僅僅想要知道，關於在東部肯德基州的一個教堂中，它們擁有一種進行崇拜的非常特殊的方式，我僅僅想要知道，是否你們能夠在某個以後的日子對那一點進行評論——這個我知道的一定的教堂。

I am Q"uo, and we shall always be happy to speak in whatever fashion is possible for us, my brother, with the understanding that we must always observe the free will of each entity in each of our responses so that this free will retains intact. With that understanding, we are happy to speak upon whatever topic is chosen.

我是 Q"uo，我們將一直會很高興用無論什麼對於我們有可能的方式來發言，我的兄弟，我們同時理解，我們必須在我們的每一個回答中一直遵守每一個實體的自由意志，這樣這種意志就將會保持完好。帶著那種理解，我們會很高興對無論什麼被選擇的主題發言。

May we speak further, my brother?
我的兄弟，我們可以進一步回答嗎？

H: Well, I think that's very nice. I don't think I'll get into that tonight—it's very lengthy. Thank you. H: 好的，我認為那是非常好的。我並不認為我今晚將會研究那個問題——它是 非常冗長的。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?
我是 Q,uo，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and we are most grateful, my friends, for the opportunity of speaking our thoughts to this group and blending our vibrations with each. We are hopeful that our future experiences will continue to expand both our knowledge of your needs and our ability to be of service in regards to these needs, and provide some small amount of inspiration for those gathered, that they might be further inspired to move within the inner seeking that holds such great treasures for each. We shall take our leave of this group at this time. We are known to you as those of Q"uo, and we leave each in the infinite love and light of the one Creator. Adonai, my friends. Adonai.
我是 Q"uo，我的朋友們，我們對於對這個團體講述我們的想法並將我們的振動與每一個人混合在一起的機會是極其感激的。我們希望我們未來的體驗將會繼續同時拓展我們對於你們的需要的知曉以及我們在這些需要的方面進行服務的能力，並對於那些聚集在一起的人們提供某種少量的啟發，這樣他們就可以更進一步被激勵在內在的尋求中移動了，這種內在的尋求對於每一個人都擁有如此巨大的寶藏。我們將在此刻離開這個團體。我們是你們知曉的 Q"uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

April 5, 1987

1987-04-05 邊界與限度

Group question: (From Carla.) Concerning exceeding one's limitations in the hopes of maintaining a positive attitude under adverse circumstances. For her, it's physical health. How do you know that you've done all you can, without pushing too far and injuring yourself by the pushing, and how do you be sure that you've pushed far enough to maintain the positive point of view and enhance your chances of healing thereby?

團體問題：（來自 *Carla*。）問題是關於在希望在不利的情境之下保持一種正面性的態度的希望中超出了一個人的限度。對於她，它是一種身體健康。你們如何知道你們已經做了所有你們能夠做的事情，而沒有過遠地擠壓，並因為那種擠壓而傷害你自己，你們如何確信，你們已經擠壓到足夠遠以保持正面性的觀點並由此增強你們的療愈的機會呢？

(Carla channeling)

(*Carla*傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. As dusk falls about your domicile, and your metaphysical circle becomes complete, many spirits range around this happy abode, rejoicing in the thanksgiving of friends who work in light for planetary healing. We all greet you and know that you greet us as you greet the sunshine, for we are truly intending help. Just as the sun shines on all, so do we, yet not all are equally able to absorb and thrive within the sun's hot rays. Just so, in the former case.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。當灰塵落在你們的住所周圍的時候，你們的形而上學的圈子就成為完整的了，很多的靈體在這個快樂的住所周圍徘徊，在對那些在光中為了星球的療愈而工作的朋友的感恩中歡慶。我們全都向你們致意，我們知道你們向我們致意，如同你們向陽光致意一樣，因為我們真的是打算要幫忙的。就好像太陽照耀在一切事物上一樣，我們就是如此，但不是所有人都能夠同等地吸收太陽的熾熱的光並在其中繁茂。在前一種情況中，就是如此。

We move to the query this evening which has to do with limitations. If one has a frog in a lily pond, and encourages the frog to jump to another lily pad in the pond, the frog either will be able to make it, or will not be able to make it. There are limits beyond which a frog knows, in his small mind, that he cannot go. There is a safe distance, and then there is the border, that space which the human will, if you will, might address and achieve by giving an all-out effort. You will notice in the case of the frog, there is no moral impulse or communication of the kind typical of self-conscious entities, in order that he may speak with, reason with, or argue against what the Creator has ordained for him in the way of proximity of lily pads.

我們今晚移動到與限度有關的問題。如果一個人在一片荷塘中有一隻青蛙，並鼓勵青蛙跳到池塘中的另一片睡蓮葉子上，青蛙要麼將會能夠完成它，要麼將無法

完成它。會有超出了一隻青蛙，通過它的小小的頭腦，知曉它無法前往的事物之外限制。會有一個安全距離，接下來，會有邊界，即那個人類意志，如果你們願意這樣說的話，藉由付出一盡全力的努力可能應付或者取得的空間。你們將會在青蛙的情況中注意到，不會有道德上的推動力或者那種屬於自我意識的實體的典型性的交流，以便於它可以與造物者已經在接近在睡蓮葉片的途徑的方面為它規定好的事物進行交談，與之講道理，或者至於爭辯。

Each human has many, many resources available each time that it desires to know the precise limitation which it may accept in serenity and tranquility. As always, the answers lie first within, and then from empirical experience, for the true author of peace and love within each life is the life, is the peaceful and loving entity which is ...

每一個人類，在每一次它渴望知曉它在平靜與穩定中可以接受的精確的限度的時候，都擁有很多很多可被利用的資源。一如既往，答案首先存在於內在之中，接下來，答案來自於以經驗為根據的體驗，因為在每一個生命中的平安與愛的真實的創作者，都是生命，都是平安而有愛的實體，它是.....

(Interruption from a cat. The group retunes.)

(因為一隻貓中斷。團體重新調音。)

(Carla channeling)

(Carla傳訊)

I am Q'uo, and am again with the instrument. We apologize for the pause, but it was indeed necessary in order to avoid the loss of the contact. To continue.

我是 Q'uo，我再一次與器皿在一起了。我們為那個暫停而抱歉，但是為了要避免失去接觸，它確實是必不可少的。繼續。

The self-conscious entity within your density, unlike a frog, has many tools and resources at its disposal. The lily pads in the third-density existence are some physical and some nonphysical. The self-conscious entity manipulates the things about him which may be manipulated in order to please and comfort the self. However, many trials, troubles and challenges can be met with no rational or objective point of view. It is in these cases that discernment and judgment take their place beside prudence, all of these being subservient to and corollary of constant, daily, regular and disciplined communication from humankind to the Creator and from the Creator to humankind. Much of the individual identity of each person upon your planetary sphere resides yet within the Logos, the one great original Thought which is love.

在你們的密度中的自我察覺的實體，與一個青蛙不一樣，擁有供其支配的許多的工具與資源。在第三密度的存在性中的荷塘擁有某種物質性和某種非物質性。自我察覺的實體操縱在他周圍的可以被操縱的事物以便於讓自我感到高興與舒適。然而，很多的磨難、麻煩與挑戰能夠在沒有理性的或者客觀的觀點的情況下被面對。就是在這些情況中，分辨力和評判會在謹慎旁邊找到它們的位置，所有這些都是從屬於從人類到造物者以及從造物者到人類的持續不斷、每日進行、有規律

且有紀律的交流，並且是其必然結果。

Thus, when one says, "It is the Creator's will," one is not separating oneself from the Creator. One is rather acknowledging the relationship betwixt the shell of self which serves in an illusion and the core and heart of Self which resides in its true native land, a heavenly home not fitted out with harps and wings, but, rather, filled with light.

因此，當一個人說，“它是造物者的意志”的時候，一個人不是在將它自己與造物者分開。一個人毋寧是承認在自我的外殼與那個大我的核心與中心之間的關係，自我外殼是在一個幻象中服務的，而大我是居住在它真正的保留地，一個天上的家園中，這個家園不是配備了豎琴和翅膀，而毋寧是被光所充滿的。

The queries which have to do with health often do not take into account the complex nature of energy blockages, thus, whether one presses hard on or accepts with grace a growing disability, it is one's offering of the self in thanksgiving and praise to the Creator which causes the life experience to become valuable. There are in each case reasons for and against doing too much for the physical, mental or emotional self to handle. Logic will not open this particular tin of sardines, shall we say. Packed neatly though they be, it is necessary for one to seek beyond the rational, in the land of mystery and hunch, wherein lies that greater portion of yourself which is the Creator, and has available to it far, far more of that which it is important for you, the seeker, to know than the conscious mind could ever produce.

與健康有關的問題經常並不會考慮到能量阻塞的複雜的特性，因此，無論一個人是去用力擠壓一種逐漸增強的殘疾，還是帶著感恩接受它，它都是在將自我在對造物者的感恩與讚美中奉獻出來，這種奉獻使得生命體驗成為有價值的了。在每一個情況中，都會有支援與反對做得過多，以便於讓身體、心智或者情緒的自我去掌控的理由。邏輯將不會打開這個特定的，容我們說，沙丁魚罐頭。儘管它們是被整齊地包裝起來的，一個人需要去超越有道理的事物，在神秘和預感的土地上進行尋求，在那裏存在有你自己更大的部分，那個部分就是造物者，相比有意識的心智所能夠產生出的事物，那個部分擁有遠遠更多的，你，尋求者，要去知曉的重要的事物可以為其所利用。

Like a tree growing at the edge of a forest, a person who steps out a bit beyond that which others in the same condition do, is more noticed, for they are no longer of the forest, but dwell at the edge of the forest in pasture land. People, therefore, will view this particular tree as being different from the forest. In just such a way is an entity who is driven to produce visible fruits within the lifetime no longer a member of the crowd, but an individual. Yet, all trees are of the forest, whether in city streets or in the deepest jungle, the only difference being weather conditions which allow some to flourish in one place, and some another.

就好像一棵在一個森林的邊緣上生長的樹一樣，一個超越了其他人在同樣的情況中會做的事情的邊界一點點的人，是會更多地被注意到的，因為它們不再屬於森林了，而是居住在一小片牧場的土地中的森林邊緣處。人，因此，將會將這顆特別的樹視為是與森林不一樣的。就是用這樣一種方式，如果一個人被驅趕到在生命

中產生出可見的成果，它就不再是一個人群的成員了，而是一個個體了。而所有的樹木都屬於森林，無論是在城市的街道上，還是在最深的叢林中，唯一的不同是氣候條件，氣候條件會允許一些樹木在一個地方繁茂，一些在另一個地方繁茂。

In just such a way, a seeker may feel that because it is in the limelight, so to speak, and entities within the forest of (inaudible) and dear ones are looking on in expectation, that all will be vigorous and well. This perception does harm to a balanced viewpoint having to do with the will of the Creator. And just as such a physically, mentally or emotionally ailing person ...

就是用這樣一種方式，一個尋求者可以感覺到，因為它是，可以說是，在聚光燈下，在（聽不見）的森林中的實體們以及心愛的人們會帶著期待關注，一切都將是有活力且良好的。這種知覺並不會傷害與造物者的意志聯繫在一起的一種平衡的觀點。就如同一個在身體上、心智上或者情緒上不舒服的人.....

(Pause)

(暫停)

We are sorry for the pause. We are attempting to regain contact. There is some pain.

我們為暫停抱歉。我們正在嘗試去重新取得接觸。會有某種疼痛。

I am Q'uo, and will cut this short, greeting each in love and light, for an end, and concluding our thought. Even though an ailing entity may be visible and an inspiration to many who enjoy the peaceful, serene health of foresthood, yet nevertheless, each tree is a part of the forest, and it does not aid in the development of the disciplines of the personality to regret any portion of that which occurs. It is appropriate, rather, to go always into meditation and to wait in hope, in faith and in an alertness to hear that great call which may seem like nothing so much as a small sound or movement, yet subjectively it is everything, for each question, time and light shall offer the answer.

我是 Q'uo，我將會將其縮短成一個結尾，同時在愛與光中向各位致意，並對我們的想法進行總結。即使一個不舒服的實體對於很多的享受森林屬性的平安與寧靜的健康實體都可以成為看得見的並成為一個啟發了，然而，每一顆樹都是森林的一部分，去悔恨發生的事情的任何部分，並不會在對人格的鍛煉的發展的方面有幫助。毋寧說，適當的事情是去一直進入到冥想之中並在希望中，在信心中，在一種對聽到那個偉大的呼喚的警覺性中等待，那個偉大的呼喚可能看起來不過是一個小小的聲音或者動作，而主觀上，它是一切事物，對於每一個問題，時間和光明將會提供答案。

We ask each to remember that twin values are sometimes antithetical. Prudence and bearing are two such. Let the courageous become more sensible, and let the overprudent go forth rejoicing in an abandon long denied.

我們請每一個人都記住，孿生的價值 (*twin values*) 有時候是對立的。謹慎與忍受就是兩個這樣的價值。讓勇敢成為更為可以感知的，讓過度的顧慮前進，在在一種被否認很長時間的任性中歡慶吧。

We would now transfer to the one known as Jim in case there may be any questions. We leave you in love and light, and are known to you as those of Q'uo.

我們現在會轉移到被知曉為 *Jim* 的實體，以免可能會有任何問題。我們在愛與光中離開你們，我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. We are pleased to have been able to utilize the instrument of the one known as Carla this evening, and thank her for offering herself with a whole heart and a firm determination to be of whatever service possible. The offering of the self in service was an illustration of the query which the instrument placed before us this evening, and the process by which it determined to serve is a process towards which it may turn in its future deliberations upon this topic.

我是 Q'uo，我在愛與光中向各位致意。我們很高興已經能夠在今晚利用被知曉為 *Carla* 的器皿，我們為她帶著一個完全的心和一種堅定的決心奉獻她自己進行無論什麼有可能的服務而感謝她。在服務中對自我的奉獻就是對這個器皿今晚擺在我們面前的問題的一個實例了，它藉由其決心去服務的過程是一個在它未來對這個主題的深思熟慮的過程中它可以轉向其的過程。

At this time it is our privilege to offer ourselves for the answering of those queries which may yet remain this evening. Again we remind you that we are but fallible seekers and observers of the mystery of creation, and ask that you consider our words as those of brothers and sisters upon the same journey of seeking. Is there a query at this time?

在此刻，我們很榮幸提供我們自己來回答那些今晚可能仍舊留有的問題。再一次，我們提醒你們，我們僅僅是會犯錯的尋求者和對造物的神秘的觀察者，我們請求你們將我們的言語視為是那些走在相同的尋求的旅程上的兄弟姐妹的言語。在此刻有一個問題嗎？

Carla: I'd like to know if the time has passed—now that I really know that Don is dead and gone, I know there's not going to be a Ra contact—is it all right now for me to begin taking answers, you know, questions and answers? I don't want you to overstep free will, but I thought you might be able to tell me. I only wish to serve.

Carla：我想要知道是否時間已經過了——既然我真的知道 *Don* 去世了，走了，我知道將不會有一個 *Ra* 接觸了——我現在開始承擔起答案的部分，這對於我是沒問題的嗎，你們知道，問題和答案？我並不要跨越自由意志，但是我想你們可能能夠告訴我。我僅僅希望去服務。

I am Q'uo, and we are aware of your query and your desire to serve, my sister. It is also our desire to be of service in our response, and for this reason we find some difficulty in speaking with the precision that is possible. We may,

however, comment upon some general principles that may have application in this instance.

我是 Q'uo，我理解了你的問題和你對於服務的渴望，我的姐妹。我們的渴望同樣也是通過我們的回答進行服務，對於這個問題我們在藉由有可能的準確性發言的方面遇到某種困難。然而，我們可以對一些一般性的原則進行評論，這些原則可能適用於這個情況。

The difficulty in your serving as an instrument which offers itself in the channeling of the queries and responses to them in a session such as this session has been, in your previous experience, not recommended because of not specifically the contact that you enjoyed with those known as Ra, but the attention which that contact had drawn from entities of a more negative polarity whose desire was to gather that light unto themselves, and your own abilities, which for the most part in the area of vocal channeling meditation and the deeper levels of meditation that lead unto trance, were primarily unknown to your conscious mind, and, therefore, not under your conscious direction.

如果器皿在一次諸如這個集會之類的機會中提供它自己來傳訊問題以及對問題的回應，在你作為這樣一個器皿的服務中的困難，在你之前的經驗中，已經是不被推薦的了，這不是特別地因為你已經與被知曉為 *Ra* 的實體所享受的接觸，而是因為那個接觸已經吸引了一個更為負面性的實體的注意力了，這個實體的渴望是將那種光收集到它們自己身上，你自己的能力在絕大部分是在語音傳訊的冥想與那種會導向出神地更為深入的冥想的層次的區域中，你自己的能力對於你的有意識的心智基本上是未知的，因此，是並不在你的有意識的指引之下的。

Therefore, the potential difficulty brought about by this combination of events was such that the format of the question and answer session was likely to trigger within subconscious areas of your own mind complex responses which would then move one's consciousness to the level whereby the process became automatic and out of the conscious control. Thus, the conscious ability to affect this process is that which is of primary concern in this regard, and takes precedence over the possibility of resuming the contact with those known as Ra.

因此，由於這種對事件的混合而被產生出來的潛在的困難是如此之大，對提問與回答的集會的安排很有可能會在你自己的心智複合體的潛意識的區域中觸發那個接著會讓一個人的意識移動到這樣一個層次的事物，在這個層次上，這個過程會成為自動的且不受有意識的控制。因此，去影響這個過程的有意識的能力是在這個方面主要的關注點，它擁有高於恢復與 *Ra* 之間的接觸的可能性的優先順序的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No. I'm just disappointed because Jim's had to do it for so long all by himself. Besides, I enjoyed channeling answers. I enjoy Latwii. Thank you. *Carla* : 不用了。我僅僅是感到失望，因為 *Jim* 不得不如此長時間完全靠自己進行它。除此之外，我喜歡傳訊回答。我喜歡 *Latwii*。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

T: Yes, I have a question. It concerns my impending move to the country. I have a feeling that there is a reason below, under the surface, of why I'm moving to the country, other than just the apparent reason that I want to live in the woods, which is true. And I say, I know there's another reason, and I have an idea what it is, and why I'm doing it at this time. But I'm just wondering if you could comment and shed any light on the reason why I may be moving to the country now, apparently by myself, by myself to a great degree anyway. Can you help me on this?

T：我有一個問題。它是關於我即將到來的搬家到鄉村中。我有一個感覺，對於為什麼我要搬家到鄉村中，除了我想要生活在森林中的明顯的理由之外，這個理由是真實的，在下面，在表面之下有一個原因。我會說，我知道有另一個原因，我對於它是什麼，為什麼我在此刻這樣做有一個觀點。但是我僅僅想要知道，是否你們能夠評論並對於為什麼我可能現在要搬到鄉村中，明顯地依靠我自己，在一個很大的程度上依靠我自己的原因上給予任何的解釋。

I am Q'uo, and we find in this instance that there is a desire to know that which is known, which we find [is] the basic quality of the third-density experience, that each moves in a pattern or rhythm and seeks the melody which directs the feet, when, indeed, it is the movement in harmony with just this melody that represents the overall life pattern.

我是 Q'uo，我們發現在這個情況中會有一種去知曉被知曉了的事情的渴望，我們發現這是第三密度的體驗的基本的特性，每一個人都用一種模式或者旋律移動，並尋求指引腳步的曲調，在這個時候，確實它就是與這個代表了整體性的生命模式的曲調的協調一致的移動。

We look now at this particular situation, and may suggest that the thoughtful seeker which has remained faithful to its seeking will oftentimes find the need to intensify this seeking in a manner which partakes more of purity both within and without the self. Thus, the surroundings of the natural environment of your planet are those which offer a nourishment to the thoughtful seeker which those things made of man are felt to omit. Thus, the natural environment calls to one which seeks the nature of its experience, its creation, and its movement through this creation. We find that this desire is one which is shared by many seekers such as yourself, but which must many times become manifest in a less direct fashion than is possible at this time for you, for your manifestation has an identity with the desire that will provide the purity that you seek.

我們現在檢查這個特定的情況，並可以建議對於它的尋求保持忠實的深思熟慮的尋求者，將會時常發現用一種同時在自我內在和自我外在帶有更大的純度的方式來強化這種尋求的需要。因此，你們的星球的自然環境的周遭事物，就是那些會為深思熟慮的尋求者提供一種滋養的事物了，在其中那些人造的事物就會被感覺到被忽略了。因此，自然環境會呼喚一個尋求它的體驗的屬性，它的創造物，它

通過它的創造物的活動的實體。我們發現這種渴望是一個會被諸如你自己之類的很多的尋求者奉獻的渴望，但是這個渴望很多時候會用一種比你在此刻有可能的方式較不直接的方式被顯化出來，因為你的顯化擁有一種與渴望之間的一致性，它將會提供你尋求的純度。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

T: No, that's very good. Thank you very much.

T：不用了，那是非常好的。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I have a small side question. I have been for the last six months or so thinking more about camping out on the ground. Now, a woman who has arthritis and an inability to (inaudible) sounds like a really bad risk for sleeping out, but I think, or at least I feel, that contact with the ground would really literally earth me more, and make me healthier and less scared. I wonder if you could comment on this concept?

Carla：我有一個小的側面的問題。我在大概六個月的時間中一直都在更多地考慮在地面上進行露營。現在，對於一個擁有關節炎和一種對於（聽不見）的殘疾的女人，這聽起來就好像是一次真正糟糕的冒險去睡在外面，但是，我認為，或者至少我感覺到，與地面接觸真的實際上更多地讓我接地了，讓我更加健康且較不害怕了。我想要知道是否你們能夠對這個觀念進行評論。

I am Q'uo, and again we find a line beyond which we must not move in order that our response not infringe upon your own free will. We may suggest that the concept of grounding one's being within the third-density illusion by the exposing of the self to second-density environment is one which is sound. The means of implementing such in your case, my sister, is that which will take the careful consideration, for as you are aware, the damper environments for a prolonged period of your time are those which tend to aggravate the arthritic condition and the accompanying pain. If care is taken to provide the insulation of the arthritic joints, the experience of the grounding is one which, with the proper intention, may provide the enhancing of the grounding potential and the attitude of health as well.

我是 Q'uo，再一次，我們發現有一條邊界是我們必須不要超越的，以便於我們的回應不會侵犯你自己的自由意志。我們可以建議，藉由將自我暴露在第二密度的環境中而讓一個人在第三密度的幻象中接地的觀念，是一個合理的觀念。實踐這樣的接地的途徑，在你的情況中，我的姐妹，是將需要進行仔細考慮的問題，因為如你所知曉的一樣，在一段延長的時間中處於較為潮濕的環境中，是會傾向於加劇關節炎的病症以及伴隨著的痛苦的。如果為關節炎的關節的隔離的照顧被提供了，接地的體驗是一種，藉由適當的意圖，可以提供對接地的潛能，同樣還有對健康的態度的增強性的體驗。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you, not right now. Oh, I just remembered what I wanted to ask. Does it have to be bare feet on earth, or sleeping bag, or can it be cot or an air mattress on the earth and shoes on the ground? Would that still ground me, or do I need to get naked in some way, just get on the earth? The reason I'm asking is because L was offering me his truck bed which has, of course, the mattress, but it has nothing in contact with the ground. That was the point.

Carla：不用了，謝謝你們，現在不用了。哦，我剛剛記起來我想要問的事情了。它必須要赤腳走在地上嗎，或者用睡袋，或者它能夠是一個吊床或者在地面上的一個氣墊並用鞋子走在地面上嗎？那仍舊會為我接地嗎，或者我需要用某種方式赤裸，僅僅是站在地上嗎？我詢問的原因是因為，L 提供給我他的載重車車廂，這當然擁有墊子，但是它與地面沒有任何的接觸。那就是問題的要點了。

I am Q'uo. The concept of the insulation of the arthritic joints from the cool and damp contact for a prolonged period is one which needs the careful compromise with the actual contact that is most efficient in providing the grounding effect. The insulation, as you may surmise, inhibits the grounding effect, yet allows the arthritic joints cohabitation with the second-density environment. Thus, it will be a product of your own creation which will allow you to determine your own limits and movement toward them. We apologize again for the abstract nature of our response, for the ...

我是 Q'uo，在一段延長的時間中對關節炎的關節對寒冷與潮濕的接觸的隔離的觀念是一個需要與在提供接地的作用中是極其有效的實際的接觸仔細尋求妥協方案的觀念。如你們可以推測的一樣，隔離會抑制接地的效果，而允許關節炎的關節與第二密度的環境的同處。因此，它將會成為你自己的創造的一個產物，它將會允許你確定你自己的限度以及朝向它們的移動。我們再一次為我們的回應的抽象的特性而抱歉，因為.....

Carla: I'm sure it'll be very helpful for (inaudible).

Carla：我相信它將會是對於（聽不見）非常有幫助的。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

（暫停）

I am Q'uo, and we find that we have shared the extent of the queries which have found their fore in this evening, and for each we rejoice and offer our gratitude in return, for the concerns of the seeker are those which have the brilliance of intention and dedication to seeking which is a joy to behold and to share. We look forward to our presence with this group in your future gatherings, and we would at this time take our leave of this group, rejoicing in the love and in the light with each. We are known to you as those of Q'uo.

Adonai, my friends. Adonai.

我是 *Q'uo*，我們發現我們已經在那些今晚已經將它們自己顯露出來的問題的程度上進行分享了，我們為每一個問題而歡慶並反過來提供我們的感激，因為尋求者的關注點是那些擁有意圖以及對尋求的奉獻的光輝的關注點，去看到並分享這種尋求是一種喜悅。我們希望在你們未來的集會中與這個團體在一起，我們在此刻會離開這個團體，我們同時與每一個人一起在愛中，在光中歡慶。我們是你們知曉的 *Q'uo*。 *Adonai*，我的朋友們。 *Adonai*。

April 12, 1987

1987-04-12 收割時期的服務

Group question: (From L and A.) As the harvest approaches, and the difficult times that come with this harvest occur, how can each person be of service to others and proceed along the personal evolutionary path?

團體問題：(來自 L 和 A。)隨著收割臨近，伴隨著收割的困難時刻出現了，每一個人如何才能對其他人進行服務並沿著個人演化的道路前進呢？

(Carla channeling)

(Carla傳訊)

[I am Q'uo.] I greet you in the love and in the light of the one infinite Creator, and I greet each of you who are, in miniature, perfect creations of the perfect Creator. I greet you in mystery and illusion, in love and light, in seeking and in faith.

[我是 Q'uo。]我在太一無限造物者的愛與光中向你們致意，我向你們每一個實體致意，每一個實體都是完美的造物者的，微型的，完美的造物。我在神秘和幻象中，在愛與光中，在尋求中，在信心中向你們致意。

It is a great privilege to be with you this evening, and we would not wish to allow the opportunity to go by to greet the one known as L, and to offer our love and blessing within this entity's vibratory patterns. It is indeed a great pleasure to share meditation with each, and with the entity as a group. We ask that each word that we say be taken as what it is, the concepts of seekers upon a path, offered through an instrument, nothing more. These are our opinions; we are no ultimate source. We thank you for allowing us to be of service to you, and yet the greatest service that you may do for the Creator, for us, or for yourself is carefully to discriminate. Thus, if that which we say does not ring true, we ask that it be dropped from the mind, for we would not wish to be a stumbling block to any.

在今晚與你們在一起是一種巨大的榮幸，我們並不要錯過向被知曉為 L 的實體致意，並在這個實體的振動模式中提供我們的愛與祝福的機會。與每一個個實體，與作為一個實體的團體分享冥想，這確實是一種巨大的快樂。我們請求我們說的每一個詞語都被當作是其所是，即在一條道路上的尋求者通過一個器皿提供的觀念，沒有任何比這更多的事情了。這些都是我們的見解，我們不是終極的源頭。我們為你們允許我們服務你們而感謝你們，而你可以為造物者，為我們，為你自己進行的最大的服務，就是仔細地進行分辨。因此，如果我們說的內容聽起來並不是真實的，我們請求它從心智中被丟下，因為我們並不希望成為任何人的一塊絆腳石。

The question that you have asked this night is perhaps one of the central questions which faces what this instrument would call the pilgrim in his progress. We shall answer [this] question in two parts. Firstly we would address the concept of illusion and reality.

今晚你們已經詢問的問題也許是一個這個器皿所稱的朝聖者在他的進程中面對

的一個中心性的問題。我們將會用兩種方式回答這個問題。首先我們會講述幻象與實相的觀念。

Each of you awakens and sleeps. The activity during the waking hours is considered reality, whereas the occurrences dimly remembered which occur within dreams is considered illusion, interesting perhaps, but not a true history of actual events within the inner being. Yet it is difficult from a metaphysical standpoint to decide which experience might be the richer, except by saying that one could not exist without the other, for both are the portions of a greater illusion which enfolds and encompasses you and the world about you.

你們每一個人都醒來與睡著。在醒著的時間中的活動是被認為是實相，而在夢境中發生的被模糊地記得的遭遇被認為是幻象，也許是有序的，但卻不是在內在的存有之中的實際的事件的一個真實的歷史。而從一個形而上學的立場，要確定哪一個體驗可能是更為豐富的，這是困難的，我們僅僅會說，一個人無法在沒有另一個體驗的情況下存在，因為兩個體驗同時都是一個更大的幻象的一部分，這個更大的幻象包裹著且包含了你們和你們周圍的世界。

Because the entire planetary sphere dwells within one local illusion which is regular in its habitual rules of physics, it is assumed that that which is perceived by some sense means constitutes reality. Within this model of the world, then, you allow yourself to be less real than the world about you, for although you are a part of the world, that which is without is greater than that which is within.

因為整個星球都居住在一個局部的幻象中，這個幻象在其物理的習慣性的規則的方面是規則的，被假設的事情是，被某種感知的途徑感覺到事情構成了實相。在這個世界的模型中，接下來，你就允許你自己比你周圍的世界較不真實，因為儘管你是世界的一部分，在外在的事物是比在內在之中的事物更大的。

You, then, are the illusion, seeking to react appropriately to the various realities and circumstances of physical existence within third density upon your planetary sphere. The moods, the irritations, and all the frustrations of dealing with what is termed reality keep the pilgrim constantly off balance, constantly seeking the center point once again, constantly searching with one timid toe for the true fulcrum of beingness. We must admit that your illusion is difficult indeed to pierce. As one gazes upon the night sky, and upon all the things that have been discovered thus far by your peoples, and they are but a fraction, of course, of that which shall be discovered, it seems impossible that such a seemingly limitless and regular universe should be anything but reality.

那麼你們就是幻象了，你們尋求去用適當的方式對在你們星球上的第三密度中的各種各樣的物質性存在性的實相與環境做出反應。情緒、惱怒、所有與被定義為實相的事物打交道的挫折，都讓朝聖者持續不斷地失去平衡，持續不斷地再一次尋求中心點，持續不斷地用一個膽小的腳趾尋找存在性的真實的支點。我們必須承認，你們的幻象是確實難以刺穿的。當一個人注視著夜空，注視隨著所有迄今為止已經被你們的人群發現的事情了，它們，當然，僅僅是將會被發現的事情的一塊碎片，這樣一個在表面上無盡且有規律的宇宙看起來似乎不可能絕對不是

實相。

Let us take you back to the third grade, as this instrument would call it, within the school. The world was small; there was a desk, crayons, a teacher, a few friends, home, entertainment and bedtime stories. The soul within was young and growing. You are that soul now—young and still growing. Growth does not lie in reacting to the circumstances about one, but rather in becoming more real than the illusion which you see all about you.

讓我們返回到學校中的三年級，如這個器皿對它的稱呼一樣。世界是小的，有一張桌子，色彩筆，一個老師，一些朋友，家庭，娛樂，睡前故事。在內在之中的靈魂是年幼且正在成長中的。而你現在就是那個靈魂——年幼的，仍舊在成長中的。成長並不存在於對在一個人周圍的環境做出反應的過程中，而毋寧是存在于成為比你在你周圍看到的幻象更加真實的過程中。

And why are you more real than any other part of an illusion which includes you? My children, there is such a thing as consciousness, because consciousness is that of the original Thought of love, the Logos which created all that there is. This Logos dwells within, and subjectively speaks to consciousness. Through consciousness it speaks to the illusion, but without the pilgrim's becoming aware of the need to remain unattached to the illusions of circumstance, it is very difficult to become an actor, a dramatist and a critic, rather than one in the audience which reacts, laughing and crying as the scenes pass, the actors play their parts, and the flat, painted scenery slides up and down.

為什麼你是比一個包含了你的幻象的任何其他部分都更加真實的呢？我的孩子們，會有諸如意識之類的一個事情，因為意識是屬於那個原初的愛的想法，那個創造了一切萬有的理則的。這個理則居住在內在之中，並用主觀性的方式對意識說話。通過意識，它對幻象說話，但是，如果朝聖者沒有開始察覺到對環境的幻象保持不受束縛的需要，要成為一個演員，一個劇作家和一個評論家，而不是一個在觀眾中做出反應的，隨著場景的經過笑與哭的觀眾，這是非常困難的，演員扮演了它們的角色，平臺、背景上上下下地滑動著。

The source of reality must lie within the self, because reality is subjective—as consciousness is subjective. You are the Creator, knowing Itself. You are also a pilgrim on the way to seeking the face of that Creator. Yet, where do you seek? Do you not seek within? Where is buried the life within you that is unaltered, the consciousness that is infinite, the spirit that is eternal, but within your own heart and mind?

實相的源頭必定存在於自我內在之中，因為實相是主觀性的——因為意識是主觀性的。你們是造物者，造物者在知曉祂自己。你們同樣是一個在通往尋求那個造物者的面孔的道路上的朝聖者。而你們尋求什麼呢？你們沒有在內在之中尋求嗎？那個不會被改變，無限的意識，那個永恆的靈性，除了被埋藏在你自己的心和心智之中之外，還會被埋藏在你們內在之中的生命的什麼位置呢？

Thus, the greatest service which a pilgrim can perform at any time is to be, that is, to be a conscious being, an actor, seeing circumstance as illusion, but

illusion rich in spiritual possibility. It is one of the clichés, shall we say, of your culture, "There but for fortune, go I." There are needs which may be met, whether physical, emotional, mental or spiritual, in almost any situation, if the observer is patient enough and careful enough in precise observation. Certain things, such as starvation, are easier to spot. Far less easy to spot are those spiritual possibilities which arise from personal discomfort of one form or another.

因此，一個朝聖者在任何時候能夠進行的最大的服務就是去成為，也就是說，去成為一個有意識的存有，一個演員，同時將環境視為是幻象，但確實富含靈性上的可能性的幻象。你們的文化的一句老生常談是，“一切不過都是命運。”在幾乎任何情況中，如果觀察者對於準確的觀察足夠有耐心且足夠仔細，都會有那些可能會被滿足的需要，無論是身體上的、情緒上的、心智上的還是靈性上的需要。一定的事情，諸如饑餓，是更為容易發現的。遠遠更不容易發現的事情是從這樣或者那樣的個人的不舒服升起的那些靈性上的可能性。

Yet to live within an illusion is to experience discomfort. We might observe that many of your peoples react to circumstances in an inappropriate way. For example, this instrument has what she calls a canker sore on her tongue. It is sore, and we are aware of certain nerve endings which are activated when this instrument moves its vocal apparatus. Many of your peoples would avoid speaking because of the canker sore. We do not mean this literally, but as a parable. There is in almost any helpful spiritual activity, discomfort. It is the discernment of one who retains and maintains the consciousness of the love of the one infinite Creator that is able to adjudge correctly what possibilities lie spiritually within circumstances.

而活在一個幻象中就是體驗不舒服。我們可以觀察到，你們人群中很多人是用一種不合適的方式對環境做出反應的。舉個例子，這個器皿在她的舌頭上患有一種口腔潰瘍。它是疼痛的，我們察覺到一定的神經末端會在這個器皿移動它的發生器官的時候被啟動。你們的人群中很多人會因為這種潰瘍的疼痛而避免說話。我們並不是說在字面上的意思，但是作為一個比喻。在幾乎任何有幫助的靈性的活動中都會有不舒服。恰恰就是一個會保留並保持對太一無限造物者的愛的意識的人的分辨力，能夠正確地判定在環境中用靈性的方式存在的可能性是什麼。

We would now move on to the second portion of the question.

我們現在繼續移動到問題的第二個部分。

We are aware that each is concerned, as well as hopeful, about the coming of a new age, the arrival of fourth density, and the beginning of a new spiritual climate of love and understanding. May we say that the probabilities are that in the last decade of third density within your planetary sphere there shall be some discomfort from one source or another. Yet the greatest discomfort of all shall be the agony of those who, not knowing where the source of being is, have not sought it, and, more, thirst for that which they know not but would have.

我們知道每一個人都對一個新時代的來臨，第四密度的降臨，以及愛和理解的一種新的靈性的風氣的開始感到關注，同樣也感覺到是有希望的。容我們說，在你

們的星球上的第三密度的過去的十年時間中的可能性即，將會由來自這樣或者那樣一個源頭的某種不舒服。而所有的不舒服中最大的不舒服，將會是這樣的人的苦惱，它們不知道存在的源頭存在於何處，尚未尋求它，卻不會對它們不是知道但卻會擁有事物感到渴望。

It is in those times that entities will remember the one who smiled and exhibited the lively grace of peace and joy. Simple lovingness is perhaps the greatest gift which man can give to man or God. It is appropriate for the beginning of fourth density that those entities which wish to be of help in the harvest allow the natural formation of communities and groups in order that the source of consciousness may be sought by a group which then encourages each other, thus beginning, just beginning, the establishment of group mind. It is not to be expected that in third-density physical vehicles entities will achieve other than momentarily the consciousness of total oneness.

就是在那些時候，實體們將會回憶起一個微笑並展現了活生生的平安與喜悅的恩典的人了。簡單的有愛，也許就是人能夠給予人或者上帝的最大的禮物了。那些希望在收割中有所幫助的實體們允許社區與團體的自然而然的形成，以便於意識的源頭可以被一個團體所尋求，這個團體接下來可以彼此鼓勵，並由此開始，僅僅是開始對團體心智的構建，這對於第四密度的開端是合適的。不會被期待的事情是，在第三密度中的物質性載具中的實體將會取得比對全體的一體性的瞬間的意識更多的事物。

However, the feelings which many among your peoples have of forming close alliances with a few and being in communication with many, these impulses are good. They speak to a reality which has its source in the perfect nature of the unfoldment of creation, which is ongoing. It may seem at times as if every entity was a seeker, and the world, which you know, is populated far too thickly with various believers in mutually contradictory things. Nevertheless, all of these entities are too few. We do not yet feel that there is a decisive strength of consciousness in a group sense. Thus, we encourage those who are drawn to groups to be aware of the possibilities and advantages of spiritual work together, for encouragement is very helpful to the faltering wayfarer. This is especially true because the single greatest source of centering, learning and transformation is that which is the hardest for your peoples, the stilling of the physical body, the mind, and the heart in order that the seeking will may open the door to the one infinite Creator in meditation. It is most important that this be done as regularly as possible.

然而，在你們的人群中很多人對於與少數人形成緊密的聯盟，並與很多人進行交流所擁有感覺，這些推動力是有益的。它們談及了一個實相，這個實相在造物的展現的完美的屬性中擁有它的源頭，這種展現是一直在進行的。時常可能看起來似乎是，每一個實體都是一個尋求者，你們知曉的世界，是遠遠過於稠密地被各種各樣的相信相互矛盾的事物的人所居住著的。儘管如此，所有這些實體還是過於稀少的。我們並未感覺到，在一個團體的意義上有一種意識的決定性的力量了。因此，我們鼓勵那些被吸引到團體的人察覺到在一起的靈性工作的可能性與益處，因為鼓勵對於踽踽的徒步旅行者是非常有幫助的。這是尤其真實的，因為

處於中心、學習和轉變的單一最大的源頭，就是對於你們的人群是最為艱難的事情，即讓物質性身體、心智與心安靜下來，以便於那種尋求將會可能在冥想中向著太一造物者打開門。極其重要的事情是，這種冥想是盡可能有規律地被進行的。

Your monasteries are built for just such purpose, yet you will notice that they are walled, and do not permit the entrance of strangers for the most part, but rather live a self-contained life, praying and offering in service to the Creator. Some of you have been called to such a solitary and worshipful existence. However, it is well that each consider what he or she may feel encouraged within to attempt or accomplish, for not all who are, shall we say, spiritually oriented as most, would wish to manifest as such, but would rather instead manifest without the identity, the authority, and the respect that is given to those who are considered to be more devout. Many are called to be parents, homemakers, mechanics, factory workers and all the other careers, professions and jobs, all the ways to sustain life with your money and to enrich life with love. There is no circumstance which is better or best for the furthering of service to others at this time. You must listen, each to his own subjective consciousness, with discrimination and with care, but also, in the end, with trust and faith.

你們的修道院就是為了這樣的目的被建造的，而你們將會注意到，它們是有圍牆的，在絕大部分時候不會允許陌生人進入，而毋寧是活出一種自給自足的生命，並同時在對造物者的服務中祈禱並奉獻。你們中的一些人已經被呼喚到這種一種孤單且崇拜性的存在了。然而，每一個人都考慮他或者她可能會在內在之中感覺到被鼓勵去嘗試或者去完成什麼事情，這是很好的，因為，不是所有，容我們說，靈性導向的人，都會希望去顯化這樣的孤單的，而毋寧是作為替代在沒有被給予那些被認為是更為虔誠的人的身份，權威以及尊重的情況下顯化。很多人被呼喚到成為父母、家庭主婦，工程師，工廠工人，以及所有其他的職業、行業、工作，以及所有用你們的金錢來支援生命並用愛來使得生命更加豐富的方式上。對於在此刻讓對他人的服務更進一步，沒有任何的環境是更好或者最好的。你們必須聆聽，每一個人都帶著分辨力，帶著關注，同樣也在最終，帶著信任與信心，聆聽他自己的主觀的意識。

Thus, we say, in order to best work as harvesters in the valley of the shadow of death, it is best to behave, within limits, as you would if there were no valley, no shadow, and no death, for all these are illusions, and only beingness actually exists. You contain that beingness, your eyes, your mouth and your hands manifest it to others. Every look, smile, word and touch conveys to those about you that consciousness which lies within, and through all the illusion, within illusion, within illusion which passes for conversation amongst your peoples, the thread of consciousness sings its true song betwixt each two people.

因此，我們會說，為了作為在死亡的蔭穀中的收割者最佳地工作，去如同在沒有山谷、沒有陰影，沒有死亡的時候你們會做的一樣地，在限制中行動，因為所有這些都是幻象，僅僅只有存在性是存在的。你們包含那種存在性，你們的眼睛、嘴巴以及你們手將它顯化給其他人。每一個人的視線、笑容、言語與觸碰都會對在你們周圍的人傳遞那種存在於內在之中的意識，通過所有的幻象，在幻象中，

在為了在你們人群當中的談話而經過的幻象中，意識的線條會在兩個人當中唱出它真實的歌謠。

And in the sensitive one, the one who is ready to be harvested, that shall be the gift that shall have infinite meaning, that shall be too dear for any price. Thus, meditate, find the center, and be who you are. The rest shall occur one moment at a time.

在敏感的人身上，在一個準備好被收割的人身上，將會成為禮物的事物將會擁有無限的意義，將會是無價之寶。因此，冥想，找到中心，成為你們之所是。剩下的將會一次一個地發生。

May you look upon all things spiritually, which is to say, without prejudice and with humor, for if consciousness delights in one thing, it is itself. May you enjoy and rejoice in your consciousness. May you throw open the door to gladness and creation. May you live in the present moment and be, before, during and after each thing that you do.

祝願你們用靈性的方式看待所有的事情，也就是說，不帶有偏見，而帶著幽默，因為如果意識會對一個事物感到高興，那個事物就是它自己了。祝願你們在你們的意識中享受並歡慶。祝願你們將門向著快樂與創造打開。祝願你們活在當下一刻之中，並在你們做的每一個事情之前，期間以及之後都處於當下一刻之中。

You will notice we said nothing whatsoever about survival. There is much material in this entity's mind upon that subject, and we find that it colors the question within the questioner's minds also. Thus, in closing, we would briefly address this.

你們將會注意到我們沒有說無論什麼關於生存的事情。在實體的頭腦中在那個主題上有大量的材料，我們發現它同樣也對在提問者的頭腦中的問題進行了染色。因此，在結束的時候，我們將簡短地講述這一點。

We ask that you realize that there is no such thing as survival, for the entire incarnation is an illusion. You are at this moment deeply, deeply asleep, and attempting to sleep-walk, that in your somnambulation you may struggle in the darkness to see a chair for a chair, and not a bear, a mirror for a mirror, and not a flame.

我們請你們意識到，沒有諸如生存之類的事情，因為整個投生都是一個幻象。你們在此刻是深深地，深沉地睡著了的，並嘗試去夢遊，在你們的夢遊中，你們可能會在黑暗中努力去看到一個椅子是一個椅子，不是一隻熊，看到一面鏡子是一面鏡子，而不是一個火焰。

May your hearts be light. We would leave this instrument in order that we may transfer to the one known as Jim. We thank each for sharing with us this energy. We are known to you as Q'uo.

祝願你們的心成為輕鬆的。我們離開這個器皿以便於我們可以轉移到被知曉為 *Jim* 的實體。我們感謝各位與我們分享這種能量。我們是你們知曉的 Q'uo。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We are honored at this time to have the opportunity to ask if there may be further queries to which we may respond. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與廣中向各位致意。我們在此刻對於擁有機會去詢問是否可能有我們可以回應的進一步的問題而是榮耀的。在此刻有一個問題嗎？

Carla: I have one that I didn't want to ask as a group question, but I've been wondering about because of M's objections to marriage. Is there something intrinsically negative in a marriage contract? And if so, is it possible to transform the energy into positive energy?

Carla：我有一個問題，我並不想要作為一個團體問題詢問它，但是我一直因為 M 對於婚姻的反感而感到好奇。在一個婚姻的協議中有某種內在地是負面性的事物嗎？

I am Q'uo, and we look upon this query as one which reflects the attitude of the culture in which you find yourselves pursuing your evolution. It is within the confines of the gathering of goods and affections and promises in which one who desires to enter a mated relationship will bring the conditioning which it has learned, and in the mated relationship will continue to pursue the gathering of obligations and collecting to the self of that which is considered valuable or desirable.

我是 Q'uo，我們將這個問題視為是一個反映了的文化的態度的問題，你們發現你們自己在這個文化中追尋你們的演化。就是在對收集物資、情感以及承諾的束縛之中，一個渴望進入到一種伴侶關係的人將會帶來它已經學會的條件作用，並將會在伴侶關係中繼續追尋對義務的收集，以及將被認為是有價值或者理想性的事物收集到自我身上。

We find that within your culture there is the basic gathering instinct that has been somewhat distorted, so that the giving unto another freely and joyfully is not that which is naturally exercised. Thus, there is within many cultures of your planetary sphere the desire to better the self, with secondary concern for others. This basic desire is that which is worked upon by all who seek to move the self along the path of evolution, for it is the turning outward of the focus of the attention that allows an entity to widen the point of view to the degree necessary for embarking upon a service-to-others path in an harvestable fashion.

我們發現在你們的文化中，會有那種已經多少有些被扭曲了的基本的收集的本能了，因此，自由地且喜悅地給予另一個實體並不是會被自然而然地實踐的事情因此，在你們星球的很多的文化，會有讓自我變得更好的渴望，而次要的關注給予其他人的。這種基本的渴望是會被所有尋求讓自我沿著演化的道路前進的實體都要在其上進行工作的事物，因為就是將注意力的焦點轉向外在，會允許一個實體拓展視角，以至於到了用一種可收割的方式讓一個人走上一條服務他人的道路所需的程度了。

Thus, if it can be held uppermost within the mind that to give of the self in each situation which is shared with the mate, and others as well, this basic condition which focuses upon the self may become transmuted so that the radiance of the self becomes apparent.

因此，在每一個與伴侶，同樣也與其他人分享的情況中去奉獻自我，如果這能夠被放在心智中的首要位置的話，這種聚焦在自我身上的基本的狀況就可以被轉變，這樣，自我的輻射就會變得明顯了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, I'll study that when I get the transcript back, thank you. But I have another question on another topic. It was just a follow up to the channeling before. As I was listening to myself channel, I kept waiting for the part where it got to what the person did for his own personal spiritual evolvement. Everything that was said was about service to others and being and meditating so that you could be there so that you'd smile and people would remember and they would come to you when they were disturbed by signs of the end of the age. But you never said anything about how to move ahead in your personal evolvement. Did you mean to assume that if you were serving others, you would ...

Carla：不用了，在我將記錄取回來的時候，我將會研究它，謝謝你們。但是在另一個主題上有另一個問題。它僅僅是對之前的傳訊的一個後續問題。當我正在聽我自己的傳訊的時候，我一直會等待那個在其中它會涉及到人要為他自己的個人靈性的演化做什麼事情的部分。每一個被說了的事情都是關於服務他人，存在以及冥想，因此，你就能夠在那裏，因此你會微笑，人們就會記住，它們就會在它們會對時代的終結的信號感到困擾的時候來到你身邊。但是你們從未說任何關於如何在你個人的演化中前進的事情。你們是打算要假設，如果你服務他人，你就會.....

(Tape ends.)

(磁帶結束。)

April 15, 1987

1987-04-15 *Quanta* : 衛賽節滿月

(W channeling)

(W傳訊)

I am Quanta, and I greet you in the love and in the light of the infinite Creator. This channel was having difficulty in assessing whether this contact was viable or simply a so-called figment of her imagination. We wish to reassure her that this is not simply a figment of her imagination but that this is a real contact, and ask that she simply acknowledge and accept that which is coming through her at this time. It is good to be skeptical of events which occur in the process of channeling so that one is not taken by lesser or inappropriate information. We wish to reassure her that she has made a good contact this evening and we are pleased with her progress. We would like to address the issue of contact by means of vocal channeling.

我是 *Quanta*，我在無限造物者的愛與光中向你們致意。在評估是否這個接觸是有效的，或者單純地就是它的想像力的一個所謂的虛構物的方面，這個管道正在遇到困難。我們希望對它確認，這並非單純地是她的想像力的一個虛構物，這是一個真實的接觸，我們請求她單純地承認並接受在此刻正在流經她的事物。在傳訊的過程中對發生的事情具有懷疑，以便於一個人不會被較少的或者不合適的信息所佔據，這是有益處的。我們希望對它再次保證，她今晚已經建立了一個良好的接觸了，我們對於她的進展是很高興的。我們想要講述藉由語音傳訊的方式進行的接觸的議題。

There are numerous contacts available to those who seek to become vocal channels. We have worked only with this group at this time, and therefore it is inappropriate to consider or associate the one known as Quanta with any other form of vocal channeling. We would like to continue with the teachings which we have initiated with this group the last time we gathered, the time for joining together the inner plane entity and the vocal channel known as W, so that they may begin to associate if this is desired. At this time we will leave this entity and transfer to the one known as Jim. I am Quanta.

對於那些尋求去成為語音管道的人，會有為數眾多的可供利用的接觸。我們在此刻僅僅與這個團體一同工作，因此，去認為被知曉為 *Quanta* 的實體是任何其他語音傳訊的形式，或者將其與其他的語音傳訊的形式聯繫在一起，這是不合適。我們想要繼續進行在上一次我們聚集在一起的時候我們已經與這個團體開始了的教導，現在就是內在層面的實體與被知曉為 *W* 的語音管道結合在一起的時候了，這樣它們就可以開始建立連接，如果這是被渴望的事情的話。在此刻，我們將離開這個實體並轉移到被知曉為 *Jim* 的實體。我是 *Quanta*。

(Jim channeling)

(*Jim* 傳訊)

I am Quanta. I greet each again in love and in light. We have chosen to take this opportunity to speak through this instrument and to offer ourselves in the

capacity of responding to those queries which those present may provide for us while the one known as N becomes more comfortable with her physical vehicle (N has been coughing.) and is able to attempt our contact. Thus, if there are any queries at this time we would be happy to entertain them.

我是 *Quanta*。我在愛與光中再一次向各位致意。我們已經選擇去利用這個機會通過這個器皿發言，並提供我們自己來回應那些在場的人可能提供給我們的問題，在被知曉為 *N* 的實體對於她的物質性載具變得更加舒適，（*N* 一直在咳嗽）並能夠嘗試我們的接觸的時候。因此，如果在此刻有任何問題，我們會很高興招待它們。

W: I'd like to ask, are you familiar with the term Wesak? And can you tell me—and can you give me some information on the Wesak moons which are occurring?

W：我想要詢問，你們對於衛賽節（*Wesak*）這個詞語熟悉嗎？你們能夠告訴我——你們能夠對於正在發生的衛賽節滿月給予我一些資訊嗎？

I am *Quanta*, and we must plead an ignorance in this regard, my sister, for we are not familiar with many of the customs and events of your peoples. This we seek to learn as we become more able to receive the information which is available in the experience of this planetary population.

我是 *Quanta*，我們必須在這個方面為一種無知而求情，我的姐妹，因為我們對於你們的人群的很多的習俗與事件並不熟悉。在我們更加有能力接收在這個星球的人群的體驗中可被取得的資訊的時候，我們會尋求去學習這個習俗。

May we speak to any other query, my sister?

我的姐妹，我們可以談及另一個問題嗎？

Carla: I have a question. Then, what I would infer from that is that the group mind forms in a hierarchical fashion, first the upper or lighter or more shallow levels of the mind, which are the group mind, then the racial mind or archetypical mind, then the planetary mind, so that you're not yet in enough contact to get into an information—I guess you'd say—data base, since you're dealing with a biocomputer, the mind, the great mind that would have the information that W sought, is that correct? Could you comment on that if it is not correct, and correct my assumption about the way the group mind forms?

Carla：我有一個問題。那麼我會從那一點推論的事情是，團體的心智是用一種有層級的方式形成的，首先是心智的較為上部的或者更輕的或者更淺的層次，這就是團體心智的層次，接下來是種族心智或者原型心智，接下來是星球心智，因此，你們尚未建立足夠多的接觸以取得一個資訊——我猜想你們會說——資料庫，因為你們正在與一個生物電腦，心智，那個會擁有 *W* 尋求的資訊的巨大的心智打交道，這是正確的嗎？如果它是不正確的，你們能夠對其進行評論，並糾正在關於團體心智形成的方式的方面我的假設嗎？

I am *Quanta*. We, in joining this planetary influence, are much as a traveler upon a journey in a distant and foreign land. We are familiar with the ways of

consciousness and its association with itself in the manner that you have described as the hierarchy. We in our journey and visiting and joining of this planetary influence are attempting to correlate those general qualities of consciousness, and more specifically the third-density human consciousness, with the intricate and complex means by which this consciousness has expressed itself in the experience of the various cultures and nations, as you call them, in the history of this planetary influence.

我是 *Quanta*。在我們與這個星球結合在一起的過程中，我們非常類似於一個旅行者，它正在一塊遙遠而陌生的土地上進行一場旅行。我們對於意識以及它通過你已經描述為層級的方式與它自己建立關聯的方式是熟悉的。我們在我們的旅程中，在訪問這個星球並與之結合在一起的過程中，正在嘗試去將那些一般性的意識的特性，更為明確地是第三密度的人類的意識，與這種意識已經藉由其在星球的歷史中在各種各樣的文化與國家，如你們對它的稱呼一樣，的體驗中表達它自己的錯綜複雜的途徑相互關聯起來。

Thus, we have, shall we say, access to a great store of records which provide an immense challenge to new students of this grouping of consciousness complexes. Thus, our study has to this point been that which has examined only the outline, shall we say, of this planet's history, emphasizing and concentrating upon the means by which various groupings of entities have sought the one Creator in the distortion known as love and compassion.

因此，我們可以讀取，容我們說，一個巨大的記錄的存儲，這對於這種意識複合體的集合的新的學生提供了一個龐大的挑戰。因此，我們的學習，到這個位置，已經是僅僅只對這個星球的歷史的，容我們說，大綱進行了檢查，並強調且集中在各種各樣的實體的團體藉由其已經通過被知曉為愛和同情心的扭曲尋求太一造物者的途徑上。

Where there has been a significant achievement, shall we say, that has been related to various points of your historical past we have in those cases studied somewhat more carefully. We are aware that this study is one which will take a significant portion of your time to accomplish, yet we undertake with great joy and anticipation of learning the story of many peoples and races which have joined upon your planetary sphere in the pursuit of polarity.

在已經有了一種有意義的，容我們說，造詣的位置上，這種造詣已經與你們的歷史的故去的各種各樣的位置聯繫在一起了，我們在那些情況中是多少有些更為仔細地研究的。我們察覺到這個學習是一個將會花費你們的時間的一個很大的部分來完成的學習，而我們帶著巨大的喜悅與期待來進行對很多已經在追尋極性的過程中加入到你們的星球的你們的人群與種族的故事的學習。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Then, from what you say it sounds as if the archetypical or the group mind that you experience is not hierarchical, but merely a computer too difficult to use quickly. Is that correct? That it's all available to you at all the levels at once, but it is difficult to access any of it until you understand the

computer, understand the group mind and its mechanical structure? Is that correct? I'm trying to get a picture of how the group mind forms in early fourth density, and you are a real godsend in that you're the only contact that we've had that's just beginning fourth density. Anything that you'd care to send would be interesting, I'm sure.

Carla：接下來，從你們所說的內容，聽起來就好像你們體驗到的原型心智或者團體心智不是層級性的，而僅僅是一個過於困難以至於無法快速使用的電腦。那是正確的嗎？它是同時在所有的層次上都是全都可以為你們所取得的，但是一直到你們理解了那台電腦，理解了團體心智以及它的機械性的結構之前，要讀取它的任何部分都是困難的嗎？我正在嘗試去對於團體心智在第四密度早期如何形成的取得一副圖像，你們是一個真正的天賜之物，因為你們是唯一我們擁有的剛剛開始第四密度的接觸。我相信，任何你們想要送出的事情都會是有趣的。

I am Quanta. The connection between individual experience and the larger groupings of mind complexes which eventually blend themselves into that great store of experience that many have called the Akashic record is one which is one-to-one, shall we say. Each entity which gathers experience that is significant in the personal evolution records this experience in its own conscious and subconscious mind complex. Each mind complex has access to greater and greater stores of information as the roots of the individual mind complex contain all that which has been gathered by the entity in all conscious experience and continues to move in an harmonic fashion with those of, you would say, "like mind" or in many cases the racial mind, in other cases the cultural mind, and in still other cases the unique groupings of mind that blend various factors, be they social and culture, philosophical or spiritual and religious, or racial or geographical.

我是 *Quanta*。在個體體驗與更大的心智複合體的集合之間的關聯是一種一對一的關聯，那個更大的心智複合體的集合最終會將它們自己混合形成那個很多人已經稱之為阿凱西記錄的巨大的體驗的存儲。每一個實體都收集了個人演化中是有意義的體驗，每一個實體都將這個體驗記錄在它自己的有意識和潛意識的心智複合體之中。每一個心智複合體都擁有進入到越來越大的資訊的存儲的權限，因為個體的心智複合體的根部包含了所有已經被實體在所有有意識的體驗中收集起來的事物，並會繼續用一種協調性的方式與那些具有，你們會說，“類似的想法”的人一起移動，或者這種具有類似的想法的人在很多情況中是屬於相同的種族心智的人，在其他的情況中是具有相同的文化性的心智的人，還有其他的情況，是屬於將各種各樣的要素混合起來的獨特的心智的集合的人，這些要素要麼是社會性或者文化性的，哲學性或者靈性與宗教性的，或者是種族或者地理性的。

Thus, there are many groupings of mind that serve as intermediary reservoirs of information and stand between the individual mind complex and the planetary mind or that which we have previously referred to as the Akashic record. This record or planetary mind is that store of information which shall be opened to all the population of the fourth density that is to reside upon this planetary sphere. Each entity then will look upon this planetary mind as its ancient heritage and that which is available to inform further thought and

action as the various individual portions of the to-be social memory complex begin to seek further means by which the service of others may be accomplished.

因此，會有很多的心智的集合，它們會起到資訊的中間存儲庫的作用，並會站在個體的心智複合體和星球的心智或者我們之間已經提到的阿凱西記錄之間。這個記錄或者星球心智就是將會向所有的將要居住在這個星球上的第四密度的人群開放的那個資訊庫了。隨著即將要成為的社會記憶複合體的各種各樣的個體性的部分開始尋求對他人的服務可以藉由其被完成的更進一步的途徑，每一個實體都將會將這個星球的心智視為是它古老的遺產以及可以被利用以更進一步激發想法與行動的事物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Is our Akashic record and social memory complex terms for the same referent?

Carla：我們的阿凱西記錄和社會記憶複合體是用於相同的對象的詞語嗎？

I am Quanta. These terms have a close relationship in that the grouping of entities which shall comprise the fourth-density social memory complex of entities will have access to that Akashic record of experience which has been collected throughout the history of this planetary experience to date. Thus, the social memory complex is the grouping of entities that has as its heritage the Akashic record, not only of this planetary influence but of those planetary influences which shall also contribute a portion of the population of the fourth-density social memory complex.

我是 *Quanta*。這兩個詞語擁有一種密切的觀念，因為將會構成第四密度的實體的社會記憶複合體的實體的集合將會可以讀取已經在貫穿這個星球的體驗到今天為止的全部歷史中已經被收集起來的體驗的阿凱西記錄。因此，社會記憶複合體是擁有阿凱西記錄作為其遺產的實體的集合，不僅僅是這個星球的阿凱西記錄，同樣還有那些同樣也貢獻了第四密度的社會記憶複合體的人群的一部分的星球的阿凱西記錄。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Only on another topic, and thank you for that. I hope that was not too long a digression—I was interested. Can you tell the name of—in this inner plane contact or any of the nature of this contact, what the contact is, what its desire is, and so forth, or does this have to—is it necessary for it to come through W alone, in terms of free will?

Carla：僅僅是在另一個主題上，為那個回答感謝你們。我希望那並不是過長的一段離題——我對它感興趣。你們能夠告訴我，在這個內在層面的接觸中或者任何屬於這種接觸的特性的接觸的名字嗎，那個接觸是什麼，它的渴望是什麼，如此等等，這會必須——在自由意志的方面，它需要單單通過 *W* 一個人出現嗎？

I am Quanta, and though it is not exclusively necessary that this information be transmitted through the one known as W, we are of the opinion that it would be best for the development of this new instrument if this information were discovered, shall we say, as a portion of the normal progression of a new instrument practicing its art, for we do not wish to overly prejudice the new instrument in this regard, but wish it to find its journey one of inner discovery and expression of that which awaits within.

我是 *Quanta*，儘管這個資訊通過被知曉為 *W* 的實體被傳遞並不是排他性地必不可少的，我們認為，如果這個資訊是作為一個新的器皿對它的技藝的練習的通常的進展的一部分而被，容我們說，探索，它對於對這個新的器皿的發展會是最佳的，因為我們並不希望在這個方面對新的器皿過於有偏見，而是希望它發現它的旅程是一次內在的探索以及對在內在之中等待著的事物的表達的旅程。

May we speak further my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, that's fine. Thank you.

Carla : 沒有了，那是很好的。謝謝你們。

I am Quanta, and we thank you, my sister. Is there another query?

我是 *Quanta*，我們感謝你，我的姐妹。有另一個問題嗎？

W: To digress back to the first question. The information on the Wesaks which I was referring to was something I heard from another channel channeling an entity named Samuel, who referred to the Wesak moons as being a time when the new moon acts as a mirror, reflecting greater energy coming from the source to this planet. Is there still something which you as a new fourth-density entity aren't familiar with, or can you just say anything else about that to clarify it for me?

W : 離題回到第一個問題，關於我提及的衛賽節的資訊是某種我從另一個管道聽說的某個事情，這個管道傳訊了一個叫做 *Samuel* 的實體，它提到衛賽節滿月是一個新的月亮會起到一面鏡子的作用的時刻，它會將更大的來自於源頭的能量映射到這個星球。會有某個事情是你們作為一個新的第四密度的實體仍舊是不熟悉的嗎，或者你們能夠僅僅說說關於那一點的任何其他事情以為我澄清它嗎？

I am Quanta, and we are familiar with the concept of the alignment of planetary and celestial influences which provide windows of opportunity, shall we say, to entities seeking in a certain fashion at the opportune moment when the alignment of particular influences is favorable. It is as though the efforts of the student are increased by a lever, shall we say, so that at certain moments, if the student is alert and persevering in its seeking, it may at these moments experience a heightened—we search for a term within this instrument's mind—perception of the art which it seeks to master.

我是 *Quanta*，我們對於行星以及天體的對齊的觀念是熟悉的，它為那些用一定的方式尋求的實體提供了，容我們說，機會的視窗，在這樣的恰到好處的時刻，特性的星球的影響的對齊是會起到促進作用的。它就好像學生的努力被一個，容

我們說，杠杆增加了一樣，這樣在一定的時刻，如果學生是警覺的並且在它的尋求中是堅持不懈的，在這些時刻，它可能體驗到一種升高的——我們在這個器皿的頭腦中尋求一個詞語——對它尋求去掌握的技藝的感性認識。

It is for the cautious and diligent student that such opportune moments may be investigated and utilized, for there is, indeed, the magnification of power, shall we say, that is available in such alignments, and with the increase in potential power for the student, it must be realized that the responsibility of the student to utilize its art in as pure a form as possible is also increased. With greater opportunity comes the balance of a greater responsibility to utilize the opportunity along the chosen path, be it the positive path of the service of others or the negative path of service to self.

就是對於留心且勤奮的學生，這樣的恰到好處的時刻可以被探索並被利用，因為確實有對在這樣的對齊中可以取得的，容我們說，力量的放大作用，並會伴隨著在學生的潛在的力量的方面的增加，必須要被認識到的事情是，學生用盡可能純淨的一種形式來利用它的技藝的責任同樣也被增強了。伴隨著更大的機會，會出現一種更大的責任的平衡物，責任就是去沿著被選擇的道路利用這個機會的責任，無論被選擇的道路是服務他人的正面性的道路，還是服務自我的負面性的道路。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Not on that topic, thank you. You have previously given me some meditations—you've given the group some meditations. Are there any other recommendations you can give to facilitate my developing so that—in preparing me to meet whoever the entity is that wishes to use me as a vocal channel?

W：在那個主題上沒有了，謝謝你們。你們之前已經給與了我一些冥想——你們已經給予了團體一些冥想。有任何其他的你們能夠給予的建議是會促進我的發展的嗎，這樣我就會為遇到無論什麼希望使用我作為一個語音管道的實體做好準備了？

I am Quanta. We feel that we have given that which is of most benefit for the present time. It is the perseverance that is most helpful for the student of meditation and the student which seeks to utilize the clarified mental attitude achieved in meditation for the exercise of the vocal channeling art. Thus, we may only suggest at this time that the dedication to the regularized meditation be continued. This type of perseverance shall prove to be the greatest ally, we feel, for any instrument, be it new or more experienced.

我是 *Quanta*。我們感覺到我們已經給與了對於當前的時刻具有最大的益處的內容了。對於冥想的學生以及尋求去利用在冥想中被取得的清晰的心智的態度以對於語音傳訊的技藝進行練習的學生，堅持不懈就對它們最有幫助的事物了。因此，我們僅僅可以在此刻建議，繼續致力於有規律的冥想。這種類型的堅持不懈，我們感覺，將會被證明對於任何的器皿都是最大的幫手，無論它是新的器皿還是更有經驗的器皿。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Yes. I meditate on a daily basis on a specific meditation given to me from the other entity that was channeled that I referred to. Is that sufficient, or would an additional specific meditation with the intent of connecting with this other entity be appropriate?

W：是的。我用一種每日進行的方式對一個特定的冥想進行冥想，這個冥想是我提到過的被傳訊的其他的實體給予我的。那是足夠的嗎，或者帶著一種與這個其他實體連接的意圖的一次額外的特定的冥想是合適的嗎？

I am Quanta. We feel that for the present time the manner of meditation which is now your practice be continued and added unto only as the opportunity presents itself in a fashion which may be repeated faithfully, that is, if the desire and opportunity to manifest the desire is present for additional periods of meditation, that these be engaged in with no dedication to making a contact with any particular entity for the purpose of vocal channeling without the presence of the supporting group, the goal rather being more general, if additional periods of meditation are desired, in that the calming of the conscious mind be that which is focused upon.

我是 *Quanta*。我們感覺到，對於當前的時刻，繼續進行你現在練習的冥想的方式，並僅僅在機會用一種可以被忠實地重複的方式呈現它自己的時候對這種方式進行補充，也就是說，如果對於額外的冥想的時段的渴望以及顯化那種渴望的機會出現的時候，這些額外的冥想的時段可以被進行，不要為了在沒有支持團體在場的情況下的語音傳訊的目的而致力於與任何特定的實體建立接觸，如果額外的時段是被渴望的話，目標毋寧是更為一般性的，因為讓有意識的心智安靜下來，就要被聚焦於其上的事物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：沒有了，謝謝你們。

At this time we feel it would be appropriate to attempt to close this meditation through the instrument known as N, if this entity will refrain from the analysis and speak those concepts which it finds moving through the mind. We shall now transfer this contact. I am Quanta.

在此刻，我們感覺到嘗試去通過被知曉為 *N* 的實體結束這次冥想是合適的，如果這個實體願意避免分析並說出它發現正在經過頭腦的那些觀念的話。我們現在轉移這個接觸。我是 *Quanta*。

(N channeling)

(*N*傳訊)

I am Quanta. I greet you in love and light. This instrument had that which we would attempt to (inaudible). This instrument wonders if the (inaudible) old or new social memory complex and we don't have (inaudible) judged as (inaudible). Although we are ever learning from the instruments which we are in contact with, therefore we are pleased and glad to be with this group as we learn from each entity and are pleased to be able to help each entity to learn and spread knowledge and (inaudible) to other seeking entities on this physical plane here.

我是 *Quanta*。我在愛與光中向你們致意。這個器皿擁有了我們會嘗試去（聽不見）。這個器皿想要知道，是否（聽不見）舊的還是新的社會記憶複合體，我們並不擁有（聽不見）被評判為（聽不見）。雖然我們一直在從我們與之接觸的器皿身上進行學習，因此我們很高興並樂於與這個團體在一起，因為我們從每一個實體身上學習並很高興能夠幫助每一個實體學習並將知識與（聽不見）拓展到在這個物質性層面上在這裏的其的尋求的實體。

We (inaudible) to leave this instrument with love and light. We are those known as Quanta.

我們帶著愛與光（聽不見）離開這個器皿。我們是被知曉為 *Quanta* 的實體。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla*傳訊)

I Yadda. I greet in love and light of infinite Creator. I say, "How about Lao Tsu?" This instrument say, "Jesus Christ." "One Christ good as another," I say, so we come. We speak about skepticism. Hah! You want to know about skepticism. Open your eyes. What do you know? You know nothing. Look around. Look at tree. You see tree. What you know? You got root, bark, branches, bird's nest—and leaves! Hah! What you know about tree? Tell me how it grow there. Tell me how it began. Tell me anything about tree except name and wocation. Lo-cation. We gonna say it right!

我是 *Yadda*。我在無限造物者的愛與光中致意。我說，“老子如何？”這個器皿說，“耶穌基督。”我說，“一個基督是和另一個是一樣優秀的，”因此我們來了。我們談談懷疑論。啊哈！你們想要知道懷疑論。睜開你們的眼睛。你們知道什麼呢？你們什麼都不知道。看看周圍。看看樹木，你們看到樹木。你們知道什麼？你們知道樹根、樹皮、樹枝、鳥巢——樹葉！啊哈！你們關於樹木知道什麼？告訴我它是如何在那裏生長的。告訴我它如何開始的。告訴我除了名字和底點（*wocation*）之外關於樹的任何事情。地-點（*Lo-cation*）。我們會正確地說它了。

Now, you look at any other thing, and tell me what you know. What is there not to be skeptical about? Nothing!

現在，你們看著任何其他的事物，告訴我你們知道什麼。有什麼事情是不用懷疑的呢？沒有任何事情！

Now, let us take what we do not know. Is everything! Everything! What you gonna do? How you gonna think? You have to name names and pretend that you know things. But inside—what you gonna take?

現在，讓我們拿出我們不知道的事情。不是每一個事情嗎？每一個事情！你們要做什麼？你們要想什麼？你們不得不取名字並假裝你們知道事情。但是，在內部——你們會得到什麼呢？

Now, let me ask you another question. What you berieve—what you believe. We getting good with our l's and our r 's. What you believe is far more important than what you know—because you don't know anything. So, tell me what you believe in. What you say? How you declare yourself. We say one word—love! Hah! We said it right. This instrument think we crazy. This instrument not like to channel us because we mess up her face. Heh, heh, heh (giggle).

現在，讓我問你們另一個問題。你們相信 (berieve) 什麼——你們相信 (believe) 什麼事情。我們對於我們的 *L* 的發音和我們的 *R* 的發音越來越擅長了。你們相信 什麼是比你們知道什麼要遠遠更加重要的——因為你們並不知道任何事情。因此告訴我你們相信什麼。你們會說什麼呢？你如何宣稱你自己？我們說一個詞語——愛！啊哈！我們將它說對了。這個器皿認為我發瘋了。這個器皿不要想傳訊我們，因為我們讓她丟臉了。呵呵，呵呵，呵呵（咯咯笑）。

Now you know you not know, but you do not know what you believe, do you? Huh-uh. No. Why you wasting time on knowing things when you cannot know anything? We leave this instrument in love and light of infinite Creator. We know what we believe. We believe in love—for it created us and all that there is. What do you have to say that about? We can never ask a more basic metaphysical question. Adonai, my friends. We are those known to you as Yadda.

現在，你們知道你們不知道了，但是你們並不知道你們相信什麼，不是嗎？哦。不是的。為什麼你們在你們無法知道任何事情的時候將時間浪費在知道事情上呢？我們在無限造物者的愛與光中離開這個器皿。我們知道我們相信什麼。我們相信愛——因為它創造了我們以及一切萬有。你們關於那個愛有什麼要說的嗎？我們永遠無法問出一個更為基本的形而上學的問題了。Adonai，我的朋友們。我們是你們知曉的 Yadda。

April 19, 1987

1987-04-19 Hatonn : 生活的墳墓

Group question: Concerning the attitude and action to take toward and in response to the world being too much with one, the regular daily routine and maybe a few added difficulties seeming to bring a heavier burden to the shoulders. How does one respond? How does one look at it, and what is the most effective attitude to view such?

團體問題：如果世界以及常規的日常生活的慣例對於一個人是過多了的，也許一點點增加的困難看似就會將一個更重的負擔添加到肩膀上了，要採取什麼態度與做出什麼行動來回應這樣一個世界呢？一個人如何回應呢？一個人如何看待它，去觀察這樣一個世界的最有成效的態度是什麼呢？

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a great pleasure and blessing for us to be sharing this meditation with you, and we would, if we might, pause before we begin to speak to the subject at hand, that we might revel and thoroughly enjoy the circle of oneness which the seekers present have created, and which we are now privileged to be a part of. We would then pause. We are Hatonn.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。與你們分享這次冥想，這對於我們是一種巨大的快樂與祝福，如果我們可以的話，我們會在我們開始談及在手邊的主題之前暫停，這樣我們就可以狂歡並徹底享受在場的尋求者已經創造出來的一體性的圈子，我們現在很榮幸成為這樣一個圈子的一部分。我們接下來會暫停。我們是 Hatonn。

(Pause)

(暫停)

I am Hatonn, and once again I greet you in the love and the light of our infinite Creator. We offer you what you upon your planetary sphere call the Easter greeting, and because your question is concerning the life of the busy, mundane activity, and how to deal with it in order to be more clear and peaceful within the busyness, we ask you to come with us in mind to a grave which is very vivid in this instrument's mind, as it has been contemplating this grave for three days, so involved is it in its Christian activities.

我是 Hatonn，我再一次在我們的無限造物者的愛與光中向你們致意。我們向你們致以在你們的星球上你們稱之為復活節致意的事物，因為你們的問題是關於忙碌與世俗活動的生命，如何與它打交道以便於在忙碌性中成為更加清晰且更加平安的，我們請你們與我們一起在心智中來到一個墓穴，這個墓穴在這個器皿的頭腦中是非常鮮明的，因為它在三天時間中一直都在沉思這個墓穴，它就是用這種方式被包含在它的基督教的活動中的。

It is the tomb of Jesus, the man of Nazareth, a carpenter by trade and an

itinerant teacher by chosen profession. Come to the cold, gray dawn of a desert morning. Three women, all of whom love the newly killed Jesus, come to the tomb seeking the beloved body of a family member, or in the case of Mary Magdalene, a dear friend and teacher. It is not possible for there to have been a change within the grave, for the body that is so loved to have disappeared, but it has been stolen or taken. Mary, the mother of Christ, is frantic. Mary Magdalene weeps. Their focus is upon a tomb and not upon that which is there no more.

它是耶穌的墳墓，那個來自拿撒勒的男人，一個做生意的木匠，一個被選擇的職業是巡迴老師的人。來到那個寒冷的、灰色的，一個無人的早上的黎明。三個女人，它們都愛剛剛被殺死的耶穌，來到墳墓來尋找屬於一個家庭成員的摯愛的身體，或者在莫大拉的瑪利亞的情況中，是一位元親愛的朋友和老師。在墳墓中已經有過一種改變了，這是不可能的事情，因為如此之摯愛的身體已經不見了，它已經被偷走或者拿走了。瑪利亞，基督的母親，感到發瘋了。莫大拉的瑪利亞哭了。它們的焦點在一個墳墓上，而不是在墳墓中什麼都沒有。

When you within your third-density experience become too close to those things which you are seeking which you love and which you wish to care for, your focus shifts into a gazing upon not the heart of soul, not the living spirit, not the breathing fire of that which you care for, but the dead and life-deadening house, tomb or structure within which that which you care for lives. To be even more specific, and at the same time, more universal, each which dwells within a physical vehicle dwells within a walking tomb, the tomb of chemical life, a life which grows up and dies away, in a cosmic sense, almost too quickly to be noticed, each of you being but a breath upon the wind, and then dust.

當你們在你們的第三密度的體驗中對於那些你們正在尋求的你們所愛的事物以及你們希望去關心的事物變得過於靠近的時候，你們的焦點會轉移這樣一種注視上，不是注視著靈魂的心，不是活的靈性，不是你們照顧的事物的在呼吸的火焰，而是注視著那個死氣沉沉的，讓生命麻木的房屋，墳墓或者你們在其中照顧生命的構架。更具體一些，同時更為普遍性一些，每一個居住在一個物質性載具中的實體都是居住在一個行走的墳墓之中，化學性的生命的墳墓之中，一個成長並逐漸死亡的生命之中，在一個宇宙的意義上，一次生命是過快以至於不會被注意到的，你們每一個人都不過是在風中的一次呼吸，接著就是塵埃了。

Yet there is great life, great beauty, and great joy in that which is alive within each builded structure of man and man's thinking. This instrument plans for the great occasion, figuring entertainment and food, glasses and cutlery, losing sight of the magic of metaphysical significance which the great event harbors, nurtures and cherishes, if it can be seen with a proper focus. Each may gaze within at the concerns of the day, and see which is the living, breathing source of joy and excitement and which the whited sepulcher, the open grave.

而會有偉大的生命，偉大的美麗與偉大的喜悅，因為在每一個實體內在之中活的事物構建了人的構架與人的思考。這個器皿為大型的慶祝場合做計畫，計算娛樂項目與食物、玻璃器皿與刀具，卻沒有看到那個巨大的事件所包含、養育與撫育

的具有形而上學的意義的魔法，如果它能夠藉由一種適當的焦點被看到的話。每一個人都可以在內在之中注視著一天的關注點，並看到活生生的，呼吸著的喜悅與興奮的源頭，看到白色的墓穴與打開的墳墓。

We are not among those who recommend extremes of asceticism in order to flagellate and deny oneself earthly joy, for in there, in the most mundane thing, [is] that living atom of the consciousness of love which cannot be overvalued, for its value is infinite. In every step that is taken by any entity, in every thought, in every word spoken, there is the living fire of creation which moves, as upon the face of many waters, creating in each entity a newness of life and love and strength, and this shall occur for each, whether or not any cooperates. This process is inevitable. It can be retarded, but it cannot be stopped. You cannot do yourselves ultimate harm, no matter how confused, how sad, how despised or how miserable you may feel.

我們並不是那些會推薦極度的苦行以便於鞭打自我並否認一個人的世俗的喜悅的人，因為，在那裏，在最為世俗的事情中，有著無法被高估的愛的意識的活生生的原子，因為愛的價值是無限的。在被任何實體走出的每一步之中，在每一個想法中，在每一個被說出來的話語中，都有著造物的活生生的火焰，當這種火焰在許多的水域的表面移動的時候，它在每一個實體內在之中創造出了一種生命的新鮮性，創造出了愛與力量，這將發生在每一個人身上，無論是否有任何合作。這個過程是不可避免的。它能夠被阻礙，但是它無法被停止。你們無法對你們自己造成終極的傷害，無論多麼混淆、悲傷、絕望，或者無論你們可能感覺到多麼不幸。

However, it may aid those who wish to part at last from the clutch upon the inner rock of the tomb to realize that the tomb is not the risen source of joy, for that which is alive goes before one, drawing one onward, just as the master known to you as Jesus was not be found anywhere near a tomb, but rather had walked on into another portion of the country.

然而，對於那些希望與對墳墓的內部的石頭的緊握不放最終分開的實體，去意識到墳墓不是升起的喜悅的源頭，這可能是有幫助的，因為活的事物會走到一個人前面，拉著它前進，就好像被你們知曉為耶穌的大師沒有在一個墳墓附近的任何位置被發現，它毋寧是繼續行走進入到國家的另一個部分。

We do not know whether this may aid you or not, but it is the way we see your discomfort at this time. It is a matter of placing the attention upon achievements made in tomb building, rather than the joyous and free expression of love for everything that exists. One may gaze, for instance, upon an old house, and see all that needs to be done. The house has become a tomb. Or may gaze upon the same identical edifice and ask that edifice, "House, which has borne my love, my grief, and my passion, tell me, what would you have me do for you this day?" You may even ask that angel within, that spirit of life, "What shall the day bring?" Thus is the day blessed with the same seeming routine that once cursed, narrowed and limited the mind. There is no occasion, circumstance or possession which cannot become a tomb, nor is there any of those things which is not at heart a source of life, a

wellspring of joy, and a fountain of peace. 我們並不知道是否這可能會幫助你們，但是它就是我們看待在此刻你們的不適的方式。它是一個將注意力放在在建造墳墓的過程中被取得的成就上，而沒有放在對於每一個存在的事物的喜悅與自由的愛的表達上的問題。舉個例子，一個人可以注視一個舊的房子，看到所有需要被進行的工作。那個房子就已經成為了一座墳墓了。或者一個人可以注視著相同的同一個住所，並詢問那個住所，“那個已經孕育了我的愛、我的悲傷與我的熱情的住所，告訴我，你想要我在今天為你做什麼？”你們甚至可以詢問內在的天使，生命的靈性，“這個日子將會帶來什麼呢？”這樣，那個日子就會被曾經詛咒、緊縮並限制了心智的相同的表面上的慣例所祝福了。既沒有任何場合、環境或者所有物是無法成為一個墳墓的，那些事情中也不會有任何事情在其核心之中沒有一個生命的源頭，一個喜悅的源泉，一個平安的噴泉。

We gaze upon the minds of each, and we find that we have not discussed the one circumstance that blocks and entombs all which are present, and that is the mystery of illness and death.

我們注視著每一個人的心智，我們發現我們尚未討論一個情況，這個情況阻塞了所有存在的事物並將其埋葬到墳墓之中了，那個情況就是疾病與死亡的神秘。

Each within the domicile which breathes the breath of life, breathes also, in only slight anticipation, the musty odor of the tomb. Do you then identify yourself with the tomb? We do not think so. Where, then, is your identity, if it does not lie in breath and heartbeat? Your identity lies within consciousness. That which is given you shall never be taken away, for you have been and will be. You are a precious and unique portion of the creation of the Father. So are all those about you. Perhaps you see one who is ill mentally, perhaps one is ill emotionally, perhaps another has physical ailments, and you sympathize at the pain which living causes and wonder where the source of joy in life could possibly be for those who must suffer.

在這個住所中的每一個呼吸著生命的呼吸的實體，同樣也在微不足道的期待中呼吸著墳墓發黴的臭味。那麼，你會讓你自己與墳墓認同嗎？我們並不這樣認為。那麼，如果你的身份不是存在於呼吸和心跳之中，它存在於何處呢？你的身份存在於意識之中。被給予你們的事物將永遠都不會被奪走，因為你們已經存在並將會存在。你們是天父的造物的一個寶貴且獨一無二的部分。在你們周圍的所有人也是如此。也許你們看到一個惡意的人，也許一個人是情緒不佳的，也許另一個人是擁有身體的疾病的，你們會對生活造成的痛苦感到同情，並想要知道，對於那些必須要受苦的人，在生命中的喜悅的源頭有可能是在何處。

My friends, within your bodies, you have been dying since you first drew breath. It is a common cliché within this instrument's mind that there is no cell within you which was yours seven years previous to this night. Eventually, in a twinkling of an eye, this incarnation shall be past. What then shall you find as your source of joy and peace? It shall not be the body shell, nor yet the mind with all of its adornments and embellishments, nor even yet the emotions, though noble they be at times. It is rather that within you which seeks the face of the mystery of the Logos, the one original Thought of Creation, that shall

love and live and serve as you do now, for an infinite length of time. 我的孩子們，在你們的身體中，自從你們第一次吸入呼吸，你們就一直在死去。在這個器皿的頭腦中有一個老生常談，在你內在之中沒有任何細胞活得過七年。最終，在一眨眼的時間中，這次投生將會成為過去。在那個時候，你們將發生什麼事情是你們的喜悅和平安的源頭呢？它將既不會是身體的外殼，也不是帶有其所有的裝飾物與修飾物的心智，甚至不會是情緒，儘管情緒時常是高貴的。那個尋求理則的神秘的面孔，尋求那個造物的原初的想法的事物，毋寧是在內在之中的事物，如同你現在做的一樣，這個事物將會在無限長度的時間中都愛、或者並服務。

You think of yourself without your tomb—that is how you remove the busyness from the mind. Put in perspective that which lasts and that which does not, and encourage one another in love, for your consciousnesses are made of that creative and glorious substance.

你思考你自己是在你的墳墓外面的——這就是你如何從頭腦中移除忙碌性了。見會持久的事物和不會持久的事物放在遠景之中，在愛中相互彼此鼓勵，因為你們的意識就是由創造性且輝煌的材料製成的。

We would at this time leave you, for there is another which wishes to work with the instrument known as Jim. We cannot tell you how much we have enjoyed this chat with you. It has been some time since we have been called to this group. We are, as this instrument would say, those who take questions of a very general nature, and we are sometimes considered introductory. It is a pleasure to work with the consciousnesses of this group, and perhaps you shall agree that no basic question is so basic that it can be answered once and for all. We feel this group is very special, and we love each and thank you once again for allowing us to share our thoughts with you. Please remember, as always, that our thoughts are merely opinion, and not to be read as the gospel truth. We are those of Hatonn. We greet and leave each in the love and in the light of the infinite Creator. Adonai. Adonai vasu borragus.

我們會在此刻離開你們，因為有另一個實體希望與被知曉為 *Jim* 的實體一同工作。我們無法告訴你們我們是多麼享受與你們的這次談話。自從我們上一次已經被這個團體呼喚已經有一段時間了。我們，如同這個器皿會說的一樣，是那些會處理具有一般性的特性的問題的實體，我們時常被認為是介紹性的。與這個團體的意識一同工作，這是一種快樂，也許你們將會統一，沒有基本的問題是如此基本，以至於它能夠一勞永逸地被回答。我們感覺到這個團體是非常特別的，我們愛每一個人，我們再一次為你們允許我們與你們分享我們的想法而感謝你們。請一如既往地記住，我們的想法僅僅是觀點，而不是要作為福音的真理被閱讀的。我們是 *Hatonn*。我們在無限造物者的愛與光中離開各位。Adonai. Adonai vasu borragus。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we greet you, my friends, in the love and light of the infinite Creator. We are overjoyed to be able to utilize this instrument and to speak to

this group, for as it has been with those of Hatonn, also it has been a great portion of your time since we have had the opportunity of speaking to this group, and we greatly rejoice at this opportunity, and thank each for allowing us this privilege at this time. We are always happy to entertain those queries which each may offer to us, and at this time we would ask if we might begin with a query?

我是 *Latwii*，我的朋友們，我們在無限造物者的愛與光中向你們致意。我們對於能夠利用這個器皿並對這個團體發言是過於喜悅的，因為如同 *Hatonn* 團體一樣，自從我們上一次有過機會與這個團體發言到現在，同樣已經有你們的一段很長的時間了。我們對於這個機會是極其高興的，我們為你們允許我們在此刻擁有這個榮幸而感謝你們各位。我們一直都很高興招待每一個人可能會提供給我們的那些問題，在此刻，我們會詢問，是否有我們可以用來開始的一個問題。

Carla: You're S's favorite channel. If you would, could you offer any comments that you might want to pass on to S at this time? Anything that might be helpful that you would like to say to the one known as S in Denver?

Carla：你們是 *S* 的最喜歡的管道。如果你們願意的話，你們能夠提供任何你們可能想要在此刻傳遞給 *S* 的評論嗎？任何你們想要對在丹佛的被知曉為 *S* 的實體說的可能會有幫助的事情？

I am *Latwii*, and we are happy that we have our, shall we say, following of those who appreciate our message and perhaps even our poor humor. We cherish each who opens the mind and the heart to what words and experiences we might have to offer. We can only echo the words of our brothers and sisters of *Hatonn* when we speak to any of your group, and especially to the one known as *S* at this time, for as each seeker finds itself securely placed within the illusion, and finds this illusion becoming more and more with the considerations and feelings of the seeker, and at times becoming overpowering, we can only suggest the stepping back in the mind, and in meditation, to look upon that which is the life and that which has gone before and taught well the student of life, so that the student might take a larger and longer view at that which is its present moment and which is the doorway to its future moments, looking at all portions of the incarnation as one pattern of experience that will allow the gaining of those attributes which are most desired by the seeker.

我是 *Latwii*，我們對於我們擁有的那些欣賞我們的資訊，甚至也許欣賞我們的可憐的幽默的，容我們說，追隨者是非常高興的。我們珍惜每一個向著我們可能提供的言語和體驗開放心智與新的實體。在我們在此刻對你們的團體的任何實體發言，尤其是對被知曉為 *S* 的實體發言的時候，我們僅僅能夠對我們的兄弟姐妹 *Hatonn* 的言語進行模仿，因為當每一個人發現它自己被安全地放置在幻象中，並發現這個幻象與尋求者的考慮與感覺在一起，並時常會成為令人難以抗拒的時候，我們僅僅能夠建議後退回到心智中，回到冥想中，去觀察生命之所是以及那個已經出現在面前並很好地教導了生命的學生的事物，這樣學生就可以對於在當前時刻的事情以及在通往它未來的時刻的入口處的事物採用一種更大且更長的視線，並同時將投生的所有的部分都視為是體驗的一個模式，它將會允許尋求者收集那些對於它是極其被渴望的特性。

The illusion is that which teaches. It is an illusion, for it seems to be quite other than that which it is, yet well does it instruct in the ways of service and the ways of dedication, in the ways of perseverance, and in the ways of accepting and loving those qualities of self and other self which seem unacceptable. By throwing the self into the experiences of confusion, frustration, difficulty, disharmony and disease, the seeker of truth might test its ability to find the perfect reflection of self within each moment, in order that it might, piece by piece, experience by experience, construct the complete picture of the self, the creation, and the Creator as one being.

幻象就是那個會教導的事物。它是一個幻象，因為它看起來似乎是與其之所是相當不一樣的，而它很好地教導了服務的方式與奉獻的方式，堅持不懈的方式，以及接納並愛那些自我以及其他自我的看起來似乎無法接受的特性的方式。藉由將自我投入到混淆、挫折、困難、不和與疾病的體驗中，真理的尋求者就可以考驗它在每一個時刻中找到自我完美的映射的能力，以便於它可以，一片接一片地，一個體驗接一個體驗地，將自我、造物以及造物者的完整的圖像構建為一個存有。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No. I thank you for that message, and I know that S will appreciate it. Thank you.

Carla：不用了，為那個資訊感謝你們，我知道 S 將會感激它。謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, I had one on my own hook. I was trying to listen to the channeling while I was channeling, which is always dangerous, in that you don't get it, but it just ... I was asking myself, was the message to stop doing the things which were not lasting, or to change the mind so that in doing the same things, you thought you were doing a different thing? Is that a clear enough question?

Carla：好的，我有一個我自己的問題。我正在嘗試去在我傳訊的時候聆聽傳訊，這一直都是危險的，因為你不會明白它，但是它僅僅.....我正在問我自己，資訊是去停止做不會是持久的事情，還是去改變頭腦，這樣在做相同的事情的過程中，你會認為你正在做一個不同的事情？那是一個足夠清晰的問題嗎？

I am Latwii, and we believe that we grasp the heart of your query, my sister. If we have understood that which our brothers and sisters of Hatonn have shared with your group this evening, one may look at any portion of the life experience in either of two fundamental ways. One may see that which remains to be done and which pulls one onward. One may see that as the incomplete nature of experience, of self, and of the illusion, as there is always that which may be refined, may be added, and may be completed.

我是 Latwii，我們相信我們掌握了你的問題的核心了，我的姐妹。如果我們已經理解了我們的兄弟姐妹 Hatonn 已經在今晚與你們的團體分享的內容，一個人可

以用兩種基本的方式中的任何一種來查看生命體驗的任何的部分。一個人可以看到那個依舊要被做的事情以及會拉動一個人前進的事情。一個人可以將那個事情視為是體驗、自我以及幻象的的未完成的屬性，因為一直都會有可能要被精煉，可能要被添加，可能要被完成的事物。

Or one may look upon any life experience or any portion of the self as that which is whole within itself, complete and perfect, existing as a unique expression of that which it is, a portion of the Creator, a companion to the seeker of truth.

或者一個人可以將任何生命體驗或者自我的任何的部分視為是在其自身之中是完整事物，是完全的且完美的事物，是作為其之所是的一個獨一無二的表達，造物者的一個部分以及真理的尋求者的一個夥伴而存在的事物。

When one looks upon a situation or entity in the latter manner, one feels the peaceful contentment of that which is complete, and needs no further attention or action. It is well to nourish the self, especially within the meditative states, from time to time with this overview of one's experience within an incarnation,

當一個人後用一種方式觀察一個情況或者實體的時候，一個人會感覺到對於完整的平安的滿意，而不需要去更進一步的關注或者行動。去滋養自我，尤其是在冥想狀態中，時不時地藉由這種對在一次投生中的一個人的體驗的總的看法來滋養自我，這是很好的。

And yet, it is also well that one continue upon the journey, for within the incarnation and within this illusion the opportunity is constantly presented to take that which is and vary it or add unto it a manner which is unique to oneself, rich, intense and varied according to one's free will choices. Thus is there progress within the evolving consciousness that allows the widening of the perspective. Thus, both points of viewing are helpful, each in its own time and in a balanced manner.

然而，一個人在旅程上繼續，這同樣也是很好的，因為在投生中，在這個幻象中，機會會持續不斷地被呈現出來，以接受其之所是，改變它，或者將一種態度添加在其上，這種態度對於一個人自己是獨一無二的，並根據一個人自由意志的選擇是豐富的、強烈的而多變的。這就是在演化中的意識中會出現的進展，它會允許對觀點的拓展。因此，兩個視角同時都是有幫助的，每一個都有它自己的適當的時間並處以一種平衡的方式中。

If either is dwelt upon to the exclusion of the other, there will be either the constant worry that things are never done, or the opposite contentment that moves not into new and richer experience.

如果任何一個被反復琢磨以排除另一個，將會要麼出現對於事情永遠不會被完成的持續不斷的憂慮，要麼會出現對立面的滿足，這種滿足是不會進入到新的，更為豐富的體驗之中的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla : 沒有了，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

T: Yeah, I've got a question, and I hesitate to ask it, but I think I'm going to go ahead and do it. First off, I wouldn't even ask this were I not in the presence of two of my very best friends. If there were other people present, I wouldn't even ask the question. I feel like I'm belaboring a point, but maybe it's only because it's been on my mind so much, so maybe I'm not belaboring it with other people. I said earlier, talking with Carla and Jim, that I'm having a lot of problems, and I have, but I think I know the root cause of most of my problems. And that quite simply is that I'm lonely. And I'm looking for someone, obviously, and Jim and Carla know this, and I've made reference to this before. And I guess my question is, maybe I'm trying too hard. Maybe I should let it go, because maybe my idea is to try to learn to be more complete within myself before I actually find someone else.

T : 我有一個問題，我對於詢問它感到猶豫，但是我認為我將會前進並進行它。首先，如果沒有我的兩個最好的朋友在場，我甚至不會詢問這個問題。如果淒涼人在場，我甚至不會問問題。我感覺就好像我正在對一個要點囉裏囉唆，但是也許它僅僅是因為它一直如此沉重地壓在我的頭腦上，因此，也許我不會與其他人囉嗦它。我早些時候說過，在與 *Carla* 和 *Jim* 談話的時候，我有很多的問題，我有問題，但是我認為我知道我的大多數問題的根本原因。相當簡單地原因是我是孤單的。我正在尋找某個人，很明顯地，*Jim* 和 *Carla* 知道這一點，我之前談及過這一點，我猜想我的問題是，我也許正在過度努力地嘗試。也許我應該放手，因為也許我的想法是去嘗試在我實際上找到某個其他人之前學會在我自己內在之中成為更加完整的。

But the real reason for my asking is, one time before I found myself basically in this situation, and at that time I did what I consider forcing the issue. I got very down, I got very emotional about it, and it wasn't very long—in other words, I got to the, as they say when it looks the darkest, that's when the answer comes or some help comes. Okay, I let myself get into that kind of a frame of mind before, and I had gotten very dark, and lo and behold, it wasn't long and I met a lady with whom I had a very long and beneficial relationship. It wasn't the one I was looking for, but it was close.

但是我的詢問的真實的原因是，在我發現我自己基本上是處於這個情況中之前的一個時候，在那個時候我做了我認為是強迫立即做出決定的事情。我變得非常沮喪，我對它變得非常情緒化，它並沒有非常長的時間——換句話說，我弄明白了，如它們說的一樣，當事情看起來是最為黑暗的時候，就是大難會出現或者某種幫助會出現的時候了。好的，我讓我自己進入到那種類型的一個之前的心智的框架中，我已經變得非常希望暗淡了，看啦，沒過多長時間我就遇到了一個女人，我與她擁有了一段非常長且有益處的關係。它並不是我正在尋找的關係，但是它是接近的。

So my question after all that dancing around it is, is it good to try to force this? Because I had the feeling I could do it again, but I may wind up with someone again that is not that person, the person that I really want. Or should I just let it go? Because it is, quite frankly, bothering me an awful lot. And at times I seem to be able to handle it, and other times it gets the best of me. If you can make anything out of all I've said, I'd appreciate any comments.

因此，在所有在其周圍的舞蹈之後，我的問題是，去嘗試去強迫這個，這是有益的嗎？因為我擁有感覺，我能夠再做一次，但是 I 可能對於某個人再一次不是那個人，不是那個我真正想要的人而感到厭煩。或者，我應該僅僅放手嗎？因為相當誠懇地，令我感到困擾的事情是一種可怕的命運。時常，我看起來似乎能夠掌控它，其他的時候，它擊敗了我。如果你們能夠從所有我已經說的內容中弄明白任何事情，我會感激任何的評論。

I am Latwii, and we thank you for your query, my brother, and shall attempt to speak upon this interesting subject.

我是 *Latwii*，我們為你們的問題而感謝你，我的兄弟，我們將嘗試在這個有趣的主題上發言。

The burden of free will for each seeker within your illusion is heavier for those who seek consciously. The further one travels upon the path of self-knowledge, the greater one feels the awareness that one is conscious, that one has feelings and that there is that great mystery and unknown which is called your future that lies before one and which will be formed by one's own choices. It is difficult, we understand, for any seeker of truth to look upon any portion of the life experience as being indeed but a portion, as being that which shall at a certain time become transformed and be another experience. It is as though one were attempting your physical exercise, attempting to push the limits of the physical vehicle further, and in this pushing, one reaches the point at which it seems there can be no further repetition of the exercise without failure and collapse.

在你們的幻象中每一個尋求者的自由意志的重擔，對於那些有意識地尋求的人都是更為沉重的。一個人在自我知曉的道路上走得越遠，一個人就會更大地感覺到那種認識，即它是有意識的，它是有感覺的，存在於一個人前方的你們所稱的未來是有著巨大的神秘與未知的，這個未來將會由一個人自己的選擇所形成。我們理解，對於任何真理的尋求者，要將生命體驗的任何部分視為確實僅僅一部分，並將其視為是將會在一定的時刻被轉變並成為另一個體驗的事物，這是困難的。這就好像一個人正在嘗試你們的身體鍛煉，嘗試去將身體載具的界限推到更遠的位置一樣，在這種推動中，一個人會抵達那個在其上看起來似乎看起來所有更進一步的對鍛煉的重複都是失敗和崩潰的位置。

Just so are many experiences of the mental, emotional and spiritual nature as well. Each entity decides for itself, either before the incarnation or during the incarnation, that it wishes to undertake to learn certain lessons that may be manifested in such and such a fashion. The means of the manifestation may frequently be secondary to the lesson itself, and as the lesson is carried out

within the incarnational experience, it is oftentimes felt by the seeker that no more can this experience continue without fatigue and failure and the desire to escape this particular set of circumstances.

許多的心智、情緒和靈性的特性的體驗同樣正是如此。每一個實體，要麼是在投生之前，要麼是在投生期間，都對於它希望去進行學習的一定的課程為它自己做了決定，這些課程可能會用這樣或者那樣一種方式被顯化出來。顯化的途徑對於課程本身可能頻繁地是次要的，當課程是在投生體驗中被進行的時候，尋求者時常會感覺到，這種體驗完全就是繼續受打擊與失敗，並會渴望去逃離這種特定的環境的設置。

We counsel for all such entities in this situation the lightness of touch and breadth of viewing which you may call the sense of perspective or humor that will allow one to experience the seeming retrograde moments of experience without undue distress, for it is true for each seeker that many are the steps of the path and many are the pieces of the puzzle, and each shall eventually fall into place as each is meant to fall.

我們會對於所有處於這種情況中的這樣的實體建議輕觸以及你們可能稱之為遠景的感覺或者幽默感的視野的寬度，這種幽默感將會允許一個人在沒有不必要的苦惱的情況下體驗到表面上的倒退的體驗的時刻，因為對於每一個尋求者都是真實的事情是，在道路上會有很多腳步，拼圖會有很多的碎片，每一個最終都會落入到它打算好要落入其中的位置。

The question then is, how shall the seeker prepare the self in the attitude, to witness and experience each placing of the foot upon the path and each piece of the puzzle in its place? It is, as you have noted, frequently possible to push the envelope, shall we say, and attempt to force a certain set of circumstances to take root within the life pattern. Oftentimes much may be learned by such forcing. This may be in addition to that which was first intended and may in some cases merely delay the original intention. However, those choices which have been made by your own will previous to the incarnation carry a weight which shall eventually be felt in the manner which is desired.

接下來問題就是，尋求者如何讓自我在態度上做好準備，以見證並體驗每一次將腳放在道路上以及將拼圖的每一個碎片放入它的位置中呢？如你已經指出的一樣，容我們說，挑戰極限並嘗試去強制一定的情況的設置在生命模式中紮根，者頻繁地是有可能的。時常，大量的事物是可以藉由這樣的強迫而被學會的。這可能會成為對一開始被打算好的事物的補充，在一些情況中也可能僅僅是延遲了最初的意願。無論如何，那些在投生之前已經藉由你自己的意志被做出的選擇會帶有一種重量，它將最終用被渴望的方式被感覺到。

We can only add at this time that when one considers the difficulty of the present moment, it is well to look to that which has become placed within the perspective of the past, as experience gained, which at a certain point in the past was itself a difficulty unresolved. If one may look at ...

我們僅僅能夠在此刻補充，當一個人考慮當前的時刻的困難的時候，去檢查作為被取得的體驗而已經被放置在過去的遠景中的事物，這是很好的，這個事物在過

去中的一些的位置，其自身就是一個解決不了的問題。如果一個人可以檢查……

(Tape ends.)

(磁帶結束。)

April 22, 1987

1987-04-22 Laitos : 冥想的長處

Group question: "Laitos: We would speak concerning the excellence of meditation."

團體問題 : "Laitos : 我們會談及冥想的長處。"

(Carla channeling)

(Carla 傳訊)

I am Laitos. I greet you in the love and the light of the infinite Creator. We thank you for calling us to your meditation and for allowing us to work with the new instrument known as N.

我是 *Laitos*。我在無限造物者的愛與光中向你們致意。我們為你們呼喚我們來帶你們的冥想並為你們允許我們與被知曉為 *N* 的新的器皿一同工作而感謝你們。

We would like to speak through this instrument for awhile while we work with the one known as N to achieve the best contact of which we are capable at this time. Each time that the instrument practices and exercises its channel the pathway of interlocking vibratory complexes is made clearer and more strong. Thus, we continually adjust the contact as we are able, just as each instrument learns more and more to tune itself to the highest and best that it may receive in a stable manner.

在我們與被知曉為 *N* 的器皿一同工作以取得我們在此刻能夠取得的最佳的接觸的同時，我們想要通過這個器皿發言。每一次器皿練習並訓練它的管道的時候，將振動複合體相互連接起來的通道就變得更加清晰且更加強有力了。因此，我們持續不斷地用我們能夠的方式來調節接觸，就如同每一個器皿越來越多地學會讓它自己調音到它可以用一種穩定的狀態接收到的最高和最佳振動一樣。

We would speak concerning the excellence of meditation. The concept of meditation we are able to discern easily has a great deal of attractiveness to each present, yet each wishes that it were more wholehearted in the meditations which it has, and in the case of the one known as N even the attempt to meditate has not always been taken. If only for five minutes in any day, it is well to meditate that much, rather than go through an entire day without acknowledging the Source of one's energy and love and centering oneself within that clarified and purified energy which is the energy of the greater Self, the energy of the Creator, the energy of creation.

我們會談及冥想的優秀。我們能夠輕易辨認出來的冥想的觀念對於每一個在場的人都擁有大量的吸引力，而每一個人都希望它在它進行的冥想中可以是更為全心全意的，在被知曉為 *N* 的實體的情況中，甚至去進行冥想的嘗試都一直尚未被進行。如果在任何一天中僅僅只有五分鐘時間，就冥想那麼長時間，而不在沒有感激一個人的能量和愛的那個源頭並將它自己置於清晰而純淨的能量的中心的情況下用一整天時間冥想，這是很好的，那種清晰而純淨的能量就是大我的能量，造物者的能量，造物的能量。

We are aware that for many it is most easy to worship that great Source of all that there is within the setting of the environment of the Creator, that is, the natural world—forest, stream and meadow. To marry meditation and solitary sojourning with nature is an excellent way to allow the inner self which is in contact with the higher self to be fed from the streams of living water, as this instrument would call them, which are a profoundly accurate description of the love which created all that there is.

我們察覺到，對於很多人，要在造物者的環境的設置中，也就是說在大自然的世界中——森林、溪流與草地——去崇拜一切萬有的那個偉大的源頭，這是極其容易的。將冥想與和大自然在一起的孤單的寄居結合在一起，這是去允許那個與高我接觸的內在的自我從擁有活水——如同這個器皿對它們的稱呼一樣，這是對創造了一切萬有的愛的一個深刻地準確的描述——的溪流而被餵養，這是一種優秀的方式。

We cannot urge enough that meditation be done on a daily basis. We do not suggest judging the excellence of the individual meditations or even attaching great importance to the time therein spent. When the desire is ripe within one, that attention will be there, and that progress will be made. However, without the disciplines of the daily meditations, if only for a few minutes, the preliminary work needed in order that the season of each pilgrim's own transformation may well pass unnoticed, lost in the hurry and scurry of daily activity.

我們怎麼鼓勵冥想用一種每天進行的方式被完成都是不夠的。我們不會建議對個體的冥想的優秀性進行評判，或者甚至將巨大的重要性附加在在其中被花費的時間上。當渴望在一個人內在之中成熟的時候，注意力將會在那裏，進展就將會被做出。然而，在沒有每日冥想的訓練的情況下，預備性的工作是需要，即使僅僅幾分鐘時間，因為每一個朝聖者自己的轉變的季節完全可能在不被注意到的情況下經過，而迷失在日常活動的匆忙與忙碌中了。

Spiritual seasons are very definite, and the soul which is in its blooming season on a continual basis is a rare one indeed. It is natural within your density for there to be relatively few moments in the incarnation of which advantage may be taken, in which an opportunity for great transformation is born. It is to the one who watches and waits daily that that time will not come and go unnoticed and unheeded, much less unused.

靈性的季節是非常確定的，確實很少會有靈魂會用一種持續不斷的方式處於它的繁茂的季節。在你們的密度中，只有相對少數的時刻是會那些可能被有效利用的，且在其中一個巨大的轉變的機會會被誕生出來時刻，這是自然而然的。恰恰就是對於一個會每天警覺並等待的實體，那個時間將不會在不被注意到、未被留心、且遠遠未被有效利用的情況下來了又走了。

This instrument is experiencing self-doubt, and we request that the instrument refrain from analysis. This is a small group and we are responding to those vibrations which are within the group. May we say for the instruction of this instrument that it is the desire for knowledge which calls us to the group, and it is this knowledge which is being called for by the one known as

N, and to a lesser extent by each. It is not for us to judge, but only to inform. We have great love for each within this group and we thank each for the opportunity to share these thoughts.

這個器皿正在體驗到自我疑慮，我們請求器皿避免分析。這是一個小團體，我們正在回應在團體中的那些證明。容我們說，對這個器皿的指示是，就是對於知曉的渴望將我們呼喚到這個團體的，就是這種知曉是正在由被知曉為 *N* 的實體所呼喚的，並在一個較小的程度上被每一個實體所呼喚。我們不要要去評判，而僅僅是要去鼓勵。我們對在這個團體中的每一個實體都擁有巨大的愛，我們為分享這些想法的機會感謝各位。

Now we would move onward, my friends, and as the one known as *N* would say, "Get on with it." We hope that each is satisfied that we took the extra time for this particular message in the appropriate manner, and we thank this instrument for continuing the channeling, although it had some difficulty with analysis due to its own opinion of this information. We pause that the group may retune. We are *Laitos*.

現在，我們會繼續前進，我的朋友們，如被知曉為 *N* 的實體會說“繼續進行它”一樣。我們用適當的方式為這個特定的資訊花費了額外的時間，我們希望每一個人都對此感到滿意，我們感謝這個器皿繼續傳訊，儘管它由於它自己對這個資訊的觀念而在分析上遇到了某種困難。我們暫停，這樣團體就可以重新調音。我們是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am *Laitos*, and we rejoin this instrument with thanks for the retuning, especially on the part of this instrument. The practice of channeling is a very specialized form of a general practice which we would also call channeling, for is not each a channel in every thought, idea, emotion and speech which it makes? Is each entity not always a channel, either for love and light or for some darker force of separation? There are some, indeed, which do not wish to be channels at all, but rather to deaden the senses. And to those we say, sleep and be comfortable, for there is an infinite amount of time. But to those present who wish indeed to progress, we say, "We rejoice with you, and would speak with you about love." For the face of the Creator may be seen in many, many shapes. In your springtime the face of the Creator is seen in violet and snowdrop, in daffodil and hyacinth, in fruit tree blooming and lilac. Yet other ways there are too of seeing the love of the infinite Creator.

我是 *Laitos*，我們帶著對重新調音，尤其是在這個器皿的部分上的重新調音的感謝而重新與這個器皿結合。傳訊的練習是我們通常稱之為傳訊的一般性的實踐活動的一種非常專門化的形式，因為每一個實體，在它產生出的每一個想法、觀點、情緒與言語中，難道不都是一個管道嗎？每一個實體難道不一直都是管道，要猛是愛與光的管道，要麼是某種更為黑暗的分離的管道嗎？確實會有一些人，它們

並不希望成為任何的管道，而毋寧是讓感知變得麻木。對於那些實體，我們會說，睡吧，成為舒服的吧，因為會有無限數量的時間。但是對於那些在場的希望去前進的人，我們會說，“我們與你們一起歡慶，我們會與你們談論愛。”因為造物者的面孔可以用許許多多的形狀被看到。在你們的春天，造物者的面孔是在紫羅蘭與雪蓮花中，在水仙與風信子中，在開花的果樹與丁香花中被看到的。而同樣還有其他的看到無限造物者的愛的途徑。

We would transfer this contact at this time to the one known as N. We ask the instrument not to analyze, but simply to speak the thoughts that are given. We are those of Laitos. We transfer at this time.

我們在此刻將這個接觸轉移到被知曉為 *N* 的實體。我們會請求器皿不去分析，而單純地說出被給予的想法。我們是 *Laitos*。我們在此刻轉移。

(N channeling)

(*N* 傳訊)

I am Laitos. We greet you in love and light. This instrument has reached the point where she feels our communication as one from friends and ...

我是 *Laitos*。我們在愛與光中向你們致意。這個器皿已經抵達了那個它感覺到我們的交流是一個來自朋友的交流的位置了.....

(The rest of N's channeling was not transcribed.)

(*N* 的傳訊的剩餘的部分沒有被記錄。)

April 26, 1987

1987-04-26 Latwii : 耐心與無時性

Group question: Patience.

團體問題：耐心。

(Carla channeling)

(Carla傳訊)

I am Latwii, and I greet each of you in the love and the light of the one infinite Creator. May we offer a special greeting, blessing and our love to the one known as K. It is most precious to us to be able to greet this entity, and, indeed, precious it is to greet each of you. We are enthralled with the energies of the night creatures of your woodlands, and of the portions of your metaphysical planes as well which awaken for the night watches just as those of the day are quieting and stilling their energies until the dawn comes again. The hushed peace of your abode is most enjoyable and all the homely sounds of domestic machinery most pleasant to the ear. We thank you for calling us to your meditation this evening. It is always a pleasure and all too rare for us to share our humble thoughts with you.

我是 Latwii，我在太一無限造物者的愛與光中向你們各位致意。容我們向被知曉為 K 的實體提供一個特別的致意、祝福以及我們的愛。能夠向這個實體致意，這對於我們是極其珍貴的，確實，向你們每一個人致意都是極其珍貴的。我們對你們的林地的夜間生物的能量感到著迷，我們同樣也對你們形而上學的層面的部分的能量感到著迷，你們的形而上學的層面喚醒了那些守夜者，它們就好像那些屬於白天的能量會一直到黎明再一次到來之前都會讓它們的能量安靜與沉默。你們的住所的靜謐的平安，是極其令人享受的，所有家中的設備的居家的聲音對於耳朵是極其令人愉快的。我們感謝你們呼喚我們今晚到來你們的冥想。與你們分享我們謙遜的言語，這一直都是一種快樂且對於我們是過於少有的。

This evening we would speak upon a kind of love which is called among your peoples, patience, for there are those in your extended group, though this instrument knows it not, who greatly desire to hear words upon this subject, and we would request that this topic be sent to the one known as S, although we cannot promise to offer any inspiration, but can only hope that our thoughts may have some help in them.

今晚，我們會談論一種類型的愛，它在你們的人群中被稱之為耐心，因為在你們的擴大的團體中有一些人極其渴望聽到在這個主題上的話語，儘管這個器皿知道它並不渴望，我們會請求這個主題被送往被知曉為 S 的實體，儘管我們無法保證提供任何的啟發，我們僅僅能夠希望我們的想法可以在它們內在之中擁有某種幫助。

As one walks upon the road and sees oneself upon a pilgrimage of a spiritual nature, patience seems part of the plan, and each step begins and ends in a perfect pattern at first. The thrill of spiritual life and spiritually-oriented thinking fills the mind and the heart and inspires each and every day. There is,

however, something about the spiritual path that is not often given as the best feature [of] such a path, and that is the steep and stony nature of it, the points at which it disappears, seemingly, in a swale of mud and tarn grasses, encroached upon by the persistent and annoying heartbeat of the earthly life. 當一個人走在道路上並看到它自己是走在一條具有一種靈性的屬性的朝聖之旅上的時候，耐心看起來就是計畫的一部分了，每一步一開始都是在完美的模式中開始與結束的。靈性的生命與靈性導向的 thoughts 的緊張感充滿了頭腦與心，並在每一天都產生靈感。然而，在關於靈性道路的方面，會有一些事情是經常不會作為這樣一條道路的最佳的特性而被給予的，那就是這條道路的陡峭而佈滿石頭的特性，以及那些它看起來似乎消失在一片泥沼和深草之中，並會被世俗生命的頑固而令人的討厭的心跳所侵入的位置。

Soon enough, the spiritual path is difficult to see, and the heart and mind that was so filled with peace becomes impatient. First it may become impatient with the earthly and mundane concerns which keep it from spiritual things. Some of those things may be shorn away that the spirit may thrive, and yet if the mundane concerns are important upon the surface of the life, the lack of them may truly disrupt the spiritual life as well, more than the concerns do. And so the spiritual seeker is back at what this instrument would call square one.

足夠快地，靈性的道路是很難看見的，如此之充滿了平安的心與心智會變得不耐心。一開始它可能是因為那些使得它遠離靈性上的事物的世俗與塵世的憂慮而變得不耐心的。那些事情中的一些可能會被修剪掉，這樣靈性就可以繁茂了，而如果一些世俗的關注在生命的表面上是重要的，缺少它們可能真的會同樣也讓靈性生命的變得混亂，比那些世俗的憂慮會造成的混亂更為混亂。因此，靈性尋求者會在這個器皿所稱的一號廣場上回到起點。

Then, perhaps, the seeker becomes impatient with the self and thinks, "If only I were a more evolved and realized being, I would not be impatient and out of sorts, I would move on, buoyed by faith, and keep one foot in front of the other in a steady rhythm until my path found me again. But alas, I am not so wise or so patient."

接下來，也許尋求者會因為自我而變得不耐心，它會思考，“要是我是一個更為進化且更為覺醒的存有該有多好，我就不會沒有耐心並心情不好，我會繼續前進，被信心所支撐，並用一種穩定的方式一步一個腳印地前進，一直到我的道路再一次找到了我為止。但是，啊哈，我不是如此智慧或者有耐心的。”

The spiritual seeker which criticizes the self is one at war with the self, and it is never recommended by us that the errors which one makes be considered any longer than is necessary to note the mistakes, to correct the missteps which can be corrected, and then to move on.

批評自我的靈性的尋求者是一個與自我交戰的實體，一個人犯下的錯誤用比注意到那些錯誤，更正能夠被更正的錯誤的腳步，並接著繼續前進所需的時間更長的時間被考慮，我們從來都不會這樣推薦。

Now, my friends, at whom shall the seeker be irritated and impatient? It

cannot choose those mirrors of the self about it, for it has discovered that all mundane concerns beside one are just that—things to be taken as seriously as necessary in order to live the life most conducive to seeking. The self cannot be angry at the self forever, for no progress is made by one at war with the self. Is the self then to be impatient with the Creator for creating such an imperfect universe? This is the choice which most often takes the longest to work through.

現在，我的朋友們，尋求者會對誰感到惱怒和沒有耐心呢？它無法選擇那些在它周圍的自我的鏡子，因為它已經發現在它之外的所有的世俗的關注點都不過就是那樣——要被如其所需地嚴肅對待的事情以便於極其有助於尋求的生命。那個自我是永遠無法對自我感到憤怒，因為，一個與自我交戰的人是不會進步的。自我接下來會對造物者創造了這樣一個不完美的宇宙感到不耐心嗎？這就是那個大多數人會花費最長的時間來解決的選擇。

Let us look now with patient eyes at a thoroughly bemusing creation, the creation of the Father and the co-creation of humankind.

讓我們現在用耐心的眼睛來檢查一個徹底讓人感到迷惑的造物，天父的造物與人類的共同創造物。

Patience is an infinite part of that infinite thought which created all that there is, for the infinite intelligence which is love cannot experience impatience. All times are the present time; all places are the present place; all things are one thing. The universe is a singular thought, and the eye of intelligent infinity sees unity in infinity. It is the co-creators of creation, those who are self-conscious and own the gift of consciousness, which create a distortion of unity, a distortion of infinity, and a distortion of endlessness, another term, perhaps, for patience.

對於那個創造了一切萬有的無限的想法，耐心就是那個想法的一個無限的部分，因為愛之所是的無限智慧是無法體驗到沒有耐心的。所有的時間都是當下的時間，所有的地方都是當下的地方，所有的事物都是一個事物。宇宙是一個單一的想法，智慧無限的眼睛在無限性中看到統一。恰恰就是造物的共同創造者，那些自我察覺並擁有了意識的禮物的實體，它們創造了一個對統一的扭曲，一個對無限的扭曲，一個對無盡性（*endlessness*）的扭曲，這種無盡性也許可以換用另一個詞語，耐心。

For true patience is not that which waits, but rather that which bides endlessly. Love creates you, each of you, and thus you are manifested unto the world of illusion, equipped with a clumsy, yet very lovely, physical vehicle, equipped with a multitude of ideas, thoughts, dreams, hopes, all the many gifts that consciousness gives. And because of what you desire and what you fear, each of you co-creates the universe in which you live. Almost without exception, that universe is not a universe of endlessness, not a universe of unity, not one of a consciousness of infinity, for the illusion is with you, and so it must be in order that experience be gained.

因為真實的耐心不是那個等待的事物，而毋寧是無盡地持續的事物。愛創造了你們，你們每一個人人，因此，你們是被顯化到幻象的世界上的，你們是被裝備了

一個笨拙的，而又非常可愛的物質性載具，被裝備了大量的觀點、想法、夢想、希望以及所有意識給予的眾多的禮物的。因為你們渴望的事物，你們恐懼的事物，你們每一個人都共同創造出了你們活在其中的宇宙幾乎沒有例外地，那個宇宙不是一個具有無盡性的宇宙，不是一個具有統一性的宇宙，不是一個具有一種無限的意識的宇宙，因為幻象是與你們在一起的，因此它必須如此以便於體驗被取得。

“Why,” the pilgrim may ask, “must I be kept from my spiritual seeking by so many distractions of the mundane kind?”

朝聖者可能會詢問：“為什麼我必須要如此多世俗類型的分心物與我的靈性尋求分開呢？”

It is our opinion, my friends, that each mundane step which you take is a step along the most spiritual path of which you are capable at that moment. The experience which is gained may be uncomfortable, yet it is the experience which the deeper portion of your being has resonated to, has attracted, has drawn unto the self and now rejoices at experiencing.

我的朋友們，我們的觀點是，你們走出的每一個世俗的步子都是一個沿著你們在那個時候所能夠走出的最為靈性的道路上的一個步子。被取得的體驗可能是不舒服的，而就是那個體驗是你的存有的更為深入的部分已經與之產生共鳴，已經吸引了，已經將其拉向自我，並現在會因為體驗而歡呼的事物了。

The secret of patience is the knowledge that it is a portion of love hidden within the deep beingness of mind, that portion of the mind which lies below the sensors, below thought, below idea, creating in a powerful and creative way each experience which manifests itself through you and to you. Thus, patience is a resource, part of the glory within which each spirit contains.

耐心的秘密就是知曉，它是被隱藏在心智的深入的存在性之中的一個愛的部分，心智的那個部分是存在於感知之下，想法之下，觀念之下的，它通過一種強有力且創造性的方式創造了每一個將其自身通過你，並向你顯化出來的體驗。因此，耐心是一個資源，是每一個靈性都包含在在內在之中的那個榮耀的部分。

There is an inner opening to infinity, and patience is the doorkeeper. Difficult experiences of the mundane type, whether they be relationships or situations, are designed to place the pilgrim in the perfect place for the experience it needs to overcome deep biases which are unbalanced in the personality. To be impatient with the world because it has made you sad or angry or defeated is to be impatient with yourself, and by this time the seeker has already decided that if the self is unworthy, that is certainly too bad, for the self is here and the self must seek to be the best and the highest that it can be. 會有一個通過無限性的內在的入口，耐心就是那個門衛。世俗類型的困難的體驗，無論它們是關係，還是情況，都是自在將朝聖者放置在對於它需要的體驗是完美的位置，以克服在人格中不平衡的深入的偏向性。因為世界已經讓你感到傷心或者憤怒或者挫敗而對世界沒有耐心，就是對你自己沒有耐心，在這個時刻之前，尋求者已經決定，如果自我是沒有價值的，那肯定是太差勁的了，因為自我是在這裏的，自我必須尋求去成為它能夠成為的最佳和最高的事物。

Each self is perfect in some way at some level. This is acknowledged at some point by the seeker. The paradox betwixt the perfect and the blatantly imperfect self is accepted that it does not matter that there is a paradox, but that one must still seek and not be at war with the self.

每一個自我在某個層次上用某種方式都是完美的。這是會在某個位置被尋求者承認的。在完美的自我與露骨地不完美的自我之間的悖論是被接受的，有一個悖論，這並不重要，但是，一個人必須仍舊尋求並不予自我交戰。

Thus, we ask each to meditate when impatience with the world becomes that which keeps the consciousness from its joy, for it is in the manifestation at least of peace, serenity and patience that sunshine will spring from your eyes regardless of the external weather. It is then that you shall become a blessing to all whom you see.

因此，我們請每一個人都在對世界的沒有耐心成為了那個使得意識無法得到它的喜悅的事物的時候進行冥想，因為就是在那個至少具有平安、寧靜與耐心的顯化物中，陽光將會從你的眼睛迸發出來，無論外部的天氣是什麼。就是在那個時候，你們將成為對於所有你們看到的人的一個祝福。

We are sorry and sympathetic when we gaze at the suffering of good and true-hearted pilgrims within your third-density illusion. We find you to be very brave, carrying on in faith when there is no evidence to prove the assumption of the goodness of the Creator. Yet, we must share with you, my friends, that your journey is truly a journey where patience shall be a great tool, resource and ally.

當我們注視著在你們的第三密度中的那些優秀而真心的朝聖者的苦難的時候，我們是感到抱歉並感到同情的。我們發現你們是非常勇敢的，當沒有證據去證明造物者的善的假設的時候，你們憑藉著信心繼續前進。而我們必須與你們分享，我的朋友們，你們的旅程真正是一場在其中耐心將會是一個偉大的工具、資源與幫手的旅程。

Each of you seeks for that moment when unity with the infinite source of all things is experienced and a sure knowledge of the universe as it really is is finally revealed. Be patient, my friend, be patient.

你們每一個人都在尋求那個在其中與一切事物的無限的源頭之間的它能夠以被體驗到，以及對宇宙的一種確切的知曉是最終如其真正之所是地一樣被揭露出來的時刻。我的朋友們，有耐心，有耐心。

We have been most blessed to be able to use this instrument. We are attempting to keep our sense of humor to a manageable quota so that we do not remove ourselves from the possibility of offering honest comment, however, we must tell you that our hearts are full of glee and merriment at being with you, and we almost dance as we speak through this instrument, for we are most excited to be able to speak. We would at this time transfer to the instrument known as Jim. We leave this instrument. We are those of Latwii.

我們對於能夠使用這個器皿已經是極其有福的了。我們正在嘗試對一個容易處理的份額保持我們的幽默感，這樣我們就不會讓我們自己離開提供真誠的評論的可

能性了，然而，我們必須告訴你們，我們的心在與你們在一起的時候，是充滿了快樂與高興的，我們在我們通過這個器皿發言的時候幾乎要跳舞了，因為我們對於能夠發言是極其激動的。我們會在此刻轉移到被知曉為 *Jim* 的實體。我們離開這個器皿。我們是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and greet each again in love and light. It is our honor at this time to ask if there might be any queries to which we may speak? Therefore, may we begin with a query?

我是 *Latwii*，我在愛與光中再一次向各位致意。在此刻詢問是否有我們可以對其發言的任何的問題，這是我們的榮耀？因此，我們可以用一個問題來開始嗎？

Carla: I recently had a book go off to the printers called *The Channeling Handbook*. I was wondering if you had any comments on the subject of channeling, since I don't believe I have asked you? Just comments about how to help those who are interested in channeling or those who are channeling to be more clear about what they are doing.

Carla：我最近寫了一本即將付印的書，名叫《傳訊手冊》。我想要知道是否你們對於傳訊的主題都任何的評論，因為我相信我尚未問過你們？僅僅是在關於如何幫助那些對傳訊有興趣的人，或者那些正在傳訊的人對於它們正在做的事情更加清晰的方面進行評論就好了。

I am *Latwii*, and we look upon the work which you have done upon this topic and give thanksgiving that you have chosen to share that which you have learned in a free and open manner with those who have interest in this area, for as you have noted previously, there are many of your people at this time who find a fascination with the service of the vocal channel, as is the tendency of those who seek in this manner for the first time. The means of seeking is often with little regard for the service and its responsibilities, shall we say.

我是 *Latwii*，我們檢查了你已經在這個主題上進行的工作並對於你已經選擇去與那些對這個區域有興趣的人分享你用一種自由且開放的方式已經學會的事物而致謝，因為如同你之前已經指出的一樣，在此刻在你們的人群中有很多人發現了一種對於語音傳訊的服務的迷戀，這就是那些第一次用這種方式尋求的人的傾向了。這種尋求的途徑經常會伴隨著對於服務以及，容我們說，它的責任的不尊重。

We see ourselves as channels, as each who offers a service to another is indeed a channel for the one Creator to the one Creator, and we feel this to be of a sacred nature, for it is the radiating of light that is the fabric of your illusion, and indeed of all creation, and is the sharing of the body, shall we say, of the one Creator as a kind of communion with those who thirst and hunger for that metaphysical nourishment that may be offered by those who have moved somewhat further along the path of seeking. We welcome all attempts by new instruments and those who would be new instruments to speak those words of inspiration and perhaps some few words of instruction to others

who might benefit from such speaking, and we would hope that each entity who partakes in this service might do so with diligence, with thanksgiving, and with a dedication not to the results of such service, but to the offering of such service with every fiber of the being and ounce of purity that is possible. 我們將我們自己視為管道，如同每一個對另一個人提供一種服務的實體都確實是一個太一造物者對太一造物者的管道一樣，我們感覺到這是具有一種神聖的特性的，因為你們的幻象的構造，確實所有的幻象的構造，就是對光的輻射，這種對光的輻射就是對太一造物者的，容我們說，身體的分享，作為與那些對於形而上學的養分感到饑渴的人們之間的一種類型的聖餐，這種養分是可以由那些已經沿著這條尋求的道路多少已經走的更遠的人所提供的。我們歡迎所有新的器皿以及那些會成為新的器皿的人做出嘗試去說出具有啟發性的言語，也許是一些對可能會從這樣的發言受益的其他人具有指導性的言語，我們會希望每一個參與到這種服務的人都可以帶著勤奮，帶著感謝來這樣做，不計較對於這樣的服務的結果，而是致力於用存有的每一根纖維以及有可能的每一點純度來提供這樣的服務。

Thus, a work such as the book which you have collected that is the product of your own seeking and service is that which offers a means by which others who wish to travel the same path might do so with the greatest of efficacy, having the trail, shall we say, opened somewhat more fully by the efforts of those who have gone before. Thus, we extend our thanksgiving and appreciation for each such effort.

這樣，諸如你已經將你自己的尋求和服務的產物集合起來所形成的書之類的一個工作，就是會提供一條途徑的事物了，其他的希望去走相同的道路的人就可以藉由這條途徑帶著最大的成效這樣做，並走上那條因為之前已經走過的人的努力而被多少有些更為完全地開放了的，容我們說，小徑了。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you. I'll ponder those words.

Carla：沒有，感謝你們。我將會思考這些話語。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Was there anything that was not channeled satisfactorily for S that might be better channeled through the one known as Jim?

Carla：有任何對 S 是沒有令人滿意地被傳訊的事情，是可以更好地通過被知曉為 Jim 的實體被傳訊的嗎？

I am Latwii, and we are happy with the manner in which we were able to speak through your instrument, my sister, and find there is no need for adding to that which has been laid out, shall we say. May we speak further?

我是 Latwii，我的姐妹，我們對於我們能夠通過你的器皿發言的方式是感到高興的，我們發現沒有需要在已經被，容我們說，擺出來的事情上進行補充。我們可以進一步發言嗎？

Carla: So what you're saying, basically, is that patience is infinity, or a sense of infinity, rather than patience being the ability to wait for long periods of time for some result. Is that right? Patience is sort of being in the present moment? I mean, I never thought of patience as being the same thing as being in the present moment, but it seems like that would be the only way it could be timeless.

Carla：因此，你們基本上在說的事情是，耐心是無限，或者是一種對無限的感知，而不是說，耐心是那種為了某種結果等待足夠長的時間的能力。那是對的嗎？耐心是某種類型的處於當下一刻嗎？我的意思是，我從未想到過耐心是與處於當下一刻是同樣的事情，但是看起來似乎那就是唯一的它能夠是無時性的方式了。

I am Latwii, and it is our perception that one helpful way of defining or looking upon that term which we have called patience is that of so fully accepting the present experience in any present moment that one is full of that experience and has little concern for any which may have come before or which may follow it, that the moment is indeed sufficient unto itself, as each moment is a portion of the one Creator, which contains in it the doorway to the fully experienced presence of the one Creator. Thus, to give the proper respect, shall we say, to each moment is to have a kind of love for the Creator that we have called patience. To abide with and to find fullness within any moment is to glorify that portion of the Creator that has revealed unto the seeker for that portion of experience.

我是 Latwii，我們的觀念是，對於我們已經稱之為耐心的那個詞語進行定義或者觀察的一種有幫助的方式，就是充分地接受在任何當前的時刻之中的當前的體驗，以至於一個人是充滿了那種體驗而對於任何可能在其之前或者之後出現的事情幾乎沒有任何的擔憂，這樣那個時刻就確實是在其自身就是充足的，因為每一個時刻都是太一造物者的一部分，每一個時刻在其內在之中都包含了通往對太一造物者的被充分體驗到的臨在的入口。因此，對每一刻都給予適當的，容我們說，尊重，就是去擁有我們稱之為耐心的一種類型的對造物者的愛。與任何時刻呆在一起並在其中找到圓滿性，就是去榮耀造物者的一部分，這個部分部分已經向尋求者揭露了那個體驗的部分了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well, just a little further. I think I'm coming to the end of my questions. I think about S's situation, and I know that she's got a situation that's been going on for a long time, and promises to go on for as long as she's alive, unless she herself changes it, where there are things about the situation in which she's not appreciated and not understood, and it's just part of what she experiences every day. And what you're saying is that as she experiences each of those moments, that there's something within that's more to be experienced than the relationship itself. Does it transform the relationship, or do you just get out of the relationship and experience the creation? I guess that's why I'm kind of confused. If I were S, that's what I'd ask, I think.

Carla：好的，僅僅更遠一點。我認為我來到我的問題的結束了。我思考 *S* 的情況，我知道她已經遇到了一個情況，這個情況已經一直持續有很長一段時間了，並保證會持續和她活著的時間一樣長的時間，除非她自己改變它，在這個情況中會有一些關於那個情況的事情是她對其不欣賞且不理解的，它就是她每一天體驗到的那個部分。你們正在說的事情是，當她體驗到那些時刻的每一個時刻的時候，在內在之中會有某個事情是要比關係其自身要更多地被體驗到的。它會轉變那個關係嗎，或者你僅僅是要擺脫那個關係並體驗創造呢？我猜想那就是為什麼我會某種類型感到混淆的原因了。

I am *Latwii*, and it is our intention to express the possibility that for any seeker in any moment, if the seeker and the moment can be seen as whole and perfect unto that moment, then the doorway of perception is thrown wide open and the experience of the seeker is that of completion, for it is the limiting ways in which entities form their perceptions and expectations that squeeze the moments and limit the ability of the seeker to experience that which is always before one.

我是 *Latwii*，我們的意圖是去表達在任何時刻重對於任何尋求者的可能性，即如果尋求者與那個時刻能夠被視為是對於那個時刻是完全的且完整的，接下來知覺的入口就會被大大地打開，尋求者的體驗就會是具有完整性的體驗，因為恰恰就是實體藉由其形成它們的知覺和期待的那些令人限制的方式擠壓了那些時刻並限制了尋求者去體驗一直都在一個人面前的事物的能力。

We do not mean to criticize overly the tendency of your peoples to see with narrow vision and to exclude that which lies beyond the boundaries of perception for most upon your planet, for, indeed, it is the narrowing of the vision and the point of view that allows the work of refining and balancing distortions to proceed in a manner which is intense, pure, rich and varied. But we might suggest that there is within each moment the possibility for removing the boundaries which have been placed for certain purposes and to allow the fullness of the Creator to move through that moment for the seeker, and to feed the seeker in a manner which you may see as being of a spiritual or metaphysical nature, to give the seeker that which shall, through its future experience, nourish it and propel it in a manner which shall accentuate its ability to learn those specific and well-focused lessons that it has chosen before the incarnation to learn.

我們並不是打算要過度批評你們的人群用狹窄的眼光進行觀察，並將存在於對於在你們的星球上的大多數人而言是知覺的邊界之外的事物都排除在外的傾向，因為確實，就是對視野以及視角的限制會允許對扭曲的精煉以及平衡的工作用一種強烈、純淨、豐富且多變的方式進行了。但是我們會建議，在每一刻之中都會有移除已經為了一定的目的被設置的邊界的可能性，以允許造物者的圓滿性為了尋求者流經那個時刻，並用一種你們可以視為是具有一種靈性的或者形而上學的特性的方式餵養尋求者，以給予尋求者那個將會通過它未來的體驗滋養它的事物，這個事物會用一種將會強調它去學習那些特定的，被很好地聚焦了的，它在投生之前已經選擇去學習的課程的能力的方式來推動它。

We both applaud the focus and ask that the seeker consider the possibility of

expanding that focus in order that a greater portion of experience might be made available as a source of sustenance to those who have long sought within narrow boundaries to learn those carefully chosen lessons.

我們會同時讚賞那個焦點，並請求尋求者考慮拓展那個焦點的可能性，以便於體驗的一個更大的部分可以作為一個支援的源頭而為那些已經在狹窄的邊界中尋求了很長世間的人所利用，以學習那些被仔細選擇好的課程。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: I notice that you did not encourage meditation in this talk. Is that because this particular discussion had to do with something that the analytical mind needs to be at work upon rather than the intuitive, or what?

Carla：我注意到你們在這次談話中並未鼓勵冥想。那是因為這次特定的討論是與某種分析性的心智而不是直覺的心智需要處於工作狀態的事情有關的嗎，還是因為什麼原因呢？

I am Latwii. We may always encourage the meditation without any hesitation, for it is in the meditative state that one may most easily discover the sufficiency of the moment of which we have been speaking. However, the concept of patience is one which most properly finds its focus within the daily round of activities and the workings of the conscious mind. If it may be kept in the front, shall we say, of the conscious mind that the focus is one which has a purpose, but one which may from time to time become somewhat tedious, and may, through a change of focus, be relieved in a manner which nourishes the spirit, then we feel that the most appropriate application of the concept of patience is that which finds its working within the conscious or intellectual faculties, the mind.

我是 Latwii。我們一直都可以毫不猶豫地鼓勵冥想，因為就是在冥想狀態中，一個人可以極其容易地找到我們一直都在談及的那個時刻的充分性。然而，耐心的觀念是一個會在日常生活的活動以及有意識的心智的工作中找到它的焦點的觀念。如果它可以被放在有意識地心智的，容我們說，前面，這樣焦點就是一個擁有一個目的的事物，但又是一個可以時不時地變得多少有些單調沉悶，並可以通過一種對焦點的改變，而用一種會滋養靈性的方式被緩解的事物，那麼我們就會感覺到，對耐心這個觀念的最為適當的應用，就是會在有意識的心智或者智力機能的心智中找到它的工作的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Not to me, thank you, I'm finally through. I think it's a most challenging concept. Thank you.

Carla：我不用了，謝謝你們，我最後明白了。我認為它是一個極其挑戰性的觀念。謝謝你們。

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

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*, and as we have reached the end of the queries for this evening, we again wish to extend our great gratitude to each for inviting our presence. We have been some time, as you would measure it, in our speaking to this group, and we are happy that there has been the call for our presence this evening. We remind each that we do not wish our words to be given too much weight, shall we say, and ask that each take those which have meaning, and leave those which do not for the present have the meaning in the personal journey of seeking. We are known to you as those of *Latwii*, and we leave each in the love and in the light of the one infinite Creator. *Adonai*, my friends. *Adonai vasu borragus*.

我是 *Latwii*，我們已經抵達了今晚的問題的結束了，我們再一次希望為每一位邀請我們出席而對每一位致以我們的巨大的感激。如同你們對時間的度量，我們已經對這個團體發言有一段時間了，我們很高興今晚已經有對於我們的在場的呼喚。我們提醒各位，我們並不希望我們的言語被給予過度的，容我們說，重要性，我們請求每一個人都使用那些有意義的內容，並將那些在個人的尋求的旅程中暫時沒有意義的部分丟棄掉。我們是你們知曉的 *Latwii*，我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai vasu borragus*。

May 3, 1987

1987-05-03 生命的季節與直覺

Group question: Along the lines of when does one realize when the conscious attempts to affect one's progress or evolution, a relationship with another, has gone far enough in the way of trying to control it? And when does one begin to surrender to the flow or the rightness of the moment or simply be that which one has been seeking?

團體問題：問題是沿著這樣的線路的，什麼時候一個人會意識到去影響一個人的發展或者演化，以及一種與其他人之間的關係的嘗試，已經在嘗試控制它的途徑上走得足夠遠了呢？什麼時候一個人會開始臣服於那一刻的流動或者適當性，並單純地成為一個人一直在尋求的事物呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and the light of the one infinite Creator. We nearly swoon with the light, as we perceive the springtime freshness through this instrument's senses. The third-density physical vehicle is, indeed, one which affords an enormous amount of various sensations to occur simultaneously and the vernal shower is a most heady experience for us.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。但我們通過這個器皿的感知感覺到春天的新鮮的時候，我們幾乎為光而暈倒了。第三密度的物質性載具，確實是一個經受的住驚人數量的各種各樣的感知同時性地發生的載具，這種春天的陣雨對於我們是一種極其令人興奮的體驗。

We join your meditation at your call and thank you with deep appreciation for the privilege of speaking with you upon the subject which has been requested, that being the choice between control and lack of control, desire and lack of desire. We hope that each realizes that our thoughts are not infallible. If anything which we say seems to present any stumbling block, please forget our words immediately, for we wish only to aid, not confuse the seeker who seeks after a mystery greater than words and beyond all telling.

我們在你們呼喚的時候加入你們的冥想，我們帶著對於在已經被請求的主題上對你們發言的榮幸的深深的感激而感謝你們，被請求的主題是在控制和不去控制之間，在渴望與不去渴望之間的選擇。我們希望每一個人都意識到，我們的想法不是沒有錯誤的。如果我們說的任何事情看起來似乎呈現了任何的絆腳石，請立刻忘記我們的言語，因為我們僅僅希望去幫助，而不希望讓尋求比一種言語更大且超越任何的話語的神秘的尋求者感到混淆。

Many is the time that you upon your planet have gazed upon the cycle of the seasons and have observed the ritualistic rhythm of cadenced seasons passing, the bloom that springs to life on time, and the leaf that withers in its autumnal turn. To the tree, the decision of whether to control or to release control is not in any significant degree a meaningful question, for nearly all trees, being of second density, have that relationship with the Father which

precludes thought, thought being necessary only to offer one information upon which to base choices.

你們在你們的星球上已經注視季節的週期有很長的時間，並已經觀察到了有節奏的季節的流逝的儀式性地旋律，在適當的時間迸發出生命的蓓蕾，在秋天的輪轉中枯萎的樹葉。對於樹木，是否控制或者釋放控制的決定在任何有意義的程度上都不是一個有意義的問題，因為幾乎所有的樹木，屬於第二密度的存有，都擁有與天父之間的那種排除了想法的關係，想法僅僅是在提供一個人基於其做選擇的資訊的時候才是需要的。

Thus, the tree seems wildly to gyrate from fullness, through dying, to stark skeletal nudity, and then once again to new life when warm weather coaxes buds from the dead leave's stumps. Each season brings its own reality which suggests to the eye and ear of the seeker that this reality shall go on forever—this is the way things are. So one thinks in the heat of summer or in the cold of winter. So one is led to think by the slowness of one's dance through the river of time. Things last forever, and then they are gone. This is the way in which time is perceived. This is the way in which change is perceived.

因此，樹木發瘋似地看似要通過死亡從繁茂旋轉到赤裸裸的骨骼般的裸露，接下來，當溫暖的天氣將幼芽從死去的樹葉的殘堆中哄騙出來的時候，樹木接著就再一次旋轉到新的生命了。每一個季節都帶來了它自己的實相，這個實相會向尋求者的耳朵與眼睛建議，這個實相將會永遠地繼續——這就是事物之所是的方式了。因此，一個人在夏季的炎熱中或者在冬天的寒冷中思考。因此，一個人會被導向去思考它穿越時間之河的舞蹈緩慢。事情永恆地持續，接下來它們消失了。這就是時間通過其被感覺到的方式。這就是改變通過其被感覺到的方式。

You who ask these questions are not second-density creatures, but those with a consciousness which offers a co-creatorship to each. Each of you is, with the Creator, the co-creator of its own experience and destiny, and unlike those of second density, each of you seeks such information in order to make many, many choices.

你們這些詢問了這些問題的人不是第二密度的生物，而是那些帶有一個意識的生物，這個意識為每一個人都提供了一種共同創造者的身份。你們每一個人，與造物者一起，都是它自己的體驗和密度的共同創造者，和那些屬於第二密度的生物不同，你們每一個人都尋求這樣的資訊以便於做出很多很多的選擇。

There is an enormous storehouse of information which cannot ever be known in the proper sense of that word. It cannot be scientifically or objectively known. Yet this source of information is extremely helpful in the making of decisions. It is a source of information used extensively and almost to the exclusion of any other source by those in beginning fourth density. It is that portion of the mind found in the subconscious, according to your terminology, and described in various ways by those among your people who understand the great well of knowledge which intuition may offer. The intuitive faculties, the heart, this instrument would say the gut, the stomach of the mind, that which feels rather than thinks, is, when shallow and prurient feelings are

removed from the mix, an extremely useful and helpful faculty for the making of choices.

有一個龐大的資訊的儲藏庫，它是永遠無法在那種言語的適當的意義上被知曉的。它無法用科學性的方式或者客觀性的方式被知曉。而這些資訊的源頭在做選擇的方面是極其有幫助的。對於那些在第四密度的開始階段的實體，它是一個會被其廣泛地使用的資訊的源頭，幾乎排除了任何其他的源頭。它就是那個會在潛意識中，根據你們的術語，被發現的心智的部分，這個部分會用各種各樣的方式被你們的人群中的那些理解直覺可以提供的那個資訊的深井的人們所描述。直觀的機能，心，這個器皿所稱的直覺（*gut*），心智的胃部，那個去感覺而不是去思考的事物，在輕浮而淺薄的感覺從混合物中移除的時候，對於做選擇是一種極其有用處且有幫助的機能。

The third-density person, then, is caught betwixt the utter creatureliness of second density, in which thought, for the most part, is simply impossible in any self-conscious sense, and the fastidious and conscious use of the intuition which informs those of fourth density, having lost the veil which lies between conscious and subconscious minds. A third-density entity seeks—or decides not to seek—very much in the dark.

接下來，第三密度的人是被卡在在徹底的第二密度的生物屬性與對直覺的愛挑剔而有意識地使用之間的，在這種第二密度的生物屬性之中，想法，在任何自我察覺的意義上，都是單純地不可能的，而那種直覺會告知那些已經失去了存在於有意識的心智和潛意識的心智之間的單紗的屬於第四密度的實體。一個第三密度的實體在很大程度上是在黑暗中尋求——或者決定不去尋求。

Now that we have nicely described and delineated the predicament of third-density humankind, perhaps we can say a few helpful things about the rhythmical use of intuition.

現在，我們已經好好地描述並勾勒了第三密度的人類的境況，也許我們能夠在關於直覺的有韻律的使用的方面說一些有幫助的事情。

The basic job description, shall we say, of the third-density seeker is to observe and, if possible, to draw conclusions, to act upon those conclusions, to record in the mind and heart the results of the actions from those conclusions in such a way that gradually certain biases shall be built up within the heart and mind that shall last. So it is in every season of the life, and human seasons do not follow the year only, but many, many cycles, seasons and times that are unique to it, to it alone. Thus, the world may be experiencing summer, but you on the other hand may be experiencing the deepest winter or the first blush of spring.

對第三密度的基本的，容我們說，職位描述，就是去觀察，如果有可能的話，去得出結論，基於那些結論而行動，並將源自於那些結論的行動的結果記錄在心智與心中，這樣一定的偏向性就將會逐漸地在心智與心中被積累起來了，這種偏向性就將會持續下去。因此，在每一個生命的季節之中，人類的季節並不僅僅跟隨著年份，而是跟隨著許許多多的週期、季節以及對於它，單單對於它一個，是獨一無二的時間。因此，世界可能正在體驗夏季，而你在另一方面可能正在體驗最深的冬季或者春季的初綻。

Thus, a modest and diffident, yet absolute, independence from any other source of feeling needs to be a portion of that identity which is yours, not to defend to the death, for that is unnecessary, but to respect and to make other people aware of, if that becomes necessary. The observation of the self begins with the simple observing of the feeling tones so that one may discover what season one is in, what time of day. Is this a morning for you? Is this the dark of the night? There are many, many seasons and times, and the subjective time which you experience is the stuff of your universe.

因此，一個有節制且羞怯的，但卻絕對的，獨立於任何其他的感覺的源頭的事物，需要成為你的身份的一部分，不是為了免於死亡，因為那是沒有必要的，而是為了去尊重並使得其他人察覺到，如果那成為了需要的事情的話。對自我的觀察是從對感覺的音調的簡單的觀察開始的，這樣一個人就可以發現，它正處於什麼季節，一天中的什麼時間。這對於你是一個早晨嗎？這是黑暗或者夜晚嗎？會有很多很多的季節與時間，你體驗到的主觀性的時間就是你的宇宙的原材料。

You then examine what is happening, hour by hour, minute by minute, and certainly day by day. Observation of this kind at first bewilders and then, after a few months of care, one can begin to see a pattern, an ebb and flow, one begins to see the true signs of seasons and of seasons' change when that does occur. The basic responsibility of third-density humankind is to observe this process and gradually to become aware enough of the preferred reactions to the various spontaneous seasons that one may illuminate and elucidate and then soften the blow of the difficult wintry times and then that one may celebrate and share those seasons which are prosperous, blooming and bursting with fruit.

你接下來檢查正在發生什麼事情，一個小時接一個小時地，一分鐘接一分鐘地，肯定是一天接一天地。這種類型的觀察一開始會令人感到糊塗的，接下來，在幾個月時間的關注之後，一個人能夠開始看到一種模式，一種潮汐與流動，一個人開始看到季節與季節的改變的真實的記號，在那種季節的改變確實在發生的時候。第三密度的人類的基本的責任就是去觀察這個過程並逐漸地開始足夠多地察覺到對於各種各樣的自發性的季節的偏好的反應，以至於一個人可以照亮、闡明並接著緩和困難的冬季的時間的衝擊，接下來，一個人那可以慶祝並分享那些繁茂的、綻放的，帶著果實而迸發的季節了。

There is always a balance in spiritual excellence, not a leaning in one direction to the exclusion of another, but the balancing of the polar opposites which are both excellence, but which apart from each other do not create or sustain the consciousness of love. We could say to you, "Allow the flow of events to control you always," and be giving excellent advice, and just as well could we say, "Use more discipline and meditate more during each day." Both of these things are true in their season, and when the urge comes upon you to meditate more, to use more discipline and so forth, we suggest that by all means you follow your own intuition.

一直都會有一種具有靈性上的優異性的平衡，不是傾向一個方向以排除另一個方向，而是對於對立面的極性的平衡，對立面的極性同時都是優秀的，但將對立面

的極性相互彼此分隔開始不會創造或者支持愛的意識的。我們會對你們說，“一直都允許事件的流動控制你們，”這就是在給予優秀的建議了，就好像我們同樣能夠說，“在每一天都使用更多的修煉並進行更多的冥想。”這些事情在它們的季節中都是真實的，當去更多地冥想，去使用更多的修煉以及諸如此類的推動力出現在你們身上的時候，我們建議，你們無論如何都跟隨你們自己的直覺。

Yet, if more than one circumstance seems to be echoing to you, saying to you or indicating to you that there is too much discipline and control in the life, listen to that intuition.

然而，如果有多於一個情況看起來似乎在對於產生回聲，對你們說話或者指示你們，在生命中有過多的修煉和控制了，聆聽那個直覺。

The basic question here is a question of the trust which you have in the Creator and in yourself as a part of the Creator, which knows more than any outside source, including us, what is needed at the present moment. If you are ever to see life in third density as a unified and meaningful experience, you will see it as a creation of ultimate subtlety and yet startling simplicity in which, borne upon the water of the spirit, the frail barks of humankind sail about, some with rudders, some without, in search of many grails, many islands, many native homes. Some wish to go away from everything; some wish to go to the heart of everything. And to each, his or her own journey.

在這裏的基本的問題是一個信任的問題，信任你在造物者以及在作為造物者的一部分的你自己內在之中擁有事物，這個事物比任何外在的源頭，包括我們更多地知曉在當下一刻所需要的事物。如果你們是打算要將在第三密度中的生命視為是一個統一的且有意義的體驗，你們就將會將它視為是一個具有終極的微妙性而又具有驚人的簡單性的造物了，在這個造物中，在靈性的水域上，人類的輕舟四處航行，一些帶有舵，一些沒有，人類搜尋許多的卵石，許多的島嶼，許多的本土的家園。一些人希望躲避所有的事情，一些人希望進入到一切事物的心之中。對於每一個人，這是他或者她自己的旅程。

We use as an example the one known as T, who reports the “coincidence” of the numbers of entities who are sick in the same way, all known to him in a short period of time. This is a cluster of events which alerts the intuitive self which lies mostly within the subconscious that a message is coming through. What is that message? We would not learn for that student by teaching, but may say simply that when an entity is holding on to a consciousness of lack, a consciousness of “I wish I could have done more,” then just that long will the opportunity to feel that feeling be made available.

我們使用一個例子，被知曉為 T 的實體，它報告了數個實體用相同的方式生病了的“巧合”，所有這些都在一小段時間被它知曉了。這是一個提醒了那個大部分存在於潛意識之中的直覺性的自我的事件的集合，一個資訊正在經過了。那個資訊是什麼呢？我們不會藉由教導為那個學生學習，但是，我們可以簡單地說，當一個實體對一種意識的確是，對一種“我希望我本來能夠做更多”的意識緊握不放的時候，接下來，恰恰就是那個渴望將會擁有機會去感覺到那種缺少的感覺是可被取得了的。

Every thought is in one form or another a desire. It is almost impossible not to desire. Thus, attempt first to observe clearly the thought patterns, the seasons of the life, and the harbingers of change, so that you may celebrate when the season is at its height and ameliorate any uncomfortable circumstance when the day is short and the winter night of the soul is long.

每一個想法用這樣或者那樣一種形式都是一個渴望。不去渴望，幾乎是不可能的。因此，首先嘗試去清晰地觀察想法的模式，生命的季節以及改變的預兆，這樣，你們就可以當季節是在它的高點的時候慶祝，並在靈魂的白天是短暫的，而靈魂的冬夜是漫長的時候改善任何的不舒服的環境了。

We are through with that question, and would only pause now to say how very much we have enjoyed the vibrations of the group. It is truly a blessing for us to be here and we [in] return bless each of you and thank you through this instrument. We would now transfer. I am Q'uo.

我們說完那個問題了，我們現在僅僅想要暫停以表達我們是多麼喜歡這個團體的振動呀。我們在這裏這真的對於我們是一種祝福，我們反過來祝福你們每一個人並通過這個器皿感謝你們。我們現在轉移。我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and we greet you again through this instrument in love and in light. At this time it is our privilege to offer ourselves in answering of further queries which those present may offer to us. We thank you for each, and we seek to speak that which has been our harvest of experiencing. Is there a query at this time to which we may speak?

我是 Q'uo，我們通過這個器皿再一次在愛與光中向你們致意。在此刻，我們很榮幸提供我們自己來回答在場的人可能提供給我們的進一步的問題。我們為每一個問題感謝你們，我們尋求去談及已經是我們的體驗的收穫物的事物。在此刻有一個我們可以發言的問題嗎？

Carla: I guess my only question is that the wisest man I ever knew, Don Elkins, always said that happiness was not an objective, and that basically if something felt good it was bad for you, and if something felt bad it was good for you, and you should never react to anything, but just be the creator of your own actions which is, I would say, widely at variance with what you're describing. I like your idea better. Could you address the possible problem, say, with the "Hundred-and-Eighty Degree Rule," as Don always called it?

Carla：我猜想我的唯一的問題是我知道的最為睿智的人，*Don Elkins* 一直都說，快樂不是一個目的，基本上，如果某個事情是感覺好的，它就是對你有壞處的，如果某個事情感覺是不好的，它就是對你有益處的，你們永遠不應該對任何事情發生反應，而僅僅是成為你自己的行動的創造者，我會說，這個說法與你們正在描述的事情是大為不同的。你們能夠講述關於“一百八十度規則”，如 *Don* 一直稱呼它的一樣，的方面的有可能的問題嗎？

I am Q'uo, and we speak to this query in order to offer the possibility for

consideration that there is great difference between what one may become aware of through the intuitional faculties and what one may think with the intellectual is an appropriate course of action. It is possible for one to become aware of the speaking of the intuition, the small voice that speaks in stillness within the heart of being, through the exercise of meditation which has been primed, shall we say, with the intense contemplative and intellectual analyzing of possibilities. This priming or opening of a path through the intuition, when accomplished, will in its season of appropriate time allow the communication from the deeper levels of the mind to the conscious mind. This response is that which seeks to fulfill the desires of the seeker of truth in a manner which is appropriate for the seeker according to the plan that it has laid out for itself prior to the incarnational experience.

我是 Q'uo，我們談及這個問題以便於提供這樣一種考慮的可能性，在一個人可以通過直覺的機能認識到的事物和一個人可能藉由智力認為是一個行動的適當的過程的事物之間會有巨大的區別。通過冥想的練習，一個人是有可能認識到直覺的言語，那個在存有的心之中的安靜中說話的微小的聲音的，而這種冥想的練習是已經藉由對可能性的強烈的沉思性與智力性的分析而被，容我們說，準備好了的。這種對一條穿越直覺的道路的準備或者被開放，當被完成的時候，將會在它屬於適當的時候的季節中允許從更為深入的心智到有意識的心智之間的交流。這種回應就是那個尋求去，根據在投生體驗之前它已經為他自己設置好的計畫，用一種對於尋求者是合適的方式來滿足真理的尋求者的渴望的事物了。

It is oftentimes the case that the seeker will hesitate upon first becoming aware of the speaking of the intuition, and will doubt that which has been given, and will, indeed, [attempt] to construct in a mental fashion an appropriate, in its own mind, permutation of this speaking of intuition, and satisfy itself that it is following the dictates of the deeper self in so doing. We hasten to add that in the greater picture of one's incarnational patterns, those movements of mind, body and spirit which seem at some point to be inappropriate or incorrect, are in the larger sense often quite valuable in the overall fulfilling of the preincarnative plan. However, we realize that those present wish for the ability to, shall we say, zero in on the heart of the process and make each step count as much as possible.

時常會發生的情況是，尋求者將會在第一次察覺到直覺的言語的時候感到猶豫，將會懷疑已經被給予的事物，並將會確實嘗試去用一種心智的方式，在它的頭腦中，構建一個適當的對這種直覺的言語的排列，並會對於它是通過這樣做在跟隨更為深入的自我的指示的而對它自己感到滿意。我們會趕緊補充，在一個人的投生模式的更大的圖像中，那些在某個時刻看起來似乎是不適當或者不正確的心智、身體和靈性的活動，在更大的意義上經常會在對投生前的計畫的全面的實現的方面是相當有價值的。然而，我們意識到，那些在場的人希望根據過程的核心調整歸零並使得每一步都盡可能多地有價值。

Thus, although we might agree that when one thinks upon a certain path and desires it through the thinking, that it is oftentimes necessary for the action which results from such thinking to continue to be refined until the heart of the matter is obtained, and is oftentimes obtained in a fashion that is distinctly

different than the thoughts of the seeker, the pure and undiluted feeling direction of the intuition is that which needs the acquiescence and obedience of the seeker in order that that still, small voice may be heard ever more clearly and ever more frequently within the life of the seeker of truth, for it is that which speaks from the heart of the being, and offers a clue as to the means whereby the seeker in its thoughts and actions may strike closer to that heart.

因此，儘管我們可以贊成，當一個人是通過一定的路徑思考，並通過那種思考渴望它，時常會是需要的事情是，由於這樣的思考而導致的行動需要繼續被精煉，一直到事物的核心被取得，這個核心時常是用一種與尋求者的想法明顯不同的方式被取得的，而直覺的那種不受污染的感覺的指引，就是需要尋求者的默許與服從的事物了，以便於那個安靜而微小的聲音可以越來越清晰，越來越頻繁地在真理的尋求者的生命中被聽到了，因為它就是那個從存有的核心中說話，並在關於尋求者藉由其在它的想法和行動中可以更加靠近地發現那個核心的途徑的方面提供一個線索的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Just a couple of little things. I believe that were I to ask how to get to the heart, how to get to the still, small voice, the intuitive mind, I would be given a discussion of meditation. Is this correct?

Carla：僅僅有幾個小事情。我相信我，如果我打算要詢問，如何抵達心，如何抵達那個微小而靜默的聲音，直覺的心智，我就會被給予一個對冥想的討論。這是正確的吗？

I am Q'uo, and it has been said that if one seeks, that one shall find, and if one knocks upon the door, the door shall be opened. In meditation it is truly the case that within such hallowed inner ground one may seek and knock and ask in a manner which is more purified than the daily waking consciousness, yet also within this daily waking consciousness may one chant as a silent mantra the desire to seek, to know and to have the inner doors opened.

我是 Q'uo，已經被說過的事情是，如果一個人尋求，它將會找到，如果一個人敲門，門將會被打開。在冥想中，真的就是這樣子了，在這樣神聖的內在的地面上，一個人可以尋求、敲門並用一種比日常的清醒的意識更加純淨的方式來詢問，而同樣也是在這種日常的清醒的意識中，一個人可以作為一個靜默的咒語來應從那種去尋求、去知曉並讓內在的大門打開的渴望。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: But is that not a beseeching, a dunning of the Creator along the lines of T wondering whether it were acceptable to control, control, control and try to get, say a new girlfriend in the life? You're saying, control, control, control and desire the fruits of meditation, right? I'm having trouble with the paradox.

Carla：T 想要知道，是否去控制，控制，控制並嘗試去在生命得到，假設一

個新女友是可以接受的，沿著這條線路，這難道不是一種對造物主的哀求，一種催討嗎？你們正在說，控制，控制，控制，並渴望冥想的果實，對嗎？我對於那個悖論遇到了麻煩了。

I am Q'uo, and we would agree that the line is quite fine which separates that desire which has a certain outcome from that desire which seeks only that which is appropriate. We recommend that desire be harnessed in a fashion which provides the seeker with the opportunity to offer the self completely and without hesitation to that which is appropriate rather than designating that which the seeker feels might be appropriate or helpful. Thus, the desire does not have a goal or idol, shall we say fashioned, of the mind of man.

我是 Q'uo，我們會贊成，那條線路是相當好的，它將那種擁有一定的結果的渴望與那種僅僅尋求適當的事物的渴望分開了。我們會推薦，那個渴望用一種為尋求者提供了機會的方式被利用，以將自我完全地且沒有遲疑地奉獻給適當的事物，而不是指明尋求者感覺到可能是合適的或者有幫助的事物。因此，渴望並不擁有一個目標或者，容我們說，由人類的心智塑造出來的偶像。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, that pretty well says it all. Thank you.

Carla：不用了，那全都是說得相當好的。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and again we rejoice at the sounds of the springtime shower that are evident to us through this instrument's ears, for we see and feel those sensations available to us through such instruments as the further examples of the all-compassionate nature of the one Creator which gives in all seasons those qualities of sustenance that will enliven and nourish the spark of consciousness that resides in each portion of the creation, that each spark may in its season grow, ripen, bloom and bear fruit, and provide to those portions of the creation about it the beauty and interrelationship that weaves a pattern of unity, binding all creatures and creations in one Thought of love.

我是 Q'uo，我們再一次為春天的陣雨的聲音而歡慶，通過器皿的耳朵，那個聲音對於我們是明顯的，因為我們將通過器皿那些可以為我們所取得的感知視為並感覺為太一造物者的全然富有同情心的更進一步的範例，造物者在所有的季節中都給予了那些支援物的特性，它們將會為居住在造物的每一個部分中的意識的火花賦予生氣並滋養它，這樣每一個意識的火花就可以在它的季節成長、成熟、開花、結果並為那些在它周圍的造物的部分提供美麗與互動，這種互動會編織一個統一的圖案，同時將所有的生靈與造物都結合在那一個愛的想法之中。

We have greatly enjoyed beyond all possible expression through words the opportunity of joining this group this evening, of sharing our humble words with those who seek the nature of the life that each lives and offers as glorification to the one Creator. We look forward to joining this group in its future gatherings. For the nonce, we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們已經高於一切地極其享受通過言語的所有有可能的表達，以及在今晚加入這個團體並與那些尋求生命的本性的實體分享我們謙遜的言語的機會了，這個生命是每一個人都活出的並作為讚頌獻給太一造物者的。我們期待在未來的集會中加入這個團體。現在，我們將離開這個器皿和這個團體。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

(Unknown channeling)

(未知者傳訊)

I am Nona. I (inaudible). (Intoning) Omm ...

我是 *Nona*。我（聽不見）。（詠唱）Omm.....

(Tape ends.)

(磁帶結束。)

May 6, 1987

1987-05-06 Laitos : 傳訊的恐懼

(N channeling)

(N 傳訊)

(N's channeling was not transcribed.)

(N 的傳訊沒有被記錄。)

(Carla channeling)

(Carla 傳訊)

I am Laitos. We greet you once again in the love and in the light of the infinite Creator. We will speak but briefly through this instrument, but wished to use it as it is a bit more experienced in using the word by word method which we prefer to use for this transmission.

我是 Laitos。我們再一次在無限造物者的愛與光中向你們致意。我們將僅僅簡短地通過這個器皿發言，但我們希望使用它，因為它在使用逐詞的方法的方面是更加有經驗的，我們對於這種傳遞更喜歡使用這種逐詞的方法。

We continue to be pleased with the gradual adjustment of the contact with the new instrument known as N. The stage is now set for a movement in channeling which mimics the same movement within the spiritual life of any seeker. When a seeker is new, it assumes that all information, realization and knowledge impinge upon the self as it is experiencing itself consciously. This is a mixture of the present moment with heavy overlays with thoughts of the future and disturbed thoughts about portions of the past. Seldom is the consciousness of the seeker a clear mirror of what is actually occurring at any given present moment.

我們對於與被知曉為 N 的新的器皿之間的接觸的逐步的調節一直都是感到高興的。舞臺現在是為一種在傳訊中的行動設置好了的，這種行動會模仿在任何尋求者的靈性生命中的相同的行動。當一個尋求者是新人的時候，它會假設所有的信息、領悟與知曉都是在它有意識地體驗它自己的時候衝擊它的。這是帶有厚重的覆蓋物的當下一刻、未來的想法，以及在關於過去的部分的被攪亂了的想法的混合物。尋求者的意識很少會是在任何已知的當下一刻實際上正在發生的事情的一面清晰的鏡子。

So it is with the channeling. Although we have thoughts which seek and hope to inspire to offer, yet first must we make sure of the mechanical portions that insure a comfortable and stable contact. There is much training which must be done, and it is largely specific. There comes a time when the new channel is no longer new and it realizes that the technique is basically learned. And now it is time to open the self to new thoughts and to the potential, subjectively speaking, for disaster, for how can one speak thoughts which one has not yet thought? Thus, it is that there is a crisis anew, and the fear of being a fool keeps the magic at bay.

傳訊就是這樣的。儘管我們用夠尋求且希望去啟發、去提供的想法，而我們首先必須確認那些會確保一種舒適而穩定的接觸的機械性的部分。會有大量必須被進行的訓練，它大部分是具體的。會有一個時刻出現，在那個時候新的器皿不再是新的，它意識到技巧基本上被學會了。現在，向著新的想法，向著從主觀上而言的災禍的可能性開放自我的時刻到了，因為一個人如何才能說出它尚未想到的想法呢？因此，就是在那個時候，會有另外一個轉捩點，對於成為了一個傻子的恐懼會讓魔法陷入困境。

Again, we urge the new instrument who faces now the graduation to take heart and to analyze before and after each occurrence, but to refrain from analysis during. We have thoughts to give from the first thought to the last, which any instrument may channel from the Confederation of Planets in the Service of the Infinite Creator. Those thoughts will ring with what we believe to be the truth, and that is that all of creation is one thing—one great Thought which thinks itself out in infinite portions. The unity of all creation is not something that is unusual or new as a thought, but it is all we have to offer. We hope and trust that our humble gifts may find favor with those who channel them and those who listen as well.

再一次，我們鼓勵現在面對著畢業的新的器皿鼓起勇氣，並在每一場事件之前和之後進行分析，而在事件的期間避免分析。我們擁有要給予的想法，從第一個想法到最後一個想法，都是任何器皿都可以傳訊來自於服務於無限造物者的星際聯邦的想法。那些想法會與我們相信是真理的事物一同奏響，即一切的造物都是一個事物——一個偉大的想法，它將通過它的無限的部分將它自己構想出來了。所有造物的統一性，作為一個想法都不是某種不同尋常或者新的事物，它就是所有我們所要提供的事物了。我們希望並相信我們謙遜的禮物可以受到那些傳訊它們的實體，同樣還有那些聆聽它們的時候提的喜歡。

We thank the one known as N for listening to our lecture—we are afraid that we do give them from time to time. It seemed to be a good idea, for we find in the one known as N's thought processes a very clear train of thought which tends towards logic, thus, we thought it would be a simplifying thing if the instrument [were] to know what comes next, and be perhaps ready not to analyze and not to be afraid when an idea comes which is not linked directly to the progress of the self in channeling. This shall occur soon if the instrument continues as it is now in these sessions. We would now transfer to the one known as Jim. I am of Laitos.

我們感謝被知曉為 *N* 的實體聆聽我們的演說——我們恐怕我們確實會時不時地進行演說。這看起來似乎是一個好主意，因為我們發現在被知曉為 *N* 的實體的想法的進程中有一串非常清晰的思路，它是傾向於邏輯的，因此，我們認為，如果器皿打算要知曉接下來會出現什麼內容，而也許不會準備去分析，且不會在一個觀點出現的時候感到害怕，這會是一個簡化性的事情，那個出現的觀點並非直接與在傳訊中的自我的進程是有關聯的。如果器皿如同它現在這些集會中一樣地繼續，這將很快出現。我們現在會轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we greet each again in love and light through this instrument. At this time it is our privilege to open this session of seeking to queries which those present may have to provide us. We wish to remind each that we offer but our opinions and do not wish to offer authority. Is there a query to which we might speak?

我是 *Laitos*，我通過這個器皿在愛與光中再一次向各位質疑。在此刻，我們很榮幸將這個尋求的集會向著那些在場的人可能向我們提供的問題開放。我們希望提醒各位，我們僅僅提供我們的觀點，我們並不希望提供權威。有一個我們可以發言的問題嗎？

N: Yes, Laitos. I feel that in channeling one is trying to become closer to their inner self. I heard a phrase the other day, "breaking down the barriers," referring to taking a mind-altering substance such as LSD or acid or mushroom, and I guess my question is, do they have any helpful purpose to breaking down the barriers and finding out more about oneself or the world?

N: 是的，*Laitos*。我們感覺到，在傳訊中一個人正在嘗試去與它們內在的自我更加接近。我在另一天聽到一個短語，“打破屏障，”指的是攝取一種改變心智的物質，諸如 *LSA* 或者酸類物質或者蘑菇，我猜想我的問題是，它們對於打破屏障並更多地發現關於它自己或者這個世界的目的有任何幫助嗎？

I am Laitos, and we consider the possibilities of this query for the infringement upon free will, and may speak in a general sense concerning the use of the substances which have the capacity to, as you have stated, break down those mental constructions that hold the mind/body/spirit complex upon a certain course within certain distinct boundaries for the purpose of its gaining of experience.

我是 *Laitos*，我們考慮了這個問題侵犯自由意志的可能性，我們可以用一種一般性的方式在關於對這樣類型的物質的使用的方面發言，這種類型的物質擁有能力去，如你已經說過的一樣，打破那些心智的構架，這些心智的構架會將心/身/靈複合體保持在一定的清晰的邊界之中的一定的進程上，以實現它對體驗的取得的目的。

It is quite true that there are various substances, including those which you have mentioned, that may be utilized in the expanding of the point of view and the gathering of the fruits of that expansion for use in personal evolution. We find that for those of your population that utilize such substances that the effect is that which is most usually random in nature, for the barriers, as you have described them, which continue to hold the focus of the mind and the experience within certain distinct boundaries is a function which is difficult to affect or control, shall we say, by most of your peoples, and the circumstance of the ingestion of such substances, as in regards to the current mental attitude and the environment, are those faculties which in a general and uncontrolled sense lay the groundwork for the experience, and oftentimes the groundwork is not solid enough or well enough constructed to support the increased energies that are available upon such occasions and the

experiences thus are randomly generated and vary greatly in their effectiveness and ability to increase the seeking of the student.

相當真實的事情是，會有各種各樣的物質，包括那些你已經提到過的物質，是在對視角的拓展，以及對那種拓展的成果的收集的方面被利用，以用於個人的演化的。我們發現，對於在你們的人群中的那些利用這樣的物質的人，效果極其通常地在屬性上是隨機的，因為那些會繼續保持心智以及在一定的明顯的邊界中的體驗的的聚焦的屏障，如你們對它們的描述一樣，是一種很難被你們人群中的大多數人所影響或者控制的機能，對這樣的物質的攝取的情況，**因為涉及到當前的心智的態度以及環境，是那些在一種一般性且不受控制的意義上為體驗打下了基礎的機能**，時常，基礎工作並不是足夠穩固或者足夠好地被構建，以支持在這樣的場合可以被取得的被增強的能量，體驗因此是隨機地被產生出來，並會在它們去增強學生的尋求的效用與能力的方面是變化很大的。

There is great care necessary in utilizing such substances. This care is that of the magical nature which utilizes ritual in the dedication and consecration of such an experience to a specific purpose related to the student's personal pattern of evolution. And in such cases there is always the possibility that the student will not be adequately prepared in its normal rhythm of evolution to adjust its perceptions to the increased influx of energy available.

在利用這樣的物質的方面，會需要巨大的小心謹慎。這種小心謹慎是具有魔法的特性的事物，它會在將這樣一個體驗致力於並奉獻給一個與學生的個人的演化的模式有關具體的目的的方面利用儀式。在這樣的情況中，一直都會有可能性，學生將會在它通常的演化的旋律的方面是沒有充分做好準備去根據可被取得的能量的強化的流入調節它的知覺。

Thus, it is not our recommendation that such substances be utilized, for the barriers, indeed, will be altered in a significant fashion, and the increased opportunity for learning which is presented the student must be, in our opinion, balanced with the increased opportunity for utilizing such an experience in a metaphysical manner that is adequate to the opportunity offered.

因此，我們並不推薦這樣的物質被使用，因為，屏障，確實將會用一種有效的方式被改變，被呈現給學生增強的學習的機會，在我們看來，必須，藉由用一種對於被提供的機會是足夠的形而上學的方式利用這樣一個體驗的增強的機會所平衡。

The student of the mystery of creation has in its life pattern a rhythm, a song, if you will, which is unique to each student. There are times during which the pace or movement or dance of the melody shall be quickened, and there are likewise times when it shall be slowed. And there shall be opportunities for the variation and acceleration on new experiential levels for each seeker. These present themselves as a function of the student's utilization of catalyst efficiently within its daily round of activities. When the student is properly prepared, then, by its own progress in the efficient utilization of catalyst, the increased opportunities are then presented to the student. To seek to jump ahead, shall we say, and gather for the self the opportunity for an acceleration

of the process of learning is a risk, shall we say, which, we have attempted to explain, may provide those opportunities, but in a fashion which is randomly generated and which must be properly prepared for by the student. The student which is able to utilize such substances in a magically or metaphysically appropriate fashion is rare, yet such students exist.

造物的奧秘的學生在其生命模式中擁有一個旋律，一首歌曲，如果你們願意這樣說的話，這個旋律對於每一個學生都是獨一無二的。會有一些時間，在其中去掉的步調、運動或者舞蹈將會被加快，一樣地會有一些時間，在其中它將會被減慢。每一個尋求者都將會擁有在新的體驗的層次上的改變與加速的機會。這些機會會將它們自己呈現為一種學生在它的日常生活的活動中對催化劑的有效的利用的一個機能。當學生是適當地做好準備的時候，接下來，藉由它自己的在對催化劑的有效的利用的過程中的發展，增強的機會接著就會被呈現給學生了。去尋求去，容我們說，往前跳，並為自己收集對學習的過程的一種加速的機會，這是一種，容我們說，冒險，我們嘗試去解釋的事情是，冒險可能提供那些機會，但確是用一種被隨機產生的方式提供的，這種方式是必須要被學生適當地做好準備的。能夠用一種在魔法性地或者形而上學地適當的方式利用這樣的物質的學生，是罕見的，而這樣的學生是存在的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: No thank you.

N：沒有了，謝謝你們。

I am Laitos, and we thank you, my sister.

我是 Laitos，我們感謝你，我的姐妹。

(Tape ends.)

(磁帶一面結束。)

May 10, 1987

1987-05-10 工作與結果 (R)

Group question: The question, of a general nature, is what lesson is to be learned when goals seem unattainable after a great deal of effort has been expended?

團體問題：問題是具有一種一般性的特性的，問題是，當在大量的努力已經被花費之後但卻似乎無法達成目標的時候，我們在其中需要學習什麼功課？

(Happy Birthday, Jim McCarty!)
(生日快樂，Jim McCarty!)

(Carla channeling)
(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great blessing to us to be asked to share this meditation with you, and we would pause with you for a few moments of silent meditation so that we may truly become one with you and flow in harmony and in rhythm with your thoughts and your needs at this time. We shall pause. We are Q'uo.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，被請求與你們一起分享這次的冥想對我們是一種巨大的祝福，我們會與你們一起在靜默冥想中停頓一些片刻，這樣我們就可以真正可以與你們合一，並在此刻在協調一致中，在旋律

中與你們的想法以及你們的需要一起流動。我們將暫停。我們是 Q'uo。

(Pause)
[停頓]

We are again with this instrument. We are Q'uo, and again we greet you in the love and the light of the One Who Is All. Your query is concerned with what your peoples call ambition, an ambition to succeed, an ambition to fulfill the potential. It is based upon an interesting supposition among your people, namely that something smaller than the life experience of the life itself is that which is called the work.

我們再次與這個器皿在一起了。我們是 Q'uo，再次地，我們在那即是一切的太一的愛與光中向你們致意。你們的詢問涉及到你們的人群所稱的抱負，一種想要成功的抱負，一種想要實踐潛能的抱負。這是基於在你們的人群當中的一個有趣的假定，也就是說，有某個事情是比對生命其自身的生命體驗更小的，那個事物

就是被稱之為工作的事物了。

The difficulty in recognizing one's true work seems to stem from that distorted value which your peoples place upon that tool of power which your peoples call the money. It is assumed that that which is done in exchange for money is that which is the work, and it is assumed that, therefore, even when one is not receiving money for something, one may still be in a training period for some time, but after a certain time it is assumed that the work itself

shall begin. Such is the distortion which money has created by its distortion among your peoples.

在辨識一個人真實的工作的方面的困難看起來似乎源自於你們的人群已經放置在那個你們的人群稱為金錢的力量的工具上的扭曲的價值。人們假設為了交換金錢而被做的事情就是工作之所是，於是人們甚至假設當一個人做某件事沒有收到錢，它可能仍舊要進行一段時間的訓練時期，但是在一定時間之後，人們才假設工作其自身將要開始了。這就是金錢已經藉由它在你們人群中的扭曲創造出的扭曲了。

It is our opinion—and we stress that it is opinion only and is not an irreducible truth—that the only work which may be called “The Work” of any entity is that work done in consciousness during an incarnational period which has a net result as judged by the self after the incarnation of polarizing the entity more and more strongly towards service to the Creator and to others. Thus, life is the work, and work is the life.

我們的意見是——我們強調這只是意見不是最簡約的真理 ——唯一可被稱為任何實體的“工作”(the Work)的事物，就是在一次投生期間在意識中被進行的工作，這個工作所擁有的一個最終結果，就是在投生之後會被自我判斷為讓實體越來越強有力地朝向服務造物主與服務他人極化的結果。因此，人生即是工作，工作即是人生。

This may rearrange the thinking upon the query of this evening, which is, “What is the possible reason for such extended effort and then no expected outcome?”

這可以對在今晚的問題上的思考進行重排了，問題及 “經過如此長期努力之後，沒有得到預期的成果，其中可能的原因是什麼？”

The emphasis upon the outcome is that which has been distorted by your money system. If it is seen that one’s own life is a gift which is going to be created by the self by life’s end within this density, then it may be seen that whether one had an expected or an unexpected outcome for training, that the actual work lay not in results, but in attitudes and biases which have been gained during the training, and that this process would go on regardless of the outer circumstances changing by apparent success or apparent failure.

對結果的強調是已經被你們金錢系統扭曲了的事物。如果你可以看到一個人自己的人生即是一個禮物，它將會在生命在這個密度中的結束之前被自我創造出來，那麼你可以看見，不管一個人對於訓練是否擁有一個預期的成果，真正的工作並不在於結果，而是在於訓練期間已經被取得的態度與傾向，無論外在的環境是否會因為表面上的成功或者表面上的失敗而改變，這個過程都會繼續下去。

Let us back up a bit and speak in a deeper way, as you know we are fond of doing, my children. You know that each of you is a perfection unique and amazing to the Creator, just as the Creator is unique and amazing, mysterious and wonderful to each of you. You know that as you gaze upon each other, you gaze upon the face of great mystery. And yet, somehow each entity manages to stop the ears and blind the eyes of the miracle of each moment

in order that it may function in what is seemingly the here and now of a hustle-bustle life experience.

我的孩子們，讓我們退後一點並用一種更深入的方式發言，如你們知道我們希望做的一樣。你們知道每一個人對於造物者都是一種獨一無二且驚人的完美；正如同造物者對於你們每一個人而言皆是獨特、驚人、神秘與美妙的。你們知道當你凝視彼此，你們凝視著具有巨大的神秘的面孔。然而，以某種方式，每一個實體

設法捂住耳朵並蒙上眼睛，與每一個片刻的奇跡隔離，以便於它可以在看似屬於一場忙碌嘈雜的人生經驗的此時此地中正常運作。

How blessed it feels to kick off the shoes of the workaday world, to tuck a metaphorical piece of grass between the teeth and gaze into the metaphorical open sky for daydreaming. How very, very good it feels to unwind and relax, to let one's mind drift. My children, it is not only pleasant—it is life itself to that entity which dwells within, which is learning the true lessons and doing the true work of the incarnation. 踢掉日常生活的世界的鞋子，在雙齒中間咬住一片比喻的青草，凝視比喻的開闊的天空來做白日夢，這感覺起來是多麼享福的事情呀。去伸展並放鬆，讓自己的心智漂浮，這感覺起來是多麼多麼好呀。我的孩子，這不只是愉快的，對於那個居住在內在之中的實體，它即是生命其自身，它就是在學習的投生的真正的功課，它就是在進行投生的真實的工作了。

We are speaking here of meditation and of those states of mind associated with meditation which may seem to be a waste of time to the civilized mind. We find this word in the instrument's vocabulary has many connotations, and we wish them all to be recognized, for civilization is also an artificiality, and all of those notions and belief systems which arise from the cultural medium which you enjoy can be a deadening and numbing influence upon those who are not aware that at some point it is necessary to remove oneself from the grip of civilization in order that the creature which dwells within in illimitable light might move about, breathe the fresh air of unconstructed thought, and go deeper and deeper into that portion of mind which is nourished by light and love and contemplation and which gives as fruit of this kindness from the conscious mind a harvest to the conscious mind of health and right knowledge. The aid which meditation may yield to an entity is equal to that entity's desire for that aid. 我們這裏談及的是冥想，以及那些與冥想聯繫在一起的心智的狀態，對於文明的頭腦，冥想可能看起來似乎是一種浪費時間。我們發現在這個器皿的辭彙表中，文明這個詞語擁有許多的含義，我們希望它們全都被識別出來，因為文明同樣是一種人造物，所有那些從你們現在所享受的文化性的媒體升起的觀點與信念系統，都能夠成為對實體是一種令人暗啞與令人麻木的作用，這些實體尚未察覺到在某個位置它需要將它自己從文明的支配中移除，以便於居住在內在之中的那個生靈可以在廣闊無邊的光中四處移動，呼吸沒有構架的想法的新鮮的空氣，越來越深地進入到心智的那個被光與愛所滋養的部分之中，進入到沉思以及那個作為這種來自於有意識的心智的好意的成果而給予了有意識的心智一種具有健康和正確的知識的收穫物的事物之中。冥想可以對一個實體產生出的幫助，是等同於那個實體對於那個幫助的渴望的。

There is no desire which is not fulfilled, and when one feels that one has worked for a long period of time and yet the goal has not been accomplished, it is often interesting to go back and reexamine the deep desires of the heart and mind. It may be that there is a far, far deeper desire for the deeper learning which is brought about when one has a long-standing and seeming failure. This consciousness of clay feet and imperfection causes a kind of unhappy tension which is called suffering, and this suffering creates a frame of mind in which the deeper senses become more and more sensitive and begin to make choices.

沒有任何渴望是沒有被實現的，當一個人感覺已經工作了一段長時間，而目標尚未被完成的時候，後退並重新檢驗心與心智的深沉渴望，這經常會是有趣的事情。當一個人經年累月承受表面上的失敗，可能會是，有一種遠遠、遠遠更為深入的對於更深的學習的渴望被產生出來了。這種具有膽怯與不完美的意識會製造一種類型的被稱之為受苦的不快的緊張，這種受苦創造一個心智的架構，在其中更為深入的感知變得越來越敏感，並開始做出選擇。

We question each who has an unfilled dream whether in the suffering which has gone into disappointment there has not been a great deal learned which could never have been learned in the face of continued contentment and happiness.

我們詢問每一位擁有一個未實現的夢想的人，在那種已經形成了失望的受苦中，難道你不已學習到了大量的事情，而那些事情是你在長期滿意與快樂從未學到的。

The strength of desire is the measure of the result of desire, for the universe is completely rhythmical and responds to that which is asked. There is a spontaneous simultaneity about existence, and in that still point, as one of your poets has called it, it is truly there the dance is. When one finally rests in meditation after great suffering and hoping and seeking, one may finally get a glimpse of what has been learned by the deep self.

渴望的力道是渴望之結果的度量，因為這個宇宙是全然韻律的，它回應被請求的事物。在存在性的周圍會有一個自發的同時性，在那靜止點之中，如你們的一位詩人所稱，那是真實舞蹈之所在。當一個人歷經巨大的苦難、希望與尋求之後，

並最終在冥想中歇息的時候，他最終可以瞥見深邃自我已經學到的東西。

To those to whom that glimpse has been given, no suffering ever seems so hard again, for those are the ones fortunate enough to grasp the deep reality, which is that in terms of the deeper desire of the heart they have not been unsuccessful at all, but instead successful beyond their dreams.

對於那些已經獲得那種瞥見的人們，再也沒有什麼苦難顯得如此之困難了，對於那些足夠幸運以抓到深邃實相的人們，就內心的更為深入的渴望而言，他們根本就不是不成功的，而是相反令人無法想像地成功的。

You see, my children, the movement in development of personality is from the surface of things, deeper and deeper into them, until finally the seeking and

the sought become one; one thing, so that you are not meditating, but finally you are the meditation, and this meditation is your perfect poem, your arrangement of your consciousness, and you know in an instant that this consciousness is the gift which you shall give to the Creator, and so no longer can you feel unsuccessful.

你看，我的孩子，在人格發展的過程中的運動，是從事物的表面不斷移動到更深入的境地，直到最終，尋求與被尋求的事物合而為一，成為同一個事物，於是你不只是在冥想，最後你成為冥想，這個冥想是你完美的詩篇，對你的意識的整理，於是你瞬間知道這個意識將是你要獻給造物主的禮物，於是你就不再能夠感覺是不成功的了。

We are aware that the moments when one accepts the self as the Creator must be few and far between for those of you who dwell in third density, for it is the function of your physical illusion to fool you quite efficiently. If you do not suffer in some way, if you are not made uncomfortable by circumstance, shall you seek at all? We found in our studies that our third-density experience was not as vivid as the experience which you have upon your planet. This is due to the fact that our Logos, as we find this instrument to use the word, did not choose quite so vivid an archetypical expression of the one infinite Creator.

我們覺察到，對於你們這些居住在第三密度的幻象中的人，一個人在其中會接受自我為造物者的時刻必定是少有與稀少的，因為你們的物質性的幻象的功能就是相當有效地愚弄你。如果你沒有在某方面受苦，如果你不是被環境弄得不舒服，難道你還會尋求嗎？我們在我們的研究中發現，我們第三密度的經驗並不如你們在你們的地球上擁有的經驗那麼生動。這是由於我們的理則，如我們發現這個器皿對這個詞語的使用一樣，並未選擇如此相當鮮明的一個對太一無限造物者的原型性的表達。

You, in the planetary sphere you enjoy, have an especially excellent illusion. How then are you to embrace yourself and the consciousness within you in the midst of an illusion which delivers to your consciousness a distorted and incomplete report of the self? Again, we suggest meditation, that in the still moments of meditation, you might come upon yourself, and, not looking directly, still recognize that self as both self and a greater Self. And in the greater Self's persona, perhaps you shall catch a glimpse of the glory that lies within you. 你們，在你們享受的地球上，擁有一個格外優秀的幻象。接下來，在一個向你的意識傳遞了一個扭曲且不完全的自我的報告的幻象當中，你要如何擁抱你自己以及在你內在之中的意識呢？再一次，我們建議冥想，在冥想的靜默的時刻中，你可以遇到你自己，不是直覺看到，但仍舊將那個自我同時識別為自我和一個更大的大我。在那個更大的大我的人格中，也許你將會對存在於你內在之中的榮耀得到一瞥了。

The development of faith and will is in large part a development of the will to seek and the faith to keep on seeking. A persistent, sustained seeking throughout an incarnation, regardless of any results that appear within the

incarnation, is in our opinion the very best gift which can be created by you. You are creating a life, and you shall not be done in that great career until your last breath has left the physical vehicle and you yourself move from space/time into the time/space of metaphysical life, that greater life which you hunger for while caught within the clumsy prison of the physical vehicle. You shall be light and free. You shall be full of light and full of freedom. Yet, here and now, within the prison of the earthly body, is your great chance to be faithful to your own consciousness.

對信心與意志的發展，在很大的部分是一種對去尋求的意志以及對於去保持那種尋求的信心的發展。不管在投生中出現的任何結果，一種貫穿一次投生的堅持不懈的、持久的尋求，以我們的看法，這是你所能創造的最佳禮物。你正在創造一次生命，直到你最後的呼吸已經離開了物質性載具，並且你自己從空間/時間移動進入形而上學的生命的时间/空間，進入到那個更大的生命之前，你偉大的事業都不算完成，在你被囚禁於物質性載具的你將這個笨拙的監獄之中的時候，你是極其渴望那個更大的生命的。你們將會是充滿光與自由。然而，此時此地，被囚禁在塵世身體中，卻是你對你自己的意識有信心的偉大的機會。

So seek, my children, seek always, and know that while it is well to move according to the tides of circumstance, it is far more deeply helpful to have an inner life which is completely independent of outer circumstance, a life in which meditation and contemplation are both that which is desired and among the fruits of that desire. If you are not enjoying your meditations, may we suggest that you vary the conditions under which these meditations occur. And do not refrain from meditating because of a difficult patch, for in any difficulty, yet to remain faithful to the seeking is a very helpful thing for one who wishes to polarize more and more towards service to the Creator and others. The development of that will which under the velvet offers the strength is much recommended.

因此，我的孩子們，尋求吧，一直尋求，並知曉儘管根據環境的潮汐而移動是很好的，遠遠更為深入地有幫助的事情是，去擁有一個與外在的環境完全獨立的內在的生命，在這樣一個生命中，冥想和沉思同時是被渴望的事物以及在那種渴望的成果當中的。如果你們並不喜歡你們的冥想，容我們建議，你們改變這些冥想在其中發生的情況。不要因為一個困難的補丁而避免冥想，因為在任何困難中，對尋求保持有信心，對於想要越來越極化朝向服務造物者以及服務他人的人而言是十分有幫助的事情。對於那種意志的發展是備受推薦的，那種在天鵝絨之下的意志將會提供力量。

We find that there are queries within the group this evening, and we would like to answer as many of them as we may. We would at this time transfer this contact to the one known as Jim, We are those of Q'uo. We thank this instrument and would now transfer.

在這個傍晚，我們發現這個團體有一些問題，我們想要盡可能多地回答它們。我們會在此刻轉移這個接觸到被知曉為 Jim 實體，我們是 Q'uo 群體，我們感謝這個器皿並現在就轉移。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to respond to those queries which those present may have for us. We remind each that we offer but our opinions and wish to appear not as an authority, but as brothers and sisters who seek as you seek on the same journey of seeking. May we begin, then, with a query?

我是 Q'uo，再次地，我在愛與光中通過這個器皿向你們致意。我們很榮幸在此刻提供我們自己來嘗試去回答那些在場的人可能會給我們的問題。我們提醒每位我們提供的只是我們的意見，我們不希望作為一個權威而出現，而是希望作為和你們一樣在相同的尋求的旅程上尋求的兄弟姐妹而出現。那麼，我們可以用一個問題開始嗎？

Questioner: Yes, I have a question. Recently I read some literature concerning crystals and their properties and their value, and I've also read things in the

past that said the opposite of what I have recently read. One is positive and the other one is negative. Could you comment on the use of crystals to a person who is seeking what value they have maybe in helping a person to polarize their—I guess, their direction of seeking? Anything you could say

about crystals would be appreciated. 發問者：是的，最近我讀到一些關於水晶、它們的屬性以及它們的價值的文獻，我在過去已經讀過一些事情，它們和我最近讀到的內容是相反的。一個是正面的，另一個是負面的。你可否評論對於一個尋求者，水晶有什麼用處，在協助一個人

極化它們的——我猜想是，它們的尋求的方向的方面，它們可能擁有什么價值嗎？在關於水晶的方面，你們能夠說的任何的事情都會是被感激的。

I am Q'uo, and we find that there is much that can be said upon this topic, and it is our desire to speak in those areas which might be of most use in this instance. Any aid of the nature of the crystal that an entity employs in its journey of seeking may be valuable in that seeking according to the desire and purity of desire for polarization that the entity contains within its heart of being as it utilizes the crystal or any other gadget, shall we say, for it is the crystallization of the self or the personality of the self which is the process of evolution for each seeker.

我是 Q'uo，我們發現在這個主題有許多可以說的，我們的渴望是在那些可能在這個情況中具有最大的用處的區域中發言。一個實體在它的尋求的旅程中應用的任何具有水晶的特性的輔助物，根據那個實體在它的存有的核心之中包含的對極化的渴望與渴望純度，在那種尋求中可能是有價值的，如同它利用水晶或者任何其他，容我們說，小玩意一樣，因為每一個尋求者的演化的過程恰恰就是對自我的結晶或者自我的人格結晶。

As the seeker is able to regularize the thoughts, desires, actions and words that proceed from its being, and to focus these energies in a manner that partakes of service to others toward a positive polarity, the entity is making of itself, and more specifically the energy centers or chakras of the metaphysical

self, a kind of crystal that accepts the white light of the one Creator and refracts it in a balanced fashion so that each energy center lends its distinctive coloration of vibration and yields again the white light.

當一個尋求者能夠規律化從它的存有發生的思想、渴望、行動與話語，並且將這些能量用一種參與到服務他人的方式向著一種正面性的極性聚焦起來，這個實體就正在使自已，更明確地說，使得形而上學的自我能量中心或者脈輪，成為一種類型的水晶，這種水晶能夠接收太一造物者的白光，並且以一種平衡的方式折射，這樣，每一個能量中心都添加其獨特的振動染色，並再次產出白光。

If an entity wishes to accelerate the process of evolution, the process of utilizing catalyst in the daily round of activities, and gleaning from that catalyst the bias in consciousness towards service, then the entity may seek to share that quality of polarization with others by means of the healing that is possible in the use of the crystal. This healing is a process which is first used upon the self as the entity gathers the experience of its journey and allows the fruit of this experience to move through its being, to enter into the crystal and resonate in harmony with it and become amplified by this harmonic resonance and move to an other self that is in need of the kind of balancing of energy centers which your peoples term healing.

如果一個實體想要加速演化的過程，以及在日常生活的活動中利用催化劑的過程，同時從那個催化劑在意識中收集朝向服務的偏向性，那麼該實體可以藉由在使用水晶的過程有可能的療愈的途徑來與其他實體分享那種極化的特性。這個療愈的過程首先用於自我，當該實體在人生旅程上累積經驗，並且允許經驗的果實穿越其存有進入水晶，與之產生和諧共振，然後透過這股共振得到擴大；接著移動到其他需要那種你們稱之為療愈的對能量中心的平衡的實體。

As the crystal is utilized for the enhancing, the balancing, or the healing of the energy centers of self or other self, it must, however, be understood that there is the attendant responsibility to utilize the increased energy patterns or intensified patterns in a manner congruent with the chosen polarity, for, indeed, the enhanced experience carries the responsibility to be utilized in a manner that is as pure an offering of love to the one Creator as the seeker is able to make.

當水晶被利用來增進、平衡、或療愈自己或其他自我的能量中心的時候，無論如何一定要被理解的事情是，會有伴隨而來的責任，責任就是去用一種與被選擇的極性協調一致的方式來利用增強的能量模式或者強化的模式，因為確實，被增強的體驗會要求這種責任用這樣一種方式被利用，即一個尋求者用它所能夠產生的盡可能以純粹的方式奉獻愛給太一造物者。

May we speak further, my brother?

我們可否進一步講述，我的兄弟？

Questioner: No, thank you. That was very good.

發問者：不用了，謝謝你，講得非常好。

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

我是 Q'uo，我們感謝你，我的弟兄。是否有其他的詢問？

Carla: So what you're saying about the lesson of working hard for a goal and the goal not being accomplished is—you're saying that it is if that trying has crystallized or regularized that person's metaphysical personality, then the real goal of creating a better crystallized personality is being done, and therefore the real goal is being accomplished, and it just looks like the goal is not being accomplished. Is that right?

Carla： 所以你們正在談及的為了一個目標努力工作，但沒有達成目標的課程是——你們正在說，若這個嘗試已經結晶化這個人的形而上人格，那麼創造一個更好地結晶的人格真正的目標就被進行了，因此，真實的目標是在被完成的，它僅僅看起來似乎是目標沒有被完成。這是對的嗎？

I am Q'uo, and we find that you have in general summarized that which we have attempted to offer this evening in response to the query offered us ... 我是 Q'uo，我們發現你已經大致上總結我們 今晚在回應被提供給我們的問題的過程中嘗試去給予的內容了.....

Carla: But sometimes people succeed wildly, or at least adequately. I mean, not everyone has goals that they haven't achieved. So, are the people who are actually seemingly successful less so?

Carla： 但有時候人們大大地成功，或者至少是充分地成功的。我的意思是不是每個人都無法達成目標，所以 那些實際上看似成功的人並沒有那麼成功？

I am Q'uo, and we have not yet finished the response, and would at this time attempt to cover the additional information that you have requested. It is our observation that the peoples of your planet have so succeeded in placing about the mind complex those veils which shield it from far-seeing and becoming aware of the deeper patterns of experience that are realized in each incarnation and the work done in each incarnation, that the efforts of any one seeker in the metaphysical sense are largely unknown to that seeker, for what you seek within your illusion is the quality known as love or compassion and the expression of that compassion or attitude of compassion within the consciousness in such a focused fashion that one polarizes the being so that it is more and more able to accept increased love and light energy from the one Creator, and proceed therefore upon the path of evolution.

我是 Q'uo，我們剛才還沒完成那個回應，我們會在此時嘗試涵蓋你已經詢問的額外資訊。就我們的觀察，屬於你們的星球的人已經如此成功地在心智複合體周圍安置罩紗，罩紗遮蔽了心智的遠觀(far-seeing)能力，並使得其無法察覺到在每一次投生中要被認識到的體驗的更為深入的模式以及在每一次投生中被進行的工作，以至於從形而上的角度來看任何一個尋求者的努力成果對於那個尋求者大部分是未知的，因為你們在這個幻象中尋求的是那種被知曉為愛或慈悲的品質，以及用這樣一種聚焦的方式在在意識中對那種慈悲或者慈悲的態度的表達，這樣一個人就可以極化存有，以致於它越來越有能力接受來自太一造物主的增強的愛與光能量，並因此在演化的道路上前進。

The polarization prepares the personality that it might be able to accept the increased energy of vibration in a stable manner without disintegration. The ability to discern the precise manner by which this process is accomplished is a lesson which lies beyond that which you now attempt to learn, and is described by many as that known as wisdom. Those of your peoples within third density who seek the lessons of love do well to gain even a small portion of that lesson, and do not yet reach the quality or lesson of wisdom which allows the clear perception of the white light in its movement throughout all of creation.

極化過程準備該人格體，好讓它可能能夠用一種穩定的方式在不會瓦解的情況下接受增高的振動能量。分辨這個過程藉由其被完成的精確的方式的能力是一個存在於你們現在嘗試去學習的課程之外的課程，這個能力被很多人描繪為被知曉為智慧的事物。你們那些處於第三密度中的尋求愛的功課的人，即使在完成那門功課的一小部分的方面都是做的很好的，而你們卻尚未抵達智慧的課程或者品質，智慧的課程允許對於白光在其在貫穿所有的造物的移動中的清晰的知覺。

Thus, the qualities which you seek to nurture within your being, those of will and faith to persevere in the seeking of love, are those qualities which discipline the personality in a fashion which allows further seeking and further progress upon the journey of seeking. The process is largely unseen, and not dependent upon the outcome for particular effort or group of efforts within an incarnation that are designed by the seeker as its attempt to polarize in consciousness.

因此，你們尋求在你們的存有中去滋養的那些特性，那些對在對愛的尋求中的堅持不懈的意志與信心的特性，就是會用這樣一種方式的鍛煉人格的特性，這種方式允許在尋求的旅程上的更進一步的尋求與更進一步的發展。這個過程大部分是無形的，並不仰賴特定的努力的結果，或者在一次投生中的尋求者設計為它在意識中進行極化的嘗試的努力的集合的結果。

The attempt and the intention are those qualities which further enhance the will and faith and thus the polarization of the being, and it is these qualities that one works upon when one seeks to survive the moments and long periods of disillusionment, confusion, frustration and the various trials that test the entity's dedication to service and to seeking. And these moments of difficulty are seldom appreciated amongst your peoples as being those times during which the greater work is accomplished.

嘗試與意圖就是那些將進一步增強意志與信心，並從而極化存有的特性，在一個實體尋求經受住這些片刻，經受住幻滅、混淆、挫折、與各式各樣的會考驗實體對於服務與尋求的奉獻的磨難的漫長的時期的時候，一個人在其上工作的就是這些特性了。而這些困難的時刻很少被你們人群欣賞，並將其視為在其中完成更偉大工作的時期。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and am again with this instrument. We shall continue.
我是 Q'uo，我再一次與這個器皿在一起了。我們將繼續。

It is often those times of the seeming accomplishment of a goal which one has long sought that seekers look to as a sign of work well done. However, we would suggest that there is little possibility of entities within your illusion ever being able to see with eyes clear enough to know when work has truly been accomplished, and it is those times of difficulty in general which are most valuable to the seeker of truth. Truly, there is no means by which one cannot serve and seek to be of more service, yet it is far better to continue the effort of seeking with great perseverance and without the necessity of counting the return that is most valuable to the seeker within your illusion, for the fruits of your seeking are metaphysical in nature and escape, for the most part, detection by those within your illusion.

通常，當尋求者表面上達成一個它已經尋求了很長時間的目標的時候，他會期待將這些時刻視為是一個工作被很好地進行了的記號。然而，我們的看法是在你們幻象中，實體幾乎不可能足夠清楚地知道何時工作真正地已經被完成了，一般而言，恰恰就是那些困苦時期對於尋求真理者，是極其有價值的事物。實際上，一個人是沒有辦法不去服務且不去尋求進行更多的服務的，然而遠遠更好的方式是，帶著巨大的堅持不懈繼續尋求的努力，卻無須數算那種對於在你們的幻象中，的尋求者極其有價值的回報，因為你們尋求的果實是形而上的，且在大多數時候，是那些在你們的幻象中的人無法發覺的。

May we speak further, my sister?
我們可否進一步講述，我的姐妹？

Carla: I'd like to take the opportunity to ask one more question, with apologies to everyone else for the hogging the questions, because I have a stake in this myself. (Name) is not the only one who keeps thinking that surely there is an outcome that has not been achieved, and I'm learning a lot tonight too. Two years ago I lost a very, very dear friend, my beloved companion Don Elkins, and it was very sad the way it happened. My mind has been full of the sadness of it ever since. And even as I come up to such a joyous occasion as my wedding, and even as I'm involved in very, very happy preparations, yet still the sad parts haunt me. And it's as though I were Don, thinking Don's thoughts during the time that he was suffering, and so I still suffer. Even though I'm sure he himself has gone on, yet I still suffer with him in those last days and minutes of his life when he really felt alone and there was nothing I could do about it.

Carla：我想趁這個機會再問一個問題，由於霸佔發言權，我向所有其他人道歉，因為我在這裏有個我自己的重大的利害關係。(名字)並不是唯一一個讓我一直思考肯定會有一種尚未已經被取得的結果的人，我今晚同樣在學習很多東西。兩年前，我失去一個非常、非常寶貴的朋友，我摯愛的夥伴 Don Elkins。它發生的

方式十分令人憂傷。從那個事件以後，我的心智一直充滿著悲傷。即使我 遇到了 好比我的婚禮之類的一個喜悅的場合，甚至當 我很快樂地準備婚禮的同時，那憂傷的部分依然縈繞著我。仿佛我就是 Don，並在那段他在受苦的時期中，思考 Don 的想法，於是我仍然在受苦。縱使我確定 他自己已經向前邁步，我卻依然與他一起在他生命最後的日子與時分中受苦，在那個時候他真的感覺孤單，而我對其什麼也不能做。

And I just wonder, is there an intrinsic value to this suffering that I go through? I know that a lot of the work that I've done in the last year is the result of some of the deepest suffering that I went through in which I discovered a lot about my own personality and how to be a powerful personality. Should I just rejoice in this continued suffering, and assume that there is an intrinsic value in it? Is there an intrinsic value to suffering? Or being unfulfilled—let's make it more general.

我只是在想，我所經歷的 這種苦難是有一種內在的價值的嗎？我知道我在去年完成的許多工作是我已經經歷的某種最深入的受苦的結果，我在這過程中發現許多關於我的人格的東西，以及如何成為一個強有力的人格。我是否應該單純地在這種持續的受苦中歡慶，並假定在其中是有一種內在的價值的嗎？或者說，它是未完成的嗎——讓我們使得它更加一般性。

I am Q'uo, and again, my sister, we remind you that the true nature of your experience is that which is hidden for the most part from your ability to sense or perceive. Indeed, there is value in suffering. Have you not produced a fruit from the suffering? Can this not nourish others? In the larger sense, the Creator is able through your suffering to be glorified as the suffering is borne with a joyous heart, for it is the expression, then, of the discovery of love where one would not expect to find such.

我是 Q'uo，再次地，我的姐妹，我們提醒你，你的體驗的真實屬性，就是絕大部分被隱藏起來使得你無法感覺或觀察到的事物。確實，在受苦中有價值。難道你尚未從苦難中產出一種果實嗎？難道這果實沒有滋養他人？更廣義地說，當你懷著一顆喜悅的心忍受苦難，造物主能夠透過你的苦難而被榮耀；因為這是一個人在它並未期待找到愛的地方發現這樣的愛的表達。

It is not often or expected that each seeker will find even a small measure of love in a conscious fashion within any portion of the life experience which is devoted to suffering. Yet, it is true that within each such moment exists the one Creator, whole and perfect, full of joy and balanced in love and light. As the seeker who suffers discovers more of that joy in the moments of suffering, thus does the seeker remove yet another veil that covers the greater view from inner and outer eyes.

每一個尋求者想要在被奉獻給苦難的人生體驗中的任何部分之中都用一種有意識的方式找到甚至一種少量的愛，這並不是會經常發生會會被期待的事情。然而，確實在每一個這樣的時刻都存在著一個造物者，完整與完美，充滿喜悅，平衡於愛與光之中。當受苦的尋求者在受苦的時刻中發現更多的那種的喜悅的時候，尋求者因此就揭開了另一層 從內在和外在的眼睛遮蔽了更大的視野的罩紗。

May we speak further, my sister?

我們可否進一步講述，我的姐妹？

Carla: No, Q'uo. I thank you.

Carla： 不了，Q'uo，我感謝你。

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

我是 Q'uo，我們感謝你，我的姐妹。是否有另一個的詢問？

Questioner: Q'uo, concerning the crystal, does the crystal have any value to—does it have any extra special value unto itself, if it is just left where it is or if it is just, not utilized, just as a crystal? What value over and above anything else does a crystal have?

發問者： Q'uo，關於水晶，水晶有任何價值——如果它沒有被人利用，只是僅僅作為一個水晶被放在那邊，它自身有什麼額外的特別價值？一個水晶有什麼超過或者高於任何其他事物的價值嗎？

I am Q'uo, and we see that there are many ways in which we may respond to this query. We see the query focuses primarily upon value determined by use, or in a more general sense, the value of the thing in itself. Indeed, the creation known as a crystal has value, as does any portion of the one Creation, and has more particular value as a regularized portion of light which may in an harmonic fashion intensify the movement of light. Thus, the crystal is that which offers a passageway for light of a metaphysical nature to move and to offer itself in service to other portions of the one creation by enhancing the beingness of the vicinity in which the crystal resides. This quality is like unto the faucet which in your domiciles offers the nourishment to those in thirst and need of refreshment.

我是 Q'uo，我們看見有許多方式來回應這個詢問。我們看見這個詢問主要聚焦在被用途決定的價值，或者在一種更為一般性的意義上，事物在其自身的價值。確實，被稱為水晶的創造物有其價值，一如太一造物的任何部分。它更特別的價值是做為光的一個規律化部份，這個部分可以用一種和諧的方式強化光的移動。因此，水晶提供一個通道給具有一種形而上學的屬性的光以移動，並提供它自己藉由增進水晶存在於其中的周遭環境的存在性而服務太一造物的其他部分。這種

品質就好比你們居家的水龍頭，它會為那些口渴以及需要恢復精力的人提供滋養。

May we speak further, my sister?

我們可否進一步講述，我的姐妹？

Questioner: Thank you. That did answer it.

發問者： 謝謝你，那確實解答了我的問題。

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

我是 Q'uo，我們感謝你，我的朋友。是否有另一個的詢問？

Carla: We'd just like to thank you very much for being here tonight.

Carla：我們只想好好謝謝你，今晚來到這裏。

I am Q'uo, and we find that for the moment we have exhausted those queries which have been presented to us with joy and sincerity, and we thank each for these gifts of your love. We have enjoyed this opportunity to share with you our journey of seeking, and we look forward, as you would say, to those times within your future gatherings that we may so join this group again. We are known to you as those of Q'uo, and we leave each at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們發現我們暫時已經耗盡了那些已經帶著喜悅和真誠被呈現給我們的問題了，我們為 這些具有你們的愛的禮物 感謝每一位。我們享受 這個與你們一起分享我們的尋求的旅程的機會，以你們的說法，我們期待在你們未來的集會

中的那些我們可以這樣再次加入這個團體的時刻。我們是你們知曉的 Q'uo 群體。我們在此刻在太一無限造物者的愛與光中離開你們。Adonai，我的朋友，Adonai。

(Carla channeling)
(Carla 傳訊)

I am Nona. I greet you in the love and in the light of the infinite Creator. We have been called to this group this evening to offer our healing sounds and we thank this group for requesting healing. We are not much used to words, and so will take leave [of] you except for our song. We are those of Nona.

我是 Nona，我在無限造物者的愛與光中向你們致意。我們 今晚已經被召叫到這個團體當中提供我們的療愈之聲，我們感謝這個團體請求 療愈，我們不大習慣言語，所以我們留下我們的歌聲。我們是 Nona 群體。

(Carla channels a healing melody from Nona.)
(Carla 傳導一首來自 Nona 的旋律)

May 13, 1987

1987-05-13 *Quanta* : 內在與外在的平衡

(Carla channeling)

(*Carla* 傳訊)

I am Quanta. I greet this company in the love and in the light of the infinite Creator. It is my privilege to have been called to this group, and we are most thankful for this honor. We would speak briefly through this instrument and attempt to continue through all the instruments, for we wish to exercise the new channel known as W in a more creative fashion during this working, if the instrument is in agreement. The philosophical thoughts which we wish to impart are indeed general, yet we hope they are helpful. It is our desire to express through each channel's words some thoughts concerning meditation and the balance that love may bring to the hurly-burly of day-to-day activity. We offer you then a meditation of [all this.]

我是 *Quanta*。我在無限造物者的愛與光中向這個陪伴致意。我們很榮幸已經被這個團體呼喚了，我們為這個榮耀是極其感謝的。我們會簡短地通過這個器皿發言，並嘗試通過所有的器皿繼續，因為我們希望在這個工作期間用一種更有創造性的方式來訓練被知曉為 *W* 的新的器皿，如果器皿同意的話。我們希望去傳授的哲學性的想法確實是一般性的，而我們希望它們是有幫助的。我們的渴望是去通過每一個管道的言語表達一些在關於冥想以及愛可能帶給喧囂嘈雜的日常生活的活動的平衡的方面的想法。我們接著會提供給你們對所有這些的一個冥想。

Across the infinite expanse of interstellar space lies strewn the Creator's field of celestial flowers—the seeds of consciousness. Each sun, held in perfect stasis while constantly moving by the dynamics of all of the fields which surround it, which are part of it, which it has created. Each sun which contains planets in turn washes the balance of those beings which dwell upon the surface of the planet, for many inhabited planets there are. And within each planet those flames, flickering with consciousness, which are called humankind upon your planet, create in their turn an infinity of small and large thoughts, thrown off and rotating as planets about the sun.

橫跨星際的空間的無限的廣袤，在造物者的原野中散佈著天上的花朵——意識的種子。每一個恒星，都是保持在完美的靜態平衡之中，而又同時藉由包圍著它，是其一部分以及它已經創造出來的所有的場域的動力性而持續不斷地移動。每一個包含有行星的恒星，都會相應地衝擊那些居住在行星的表面上存在的平衡，因為存在有很多有實體居住的星球。在每一個行星中，那些與意識一起閃爍的火焰，即在你們的星球上被稱為人類的事物，相應地創造了無限數量的大大小小的想法，它們被扔出來並如同在恒星周圍的行星一樣地旋轉。

Thus, the entity whose mind is in balance is sustained and sustaining just as is your sun; held in place and holding in place by its planets—the thoughts, the children of its love. And when the mind is not in balance, then do the thoughts become confused and go awry, for the Creator's hand is not in the midst of them, that creator being your own consciousness. When that which

has been created achieves ascendancy over the Creator, then are things truly out of balance. How blessed it is, then, to seek the balance of love and light in daily meditations, for meditation is a wellspring of balance, light and love.

因此，當實體的心智是處於平衡狀態的時候，實體是持久的且就好像你們的太陽一樣是支持性的，是被它的行星——也就是想法，實體的愛的孩子——所支持並支持它們處於適當的位置的。當心智沒有處於平衡狀態的時候，接下來想法確實會變得混淆並出錯，因為造物者的手並不在它們中間，那個造物者就是你自己的意識。當已經被創造的事物取得了高於造物者的主權的時候，接下來事物就真的失去平衡了。接下來，去在每日冥想中尋求愛與光的平衡，這是多麼有福的事情呀，因為冥想就是一種平衡的源泉，光與愛的源泉。

We would at this time transfer this contact to the one known as W, requesting that this instrument merely say what comes into the mind, word by word and phrase by phrase, fearing not, for that which is sufficient shall be given. We commend the instrument on challenging and tuning. We are pleased. We would now transfer. We are known to you as Quanta.

我們會在此刻將這個接觸轉移到被知曉為 *W* 的實體，我們同時請求這個器皿簡單地說出出現在頭腦中的事物，一個詞語接一個詞語，一個短語接一個短語，不要害怕，因為充足的事物就將會被給予。我們在挑戰和調音的方面稱讚器皿。我們是高興的。我們現在會轉移。我們是你們知曉的 *Quanta*。

(Long pause.)

(長暫停)

(W channeling)

(*W*傳訊)

I am Quanta, and I greet you in the love and in the light of the infinite Creator. This instrument is having some difficulty—correction—we were having some difficulty in adjusting to this instrument's (inaudible) in establishing contact with the one known as W. We are now readjusting and making a stronger, more established contact so that there will be less difficulty in utilizing this instrument.

我是 *Quanta*，我在無限造物者的愛與光中向你們致意。這個器皿正在遇到某種困難——更正——我們在根據這個器皿的（聽不見）進行調節的方面，在與被知曉為 *W* 的實體建立接觸的過程中，正在遇到某種困難。我們現在正在重新調節並建立一個更為強有力，更為穩固的接觸，這樣在利用這個器皿的過程中就將會有較少的困難了。

We would like to continue with the story and establish the desire, teach. The Earth is a sphere which has the purpose of radiating energy into the galaxy. The sun also in its turn radiates to the Earth. There is a symbiotic (inaudible) relationship established between the two planets without which neither one would exist. This relationship [is] also established from the balance of the outer and inner roles which one must maintain [with regard] this planet, for it can either be outer or inner, but the combination of the two such that

harmony is achieved between the outer and inner meditation is a way of establishing better harmony between outer and inner by giving to that [end role] which needs to be more firmly established, by quietly sitting and meditating upon all of the ways one becomes more attuned to the inner sanctuary of the spirit, not just the occupation with the physical.

我們想要繼續那個故事，構建渴望並教導。地球是一個星球，它擁有將能量輻射進入到星系中的目的。太陽相應地同樣也對地球發光。會有一種共生的（聽不見）關係在兩個行星之間被構建起來，如果沒有任何一個行星，這種共生的關係就不會存在了。這種關係同樣是從一個人在關於這個行星的方面必須要維持的外在和內在的角色之間的平衡而被建立起來的，因為這個角色能夠成為要麼是外在的角色，要麼是內在的角色，但是對兩者的混合，這樣協調性就可以在外在的冥想和內在的冥想之間被取得了，這是一種在外在和內在之間構建更佳的協調的一種方式，藉由對那個最終的角色給予需要被更為穩固地被構建的事物，藉由安靜地坐著並對所有一個人會與靈性的那個內在的聖所成為更加協調的方式進行冥想，而不是僅僅對物質性的事情進行冥想。

So it is indeed an important daily practice to meditate and find that inner sanctuary and establish a workable relationship with the environment around which we are surrounded. Similar to the Earth and the sun, your outer and inner roles need a balance and communication in order to coexist. If one or the other were to dominate, the balance is disrupted (inaudible).

因此，冥想並找到那個內在的聖所，與在我們被包圍的周遭環境建立一種可行的關係，這確實是一個重要的日常的實踐。類似於地球與太陽，你們的外在的和內在的角色需要一種平衡和溝通交流以便於共存。如果一個或者另一個是支配性的，平衡就會被破壞。

At this time we would like to further establish contact with the one known as W [with aid in developing] a (long pause) another entity. We are pleased with the progress and wish to commend the improvement in the vocal channeling. We have begun quite satisfactorily, and soon we wish to aid in establishing contact through (inaudible). It is quite an honor to be allowed to realize (inaudible) for the purpose of vocal channeling. We wish to thank you all once again for allowing us to do so.

在此刻，我們想要與被知曉為 W 的實體建立更進一步的接觸，[同時幫助發展] 一個(長暫停)另一個實體。我們對進展是高興的，我們希望稱讚在語音傳訊的過程中的進步。我們已經相當滿意地開始了，很快我們希望在通過（聽不見）構建接觸的過程中幫忙。被允許去實現（聽不見）為了語音傳訊的目標，這是相當大的一種榮耀。我們再一次為允許我們這樣做而感謝你們全體。

As we adjust the contact, we are having some difficulty in maintaining with this contact as we adjust to her energy levels. At this time we would like to transfer to the one known as Jim, but we continue to adjust this instrument. We are known to you as the one that is known as Quanta. We will now transfer to the one known as Jim.

當我們調節接觸的時候，我們在保持這個接觸的方面正在遇到某種困難，因為我們是根據她的能量層次進行調節的。在此刻，我們想要轉移到被知曉為 Jim 的實

體，但是我們會繼續調節這個器皿。我們是你們知曉的 *Quanta*。我們現在轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am *Quanta*, and we greet you again through this instrument. It is our desire at this time to allow the one known as *W* to enhance her recognition of the deepened state of meditation and to enhance her ability to receive a discernible contact while in this state so that there might in future experiences become possible the contact from others who wait to speak through this new instrument. When the basic and more mechanical aspects of the vocal channeling process have been mastered to a sufficient degree, it is then that the new instrument may find itself in the position of needing to refine means by which contact is recognized and transmitted, for the new instrument begins to make a progress which then is less mechanical and more inner or metaphysical in nature, this refining having to do with the careful alignment of the inner sensing which will become the most vital tool for the new instrument as it begins another stage of its work.

我是 *Quanta*，我通過這個器皿再一次向你們致意。我們在此刻渴望去允許被知曉為 *W* 的實體增強她對冥想的深入狀態的認知，並增強她在處於這種狀態中的時候接收一個可識別的接觸的能力，這樣在未來的體驗中就會有來自於其他的等待通過這個新的器皿發言的實體的接觸的可能了。當語音傳訊的基本的且更為機械性地面向已經被掌握到一個足夠的程度的時候，就是在那個時候新的器皿可能會發現它自己處於需要精煉接觸藉由其被認出並被傳遞的途徑的需要的位置上，因為新的器皿開始做出一個進展，這個進展接下來是較不機械性地，且在屬性上是更多內在性，或者形而上學的，這種精煉是必須要與對內在的感知的仔細的校準一起進行的，這種內在的感知將會成為新的器皿的最為重要的工具，在它開始它的工作的另一個階段的時候。

At this time we feel that we have taken the one known as *W* as deeply as is comfortable to this new instrument, and have allowed her to begin to open to a greater extent the deeper doors of perception that she will utilize in a continuing fashion as she improves and perseveres with the vocal channeling process. Thus, we shall at this time open this gathering to any queries which those present may feel appropriate in asking.

在此刻，我們感覺到我們已經在對於這個新的器皿是舒適的範圍內盡可能深度地使用了被知曉為 *W* 的實體了，我們已經允許她開始用一種更大的程度打開更為深入的知覺的大門了，隨著她增進這個語音傳訊的過程並對其堅持不懈，她將用一種持續性的方式利用這種知覺的大門。因此，我們將在此刻向著在場的人可能感覺到適合詢問的問題開放這次集會。

W: Can you answer questions regarding crystals?

W：你們能夠回答關於水晶的問題嗎？

I am *Quanta*, and we have had experience of a general nature with the crystal

and would be happy to share that which is ours to share.

我是 *Quanta*，我們已經擁有了與水晶的具有一般性的特性的體驗了，我們會很高興分享我們所要分享的事物。

W: Is there a reason why I'm drawn to crystals? Could you explain that?

W：為什麼我會被吸引到水晶呢？你們能夠解釋那個嗎？

I am Quanta, and we find in this instance that the query points not so much in the direction of the crystal as it does in the direction of the personal inclinations which are part of your own pattern of experience that draws not only from this incarnation but from others which have the use of the crystal form much imbedded within their patterns.

我是 *Quanta*，我們發現在這個情況中，問題的要點並不是如此大地在水晶的方向上，而是更多地是在個人的傾向性的方向上，這種個人的傾向性是你自己的體驗的模式一部分，這種傾向性不僅僅會將這次投生中，同樣也是從其他的已經將對水晶使用大大地深植於它們的模式之中的人身上吸引出來的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: In regards to crystals themselves, what are the properties of the amethyst?

W：在關於水晶其自身的方面，紫水晶的特性是什麼呢？

I am Quanta, and we look at the crystal which you have called the amethyst and see that the character of this crystal is one which is useful in a general sense for the soothing, calming or pacifying of a basic attitude of the mind complex, for the crystal is one which works as more of the broadband transmitter of the calming qualities of light and tends to balance the mental faculties which have been much over-used, shall we say.

我是 *Quanta*，我們檢查了你已經稱之為紫水晶的水晶，並看到在這個水晶中的特性在一般性的意義上用於對心智複合體的一個基本的態度的緩和、安靜或者撫慰的方面是有用處的，因為這種水晶會更多地作為光的安靜的特性的寬屏的傳遞物而工作，並傾向於平衡已經被，容我們說，大大過度使用了的心智的機能。

May we speak further, my sister?

我們可以進一步回答嗎？

W: What is the significance of the double terminated quartz?

W：雙尖水晶的重要性是什麼呢？

I am Quanta, and we again may speak in a general fashion with the qualification given that each particular crystal may be used in a variety of fashions by any seeker and may be used in an even greater variety of fashions by various seekers. There are certain functions which each crystal more easily fulfills than would another, and as we look at the quartz crystal which has the double terminix, as you have called it, we see the general quality of enhancing

the meditative state when placed in a certain ratio position by the seeker, this varying from the placement directly above the crown chakra to the position of being held in the palm of the hand which rests upon the lap. The use in this instance being to allow a clearer movement of intelligent energy through the entire system of energy centers or chakras, first focusing upon the ingress of intelligent energy, then upon its outflow.

我是 *Quanta*，我們再一次可以用一般性的方式發言，並同時給予這樣的限制條件，每一個特定的水晶都可以用多種多樣的方式被任何尋求者利用，並可以通過甚至具有更大的多樣性的方式被多種多樣的尋求者所利用。每一種水晶都會有一定的機能是會比另一種水晶更為容易地執行的，當我們的檢查擁有兩個尖端，如你們對它的稱呼一樣，的水晶晶體的時候，當它被尋求者放置在一定比例的位置之中的時候，我們看到了一般性的增強冥想狀態的特性，這個位置是可變的，從直接位於皇冠脈輪上部的位置，到被握在在被放在膝蓋上休息的手掌中的位置。在這種情況下對水晶的使用會允許對穿越整個能量中心或者脈輪系統的智慧能量的一種更為清晰的移動的使用，首先聚焦于智慧能量的流入，接著聚焦於它的流出。

May we speak further, my sister?

我們可以進一步回答嗎，我的姐妹？

W: No, thank you.

W：不用了，感謝你們。

I am Quanta, and we thank you, my sister. Are there any further queries at this time?

我是 *Quanta*，我們感謝你，我的姐妹。在此刻有任何進一步的問題嗎？

Carla: Will it be possible for W to work with the contact which desires to speak with her within a challenging situation in which I am challenging in the name of Christ?

Carla：在一個我在其中以基督的名義傳訊的情況中，對於那個渴望通過 *W* 發言的接觸，*W* 將有可能與這個接觸一同工作嗎？

I am Quanta, and we find this quite acceptable, my sister.

我是 *Quanta*，我們發現這是相當可以接受的，我的姐妹。

Carla: Thank you.

Carla：謝謝你們。

I am Quanta, and we thank you, my sister. Is there a further query?

我是 *Quanta*，我們感謝你，我的姐妹。有一個進一步的問題嗎？

Carla: Then the presence that I sensed right before W began having trouble catching the contact, that it was a negative entity which was not the contact—is that correct? Because I challenged him until he went away.

Carla：接下來，在 *W* 開始之前，我感覺到的那個存在在接住接觸的過程中遇到

困難，它是一個並非接觸的負面性的實體——這是正確的嗎？因為挑戰他，一直到他離開為止。

I am Quanta, and again this is correct, my sister.

我是 *Quanta*，再一次，這是正確的，我的姐妹。

Carla: Thank you.

Carla：謝謝你們。

I am Quanta, and again we thank you. Is there a further query?

我是 *Quanta*，再一次，我們感謝你。有一個進一步的問題嗎？

Carla: Not from me, thank you.

Carla：我沒有了，謝謝你們。

W: I'm experiencing a deeper sense of a meditation than I have since we've been working, and I'm curious about that, and I'm wondering if the entity which chooses to channel through me is also present?

W：我正在體驗到一種比自從我進行工作以來我擁有過的冥想的感覺更為深入的冥想的感覺，我對那一點很好奇，我想知道，是否選擇通過我傳訊的實體仍舊在場？

I am Quanta, and the deepened state of meditation is that which has been achieved through a combination of your desire to serve in this fashion and our desire to aid in your service. The entity which awaits the possibility of speaking through your instrument is not at this time in the appropriate configuration, shall we say, to utilize your instrument, but instead observes from a position that allows it to experience some of your contact circuitry, shall we say, which is a way of describing the configuration of mind and beliefs and desires which arrange the deeper mind in such and such a fashion that makes it unique. Thus, this entity begins to familiarize itself with this configuration as you travel deeper into your own subconscious mind.

我是 *Quanta*，冥想的加深的狀態是通過你對於用這種方式去服務的渴望以及我們在你的服務中幫忙的渴望的一種混合物而已經被取得的狀態。那個等待著通過你的器皿發言的可能性的實體，在此刻不是處於利用你的器皿的，容我們說，適當的配置之中，這個實體毋寧是從這樣一個位置進行觀察，這個位置會允許它體驗到你的接觸的電路系統的一些部分，這個電路系統是一種描述心智、信念和渴望的配置的方式，它用這樣或者那樣一種會使得它是獨一無二的方式對深入心智進行了安排。因此，在你更為深入地旅行進入到你自己的潛意識心智的時候，這個實體開始讓它自己熟悉這個配置，。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: On a slightly different tack. I've yet to feel comfort—connected to my guides and my higher self. Are they present, and what would facilitate

establishment of a better contact? W: 在一個稍稍不同的航向上。我對與我的指導靈和我的心建立關聯的方面尚未是感覺到舒適。它們是在場的嗎，什麼事情會促進一個更好的接觸的構建呢？

I am Quanta, and we might suggest that the contact of which you speak is one which is not normally a comfortable or easily established and proven state for the third-density illusion. Such contact is that which has its season, shall we say, according to need and opportunity. The conscious efforts of the seeker to establish a mystery-filled contact are often the primary obstacles in the accomplishment of this contact. We might suggest the calm and peaceful relaxation into the knowledge that such contact is always available and need not demonstrate itself in any fashion which is consciously perceivable.

我是 *Quanta*，我們可以建議，你談及的接觸是這樣一個接觸，對於第三密度的幻象，它通常不是一個舒適的，或者容易被建立的，或者容易被證明的狀態。根據需要與機會，這樣的接觸會擁有它的，容我們說，季節。尋求者去建立一個充滿神秘的接觸的有意識的努力經常是在完成這種接觸的過程中的主要的障礙物，我們可以建議，進入到這樣一種知曉中的平靜且平安的放鬆，那個知曉即，這樣的接觸一直都是可被取得的，並且不需要用任何有意識地可感知的方式來證明其自身。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W: 沒有呢，我們感謝你。

I am Quanta, and again we thank you, my sister. Is there a further query at this time?

我是 *Quanta*，再一次，我們感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

(Pause)

(暫停)

I am Quanta, and we wish to thank each for allowing us to join your meditation and to speak our humble words through each instrument. We feel that there has been progress made by each this evening, and we look to your future gatherings for the opportunity to enhance that which has begun. At this time we shall release our use of this instrument and take our leave of this group. We are your brothers and sisters of Quanta. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Quanta*，我們希望感謝各位允許我們加入你們的冥想並通過每一個器皿說出我們謙遜的言語。我們感覺到今晚沒一個器皿都已經有進步了，我們起到你們未來的集會以增強已經開始了的事物。在此刻，我們將釋放我們對這個器皿的使用，我們會離開這個團體。我們是你們的兄弟姐妹 *Quanta*。我們在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

May 17, 1987

1987-05-17 形而上學的電

Group question: From J, having to do with the nature of electricity. We use electricity, but nobody really knows what it is, the engineers or the scientists, and J was wondering if there might be a better description, perhaps even in metaphysical terms, as to the nature of electricity, what it is and how it really works.

團體問題：來自 J 的問題，是與電的特性有關的。我們使用電，但是沒有人真正知道它是什麼，工程師或者科學家都不知道，J 想要知道是否可能在關於電的特性的方面有一個更好的描繪，也許甚至是用形而上學的方式，它是什麼，它是如何真正工作的。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We rejoice at the joining of our vibrations and thank you for calling us to your meeting this evening. You wish to know something about electricity. Indeed, many among your peoples would wish to understand this power and force in order that it might be exploited, yet all have firsthand experience of the nature of electricity, for that which is called electricity is one manifestation of the love of the one infinite Creator. One might perhaps think of it as electrical desire.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們對於將我們的振動結合在一起而歡呼，我們為你們今晚呼喚我們來到你們的集會而感謝你們。你們希望知曉關於電的一些事情。確實，在你們的人群中很多人希望理解這種力量與力，以便於它可以被利用，而所有人都擁有對於電的特性的第一手的體驗，因為被稱之為電的事物是太一無限造物者的愛的一個顯化。一個人也許可以將其考慮為電性的渴望。

We find it difficult to speak forthrightly through this instrument, for the concepts which we place within the instrument's head have no objective referent within her experience. However, we do wish and feel we are able to say through this instrument that there is no electricity that is free of the bias which is the companion of electricity, that being magnetic effect, for, in truth, electricity is a part of the way the Creator has drawn forth the created universe from that which was not articulate at the beginning of this creation.

我們發現要通過這個器皿直接地發言是困難的，因為我們放在這個器皿的頭腦中的觀念在她的體驗中並沒有客觀的參照物。然而，我們確實希望並感覺我們能夠通過這個器皿講述，沒有電是會免於受到電的夥伴，也就是磁性的效果的偏向性的影響的，因為，實際上，電是造物者在這個造物的開端從那個沒有被清楚表達的事物中產生出了被造的宇宙的方式的一部分。

The experience which most among your peoples enjoy in its appropriate time which is electrical in nature is the experience of your physical orgasm. That

creative act is that which not only puts forth material which may become viable for a physical vehicle, but also puts it forth in a biased manner so that there is an electrical combination as well as a physical merging of the male and female cells. Thus, each infant has at the very beginning of its life that which is known as electricity to thank for the viability of the physical vehicle.

在你們的人群中的大多數人在其適當的時間中享受電之所是的事物的體驗，在屬性上就是你們的身體的性高潮的體驗。那種創造性的行為不僅僅產生出了對於一個物質性載具可能成為可存活的材料，同樣也將其用一種有偏向性的方式產生出來，這樣就會有一種電性的混合物，同樣也有一種對男性和女性的細胞的物質性的融合。因此，每一個嬰兒在它的生命的最開始，都要為物質性載具的可存活力而感謝被知曉為電的事物。

The galvanizing effect of your electricity is well known among your peoples, yet perhaps there has been within the mind and spirit the experience of the galvanizing electrical effect of some entity's concepts and words, some entity's deeds which provoke one to an electrical feeling of excitement, reverence or awe.

你們的電的刺激性的效果在你們的人群中是廣為人知的，而也許在心智與靈性中已經有過對某個實體的觀念和言語，某個實體的行為的令人刺激的電的效果了，它會激發一個人產生出一種興奮、崇敬或者敬畏的電的感覺。

Metaphysically speaking, that which is creative is that which has electricity. That which is creative is that which shapes. That which is creative is that which empowers.

在形而上學的方面而言，創造性的事物就是擁有電的事物。創造性的事物就是塑形的事物。創造性的事物就是賦能的事物。

There is an alignment of love in such a way that love is bonded in passion to light, thus causing sense to form of that which was before made of no consciousness. The secret of electricity lies in its generative and creative possibilities, and, indeed, although this instrument is not aware of any information of this kind, we believe we can impress upon this instrument that there is a large body of material and research done by scientists for many of your years upon the fascinating effects of love aligning light, that is, electricity, and its effects upon living organisms.

會有用這樣一種方式對愛的一種校準，愛是通過熱情與光結合在一起，並由此產生出對之前不是由意識形成的事物的外形的感知。電的秘密存在於它的生產性與創造性的可能性之中，確實，儘管這個器皿是不知曉任何這種類型的資訊的，我們詳細那我們能夠讓這個器皿產生出印象，對於愛與光結合起來的令人著迷效果，也就是電及其對活的生物體的效果，在很多年時間中已經有大量的資料以及由你們的科學家進行的研究了。

In your future it is possible that the increased understanding of electricity and magnetism as being love and light shall bring about a culture in which electricity may be used in simple and subtle ways to aid in the prevention of the development of diseases which are in some way egregious in the balance

of one or another polarity. Electricity then will be measured in terms of its shaping ability—that is, its electromagnetic ability and its field effect instead of merely in terms of the force of charge or the amount of it. 在你們的未來，對電與磁就是愛與光的增強性的理解，將有可能會產生出一個文化，在其中電可以用簡單且微妙的方式被用來幫助阻止疾病的發展，這種方法用某種方式在對一個極性或者另一個極性的平衡的方面是驚人的。電接著將會通過它的塑形能力被測量——也就是說，它的電磁能力以及它的場域的效果，而不是僅僅從它的力，或者它的負載，或者它的數量的方面被測量。

However, it is not necessary for those who seek to uncover the face of mystery to wait for the scientific acumen to reach that which is intuitively known already among many of your peoples. It is quite possible to work with the meditative time in such a way as to include within the meditation a fairly intensive period of tuning the mind and spirit more and more keenly upon one galvanizing image. Meditation upon this image with fixed intensity will bring about a heightened and changed mental attitude. It is a difficult practice and one which sometimes may be slow in producing results, however, it is quite rewarding for those who seek the inner electricity which some have called ritual magic.

然而，對於那些尋求去揭露神秘的面孔的人，它們並不需要去等待著科學的聰明來伸手觸及在你們的很多人當中已經用直覺的方式被知曉了的事情。用這樣一種方式與冥想的時間一同工作，這是非常有可能的，這種方式就是在冥想中包含一個相當強烈的將心智和靈性越來敏銳地調音到一個令人激勵的圖像的時段。對這個圖像用固定的強度進行冥想將會產生出一種升高的與改變了的心智的狀態。這是一個困難的練習，這個練習有時候在產生出結果的方面可能是緩慢的。然而，對於那些尋求一些人已經稱之為儀式魔法的內在的電的人，它是相當有回報的。

The steady visualization of an electrifying image in order to evoke its wondrous energies is the purpose of many positively oriented magical rituals. The steady visualization may be of any object, however we suggest that the visualization object be an object which is, indeed, electrifying and exciting, evocative of all that is best and highest in the life experience thus far. The meditation is held in visualization of one image until the mind becomes fatigued. This shall occur at first very quickly, but the student will find that practice does increase the concentrated power and thus the metaphysical electrical effect of the ...

對一個令人如同觸電一般的圖像的穩定的視覺化的冥想以便於激發它的非凡的能量，就是很多正面導向的魔法儀式的目的了。穩定的視覺化觀想可以是任何的物件，然而，我們建議視覺化觀想的物件是一個確實令人興奮，令人激動，並且會喚起在生命體驗中迄今為止所有最佳和最高的事物的物件。冥想是在對一個形象的視覺化觀想的過程中被保持的，一直到心智成為疲倦的為止。這將會在一開始非常快地發生，但是學生將會發現那個練習確實增加了集中的力量，因此，形而上學的效果.....

(Pause)

(暫停)

I am Q'uo, and I greet you once again in love and light. We are sorry, but this instrument was feeling out of its depth, and we lost contact with it as it was analyzing. You see, there is no such thing as too much experience. To finish the sentence of the image.

我是 Q'uo，我再一次在愛與光中向你們致意。我們很抱歉，但是，這個器皿正在感覺失去它的深度，我們失去了與它的接觸，因為它在分析。你們看，要完成具有形象的句子，沒有諸如經驗太多之類的事情。

(Pause)

(暫停)

We are attempting merely to reestablish the contact, and thank you for your patience. We are sorry that we do not have an instrument with a larger vocabulary, however, we have found that in some ways those with no preconceived ideas of the nature of a thing often make clearer channels to the extent of their vocabulary than those who feel they understand a phenomenon and merely wish to improve that understanding.

我們正在嘗試僅僅去重建接觸，我們為你們的耐心感謝你們。我們很抱歉我們並不擁有一個帶有一個更大的辭彙表的器皿，然而，我們已經發現，相比那些感覺到它們理解一個現象而僅僅希望去增進理解的人，對於一個事物的特性不帶有預設的觀念的人，在某種方式上，經常會在它們的辭彙表的範圍內產生出更為清晰的管道。

Perhaps what we would like to offer before we leave this instrument is the encouragement to view the self as a person possessed of the fire and brilliance of electricity, for each seeker has a consciousness, and that consciousness is of love, love unmanifest and unpolarized and love electrified by desire. Each entity is incredibly powerful, making and remaking the creation each and every day of the life experience. Whatever this day has been, it is what you have made it. Whatever this night brings to you is brought to you as a favor to yourself by yourself. All is desire and the fulfillment of desire, and the more that that desire is carefully considered and single-heartedly placed, the more that the life experience will be heartfelt, single-minded, glad and productive.

也許在我們離開這個器皿之前我們想要提供的事情就是去鼓勵將自我視為一個擁有電的火焰與光明的人，因為每一個尋求者都擁有一個意識，那個意識是屬於愛的，未顯化的愛，未極化的愛，被渴望所激發的愛。每一個實體都是令人難以置信地強有力的，都是在生命體驗中的每一天塑造並重造造物的。無論什麼這一天已經成了什麼，它就是你們已經將它塑造成為的事物。無論這個晚上帶給你的事物是什麼，它都會作為你自己的一個恩惠而被你自己帶給你。一切都是渴望，以及對渴望的實現，渴望越發仔細地被考慮並越發一心一意地被設置，生命的體驗就將會越發成為由衷的、一心一意的、愉快的且富有成效的了。

When a seeker views the self as one which is acted upon by circumstance, one then sees the self lying down before the electricity of experience and

having that experience burned into self. We suggest that the human desire has the strongest and highest electricity, metaphysically speaking, which is available upon the planet Earth in the third density at this time. Thus, the will, the heart, and the soul of humankind is far more powerful than any problem, any disease, or any natural phenomenon. Exceptions will be made in natural phenomena by appeal to a higher electricity, a higher creativity, a higher understanding of love.

當一個尋求者將自我視為是一個已經被環境作用的人的時候，它接下來會看到自我是在體驗之電前面躺下並讓那種體驗對自我進行電擊的。我們建議人類的渴望擁有在此刻在第三密度的行星地球上，從形而上學的方面而言，可被利用的最為強有力且最高的電的。因此，人類的意志、心與靈魂是比任何問題，任何疾病，或者任何自然現象，都要遠遠更為強有力的。在自然現象中將要被提出的例外是，向一種更高的電，一種更高的創造性，一種對愛的更高的理解求助。

May your meditations be full of the Creator which is love, and as you muse and contemplate upon the great mystery of the one great original Thought which is the Creator, may you become more and more imbued with the sense that electrically and creatively you shall happen to your environment and to those circumstances which greet you. Let you be the actor which decides what part to play, not one which hurriedly makes entrances and exits without ever quite learning the lines. See yourself as powerful in love and light.

祝願你們的冥想充滿了愛之所是的造物者，當你們對造物者之所是的那一個偉大的原初的想法進行沉思與反思的時候，祝願你們越來越多地被你們將會激勵性且創造性地對你們的環境以及那些向你們致意的情況產生的感覺所灌注。讓你們成為決定要去扮演什麼角色的演員，而不是那個在不成仔細研究臺詞的情況下倉促地進入並離開的演員。將你自己視為是在愛與光中是強有力的。

We thank you for allowing us to work with this instrument with this query, and would at this time transfer to the other instrument in order that any questions which you may have may be answered. We would at this time transfer. We are those of Q'uo. 我們為你們允許我們藉由這個問題與這個器皿一同工作而感謝你們，我們會在此刻轉移到另一個器皿以便於任何你們可能擁有的問題被詢問。我們在此刻轉移。我們是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again through this instrument in love and in light. We would at this time like to open this gathering to any further queries which those present may have to offer for our opinions and thoughts. May we speak to any query at this time?

我是 Q'uo，我通過這個器皿，在愛中，在光中向各位致意。我們想要在此刻向在場的人可能要提供以獲得我們的觀點和想法的任何進一步的問題開放這次集會。我們在此刻可以談及任何問題嗎？

J: Yes. From tonight's session I understood that in order to increase our own personal electricity and magnetism, we can meditate upon a single image, and that image should be electrifying and evocative in nature. My question is, what would be—once this is done to the point where one does increase his electricity—what is the manifestation of that? What does the individual experience? J: 是的。從今晚的集會，我理解，為了要增加我們自己的個人的電性與磁性，我們能夠對一個單一的圖像進行冥想，那個圖像應該是在屬性上是令人興奮且刺激性的。我的問題是，什麼是——一旦這個冥想被進行到了一個人卻是增加了他的電性的位置——它的顯化是什麼呢？個人的體驗是什麼呢？

I am Q'uo, and we are aware of your query, my brother. The focus of the desire upon an ideal or image which has emotional value and spiritual potential, shall we say, for the seeker is effective within the seeker's experience. When the focus has been as sharply drawn as is possible for the seeker to accomplish with the combination of inner images and intensified desire along the chosen path, the manifestation of such a focus of intentions is what you may call the vitality of the life experience. Some have given it the name élan vital or the joy of living which the greater influx of directed love, prana or energy has provided to the seeker as a result of the seeker's forming a channel or circuit for this influx of love and its creative power.

我是 Q'uo，我理解了你的問題，我的兄弟。將渴望聚焦在一個理想或者擁有情緒上的價值或者，容我們說，靈性上的潛能的圖像上，在尋求者的體驗中對於尋求者是有效的。當聚焦已經被尋求者盡可能地銳利地集中起來，以藉由內在的圖像以及沿著被選擇好的道路的強化的渴望的混合物來完成的時候，對這樣一個意圖的聚焦的顯化物就是你們可以稱之為生命體驗的活力的事物了。一些人已經為其賦予了生命力或者生命的喜悅的名字，它是有方向的愛、普納的更大的流入，或者能量已經作為尋求者為這種愛的流入及其它的創造性的力量形成了一個管道或者回路的一個結果而已經提供給尋求者的。

Thus, each moment is seen with new eyes and felt with new sensation, and the vitality of creation is made more available to the seeker who has been able to focus its being in a manner which resonates in harmony with those potentials within each succeeding energy center or chakra of each seeker.

因此，每一刻都是藉由新的眼睛被看到，藉由新的感知而被感覺到，造物的活力可以更多地為這樣一種尋求者所取得了，這個尋求者已經能夠用一種與那些在尋求者的每一個連續的的能量中心或者脈輪中的那些潛能是協調一致地共鳴的方式聚焦它的存有了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: The process of the raising of the kundalini from the base chakra to the crown, is this an electrical process?

J: 將昆達尼利從底部脈輪升高到皇冠脈輪的過程，這是一個電性的過程嗎？

I am Q'uo, and though we find that it would be incorrect to describe this process as merely an electrical process, it is a process that contains the qualities of the movement of energy in a fashion which is similar to the movement of electricity through various circuits.

我是 Q'uo，儘管我們發現，將這個過程僅僅描述為一個電性的過程會是不正確的，它是一個包含用一種類似電通過各種回路的運動的方式的能量的移動的特性的過程。

The south or magnetic pole of the seeker at the base of the spine and soles of the feet draws into the auric field of the seeker the catalyst or unprocessed experience which the seeker shall work upon according to its unique configuration of energy center blockages and clear circuit pathways. Thus, each seeker will perceive the daily round of activities in a manner which is congruent with this configuration of energy centers and will find its focus of attention drawn to the level or frequency of vibration that is appropriate for its current learning.

尋求者在脊椎底部以及雙腳腳底的南極或者磁極會將催化劑或者未被處理過的體驗吸引進入到尋求者的靈光場，尋求者將根據它獨一無二的能量中心的阻塞以及暢通的回路的通道的配置來對催化劑進行工作。因此，每一個尋求者都將用一種與能量中心的這種配置協調一致的方式來感覺日常生活的活動，並將會發現它的注意力的焦點被吸引到了適合於它當前的學習的振動的層次或者頻率。

As succeeding energy centers or circuit areas within the energy centers of the seeker are opened and balanced to a minimal degree through a great portion of time and experience, the prana or love of the Creator will move further and further up the, as you have called it, path of the kundalini until there is the mating with the guiding light or Polaris of the self, where the seeker is already at one with the creation, so that an experience of conscious unity with the creation becomes available to the seeker. This completing of the circuit of the series of energy centers has been described by many of your peoples using various terminology, the enlightenment, the contact with intelligent infinity, the nirvana, as some call it.

在這在尋求者的能量中心中的連續的能量中心或者回路通過實踐和體驗的一個巨大的部分被開放並被平衡到一個最低程度，普納或者造物者的愛就將會沿著，如你們對它的稱呼一樣，昆達尼利的路徑，更進一步向上移動，一直到會有與指引的光或者自我的北極星的交匯，在那個位置尋求者已經與造物合一，這樣與造物的一種有意識的統一的體驗就可以為尋求者所利用了。這一系列的能源中心的回路的這種完成，已經被你們人群中的很多人用各種各樣的術語描述了，如同一些人會稱之為，覺醒、與智慧無限的接觸，涅槃。

Thus, the seeker may be seen as a configuration of circuits or series of lessons and balances to achieve, with each day offering further opportunity to move the flow of love further along the inner pathways that will eventually culminate in the bringing into harmonic resonance each portion of the seeker's being.

因此，尋求者可以被視為是一個回路的配置或者要去取得的一系列的課程與平衡

的一種配置，同時每一天都會提供更多的機會將愛的流動沿著內在的通道更進一步移動，那種流動將最終通過將尋求者的存有的每一個部分帶入到協調的共鳴而達到頂點。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

J: Would it be possible to expedite this process of the raising of the kundalini by the use of electrodes at, let's say, the base and the crown chakras with a small amount of current induced between those two poles? I'll leave my

question at that. J: 有可能藉由，讓我們假設，在底部和皇冠脈輪處使用電極，藉由在兩個電極中間被引導的一種小量的電流來促進這個昆達尼利的升起的過程嗎？問完這個問題我就沒有問題了。

I am Q'uo, and though the physical vehicle may be enhanced in its ability to transmit various forms of electrical current, we find that any specific technique of a mechanical nature which lacks the metaphysical principle of the processing of catalyst as the primary means by which the mind, body and spirit are prepared in unison for the increased flow of prana or love energy is a technique which invites some degree of imbalance within the entity's total being and is that which would therefore be less than efficacious in the overall progress of the entity's mind, body and spirit complexes.

我是 Q'uo，儘管物質性載具可以在其去傳遞各種電流的能力的方面被增強，我們發現任何具有一種機械特性的特定的技術都缺少對催化劑處理的形而上學的原則作為心智、身體和靈性藉由其為與增強的普納的流動或者愛的能量的協調而做好準備的主要途徑，這種機械性地技術會在身體的整體的存有內在之中招致某程度的失衡，並會因此在實體的心智、身體和靈性的複合體的整體的過程中是較不有成效的。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: The Atlanteans, we know, used crystals in many ways, and I wonder if they had the same understanding or use of, or let me say, the technology that we possess today of electricity, or was their technology more based on the use of crystals and galvanic materials?

J: 亞特蘭蒂斯人，我們知道，用很多種方式使用水晶，我想知道是否它們對我們今天擁有的電的科技擁有相同的理解或者，容我們假設，利用，或者它們的科技是更多基於對水晶以及電性材料的呢？

I am Q'uo, and as we distill and translate the capabilities of this civilization of which you speak, we find that there was much of the present technological abilities with the addition of various others which were also utilized in a fashion which was distorted toward the manipulation of things, peoples and events for specific purposes rather than the utilization of the available

technologies for the enhancement of the evolutionary goals of each citizen. Therefore, the direction of technological advance and movement within this society was that which turned toward the negative pole more than was able to be sustained in a manifested sense by this culture and those about it which eventually resulted in the down-sinking of this culture as a result of the separation of entities culminating in the condition that you call war.

我是 Q'uo，在我們對你談及的這個文明的能力進行精煉和轉譯的時候，我們發現有大量的存在的科技的能力，加上各種其他的能力，是同樣都用這樣一種方式被利用的，這種方式是被扭曲朝向對事物、人以及事件的操縱，以實現具體的目的，而不是利用可被取得的科技來增強每一個公民的演化的目標的。因此，在這個社會中的科技進步與運動的方向，相比在一種顯化的意義上是能夠被這個文化以及它周圍的實體所支援的方向，是被轉向了負面性的極點，這最終導致了這個文化的沉沒，作為在你們稱之為戰爭的情況中到達頂點的實體的分離的一個結果。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

J: No, thank you. That's all the questions I have.

J：不用了，感謝你們。那就是全部我擁有的問題。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

H: Yeah. Did Edgar Cayce use electricity in any of his healing processes? H：是的。Edgar Cayce 曾經在他的任何療愈過程中使用過電嗎？

I am Q'uo, and as we attempt to scan the contributions of this particular entity, we find that the allusions to the use of the quality which you call electricity is most general in some locations within this body of work and does not partake of the specifically applied use of the power of the electrical current.

我是 Q'uo，當我們嘗試去掃描這個特定的實體的貢獻的時候，我們發現，對使用你們稱之為電的特性的提及在這個工作中在一些位置中是極其普遍的，但這種使用並不帶有對電流的能量的具體的應用性的使用。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

H: Not on that. I don't think there's anything else. Thank you.

H：在那個問題上沒有了。我並不認為有任何別的事情。謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I have two short questions. First of all, is there a unified field theory that can be discovered in third density, or is it going to have to wait to fourth

density? Is it this metaphysical aspect that's causing us all to be unable to figure it out?

Carla：我有兩個短小的問題。首先，有一個統一場的理論能夠在第三密度中被發現嗎，或者它將會必須要得到第四密度嗎？是這個形而上學的面向使得我們所有人都無法將它弄明白嗎？

I am Q'uo, and we find that the conceptualizations which are necessary to grasp the nature of the various forces which are considered primary within your illusion are conceptualizations which must be the result of removing various portions of the veil of mystery which is so great a portion of your fabric of illusion. There are many who have discovered significant portions of the concepts that will yield the eventual unification of the various theories of the source and motivational power of energy. However, this final goal is that which draws many within your illusion forward in their seeking, and the mere seeking is that which is most helpful in the resolving of the mysteries of your very being.

我是 Q'uo，我們發現這個形成概念的過程必須要掌握在你們的密度中主要被認為是各種各樣的力的屬性，這個形成概念的過程必須是將具有神秘的單紗的各種各樣的部分的除去的结果，而單紗是你們的幻象的結構的一個如此大的一部分。會有很多人已經發現了觀念的至關重要的部分了，這些部分將產生出對能量的源頭以及激發性的力量的各種各樣的理論的最終的統一。然而，這個最終的目標就是吸引在你們的幻象中的很多人通過它們的尋求前進的事物了，單單這個尋求，就是在解決在你們的核心的存有的神秘的過程中極其有幫助的尋求。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you, I appreciate that. The other question is just, I suspect that you'd rather deal with this as a general question, but I didn't know for sure. And I wondered, is it correct that you would prefer to treat as a general question advice on someone about to be married. I wouldn't mind hearing what you have to say on the subject.

Carla：不用了，感謝你們，我感激那個回答。另一個問題是，我猜想你們寧願作為一個一般性的問題與這個問題打交道，但是我並不確信地知曉。我想知道，你們在關於某個要結婚的人的方面，你們會更喜歡將其作為一個一般性的問題來處理，這是正確的嗎？我不介意聽到，你們在那個主題上所要說的事情。

I am Q'uo, and we find that it is possible to speak in any fashion which is desired ...

我是 Q'uo，我們發現不可能用任何被渴望的方式發言.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and am again with this instrument, and greet each in love and in light. We would ask, my sister, if you wish us to speak briefly upon this topic or would wish to have the topic as a general query at another time?

我是 Q'uo，我再一次與這個器皿在一起了，我在愛與光中向各位致意。我們會請求，我的姐妹，是否你希望我們簡要地在這個主題上發言，或者你希望在另一個時候將那個主題作為一個一般性的問題。

Carla: If you are willing to treat it as a general query, I would prefer that. Actually, I'd prefer to hear it at length, this is—you know. So we'll wait until next week on it. Thank you.

Carla：如果你們樂意於將它作為一個一般性的問題來對待，我會更喜歡那樣。實際上，我寧願詳細地聽到它，這是——你們知道。因為，我們將等到下周來處理它。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are most grateful to have had offered to us those concerns in your journey of seeking which you have so joyfully shared with us this evening. We cannot express in words the gratitude that we feel for being allowed to share our humble thoughts with you upon those topics which are of concern in your thinking and in your being. We look forward to each such gathering with this group, and would at this time take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們對於你們已經提供給我們在你們的尋求的旅程中的那些你們已經如此喜悅地在今晚與我們分享的那些關注點而是極其感激的。我們無法用言語表達我們對於被允許與你們分享我們在這些主題上的謙遜的想法而感覺到的感激，這些主題是在你們的思考和和你們的存有中的關注點。我們期待每一次與這個團體相聚，我們會在此刻離開這個器皿和這個團體。我們是你們知曉的 Q'uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

May 20, 1987

1987-05-20 *Quanta* : 愛的燈塔

(W channeling)

(W傳訊)

I am *Quanta*, and I greet you in the love and the light of the one infinite Creator. We are pleased to be with you once again. It is an honor for us to share with you ...

我是 *Quanta* , 我在太一無限造物者的愛與光中向你們致意。我們對於再一次與你們在一起是高興的。與你們分享 , 這對於我們是一種榮耀.....

(Very softly spoken. The rest of the beginning portion is inaudible.)

(非常輕柔地說話。開始部分的其他部分是聽不見的。)

We would like to begin this (inaudible) with a story.

我們想要用一個故事開始這個 (聽不見) 。

There was a time when the earth was dark and (inaudible) to the light of the universe. This light (inaudible) desert of (inaudible). There appeared a spark which (inaudible). For the spark. Chose this planet to serve as a beacon to the universe, to speak of love, to shine for a beacon of love in the cosmos. (inaudible) wished that the planet ... 曾經有一個時候 , 地球是黑暗的 , (聽不見) 宇宙的光。光 (聽不見) 沙漠 (聽不見) 。出現了一個火花 (聽不見) 。對於那個火花。選擇這個星球作為一個宇宙的燈塔而服務 , 以談及愛 , 以在宇宙中為了一個愛的燈塔而發光。 (聽不見) 希望這個星球.....

(The rest of the story is inaudible.)

(故事其他的部分聽不見。)

We are pleased with the progress of the one known as W. She has successfully responded to the challenge of initiating (inaudible). We would like to thank her for her willingness to refrain from analysis and attempt to connect (inaudible) with the concepts which we have put forth. We would now transfer to the one known as Carla. I am *Quanta*. We leave in the love and the light. 我們對於被知曉為 *W* 的實體的進展是很高興的。她已經成功地回應了啟動 (聽不見) 的挑戰了。我們想要為她樂意於避免分析並嘗試去與我們已經發出的觀念連接 (聽不見) 而感謝她。我們現在轉移到被知曉為 *Carla* 的實體。我是 *Quanta*。我們在愛與光中離開。

(Carla channeling)

(*Carla*傳訊)

I am now with this instrument. I am *Quanta* and greet you through this instrument in the love and light of the One Who Is All. And so you sit in

meditation in 1987, attempting to ponder the mystery of the truth, attempting to see through thick darkness the outlines of eternity and to grasp the nature of the Love that created all that there is. And as we seek and grope in the darkness of our thoughts and of mundane concerns and of the world in general, we perhaps feel as though we have come not to the epitome of creation, but to its beginnings. And, indeed, that we feel that as much as do you, for though we are just a bit further along the road than are you, still we feel like rough diamonds indeed.

我現在與這個器皿在一起了。我是 *Quanta*，我通過這個器皿在太一的愛與光中向你們致意，太一就是萬物之所是。因此，你們在 1987 年坐在冥想中，並同時嘗試去沉思真理的神秘，嘗試去透過厚厚的黑暗看到永恆的輪廓，並掌握創造了一切萬有的那種愛的屬性。當我們尋求並在我們的想法、世俗的擔憂以及一般而言的世界的黑暗中探索的時候，我們也許感覺就好像我們不是遇到了造物的縮影，而是來到了它的開始。確實，我們感覺到的和你們感覺到的是一樣多的，因為我們僅僅是比你們在沿著那條道路走得更遠一點，我們確實仍舊感覺好像是粗糙的鑽石。

And yet, that image of diamonds is one we would ask you to hold before you, for that spark, that light, that fire which has brought forth shape, substance, form and particularity brings forth now each of you. And each of you then must needs attempt to become gemlike and crystalline that you may trap light, increase it, divert it, and become reflective illuminations of gathered light, that the sparks may keep shining out of each entity's eyes, so that those who are still truly in the darkness of earth and mundane affairs may see that there is joy and peace bubbling forth from the face and personality of those who seek the light and the love of the one Creator. You are part of the spark of the divine. You are the Creator to those whom you meet and greet and speak with. Thus, encourage yourself to seek light, to dwell in light and to commune with light, for the story of creation continues with you.

而那個鑽石的形象是一個我們會請你們舉在你們面前的形象，因為那個火花，那個光，那個已經產生出了形狀、實質、外形和特殊性的火焰，現在產生出了你們了每一個人了。你們每一個人接下來必須需要去嘗試成為寶石一般且結晶的，這樣你們就可以捕捉光、增加它，使得它轉向，並成為被收集起來的光的反射性的亮度了，那些火花就可以一直將那種光從每一個實體的眼睛中閃耀出來，這樣那些仍舊真正處於塵世和世俗的事務的黑暗中的人們就可以看到，會有喜悅與平安會從那些尋求太一造物者光與愛的人們的面孔和人格中冒出來了。你們是神聖的火花的一部分。你們是那些你們遇到、致意並與之說話的人的造物者。因此，鼓勵你自己去尋求光，去居住在光之中並與光進行親密交流，因為造物的故事是與你們一起繼續的。

We would pause at this time while maintaining some contact with each member of this group in order that the one known as W may, if both contact and instrument agree, experience some conditioning from an entity which has wished to use the one known as W. This is a delicate matter and we appreciate the patience if those present. We shall now pause. We ask the one known as W to remember those things which have been discussed

concerning challenging and, above all, tuning. Perhaps as the weeks have gone by, the one known as W has found more and more surely that nature of the self which aids so much in the tuning. We are those of Quanta.

我們會在此刻暫停，並同時與這個團體的每一個成員保持某種接觸，以便於被知曉為 W 的實體可以，如果接觸和器皿同時都同時的話，體驗到來自於一個已經希望去使用被知曉為 W 的實體的某種調節作用。這是一個微妙的工作，我們會感激耐心，如果那些在場的人有耐心的話。我們現在將暫停。我們請被知曉為 W 的實體記住那些在關於挑戰，以及最重要的，關於調音的方面已經被條論過的事情。也許隨著幾周時間已經過去了，被知曉為 W 的實體已經越來越確信地找到了自我的那種在調音中如此有幫助的屬性。我們是 *Quanta*。

(Long pause.)

(長暫停。)

I am Quanta, and am again with this instrument. We are pleased that there has been some contact. We did not wish it to go on for too long a period at first, for it is beyond our ability to nourish the contact until it is more seated within both the contact and the instrument. There is a certain amount of delicacy to this since there is a crossing of dimension. We therefore greatly thank the one known as W and would now transfer to the one known as Jim. I am Quanta.

我是 *Quanta*，我再一次與這個器皿在一起了。我們對於已經有某種接觸是感覺到高興的。我們並不希望它在一開始就持續過長的一段時間，因為一直到它是被更多地同時在接觸和器皿內在之中固定下來的之前，它是超出了我們去滋養那個接觸的能力的。因為會有一種維度的交叉，會有一定數量的脆弱。我們因此極大地感謝被知曉為 W 的實體，我們現在會轉移到被知曉為 *Jim* 的實體。我是 *Quanta*。

(Jim channeling)

(Jim 傳訊)

I am Quanta, and greet each again through this instrument in love and in light. At this time we would offer ourselves in the attempt to speak to those queries which those present may have for us, reminding each that we offer but that which is our experience and our opinion. May we begin with a query?

我是 *Quanta*，我再一次通過這個器皿在愛與光中致意。在此刻，我們會提供我們自己來嘗試去談及那些在場的人可能提供給我們的問題，我們同時提醒各位，我們提供的僅僅是我們的體驗與我們的觀點之所是的事物。我們可以用一個問題開始嗎？

Carla: What dimension is crossed by the contact in attempting to contact W? Is it third or fourth density, since it's using Quanta and then back to third—is that it?

Carla：在嘗試去接觸 W 的過程中被接觸跨越的維度是什麼呢？因為它是使用 *Quanta* 接著返回到第三密度，它是第三密度還是第四密度呢——是這樣嗎？

I am Quanta, and the density that must be traversed is that of the fourth density which attempts to speak to one within the third density using an intermediary, shall we say, which is ourselves, that may facilitate a crossing for both the contact and the instrument.

我是 *Quanta*，必須被跨越的密度是第四密度，第四密度嘗試通過使用一個，容我們說，中間物，也就是我們自己，來嘗試去對一個在第三密度中的實體說話，這個中間物可以同時對於接觸以及器皿促進一種交叉。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: So the contact is fourth density?

Carla：因此，接觸是第四密度的？

I am Quanta, and this is correct, my sister.

我是 *Quanta*，這是正確的，我的姐妹。

Carla: Thank you.

Carla：感謝你們。

I am Quanta, and we thank you, my sister. Is there another query?

我是 *Quanta*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Is it fourth density and on this planet or fourth density from elsewhere?

Carla：是在這個星球上的第四密度還是來自別的地方的第四密度呢？

I am Quanta. The entity of which we speak is of the fourth density with this particular planetary sphere as its home planet, for it has for a significant portion of your time and experience been a resident of the inner planes of this particular planetary sphere, having achieved the graduation previously as a result of the incarnations spent fruitfully pursuing polarity upon this planet.

我是 *Quanta*。我們談及的實體是屬於這個特定的星球的第四密度並將其作為它的家園的星球的，因為它已經在你們的時間與體驗的一個相當大的部分中成為了這個特定的星球的內在層面的一個居民了，它已經在之前作為在這個星球上被花費在富有成效地追尋極性的投生的一個結果而取得畢業了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well, I would like to make a guess that it's one of the Brotherhood of the Seven Rays, the group that the contact known as Ra said that one hundred and fifty of them achieved harvestability in the second major cycle of this master cycle, but decided not to go on, but rather to stay here and help others. Is it that group that is attempting to contact W?

Carla：好的，我想要做出一個猜測，它是七道光兄弟會的一個成員，被知曉為 *Ra* 的接觸說過，這個團體有一百五十個人已經在這個大師週期的第二個主週期

取得畢業能力了，但是它們決定不繼續前進，而毋寧是留在這裏並幫助其他人。是那個團體正在嘗試去接觸 W 嗎？

I am Quanta, and this is basically correct, my sister, though there is much which must remain somewhat hidden at this point and left to the discoveries of the one known as W in the adjusting of the vibrations to accommodate this contact.

我是 *Quanta*，這基本上是正確的，我的姐妹，會然會有大量的內容必須在這個位置保持多少有些處於隱藏狀態並被留給被知曉為 W 的實體通過調節振動來適應這個接觸而去探索。

Carla: Yes. Well, sufficient unto the day are the revelations thereof. Thank you very much. That's interesting.

Carla：是的。好的，在那裏揭露的事情對於今天是足夠的了。非常感謝你們。那是有趣的。

I am Quanta, and we thank you once again, my sister. Is there another query?

我是 *Quanta*，我們再一次感謝你們，我的姐妹。有另一個問題嗎？

W: I have a question I'm not sure you can answer or not. I have the impression—I've been working lately as a waitress—that I'm there for another reason than for just making a living. Is this part of the work which I am here to do or is this part of, is this sort of like a master plan sort of thing to be in contact with other people and awakening them to other possibilities? Can you give me any information on that?

W：我有一個問題，我並不確信你們是否能夠回答。我有一個影響——我最近一直在作為一個女服務員工作——我在那裏除了僅僅謀生之外還有另一個原因。這個我在這裏來做的工作的部分，或者這個部分，這是某種類似於一個大師計畫的事情嗎，是某種與其他人接觸並喚醒它們還有其他的可能性的事情嗎？你們能夠對於那一點給予我任何資訊嗎？

I am Quanta, and we may speak by suggesting that there are no portions of any conscious seeker's life experience which are not significant portions of the incarnational plan. Much is hidden from the conscious eye and all the senses of the seeker, even for those activities which are well worn within the seeker's experience, for the eye of third density does not penetrate far past the surface of things on a frequent basis, but dwells in that realm where shape and shadow move and intermingle with seeming randomness. Yet, each experience and encounter contains the seeds of that garden which has been planned carefully aforesaid, and who can say when any seed shall be nourished sufficiently to take root and produce the fruit that was desired?

我是 *Quanta*，我們可以藉由這樣建議來發言，對於任何有意識的尋求者的生命體驗，沒有任何的生命體驗的部分是對於投生的計畫不具有重要意義的部分。會有大量的事情是從尋求者的表面意識的眼睛以及所有的知覺被隱藏起來的，甚至是對於那些在尋求者的體驗中是相當令人筋疲力盡的活動，因為第三密度的眼睛並不會用一種頻繁的方式深深地刺穿事物的表面，而會停留在那個外形與影子在

其中移動並與表面的隨機性混合在一起的區域中。而每一個體驗和遭遇都包含了那些之前已經被仔細規劃過的花園的種子了，誰能夠說，什麼時候任何種子將會被足夠地滋養以紮根以產生出被渴望的果實呢？

Thus, my sister, we might suggest that you look at each moment within your incarnational experience as that which is precious and sacred and designed to provide you the perfect opportunity for your own growth and your service to others.

因此，我的姐妹，我們可以建議，你將在你的投生體驗中的每一刻都是視為是珍貴的事物，神聖的事物，並旨在為你提供對於你自己的成長以及你對他人的服務的完美的機會的事物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：沒有了，感謝你們。

I am Quanta, and we thank you, my sister. Is there another query?

我是 *Quanta*，我們感謝你，我的姐妹。有另一個問題嗎？

W: We're going to be having a break in our meditations for a short period of time. Is there anything in particular other than the daily meditations which might facilitate the establishment of connection with this other entity I'm attempting to channel? W：我們將會在我們的冥想中進行一小段時間的暫停。除了每日冥想之外有任何其他的事情是可以促進與這個我嘗試去傳訊的其他的實體之間的接觸的建立的嗎？

I am Quanta, and we can only suggest that the daily meditations be pursued with the regularity and desire for service that you have thus far demonstrated. It is the perseverance and regularity of perseverance which prepares each seeker to become regularized and crystallized enough to transmit those higher frequencies of love and compassion which each has incarnated to do. Thus, the seeming mundane nature of setting aside a few moments each day dedicated to seeking and serving are most helpful in this regard.

我是 *Quanta*，我們能夠建議的事情是，每日冥想用有規律的方式並帶著你們迄今已經展現出來的服務的渴望被追尋。就是這種堅持不懈以及對堅持不懈的規律性會讓每一個尋求者成為足夠規律化與結晶化，以傳遞那些愛與同情心的更高的頻率，愛與同情心就是每一個人投生來做的事情了。因此，每一天將在表面上是世俗的事物放在一邊一會兒以致力於尋求與服務，在這個方面是極其有幫助的。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

W: I have another query. I have been getting in touch with a lot of feelings

around (inaudible), through illuminating them. As I do that I am more capable of experiencing love for myself and for others, and I have at times experienced what I would consider a lack of compassion towards, and I'm wondering if that is a true observation on my part or if it's because I'm so used to old patterns that I do not recognize compassion in the new patterns. Can you respond to that in any way?

W: 我有另一個問題，我一直都在與在（聽不見）周圍的很多的感覺，通過啟發它們，而保持接觸。當我進行那個工作的時候，我更加有能力體驗到對我自己和對其他人的愛，我已經不時地會體驗到我認為是一種缺少同情心的事物了，我想要知道，是否那是一個對我的部分上的真實的觀察，或者是否它是因為我是如此不習慣於舊的模式，以至於我並未在新的模式中認出同情心。你們能夠用任何方式對那一點進行回應嗎？

I am Quanta. You may find as you pursue the uncovering of those feelings which have long been covered that there spring up further feelings which may also require the attention that you have given to the first feelings. Thus, if any feeling has not yet found its fruit of love, compassion and acceptance for any other entity or experience, you may consider pursuing that feeling with the same technique of magnification until the feeling draws unto itself its opposite balance, and within this balance of feelings then may be birthed the compassion which equals the acceptance that each portion of the one Creator has as its birthright. This technique is best accomplished, we find, within your contemplative or meditative states as the focus is much more finely tuned in this state of awareness.

我是 *Quanta*。你們可能發現，隨著你們追尋對那些已經很長時間都被遮蔽的感覺的揭露，會有進一步的感覺湧出來，這些感覺可能同樣需要那種你們已經給予了最初的感覺的關注。因此，如果任何感覺尚未發現它對於任何其他的實體或者體驗的愛、同情系以及接納性的果實，你們可以考慮藉由相同的放大的技巧來追尋那種感覺，一直到那些感覺將它的對立的平衡吸引到它自己身上，在這種對感覺的平衡中接下來就可能會有同情心被誕生出來，這種同情心等同於太一造物者的每一個部分作為它的天賦權利而擁有的接納。這個技巧在你們的沉思或者冥想狀態中是會被最佳地完成的，因為焦點在這種察覺的狀態中是遠遠更加精細地被調音的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: I'm not sure I fully understand the technique which you suggest I use in meditation. Could you be a little bit more specific and clarify it for me?

W: 我不是很確信，我完全理解你們建議我在冥想中使用的技巧。你們能夠更加具體一點點並為我澄清它嗎？

I am Quanta, and we have some difficulty with this instrument for we draw some from the instrument's experience and it is somewhat doubtful that this is helpful. However, we shall continue.

我是 *Quanta*，我們與這個器皿遇到了某種困難，因為我們從這個器皿的經驗中

吸取了一些經驗，多少有些疑慮這會是有幫助的。然而，我們將繼續。

The feelings of which you speak that are difficult yet for you might be taken with you into the meditative state and enhanced until they become large, large enough to draw to them their opposite. Within this balance may then lie acceptance of oneself for allowing the Creator to experience Itself through one's feelings, thoughts and actions.

你談及的對於你仍舊是困難的感覺，可以與你一起被帶入到冥想狀態中並被增強，一直到它們成為巨大的，足夠大以將它們的對立面吸引到它們上。在這種平衡中，接下來就可能存在有為允許造物者通過它的感覺、想法和行動來體驗祂自己而對一個人自己的接納。

May we speak further my sister?

我的姐妹，我們可以進一步發言嗎？

W: I have another question. During a discussion we had earlier this evening, we were talking about channeling and were questioning whether the person's channeling could result in, like, a divergence from the spiritual path as opposed to—in other words getting too involved in the channeling and therefore not continuing on their own spiritual path and become too dependent on channeling. Not that I'm too concerned about it at this point, but it's a good point raised and I'm wondering in what ways my pursuance of channeling will either distract or enhance along the spiritual path? W: 我有另一個問題。在我們在今晚早些時候進行一次討論期間，我們正在談到傳訊並提問，是否人的傳訊能夠導致，類似於，一種從靈性道路上的分岔而不是——換句話說，過於沉溺於傳訊，因此不繼續它們自己的靈性的道路，而過于依賴於傳訊。不是說我在這個位置是過於擔心它，而是它是一個被提出的有益的要點，我想要知道，我對於傳訊的追尋會通過什麼方式將要麼沿著靈性的道路分岔，要麼增強。

I am Quanta, and this cannot be said, my sister, for it is a function of your free will. We are aware that many give great weight to the words that are spoken by those unseen and who utilize instruments such as those gathered this evening. When one allows any portion of the path of seeking to take on proportions that are larger than one's own discrimination, then it might be suggested that other avenues of investigation be pursued in order to balance that which has been overemphasized. Any seeker may take any portion of the one creation and follow it to the Source of All That Is. The seeker who travels the trail most efficiently is one who moves with the lightest of touches and does not feel overattached to any portion of the creation, seeing it all as a portion of the puzzle, giving each portion its due and moving further onward. 我是 *Quanta*，我的姐妹，這是無法被講述的，因為它是你的自由意志的一個機能。我們察覺到很多人對已經被那些看不見的，並利用諸如在今晚聚集在一起的那些實體之類的器皿的實體所講述的言語賦予了巨大的重要性。當一個人允許尋求的道路的任何的部分佔據了比它自己的分辨力更大的比例的時候，接下來可能會被建議的事情就是，其他的探索的途徑被追尋以便於平衡已經被過度強調的事

情。任何尋求者都可以採用太一造物的任何部分，並跟隨它前往一切萬有的源頭。在小路上最有成效地旅行的尋求者是一個會藉由最輕的接觸來移動的人，它不會感覺到對造物的任何的部分的過度的執著，而是將它全都視為是拼圖的一部分，給予沒一個部分它應得的事物並進一步前進。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No. Thank you very much.

W：沒有了。非常感謝你們。

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

我是 Quanta，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

W: I have no further queries.

W：我沒有進一步的問題了。

Carla: Nor have I, but thank you very much.

Carla：我也沒有了，但是非常感謝你們。

I am Quanta, and we thank each as well, for by this opportunity of speaking through each instrument, we are able to learn the needs of yet another portion of the Creator, and move in a pattern of service that would not be possible if we had not been invited to join this circle of seeking. We look forward to each gathering with the hope of continuing our own learning and service. At this time we shall take our leave of this instrument and this group. We are known to you as those of Quanta. We leave each in the love and the light of the infinite Creator. Adonai, my friends. Adonai.

我是 *Quanta*，我們同樣也感謝各位，因為藉由這個通過每一個器皿發言的機會，我們能夠瞭解造物者的另一個部分的需要，並用一種服務的模式來移動，如果我們尚未被邀請加入到這個尋求的圈子，這種服務的模式是不可能的。我們期待每一次機會，同時希望繼續我們自己的學習和服務。在此刻，我們將離開這個器皿和這個團體。我們是你們知曉的 *Quanta*。我們在無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

June 21, 1987

1987-06-21 死亡與自殺

Group question: On why the question of death and suicide is becoming more prevalent in people's thoughts, not just considering other people's death and suicides, but thinking of their own. 團體問題：問題是關於為什麼死亡和自殺在人的想法正在變得更加盛行了，不僅僅是考慮其他人的死亡與自殺，而是想到它們自己的。

(Carla channeling)
(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator of whom we are all a part. I greet you furthermore in stone and sky and fence and street and city. I greet you in the many details of creation, from the smallest to the greatest. I greet you in the riches of consciousness and of each others' consciousnesses. It is a great privilege to be called to your meeting for the purpose of talking about why many find thoughts of death and suicide to have happened into their minds in the last few years.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意，我們全都是造物者的一部分。我更進一步在石頭，天空，柵欄，街道和城市向你們致意。我在造物的許多的細節中，從最小的到最大的細節中向你們致意。我在意識的珍寶以及每一個其他人的意識的財富中向你們致意。為了談論為什麼很多人發現死亡與自殺的想法在最近一些年中已經發生在它們的頭腦中的目的而被呼喚到你們的集會，這是一種巨大的榮幸。

We find that there are two parts to answering this query. One portion is more basic than the other, and it is with that that we will start.

我們發現回答這個問題有兩個部分。一個部分是比另一個部分更為基礎的，我們將從這個部分開始。

We have used the terms "the way of that which is" to describe the path of the positive polarity and "the path of that which is not" to describe the path of negative polarity. Both paths reach the same Creator. The mind is what is usually considered to the exclusion of any other asset or dynamic of an individual, and yet the body with its complex working arrangements and provisions for various contingencies of survival, constitutes another way of expressing and manifesting the path of that which is and the path of that which is not.

我們已經使用了“其之所是的道路”這個短語來描繪正面性極性的道路，並用“其之不是的道路”這個短語來描繪負面性極性的道路。兩條道路都會抵達相同的造物者。心智就是通常被考慮為除了一個個體的任何其他的資產或者動力之外的事物，而身體，藉由其複雜的工作的安排，為生存的各種偶然性做準備，而構建了另一條表達和顯化其之所是的道路以及其之不是的道路的途徑。

The body is by definition both positive and negative in polarization. Like the

path of that which is, it grows, expands and develops. Following the path of that which is not, it seemingly dies. In general, then, you would say that there is a natural progression within the mind complex as the physical vehicle partakes less and less of growth and more and more of gradual self-destruction, that the mind complex would begin receiving as echoes from the body complex thoughts pertaining to the logical end of various minor frailties which begin to be experienced as a living entity increases in age.

身體藉由定義就是在極性的方面同時是正面性和負面性的。就好像其之所是的道路一樣，它成長、拓展與發展。跟隨著其之不是的道路的實體，它看起來似乎是死去。一般而言，你們會說，在心智複合體之中會有一種自然而然的進展。而隨著物質性載具也來越少地參與到成長並越來越多地逐漸自我破壞，心智複合體會作為來自身體複合體的回音開始接收到涉及到各種各樣的微小的虛弱性的合理的結束，隨著一個活的實體在年齡上的增長，這些虛弱性會開始被體驗到了。

As the body complex grows more and more to embrace the path of that which is not—that is, as the body participates more and more in that grand illusion of death and separation—so the mind is affected. Furthermore, as the body ages, so does the mind, and events begin to batter some mind complexes with their intensity. This grows more frequent as body and mind become more tired, worn and the feeling of inadequacy towards the physical situation or the emotional situation deepens.

隨著實體複合體開始越來越多地擁抱其之不是的道路——也就是說，隨著身體越來越多地參與到死亡和分離的巨大的幻象——心智因此會被影響。而且，隨著身體的老化，心智也是如此，事件開始藉由它們的強度猛攻一些心智複合體了。隨著身體和心智變得越來越疲倦，磨損，且隨著朝向身體的情況或者情緒的情況的不足的感覺加深，這種猛攻會逐漸變得更加頻繁。

We find that there is, however, at this time a second dynamic which has accelerated the process of what you would call aging. As mind and body housed together enter with the Earth itself new areas of space and new vibratory patterns of subatomic particles, the conditions upon your sphere are naturally changing, so that the mind is made more powerful than previously to affect the body. Year by year, as we understand your time demarcations, the body becomes less and less able to distinguish between the thoughts in the mind complex and the thoughts, if you may call it that, of the body complex itself. Thus, woes and travails, that would perhaps not come into physical manifestation but would merely be dealt with as situations, are now taking their toll in illness, both emotional or mental and physical.

然而，我們發現，在此刻有第二個動力性已經加速了你們稱之為老化的過程。隨著居住在一起的心智和身體，與地球其自身一起，進入到新的空間的區域以及次原子微粒的新的振動模式中，在你們的星球上的情況正在自然而然地改變，因此心智在影響身體的方面變得比之前更加強有力了。一年接一年，如我們理解你們的時間的分界一樣，身體變得越來越無法區分在心智複合體中的想法與身體複合體其自身的想法，如果你們可以這樣稱呼它的話。因此，那些本來也許不會進入到物質性的顯化之中而僅僅是作為情況被處理的災禍與辛苦，現在會通過疾病收取它們的費用了，同時是情緒或者心智的疾病，以及身體上的疾病。

It is thought patterns that have always been part of the vocabulary of humankind, but year by year these thoughts become more powerful. Thus, more than ever before, we find it is good to stress the precious nature of positive affirmation. When the mind despairs, grieves, feels anger or has resentment, it causes the mind complex a certain amount of difficulty. More than that, as you have experienced with new diseases, it can cause physical illness and death.

這些想法的模式已經一直都是人類的辭彙表的一部分，但是一年接一年。這些想法變得越來越強有力了。因此，我們發現去強調正面性的肯定的寶貴的特性是有益處的，比之前任何時候都更有益處。當心智感到絕望，悲傷感覺到憤怒或者擁有怨恨的時候，它會使得心智複合體產生一定數量的困難。比那更重要的是，當你們已經體驗到新的疾病的時候，它會造成身體的疾病與死亡。

In the fourth density you will find that these thoughts are, indeed, of that nature, that is, that that which is thought occurs. Each entity has the power at all times to think into reality a desired result. Indeed, the most general of affirmations having to do with the faith that all will work out well is more medicine than any prescription which can be offered by any druggist. That precious state of mind in which one is at peace and feels full of the life and spirit of the Creator ... 在第四密度，你們將會發現，這些想法確實是具有那種特性，也就是說想法會發生。每一個實體在所有的時候都擁有力量讓思考進入到實相成為一個被渴望的結果。確實，最為一般性的肯定是與信心聯繫在一起的，即一切都將順利解決，這種肯定是比任何藥劑師能夠提供的處方都更加是良藥。那種一個人在其中是出於平安之中並感覺到充滿了造物者的生命與靈性的心智的寶貴的狀態.....

(Pause)

(暫停)

We are Q'uo and we apologize for this pause. We shall continue.

我們是 Q'uo，我們為這個暫停抱歉，我們將繼續。

The positively oriented frame of mind is to be prized more and more, for it is the most efficient tool for protecting your third-density physical vehicles and insuring a continuing good association between mind, spirit and body. The intensity of events and feelings not only has been increasing, but will continue to increase, until at some point—we would not wish to guess how many decades from now—it will no longer be possible for the third-density physical vehicle to dwell upon planet Earth. 正面性導向的心智的框架會被越來越多地獎賞，因為它是保護你們的第三密度的物質性載具，並保證一種在心智、靈性和身體之間的持續不斷的良好連接的最有成效的工具。事件和感覺的強度不僅僅已經在增強，並同樣將會繼續增強，一直到在某個位置——我們不希望去猜測距離現在多少個十年——第三密度的物質性載具將不再有可能居住在行星地球上。

However, it will be unnoticeable to those who live and die in third density, for those now being born among your societal groups have a dual activated body. You will find these new entities far more full of energy than one would think possible. It is an energy to which third-density physical vehicles alone cannot associate very well. It does not give each of you more pep and vigor unless the attempt is made on a regular basis to evolve the frame of mind into that frame of mind which avoids negative thought. This frame of mind, of course, is best pursued in meditation.

然而，它對於那些在第三密度活著與死去的人將會是不會注意到的，因為那些現在正在出生在你的社會團體中的實體已經擁有了一個雙重啟動的身體了。你們將會發現這些新的實體充滿了能量，比一個人有可能想到的能量遠遠更多。它是一種單單第三密度的身體載具所無法很好地與之聯繫在一起的。它不會給予你們每一個人更多的鼓勵與勇氣，一直到嘗試用一種規律性的方式被做出以將心智的框架發展成為那種避免負面性想法的心智的框架為止。這種心智的框架，當然，最好在冥想中被追尋。

Look at that which is your consciousness with a cold eye, in the abstract, and you shall see at the heart a gem, invisible except by faith, and surrounding it the rough shape of the unhewn, unfaceted stone. The crystal qualities are there, but they lie waiting for the skilled hand of the artisan to chip and facet until the heart of the stone has been revealed in all of its polished splendor.

用一種冷靜的眼光，用抽象的方式，來檢查你的意識，你將會看到在核心處是一塊寶石，它除了藉由信心之外都是看不見的，在它的周圍包圍著未被打磨，沒有切面的石頭的粗糙的外形。結晶的特性是存在的，但是它們等待著工匠的輕巧的手來切割並產生切面，一直到石頭的核心已經通過所有它的被打磨過的光輝被揭露出來為止。

Each of you has some control over this process of crystallization of the personality. It takes a great deal of dedication to correct lifelong habits of negative assertion, and we are aware that although many may see this information and nod, very few will be those that will actually attempt a continuously positive mindset. Moreover, we find that among your peoples the distractions of your culture have become the dumping ground for negatively oriented thought patterns, and that often the ceaseless voice of the media speaks to those who have the choice between distraction and negative imprinting and coming face to face with the intense reality of the moment and forging for the first time a truly positive mindset.

你們每一個人都對這個個人的結晶的過程擁有某種控制力。它會花費大量投入來糾正一生的具有負面性的主張的習慣，我們察覺到儘管很多人都可能看到這個信息並點頭，只有非常少的人將會是那些實際上嘗試一種持續不斷的正面性的心態的人。而且，我們發現在你們的人群中，你們的文化的分心物已經將負面導向的思想模式傾倒到地上了，不停息的媒體的聲音經常會對那些在分心物以及負面性的印刻，和直面那一刻的沉重的現實並第一次塑造一種真正正面性的心態之間擁有選擇的人說話。

The desire to trust is in everyone. The belief in the possibility of crystallization

of the personality, of betterment of the personality, of mastery of the self lies within everyone. The discipline which will bring about a continuous effort towards seeking the positive viewpoint in each and every situation is very difficult to maintain.

信任的渴望是在每一個人內在之中的。對人格的結晶、個人的改善、自我的掌控的可能性的信念是存在於每一個人內在之中的。那種將會產生出一種朝向在每一個情況中尋求正面性的觀點的持續性的努力的鍛煉是很難維持的。

Yet we say to you that these things are but trifles of the moment. Much of what you attempt will be attempted in such a way that failure is inevitable for reasons that you cannot see within third-density experience. Yet that which has occurred within the mind will live and will be your new personality as once again you gather yourself together for further experience along the road we all travel, the infinite road to the face of the Creator.

而我們對你們說，這些事情僅僅是瞬間的瑣事。大量的你們嘗試的事情將會用這樣一種方式被嘗試，因為你們在第三密度的體驗中看不見的原因，失敗是無可避免的。而在心智中已經發生了的事情將會活著，隨著你再一次為了在沿著我們全都旅行的道路上的進一步的體驗而將你自己收集在一起，那條無限的道路是通往造物者的面孔的，它們將會成為你的新的人格。

Failure, my children, is completely irrelevant to the value of your attempt. You see, each of you will be claimed by death, or so it will seem. The reason for this is that illusions are just that—illusions. They are created and they have their moment and then they pass. That which is at your center, at your core, is a portion of the infinite love, the great original Thought which has never come into manifestation and is not manifested within you, but lies rather as the dynamo, the reality that fires and underlies all experience. It has sent out into the creation, for a marvelous merry-go-round of infinite proportions, your spirit in exploration.

我的孩子們，失敗，與你們的嘗試的價值是完全無關的。你們看，你們每一個人都將會被死亡認領，或者它將會看起來似乎是如此的。這樣子的原因是，幻象就是那樣子的——幻象。它們是被創造出來的，它們會擁有它們的時刻，接下來它們就過去了。在你們的中心，在你們核心之處的事物，是無限的愛，那個偉大的原初的想法的一部分，這個愛永遠都不會進入到顯化之中，且不會在你們內在之中被顯現出來，它毋寧是作為發電機，作為點燃所有的體驗並在所有體驗之下的實相而存在。它已經將你們的探索的靈遣送進入到造物之中，以取得具有無限的均衡的一個非凡的旋轉木馬。

And so you explore and report and gather your strength and again explore. And so do we all. The fire that lies within you can never be touched, can never be altered, but can only be eventually found because you have honed the personality until it is brilliant and clear and the properties of the crystal are yours. Then may you carry light as the Creator is Light. You do this now, but in a distorted manner. You ponder now, you suffer now. May we hope that you also heed that side of you which is most in touch with the light and love within, so that you may see the impermanence of all that seems to die.

因此，你們探索、報告、聚集你們的力量並再一次探索。我們全都這樣做。那個存在於你們內在之中的火焰永遠無法被觸及，永遠無法被改變，但僅僅能夠被永恒地發現，因為你們已經打磨了那個人格，一直到它是明亮的，清晰的，且水晶的屬性就是你們的屬性為止。接下來，祝願你們攜帶光明，因為造物者就是光。你們現在正在這樣做，但是用一種扭曲的方式。你們現在沉思，因為你們現在受苦。我們希望你們同樣留心你的那個大部分都與內在之中的愛與光接觸的一面，這樣你們就可以看到，一切看起來似乎死亡了的事物的暫時性了。

We find that we have tired the instrument somewhat. It has been some time since this instrument has channeled. We are disappointed, for we had more to give her. However, we feel that it is best left to another time. We would at this time transfer this contact to the one known as Jim. I am Q'uo. 我們發現我們已經多少讓這個器皿疲倦了。自從這個器皿開始傳訊已經有一些時間了。我們感到失望，因為我們有更多的內容要給予她。然而，我們感覺到最好將它留給另一個時間。我們在此刻會將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the capacity of attempting to respond to queries which those present may find have risen in the mind. As always, we remind each that we give but our opinion and wish that to be understood in order that we may speak freely without overweighing any consideration. May we ask if there is a query with which we may begin?

我是 Q'uo，我們再一次在愛與光中向各位致意。在此刻，我們會通過嘗試去回應那些在場的人可能發現已經在頭腦中升起的問題的方式提供我們自己。一如既往，我們提醒各位，我們給予的僅僅是我們的觀點，我們希望那一點被理解，以便於我們可以自由地發言而不用被任何的考慮所壓倒。請問是否有一個我們可以用來開始的問題？

J: Yes, I have a question. It goes along the lines of the words that were just delivered. I've heard a lot of different things about the thought of the person [that] "takes their own life." Some people seem to think that you hardly have a right to do that, and that you build up an awful lot of extra lessons, if you will, that you have to learn, as karma as some people want to call it, crime and punishment, however you want to view it. But I've heard other schools of thought that say that a person, since they are in charge of their own life and responsible for it, and a portion of the Creator, if you determine that that's the end of it, you've done all you can here, you are justified, or you've had the right to go ahead and get out of this life.

J: 是的，我有一個問題。它是沿著剛剛被傳遞了的言語的線路的。我已經聽過了關於人們的"拿走它們自己的生命"的想法的很多不同的事情了。一些人看起來似乎認為，你完全沒有一種權利去那樣做，你會積累很多可怕的你們必須要學習的課程，如果你們願意這樣說的話，作為業力，如同一些人想要稱呼它的一樣，

以及罪與懲罰，無論你們想要如何看待它。但是我已經聽到其他的思想的流派說，一個人，既然它們是支配它們自己的生命並為它負責任的，既然它是造物者的一部分，如果你決定那就是它的結束，你就已經做了所有你在這裏能夠做的事情了，你是合法的，或者你已經擁有權力去前進並離開這次生命了。

Like I say, I've heard that both ways, and I tend to sort of lean toward the last one, but then again my gut feeling, my emotions, would sort of make me afraid to do something like that for fear that I would have to come back and learn a lot of things over again. Can you comment? And is the answer to that maybe just dependent upon the person's belief system, maybe it's that sort of thing? 就好像我說的一樣，我已經同時聽過兩種說法了，我以某種方式傾向於後一種，但是，接下來，再一次，我的直覺的感覺，我的情緒，會以某種方式使得我害怕做類似那樣的事情，因為害怕我必須要返回並再一次學習很多的事情。你們能夠評論嗎？對於那一點的答案可能僅僅是取決於人的信念系統嗎，可能它是那種類型的事情嗎？

I am Q'uo, and to answer in a general fashion is misleading, for each entity is one which pursues a course of learning which has been determined by that entity's higher self to be appropriate, each course being pursued within the confines of what you call an incarnation, where the scope or reach of view and experience is limited by birth and death and the veil which separates the conscious and unconscious minds. Thus, it is not so much the act itself within any one incarnation which carries the potential of building a momentum or bias which needs to be balanced at some point within another incarnation that is of importance, but the biasing or building of momentum itself, no matter what the action is which builds this momentum.

我是 Q'uo，要用一種一般性的方式回答是令人誤導的，因為每一個實體都是一個尋求一個學習的進程的實體，這種學習已經被那個實體的高我確定是合適的了，每一個進程都會在你們稱之為一次投生的範圍內被追尋，在投生中，視野以及體驗的廣度或者範圍是被出生和死亡，以及將有意識的心智和無意識的心智分開的罩紗所限制的。因此，在任何一次投生中很大程度上並不是行為其自身會帶有構建一種動能或者需要在另一次具有重要性的投生中的某個位置被平衡的偏向性的可能性，而是對那個動能其自身的偏向性或者構建，無論什麼行為是會構建這種動能的行為。

For each entity within each incarnation seeks to pursue an exploration of the creation of the one Creator in a fashion which in a cumulative sense throughout all incarnations shall build as a structure of the soul, a foundation and framework which is balanced in nature, in order that the further evolutionary process may be constructed upon firm ground and partake of a symmetrical strength that reflects the wholeness and balance of creation. Thus does each individualized portion of the Creator reflect the wholeness and balance of the one Creator. The entity within any incarnation is the one Creator with the full rights and responsibilities, shall we say, that one may ascribe to such a portion of All That Is.

對於在每一次投生中的每一個尋求實體，用這樣一種在一個累積的意義上貫穿進所有投生都將作為靈魂的一個構架，一個在屬性上是平衡的基礎與框架而進一步進行構建的方式，實體會去追尋對太一造物者的一種探索，以便於更進一步的演化的過程被構建在堅固的地面並帶有一種平衡的力量，這種力量將會反應造物者的整體性與平衡。這樣，造物者的每一個個體化的部分，都會反應太一造物者的整體性與平衡。在任何投生中的實體都是帶有完全的，容我們說，權利與責任的太一造物者，一個人可以將這種權力與責任歸因於是一切萬有的這樣一個部分。

It may be, however, that when one leaves the boundaries of the incarnational experience, that the increased ability to view that which has come before and that which shall proceed from the incarnation will present to the entity a picture which will convince it that certain actions and thoughts within the incarnation are in need of further balancing experience or that which you call the karma. Thus, it may not be said with definite surety that any one action or even a series of actions or thoughts will guarantee that there will be the building of the momentum or karma that must be balanced within a future incarnation, for it may well be that such actions or thoughts are themselves the balance to previous ones which now in a completed sense will allow the entity to pursue further lessons in other areas.

無論如何，當一個人離開投生體驗的邊界的時候，會有可能，那種去觀察已經出現在前方的事物以及將會從那次投生前進的事物的增强的能力將會向實體呈現一幅圖像，這幅圖像將會使得它確信，在投生中的一定的行為和想法是需要進一步的平衡的體驗，或者你們所稱的業力。因此，任何一個行為，或者甚至是一系列的行為或者想法，將會保證將會有對動能或者業力的積累是必須要在一次未來投生中被平衡的，這可能是無法藉由明確的確定性被講述的，因為很有可能這樣的行為或者想法它們自己就是對之前的行為與想法的平衡，它們現在在一個完整的意義上將會允許實體在其他的區域中追尋更進一步的課程了。

May we speak further, my brother?

我的兄弟，我們可以進一步講述嗎？

J: No, thank you. Thank you very much.

J: 不用了，謝謝你們。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Maybe I didn't understand you correctly. You said it depends upon the circumstance a little bit whether taking your own life would be balanced or imbalanced. And it just seems to me that any time you took your own life it would be a definite embracing of the path of that which is not, and therefore it would be an unbalanced act. You're saying, then, that there are balanced suicides, are you not?

Carla: 可能我並未正確地理解你們。你們說它有一點點是取決於這樣的情況，是否奪走你自己的生命會是平衡的，或者是不平衡的。在我看來似乎是，在任何

時候你奪走你自己的生命，這都會是一種明確的對其之不是的道路的擁抱，因此，它會是一種不平衡的行動。你們正在說，會有平衡的自殺，是嗎？

I am Q'uo, and we mean to leave the room for the possibilities that in some cases this is so. However, in the general run of the third-density incarnational experience, your assumption concerning the nature of the taking of one's own life is correct in that it is a partaking in that separation of self from the incarnation which reflects the path of that which is not, and this path in its final form pulls that which is and there must eventually be the balanced point of view which the building of the karmic momentum will necessitate within a future, as you would call it, incarnational experience.

我是 Q'uo，我們打算要給在一些情況中就是如此的可能性留出空間。然而，在第三密度的投生體驗的通常的情況中，你關於奪走一個人自己的生命的屬性的方面的假設是正確的，因為它是一種參與到自我與投生的分離，這種分離反映了其之不是的道路，這條道路在它最終的形式上拉扯其之所是的事物，最終必須要有平衡的視角，在一次未來的，如你們對它的稱呼一樣，投生體驗中對業力的動能的構建將會使得這樣一種平衡的視角成為必需的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well, it comes to me that perhaps Jesus the Christ was one example when he turned towards Jerusalem of a man who basically committed suicide—he knew he was in trouble when he went there, I mean, he was telling people he was going to die and be raised in three days before he ever went there. And he knew all that was going to happen and it still happened to him, but he thought that he could save other people by it. Is that the kind of suicide that would perhaps qualify for being in balance?

Carla：好的，我想到也許耶穌基督是一個範例，當它轉向耶路撒冷的時候，它基本上是一個去自殺的人——他知道當他到那裏的時候他會遇到麻煩，我的意思是，他在他前往那裏之前正在告訴人們他將會死去並會在三天后重生。他知道所有將會發生的事情，這個事情仍舊發生在他身上了，但是他認為他能夠由此拯救其他人。那就是那種也許是被證明是處於平衡的自殺嗎？

I am Q'uo, and this is correct, my sister, for the taking of one's life or the laying down of one's life for the benefit of others is an action which partakes of that path which is and that path reflects the desire to give of the self in a manner which is of service to others, even if the giving requires that all which one has be given. Thus, one finds within your culture many instances in which the life is given for others and the giving may take a great portion of the incarnation, such as the sacrifices which many of the parents, as you call them, make for the offspring over a great portion of the incarnational experience. Or the giving may be of a moment's inspiration, such as when one of the young soldiers, as you call them, throws itself in harm's way in order that a comrade may survive.

我是 Q'uo，這是正確的，我的姐妹，因為為了其他人的益處而奪走一個人的生

命或者放下一個人的生命是這樣一種行動，它參與到了其之所是的道路，那條道路反應了一種服務他人的方式來獻出自我的渴望，即使那種奉獻需要所有一個人已經被給予的事物。因此，一個人會在你們的文化中發現很多的情況，在其中生命是為了其他人而被奉獻出來的，那種奉獻可能要花費投生的一個很大的部分，諸如很多的父母，如你們對它們的稱呼一樣，為後代在投生體驗的一個很大的部分中做出的犧牲，或者那種奉獻可能是屬於一種瞬間的靈感，諸如一個年輕的士兵，如你們對它的稱呼一樣，將它自己用受傷的方式扔出去以便於一個戰友可以生存。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: Then, this would presumably extend to psychic danger? If someone threw himself on a psychic grenade it would balance suicide more, wouldn't it?

Carla：那麼，這推測起來會延伸到心靈上的危險嗎？如果一個人將讓他自己撲在一個心靈的手榴彈上的，它會更多地平衡自殺嗎，是嗎？

I am Q'uo, and this is correct, my sister. Though of far, far less occurrence, it is that which is indeed possible.

我是 Q'uo，這是正確的，我的姐妹。儘管這是遠遠少得多的事件，它是確實有可能的事情。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Q'uo, and we thank you, my sister.

我是 Q'uo，我們感謝你，我的姐妹。

C: Yes. Change the subject a little bit. Once the connection has been made between two people, whereby each can experience, each one is able to pick up on another 's problems or virtue, things of that nature, take on part of that to themselves rather than the other, fully experience it, such as one feels an emotional or physical pain and the other is able to absorb part of that. Once a connection like that has been made, does it ever break, short of death?

C：是的。將那個主題改變一點點。一旦在兩個人之間的連接已經被建立了，在其中每一個人能夠體驗，每一個人都能夠拿起另一個人的問題或者沒得，以及具有那種屬性的事情，將那個部分穿到它們自己身上，而不是另一個人身上，充分地體驗它，注意一個人感覺到一種情緒或者身體上的痛苦，另一個人能夠吸收那種痛苦的一部分。一旦一種類似那樣的連接已經被建立了，除了死亡之外，它會斷開嗎？

I am Q'uo, and this type of bonding between entities, my brother, is one which

is of strength and soul significance, shall we say, and reflects the garnering of a great amount of experience, usually within a number of incarnations, though it is possible to build such connections within a single incarnation. These connections, when in place and functioning, are those pathways of communion which allow entities to share the conscious experience of the creation in a fashion which not even the process that you call death can separate. This type of connection, however, may be enhanced or reduced in its effect by the attention which is given it once it has been established. However ...

我是 Q'uo，這種類型的在實體之間的紐帶，我的兄弟，是一種具有力量與，容我們說，靈魂的意義的紐帶，它反映了對，通常是在多次投生之中的，巨大數量的體驗的積累，儘管在一次單一的投生中去構建這樣的連接是有可能的。這些連接，當處於適當的位置並發揮作用的時候，是那些會允許實體分享對造物的有意識的體驗的親密交流的通道，這種分享是用一種甚至你們稱之為死亡的過程都無法分開的方式進行的。然而，這種類型的連接，一旦它已經被建立之後，在其效果上是會被那些被給予它的注意力所增強或者減少的。然而.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. May we speak further, my brother?

我是 Q'uo，我與這個器皿在一起了。我的兄弟，我們可以進一步發言嗎？

C: How does it work if one doesn't consciously seem to share the experience, yet it still occurs? C：如果一個人並不是有意識地看起來似乎是分享那種體驗，它如何工作呢，它仍舊會發生嗎？

I am Q'uo. In this instance, my brother, we find the situation analogous to the piano which has been allowed to go out of tune. The melody is still recognizable, yet there is much of clarity which has been lost.

我是 Q'uo。在這個方面，我的兄弟，我們發現這個情況類似於已經被允許走音的鋼琴。旋律人就是可以識別的，而有大量的清晰度已經被失去了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

C: I'm not sure I understand what you meant.

C：我並不確信我理解了你們的意思。

I am Q'uo. If one has neglected the conscious exercise of the pathway of communion that enables the consciousness of another to be shared with

greater and greater clarity of perception and accuracy of perception, this accuracy and clarity will become somewhat muddled and unclear so that the finer nature of the emotions shared is lost and the more obvious or gross nature of the emotions is that which is communicated over the pathways which have been neglected, shall we say.

我是 Q'uo。如果一個人已經忽略了對那種親密交流的通道有意識的練習，那種親密交流會使得另一個人的意識能夠用越來越大的感知的清晰度和知覺的準確性被分享，這種準確性和清晰度將會變得多少有些渾濁與不清晰，這樣被分享的情緒的微妙的特性就會失去，情緒的更為明顯或者粗糙的特性就是那種會通過那個已經被忽略的通道被交流的事物了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

C: No thank you.

C：沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I have another query, but I'm still thinking about what you and C just went through, trying to see if I could work on that a little bit, because I thought that was interesting material you gave. I took it that C was saying, "At one time there was communion, and then at some point one stopped wishing communion. Can it be dissolved?" And basically you said, "It doesn't get dissolved—it just goes out of tune." Is that a correct perception of what you said? So, basically what you're saying is, "By avoiding the harmonizing, or your desire not to communicate, deadens you, not the other person." Is that what you're saying?

Carla：我有另一個問題，但是我仍舊在思考你們和 C 剛剛談及的內容，並嘗試去弄明白是否我能夠對那個主題進行一點點工作，因為我認為你們給予的是有趣的資料。我認為 C 正在說的是，“曾經有一個時候有親密交流，接下來在某個位置，一個人不再希望親密交流了。它能夠消散嗎？”基本上你們說的是，“它不會消散——它僅僅失去了調音。”那是對你們說的內容的一個正確的觀念嗎？因此基本上你們正在說的是，“由於避免了協調一致，或者你不去進行交流的渴望，它使得你，而不是很另一個人，變鈍了。”那是你們正在說的事情嗎？

I am Q'uo, and this is basically correct, yet it must be remembered that if such pathways are unused by the conscious neglect of either party, each will feel the deadening effect.

我是 Q'uo，這基本上是正确的，而必須要被記住的事情是，如果這樣的通道由于任何一方的有意識的忽略而不被使用，每一個人都會感覺到那種變鈍的效果。

May we speak further, my sister?

我們可以進一步發言嗎，我的姐妹？

Carla: No, not on that. I would like to ask a question about an experience that I had at the beginning of meditation. I was sitting with my hand in the other instrument's hand and the other hand on the other side of my body and my feet touching at the ankles. And I got a heat buildup to the point where I couldn't believe it—I was really steaming hot. For me that's extremely unusual, especially in my feet. It got so uncomfortable, that just out of impulse I shifted my weight and I moved my feet apart and it felt like a breeze was blowing over me again, which is the way I usually feel when I'm sitting under a fan—which I am. What happened? Where was the heat coming from and why did it go away when I moved my heels apart?

Carla: 不用啦，在那個主題上不用了。我想要問一個關於我在冥想開始的時候我擁有的一個體驗的問題。我正坐著，我的手在另一個器皿的手中，另一隻手在我身體的另一邊，我的雙腳在腳踝處接觸。我感覺到一種熱量的積累到了我無法相信它的位置——我真的是滾燙的。對於我，那是極其不同尋常的，尤其是在我的腳步。它變得如此不舒服，以至於僅僅出於一種衝動，我改變了我的重心，我將我的雙腳分開，感覺就好像一陣微風再一次吹過我，這是我通常會在我坐在一個風扇下的時候感覺到的方式——這就是我的感覺。發生了什麼事情呢？那種熱量來自於何處，為什麼它在我將我的腳後跟分開的時候會消失呢？

I am Q'uo, and we find that there has been in this particular meditative gathering the influx of energies from our contact which has accentuated a difficulty with the heat-sensing portions of feet, specifically, that have been in recent times more sensitive than usual due to certain effects of the medications which you have been ingesting.

我是 Q'uo，我們發現這個特定的冥想的集會中已經有來自於我們的接觸的能量的流入，這種流入已經藉由在腳部的熱量的感覺強調了一種困難了，尤其是在近期，由於你已經服用的藥物的一定的效果，腳部已經是比通常更加敏感了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: That's interesting. How did I change the situation by moving my feet? It was definitely that movement that changed things.

Carla: 那是有趣的。我是如何藉由移動我的雙腳而改變那個情況的呢？肯定是那個移動改變了事情了。

I am Q'uo, and this gross physical realignment of the feet was analogous to opening a circuit so that the energy in this case manifesting physically as heat was no longer able to move freely and was thus drained away as an open circuit is wont to do.

我是 Q'uo，這個對雙腳的粗略的物質性的重新校準，類似於打開了一個回路，這樣，在這個情況中的作為熱量在身體上顯化的能量就不再能夠自由移動並因此逐漸消散了，如同一個打開的回路不會去做的一樣。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: Not on that subject, thank you.

Carla：在那個主題上沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

J: I don't have a query, but I do have a comment, because I felt the exact same thing. I was sitting over here burning up for about ten or fifteen minutes. And I believe I took my socks and shoes off and that helped a lot. I was grossly (inaudible), so it was the same thing.

J：我並不擁有一個問題，但是我確實有一個評論，因為我感覺到完全相同的事情。我正在坐在那裏，有大概十分鐘或者十五分鐘的時間是灼熱的。我相信我脫下了我的襪子和鞋子了，那是很有說明的。我大概是（聽不見），因此它是相同的事情。

I am Q'uo, and we shall comment upon your comment. We find that this particular group is one which has for some period of your time enjoyed a harmonic communion which allows an easy blending of the seeking energies, and this greatly enhances our ability to make contact with this group. And with this enhanced contact, each within the group may feel some physical manifestation, the heat being the most easily and commonly perceived manifestation of the harmonic blending of energies made possible by this particular group configuration. We apologize for any discomfort which our contact may cause and appreciate the comments which alert us to these discomforts.

我是 Q'uo，我們將會對你們的評論進行評論。我們發現這個特定的團體是一個已經在你們的一段時期中享受了一種協調的親密交流的團體了，這種交流允許一種對尋求的能量的順利的混合，這極大地增強了我們與這個團體進行接觸的能力。藉由這種被增強的接觸，在團體中的每一個人都可能感覺到某種身體上的顯化，熱量是極其容易且極其通常會被感覺到的，由於這個特定的團體的配置而成爲可能的，對能量的協調的混合的顯化物。我們對於我們的接觸可能會造成的任何不舒服抱歉，我們感激那個評論，它提醒我們注意這些不舒服。

Is there any further query at this time?

在此刻，有任何進一步的問題嗎？

Carla: Well, I've been pondering over in my mind—I'm afraid when I channel I don't really get everything. But it seems to me from what I've got out of the message, that we can help each other, not by throwing ourselves on physical grenades or even psychic grenades—that's for heroes—but help each other by being there. In other words, it seems like sympathy, given out to another person, from some of the things that were said, is truly helpful if the other person catches enthusiasm from it or finds a more positive attitude from it.

Carla：好的，我一直在我的頭腦中思索——我擔心當我傳訊的時候，我並沒有

真的抓住每一個事情。但是從我已經從訊息中得到的事物，在我看來似乎是，我們能夠彼此幫助，不是藉由讓我們自己撲到物質性的手榴彈甚至心靈的手榴彈上——那是英雄做的事情——而是藉由在那裏而彼此幫助。換句話說，看起來似乎，對於來自於一些被說過的事情的同理心，當這種同理心對另一個人被給出來的時候，是真正有幫助的，如果另一個人抓住了來自於它的熱情，或者找到了來自於它的一種更加正面性的態度的話。

It also seems that natural healers, people that can make contact with the harmonics of other people's bodies and minds and souls, have got a real problem. How do they defend themselves from having a life-term relationship with everybody that they meet? How do they avoid the responsibility for what they know about people? Those were two other things that I pondered from the session. If you care to comment, I'd be grateful. 那些天生的療愈者，能夠與其他人的身體、心智和靈魂的和聲建立接觸的人，這些人同樣看起來似乎已經擁有了一個真實的問題了。它們如何防範它們自己不與每一個它們遇到的人建立一種一生的關係呢？它們如何避免對於它們關於人們所知曉的事情的責任呢？這些就是我从這次集會思考的另外兩個事情，如果你們想要評論，我曾是感激的。

I am Q'uo, and, indeed, it is so, and has been designed in this fashion that each within your illusion has the ability to be of service to those about it in the most basic fashion of simply sharing whatever experience is of concern to another. If there is an experience which is difficult, in that disease or fear of any kind is brought into the conscious mind, the sharing of this concern with another is that which begins the healing process, in that the energies expressing themselves as difficulty have an easier movement through the being when they are freely discussed and shared with another. Thus, the entity with the difficulty is assured at the most basic of levels that it is acceptable to another and that another cares for it and is willing to share with it on the difficulty.

我是 Q'uo，確實，就是如此，用這種方式已經被設計好的事情是，在你們的幻象中的每一個實體都有能力，用最為基礎的單純地分享另一個人所擔憂的無論什麼體驗的方式，去服務在它周圍的那些人。如果有一個體驗是困難的，因為疾病或者任何類型的恐懼會被帶入到有意識的心智中，將這種擔憂與另一個人的分享，就是那個開始療愈的過程的事物了，因為將它們自己表達為困難的能量會在它們被自由地與另一個人自由討論與分享的時候擁有一種更為容易的通過存有的運動。因此，帶有困難的實體會在那些最為基礎的層次上感到確信，它是可以被另一個實體接受的，另一個人關心它，並樂意於在那個困難上與它一同分享。

One who seeks to become that called the healer and which on a regular basis places itself in this relationship to another suffering the difficulty, the one serving as healer must, after a portion of experience in this field of service, develop the ability to give of itself to another in a fashion which does not retain the residue, shall we say, of the difficulties being healed. This manner or technique or shielding the self is one which must be constructed by the self in a manner which is congruent with the healer's concept of the healing, the

disease, and the part each plays within the greater picture of the incarnation in particular and the creation in general. Thus, the protection, shall we say, must be that which reflects the healer's philosophy of life, as you may call it.

一個尋求去成為所稱的療愈者並會用一種規律性的方式將它自己放置在與另一個遭受困難的人之間的這種關係中的人，一個作為療愈者服務的人，在這個服務的區域中的體驗的一部分之後，必須要發展那種能力去將它自己，用一種並不會保留被療愈的困難的，容我們說，殘餘物的方式，給予另一個人。這種守護自我的方式或者技巧，是一種必須，用一種與療愈者對療愈、疾病以及每一個人在特定的投生以及一般而言的造物的更大的圖像中扮演的角色的觀念協調一致的方式，被自我構建的技巧。因此，保護，容我們說，必須成為那種反應了療愈者的生命的哲學，如你們對它的稱呼一樣，的事物，

May we speak further, my sister?

我們可以進一步談論嗎，我的姐妹？

Carla: Yes. It seems to me, then, that you're describing two kinds of healing where you could call one of them active, where the healer is sympathetic and sharing and takes on pain in order to ease pain, and impersonal or passive healing, where the healer is nothing more than a catalyst, and actually takes no part whatsoever in the healing. I gather the latter perception from conversations that Don Elkins had with Ra, and the former kind of definition of healing from what we've been talking about here. They seem to be two different types of healing altogether. Would you care to comment?

Carla：是的。在我看來似乎，你們正在描述兩種類型的療愈，在其中你們能夠稱呼它們中的一種為主動的療愈，在其中療愈者是同情的，分享的，並會承擔起痛苦，以便於緩解痛苦，另一種療愈是非個人的或者被動的療愈，在其中療愈者僅僅是一個催化劑，並實際上在療愈中不會承擔起無論什麼角色。我從 *Don Elkins* 與 *Ra* 進行的對話收集到了後面的觀念，並從我們在這裏一直在談論的內容收集到了前面的類型的療愈的定義。它們看起來似乎是兩種完全不同的療愈的類型。你們想要評論嗎？

I am Q'uo, and this description is one which we would suggest describes one process, that of learning to become the healer.

我是 Q'uo，這個描述，我們會建議是對一個過程，也就是學習成為療愈者的過程的描述。

Carla: I see. So the thing to learn is how to get out of the way and not take on pain in order to ease pain, but simply be there. Take in nothing, give out nothing, but be there and act as catalyst. That must be a powerful lesson to learn.

Carla：我明白了。因此，要去學習的事情就是如何不要擋道，並不去為了減輕痛苦而承擔起同，而是單純地在那裏。不吸收任何事物，不給出任何事物，而是在那裏並作為催化劑行動。那必定是一個要去學習的強有力的課程。

I am Q'uo, and, indeed, my sister, it is one that does partake of that quality known as power and the discipline which is necessary to seek it. Each entity

within your illusion may serve as the simplest form of healer by sharing another's difficulties. As one refines the desire and the practice, becoming a healer, one is able to move further along the line of learning this art, so that it is indeed without will and a passive conduit through which the energies of the Creator may move in the most appropriate fashion for the one to be healed.

我是 Q'uo，確實，我的姐妹，它是一個帶有那種被知曉為力量的特性以及尋求它所需的訓練的課程。在你們的幻象中的每一個實體都可以藉由分享另一個人的困難而起到最簡單的療愈者的形式。隨著一個人精煉那種渴望與實踐，並同時成為一個療愈者，它能夠沿著學習這種技藝的線路移動到更遠的地方，這樣它就是確實不帶有意志，並且是一個被動的管道，通過這個管道，造物者的能量可以用最為適當的方式為了那個要被療愈的實體而流動。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Yes. And is that why the first person a healer must heal in the traditional mystical literature is the self, because until one can have the self understood and grasped, one can't get it out of the way?

Carla：是的。這就是為什麼在傳統的神秘文學中一個療愈者必須要療愈的第一個人就是自我的原因了，因為一直到一個人能夠讓自我被理解並且被掌握之前，它都無法讓它不擋道？

I am Q'uo, and this is correct, my sister. May we speak further?

我是 Q'uo，這是正確的，我的姐妹。我們可以進一步發言嗎？

Carla: No, thank you very much, it was very interesting.

Carla：不用了，非常感謝你們。它是非常有趣的。

C: The situation where you're not consciously seeking to heal someone, but your subconscious continues, what best can you do as far as not going to the point where you're damning yourself, taking along others? C：那個你在其中並不是有意識地尋求去療愈某個人，但是你的潛意識繼續療愈的情況，在不前往那個在其上你會責罵你自己，並帶上其他人的位置的範圍內，你最佳地能夠做什麼呢？

I am Q'uo, and it is difficult, my brother, to speak in a specific fashion with the information that is given. However, there is one particular means by which such an entity may at once seek to aid another and yet refrain from absorbing the difficulties of the other. And the means by which this may be accomplished is composed of the heartfelt desire being generated for the well-being of the other, and this desire being given to the other without condition, while at the same time, shall we say, the condition of the other within the mind of the one seeking to heal being seen as whole and perfect and being given over to the greater forces of the higher self for the appropriate action, shall we say. Thus, to give without condition and to see the one which is in need, it would seem, of the healing, as receiving that which

is needed and appropriate from those forces of light which surround and inform each entity within each portion of the incarnation.

我是 Q'uo，我的兄弟，很難用一種具體的方式藉由被給予的資訊發言。然而，會有一條特定的方式是這樣一個實體可以藉由其立刻尋求去幫助另一個人，而又避免吸收其他人的困難的。這種方式藉由其被完成的途徑是由為了其他人的幸福而被產生出來的由衷的渴望而構成的，這種渴望是無條件地給予其他人的，同時，容我們說，在一個尋求去療愈的人的心智中，其他人的情況是被視為是完整且完美的，這個情況被交托給高我的更大的力量以取得，容我們說，適當的行動。因此，要無條件地給予，並將一個，看起來似乎是，需要療愈的人視為是正在從這些在投生的每一個部分中包圍著並鼓舞每一個實體的那些光的力量接收到被需要的且適當的事物。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

C: I'm only just speaking from personal experience that I'm in a form of almost gun-shy of trying to help heal, but it seems like it still occurs though. It seems that without seeking to do it, others who have sought me out to do it, and I'm not at the time thinking that, yes, I'll take this on, and want to share, but it occurs anyway, (inaudible) thoughts where it almost feels like it's damaging to me, just going through the mood changes and physical depression that goes along with it. I know that I want to help, but it seems like at the same I'm doing

it involuntarily also. C：我僅僅是在從個人的體驗發言，我是處於一種對於嘗試去幫助療愈幾乎是風聲鶴唳的形式之中的，但是看起來好像，它仍舊會發生。看起來似乎在沒有尋求去進行它的情況下，其他人會將我找出來進行它，我在那個時候不是在思考，是的，我將會接收這個，我想要分享，而是它無論如何都會發生，（聽不見）在它幾乎感覺就好像它在損傷我的位置的想法，僅僅經歷情緒的改變以及伴隨著它的身體上的消沉。我知道我想要幫助，但是看起來似乎同時我同樣也在不自覺地進行它。

I am Q'uo, and in this instance, my brother, we may suggest the reflective meditation in which one seeks the deepest level of one's desires that one can find in order that the mind and the heart may join hands in one unified direction in order that the self does not fight against the self.

我是 Q'uo，我的兄弟，在這種情況中，我們可以建議，沉思性的冥想，在其中一個人尋求它能夠找到的它最深的渴望的層次，這樣心智和心可以在一個統一的方向上結合起來，以便於自我不會對抗自我。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

C: No, thank you.

C：沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Thank you, Q'uo. It was very interesting tonight.

Carla：謝謝你們，Q'uo。今晚是非常有趣的。

I am Q'uo, and we are full of gratitude for each in this group as well, for we have learned much during this evening of seeking which we rejoice in the learning and in the sharing. We remind each that our words are but opinion and we wish each to be considered as possibilities. We shall take our leave of this group at this time, rejoicing in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai vasu borragus. 我是 Q'uo，我們對於在這個團體中的每一個人同樣也是充滿感激的，因為我們已經在這個的尋求晚上學到了大量的事物了，我們在學習中，在分享中為此而歡慶。我們提醒各位，我們的言語僅僅是觀點，我們希望每一個人都考慮可能性。我們將在此刻向這個團體告別，並同時在太一無限造物者的愛與光中歡慶。我們是 Q'uo。Adonai，我的朋友們。Adonai vasuborragus。

June 28, 1987

1987-06-28 婚姻與誓約

Group question: "Q'uo: You have asked about the metaphysical meaning and implications of covenants, for that is what your marriage is, a covenant, a promise made by two people to each other for a specified span of time and with specified conditions."

團體問題：“Q'uo：你們已經詢問了關於誓約的形而上學的意義與含義，因為你們倆的婚姻之所是就是一個誓約，一個有兩個人對相互彼此在一段特定的時間並帶有具體的條件而做出的承諾。”

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. I greet you in the love that ties together all that there is, that matches that that cannot be matched, that reconciles those things which cannot be reconciled, and I greet you in light, the light of all manifestation, of all spiritual knowledge, and of all being. I greet you in the one great original Thought of the infinite Creator, for it is in that spirit that we come and that you call us. How grateful we are to be asked to share in your meditation and to blend our vibratory patterns with your own. And how charming the sounds of your domicile and the surrounding neighborhood sound to us as we are able to use this instrument's senses to hear as you hear. It is a very special treat.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我在愛中向你們致意，就是這種愛將一切萬有結合在一起，將無法匹配的事物匹配在一起，將那個無法被和解的事物和解了，我在光中，在一切顯化的光中，在所有靈性的知識以及所有存有的光中向你們致意。我在無限造物者的那一個偉大的原初的想法中向你們致意，因為就是在那個靈性之中，我們前來，且你們呼喚了我們。我們被請求在你們的冥想中進行分享並將我們的振動的模式與你們自己的振動的模式混合在一起，這是怎樣令人感激呀。你們的住所以及周遭環境的聲音在我們聽來是多麼迷人呀，因為我們能夠使用這個器皿的感官如同你們聽到一樣地聽到。它是一個非常特別的款待。

You have asked about the metaphysical meaning and implications of covenants, for that is what your marriage is, a covenant, a promise made by two people to each other for a specified span of time and with specified conditions.

你們已經詢問了關於誓約的形而上學的意義與含義，因為你們的婚姻之所是就是一個誓約，一個有兩個人對相互彼此在一段特定的時間並帶有具體的條件而做出的承諾。

What is the function of a covenant? Why do seekers find a universal necessity for finding promises and believing in them? A promise may perhaps be compared to a journey. One who has no clear goal makes an aimless trip and learns many interesting things and grows from the experience. There is grace

and beauty to all that happens, yet perhaps the traveler at the end of the journey is disappointed, without being able to put his finger upon the source of the disappointment. Had the seeker who wished to go on a journey thought quietly, he might have set for himself conditions and goals that would give the journey structure and a summit, a place which, having been reached, would serve as a marvelous foundation from which to look back and gather information upon the implications of the journey.

一個誓約的功能是什麼呢？為什麼尋求者會發現一種普遍性的需要去找到承諾並相信它們呢？一個承諾也許可以與一場旅行做比較。一個並沒有清晰的目標的人會進行一場漫無目的的行程，學會很多有趣的事情並從那個體驗成長。所有發生的事情都會有一種恩典與美麗，而也許旅行者在旅程的結束的時候會是失望的，而又無法找出那種失望的源頭。如果那個已經希望去進行一場旅行的尋求者已經安靜地思考過的話，他可能會為他自己設置條件與目的，這些條件與目的會給予旅行構架以及一個頂峰，一個位置，如果這個位置已經被抵達了，它會起到一種非凡的基礎的作用，從那個基礎你可以回顧那條旅程並在關於旅程的含義上收集資訊。

Your peoples have been able to create many, many varieties of acceptable mating procedures. The largest and most common solution to the question of how to handle your people's attractions for each other has been called marriage, and as a social garment it wears well and does the job which the culture requires of it, providing for the care of children and the peaceable life of all people.

你們的人群已經能夠創造出許許多多各種各樣的可以接受的配對的步驟了。對於如何處理你們的人群對相互彼此的吸引力的最大且最為普遍性的解決方案已經被稱為婚姻了，作為一個社會性的外衣，它穿起來是很好的，並完成了文化對它要求的任務，同時提供了對孩子以及所有人溫順的生命的照顧。

Looked at from this point of view, there is no spiritual benefit to be gained from a marriage ceremony, and many of those who enter into marriage certainly do not have the desire to seek out the metaphysical implications of the mated relationship which has been blessed by your orthodox religion. It is merely a commonplace of life, that which is to be done when two people feel that they have fallen in love. Indeed, many of those who wander to your planet find themselves virtually unable to understand or grasp why their brothers and sisters indulge in such a foolish practice.

從這個視角來看，沒有靈性上的益處會從一個婚姻的儀式上被取得，很多那些進入到婚姻中的人，並不會擁有渴望去尋求伴侶關係的形而上學的意義，這種伴侶關係已經被你們的傳統的宗教信仰祝福過了。它僅僅是一次生命的平常事，也就是在兩個人相愛的時候要被進行的事情。確實，很多流浪到你們的星球上的實體都發現它們自己無法理解或者明白為什麼它們的兄弟姐妹會沉溺于這樣一個愚蠢的習俗。

Yet, there is a great potential for the partners in the marriage ceremony, the potential of the travelers who decide upon their destination and some of the conditions of the journey before they begin, thus shaping perceived

experience along the biases of a metaphysically rich life. 然而，對於在婚姻的儀式中的伴侶會有一種巨大的潛力，旅行者的潛力，旅行者 決定了它們的目的地，以及在它們開始之前的一些旅程的條件，並由此沿著一種 在形而上學的方面是豐盛的生命 的偏向性塑造了被感覺到的體驗。

The first area to be studied with care and prepared for carefully is the marriage service itself, for there the covenant is made. There spiritual principles are evoked to come to life in the relationship and in the spiritual children of that relationship—the man and the woman which have agreed to work for transformation through marriage. The language of your western culture's marriage ceremonies, though general, is quite adequate to show the covenant as being spiritual, mental and physical.

要帶著注意被研究並仔細為其做好準備的第一個區域就是婚姻的服務其自身，因為就是在那裏誓約被做出了。在那裏靈性的原則是被召喚在關係中以及那個關係——已經同意為了轉變去通過婚姻進行工作的男人和女人的關係——的靈性的孩子中誕生出來的。你們的西方文化的婚姻的儀式的用語，儘管是一般性的儀式，卻在將誓約展現為靈性的、心智和身體的事物的方面是相當充分的。

The promises have to do with honoring, cherishing, serving and loving under any conditions whatsoever. Thus, metaphysically speaking, the marriage ceremony is among the most stringent possible promises or covenants, and requires the greatest degree of which the seeker is capable of loyalty, patience and sacrifice, for those who prepare for the ceremony as they think upon those promises know that difficulties will ensue at an unpredicted time or place with an unpredictable extremity.

承諾是與榮耀，珍惜，服務與在無論什麼任何情況下都去服務和愛有關的。因此，從形而上學的方面而言，婚姻的儀式是在有可能最為嚴格的承諾或者誓約當中的，並需要尋求者能夠取得的最大程度的忠誠、耐心、犧牲，因為那些為了儀式做好準備的人，在它們思考那些承諾的時候，它們是知曉將會在一個無法被預料到的時間或者地方，藉由一種無法預料到的極端情況，困難將會隨之而出現。

Yet, past experience teaches that experience is always variable and that the changes come without warning. Only those entities which believe that they may have a creative effect upon their environment can honestly promise such a covenant, for in the natural run of things, the seeker stumbles often and may, indeed, fail to keep the promises of that long-ago ceremony. And so one prepares for the promise by visualizing and accepting the better and the worse, the balance of all things which shall come after the promise is given.

然而，過去的體驗教導，體驗一直都是可變的，改變會毫無預警地出現。僅僅是那些相信它們可以對它們的環境擁有一種創造性的影響的人才能夠真誠地承諾這樣一個誓約，因為在事物的自然而然的運轉中，尋求者經常會絆倒，並確實可能無法遵守那個很久以前的儀式的承諾。因此，一個人是藉由觀想並接受更好與較差的事情，並對所有將會在承諾被給予之後出現的事情的平衡而為承諾做好準備的。

The second area or arena of importance is that which is immediately lost sight

of by those seekers which have entered into the covenant of marriage, and that is the life experience whose shape is too large for the mind within the incarnational experience to picture or fathom. Yet, it is well for the metaphysically oriented seeker to bring into the mind each day the remembrance of the shape of the covenant, the life experience. That which occurs in a day or a week or a month or a year has a far different aspect when looked upon as a part of one unified experience which ends with physical death than it would have if looked upon immediately or in the context of the present moment. Certainly the experience at the end of the covenant, when one of the two marches towards new life and the death of the physical body, is transformed by remembering that this experience, even if it be years long, is only a small part of the entire experience of the promise.

第二個具有重要性的區域或者競技場是那些已經進入了婚姻的誓約中的尋求者立刻就會看不見的区域，也就是生命體驗的区域，生命體驗的区域的外形對於在投生體驗中心智是過大的以至於無法描繪或者看穿的。然而形而上學的導向的尋求者每天都將對那個誓約的形式，生命體驗的外形起帶入到一個心智中，這是很好的。在一天、一周、一個月、或者一年中發生的事情，當它從近處或著身體的死亡而結束的統一性的體驗的一部分被觀察的時候，相比於從近處或在當前的時刻的背景中被觀察的時候會擁有的樣子，是擁有一個遠遠不同的面的。在那個誓約結束的時候，當兩個人中的一個向著新的生命以及物質性身體的死亡前進的時候，這個體驗，即使它是長年的體驗，肯定會因為回憶起這個體驗僅僅是那個具有承諾的體驗的一小部分而被轉變。

Let us return to the simile of the journey, for we feel that the question asks not only what the implications are in marriage, but what the implications may be for those who do not wish to marry, but who wish to do spiritual work together.

讓我們回到旅程的比喻，因為我們感覺到問題詢問的不僅僅是在婚姻中的含意是什麼，同樣還有對於那些並不希望結婚的人，而僅僅希望在一起進行靈性的工作的人婚姻的含意可能是什麼。

Let us say that upon the one hand those who wish to do spiritual work together, but not physical or mental work together, are wiser to maintain the relationship of companions which are upon the road together and wish to help each other. It is a relationship which concentrates upon the present moment. The uses of memory and of looking towards the future are somewhat limited in such a spiritually oriented relationship. Just as the spiritual side of a lover's relationship is fragmented and often lost, the journey taken by those who are spiritually agreed to journey together may be very rich and satisfying. Very productive work may be accomplished. Each may serve as mirror to the other, each aiding the spiritual journey of the other, and deep friendship may ensue, that friendship which eliminates time and space.

讓我們說，在一方面，那些希望在一起進行靈性上的工作，而不想要在一起進行身體的或者心智的工作的人，它們在保持那種在道路上在一起並希望去彼此幫助的夥伴的關係的方面是更加明智的。它是聚焦在當下一刻的一種關係。對記憶以及對未來的期待的使用，在這樣一種靈性導向的關係中是少有些受限的。恰恰

是因為一個愛人的關係的靈性的一面是破碎的且經常是失去了的一樣，被那些在靈性上同意去一起旅行的人所進行的旅程就可以是非常豐富且令人滿意的了。非常富有成效的工作可以被完成。每一個人都可以對相互彼此起到鏡子的作用，每一個人都會幫助相互彼此的靈性的旅程，深入的友誼可以隨之而產生，那種友誼是排除了時間和空間的。

The seekers which wish to do spiritual work together, emotional work together, mental work and physical work together, all at once, take for themselves an added burden and an added hope—the hope of fulfilling the covenant. If each of you is a crystalline being attempting to hone, clarify and sharpen that crystal which lies within, so too a relationship which has been stated clearly, spiritually and angelically is a crystal also, and throughout the life experience each of the two in the married pair may do all those things which are given to those who agree to seek together, yet there is also the responsibility for physical, mental and emotional loving, cherishing and honoring. The conditions are more clear, the responsibilities are greater and the end result is a crystalline structure that may become part of the higher self of both in the marriage, not only within the life experience, but in the cosmic or eternal portion of the self, until such time as personhood is no longer. Those who have created the jewel of a promise fulfilled create a light source that, like all other light sources of love in the creation, are available whatever the time, whatever the space.

那些希望在一起進行靈性上的工作，在一起進行情緒上的工作，在一起進行心智的和身體上的工作，所有工作都同時進行的尋求者，它們讓它們自己承擔起了一個額外的重擔和一種額外的希望——即履行誓約的希望。如果你們每一個人都是一個正在嘗試去打磨的水晶的話，讓那個存在於內在之中的水晶變得澄清且銳利，一個關係同樣也是如此，一個已經清楚地、靈性地且天使一般地被表明了關係同樣也是一個水晶，貫穿在結婚的一對中的兩個人中的每一個人的整個生命體驗都可以去做所有那些被給予那些同意去一起尋求的人的事情，而同樣會有對於身體、心智和情緒的愛，珍惜並榮耀的責任。情況是更為清晰的，責任是更大的，且最終結果就是一種結晶的結構，這個結構可能成為同時屬於在婚姻中的兩個人的高我的一部分，不僅僅是在生命體驗中，同樣也是在自我的宇宙中永恆的部分中，一直到諸如自我屬性的時間不再存在為止。那些已經創造了一個被履行了的承諾的寶石的人會創造出一個光的源頭，就好像在造物中所有其他的具有愛的光的源頭一樣，這個光的源頭是可以在無論什麼時間，無論什麼空間被取得。

It is difficult for us to give to this instrument our words, for the nature in truth of metaphysical marriage contains a third party. This is not a thought which this instrument finds easy to channel, however, in any metaphysical covenant there is a third party which overshadows both entities. You may call that being the Creator in whatever face you see. Perhaps we would do best to call it living love. Those who do not marry and seek together, seek alone for the face of love. Those who seek through the covenant of marriage incorporate that which they seek into their seeking. This gives to those who grasp and understand the metaphysical meaning of marriage a gracefulness and a tenderness that would not come naturally otherwise.

要將我們的言語給予這個器皿對於我們是困難的，因為形而上學的婚姻真實的屬性是包含了一個第三方的。這不是個這個器皿會發現很容易傳訊的想法，無論如何，在任何形而上學的誓約中，都會有一個陰蔽了同時兩個實體的第三方。你們可以稱呼那個存有為造物者，它是在無論什麼你約看到的。也許我們最佳地稱呼它為活著的愛。那些通過婚姻誓約尋求的實體是將它們的事物整合到它們的尋求中的。這會給予那些領悟並理解了婚姻形而上學意義的人在其他地方是不會自然而然地出現的一種感恩和一種溫柔。

There are other covenants that are most valuable. The covenant between parent and child, between friend and friend, between brother and sister, are all beautiful and spiritually useful. Yet, perhaps, it is in the completeness of the covenant of marriage that its great strength lies, for in no other covenant do two people give to another body, emotion, mind and spirit. Two together then seek instead of one and one.

會有其他的極其有價值的誓約。在父親與孩子之間，朋友與朋友之間，在兄弟與姐妹之間的誓約全都是美麗的且在靈性上是有用處的。也許，婚姻的誓約的巨大力量恰恰就存在於在對婚姻的誓約的完全性之中，因為在任何其他的誓約中兩個人都不會給予另一個人身體、情緒、心智與靈性。兩個人在一起接下來就不再是各自進行各自的尋求了。

This instrument is surprised that we are still with it. We shall pause for a moment if you will pardon us.

這個器皿感到吃驚，我們仍舊與它在一起。我們將暫停一會兒，如果你們將會原諒我們的話。

(Pause)

(暫停)

We are again with this instrument. Sometimes this instrument forgets that she does not need to know about the subject about which we speak. We shall continue briefly through this instrument.

我們再一次與這個器皿在一起了。有時候這個器皿忘記了她並不需要知道關於我們談及的主題。我們將簡短地通過這個器皿繼續。

We speak now of the concept of failure in relationships. The promise of marriage is often ended with the equivalent of a statement of withdrawal or divorce. What happens then to the covenant in metaphysical terms? It is still valuable. It is valuable inasmuch as and insofar as the seeker was sincere in claiming the metaphysical promise for itself. It is the nature of illusion to entrap, deceive and thwart one, and often it does occur that promises are broken, marriages end. Yet, metaphysically, the strength of the promise, the strength of the will to serve in abiding by the promise do much to strengthen and balance and regularize one's inner seeking.

我們現在談及在關係中的失敗的觀念。婚姻的承諾經常會一種撤銷或者離婚的陳述的對等物被結束。在形而上學的意義上接下來在誓約上發生了什麼事情呢？它仍舊是有價值的。只要尋求者為它自己宣稱那個形而上學的承諾是真誠的，它都

是有價值的。幻象的特性就是去用計引誘、欺騙並阻撓一個人，承諾會被打破，婚姻會結束，這確實是經常發生的事情。而在形而上學的方面，承諾的力量，藉由承諾而持久地服務的意志的力量，大大增強、平衡並規範了一個人內在的尋求。

There is, of course, no way for one, who goes to the place of the promise and makes it, to know for sure that he will be able to keep it, for within the illusion that you experience, various forces may be brought to bear which may break apart your foundation, and shaken from the roots that you have put down, you simply drift away, and in your confusion you wonder if there was any use to all that you experienced. We assure you that there is a great deal of use to all the attempts that have been made to keep the promises that you have made. Each day, each hour, if a failure seems to have occurred, it is well to remember that the failure is within the illusion, but the promise is eternal, not a promise to be kept eternally, returning to one mate over and over again throughout the endless cycle of time, but rather a light which is eternal made by two which have become one metaphysically, which have sought together to mastery.

當然，對於一個前往了承諾的場所並做出了承諾的人，它是無法確切地知曉他將會能夠遵守那個承諾，因為在你們體驗的幻象中，各種各樣的力量可能被產生出來，這些力量可能會分裂你們的基礎，並從根部動搖你們已經安放好的事物。你們單純地漸漸疏遠了，在你們的混淆中你們感到懷疑，所有你們體驗過的事物是否有任何的價值。我們向你們保證，對於所有已經做出的去遵守你們已經做出的承諾的嘗試都是有大量的用處的。每一天，每一個小時，如果一個失敗看起來似乎已經發生了，去回憶起失敗是在幻象中的，而承諾是永恆的，這是很好的，不是一個承諾要被永遠地遵守，並在貫穿時間的無盡的週期中一次又一次地返回到一個伴侶，而毋寧有一種光是被已經在形而上學的方面成為一體的兩個人產生出來的，兩個人已經一起尋求去掌握這種光了，這種光是永恆的。

We urge those who contemplate marriage or who are engaged in keeping the promise of the covenant of marriage to center the self in meditation daily, and before the meditation is through, remember and bless that promise, for it is a vehicle which may carry two to unity beyond themselves with the face of the Creator.

我們敦促那些沉思婚姻的人或者通過遵守婚姻的誓約的承諾而結合在一起的人，每天都將自我放在冥想的核心處，在冥想完成之前，記住並祝福那個承諾，因為它是一輛車，它會承載著兩個人與造物者的面孔一起前往超越它們自己的統一。

We are so happy to have been able to speak upon this subject. We would like to speak upon any other subjects which you may wish to ask about, and for that purpose we would wish to use the instrument known as Jim. If this instrument would be accepting of our contact, we would at this time transfer. I am known to you as Q'uo.

我們很高興已經能夠在這個主題上發言了。我們想要在任何其他的你們可能希望詢問的主題上發言，為了那個目的，我們會希望使用被知曉為 *Jim* 的器皿。如果這個器皿願意接受我們的接觸，我們會在此刻轉移。我們是你們知曉的 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light. At this time it is our honor to offer ourselves in the attempt to speak to those queries which may be upon the minds. We remind each that our words are but the fruits of our own seeking and are our opinions, and we do not wish any to take our opinions as the absolute truth, but that gift which brothers and sisters in seeking give to those who follow upon the same path for their consideration in the further journeying upon that path. Is there a question at this time with which we may begin?

我是 Q'uo，我再一次在愛與光中向各位致意，在此刻提供我們自己來嘗試去談及那些可能留在頭腦中的問題，這是我們的榮耀。我們提醒各位，我們的言語僅僅是我們的尋求的成果，僅僅是我們的觀點，我們並不希望任何人將我們的觀點當成絕對的真理，我們的觀點是在尋求中兄弟姐妹給予那些走在相同的道路上的實體的禮物，以供它們在那條道路上的進一步的旅行中考慮。在此刻有一個我們可以用來開始的問題嗎？

T: Yes, I have a question. If two people set out on a relationship, and it seems in the beginning that the relationship has a very high probability of either failure or at least a whole lot of very hard times associated with it, but that there's one or two good things that could come from it, is it usually advisable to go ahead and set out on that relationship, that marriage, or that whatever, whatever the relationship is, knowing full well that there's going to be a lot of really negative things to come from it? I guess what I'm saying is, is it worth it for the good that comes out of it, to create some additional negativity or some additional problem?

T: 是的，我有一個問題。如果兩個人在一個關係中開始了，看起來似乎在一開始那個關係會有一種非常高的可能性，要麼失敗，要麼至少會有很多的非常困難的時刻與它聯繫在一起，但是，會有一兩個好事情會從它產生出來，前進並考驗那個關係，那個婚姻或者無論什麼，無論那個關係是什麼，同時完全充分知曉，將會有很多真正負面性的事情會從它產生出來，這通常是可取的嗎？我猜想，我正在說的事情是，為了從其產生出來的益處，去創造出某種額外的負面性或者某種額外的問題，這是值得的嗎？

I am Q'uo, and am aware of your query, my brother. We would begin by suggesting that even to the eye in what seems to be an obvious and clear manner, much is hidden within your illusion, for within your experience there is the shielding, shall we say, of the conscious knowing so that much experience is gained in groping through what you might call a metaphysical darkness. You live and move and have your being in mystery, and you seek portions of that mystery with every thought and action that proceeds from your being. With each thought and action that sums into experience, you are able to piece together more and more of the picture of the creation about you and your place within it. As you move into those relationships which are of primary and profound significance within this journey of seeking, there is

much which the conscious mind will assume and presume to know. Yet, if decisions are made only in regards to what may be known in the mental sense of the conscious mind, then much will be missing that can serve as resource ...

我是 Q'uo，我理解了你的問題，我的兄弟。我們會藉由這樣建議來開始，甚至是通過對於眼睛看起來似乎是一種明顯而清晰的方式，都會有大量的事物是被隱藏在你們的幻象中的，因為在你們的體驗中，會有對有意識的知曉的，容我們說，遮罩，因此，大量的體驗是在摸索著穿越你們可以成為一種形而上學的黑暗的事物過程中被取得的。你們活在神秘中，在神秘中移動，並在神秘中擁有你們的存在性，你們藉由從你們的存有開始前進的每一個想法與行動尋求那個神秘的部分。藉由每一個想法和行動累加形成體驗，你們能夠將在你們周圍的造物以及你們在其中的位置的拼圖的部分越來越多地拼在一起了。隨著你們進入到那些在這個尋求的旅程中具有主要且深入的重要性的關係，會有大量的事物是表面意識的心智將會設想並假設要知曉的。而如果決定僅僅是在關於在有意識的心智的意義上可能被知曉的事情的方面被做出了的話，接下來大量的可以作為資源起作用的事情就會失去了.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We shall continue.

我是 Q'uo，我再一次與這個器皿在一起了。我們將繼續。

The subconscious mind, then, through the faculty of intuition may offer much to one who seeks—the manner by which it shall continue its journey and with whom it shall journey and in what manner the journey shall be accomplished. We cannot tell you, my brother, or any particular entity, whether what seems to be the truth is that which should be heeded, for, indeed, even the most difficult of situations oftentimes presents the greatest of opportunities for learning in the metaphysical sense, even though within the boundaries and definitions of your illusion the relationship and the experiences within it have proven most difficult. It cannot be known before or during such experience what treasures are, indeed, gathered in the metaphysical sense. The entire incarnation then partakes of mystery which shall become clear to the far-seeing eye only after the doors of what you call the physical death have been passed through and the veil dropped which shields the conscious mind from the subconscious mind and the greater portion of the experience about one.

潛意識的心智，接下來，通過直覺的機能就可以對一個尋求的人提供大量的事物了——它將藉由其繼續它的旅程以及它將會藉由其旅行的方式，那條旅程將會通過其被完成的方式。我們無法告訴你，我的兄弟，或者任何特定的實體，是否看起來似乎是真實的事物就是應該被注意到的事物，因為，確實，甚至是最為苦難的情況時常都會在形而上學的意義上位學習呈現最大的機會即使在你們的幻

象的邊界與定義中，在其中的關係與體驗已經是證明最為困難的。什麼珍寶，確實，會在形而上學的意義上被收集起來，這是無法在這樣的體驗之前或者期間被知曉的。接下來，整個投生就會帶有神秘，這種神秘僅僅會在你們稱之為物質性的死亡的大門已經被穿越，且那個將有意識的心智與潛意識的心智以及在一個人周圍的體驗的更大的部分遮罩開來的罩紗落下之後才會對於有遠見的眼睛成為清楚的。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

T: No, I believe that pretty such sums it up, even though a lot people have gotten themselves into some hard situations by following their heart rather than what their logical mind told them. I understand what you're saying. Thank you very much.

T：不用了，我相信那相當好地對它進行了總結了，即使很多人已經藉由跟隨它們的心而不是跟隨它們的邏輯心智告訴它們的事情而讓它們自己陷入到一些困難的情況中了。我理解你們正在說的事情。非常感謝你們。

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

我是 Q'uo，我們感謝你們，我的兄弟。有另一個問題嗎？

G: Yes. I have one to ask you. What the value is of using crystals and sound on the spiritual path?

G：是的。我有一個問題詢問你們。在靈性道路上使用水晶與聲音的價值是什麼。

I am Q'uo, and we find that the objects of which you speak and the qualities of vibration which are embodied within the sound vibratory complexes may be used to enhance the finer portions of the spiritual journey in order that the inner eye may perceive with greater clarity the countryside, shall we say, through which the seeker travels. The use of the crystalline structure is that which enhances the seeker 's ability to perceive the finer and more subtle energies that ever surround one, and enhance the ability to utilize these energies for the continued advancing upon the spiritual path.

我是 Q'uo，我們發現你談及的物件以及在聲音中振動複合體中被體現出來的振動的特性，可以被用來增強靈性的旅程的微妙的部分，以便於內在的眼睛可以帶著更大的清晰度感覺旅行者旅行通過的那個，容我們說，鄉村。對水晶的構架的使用時會增強尋求者去感覺圍繞在一個人周圍的精微的且更加微妙的能量的能力，並增強去利用這些能量來在靈性的旅程上繼續前進的能力。

The use of any such device or technique is that which is empowered by the desire and intention of the seeker, thus, the usefulness of any such technique or device is in direct proportion to the purity and intensity of the desire to seek knowledge in order to serve others that the seeker of truth emanates from its very being and by which it empowers all that it does and all that it is. 對任何這樣的設備或者技巧的使用，都是被尋求者的渴望以及意圖所賦能的，因此，任何這樣的技巧或者設備的有用性是與去尋求知識以便於服務他人的渴望的

純度與強度成正比的，真理的尋求者可以從它的存有散發這種知識，它藉由其可以為所有它做的事情以及它是的事物賦能。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

G: Yes, please.

G：是的，請進一步回答。

I am Q'uo, and we mean by our query to ask if there is any further question which you might have for us upon this subject.

我是 Q'uo，我們藉由我們的問題是打算要詢問，是否有任何進一步的問題是你們可能在這個主題上提供向我們提出的。

Carla: Well, I would ask—I was thinking—you kind of implied that a crystal by itself doesn't have an intrinsic power, that it's the empowerment by intention, by the use of the will in seeking, in, I guess you'd say, magnetizing the crystal that gives it its usefulness. Is that correct? I think of crystals really as being independently powerful, being able to focus and reflect light in different vibratory ways and people using that intrinsic power, but you're suggesting that the true power of the crystal is extrinsic, in other words that it's put into the crystal by the person's relationship with the crystal. Is that true?

Carla：好的，我想要詢問——我正在思考——你們以某種方式在暗示，一個水晶藉由其自身並不擁有一種內在的力量，它是被意願，被在尋求中，在，我猜想你們回溯，對水晶的磁化的過程中對意志的使用所充能的，這種充能為它賦予了有用性。這是正確的嗎？我認為水晶真的是用自主的方面是強有力的，並能夠通過不同的振動的方式以及使用那種內在的力量的人來聚焦並反射光，但是你們是在建議，水晶的真實的力量是外部的，換句話說，它是藉由人與水晶之間的關係被注入到水晶之中的。這是正確的嗎？

I am Q'uo, and we meant by our suggestion that the desire of the one utilizing such a device as the crystal was that which gave direction and therefore power to accomplish the work in consciousness which the crystal has as its contribution to such a seeker. The crystal structure itself is as you assume, that is, its power exists without a desire from another being to form it, yet such desire and purpose of intention then can direct the movement of energy rather than allow that energy to become diffused by the non-use in a conscious fashion of this energy.

我是 Q'uo，我們藉由我們的建議指的是，一個利用諸如水晶之類的一個工具的人的渴望，就是那個給予了方向並因此給予了力量來在水晶擁有的意識中完成工作的事物，這種意識就是水晶對這樣一個尋求者的貢獻了。水晶的結構其自身，如你們假設的一樣，就是其之所是，它的力量在沒有來自另一個存有的一個渴望來形成它的情況下是存在的，而這樣的渴望以及意圖的目的接下來就能夠指引能量的運動，而不是允許能量用一種有意識的方式對這種能量的不使用而被散射了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, just a personal question about crystals. I seem to be sensitive to most crystals except diamonds. Diamonds are fine—they don't bother me, I can wear them, I enjoy them. But if I try to put a crystal around my neck or near me, I'm uncomfortable after awhile, and I don't know why, but I just want to move it a certain distance from me. They don't bother me on other people, no matter how close the people are, but they bother me in connection with me. Could you comment on that? I've never understood why that's so. I'm sure I'm not the only person that has that reaction.

Carla：不用了，僅僅是一個關於水晶的個人的問題。我看起來似乎對除了鑽石之外的大多數水晶都是敏感的。鑽石是很好的一一它們不會打擾我，我能夠佩戴它們，我喜歡它們，但是如果我嘗試戴一個水晶在我的頸部或者讓它接近我，我在一段時間之後會不舒服，我不知道為什麼，但是我僅僅想要將它離開我一定的距離。它們在其他人身上的時候，它們不會打擾我，無論那個人多麼靠近，但是在與我連接在一起的時候，它們會打擾我。你們能夠對那一點進行評論嗎？我從未理解為什麼是那樣的。我相信我不是唯一的會擁有那種反應的人。

I am Q'uo, and we find that your query is one which we may answer in a certain sense without stepping over the boundary of your own free will. Your sensitivity is that which has increased in nature as you have proceeded through your incarnational experience. The crystal form, as we have previously spoken, is that which funnels various energies, and in many cases magnifies these energies in a fashion which oftentimes may not be in harmonic resonance with your own inner sensitivities which have become finely tuned and are easily upset, shall we say. Thus, it is well for your own comfort for you to either be careful that the crystals within your range of sensitivity be tuned to your own vibratory nature or removed to a distance which is outside of your range of sensitivity.

我是 Q'uo，我們發現你的問題是一個我們可以在不超越你的自由意志的邊界的情況下用一種的方式來回答的問題。你的敏感性是隨著你已經通過你的投生體驗而前進在屬性上已經增強了的敏感性。水晶體，如我們之前已經說過的一樣，是會彙聚各種各樣的能量，並在很多情況中會放大這些能量的事物，這種對能量的放大的方式有時候可能是與你自己的內在的敏感性沒有產生諧音共振的，你內在的敏感性是已經被精細地調音過的，並且很容易，容我們說，被干擾。因此，為了你自己的舒適，你要麼對於在你的敏感性的範圍中的水晶根據你自己的振動模式被調音是小心謹慎的，要麼將其移動要一個在你的敏感性的範圍之外的距離。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I've always had the notion about marriage or any relationship that it doesn't end. It seems to end, but, in actuality, if you don't shut the person away or kill the person off in your mind I guess you'd say, that the relationship has perfect validity. It's just that the person isn't around. And I wonder if this is true?

Carla：我在關於婚姻以及關係的方面一直都認為，它是不會結束的。它看起來似乎是結束了，但是，實際上，如果你並未將那個人趕走，或者在你的頭腦將，我猜想你們會說，那個人除掉，那個關係就擁有完全的確實性。僅僅是那個人不在身邊而已。我想知道，是否這是真實的？

I am Q'uo, and as one might expect within a universe of infinite possibility, there is infinite probability that entities which have engaged in the mated relationship for a period of your time and then found reason to end that relationship yet continue in what may be either the conscious or subconscious fashion to share experience and offer a portion of the self to the other even when the relationship has in the physical sense been terminated. In many cases this pathway which each has forged to the other becomes somewhat dusty and falls into disuse, yet from time to time is utilized for the gathering and sharing of experience upon the metaphysical levels of experience.

我是 Q'uo，如同一個人可能會在一個具有無限可能性的宇宙中期待的一樣，如果實體已經參與到伴侶關係有一段時間之後，接著發現理由去結束那個關係，而用可能要麼是有意識，要麼是潛意識的方式繼續分享體驗，並向其他人提供自我的一部分，甚至是在關係在物質性的意義上已經被終結了的時候，對於這樣的實體會有無限的可能性。在很多的情況中，這條每一個人都塑造了的道路對於其他人會成為多少有些佈滿灰塵且廢棄不使用的，而這條道路會時不時地被使用，以便於在形而上學的體驗的層次上收集與分享資訊。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式回答嗎？

Carla: Well, let me clarify my first question, because I didn't mean that relationships that have stopped continue. What I meant was that it has always seemed unlikely to me that love would just go away. It seems that if you have an experience of love with another person, that the experience may end, but that the love remains. As long as it remains in memory, it remains truly. The reason that this is important to me is that I have had more than one relationship in my life, and it's comforting to think of the light and love that those relationships created as having a life independent of the failure of the relationship for one reason or another, the ending of it.

Carla：好的，讓我們澄清我的第一個問題，因為我的意思並不是指已經停止繼續的關係。我的意思是，愛僅僅會消失，這在我看來一直都是不大可能的。看起來似乎如果你已經與另一個人擁有了一種愛的體驗了，體驗可能結束，但是愛會依舊存在。只要它是留在繼續中的，它就真正留下來了。這對於我是重要的原因

是，我在我的生命中已經擁有了多於一個關係了，想到那些關係作為擁有這樣一次生命而創造出來的光與愛，這是令人安慰的事情，這次生命是不受因為這樣或者那樣的原因的關係的失敗，關係的結束所支配的。

I am Q'uo, and, indeed, my sister, all that remains from any experience within your illusion and all that is ever recorded within the nature of the soul is love. Whatever experience of love one is able to create and to share within any relationship or experience within your illusion is remembered and is gathered as the true harvest of the incarnation. All else is but the means to this end.

我是 *Q'uo*，確實，我的姐妹，所有從在你們的幻象中的任何體驗留下來的的事物，以及所有曾經被記錄在靈性的屬性之中的事物，都是愛。在任何在你們的幻象中任何的被記住且作投生的真實的收穫物而被收集起來的關係或者體驗中，無論什麼愛的體驗都是能夠進行創造並進行分享的。所有其他的事物都僅僅是這個目的途徑。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

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

我是 *Q'uo*，再一次，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we find that we have for the moment exhausted those queries which you have so graciously offered to us this evening. We thank each for allowing our presence and for presenting to us the gifts of your queries and your comments, for as we speak upon your concerns, we speak upon those topics which are a portion of our own being and seeking, and by sharing with you that of our experience, our experience becomes refined and enriched with your own journey of seeking. At this time we shall take our leave of this instrument and this group, rejoicing in the love and in the light which each has brought to this seeking. We are those of Q'uo, and we leave each in that love and in that love of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Q'uo*，我發現我們已經暫時耗盡了那些你們已經在今晚如此鄭重地提供給我們的問題了。我們為你們孕育我們出席並向我們呈現了你們的問題和你們的評論的禮物而感謝各位，我們會對那些是我們自己的存有和尋求的一部分的主題上發言，藉由與你們分享我們的體驗，我們的體驗被因為你們自己的尋求的旅程而被精煉且變得豐富了。在此刻，我們將離開這個器皿和這個團體，我們在每一個人已經帶到這次尋求的愛與光中歡慶。我們是 *Q'uo*，我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai vasu borragus*。

July 12, 1987

1987-07-12 寬恕的障礙

Group question: "Q'uo: We would focus this evening upon an aspect of love and compassion which is very difficult to manifest while under the influence of the third-density distortions of mind, body and spirit. We speak of forgiveness."

團體問題：Q'uo：我們今晚聚焦在愛和同情心的一個面向上，這個面向當處於心智、身體和靈性的第三密度的扭曲的影響下的時候是非常難以顯化的。我們談及的是寬恕。

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in love and in light of infinite Creator. We not have very much to say, only wish to welcome newcomer to group and oldcomers also. We with your group very often, for we find that this group make many joke, and this is sign of some advancement among your peoples. So many on your spiritual path that cannot make a joke, that cannot laugh. This make the journey heavy and mud cake the feet of the poor pilgrim along the way and cannot go very far. Make yourself merry, my friends, be full of joy. Let it bubble forth, and you will find wisdom beneath the laughter. We go now, we only wish to say hehwoe—hel-lo. That better! Hah? We goin' speak this language soon. We go in love and in light of infinite One Who Is All in All. Farewell, my friends. I Yadda.

我是 Yadda。我在無限造物者的愛與光中向你們致意。我們沒有很多要說的話，我們僅僅希望歡迎團體的信任，同樣也歡迎團體的舊人。我們相當經常地與你們的團體在一起，因為我們發現這個團體會說很多的笑話，這是在你們的人群中的某種進步的象徵。因此，在你們的靈性的道路上如此多的人無法說一個笑話，無法大笑。這使得旅程變得沉重並讓在路上的可憐的尋求者的雙腳變成泥餅（*mud cake*），而無法走到非常遠的地方了。讓你自己快樂起來，我的朋友們，充滿喜悅。讓喜悅冒出來，你們那將發現智慧就在笑聲之下。我們現在離開，我們僅僅希望說哈咯——哈嘍。那更好了！啊哈？我們很快就會說這門語言了。我們在無限太一的愛與光中離開，無限太一就是在萬物中的萬物。再見，我的朋友們。我是 Yadda。

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is a great benefit to us that you have asked us to share this meditation with you and to share what thoughts we might have with this circle of light, this band of seekers whom we Join this day.

我們是 Q'uo，我們在太一無無限造物者的愛與光中向你們致意。你們已經請我們與你們分享這次冥想，並分享給我們可能會對這個光的圈子，與我們今天加入到的這群尋求者擁有的想法，這對於我們是一種巨大的恩惠。

We thank you for the great privilege of such intimate sharing of heartfelt desires, and we assure you that we also have that goal of every seeker—to know the face of mystery, to be with the Creator in an illumined fashion. How far we are all from that great and all-consuming goal—the Creator's face, the articulated Logos. What a dear and precious mystery. That mystery is all wrapped up with love, a love that has been called compassion by those who seek to deepen the meaning of that word love, that word which has been so abused, misused and trivialized by common usage.

我們為對這些由衷的渴望的這樣親密的分享的巨大的榮幸而感謝你們，我們向你們保證，我們同樣擁有每一個尋求者都擁有那個目標——去知曉神秘的面孔，並用一種被啟發的方式與造物者合一。我們全都距離那個偉大而又令人著迷的目標——造物者的臉，被清楚表述的理則——是多麼遙遠呀。一個怎樣心愛而又寶貴的神秘呀。那個神秘是完全用愛包裹起來的，這是一種已經被那些尋求去深化那個愛的詞語的意義的人們稱之為同情心的愛，愛這個詞語已經因為通常的使用而被濫用、被誤用且變得瑣屑了。

Indeed, the one who challenges in the name of Jesus Christ challenges in the name of love itself, and all challengings which are superlative and honestly felt, whatever the words of challenge, that challenge is the challenge of love, that compassion against which nothing may stand. What is the nature of compassion? How does compassion touch each as each seeks along the path and finds the road rocky or smooth, steep or plain.

確實，一個用耶穌基督的名義來挑戰的實體，是用愛其自身的名義來挑戰的，如果所有挑戰是最高的且是被真誠地感覺到的，無論挑戰的言語是什麼，那個挑戰就是愛的挑戰，是那種沒有任何事物能夠與之對抗的同情心的挑戰。同情心的特性是什麼呢？同情心如何在每一個人沿著道路尋求並發現道路是佈滿石塊或者順利，是陡峭或者平坦的時候觸及每一個人的呢？

We would focus this evening upon an aspect of love and compassion which is very difficult to manifest while under the influence of the third-density distortions of mind, body and spirit. We speak of forgiveness.

我們會在今晚聚焦於一個愛與同情心的面向之上，這個面向在心智、身體和靈性的第三密度的扭曲的影響之下是非常難以顯化的。我們談及的是寬恕。

What occurs when forgiveness is withheld? You may see the separation immediately. The one who does not forgive is separated from the one who is not forgiven, and then the one who is not forgiven may choose not to forgive that, and there is further separation. Indeed, before a patching up and recombining of the energies of two who are thus separate can be achieved, four forgivenesses must take place. Each must forgive the other, and each must forgive the self.

當寬恕被抑制的時候，發生了什麼事情呢？你們可以立刻看到分離。一個不寬恕的人，是與那個沒有被寬恕的人分開的，接下來，那個沒有被寬恕的人就可以選擇不去寬恕那個人，就會有更進一步的分離了。確實，在對於兩個因此是分開的實體的能量的一種修補與重新結合能夠被取得之前，寬恕必須要發生。每一個必

須要寬恕另一個人，每一個人都必須要寬恕自己。

If one were to visualize the pattern and tapestry of a lifetime, one would see those portions of time and space when forgiveness was withheld from the self or from another as being places where the thread, the warp and woof of the tapestry of life, was coated with black, sticky substance, which stiffens and makes ugly the tapestry of existence.

如果一個人打算要觀想一次生命的圖案與織錦，它就會將那些在其中寬恕是對自我或者對另一個人被抑制的時間和空間的部分視為是，生命的織錦的線，經線與緯線，被黑色的、黏性的物質所覆蓋的位置，這種物質會使得存在性的織錦變得僵硬並使其成為醜陋的。

Now, it is sure that no one wishes not to forgive. There seems to be no question in the mind of anyone who is seeking along the path of positive polarity in the third density that it is very desirable to forgive and to accept forgiveness, yet there may be nothing harder in the catalog of human weakness, shall we say, or distortion, than the unbalanced feeling of helplessness when one realizes one is quite incapable of altering the consciousness which is not forgiving. Hardness of heart among those who seek is very often totally unmeant and undesired. It is the nature of the third-density illusion of your planetary sphere that within the illusion you will be taken beyond your limits and fail according to the conscious methods of judging among your peoples. This is perhaps the most common source of the lack of forgiveness among your peoples—the difficulty of forgiving the self for having seemingly failed. Also, and almost as common, there are those dynamic tensions betwixt members of the same family which involuntarily renew themselves and prohibit forgiveness.

現在，肯定的事情是，沒有人不希望寬恕。看起來似乎在任何在第三密度中沿著正面性的極性的道路尋求的實體的頭腦中，去寬恕和去接受寬恕都是非常令人滿意的事情，看起來似乎這是沒有疑問的，而在人類的，容我們說，弱點或者扭曲的類別中，可能不會有任何事情是比當一個人意識到它是相當沒有能力改變那個不寬恕的意識的時候的未被平衡的無助感要更為艱難的。在那些尋求的人當中的心的苛刻，非常經常地是完全不是故意的，且是不想要的。你們的星球的第三密度的幻象的特性就是，在幻象中，你們將會被帶到超出了你們的限度的地方，並因為在你們的人群中的有意識的評判的方法的失敗。這也許就是在你們的人群中缺少寬恕的最為通常的源頭——寬恕自己看似已經失敗了的困難。同樣，且幾乎是一樣通常的源頭是，在相同的家庭成員之間會有動態的張力會無意識地自我反復並阻止寬恕。

The chief roadblock stopping one from forgiving is the instinct for self-preservation. One who forgives is changed—something dies and something is born. Yet that which is born cannot begin to be born until whatever it was that was not forgiven has been done away with by true forgiveness. To hold the self or another in unforgiveness is [to] hold in a pristine and clear condition a relationship or a self-concept.

阻礙了一個人去寬恕的主要的路障就是自我維護的本能。一個寬恕的人是被改變

了的一——某個事物死去了，某個事物被生出來呢。而一直到沒有被寬恕的無論什麼事物都已經藉由真實的寬恕被消除之前，那個被生出來的事物都是無法開始被生出來的。將自我或者另一個自我用不寬恕緊握不放，就是在一個未受污染且清晰的情況中緊緊抓住一個關係或者一個自我觀念。

When forgiveness takes place, there is a little death, and sometimes not so very small a death indeed, for sometimes that which is to be forgiven has been held in a hard heart for a long time. It is natural to fear death, yet the road to joy, or shall we say, the way to perceive joy along the road we all travel is to rush towards whatever oblivion must be embraced in order to forgive, for the creation that springs forth from the heart to one who has truly forgiven is a beautiful and fresh manifestation.

當寬恕發生的時候，會有一個小小的死亡，有時候確實不是如此非常小的一個死亡，因為有時候要被寬恕的事情已經被緊緊抓在一個堅硬的心中有一段很長的時間了。害怕死亡是自然的事情，而通往喜悅的道路，或者，容我們說，我們全都在其上旅程的感覺喜悅的道路，就是去沖向為了寬恕而必須被擁抱的無論什麼湮滅，因為對於一個已經真正寬恕的人，那從心中噴湧而出的造物是一個美麗而新鮮的顯化物。

It is very difficult to create appropriate atmosphere for forgiveness using the conscious mind. The conscious mind is a kind of business man, ordering things, prioritizing them, and moving them about. It is within the province of that great subconscious mind which is so important to the seeker that the seeds of forgiveness are sown, are nourished, and grow. Thus, the attempts to forgive by consciously stating, "I wish to forgive," are likely to be failures, although the attempt is metaphysically important, and is a part of the soul's history. It is more effective by far to await meditative time before doing work in the consciousness of forgiveness.

要通過使用表面意識的心智為寬恕創造出適當的氛圍，這是非常困難的。有意識的心智是一種類型的生意人，對事物進行安排，為它們進行優先排序，讓它們四處移動。寬恕的種子就是被播種在那個對於尋求者是如此之重要的巨大的潛意識心智的範圍內的，並在那裏被滋養並成長的。因此，藉由有意識地陳述，“我希望去寬恕”而去寬恕的嘗試，是很有可能失敗的，儘管這種嘗試在形而上學的方面是重要的，並且是靈魂的歷史的一部分。遠遠更有成效的事情，在寬恕的意識中進行工作之前等待冥想的時間。

If you wish to speed the process of forgiveness, may we suggest that you take the object which has not been forgiven by you and hold that object within the heart and mind, enveloped and encircled in light, light infinite and light illimitable, hoping and praying for every good for that which you cannot forgive. Thus, you are engaging a deeper portion of yourself to begin opening doors, so that that which is unforgivable to the conscious mind slowly becomes that which must be forgiven. It cannot be forced; it cannot be taught. And when someone attempts to persuade the seeker into forgiveness, and does so on its own energy, then as soon as the intermediary removes itself, the hardness of heart returns.

如果你們希望去加速寬恕的過程，我們可以建議你們了使用那個尚未被你們寬恕的事物，並將那個事物保留在心中與頭腦中，用光包裹並環繞它，無限的光、廣闊無邊的光，同時為那個你無法寬恕的事物希望並祈禱。這樣，你就在讓你自己的一個更為深入的部分忙碌於開始打開門，這樣，對於表面意識的心智是無法寬恕的事物，就會緩慢地成為必須被寬恕的事物了。它無法被強迫，它無法被教導。當某個人嘗試去說服尋求者進入到寬恕，並依靠它自己的能量這樣做的時候，接下來，中間人一離開，心的困難就會返回了。

Please remember at all times when you see hardheartedness in others or yourself, that you are powerful to serve as messengers of love, peace and joy. You may encourage, exhort, commune and just be with one who is having difficulty, and by your mirroring forgiveness and love to the one you wish to aid, you are connecting your subconscious and your companion's subconscious in great echoes of compassion. Sometimes no word need to be said for this comforting effect to take place. Never doubt your value to one another, for you are the Creator. You are love, each to the other. May you dwell in a world where forgiveness is actively sought and joy is nourished by all conversation.

請在所有你在其他人或者你自己身上看到冷酷無情的時候都回憶起，你作為愛、平安和喜悅的信使而服務是強有力的。你可以對一個正在遇到困難的人進行鼓勵、勸誡、與之談心，以及僅僅與之在一起，藉由你的對那個你希望去幫助的人的鏡射的寬恕與愛，你就在巨大的同情心的回聲中將你的潛意識與你的夥伴的潛意識連接在一起。有時候為了這種安慰的效果發生，沒有言語需要被說出來。永遠不用懷疑你對於相互彼此的價值，因為你是造物者。你是愛，每一個人對於相互彼此都是愛。祝願你們居住在一個在其中寬恕是被主動地尋求且喜悅藉由所有的交談而被滋養的世界中。

My friends, it seems while you are in the midst of the third-density illusion that the stream of your life experience moves slowly and endlessly. Yet, we urge you to make some attempt to realize how very fleeting birdsong, brook's rill and the wind in the trees are, how very short is your time to gain experience upon your beautiful planetary sphere. May you find zest and joy in your inward walk. May your eyes behold the creation of your brothers and sisters of air, earth, wind, fire and all the creatures of those densities. May you love life as you experience it, and may you find comfort in each other.

我的朋友們，看起來似乎當你們處於第三密度的幻象之中的時候，你們的生命體驗的溪流是緩慢且無止境地移動的。而我們鼓勵你們做出某種嘗試去意識到，鳥兒的歌唱、小溪的流淌，樹中的風，是多麼非常迅疾而逝，你們在你們美麗的星球上取得體驗的時間是多麼非常短暫。祝願你們在你們內在的行走中找到熱忱與喜悅。祝願你們的眼睛注視著你們的風火水土的兄弟姐妹的造物，以及所有屬於那些密度的生靈。祝願你們在你們體驗生命的時候愛生命，祝願你們在相互彼此中找到安慰。

It has been a great privilege to speak with you. We feel particular love for each of you, and would send you our blessings through this instrument. We wish you to know that at any time that you are meditating and you wish us to

be with you in that meditation, you have merely to mentally request our presence. We do not speak in a lone meditation, but many find our vibrations to cause meditative states to become achieved more easily and held for longer periods of time. We also find great benefit from sharing in your vibration. We would transfer at this time, with thanks to this instrument. We are Q'uo. 與你們說話已經是一種巨大的榮幸了。我們對你們每一個人感覺到了特別的愛，我們會通過這個器皿向你們送出我們的祝福。我們希望你們知曉，在任何你們正在冥想且你們希望我們在那個冥想中與你們在一起的時候，你們僅僅需要在心智中請求我們的在場。我們不會再孤單的冥想中發言，但是很多人會發現我們的振動使得冥想狀態更為容易被取得並被保持更長的時段了。我們同樣從在你們的振動中分享而找到了巨大的益處。我們會在此刻轉移，帶著對這個器皿的感謝。我們是 Q'uo。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in love and light. At this time it is our honor to attempt to speak to those queries which may be placed before us. Before so doing, we would remind each that we speak according to our experience and our opinion, and do not wish our words to be taken as anything other than that. May we begin with a query, my friends?

我是 Q'uo，再一次在愛與光中向各位致意。在此刻，嘗試去對那些可能被擺在我們面前的問題發言，這是我們的榮耀。在這樣做之前，我們會提醒各位，我們是根據我們的體驗和我們的觀點而發言的，我們不希望我們的言語被當作除了那之外的任何事物。我們可以用一個問題開始嗎，我的朋友們？

(Pause)

(暫停)

I am Q'uo, and we find that we have in our opening message spoken to much which was upon the mind of one or two, and which for this evening will suffice for the answering of queries. We thank each, as always, for inviting our presence and for allowing us to speak our humble words to each here and to each heart. We join with this group in the seeking of the love and light of the one Creator through all experience, and we rejoice that we have traveled this distance with this group this evening. We shall be with you in your future gatherings, and shall be happy once again to share that which is ours to share. At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo，我們發現我們在我們開放的訊息中已經談及了在一個人或者兩個人的頭腦中的大量的事情了，我們談及的事情對於今晚將會是足夠用於回答問題了。我們一如既往感謝各位邀請我們出席並允許我們對每一個在這裏的實體和每一顆在這裏的心講述我們謙遜的言語。我們在通過所有的體驗對大一造物者的愛與光的尋求中加入這個團體，我們為我們今晚已經與這個團體一起旅行了這麼遠

的距離而歡慶。我們將在你們未來的集會中與你們在一起，我們將很高興在於此分享我們所要分享的事物。在此刻，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開。我們是你們知曉的 Q'uo。Adonai，我的朋友們。
Adonai vasu borragus。

July 13, 1987

1987-07-13 Hatonn : 傳訊的接納性

(Carla channeling)
(Carla 傳訊)

I am Hatonn, and I greet each of you in the love and the light of the infinite Creator. It is a privilege and a blessing to have been called to this meditation, and we greet each within the group with joy, for to know the Creator in each unique system of vibratory fields that weaves the essence and jewel of each of you is an enormous thrill and privilege. It has been to us that the call was given this evening, for although we are not those which in the majority of cases work with the new channels, we find that to the one known as R our sent message lies within the range of configurations of reception which should make for the most comfortable and lucid feeling of contact.

我是 Hatonn，我在無限造物者的愛與光中向你們各位致意。已經被邀請要這次冥想，它是一種榮幸與一種祝福，我們帶著喜悅向在團體中的每一位祝福，因為要通過已經編織了你們每一個人的實質與珍寶的每一個獨一無二的振動場的系統知曉造物者，這是一種極大的刺激與榮幸。今晚呼喚被給予了，這已經對於我們是一種榮幸了，因為儘管我們不是那些會在絕大多數情況中與新的管道一同工作的實體，我們發現我們發送給被知曉為 R 的實體的資訊時候存在於將會產生出接觸的最為舒適且清晰的感覺的接收的配置的範圍之中的。

We would say a few words about the practice of vocal channeling. First of all, we feel it is important to stress that channeling is not alien to the condition of humankind, but is inherent in the nature of mind, body and spirit which is called personality, for the spirit dwells within mind and body and expresses itself and receives nourishment in such distorted or clear fashion as the body chooses to channel to it and accept from it. All of the life experience is, in essence, a channeling of some force, either within or without the self into each action of the self.

我們會說一些關於語音傳訊的練習的話。首先，我們感覺到去強調傳訊對於人類的狀況並不是外來的，而是在被稱之為人格的心智、身體和靈性的屬性中是固有的，因為靈性居住在心智和身體之中，並用這樣一種扭曲或者清晰的方式在身體選擇去傳訊靈性或者從靈性接受的時候表達它自己並接收到養分。所有的生命體驗，實質上，都是將某種力量的，要麼是在自我內在之中，要麼是在自我外部，傳訊成為每一個自我的行為。

Thus, it is the nature of humankind to be receptive, as a channel is receptive, and then to be a broadcaster, so that those who may find aid in your words may have access to them. Needless to say, the varieties of channeling are endless. There are those souls who channel such healing into the pie or roast that each bite that is taken at the dinner table fills not only the stomach but the heart with the love of the one who channeled perfect love into food.

因此，人類的本性就是要成為接納性的，就如同一個管道是有接納性的一樣，接著成為一個廣播電臺，這樣那些可能在你們的言語中找到幫助的人就可以取得它

們了。不用說，傳訊的多樣性是無止境的。會有那些會將這樣的療愈傳訊進入到餡餅或者烤肉，這樣在餐桌上被咬下的每一口都不僅僅填滿了胃，同樣也是用讓一個將完美的愛傳訊進入到食物中的人的愛充滿了心了。

The vocal channeling is one way of being of service—that is all. It may be that the new channel, once having discovered channeling, may feel that its gift does not lie properly within channeling. This is acceptable to us, for we feel that the experience of moving energy from the subconscious through the conscious with the intention of being of service is a discipline which will inform and improve whatever form of service is undertaken in whatever subsequently. We are always extraordinarily appreciative of those who wish to channel our words. They are humble words and in large part our opinion only. We have been wrong in the past and shall be wrong in the future, for though we are many steps ahead of you upon the path of seeking, yet still we are finite and prone to error.

語音傳訊是一條進行服務的途徑——那就是全部。它可能是這種情況，新的管道，一旦已經發現了傳訊了，可能會感覺到它的禮物並不適當地存在於傳訊之中。這對於我們是可以接受的，因為我們感覺到藉由進行服務的意願將能量從潛意識移動通過表面意識的體驗是一種訓練，它將會激勵並增進在其後通過無論什麼事物被執行的無論什麼形式的服務。我們對於那些希望傳訊我們的言語的實體一直都是格外感激的。它們是謙遜的言語，且在大部分僅僅是我們的觀點。我買了在過去已經是出錯過的，我們在未來將會出錯，因為儘管我們尋求的道路上在你們前面很多步，而我們仍舊是有限的且易於犯錯的。

Most of all, we send you our love and wish for each the joy that service to others brings back to the self. You shall be surprised by the love that is mirrored back to you from time to time, simply because you have a wish to be of service. This wish is the legacy of the kingdom within, that kingdom which is often called heaven. Yet, does it not lie within, my friends? And do you not bring to channeling the very essence of that which is to be channeled? For are you not in God and the Creator in you? Thus, fear not the experience of channeling, nor be concerned what you shall say.

最重要的是，我們送給你們我們的愛，我們希望每一個人擁有那種服務他人會反過來帶給自我的喜悅。你們將會被不時地被鏡射返回你們身上的愛感到吃驚，單純地因為你們擁有一種進行服務的希望。這種希望就是內在的國度的傳承了，那個國度經常被稱之為天堂。而它難道不是存在於內在之中嗎？你們難道不是將要被傳訊的事物的核心實質帶到了傳訊嗎？因為難道你們不是在你們內在之中的神和造物者嗎？因此，即不要害怕傳訊的體驗，也不用擔心你們將要說的事情。

We shall be taking time in the next few sessions to attempt to correct any discomfort which may be felt by any of the channels, especially those who are new. May we ask that if there is a discomfort in [the] neck or any other portion of the physical vehicle, that you mentally request that we adjust the contact. We attempt to be aware of comfort in the channel, but must confess that we are not perfect by any means at correcting an uncomfortable position or influence about the electrical field of the body and consequent muscle

reaction. Please realize that we wish for the channel to be comfortable and to not simply live through an uncomfortable experience. A mental request is usually quite enough. Repeat that request mentally as many times as necessary to adjust the contact, and if the contact is not comfortable after [a] small length of time, we urge the channel to relinquish the contact and we shall continue to work to adjust comfort while other channeling is going on. You see, my friends, there are advantages to being a social memory complex—we can do many more than one thing at one time.

我們將會在接下來的數次集會中花時間嘗試去糾正可能被任何管道感覺到的任何的不適，尤其是那些新的管道。我們請求，如在頸部或者物質性載具的任何其他的部分之中有一種不舒服，你們在心智中請求我們對那個接觸進行調節。我們嘗試去察覺在傳訊中的不舒服，但是，我們必須承認，我們無論如何在糾正在身體的電場周圍的一種不舒服的位置或者影響，以及隨之產生的肌肉反應的方面都是不完善的。請意識到，我們希望管道是舒服的，而不是單純地忍受一種不舒服的體驗。一個心智上的請求通常是相當足夠的。在心智中重複那個請求，需要多少次就重複多少次，以對接觸進行調節，如果接觸在一小段時間後是不舒服的，我們鼓勵管道放開接觸，我們將繼續在其他的傳訊正在進行的時候調節舒適。你們看，我的朋友們，會有成為一個社會記憶複合體的優點——我們能夠同時做多於一件事情。

We ask the new channels to relax, become aware of the soft susurrations of the rain upon the thirsty land, of the delicate breeze which moves within the domicile which is filled with the pearly-evening glow of the quiet countryside. Be sure that your physical vehicle is quite comfortable so that there may be the focus upon the brow chakra and the crown chakra, for you see, we are moving through the violet-ray chakra of the crown into the indigo ray chakra of the brow, and when we have been able to journey, welcomed, through these ports of entry, we may then activate the blue-ray energy center and communicate our humble thoughts.

我們請求新的管道放鬆，並開始察覺到落在乾渴的地面上的雨水的溫柔的沙沙聲，在住所中移動的輕柔的微風，這個住所是被安靜的鄉村的珍珠般的夜晚的輝光所充滿的。請相信你的物質性載具是相當舒服的，因此，可能會有對眉部脈輪和皇冠脈輪的聚焦，因為你們看，我們是移動通過頭頂皇冠位置的紫羅蘭光芒進入到眉部的靛藍色光芒的脈輪的，當我們已經能夠旅行通過這些入口位置，並在那裏受到歡迎的時候，我們接下來就可以啟動藍色光芒的能量中心並對我們謙遜的想法進行交流了。

As we work, may we ask that when the name is heard or felt within the mind, that it simply be repeated, that is, what phrase that is heard needs to be repeated word for word. The reason that this is necessary is that the mechanism is such that it is like a game of pitch and catch. First one concept cluster, ranging from one word to quite a few, is thrown or tossed at the channel. The channel catches it with the metaphorical hand of consciousness and then throws it on just as it was received, leaving the catching hand empty for the next concept to occur. When this realization of concept occurs, then simply repeat that which has been heard, refraining from analyzing the message, evaluating it,

doubting its reality or any other thought which will move one from that point of concentration which is focused entirely upon catching the concepts that flow one at a time from the subconscious.

當我們工作的時候，我們請求，當名字在頭腦中被聽到或者被感覺到的時候，它單純地被重複，也就是說，被聽到的短語需要逐詞被重複。這是需要的原因是，機制就是如此這般，以至於它就好像一個扔球和接球的遊戲一樣。一開始，一個觀念的群，它的範圍是從一個詞語到相當多的詞語的，被扔向或者被拋向管道。管道用意識的比喻的手接住它，接著就在它被接住的時候將它扔出去，並為下一個觀念的出現讓接球的手是空著的。當這個對觀念的認識出現的時候，接下來單純地重複已經被聽到的事物，避免分析資訊，評估資訊，懷疑它的真實性，或者任何其他的想法，它們將會讓一個人離開那個集中注意力的位置，而注意力是被完全被聚焦在接住一次一個地從潛意識流動的觀念。

We would now like to work with the instrument known as K. We have become most affectionate towards this seeker and can only thank this seeker that those of the Confederation have been most generously called and are able thus to accompany this entity. We greet the one known as K, and would like to exercise her channel, if she would relax, refrain from analyzing and speak that which occurs within. We shall transfer at this time. I am Hatonn.

我們現在想要與被知曉為 K 的器皿一同工作。我們對於這個尋求者是極其有感情的，我們僅僅能夠感謝這個尋求者，那些屬於星際聯邦的實體已經極其慷慨地被呼喚並因此能夠陪伴這個實體了。我們向被知曉為 K 的實體致意，我們想要訓練她的管道，如果她願意放鬆，避免分析，並說出出現在內在之中的事物。我們在此刻轉移。我是 *Hatonn*。

(K channeling)
(K 傳訊)

I am Hatonn, and I greet you once again in love and light through this instrument. We find this instrument is experiencing some surprise, adjusting to once again speaking the thoughts which are (inaudible) as she has been accustomed the last few months to ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向你們致意。我們發現這個器皿正在體驗某種吃驚，並調節到再一次說出（聽不見）的想法，因為她已經在過去的幾個月習慣於.....(這個傳訊的剩餘的部分沒有被記錄。)

(Carla channeling)
(Carla 傳訊)

I am Hatonn. We are making some contact with the new instrument known as R, but there is a good deal of adjusting to do, and we would request that the instrument remain calm and comfortable and wait our greeting. We will send only the words, "I am Hatonn," and will attempt to continue to adjust, sending that few words until the instrument is aware of that concept moving through the veil of consciousness. Again we ask the new instrument to relax, refrain

from analysis and to repeat what occurs within the mind. We thank this new instrument for embarking upon this path and hope that we may make ourselves known at this time. We are those of Hatonn, and will now transfer to the one known as R.

我是 *Hatonn*。我們正在與被知曉為 *R* 的器皿建立某種接觸，但是有大量的調節要進行，我們會請求器皿保持平靜與舒適，並等待我們的致意。我們將僅僅送出詞語，“我是 *Hatonn*，”並將嘗試去繼續調節，同時送出一些詞語，一直到這個器皿察覺到穿越意識的罩紗的觀念為止。再一次，我們請新的器皿放鬆，避免分析，並重複在頭腦中發生的事情。我們感謝這個器皿踏上這條道路，我們希望我們可以在此刻讓我們自己被知曉。我們是 *Hatonn*，我們現在將轉移到被知曉為 *R* 的實體。

(R channeling)

(*R* 傳訊)

I am Hatonn. (The rest of this channeling was not transcribed.)

我是 *Hatonn*。(這個傳訊剩餘的部分沒有被記錄。)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. We rejoice at the ease of contact with this instrument, and apologize for causing slight discomfort. We shall, each time we work with the new instrument, attempt to ameliorate the effect of contact. For the most part these effects do not continue for long unless it is requested by the instrument. 我是 *Hatonn*。我們為與這個器皿接觸的順利而歡呼，我們抱歉產生出了輕微的不舒服。每一次我們與新的器皿一同工作，我們都將嘗試去改善接觸的效果。這些效果的絕大部分並不會繼續很長時間，一直到它被器皿請求為止。

You form a ring, my friends, as you sit about the room of your domicile. The domicile forms a ring about you, and the yard about the domicile and the town about the yard, and the continent, then [the] world in which you have lived. Then that great round, the galaxy, and the timeless, convoluted roundness of the creation itself. And each of you wishes to serve the roundness of the galaxy and of all creation. And the roundness of one circle sitting in light wishing to be of aid to fellow seekers is equally powerful. We know you will seek to be stewards of the power which is yours for good or for ill, and we rejoice greatly in the light and the love ... 我的朋友們，當你們坐在你們的住所的房間中的時候，你們在你們周圍，在住所周圍的院子周圍，在院子周圍的村鎮的周圍，以及在大陸周圍，接下來，在你們在其中生活的世界周圍，接下來，在那個巨大的圓，星系，造物其自身的無時性的，盤旋的圓周圍，形成了一個圓。你們每一個人都希望去服務於星系的圓以及所有的造物的圓。一個坐在光中並希望去幫助夥伴的尋求者的圓，是同等地強有力的。我們知曉你們將會尋求成為屬於你們的力量的管理員，為了善或者為了惡，我們在光與愛中極大地歡呼.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... which you who dwell in mystery yet achieve through faith in the light and through the will to know and to give love. We would wish at this time to transfer to the one known as Jim. We are known to you as Hatonn.

.....你們這些仍舊居住在神秘之中的實體，是通過對光的信心，通過去知曉和給予愛的意志而取得的。我們會在此刻轉移到被知曉為 *Jim* 的實體。我們是你們知曉的 *Hatonn*。

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and we greet each again in love and light. At this time we would open this gathering to the queries which may have the value in the asking. May we begin with the first query?

我是 *Hatonn*，我們在愛與光中再一次向各位致意。在此刻我們會向可能會覺得有價值詢問的問題開放這個集會。我們可以從第一個問題開始嗎？

Carla: Are you able to bring into mind the golden beings which were around Jim and me at our wedding, and if you are, could you comment on the possibilities in general of accompaniments from the inner planes and/or the outer planes at such metaphysically potent rituals?

Carla：你們能夠將在我們的婚禮上圍繞著 *Jim* 和我的鏡射的存有帶入到心智中嗎，如果你們能夠的話，你們能夠對於在這樣的形而上學地強有力的儀式上來自於內在層面以及/或者外在層面的陪伴者一般性的可能性進行評論嗎？

I am Hatonn. Each seeker, according to the path which it travels, gathers to it those friends and teachers from the metaphysical realms which are ever present in the life experience. There are moments within the incarnational pattern which offer themselves to rejoicing and celebration and to the further gathering of those friends, both seen and unseen, which lend their very being to the ceremonies and rituals that signify the further enhancing of the potential for serving the Creator and for rejoicing in the creation of the Father. Thus, within your own pattern of experience, you have also called unto yourselves those presences which respond in joy at the call, and lend the brilliance of their being to your joyous celebration.

我是 *Hatonn*。每一個尋求者，根據它旅行的道路，都將那些來在生命體驗中一直存在的自於形而上學的領域的那些朋友和老師收集到它身邊了。在投生模式中會有一些時刻會將它們自己提供給歡慶與慶祝，並提供給這些朋友們，同時是看得見和看不見的朋友們的進一步的聚集，這些朋友會將它們的核心存有借給這些慶典與儀式，它們象徵著對服務造物者以及在天父的造物中歡慶的潛力的進一步的增強。因此，在你自己的體驗模式中，你同樣已經將這些存在呼喚到你們自己

身上，這些存在是在喜悅中回應呼喚，並將它們的存有的光輝借與你們的快樂的慶祝。

May we speak in any other fashion, my sister?

我的姐妹，我們可以用任何其他方式回應嗎？

Carla: No, thank you.

Carla：不用了，感謝你們。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Hatonn. We find that the experience which has been shared this evening has been sufficient for the moment to instruct and to prepare for further instruction those present, and we thank each again for inviting our presence and for allowing us to move within your life experience and to become part of that greater desire to be of service to others who seek also the nature of the mystery within which we all move and the heart of which we [are] known as both source and destination of our being. At this time we shall bid each a fond adieu, and leave each in the name of the love and the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

我是 *Hatonn*。我們發現已經在今晚被分享的體驗，對於指導那些在場的人並讓它們為進一步的指導做好準備，暫時已經是足夠的了，我們再一次感謝各位邀請我們的存在，允許我們在你們的生命體驗之中移動，並成為服務其他的同樣也尋求神秘的屬性的人的更大的渴望的一部分，我們全都在這種神秘之中移動，這種神秘的核心就是我們知曉為同時是我們的存有的源頭與目的地的事物了。在此刻，我們將向各位告別，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Hatonn*。Adonai，我的朋友們。Adonai。

July 14, 1987

1987-07-14 Hatonn : 服務的途徑

(W channeling)

(W傳訊)

I am Quanta. (The rest of this channeling was not transcribed.)

我是 *Quanta*。(這個傳訊的剩下的部分沒有被記錄。)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and I greet this company in the love and in the light of the infinite Creator. We would wish that you be aware that there are several presences from the Confederation of Planets in the Service of the Infinite Creator joining your meditation this evening, those energies which are Oxal, Laitos, Latwii and Quanta. These brothers and sisters wish to aid each in the deepening of the meditative state. The one known as W will be experiencing the companionship of Quanta as further work is done in that new instrument's indigo-ray plan of progress.

我是 *Hatonn*，我在無限造物者的愛與光中向這個集會致意。我們希望你們察覺到，有數個來自於服務與無限造物者的星際聯邦的存在今晚加入到你們的冥想中了，那些能量是 *Oxal*、*Latos*、*Latwii* 和 *Quanta* 的能量。這些兄弟姐妹們希望幫助每一個人深化冥想狀態。隨著更進一步的工作在新的器皿的靛藍色光芒的發展計畫中被進行，被知曉為 *W* 的實體將體驗到 *Quanta* 的夥伴關係。

We would wish to turn the attention to the blessedness of the intention to serve. When entities discover within themselves the desire to serve, they cast about for a satisfactory path of service and frequently become embroiled in the mechanics of producing the chosen service. In that seeking forth the perfect service, life and joy are stripped from the endeavor. This is not to say that it is not valuable to continually improve and refine one's ability to serve, one's perspicacity and tact in service. However, the analytical mind often takes over the faculty of evaluation from the proper means of evaluation, that is, the deeper self, and in that surface evaluation of the attempt to be of service, many imperfections are found and thus the seeker becomes disappointed in the self and in the service. This adversely affects future attempts at service as entities become disillusioned with their own abilities.

我們希望將注意力轉移到服務的意願的福分。當實體在它們自己內在之中發現去服務的渴望的時候，它們就會四處尋找一條令人滿意的服務的道路並頻繁地會因為產生出被選擇好的服務的機制而感到混淆。在那種尋求完美的服務的過程中，生命和喜悅從努力中被剝奪了。這不是說，持續不斷地改進並精煉一個人去服務的能力，以及一個人在服務中的敏銳與機智是沒有價值的。然而分析性的心智經常會奪走來自於適當的評估的途徑，也就是說，更為深入的自我，的評估的機制，在那種對進行服務的嘗試的表面的評估中，很多的瑕疵會被發現，因此尋求者會對自我以及對服務感到失望。這不利地影響了未來在服務上的嘗試，因為實體對

它們自己的能力感到了幻滅。

My friends, each has in general a path which shall include opportunities for service and opportunities for the gaining of experience. To some a gift such as the vocal channeling may be given, just as to some the ability to produce music from a complicated instrument such as the piano or the guitar. If the seekers which are within this domicile at this time were to compare their attempts at vocal channeling with the mature vocal channeling of one who has started with the gift of far memory of previous concept communication, it is likely that there would be some disappointment. However, in discovering vocal channeling, the seeker is discovering a portion of his or her own birthright. Vocal channeling is a way of linking three levels of being: the deep mind, the conscious mind, and the mind of the Logos.

我的朋友們，每一個人一般而言都擁有一條途徑，這條途徑將包含了服務的機會以及取得體驗的機會。對於一些人，一個諸如語音傳訊的禮物可能會被給予，就好像一些人被給與了從一個諸如鋼琴或者吉他之類的複雜的樂器產生出音樂的能力一樣。如果在此刻在這個住所中的尋求者是打算要將它們對於語音傳訊的嘗試與一個藉由對之前的觀念的交流的遙遠的記憶的禮物而已經開始了的實體的成熟的語音傳訊相比較的話，很有可能會有某種失望。然而，在探索語音傳訊的過程中，尋求者是在探索他或者她自己的天賦權利的一部分。語音傳訊是一種將這三個存在的層次：深入的心智，表面意識的心智以及理則的心智，連接在一起的方式。

We are messengers of this Logos, imperfect and often befuddled, yet we come to you as those who may have some small portion of wisdom to offer from our experience. We speak not to your conscious mind, but to your deep mind in concepts. This conversation betwixt the deep mind and the cosmos is going on all the time. Almost no one in the physical vehicle of third density is aware of this communication, however, when the channeling occurs, pathways are being made deeper and clearer each time the channeling is practiced for the greater and greater facility of the conscious mind to have access into the deep mind and thus have access to the collected wisdom of the cosmos. Indeed, both we and you are in essence an entire and complete Creator, an unlimited creation and the most powerful force in that creation.

我們是這個理則的信使，我們是不完美的且經常是迷惑的，而我們是作為那些擁有某種小小的智慧的部分要從我們的體驗提供出來的實體而來到你們面前的。我們不是對你們的表面意識說話，而是通過觀念對你們的深入的心智說話。在深入的心智與宇宙之間的這種交談是在所有的時候都在進行中的。幾乎沒有在第三密度的物質性載具中的實體會察覺到這種交流，然而，當傳訊發生的時候，通道在每一次傳訊被練習的時候都變得更加深入且更加清晰，以便於表面意識的心智具有越來越大的靈巧以進入到深入心智，並由此進入到宇宙的集合的智慧之中。確實，我們和你們實質上同時都是一個完整且完全的造物者，一個不受限制的造物，以及在那個造物中的最為強有力的力量。

We say this because we wish each of you to grasp the fact that it is not necessarily one's path to be of service through vocal channeling, but it is

always useful to have experienced the overshadowing of the self by a personality which is external to the self. Let these experiences flow naturally and evaluate in relaxation at other times the degree of attraction which channeling itself actually holds for you, keeping in mind that the work that you are doing is most helpful both to yourself and to others who you may serve as you become more and more aware of the wisdom and glory which lies within and to which you do indeed have access.

我們這樣說是因為我們希望你們每一個人都掌握這樣一個事實，即一個人的進行服務的道路並不一定要通過語音傳訊，但是，已經體驗到了被一個在自我外部的人格對自我的庇護，這一直都是有助的。讓這些體驗自然而然地流動，並在其他的時候在放鬆的狀態中評估傳訊其自身實際上對你們擁有的吸引力的程度，在頭腦中記住，當你們開始越來越多地察覺到存在於內在之中的智慧與榮耀以及你們確實可以進入的事物的時候，你們正在進行的工作，對於你自己以及對於你們可以服務的其他人同時都是極其有助的。

We would like to transfer at this time to the one known as K, if she will relax and allow our words to flow freely without the analysis. We shall transfer now. We are those of Hatonn.

我們想要在此刻轉移到被知曉為 *K* 的實體，如果她將會放鬆並允許我們的言語在沒有分析的情況下自由地流動。我們現在將轉移。我們是 *Hatonn*。

(K channeling)

(*K* 傳訊)

I am Hatonn, and greet you once again in love and light through this instrument. We reiterate our pleasure at being with this group this evening, for it is always a privilege to serve in this manner with you and through you. We are also most pleased to be called to offer whatever aid we may to those new channels, and in exercising them we find great benefit to ourselves as well. We ask that you remain conscious of your desire to serve for it is ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向你們致意。我們重申我們對於在今晚與這個團體在一起的快樂，因為用這種方式與你們一起並通過你們進行服務，這一直都是一種榮幸。我們同樣對於被呼喚來提供無論什麼我們可以向那些新的管道提供的事物是極其高興的，在對它們進行訓練的過程中，我們同樣也發現了對我們自己的極大的益處。我們請求你們對你們服務的渴望保持察覺，因為它是.....(這個傳訊剩餘的部分沒有被記錄。)

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again. We appreciate the opportunity to utilize each new instrument this evening, and we hope that each will bear with this sufficiently as we move about the circle and attempt to exercise each new instrument in turn. The process that each goes through is much the same, though each entity will find that there are various strengths and weaknesses

that may be noticed within the Earth's instruments, and thus each may learn from each in a manner which would not be possible without each new instrument seeking together a means by which to be of service through vocal channeling.

我是 *Hatonn*，我再一次向各位致意。我們對於在今晚利用每一個新的器皿的機會是感激的，我們希望每一個實體在我們在圈子中間移動並嘗試去輪流訓練新的器皿的時候充分地忍受這個過程。每一個實體經歷的過程大部分都是相同的，盡管每一個實體都將會發現會有各種優點和缺點可以在塵世的器皿中被注意到，因此，每一個實體都可以，用一種如果沒有每一個新的器皿一起尋求一種藉由其通過語音傳訊進行服務的方式就是不可能的方式，從每一個實體身上學習了。

At this time we would attempt to make our contact known to the one known as R. If this new instrument would relax the mind and body, and after feeling our presence and offering the appropriate challenge, then simply speak those words which she becomes aware of in her own mind, she will find that the process will begin to move much more smoothly forward. At this time we would transfer this contact to the one known as R. I am Hatonn.

在此刻，我們會嘗試去與被知曉為 *R* 的實體建立我們的接觸。如果這個新的器皿願意放鬆心智和身體，在感覺我們的在場並提供適當的挑戰之後，接下來單純地說出那些她在她自己的頭腦中開始察覺到的詞語，她將會發現過程將會更為流暢地向前移動。在此刻，我們將這個接觸轉移到被知曉為 *R* 的實體。我是 *Hatonn*。

(R channeling)

(*R* 傳訊)

I am Hatonn. I am speaking through a new instrument and the tuning is not yet fine. The instrument has some physical discomfort that causes the problem that speaking to through is not the contact but it might be that as the discomfort eases and the practice is greater this will be easier for the instrument. This can be a comforting knowledge and as the veil of pain is overcome, it will become easier for us to make a contact, for the instrument has desire and is most willing and apt. Due to the discomfort we will withdraw.

I am Hatonn.

我是 *Hatonn*。我正在通過一個新的器皿發言，調音並非是良好的。這個器皿擁有某種造成了問題的身體上的不舒服，**通過它的發言並不是接觸，但是它可能是，當不舒服停止且更多練習的時候，這將會對於器皿成為更加容易的。**這可以是一個令人安慰的知曉，當痛苦的罩紗被克服的時候，我們要建立一個接觸將會變得更加容易，因為器皿擁有渴望並是極其樂意且有希望的。由於不舒服，我們將後撤。我是 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am now with this instrument, and renew our greeting in love and light. We thank the one known as R for continuing through discomfort. We have been attempting with the help of the one known as Oxal,

which energy is quite suited to the one known as R, to adjust our ingress into this entity's web of vibratory nexus, and have been aware that the entire torso as well as neck was causing difficulty.

我是 *Hatonn*，我現在與這個器皿在一起了，我們在愛與光中重新進行我們的致意。我們感謝被知曉為 *R* 的實體通過不舒服繼續。我們一直在被知曉為 *Oxal* 的實體的幫助下進行嘗試，*Oxal* 的能量是相當適合於被知曉為 *R* 的實體的，以調節我們進入到這個實體的振動節點的網路，我們已經察覺到，整個軀幹和頸部一樣正在造成困難。

We encourage the tuning, the challenging, and the reprimanding of all contacts. You who serve as channels have a responsibility in this fertile and crowded metaphysical universe to choose the contact that is the highest and best that you may stably choose. Thus, the challenging is something we do not at all begrudge, but rather encourage, for we wish each channel to feel that it has control of the conversation which proceeds during the channeling process. It is also important to complain mentally and to nag ceaselessly if the physical vehicle is uncomfortable for one reason or another. Each instrument is wired differently, in this instrument's terminology, possessing various locations for ingress, and thus when we first begin working with a new instrument, we move in with a standard adjustment. Like most standard things, it seldom fits anyone but is, shall we say, close enough for a beginning. We ask each instrument to take responsibility for controlling the contact, refusing it if [it] seems less than what it should be and certainly refusing to accept discomfort. There is no need for this to occur as long as we are not working in the trance state. Work in the trance state requires a physical toll for the production of words. Conscious channeling, which is actually done in a light trance, does not require this cost and the instrument should not accept discomfort but should persevere mentally until comfort is established.

我們鼓勵對所有的接觸都進行調音，挑戰以及懲戒。你們這些作為管道而服務的實體在這個肥沃且擁擠的形而上學的宇宙中擁有一種責任區選擇你們可以穩定地選擇的最高和最佳的接觸。因此，挑戰就是某種我們完全不會吝嗇，而毋寧是鼓勵的事物了，因為我們希望每一個管道都感覺到，它對於在傳訊的過程期間進行的對話擁有控制。同樣重要的事情是，如果物質性載具因為這樣或者那樣一個原因是不舒服的，在頭腦中抱怨並不停地發牢騷，每一個器皿都是用不同的方式，用這個器皿的術語，被佈線的，每一個器皿都擁有各種各樣不同的入口的位置，因此，當我們第一次開始與一個新的器皿一同工作的時候，我們用一種標準的調節進入。就好像大多數標準的事物一樣，它很少會適合於任何人，但對於一個開始卻是，容我們說，足夠接近的。我們請求每一個器皿都為控制接觸負起責任，如果它看起來似乎是比它應該是的樣子是較差的，一定拒絕接受不舒服。只要我們不是在出神狀態中進行工作，這種不舒服都是不需要的。在出神狀態中工作需要為詞語的產生支付一種物質性的代價。有意識的傳訊，實際上是在一種輕微的出神狀態中被進行的，並不需要這種代價，器皿不應該接受不舒服，而應該在頭腦堅持，一直到舒適被構建為止。

At this time we would like to continue working through the instrument known as N, whom we greet in love. If the instrument will relax, we shall attempt to

pass its challenge. We transfer now. We are Hatonn. 在此刻，我們想要繼續通過被知曉為 *N* 的實體工作，我們在愛中向這個器皿致意。如果器皿願意放鬆，我們將嘗試去通過它的挑戰。我們現在轉移。我們是 *Hatonn*。

(N channeling)

(*N*傳訊)

I am Hatonn. We are pleased that the entities in this group are from such willingness to become channels and therefore ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*。我們很高興在這個團體中的實體從這樣一種對成為管道的樂意並因此.....(這個傳訊的剩餘的部分沒有被記錄。)

(Side one of tape ends.)

(磁帶一面結束。)

(N channeling)

(*N*傳訊)

We are happy to be of service to this group. I am Hatonn, and I leave you in love and in light.

我們很高興對這個團體進行服務。我是 *Hatonn*，我在愛與光中離開你們。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn, and I greet you one final time, as always, in love and light, as love and light are all that there is. We have rejoiced in your company, and feel that each has made good progress this evening. We leave you in that same love and that same light, glorying with you in your birthright, rejoicing with you that your Creator lies closer to you than your heart or your breath so that we all are in the Creator and are all thus the Creator to each other.

我是 *Hatonn*，我最後一次向你們致意，一如既往，在愛與光中，因為愛與光就是一切萬有。我們為你們的陪伴而歡呼，我們感覺到每一個人在今晚都已經做出很好的進展了。我們在那種相同的愛與那種相同的光中離開你們，我們在你們的天賦權利中為你們感到榮耀，我們與你們一起歡慶，造物者比你們的心或者你們的呼吸離你們更近，因此，我們全都在造物者之中，我們因此對於相互彼此全都是造物者。

It is often said by those of us in the Confederation of Planets in the Service of the Infinite Creator that the seeds of creatorship dwell within each. When the seeds of the rose are planted, that which comes forth is a rose. If the seeds of the Creator are planted within you, my friends, shall your bloom and flower not be the Creator? We are those known to you as Hatonn. Adonai.

我們這些在服務於無限造物者的星際聯邦中的實體經常說，造物屬性的種子是存

在於每一個人內在之中的。當玫瑰的種子被種下的時候，會生長出來的是一枝玫瑰。如果造物者的種子被種在你們內在之中，我的朋友們，難道你們的繁茂與花朵的不是造物者嗎？我們是你們知曉的 *Hatonn*。 *Adonai*。

July 15, 1987

1987-07-15 Hatonn : 造船人的故事

(Carla channeling)

(Carla傳訊)

I am Hatonn, and I greet you in the love and light of the infinite Creator. We are most grateful for having been called to your group by your desire, and to be able to share in your beautiful meditation, to serve as much as we can and to learn as we always do when we work with groups such as yours. As always, we find the contact with one of your peoples to be exhilarating. The quiet sounds of the evening as nature stirs about your dwelling place, the gentle hum of the fan which cools each seeker—your atmosphere and company are indeed delightful, and we thank you again.

我是 *Hatonn*，我在無限造物者的愛與光中向你們致意。我們對於已經被你們的渴望呼喚到你們的團體，並能夠在你們的分離的冥想中進行分享，盡我們所能地進行服務，並如同在我們與諸如你們的團體之類的團體一同工作的時候我們一直學習一樣地學習，我們對此是極其感激的。一如既往，我們發現與你們的人群中的一個實體進行接觸是令人興奮的。當大自然在你們的住所周圍活動的時候夜晚的安靜的聲音，讓每一個尋求者涼爽的分散的溫和的嗡嗡聲——你們的環境與陪伴確實是令人高興的，我們再一次感謝你們。

This evening we would like to attempt a teaching technique for new instruments which has been found to be useful in the past. We would like to tell a story in many parts. We will start with this instrument and move according to that name given in each piece of channeled material. You see, my friends, there comes a time when the new channel must shake itself loose from the dependence upon known subject matter by the telling of a story in small segments, each instrument giving only a small part of the story. The mind of the channel may be at rest, for it knows not how the story comes out, it being a story never told before.

今晚我們想要為新的器皿嘗試一個教導的技巧，這個技巧在過去已經被發現是有用處的了。我們想要通過很多的部分講述一個故事。我們將從這個器皿開始，並根據在被傳訊的材料的一個部分中被給予的名字來移動。你們看，我的朋友們，會有一個時刻出現，新的管道必須藉由通過小的片段來講述一個故事來讓它自己鬆開對已知的主觀性的內容的依賴，每一個器皿都僅僅給予故事的一小部分。管道的心智可以放鬆下來了，因為它不知道故事如何進行，它是一個在之前從未被講述過的故事。

We ask that each channel remember carefully the tuning and be conscious also that those who are not channeling at the time, but are in the circle, may be of great aid to the one channeling at the moment by offering such visualizations of light and healing, energy and power and compassion as will aid that instrument in the regularizing of the energies which it is receiving. A newer channel usually has more difficulty retaining a steady vibratory level. This is why we ask that you continue tuning whenever you become conscious

that you are not totally involved in the meditation. A simple phrase that is of meaning to you will suffice. We find this instrument to be just as nervous as the rest of you, as she has no more idea than any what we may be about to tell.

我們請每一個管道都仔細記住調音，並同樣也意識到，那些在那個時候沒有在傳訊而是在圈子中的人，是可以藉由提供這樣的對光與療愈，力量與同情心的視覺化觀想而對於在那個時候一個在傳訊的人起到極大的幫助的，因為意志會在對器皿正在接收到的能量的規律化的過程中幫助那個器皿。一個較新的管道通常會在保持一個穩定的振動的層次的方面擁有更多的困難。這就是為什麼我們請求在無論什麼你們察覺到你們並未完全被包含在冥想中的時候你們繼續調音。一個簡單的對於你是有意義的短語就足夠了。我們發現這個器皿是和你們其他人是一樣緊張的，因為她對於我們可能將會講述的事情沒有任何的想法。

It is in just such a way that the seeker receives realization. The seeker cannot know what he seeks, for that which is named is not worth seeking. And when it comes, it is a surprise, and yet that which must be, and must be just as it is. We shall begin.

恰恰就是用這樣一種方式，尋求者接收到了認識。尋求者無法知曉他尋求的事物，因為有名字的事物是不值得尋求的。當它出現的時候，它是一個驚奇，而必定成為的事物，必定會成為如其所是的樣子。我們將會開始。

There was once a shipbuilder in an ancient land. His father and his grandfather before him had worked upon the beautiful ships with their high prows that sailed from the north land. The young shipbuilder had keen eyes, and he watched the ships come and go and listened to tales of conquest and riches. Yet, he did not fancy himself a pirate and continued working upon the land.

在一片古老的土地上曾經有一個造船人。他的父親和以及在他之前的他的祖父都已經在美麗的船隻上工作過了，它們的高高的船首從北地開始航行。年輕的造船人擁有銳利的雙眼，他觀察船隻來來去去，聆聽征服者與富人的故事。而他並不想像他自己是一個海盜，他繼續在地面上工作。

We shall transfer to the one known as Jim. For this particular exercise we shall eliminate the giving of our name at each transfer. We transfer now.

我們將轉移到被知曉為 *Jim* 的實體。為了這個特定的練習，我們將在每一次轉移的時候刪除對我們的名字的給出。我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

The young man in his work often thought of what must lie beyond the reaches of his port city in the far sea. Many tales did he hear, and yet he was for the most part content to remain and do his small portion of work building the great ships that moved upon the waters out of sight and circled the globe. Yet within his heart there was the beginning of the desire to know more than what was available to him within the confines of his work, his home, his friends,

and his city. He pondered more and more what might be available to him in the way of adventure and learning and experience if he should leave his home and friends. And thus he considered this possibility with some fear and some excitement.

年輕人在他的工作中經常想到那些必定是超出了他的港口的城市的所及範圍之外的，在遠海中的事情。他聽過很多的傳說，而他絕大部分時候都對於留下來並做在建造大船的工作中的他的那小小的工作的部分是感到滿意的，大船會在視野所及範圍之外的水域上航行並環繞地球。而在他的心中，開始出現那種去知曉比在他的工作，他的家庭，他的朋友以及他的城市的範圍內可以為他所取得的事情更多的事物的渴望。他越來越多地沉思，如果他離開他的家園和朋友，在那條冒險、學習和體驗的道路上可以為他所取得的事物可能會是什麼。因此，他帶著某種恐懼與某種興奮考慮這種可能性。

We shall transfer to the one known as K.

我們將轉移到被知曉為 *K* 的實體。

(K channeling)

(*K* 傳訊)

One day, as the young man was working about his accustomed tasks in the shipyard, he saw a strange ship appear over the horizon and come into the port. It was tall and had red sails, and the people were at first afraid, for they feared an attack. And being a warlike nation themselves, they took up their arms and stood ready to defend themselves. But when the ship landed, they could see that there was no danger to fear, for the men aboard the ship carried no weapons. It was a merchant ship, the cargo of goods the like of which many, indeed most, had not seen before, for it carried fine cloth and spices from far different lands—we correct this instrument—far distant lands to which the ships of the north had not yet ventured. The merchants on the ship were interested in trade and in discovering new lands and new markets for their trade. And as the young shipbuilder watched and listened, he knew that his opportunity had come to see distant parts of the world without having to be a pirate. And so when the foreign ship sailed again, he sailed with them as part of their crew, and set forth into the world to discover what he might.

一天，當那個年輕人在船塢中正在它慣常的任務上進行工作的時候，他看到一艘奇怪的船出現在地平線上並駛入港口。船很高大並擁有紅色的帆，人們一開始很害怕，因為它們擔心是一場攻擊。因為它們自己就是一個好戰的國家，它們拿起它們的武器並準備好保衛它們自己。但是當船靠岸了之後，它們能夠看到沒有要去害怕的危險，因為船上的人沒有攜帶武器。這是一艘商船，船上的貨物很多都是類似之前的貨物，但確實，大多數貨物是之前沒有見過的，因為它從遙遠而不同的土地——我們更正這個器皿——遙遠的地域帶來了精美的衣物和香料，這些地域是屬於北部的船隻尚未冒險到達過的。在船上的商人對交易以及對為它們的交易探索新的土地與新的市場感興趣。當年輕的造船人觀察並聆聽的時候，他知道他不必成為一個海盜而看看世界的遠處的部分的機會已經出現了。因此，當外來的船隻再一次啟航的時候，他作為它們的船員的一部分與它們一起航行，出

海前往他可以探索的世界。

We transfer now to the one known as R.

我們現在轉移到被知曉為 *R* 的實體。

(Carla channeling)

(*Carla* 傳訊)

We are those of Hatonn, and we are now with this instrument. We find that we are experiencing difficulty in the communication, and perhaps have worked this new instrument too hard. Therefore, we shall move back to the one known as R later. We would at this time transfer to the one known as N.

我們是 *Hatonn*，我們現在與這個器皿在一起了。我們發現我們在交流中正在體驗困難，也許我們太過用力對這個新的器皿工作了。因此，我們將在之後返回到被知曉為 *R* 的實體。我們在此刻轉移到被知曉為 *N* 的實體。

(N channeling)

(*N*傳訊)

The young man [was] on this trip on this ship far [from] land, farther than he had been away before. He would look over [towards] the land and he could see the deep blue of the ocean, but he could not see any land. He was thrilled with the newness, but the journey was long there on the ocean. Many, many days, and some of the crew had gotten ill, he himself had been sick, and was able to overcome the sickness, but because of the long and tedious journey had wondered if the lands which they were headed to would not contain more of the same. Although there many things which he could not anticipate, he looked to the sky in the evenings and early mornings and saw beauty which he had never seen on land before, in the sky.

年輕人在這條旅程上乘坐這條船遠離了陸地，比之前曾經離開過的更遠。他向著陸地的方向遠望，他能夠看到海洋的深藍，但是他無法看到任何的陸地。他對於這種新奇感而激動，但是在海洋上的旅程是漫長的。很多很多日子之後，一些船員生病了，他自己也暈船，但是他能夠克服這種暈船，但是因為漫長而乏味的旅程，他感到好奇，是否它們正在駛向的陸地不會包含有更多一樣的事情。雖然有很多他無法預料到的事情，他在夜晚和清晨看著天空，他在天空中看到了他之前在陸地上從未看到過的美麗

We wish to continue the story through the instrument known as K.

我們希望通過被知曉為 *K* 的實體繼續這個故事。

(K channeling)

(*K* 傳訊)

As the boy gazed upon the stars in the heavens, he wondered at the vastness of the universe and wondered if there was wisdom in the heavens. He wondered at the significance of his small, small self in that boat upon that

ocean. And he dreamed of many lands and many peoples of many [paths]. 當男孩注視在天空中的星辰，他對於宇宙的巨大感到驚奇，他想要知道，是否在 天上有智慧。他想要知道在海洋上在那艘船上的他的小小的，小小的自我的意義是什麼。他夢見了很多的陸地，很多人，他夢見了很多的道路。

And he realized after much concentration that the only understanding he would have of the world, of the sky, of the stars and the universe, was to seek out wisdom which he knew was contained within himself. And only there would he find the answers to his small questions. With that knowledge, he reached a new perspective of the world and of his life, and it gave him great joy and meaning to all that he looked upon, for he realized that he was but one small cell in the infinite vastness of the universe, yet within that small cell was contained all the knowledge and the wisdom that he sought around him. 在將大量的注意力集中在他擁有的對世界，對天空，對星辰以及對宇宙的僅有的理解上之後，他意識到他要去尋求的事物是被包含在他自己內在之中的智慧。僅僅在那裏他才會找到對他的小小的問題的答案。帶著那種理解，他抵達了他的世界以及他的生命的一個新的遠景，這給予了它巨大的喜悅並為所有它觀察到的事物賦予了意義，因為他意識到他僅僅是宇宙的無限的巨大之中的一個小小的細胞，而在那個小小的細胞中包含有他在他周圍尋求的所有的知識與智慧。

One day the ship came within sight of new land, and as it approached, he realized that he would leave the ocean at this shore and once again work upon the land. He was glad that his ocean voyage would soon be coming to an end, and realized that he had gained far more than any pirate could have ever plundered from any ship or any shore. On that voyage upon that ocean he had gained a knowledge of the self that no gold could ever pay for, that had no price and that was priceless only to himself.

一天，那艘船看到了新的陸地了，當它接近的時候，他意識到他會在這個海邊離開海洋並再一次在陸地上工作。他很高興他的海洋的旅程很快就要結束了，他意識到他已經得到了比任何海盜所能夠從任何船隻或者任何海濱搶奪的事物要遠遠多得多的事物了。在那場在海上的旅程中，他已經得到了一種對於自我的知曉，這種知曉是沒有任何金幣能夠買來的，是無價的，且僅僅對於他自己才是無價的。

He looked forward to once again working in a shipyard where he might build ships that would send other men upon the vast ocean, hopefully to gain the knowledge which he himself had secured.

他再一次期待在一個船廠中工作，在那裏他可以建造船隻，船隻會將其他人送上巨大的海洋，並有希望取得他自己已經得到的知曉了。

We would like at this time to transfer to the one known as D.

在此刻，我們會轉移到被知曉為 *D* 的實體。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am again with this instrument. To the one known as D we

would apologize for startling him with our importunate transfer. We had found that this instrument has a natural affinity for our contact. Put in other words, it would mean that were we of your form, and sat in the room among you, it is to D that we would probably most be drawn to speak. We thank the one known as D for giving a Herculean effort, and assure this effort that we will work with him at a slower pace. It was worth a try, as this instrument would say.

我是 *Hatonn*，我再一次與這個器皿在一起了。對於被知曉為 *D* 的實體，我們會為我們用我們強求的轉移而讓他吃驚而對他抱歉。我們已經發現，這個器皿對於我們的接觸擁有一種天然的吸引力。用其他的話說，這意味著，如果我們具有你們的外形，並在這個房間中坐在你們中間，我們很有可能會被吸引去與之說話的實體就是 *D*。我們感謝被知曉為 *D* 的實體給予了一種極其費力的努力，我們對於這種努力保證，我們將用一種稍慢的步調與他一同工作。它是值得一次嘗試的，如同這個器皿會說的一樣。

To conclude our story.

結束我們的故事。

Many were interested in the strange-looking, exotic blonde and blue-eyed man of the sea who had come to live in their far different clime. When asked why he had come, he would only reply, "To look at the stars." His inquirers would look up, and ask the keen-eyed sailor, "What is special about these stars?" He would smile and say, "When one has keen eyes, one thirsts for something which to see."

很多人都對這個海上來的長相奇特，有異國的金色頭髮與藍眼睛的男人感興趣，這個男人已經前來生活在它們極其不同的風土人情之中了。當被問及他來這裏的原因的時候，他僅僅會回答，“來看星星。”他的提問者會抬頭看，並問這個目光銳利的水手，“這些星星有什麼特別的嗎？”他會笑著說，“當一個人擁有銳利的眼睛的時候，一個人就會渴望有某些要去看的事物了。”

My friends, it is not important under which stars you dwell, but vastly important that your gaze upward be keen and persistent. Many times in any incarnation there will be the need for the dark night and the lack of humankind's banishing of the night, for only in the deepest darkness can one truly see at their very best those starry dominions which are symbols of light and love.

我的朋友們，你們居住在哪些星星之下，這並不是重要的，極其重要的事情是，你們的抬頭注視是敏銳且堅持不懈的。很多時候，在任何的投生中，將會有黑夜和以及人類對黑夜的驅散的缺少的需要，因為僅僅是在最深的黑暗中一個人才能夠真正用它們最大的努力看那些有星星的區域，它們都是光與愛的象徵。

Find the deep sea within yourself in the waters of meditation, in the strong ship of your builded soul. Take the tiller and take responsibility for your seeking. Never apologize, however, for dwelling upon the land, for that which you do in the midst of your fellow human beings is that which builds the ship that carries your soul upon the stretches of the inner deep.

在冥想的水域之中，乘坐著你的被建造的靈魂的強有力的船隻，在你自己內在之中找那片深海。抓住舵柄並為你的尋求負責任。然而，永遠不要為居住在陸地上而感到遺憾，因為你在你們的夥伴的人群中間做的事情，就是建造船隻，船隻會將你的靈魂帶到在內在的深處的廣袤之上。

Before we take questions, we would like to exercise the new instrument. While we are exercising the one known as R, we would ask that the one known as D relax and allow us to begin making a good, comfortable contact. If discomfort ensues in any way, we ask that the one known as D declare his discomfort and request that it be removed. We are sorry that we are somewhat clumsy when first entering into the energy level of the new instrument, but each instrument is a bit different, and our first few attempts do need some adjustment.

在我們回答問題之前，我們想要訓練新的器皿。在我們訓練被知曉為 *R* 的實體的時候，我們會請求被知曉為 *D* 的實體放鬆並允許我們開始建立一種有效的，舒適的接觸。如果用任何方式有不舒服隨之發生，我們請求被知曉為 *D* 的實體說出他的不舒服，並請求它被移除。我們哼包含我們在第一次進入到新的器皿的能量層次中的時候是多少有些笨拙的，但是，每一個器皿都是有一點不一樣的，我們一開始的幾次嘗試確實需要某種調節。

We would now say a few words through the one known as R, asking that this instrument would relax, and once the challenging has been done, refrain from analysis, for material may be analyzed at any time after it has been recorded, yet in the recording it is best that the analytical mind be removed from the process. I am Hatonn. We now transfer to the one known as R.

我們現在會通過被知曉為 *R* 的實體說一些話，並同時請這個器皿放鬆，一旦挑戰已經被完成了，避免分析，因為材料在它已經被錄音下來之後任何時間都可以被分析，而在錄音中，分析性的心智最好從過程中被移除。我是 *Hatonn*。我們現在轉移到被知曉為 *R* 的實體。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn. We are continuing to make adjustments with the one known as R, and will attempt again to transmit a simple message to this instrument. We ask this instrument not to be concerned at the small difficulty of the present moment, for we were one of those which first contacted this instrument, and this instrument was not nearly as apt a student as the one known as R. We feel that we have made better contact at this time, and would again wish to greet each through the one known as R. We transfer now. I am Hatonn.

我是 *Hatonn*。我們繼續對被知曉為 *R* 的實體進行調節，並將會再一次嘗試去向這個器皿傳遞一個簡單的資訊。我們請這個器皿不要擔心當前的時刻的小小的困難，因為我們是那些首先接觸這個器皿的實體中的一個實體，這個器皿不是和被知曉為 *R* 的實體一樣的一個靈敏的學生。我們感覺到在這個時刻我們已經建立了更好的接觸了，我們會再一次希望去通過被知曉為 *R* 的實體向給位元致意。我們現在轉移。我是 *Hatonn*。

(R channeling)

(*R*傳訊)

I am Hatonn. I greet you ... in light and love ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*。我向你們致意，在光與愛中.....(這個傳訊的剩餘的部分沒有被記錄。)

(Carla channeling)

(*Carla*傳訊)

I am Hatonn, and am again with this instrument. We are most pleased with each of the new channels, and before we take questions, we would appreciate your patience as we allow the one known as D to become more and more used to our vibration. We would like to identify ourselves through this instrument, if the instrument would relax, and when our greeting comes into the conscious mind, simply repeat it. That which we send is concept, and is sent below the level of the conscious mind. Thus, our sendings to instruments move into the conscious mind, concepts in search of words, feeling exactly like one's own thoughts ...

我是 *Hatonn*，我再一次與這個器皿在一起了。我們對於每一個新的管道都是極其高興的，在我們回答提問之前，我們會感激你們在我們允許被知曉為 *D* 的實體越來越習慣於我們的振動的時候的耐心。我們會通過這個器皿說出我們自己的身份，如果這個器皿願意放鬆的話，當我們的致意進入到有意識的心智的時候，單純地重複它。我們送出的事物是觀念，是在有意識的心智的層次之下被送出的。因此，我們發送給器皿的事物是進入到有意識的心智之中的，概念會尋找詞語，感覺起來恰好就像是一個人自己的想法.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla*傳訊)

... process. It is never intended by those of the Confederation that work with you now that we initiate a trance communication.

.....過程。那些現在與你們一同工作的星際聯邦的實體從未打算過的事情是，我們會進行一次出神的交流。

We intend for a portion of that which is said by us to be drawn from the experiences, the reading, and the vocabulary, in other words, the resources of the instrument. We have a very simple message, yet because of the richness of your languages and the infinity of uniqueness among peoples, we find that the portion which is added to the basic concept material by each instrument creates an excellence which we by ourselves could not achieve. That is the great advantage of concept communication in a conscious manner. However,

we will not attempt to send concepts yet to the one known as D, but will be satisfied if this instrument can hear and repeat our greeting. We now transfer to the one known as D. I am Hatonn.

我們打算的事情是，被我們說出的內容的一部分是從體驗、閱讀以及辭彙表中，換句話說，是從器皿的資源中拉出來的。我們有一個非常簡單的資訊，而因為你們的語言的豐富性以及在人群中的無限數量的獨特性，我們發現被每一個器皿添加到基礎觀念的材料上的部分創造出一種我們靠我們自己無法取得的卓越。那就是用一種有意識的方式進行觀念的交流的巨大的優點了。然而，我們仍將不會嘗試向被知曉為 *D* 的實體送出觀念，如果這個器皿能夠聽到並說出我們的致意，我們就將會是滿意的了。我們現在轉移到被知曉為 *D* 的實體。我是 *Hatonn*。

(D channeling)

(*D*傳訊)

I am Hatonn, and I greet each of you in the love and light of the infinite Creator.

我是 *Hatonn*，我在無限造物者的愛與光中向你們各位致意。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn, and am again with this instrument. We are so pleased and grateful to each of the new instruments for attempting to learn this service, this bridge of words through which concepts far deeper than any words can convey move. We know that each of you desires to be excellent, and we feel that each of you is excellent. We urge each to realize within themselves those gifts which they already have, those things which benefit others.

我是 *Hatonn*，我再一次與這個器皿在一起了。我們對於每一個新的器皿去學習這種服務的嘗試都是如此高興與高級，通過這座言語的橋樑，觀念是比任何言語能夠傳遞的觀念移動到遠遠更深的地方的。我們知道你們每一個人都渴望成為優秀的，我們感覺到你們每一個人都是優秀的。我們鼓勵每一個人在它們自己內在之中意識到那些它們已經擁有的禮物，那些會對其他人有益處的事情。

To be of service to others is an elusive and baffling goal, and yet we find the hearts of each true and the desire of each to serve. May your sacrifices of time and caring in all that you do be a channeling of love and light, and may the channeling itself, for those of you who find it a helpful thing to continue, be a source through you of that great spreading light which more and more is being lit up with great lights among your peoples. More and more of you upon your sphere are becoming lights, channels of love, and, as for us, we love each of you and bless you for all that you have given us.

服務他人是一個令人難以捉摸且令人為難的目標，而我們發現每一顆心都是真實的，每一個人都渴望去服務。祝願你們犧牲一些時間並在所有你們做的事情中都注意成為一個愛與光的管道，祝願傳訊其自身成為一個流經你們源頭，因為你們中的那些發現它是一個有幫助的人會繼續傳續，這個源頭是具有巨大的拓展性的光的，這種光正在越來越多地被你們人群中的巨大的光明所點亮。在你們地球上

的越來越多的人都在成為光明，愛的管道，如同對於我們一樣，我們愛你們每一個人，並為所有你們已經給予我們的事物而祝福你們。

We would like to transfer now to the one known as Jim. We thank this instrument and each of you for asking us to be here and for working with us.

We are known to you as Hatonn and will now transfer.

我們現在想要轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿以及你們每一個人請求我們在這裏，並與我們一共工作。我們是你們知曉的 *Hatonn*，我們現在將轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and it is our privilege at this time to offer ourselves in the attempt to speak to any query which those present might offer to us. We would state that we offer opinion and the fruits of our own seeking, whatever value they may be to any seeker, but we do not wish any to take our words as absolute. With that understanding, may we ask if there is a query to which we may speak?

我是 *Hatonn*，在此刻我們很榮幸提供我們自己嘗試去談及任何在場的人可能會提供給我們的問題。我們會說明，我們提供觀點以及我們自己的尋求的果實，無論它們可能會對任何尋求者有什麼價值，我們都不希望任何人講我們的言語當成是絕對的事物。帶著這個理解，請問是否有一個我們可以發言的問題嗎？

K: Last night you mentioned several members of the Confederation that were here with us during our meditation, and you also mentioned a couple of them specifically that seemed to have a particular affinity for particular ones of us. I'm curious as to what the connection is between various members of the Confederation and various ones of us, what the nature of that is? I assume it has something to do with vibratory patterns, but I don't really know much about it. Could you comment on that for me?

K：昨晚你們提到了有數個星際聯邦的成員在我們的冥想中與我們在一起，你們同樣也由其提到它們中有一些人看起來對我們中的特別的幾個實體有一種特別的吸引力。我在關於我星際聯邦的各種各樣的成員與我們中間的各種各樣的實體之間的關聯，那種關聯的屬性是什麼？我假設它與振動模式有某種關聯，但是我並不真的對它有很多的瞭解。你們能夠為我對那一點進行評論嗎？

I am Hatonn, and, my sister, each seeker within this circle works the puzzle of existence within a creation that is mysterious. Each seeker seeks in a fashion which is appropriate for that seeker and which asks the queries that reflect the nature of that seeker's being. Each seeker, then, is as the one who has discovered new land and wishes to settle upon it and expand its ability to understand and survive within the new land, and as it gains the basic skills of this simple survival, begins to refine them so that there is a certain grace and even elegance to the means of surviving, prospering and bearing a fruit of experience that may be shared with others. Thus, each seeker vibrates or

resonates in a certain frequency that calls unto itself that which is just beyond the ability to understand.

我是 *Hatonn*，我的姐妹，在這個圈子中的每一個實體都在與在一個神秘的造物中的存在性的謎題進行工作。每一個尋求者都用一種對於那個尋求者是適當的方式進行尋求，並會詢問反映了那個尋求者的存有的特性的問題。接下來，每一個尋求者，都如同一個已經發現了新的土地並希望在其上定居且拓展它在新的土地上理解與生存的能力的人一樣，當它取得了這種簡單的生存的基本的技巧的時候，它會開始精煉它們，這樣在生存、繁榮並結出可以與其他人分享的體驗的果實的途徑的方面就會有一定的優美甚至優雅了。因此，每一個尋求者都是用一定的頻率振動或者共鳴的，這種頻率會將超越了理解能力之外的事物呼喚到它的身上。

This range is somewhat different for each seeker, and thus the response to each seeker is somewhat different from those who are members of what you have come to know as the Confederation of Planets in the Service of the Infinite Creator. In some cases the difference is marked enough that different members of our Confederation make answer to the call for assistance in the seeking by each seeker.

這個範圍對於每一個尋求者都是多少有些不一樣的，因此，對每一個尋求者的回應是與那些你們已經開始知曉為服務於無限造物者的星際聯邦的實體的團體的成員的回應是有些不一樣的。在一些情況中，區別是足夠明顯，以至於我們的星際聯邦的不同的成員會對於每一個尋求者在尋求中對於幫助的呼喚做出回應。

In a general fashion, the nature of such calls may be seen to fall within three major categories, each with many, many subdivisions, shall we say. There is that seeking that is of love and for compassion and understanding and the attempt to accept more and more of the creation as a portion of the self. There is that seeking which partakes of that known as wisdom or light which reveals unto the inner and outer eyes of the seeker more and more of the nature of the creation which Love has formed. And there is that seeking which partakes of the balancing of these two of love and of wisdom into a force or source which may be seen as unity or power, and which partakes of the blending of love with wisdom by wisdom. Thus, a seeker may throughout an incarnation move into each of these three general categories of seeking, and by the nature and intensity of the seeking call unto itself the assistance of those unseen teachers, guides and friends which vibrate in harmony with the nature of the seeker.

用一種一般性的方式，這樣的呼喚的特性可以被看到是落入到三個主要的類別，每一個都帶有許多許多的，容我們說，子類別。會有屬於愛的尋求，也就是尋求同情心，理解，並嘗試去接受越來越多的造物為自我的一部分。會有尋求會帶有被知曉為智慧或者光的事物，這種光會向尋求者的內在和外在的眼睛揭露愛已經形成的造物的越來越多的特性。會有尋求會參與到將這兩種屬於愛和屬於智慧的事物之間的平衡為一種力量或者源頭，這個源頭可以被視為是統一或者力量，以及帶有對藉由智慧對愛與智慧的混合的事物。因此一個尋求者可能會在貫穿一次投生期間移動到這三個一般性的尋求的類別中的每一個類別中，並藉由尋求的特

性和強度將那些與尋求者的屬性協調一致地共振的無形的老師，指導靈以及朋友們的幫助呼喚到它自己身邊。

May we speak in any further fashion, my sister?,
我的姐妹，我們可以用任何進一步的方式回答嗎？

K: No, that's very helpful. Thank you.
K：沒有了，那是非常有幫助的。感謝你們。

I am Hatonn, and we thank you, my sister. Is there another query?
我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I would welcome any suggestions that you could give on the teaching of channeling, anything that I might be able to learn as a teacher.
Carla：我會歡迎你們能夠對於傳訊的教導上給予的任何的建議，任何我作為一個老師可能能夠學習的事情。

I am Hatonn, and, my sister, we are very happy to be able to move within the boundaries described by the desire of each seeker within this circle this evening, and can only reinforce the means by which our contact is recognized, prepared for, challenged and spoken, as these means have been utilized in your past, as you would call it. The channeling of the desire to be of service to others is that which we see as being of the greatest importance for each who would seek to become that known as a vocal channel or instrument.
我是 *Hatonn*，我的姐妹，我們非常高興在由在這個晚上在這個圈子中的每一個尋求者的渴望所描述的邊界之中移動，我們僅僅能夠強化我們的接觸藉由其被認出，為其做好準備，被挑戰以及被說出來的途徑，如同這些途徑已經在你們的過去，如你們對它的稱呼一樣，被利用過的一樣。對服務他人的渴望的傳訊，就是我們視為是對於尋求去成為被知曉為一個語音管道或者器皿的事物的實體是具有最大的重要性的事情了。

Thus, your role as one who serves as teacher is to share that which is yours to share, the experience which you have gained over the many years during which you have served as a vocal instrument, and to share that experience in the manner which makes the most, shall we say, sense to you, for it is your own fruits of seeking that provide the greatest nourishment to those who wish to learn from it. If you were but one which parroted that which we or others gave you, there would be no vitality within that which you share, and the impact, shall we say, upon the student would be but short-lived.
因此，你作為一個起到老師的作用的人的角色就是去分享你所要奉獻的事物，分享你已經在你作為一個語音器皿而服務的很多年的時間期間取得了的體驗，並用那種對於你，容我們說，最有意義的方式來分享那種體驗，因為就是你自己的尋求的果實為那些希望從其進行學習的人提供了最大的養分了。如果你不過是一個對我們或者其他的人給予你的事物進行鸚鵡學舌的人，在你分享的事物之中就不會有生命力，它對於學生的，容我們說，影響就會是短命的了。

Thus, my sister, we take much of your time and use many of your words to suggest to you that you may do that which you do and know that it is that which is most appropriate and efficient for you, as one who would teach this service to others, insofar as [it] can be taught.

因此，我的姐妹，我們花費了你很多的時間，並使用了你的許多的言語來對你建議，你可以做你要做的事情並知曉，作為一個會向其他人教導這種該服務的人，在它能夠被教導的範圍內，這就是對於你最為合適且最有成效的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No. I get the gist of it. Thank you. I was afraid that I was on my own there.

Carla：沒有了。我抓住它的精髓了。謝謝你們。我恐怕在那裏我是要靠我自己的。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Is the instrument tired?

Carla：這個器皿疲倦了嗎？

I am Hatonn, and we find this instrument to be in relatively good shape, shall we say, and able to offer itself as instrument for another few queries.

我是 *Hatonn*，我們發現這個器皿是處於，容我們說，相對良好的狀態中的，並能夠提供它自己作為器皿回答另外幾個問題。

R: I have a question. On August 16 and 17 of this year the Mayan calendar ends, and people are organizing what's known as the Harmonic Convergence. And I was just wondering what you would care to say in regards to that or what it meant or anything you might want to comment on.

R：我有一個問題。在今年的八月十六和八月十七號，瑪雅年曆結束了，人們正在組織被知曉為和諧彙聚的活動。我僅僅想要知道，在關於那個方面你們想要所什麼，或者它意味著什麼，或者有任何你們可以對其進行評論的事情嗎？

I am Hatonn. There are cycles within the pattern of experience of all seekers and all groupings of seekers, and, indeed, within the planetary and solar system influences in which you find yourselves at this time. These cycles provide opportunities that may be seen as wider or narrower portions of the road upon which each moves in the evolutionary pattern of existence. The period of time that now approaches in your near future of which you speak is a portion of a greater cycle, and as the gateway, shall we say, to this increased vibratory pattern offers to each conscious seeker the opportunity to intensify the desire to know the self and to be of service through that self-expression to those about it in a fashion which may be likened to the magnification of possibility. Thus, the desire which resides deep within the heart of each seeker,

much like the seed in the fertile soil, will have the opportunity to become nourished with the living waters and to take root more firmly within the being, that it might produce more abundant fruit within the manifesting work, shall we say.

我是 *Hatonn*。在所有尋求者以及所有尋求者的團體的體驗的模式中，確實，在你們發現你們自己在此刻處於其中的行星與恒星系統的影響中，都會有週期。這些週期提供了可以被視為是每一個人在存在性的演化的模式中在其上移動的道路的或寬或窄的部分。你們正在談及的在你們不久的未來正在接近的那個時間段，是一個更大的週期的一部分，因為這個通過這種被增強過的振動模式的大門，為每一個有意識的尋求者提供了機會去增強知曉自我以及通過那種對它周圍的人們的那種自我表達來，用一種可以被比作對可能性的放大的方式，進行服務的渴望。因此，居住在每一個尋求者的內心深處的非常類似於在肥沃的土地中的種子，它們將會擁有機會用活水被滋養並更為堅固地紮根於存有之中，這樣它就可以在，容我們說，顯化的工作中產生出更為豐盛的果實了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

R: No, thank you.

R：不用了，謝謝你們。

D: Could I ask you to expand somewhat on the same subject. What is the significance of this occurring at this particular time as opposed to another point in history?

D：我能夠請你們在相同的主題上進行拓展嗎？這個事件在這個特定的時刻，而不是在歷史中的另一個位置發生的意義是什麼呢？

I am Hatonn. If you could see your portion of the, as you call it, galaxy, and more specifically the solar system in which you now exist, it would look somewhat like a three-dimensional face of a clock. There is the movement of planet and solar system and galaxy itself through what you know of as time and space, that has, just as the face of the clock, portions of time and space that, when reached, offer increased opportunities to utilize the intelligent energy of the one Creator in whatever fashion and direction the individual and group desires of such conscious beings have determined. Thus, it is the desire of each seeker that determines the ability to utilize the increased vibratory energies, and it is this same desire to know the self and to serve others with this knowledge that may make an efficient use of these increased opportunities for knowing and for serving.

我是 *Hatonn*。如果你們能夠看到你們的，如你們對它的稱呼一樣，星系的部分，並更為具體地看到你們現在存在與其中的恒星系統的部分，它會看起來多少有些類似一個時鐘的一個三維的鐘面。會有行星與恒星系統以及星系其自身穿越你們知曉為時間和空間的事物的運動，就好像時鐘的鐘面一樣，當時間和空間的一些部分已經被抵達的時候，這些部分會提供增強的機會來通過無論什麼方式以及具有這樣的有意識的存有的個體和團體的渴望已經決定了的方向來利用太一造物者的智慧能量。因此，恰恰就是每一個尋求者的渴決定了去利用這種增強的振動

能量的能力，就是這種相同的去知曉自我並使用這種知曉來服務他人的渴望，有可能為了知曉並為了服務而對那些被增強了的機會做出一種有效的利用。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

D: Thank you, no.

D：感謝你們，不用了。

I am Hatonn, and we thank you, my brother. Is there another query at this time?

我是 *Hatonn*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

D: In establishing a connection with me a while ago, I wonder if you became aware of a degree of fear which stands in my way of opening up. And, if so, can you give me any suggestions about the source of that fear and how to minimize its effect?

D：在一段時間之前在與我構建一種連接的過程中，我想知道是否你們察覺到阻礙了我的開放的一種程度的恐懼。如果是這樣的話，你們能夠在關於那個恐懼的源頭以及如何最小化它的影響的方面給予我任何的建議嗎？

I am Hatonn, and, my brother, we have found within your beingness the general desire not to become that known as foolish, which each new instrument may be expected to contain in greater or lesser degree, for the process of serving as a vocal instrument is that which requires a certain gullibility in that one speaks the beginning of a thought, the ending of which is unknown. Thus, to step upon such seemingly shaky ground is that which any new instrument may show a certain fear for.

我是 *Hatonn*，我的兄弟，我們已經在你的存在性中發現了那種不去成為被知曉為愚蠢的事物的一般性的渴望，這是每一個新的器皿都可能被預期會用一種或大或小的方式包含的事物，因為作為一個語音器皿服務的過程是需要一定的易受欺騙性的過程，因為一個人會說出一個想法的開始，而那個想法的結束卻是不知道的。因此，要踏足於這樣看似搖搖晃晃的地面之上，這就是任何新的器皿可能對其會顯示出一定的恐懼的事情了。

We may suggest to you as a new instrument, and to each new instrument, that one cultivate the desire to step upon such ground and to risk becoming foolish, for, indeed, it is a foolish endeavor to speak words that are not heard from entities that are not seen to those who may not understand a message which begins and ends in mystery. And yet, so each desires as a means of service to others to penetrate the difficulties, the confusions and the mysterious nature of being itself, in order to find a surer center to the self and a firmer framework for the mind to make its expression of the quality or character of being in order that experience may be gained, knowledge may be acquired, and service may be rendered to others.

我們可以對作為一個新的器皿的你，並對每一個新的器皿建議，一個人去培養那

種去踏足於這樣的地面，並冒著成為傻子的風險的渴望，因為，確實，對於那些可能不會理解一個在神秘中開始和結束的資訊的人看不見的實體們，要說出來自於這樣的實體的不是被聽到的話語，這是一個愚蠢的努力。然而，每一個人都渴望作為一條服務他人的途徑而刺穿困難、和混淆以及存在其自身的神秘的特性，以便於找到一個自我的更為確信的中心以及一個更為穩固的框架，來讓心智做出它對於存有的特性或者特徵的表達，以便於那個體驗可以被收集，知曉可以被獲得，服務可以向其他人被提供出來。

Thus, my brother, we encourage you to become foolish and to step upon the shaky ground, for, indeed, with each step the ground grows in firmness and the feet find support and a path is fashioned which may lead one to the desire to serve and the means by which to serve. The faith to follow this path, the faith that such leads to a destination, that offers inspiration and encouragement to the self and to others, and the will to persevere beyond difficulty are those qualities which serve each seeker and each new instrument well; the faith and the will to continue to move into that which is unknown and to begin to know that which is unknown as another portion of the self.

因此，我的兄弟，我們鼓勵你們成為愚蠢的，並踏足於搖晃的地面，因為確實，伴隨著每一步，地面就會在穩固中增長，雙腳會找到支撐，一條道路會被形成，這條道路可以將一個人引向服務的渴望以及藉由其進行服務的途徑。去跟隨這條道路的信心，對於這樣的道路會導向一個目的地，並會為自我，為其他人提供啟發與鼓勵的信心，以及那種去超越困難堅持下去的意志，這些特性就是會很好地服務與每一個尋求者以及每一個新的器皿的特性，那種意志和信心即，去繼續移動進入到未知的事物並開始知曉未知的事物就是自我的另一個部分。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

D: That was very eloquent. Thank you very much.

D：那是非常生動的。非常感謝你們。

I am Hatonn, and we thank you once again, my brother. Is there a final query at this time?

我是 *Hatonn*，我們再一次感謝你，我的兄弟。在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Hatonn, and it has been our great honor to have shared this meditation with each of you this evening. We cannot express the joy that grows within our being at each opportunity to join with you in your seeking. We look forward, as you would say, to your future gatherings, and we encourage once again each new instrument in the traveling of the path of the vocal instrument. We treasure each new instrument as another unique opportunity to share that which we have gained in our own seeking with others of your own

(inaudible) that might seek such an information as an aid in their journeys. And so each of us aids the other as a portion of the one Creator comes to know itself as the one Creator. We are known to you as those of Hatonn. We leave you at this time in the love and in the light of the one infinite Creator.

Adonai, my friends. Adonai vasu borragus.

我時候 *Hatonn*，在今晚與你們每一個人共用這次冥想，這已經是我們巨大的榮耀了。我們無法表達在我們存有內在之中不斷增長的對於每一次在你們的尋求中加入你們的喜悅。我們期待，如你們會說的一樣，你們未來的集會，我們再一次鼓勵每一個新的器皿在語音管道的道路上女性。我們珍惜每一個器皿，每一個器皿都是另一個獨一無二的機會來與你們自己的（聽不見）可能尋求這樣一個新奇作為在它們的旅程上的一種幫助的其他人分享我們在我們自己的尋求中已經取得的事物。因此，我們每一個人都幫助了其他人，因為太一造物者的一部分開始知曉作為太一造物者的祂自己了。我們是你們知曉的 *Hatonn*。我們在此刻在太一無限造物者的愛與光中離開你們。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

July 17, 1987

1987-07-17 *Quanta* : 傳訊自我的神性

(W channeling)

(W傳訊)

[I am Quanta,] and I greet you in the love and the light of the infinite Creator. We would like to welcome you all to this meditation this evening. We are pleased that you have gathered once again to practice the art of vocal channeling. We would like to let you know that we are here to aid and assist in whatever way possible in order to facilitate your vocal channeling. We are pleased with the progress that each of you has made these past few evenings, as you know it. We would like to thank the one known as Carla and the one known as Jim for aiding and guiding these new instruments. We would like to commend you on a job well done. We wish at this time to leave this instrument and allow for further tuning to the entity which wishes to make contact with her. You need only to request our assistance, and we will be there to aid and guide in whatever way we may be of service to you. We are known to you as Quanta, and we leave you once again in the love and the light of the one infinite Creator.

[我是 *Quanta* ·]我在無限造物者的愛與光中向你們致意。我們想要歡迎你們全體來到今晚的這次冥想。我們很高興你們已經再一次聚集在一起來練習語音傳訊的技藝。我們想要讓你們知道，我們是在這裏來用無論什麼有可能的方式來幫助並協助，以便於促進你們的語音傳訊。我們對於你們每一個人已經在過去的這幾個晚上做出的進展是很高興的。我們想要感謝被知曉為 *Carla* 的實體和被知曉為 *Jim* 的實體幫助並指導這些新的器皿。我們想要對一次被很好地進行了的工作稱贊你們。我們希望在此刻離開這個器皿並允許為希望與她建立接觸的實體進行進一步的調音。你們僅僅需要請求我們的幫助，我們將會在那裏幫忙並用無論什麼我們可以對你們服務的方式進行指導。我們是你們知曉的 *Quanta*，我們再一次在太一無限造物者的愛與光中離開你們。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn. I greet each in the love and the light of the one infinite Creator. We have enjoyed the becoming one with your vibrations. We were attempting to initiate contact through the one known as K, however the natural reserve of this new instrument was causing the instrument a considerable amount of distraction. We however did make good contact with the instrument and do appreciate the effort that this instrument makes. This being said, we would once again like to contact the one known as K. We are those of Hatonn.

我是 *Hatonn*。我在太一無限造物者的愛與光中離開各位。我們一直都享受與你們的振動稱為合一的。我們正在嘗試通過被知曉為 *K* 的實體啟動接觸，然而，這個新的器皿的天然保留正在為器皿產生出可觀數量的分心。我們無論如何確實與這個器皿建立了有效的接觸了，我們確實感激這個器皿做出的努力。說了這一

點之後，我們會再一次想要接觸被知曉為 *K* 的實體。我們是 *Hatonn*。

(*K* channeling)
(*K* 傳訊)

I am *Hatonn*. I greet you once again, my friends, in love and light through this instrument. It is as always a privilege to share with you in your endeavors as you seek to serve by being vocal channels ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*。我再一次通過這個器皿在愛與光中向你們致意，我的朋友們。在你們尋求去藉由成為語音管道而服務的時候，在你們的努力中與你們分享，這一直都是一種榮耀.....(這個傳訊的剩下的部分沒有被記錄。)

(*R* channeling)
(*R* 傳訊)

I am *Hatonn*. ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*.....(這個傳訊的剩下的部分沒有被記錄。)

(*Carla* channeling)
(*Carla* 傳訊)

I am *Hatonn*, and am now with this instrument. We are aware that the one known as *D* is having continuing difficulty due to the tendency to analyze, coupled with some fatigue. We are delighted in the progress that we have made, and are aware that the instrument is already often able to perceive the contact, and have been pleased with those practice times. We feel that at this time we [will] allow this instrument to rest and will be with this instrument upon mental request. We will not be channeling, but will greet the new instrument. In this way practice in contact can be made.

我是 *Hatonn*，我現在與這個器皿在一起了。我們知道被知曉為 *D* 的實體由於對於分析的傾向性正在遇到持續的困難，並伴隨著某種疲倦。我們對於我們已經做出的進展是高興的，我們察覺到器皿已經經常能夠感覺到接觸了，並已經對於這些練習的時間是感到高興的了。我們感覺到，在此刻我們將允許這個器皿休息並將會根據心智的請求與這個器皿在一起。我們將不會傳訊，而將會向新的器皿致意。用這種方式，對接觸的練習就可以被進行了。

Please, we ask the one known as *D*, and, indeed, all new channels, to when practicing tune your instrument and be careful with the challenges to all spirits, just as though it were a group meeting, for you need to be far more fastidious when working alone than when supported by the group energy which is phenomenally greater than the energy of one alone. We are most pleased with the subjective rise in each individual amount of trust in the benign nature of our contact and the benign nature of channeling itself.

我們請求被知曉為 *D* 的實體，確實也請求所有新的器皿，在練習對你的器皿的調音的時候，請對於對所有的靈體的挑戰都是小心謹慎的，就好像它是一次團體

機會一樣，因為你們在獨自一人工作的時候需要比當被團體能量支援的時候遠遠更加是挑剔的，團體能量用可以感覺到的方式是比一個單獨的人的能量是要大得多的。我們對於在每一個個體內在之中的對於我們的接觸的良性的屬性以及傳訊其自身的良性的屬性的信任的數量的主觀性的身高是極其高興的。

Channeling is actually a fourth-density commonplace, as each entity is aware that within it lies the glory of the Creator. It naturally makes the choice to channel that energy. Those of you in third density can often not see with the physical eyes the seeds of wonder and godhead in ourselves and each other. Yet, that resource, pure and undistorted, lies full-blown within each consciousness' heart. As you learn to channel the best that we have to offer you, and we offer it in all humility as our opinion only, realize that we are only attempting to aid you in learning to channel your own divinity, that impersonal, caring and life-affirming portion of the self, which with great compassion and justice gazes upon a fruitful and beautiful creation.

傳訊實際上是一個第四密度的常見的事情，因為每一個實體都察覺到，在它內在之中存在有造物者的榮耀。它會自然而然地做出選擇去傳訊那種能量。你們中的那些在第三密度中的人經常無法用肉眼看到在我們自己與相互彼此內在之中的奇觀與神性的種子。而那個資源，純淨而無扭曲的，是在每一個意識的心之中完全綻放的。當你們學習去傳訊我們所要提供給你們的最佳的事物的時候，我們是在全然的謙遜中提供它僅僅作為我們的觀點的，請瞭解，我們僅僅在嘗試去在你們學習傳訊你們自己的神性，那個自我的非個人的，關心的、肯定生命的部分的過程中幫助你們，這個自我的非個人性的部分是帶著巨大的同情心與公正注視著一個果實累累且美麗的造物的。

We would end our musings for this evening through the one known as W before we ask for questions. We are those of Hatonn. We transfer now.

在我們請求問題之前，我們會通過被知曉為 *W* 的實體結束我們今晚的沉思。我們是 *Hatonn*。我們現在轉移。

(W channeling)

(*W*傳訊)

I am Hatonn, and I greet you once again ... (The rest of this channeling was not transcribed.)

我是 *Hatonn*，我再一次向你們致意.....(這個傳訊的剩餘的部分沒有被記錄。)

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla*傳訊)

... to express itself through her. We are known to you as those of Hatonn.

.....通過她表達它自己。我們是你們知曉的 *Hatonn*。

(W channeling)

(W傳訊)

We are here, and we are pleased that the one [known as] W has been able to allow us to speak using her as a vocal channel. We were so happy to have the opportunity to speak with you this evening. We are still in the process of making adjustments with further tuning to ease in the contact in communication with this entity. We have been waiting long, and yet not so long, to begin working with this vocal channel. We would like to thank once again all of you for being patient and allowing us to make ourselves known to you at this time. We are honored to be here with you this evening and we will leave now, as those of the Confederation of Planets would say, in the love and the light of the one infinite Creator.

我們在這裏了，我們對於被知曉為 W 的實體已經能夠允許我們通過使用她作為一個語音管道而發言是感到高興的。我們如此高興擁有機會在今晚對你們發言。我們仍舊處於對進一步的調音做出調節的過程中以使得在與這個實體之間的交流中在接觸中變得容易。為了要開始與這個語音管道一同工作，我們已經等待了很長時間，而又不是如此之長。我們想要再一次為你們有耐心並允許我們讓我們自己在此刻為你們所知曉而感謝你們所有人。我們對於在今晚在這裏與你們在一起是感到榮耀的，我們現在將，如那些屬於星際聯邦的實體會說的一樣，在太一無限造物者的愛與光中離開。

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet [you] once again in the love and the light. At this time we will transfer to the one known as Jim so that queries may be entertained. We are known to you as Hatonn.

我是 *Hatonn*，我再一次在愛與光中向你們致意。在此刻我們將轉移到被知曉為 *Jim* 的實體，這樣問題就可以被招待了。我們是你們知曉的 *Hatonn*。

(Jim channeling)

(Jim傳訊)

I am Hatonn, and greet each again in love and light. At this time we have the privilege of asking if we might attempt to speak to any query which those present may have for us. Is there a query with which we may begin?

我是 *Hatonn*，我再一次在愛與光中向各位致意。在此刻，我們已經有幸詢問，是否我們可以嘗試去回答在場的人們可能會向我們提出的任何問題。有一個我們可以用來開始的問題嗎？

Carla: Yeah, I'd like to ask one. I've always had a prejudice against people working by themselves when they were new channels, but I was never able to say it was because it didn't work; it does work by yourself. And from what you said, I'm wondering if my prejudice doesn't have its basis in the fact that one is more protected with a couple of people around, especially experienced

people. Comment?

Carla : 是的，我想要問一個問題。在人成為新的器皿的時候，我一直都對那些靠它們自己進行工作的人擁有一種偏見，但是我從未能夠說，它是因為它是沒有工作，它是靠你自己進行工作的。從你們所說的內容，我想知道，是否我的對於這樣一個事實的偏見並不擁有它的偏向性，這個事實即，一個人在與周圍一群人在一起的時候是更多地被保護的，尤其是有經驗的人。請評論？

I am Hatonn, and it is also our recommendation, my sister, that new instruments practice the art of vocal channeling only in the company of those who seek in like manner information of an inspirational nature from sources such as our own. It is further recommended, as you have also been accustomed to recommend, that the new instrument, for the greater portion of its initial practice, place itself within a group that contains a more experienced instrument, in order that the finer points of the channeling process might be noted and used as teaching devices.

我是 *Hatonn*，我的姐妹，我們的建議同樣也是，新的器皿僅僅在那些用類似的方式尋求來自于諸如我們自己之類的源頭的具有一種啟發性的特性的資訊的實體陪伴的情況下練習語音傳訊的技藝。更進一步被建議的事情是，如同你同樣已經習慣於建議的一樣，新的器皿，在它初始的練習的更大的部分，將它自己放置在一個包含了一個更有經驗的器皿的團體之中，以便於傳訊的過程的微妙的位置可以被注意並作為教導的工具被使用。

It is easy for a new instrument to be able to make the contact and to vocalize the contact, yet, as you are aware, there are many considerations that each new instrument needs to be aware of that are most easily noted by a more experienced instrument.

對於一個新的器皿，能夠建立接觸並發聲說出接觸，這是容易的，而如你們知曉的一樣，會有很多的考慮是每一個新的器皿需要察覺到的，這些考慮會極其容易地被一個更有經驗的器皿注意到。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla : 不用了，感謝你們。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

W: This evening I felt a lot of different intensities of energy working with me, and I was just wondering if that is further adjustments or whatever to this new entity which I've started channeling?
W : 今晚我感覺到有一些不同的能量的強度在與我一同工作，我僅僅想要知道，是否那是對我已經開始傳訊的這個新的實體的進一步的調節或者無論什麼？

I am Hatonn, and this is correct, my sister. May we speak in any further

fashion?

我是 *Hatonn*，這是正確的，我的姐妹。我們可以用任何進一步的方式發言嗎？

W: Not right now, thank you.

W：暫時不用了，謝謝你們。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

W: In the practicing by oneself by just mentally receiving the contact, can you comment more about process?

W：在靠我自己僅僅在心智上接收接觸而進行練習的方面，你們能夠更多地對那個過程進行評論嗎？

I am Hatonn, and it is our recommendation to the new instrument, and, indeed, any instrument which wishes to experience our contact or the contact of any of our other brothers or sisters within the Confederation of Planets in the Service of the One Creator, that the contact be made only in the form which would allow recognition of the contact and the deepening of the meditative state. We do not recommend even the reception of mental images or words from unseen contacts while in solitary meditation, for it is easy for the new instrument to believe that it has recognized a contact sufficiently enough to speak the words and impressions that are received, and in many cases this would be a workable situation for a certain period of time. Yet after this period of time, which is variable for each entity, there is the likelihood that there would be the infringement upon the contact by other unseen entities who may have less than helpful desires as their motivation for attempting to confuse the original contact with their own. It is far less easy for such an infringement to occur when an instrument places itself within a circle that includes at least three as the minimum number. Three entities, then, blending their seeking for knowledge and the ability to utilize it in a service to others as a kind of protective device that ensures a cleansed working place and the conditions necessary for the working to proceed in a stable manner.

我是 *Hatonn*，對於新的器皿，且確實對於任何希望體驗我們的接觸或者在服務於太一造物者的星際聯邦中的我們的任何其他的兄弟姐妹的接觸的器皿，我們的建議都是，接觸僅僅是通過允許對接觸的識別，以及對冥想的狀態的加深的形式中被建立。我們不會推薦在獨自一人的冥想的時候對來自於無形的接觸的心智的形象以及言語的接收，因為新的器皿很容易相信，它已經足夠充分地認出了一個接觸以說出被接收到的言語與印象，在很多情況中，這在一定的時期中會是一個可行的情況。然而，在這段時期之後，這段時期對於每一個器皿是可變的，會有可能性會有其他的無形的實體對接觸的侵犯，這些實體可能擁有較不有助的渴望，因為它們對於嘗試的動機是用它們自己的接觸混淆最初的接觸。當一個器皿將它自己放置於一個至少包含了三個成員作為最小數量的圈子中的時候，這樣一種侵犯要發生是遠遠更為不易的。三個實體，接下來，會將它們的對於知識以及利用知識的能力通過一種對他人的服務混合起來作為一種類型的保護性的措施，這種措施會確保一個被清理過的工作嘗試以及讓工作用一種穩定的方式前進所

需的條件。

May we speak further my sister?

我們可以進一步發言嗎，我的姐妹？

W: So, as I understand it, the request is made for contact. Is the request made of a specific entity such as yourself or whoever might be available from the Confederation, or how should that proceed?

W：因此，如我對它的理解，請求是為了接觸被做出的。請求是對於諸如你自己之類的一個特定的實體被做出的，還是對於無論什麼可能從星際聯邦被取得的實體被做出的呢，或者，那個請求應該如何進行呢？

I am Hatonn. We would recommend that contact be requested from those entities with whom one is familiar through previous work. In your particular case this would include the ones known as Laitos and our own social memory complex. It is our recommendation that additional contacts be experienced within a group which includes the more experienced instrument in order that a kind of cross-referencing may be utilized to verify that a certain contact is who it says it is.

我是 *Hatonn*。我們會推薦，接觸從那些一個人通過之前的工作熟悉了實體被請求。在你的特定的情況中，這會包含被知曉為 *Laitos* 的實體以及我們自己的社會記憶複合體。我們的建議是，額外的接觸在一個包含了更有經驗的器皿的團體中被體驗，以便於一種類型的交叉參考可以被利用以證實一定的接觸就是它說它是的那個實體。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：不用了，感謝你們。

I am Hatonn, and again we thank you, my sister.

我是 *Hatonn*，再一次，我們感謝你，我的姐妹。

Questioner: Yeah. In daily meditation I attempt to make connection at times, to seek guidance of my own higher self. How am I then to determine whether that information which I believe I've made is indeed my higher self, and not, as you speak, of other entities? In other words, how do I differentiate between the part of me that I call on in my meditation from other entities that are out there?

提問者：是的。在每日冥想中，我時常會嘗試去建立連接以尋求我自己的高我的指引。我如何接著確定是否我相信我已經產生出的資訊確實是我的高我的，而不是，如你們會說的一樣，是屬於其他的實體的。換句話說，我如何在我的那個我能夠在我的冥想中呼喚的部分與其他的外面的實體之間進行區分呢？

I am Hatonn. We might suggest that the proper respect and personalized

ritual be accorded to this type of seeking for guidance and information in that the meditative state would be utilized as the general arena or place in which such work might be accomplished, and this place of working then would be prepared in the mental sense by the intensity and purity of desire to seek knowledge in order to grow and to be of service to others.

我是 *Hatonn*。我們可以建議，適當的尊重以及個人化的儀式可以被給予這種類型的對指引與資訊的尋求，因為冥想的狀態會被用作一般性的競技場或者場所，在其中這樣的工作可以被完成了，這個工作場所接下來會通過心智的知覺，藉由對於尋求知識以便於成長並服務他人的渴望的強度與純度，而被準備好。

This purification of the inner desire may be accomplished in any fashion which has meaning to you. The visualization of white light surrounding and protecting your inner place of working is one manner that might be utilized in a variety of fashions as the light is formed in various meaningful symbols by your own conscious application of attention. The repeating of words written either by yourself or others which are of an inspirational nature and which direct your desire in a certain fashion which expresses your nature and your desire to learn and serve may also be utilized.

對內在的渴望的淨化可以用任何方式被完成。對包圍並保護你內在的工作嘗試的白光的視覺化觀想就是一種可以用多種多樣的方式被利用的方式，因為光是用各種各樣有意義的象徵被你自己對注意力的有意識的應用所形成的。你自己或者其他對被寫下的詞語的重複同樣也可以被使用，這些詞語會具有一種啟發性的特性並會用一定的表達你的本性以及你對於學習和服務的渴望的方式指引你的渴望。

The principle which is of fundamental importance in this instance is some regularized manner of preparing the place within your meditative state to which you shall repair only for the seeking of a contact with a greater portion of your being, whether it be your higher self or other portions of your mental complex that may contain useful information for the direction of your journey of seeking. This ritual then repeated each time that you desire such contact will suffice to provide a cleansed and protected place of working as you undertake this type of seeking.

在這個情況中具有基礎性的重要性的原則就是，用某種有規律的方式在你的冥想狀態中準備好場所，這個場所是你僅僅為了尋求與你的存有的一個更大的部分，無論它是你的高我，還是你的心智複合體的其他的可能包含了對於你的尋求的旅程的方向是有幫助的資訊的部分，之間的接觸而前往的。在每一次你渴望這樣一種接觸將會足夠在你進行這種類型的尋求的時候會提供一個被淨化過並有幫助的工作的場所的時候，這個儀式接下來被重複了。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

(Inaudible)

(聽不見)

W: When you refer to other mental complexes, is that what some would refer to as their guides?

W：當你們提及其他的心智複合體，那是一些人會稱之為它們的指導靈的事物嗎？

I am Hatonn. It is possible that such additional entities may also be contacted within this type of situation. However, in our previous statement we were referring to other portions of your own mind complex which lie beneath the conscious level or awareness which may also be tapped for useful information as regards certain avenues of seeking and endeavor.

我是 *Hatonn*。這樣的額外的實體同樣可能在這種類型的情況中被接觸到，這是有可能的。然而，在我們之前的陳述中，我們指的是你自己的心智複合體的存在於表面意識的層次或者察覺之下的其他的部分，這些部分同樣可以被利用以取得關於一定的尋求與努力的途徑的有用處的資訊。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

W: So, basically it's the way in which you approach the meditation and the desire to contact certain portions of yourself that protect or direct that which you receive? Is that it?

W：因此，基本上，是你著手進行冥想的方式以及對於接觸到你自己的一定的部分的渴望，會保護並指引你接收到的事物。是這樣嗎？

I am Hatonn, and this is basically correct. The attitude with which one attempts such a type of meditation and the regularized manner of focusing that attitude through the general principle of the ritual are the qualities which are most important, in our opinion, in this type of seeking.

我是 *Hatonn*，這基本上是正確的。一個人藉由其嘗試這樣一種類型的冥想的態度，以及通過一般性的儀式的原則聚焦那種態度的有規律的方式，在我們看來，就是在這種類型的尋求中最為重要的特性了。

May we speak further my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you. That was very helpful.

W：不用了，感謝你們。那是非常有幫助的。

I am Hatonn. We thank you once again, my sister. Is there another query at this time?

我是 *Hatonn*。我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

W: I have another question. Can you give me any information on the nature of the entity working with me in terms of its purpose of contacting me and utilizing me as a vocal channel?

W：我有另一個問題。你們能夠給予我任何關於與我一同工作的實體的特性，在

關於它與我接觸的目的以及使用我作為一個語音管道的方面的資訊嗎？

I am Hatonn. This entity, as all entities of a positive nature, seeks to utilize yet another means through which to be of service to the one Creator by sharing that which is their fruit of seeking the experience that has been gathered through the evolutionary process. It is the case with positive entities that after the choice has been made to seek in the positive or radiant service-to-others sense, that after a very short time upon this path, it becomes apparent that further progress upon this path is achieved not through personal gain of knowledge only, but more especially through the sharing of this knowledge and experience with others in a fashion which furthers the potential for growth in other selves. Thus, the opportunity to utilize a vocal instrument is one which is greatly cherished by entities who seek to be of service to others. 我是 *Hatonn*。這個實體，如同所有具有一種正面屬性的實體一樣，尋求去藉由分享它們尋求的體驗的成果來利用另一種通過其服務於太一造物者的途徑，這種尋求的成果是已經通過演化的過程被收集起來的。正面性的實體的情況就是，在選擇已經被做出以用正面性的或者輻射性的服務它人的方式來尋求之後，在走在這條道路上一段很短的時間之後，會變得明顯的事情是，在這條道路上的進一步的發展不是通過僅僅對知識的個人的獲取而被取得的，而是更為特別地是通過用一種會加深在其他人身上的成長的潛能的方式來將這種知識與體驗與其他人分享而被取得的，因此，利用一個語音管道的機會是被那些尋求服務他人的實體們所極其珍惜的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Not right now, thank you.

W：暫時不用了，謝謝你們。

I am Hatonn, and again we thank you, my sister. Is there another query at this time?

我是 *Hatonn*，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

D: I have a number of questions, but once I get started I (inaudible). Well, I would like to ask for comment—this may not be of interest to anyone—on the process of attempting to channel during the last year, on the style and approach, which is a lot different from this in the setting in which it has been done, the manner in which it has been done. Are there inherently difficult things, or dangers, or opportunities to be misguided as we have been practicing channeling?

D：我有幾個問題，但是，一旦我開始了，我就（聽不見）。好的，我想要請求評論——這可能不會讓任何人有興趣——對於在去年期間進行傳訊的嘗試的過程，對風格與方法，在它已經通過其被進行的設置中，以及它通過其被進行的方法中，它與這個傳訊是有一些不同的。如我們已經進行的練習的傳訊一樣，會有內在固有地有困難的事情嗎，或者會有誤入歧途的危險或者機會嗎？

I am Hatonn, and we are not completely aware of the conditions of which you speak, for we operate through an instrument which may transmit the information which it is given and which provides us with our primary contact with your group. We, with some reluctance or difficulty, could attempt to scan the mental complex of an entity such as yourself and determine certain qualities, but find that in such a scanning of the mental complex, the opportunity to infringe upon the free will of another is somewhat increased, and we would prefer that the queries which are addressed to our group would be specific in their formation so that the information which is requested of us might be drawn, then, from the query which is stated in as complete a fashion as possible.

我是 *Hatonn*，我們並不完全知曉你談及的情況，因為我們通過一個器皿進行工作，這個器皿可以傳遞他被給予的資訊，這個資訊會為我們提供我們與你們的團體的主要的接觸。我們，帶著某種不情願或者困難，能夠嘗試去掃描諸如你自己之類的一個實體的心智複合體並確定一定的特性，但是我們發現在這樣一種對心智複合體的掃描中，侵犯另一個實體的自由意志的機會是有些增加的，我們寧願，被講述給我們的團體的問題在它們的資訊中是具體的，這樣對我們請求的資訊就可以，接著從通過一種盡可能完整的方式被陳述的問題被提取出來了。

At this time we would ask if we may speak in a more specific fashion as the final query of the evening, for there is the fatigue that many in the circle feel and which makes the maintenance of a steady contact somewhat difficult for this instrument which is also somewhat fatigued. May we speak to a final query?

在此刻我們會詢問，是否我們可以用一種更為具體的方式作為今晚最後的問題發言，因為在這個圈子中很多人都感覺到疲倦，這使得對一種穩定的接觸的維持對於這個同樣也多少有些疲憊的器皿多少有些困難了。我們可以對一個最後的問題發言嗎？

D: Very briefly. Do disciplines, such things as diet, play a major role in opening as a channel for some? And if so, how can you determine, from a neophyte's status, something that would be helpful to oneself? D: 非常簡短地。諸如節食之類的修煉，在一些人作為一個管道開放的過程扮演了一個主要的角色嗎？如果是這樣的話，從一個新手的立場，你如何確定某種事情會是對它自己有用處的呢？

I am Hatonn, and the utilization of the diet would be helpful if the dietary plan were to be seen as a symbol for a greater purpose, the cleansing of the, not only, body but mind and spirit complexes as well, for example. Or perhaps the bringing into balance of the physical complex with those of the mental and spiritual as well. The diet in itself, beyond the point of a reasonably healthy maintenance of the physical vehicle, is not necessarily a useful means of aiding a new instrument in serving as such, but may become so if used as the means towards a greater end.

我是 *Hatonn* 如果節食計畫是打算要被視為是對一個更大的目的的一個象徵物，舉個例子，被視為是不僅僅被是對身體的清理，同樣也是對心智和靈性複合體的

清理，或者，也許是將身體複合體帶到與那些同樣屬於心智和靈性的複合體之間的平衡，對節食的利用是會有幫助的。節食其自身，在一個對物質性再聚的合理地健康的維持的位置之外，在諸如這樣的服務中不一定是一種有用處的幫助一個新的器皿的方法，但如果它被用作朝向一個更大的目的的途徑，它可能會成為這樣的一個有用處的方法的。

May we speak further on that topic, my brother?

我的兄弟，我們可以進一步對那個主題發言嗎？

D: Can you verify that last phrase, "used as a means to a greater end"?

D: 你們能夠確證，最後的短語是是，'被用作一個通過一個更大的目的的途徑'？

I am Hatonn. By this statement we were attempting to describe how the use of a certain dietary plan might be seen as a symbol by the new instrument that would allow it to achieve more than the healthier physical vehicle, and would serve as somewhat as a lever, shall we say, in springing the instrument's mental, physical or spiritual complexes or combinations or combinations thereof into a more balanced alignment that would then become that configuration that would be most helpful in the learning of the art of becoming the vocal channel.

我是 *Hatonn*。藉由這個陳述，我們正在嘗試去描述，對一定的節食計畫的使用如何可以被新的器皿視為一個象徵物，這個象徵物會允許器皿取得比更為健康的物質性載具更多的事物，並會在讓器皿的心智、身體或者靈性複合體或者混合物從那裏躍入到一種更為平衡的對齊的方面起到多少有些類似于，容我們說，一個杠杆的用處，這種更為平衡的對齊接下來就會成為那種在學習成為語音管道的技藝中極其有幫助的配置了。

May we speak further, my brother?

我們可以進一步回答嗎，我的兄弟？

D: You certainly have a way with words. Thank you.

D: 你們對於言語肯定是有有一套的。謝謝你們。

I am Hatonn, and we thank you, my brother. We apologize for the necessity of bringing this gathering to a close when there are further queries which await the asking. We enjoy each query greatly and treasure each as an opportunity to share our opinion upon points of interest to all in the seeking of inspiration and a wider point of view. However, this evening we find that each in the group has expended a great deal of attention and energy in maintaining the focus upon the tuning and the desire to serve as the vocal instrument, and this focus has caused some discomfort to a number in this group. And therefore we shall at this time take our leave of this instrument and this group, thanking each for inviting our presence, and, as always, we leave each in the love and in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my brothers and sisters. Adonai vasu borragus.

我是 *Hatonn*，我們感謝你，我的兄弟。我們很抱歉在有更多的問題等待詢問的時候需要讓這次集會結束。我們極其享受每一個問題，並將每一個問題作為一個在尋求啟發和一個更為寬廣的視角的過程中讓所有人都有興趣的要點上分享我們的觀點的機會來珍惜。然而，今晚我們發現，在團體中的每一個人都已經將大量的注意力和能量花費在保持對作為語音器皿服務的調音和渴望的聚焦中了，這種聚焦已經對在這個團體中的一個成員產生出某種不舒服了。因此，我們將在此刻離開這個器皿和這個團體，我們感謝各位邀請我們出席，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Hatonn*。 *Adonai*，我的兄弟姐妹們。 *Adonai Vasu Borragus*。

July 21, 1987

1987-07-21 *Quanta* : 內在層面的接觸

(K channeling)

(*K*傳訊)

[I am Quanta,] and I greet you in the love and the light of the infinite Creator. We are honored once again to be a part of this gathering. We are pleased to see your continued efforts in the art of vocal channeling and wish to assist in whatever manner we can. We would like to recommend that the one known as W begin to relax and deepen her meditative state so that further conditioning can occur. We are aware that she has begun to make contact with that entity which wishes to use her as a vocal channel, and we are pleased with the progress she has made to this point. We would recommend that she continue to meditate on a daily basis to help further the connection which she is establishing. We would like at this time to transfer to the one known as Carla in order to allow a stronger connection to be made. I am Quanta.

[我是 *Quanta* ,]我在無限造物者的愛與光中向你們致意。我們對於再一次成為這個集會的一部分是感覺到榮耀的。我們很高興看到你們在語音傳訊的技藝的方面的持續不斷的努力，我們希望用我們能夠的無論什麼方式來幫忙。我們想要建議被知曉為 *W* 的實體開始放鬆並深化她的冥想的狀態，這樣更進一步的調節作用就能夠發生了。我們知道她已經開始與那個希望使用她作為一個語音管道的實體建立接觸了，我們對於她在這個位置上已經取得的進展是感到高興的。我們會建議她繼續用一種每天進行的方式進行冥想，以進一步幫助她正在建立的連接。我們想要在此刻轉移到被知曉為 *Carla* 的實體以便於允許一種更為強有力的接觸被建立。我是 *Quanta*。

(Carla channeling)

(*Carla* 傳訊)

I am Quanta, and greet you through this instrument. We would like to say a few words about contact with those which are not of the Confederation of Planets in the Service of the Infinite One, for there are ways in which interplane contact is like contact with the Confederation and there are ways in which it differs. The challenging and tuning mechanisms of the instrument remain of the same importance, regardless of the nature of the contact, regardless of whether the instrument is conscious or in trance, regardless of whether the contact is inner plane or outer plane.

我是 *Quanta* , 我通過這個器皿向你們致意。我們想要在關於與那些並非屬於服務於無限太一的星際聯邦的實體之間的接觸的方面說一些話，因為會有一些方式內在層面的接觸是與星際聯邦的接觸是類似的，會有一些方式它是不同的。無論接觸的類型是什麼，無論器皿是有意識的，還是處於出神狀態的，無論接觸是內在層面還是外在層面的，對器皿的挑戰與調音的機制是具有相同的重要性的。

We strongly suggest that entities not agree to accept the contact which does

not declare a name. Few among the Confederation have retained names in the sense that you know them, yet in order that we may speak with those who have names, in order that there be trust and recognition and companionship, we have taken those vibratory characteristics that are most ourselves and molded sound vibration complexes to create the most accurate name we could. It is not well to accept an unnamed contact, for that which does not have a name may indeed evade challenge.

我們強烈建議實體不要同意接受沒有宣稱一個名字的接觸。在星際聯邦中很少有人從你們知曉名字的意義上保留有名字，而為了我們與那些擁有名字的人可以說話，為了會有信任、認識與友誼，我們已經採用了那些大部分是我們自己之所是的振動性的特性並已經塑造了聲音振動複合體，以創造出我們能夠創造的最為準確的名字了。去接受一個沒有名字的接觸，這是不好的，因為沒有一個名字的接觸可能確實會回避挑戰。

There is a great variety of strengths and powers of personality among those dwelling in the inner planes of your planetary energy web. We say this not because the entity which attempts to call you is negative—this is not so—but rather because in the instrument's present situation, it would be surprising if the new instrument were not greeted by more than one entity, the extraneous contact being of a less than desirable nature.

在那些居住在你們的星球的能量網路的內在層面中的實體當中，會有具有極其多種多樣的長處與力量的人格。我們這樣說不是因為嘗試呼喚你們的實體是負面性的——並非如此——毋寧說，因為在器皿當前的情況中，如果新的器皿會被優點一個實體，被具有一種較不理想性的特性的無關的接觸所致意，這會是令人吃驚的。

It is impossible to place the same standards of information upon inner plane masters and outer plane servants, for those within the higher planes of the Earth's system are often agreeably pleased with themselves for achieving such a high level of understanding. This is because such entities often have put off the day when, for the first time, they move on into fourth density. Thus inner plane channeling can become most uninspiring due to the instrument's encouragement of self-aggrandizing material, and [if it] is willing to channel such material.

要將相同的資訊的標準放置在內在層面的大師和外在層面的僕人上，這是不可能的，因為那些在地球系統的更高層面中的實體，經常會因為取得了這樣一個高的理解的層次而對它們自己是欣然地感到高興的。這是因為這樣的實體經常是已經將它們第一次就進入到第四密度的時間推遲了的。這樣內在層面的傳訊，因為器皿對於自誇的材料的支持，是能夠成為極其沒有啟發性的，如果它是樂意於傳訊這樣的材料的話。

We ask the instrument to remain faithful to that which may be more difficult to achieve than some contacts, in order that when that contact is established, it may offer much to those who may wish to ask questions of it. Be aware that only through practice does the inner ear become keen. Know, too, that inner plane masters, having by definition had at least one incarnation upon your

Earth plane, have the right, and to various degrees the ability, to offer personal material, that is, material concerning someone who wishes to know about previous lifetimes or the efficacy of future actions. It is in the instrument's hands to direct the contact in the most helpful fashion, that is to say, not as we see a helpfulness nor as anyone else sees helpfulness, but in the one known as W's mind, in that way of seeing helpfulness, visualized clearly, shall the one known as W attempt to encourage the contact.

我們請求器皿對於可能比一些接觸更加難以取得的接觸保持信心，以便於當那些接觸被建立的失活，它可以為那些可能希望對其詢問問題的人提供大量的事物。認識到，僅僅通過練習，內在的耳朵才會成為敏銳的。同樣也知曉，內在層面的大師們，藉由其定義是已經有過至少一次在你們的地球層面上的投生的，它們擁有全力，並在各種各樣的程度上擁有能力去提供個人的材料，也就是說，關於某個希望去知曉前世生命或者未來的行為的效用的人的材料。用最為幫助的方式來指引接觸，這是在器皿的掌控之中的，也就是說，既不是因為我們看到有幫助，也不是因為某個其他人看到有幫助，而是在被知曉為 W 的實體的頭腦中，用那種看到幫助的方式，清晰地觀想，如果被知曉為 W 的實體嘗試去鼓勵那個接觸的話。

We would at this time leave this instrument in the love and the light of the one infinite Creator. I am Quanta.

我們在此刻在太一無限造物者的愛與光中離開這個器皿。我是 *Quanta*。

(Long pause.)

(長暫停。)

Carla: In the name of divine love and the service, I ask the entity who wishes to speak through W to clothe itself in the name and make that name known to the one known as W. May that name be acceptable and right [for her]. I thank you, spirit, and leave you in love.

Carla：以神聖之愛和服務的名義，我請求希望通過 W 發言的實體用名字為它自己穿上衣服，並使得那個名字被知曉為 W 的實體所知曉。祝願名字對於她是接受的並且是合適的。我感謝你，靈體，並在愛中離開你。

(W channeling)

(W傳訊)

(The transcription is approximate because of the quality of the recording.)

(記錄因為錄音品質而是近似的。)

I am (sounds like) Christine, and I have met with your challenge for the name. We feel that names are but labels which do not [clearly] represent that which we are, however it has been necessary to continue at this time. However, this is merely a (inaudible) version (inaudible) and that which we own. We find at this time that the name Christine will best serve our needs. However, there are those of us who feel this name (inaudible) that which we are and make further modification or expansion as we further establish a working contact with this

entity. 我是 (聽起來好像) *Christine*, 我已經遇到了你們對於名字的挑戰了, 我們感覺到名字僅僅是標籤, 它們並未清楚地代表我們之所是, 然而, 在此刻要繼續它已經是需要的了。然而, 這僅僅是一個 (聽不見) 版本 (聽不見) 以及我們擁有的事物。我們發現在這個時刻 *Christine* 的名字是最佳地服務了我們的需要的。然而, 我們中有一些人感覺到這個名字 (聽不見) 我們之所是, 並會隨著我們進一步與這個實體構建一種有效的接觸而產生出更進一步的變更與表達。

We recognize the efforts on the part of the one known as Quanta in preparing and establishing the connection which we have been able to develop with the one known as W. We are most honored and pleased to have the opportunity to work with this instrument, and we recognize the efforts of the one known as Jim and the one known as Carla in aiding this instrument in her endeavors to establish contact. We are happy now that we can begin working on greater portions of the carrier which has been established now that this entity has begun vocally channeling that known to you as Christine. We are preparing for further contact with other portions of our complex, and shall expand the answers, for we wish to proceed as rapidly as possible in attaining and refining that which we have begun.

我們讚賞在被知曉為 *Quanta* 的實體的部分上在為我們已經能夠與被知曉為 *W* 的實體發展的連接做好準備並構建這種連接的方面的努力。我們對於有機會與這個器皿一同工作是感到極其榮耀與高興的, 我們讚賞被知曉為 *Jim* 的實體和被知曉為 *Carla* 的實體在這個器皿構建連接的努力中幫助這個器皿的方面的努力。我們很高興, 因為我們能夠在已經能夠開始對被構建的載波的更大的部分進行工作了, 因為這個實體已經開始用語音的方式傳訊被你們知曉為 *Christine* 的實體了。我們正在為與我們的複合體的其他的部分的進一步的接觸做準備, 我們來將拓展回答, 因為我們希望在取得並精煉我們已經開始的事物的方面盡可能快速地前進。

In order to further establish this contact we request that the entity known as W (inaudible) the [inclinations] toward the more healthful lifestyle, such as practicing the art of yoga meditation and internal cleansing which she has begun to feel directed toward. We wish not to require or demand such procedures, but merely to suggest that through these practices the connections which she has begun to establish and the strengthening.

為了進一步構建這種接觸, 我們請求被知曉為 *W* 的實體 (聽不見) 朝向一種更為健康的生活方式的傾向, 諸如練習她已經開始感覺到被導向其的的瑜伽冥想以及內在清理的技藝。我們不希望要求或者命令這樣的過程, 而僅僅是建議, 通過這些練習, 她已經開始建立的連接會得到增強。

We are most pleased with the progress she has made over the past year and recognize that much has accrued and there has been great change within her. We are aware of the difficulties which this entity is having as we further condition and establish contact. Therefore, we will end this vocal channeling at this time. Again, we are most pleased with the progress which she has made and wish to send to (inaudible) that we are one in the love and light of

the one true God we all serve. I am Christine [and now we leave you]. 我們對於她已經在過去的一年中已經做出的進步是極其高興的，我們認出大量的事物已經增加了，在她內在之中已經有巨大的改變了。我們察覺到這個實體在我們進一步調節並建立接觸的時候正在遇到困難。因此，我們將在此刻結束這個語音傳訊。再一次，我們對於她已經做出的進步是極其高興的，我們希望送出（聽不見）我們在我們全都服務的那一個真神的愛與光中是一體的。我是 *Christine*, [現在我們離開你們。]

(Tape ends.)

(磁帶結束。)

July 26, 1987

1987-07-26 與壓抑打交道

Group question: What is depression and how do you deal with it?

團體問題：壓抑是什麼，你要如何與它打交道呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. I come to you from farther away than usual this evening, for we are engaged in some light work of a planet in the star system—we have difficulty transmitting the name to this instrument—Regulus. Yet, still we maintain connection with this instrument as it is our privilege indeed to have any opportunity to address this light group.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。今晚我是從比通常更加遙遠的位置來到你們身邊的，因為我們參與到在恆星系統——我們在對這個器皿傳遞名字的過程中有困難——軒轅十四中的一顆行星上的某種光的工作。而我們仍舊與這個器皿保持接觸，因為有任何的機會來對這個光的團體發言，這確實是我們的榮幸。

Your question about depression and what to do about it is a difficult one for us to answer, in that what we would do about depression would be very different from what the people of your planets consider the practical and efficacious approach. However, we will share our views with you and thank you for the privilege of doing so.

你們關於壓抑以及如何與它打交道的問題，是一個我們很難回答的問題，因為我們會對壓抑做的事情是與你們的星球上的人認為是有實踐性且有成效的途徑的事物是有很大的區別的。然而，我們將與你們分享我們的觀點，我們為這樣做的榮幸而感謝你們。

It has been written in your holy work known as the Bible that the master known as Jesus is a vine and his students branches thereof. If you consider yourself as a cosmic citizen, you and all other consciousness in the universe are rooted in one vine, that is, the life-giving vine of love. We use that word, although it is inadequate to express the mystery of the Creator, because as ill-used as that word is among your peoples, it nevertheless evokes knowledge of the most extreme of human emotions. Pure living love, stemming directly from the Uncreated in perfect order, in perfect love, is a force of unimaginable magnitude, a force which has propelled into being all consciousness, and a force which wishes to assist each portion of consciousness in its full circle through experience and back to the Source of love, that which is uncreated, that which is always the same, the one great original Thought.

在你們的被知曉為聖經的神聖著作中已經被寫道過，被知曉為耶穌的大師是一個葡萄樹，他的學生是在其上的葡萄藤。如果你將你自己考慮為一個宇宙的公民，

你的和在宇宙中的所有其他意識都是繫根在一個葡萄樹之的，也就賦予生命
的愛的葡萄樹。我們使用愛這個詞語，被濫用，法其無在一個偉大的原初的想
因為如同那個詞語在你們了的人類生活，就是力量，一種在一個偉大的原初的想
的人類的情感所造的物，就是力量，一種在一個偉大的原初的想
的意識進入到存在中的力量，一種在一個偉大的原初的想
被造的事物，那個一直相同的力量，一種在一個偉大的原初的想
助意識的每一個部分的力量。

Depression is one of many human experiences, as you would call them, in which a branch of the vine is damaged by the cutting off of the supply of food from the root. The invisible strangling of love can come about because of many circumstances. In its worst cases, one may observe in its results those personalities which do not have an emotional bias against murder, theft and so forth. When one looks for the invisible garrote that has so strangled love within such an entity, one cannot see it, although earnest scholars equate the loss of life-giving emotion with lack of love or even lack of a home in the murderer's early years.

壓抑是許多的人類體驗中的一個體驗，如你們對它的稱呼一樣，在這種體驗中，
葡萄樹的一根葡萄藤由於切斷了來自根部的食物的供給而被損害了。愛的看不見
的窒息能夠由於很多的情況產生出來。在其最差的情況中，一個人可以在它的結
果中觀察到那些並不擁有一種反對謀殺、偷竊以及諸如此類的情緒性的偏向性的
人格。當一個人在這樣一個實體內在中尋找已經如此讓愛窒息的那種看不見的
絞刑的時候，它是無法看到它的，儘管認真的學者會將對於賦予生命的情緒的失
去與在謀殺者的早年的缺少愛，甚至缺少一個家等同起來。

With the emotional experience of depression, we may see a person which is experiencing a strangulation, to a certain extent a loss of love from the root, and when the person looks to see what the source of this strangulation of love might be, again it is invisible, for it has taken place within the mind itself. 伴隨著壓抑的情緒的體驗，我們可以看到一個正在體驗到一種窒息，在一定程度上體驗到一種對來自於根部的愛的缺少的人，當那個人進行檢查來弄明白這種對愛的窒息可能是什麼的時候，再一次，它是看不見的，因為它已經發生在頭腦自身內在之中了。

If this material concerning what depression is is not satisfactory, we gladly invite your queries after we have concluded the opening discussion. 如果這個關於壓抑是什麼的材料是不令人滿意的，我們快樂在我們結束了開場的討論之後招待你們的提問。

Now, it is not merely an illusion to say that you are experiencing depression. Indeed, we feel that over-emphasis on all being an illusion is perhaps detrimental to the balanced progress of a seeker. 現在，說你們正在體驗到壓抑，這不單單只是一個幻覺。確實我們感覺到對一切事物都是一個幻覺的過度強調，也許是對一個尋求者的平衡的過程是不利的。

It is well to attempt to gaze at and consider the self and all of its vagaries. The one who attempts to change depression by denying negative feelings is perhaps on the right track, however, that person has little chance of creating an easement of the strangulation of love simply by speaking it so, for in depression, that which ties the cord too tightly around the vine, that which holds back the supply of love, is a desire to hold in the mind circumstances which seem unacceptable. This desire, whether quite conscious or relatively unconscious in nature, has a very adverse affect upon the supply of the life-giving energy of love which is falling constantly into each of the portions of the Creator's consciousness.

嘗試去注視自我，考慮自我已經它所有的古怪的行為，這是很好的。一個嘗試去藉由否認負面性的感覺來改變壓抑的人也許是在正確的軌道上，然而，那個人幾乎不會有機會藉由說它就是如此而創造出一種對愛的窒息的緩解，因為在壓抑中，將繩子過緊地纏繞在葡萄樹上的事物，抑制了對愛的供給的事物，是一種在頭腦中看起來似乎不可接受的情況緊握不放的渴望。這種渴望，無論在屬性上是相當有意識的，還是相對無意識的，都對愛的那種賦予生命的能量的供給擁有一種非常不利的作用，這種愛的賦予生命的能量是持續不斷地落入到造物者的意識的每一個部分之中的。

Thus, large portions of the subconscious mind begin to be distracted from processing the catalyst of the present in terms of the present, and begin to process catalyst in terms of an unacceptable portion in the memory of the one who is depressed. It is as if there were a drag upon an engine, so that the engine had to work harder and harder to produce the same amount of work. Or perhaps even better as an analogy, it is as if in a depressed person the unacceptable thing creates a blockage in the fuel line so that the engine of the mind is ultimately unable to function.

因此，潛意識心智的巨大的部分，會開始從對當前的催化劑的處理上，從當前的方面上被分心，並開始從那個感到壓抑的人的記憶中的一個無法接受的部分的方面處理催化劑。這就好像在一台引擎上有一個拖累物一樣，這樣引擎就不得不越來越努力地工作以產生出相同數量的工作。或者，也許作為一個比喻甚至更好的是，它就好像在一個壓抑的人身上的無法接受的事情在燃料管道中創造出了一個障礙物，這樣心智的引擎最後就無法正常運轉了。

Since the entity who is depressed can blame only itself, a disassociation almost inevitably begins within the mind of the depressed person, which then adds to the inertia that is dragging down or to the block in the fuel line that is keeping fuel from the engine of consciousness. It is as if there were two consciousnesses, one healthy and free and thriving, which exists in our dreams and at the core of all illusion, and that consciousness which has come to a standstill, getting, instead of love, a fueling supply of fear and anxiety.

因為感覺到壓抑的實體是僅僅能夠責備它自己，一種分裂幾乎不可避免地會開始在那個壓抑的人的頭腦中開始，這種分裂接著就會增加那種正在拖累的慣性，或者增加在能量管道中的阻塞，這種阻塞會使得意識的引擎無法得到燃料。這就好像有兩個意識一樣，一個是健康的、自由的且興旺的，它存在於我們的夢境中和所有的幻象的核心中，一個意識已經開始停頓下來了，並得到一種恐懼和憂慮的

能量的供給，而不是愛的供給。

Because the rupture lies within the self, it is most efficacious for the depressed entity to call upon two general archetypes. First, it is well to call upon the archetype which you have in essence conjured up in the process of self-strangulation, that is, your consciousness has made the self its own scapegoat. Some there are in your illusion which go through a lifetime of incarnation never blaming themselves for anything. These entities move in a sleepy existence and do not trouble their hearts or their digestions with a conscience. We speak to those who are sensitive and creative enough to pay attention to their consciousnesses to ask themselves questions and to seek in whatever way they can.

因為斷裂是存在與自我內在之中的，去呼喚兩個一般性的原型對於那個壓抑的實體是極其有效的。首先，去呼喚你們在自我窒息的過程中已經實質性地產生出來的原型，這是很好的，這個原型即，你的意識已經使得自我成為了它自己的替罪羊了。在你們的幻象中有一些人經歷一次投生的生命卻從未因為任何事情責備過它們自己。這些實體是在一種沉睡的存在性中移動，且不會用一種良知麻煩它們的心或者它們的消化作用。我們是對那些足夠敏感且有創造性以留心它們的意識以便於用無論什麼它們能夠的方式來自我詢問並進行尋求。

After gazing at the scapegoat and considering how little you truly wish to make yourself such an archetype, it may then be efficacious for the one who is depressed to consider the archetype of the unfed consciousness. We have spoken a great many words about consciousness in the opportunities we have had to communicate with this group. You know that to us it is a synonym for your words "spirit" or "soul." You know that consciousness is almost never seen without some distortion. Depression is merely a very disturbing distortion.

在注視了替罪羊並考慮了你是多麼真的不想要使得你自己成為這樣一個原型之後，接下來，一個壓抑的人去考慮未被餵養過的意識的原型，這就可能是有效用的了。我們已經在我們擁有的與這個團體進行交流的機會中在關於意識的方面說過大量的內容了。你們知道，對於我們，它是你們詞語“靈性”或者“靈魂”的一個同義詞。你們知道意識幾乎是從未在沒有某種扭曲的情況下被看到的。壓抑僅僅是一個非常令人困擾的扭曲。

We say to you that depression is impossible in a consciousness that is new. If an entity gazes about itself at any point in the lifetime experience, it will see some things which are pleasing and some things which are not. The consciousness which has been your source of life sees the creation with eyes of love, for it is love, and in this love all things are as they should be.

我們對你們說，在一個新的意識中，壓抑是不可能的。如果一個實體在生命體驗中的任何位置注視它自己的周圍，它將會看到一些事情是令人愉快的，而一些事情不是的。如果意識已經成為了你們的生命的來源了，這個意識會用愛的眼睛看造物，因為它是愛，在愛中，一切都是它們應該是的樣子。

Contradistinctive to undistorted love is the operation of free will which moves

within each particle of consciousness in such a way as to make choices possible. Thus, the new consciousness, by the operation of free will, would turn each moment, like a stone, to see each facet of beauty, unity and love, or perhaps to marvel at those balances which are particularly unusual in those about it. This new consciousness is that which the depressed entity may acquire not only through meditation, but also through remembering at each moment when it is first noticed that the experience of depression is becoming active.

與未被扭曲的愛相對的是自由意志的運轉，自由意志會在意識的每一個微粒中用一種做出有可能的選擇的方式來運轉。因此，新的意識，藉由自由意志的運轉，會將每一刻反轉過來，就好像翻轉一塊石頭一樣，以看到每一個具有美麗、統一與愛的側面，或者也許是對在它周圍的那些側面中的特別不同尋常的平衡而感到驚歎。這種新的意識就是那個壓抑的實體不僅僅可以通過冥想，同樣也可以通過回憶起每一個那種壓抑的體驗成為活躍的是最初被注意到的時刻而取得的事物。

There is another portion as well to new consciousness, and that is its insatiable curiosity. Let the curiosity of the unfed consciousness sink into every thought process that has been stultified by the distortion of depression. Curiosity is that which can unblock ...

對於新的意識同樣也有另一個部分，那就是它的不知足的好奇心。讓這種未被喂養的意識的好奇心沉入到每一個已經因為壓抑的扭曲而變得精神錯亂的想法的過程中。好奇心就是那個能夠消除阻塞.....

(Tape ends.)

(磁帶結束。)

July 29, 1987

1987-07-29 Quanta : 絕對的真理

(Jim channeling)

(Jim 傳訊)

I am Quanta, and greet each in the love and in the light of the one infinite Creator. We are pleased to be able to make contact with this instrument, and thank each for opening each instrument to our use. The one known as N and the one known as W have been aware of our contact, but due to the period of time which has elapsed since our last gathering, these new instruments have felt somewhat hesitant in the beginning of the contact, and this is understandable, my friends, for the skill that is being gained in this type of service is that which responds most effectively to the periodic exercise of the instrument in order that the confidence of each new instrument might be increased with each exercising.

我是 *Quanta*，我在太一無限造物者的愛與光中向各位致意。我們很高興能夠與這個器皿建立接觸，我們為開放每一個器皿給我們使用而感謝各位。被知曉為 *N* 的實體和被知曉為 *W* 的實體已經察覺到了我們的接觸，但是由於自從我們上一次相聚已經過去的時間，這些新的器皿已經在接觸開始的時候感覺到某種猶豫了，這是可以理解的，我的朋友們，因為在這種類型的服務中正在被取得的技巧，是那種會極其有效地回應器皿的定期的練習的技巧，以便於每一個新的器皿的信任可以隨著每一次練習而被增強。

We are pleased that the new instruments have maintained their dedication to this service over the period of time which has elapsed since we were privileged to speak through each new instrument. This dedication and perseverance is the primary quality which any new instrument may utilize as the foundation stone of the structure of its service to others. Without the dedication to continue and the will to persevere, no talent, no matter how great or varied or inspiring, can continue to burn as a beacon to others. Even the most rudimentary and basic of vocal channeling skills can be added unto on a continuous basis by the one which burns with the desire to hone this skill that it might be of service to others. We commend each instrument for maintaining that dedication, and we look forward, as you might say, to working with each as each gathering brings new opportunities for expansion of these skills.

我們對於新的器皿已經在自從我們有幸通過每一個新的器皿發言至今已經流逝的那段時期中保持了它們對於這種服務的投入是極其高興的。這種投入與堅持不懈是新的器皿可以用與它對他人的服務的構架的基石的主要的特性。如果沒有對繼續的投入以及對堅持的意志，沒有任何的天賦能夠繼續如同對其他人的一個燈塔一樣地燃燒，無論那種天賦是多麼大，或者多變，或者令人啟發的。甚至是最為初步與基礎性的語音傳訊的技巧都可以由於一個帶著去打磨這種技巧的渴望而燃燒以便於它可以服務他人的實體而用一種持續不斷的方式被增加了。我們建議每一個器皿保持那種投入，我們期待，如你們可能會說的一樣，在每一次集會帶來了對這些技巧的拓展的新的機會的時候與每一個實體一同工作。

At this time we would like to exercise the instrument known as N in order that it might refresh its own abilities and add to that confidence which is building within the inner being. At this time we would transfer this contact to the one known as N in order that we might speak a few words through this instrument. I am Quanta.

在此刻，我們想要訓練被知曉為 *N* 的器皿以便於它可以恢復它自己的能力並增加那種在內在的存有之中正在構建的信任。在此刻，我們會將這個接觸轉移到被知曉為 *N* 的實體，以便於我們可以通過這個器皿說一些話。我是 *Quanta*。

(N channeling)

(*N*傳訊)

(The initial channeling was not transcribed.) We would like to transfer to the one known as W, (inaudible) and thank this instrument. We are those of Quanta.

(啟動的傳訊沒有被記錄。)我們想要轉移到被知曉為 *W* 的實體，(聽不見)我們感謝這個器皿。我們是 *Quanta*。

(W channeling)

(*W*傳訊)

(The initial channeling was not transcribed.) At this time we would like to transfer to the one known as Jim. We are known to you as Quanta.

(啟動的傳訊沒有被記錄。)在此刻我們想要轉移到被知曉為 *Jim* 的實體。我們是你們知曉為 *Quanta* 的實體。

(Jim channeling)

(*Jim*傳訊)

I am Quanta, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which may be upon the minds this evening. Again we would like to remind each that we offer but our opinion which we do not wish to have any confuse with absolute truth. Please take that which we offer as opinion and as that which we have gained in our own seeking. May we begin with a query at this time?

我是 *Quanta*，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及那些今晚可能在頭腦中的問題。再一次，我們想要提醒各位，我們僅僅提供我們的觀點，我們並不希望與絕對的真理產生任何混淆。請拿走我們作為觀點以及作為我們在我們自己的尋求中已經取得的事物而提供的內容。在此刻我們可以用一個問題開始嗎？

W: How does one seek absolute truth?

W：一個人如何尋求絕對的真理？

I am Quanta, and, my sister, there is that which we call the one Creator which appears to us and to our teachers to be the one absolute Source of all that is, and each conscious being at some point within the experience of consciousness decides to seek that known as the Source or the Truth and to seek it in terms that can be comprehended and can be utilized as means by which the individual consciousness might move over greater and greater vistas and views and points of viewing that which is the creation, that which is the self, and that which is the journey of the self through the creation. This is a natural function of the conscious mind. However, we have discovered that for each portion of what seems to be truth that we gather unto ourselves in order to complete more of the puzzle of our existence, the greater grows the mystery of the nature of the one Creator from which all comes.

我是 *Quanta*，我的姐妹，會有我們成為太一造物者的事物，祂對我們以及對我們的老師都成呈現為一切萬有的那一個絕對的源頭，每一個有意識的存有，在意識體驗中的某個位置，都會決定去尋求那個源頭或者真理，並決定用能夠被理解，並可以被利用為一條途徑的方式尋求它，通過這條途徑，個體的意識可以通過越來越大的展望、景色以及視角來移動造物之所是、自我之所是以及自我穿越造物的旅程之所是的。這就是有意識的心智的一個自然而然的機能。然而，我們已經發現，對於我們為了完成對我們的存在性的拼圖的更多的部分而依靠我們自己收集的看起來似乎是真理的事物的每一個部分，一切事物都源自於其的太一造物者的屬性的神秘都逐漸變大了。

Thus, we find ourselves situated within a paradox. We seek to know as do all seekers of truth, and we gather pieces of that truth, and we move forward upon the journey of evolution and our steps seem sure and our experience serves us well, yet oftentimes we find that as we continue our journeys, that which was true at one time most often gives way to a greater truth that seems in comparison to be far surer and more reliable than any previous piece of knowledge we may have gathered.

因此，我們發現我們自己處於一個悖論之中。我們如同所有的真理的尋求者一樣尋求去知曉真理，我們收集那個真理的碎片，我們在演化的旅程上前進，我們的腳步看起來似乎是確信的，我們的體驗很好地服務了我們，而我們時常發現，曾經是真實的事物極其經常地對一個更大的真理讓出了道路，這個更大的真理相比起來看似比任何我們可能已經收集到的之前的知識的片段是遠遠更加確切，且遠遠更加可靠的。

Thus, our advice and that which we have to offer to each seeker is to gather all possible sources of information, to consider them in meditation and in contemplation and in prayerful attention, and then to be moved by that which resonates with the inner being and to realize that the movement which shall be the fruit of such considerations is a movement into mystery which, as far as we can see, is infinite in nature.

因此，我們的建議以及我們所要提供給每一個尋求者的事物，就是去收集所有有可能的資訊源，在冥想中，在沉思中以及在祈禱性的留心中考慮它們，接下來被那個與內在的存有共鳴的事物所推動，並意識到那個將會是這樣的考慮的成果的移動是一個進入到神秘之中的移動，這種神秘，就我們能夠看到的範圍，在屬性

上是無限的。

However, that which is of the greatest truth for each seeker of truth seems to reside within the being of that seeker, and comes forth as that which is felt and then that which is known, as it begins to resonate with that which is sought and that which is attracted by the seeking to the seeker. Thus, the desire of the seeker draws from many sources that which is most appropriate for that time within the seeker 's experience and draws from within the seeker that which is already there and which ripens at the appropriate time according to the seeking that is expressed.

然而，對於每一個真理的尋求者具有最大的真理的事物，看起來是存在於那個尋求者的存有內在之中，並會當它開始與被尋求的事物以及被那個尋求者的尋求所吸引的事物產生共鳴的時候作為被感覺到接著被知曉的事物而出現。因此，尋求者的渴望會從很多的源頭吸引對於那個時刻在尋求著的體驗之中是最為合適的事物，並從尋求者的內在之中吸引出已經在那裏並會根據被表達的尋求而在適當的時刻成熟的事物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: Not on that question, thank you.

W：在那個問題上不用了，謝謝你們。

I am Quanta. We thank you, my sister. Is there another query?

我是 *Quanta*。我們感謝你，我的姐妹。有另一個問題嗎？

W: Yeah, I have another a question. Over the past few months I have become almost totally freed from any kind of [grounding] attachments, such as animals, and only remain to have one animal, which is my horse. And I'm wondering if there isn't some reason why this is my (inaudible) and also whether or not it would be appropriate for me to find a new home for my horse [that at this time is loved], and I would just like your opinion on that.

W：是的，我有另一個問題。在過去的幾個月的時間中，我已經幾乎完全從任何類型的[基礎的]束縛中完全解脫出來了，諸如動物，僅僅留下了一個動物，就是我的馬。我想要知道，是否有某種原因為什麼這是我的（聽不見），為我的馬找到一個新的家，[在此刻這我的馬是心愛的，]是否這對於我是合適的，我僅僅想要你們在那一點上的觀點。

I am Quanta, and to take the last query first, we do not feel it appropriate to guide to the point of specificity in such matters which are properly located within the realm of personal choice. However, upon the first part of the query, we might suggest that which is already supposed by the questioner, and that is to say that the seasons of the soul as it seeks its source are various and have the manifestations that are seen in the outer world and which often perplex the seeker. It may be that in a certain season that various opportunities pertaining to a single theme are presented to the seeker in any of many fields

of interest and activity such as the nature of the home environment, the system of support within your culture known as the working or the job description, the nature of friendships and relationships with those close to one and the attitude given by the seeker to various possessions. The points or possibilities of each theme offer to the seeker the opportunity to evaluate that which is essential upon the journey at a particular point upon that journey.

我是 *Quanta*，首先處理最後的問題，我們並不感覺到在這樣的問題上給予具有特異性的指引是合適的，這些問題是適當地位於個人選擇的領域之中的。然而，對於問題的第一個部分，我們可以建議，已經被提問者假設了的事情，也就是說，在靈魂尋求它的源頭的時候，靈魂的季節是多種多樣的，並會擁有在外在世界中被看到的，且經常會讓尋求者感到困惑的顯化物。它可能是在一定的季節中各種各樣的與一個單一的主題有關的機會，通過許多的有興趣的領域中的任何的領域，諸如家庭環境的特性，在你們的文化中被知曉為工作或者職位描述的支援的系統，與那些同一個人接近的人之間的友誼與關係的特性以及被尋求者給予各樣的所有物的態度，而被呈現給尋求者。每一個主題的要點或者可能性都會為尋求者提供機會去評估在那條旅程上的一個特定的位置在旅程上是實質性的事物。

There is what you may call the testing, oftentimes referred to as initiation of one kind or another. The attitude that is the means by which the seeker views and accepts the manifestations of the various seasons of the soul's seeking is that which is of most importance in each testing, for if it can be discovered within the point of view of the seeker that each situation has a metaphysical implication that revolves about the concept of love and acceptance of that which is, then the seeker is more able to take advantage of the more specific lessons that orbit the primary concept of love that may be found in each cycle or season.

會有你們可能成為考驗的事物，它時常指的是這樣或者那樣的類型的開始。尋求者藉由其觀察並接受靈魂的尋求的各種各樣的季節的途徑就是在每一個考驗中具有極大的重要性的事物了，因為每一個情況都擁有一個形而上學的含義，這個含義是圍繞對其之所是的愛與接受的觀念旋轉的，如果這是能夠在尋求者的觀點中被發現的話，接下來尋求者就更加有能力去利用更為具體的課程了，這些課程是圍繞著在每一個週期或者季節中可以被發現的主要的愛的觀念的，

Thus, the testing is accomplished by the fires of experience touching the incarnation in a manner which concentrates the attention so that the greatest possible attitude of acceptance and peace then colors the mind.

因此，考驗是會被用一種讓注意力集中的方式觸及投生的體驗之火所完成的，這樣有可能最大的接納和平安的態度就會接著為心智染色了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you. I appreciate that answer.

W：沒有了，謝謝你們。我很感激那個答案。

I am *Quanta*, and again we thank you, my sister. Is there another query?

我是 *Quanta*，再一次，我們感謝你，我的姐妹。有另一個問題嗎？

W: I have one more. I'm just wondering how we're doing, [because] we're getting closer to contacting whoever 's going to contact us.

W：我還有一個問題。我僅僅想要知道，我們做的如何，因為我們正在接近我們與無論什麼將會接觸我們的實體的接觸。

I am *Quanta*, and though the future, as you would call it, cannot be seen with the perfectly clear eye, for it is yet to be a function of ever-changing free choice, we can suggest that this group has moved in its progress to the point that very fine tuning is all that is required in order that the next opportunities to serve in this manner might be experienced.

我是 *Quanta*，儘管未來，如你們對它的稱呼一樣，是無法用完全清晰的眼睛被看到的，因為它人就是不斷改變的自由選擇的一個機能，我們能夠建議，這個團體已經在它的體驗中移動到了這樣一個位置，在這個位置上，非常優秀的調音就是為了下一個用這種方式服務的機會可以被體驗到所有被要求的事物了。

May we speak further, my sister?

我的的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：不用了，感謝你們。

N: I have a question. I was just wondering if you could tell if the entities which we're in touch with, some or all of are likely to be in touch if I was, perhaps, to move to another land?

N：我有一個問題。我僅僅想要知道，是否你們能夠告訴我，如果我，也許打算要，搬家到另一個地方的了，我們正在接觸的實體，它們中的一些或者或者全部，是有可能接觸到的。

I am *Quanta*, and as we scan your recent memories and ascertain the destination of which you speak, we may suggest that the answer to this query resides within your own desire and ability and accumulation of confidence, for it is possible for your exercise of the vocal channeling service to continue as a function of your own desire and free will choice no matter the land to which you move or the time which elapses between your departure and arrival, for if you are able to place yourself within a circle of seekers which desires this service, you shall find yourself as the seed which takes root in fertile ground and grows according to the nourishment given by your own desire and the desire expressed by those within your new circle of seeking.

我是 *Quanta*，當我們掃描你最近的記憶並確定你談及的目的地之後，我們可以建議，對這個問題的答案是出於你自己的渴望、能力以及對信任的積累之中的，因為你的語音傳訊的訓練是有可能作為你自己的渴望和自由意志的選擇的一個機能而繼續的，無論你搬家到什麼地方，或者在你離開和到達之間流逝的時間有多少，因為如果你能夠將你自己置於一個渴望這種服務的尋求者的圈子中，你將會發現你自己就如同紮根在肥沃的土地中的種子一樣，並會根據被你自己的渴望

以及被在你的新的尋求的圈子中的人們表達的渴望所給予的養分而成長。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: No, thank you.

N：不用了，感謝你們。

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

我是 *Quanta*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

W: Yeah, I have one more. In regards to attuning, which you just mentioned, is it just a continued tuning, or can you give me any more information about what type of tuning is necessary?

W：是的，我還有一個問題。關於你們剛剛提到的調音，它僅僅是一次持續的調音嗎，或者你們能夠給予我關於什麼類型的調音是需要的更多的資訊嗎？

I am Quanta. The tuning of which we speak is primarily that ability to recognize a contact that is being made with your instrument and to successfully challenge and receive confirmation from that contact in a manner which assures you of its nature and allows you then to open your channel that you may speak its words. This evening, for example, due to the time which had elapsed and the slight eroding of the confidence, this ability to discern contact from our group was somewhat diminished. More practice and the gathering of confidence shall allow this type of discernment to again be polished to the point that the ability to discern not only our contact, but contact from other sources, is enhanced.

我是 *Quanta*。我們談及的調音主要是認出一個正在與你的器皿之間被建立的接觸，並成功地挑戰且接收到來自那個接觸的確認的能力，這種確認是用一種向你保證它的屬性並允許你接著開放你的管道以便於你可以說出它的話語的方式進行的。舉個例子，今晚，由於已經流逝的時間以及信任的輕微的侵蝕，這種從我們的團體分辨出接觸的能力是有些減少的。更多的練習與對信任的收集將會允許這種類型的分辨力再一次被打磨到這樣一個位置，在那個位置上，不僅僅分辨我們的接觸，同樣也分辨來自其的源頭的接觸的能力，被增強了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

W: No, thank you.

W：沒有了，感謝你們。

I am Quanta, and we thank you, my sister. Is there another query?

我是 *Quanta*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Quanta, and we feel that we have, for the moment, exhausted those queries which we appreciate each offering to us. We look forward, shall we say, to the future gatherings of this group and feel that the foundation has been well laid for the service which has been undertaken. We hope that we shall be able to continue this progress with each new instrument and are confident in that possibility. At this time we shall take our leave of this instrument and this group, thanking each for allowing our presence this evening. We are known to you as those of Quanta. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Quanta*，我們感覺到我們，已經暫時耗盡了那些我們感激每一個人提供給我們的問題了。我們期待，容我們說，這個團體的未來的集會，我們感覺到基礎已經被很好地為了已經被承擔起來的服務打下了。我們希望我們將能夠與新的器皿繼續這個過程，我們對於那種可能性是有信心的。在此刻，我們將離開這個器皿和這個團體，我們同時感謝各位允許我們今晚的出席。我們是你們知曉的 *Quanta*。我們在太一無限造物者的愛與光中離開你們。 *Adonai*，我的朋友們。
Adonai。

August 2, 1987

1987-08-02 和諧彙聚

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We bless each and thank you for inviting us to dwell with you in your meditation this evening. The instrument has instructed us to speak loudly in order that our words may be heard over your fans and we shall attempt to effect this.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。我們為你們邀請我們今晚在你們的冥想中與你們在一起而祝福各位並感謝你們。這個器皿已經指示我們大聲說話，以便於我們的話語可以蓋過你們的風扇被聽到，我們將嘗試去產生這種效果。

Your question this evening has to do with the so-called harmonic convergence taking place within the energy web of your planetary sphere in third density upon your dating of August 16 and 17. These days are very near. 你們今晚的問題是與所謂的和諧彙聚有關的，它會在你們的日期的 8 月 16 日和 17 日在第三密度在你們的星球的能量網路中發生。

We would begin by saying that there is a continuing daily need for the planetary seeking of harmony. The recognition of special occasions is appropriate and efficacious to a certain extent, but it is the faithful seeker which marks each day as a day of harmony which shall create as a gift to the Creator the fuller fruit and the more universal spirit.

我們會藉由說會有一種對全球性的對和諧的尋求的一種持續不斷的日常的需要來開始。對特殊的場合的識別，在一定的程度上是合適的且有效的，但是，使得每一個日子成為一個協調一致的日子的事物是那個有信心的尋求者，這個協調的日子將會如同一個獻給造物者的禮物一樣創造出更為完整的果實與更加全面性的靈性。

Imagine, to use an example more familiar to this instrument, that each day was celebrated as a birthday. We are not speaking of the gifts that come in ribbon and paper, but of that special holiday feeling that comes with having your day be your very own special Earth day. Is not each day your very own special day? Thus, we would perhaps in our professorial manner dampen the spirits of those who wish to celebrate two days especially. However, it is well to recognize and cooperate with those moments of opportunity which are given by circumstance.

想像一下，使用對於這個器皿是更為熟悉的一個例子，每一天都作為一個生日而被慶祝。我們不是在談及繫著緞帶和包裝紙而來的禮物，而是在談及伴隨著讓你的日子成為你自己的非常特殊的塵世的日子而出現的那種特殊的節日的感覺。難道每一個日子不都是你自己非常特殊的日子嗎？因此，我們也許會用我們專業性的方式給那些希望去特別地慶祝這兩個日子的人的精神潑涼水。然而，去認出這

些藉由環境而被給予的具有機會的時刻並與之合作，這是很好的。

These dates of which you ask are such an occasion. There are various levels of cosmic energy instreaming into the planetary vortex of energy which surrounds your Earth's sphere. An unusually high degree of transparency exists during that upcoming period, making that spirit which is Love within more easily apprehended and shared. Each seeker will find opportunities during these hours to offer the great intention of coming into balance more and more with the planet itself in its physical form and in its spiritual form.

你們詢問的這些日期是這樣一個時期。會有各種各樣層次的宇宙能量正在流入到包圍著你們的地球的球體的星球能量的漩渦。在那個即將到來的時間期間，存在有一種非同尋常地高的透明度，同時使得在內在之中的愛之所是的那個靈性更為容易地被領悟並被分享。每一個尋求者都將會在這些時間中發現機會去提供越來越多地與星球其自身，通過其物質性的形式以及其靈性的形式，進入到平衡之中的偉大的意願。

And those who are, like yourself, willing and hoping to be a part of that critical mass of humankind in its seeking for a higher consciousness will be able to do work more easily during this period to bring your intentions into balance and to offer your service to the Creator, to live in a more and more harmonious fashion using the energies which have been put into the planetary energy web from the cosmos.

那些，和你自己一樣，樂意於並希望能夠去成為那個人類在其尋求一種更高的意識的過程中的臨界品質的一部分的實體，將會能夠在這個時期中更為容易地工作以將你們的意願帶入到平衡之中，向造物者提供你們的服務，並用一種越來越協調一致的方式生活，並同時使用已經從宇宙被放入到星球能量網路中的這些能量。

The effect upon entities will be various, for each entity which seeks, seeks upon its own path, having its own assets and able to offer its own gifts. There are some whose gift is with the practical, and to those entities the world will call and perhaps will be heard, for there are the hungry to feed, brothers to be embraced and a damaged planet to redeem. There are those whose skills and love lie largely in dreaming, hoping and loving, and we encourage entities which are of this nature to take their dreams, hopes and love with the utmost of seriousness that they may offer themselves [as] channels of light in a dark world, for sending love is perhaps the most powerful action of a seeker.

在實體身上的效果將會是各種各樣的，因為每一個尋求的實體，都是在它自己的道路上尋求的，它擁有它自己的資源並能夠提供它自己的禮物。會有一些人，他們的努力將會是具有實用性的，對於那些實體，世界將會呼喚它們並也許將會被聽到，因為會有一些要去餵養食物的饑餓的人，會有一些要被擁抱的兄弟，會有一些要被補救的一個受傷的星球。會有一些人，他們的技巧和愛是主要存在於夢想、希望和愛之中的，我們鼓勵具有這種類型的特性的實體們都帶著最大的嚴肅拿起它們的夢想、希望與愛，這樣它們就可以提供它們自己成為在一個黑暗的世界中的光的管道，因為送出愛也許就是一個尋求者最為強有力的行動了。

The deeper importance of the so-called harmonic convergence is archetypal. We may suggest to each that a silent meditation be carefully planned and immaculately executed, a meditation which asks no questions and seeks no answers, a meditation which is rich in nothingness, in darkness, in stillness of thought, for archetypal days are with you more and more. This work has nothing to do with any mental processes of the conscious mind, and it is perhaps one of the more exacting types of meditation. Yet, as your planet moves into new energy vortices, the archetypes of mind, body and spirit will be affected. It is far better to encourage the process of archetypal change, that is, not changes within the archetype, but changes in how much of archetypal images might be made available to the conscious mind through seeking.

所謂的和諧彙聚的更為深入的重要性是原型上的。我們可以對每一個人建議，一種靜默的冥想被仔細計畫並被純淨地執行，一次不詢問問題且不尋求答案的冥想，一次富含空無，黑暗以及想法的平靜的冥想，因為原型的日子是越來越多地與你們在一起的。這個工作與表面意識心智的過程幾乎沒有關係，它也許是一種更為要求高的冥想的類型。然而，隨著你們的星球進入到更高的能量漩渦，心智、身體和靈性的原型將會被影響。去鼓勵原型改變的過程，也就是說，不是在原型中的改變，而是在有多少原型圖像可以通過尋求為表面意識的心智所取得的方面的改變，這是遠遠更好的。

For many of your years a large portion of the peoples of your planet have dwelt within a system of archetypes which leaves almost entirely out of powerful place the archetype which this instrument would call the High Priestess. As each of you moves in consciousness towards that fourth-density barrier, the other side of which the veil of forgetting shall be lifted from the conscious mind, that veil gradually shall become more transparent. However, the upcoming time of August 16 and 17 is a time powerful in possibility for the declared intention-making of each seeker.

你們星球上有一個很大的部分的人群在你們的很多年的時間中已經居住在一個原型的系統之中了，這些原型系統幾乎完全離開了這個器皿所稱的高等女祭司的原型的強有力的區域了。當你們每一個人在意識中向著第四密度的關卡移動，遺忘的罩紗的另一面將會從表面意識的心智被升起，那個罩紗將逐漸成為更加透明的。然而，即將到來的 8 月 16 日和 17 日，在每一個尋求者公開宣稱的意願的決定的可能性的方面，是一個強有力的時間。

We might suggest furthermore that those seekers which wish to make use of this time create for themselves some form of purification or cleansing for a short period prior to the meditation of which we have spoken. When we spoke of purification, we found this instrument's mind beginning busily to analyze what we meant and considering sadly the food that she was going to miss. We would like to indicate that we do not necessarily suggest such physical cleansing as fasting, for there are many ways mentally to remind the self repeatedly during a purification period of one's desire. If one's desire is strong and persistent, then shall the occasion be used to the fullest.

我們可以更進一步地建議，那些希望去利用這個時間的尋求者在我們已經談及過

的冥想之前為它們自己創造某種一小段時間的淨化或者清理的形式。當我們談及淨化的時候，我們發現這個器皿的頭腦忙碌地開始分析，我們的意思是什麼，並傷心地考慮她將要錯過的食物了。我們想要指出，我們並不一定是建議諸如節食之類的物質性的清理，因為會有很多人在一次淨化時期期間在頭腦中反復提醒自我回想起它的渴望的方式。如果一個人的渴望是強有力且堅持不懈的，接下來機會就會被充分利用了。

We hope that your celebration of this harmonic convergence shall be merry and gay, for you will find that when one has surrendered to the utter silence within and sought nothingness, one's surrender creates a joyful sense of freedom. And one then begins to dance within the mind and within the life. 我們希望你們對這個和諧彙聚的慶祝將會是快樂而輕快的，因為你們將發現，當一個人臣服於內在之中的完全的靜默並什麼都不尋求的時候，它的臣服會創造出一種喜悅的自由感。一個人接下來就會開始在心智中，在生命中舞蹈了。

The concept of balance is perhaps the most important concept which we feel in our opinion is to be focused upon at this time—the balance between the celebration and the nothingness, for both of these things are the self. Both of these things are the universe. Both of these things are a portion of what we may say about the Creator, for as you gaze at your consciousness and watch that balance roll back and forth within your own mind and life, so you see the Creator in endless balancing. We do not say that the Creator is celebration, nor do we say that the Creator is nothingness. We say that the Creator is beyond both and beyond any understanding or word. We reluctantly use the word love to describe the Creator—it is the closest word which your language has. May you dwell in this love until you know yourself to be a channel for that love.

平衡的觀念也許是在此刻我們感覺，在我們看來，要被聚焦於的最重要的觀念。在慶祝與空無之間的平衡，因為這兩個事情同時都是自我。這兩個事情同時都是宇宙。這兩個事情同時都是我們關於造物者可以說的事情的一部分，因為當你們注視你們的意識並觀察平衡在你們自己的頭腦和生命中來回滾動的時候，你們因此會看到造物者處於無盡的平衡之中。我們不是說，造物者是歡慶，我們也不是說，造物者是空無。我們說造物者是同時超越兩者並超越任何理解或者詞語的。我們不願意使用愛這個詞語來描繪造物者——它是你們的語言擁有的最接近的詞語。祝願你居住在這種愛之中，一直到你知曉你自己是那種愛的一個管道。

May you learn to trust more and more your ability to be harmonious, may you let go more and more of those sharp edges, those bad habits of thought which take the power from your loving and the truth from your words, for each has the behavior, born of pain and sorrow. These pains, these sorrows, held to the breast, create strife evermore. Held instead to the light of love and accepted, it is then possible to have them let go so that pain and sorrow become transformed into compassion, the strong compassion that shares the deep awareness of the oneness of sorrow in all peoples, and beyond that the ultimate rhapsody of oneness in living love.

祝願你們學會去越來越多地信任你們成為協調一致的能力，祝願你們越來越多地

放開那些鋒利的邊緣，那些想法的壞的習慣，它們會將力量從你的愛中帶走，將真理從你的言語中帶走，因為每一個人都擁有從痛苦和憂傷誕生出來的行為舉止。這些痛苦，這些憂傷，如果在胸中被緊握不放，會創造出未來的紛爭。作為替代，緊緊抓住愛與被接納的光，就是在那個時候你有可能釋放它們了，這樣痛苦和憂傷就會轉變為同情心，那種分享在所有人內在之中的憂傷的一體性的深入的認識的強有力的同情心，在那種同情心之上就是在活生生的愛中的一體性的終極的狂喜了。

A time of dedication draws near, and this, my children, is at a time when those who wish to form light upon this planet grow in light until a nearly critical mass of spiritual consciousness is being achieved at some moments within your experience at this time. More and more entities are coming into harmony and beginning to create what this instrument would call a social memory complex, of the beginning of fourth density upon your planet.

一個奉獻的時刻接近了，我的孩子們，這個時刻就是一個那些希望去在這個地球上形成光的人在光中成長的時刻，一直到在這個時刻在你們的體驗中一種靈性意識的接近臨界品質正在一些瞬間中被取得。越來越多的實體正在進入到協調，並正在開始創造出這個器皿所稱的在你們的星球上的第四密度的開端的一個社會記憶複合體。

We thank you for listening to our words. We trust that you understand that we are only your brothers and sisters, and would not wish to be a stumbling block to you in your spiritual seeking. Therefore, we ask that those things which we have said which do not aid in seeking be discarded without a second thought. We would at this time transfer this contact, with thanks to this instrument. I am Q'uo. 我們感謝你們聆聽我們的話語。我們相信你們理解我們僅僅是兄弟姐妹，我們不希望成為你們在靈性尋求中的一塊絆腳石。因此，我們請求那些我們已經說過的事情中在尋求中沒有幫助的事情被毫不猶豫地拋棄。我們帶著對這個器皿的感激，會在此刻轉移這個接觸。我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to open this gathering to the queries which those present may have for us. We wish to serve those present in a manner which speaks more directly to the nature of the personal journey, therefore we take this opportunity to offer ourselves in this capacity. May we begin with a query?

我是 Q'uo，我通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸向著那些在場的人可能要給我們的問題開放這次集會。我們希望用一種更為直接地談及個人的旅程的特性的方式服務那些在場的人，因此我們會利用這個機會用這種方式提供我們自己。我們可以用一個問題開始嗎？

Carla: Is this inpouring of cosmic energy ... does it have anything to do with

the kind of energy that comes from crystals? I think of the planets and the stars, and they all revolve and they're all changing, as kind of big crystals that are sending certain energies our way. Is this at all accurate? *Carla* : 這種宇宙能量的流入.....它與來自於水晶的那種類型的能量有任何關係嗎？我認為行星和恒星，它們全都是旋轉的，它們全都是在改變的，如同那種類型的正在將一定的能量發送到我們的生活中的巨大的水晶一樣。這究竟是正確的嗎？

I am Q'uo, and this is, indeed, my sister, a most perceptive way in which to look upon the event which has been called the harmonic convergence, for just as each energy center within a mind/body/spirit complex adds unto the whole of the entity according to its crystalline nature, so does your planet serve as that of a crystal that is a portion of an ever-enlarging relationship of planetary spheres, solar systems, and galactic clusters of these systems of revolving planetary spheres.

我是 Q'uo，我的姐妹，這確實是一個通過其觀察已經被稱之為和諧彙聚的事件的極其有理解力的方式，因為就如同在一個心/身/靈複合體中的每一個能量中心都會根據其結晶的特性添加到整個實體之上一樣，你們的行星就是如此起到了一個水晶的用處，它是星球，恒星星系以及這些旋轉的星球系統的星系群集的一種不斷拓展的關係的一部分。

Thus, as each moves as likened to the cells within a great body of being, the relationship of each to the other and to the entirety constantly moves and changes so that those energies which have set each in motion are facilitated in their movement through those planetary spheres. The entirety may be seen as similar to the face of a clock which has three dimensions and in the case of your planetary sphere is moving into a fourth dimension. The dimensions of being for each planet then affect the ability of the influx of intelligent energy or love to move in a fashion which enhances the ease of movement and the intensity of movement.

因此，當每一個星球都如同在一個巨大的存有的身體中的細胞一樣移動的時候，每一個星球與其他的星球之間，以及與全體性之間的關係，就會移動和改變，這樣那些已經讓每一個星球運動的能量就會通過那些星球在其運動中被促進了。全體性就可以被看到是類似於一個有三個維度的時鐘的鐘面一樣，在你們的星球的情況中，這種全體性正在進入到一個第四維度。每一個星球的存在的維度接下來就會影響智慧能量的流入的能力，或者愛用一種增強運動的容易或者運動的強度的方式移動的能力。

Thus, as the alignment of various planetary spheres becomes more in harmony, or in what might be seen as favorable conjunctions, the intelligent energy of the one Creator then is made more apparent to those who dwell upon the planetary spheres which have achieved the completion of certain cyclical experiences. Thus, your planetary sphere at this time moves into an area of time and space which is the representation of the completion of one phase of being and the beginning of another. These relationships may be seen as likened unto the facets of a crystal which have certain relationships to

the entire crystal, and which because of these relationships allow the passage not only of light, but also of finer energies through them in a manner which tends to enhance the quality of those light and finer energies so that they become more focused and available for the doing of what you may call work in consciousness.

因此，當各種各樣的星球的校準成為更加處於協調一致之中，或者是處於可以被視為是有利的聯合之中的時候，大一造物者的智慧能量接下來就會對於那些居住在星球上的已經取得了對一定的週期性的體驗的完成的實體變得更加明顯了。因此，你們的星球在此刻移動進入到一個時間和空間的區域之中，這個區域代表了一個存有的階段的完成以及另一個階段的開始。這些關係可能被視為是類似於一個水晶的側面，這些側面會與整個水晶擁有一定的關係，因為這些關係，這些這面不僅僅允許光的通過，同樣也允許更為精微的能量用一種傾向于增強那些光和精微能量的特性的方式通過它們，這樣它們就會更加聚焦並可以為進行你們所稱的在意識種的工作所利用了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well, just a clarification. When you said dimension, is that the same as density? You said we were going into a fourth dimension.

Carla：好的，僅僅是一個澄清。當你們說維度的時候，它與密度是一樣的嗎？你們說的是我們正在進入一個第四維度嗎？

I am Q'uo and this is correct, my sister.

我是 Q'uo，這是正確的，我的姐妹。

May we speak further?

我們可以進一步發言嗎？

Carla: Not on that, thank you.

Carla：在那個問題上不用了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: If you could make any comments, I'd appreciate it, about the Mayan calendar. Certainly a persuasive case can be made for intelligence other than earthly intelligence giving that to the Mayans as a gift. Could you comment at all on that?

Carla：關於瑪雅年曆，如果你們能夠做出任何評論，我會感激它。除了將那個曆法作為一個禮物給予瑪雅人的早期智慧之外，對於智慧而言，肯定有一個有說服力的例子是能夠被做出的。你們能夠對那一點進行評論嗎？

I am Q'uo, and as we look at those energies which have been experienced as those of the race known to you as Mayan, we see that this grouping of entities shares with many others of your planet's historical experience a contact with

those from elsewhere which was in response to a call of these peoples that sought clues to the mysteries of the creation and of their own being and place within the creation. It was these peoples' tendency or predilection to think or see their environment in relationships or ratios, so that the mathematical means of describing the nature of the planetary spheres within their night sky was decided upon as the most efficient manner by which to express a portion of the relationship that these peoples and their planetary sphere shared with the civilizations of planets beyond this sphere of which these entities were quite aware and for which they generated great curiosity.

我是 *Q'uo*，當我們檢查那些已經作被你們知曉為瑪雅人的種族所體驗到的能量的時候，我們看到這個實體的團體與你們的星球的歷史性的體驗的很多其他的種族都分享了一種與那些來自於其他地方的實體的接觸，這些來自其他地方的實體會回應這些尋求對造物以及它們自己的存有的神秘，以及它們在造物中的位置的線索的人的呼喚。這些人傾向或者偏好，就是對於通過關係或者比例來思考或者看待它們的環境，這樣描述它們的夜空中的星球的特性的數學性方法，就被決定是通過其表達這些人以及它們的星球與在這個星球之外的星球的文明分享的關係的一部分的最有成效的方法了，這些實體是相當瞭解在這個星球之外的星球的文明，它們對其產生出了巨大的好奇心。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: I've always been curious about why the calendar stopped.

Carla：我意志很好奇，為什麼年曆停止了。

I am *Q'uo*, and we find in this query the movement into an area which must of necessity remain somewhat shrouded in mystery so as to preserve the integrity of free will within your population. There was for the Mayan culture the great span of what you know of as time that remained between the initial stages of this culture, its beginning to grasp the nature of its relationship to the creation as an whole, and the completion of that which was called the great cycle by these entities. During this span of time, these entities sought to gain not only an understanding of the larger environment in which they lived, but of a manner by which this understanding could be applied to their personal existence. The ending of their manner of marking a revolution of this planet about its solar system is similar to the practice that became popular within your Christian tradition of seeing the ...

我是 *Q'uo*，我們發現，在這個問題中，進入到一個具有必須進入的區域的運動，是需要多少被遮蔽在神秘中，以便於去維護在你們的人群中的自由意志的完整性。瑪雅文化，在這個文化的起始階段，即它開始掌握它與作為一個整體的造物之間的關係的階段，與被這些實體成為大週期的事物的完結的階段之間，有著你們知曉為時間的事物的巨大的跨度。在這個時間的跨度期間，這些實體尋求去不僅僅取得對於它們在其中生活的更大的環境的一種理解，它們同樣也尋求對這種理解藉由其能夠被應用於它們個人的存在性的方式。它們對這個行星圍繞著它的恒星系統的一種旋轉的標記的方式的結束，是類似於在基督教的傳統中成為流行的看待.....的慣例的。

(Side one of tape ends.)

(磁帶一面結束。)

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

我是 Q'uo，我再一次與這個器皿在一起了。有另一個問題嗎？

Carla: Well, I just have one more, and then I'll stop. It said in the message to have a special meditation on nothingness. I've been dissatisfied with my channeling for as long as ... with my meditating—well, my channeling too. I've been dissatisfied with my meditating for as long as I can remember, ever since I started meditating. I've never been able to get the music out of my head. I just don't have silent meditations. Do you have any suggestions?

Carla：好的，我僅僅還有一個問題，接下來我就將會停下來了。在資訊中被提到的是，進行一次特別的對空無的冥想。我對我的傳訊已經是不滿意的，只要.....同樣也是對我的冥想——好的，我的傳訊是不滿意的。只要是我能夠記住的，從我開始冥想開始，我對於我的冥想就一直都是不滿意的。我從未能夠將音樂從我的頭腦中趕出去。我僅僅是進行靜默的冥想。你們有任何建議嗎？

I am Q'uo, and, my sister, that which we have to offer as suggestion may seem worn out by this time within your experience of meditation. However, we find there is no greater manner by which a meditation might be enhanced than by persevering with the desire and the intention to meditate with a full and open heart and with a mind which seeks a focus upon the one Creator above all else. And though this goal might seldom be realized, yet and nevertheless to desire to achieve the perfect meditation as the greatest gift to the Creator is that which we feel is the finest fruit that one might produce with the discipline of meditation.

我是 Q'uo，我的姐妹，我們作為建議所要提供的事物可能看起來會耗盡你們的冥想體驗中的這個時間。然而，我們發現一次冥想可以藉由其而被增強的最大的方式就是藉由帶著一顆完全且開放的心，帶著一個尋求一種對高於任何其他一切地對太一造物者的聚焦的心智，在對冥想的渴望和意願上的堅持不懈。雖然這個目標可能很少會被實現，而儘管如此還是去渴望去取得完美的冥想，作為獻給造物者的最大的禮物，我們感覺到這就是一個人可能藉由對冥想的訓練產生出來的最佳的成果了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

I am Q'uo. Is there another query?

我是 Q'uo。有另一個問題嗎？

Carla: I do have one more question, but if you think the instrument might be

too tired, just save it 'til next time. And the question has to do with the teaching that we've been doing. I've been concerned over sending folks who have learned to channel back into environments where they do not have a support group, and all they're really able to do is make contact and feel the contact. They really can't in any safety as totally inexperienced channels do the work on their own. In the context of someone who has learned to challenge and has learned to tune, but who wants to work alone, is automatic handwriting or typewriting a psychically well guarded affair? Does it take place within the self? Could I suggest to someone who wanted an outlet for the channeling, now that they'd learned it, to do that alone, or would that too need a support group to be safe?

Carla：我確實還有一個問題，但是如果你們認為器皿可能太過疲倦了，僅僅將它留到下一次就好了。問題是與教導我們一直在做的事情有關的。我一直都會擔憂將那些已經學會傳訊的人送回到那種在其中它們並不擁有一個支持性的團體，所有它們真正能夠做的事情就是去進行接觸並感覺到接觸的環境中。它們真的，無論在何種安全之中如同完全沒有經驗的管道一樣靠它們自己進行工作。在某個已經學會去傳訊並已經學會去調音，但卻想要獨自一人工作的人的背景中，自動書寫或者自動打字時一種在心靈的方面被有效保護的事情嗎？它會在自我內在之中發生嗎？我能夠對某個想要一種傳訊的出口的人建議，因為它們已經學會了它，去獨自一人進行那個工作嗎，或者那個工作同樣也需要一個支援團體來成為安全的嗎？

I am Q'uo. We look upon this topic as one which not only moves close to the possibility of infringing upon your own free will, but also that which is of significant importance to those who study the art of becoming the vocal instrument, and thus we speak as specifically as possible without infringement.

我是 Q'uo。我們將這個主題視為一個不僅僅太過靠近侵犯你自己的自由意志的可能性，同樣也是對那些學習成為一個語音管道的技藝的人具有相當大的重要性的主題，因此，我們會在不侵犯的情況下盡可能具體地講述。

The practice of the, as you have called it, automatic handwriting is one which differs somewhat from the vocal channeling process in that the concepts and words which move through the one serving as instrument must be filtered more completely through the unconscious mind in a manner which renders the concepts more a part of the instrument's being rather than having concepts more of an external or alien nature moving through the upper reaches of the subconscious mind, and for the most part having their effect within the conscious mind as is the case in the conscious channeling, a technique which is being utilized this evening within this group.

自動寫作的活動，如你們已經對它的稱呼一樣，是一種與語音傳訊的過程多少有些區別的活動，因為流經一個作為器皿而服務的實體的觀念和言語是必須更為完全地通過無意識的心智被過濾的，這種過濾的方式會提供更多是屬於器皿的存有的一部分的觀念，而不是會擁有更多屬於一個外部的或者外來的屬性的觀念，這些外部屬性的觀念會流經潛意識心智的上部的範圍，並絕大部分會和在有意識的傳訊，即今晚在這個團體中正在被使用的一種技巧，中的情況一樣在有意識的心

智中產生它們的影響。

Thus, the process of automatic handwriting is one which, though somewhat more easily accomplished in a stable manner by a single entity, is one which also through its very mechanics of being accomplished alters to a significant degree the information which is transmitted. The entity who practices the automatic handwriting, then, is one who would benefit most from this practice if its desire is that of reaching deeper levels of its own being, and in this reaching accomplishes the construction of a channel, if you will, which not only will allow the automatic handwriting to occur, but which will provide a more easily traversed pathway for the experience of the contact with entities who may wish to utilize the instrument as a vocal channel at another time at which there would then be gathered about the instrument a supporting group which would provide the necessary protection while the process was ongoing for the instrument and also provide the focusing function that any support group provides as each within the circle gathers with the intention of seeking information that might be of service to others in their journey of seeking.

因此，自動寫作的過程是一種，多少有些更爲容易被一個單獨的實體用一種穩定的方式完成的過程，儘管它通過它被完成的核心的機制同樣也對被傳遞的資訊產生了一種很大程度的改變。進行自動書寫的實體，如果它的渴望就是去向著它自己的存有的更爲深入的層次伸出手，並在這種伸手的過程中完成對，如果你們願意這樣說的話，一個管道的構建，那麼，它就會極大地從這個實踐活動受益，這一個管道不僅僅會允許自動書寫的發生，同樣也會爲這樣一種接觸的體驗提供一條更爲容易被通過的道路，這種接觸是在另一個時候與那些可能希望利用器皿作爲一個語音管道的實體進行的，在那個時候，在器皿周圍會有一個支持性的團體被聚集起來，這個支持性的團體會在過程正在進行的時候爲器皿提供所需的保護，同樣也提供任何團體會提供的聚焦的機能，因為在圈子中的每一個人都是帶著尋求可能在它們的尋求的旅程中對服務他人的資訊的意願而聚集在一起的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Just to sum up then. You're saying that automatic handwriting puts one in touch with portions of the deeper self because it is a solitary act. You're also saying that I need to do some meditating on ways to protect the person so that he doesn't get outside of his own consciousness. And I induce from what you've said that if a person did automatic handwriting with a support group, that the automatic handwriting then would not have that personal bias, and it would be possible to have an impersonal principle or entity channeled just as if one were vocally channeling. Are those three items correct?

Carla：僅僅是總結一下。那麼，你們正在說，自動寫作會讓一個人接觸更爲深入的自我因爲它是一個孤單的舉動。你們同樣說，我需要用各種方式一些冥想來保護那個人，這樣他就不會離開他自己的意識了。我從你們說過的內容推論，如果一個人與一個支持團體進行自動寫作，自動寫作接下來就不會擁有那種個人的偏向性，有可能讓一種非個人的原則或者實體被傳訊，就好像一個人是在進行語

音傳訊一樣。這三個項目是正確的嗎？

I am Q'uo, and the first we find to be correct. The second is not that which we have suggested, in that we were not describing a means by which the entity would be protected ...

我是 Q'uo，第一個我們發現是正確的。第二個不是我們已經建議的，因為我們並未描述一種實體藉由其會被保護的途徑.....

Carla: No, that's what I said; you left it to me.

Carla：不，那是我說的內容，你們將它留給我吧。

... within the process of the automatic handwriting. The third is, to our best understanding, also incorrect in that with the support group present, the vocal channeling and not the automatic handwriting would be the practice recommended, provided the entities within the support group were of a like mind, shall we say, and were desirous of supporting an instrument which was making a contact with sources external to itself for the purpose of gathering information that would be useful in serving others' journey of seeking.

.....在自動書寫的過程中。第三個，就我們最佳的理解，同樣也是不正確的，因為在支持性的團體在場的情況下，是語音管道，而不是自動書寫會是被推薦的活動，支援性的團體會提供這樣一些實體，它們在支援性的團體中是具有一種，容我們說，相似的心智，並渴望去支持一個正在為了收集在服務他人的尋求的旅程中會有用處的資訊的目的而與它自己外部的源頭建立一種接觸的器皿。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you, I'm through.

Carla：不用了，謝謝你們，我問完了。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we thank each for allowing us to speak our humble words this evening. We enjoy the opportunity to offer that which has been the fruit of our experience to those who seek this type of nourishment. We remind each that we offer but our opinion and we do not wish to provide the stumbling block for any. Thus, take those words which have meaning in your own journey and leave those which do not. At this time we shall take our leave of this group, rejoicing at the opportunity to blend our vibrations with yours. We are those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 Q'uo，我們會感謝各位允許我們今晚說出我們謙遜的言語。我們享受這個

機會向那些尋求這種類型的滋養的人們提供已經是我們的體驗的成果的事物。我們提醒各位，我們僅僅是提供我們的觀點，我們並不希望對任何人提供絆腳石。因此，請拿走那些在你自己的旅程上是有意義的言語，並將那些沒有意義的都留下來。在此刻，我們會離開這個團體，我們為將我們的振動與你們的振動混合在一起的機會而歡慶。我們是 *Q'uo*。我們在太一無限造物者的愛與光中離開各位。
Adonai，我的朋友們。*Adonai vasu borragus*。

August 5, 1987

1987-08-05 Hatonn : 器皿的創造性

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet you in the love and the light of the infinite Creator. We are full of gratitude that you have called us to your meeting this evening, for it is such a great pleasure for us to drink in your vibrations and the vibratory beauty that surrounds you.

我是 Hatonn。我在無限造物者的愛與光中向你們致意。我們對於你們已經呼喚我們來到你們今晚的集會是充滿了感激的，因為在你們的振動以及包圍著你們的振動的美麗中啜飲，這對於我們是如此一種巨大的快樂。

We have been listening to your conversation, and would like to say a few words concerning the operation of the process of initiating contact. This instrument was correct in stating that it is helpful for the new instrument to start the process before the process is completely matured. In other words, it is well that instruments who are learning to perceive by concept communication begin somewhere, and attempt continually to manifest whatever words seem to come forth.

我們一直都在聆聽你們的談話，我們想要說一些關於啟動接觸的過程的操作的話。這個器皿在說明這一點的方面是正確的，即在過程完全成熟之前就開始過程，這對於新的器皿是有幫助的。換句話說，正在學習藉由觀念感知交流的器皿，器皿在某個位置開始，並持續不斷地嘗試去顯化無論什麼看起來似乎出現的詞語，這是很好的。

However, this instrument did not quite have the reasons in line with our opinion, as this instrument felt that it was helpful to channel portions of self. From our point of view, as those who are sending to a receiver, we find it helpful that the receiver be turned on. It is as simple as that. When the receiver is on, that is, when the instrument is availing itself of whatever communication it can, be it garbled or not, we are able to assess and calibrate that particular receiver's needs so that we may enter into the energy web of the biochemical body of the instrument with as little discomfort as possible and emit our communication concept by concept within the upper reaches of the subconscious mind. This is the way we begin with a new instrument. One may think that one is availing oneself of contact and turning one's instrument on by simple intent. However, until a new instrument has had some experience in what happens when the instrument is on, it is quite impossible for a new instrument who is not actually channeling to know whether or not the receiver is actually working.

然而，這個器皿並沒有讓理由與我們的觀念協調一致，因為這個器皿感覺到，去傳訊自我的部分是有幫助的。從給我們的觀點，作為那些正在向一個接收器傳送的實體，我們發現接收器被打開，這是有幫助的。它就是和那一樣簡單的事情。當接收器是開著的時候，也就是說，當器皿讓它自己可以為無論什麼它能夠的溝

通交流，無論它是不是歪曲混淆的，所利用的時候，我們就能夠評估並校準那個特定的接收器的需要，這樣我們就可以帶著盡可能小的不舒服進入到器皿的生物化學的身體的能源網路之中，並藉由觀念將我們的交流的觀念發射到潛意識心智的上部的範圍之中了。這就是我們與一個新的器皿開始的方式。一個人可能認為它正在讓它自己可以為接觸所利用並藉由簡單的意願打開它的器皿。然而，一直到新的器皿已經對於當一個器皿是開著的時候發生的事情擁有某種經驗了之前，一個沒有實際傳訊過的器皿都不可能知道，是否接收器實際上是在工作的。

Now, some ability in channeling of a kind is part of almost every new instrument's experience. The experience occurs betwixt two entities in a relationship which, for some reason, is well tuned, so that the two instruments are able to receive fragments of communication by concept from each other. Needless to say, since the new instrument is certainly not adept at sending information or receiving it, these experiences are often had, but seldom complete.

現在，在某種類型的傳訊中的某種能力，是幾乎每一個新的器皿的體驗的一部分。這種體驗會在兩個處於一種關係中的實體中間出現，這種關係，用某種原因，是被很好地調音過的，這樣兩個器皿就能夠接收到來自相互彼此的藉由觀念的交流的碎片了。不用說，既然新的器皿肯定並不擅長於發送資訊或者接收它，這些體驗經常會被遇到，但很少被是完整的。

Thus, each new instrument has some experience in concept communication. This is what we offer. We offer, in the conscious channeling program, concepts which must then be clothed with vocabulary. The simplicity of the process works against new students, for your peoples, when attempting creativity, tend to multiply concepts with detail rather than honing constellations of concepts into simpler and simpler terms. As the new instrument becomes more experienced, we are able to offer longer and more detailed series of concepts, and thus that which we ask the instrument to unlearn at the beginning of the process—that is, the multiplication of detail—is then relearned with one notable exception and difference—that is, that the governor which the conscious mind is has been damped down by the instrument so that external thoughts—that is, thoughts external to the communication—are allowed to flow away from the instrument, thus keeping the concentration of the instrument upon the most simple thing—that is, listening within. 因此，每一個新的器皿都對於觀念的交流擁有某種體驗。這就是我們提供的事物了。我們通過有意識的傳訊的程式，提供必須接著被覆蓋上詞語的觀念。過程的簡單性是會阻礙新的學生的，因為當你們的人群嘗試創造性的時候，你們的人群傾向於用具體細節擴充觀念，而不是將觀念磨為越來越簡單的詞語。當新的器皿變得更有經驗的時候，我們就能夠提供更長，且有更多細節的觀念的系列，因此，我們請求器皿在過程的開始的時候去忘記的事情——也就是說，對具體細節的增加——接下來就是伴隨著一個顯著的例外與差異而重新被學會的事情

——也就是說，有意識的心智之所是的管理者已經被器皿所抑制了，這樣外部的想法——也就是說，對於交流是外部的想法——就被允許從器皿身上流走，並由此將器皿的注意力保持在最為簡單的事情上——也就是說，聆聽內在。

Channeling becomes, then, one way to experience an improved meditation, for when the channel is busy listening for the next concept, the mind is stayed upon that point, becoming one large receiver. When we ask instruments to cease analyzing and relax, we are asking basically that the inner ear be turned on and that a continuing attention be paid to it. This is, in brief, a satisfactory definition of meditation, for when the conscious mind is turned down and the inner ear listens, then it is that the Creator speaks in whatever way is creative at that time and place.

接下來，傳訊會成為，一條體驗一種被增強的冥想的途徑，因為當管道是忙於聆聽下一個觀念的時候，心智是被停留在那個位置上，並同時成為了一個大的接收器。當我們請求器皿停止分析並放鬆的時候，我們基本上是在請求內在的耳朵被打開，一種持續不斷的注意力被放在其上。簡單地說，這是一個令人滿意的冥想的定義，因為當有意識的心智被關閉且內在的耳朵是聆聽的時候，接下來，造物者就會用無論什麼在那個時間和空間是創造性的方式發言了。

What a new instrument is engaged in is creativity. A channel produces out of nothing a something which, it is hoped, will be beautiful, inspiring or useful, or perhaps all of those. Creating beauty, creating the feelings associated with divine love, is one great purpose of the existence of all consciousness, and the vocal channeling is one way of achieving the creative act which expresses the trust and love that each feels for that great love which is the Creator.

一個新的器皿參與其中的事物就是創造性。一個管道是從空無中產生出某個事情，那個事情，被希望是，將會是美麗的、令人啟發的或者有用處的，或者也許是所有這些。創造美麗，創造與神聖之愛結合在一起的感覺，這就是所有意識的存在性的一個偉大的目的，語音傳訊是一條取得那種創造性的行動的途徑，這種行動表達了每一個人對造物者之所是的那個偉大的愛感覺到的信任與愛。

We therefore ask the instrument to relax. We shall attempt to create some movement in the facial and throat area as an indication that we are present, as the instrument has requested. We would like to speak our greeting at this time through the one known as D. We would at this time transfer. I am Hatonn.

我們因此請器皿放鬆。我們將嘗試在臉部和後部區域去創造出某種活動作為我們在場的一個指示，如這個器皿已經要求過的一樣。我們想要在此刻通過被知曉為 D 的實體說出我們的致意。我們會在此刻轉移。我是 *Hatonn*。

(Long pause.)
(長暫停。)

(Carla channeling)
(Carla 傳訊)

I am Hatonn. I am again with this instrument. My friends, we have about stretched this instrument's jaws off, but are having somewhat more difficulty in moving the mandible of the one known as D. We shall again attempt to

contact the one known as D. I am Hatonn.

我是 *Hatonn*。我再一次與這個器皿再一次了。我的朋友們，我們已經差不多講這個器皿的嘴巴拉扯掉了，但是我們在移動被知曉為 *D* 的實體的下顎的過程中正在遇到多少更多的困難。我是 *Hatonn*。

(Long pause.)

(長暫停)

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and I greet you also in love and light. We have the privilege of coming among you so that, by experiencing various contacts, the one known as D may begin to have some subjective intimation of the reality of our presence. We are at this time attempting to seek ingress into the new instrument's web of electromagnetic energy. We are those which often teach new instruments within this group. It was thought by us that the one known as Hatonn, being closer to the vibration to the one known as D in resonance and harmonics, would be the better choice to initiate contact. However, we can see that the very compatibility of this contact mitigates against the instrument's demand—which it does not wish to make but is making in spite of itself—for proof.

我是 *Laitos*，我再一次在愛與廣眾向你們致意。我們擁有榮幸來到你們當中，這樣藉由體驗各種各樣的接觸，被知曉為 *D* 的實體就可以開始擁有某種對我們的在場的實相的某種主觀的暗示了。我們在此刻正在嘗試去尋求進入到新的器皿的電磁能量網路之中。我們是那些經常教導在這個團體中的新的器皿的實體。我們認為被，由於知曉為 *Hatonn* 的實體在共鳴與諧音的方面是更加接近被知曉為 *D* 的實體的振動，被知曉為 *Hatonn* 的實體會是啟動接觸的更好的選擇。然而，我們能夠看到這種接觸的相容性減少了器皿對證據的要求——它並不希望去產生證據，但是它不顧它自己的反對正在產生證據。

It may be obvious by now that there is no proof. We are sorry for the disappointment of those who wish proof, but we are heart and soul, as this instrument would say, of the belief that any sort of objective proof of our presence or the proof of our statements is an infringement upon the free will of those who at this time in your density are making their choice to create, as co-creators with the Father, or to destroy, as co-creators with the darker energy.

到現在為止可能很明顯的事情是，沒有證據。我們對於那些希望證據的實體的失望而抱歉，但是我們是這樣一種信念的心與魂，如這個器皿會說的一樣，這種信念即，對我們的在場的任何類型的客觀證據或者對我們的發言的證據都是對那些在此刻在你們的密度中正在做出它們的選擇的人的自由意識的一種侵犯，那個選擇即要麼作為天父的共同造物者去創造，要麼作為更為黑暗的能量的共同造物者去破壞。

We of Laitos like to encourage people to meditate. Indeed, ours has always

been considered by this instrument to be somewhat of a simple contact—Johnny-One-Note we have been called by this instrument. She is embarrassed that we see this, yet it is true. Five seconds or five minutes is enough time to move into contact with that Being which is the Source of all beings, and within which each being has its being.

我們 *Laitos* 想要鼓勵人們去冥想，確實，我們的接觸一直都被這個器皿認為是一個多少有些簡單的接觸——我們已經被這個器皿稱為死腦筋 (*Johnny-One-Note*) 了。她為我們看到這一點而感到害羞，而這是真實的。五秒鐘或者五分鐘就是去進入到與那種一切存有的源頭之所是的存有之間的接觸的足夠的時間了，在那個存有中，每一個存有都擁有它的存有。

Let us now transfer to the one known as D, that the new instrument may experience our energy and perhaps find those slight differences which do exist between contact and contact. We transfer now. I am Laitos.

讓我們現在轉移到被知曉為 *D* 的實體，這樣新的器皿就可以體驗到我們的能量，並也許會發現在接觸與接觸之間確實存在的那些細微的區別。我們現在轉移。我們是 *Laitos*。

(Pause)

(暫停)

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and am once again with this instrument.

我是 *Laitos*，我再一次與這個器皿在一起了。

We would suggest at this time a technique that has never been used with this group before, yet we feel that it is perhaps time—if we may use that term—to bring it out. We would ask that the circle come out of meditation, be seated upon the floor, and create, with or without thought, in as rapid a manner as one voice may come after another, a series of statements which imitate the channeled message. We ask the instruments to do this without thought, if possible; with thought, if necessary; but above all, with no pause between sentences except insofar as it is necessary to hear the previous sentence. We suggest that this be done for a period of approximately ten minutes, using two minutes and then resting, then another two minutes and then resting, and so forth. We suggest the use of one of your timers.

我們在此刻會建議一個之前從未被這個團體使用過的技巧，而我們感覺到也許現在就是將它提出來的時間了——如果我們可以使用那個詞語的話。我們請求圈子離開冥想，坐在地板上，帶著想法，或者不帶著想法，用和一個聲音接著一個聲音一樣快速的方式，創造出一系列的模仿傳訊的資訊的陳述。我們請器皿在，如果有可能的話，不帶著想法情況下，如果需要的話，帶著想法，這樣做，但是，最重要的是，在句子之間沒有停頓，除非需要聽到之前的句子。我們建議這個技巧在一段大概十分鐘的時間中被進行，進行兩分鐘，接著休息，接著另一次兩分鐘，接著休息，如此繼續。我們建議使用你們的一個計時器。

This instrument is questioning this process, for it is making up a channeling, which the instrument feels is taboo. However, in our opinion, the necessity with the one known as D is in overcoming the reluctance to speak. The force of this technique may be assessed after the ten minutes of practice have been completed.

這個器皿正在質疑這個過程，因為它是模仿一個傳訊，這個器皿感覺到這是禁忌。然而，在我們看來，對於被知曉為 *D* 的實體需要的事情是，超越對於發言的不情願。這個技巧的力量可以在練習的十分鐘已經被完成之後被評估。

My brothers, please do not think that we wish you to create your own channeling. Yet we have, with other groups, used this technique, and it has aided some who were armored against encroachment upon the inner planes. We may say to the one known as D that there is a strong guard upon the entrance to the world of the creation that lies within this instrument. The guard is there for a reason, yet the instrument wishes it to be removed for this one opportunity. Thusly, the work lies ahead. We wish each the luck and the enjoyment of this technique, and we thank you for having the desire to serve the infinite Creator. We, too, wish to serve.

我的兄弟們，請不要認為我們希望你們創造你們自己的傳訊。而我們已經與其他的團體使用過這個技巧，它已經幫助了一些在內在的層面上抵禦入侵的實體了。我們可以對被知曉為 *D* 的實體說，在存在於這個器皿內在之中的造物的世界的入口上有一個強有力的守衛。這個守衛在那裏是有一個原因的，而器皿希望它為了這個機會而被移開。因此，工作就在前方。我們祝願每一個人好運並喜歡這個技巧，我們為你們擁有去服務無限造物者的渴望而感謝你們。我們同樣希望去服務。

We shall speak with this group again. For now, however, we shall leave you.

We are those known to you as Laitos. We leave you in love and light.

我們將再一次對這個團體發言。然而，現在我們將離開你們。我們是你們知曉的 *Laitos*。我們在愛與光中離開你們。

August 12, 1987

1987-08-12 Laitos：挑戰的必要性

(Carla channeling)
(Carla 傳訊)

I am Laitos. I greet you in the love and the light of the infinite Creator, Whose kingdom interpenetrates the mundane world, Whose truth penetrates all illusion. We thank you for calling us to your group this evening. It is a great privilege to be with you and to experience in your in-breathing and out-breathing the unique experience of third density.

我是 *Laitos*。我在無限造物者的愛與光中向你們致意，造物者的國度與世俗的世界是相互貫穿的，造物者的真理瀰漫於所有的幻象。我們為你們今晚呼喚我們來到你們的團體而感謝你們。與你們在一起並在你們的吸入和呼出之中體驗第三密度的獨一無二的體驗，這是一種巨大的榮幸。

We would like to speak our greeting to the one known as D, if he would avail himself of our contact and refrain from analyzing, but simply speak the words which come into the mind. We would now transfer to the one known as D. I am Laitos.

我們想要表達我們對於被知曉為 *D* 的實體的致意，如果他願意讓他自己受益於我們的接觸，並避免分析，而單純地說出出現在頭腦中的詞語，我們會現在轉移到被知曉為 *D* 的實體。我是 *Laitos*。

(D channeling)
(*D* 傳訊)

I am Laitos. I greet you all in the in the name of the Creator ... (The rest of this channeling was not transcribed.)

我是 *Laitos*。我以造物者的名義對你們全體致意.....（這個傳訊的剩餘的部分沒有被記錄。）

(Carla channeling)
(*Carla* 傳訊)

I am Laitos. We are once again with this channel. (Inaudible). We are most pleased to have made such an auspicious beginning with the one known as D. We feel most (inaudible) for this new instrument, for this instrument has been (inaudible) in its persistency to be of service to others through the vocal channeling. We find this new instrument's mind to be rich in [experience complex] and with the questions, about which other constellations or concepts which have been gained with the reading and studying, a most rich mind out of which we may make new combinations of thoughts and ideas so that that same story may be told ever in new ways. We find the instrument known as D to be questioning the validity of its messages, due to its familiarity with the material which was channeled. We would not ask the inexperienced

channel to transmit (inaudible). But first we wish to make (inaudible). Then we wait while the experience is (inaudible). If the instrument analyzes its own material ... (The rest of this channeling was not transcribed.)

我是 *Laitos*。我們再一次與這個管道在一起了。(聽不見)。我們對於已經與被知曉為 *D* 的實體做出了這樣一次順利的開始是極其高興的。我們對於這個新的器皿感覺到極其(聽不見)，因為這個器皿通過它對於通過語音傳訊服務他人的堅持不懈已經(聽不見)。我們發現新的器皿的頭腦富含體驗的複合體，並帶有問題，關於已經藉由閱讀和學習而被收集起來的其他的星座與觀念的問題，以及一種極其豐富的頭腦，我們從這樣一個頭腦中可以產生出性的想法與觀念的混合物，這樣相同的故事就可以用新的方式被講述了。我們發現被知曉為 *D* 的器皿正在詢問它的資訊的確實性，由於它對於被傳訊的材料不熟悉。我們不願意請求沒有經驗的管道傳遞(聽不見)。但是我們首先希望建立(聽不見)。接下來，我們會在體驗是(聽不見)的時候等待。如果這個器皿分析它自己的材料.....(這個傳訊的剩餘的部分沒有被紀錄。)

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to answer queries which may be offered to us. We again hope that each will remember that our words are but our opinion. We share them freely and hope they will be some small service. Is there a query with which we may begin?

我是 *Laitos*，我通過這個器皿再一次在愛與光中向各位致意。我們在此刻很榮幸提供我們自己來嘗試去回答可能被提供給我們的問題。我們再一次希望每一個人都將會記住，我們的言語僅僅是我們的觀點。我們自由地分享它們，我們希望它們將會成為某種小小的服務。有一個我們可以用來開始的問題嗎？

D: I was speaking earlier about a couple of questions that I had, the first concerning the state in which I was last week and whether it was my own spontaneous drowsiness, the result of fatigue and sleepiness, or whether it was the result of some contact or influence from outside of my own mind and whether it was useful in the contact at that particular time or only to be avoided. Can you help me understand that?

D: 我在早些時候正在談到幾個我擁有的問題，第一個問題是關於我在過去的一周處於其中的狀態，是否它是我自己自發性的困倦，是疲倦與嗜睡的結果，或者它是某種接觸或者來自我自己的頭腦外部的影響，是否它在那個特定的時刻在接觸中是有幫助的，或者它僅僅是要被避免的。你們能夠幫助我理解那一點嗎？

I am Laitos, and the level of fatigue which you experienced at our previous working was not a product of the working itself, but of your normal round of activities. That was somewhat expanded and the body's response therefore was to approach the levels that you associated with the beginning of the sleep process. We might suggest that the most efficacious of level of consciousness for this particular kind of transmission of thought concept is that in which the mind is alert and the body as relaxed as is comfortably

possible. The mind needs a kind of flexible perception that is at once sharp or acute and yet pliable, so that the one serving as instrument might become aware of thoughts and while speaking these thoughts be able to allow further thought [to] enter the mind complex.

我是 *Laitos*，你在我們之前的工作上體驗過的疲倦的程度不是工作其自身的一個產物，而是你自己的日常活動的一個產物。那多少是有些拓展性的，身體的回應因此是去接近你與睡眠過程的開始聯繫在一起的那個層次。我們可以建議，對於種特定類型的想法的觀念的傳遞最有成效的意識的層次，是這樣一個層次，在其中心智是警覺的，身體是盡可能舒適地放鬆的。心智需要一種類型的靈活的知覺，這種知覺同時是銳利的或者是敏銳的，而又是可塑的，這樣一個作為器皿服務的實體就可以察覺到想法，同時會說出這些想法就會允許更多的想法進入到心智複合體了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: No, thank you, not on that. I'm left wondering somewhat by this channeling a few minutes ago [about] a number of questions, and yet I know it can be over-analyzed, and feel that perhaps its better not to beat it to death. But any further comments that you would volunteer, though I know that's not your usual approach, I'd appreciate.

D：沒有了，謝謝你們，在那個問題上沒有了。我因為這個傳訊在幾分鐘之前多少感覺到想要知道一些問題，而我知道它能夠成為過度分析性的，我感覺不要追究根底會是很好的。但是，對於你們會自願給予的任何進一步的評論，我都是感激的，儘管我知道那不是你們通常的手段。

I am *Laitos*, and as we mentioned previously, we are most happy with the progress which you have shown this evening. It is what we would call a major breakthrough in your particular experience as a new instrument. The beginning of the contact is that which is oftentimes the greatest hurdle for any instrument, for it is the first thought of the new instrument that it is making up the progress and manufacturing the speaking that occurs. We encourage each new instrument to simply allow the process to begin, to partake as one who does not give over-concern to the process while it is ongoing, and only afterward seek to understand the mechanics, shall we say.

我是 *Laitos*，如我們之前提到的一樣，我們對於你在今晚已經表現出的進展是極其高興的。它是我們在你作為一個新的器皿的特定的體驗中稱之為一次主要的突破的進展。接觸的考試對於任何器皿時常都是最大的障礙，因為恰恰就是器皿的第一個想法構成了進展並製造出了發生的言語。我們鼓勵每一個新的器皿單純地允許那個過程的開始，並作為這樣一個實體參與，這個實體並不會在過程進行中的時候對過程過度擔憂，而僅僅在之後尋求去理解那個，容我們說，機制。

Thus, in the experience of this evening your channeling was of a degree which we find quite acceptable in the ratio of our contact and the utilization of concepts familiar to your own experience. We make the simple suggestion to continue with this process and keep those thoughts which you become aware

of as the contact is transferred to your instrument. Each session we shall attempt to seek either in a lengthier fashion or in a fashion which is qualitatively different in some manner or use a combination of these techniques by which the new instrument may be exercised and confidence gained.

因此，在今晚的體驗中，你的傳訊是具有這樣一個等級的，我們發現它在我們的接觸以及對那些對於你自己的體驗是熟悉的觀念的利用的比例上是相當可以接受的。我們會做出簡單的建議，繼續這個過程並保持那些你在接觸正在被傳遞給你的器皿的時候你察覺到的想法。每一次集會上我們都將嘗試去要麼用一種更長的方式，要麼用一種在特性上以某種方式是不一樣的方式來尋求，或者使用這些技巧的一個混合物，藉由這些技巧，新的器皿就可以被訓練，信任就可以被取得了。

May we speak further my brother?

我的兄弟，我們可以進一步發言嗎？

D: At a certain point I felt a (inaudible) that seemed to draw back to cut myself off and feel the need for feedback at that point. I guess I felt like I was wandering down a path and I wasn't sure I was wandering by myself, but I seemed to reach a point where I was unwilling to go further. Was I perceiving only my own concern, or was it my interpretation of your own completion of the message?

D：在一定的位置上，我感覺到一種（聽不見），它看起來似乎往回拉以讓我自己斷開，我在那個位置感覺到對回饋的需要。我猜想我感覺就好像我正在獨自一人漫遊一樣，但是我看起來似乎抵達了一個位置，在那裏我並不樂意於進一步前進。我是正在僅僅感覺我自己的擔憂，還是它是我對你們自己的資訊的完成的解釋呢？

I am Laitos, and we found within the channeled experience that there was a momentary digression which was, however, accompanied by our contact, and the digression, which is a normal portion of the training of a new instrument, was then utilized by us for the continued energizing of the channel contact. Your perception, therefore, was partially correct, but we may assure you that such digressions are to be utilized by both the instrument and the contact as the new instrument gains in confidence. Therefore, we suggest the putting away of the worry and the simple continuing of the contact and the challenging process.

我是 *Laitos*，我在傳訊的體驗中發現，有一種暫時性的離題，無論如何，離題都是與我們的接觸相伴隨的，它是對一個新的器皿的訓練的一個通常的部分，這種離題接下來就會被我們用作對管道的接觸的持續性的充能了。你的知覺，因此，是部分正確的，但是我們可以向您保證，在新的器皿在信任上增長的時候，這樣的離題是同時被器皿以及接觸所利用的。因此，我們建議，將擔憂放在一邊，單純繼續接觸以及傳訊的過程。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: No, thank you.

D：不用了，謝謝你們。

(The sound of many sirens is heard.)

(很多的報警聲被聽到。)

Carla: I'd like to ask a question—and it's not "What's on fire?" I gave R about an hour and a half of advice today. Would have given her more, except the tape ran out ... *Carla*：我想要問一個問題——它不是“什麼著火了？”我今天給予了 *R* 一個半小時的建議。如果不是磁帶用完了，我本來要給予她更多的建議.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: ... and there was something that I was, after I gave the advice, questioning my own tact and good sense in giving it. R's channel gives her very jargonish language— "The unfoldment of the evolvement of the beautifulment of humanment"—you know, that kind of thing, with some "indeeds" in there. And I feel that she's heard this kind of fakey language from channels that are famous right now, like Mafu, that used the device. Also, she uses the device of the second person singular intimate, "thee, thou and thine," although almost never getting it right. So I suggested to her that she learn the declension of thee and thou and thy and thine and how to use them, and give some thought to asking her contact to use "unfolding" instead of "unfoldment" when, for words like that which are just made-up words, that are not true words in the sense of being in the dictionary. I even saw "initiationment" at one point, really jargon.

Carla：.....在我給與了建議之後，我在某種程度上質疑在給予建議的方面我自己的得體與好意。*R* 的傳訊給與了她非常難懂的語言——“人類的美麗的發展的展現”——你們知道，那種類型的事情，並帶有某種“行動”。我感覺到她已經從現在是著名的管道聽到過這種類型的假冒的語言，就好像使用標記的 *Mafu* 一樣。她同樣也使用了直接的第三人稱單數的標記，“*thee, thou*與*thine*”，儘管幾乎從未將它搞清楚。因此，我對她建議，學會 *thee*、*thou*、*thy* 以及 *thine* 的詞形變化，以及如何使用它們，並給予了某種想法，要求她的接觸使用“*unfolding*”而不是“*unfoldment*”，在類似那樣的片語或詞語的時候，那個詞語並不是在字典中存在的意義上市真實的詞語。我甚至在一個位置看到了“*initiationment*”，真的是難懂的話。

After I wrapped the tape up, I suddenly realized that what I might be doing was interfering with her ability to channel at all, by interfering with the language. She has a strong contact; she's a natural medium; she's got a good channel, but I don't want to give her a stumbling block. What I did was I advised her to ask her contact to clean up the language. Is that good advice, or should I write and retract it?

在我繞磁帶的時候，我突然間意識到，我可能在做的事情是在藉由干預干預她傳訊的能力。她擁有一種強有力的接觸，她是一個天生的媒介，她得到了一個良好的管道，但是我不想要給予她一塊絆腳石。我做的事情是，我建議她請求她的接觸對語言進行清理。那是一個好的建議嗎，還是我應該寫信並收回它？

I am Laitos, and, my sister, that we find that in this query we must be aware of the line across which is an infringement of your own free will if we should step too far in our response. The attempt to be of service empowered by the desire to serve is that which is of the moment the finest offering which one can make. When this attempt is made and given with a full and whole heart, then one has done the best that one can do. This is to be applauded in any entity and any effort. We know that your doubts are also grounded in the desire to be of the most service possible. However, we do not wish to guide your thoughts or actions to the point of making the decision for you as to the full nature of your response to the one known as R. Therefore, we may only suggest that the response which finds the blend of the honesty and truthfulness of wisdom with the nurturing of compassion be that which forms the parameters of your final response to this entity.

我是 *Laitos*，我的姐妹，我們發現在這個問題中，我們必須注意，如果我們在我們的回應中走得過遠的話，我們不要跨越那條對你自己的自由意識是一種侵犯的邊界。進行被服務的渴望所賦能的服務的嘗試，就是就是在那一刻一個人能夠進行的最好的給予之所是的事物了。當這個嘗試被做出並帶著一顆完全且完整的心被給予的時候，接下來，一個人就已經做了它能夠做的最佳的事情了。這在任何實體以及任何努力中都是要被讚揚的。我們知道你的疑慮同樣是紮根於進行有可能最大的服務的渴望之中的。然而，我們並不我希望，在關於你對於被知曉為 *R* 的實體的回應的完全的特性的方面，指引你的想法或者行動到為你做出決定的位置。因此，我們可以僅僅建議，如果回應找到了對智慧的真誠與信任與同情心的滋養的混合，那個混合物就是形成了你對於這個實體最後的回應的參數的事物了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Let me ask the question in a different way. I feel you can give me information of which I would like to know, regardless of what I do about R. When you are working with an instrument such as I, or D or Jim, if I requested the "thee" and "thou" in the transmission, would you then offer such? Or would you find it difficult to have any limits put on your transmission?

Carla：讓我用一種不同的方式問問題。我感覺到你們能夠給予我我想知道的資訊，不考慮我關於 *R* 做的事情。當你們正在與諸如我或者 *D* 或者 *Jim* 之類的一個器皿一同工作的時候，如果我在傳訊中請求了 "thee" 和 "thou"，你們接下來會提供這樣的詞語嗎？或者，你們會發現要對你們的傳訊施加任何的限制都是困難的。

I am Laitos. It is the duty of any instrument, new or experienced, to hone itself in those basic tools which aid in the functioning of the instrument such as the

ability to utilize the language which is unfamiliar to the instrument. It is well for an instrument to prepare itself for a means of communication which will allow that communication to proceed in the most understandable and efficient manner. Thus, if it would be the desire of an instrument to effect a certain type of phraseology, it would be necessary, then, for that instrument to not only request that such be utilized by its contact, but that it familiarize itself with the correct usage.

我 *Laitos*。在諸如使用器皿不熟悉的語言的能力之類的那些會有助於器皿的正常運轉的基本工具上打磨其自身，這是任何器皿的責任，無論是新的器皿還是有經驗的器皿。一個器皿讓它自己為一種交流的途徑做好準備，這種途徑將會允許交流用最為可以理解的且有效的方式進行，這對於一個器皿是很好。因此，如果去影響一定類型的表達方式是一個器皿的渴望的話，接下來，器皿就有必要不僅僅要求這樣的表達方式被它的接觸使用，它同樣也讓自己屬於正確的用法。

The requests of this nature by instruments are few and are frequently acceptable to the contact as long as the requests are not of a nature which tends to focus more upon the contact or the instrument rather than the message.

器皿請求這種特性，這是少見的，只要要求不是具有一種傾向於更多地聚焦在接觸或者器皿之上，而毋寧是聚焦在資訊之上的特性，這種要求頻繁地對於接觸都是可以接受的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you, *Laitos*, that was very good. I feel that I know more now, and I really appreciate that.

Carla：不用了，感謝你們，*Laitos*，那是非常好的。我感覺我現在知道更多了，我真的感激那個回答。

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

我是 *Laitos*，我們感謝你，我的姐妹。有另一個問題嗎？

D: I wonder if you would feel that there is any specific homework task that I could work on between now and the next time that I am here with you that would be helpful to firming the contact or trying to facilitate the channeling?

D：我想要知道，你們是否感覺到現在和下一次我在這裏與你們在一起之間有任何我能夠在其上工作的特定的家庭作業是會有助於讓接觸變得穩固或者嘗試去促進傳訊的。

In addition to the regularized periods of meditation, the exercise which was given at our last working is that which we feel might yet be of assistance in maintaining the growing flexibility of your newly developing instrument.

除了有規律的冥想之外，在我們上一次工作上被給予的練習，就是我們感覺在保持你新發展的器皿的不斷發展的靈活性的方面可能有幫助的事物了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: (Inaudible).

D: (聽不見)。

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

我是 *Laitos*，我們再一次感謝你。有另一個問題嗎？

Carla: I'd like to ask a question about challenging. It seems to me when one challenges, when a request is made that the entity be of God, that is not sufficient to challenge a negative entity, since negative and positive entities are equally of God. It seems to me that there would have to be a specific or service-to-others orientation stated in the challenging statement. Is this accurate?

Carla：我想要問一個關於傳訊的問題。在我看來似乎當一個人進行挑戰的時候，當一個請求是使得那個實體是屬於神的，那不是對一個負面性的實體的充分的挑戰，因為負面性和正面性的實體同等地都是屬於神的。在我看來似乎，必須要有一種具體的或者服務他人的導向在挑戰的陳述中被說出。這是正確的嗎？

I am Laitos, and this is correct, my sister. May we speak further?

我是 *Laitos*，這是正確的，我的姐妹。我們可以進一步發言嗎？

Carla: (Inaudible).

Carla：(聽不見)。

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

我是 *Laitos*，再一次，我們感謝你，我的姐妹。有另一個問題嗎？

D: I'm somewhat puzzled by that idea of challenging, and I've gotten some explanation of it from Carla, but I feel—my intuition tells me that one's own alignment is generally sufficient, that one intuitively or unconsciously accepts or rejects the incoming energy. Maybe that's easy for me to say because I've never experienced, to my knowledge, a negative entity's attempted contact. But I just seem to feel no interest in that aspect of the challenging. Can you make any comments about that attitude and whether it's erroneous or dangerous?

D：我對於挑戰的觀點多少有點困惑，我已經從 *Carla* 得到了一些對於它的解釋了，但是我感覺到——我的直覺告訴我，一個人自己的校準一般而言是足夠的，即一個人會直覺地活著無意識地接受或者拒絕傳入的能量。也許那對於我是說起來很容易的，因為我從未體驗過，就我所知，一個負面性的實體的被嘗試的接觸。但是我僅僅看起來似乎對挑戰的那個面向不感興趣。你們能夠對於那個態度做出任何評論嗎，是否它是錯誤的或者危險的呢？

I am Laitos. For most who engage in the phenomena, as you may call it, of the vocal channeling, the experience is one which is of a shallow nature and can be expected to play its course, shall we say, after a certain amount of the

experience has been shared, and there is little of the development of the metaphysical power, shall we say, that would as a beacon attract the attention of entities of a negative polarization who would then desire to gain the use of that power for themselves, or barring that, to put that beacon of light out. Thus, for most entities the channeling process is not one which provides the avenue for the beaming or expressing of great metaphysical power.

我是 *Laitos*。對於大多數參與到，如你們對它的稱呼一樣，語音傳訊的現象的人，這個體驗是一個具有一種淺的特性，並能夠被期待會在一定數量的體驗已經被分享之後，可以說是，開始進行的體驗，只會有少量的，容我們說，形而上學的力量發展，這種形而上學的力量就如同一座燈塔一樣會吸引具有一種負面極性的實體的注意，這些實體接著就會渴望為它們自己取得對那種力量的使用了，或者阻擾那種力量，以熄滅那個光的燈塔。因此，對於大多數的實體，傳訊的過程不是一個會提供途徑來發射或者表達巨大的形而上學的力量過程。

However, for any entity who is desirous in the extreme to be of service to others by means of serving as a vocal instrument and who wishes to serve as such in as pure a manner as possible, it is most centrally necessary to proceed with a certain degree of caution, for this avenue of service is one which offers the potential of gaining metaphysical power and using this power for the service to others. Therefore, it is necessary for each instrument to master the ability to tune its inner desire in such a fashion that it places this desire at the highest point within its being that it can stably maintain, and thereby open a pathway which will serve as the connecting channel to entities of an unseen nature which the instrument hopes will, in conjunction with the instrument, transmit concepts which may be formulated into those principles which aid in the evolutionary process, thereby enabling the power to affect changes in consciousness for those who utilize these principles in a persistent and conscious fashion.

然而，對於任何極其渴望藉由作為一個語音管道來服務而服務他人的實體，對於任何希望用這樣一種盡可能純淨的方式來服務的實體，去帶著一定的小心來前進，這是中心性地必不可少的，因為這條服務的途徑是一條會提供取得形而上學的力量潛能，並將這種力量用於服務他人的途徑。因此，對於每一個器皿，去掌握用這樣一種能力，它能夠將它的渴望置於它的存有的最高的位置，以便於它可以穩定地保持，並由此打開一條通道的方式來調音它內在的渴望，這是必不可少的，這條通道將會起到將管道連接到具有一種無形的特性的實體的身上的作用，器皿希望那些實體將會，通過與器皿之間的連接，傳遞觀念，這些觀念可能被系統化地表達為原則，對於那些會用一種堅持不懈且有意識的方式使用這些原則的實體，這些原則在演化的過程中會有幫助並由此賦予力量在意識中引起改變的。

The challenging of unseen spirits is quite necessary, for as populated as your illusion is, we may assure you that those illusions beyond your own are at least as equally populated, and there are many who stand ready to speak through instruments, and instruments need a means by which to be assured that the entity speaking through them is one of the highest positive polarity possible in order to gain information that is as sound and useable as possible, or else the

value of the information is small.

對無形的實體的挑戰是相當必不可少的，因為如同你們的幻象是有人居住的一樣，我們可以向你們保證，在你們自己的幻象之外的那些幻象，至少是同等地有人居住的，會有很多等待著通過器皿說話的實體，器皿需要一種藉由其確信通過它們發言的實體是具有有可能最高的正面極性的實體的途徑，以便於取得盡可能有道理且有用處的資訊，否則資訊的價值就是微小的了。

Thus, it is our recommendation that each instrument determine for itself its own desire to serve as an instrument, and if its determination is that it wishes to do so in as pure a fashion as it might, then it shall gather about itself those qualities which it feels are its essence and utilize these qualities in a fashion that may be formed into that which is called the challenge of the spirit, so that the contact which is made may know who you are and what your desire is in a clear fashion, for this is your first communication with it.

因此，我們的建議是，每一個器皿都為它自己決定它自己作為一個器皿去服務的渴望，如果它的決心是，它希望用它能做的一種純淨的方式這樣做，接下來，它將會在它自己周圍收集那些它感覺是它的實質的特性，並會用這樣一種方式來利用這些特性，這種方式可以被形成被稱之為對靈體的挑戰的事物，這樣被建立的接觸就可以用一種清晰的方式知曉，你是誰，你的渴望是什麼，因為這就是你與它之間的首先的溝通交流。

It, as all contacts, has this clear knowledge of itself and speaks as an entity full of that essence of itself. Thus, the instrument must needs determine the highest and best contact that it might sustain in a stable fashion by means of this technique of the challenge of the spirit.

如同所有的接觸一樣，它會擁有這種對它自己的清晰的知曉，並作為一個充滿它自己的那種實質的實體發言。因此，器皿一定需要確定它可以用一種穩定的方式，藉由這種挑戰靈體的技巧支持的最高和最佳的接觸。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: When you said, "gather about yourself the qualities," by that you mean hold in mind such things as service to principles of love and to keep those—well, I don't know how to ask the question, but your words put a picture in my mind which I guess for the moment I will trust this as good, and perhaps if there is a question it will come later. Thank you very much, that was very helpful.

D：當你們說，“在你周圍收集這些特性”的時候，你們那樣說的意思是在頭腦中抱有諸如服務愛的原則之類的事情並將保持那些——好的，我並不知道如何問問題，但是你們的言語在我的頭腦中展現了一副圖像，我暫時猜測我將會信任這是有利的，也許會有一個問題將會晚點出現。非常感謝你們，那是有幫助的。

I am Laitos, and again we thank you, my brother. As this instrument is experiencing some degree of discomfort, we will suggest the ending of this session at this time.

我是 Laitos，我們再一次感謝你，我的兄弟。當這個器皿正在體驗某種程度的不

舒服的時候，我們將會建議在此刻這個集會結束。

Carla and D: Thank you.

Carla 和 *D*：謝謝你們。

And we thank each for allowing our presence and for allowing us to work with each. We appreciate the opportunity to offer our service, humble though it is. We feel a great joy at each gathering of this group. We are known to you as those of Laitos, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們感謝各位允許我們出席並允許我們與每一個人一同工作。我們感激提供我們服務的機會，儘管它是卑微的。我們對每一次這個團體的聚集都感覺到一種巨大的喜悅。我們是你們知曉的 *Laitos*，我們在太一無限造物者的愛與光中離開你們。

Adonai，我的朋友們。*Adonai*。

August 16, 1987

1987-08-16 存在與行動

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet each of you in love and in light, in the love and the light of our infinite Creator. It gives us great pleasure to have been called to your meeting, and we rejoice to be with you to experience these quiet moments of meditation and companionship and to experience through this instrument's senses the peaceful drowsy sounds of a summer evening. This instrument has requested that we speak loudly and we shall attempt to do so without removing this instrument's vocal cords completely from service. We are also happy at what this instrument terms potluck, for this indeed gives us the occasion to speak of those things which have not been asked, yet which may perhaps be on the mind.

我是 Q'uo。我在愛與光中，在我們的無限造物者的愛與光中光，向你們各位致意。已經被呼喊到你們的集會，這給予了我們巨大的快樂，我們為與你們在一起體驗這些安靜的冥想與陪伴的時刻並通過這個器皿的感知體驗一個夏日的晚上的平靜的令人昏昏欲睡的聲音而感到高興。這個器皿已經請求我們大聲發言，我們將嘗試去在不讓這個器皿的聲帶完全無法工作的情況下這樣做。我們同樣對於這個器皿稱之為百樂餐的事物感到高興，因為這確實給與了我們機會去談及那些尚未被詢問過，而也許就在頭腦中的事情。

We would speak with you about being and doing, two verbs that seem simple and yet are not. We, as you, are students of that great mystery which hides the face of the Creator from all of us. We, as you, seek more and more to know and to be with the Source of all that there is, the Love which created all that there is, the Light which sustains all that there is. We find great love and harmony in being and great love and harmony in doing, and yet the tension between those two poles of behavior and consciousness is felt by many seekers, and, indeed, can be a stumbling block, for one desires, in doing spiritual work as in any other work, to be occupied, to have accomplished something, to have gotten somewhere. Yet is consciousness ever and always at the base a being, not an activity.

我們會與你們談談存在與行動，這是兩個看似簡單實則不然的動詞。我們，和你們一樣，是那個偉大的神秘的學生，這個神秘將造物者的面孔從我們全體隱藏起來了。我們，和你們一樣，尋求越來越多地知曉一切萬有的源頭，那個創造了一切萬有的愛，那支持一切萬有的光，並與之同在。我們在存在中找到了巨大的愛與和諧，在行動中找到了巨大的愛與和諧，而在行為舉止和意志的這兩個極點之間的張力是被許多的尋求者感覺到的，這種張力確實能夠成為一塊絆腳石，因為如同在任何其他的工作中一樣，在進行靈性的工作中，一個人會渴望被佔據，渴望已經完成了某種事情，渴望已經抵達了某個位置。而意識一直都是處於一種存有的底部，而不是一個活動。

As each of you came to the circle this evening that portion of yourself which is

underlay but probably did not totally influence that which was being done by each, for the cares and concerns of each day are many and it seems that the less important a detail is the more time it takes to accomplish it, so that as you sat down perhaps your thoughts were scattered, pleasantly or not, but scattered, and the consciousness lay as your foundation, largely unnoticed in the flurry of activity. Then each began to merge more and more into a harmony of seeking, into a consciousness that was felt by the self and shared about the circle. This group consciousness is powerful and acts just as a search light shining in metaphysical energy which, with many other groups such as your own, forms a pattern of light sources upon your planet at this time.

當你們每一個人今晚來到這個圈子的時候，你自己的那個意識的部分是在底下且很有可能不會完全影響正在被每一個人做的事情的，因為每一天的關注與憂慮是為數眾多的，看起來似乎一個具體細節越是不重要，要完成它就要花費越多的時間，因此，當你們坐下來的時候，也許你們的想法是散亂的，不管是不是快樂的，但卻是散亂的，意識會如同你們的基礎一樣設置好，它在活動的匆忙中大部分是不會被注意到的。每一個人接著都開始越來越多地融入到一種尋求的協調，一種被自我感覺到並在圈子周圍被分享的意識之中。這種團體意識是強有力的，並就好像一種在形而上學的能量中閃耀尋求的光一樣地活動，藉由諸如你們自己的團體之類的很多其他的團體，這種形而上學的能量在此刻在你們的星球上形成了一個具有光的源頭的圖案了。

Now, this energy is the energy of beingness. It is your own and no one else's. Each consciousness source in the creation is unique. Thus, it is valid always for the seeker to be attempting through all that which it does to more and more carefully choose the path of seeking, choose the way of service, and choose the source of experience so that at the end of all experience there shall be a consciousness which is more and more full of love, more and more able to channel that great original Thought which created all, that Logos which is love.

現在，這個能量就是存在性的能量。它是你自己的存在性而不是任何其他人的存在性。在造物中每一個意識的源頭都是獨一無二的。因此，尋求者通過所有它做的事情嘗試去越來越仔細地選擇尋求的途徑，選擇服務的途徑，選擇體驗的源頭，這對於尋求者一直都是站得住腳的，這樣在所有的體驗的結束的時候，就將會有一種意識，它越來越多地充滿了愛，越來越能夠去傳訊那創造了萬物的那個偉大的原初的想法，愛之所是的理則。

We do not wish to speak too long to this group, for this instrument has mentally told us that an hour and a half is definitely too long. Therefore, we will content ourselves with offering a thought upon doing and a thought upon being.

我們並不希望對這個團體發言過長的時間，因為這個器皿已經在頭腦中告訴我們，一個半小時肯定是太長了。因此，我們將藉由提供一個關於行動的想法以及一個關於存在的想法來來讓我們自己滿足。

My children, you live within an illusion. Your physicists will tell you this. All that

looks solid is not; all that looks still is moving. Your senses participate in an illusion, thus all your doing is exercise within an illusion. This system of illusion was created in order that you may play and work and do all manner of activity until you have decided upon a certain choice, that choice very simply being service to others or service to self. The nature of the illusion is imperfection, thus each thing that is done within the illusion participates in imperfection. Good deeds don't turn out right; relationships go awry; a word quickly said is long regretted. There are an infinite number of ways to make mistakes in behavior according to your own opinion of yourself.

我的孩子們，你們活在一個幻象中。你們的物理學家告訴你們這一點。所有看起來堅固的事物都不是堅固的，所有看起來是靜止的事物都在運動。你們的感知參與到一個幻象中，因此所有你們的行動都是在一個幻象中的訓練。這個幻象的系統是被創造出來以便於你們可以玩耍、工作並進行所有類型的活動，一直到你們已經對一定的選擇做出了決定，那個選擇非常簡單地就是服務他人還是服務自我。幻象的特性就是不完美的，因此，每一個在幻象中被做的事情都會帶有缺陷。好的行為並不會證明是對的，關係會出錯，一個快速被說出的話是被長久地悔恨的。根據你自己對你自己的觀點，會有在行為舉止中犯錯誤的無限數量的方式。

We ask you to avoid the emotion of discouragement. Perhaps the best way to avoid that is to give encouragement to others. Thus, we suggest that you love each other and serve each other. It is an antidote for the blues, for it balances that which within you felt unbalanced. It is only our opinion, but we believe that good intentions, a true desire to do well, is far more important than how things actually come out in the illusion. So be of good cheer. We do not ask you to be silly and funny in the face of tragedy, but try to keep the light touch, for when one embarks upon the path of spiritual seeking and attempts to accelerate the pace of one's seeking, experiences can become intense and discouragement is easy to come by. 我們請你們避免這些沮喪的情緒。也許去避免那種情緒的最佳的方式就是對其他人給予鼓勵。因此，我們建議你們彼此相愛並彼此服務。它對憂鬱的一劑解藥，因為它平衡了在內在之中你感覺不平衡的事物。它僅僅是你的觀點，但是我們相信，好的意圖，一種去好好做的真實的渴望，是比事情實際上在幻象中是如何產生出來的要遠遠更加重要的。因此，成為興高采烈的。我們不是要求你們在面對不幸的時候成為愚蠢而滑稽的，而是嘗試去保持輕觸，因為當一個人踏上靈性尋求的道路並嘗試去加速一個人的尋求的步伐的時候，體驗能夠成為強烈的，沮喪很容易會出現。

Now a word about being. There is a place within the mind and within the heart of each of you which the holy work called the Bible describes as the inner room, that place where you are at last alone with the self and with the Creator. Here in this meeting between yourself and the Creator lies the ground and essence of your being. Here, indeed, lies the entire universe, for each of you is a seed of the divine spark which some call Christ Consciousness. And that portion within you in the innermost space of your heart and mind is a hologram of all that there is, so that you contain universes and all that you see dwells within you also. At that level you never learn but only remember

what you already knew and recognize it once again. 現在是一個關於存在的話。在你們每一個人的心智與心中都有一個場所，它被成為神經的神聖著作描述為內在的房間，在那個場所中你們終於與自我，與造物者在一起了。在這裏，在這個你自己和造物者之間的聚會中存在有你的存有的基礎與實質。在這裏，確實存在有整個宇宙，因為你們每一個人確實都是一些人稱為基督意識的神聖的火花的一粒種子。在你自己內在之中，在你的心和心智的最內部的場所中的那個部分，就是一切萬有的一個全象圖。因此，你包含有宇宙，所有你看到的事物都同樣居住在你內在之中。在那個層次上，你從未學習而僅僅只是回憶起你已經知道的事物，並再一次認出了它。

We encourage and recommend the daily practice of meditation, the tabernacling in the inner room of the silent consciousness, for that consciousness touched into often enough may more and more begin to shine through that which you do that you may become radiant, a more and more pure channel for the love of the infinite Creator. If you find it difficult to find time to do this each day, we still suggest it would be worth the effort to create a short time for touching into this consciousness. Indeed, it may be done momentarily when the clock strikes or the siren sounds at noon. Remember who you are and what you seek, and open the door to that inner room and just for a moment close it behind you and say to that great mystery which lies in darkness all round the heart, "Here am I." 我們鼓勵並推薦每日的冥想練習，在那個靜默的意識的內在的房間中處於至聖所之中，因為如果那個意識被足夠經常地觸及，它就可能越來越多地開始通過你做的事情閃耀，這樣你就可以成為發光的，成為一個無限造物者的一個越來越純淨的管道。如果你們發現很難找到時間每天進行這種冥想，我們仍舊建議，去創造出一小段時間觸碰這種意識，這是有價值的努力。確實，它可以在鐘報時或者中午警鐘響起的時候在一瞬間被進行。回憶起你是誰和你尋求什麼，向著那個內在的房間打開門，僅僅用一會兒的時間，將它在你身後關上，並對那存在與心周圍的黑暗中的偉大的神秘說，"我來了。"

The teachings of the spirit dwell in mystery and their riches are hidden in the darkness of the metaphysical universe. Yet, paradoxically, the illumination which is found in these searchings is very bright indeed. We greet you each upon the path. We are all companions. We thank you for your company and for all that you teach us, and hope that our humble thoughts may prove useful in some way to you. Please know that if any thought is not acceptable, we urge you to discard it at once, for we are those perhaps a bit further down the path than you. We have more experience, yet that has only taught us how much more there is to learn of the infinite Creator. We are companions in a great mystery, my children. May your seeking give you joy and may your path be full of light.

靈性的教導存在神秘之中，它們的財富是被隱藏在形而上學的宇宙的黑暗之中的。而悖論性的是，在這些尋求中被發現的啟發確實是非常明亮的。我們你們每一個走在道路上的實體致意。我們全都是夥伴。我們為你們的陪伴，為所有你們教導我們的事物而感謝你們，我們希望我們謙遜的想法可能證明用某種方式對於你們是有用處的。請知曉，如果任何的想法是無法接受的，我們鼓勵你們立刻拋

棄它，因為我們是那些也許比你們在道路上走得遠一點的實體。我們擁有更多的體驗，而那僅僅教導我們對於無限造物者有遠遠更多的要去學習的事物。我們是在一個偉大的神秘中的夥伴，我的孩子們。祝願你們的尋求給予你們喜悅，祝願你們的道路充滿光。

We would like to transfer this contact to the one known as Jim at this time. We are those of Q"uo.

我們現在將這個接觸轉移到被知曉為 *Jim* 的實體。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. It is our privilege at this time to open this gathering to any queries which might be yet upon the mind. Again, that which we offer is but our opinion. We share it with a whole heart but with no desire to direct your steps in any way that you would not choose. Is there a query with which we might begin?

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。我們在此刻很榮幸向著可能仍舊在頭腦中的任何的問題開放這次集會。再次，我們提供的事物是我們的觀點。我們帶著一顆完整的心分享它，但是我們並不渴望指引你們的腳步到任何你們不會選擇的道路上。有一個我們可以用來開始的問題嗎？

H: Yes, I have one. Would it be appropriate or would it be selfish to ask what the signs might be on changes to come on this new earth that we're in now?

Is that a selfish question? H: 是的，我有一個問題。去詢問在我們現在處於其中的這個新的地球上即將發生的改變的標識可能是什麼，這會是適當的嗎，還是它是自私的呢？那是一個自私的問題嗎？

I am Q"uo, and am aware of your query, my brother, and we find it is one which is much upon the minds of those who look into what you would call your future and the changing of the age, as it has been called. We find that though this curiosity is most common, that however the signs which many describe that are to usher in, shall we say, this new age and experience are often given in a manner which generates much of fear and confusion among your peoples, for many see as signs those things that are catastrophic upon your illusion at this time. And here we speak of the geophysical changes, and those of powers and principalities that shall [rise] and fall and have their day. And yet we would say to you that though much of this may indeed be true, the signs that should alert each seeker to the change in experience are those which are borne within the geography of one"s interior mind and being.

我是 Q"uo，我理解了你的問題，我的兄弟，我們發現，對於那些注視著你們所稱的你們的未來以及時代的改變，如同它已經被稱呼的一樣，的實體們，這是一個沉重地壓在這些實體的頭腦中的問題。我們發現儘管這種好奇心是極其平常的，然而，很多人描述的標誌，都是在，容我們說，預告這個新時代，體驗經常是用一種會在你們的人群中產生出大量的恐懼和混淆的方式被給予的，因為很多

人視為標誌的事物是那些在此刻在愛你們的幻象上的災難性的事情。我們在這裏談及了地理上的改變，以及那些起起落落並會擁有它們的好日子的具有權利與統治地位的實體。而我們會對你們說，儘管很多的這種標誌都可能確實是真實的，那些將會警醒每一個尋求者在體驗中的改變的標誌，是那些在一個人內在的心智與存有的地形之中被產生出的標誌。

It cannot be said with certainty that such and such exterior events will occur at a certain time within your illusion, and yet each seeker shall in its own time experience the shifting of perceptions and desires that shall signal to it that there is a transformation within that beckons most assuredly and which will offer to each a wider point from which to view the self and the illusion and the journey through the illusion.

這樣或者那樣的外部事件將會在你們的幻象中在一定的時間發生，這是無法帶著確定性被講述的，而每一個尋求者都將在它自己的合適的時刻體驗到知覺和渴望的轉變，這種轉變將對它預示著會有一種內在的轉換是極其確切地在呼喚的，這種轉換將會提供給每一個尋求者一個更大的視角來由其觀察自我、幻象以及穿越幻象的旅程。

Thus, we would say to you, my brother, that when you look outside the self and see the environment and populations of your planetary sphere changing in many various ways, that you utilize these illusory changes within your illusion as those guideposts which shall alert your inner self to that which awaits the inward eye and the renewed desire to be of service to those about you.

因此，我們會對你們說，我的兄弟，當你們查看自我的外部並看到你們的星球的環境和人群正在用很多各種各樣的方式改變的時候，你們可以將這些在你們的幻象中的虛幻的改變用作那些路標，它們將會提醒你內在的自我那等待著內在的眼睛以及更新的對你周圍的人進行服務的渴望的事物。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

H: No, that's enough. Thank you.

H：沒有了，那是足夠的。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have one. How would you thus suggest that we find our spiritual path? And our service to others?, 提問者：是的，我有一個問題。你們如何建議我們找到我們的靈性的道路？我們對它人的服務？

I am Q"uo, and for such a choice, my sister, we can only recommend that that which you do is fueled by that which you desire. As you desire to know that which is a means of seeking that is your own, you can only gather that which

is about you as your own experience, whether it is the interaction of self with other selves, the peace of meditation, the intellectual stimulation of a book, a program, any source of such information, then take all this into your inner room and sift it through to find what speaks to you, and as more and more speaks in a clearer and clearer fashion, then seek more of that.

我是 Q'uo，我的姐妹，對於這樣一個選擇，我們僅僅能夠推薦，你做被你所渴望的事物所充能的事情。當你渴望去知曉一條屬於你自己的尋求的途徑的時候，你僅僅能夠在你周圍收集那些作為你自己的體驗的事物，無論它是自我與其他自我之間的互動，冥想的平安，一本書的智力上的刺激，一個課程，還是任何這樣資訊的源頭，接下來將這個事物帶入到你內在的房間之中，篩選它以找到對你說話的事物，隨著越來越多的事物用一種越來越清晰的方式說話了，接著尋求更多。

And when you have found much that speaks to you, and arranged it in your thinking and in your experience as a process which is lived, then you begin to find the clues here and there within your own experience that will suggest to you the next step to take upon this journey which has no beginning, and has, in your way of looking, no end. And at some point, you will begin to feel the beingness, your own essence, awakened and quickened to the harmonic resonance of that which you have found as helpful information, and you will begin to direct in a more conscious fashion this seeking and move the focus from outside the self to within the self so that you begin to call upon those inner resources which you have gathered in many experiences before this one. And you will then begin to express in your own way the blend of that which is within and that which you have learned in outer experience. And thus shall you build that pathway through the infinite creation that shall be your journey and your service in glorification to the one Creator.

當你已經發現大量的事物在對你說話，並在你的思考以及在你的體驗中將它作為一個被活出的過程而進行安排的時候，接下來你就會開始在你自己的體驗中四處找到線索了，那些線索將會對你建議要在這條旅程上走出的下一步，這條旅程是沒有起點，且在你自己的觀察的方式中，是沒有終點的。在某個位置上，你將會開始感覺到存在性，你自己的實質，並感覺到覺醒於對你已經作為有幫助的資訊發現的事物的協調的共鳴，並被其賦予了生命了，你將會開始用一種更為有意識的方式指引這種尋求並將焦點從自我外在移動到自我內在之中，這樣你就會開始呼喚那些你在這次體驗之前已經在許多體驗中收集起來的內在的資源了。你將會接下來開始用你自己的方式表達在內在之中的事物以及你外在的體驗中已經學會的事物的混合物了。由此，你將會構建那條穿越無限造物的道路，這條道路將會是在對太一造物者的讚頌之中的你的旅程與你的服務了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式來發言嗎？

Questioner: No, thank you.

提問者：不用了，感謝你們。

I am Q'uo, and we are grateful for your query, my sister. Is there another query at this time?

我是 Q"uo，我們對於你的問題是感激的，我的姐妹。在此刻有另一個問題嗎？

Carla: Just one, which I don't think I've ever asked, but maybe this is the time. It has always seemed to me that some of the most strongly positive people that I've ever met were women who were full time mothers. And they just seem like beacons of light to me. Is it possible that for them the spiritual path is doing exactly that? Staying home and raising kids, nothing glamorous—just that?

Carla：僅僅有一個問題，我認為我尚未詢問過這個問題，但是也許現在就是問這個問題的時候了。在我看來似乎一直都會發生的事情是，一些我遇到的強烈地正面性的人都是全職媽媽的女性。它們僅僅看起來對於我就好像是燈塔一樣。對於它們有可能靈性的道路恰恰就是做那種全職媽媽嗎？待在家裏並養育孩子，沒有任何迷人的事情——僅僅就是那樣？

I am Q"uo, and many are the ways, my sister, in which love may be produced and shared. There are as many as there are seekers thirsty for this love, and each chooses a manner in which to contact the living love, that power which sets all which is created into motion, and then to share this love with others. The way of which you speak is one which is full of this potential.

我是 Q"uo，我的姐妹，愛可以通過其被產生並被分享的途徑是為數眾多的。有多少渴望這種愛的尋求者，就會有多少這樣的途徑，每一個人都選擇了一種通過其去接觸那種活生生的愛，那種讓所有被造的事物開始運動的力量方式，並接著與其他人分享這種愛。你談及的方式就是一種充滿了這種潛能的方式。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thanks.

Carla：沒有了，謝謝。

I am Q"uo, and we thank you my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and as it appears that we have for the nonce exhausted those queries within this circle of seeking, we shall take this opportunity to once again thank each for inviting our presence within your circle this evening. It is a great honor to join in such unified desire and we look forward, as you would say, to each such gathering. We are known to you as those of Q"uo. At this time we shall leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo，看起來似乎我們已經暫時耗盡了在這個尋求的圈子中的那些問題，我們將利用這個機會來再一次感謝各位邀請我們出席今晚的你們的圈子。加入到這樣的一體性的渴望，這是一種巨大的榮耀，我們期待，如你們會說的一樣，每

一次這樣的集會。我們是你們知曉的 Q"uo。在此刻，我們將在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

September 6, 1987

1987-09-06 時間與無時性

(Carla channeling)
(Carla 傳訊)

I am Q'uo. I greet each of you in the love and the light of the one infinite Creator. It is truly meat and drink to us to share consciousness with you as you sit in the circle of honest seeking, together unified by desire and by love. How fortunate we are to have been called to share this experience with you and to share a few thoughts. We would especially like to welcome the one known as H, who is new to us, but not by any means new to this light group or to the persistent seeking of the love and the light of the one infinite Creator. We love and bless each of you and ask that as we offer opinion, you take what is useful and leave the rest behind.

我是 Q'uo。我在太一無限造物者的愛與光中向你們每一位致意。當你們坐在真誠的尋求的圈子中，並藉由渴望且藉由愛統一在一起的時候，與你們分享意識，這對於我們真的就是食物與飲品了。我們已經被呼喚來與你們分享這次體驗並分享一些想法，我們是多麼幸運呀。我們由其想要歡迎被知曉為 H 的實體，它對於我們是新人，但它對於這個光的團體或者對於對太一無限造物者的愛與光的堅持不懈的尋求都不是新人。我們愛你們各位並祝福你們，我們請求，因為我們提供的是觀點，請你們採用有用處的事物，並將其他的都留在後面。

This evening we find within the group questions upon the mind, questions of time and purpose, money and suffering, questions of how best to pursue the road of learning, of seeking that point of view which may yield contact with love itself, with that fuller consciousness that embraces, accepts and grasps the unity of all things.

今晚我們發現在頭腦中的團體問題中，有時間和目的的問題，金錢與受苦的問題，如何最佳地追尋學習的道路，尋求那種可能會產生出與愛其自身，與更為圓滿的意識的接觸的視角的道路的問題，這種更為圓滿的意識會擁抱，接納並掌握一切事物的統一。

Time seems to be inexorable in its demands upon the seeker's time. Busy time upon busy time seems to flow within your experience, and there seems to be no respite from the chores and the details to be seen to which constitute the mundane day-to-day living experience. Were it not necessary to house and clothe and feed the physical vehicle which manifests for you within this illusion, time would be your plaything, utterly free. Yet that which is utterly free is often discounted.

時間，在它對尋求者的時間的要求的方面，看起來似乎是，不可動搖的。一個接一個的忙碌的時間看起來似乎在你們的體驗中流動，構成了世俗的日常生活體驗的要被照料的雜務以及具體細節看起來似乎是沒有停歇的。如果不是需要去為在這個幻象中為你們顯化的物質性載具提供住所、衣物並餵養它，時間就會成為你們的玩具，成為徹底自由的。而徹底自由的事物經常是會被不予重視的。

Yet there is a way of gazing upon the day-to-day experience which can create a double perception within the self, that most complex of entities. The time in its mundane river-like existence of earthly things moves on inexorably, rhythmically, cyclically and sweeps all of immediacy before it. Yet there is another kind of time. It is the time of the timeless moment, a moving vertically upward and downward upon the moment to feel the echoes of love, meaning and manifestation in one moment that removes from time its horizontal inexorability, its forced progress, and makes for the seeker opportunities of timelessness.

然而，會有一種注視日常生活的體驗的方式是能夠在自我內在之中，那種最為複雜的實體內在之中，創造出一種雙倍的知覺的。時間，在其在塵世的事物的世俗的河流一般存在性之中，是不可抗拒地、有韻律地、週期性地流動，並將所有前方近在咫尺的事物都沖走。而會有另一種類型的時間。它就是屬於無時性的瞬間的時間，一種在瞬間之上的垂直地上下移動，以感覺到愛的回音，以及在一瞬間之中的意義與顯化，那種顯化將時間的水準的不可抗拒性以及它強迫性的發展從時間中移除，並為尋求者產生出無時性的機會。

One may seek through meditation to still the inexorable march of moments and minutes and minutes into hours, hours into days, and days into years, for within meditation vertical time, or time/space, is available. Time itself may be stopped within the consciousness of the deep mind, and in that moment of timelessness, that within you which is real beholds the mystery—face-to-face. What matters it if the face of mystery is dark and the mystery only deepens as one spends more and more time in communion with the absolute?

一個人可以通過冥想來尋求讓時刻到分鐘，分鐘到小時，小時到天數，天數到年數的不可抗拒的前進安靜下來，因為在冥想之中，垂直的時間，或者時間/空間是可被利用的。時間其自身可以在心智深處的意識之中被停止，在那個無時性的瞬間之中，在你內在之中的真實看到了神秘——面對面地。如果神秘的面孔是黑色的，且神秘僅僅是在一個人將越來越多的時間花費在與絕對的事物的親密交流之中的時候才會加深，它有什麼重要的呢？

The practice of timelessness begins, after many repetitions of visits to this point of view, to unfold for the seeker an unlimited point of view, a point of view that sees the mundane limitations and necessities of the everyday life, yet dwells as a native son or daughter in that kingdom where love abides without the mask of illusion.

在對這個觀點的訪問的許多次的重複之後，無時性的練習就開始為尋求者展開一個不受限制的視角，這個視角會看到世俗的局限性以及日常生活的必要性，而又如同在那個愛居住在其中的國度之中的一個本地的兒子或者女兒一樣地居住著，而不帶有幻象的面具。

Time is a difficult subject upon which to speak, yet those within the circle seek knowledge of how better to use their time, of how better to dwell with ultimate reality, even within the illusions of third-density life. Therefore, we tackle the subject. Perhaps the crux of pondering upon time lies in one's conclusion about the absolute. It is a principle by which we live that there is an

absolute and unchangeable reality which undergirds and holds together all creations, all of the infinity of illusions and all consciousness. It is our opinion that we came or were created from the very stuff of reality—absolute, infinite, unchanging, unpotentiated, passive and final reality. This reality has seemed to us to bear a certain character: that character is love.

時間是一個很難對其進行發言的主題，而在圈子中的實體們尋求如何更好地利用時間，如何甚至在第三密度的生命的幻象中都更好地與無限的實現停留在一起的知識。因此，我們會處理這個主題。也許沉思時間的關鍵之處是存在於一個人對於絕對性的結論之中。會有一個絕對其無法改變的實相從底部支持並將所有的造物、所有的無限數量的幻象以及所有的意識彙聚在一起，這是一個我們藉由其而活的原則。我們的觀點是，我們是從實相的核心材料而來或者由其被創造的——絕對、無限、不會改變，未賦能，被動且最終的實相。這個實相對於我們已經看起來似乎帶有一定的特性：那個特性就是愛。

The reality which indwells each created consciousness is of a nature which is infinitely creative, infinitely free, which retains in its original and undifferentiated form that quality of love which cannot be given or shared in words, but only caught as a shadow, a hint, an insinuation by inspired turn of phrase or sudden realization within the seeker's deep heart or mind. It is our opinion that it is possible and profitable for seekers of the truth about the nature of creation to seek persistently, comfortably and with the light touch that mysterious reality which undergirds all the myriad of illusions of which your Earth plane is but one.

存在於每一個被造的意識之中的這個實相，是具有一種無限有創造性，無限自由的特性的，它在其最初的，無差別的形式中包含了那種愛的特性，這種愛的特性是無法通過詞語被給予或者被分享，而僅僅只能如同一個影子、一個線索、一個暗示一樣被抓住，這種暗示是被在尋求者的心或者心智的深處之中的相位的轉換或者突然的領悟所啟發的。我們的觀點是，關於造物的特性的真理的尋求者去堅持不懈地，舒適地並藉由輕觸來尋求那個神秘的實相，這是有可能且有益處的，這個神秘的實相從底部支撐著所有無數的幻象，你們的地球層面僅僅是其中一個幻象。

The challenge which you face within third-density illusion is the challenge of one whose eyes are covered, whose ears are stopped, whose mouth is without speech. By persistent and loving seeking, by the desire to know and to feel the love of the infinite Creator, the seeker may experience timelessness and the strength of the ultimate reality of perfect love. Yet what fruit can the seeker produce as a result of this contact? For he has seen things which he could not see, he has heard that which no ear has heard, he has spoken in communion with love which is always and always creative. And so you find entity upon entity attempting each in its own to describe the undescrivable, to move into horizontal time the vertical timelessness of the awareness of the infinite Creator.

你們在第三密度中面對的挑戰是一個其眼睛被遮蔽起來，其耳朵被堵住，其嘴巴不會說話的實體的挑戰。藉由堅持不懈與有愛的尋求，藉由去知曉與去感受無限造物者的愛的渴望，尋求者可以體驗到無時性以及完美的愛的終極的實相的優

點。而作為這種接觸的一個結果，尋求者能夠產生的成果是什麼呢？因為他已經看到了他無法看到的事物，他已經聽到了沒有任何耳朵已經聽到過的事物，他已經通過與愛的親密交流說話了，愛一直都存在且一直都是創造性的。因此，你們會發現一個接一個的實體，每一個實體都嘗試憑藉它自己來描述那無可描述的事物，並從水準的時間移動到對無限造物者的察覺的垂直的無時性之中。

We urge each of you to value those moments of inspired verticality when you may seize one precious moment and gaze up and down and all about you, knowing that at that moment, by desire you stand upon holy ground. And you may hear and see and feel infinity and be overwhelmed by the joy of that one moment. What may that moment be—the call of a bird, the striking of a clock, the red light in traffic, the moment with a fellow seeker when a glance is exchanged and mutual gifts given.

我們鼓勵你們每一個人都在你們可以抓住一個寶貴的瞬間並上下四處注視你周圍的一切事物的時候重視那些具有啟發性的垂直性的瞬間，並同時知曉在那個瞬間，藉由渴望你們是站在聖地之上的。你們可以聽到、看到並感覺到無限，並被那一個瞬間的喜悅所淹沒。那個瞬間可能是什麼呢——一隻鳥的叫聲，一個鐘的報時，在交通路口的紅燈，與一個夥伴的尋求者在一起的時刻，在那個時刻一個眼神被交換了，相互的禮物被給予了。

Within the everyday life there is no moment which does not contain the possibility of this union with timelessness, and the more you hunger for that which is real, the more motivated you may be to take with rejoicing those moments which are yours, gifts from the hullabaloo of a busy life, and in that one moment, by will and faith, see and acknowledge the contact of the small self and that great Self which is love, love undivided, love coherent, love creative, love unending.

在每一天的生命中，沒有任何的時刻不包含有這種與無時性之間的聯合的可能性，你們越多地渴望真實的事物，你們可以藉由對這些時刻的歡呼而得到的鼓舞也就越多，這些時刻是屬於你們的，是來自於一場忙碌的生命的喧囂的禮物，在那一刻之中，藉由意志與信心，看到並承認那個小的自我與那個大的大我之間的接觸，那個大我就是愛，完整的愛，一致的愛，創造性的愛，無盡的愛。

My children, may we say each of you has gifts to give to each other, gifts to give to humankind. There are those things which you before your incarnations have planned to do in the service of the one infinite Creator. Please know that the very first of those things which each seeking soul hopes to do while in the manifestation of human consciousness is to become a channel for love, that others trapped in the mire of earthly time may have their despair turned to hope by seeing and sensing what they cannot explain: that light within your eyes which speaks of a happy and sweet union with infinite love. The light from the eye of one who has spent time in the presence of that mysterious and unknowable Creator can be startling, but always is that which is a channel for renewal of hope and faith in others.

我的孩子們，容我們說，你們每一個人都有要給予相互彼此的禮物，要給予人類的禮物。會有那些你們在你們的投生前已經計畫要通過對太一無限造物者的服

務去做的事情，請知曉，每一個尋求的靈魂希望通過在人類意識的顯化去做的那些事情中的第一位的事情，就是去稱為一個愛的管道，這樣其他的被深陷與塵世的時間的泥潭之中的人就可以將它們的絕望藉由看到並感覺它們無法解釋的事情而轉變為希望了，那個無法解釋的事情即，在你們眼中的光談及了與無限的愛的一種快樂而甜蜜的結合了。那種來自於一個已經將時間花費在那個神秘而無法知曉的造物者的臨在之中的實體的眼中的光，是能夠稱為令人吃驚的，但這種光一直都是一個用於更新在其他人內在之中的希望與信心的管道。

It is a paradox, yet it is true that when you seek to advance in knowledge of the one infinite Creator, the progress of that seeking is marked not so much by one's own realizations, but by the degree of generosity with which those moments of companionship with the divine source have been shared in the life experience with others. Think over your experiences of this day. Were there times when a realization of love could have been shared by a smile, a touch, an understanding ear, a caring heart, that were missed? "Lay up for yourselves," it is said in one of your holy works, "treasures in heaven where moth and rust do not corrupt nor thieves break in and steal."

它是一個悖論，而當你們尋求去在對太一無限造物者的知曉的方面的前進的時候，它是真實的，那種尋求的發展並非如此多地被一個人自己的領悟作為標誌，而是以慷慨的程度作為標誌的，那些與神聖的源頭在一起的夥伴關係的時刻正是已經藉由這種慷慨而在與其他人一起的生命體驗中被分享了。對你這一天的體驗反復思考。有過那些時刻，一種對愛的領悟時候已經藉由一種微笑，一種觸碰，一隻理解的耳朵，一顆關心的心而被分享了嗎，有那些被錯過的時刻嗎？在你們的一部神聖著作中被說過，“而要為自己在天上積蓄財寶，天上既沒有蟲蛀，也不會銹蝕，也沒有盜賊鑽進來偷竊。”

You, my children, dwell in two realities—the apparent reality of time and the immanent and overshadowing reality of timeless infinity, an infinity made of love. How we with our free wills have distorted that love, yet in each moment there is the same complete possibility for intimate contact with infinite love. We urge you, then, not only to meditate within each day, but to choose moments within the most busy of your hours wherein you sink into the verticality of timelessness for one instant and see that each entity and thing which you behold is beautiful, perfect and lovely.

我的孩子們，你們居住在兩個實相之中——屬於時間的明顯的實相，以及具有無時性的無限，一種有愛構成的無限性的內在的、保護性的實相。我們已經用我們的自由意志怎樣地扭曲了那種愛呀，而在每一刻之中，都會有相同的完整的可能性與無限的愛進行直接的接觸，接下來，我們鼓勵你們，不僅僅在每一天冥想，同樣也在你們的最為忙碌的時間之中選擇一些時刻，在其中你們沉入到無時性的垂直之中一會兒，並看到你們注視著的每一個實體與事物都是美麗的，完美的，可愛的。

With this point of view, the knotty and insoluble problems of one day or another may be seen again and again in timeless moments as configurations of energy wherein there is a challenge to learn a lesson about love. Sometimes the lesson seems simple, sometimes heart-rendingly difficult, yet

with the point of view available to you of timelessness, you may see at the very least the inner reality of infinite love within troublesome entities with whom you are in relationship and within situations which seem troublesome. This means not that you can become a happy person with no problems, for it is not for this that you chose to come into incarnation at this time, but rather it is that you may begin to feel the deep celestial rhythms of a cosmic point of view which sees patterns extending from incarnation to incarnation and from creation to creation. The generosity of the infinite Creator we feel to be overwhelming in offering with each lesson that is to be learned about love that cleft in the rock, that safe hiding place where one may dwell with the Infinite and fly with the wings of immortality. This you may do in but an instant.

This you may do because your deeper nature is already timeless.

藉由這樣一個視角，這一天或者另一天的棘手且無法解決的問題，就可以一次又一次地在無時性的時刻之中被視為是能量的配置，在其中會有一個學習一門關於愛的課程的挑戰。有時候課程看起來似乎是簡單的，有時候是令人心碎地困難的，而藉由可以為你們所利用的具有無時性的視角，你們可以在你們正在與之處於關係之中的麻煩的實體的內在之中，以及看起來似乎似乎麻煩的情況之中看到無限的愛的最少的內在的實相。這並不意味著你們能夠稱為一個沒有問題的快樂的人，因為你們選擇在此刻進入到投生中並不是為了這個目的，毋寧說，它是為了你們可以開始感覺到具有一種宇宙性的視角的深入的天上的旋律，這種宇宙性的視角會看到模式從一次投生拓展到另一次投生，從一個造物拓展到另一個造物。在藉由每一個要被學習的關於愛的課程提供那在岩石中的裂縫，那個安全的隱藏的位置的方面，我們感覺到，無限造物者的慷慨，是勢不可當的，在那個安全的隱藏的位置中，一個人可以與無限同在，並藉由不朽性的翅膀飛翔。這是你們可以在一瞬間做到的。因為你們更為深入的屬性已經是無時性的，這是你們可以做到的。

My children, we ask you to love one another, for it is in the practice of offering love to others, to situations, and to life itself that you yourself become aware of the incredible sea of love in which the universe swims. It is those who keep the love inside that never experience infinite love in its fullness. Thus, you may be the bringer of a sense of wonder and love and peace to another, and though you wish only to be one who serves and gives love, it is then that you shall receive in overflowing measure the reflection of your service, for love returns and becomes a marvelous infinitely complex circle or net of shared energy.

我的孩子們，我們請你們彼此相愛，因為就是在對其他人，對情況，對生命其自身提供愛的實踐之中，你，你自己開始察覺到了宇宙在其中游泳的那個令人難以置信的愛的海洋。就是那些將愛留在內在之中的人們，它們永遠都不會用愛的完整性體驗到無限的愛。因此，你們可以成為給另一個人的一種奇跡、愛與平安的感覺的攜帶者，儘管你們僅僅希望成為一個服務和給予愛的人，急救室在那個時候，你們將會過剩地接收到你們的服務的反射，因為愛會返回，並成為一個了不起的無限複雜的圓或者被分享的愛的網路。

Each of you has the opportunity to form the bond of infinite love with all portions of the illusion you experience, that which you call the natural

world—the world of unseen things, wind, thunder, intelligence without bodies. And you, having taken on the physical chemical body of illusion, move into worlds and can reach into the Earthly world as a light bringer, a love giver and a love sharer.

你們每一個人都擁有機會與你們體驗到的幻象，那個你們所稱的大自然的世界——屬於無形的事物、風、雷、沒有身體的智慧和世界——的所有部分之間形成具有無限的愛的紐帶。在你們已經穿起了幻象的物質性化學的身體之後，你們進入到了世界之中並能夠作為一個光的攜帶者，一個愛的給予者，一個愛的分享者而伸手觸及塵世的世界了。

We would at this time transfer this contact to the one known as Jim. We thank this instrument and each. We now transfer. We are those known to you as Q'uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿以及每一個人。我們現在轉移。我們是你們知曉的 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourself in the attempt to speak to those queries which those present may offer to us. Is there a query with which we may begin?

我是 *Q'uo*，我通過這個器皿在愛與光中再一次向各位致意。在此刻我們很容易提供我們自己來嘗試去談及那些在場的人可能對我們提供的問題。有一個我們可以用來開始的問題嗎？

Carla: I have a question that's been on my mind for awhile, and it has to do with channeling. I have a student who got channeled information eighteen months ago that he was to be a very important channel within six months. This man I have taught now for about a month, and can honestly describe him as a person who has no natural ability, no native gift for channeling, and therefore it seems to me that he has suffered rather cruelly, because he's really taken it to heart that he hasn't been able to channel. I do have him channeling a bit now, but he is unsure of his gift, and it's certainly going to be a hard pull for him just to be the kind of channel I am, much less a very important channel, although he is capable of that, of doing as well as I can do.

Carla：我有一個已經在我的頭腦中有一段時間的問題，它是與傳訊有關的。我有一個學生，它在十八個月前得到了傳訊的資訊，它打算在六個月的時間中成為一個重要的管道。這個人我現在已經教導了有大概一個月的時間，我能夠誠實地將他描繪為一個沒有天賦的能力，沒有天生的傳訊的天賦的人，因此，在我看來似乎他已經相當無情地受苦了，因為他真的已經對他無法傳訊是耿耿於懷的。我確實讓他現在進行了一點點傳訊了，但是他不確信他的天分，僅僅要成為我是的那種類型的管道，我遠遠不是一個非常重要的管道，這對於他肯定是一種拔苗助長，儘管他有那個能力，有能力和我能夠傳訊地一樣地傳訊。

I realize that entities which have dwelled on Earth have the right to give advice and prophecy, but it seems to me that it is and can be very destructive. I wonder if you could comment on what I call inner plane channeling, channeling from people who have at one time been alive. Is there anything that I might write to people who ask me about this ... 我意識到那些已經在地球上居住過的實體擁有權力去給予建議與預言，但是在我看來這會是非常破壞性的。我想知道是否你們能夠對於我所稱呼的內在層面的傳訊，來自於曾經活過的人的傳訊進行評論。有任何事情是我可以寫給那些關於這一點詢問我的人的嗎.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: ... advice that I could give that would help curb this kind of damage done to someone who believes simply because it was channeled, and then knocks himself out with guilt, simply because he has not been able to do what the channel said he could?

Carla:對於某個單純地相信，因為它是被傳訊的，接下來就簡單地因為他無法去做傳訊說過的他能夠做的事情而帶著內疚將他自己弄得筋疲力盡的人，我能夠給予的什麼建議是會幫助限制會對它造成的這種類型的傷害的嗎？

I am Q'uo, and am again with this instrument. As we look at the query upon its surface, we find that there is some portion to which we may respond without infringing upon the free will of various entities involved within the situation described. Those who seek to serve as instruments for information that may have value in the evolution of another offer themselves in various manners in order that this desire might be fulfilled. Because the art of serving as a vocal instrument is not that which is plain to all who seek to serve in this manner, the efforts of many are somewhat short of what is possible for these entities. Thus, the contacts are in many instances somewhat commingled with the personal biases and inclinations of the instrument. This is possible in any kind of contact and often confuses much of the information which is transmitted with personal opinion.

我是 Q'uo，我再一次與這個器皿在一起了。當我們在問題的表面上檢查這個問題的時候，我們發現有某個部分是我們可以在不侵犯被包含在被描述的情況中的各種實體的自由意志的情況下回應的。那些尋求去作為在對另一個人的演化中可能擁有價值的資訊的器皿而服務的實體，它們會用各種各樣的方式提供它們自己以便於這種渴望可以被實踐。因為作為一個語音器皿服務的技藝並不是對於所有尋求去用這種方式服務的人都是簡單的，很多人的努力可能多少缺少對於這些實體是有可能的事物。因此，在很多情況中，接觸是多少會與個人的偏向性以及器皿的傾向混合在一起。這在任何類型的接觸中都是有可能的，它經常會讓帶著個人的觀點被傳遞的資訊產生大量的混淆。

It must also be recognized that any contact which attempts to look into that which you call the future of another entity, sees many possibilities which may be described with more or less precision, but which cannot be determined to

be inexorable. And when such information is given that such and such an event will occur in such a fashion upon such a date or within a certain span of your time and experience, there is a greater possibility that liberty has been taken with the interpretation of what has been seen upon what you would call the inner planes, for the free will of each entity is always in motion and is that primary factor which determines the shape and time that events shall manifest within.

同樣必須被識別出來的事情是，任何去洞悉你們所稱的另一個實體的未來的嘗試，都會看到很多的可能性，這些可能性是可以藉由或多或少的精確性而被描述的，但是這些可能性無法被確定是不可改變的。這樣或者那樣的一個事件將會這樣一種方式在這樣一個日子或者在一定的你們的時間和體驗的跨度中發生，當這樣一個資訊給給予的時候，會有一種更大的可能性，意志的自由已經伴隨著對已經在你們所稱的內在層面上被看到的事物的解釋而被剝奪了，因為每一個實體的自由意志一直都是在運行的並且是決定時間將會在內在之中顯化的形式與時間的主要因素。

Thus, it is our suggestion to each entity which looks to this kind of inspiration for information and guidance that that which is looked for be of a more general nature that may be applied as a principle, shall we say, within the life experience rather than be described in a certain and limiting fashion which offers only a portion or glimpse of that blending of energies which shall eventually be experienced by any entity; that a certain kind of channeling, in this instance, the channeling of what you have described as inner plane entities who have previously walked as third-density beings within your illusion, may fall prey to this difficulty. For many who have served valiantly and frequently within your third-density physical illusion seek, after moving to the finer planes of your third-density illusion, to offer themselves as sources of inspiration and guidance for those who yet remain within the boundaries of physical illusion, and in this offering of themselves as servants, give that which is theirs to give. Yet it must be remembered that each such entity yet works within its own boundaries of limitation, though these boundaries may indeed be more spacious than those which you now enjoy. The words of those who cannot be seen by the outer eye must be weighed as carefully as the words of any which ring upon the ear, within the mind, and in the heart.

對於每一個期待這種類型的對資訊和指引的靈感的實體，我們的建議是，被尋求的事物是具有一種更為一般性的特性的，可以在生命體驗中作為，容我們說，一個原則而被應用的事物，而不是用一定的且限制性的方式被描述的，僅僅會對於將會最終被任何實體體驗到的能量的混合提供一部分或者一瞥的事物，在這種情況中，一定類型的傳訊，對你們已經描述為之前已經作為第三密度的存有，在你們的幻象中行走過的內在層面的實體的傳訊，就可能成為這種困難的犧牲品。因為很多已經英勇地且頻繁地在你們的第三密度的物質性的幻象中尋求的實體，在移動到你們的第三密度的幻象的更為精微的層面之後，會尋求提供它們自己作為那些尚留在物質性的幻象的邊界之中的實體的靈感和指引的來源，並在這種提供它們自己作為僕人的過程中給予它們所要給予的事物。而必須要被記住的事情是，每一個這樣的實體仍舊在它自己的局限性的邊界中進行工作，儘管這些邊界可能確實比你們現在所享受的邊界要更加寬闊。那些無法被外在眼睛看到的實體

的言語都必須如同任何在耳邊，在頭腦中，在心中響起的言語一樣被仔細地衡量。

There is much that is learned by the process of what we find you call the trial and error method. Discrimination is that which is hard-won, my sister, and in this process much of tolerance can be achieved as those lessons requiring finer and finer discrimination are encountered. Thus, we would not wish to warn all away from this or that source, this or that kind of contact, for each has much to teach which may not be apparent upon the surface of things, and oftentimes that which is learned is not that which was attempted, but proves to be far more valuable.

在我們發現你們稱之為試錯的方法的過程中會有大量的事物是要被學習的。分辨力一直都是要被辛苦贏得的事物，我的姐妹，在這個過程中，隨著這些要求越來越微妙的分辨力的課程被遭遇到，會有大量的耐性能夠被取得。因此，我們不會希望警告所有人遠離這樣或者那樣的源頭，這樣或者那樣類型的接觸，因為每一個源頭都有大量的事物要去教導，這些事物可能在事物的表面上並不明顯的，時常會被學會的事物並不是被嘗試的事物，而是證明是遠遠更加價值的事物。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Yes. The same fellow was told that he had guides. I am capable, because I've been through Silva mind training, of putting him in contact with his guides, yet I'm reluctant to offer him something which he may find unsatisfactory later on, as he himself has expressed a feeling of dependence upon the guides in the same way that he has expressed dependence upon what the channel told him to do. In other words, the request for guides is also a request to give up discrimination and do whatever he feels the guides direct.

Carla：是的。相同的人被告知，他擁有指導靈。因為我已經進行過 Silva 心智訓練了，我能夠將他放在與他的指導靈的接觸中，而我感到猶豫提供給他某種他可能會在以後發現不滿意的事物，因為他自己已經用他已經表達了的對管道告知他去做的事情的依賴相同的方式表達了一種對指導靈的依賴的感覺。換句話說，對指導靈的請求同樣也是一種去放棄分辨力並作無論什麼他感覺到指導靈指引的事物的請求。

Consequently, I find the ethical question to be, "Should I do this?" knowing that it's very possible that this perfectly good technique for seeking the deeper opinions of the deeper self—knowing that he may well put himself in bondage to what he considers the guides have to say. If you can't comment on that specific question, you're welcome to comment in general on how to be of service to people that want guides. 因此，我發現倫理上的問題是，“我應該做這個嗎？”我知道，非常有可能對於尋求更為深入的自我的更為深入的見解，這是完全有益的技巧——我知道他很有可能將他自己放置在他認為指導靈所要說的事情的束縛中。如果你們無法對那個具體的問題給予評論，歡迎你們用一般性的方式對於如何對想要指導靈的人進行服務進行評論。

I am Q'uo, and with this very concern for most mystery in our thinking, we wish to offer that which enhances your own ability to exercise your free will in order that your steps be taken in full responsibility, and the benefit from such journeying might then truly accrue to your total beingness. That which you offer another is offered most efficiently when given with a whole heart and in the joy of serving another portion of the Creator in a manner which rings of truth to your own sensibilities. Thus, we would not wish to speak in a definitive manner so that a rule, shall we say, would be laid out which would be seen as being inflexible.

我是 Q'uo，藉由這個在我們看到是對於極其神秘的事物的關注，我們希望提供會增強你自己去使用你的自由意志的能力，以便於你的腳步是在完全負責任的情況下被走出的，來自於這樣的旅行益處，接著就可以真正增加你全部的存在性了。你提供給另一個人的事物，如果是帶著一顆完整的心並在用一種對你自己的感知能力聽起來是真實的方式服務於造物者的另一個部分的喜悅之中被給予的，就是被最有成效地給予的事物了。因此，我們不希望用一種明確的方式發言，以免一個會被視為是硬性的，容我們說，規則會被設下了。

However, we again turn your query back upon your own ability to discriminate, for much you have offered in the query which may be placed within its answer. This, my sister, is our way of suggesting that you know that which is most appropriate as a means for your sharing. And that choice may not be fully clear to your conscious mind, but may be discovered by further searching within. We do not wish to seem to ignore that which you ask, but wish instead to reaffirm your own ability to respond to your query in the fashion which is most appropriate for you.

然而，我們再一次將你的問題返回到你自己的分辨的能力上，因為你已經在問題中提供了大量可以被放置於它的答案之中的事物了。我的姐妹，這就是我們建議你知道對於你的分享是最為適當的一種方式的事物的方法了。選擇可能不會對於你的有意識的心智是完全清楚的，但卻可以藉由進一步的在內在之中的尋求而被發現。我們並不希望看起來似乎忽略了你詢問的食物，但是我們作為替代希望再次肯定你自己用對於你是最為合適的方式去回應你的問題的能力。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式回應嗎？

Carla: Yes, Q'uo, just one more question. Jim and I have been increasingly pleased with your contact and find it to be a clear one, and perhaps one which we should be taking with a more careful point of view, and had conceived the idea of either having additional sessions to Sunday, or simply on Sunday evenings, pursuing a line of questioning from one Sunday to the next, or if we wanted to leave Sunday spontaneous so that whoever came in could affect the meeting and have that meeting be more for them. Do you have any comments on our thoughts about setting up a continuing group where we ask carefully thought-out lines of questioning which extend over more than just one session at a time. Is this something that you would see as

an additional service? Is this something that is compatible with your desire to serve?

Carla：是的，Q'uo，僅僅還有一個問題。*Jim* 和我一直都對你們的接觸越來越高興並發現它是一個清晰的接觸，也許是一個我們已經藉由一種更為仔細的視角來進行的接觸，我們已經考慮了要麼在周日進行一次額外的集會，或者單純地在周日晚上，追尋一條從一個周日到下一個周日的提問的線路，或者如果我們想要讓走入成為自發性的，這樣無論誰來了都可以影響集會並讓那次機會更加適合於它們。你們對於我們關於設置一個連續性的團體的想法有任何評論嗎，在這個團體中我們會仔細詢問被想出來的提問的線路，提問會延伸超過僅僅每一次一場集會。這是某種你們會視為一種額外的服務的事物嗎？這是某種與你們去服務的渴望是協調的事物嗎？

I am Q'uo, and we are happy to serve in whatever manner we are asked that does not infringe upon another's free will.

我是 Q'uo，我們很高興用無論什麼我們被請求的，且不會侵犯另一個人的自由意志的方式進行服務。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, thank you, that's all.

Carla：沒有了，謝謝你們，那就是全部了。

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

我是 Q'uo，我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we thank each for allowing us to speak that which is our opinion and the fruits of our own seeking. We again remind each that we wish not to influence overly much with our humble offering, and we hope that we have been of some small service this evening. At this time we find that we have offered that which has been asked, and in the comfort and joy of this knowledge, we shall take our leave of this group, rejoicing in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們為你們允許我們對講述我們的觀點以及我們自己的尋求的成果而感謝各位。我們再一次提醒各位，我們不希望過多地用我們謙遜的給予來產生影響，我們希望我們今晚已經進行了某種小小的服務了。在此刻，我們發現我們已經提供了已經被詢問的事物了，在這種知曉的舒適和喜悅之中，我們將離開這個團體，我們在太一無限造物者的愛與光中歡慶。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

September 10, 1987

1987-09-10 Hatonn : Jamie與生命的意義的故事

(Carla channeling)
(Carla 傳訊)

I am Hatonn. I greet each of you in love and light. It has been interesting to note the progress of the group operation, which so rapidly moved from the busy matters of the day when light was visualized. We appreciate the degree of focus and concentration which each brings to the persistent seeking with faith, trust and truth.

我是 Hatonn。我在愛與光中向你們各位致意。去注意到團體的運轉的進展已經是令人感興趣的事情了，當光被觀想的時候，團體的運轉已經如此快速地離開了一天的忙碌的事務。我們感激每一位藉由信心、信任與真理而帶到堅持不懈的尋求的聚焦與集中注意力的程度。

We would tell the one known as D the basics of our nature. We are those of the density of love, and as a planetary group offer our contact to those which may have some use for it.

我們會告訴被知曉為 D 的實體我們的屬性的基礎。我們是那些屬於愛的密度的實體，我們作為一個星球的團體對那些可能會對我們的接觸擁有某種用途的實體提供我們的接觸。

This evening it is our desire to work with the basic visualization in the inner self by which the vocal channeling is transmitted. In order to offer a disciplined experience of this, we would like to tell a story in round-robin fashion, speaking only a short while through each instrument and continuing 'round and 'round until the story is done. This is excellent practice for the channel as the story is not long (inaudible) yet in the end it will be seen to have flown easily in meaning and texture.

今晚我們的渴望是與在內在的自我中的基本的視覺化觀想一同工作，語音傳訊就是藉由這種視覺化觀想而被傳遞的。為了要提供這種視覺化觀想的一個受過訓練的體驗，我們想要用迴圈的方式講述一個故事，我們通過每一個器皿僅僅說一小段，並一輪輪地繼續，一直到故事被講完為止。這對於管道是一個優秀的練習，因為故事並不是長的（聽不見），而在最後它將會被看到在意義以及組織上已經是流暢的了。

We would speak of a young teacher—a teacher who wished greatly to offer his services to the children whom the loved. We shall call this young man "Jamie." Jamie enjoyed children of all ages, yet he found no employment as a teacher for he did not have the background and education which the authorities of school districts demand. Jamie had been very ill throughout childhood and had never been able to attend classes, nor to receive degrees. Jamie could not move about with great ease. In fact, for all but four hours of each day, this entity was told that he must rest quietly.

我們會談到一個年輕的老師——一個極其希望對那些心愛的孩子們提供他的服

務的老師。我們將稱呼這個年輕的老師為“Jamie”。*Jamie* 喜歡所有年齡的孩子，而他找不到當一名老師的職業，因為他並不擁有學校教區的權威所要求的背景與教育。*Jamie* 在貫穿整個童年時期一直都是重病的，並從未上過課，也沒有取得過學位。*Jamie* 無法容易地四處移動。實際上，每一天除了僅僅四個小時之外，這個實體都被告知，他必須要安靜地休息。

We would now transfer to the one known as Jim. I am Hatonn.

我們現在轉移到被知曉為 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

And thus under these conditions Jamie found it necessary to begin a process of educating himself so that he might obtain the kind of knowledge that he so treasured in the acquiring and in the passing on to others. His process of educating himself was one in which he partook not only of that which was offered through books—of which he had many; he was eager to seek more—but also through the conversations with those more learned than he. And in this manner, [he] began to gather about him resources which fed his desire to know and which illumined those portions of his mind which were awaiting the investigation of his eager curiosity. It was also in this manner that he first began to impart his knowledge to others who were drawn to him by the same eagerness, desire and curiosity which drew knowledge to him. Many of those were younger than Jamie and came, both upon a regular and an irregular basis, to Jamie's home where he was able to set aside the short period of each day for the more formal portions of his teaching to others. 因此，在這些條件下，*Jamie* 發現需要開始一個自我教育的過程，這樣他就可以取得在取得知識並將知識傳遞給其他人的過程中他如此珍惜的那種類型的知識了。在他參與其中的自我教育的過程中，這個過程不僅僅有通過書本被提供的事物——他擁有很多很多的書，他渴望尋找更多的書——同樣還有通過與那些比他更有學識的人的談話。用這種方式，他開始在他周圍收集了那些會滿足他對於知識的渴望，並會啟發他的心智的那些等待著他的急切的好奇心的探索的資源。同樣也是用這種方式，他開始首先將他的知識傳授給其他的人了，這些人是因為那種將知識吸引到他身上的相同的熱忱、渴望與好奇心而被吸引到他身邊的。很多人是比 *Jamie* 更加年輕的，它們同時用一種有規律和一種沒有規律的方式來到 *Jamie* 的家中，在那裏他能夠每一天留出一小段時間來進行他對其他人的教導的更加正式的部分。

We shall transfer now to the one known as D.

我們現在將轉移到被知曉為 *D* 的實體。

(D channeling)

(*D* 傳訊)

As Jamie stood before those who had gathered around him one evening, he was asked ...

一天晚上，當 *Jamie* 站在那些已經聚集在他身邊的人面前的時候，它被問道.....

(Carla channeling)

(*Carla*傳訊)

Miss Judy asked Jamie, "What is the purpose of life?" Jamie said, "That is an interesting question, although it has little to do with that which we were discussing." Said the student, "I have watched you, you are so greatly (inaudible) with literature and art, music and poetry, and I find all these things fascinating. Yet they do not raise questions which puzzle me as much as this one."

Judy 小姐詢問 *Jamie*，“生命的目的是什麼？”*Jamie* 說到，“那是一個有趣的問題，雖然它與我們正在討論的事情沒有什麼關係。”學生說到，“我已經觀察過你，你是如此之大地（聽不見）文化、藝術、音樂與詩歌，我發現這些事情是令人著迷的。而它們並沒有和這個問題一樣多地讓我感到困惑的問題。”

Jamie lay down his books which he had spent so long studying and attempted to reflect on the purpose of life. "Perhaps life is a struggle," he said, speaking to himself. How much he struggled through his hours of rest, chafing with impatience until he could once again rise up and be with people out-of-doors.

Jamie 放下他已經花費了如此長時間學習的書本並嘗試去思考生命的目的。他對自己說，“也許生命是一種努力。”他通過他的休息的時間進行了多少的努力呀，他因為不耐心而惱怒，一直到他能夠再一次站起來並於外面的人在一起為止。

We shall now transfer to the one known as Jim. I am Hatonn.

我是 *Hatonn*。我們現在將轉移到被知曉為 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim*傳訊)

Jamie pondered long upon this question for it was one which he had considered frequently before and the answer, as before, was that which was slow in coming, for he could see many possibilities. There were considerations of service, of struggle, of adventurous moving into the unknown, of completing a larger plan of mysterious and unknown nature, and perhaps even the possibility of random chance moving places and people and ideas.

Jamie 對這個問題沉思了很長的時間，因為它是他之前已經經常考慮的問題了，如同以前一樣，答案是緩慢出現的，因為他能夠看到很多的可能性。會有服務的考慮，努力的考慮，冒險進入到未知的事物的考慮，完成一個更大的具有神秘且未知的特性的計畫的考慮，也許甚至還有移動地點、人和觀點的隨機的機器的可能性。

However, to the student who first queried him on this topic, *Jamie* could only reply that the wonder of it all was far greater than his ability to express in words what little he was able to glean [in a] coherent manner which could

even begin to show a basic or simple description of such an immense possibility. Thus, he continued to seek the knowledge of various portions of human study that had been pursued by others before him and to impart this knowledge to those with whom he shared the relationship of teacher and student.

然而，對第一個在這個主題上詢問他的學生，*Jamie* 僅僅能夠回答，這個問題的奇妙是比他用言語表達的能力要遠遠大的多的，他能夠用一種有條理的方式搜集起來的事物是如此之少，以至於它們甚至無法開始現實這樣一個龐大的可能性一個基本或者簡單的描述。

We shall transfer at this time.

我們在此刻轉移。

(D channeling)

(*D*傳訊)

Years went by as *Jamie's* studies continued in response on the subject of life, matured in the light of his own increasing experience and inspection. The students came and went, coming to know him as not only knowledge[able] but as kind, compassionate and patient—that is, wise—and in the eyes of more sensitive and [poetic].

隨著 *Jamie* 對生命的主題的回應的方面的研究的繼續，很多年時間過去了，它的研究由於他自己的不斷增加的體驗與檢查而成熟了。學生來來去去，它們開始知道他不僅僅是有學識的，同樣也是善良、有同情心且有耐心的——也就是說，智慧的——在更為敏感且有詩意的詩意的眼中。

Jamie came through these years of attention to him, questioning life—the meaning of life, and his meditations on the meaning of his own life. It seemed that his life had become (inaudible) as an answer to that question. He had lived through many years of enforced physical inactivity, transformed to deep meditation during which he had patterns of his own misfortunes and gifts to make sense of.

Jamie 經歷了這些年的時間並將它的注意力都集中在了對生命——生命的意義——疑問上，以及它對它自己的生命的意義的冥想上。看起來似乎他的生命已經成為了（聽不見）如同對那個問題的一個答案一樣。他的生命已經經歷了多年時間的強迫性的身體的不活動，並已經被轉變為深入的冥想了，在這種冥想期間，他已經將他自己的不幸與禮物進行了塑造以使之是有道理了。

We will transfer now.

我們現在將轉移。

(Carla channeling)

(*Carla*傳訊)

It is generally (inaudible) in a service-filled life he pondered his struggle and his service (inaudible). He was also self-critical, pondering why his limitation

had been so great. He began to (inaudible) into that divine discomfort. An angel of light who spoke in clear vision [said], "Turn and look (inaudible) at the limitless number of hours you have had to seek deeply within." And so Jamie pondered. Again the angel came and asked, "What is the purpose of your life?" Jamie said, "I can guess; it is to be of service." "Perhaps that is a important part of it," said the angel, and left to let Jamie ponder again. 一般而言它是（聽不見）在一次為服務所充滿的生命中，他沉思他的努力與他的服務（聽不見）。他同樣也是自我批判的，並同時沉思為什麼他的限制已經是如此巨大的了。他開始（聽不見）那種神聖的不舒服之中。一個通過清晰的視野發言的光之天使說，“轉過身來（聽不見）檢查一下你不得不在內在深處尋求的無數的小時。”因此 *Jamie* 沉思。在一次，天使來了並問道，“你的生命的目的是什麼呢？”*Jamie* 說，“我能夠猜測，它是進行服務。”天使說，“也許那是它的一個重要的部分，”並離開以讓 *Jamie* 再一次沉思。

After many sleepless nights Jamie became aware of something (inaudible), something that felt quite dangerous. His inward eye seemed to open and as he gazed about his darkened room, he saw the wild whirling of his bedclothes and a strenuous heaving of the (inaudible). He saw the light whirling and swirling in infinitely various patterns (inaudible). He saw his own skin leap and rejoice, for he had asked and had been given the vision of the purpose of life. 在很多個不眠的夜晚之後，*Jamie* 開始察覺到某種（聽不見）的事物，某種感覺起來相當危險的事物。他的內在的眼睛似乎睜開了，當他注視他的黑暗的房間的時候，他看到他的床單的亂成一團，以及將（聽不見）的一次用力的投出。他看到光在無限多種多樣的圖案中旋轉與飛舞（聽不見）。他看到他自己的皮膚跳躍與歡呼，因為他已經詢問並已經被給與了生命的意義的異象（*vision*）了。

Again the angel came and saw Jamie. "Tell me now, what is the purpose?" And Jamie smiled, "The purpose is joy!" he said. "Joy in life and sharing." "That is good," said the angel, "but that is only half of the job." 再一次，天使前來看 *Jamie*。“現在告訴我，目的是什麼呢？”*Jamie* 笑道，“目的是喜悅！”他說，“在生命與分享中的喜悅。”天使說，“很好，但是那僅僅是一半的工作。”

We shall now transfer. I am Hatonn.

我們現在轉移。

(Jim channeling)

(*Jim* 傳續)

Again Jamie considered the question of the purpose of his life, for he had felt that the experience and joy and the liveness of the creation about him and within him and the service to others that he might render, comprised all that one might hope for as a purpose for any existence. And yet the angel had left him to ponder what further purpose there might be in not only experiencing and sharing joy but also pursuing that which was beyond joy and service to others.

Jamie 再一次考慮他的生命的目的的問題，因為他已經感覺到了體驗到，在他周圍以及在他內在之中的體驗、喜悅以及造物的生動性，他可以提供的對他人的服務，構成了全部一個人可能作為任何的存在性的一個目的而期待的事物了。而天使已經讓他思考，不僅僅在體驗與分享喜悅之中，同樣也在對那超越喜悅與服務他人的事物的追尋之中可能會有的進一步的目的是什麼。

This caused some discomfort within the very soul of *Jamie* for the joy that he had known in that brief but powerful vision seemed, in itself, far more than he could comprehend. And to look for that which was beyond such joy seemed a task far too great for him to hope to complete. Long and often did he consider further purpose within his own life, wherein again passed many sleepless nights.

這在 *Jamie* 的靈魂的核心之處產生出了某種不舒服，因為他在那個簡短而強有力的異象中已經知曉的事物，在其自身，看起來似乎遠遠超越了他能夠領悟的事物了。要尋找超越這樣的喜悅的事物，看起來似乎對於他是一個遠遠過大的任務，以至於他沒有希望完成它。他長時間並經常地考慮在他自己的生命中的進一步的目的，在其中很多個不眠之夜再一次過去了。

And after yet another sleepless night, and just before the dawn was about to break upon another busy day—for he had continued his studies and teaching—the angel appeared once again to ask if *Jamie* had discovered further purpose to his life. And *Jamie* replied that he had thought of every possibility but could only return to his confusion and that which he had already discovered by his experience. And the angel said to *Jamie*, “That is a good beginning, for within such confusion and desire you will begin to find a greater expression, purpose. Continue to look within your confusion, and within your desire, and you shall find a nourishment there. And that shall reveal to you what now is hidden.” 在另一個不眠之夜之後，就在黎明即將在另一個繁忙的日子——因為他已經繼續他的研究與教導了——破曉前，天使再一次出現並詢問 *Jamie* 是否已經發現了他的生命的進一步的意義了。*Jamie* 回答說，他已經想到了每一個可能性，但是他僅僅只能返回到他的混淆以及他已經藉由他的體驗發現的事物。天使對 *Jamie* 說，“那是一個好的開始，因為在這樣的混淆與渴望中，你將會找到一個更大表達、目的。繼續在你的混淆中，在你的渴望中訊在，你將會在那裏找到一種養分。那將會向你揭示現在被隱藏起來的事物。”

Now we shall transfer.

現在我們轉移。

(D channeling)

(D傳訊)

Jamie's nights continued to be restless. He pondered the worth of his own efforts to fulfill the meaning of life, and he thought his efforts to understand that and gain a suitable understanding of the depth which men shall not seem to渴望 (inaudible). He saw his life as his best effort to fulfill his

concepts and service, struggle and joy. But he enjoyed each step of his realization. Then, too, the path of his insights, though valid and rightly guided, were incomplete. He began to wonder if he could ever come to a true understanding in his life of its meaning. At this point he began to wonder if, in the truest sense, life had meaning. What could ever be summed up or put in human words?

Jamie 的夜晚繼續是不安的。他沉思他自己去實現生命的意義的努力的價值，他認為他去理解那一點並取得一種適當的具有深度的理解的努力是人將不會看似嘗試去（聽不見）。他將他的生命視為他去實踐他的觀念與服務、努力與喜悅的最佳的努力。但是他享受了他的領悟的每一步。接下來，同樣它的洞察力的道路，儘管是有根有據且被正確指引了的，卻是不完整的。他開始懷疑，是否它能夠在他的生命中取得對它的意義的一種真正的理解。在這個位置，他開始懷疑，是否，在最為真實的意義上，生命是有意義的。什麼是能夠用人類的言語被總結出來或者講述出來呢？

He looked back at his life as a continual process, continual progress along a path that is soul-searching and self-knowing, and felt again the joy that the search had brought him. He thought back to his early manhood when he first had been directed along this search by a questioning student and he realized his own gratitude to himself for not having attempted then and there to answer that question or fail to recognize its depth. A search for the answer to that question had shaped his life and contributed much, he realized then, to its meaning.

他回顧他的生命並將其視為一個持續不斷的過程，沿著一條尋求靈魂與自我知曉的道路的一個持續不斷的過程，它再一次感覺到他的尋求已經帶給他的喜悅。他回想他的早期，在那個時候他已經被一個好問的學生第一次指引到這個尋求上了，他意識到他自己對於他自己在那個時候那個地方沒有嘗試去回答那個問題或者無法認出它的深度的感激。一種對那個答案的尋求已經塑造了他的生命，並已經貢獻了大量的，他在那個時候意識到，它的意義。

After all that, for all those years of attention, concentration and meditation on this question, he knew that it had not brought him even now the complete answer. He knew that the meaning of life was even more than the search for its meaning and the discovery of its meaning in real terms than he could ever explain to another. He realized that with the asking of that question his life had been set on a course of (inaudible) nor did he wish it to. He knew at this point he had only once seen an infinitely long path. For a while the same joys and frustrations, his troubles and dead-ends that he had dealt with for years (inaudible).

在那全部之後，在所有那些年的對這個問題的專注，集中以及冥想之後，他知道它甚至現在也尚未將它帶到完整的答案。他知道生命的意義是比對它的意義的尋求是遠遠更大的，在真實的意義上對它的意義的探索是比他所能對另一個人解釋的要更大的。他意識到，藉由對那個問題的詢問，他的生命已經被固定在一條路線上了，（聽不見）的他也並未期待它。他在這個位置知道，它僅僅曾經看到了一條無限漫長的道路。有一段時間，相同的喜悅與挫折、以及他已經用多年時間與之打交道的他的麻煩與死路（聽不見）。

We will transfer now to the one known as Carla.

我們現在轉移到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla*傳訊)

He drew near he was (inaudible) at the end of his life except the mystery of (inaudible), his trouble and his joy. Speaking out loud in great emotion, Jamie prayed for the first time in his long life. "Oh, God up there, if there is a God, I do not understand the purpose of this life or the capacity for all things, as in my vision, to be joyful." Suddenly he felt an immense peace and feeling of connection betwixt himself and the mystery he had acknowledged. In that peace he gave up the struggle and saw only (inaudible) that is love of beauty and saw only the mystery.

他接近了他曾經（聽不見）在他的生命的盡頭，除了（聽不見）、它的麻煩與他的喜悅之外。用巨大的情感，*Jamie* 在他的漫長的生命中第一次大聲祈禱。“哦，在天上的神呀，如果有一個神的話，我不知道這個生命的目的或者所有的事情的本領，在我看來，就是成為喜悅的。”突然間，他感覺到一種巨大的平安以及在他自己與他已經承認的神秘之間的連接的感覺。在那種平安中，它放棄了努力，並僅僅看到（聽不見）那就是具有美麗的愛，並僅僅看到神秘。

"Well," he said, out loud to no one seen, "I do not understand but I feel You listened to me and I know now that I should listen more carefully to You". Suddenly he saw the many, many hours of enforced idleness as being a great adventure and he saw his struggle disappear.

“好吧，”他大聲對那個看不見的神說，“我不理解，但是我感覺到你在聽我，我現在知道我應該更加仔細地聆聽你了。”突然間他看到許許多多的個小時的被強迫的停滯就是一場偉大的冒險，他看到他的努力消失了。

We pray—we who used to aid in the ways of love—that each seeker may seek the peace in the struggle and the mystery in joyful service. We pray that the listening heart may come to know that it is not a common purpose of life's beginnings that the creation grows in rejoicing, but rather it is the deepest consciousness of spiritual beings. May each dare to plunge deeper and deeper into our love which is the source of itself. We pray that each may sink like a star into the peace of the deep part wherein those depths are standard.

我們祈禱——我們是習慣於通過愛的方式來幫忙的實體——每一個尋求者都可以通過努力來尋求平安並通過喜悅的服務來尋求神秘。我們祈禱聆聽的心可以開始知曉，造物在歡慶中成長，這並非生命的開端的一個共同的目的，毋寧說，它是靈性的存有的最為深入的意識。祝願每一個實體都敢於越來越深地浸入我們的愛中，這種愛就是其自身的源頭。我們祈禱每一個實體都可以好像一顆星星一樣沉入到深入的部分的平安之中，在那裏深度就是標準了。

We thank this group for its desire to improve in the practice of vocal channeling. We know that much is upon the mind which may attempt to

distract each from the chosen service and we appreciate that discipline which is the product of the holding discomfort and impatience which (inaudible) to move along the path of serial realizations, never continue to rest upon the laurels.

我們為這個團體在語音管道的練習中去改善的渴望而感謝這個團體。我們知曉在頭腦中會有很多的事物可能會嘗試去讓每一個人從已經選擇好的服務分心，我們欣賞訓練，這種訓練就是抓住不舒服和沒有耐心的產物了（聽不見）以沿著具有一系列的領悟的道路前進，永遠不要繼續依賴于榮耀休息。

We would at this time transfer to the one known as Jim.

我們在此刻會轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and at this time we would offer ourselves in the capacity of attempting to speak to any queries which those present may have for us. May we begin with a query?

我是 *Hatonn*，我在此刻會提供我們自己來嘗試其回答那些在場的人可能對我們提出的任何的問題。我們可以用一個問題開始嗎？

(Transcript ends.)

(記錄結束。)

September 13, 1987

1987-09-13 耶穌的道路與犧牲

Group question: Concerns the concept of Christianity and the usual concept that people hold, at least the common one, that if you simply believe in the name of Jesus that you will be saved, without having to do or live a certain kind of life that might be exemplified by the eleventh commandment, "Love one another." Is it possible to get information that would resolve between "living the life" versus "simply believing"?

團體問題：關於基督信仰的觀念以及人們抱有的通常的觀念，至少是共同的觀念，即如果你單純地以耶穌的名義相信，你就將會被拯救，而不一定要做或者活出一定類型的可以用第十一條戒律所示範的生命，即“彼此相愛”。有可能得到一些會在“活出生命”對比“單純地相信”之間化解矛盾的資訊嗎？

Also, as an aside to that, regarding the representations of the various religions and their various prophets—Mohammed, Jesus, Confucius, Lao Tsu and so forth, is each religion and master approximately the same? Each for a certain group of people?

同樣，作為那個問題的一個離題的問題，在關於各種各樣的宗教信仰以及它們的各種先知——默罕默德，耶穌，孔子，老子以及如此等等——的主張的方面，每一個宗教信仰以及大師都是大致相同的嗎？每一個主張都適合於一定的人群的團體嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. May I greet you in the love and the light of the one infinite Creator. We thank you, as always, for the great opportunity of joining in your meditation and sharing your energy. We thank this instrument for seeking to be of service and we thank each listening ear, for without you our service could not be offered. Indeed, we thank all upon your beautiful planet who, despite so much evidence to the contrary within the illusion which you call life, persist in believing that there is a truth somewhere beyond all the paradoxes which confound science and philosophy alike.

我是 Q'uo。容我們在太一無限造物者的愛與光中向你們致意。我們一如既往為加入你們的冥想並分享你們的能量的偉大的機會而感謝你們。我們為尋求去進行服務而感謝這個器皿，我們感謝每一個聆聽的耳朵，因為沒有你們，我們的服務就無法被提供。確實，我們感謝在你們的美麗的星球上的所有那些不顧在你們稱之為生命的幻象中如此多的相反的證據，而堅持相信在所有的讓科學和哲學一樣地感到混淆的悖論之外的某個地方有一個真理的人們。

We, too, seek the truth by faith alone and not by word or concept. Yet it is with the clumsy tools of words and thoughts that we must address each question that you ask. We apologize for the inadequacy of language and the poverty of conceptualization, yet it has ever been so, that truth and inspiration, beauty and glory lie betwixt the words and the lines of sentences

and paragraphs so that the inspiration is the product of far more than the sum of the words used to present it. And so may we join you in going forth to attempt to gaze at the truth within, the mystery which surrounds every question that has import in the seeker's life.

我們同樣也單單藉由信心，而不是藉由言語或者觀念來尋求真理。而就是憑藉著言語和想法的笨拙的工具，我們必須講述每一個你們詢問的問題。我們為言語的不充分以及觀念化的貧乏而抱歉，而它一直都是這樣的，以至於真理和啟發，美麗和榮耀是存在於詞語中間以及句子與段落的字裏行間，這樣，啟發就是比所有用來呈現它的詞語的全部集合要遠遠更大的事物的產物了。因此，祝願我們加入你們前進並嘗試去注視內在的真理以及圍繞著每一個在尋求者的生命中擁有重大關係的問題周圍的神秘。

You wish to know how it is that the one known as Jesus the Christ could be the only son of God, as the Christians believe.

你們希望知曉被知曉為耶穌的實體如何能夠成為上帝的唯一的兒子，如基督教相信的一樣。

It is more than understandable that spiritual seekers would hope for a savior. However, the one known as Jesus the Christ saw himself as a shadow, a being whose every hope and true identity lay in the reflection of the Creator and Father that overshadowed him.

靈性尋求者會期待一個救主，這是遠遠可以理解的。然而，被知曉為耶穌基督的實體將他自己視為一個影子，一個其每一個希望與真實的身份都是處在於那個庇護了他的造物和與天父的映射之中的存有。

It has often been thrown in the faces of non-Christian people that Jesus' words, "I am the way, the truth and the life; no one comes to the Father except by me," make it virtually impossible to achieve eternity without being in turn overshadowed by the one known as Jesus the Christ.

“我是道路、真理與生命，除非藉由我，沒有任何人會來到天父的面前。”耶穌的這個話語已經經常被用來攻擊非基督教的人了，這個話語使得非基督教的人如果不相應地被那個被知曉為耶穌基督的實體所庇護就幾乎不可能取得永恆。

It is interesting to note that in the tradition of Judaism, in which the master known as Jesus spent his childhood as a very good student, the most secret name of the Father was an unpronounced consonantal word meaning "I Am That I Am," or "I Am The One That Is." That great I Am is, indeed, the Father and all else. Consciousness is of the Father and the Father indwells all consciousness.

去指出這一點是有趣的，被知曉為耶穌的大師作為一個非常好的學生將他的童年都花費在猶太教的傳統中了，而在猶太教的傳統中，天父的最為秘密的名字就是一個無法被發音的諧音的詞語，它的意思是“我是那個我是”（*I Am That I Am*），或者“我是那個一之所是”（*I Am The One That Is*）。那個偉大的我是（*I AM*）確實就是天父以及其他的一切。意識是屬於天父的，天父居住在所有的意識之中。

Thus, consciousness, that original undistorted Consciousness which is Love, is

indeed the Way; it is indeed the Truth; it is indeed Life itself—and eternal Life at that.

因此，意識，那個最初的未被扭曲的愛之所是的意識，確實就是道路，它確實就是真理，它確實就是生命本身——如其所是的永恆的生命。

I Am. I Am. This is the mantra, if you will, of creation. And it was intended by the one known as Jesus, not that he be seen over against the Father, but instead it was intended by the master known as Jesus that he be seen as a messenger, as a servant, as the shadow of the One who sent him.

我是。我是。這就是造物的咒語，如果你們希望這樣說的話。被知曉為也是的實體打算要說的事情，不是他是被天父所照看的，毋寧說，被知曉為耶穌的大師打算要說的是，他是要被視為是一個信使，一個僕人，被視為派遣他來的太一的影子。

"He who sees me, sees not me, but the Father," he said. "I do nothing but that which is done by the Father," he said. And he said then too, "All these things you shall do, and greater also."

他說過，“看到我的人，不要看到我，而是看到天父。”他說過，“除了被天父做的事情之外，我什麼都沒有做。”他接下來同樣也說過，“你們將會做所有這些事情同樣還有更偉大的事情。”

We realize that all these things are written down that we have quoted, that they have been there for scholars to see, for priests to teach, for your many years. Yet, because the concept of a channeled life is foreign to those who wish to preserve that which you call the ego, it has not been seen that the master known as Jesus was transparent and became, though human, a living channel through which could flow undistorted the powerful and perfecting love of the one infinite Creator.

我們意識到所有這些我們已經引用的事情都被寫下了，它們已經在那裏供學者們看到，供牧師們教導有你們很多年來的時間了。然而，一個被傳訊的生命的觀念對於那些希望去保留你們所稱的小我的人人是外來的，沒有被看到的事情是，被知曉為耶穌的大師是透明的，儘管它儘管是人類，它卻是太一無限造物者的強有力且完美的愛能夠通過其無扭曲地流動的一個活的管道。

You have asked how it can be that one human, no matter how divine, could die for the sins of the whole world, and have wondered whether it can be true that there is no need to live the life of discipline, but only to believe in the sacrifice of Jesus the Christ, made for all humanity.

你們已經詢問，一個人類，無論它多麼神聖，它怎麼能夠為了全世界的罪而死去呢，你們想要知道，不需要活出一次屬於修行的生命，而僅僅需要去相信耶穌基督為全人類所做出的犧牲，這是否能夠是真實的。

My friends, we are picking and choosing our words here, for this instrument has refused three times the beginnings of paragraphs. We find this somewhat amusing, yet we realize also that you cannot listen to us for hours at a time. We shall therefore attempt to speak to this enormous subject with a terseness

which does not usually characterize our presentation. If there are questions after we have spoken, we trust that you may continue until you are satisfied, if not at this session, then at another.

我的朋友們，我們在這裏正在挑選與選擇我們使用的詞語，因為這個器皿以及三次拒絕段落的開頭了。我們發現這多少有點有趣，而我們同樣意識到你們無法一次用一個小時聆聽我們。我們將因此嘗試去藉由一種精簡來談及這個主題，精簡通常並不代表了我們的給予的特性。如果在我們已經發言之後有問題，我們相信你們可以繼續，一直到你們滿意為止，如果在這次集會沒有問題，那麼在另一次集會。

The master known as Jesus was a man, living a channeled or inspired and very impersonal life, yet containing and expressing emotion and affection. The master known as Jesus saw a pattern emerge during the short time of his actual ministry. It was the pattern of a warlike people, his own people, the Jews, who wished to become again a great kingdom as it had been at one time. It was felt by this teacher that as had his friend John the Baptist gone, so would he.

被知曉為耶穌的實體是一個人，它活出了一個傳訊的，或者受啟發的且非常非個人的生命，而又包含並表達了情感與愛。被知曉為耶穌的大師在他實際的服務期間看到一個模式浮現出來了。它就是一個好戰的人群的模式，他自己的人群，猶太人，它們希望再一次成為一個偉大的王國，如同它在一個時候曾經已經成為過一樣。這個老師感覺到，如同他的朋友施洗者約翰已經死去，他同樣也會如此。

He wished for his people a realization. He wished them to realize and truly know that their identity, their nationhood, and their kingdom was eternity itself. He wished them to lay down those weapons which make kingdoms of Earth and pick up instead those tools of peace and love which might create the growing and life-giving knowledge of a greater life, a greater kingdom than this Earthly one. Thirdly, this entity wished by his death to be remembered as one who intended to die of love for those who killed him.

他希望他的人群擁有一個領悟。他希望它們意識到並真正知曉它們的身份，它們的國家，它們的王國，就是永恆其自身。他希望它們放下那些製造屬於塵世的王國的武器，並作為替代拿起那些平安與愛的工具，這些工具可以創造出具有一個更大的生命，一個比塵世的王國更大的王國的不斷發展且賦予生命的知曉。第三，這個實體希望藉由他的死亡，作為一個打算要死於對那些殺死他的人們的愛的人，而被記住。

He wished to be remembered as one who loved. He wished to be a symbol of that greater kingdom which was the true kingdom of his people and all people. His instructions about bread and wine were that these be taken in remembrance, that when this food was taken, it would be food not of this Earth, not filling the hunger of this illusory plane, but, rather, he hoped that it might be seen as the true manna which is infinite and which feeds an infinite hunger—the thirst for truth and right action.

他希望作為一個愛過的人兒被記住。他希望成為那個更大的王國的一個象徵，這個更大的王國就是屬於他的人群以及所有人的真正的王國。他關於麵包和酒的指

示就是這些事物為了紀念而被攝取，當這個食物被攝取的時候，它不是屬於這個塵世的食物，不是填補屬於這個幻象的層面的饑餓，毋寧說，它希望它可以被視為真實的瑪娜，這種瑪娜是無限的，是會喂飽一種無限的饑餓的——即對真理和適當的行動的饑渴。

Above all, he did not intend that any who wished to be a disciple rest back upon his laurels and think again and again in gratitude upon the savior while continuing a life which was uninformed by those principles which the one known as Jesus taught. Indeed, the master known as Jesus had a stark vision of the nature of this illusion you experience. He saw the type of consciousness which you share, with all of its distortions and limitations, as producing a situation in which martyrdom was the nature of the life experience. The brevity of life within the physical body was a melancholy fact to him. The master wished therefore to imbue the suffering, the martyrdom of brief lives with a deep and abiding sense of the value and worth of the sacrifice of living a life.

最重要的是，它並不打算要任何希望成為一個弟子的人依賴於他的桂冠，一次又一次感激地思考救主，並同時繼續這樣一種沒有那個被知曉為耶穌的實體所教導的原則所鼓舞的生命。確實，被知曉為耶穌的大師對這個你們體驗到的幻象的特性擁有一種嚴格的觀念。他將你們所分享的那種類型的意識，帶著其全部的扭曲與局限性，都視為是在產生出一個情境，在這個情境中，犧牲就是生命體驗的屬性了。在物質性身體中的生命的短促，對於他是一個令人傷感的事實。這個大師因此希望去蒙受苦難，並帶著一種深入的且持久的對活出一個生命的犧牲的價值與重要性的感覺，經歷對短暫的生命的犧牲。

His instructions to his disciples included these words, "If you wish to follow me, take up your cross and follow." This entity also said, "Be ye whole or perfect as the Father is whole or perfect." The discipleship hoped for, that is, the discipleship which Jesus the Christ hoped to inspire, was a discipleship of sacrifice, the sacrifice of attachment to treasure, the sacrifice of the overwhelming attachment which most entities feel to doubt, despair, darkness of mind and disconsolation.

他對他的弟子的指示包含了這些言語，“如果你們希望跟隨我，拿起你們的十字架並跟隨。”這個實體同樣也說過，“你們是完整或者完美的，如同天父是完整或者完美的一樣。”這個訓誡希望的是，也就是耶穌基督希望去鼓舞的訓誡是，一種對犧牲的訓誡，對財富的執著的犧牲，壓倒性的執著的犧牲，而大多數實體會對這樣的執著感到疑惑、絕望、心智的黑暗以及陰鬱。

This entity believed wholeheartedly with every fiber of its being that the kingdom which he called Heaven was within and all about all of us. He saw the kingdom of Heaven in seeds, in fields, in the leaven of a loaf and in the heart of any human being. He hoped by rising again to give hope to those whom he knew and loved. He hoped that those whom he had left behind would share the excitement of eternity. Many others have seen souls who have left the Earth world, have spoken to them, have touched them, and have known that life is, indeed, an infinite process. The one known as Jesus the

Christ also wished to leave this remembrance behind—and this he did. 這個實體用它的存有的每一根纖維都全心全意地相信，他稱為天堂的國度是在內在之中，是在我們所有人周圍的。他在種子中，在田野裏，在一塊麵包的酵母中，在任何人類的心中看到了那個天堂的國度。他藉由再一次復活希望對那些他知曉並愛的人們給予希望。它希望那些他已經離開的人們會分享永恆的興奮。很多其他人已經看到過離開塵世的世界的靈魂，已經與它們說過話，已經接觸過它們，並知曉生命確實是一個無限的過程。被知曉為耶穌的實體同樣希望將這個的紀念留在後面——這就是他做的事情了。

You ask whether the one known as Jesus, the one known as Mohammed, the one known as the Buddha, and the one known as Lao Tsu had approximately equal roles in inspiring the peoples among whom they lived. Insofar as each entity lived a life overshadowed completely by the Father, this is to some extent correct.

你們詢問是否被知曉為耶穌的實體，被知曉為默罕默德的實體，被知曉為佛陀的實體以及被知曉為老子的實體在啟發它們生活在其中的人群的方面是擁有大致相同的角色。在每一個實體活出一次完全被天父所庇護的生命的範圍內，這在某種程度上是正確的。

It is our bias that the life of the one known as Jesus the Christ is perhaps the most artistic realization of the nature of undistorted love indwelling in the third-density illusion. It is felt by us that the teachings of the ones known as the Buddha [Siddhartha] and Lao Tsu were those teachings which might well appeal more to those entities who are attempting to learn the lessons of wisdom. It has always been the nature of consciousness that it is eager, as eager as a horse at the beginning of a race, as eager as a lover at the onset of a tryst, for more knowledge and more experience of the one infinite Creator. The wisdom teachings are most eloquent, yet there is the lack of communication caused by the one known as Siddhartha's lack of desire to communicate faith and love to those which are to a great extent still unawakened to wisdom.

我們的偏向性是，被知曉為耶穌基督的實體也許是對存在於第三密度的幻象內在之中的無扭曲的愛的屬性的最為藝術性的實現。我們感覺到被知曉為佛陀（悉達多）的實體以及被知曉為老子的實體的教導是那些很有可能對那些正在嘗試去學習智慧的課程的實體更有吸引力的教導。意識的特性一直都是這樣子的，它是極其渴望，它是如同在一場比賽開始的時候的一匹馬一樣地渴望，是如同在一次幽會的一開始的時候的一個情侶一樣地渴望，對太一無限造物者的更多的知曉和更多的體驗的。智慧的教導是極其有說服力的，然而由於被悉達多的實體缺少對那些在一個很大的程度上仍舊尚未覺醒于智慧的實體交流信心與愛的渴望，會有由此而被造成的缺少交流。

The third density is the density wherein one attempts to learn the lessons of love, therefore it is our feeling, which is only an opinion, that the wisdom teachings are perhaps not as generally useful to awakening souls, but rather are helpful at a point at which the heart has been opened to compassion, for wisdom without the grounding of compassion can be a cold and indifferent

thing, and the Father of all things, though perhaps characterized as unbiased, is certainly not cold or indifferent, for the Creator dwells in all consciousness, and consciousness which is alive has a nature which is anything but indifferent, anything but cold, has a nature which grows and rejoices and spirals ever into a greater and greater sense of well-being and stability and infinite grace. The teachings of the one known as Mohammed we find as incomplete, shall we say, as those teachings of a similar nature within what is known as your Old Testament.

第三密度是在其中一個人嘗試去學習愛的課程的密度，因此，我們的感覺是，它僅僅是一個見解，智慧的教導對於覺醒的靈魂，一般而言，也許不是一樣有用處，它毋寧是在一個心已經向著同情心被開放了的位置上是有幫助的，因為在沒有同情心的基礎的情況下的智慧，能夠成為一個冰冷而冷漠的事物，而萬物的天父，儘管也許是以沒有偏向性為特徵的，卻肯定不是冰冷與冷漠的，因為造物者居住在所有的意識中，活的意識是擁有一種除了冷漠之外，除了冰冷之外的任何事物之所是的特性的，是擁有一種成長、歡慶並不斷螺旋進入到一個越來越大的具有健全、穩定與無限的恩典的感知之中的特性的。被知曉為默罕默德的實體的教導，我們發現，和在你們知曉為你們的舊約的事物中具有一種類似的特性的教導是一樣，容我們說，是不完整的。

As a final note, and we hope we have not spoken at too great a length, may we urge each to disregard our discussion at any point which does not seem correct to each and to remember that the truth—and we do believe that there is a truth, though we do not know what it is—lies inside each one of you and each one of us and all that there is in an articulate, enormously simple configuration, so that that which one hears is accepted as true not because of authority from the outside, but because the heart and mind within say, “Yes, I remember. That is the truth.” There is an inner wisdom, an inner compassion, an inner spark of love and light that is not like the Creator, it is not from the Creator—it is the Creator, so that the Father is in all things and all things are in the Father.

作為一個最後的注釋，我們希望我們尚未發言過長的一段時間，容我們鼓勵每一個人都在任何我們的討論看起來似乎對每一個人不是正確的位置上不要理睬我們的討論，而是去回憶起真理——我們確實相信有一個真理，儘管我們並不知道它是什麼——是用一種清楚明瞭、極其簡單的配置存在於你們每一個人，我們每一個人，以及一切萬有內在之中的，因此，一個人聽到的事物不是因為來自外在的權威而被接受是真實的，而是因為內在的心與心智說，“是的，我記起來了。那就是真理。”有一種內在的智慧，一種內在同情心，一種內在的愛與光的火花，它不是與造物者類似的，它不是來自於造物者的——它是造物者，因此，天父就是萬物，萬物都是在天父之中的。

May we say that this instrument is somewhat chauvinistic, and we do apologize, for we do not mean to infer that in our opinion the Creator has gender, for it does not have polarity but is therefore Father and Mother, Creator and Nurturer. That Creator which you will know most within your life, you may perhaps gain from studies of inspired lives such as the master known as Jesus, that when you experience the love that that master encouraged

each to seek, that love is experienced as nurturing, supporting, enabling and inflaming the life, the words, the heart, and the mind of each seeker. The one known as Jesus hoped to encourage each soul upon the journey home. May you love each other and encourage each other in the path towards that home—that is what the one known as Jesus would hope for.

容我們說，這個器皿多少有些沙文主義，我們確實抱歉，因為我們並不是打算要暗示，在我們看來造物者使用是擁有性別的，因為它確實不擁有極性，因此它是父親與母親，是造物者與撫育者。你們將知曉的造物者，大部分是在你們的生命中的，你們也許可能會從對諸如被知曉為耶穌的大師之類的有啟發的生命的生命的研究而進步，當你們體驗到那個大師鼓勵每一個人都去尋求的愛的時候，那種愛是被體驗微滋養性、支持性、並為每一個尋求者的生命、言語、心和心智賦予力量並使之燃燒的。被知曉為耶穌的實體希望鼓勵在回家的旅程上的每一個靈魂。祝願你們在那條通往家園的道路上彼此相愛，彼此鼓勵——這就是被知曉為耶穌的實體的希望的事情了。

We leave this instrument now and transfer to the one known as Jim. We leave this instrument in love and light. We are known to you as Q"uo.

我們離開這個器皿，我們轉移到被知曉為 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是你們知曉的 Q"uo。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. We are privileged at this time to offer ourselves in the attempt to speak to those queries which may yet remain upon the minds. Again, we remind each that we offer that which is the fruit of our own seeking and if it does not have that taste of truth to your own way of experience, then we ask that you disregard that which is not fitting. May we speak to a query at this time?

我是 Q"uo，我通過這個器皿再一次在愛與光中致意。我們在此刻很榮幸提供我們自己嘗試去談及可能留在頭腦中的問題。再一次，我們提醒各位，我們提供的是我們自己的尋求的果實，如果它對於你自己的體驗的道路並不擁有真理的味道，那麼我們請你們不要理睬那個不合適的事物。在此刻我們可以對一個問題發言嗎？

Carla: I was surprised that you rated the various world leaders of religions. It would seem that by inference you were saying that Jesus was a better leader or a more articulate leader than the others, and yet two thirds of the world's people, I believe it is, are either Shinto, Taoist or Buddhist, and doing just fine. Could you comment?

Carla：我很吃驚你們對各種宗教的世界的領袖做出了評價。看起來似乎通過推論你們是在說，耶穌是一個比其他的領袖很好，更加清楚明瞭的領袖，而這個世界的三分之二的人，我相信是，要麼是神道教徒、道教徒或者佛教徒，那是沒問

題的。你們能夠評論嗎？

I am Q“uo, and as we spoke concerning the nature of the teachings of those great masters which have walked upon your planet, we spoke concerning the essence of that message which each offered. Each was well aware that there were those to whom the messages would ring with a tone of clarity and those to whom their messages would not resound in such harmony, for there are many upon your planet who are from origins quite different each from the other. Yours is a population which is quite divergent in both the source or origin and the nature of the path which each group travels as the third density is utilized as a class, shall we say, that studies a certain expression of consciousness.

我是 Q“uo，當我們談及那些已經在你們的星球上行走過的偉大的大師們的教導的屬性的時候，我們是在談及每一個人提供的資訊的實質。每一個人都清楚知曉，會有一些人，它們的資訊會對其奏響一種清晰的音調，會有一些人，它們的資訊不會通過這樣的和音對其產生迴響，因為在你們的星球上會有很多人是來自於與相互彼此相當不同的來源的。你們的人群是一個在源頭或者起源上，以及在每一個團體旅行的道路的屬性上都是相當分歧的人群，因為第三密度是被作為一個，容我們說，課堂被利用的，這個課程會學習一定的意識的表達。

This illusion in which you find yourselves is one in which the lessons of love and compassion are those which are of paramount importance, for they are the very fabric of your learning and your experience. However, there are many who have needs that move into realms of what may be called light or wisdom, and it is to these entities that many masters and teachers have offered their inspiration and guidance and example. We have the bias, as we mentioned, towards the teachings of the one known as Jesus, for in our estimation these are the most simplified and clarified that have been presented to the general population of your planet.

你們發現你們自己處於其中的幻象是一個在其中愛與同情心的課程是具有至高無上的重要性的課程的幻象，因為它們是你們的學習和你們的體驗的核心的構造。然而，會有很多人需要移動到可能被稱為光或者智慧的領域之中，就是對這些實體很多大師和老師已經提供了它們的啟發、指引和榜樣了。我們擁有，如我們提到過的一樣，對於被知曉為耶穌的實體的教導的偏向性，因為根據我們的評估，這些教導是已經被呈現給你們的星球的一般性的人群的教導中最为簡單化且清楚明瞭的教導。

The simplicity and clarity are quite effective and necessary, in our opinion, characteristics in aiding a population which is, if we may again enter our opinion, confused, and in the degree of need as we find your population in general is, therefore we remain in the opinion that this body of teaching that has remained from the teacher known as Jesus the Christ is that which is most easily apprehended by a population which has difficulty in apprehending truths that transcend the material illusion.

在幫助一個混淆的人群的方面，以我們的見解來看，簡單性與清晰性是相當有效且必要的特性，在我們發現你們的人群一般而言是需要的程度上，我們依舊認為，

如我們可以再次強調這是我們的見解的話，這個已經從被知曉為耶穌基督的老師留下來的教導，對於一個在對超越物質性的幻象的真理的領悟有困難的人群，是最為容易為其所領悟的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Well I just have so many questions. By associating the Old Testament and the Koran teachings together, you sparked something in my mind that is from earlier research which suggested that the Jewish people were a genetically improved brand of the species that was tinkered with by an entity called Jehovah, to make them more wise, more intelligent, more physically able and so forth, so that they would be better able to seek the truth.

Carla：好的，我就是有如此多的問題。藉由將舊約和可蘭經的教導聯繫在一起，你們在我的頭腦中激發了某個事物，某個來自於之前的研究的事物建議，猶太人是一個擁有在基因上被增強過的印記的人種，這個物種被一個被成為耶和華的實體修補過，以使得它們更加有智慧，更加有智慧，在身體上更加有能力，如此等等，這樣它們就更有能力尋求真理了。

The teachings of Mohammed—it happens to be the same area of the world exactly, it's the same people, just different tribes, basically—I was wondering if these two teachings shared what I might call a Jehovahist influence? In other words, was Mohammed also the prophet of the One God who was being relayed through the distortions of the one known as Jehovah?

默罕默德的教導——它碰巧是完全相同的世界的區域，它是相同的人群，僅僅是不同的部落，基本上——我想知道是否這兩個教導分享了我可能成為一種耶和華主義者的影響？換句話說，默罕默德同樣是唯一的神的先知，這個唯一的神似通過被知曉為耶和華的實體的扭曲被傳遞下來的？

I am Q"uo, and we may suggest in this regard that the similarity between these two great teachings is due primarily to the fact that each culture was in the time of its flourishing existing under conditions which were somewhat hostile in regards not only to the other cultures which surrounded them, but in regards to the very physical environment in which they sought to make their homes and to grow as cultures.

我是 Q"uo，我們在這個方面會建議，在這兩個偉大的教導中的相似性主要是由於這樣一個事實，即每一個文化在其興旺發展的時期中都是存在於在多少有些敵意的情況下的，這種敵意不僅僅是對於在它們周圍的其他的文化，同樣也是對於它們在之中尋求去創造它們的家園並作為文化成長的物質性環境。

Thus, the, as you may call it, racial perspective was such that the struggle for growth and survival was viewed as one which was difficult, even harsh, and at times foreboding. Therefore, the call for illumination and inspiration which these cultures sent forth by their very being was answered in a manner which presented to these people information and inspiration which was seen or filtered in such a manner that the information was filled with injunctions and

conditions that required a physical and mental and even spiritual struggle to be undertaken with some degree of that which you would call fear to motivate the effort.

因此，種族的觀點，如你們可能對它的稱呼一樣，就是如此這般，以至於為了成長和生存的努力是被視為是一種困難的，甚至是嚴酷的，且時常會是有不祥之兆的努力。因此，這些文化藉由它們的核心存在發出的對啟蒙與啟發的呼喚，是用這樣一種方式被回應的，這種方式會向這些人呈現出用這樣一種方式被看到或者被篩選過的資訊，資訊是充滿了需要一種身體上、心智上甚至靈性上的努力被做出的命令與情況，同時帶有某種程度的你們所稱的恐懼，以激發那種努力。

Thus, the information which came to these entities in response to their call was colored, shall we say, by their response to their experience as a culture. 因此，通過回應這些實體的呼喚而來到這些實體面前的資訊是被它們對它們作為一個文化的體驗的回應，容我們說，染色過的。

May we speak further, my sister?

我們可以進一步回應嗎，我的姐妹？

Carla: I'll leave that one alone and read it. I didn't really get what I wanted out of the answer, but on the other hand, I didn't understand it fully. I'm only going to permit myself one more question, and if the answer would be considerably long—I suppose that would be over five minutes—I would request that you simply say so, and I'll save this question for another session. *Carla*：我將會單獨留下那個問題並閱讀它。我並不是真的明白我想要從那個答案中得到什麼，但是，在另一方面，我並不充分地理解它。我僅僅將會允許我自己多問一個問題，如果回答會是相當長的——我假設那會是超過五分鐘——我會請求你們簡單地這樣說，我將會將這個問題留給另一次集會。

I listened to my own channeling as best I could. Matter of fact I almost lost the channel a couple of times because I was very interested in what was being said, and I didn't feel, I didn't catch it if you did it, when you addressed the question of, "Is Jesus the only Son of God?" I wonder if you could comment on this, or if you wish to make this a separate session?

我盡我所能地聆聽了我自己的傳訊。實際上我幾乎有好幾次都失去了灌倒了，因為我非常感興趣被說的內容，我並沒有感覺到，我沒有聽到它，如果你們說了的話，當你們講述“耶穌是上帝的唯一的兒子嗎？”的問題的時候，我想知道，是否你們能夠對這一點進行評論，或者是否你們希望讓這一點成為一個分開的集會。

I am Q"uo, and we spent but little time upon this subject, for, indeed, it is one which covers a great amount of territory, as you may say. We attempted to give a small amount of information in this regard when we gave information concerning the one known as Jesus being overshadowed by the Father in respect to the manifestation of love which this entity saw as being the Father, and when this entity spoke unto its disciples saying that if they would follow this entity that they then should take up their cross and follow, and that they, the disciples, would do greater things as well, as would all who followed the

one known as Jesus in this manner.

我是 Q"uo，我們在這個主題上只花費了一點時間，因為，確實，它是一個會涵蓋大量的範圍的主題，如你們可能會說的一樣。當我們在關於被知曉為耶穌的實體在關於這個實體視為天父的愛的顯化的方面是被天父所庇護的方面給予資訊的時候，我們嘗試去在這個方面給予少量的資訊，當這個實體對它的弟子發言的時候，它說如果它們能夠跟隨這個實體，它們接下來就應該拿起它們的十字架並跟隨，它們，弟子們，同樣會做更偉大的事情，如同所有會跟隨被知曉為耶穌的實體的人會做的一樣。

Thus, this entity was presenting a model or pattern by which any other entity might attain to the similar state of consciousness, that of being overshadowed by the love of the Father. We would welcome the opportunity to utilize a further session in order that more attention might be given to this interesting topic.

因此，這個實體是在展現一個榜樣或者范式，藉由這個榜樣，任何其他的實體都可以取得類似的意識的狀態，那就是被天父的愛所庇護。我們會歡迎機會來利用一次進一步的機會，以便於更多的注意力可以被給予這個有趣的主题。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: "Firmly," she said, "just one more." I think I know the answer to this already, but it doesn't hurt to ask. L/L Research was thinking of either on Sunday nights working with previously drawn-up questions so that we might do more impeccable research, or having a series of closed sessions with certain people repeating each time. Would you be able to comment in any way on the good points and bad points of more carefully controlling the questions, and also whether you feel that you would be interested in working with us in this manner?

Carla: "嚴格地說，"她說，"還有一個問題。"我認為我已經知道這個問題的答案了，但是去問問沒有壞處。愛/光研究中心正在考慮，要麼在周日晚上與之前被提出的問題一同工作，這樣我們就可以進行更多無瑕疵的研究，要麼與一定的人進行一系列封閉的每次重複的集會。你們能夠用任何方式對於更為仔細地控制問題的優點和缺點進行評論嗎，同樣你們是否會對用這種方式與我們一同工作感興趣呢？

I am Q"uo, and we are honored to serve in any manner in which we are asked. As long as we might avoid the infringement of free will, we honor each request for inspiration and information, and we do not wish to put any limits upon the manner in which we offer ourselves in this regard. Therefore, we are at your service, as we see you are aware.

我是 Q"uo，我們對於用任何我們被請求的方式進行服務都是感到榮耀的。只要我們可以避免侵犯自由意志，我們會榮耀每一個請求啟發和資訊的實體，我們並不希望將任何的限制放置在我們在這方面通過其提供我們自己的方式上。因此，我們是供你們差遣的，如我們知道你們知曉的一樣。

May we speak further, my sister?
我的姐妹，我們可以進一步回答嗎？

Carla: No, that is indeed all. Thank you.
Carla：沒有了，那確實就是全部了。謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?
我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and at this time we find that we have completed those queries which have been so generously offered to us. We thank each once again for allowing our presence. We are overjoyed at each opportunity to join your group, and we look forward to those times in your future when we shall again be offered the opportunity to do so.
我是 Q"uo，在此刻我們發現我們已經完成了你們已經如此慷慨地提供給我們的問題了。我們再一次為你們允許我們出席而感謝各位。我們對於每一個加入你們的團體的機會都是感到狂喜的，我們期待在你們的未來那些我們將再一次被提供機會這樣做的時間。

At this time we shall take our leave of this instrument and this group, as always leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.
在此刻，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

(Carla channeling)
(*Carla* 傳訊)

I am Nona, and I greet you in the love and in the light of the infinite One. We feel the desire for the healing tones that are our service to you, and we come through this instrument. We have trouble speaking the words, so we will let our sounds be our language. We leave you in love and in light. We are Nona.
我是 *Nona*，我在無限太一的愛與光中向你們致意。我們感覺到對療愈的音調的渴望，那就是我們對你們的服務，我們通過這個器皿前來。我們在說出話語的方面有困難，因此，我們將讓我們的聲音成為我們的語言。我們在愛與光中離開你們。我們是 *Nona*。

(Carla channels a healing melody from Nona.)
(*Carla* 從 *Nona* 傳訊了一首療愈的旋律。)

September 17, 1987

1987-09-17 Latwii：幽默感

(Carla channeling)

(Carla傳訊)

I am Latwii. I greet you in the love and the light of the one infinite Creator. We teach first this instrument and then turn to the main teaching. This instrument became concerned because no one wished to speak through her. "Who comes in the name of Christ?" she said. And Q'uo answered. "Do you wish me to speak now?" she said. "No," said Q'uo. This was repeated with our own vibration and with that of Hatonn. We wish to say to the instrument known as Carla that silence is often an effective form of communication. We spent some time attempting to originate a contact through the one known as Jim. However, we found that this was not possible, so we begin.

我是 *Latwii*。我在太一無限造物者的愛與光中向你們致意。我們首先教導這個器皿，接著我們會轉到主要的教導。這個器皿因為沒有一個人實體希望通過她發言而感覺到擔憂。她說，“以基督的名義而來的是誰？”Q'uo 回答了。她說，“你們希望我現在發言嗎？”Q'uo 說，“不。”這個對話與我們自己的振動，以及與 *Hatonn* 的振動被重複了。我們希望對被知曉為 *Carla* 的實體說，靜默經常是一個有效的溝通交流的形式。我們花了一些時間嘗試去通過被知曉為 *Jim* 的實體開始接觸。然而，我們發現這不可能，因此，我們開始了。

We begin by thanking each of you for the great privilege of allowing us to work, especially with the new channel, but, indeed, with each in this room.

我們藉由為你們允許我們工作，尤其是與新的器皿，但確實是與在這個房間中的每一個實體一同工作的巨大的榮耀而感謝你們每一個人開始。

We wish to speak about that which is so often removed from the point of view of spiritual seekers, and that is the sense of humor, the sense of proportion, and the light touch. It would seem that when a seeker tackles the great questions of truth and life and being, every effort must be focused and there is no time for frivolity. Yet, the greatest lessons are those learned by balanced souls, and usually the balance [of] an incarnated soul is the product of a generous sprinkling of the small vices, excesses and overages of your Earth (inaudible). This makes each seeker aware of its own imperfection, and allows the seeker to see the cosmic humor of living in physical vehicles made of clay. We would translate—we correct this instrument—we would transfer this contact to another instrument. We are Latwii.

我們希望談談關於如此經常地會從靈性尋求者的視角消失的事物，也就是幽默感，比例感，以及輕觸。當一個尋求者抓住了真理、生命和存有的偉大的問題的時候，看起來似乎每一個努力都必須聚焦，沒有輕佻的舉動的時間了。而最偉大的課程就是那些被平衡的靈魂學會的課程，通常，一個投生的靈魂的平衡是一種你們地球的（聽不見）的小的缺點、過量以及過剩的一種慷慨的噴灑的結果。這會使得每一個尋求者都察覺到它自己的不完美，並允許尋求者看到活在由肉身制成的物質性載具中的宇宙性的幽默。我們會轉譯——我們更正這個器皿——我

們將這個接觸轉移到另一個器皿。我們是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and we shall continue. The great attention that is of necessity, it would seem, directed toward the maintenance of the physical vehicle is that which seems to take a disproportionate amount of one's time, and the efforts planning for the sustenance and comfort of the physical vehicle then becomes an activity of the mind as well. The mind is focused for a great portion of each day with those matters which concern the survival of the entity which seems to be made primarily of body and mind, and these efforts are those primary expenditures of energy for each entity within your illusion.

我是 *Latwii*，我們將會繼續。看起來似乎是被指向對物質性載具的維護上的大量的所需的注意力，是看起來似乎佔用了一個人的時間的一個不相稱的數量的事物，為了物質性載具的食物以及安慰而計畫的努力，接下來就同樣也成為了一個心智的活動了。心智在每一天的一個很大的部分中都被聚焦在那些涉及到一個看似主要是由身體和心智組成的實體的存活的問題上，這些努力對於在你們的幻象中的每一個實體都是主要的能量支出。

There comes a time, however, when each entity begins to ponder, in those moments of rest and silence, just what more there might be within the daily round of activities and the overall plan of the life than the continual maintenance of survival and expenditures of these kinds of energy. It is then that the seeker becomes aware that there is that which is not material, and frequently does not carry a certain name, and yet forms a kind of yearning within to know more of the nature of the life, the nature of the creation in which the creature finds itself, and the source of all that occurs about one and within one.

然而，會有一個時刻，每一個實體都會，在那些休息和靜默的時刻中，開始思考，在日常生活活動以及生命的整體性的計畫中，究竟有什麼是比對生存的持續不斷的維持以及對這些類型的能量的支出是更大的呢？就是在那個時候，尋求者會開始察覺到會有並非物質性的事物，那個事物經常不會帶有一定的名字，而卻會形成一種類型的內在的渴望，去知曉更多的生命的屬性，生物發現它自己處於其中的造物的屬性，以及在一個人周圍以及在一個人內在之中發生的所有的事物的源頭。

And thus the yearning to know what is loosely called the Truth begins to inform the activity of the seeker, so that as it focuses upon the survival of the physical vehicle and the directing of the mental energies, it also has within a secret and safe portion of its being, the room for seeking greater truths and more nourishing perceptions of reality and the self.

因此，去知曉被鬆散地稱為真理的事物的渴望，就開始鼓勵尋求者的活動了，這樣，當它聚焦在物質性載具的存活以及對心智的能量的導向的時候，它同樣在內在之中擁有它的存有的一個秘密的，安全的部分，擁有供尋求更大的真理，尋求對實相的更為滋養性的知覺，以及尋求自我使用的空間了。

We shall transfer at this time.

我們將在此刻轉移。

(Carla channeling)

(Carla傳訊)

I am Latwii, and I am with this instrument. We enjoy this communication very much, yet we find that the one known as D has constricted his channel because of the fear of misperceiving our words and speaking others. We encourage the new instrument to take the risk of misperception, for there is the difficulty of the rehearsal. It is distasteful, perhaps, to sight-read and to spend the long hours in moving slowly through passages. The concert at the end of that time seems far away, and the hours of practice do not seem to be so rewarding. Yet, when the concert finally comes, the student is ready.

我是 *Latwii*，我現在與這個器皿在一起了。我們非常享受這個交流，而我們發現被知曉為 *D* 的實體已經因為對錯誤感覺我們的言語並說出其他的言語而限制了牠的管道了。我們鼓勵新的器皿去冒著錯誤的知覺的風險，因為會有排練的困難。去即興演奏，並花很長的時間緩慢地移動通過章節，這也許是令人討厭的。在那個時間的末尾的音樂會看起來似乎是遙遠的，練習的時間看起來似乎並不是如此之有回報的。而當音樂會最終到來的時候，學生就會準備好了。

In this analogy we mean to imply that the one known as D can make the mistaken notes, the errors in fingering, and all of the mistakes which would mar a perfect performance, for the entity is a student, only just begun upon a quite long course of study, a study in which learning takes place for many lifetimes, as quickly as the student acknowledges the need for further skill. Thus, we ask the instrument known as D to relax and allow thoughts to flow from within, questioning not once the tuning and challenging has been done, but merely accepting the gifts of the conceptual subconscious. We move through the conceptual subconscious, and our thoughts are indeed your thoughts; there is no perceptible difference in your or any instrument's ways of realizing experience.

在這個比喻中，我們並不是打算要暗示被知曉為 *D* 的實體能夠產生出錯誤的音調，錯誤的指法，以及所有的會毀掉一場完美的表演的錯誤，因為實體是一個學生，實體僅僅剛剛開始一段非常漫長的學習的進程，這是一場要花費很多次的生命才會被學會的學習，它是與學生承認對於進一步的技巧的需要一樣快的。因此，我們請知曉為 *D* 的實體放鬆，並允許想法從內在之中流動，不止一次地質疑已經被進行了的調音和挑戰，而僅僅是接受觀念性的潛意識的禮物。我們通過觀念性的潛意識移動，我們的想法確實是你們的想法，在你們或者任何器皿的領悟性的體驗的方式中，並沒有可以察覺的到的區別。

We would again transfer to the one known as D, and wish this new instrument beginner's luck. We are Latwii.

我們會再一次轉移到被知曉為 *D* 的實體，我們希望這個新的器皿擁有新手的好運。我們是 *Latwii*。

(D channeling)

(D傳訊)

I am Latwii. The instrument has been somewhat intimidated by what it perceives as the quality of our initial teaching, and feared—and felt a lack of ability to bring through teachings of similar perceived quality. Such perfectionism is admirable in its own way, but serves at this point to erect an insurmountable barrier. This instrument can allow itself to be free of judgments and comparisons. We can help it to establish a new pattern of expectation based on spontaneity and eventually on confidence that what appears accurately reflects our message.

我是 Latwii。這個器皿已經多少有些被它感覺到我們的初始的教導的屬性的事物所嚇倒了，它害怕——感覺到一種產生出具有熟悉的被感覺到屬性的教導的能力上的欠缺。這種完美主義者，用它自己的方式是值得欣賞的，但是在這個位置卻會起到樹立起了一個無法逾越的障礙物的作用。這個器皿能夠允許它自己釋放評判與比較。我們能夠幫助它建立一個新的，基於自發性，並最終基於信任的期待的模式，那種信任即，出現的事物是精確地反映了我們的資訊的。

Let us talk to express an experience which is creating this confusion. When a concept is initially picked up, it is relatively easy for us to direct the working out of its expression. It is (inaudible) experienced as that caused by a break in the path, in the train of thought. But after completion of the expression of that concept, while the instrument probes its own mind, looking about in some confusion as to which direction to turn now, it is at this point that the rational mind has an opportunity to erect new blocks of doubt and analysis. These moments are as hurdles, which will become easier to clear with practice.

讓我們談談表達一個正在創造出這種混亂的體驗。當一個概念一開始被拾起的時候，要從它的表達中指出工作，這對於我們是相對容易的。它是（聽不見）被體驗為由於在道路上，在思考的進程中的一種中斷而被造成的事物。但是，在完成對那個觀念的表達之後，在器皿探查它自己的心智，在關於現在要轉向哪一個方向的方面的某種混淆中四處查看的時候，就是在這個位置，理性的的心智擁有了一個機會去樹立起新的疑惑與分析的障礙物了。這些時刻就好像跳欄一樣，它們將會變得更加容易用耐心來清理。

Doubts can originate at other times in this process, and the mind can indulge itself in an infinite regress of questioning.

懷疑能夠在這個過程中在其他的時候開始，心智能夠讓它自己沉溺於一種質疑的無限的倒退之中。

(Carla channeling)

(Carla傳訊)

I am Latwii, and am again with this instrument. We are most grateful for the opportunity to exercise the new instrument, and may we say how satisfied we are at those concepts which we were able to transmit. They may well be

helpful for the instrument, and indeed we hope so. Yet, more helpful than anything that we can say is that answering "amen" from that inner room within which holds all the knowledge and understanding of the Creation, that great storeroom which speaks not to the mind but to the heart, and resonates when the mind hears the heart's truth.

我是 *Latwii*，我再一次與這個器皿在一起了。我們對於訓練的機會是極其感激的，容我們說，我們對於那些我們能夠傳遞的觀念是多麼滿意呀。它們對於器皿很有可能是有幫助的，我們確實希望如此。然而，比我們能夠說的任何事情都更有幫助的事情，就是回應來自於那個內在的房間的“Amen”，在那個內在的房間中包含有所有造物的知識和理解，以及那個偉大的儲藏室，它不會對心智，而會對心說話，並在心智聽到心的真理的時候產生共鳴。

We shall not preach much more. We wish only to finish the thought we began with this evening, for we find that humor—and, my friends, we are made of humor—is not overly valued among your peoples, and we should encourage its value. Using the terminology which we find this instrument uses and which is also that taught to us by our teachers, we would gaze at the usage and helpfulness of humor, regardless of which energy center it resonates within.

我們將不進行更多的佈道了。我們僅僅希望完成我們今晚用來開始的想法，我們發現，幽默——我的朋友們，我們是由幽默製成的——在你們的人群中並沒有被高估，我們應該鼓勵它的價值。如果使用我們發現這個器皿使用的術語，同樣也是我們的老師教導我們的術語，我們會注視幽默的有用性與幫助性，無論它在內在之中與哪一個能量中心共鳴。

Humor which lays bare the awkwardness of the human body in sexual terms, the differences betwixt sexual beings and all of those things having to do with the sexual drive, are those images of red ray, which are painful for the mind/body/spirit complex to assimilate, especially during that part of your incarnation where you go through puberty.

揭露了在性的方面人類身體的笨拙，以及在性方面的存有之間的差異，以及所有那些與性的驅動力有關的事情的幽默，就是那些紅褐色光芒的形象了，它們對於心/身/靈複合體進行消化是痛苦的，尤其是在你們的投生的你們經歷青春期的部分期間。

There are strong needs for orange-ray humor, humor about relationships, humor about living intimately with people who are imperfect. Within your density, this ray may be considered a pressure-cooker with no vent, and humor is indeed a blessing.

會有強烈的對於橙色光芒的幽默，關於關係的幽默，關於與不完美的人之間的親密的生活的幽默的需要。在你們的密度中，這個光芒可以被認為是一個沒有安全閥的壓力鍋，幽默確實是一種祝福。

We find you have your racial jokes, your ethnic jokes, your religious jokes, jokes at which what this entity would call civilized people do not actually wish to laugh, yet they do, and they must, because work in yellow ray has not yet been completed by the majority of your peoples, and these bits of humor are

a marvelous safety valve, a marvelous way of sharing and thus defusing the poison of prejudice.

我們發現你們有你們的關於種族的笑話，你們少數民族的笑話，你們的宗教信仰的消化，對這個實體所稱的文明人並不實際上希望去笑的事物的笑話，而它們笑了，它們必須笑，因為在黃色光芒中的工作尚未被你們的大多數人完成，這些幽默的片段是一種奇妙的安全閥，一種奇妙的分享並由此拆除具有偏見的監獄的導火索的方式。

The humor of the heart chakra is perhaps the greatest blessing of all, for it sees the human comedy in balance, in all its foolishness and all its beauty.

心的脈輪的幽默也許是對所有人最大的祝福，因為它在平衡中，在所有它的愚蠢性以及所有它的美麗中看到了人類的喜劇。

The blue ray sense of humor is not shared by as many among your peoples as all the other forms. It is what this instrument would call the punning, the playing with words to make them dance and live and create new combinations of thought.

藍色光芒的幽默是不會如同所有其他的形式幽默一樣在你們的人群當中被很多人分享的。它就是這個器皿所稱的雙關語，與詞語玩耍以使得它們舞蹈，活著並創造出新的想法的形式。

The humor of indigo ray is silent, explosive, peaceful and spontaneous, yet that humor is also a sardonic humor, a humor in balance, and most often a humor without words.

靛藍色光芒的幽默，是靜默的，爆炸性的，平安的，自發性的，而那種幽默同樣是一種冷笑話的幽默，一種平衡中的幽默，它極其經常是一種沒有語言的幽默。

All of these portions of laughter and joy in its various distortions are healers, healers of the broken rhythms of imperfectly perceived lives. We say imperfectly perceived, yet we hope that you understand that in the end each perception is perfect. It is only that the seeker's path moves on, and habits of mind which limit the viewpoint often need to be shed, yet humor abides, and perfection abides, and in every change and combination of events still are you who you are, (inaudible).

所有這些在其各種各樣的扭曲中的歡笑與喜悅的部分都是療愈者，對不完美地被感覺到的生命的破碎的旋律的療愈者。我們說被不完美地感覺到，而我們希望你們理解，最終每一個知覺都是完美的。僅僅是尋求者的道路繼續前進了，限制了觀點的心智的習慣經常需要擺脫掉，而幽默逗留，完美逗留，在每一個改變以及事件的混合物之中，你仍舊是你之所是，（聽不見）。

Do you not find this humorous that one can be imperfect and yet perfect? That one can be in a body of dust and clay, and yet live forever? What a marvelous maker are we who are the Creator. Rejoice in the endless humor of an infinite universe.

一個人能夠是不完美的，而又是完美的，一個人能夠在一個屬於塵與土的身體中，而又永遠地活著，你們難道沒有發現這是幽默的嗎？我們之所是的創造者是怎樣

一個非凡的笑話的製造者呀。在一個無限的宇宙的無盡的幽默中歡慶吧。

We would close through the one known as Jim. It has truly been a pleasure using this instrument, and we thank it. We are those known to you as Latwii, and we transfer now.

我們通過被知曉為 *Jim* 的實體結束。使用這個器皿，這已經真正是一種快樂了，我們感謝它。我們是你們知曉的 *Latwii*，我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and before we extend our closing through this instrument, we would ask if our assessment of the evening has been correct and that there seem to be few queries. Before we leave, however, we would ask if there might be a query to which we could speak?

我是 *Latwii*，在我們通過這個器皿給予我們的結束語之前，我們會請求，如果我們今晚的估計已經是正確的話，看起來似乎有少量的問題，然而，在我們離開之前，我們會詢問，是否有一個我們能夠回答的問題。

D: Well, I'm always able to provide questions. My real question is sort of a meta-question, a question about questions, and whether it's counterproductive to analyze my experience at this point or whether it could be productive and there are things to be learned by questioning and trying to understand intellectually. I know there are some phenomena that are better simply experienced, at least temporarily, and not impeded with questions. How do you see this process at this stage in relation to my usual attempts to understand things intellectually?

D：好的，我一直都能夠提供問題。我真正的問題是某種類型的一個元問題（*meta-question*），一個關於問題的問題，在這個位置去分析我的體驗這是其反作用的嗎，還是它能夠是有生產力的，會有藉由提問並嘗試在智力上理解而被學會的事情呢？我知道會有一些現象單純地被體驗是更好的，至少暫時被體驗，而不用問題來妨礙。關於我通常嘗試用智力的方式理解事情的方面，你們如何看這個階段上的這個過程呢？

I am Latwii, and we are again with this instrument. We find that your demonstration of ability at this time is that of the neophyte, and is that which is progressing as best as one could hope for the beginning instrument. Each instrument will find a certain level of questioning and analyzing in regard to its own progress of aid. In your particular instance, you are aware that your tendency to intellectualize the process is that which can both be of aid and be of somewhat of a hindrance, for the remaining within the intellectual mind which needs the rational for each movement and the explanation for each result is that which can both block and hinder the transfer of thought from mind to mind when this process is not totally explainable in terms that may be understood.

我是 *Latwii*，我們再一次與這個器皿在一起了。我們發現你在此刻對能力的表現

是新手的能力，對於開始的器皿而言，就是一個人所能期待的最佳的進展了。每一個器皿都將發現一定程度的提問與分析在關於它自己的發展的方面是有幫助的。在你特定的情況中，你察覺到你對於過程進行理智化的傾向，就是能夠同時有幫助，並多少會具有一種阻礙的事物了，因為留在智力性的心智之中需要對每一個行動的合理化以及對每一個結果的解釋，當這個過程在可能被理解的事物的方面不完全是可以解釋的時候，這個過程是能同時阻塞和妨礙從心智到心智的想法的傳遞的。

Therefore, we cannot give you a clear indication of whether it would be in your best interests to question and question further. We must leave this decision in your capable hands, for you are at this time working with the knowledge that the questioning has two edges, shall we say. We are happy to speak to any concern which you may have, and we open ourselves to that possibility at this time.

因此，在關於是否去提問以及進一步提問會是符合你的最佳的利益的方面，我們無法給予你們一個清晰的指示。我們必須將這個決定留在你有能力的手中，因為你在此刻是在這樣一種知曉一同工作的，即提問是，容我們說，有雙刃的。我們很高興談及你可能擁有的任何的關注，我們讓我們自己在此刻向著的那種可能性開放。

D: Is there anything to be gained from specific feedback? I mean, I could ask you about almost every thought that entered my mind in the process of vocalizing—verbalizing the message. I mean, I would be capable of accepting that kind of feedback—whether this is coming through clearly or being overly colored by my own mind. Is there any value in that sort of questioning—in moderation, of course—or is that more likely to lead to impediments?

D: 有任何事情會從具體的回饋中被取得嗎？我的意思是，我能夠向你們詢問幾乎每一個在對資訊進行語音化——言語化的過程中進入到我的頭腦中的每一個問題。我的意思是，我會有能力接收那種類型的回饋——無論這種回饋是通過被中午自己的頭腦清晰地染色而出現的，還是通過過度的染色而出現的。在那種類型的提問中——當然，在冥想中——有任何有價值的事物嗎，或者，那是更有可能會導向妨礙的嗎？

We feel that the questioning to this degree would be somewhat deleterious to your progress, for you are, as we stated before, progressing according to the general pattern of a new instrument, which is to say that in such a situation the percentage of thought transference from the contact through the instrument in ratio to the instrument's own thoughts that are fed into the transmission is usually weighted in favor of the instrument's providing thoughts which the contact will then attempt to turn, slowly but steadily, toward the theme or message that is being transmitted.

我們感覺到在這個程度上的提問會多少對於你的進程是有害處的，因為，如我們之前說過的一樣，你是在根據一個新的器皿的一般性的模式而發展的，也就是說，在這樣一個情況中，通過器皿的來自於接觸的想法的傳遞，與被餵養進入到傳遞中的器皿自己的想法之間的比例的百分比，通常會在比重上有利於器皿的提供想法，接觸將會接下來嘗試去，緩慢地但卻穩固地，轉向正在被傳遞的主題或者信

息了。

Therefore, in your contact with our vibration this evening, we found that the most efficient way of making our presence known and of transmitting our thoughts through your instrument was to activate some thoughts within your own conscious and subconscious minds that might be helpful in your understanding of the process of channeling, and also in partaking of this process by speaking those thoughts, which we then were able to infuse with a greater and greater portion of our desired contact.

因此，在今晚你與我們的振動之間的接觸中，我們發現，使得我們的在場被知曉以及通過你的器皿傳遞我們的想法的最有成效的方法，就是去啟動在你自己的表面意識的心智以及潛意識的心智中的一些可能對於你理解傳訊的過程，同樣也在藉由說出那些想法參與到這個過程的方面是有幫助的想法，我們接下來就能夠用我們渴望的接觸的一個越來越大的部分灌注這些想法了。

Thus, it must be understood that in the initial stages, much of the new instrument's contact will be that which has been activated by the entity speaking through the instrument. That will then be blended and bent toward—shall we say—the information that awaits transfer.

因此，在這個開始的階段必須要被理解的事情是，會有大量新的器皿的接觸將會是已經被通過器皿發言的實體所啟動的。那個接觸將會接下來與等待著傳遞的信息進行混合並——容我們說——趨向於那個資訊。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: No. That was extremely clear. Thank you very much. No more questions.

D：不用了。那是極其清晰的。非常感謝你們。沒有更多的問題了。

Carla: None from me.

Carla：我沒有問題。

I am Latwii, and we see that we have convinced you that there are few queries this evening. We are also a transparent manipulator, but are very happy to be manipulated in turn, for we find that in your culture it is that turnabout is fair play, and we wish to be more than fair with each, for we are most happy to be able to speak our humble words through each instrument, and we hope that each this evening has found our assistance to be helpful.

我是 Latwii，我們看到我們已經想像你今晚只有少數的問題了。我們同樣是一個開明的操縱者，但是我們很高興相應地被操縱，因為我們發現在你們的文化中就是那種逆轉是公平的遊戲了，我們希望對每一個人都是更加公平的，因為我們極其高興能夠通過每一個器皿說出我們的謙遜的言語，我們希望每一個人今晚都已經發現我們的協助是有幫助的了。

We look forward to those times during which we may be able to join this group. We are old as a contact with this group, but have been little used of

late, for there are others within the Confederation of Planets in Service to the One Infinite Creator who have found the ability and honor of speaking to and through this group to be that which is of greater necessity and efficacy than is our own desire to speak through this group. We cherish each moment shared with those within this circle of seekers, and at this time would bid each a fond adieu, and would leave each in the love and the light of the one infinite Creator. We are those of Latwii. Adonai, my friends. Adonai.

我們期待那些我們在其中能夠與這個團體結合在一起的時刻。我們作為這個團體之間的一個接觸是年紀大的了，但在最近已經是很少被使用的了，因為會有在服務於太一無限造物者的星際聯邦中的其他的實體已經發現，對這個團體發言並通過這個團體發言的能力與榮耀比我們自己通過這個團體發言的渴望是具有更大的必要性與成效的了。我們珍惜每一個與在這個尋求者的圈子中的實體分享的時刻，在此刻我們會想各位說再見，我們會在太一無限造物者的愛與廣光中離開各位。我們是 *Latwii*。Adonai，我的朋友們。Adonai。

September 20, 1987

1987-09-20 童年時期的編程與障礙

Group question: Each of us has memories of childhood experiences with family and friends which have formed a part of our personality. Some are happy and helpful; others seem to be problems or hangups needing therapy. How much of such early childhood programming is designed to help us grow along a certain path? What kind may actually harm us? And is any by chance?

團體問題：我們每一個人都擁有與家庭和朋友在一起的童年體驗的記憶，這些記憶已經形成了我們的人格的一部分了。一些記憶是快樂且有幫助的，其他的記憶看起來似乎是需要治療的問題或者障礙 (*hangups*)。這樣的早期童年的編程有多少是旨在幫助我們沿著一定的道路成長的呢？什麼類型的編程可能實際上傷害我們呢？有任何是偶然發生的嗎？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet this circle in the love and in the light of the one infinite Creator, and express my deep gratitude at being invited into your midst. You are, for us, very special people and we bless and love each. We hope we may be of service by sharing some few thoughts about childhood [discipline], about that period in the young life of the incarnate soul when it is small and the world is large.

我是 Q'uo。我在太一無限造物者的愛與光中向這個圈子致意，並對於被邀請進入你們當中表達我們深深的感激。你們，對於我們，是非常特殊的人，我們祝福並愛每一個人。我們希望我們可以藉由在關於童年的訓練，關於投生的靈魂，當它是幼小的而世界是龐大的時候，在處於年幼的生命中的時段的方面，分享少量的一些想法來進行服務。

We would first, in order to have a reference point, gaze at the spirit which has not yet entered manifestation in incarnation. That spirit is a unique one, as are all individuals. It has the harvest of many lifetimes collected within its complex vibratory pattern, and because it is not within third-density manifestation, the spirit is aware of itself and its relationship to other entities and to the Creator of all things, for these relationships are as apparent as is light to the physical eye.

我們會首先，為了擁有一個參考點，注視尚未進入到在投生中的顯化的靈體。那個靈性是一個獨一無二的靈體，如同所有的個體一樣。它在它的複合體的振動模式中擁有被搜集起來的很多次的生命的收穫物，因為它不是處於第三密度的顯化之中，那個靈體是知曉它自己以及它與其他的實體，與萬物的造物者之間的關係的，因為這些關係是如同光對於肉眼一般是明顯的。

This entity in a discarnate state is, therefore, a solidified distortion of the one original Thought of the infinite Creator; that is, each unit of consciousness, each spirit, is a clear distortion of love, for indeed, love must be materially distorted as light to bring anything into manifestation at all. And once light

has been distorted in such and such a manner and consciousness resides within, so shall consciousness work with and thus distort the one original Thought.

這個實體在一種非投生的狀態中，因此，是無限造物者的那一個原初的想法的一個結晶的扭曲，也就是說，每一個意識的單元，每一個靈體，都是愛的一個清晰的扭曲，因為，確實，愛必須作為光用物質性的方式被扭曲，以將任何事物帶入到顯化之中。一旦光已經用這樣或者那樣一種方式被扭曲了，且意識居住在其中了，意識將會如此與那一個原初的想法一同工作並因此對其產生扭曲。

This discarnate spirit has an opinion arrived at after long and careful thought, and aid from those who help on what needs to be done, what needs to be changed, what needs to be reemphasized. In other words, what work needs to be done to rearrange the distortion of that one original Thought which is the essence of the self, in order that the self may be less distorted and thus may be a clearer channel for love itself.

這個非投生的靈體，在長時間且仔細的思考以及來自於那些幫助的實體的幫助已經被取得之後，在關於什麼事情需要被進行，什麼事情需要被改變，什麼事情需要被再次強調的方面擁有了一個觀點。換句話說，什麼工作需要被進行，以對自我的實質之所是的那一個原初的想法的扭曲進行重新排列，以便於自我可以成為較不扭曲的，並由此可以成為愛其自身的一個更加清晰的管道。

Let us pause before we plunge into incarnation in our thoughts and gaze at the immensity of the creation and the infinite bits of consciousness which are distorting love, creating ever-anew ways of expressing the Creator, ways of expressing Love. Each bit of consciousness, at some point in its evolution, begins making its own choices about what it needs to learn next, and so you see the process taking place over an infinite span of time, whereby consciousness, having become distorted by coming into manifestation, works with each distortion slowly, patiently and lovingly for the most part until, one step following another, that state of consciousness which is known to your peoples as the Kingdom of Heaven is again achieved by experience and grace.

在我們投入到投生之前，讓我們在我們的想法中暫停，並注視造物的廣大，以及正在扭曲了愛並創造出不斷更新的表達造物者的方式的意識的無限多的部分。每一個意識的部分，在它的演化中的某個位置，都會開始在關於它接下來需要學習什麼的方面做出它自己的選擇，這樣你就會看到在一段無限長的時間跨度中發生的過程了，在意識已經因為進入到顯化而成為扭曲的之後，意識在絕大部分時候會緩慢地，耐心地，有愛地與每一個扭曲一同工作，一直到，一步接一步地，那種被你們的人群知曉為天堂的領域的意識的狀態再一次藉由體驗與恩典而被取得為止。

When the spirit is born into incarnation, it has set up the larger patterns which it wishes to concentrate work upon during the incarnation. Most often these choices include the choice of parents and all that that implies, the choice of geographical location and condition of existence. Those who feel pangs of heavy sorrow for a starving child may surely do so to their own benefit, yet it

must also be pointed out that it is very likely that this entity is doing valuable work in consciousness through the experiencing of this seemingly negative incarnation.

當靈體被出生進入到顯化之中的時候，它已經設置好了它希望在投生期間集中注意力在其上工作的更大的模式了。這些選擇極其經常地包含了父母的選擇，所有那個選擇會包含的事物，地理位置以及存在性的狀況的選擇。那些會為一個饑餓的孩子感到沉重的憂傷的劇痛的人，肯定可以為了它們的自己的益處這樣做，而同樣必須被指出的事情是，非常有可能這個實體正在通過體驗這種表面上負面性的投生而在意識中進行有價值的工作。

This entity who has been brought into manifestation has agreements with mother, with father, and with others within the incarnation, and each of these agreements will to some extent be realized depending upon the ability of this spirit to remember, and by intuition to trust those feelings of familiarity when the significant persons are met.

這個已經被帶入到顯化之中的實體是與母親，與父親，與在投生中的其他人達成了協定的，這些協定中的每一個都將在某種程度上被實現，取決於這個靈體在有意義的人被遇到的時候去回憶起這些熟悉的感覺，並藉由直覺信任那種感覺的能力。

Now let us focus in upon this young entity whom we shall call John. John has chosen a father who must work very hard to make a living. This entity has powerful prejudices, formed because of the pressures under which he works, prejudices against race and against some religions. Agreement has also been made with his mother, a woman who clings to father and to son, a woman who controls by being in suffering of some kind, by being the victim of many pains, aches and ailments.

現在，讓我們聚焦在這個我們將會稱之為 *John* 的年幼的實體。*John* 已經選擇了一個必須要非常努力工作來維持生計的父親。這個實體擁有因為他在其下工作的壓力而被形成的強有力的偏見，對於種族以及對於某些宗教信仰的偏見。協議同樣已經與他的母親達成了，她的母親是一個依賴于父親，依賴于兒子的女人，一個藉由處於某種類型的受苦，藉由成為很多痛苦、疼痛與疾病的受害者而進行控制的女人。

John then gains from his childhood the prejudices of the father and the guilt of the mother's son who could never completely please or satisfy. John is now an adult, and as he gazes back upon his childhood, he can see that among the many good things he gained from childhood, he still must count racial prejudice and instinctive guilt towards women as those influences which have hindered him in his expression of love.

John 接下來從他的童年取得了父親的偏見與母親的兒子的內疚，他從未能夠真正感到高興與滿意。*John* 現在是一個成人了，當他注視他的童年，他能夠在他從童年使其取得的許多有益的事物中看到那一點，他仍舊必須將種族的偏見以及本能的對於女人的內疚視為是那些已經在他對愛的表達中阻礙了他的影響了。

Perhaps by now you may see the sense of what we say to you, and that is that

those influences picked up during childhood, and of course later on also, cannot hurt from the outside in, though they can indeed hurt if they are taken up and used from the inside out. These same good things from childhood also cannot help, cannot be good things, if John himself does not as a mature entity originate these things from within himself.

也許你們現在可以明白我們對你們說的事情的意義了，那就是那些在童年期間，當然同樣也有在之後被撿起的影響，是無法從外而內地傷害的，儘管如果它們被擔負起來並從內而外地被使用的話，它們確實能夠產生傷害。那些來自於童年使其的同樣的有益處的事情，是無法成為有益的事情的，如果 John 他自己並不作為一個成熟的實體從他自己內在之中開始這些事情的話。

The illusion which your world is is very efficient, is very believable, and can be very opaque, and it would be easy to blame John's problems upon mother's influence and father's influence, yet we say to you that the mother and the father exist, insofar as this question goes, only as quite distorted images within the creation, the metaphysical creation which John is in the process of building and revising within the inner universe of John's own mind and heart.

你們的世界之所是的幻象是非常有效的，是非常令人信服的，是能夠成為非常不透明的，要將 John 的問題歸咎於母親的影響和父親的影響，它會是容易的事情，而我們對你們說，母親和父親是，就這個問題所及的範圍，僅僅作為在造物中，在 John 之所是的那個形而上學的造物中，在 John 自己的心智與心的內在的宇宙之中的那個構建與修正的過程中的相當扭曲的形象而存在的。

We are not saying that there is not what you would call an objective reality. The mystery which we all seek is indeed that absolute reality, and we affirm that we have the bias that it does exist. However, in terms of the growth of consciousness, each entity's actual perceived universe is totally subjective. The only entity which has ultimate control is the creator of that universe, the self. Thus, John's mother and John's father are just that—characters in a play which is all about John.

我們不是在說，沒有你們所稱的一個客觀的實相。我們全都尋求的神秘確實是那個絕對的實相，我們肯定，我們擁有的偏向性是，它確實存在。然而，在意識的成長的方面，每一個實體的實際上被感覺到的宇宙是完全主觀性的。唯一擁有絕對的控制的實體就是那個宇宙的造物者，就是自我。因此，John 的母親和 John 的父親僅僅是——在那一場完全關於 John 的戲劇中的角色。

Each entity is utterly responsible for itself. The influences of early, late and middle childhood, all influences whatever, let us say, are designed as catalyst, chosen by the self before incarnation, and encountered while the mind dwells within an illusion which keeps the entire mind from knowing how the greater mind hoped that the lesser mind would react. However, you will find that you and those who helped you before your incarnation used a fairly heavy hand with the hints that point the seeking self to do the work along the lines that were intense before incarnation. Again and again throughout an incarnation, John will find, and you will find, that there is a return and again a return to a particular theme of learning about love and service, something that is difficult,

something with which you grapple, and each time that you face it, you understand just a bit more, and you recognize the bones beneath the flesh of catalyst, so that you can say, "Aha, I know this anatomy. I have healed the break in these bones before." And thus, little by little, you work with that lesson which you have given yourself to learn, healing more and more the distortion that you have wished to heal, and turning more and more to a clearer, more lucid perception of the great thought of love, which is the life of all creation.

每一個實體都是完全為它自己負責任的。童年早期、後期以及中期的影響，所有的無論什麼影響，讓我們說，都是被設計為催化劑，在投生前被自我選擇，在心智居住在一個幻象中的時候被遭遇到的，這個幻象會是整個心智都無法知曉，更大的心智是多麼地期待，較小的心智會對催化劑做出反應。然而，你們將會發現，你們與那些在投生前幫助你們的實體，在投生前都帶著這樣的暗示下了重手，那些暗示將尋求的自我指向去沿著沉重的線路進行工作。在貫穿一次投生期間，一次又一次，*John* 將會發現，你們將會發現，會有一種對一個特定的關於愛與服務的學習的主題，某種困難的事情，某種你們與之搏鬥的事情的返回，以及再一次的一種返回，每一次你們面對它，你們都會多理解一點，你們會認出在催化劑的血肉之下的骨頭，因此，你們就能夠說，"啊哈，我知道這個解剖。我已經療愈了在這些骨頭上之前的斷裂了。"因此，一點一點地，你與那個你已經給予你自己學習的課程一同工作了，越來越多地療愈你已經希望去療愈的扭曲，並越來越多地轉向一種更為清晰，更為明確的對愛的偉大的想法的知覺了，這個愛的偉大的想法就是一切造物生命之所是了。

You wish to know if any significant details of the life come to one by chance. There is an element of chance that cannot be denied, a rogue element, indeed, in every equation of manifestation and metaphysics. The rogue element is a part of consciousness itself, and, indeed, is that distortion without which manifestation would be impossible. We speak here of free will. It is possible that a headstrong entity might, indeed, push so very hard that a life pattern is seriously disturbed, and chance must buffet that individual until it has somehow found appropriate footing once again.

你們希望知道是否生命的任何重要的具體細節會藉由意外事件出現在一個人身上。會有無法否認的偶然的因素，確實，在每一個顯化與形而上學的等式中都有一種淘氣的要素。這個淘氣的要素就是意識其自身的一部分，確實，就是那個沒有它顯化就是不可能的變貌。我們在這裏談及自由意志。一個任性的實體有可能，確實，可能會如此非常用力地擠壓，以至於一個生命模式是嚴重地被打擾了的，意外事件必定會衝擊那個個體，一直到它以某種方式再一次找到了適當的落腳點為止。

It is always dangerous to desire without understanding the responsibilities of that desire, for that which you desire, you shall get. This is nothing more than simple metaphysical arithmetic. If any entity finds itself lost, regardless of material status or position, then is the time not to push further, but to sit and allow the self to recollect the intended path. It is difficult, but not impossible to move significantly off of a life path. Once off the life path, there will be the need for an honest surrender to that will which was yours as you come into incarnation. This is not a surrender to an outside, impersonal and unfriendly

Creator, but rather a surrender in trust to yourself and those helpers with whom you have worked.

在沒有理解渴望的責任的時候，去渴望一直都是危險的，因為你們渴望的事物，你們將會得到。這絕對不是簡單的形而上學的算數。如果一個實體發現它自己迷失，無論它的物質性的情況或者地位是什麼，接下來就不是進一步擠壓的時刻了，而是去坐下來並允許自己回想起那條原本打算好的道路的時刻。要實質性地偏離一條生命的道路，這是困難的，但不是不可能的。一旦偏離了生命道路了，接下來就會有對那個當你進入到投生的時候你的意志之所是的意志的誠實的臣服的需要了。這不是一種對一個外在的，非個人的，且不友善的造物者的投降，而毋寧是一種對你自己以及你已經與之一同工作的幫助者的信任的臣服。

We shall linger only to comment that the pain of dealing with the so-called hangups given one as a child causes within us a sorrow, a fellow feeling, for we remember the process through which you now go. As you think and look back upon your hangups and all of those things learned by the bumps and bruises of life in incarnation, remember that your incarnation is a miniature of a process through which all of creation must go, for the period of birth, existence and death is repeated again and again infinitely, from microbes to galaxies, and in the end all of creation shall move back into the limitless of infinite intelligence, and once more there will be that great pause wherein nothing is manifest and all consciousness dims.

我們拖延時間僅僅是為了評論，與作為一個孩子而被給予的所謂的障礙打交道的痛苦在我們內在之中產生了一種憂傷，一種夥伴的感覺，因為我們記得你們現在正在經歷的那個過程。當你們思考並回顧你們的障礙以及所有那些藉由在投生中的生命的撞傷和瘀傷而被學會的事物的時候，記住你們的生命是所有的造物都必須經歷的一個過程的一個微縮圖，因為從微生物到星系，出生、存在和死亡的過程是無限地一次又一次地被重複的，最終所有的造物都將返回進入到無限智慧的無限之中，再一次，將會有偉大的暫停，在其中沒有事物是顯化的，一切意識都是混沌的。

We would like to move on at this time, and would transfer to the one known as Jim. I am Q'uo.

我們會在此刻繼續移動，並會轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. At this time it is our honor to offer ourselves in any further queries which those present may find the value in asking. Again we remind each that our words are but opinions and we do not wish overemphasis to be given them. Please take those which have value to you and leave those which do not. Is there a query at this time with which we may begin?

我是 Q'uo，再一次在愛與光中向各位致意。在此刻我們很榮幸通過在場的人可能發現有價值詢問的任何進一步的問題來提供我們自己。再一次，我們提醒各位，我們的言語僅僅是觀點，我們不希望將過度的強調賦予它們。請採用那些對你們

有價值的內容，並將那些沒有價值的內容拋開。在此刻有一個我們可以用來開始的問題嗎？

Carla: Well, it just seems to be that there is so much that is unpredictable about society, that chance must come into the equation more than just a little bit. Do you want to speak any further about chance and learning?

Carla：好的，看起來似乎，在社會上到處都有如此多無法預料的事情，意外事件必定是不止一點點地進入到那個等式中。你們想要在關於意外事件以及學習的方面更進一步地談論嗎？

I am Q'uo, and when we spoke concerning the random element within any incarnation, we were suggesting that there are within each entity's incarnational pattern the general categories of types of experience and hoped-for responses to these experiences which the entity will find occurring in a pattern within the incarnation. This is not to say that each individual experience was seen beforehand, shall we say, and dutifully logged within the program for the upcoming incarnation. Rather it is to say that the entity which moves through the incarnation shall find various outer stimuli, we shall call them, presented at various times during the incarnation, and there is for each kind of stimulus an hoped-for response which will either balance an existing distortion or create a new bias in the consciousness of the seeker.

我是 Q'uo，當我們談及在任何投生中的隨機的要素的時候，我們是在建議，在每一個實體的生命模式中都會有一般性的體驗的類型，以及對這些實體將會發現在投生中用一種模式發生的體驗的被期待的回應。這不是說，每一個個體的體驗都是，容我們說，提前被看到的，並且要為了即將到來的投生在編程中忠實地被進入的。毋寧說，穿越投生的實體將會發現各種各樣的外部的，我們會將其稱之為，刺激物在投生期間的各種各樣的時間被呈現出來，每一個類型的刺激物都有一個被期待的回應，這個回應將要麼平衡一個存在的扭曲，要麼在尋求著的意識中創造出一個新的偏向性。

Thus, it is not the particular experience that is precisely planned, but is rather the potential for a certain response or attitude of response which is indeed planned in the sense that the predisposition for such response is carefully fitted into the incarnation. Thus, the pattern of an incarnation is not so much dependent for its success upon certain outer stimuli as it is upon the entity's response to the various stimuli that it finds within its incarnation. Thus, much which seems to be random is easily utilized by the predisposition to see general categories of stimuli in a certain fashion that is preincarnatively programmed.

因此，它不是被精確地計畫好的特定的體驗，毋寧是，在這樣的回應的傾向是被仔細地與投生相匹配的意義上，一定的回應或者回應的態度的可能性確實被計畫了。因此，一次投生的模式並不是如此多地取決於它在一定的外部刺激物上的成功，而是更多地取決於實體對它在它的投生中發現的各種刺激物的回應上的成功。因此，很多看起來似乎是隨機的事物，是會容易地被這樣一種傾向所利用，這種傾向會用一定的投生前編程的方式看到一般性的催化劑的類別。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Yes. You spoke several times of helpers. I really couldn't get any other word than that—it was a difficult concept for my instrument to carry. I'd like you to try to clarify through Jim if you could. Who are the helpers? Is it one or more, or is it a euphemism for all impersonal principles beside the self?

Carla：是的。你們數次談到了幫助者。我除了那個詞語之外真的找不到任何其他詞語——它對於我的器皿是一個很難傳達的觀念。我想要你們嘗試通過 Jim 進行澄清，如果你們能夠的話。說明者是誰？它是一個還是多個呢，或者它是除了自我之外的所有非個人的原則的一個委婉的說法嗎？

I am Q'uo, and am aware of your query, my sister. The term "helpers," or alternately the term "guides," and occasionally the term "teachers," are means by which a description may be given of entities of an unseen nature, unseen to your third-density eyes, which attempt to guide and in some instances protect the third density in whose service they have bound themselves by preincarnative choice, that is, the preincarnative choice of the entity living the incarnation.

我是 Q'uo，我理解了你的問題，我的姐妹。“幫助者”這個詞語，或者替代性地“指導靈”這個詞語，以及偶然會使用的“老師”這個詞語，都是對於具有無形的特性的實體的一個描述藉由其可以被給予的途徑，這些實體對於你們的第三密度的眼睛是看不見的，它們會嘗試去指引並在一些情況中藉由投生前的選擇，也就是說，活在投生中的實體的投生前的選擇，保護它們已經讓他們自己對其服務富有責任的第三密度。

Such helpers or guides may be of various origin, but are most usually for each third-density entity also of that planetary origin, and have for a certain period of what you may call time or experience chosen to remain in a discarnate form in order that they may serve another entity as that which you call the guide or helper and in some cases the teacher. This is a service which also teaches these entities, for all experience offers the opportunity to learn and to use that learning for the teaching of others as well as the self.

這樣的幫助者或者指導靈可能是具有各種各樣的起源的，但是對於每一個第三密度的實體，它們極其通常地同樣屬於那個星球的起源，並已經在一定的你們稱之為時間或者體驗的時間段中選擇留在一種非投生的形式中，以便於它們可以作為你們所稱的指導靈或者幫助者，以及在一些情況中，成為老師的實體而服務另一個實體。這是一種同樣也會教導這些實體的服務，因為所有的體驗都會提供機會去學習並使用那個學習教導其他人，同樣也教導自我。

In most cases entities within the third-density illusion have the triad of helpers, one being of the male principle, another of the female principle and a third which may be seen as androgynous, in order that these elements within the third-density entity's nature may find a balanced expression.

在大多數的情況中，在第三密度的幻象中的實體會擁有一個一組的幫助者，一個是屬於男性原則，另一個是屬於女性原則，第三個可以被視為是雌雄同體，以便

於這些要素在第三密度的實體的屬性中可以找到一種平衡的表達。

Many third-density entities have through many lifetimes gathered within their auric field other helpers, shall we say, which are drawn to an entity according to the entity's unique nature of seeking in a particular fashion which is shared by others who, because of this shared quality, gather together at certain intervals of experience to serve one who has manifested this seeking in a third-density incarnation.

很多第三密度的實體已經通過許多次投生在它們的靈光場中搜集了其他的，容我們來說，幫助者了，這些幫助者是根據那個實體的獨一無二的尋求的屬性用一種特定方式被吸引到一個實體的，這種特定的方式是與其他的因為這種分享的特性在一定的體驗的間隔聚集在一起的實體所分享的，以服務一個已經在一個第三密度的投生中顯化了這種尋求的實體。

Each entity, of course, is always accompanied by a greater portion of the self which you find you call the higher self. For each third-density entity there is this greater part of the self which oversees each incarnation, and in most cases makes itself known more clearly during the experience between the incarnations when the previous incarnation is reviewed and the incarnation to follow is determined. Thus, each third-density entity has a great company of souls that surround it ...

當然，每一個實體，一直都是被你們發現你們稱之為高我的自我的一個更為的部分所陪伴的。對於每一個第三密度的實體，都會有這個自我的更大的部分會照顧每一次投生，在大多數情況中，在兩次投生中間的體驗期間，在之前的投生被回顧以及接下來的投生被決定的時候，它會更為清晰地讓它自己被知曉。因此，每一個第三密度的實體都擁有大量的靈魂包圍著它.....

(Side one of tape ends.)

(磁帶一面結束。)

(Transcript ends.)

(記錄結束。)

September 26, 1987

1987-09-26 生活中的壓力與混亂

Group question: Concerning the nature of the energies that are now pouring more into our reality and people's lives and how they're affecting people, causing more tension, stress, strain and confusion in relationships at home, at work, and so forth.

團體問題：關於現在正更多地傾瀉進入到我們的實相與人們的生活中的能量的特性，以及它們正在如何影響人們，造成更多的緊張、壓力、緊縮以及在家庭中，在工作中以及諸如此類的關係中的混亂。

(Carla channeling)

(Carla傳訊)

I am Q'uo. Joyfully do I greet each of you in the love and in the light of the one infinite Creator. It is a great blessing for us to share with you the consolation of meditation and the precious and fruitful gift of silence together. We offer our greeting to each and our love, and especially do we welcome those known as C and J who are new to our acquaintance in this group. How grateful we are that you seek our humble opinion upon the question of what is occurring to cause so many entities upon your planet's sphere at this time a seemingly never-ending array of stress and difficulty.

我是 Q'uo。我們的確喜悅地在太一無限造物者的愛與光中向你們各位致意。與你們分享冥想的安慰以及在一起的靜默的珍貴而多產的禮物，這對於我們是一種巨大的祝福。我們向各位提供我們的致意與我們的愛，我們由其歡迎被知曉為 C 和 J 的實體，它們對於在這個團體中我們的熟人是新人。在關於什麼正在發生的事情造成了在此刻在你們的星球上的如此多的實體的一種看似無窮無盡的壓力與困難的問題上，你們尋求我們對其的謙遜的觀點，我們是多麼感激呀。

Let us first gaze at a great pattern, a pattern of creation in which the Creator not only creates but continues to create in a certain rhythm, so that vast galactic cycles are begun and time begins to have sway. The cycles continue from galaxy to constellation to solar system to planet to individual, for you, just as each planet and star, are a part of the Creator and a part of every whit of energy that has begun and is continuing and shall begin in the future within the universe. You, then, holder of the name of creator and co-creator with the one original Creator bear within your frail physical bodies the seed of every rhythm and cycle within creation.

讓我們首先注視一個偉大模式，一個造物的模式，在這個造物的模式中造物者不僅僅創造，同樣也用一定的旋律繼續創造，這樣巨大的星系的週期就被啟動了，時間開始產生影響了。週期繼續從星系，到星座，到恒星系統，到行星，到個體，因為你們，就好像每一個行星和恒星一樣，是造物者的一部分，是那種在宇宙中已經開始，正在繼續，並將會在未來開始的每一點點能量的一部分。你們，造物者以及與那一個原初的造物者的共同造物者的名字的持有者，在你們的脆弱的物質性身體的內在之中孕育著在造物中的每一個旋律與週期的種子。

To bring the scale back down to the question, we ask you to gaze at the remarkable unique cosmic entity that has seeded itself within that physical shell that you wear. This physical shell is subject to the pressures and energies of many different cycles of creation. Thus, when we begin to speak about difficulties which are peculiar to your time and place upon this planet within this incarnation within this space and time nexus, we must talk about not one but several influences.

將尺度向下帶回到問題，我們請你們注視著驚人的獨一無二的宇宙的實體，它已經將它自己播種在你們穿著的那個物質性的外殼之中了。這個物質性的外殼是受制於造物的很多不同的週期的壓力與能量的。因此，當我們開始談論對於在這個空間和時間的節點中在這次投生中在這個地球上對於你們的時間和地點是獨特的困難的時候，我們必定不是談論一個影響，而是談論多個影響。

The greatest in scale of these influences is the pressure of creation to gain and persevere in movement. The restless free will, which is the cornerstone of all manifested creation, is of such a nature that it expresses itself within the third-density personality such as your own by gazing at whatever catalyst comes its way with an eye towards movement of some kind.

這些影響中在尺度上最大的影響，就是造物在運動中去增進與堅持下去的壓力。不停息的自由意志是所有顯化的造物的基石，這種自由意志是具有這樣一種特性的，它會藉由用一隻朝向某種類型的運動的眼睛來注視無論什麼出現在它的道路上的催化劑，而在諸如你自己的人格之類的第三密度的人格中表達它自己。

This restless free will is further influenced in a benign way by the nature of third-density existence. That nature may be expressed by one word: choice. This is that level of being within which each of you shall ultimately make your choice of paths toward the one infinite Creator. Each of you will choose now or eventually to serve the Creator by serving others or to serve the Creator by serving the self. The almost ludicrous over-dramatization, which catalyst often seems to offer one, stems from the rather obvious and definitely dramatic choice which each entity must needs make. These influences would be the same for any third-density planetary environment.

這個不停息的自由意志是進一步地用一種良性的方式被第三密度的存在性的特性影響的。那個特性可以用一個詞語表達：選擇。這就是那個你們每一個人都將在其中最終做出你們朝向太一無限造物者的道路的選擇的存在的層次了。你們每一個人都將在現在或者最終選擇去藉由服務他人來服務造物者，或者選擇去藉由服務自我來服務造物者。那些最為荒唐的過分戲劇化，這是催化劑經常看起來似乎會提供給一個人的事情，是源自於每一個實體都必須做出的那個相當明顯的且明確地是戲劇性的選擇。這些影響對於任何第三密度的星球的環境都會是相同的。

This particular planet offers another rhythm or cycle which influences entities at this particular time. Much has been said about the coming of a new age of harmony, love and understanding. The so-called golden age has already had its birthing, and thus there are more and more entities upon your planetary sphere which are nascent fourth-density beings, incarnated in dual

third-density and fourth-density bodies, those who have come as pioneers to attempt to express fourth-density understanding within the environment you now experience.

這個特定的星球提供了另一個在此這個特定的時刻會影響實體的旋律或者週期。在關於一個具有和諧、愛和理解的新時代的到來方面，已經有大量的事情被說過了。所謂的黃金時代已經在進行它的誕生了，因此，在你們的星球上會有越來越多的實體是初期的第四密度的存有，它們是通過雙重的第三密度和第四密度的身體投生的，它們是作為開拓者前來嘗試去在你們現在體驗到的環境中表達第四密度的理解的。

Thus, each of you may well feel the challenge and immediacy of making your choice, for time grows near when there shall no longer be incarnational opportunities in third density for your planet, for soon it shall be vibrating in fourth density.

因此，你們每一個人都很有可能會感覺到做出你的選擇的挑戰與刻不容緩，因為在你們的星球上將不會再有供在第三密度中的投生的機會的時間逐漸接近了，因為很快你們的星球將會在第四密度中振動了。

Now let us bring the scale down as small and as infinite as each entity's heart and mind. The third density is a density wherein people are attempting to learn lessons connected not only with experiences with others, but also with groups of others. Thus, as each of you incarnates again and again, you come closer and closer to making the choice, and therefore you are more and more biased in your thinking.

現在，讓我們將尺度往下帶到和每一個實體的心與心智一樣小且一樣無限的位置。第三密度是一個在其中人們嘗試去學會這樣的課程的密度，這些課程不僅僅與其他人的體驗，同樣也與其他人的團體的體驗聯繫在一起的。因此，當你們每一個人一次又一次地投生的時候，你們越來越接近做出選擇，因此，你們在你們的思考中具有越來越多的偏向性了。

This is also true of those who are tending toward a decision to seek the Creator by following the service-to-self path. When entities which wish to serve the Creator by serving the self achieve what you would call political power, they come to be effective instruments of the failed attempts to control others, which is termed warfare. Failed, we say, because power and freedom lie in a place which no one and no power can shake or remove. The greatest of altercations can end only in the freeing of the individual who has been brutalized through the gates of physical death.

這對於那些傾向於這樣一個決定的實體同樣也是真實的，這個決定就是去藉由跟隨服務自我的道路來尋求造物者。當希望藉由服務自我來服務造物者的實體取得了你們所稱的政治權力的時候，它們會成為被稱為戰爭的去控制他人且不會成功的嘗試的有效工具。我們說不會成功的，是因為力量與自由是存在於這樣一個位置之中，沒有任何人或與任何權力能夠動搖或者移除那個位置。爭吵最後的結果只會是通過物質性死亡的大門讓那個已經成為了野獸一般殘忍的個體得到解放。

Now we wish to address that level from which we feel, in our opinion, that so very much confusion and stress arise from. It is interesting for us to note that among your peoples, and by this we mean those which dwell within your culture which this instrument would call American or Western, great store is set upon information. We find that within what seems to us to be an eyeblink of time you have gained information potential from your telephone, your wireless radio, your television, your computer and all those systems which employ the gadgets which mankind has created as co-creators.

現在，我們希望將講述那個我們感覺到，在我們看來，有如此大量的混淆與壓力從其升起的層次。在你們的人群中，我們這樣說的意思是那些居住在這個器皿所稱的美國或者西方文化中的人，巨大的儲存是被設置在資訊上的，指出這一點對我們而言是有趣的事情。我們發現在對於我們似乎是一眨眼的時間中，你們已經從你們的電話，你們的無線電臺，你們的電視機，你們的電腦，以及所有那些應用人類已經作為共同造物者創造出來的小工具的系统取得了潛在的資訊了。

We ask you to ponder the implications of the explosion of information. Consider what a life experience would be like dwelling within an environment in which communication was exceedingly slow, in which demands could not possibly be met immediately because they could not be stated without climbing upon the back of one of your animals or riding in a carriage pulled by one of your animals or walking a small or large distance in order to do your business. That which was desired would be shaped, enjoyed, planned for, but without the anxiety for instant gratification. The television which offers instant events in word and picture also offers information concerning travel, cosmetics, aids to alleviate pain—in other words your advertising—bringing you the opportunity to desire many, many things and to expect those desires to be met very quickly.

我們請你們沉思資訊爆炸的含意。考慮居住在一個在其中交流是極度緩慢的環境中的一次生命體驗會是什麼樣子的，在這樣一個環境中，需要是無法有可能立刻被滿足的，因為在你們沒有爬上你們的一隻動物的背上，或者駕駛一輛由你們的一匹動物拉動的馬車，或者走一小段或者一大段距離以便於做你的工作的情況下，需要是無法被講述的。被渴望的事物會被塑造，被享用，被極化，但卻沒有對於即刻滿意的渴望。通過文字與圖像提供了即時事件的電視，同樣也提供了關於旅行、化妝品，緩解疼痛的輔助物的資訊——換句話說，你們的廣告——並同時為你們帶來了機會去渴望許多許多的事情，並期待那些渴望非常快速地被滿足。

This is the nature of your outer environment. It is one which is dictated by the will of a people who do not wish yet to awaken. By and large this people is not expected to move on to fourth density. Many, many upon your planet shall once again don the third density garment of body and move through another cycle upon another planet. There is all the time in the world, or shall we say, the creation. No single spirit is ever lost. There is always movement. In some entities it may be rather slow compared to those who, with a ready will and great desire, keep their minds and their hearts upon that choice of service to others.

這就是你們的外部環境的特性。它是一個被一個並不希望覺醒的人的意志所支配的環境。總的來說，這個人並不會被期待要繼續前往第四密度。在你們的地球上，的很多人將再一次穿上第三密度的身體的外衣，在另一個行星上經歷另一個的週期。在世界上，或者容我們說，在造物中，一直都會有時間。沒有一個單一的靈體會迷失。一直都會有運動。在某些實體身上，相比那些帶著一種做好準備的意志與巨大的渴望，將它們的心智與心保持在服務他人的選擇上的實體，運動可能是相當緩慢的。

When this question was first expressed, we believe the questioner spoke of relationships that failed, employment that failed, that it seemed that people had great difficulties, more so than in the past. Perhaps you may see that a goodly portion of this stress is based upon the raised expectations which have been brought before the eye of the seeking soul by all of the means of communication, by all of the information concerning that which is possible to achieve. Expectations are raised higher and higher, and free will insists that each expectation be followed to some conclusion.

當這個問題首先被表述的時候，我們相信提問者談到了失敗的關係，失敗的職業，看起來似乎人們遇到了巨大的困難，比過去遠遠更多的困難。也許你們可以看到，這種壓力的很大的一部分，是基於已經被所有的交流的途徑，被所有關於有可能被取得的事物的資訊帶到了尋求的靈魂的眼前的高漲的期待的。期待被升的越來越高了，自由意志堅持要求，每一個期待都被迫尋到某種結局。

When we say to you that each of you designed your incarnation with a careful eye to placing before yourself certain obstacles and disappointments, we are perhaps telling you nothing new. However, to those who expect that all things shall be calm and peaceful at all times, we can only remind each that none of you came into incarnation to go on leave, or as this instrument would say, to take R and R. There is within you, remember, the Creator, much blurred, much distorted in expression, but true seed of that one great original Thought. Yes, my children, as you grow, as that seed within you sprouts and flourishes more and more, what you shall grow into is the Creator, nothing more, nothing less. This is your nature. But how to find, how to rediscover that lost wholeness which each of you instinctively knows is there?

當我們對你們說，你們每一個人都是用一隻仔細的眼睛來設置你的投生的，以在你自己前方設置好一定的障礙物與失望，我們也許沒有告訴你們任何新東西。然而，對於那些期待所有的事情在所有的時候都是平靜而和平的人，我們僅僅會提醒每一個人，你們沒有任何人進入到投生是來休假的，或者如這個器皿會說的一樣，來娛樂與休息的。記住，在你們每一個人內在之中都有造物者，它是極其模糊不清的，是在表達上極大地被扭曲的，但卻是那一個偉大的原初的想法的真實的種子。是的，我的孩子們，隨著你們成長，隨著那個在你們內在之中的種子發芽並變得越來越繁茂，你們將會成長成為的事物，就是造物者，一點不多，一點不少。這就是你們的本性。但是，如何發現，無法重新發現那個失去的，你們每一個人人都直覺地知曉它就在那裏的完整性呢？

Let us look, for instance, in answer to this question at a relationship which may have become muddled and confused. The purpose, spiritually speaking, of

relationships is for each of the partners to express to the other partner as would a mirror the reflection of what that partner has given to you. When another communicates with you, especially in response to something you have said or done, that entity is serving as your teacher. It is to be hoped always that that entity will serve as a clear and honest teacher, giving you accurate information about what you are showing by what you say or do.

舉個例子，讓我們在一個可能已經變得渾濁而混淆的關係上來檢查對這個問題的答案。從靈性上而言，關係的目的是為了每一個夥伴都對其他的夥伴進行表達，就好像一面鏡子會表達那個夥伴已經給予你的事物的映射一樣。當另一個人與你進行交流的時候，尤其是在回應某一個你已經說了或者做了的事情的過程中，那個實體都在作為你的老師而服務。一直都被希望的事情是，那個實體將作為一個清晰而誠實的老師服務，同時給予你關於你正在藉由你說的或者做得事情而展現出來的事物的準確的資訊。

When an entity keeps reflecting to you again and again a less than positive, happy face, a less than peaceful tenor, then many who have not yet awakened to spiritual reality say that their relationship is no longer good, that their relationship has suffered, that they are not meant for each other—and this may be true, but not, not, my children, ever because there is a seeming disharmony between two mirrors reflecting each other. The great gift of this relationship, then, is its very disharmony as well as the harmony that is so easy to love and enjoy.

當一個實體持續不斷地、一次又一次地向你映射出一個較不正面性，較不快樂的面孔，一個較不平安的音高的時候，接下來，很多尚未覺醒於靈性的實相的人會說，它們的關係不再是好的了，它們的關係已經遭受痛苦了，它們對於相互彼此不再是有意義的了——這可能是真實的，但是，這不是，我的孩子們，絕對不是因為在兩面鏡子之間有一種表面上的不協調正在相互彼此之間反映出來了。那麼，這個關係的偉大的禮物，恰恰就是它的不協調，同樣那種還有如此容易去愛與享用的協調。

The trick of the mind which puts a seeking spirit back upon the spiritual track is to stop the process of reaction to seeming disharmony long enough to ask what the source is that created that reflection that seems so painful to you, and then to turn from disharmony by acknowledging that your partner's reflection must indeed be true at some level. This then clears the way for you and your partner—you and your mirror—to come together in mind and heart, and seek together the distortion that lies behind the disharmony. Each of you may help the self and the other merely by being honest and open and acknowledging each situation as being spiritually meaningful and worth the untangling.

心智將一個尋求的靈體放回到靈性的軌道上的招數，就是將對表面上的不協調的反應的過程暫停足夠長的時間，以詢問那個已經創造了那種對於你們看似如此痛苦的映射的事物的源頭是什麼，並接下來藉由承認你們的夥伴的映射必定在某個層次上是真實的而從那種不不協調轉過身來。這接下來就會為你們以及你們的夥伴——你們和你們的鏡子——清空道路以在頭腦中和心中聚集到一起，一起尋求存在於那種不協調背後的扭曲。你們每一個人都可以單單藉由成為誠實的，開

放的，並藉由承認每一個情況都是在靈性上有意義且值得進行清理的而幫助自我與其他人。

At the back of every argument there lies a wonderful challenge. This is so too of difficulties within the workplace, and, indeed, of any difficulties whatever. If you within yourself have committed yourself to the wakeful vigil of conscious seeking, then perhaps you shall be more eager than some to mine every disagreement as if it were productive of gold—for indeed there is no situation, no challenge, no difficulty that is not filled with grace, the grace that is available to a heart which seeks in faith that there is a reason, perhaps a mysterious one, but one which tends toward your good. One may gaze then upon war, argumentation and conflict upon any level and see people like yourself who have not yet made their peace with the system by which entities within incarnation upon your planet gain in spiritual strength and compassion.

在每一個爭吵的背後都存在有一個美妙的挑戰。這在工作場所中的困難同樣也是如此，確實，無論什麼任何困難都是如此。如果你在你自己內在之中已經讓你自己致力於對有意識的尋求的警醒的守夜，接下來，也許你將會比一些人更加渴望去挖掘每一個不同意見，就好像它是會產生出金子一樣——因為，確實，沒有任何的情況、挑戰、困難不是被恩典所充滿的，那種恩典是可以為一顆在信心中尋求的心所取得的，那種信心即，會有一個理由，也許是一個神秘的理由，但確實一個會有助於你的益處的理由。一個人接著可以注視在任何層次上的戰爭、爭論與衝突，並看到那些類似你自己的人們，它們尚未在實體藉由其在你們的星球上的投生中取得靈性上的力量和同情心的系統上找到它們的平安。

Each of you has a central general lesson which you have set for yourself. Each of you has gifts, gifts which are the product of incarnations and incarnations of development, which express themselves most usually in smiles and laughter and the ability to share joy and cheer with others. May each of you have that faith which it takes to deal with all the cycles which bring about stress, from the petty raised expectations of your television to the increased vibratory disharmonies which mark the end of a dualistic age, to that great slow heartbeat of creation which is the movement of the ceaseless free will of the one infinite Creator.

你們每一個人都擁有一個你已經為你自己設置好的中心性通用的課程。你們每一個人都有禮物，投生的產物以及對投生的發展之所是禮物，這些禮物會極其通常地在笑容、笑聲以及與其他人分享喜悅與歡呼的能力中表達它們自己。祝願你們每一個人都擁有那種要與所有那些產生出壓力的週期打交道所需的信心，這些週期是從你們的電視上一點點被升高的期待，到標誌了一個二元性的時代的結束的增強性的振動的不協調，到偉大的造物的緩慢的心跳，這種心跳就是太一造物者的不停息的自由意志的運動了。

At this time we would leave this instrument and transfer this contact, with gratitude, to the one known as Jim. I am Q'uo. 在此刻，我們會離開這個器皿並帶著感激轉移這個接觸到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor and privilege to open this gathering to any further queries which those present may find the value in the asking. We would again remind each that we give but that which is our opinion and fruit of seeking and wish each to take only those words offered that find meaning, forgetting those that do not. Is there a query at this time?

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意。在此刻向著在場的人可能發現有價值詢問的任何進一步的問題開放這次集會，這是我們的榮耀與榮幸。我們會再一次提醒各位，我們給予的事物僅僅是我們的觀念以及我們尋求的成果，我們希望每一個人都僅僅拿走被提供的言語中的那些找到了意義的部分，並將那些沒有找到意義的都忘掉。在此刻有一個問題嗎？

Carla: Okay, I have a question. I read an opinion by a woman that was called only Peace Pilgrim, not too long ago, and she suggested that the reason that people didn't get along so well anymore, or they didn't get along for very long and kept splitting up, was that so many people were old souls and they had a bunch of different lessons to learn from different people, and that it shouldn't be held against anybody, that people should be encouraged to leave what people call bad marriages because that was just the natural rhythm of things. And that seemed like a very lovely answer, although it hasn't matched my experience. And from your answer it seemed like you were suggesting that you'd almost be glad if there were some conflict between you and your partner because that would mean that you're doing work. You don't mean to carry that to the extent of suggesting that you look for challenging situations, or do you?

Carla：好的，我的有一個問題。我在不久前讀到了一個女人的觀點，這個女人被稱為唯一的平安的朝聖者（*only Peace Pilgrim*），她建議人們不再和睦相處，或者它們沒有相處很長時間並不斷分開的原因，是如此多的人是老靈魂，它們有一大堆不同的課程要從不同的人身上學習，課程不應該抗拒任何人，人們應該被鼓勵離開人們所稱的糟糕的婚姻，因為那就是事物的自然而然的旋律。那看起來似乎是一個非常可愛的答案，儘管它與我的體驗並不匹配。從你們的回答，看起來似乎你們正在建議，如果在你們和你們的伴侶之間有某種衝突，你們幾乎是應該高興的，因為那會意味著你們正在進行工作。你們並不是打算要將那一點帶到建議你們要尋找挑戰性的情況的程度，還是，你們是這麼打算的嗎？

I am Q'uo, and to speak to the latter portion of the query first, we would not suggest to any seeker that difficulty beyond that which normally arises in any life pattern be sought, for if one has the frame of mind of looking for that which is difficult, it might become the experience of such an entity that difficulty without resolution would become the pattern of the life experience. Rather we offer the suggestion that each incident ...

我是 Quo，首先談談問題的後面的部分，我們不會建議任何尋求者尋求超出了在通常會在任何的生命模式中出現的事物的困難，因為如何一個人擁有尋求困難

的事物的心智的框架，這樣一個實體的體驗會是，無法解決的困難會成為生命體驗的模式。我們毋寧是提供建議，每一個事件.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。我的姐妹，有一個進一步的問題嗎？

Carla: Yes, just one more along the same line. You were talking about heightened expectations and what springs to my mind first, I guess, is romantic love. I've often read it—although I've seldom heard it said in my lifetime—that romantic love is a very foolish and immature thing, and that arranged marriages were the better way of mating because then the two partners understood the nature of their relationship and were not disheartened when difficult times came, since they were not expecting to be blissfully happy always. What do you think of romantic love?

Carla：是的，沿著相同的線路還有一個問題。你們正在談到被升高的期待，首先出現在我的頭腦中的事情，我猜想，就是羅曼蒂克式的愛情。我已經經常讀到它——儘管我很少在我的生命中聽到它被說到——那種羅曼蒂克式的愛情是非常愚蠢且不成熟的事情，包辦婚姻是配對的更好的方式，因為接下來兩個伴侶就會理解它們關係的特性並不會在困難的時刻出現的時候感覺到沮喪了，因為它們並不期待一直都是極度快樂的。你們怎麼認為羅曼蒂克式的愛情呢？

I am Q'uo. The terms "romantic love" are a description of one aspect of the love and compassion which exists as a natural force between all portions of the creation. Each entity develops with its being an image or perception that corresponds to any or many aspects of love which are perceived by any who seek in this direction. The means of perceiving through the mental images of a culture and an individual experience distorts that which is seen and sought in a fashion which corresponds to that which has been learned and experienced. Each will adapt any learned image to the personal experience, and thus both offer the opportunity for the expansion of the point of view and the containment of the point of view within new and understandable boundaries.

我是 Q'uo。“羅曼蒂克式的愛情”是對作為在造物的所有的部分之間的一種自然性的力量而存在的愛與同情心的一個面向的一種描述。每一個實體都藉由它的存有發展了一個形象或者知覺，這個形象或者知覺是與被任何在這個方向上尋求的實體感覺到的愛的任何面向或者許多的面向相一致的。通過屬於一個文化或者一個個體的體驗的心智的形象來感知的途徑會用一種與已經被學會或者被體驗到的事物相一致的方式扭曲被看到與被尋求的事物。每一個實體都將會讓個人體驗適合於任何被學會的形象，並由此同時提供機會以拓展視角以及將視角包含在新

的，可以理解的邊界之類。

The romantic aspect of love which is provided in your culture of instant communication is that which offers a kind of continual infatuation, that force which draws the naive male and female together as the iron filing to the magnet. This is a necessary portion of the mating process, for it offers the first feeling of pleasure and purpose that will begin the interaction that may ripen over time and experience into that learning which the entity has placed for itself before the incarnation. However, the expectation that this beginning attraction will continue untarnished and untested throughout the duration of the relationship is often most unrealistic and provides yet further catalyst for growth within the relationship.

在你們具有即時通訊的文化中被提供的愛的羅曼蒂克的面向，是那種提供了一種類型的持續不斷的迷戀，以及那種如同鐵屑被吸引到磁鐵一樣將天真的男性和女性吸引到一起的力量的事物。這是配對的過程的一個必不可少的部分，因為它提供了一開始的快樂與目的的感覺，這種感覺將會開啟互動，那種互動可能隨著時間以及體驗的發展成熟為那種實體在投生前已經為它自己設置好的學習。然而，對於這種開始的吸引將會在貫穿關係的整個持續時間中不褪色地且不被考驗地繼續下去的期待，經常是極其不現實的，並會為在關係中的成長提供了進一步的催化劑。

May we respond further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: No. As a born romantic, I thank you for showing that it's a necessary and good part of things. I'm very satisfied with that. I appreciate that. Thank you.

Carla：不用了。作為一個天生的羅曼蒂克的人，我為你們展現了它是事物的一個必須且有益的部分而感謝你們。我對那個回答非常滿意。我感激那個回答。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we feel that for this evening we have exhausted those queries which we take great pleasure in entertaining and responding to. We would at this time like to thank each for offering to us the opportunity to speak and to blend our vibrations with yours. It is a great honor to join such a company of seekers. We look forward to each such opportunity and at this time would take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們感覺到今晚我們已經耗盡了那些我們在招待並回應過程中得到

了巨大的快樂的問題了。我們在此刻想要感謝各位提供給我們機會發言並將我們的振動與你們的振動混合在一起。加入到這樣一群尋求者，這是一種巨大的榮耀。我們期待每一個這樣的機會，在此刻我們會離開這個器皿和這個團體，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you in love and light of infinite One. We have to say we come in name of Christ again. Why not once Zoroaster? Huh? We wish that this instrument would stop being so provincial, but we come in name of Christ—of course.

我是 Yadda。我在無限太一的愛與光中向你們致意。我們必須說，我們再一次以基督的名義而來。為什麼不用一次瑣羅亞斯德呢？嗯？我們希望這個器皿不要再這麼鄉下了，但是我們是以基督的名義而來的——當然。

So. We want to be a part of this team show, you know. We going to say a few words to you about this subject of the evening. We want to know why you people are so interested in one thing and do another? This puzzle us. Say you love the clothes. Why it not make you happy to go try on all your clothes? Why, you could spend hours that way. Hmm? Or, if you want to be peaceful, why you not be peaceful? You all the time talking and arguing as if that was what you wanted to do. The strife and confusion leave the one who does not want strife and confusion. So, drop away and forget what you have decided is not important, and then you will have a merry life, a merry life!

因此。我們想要成為這個團體表演的一部分，你們知道。我們將要在關於今晚的這個主題的方面對你們說一些話。我們想要知道為什麼你們的人群會對一個事情如此感興趣而，卻會去做另一個事情呢？這讓我們感到困惑。假設你們愛衣服。為什麼去試穿所有你們的衣服不會讓你們感到高興呢？為什麼呢，你們能夠那樣花費掉很多的時間。嗯？或者，如果你們想要平安，為什麼你們不成為平安的呢？你們在所有的時候都在說話、爭吵、就好像那就是你們想要做的事情一樣。如果一個人並不想要爭吵與混亂，爭吵與混亂就會離開它。因此，丟掉並忘記你們已經決定是不重要的事情吧，接下來，你們將擁有一個快樂的生命，一次快樂的生命！

I Yadda. We want you to have a life of joy. We want for us to have a life of joy and we have one. Oh, we enjoy ourselves. Now you too, desire more clearly and visualize your peace and your love, and this love will be all around you. Be merry. We leave you in love and light of the infinite Creator. We are Yadda. Adonai.

我 Yadda。我想要你們擁有一次具有喜悅的生命。我們想要我們擁有一次具有喜悅的生命，我們擁有了。哦，我們讓我們自己享受。現在你們同樣，更為清晰地渴望並觀想你們的平安和你們的愛，這種愛將會在你們周圍到處都是。成為快樂的。我們在無限造物者的愛與光中離開你們。我們是 Yadda。Adonai。

October 1, 1987

1987-10-01 Hatonn : 自我的平安

(Unknown channeling)

(未知者傳訊)

I am Hatonn, and I greet you in the love and light of the infinite Creator. We have spent some time dwelling in thought with each in the circle, conditioning each, making those contacts, those reference points within each of your feelings that would make it more comfortable for us to use each for instruments. We find that each has a great deal upon their mind, many concerns, and yet we find because of deeper truths which each is seeking, the difficulties of the day have caused undo confusion, and we find this to be most appropriate for those who are seekers upon the path. For there are many in the fad and fashion who speak of deeper truths, yet there are few whose devotion and faith in those deeper truths are such that the search itself creates its own peace. Each of you creates your own peace, each of you creates your own understanding. Each of you uncovers and recognized your own wisdom. Each of you, by being careful, have self-prepared that self for the overshadowing of the one great religion so that love and compassion flow through you.

我是 *Hatonn*，我在無限造物者的愛與光中向你們致意。我們已經花費了一些時間通過想法與圈子裏的每一個人待在一起，為每一個人進行調節，建立那些接觸建立在你們的每一個感覺中的那些參考點了，這些參考點會使得我們要使用每一個器皿會對於器皿是更加舒適的。我們發現每一個人在它們的頭腦中都擁有大量的事情，很多的憂慮，而我們發現，因為每一個人都在尋求的更為深入的真理，生活的困難已經使得混淆消除了，我們發現這對於那些在道路上的尋求者是極其合適的。我們發現會有很多因為一時的愛好而談及更為深入的真理的人，而會有少數人，它們對那些更為深入的真理奉獻與信心是如此這般，以至於尋求本身會創造出它自己的平安。你們每一個人都創造出你們自己的平安，你們每一個人都創造出你自己的理解。你們每一個人都揭露並認出你們自己的智慧。你們每一個人，藉由成為仔細的，都自己讓自己為那一個偉大的信仰庇護而做好準備了，這樣愛與同情心就會流經你們了。

We would speak on, and I would transfer this contact to the one known as Jim.

We leave this instrument for now. We are the ones of Hatonn.

我們會繼續發言，我會將這個接觸轉移到被知曉為 *Jim* 的實體。我們現在離開這個器皿。我們是 *Hatonn*。

(Jim channeling)

(*Jim*傳訊)

I am Hatonn. We shall continue through this instrument. As you move in your daily round of activities, it is the design of each incarnation to partake more and more intimately and consciously of this love and compassion. However, the process is unique for each entity, and one cannot necessarily from any

one experience extrapolate the degree of success, shall we say, of another 's entity's expression and experience of love and compassion. Each entity has fashioned that which may be called a channel of his incarnation, and more than this, of its entire, what you may call, soul history which has then achieved as a result of many forages, shall we say, into the third-density of illusion which you now inhabit.

我是 *Hatonn*。我們將通過這個器皿繼續。當你們在你們日常生活的活動中移動的時候，每一次投生的設計都是越來越親密地且越來越有意識地參與到這種愛與同情心之中。然而，對於每一個實體，過程都是獨一無二的，一個人不一定能夠從任何一個體驗推斷另一個實體對愛和同情心的表達與體驗的，容我們說，成功的程度。每一個實體都已經形成可以被稱為這次投生的的一個管道的事物，比這更重要的是，成為它的整個，你們可以稱之為靈魂歷史的事物，的管道，這個靈魂的歷史是作為許多次進入到你們現在所享受的幻象的第三密度之中的，容我們說，糧秣的搜索的一個結果。

Thus, each incarnation is entered by a unique entity, lived by such and exited by the same. Thus, each seeker of truth is indeed a channel for the connection of each with the one great original Thought is near enough at hand that all further refinements of this one great Thought may be seen as the creation of a channel through which moves the great power of love and [which] forms through light a certain field or configuration of energy or love that becomes the soul experience which partakes of the incarnations.

因此，每一次投生，都是被一個獨一無二的實體進入，被這樣一個實體活出，並被相同的實體離開的。因此，每一個真理的尋求者都確實是一個管道，因為每一個人與那一個偉大的原初的想法之間的連接都是足夠近在咫尺，以至於所有對這一個偉大的想法的進一步的精煉都可以被視為是對一個管道的創造，愛的巨大的力量通過這個管道流動，愛的這個巨大的力量通過光形成了一定的場域，或者能量的配置，或者那種成為了參與到投生的靈魂體驗的愛。

Thus, the work we do this evening as you study the art of serving as a local channel is further and specific refining of this funneling, forming or channeling process which all creation joins with you in. The perfecting, the study of the vocal channel then becomes the consciously chosen focus for the expression of various facets of this great creation which renews and creates itself again and again, moment by moment. Each entity steps into the stream of experience and is not only enriched by the living waters of love and light but by the interaction of its own field of experience, and enriches that which it touches by its own being.

因此，當你們學習作為一個本地管道服務的技藝的時候，我們今晚做的工作，就是對這種彙聚、形成或者傳訊的過程的更進一步且專門的精煉，在這個傳訊的過程中所有的造物都與你們結合在一起了。對語音管道的完善以及學習，接下來就會成為對這個偉大的創造物的各種各樣的面向的表達的有意識地選擇好的焦點，這個造物會一次又一次，在每時每刻都更新並創造它自己。每一個實體都踏入到體驗之溪流，不僅僅被愛與光的活生生的水所豐富，同樣也被它自己的體驗的場域的互動所豐富，每一個實體都豐富了藉由它的存有它所接觸到的事物。

At this time we shall transfer this contact to the one known as D. I am Hatonn.
在此刻，我們將這個接觸轉移到被知曉為 *D* 的實體。我是 *Hatonn*。

(The group sings "Listen to My Heart.")

(團體唱“聆聽我心”)

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and I am again with this instrument. We are aware of the challenge which the one known as D and the one known as N [face], for we have spoken through experienced channels, and now wish to speak through inexperienced channels. We would like to express our deep appreciation for difficulty that this has as an illusion to the one known as D. We [would like] to assure this instrument that there is no competition betwixt those who receive our contact, for each has something unique and eternally special to offer.

我是 *Hatonn*，我再一次與這個器皿在一起了。我們察覺到被知曉為 *D* 的實體和被知曉為 *N* 的實體所面對的挑戰，因為我們已經通過有經驗的管道發言過了，我們現在希望通過沒有經驗的管道發言。我們想要表達我們對於這種情況對於被知曉為 *D* 的實體作為一個幻象所擁有的困難感覺到的深深的欣賞。我們想要向這個器皿保證，在那些接收到我們的接觸的實體中間沒有競爭，因為每一個人都擁有某種獨一無二且永遠是特別的事情要提供。

When we move to inexperienced instruments we expect a large percentage of what we give to a more experienced [instrument] to be unavailable to that new instrument because that new instrument cuts off the train of thought by the question [of] the one the analysis is about. This is acceptable to us, and indeed acceptable were that to be all we were ever able to express, merely the most simple of thoughts, yet would we be extremely pleased, for, you see, it is our nature to be extremely simple. This is a sincere reflection upon our part of our understanding of the nature of creation. That is that the creation is extraordinarily simple, and being of one substance or energy or self or one intelligence.

當我們移動到沒有經驗的器皿的時候，我們會預料到我們給予一個更有經驗的器皿的內容的一個很大的百分比的內容對於新的器皿是無法取得的，因為新的器皿會因為一個人對於問題是關於什麼的分析而切斷想法的進程。這對於我們是可以接受的，如果那就是所謂我們能夠表達的內容了，那確實是可以接受的，僅僅是最為簡單的想法，就會是我們為之極其高興的事物了，因為，你們看，我們的特性就是極其簡單的。這是我們對於我們對造物的屬性的理解的部分上的一個真誠的思考。那就是，造物是異常簡單的，是具有一個實質，或者一個能量，或者一個自我，或者一個智慧的存有。

We have to correct this instrument and an extremely simple message to offer that message were it to be offered nakedly, unclothed with poetry, for circular concept might still, if heeded, tune this planetary population in (inaudible) and kindly preparation. Congratulations, Mr. (inaudible).

我們必須要糾正這個器皿，如果被提供的資訊是赤裸裸地，不帶有詩意的裝飾地被提供的話，它就是一個極其簡單的資訊，因為迴圈的概念可能會，如果被留心的話，仍舊為這個星球的人群調音，通過（聽不見）和好心的準備工作。祝賀，（聽不見）先生。

We would again move to the one known as D, with the request that the instrument simply repeat that which comes to him. We say this also to the one known as N, that is, refrain from the analysis, refrain from the hesitation, speak foolishly and promptly that which comes up through the subconscious into the mind when a contact has been made. Picture yourself as one working in an exercise knowing that one may become somewhat better through that exercise. That also one may continue becoming better through any conceivable number of such exercises.

我們會再一次移動到被知曉為 *D* 的實體，我們同時請求這個器皿簡單地重複出現在它頭腦中的事物。我們會同樣對被知曉為 *D* 的實體說這一點，也就是，去避免評判，避免猶豫，在一個接觸已經被建立的時候愚蠢地且迅速地說出通過潛意識進入到頭腦中的事物。想像你自己是一個通過一個練習進行工作的人，並知曉一個人是可能通過那個練習變得多少有些更好的。一個人可以同樣通過任何可以想像得到的數量的這樣的練習來繼續變得更好。

The process of achieving clear reception telepathic vibration is an infinite one for those which dwell within the physical form. Even [as] the self that you are you do not express fully. How could you express a telepathic contact fully? Let this be the exercise, the work out, and the dedication at all times, this energy, this love, this hope, this service to the one infinite Creator.

取得對心電感應的振動的清晰的接收的過程，對於那些居住在物質性的形體中間的實體，是一個無限的過程。甚至作為你們之所是的自我，你們都不會充分地表達。你們如何才能充分地表達一個心電感應的接觸呢？讓這成為練習，工作，並在所有時候都將這種能量，這種愛，這種希望，這種服務奉獻給太一無限造物者。

Again we shall transfer to the one as D and thanks. I am Hatonn.

再一次，我們將轉移到被知曉為 *D* 的實體並感謝。我是 *Hatonn*。

(D channeling)

（*D*傳訊）

I am Hatonn. We find that, as in the past, this instrument speaks most fluidly on the least analysis acknowledge that it states and progresses from that acknowledgment who uses that acknowledge as a truth process of origination. We are comfortable allowing the gratitude and encouragement when a new channel is able to find (inaudible), to speak in the process of organization, this one hurdle overcomes with us which leads to the next, which is nothing more than permitting us to guide the speech which has been established. Thus, we ease him to a process expressing ourselves through a new channel in such a way that it is second guess and analysis is accepted in the first instance which

is virtually avoided thereafter.

我是 *Hatonn*。我們發現，如同在過去一樣，這個器皿在對它說出的聲明最少進行分析，並會從那個聲明前進的情況下是極其流利地發言的。那個聲明是對於誰在使用那個聲明作為一個真實的啟動的過程的聲明。當一個管道能夠發現（聽不見）並通過一個有組織的過程發言的時候，我們在允許感激和鼓勵的方面是感覺到舒適的，@一個與我們一起跨越的跳欄導向了下一個跳欄，這個過程不過就是允許我們指引已經被建立的發言。因此，我們會讓他對於這個通過一個新的器皿用這樣一種方式表達我們自己的過程感覺到放鬆，在第一個實際上是要在之後避免的情況中，事後諸葛亮和事後的分析是被接受的。

The growth and the process of the coming channel which is manifest in the setting aside all factional processes and question the analogy in spiritual growth within anyone who comes in closer contact with the inner planes. It is analogy. In fact this can be a time to one's attitude toward life and one can become more spiritual through the practice of channeling and learns to trust impulse and to trust nature of love. The fabric of life is only and is made to control the thought and speech during channeling is given up on one's analogy and the flow of totality of one's life as life offers his abilities as a channel and stops listening to others and practices.

正在出現的管道的成長與過程是通過將所有分派別的過程放以及問題在一邊而被顯化出來的，這就是對在任何與內在層面建立了更為緊密的接觸的實體內在之中的靈性的成長的類比了。它是類比。實際上，這能夠成為一個人對生命的態度，一個人能夠通過傳訊的練習變得能夠更加有靈性並學會去信任衝動並信任愛的特性。在傳訊被交付給一個人的類比以及一個人的生命的完全性的流動的時候，生命的構造是，並僅僅是被製造以控制想法與言語的，因為生命會提供他的能力作為一個管道，不再聆聽其他的管道並進行練習。

Once again to the entire pattern of life ...

再一次，整個生命的模式.....

(Side one of tape ends.)

(磁帶一面結束。)

(D channeling)

(*D*傳訊)

We have begun to establish a surer contact with this instrument. And share its help this (inaudible) establish more easily emotionally in the future, and now we take our leave of this instrument and transfer to the one known as N. We are *Hatonn*.

我們已經開始與這個器皿建立一種更為確切的接觸後了。分享它的幫助，這個（聽不見）在未來更為容易地，更為情緒性地被建立，現在，我們離開這個器皿，並轉移到被知曉為 *N* 的器皿。我們是 *Hatonn*。

(N channeling)

(*N*傳訊)

I am (inaudible). I greet you with love (inaudible). We feel most glad to be with this instrument and we feel that through contact with or loss of there is more acceptance to accept with us (inaudible). We would like to answer this instrument's questions although we feel that to handle these transmissions with us each in transfer to a form (inaudible) instrument. We found also (inaudible) a feeling that although a person on this Earth is surrounded by nonproductive thoughts of others and a person can use that to return their own positive thinking not always a person will come to negative difference. We would like to leave this instrument and answer questions that are always a way of learning. We leave this instrument. We are those in Hatonn.

我是（聽不見）。我帶著愛向你們致意（聽不見）。我們對於與這個器皿在一起是極其高興的，我們感覺到，通過接觸或者失去接觸，會有對我們的接納的更多的接納（聽不見）。我們想要回答這個器皿的問題，雖然我們感覺到，要掌握這些與我們之間的傳遞，在傳遞種每一個觀念要形成一個形式（聽不見）器皿。我們同樣也發現（聽不見）一種感覺，儘管在這個地球上的一個人是被其他人的無生產力的想法所包圍，一個人能夠使用那個以將它們自己的正面性的想法返還，一個人將不會一直都遇到負面性的差異。我們想要離開這個器皿並回答問題，這一直都是一個學習的方式。我們離開這個器皿。我們是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

Hi. I am Hatonn, and greet each again in love and light through this instrument. At this time we would open this meeting to those queries for those that are present might find the value in asking. Again, we might remind each that we give that which is our opinion and though we give it in joy we do not place great weight upon it, for we wish each to take that which has value to the personal journey and leave that which does not. Is there a query to which we may speak?

Hi。我是 *Hatonn*，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會向那些在場的人可能發現有價值詢問的問題開放這次集會。再一次，我們可能提醒各位，我們給予的事物時候我們的觀念，儘管我們是通過喜悅給予它們的，我們不會將巨大的重要性放置在其上，因為我們希望每一個人都拿取對於個人的旅程擁有價值的內容，並將沒有價值的部分留下來。有一個我們可以發言的問題嗎？

Questioner: Yes, Hatonn, I have a couple questions. Do you come to join with us to seek, help us in our search to become better people? Do you in turn, when you are with an entity, do you get anything out of our relationship? Do you learn from us?

提問者：是的，*Hatonn*，我有幾個問題。你們是來加入我們以尋求，並在我們尋求去成為更好的人的過程中幫助們的嗎？當你們與一個實體在一起的時候，你們相應地，你們從我們的關係中得到了任何事物嗎？你們會從我們身上學習嗎？

I am Hatonn. Indeed, my sister, that which we learn is great though not often

easy to express in your words for we see from a vantage point that you are not privy to at this time, for in the region which you inhabit you pursue those lessons that you have set for yourself. There are many veils and hindrances, shall we say, to clear seeing. It is as though you climb a great mountain that has many ridges and valleys, trees, streams and outcroppings of stone and earth that restrict the vision of the climber so that the summit of the great mountain is not seen. And the experiences through which it passes, the beliefs that it holds in its mind form for them the foliage, the trees, the outcropping, and the very structure of the mountain itself.

我是 *Hatonn*。確實，我的姐妹，我們學會的事物是巨大的，儘管它們經常不容易通過你們的言語表達，因為我們是從一個你們在此刻並未參與的優勢位置來觀察的因為在你們居住的區域中，你追尋那些你已經為自己設置好的課程。會有很多的對清楚的觀察的罩紗與阻礙物。它就好像你們攀登一座大山，這座山有許多的山脊、山谷、樹木、溪流，露出地面的岩石與土壤，它們會限制攀登者的視野，這樣這座大山的頂峰就不會被看到了。它所經歷的體驗，它在頭腦中抱有的信念，為它們形成了這些樹葉、樹木，露出地面的岩石以及山本身的核心構架。

When we join in your meditations with you and become aware of those pieces of information for which you seek and for all we become aware of many different ways of perceiving the creation of unity and the means by which a unified creation may be utilized to pursue various lessons which seek to join that which seem separate within an entity's so balances once again can restore and the vision becomes clarified upon point after point and piece after piece of the great puzzle of your existence. We see and we learn how entities such as yourself can valiantly struggle when inner and outer circumstances become chaotic and frequently seem to present little else but challenges for (inaudible).

當我們在你們的冥想中與你們結合在一起並開始察覺到你們尋求的那些資訊的片段的時候，因為我們全都察覺到感知具有統一性的造物的許多不同的方法以及一個統一的造物藉由其可以被用來追尋各種各樣的課程，這些課程尋求去講那些看起來似乎在一個實體內在之中是分離的事物結合在一起，這樣平衡就可以再一次恢復，視野就可以在你們的存在性的巨大的拼圖的一點接一點，一片接一片上成為清楚的了。我們看到並學會了諸如你自己之類的實體如何在內在和外在的環境變得混亂且頻繁地看起來似乎除了挑戰之外什麼都沒有為（聽不見）呈現出來的時候英勇地努力的。

We see, in short, how each entity may wander through what seems a metaphysical darkness and yet with delight and hope and faith and those qualities of compassion and mercy and love continue to search for greater light and greater love and greater experience amidst the darkness. We learn of courage, of endurance, of faith, of a variety of perceptions that provide endless possibility of learning, of growth and of service. Yes, my sister, we learn a great deal, far, far more than can be described through your words, and we hope that we may offer even a tiny fraction to you of that which we learn.

簡短地說，我們看到了每一個實體如何漫遊穿越看起來似乎是一種形而上學的黑

暗的事物，並帶著歡喜、希望與信心，以及那些具有同情心、慈悲和愛的特性繼續在黑暗當中尋求更大的光、更大的愛、更大的體驗。我們學會了勇氣、耐力、信心、以及多種多樣的知覺，這些知覺提供了無盡的學習、成長與服務的可能性。是的，我的姐妹，我們學會了大量的東西，比能夠通過你們的言語被表達的是要遠得多得多的，我們希望我們哪怕可以給予你們我們學會的事物的一個小小的碎片。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: No, thank you, Hatonn.

提問者：不用了，感謝你們，*Hatonn*。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

D: As usual, I'm interested in feedback. At about midpoint in my channeling tonight, about where the train of thought shifted, I felt a sort of expansive feeling in my mind. It was almost overwhelming in a subtle sort of way, if you can be overwhelmed. I wonder if you were aware of that process going on in my mind at that time and if it had to do with the direction between our energies? Can you shed any light on it at all?

D：一如既往，我對回饋感興趣。在我的今晚的傳訊的大約中點的位置，大概在那個位置我的思想的進程轉向了，我在我的頭腦中感覺到一種類型的拓展性的感覺。它用一種微妙的方式幾乎是壓倒性的，如果你能夠被壓倒的話。我想知道，是否你們知曉在那個時刻在我的頭腦中正在進行的那個過程，是否它是與在我們的能量中間的方向有關聯的呢？你們能夠對它進行任何的解釋嗎？

I am Hatonn, and this subtle overwhelming, as you called it, is the product of two qualities which you were able to demonstrate in the reception of our contract. The first was the resolve on your part to begin the channeling process when it was offered for the second time with as little hesitation on your part as possible so that you could initiate a new process. The second feature of this contact upon your part was the ability to maintain the contact and continue receiving thoughts in a steady stream long enough to be able to feel a certain confidence and comfort with the contact.

我是 *Hatonn*，這種微妙的，如你們對它的稱呼一樣，壓倒性的感覺，是你們能夠在對我們的接觸的接收中表現出的兩個特性的產物。第一個特性是在你的部分上下決心開始傳訊的過程，當它第二次帶著在你的部分上的盡可能小的疑慮被提供的時候，這樣你就能夠開始一個新的過程了。這個接觸的第二個特性是，保持接觸並繼續在一條穩定的溪流中接收想法足夠長的時間，以能夠對接觸感覺到一定的信任與舒適。

This confidence, then, combined with your resolve to speak without analysis enabled our contact to mesh more firmly and completely with your own present vibratory being, thus revealing of expansiveness and facility was our

contact becoming synchronized with your own receptiveness. 這種信任，接下來，與你對於在不分析的情況下發言的決心混合在一起，使得我們的接觸能夠更為穩定且完全地與你自己當前的振動的存有結合，因此，對拓展性以及機能的揭露是我們的接觸與你自己的接納性成為同步的結果。

May we speak further, my brother?

我的兄弟，我們可以進一步講述嗎？

D: Is—was this, in a sense—is this a sensation that I would expect to feel in general when a contact is established and confirmed in the future? Is this something I can accept as a kind of signal, this happening when we are coming together in a good way?

D: 這是一——在某種意義上——這是在未來當一個接觸被建立並被肯定的時候我會期待一般而言會感覺到的一種感覺嗎？這是某種我能夠作為一種類型的信號接受的事物嗎，即當我們用一種有效的方式結合在一起的時候，這個信號就會發生了？

I am Hatonn, and this is probable, my brother. There may be new sensations that you as a new instrument may experience as further example and confirmation that the contact is progressing in a satisfactory manner.

我是 *Hatonn*，這是有可能的，我的兄弟。會有很多新的感覺是你作為一個新的器皿可以體驗到的，這些感覺會成為接觸是用一種滿意的方式正在發展的進一步的範例與肯定。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: This was a sensation which was a natural outgrowth of our contact rather than a sensation used intentionally by you. Is that correct?

D: 這個感覺是我們的接觸的一個自然的衍生物，而不是被你們有意使用的一個感覺。這是正確的嗎？

I am Hatonn, and that is correct, my brother. The experience we share with you during our contact is an unique one, which is both your nature and ours and the present moment that we share.

我是 *Hatonn*，這是正確的，我的兄弟。在我們的接觸中我們與你們分享的體驗是一個獨一無二的體驗，它同時是你的特性，我們的特性以及我們共用的當下一刻的特性。

May we speak further?

我們可以進一步發言嗎？

D: No, thank you.

D: 不用了，感謝你們。

I am Hatonn, and we thank you, my brother. Is there another query?

我是 *Hatonn*，我們感謝你，我的兄弟。有另一個問題嗎？

(Pause)

(暫停)

I am *Hatonn*, and it appears as we have spoken to those concerns of the evening, we shall take this opportunity to thank each for allowing our presence. We feel there has been great progress made this evening and we would like to say to the one known as *N* that the regaining of their former facility in the channeling shall be possible with her perseverance and we commend her for it, again seeking this means of service and for offering herself as a vocal instrument. At this time we will take leave of this instrument and this group.

我是 *Q'uo*，看起來似乎我們已經講述了今晚的那些關注點了，我們將利用這個機會感謝各位允許我們的出席。我們感覺到在今晚已經有巨大的進展了，我們想要對被知曉為 *N* 的實體說，在傳訊中收回它們之前的能力，藉由她的堅持不懈，將會是有可能的，我們向她推薦它，並推薦再一次尋求這種服務的方式，以提供她自己作為一個語音的管道。在此刻，我們將離開這個器皿和這個團體。

We are known to you as those of *Hatonn*. We leave each in the love and the light in the infinite Creator, my friends.

我們是你們知曉的 *Hatonn*。我們在無限造物者的愛與光中離開各位，我的朋友們。

October 4, 1987

1987-10-04 親密關係中的困難-上

Group question: Why is it so difficult to radiate in love and light to those nearest and dearest to us, our mates for example, rather than being as easy as to those we don't know as well? 團體問題：為什麼要在愛與光中向那些最親近且我們最心愛的人，舉個例子，我們的伴侶，發光是如此困難，而不是和對那些我們並不知曉的人發光是一樣地容易的呢？

(Carla channeling)

(Carla傳訊)

I am Latwii. I greet you in the love and in the light of one infinite Creator and in gratitude do those of us who call ourselves Latwii send blessings and love to each, yet most especially to the one known as B whom we have not sat with in this circle for some time. Please know that we travel, even to Nova Scotia, and are with the one known as B at her request. It is indeed a delight to be with this group. We have great delight in sharing your meditation and are even hopeful of taking a flyer at the question posed this evening. We hope you will pardon us our adjustments and non-meaningful comments as we adjust ourselves to this instrument whom we have not used for some of your time. We would tell jokes, except it would disturb this instrument's concentration; for our sober delivery we do apologize. We like to put a little more color in our meetings, but this instrument has grown sober minded of late, we fear. We feel we have good contact now.

我是 *Latwii*。我在太一無限造物者的愛與光中向你們致意，我們中的那些稱呼我們自己為 *Latwii* 的實體在感激中對更為送出祝福與愛，尤其是對被知曉為 *B* 的實體，我們已經有一段時間沒有與它一起坐在這個圈子中了。請知曉，我們甚至會旅行到 *Nova Scotia* 與被知曉為 *B* 的實體在一起，如果她請求的話。與這個團體在一起，這確實是一種快樂。我們在分享你們的冥想，甚至有希望對在今晚被提出的問題冒險的過程中擁有了巨大的快樂。我們希望你們將會原諒在我們根據這個器皿對我們自己進行調節的時候的調整與沒有意義的評論，我們已經有一些時間沒有使用這個器皿了。我們會講笑話，除非它會打擾這個器皿的集中注意力，我們確實為我們的嚴肅的傳遞而抱歉。我們想要在我們的集會中增添多一點色彩，但是我們恐怕這個器皿最近已經發展出嚴肅的頭腦了。我們感覺到我們現在擁有良好的接觸了。

You state that love and light seems far more easily given to any besides the immediate family, the mate, the loved ones. And you wonder why this is so and what can be done to bring the situation to balance. We would like to take a long look, a look from another vantage point, at this same situation in hopes that we may be of some service. As always, we could be wrong, for we are only pilgrims, as you. Therefore, we pray that you will use your discrimination to recognize what is true for you and pass the rest.

你們說，愛與光看起來似乎遠遠更加容易被給予除了直系家庭，伴侶以及愛人之

外的任何人。你們想要知道為什麼是這樣子，以及能夠做什麼事情來將那個情況帶到平衡。我們想要對這個相同的情況採用一種長的視角，一個從另一個有利位置來觀察的視角，以希望我們可以進行某種服務。一如既往，我們會出錯，因為我們僅僅是和你們一樣的朝聖者。因此，我們祈禱你們將會使用你們的分辨力一認出對於你們是真實的內容，並不去理睬其他的。

The entity which is in incarnation within third density upon your planet's surface at this time is an entity of a certain kind. This is an entity which is, within the heart, and the heart of hearts, one with the Creator and co-creator of the entire universe. Around this seed of love, love being the nature of deity, there grows a large amount of material, thoughts, biases, motives, opinions, understandings, experiences, mind, heart, emotions, the body and the demands of the body. And where the field of force of a unit of consciousness seemingly stops, there starts the vibrations of all else which are perceived by the incarnate being as those things which are other than the self and which in some way may need a reaction from the self. This is your incarnate situation. 在此刻在你們的地球上在第三密度中處於投生之中的實體，是一個具有一定類型的實體。這是一個在心中，在心之核心之中是與造物者合一且是整個宇宙的共同造物者的實體。在這個愛的種子周圍，愛就是神聖的本性了，會有大量的材料、想法、偏向性、動機、觀點、理解、體驗、心智、心、情緒、身體以及對身體的要求逐漸發展出來。在一個意識的單元的力場看似停止的位置，會有所有其他的被投生的實體感知為那些在自我之外的事物以及以某種方式需要一種來自自我的反應的事物的振動的開始。

Perhaps you have thought about why you are in incarnation at this particular time under these particular circumstances. When the circumstances are difficult, that concern, that query, that, "Why me? Why now? Why this?" becomes a threnody of unspent tears, restrained grief, quiet sorrow. And it is all too easy to see things from within the body which is within the other and far, so very far, from the light whence all sense they have come and for which each pilgrim yearns.

也許你們已經思考過為什麼你們在這個特定的時刻在這些特定的環境下是處於投生中的。當情況是困難的時候，關注點，疑問，那種“為什麼是我？為什麼是現在？為什麼是這個？”的疑問就會成為無盡的眼淚，無法克制的悲傷以及安靜的憂傷的一首悲歌了。要看到事物是來自於身體內在之中的，這個身體是在其他人內在之中，且距離那種所有人都感覺到它們來自於且每一個朝聖者都渴望的光是遙遠，如此遙遠的，這是太過容易的事情。

Yet, let us examine this stance and see if we really think this is the situation. It is the opinion of Latwii that the situation is other. It is our understanding that the one infinite Creator and all those helping forces, which you call by name such as guardian angel, higher self, spirit guides, and teachers, have conspired with you in your heart of hearts, e'er incarnation ever began, gazing at the plan of the one infinite Creator for harmonizing all things, balancing all things, offering the maximum opportunity for service, for learning, for growth.

而讓我們檢查這個立場並看看是否我們真的認為這就是情況。Latwii 的觀點是，

情況不是那樣子的。我們的理解是太一無限造物者以及所有其他的幫助性的力量，你們藉由諸如指導靈天使，高我，靈性的嚮導，老師之類的名稱呼的事物，已經與你們一起在你們的心之核心之中，在投生開始之前協同合作，注視著太一無限造物者對於讓一切事物協調一致，讓一切事物平衡，並為服務、學習和成長提供最大的機會的計畫。

It is our understanding that out of this creative collaboration of the personal self, the impersonal self, and that great non-personal self, which is the Christed deity of love, have offered an incarnational plan which is without reference to what might have been or what should have been, the precise plan for maximizing the opportunities of the incarnation for learning, for growth, and for service. Thusly, when the question is asked, "Why this? Why now? Why me?" the question by itself, by its very nature, blocks the flow of the harmonious unfoldment of the self's plan which is the Creator's plan as it concerns your precious, much adored and eternal self. 我們的理解是，從這種個人的自我，非個人的自我，以及那個偉大的非個人的自我的這種創造性的合作，愛的基督化的神性的之所是已經提供了一個投生的計畫，這個計畫是不會參考可能已經是的事物或者應該已經是的事物，而是為了最大化投生的學習、成長以及服務的機會的精確的計畫。因此，當那個“為什麼是這個？為什麼是現在？為什麼是我？”的問題被詢問的時候，問題藉由其自身，藉由其核心屬性，就阻礙了自我的計畫的協調一致的展開了，這個自我的計畫即造物者的計畫，因為它涉及到你的那個珍貴的、被極其喜歡的，永恆的自我。

With this said, it may be seen that, in our opinion, the correct question to ask in the circumstance of seeming disharmony is along the lines of a love letter to the self:

在說了這一點之後，顯然，在我們看來，在表面上的不協調的情況中要去詢問的正確的問題，是沿著一封給自我的情書的線路的。

Dearly beloved, sweet confused Self," you should say to yourself. "It must be so that this circumstance is blessed, for there is nothing in all creation that is not blessed. Therefore, Creator/Creation, show me, speak to me, let me know where is the love, where the learning, and where the service in this situation which I know beyond all appearance to be good.

你應該對你自己說，“親愛的，心愛的，甜美而困惑的自我，一定要如此這般，這個情況才會被祝福，因為在所有的造物中沒有任何事情是不被祝福的。因此，造物者/造物，向我顯現吧，對我說話吧，讓我知曉在這個情況中愛在何處，學習在何處，服務在何處，我知道這個情況在所有的表像之外是好的。

Signed, Your puzzled surface mind

簽上名，你的迷惑的表面心智

Let us suggest that the surface self—by which we mean the entire conscious thinking self of which you are aware—is a hostage sent out into a seemingly chaotic sea of experiences which are grounded in the love and the light of the one infinite Creator. Upon your planet you have the trading of money and the

buying of land and ownership seems to be reality. In truth, one has only to gaze upon your beautiful planet from the vantage point of orbit about it to see that it is the Creator's planet, every square inch. Your life also is not owned by you. You are rather a tenant, one who rents temporarily the honeyed spark of Earth life, the sharp sting of experience, for pleasure or for woe.

讓我們建議，那個表面的自我——我們這樣說的意思是，你察覺到的整個有意識思考的自我——是一個被送入到一個在表面上混亂的體驗的海洋之中的人質，這個體驗的海洋是紮根在太一無限造物者的愛與光之中的。在你們的地球上，你們擁有金錢的交易，購買的土地以及對看似是實際的事物的所有權。實際上，一個人只要從在星球周圍的軌道的有利位置來注視你們美麗的星球就會看到，它的每寸土地是造物者的星球。你的生命同樣不是被你所擁有的。你毋寧是一個房客，一個為了快樂或者為了災禍，暫時租借了那個體驗的銳利的疼痛的，屬於塵世的生命甜蜜的火花。

Now, how does a lease-holder operate when the landlord is seemingly absent? Often, because there is no ownership, the premises are not fixed up or repaired, the grounds are not beautified, and the rented place has the look of transience, not the look of loving care. Yet, what if that property were owned by your Father, who gives freely, loves dearly and asks only that as you rent the property, you love it, cherish it, beautify it, harmonize it, so that it welcomes all in comfort. Such is your choice in the living of the tenanted life in a temporary physical vehicle.

現在，當房東看似不在的時候，一個房客要如何運轉呢？經常，因為沒有所有權，房屋是不要被修理或者被維修的，庭院不要被美化，出租的場所會擁有暫時性的樣子，而不是心愛的關心的樣子。而如果那個地產是被你的天父所擁有的，會怎麼樣呢，你的天父是自由地給予的，是深深地愛的，祂僅僅請求，當你租借那個地產的時候，你愛它，你珍惜它，美化它，讓它協調，這樣它就會在舒適中歡迎所有人。這就是你在一個暫時性的物質性載具中在活出這個房客的生命過程中的選擇了。

Know and remember that the circumstances that you have are the house of your experience at this time. Treasure your Father's house and know it to be good and bring it increase by planted seed which takes faith, in brightly covered pillows and cushions of thought and deed, to beautify even more the Creator's wonderful gift. Know that your stewardship of this life which you count from the first breath to the last of your physical body is the stewardship of a spark of infinite creation, a consciousness that is the consciousness of love itself, and honor that which you are.

請知曉並回憶起，你擁有的環境就是你在此刻的體驗的房屋了。珍惜你的天父的房屋，並知曉它是良好的，藉由種植需要信心的種子來使它增加想法和行動的色彩鮮豔的枕頭和靠墊，以更多地美化造物者的美妙的禮物。對於你的這次你從第一次呼吸數到你的物質性身體的終點的生命，知曉你對它的管理工作就是對無限造物的一個火花，對愛其自身的意識之所是的一個意識，以及對你之所是的榮耀的管理工作。

Those who hear these words may perhaps also take comfort in the following

thought, and that is that some of you have chosen not only to experience within the incarnation to learn to grow and to serve, but also to maintain the high places within the consciousness, the watchtowers of love, which beam forth as light sources to the planet upon which you now enjoy incarnation, to the entities upon it, to the Earth itself and to those energetic vibratory levels within the Earth's atmospheres which are in dire need of that great watch, faithfully held.

那些聽到這些言語的人也許可能同樣會對跟隨這樣想法而感到舒適，那個想法即，你們中的一些人不僅僅已經選擇去在投生中體驗，以學習，成長並服務，它們同樣也選擇在意識中保持高的位置，那個愛的瞭望塔，它會作為光的源頭，向你們現在在其上享受投生的這個星球，向在其上的實體，向地球其自身，並向在地球的環境中的的那些能量的振動層次，發出光，那些振動的層次是迫切需要那種用有信心的方式被進行的偉大的守護的。

Those of you to whom these words express a recognizable duty and honor may know that whether you seem to be a businessman, a homemaker, a queen or a shepherd, there is that inner citadel, at the top of which is a watchtower, and the only lamp that is lit is the lamp lit by the deepest heart as it gazes in worship and adoration from light into light, knowing light, accepting light, blessing light and allowing the crystal of the heart of hearts to turn the self into the metaphysical lamp upon the hillside, the city upon the hill, not for the notice or understanding or thanks of mankind, but for the doing of it alone, for the keeping of the watch. In many cases this, the keeping of a faithful watch, is the primary mission or task set for the self before the incarnation.

你們中的那些這些言語對其表達了一種可以識別得出的責任與榮耀的人，可以知曉，無論你們看起來似乎是一個生意人，一個家庭主婦，一個女王還是一個牧羊人，都會有那個內在要塞，在其頂部是一個瞭望塔，被點燃的唯一的明燈就是被最深的心點燃的明燈，這顆心在崇拜和愛慕中從光注視光，知曉光，接受光，祝福光，並允許心之核心的水晶將自我轉變成為在山坡上的形而上學的明燈，在山上的城市，不是為了人類的注意、或者理解、或者感謝，而是單單為了做它，為了保持那種守護。在很多情況中，這種守護，對一種有信心的守護的保持，就是最主要的使命或者在投生前為自我設置的任務。

There are many wanderers which will recognize themselves in these words, wanderers who have come to a confused and baffling plane and are saturated in the intricacies of incarnation, yet who still, again and again, in thought stray to the watchtower.

會有很多的流浪者，它們將會通過這些言語認出它們自己，這些流浪者已經來到一個混亂且令人為難的層面，並被投生的錯綜複雜所浸透了，而它們仍舊，一次又一次地，在想法中向著瞭望塔遊蕩。

If it calls you, go, not only in meditation. Allow the watchtower to call you again and again, for moments, for minutes, hours, for the incarnation, until your desire to serve as conduit for light and love on the totally unspoken vibratory planes is satisfied.

如果它呼喚你，前進，不僅僅在冥想中。允許那個瞭望塔一次又一次呼喚你，一會兒，幾分鐘，幾個小時，一次投生，一直到你對於作為光和愛的管道在那個完全無法說出的振動的層面上的服務的渴望被滿足為止。

One more thought as we leave you through this instrument. The entities which have come within the care of those who find these relationships difficult are entities that you may have chosen to learn from by suffering, coming to understand the expectations and attachments which lead to suffering and moving thence more and more towards a balancing of "the way of a man with a maid," as this instrument would quote. 在我們通過這個器皿離開你們之前，還有一個想法。對於那些已經開始關心那些發現這些關係是困難的人的實體，你們可能已經選擇藉由受苦而從其學習了，你們會開始理解那些導向受苦的期待與牽絆，並從那裏越來越多地向著一種對“一個男人和一個女人在一起的方式”的平衡移動。

It is rare, in these latter days of your cycle, that any two mated entities are together for the first time. Often the two are together, one to challenge the other and the other to challenge the first, for those things which are the most difficult within physical incarnation are indeed the expressing of a clear love energy to the entity closest to one. This has nothing to do in general as a principle with the relative pleasantness or unpleasantness of the personality with whom you are involved. It has to do rather with the dailiness of experience and that great tendency of the personal self to form attachments to the outcome of one's behavior. It is, if not easy, certainly easier to love the stranger, the acquaintance, or the friend whom one sees only socially, to share with that person all love and all light, than it is to express that full-fruited, open-hearted song of joy to one who has not fulfilled your expectations.

在你們的週期的這些末後的日子裏，任何兩個伴侶的實體是第一次在一起的，這是很少見的。經常兩個人是在一起，一個人會挑戰另一個人，另一個人會挑戰第一個人，因為那些在物質性的投生中是極其困難的事情確實是一種清晰的愛的能量對那個它對親密的實體的表達。這作為一個原則一般而言是與你們與之有關聯的人格的相對的快樂或者不快樂沒有什麼關係的。毋寧說，它是與體驗的日常性以及個體的自我對於它的行為舉止的結果形成牽絆的巨大的傾向有關的。要去愛陌生人，熟人或者一個人僅僅用社會性的方式看到的朋友，去與那個人分享全部的愛和全部的光，即使它並非容易的，它肯定是比對一個滿足你的期待的實體去表達那種果實累累的、開放的心的喜悅之歌，是要更加容易的。

Now, my friends, we ask you to examine your human personalities. There is within them a strong instinct for justice, for rightness, for fairness, for absolute values. These desires, these hopes are excellent. The difficulty lies in attempting to apply them in service to self, for it is service to self to wish that others might behave toward you in a certain manner, might give you certain portions of the time, the money, the caring, the touching. How difficult it is to set one's mate completely free and to stand only and eternally as friend and partner within the life experience. How very difficult that challenge feels. We do not negate it for you and tell you it is a small thing. It is one of the greater

lessons of third density to cease in the expectation of any outcome for any action which you may choose to do in your desire to be of service.

現在，我的朋友們，我們請你們檢查你們的人類的人格。在它們內在之中會有一種強有力的對於正義，對於正確，對於公平，對於絕對價值的本能。這些渴望，這些希望是優秀的。困難存在於嘗試將它們應用於服務自我的方面，因為恰恰就是服務自我希望其他人可以用一定的方式對你們做出行動，並可能給予你們一部分的時間，金錢，關心與觸碰。要完全釋放一個人的伴侶，並僅僅且永恆地堅持作為在生命體驗中的朋友與夥伴，這是多麼困難的呀。那個挑戰感覺起來是多麼困難呀。我們並不是對你們否認它並告訴你們它是一個小事情。去停止期待對任何你們可以通過你們去進行服務的渴望去做的行為的任何結果，這是第三密度的更大的課程中的一個課程。

Think of yourself, then, as a spiritual being, as the Creator Itself, one which does not need others except so that it may be of service to the Creator by means of service to them. Experience the joy in a mated relationship of knowing that that entity which is your mate will mirror to you those very things about the self that are out of balance so that the self may work upon them. There is a harmony within the universe which is absolute. All that you experience and all that you see and all that of what you hear is a portion of an harmonious development of creation which in every fiber praises, expresses and manifests that great original Thought of love.

接下來，將你自己考慮為一個靈性的存有，是造物者其自身，一個並不需要其他人的實體，除了這樣藉由服務他人的途徑它可以對造物者進行服務之外。在伴侶關係中體驗這樣一種知曉的喜悅，即那個你的伴侶之所是的實體，將會為你鏡射出那些關於自我的失衡的事物，這樣自我就可以在其上進行工作了。在宇宙中會有一種絕對的協調性。所有你體驗到的事物，所有你看到的事物，所有你聽到的事物，都是一個造物的協調一致的發展的一部分，造物用每一條纖維讚美、表達並顯化那個偉大的愛的原初的想法。

If you are weary, move in thought to the citadel which has windows to heaven, and gaze beyond the stars at the profound and tumultuous joy which is crystallized in every star, in every piece of the infinite creation, in every piece of consciousness, and know that you are in the process of shaping and faceting and crystallizing your own expression of the infinite Creator so that your consciousness more and more has a heartbeat of joy and peace. And if that joy and peace flees before the footstep of the dearly beloved mated, one with which one does not agree, acknowledge the disagreement, smile at the thought of remaining upon the surface, and move away from the here and now of illusion into the far deeper, timeless present of infinite love.

如果你們是疲憊的，在想法中進入到那個要塞中，它擁有朝向天堂的窗戶，越過星辰注視著在每一顆星星中，在無限造物者的每一個部分中，在意識的每一個部分中結晶了的那種深入而激動的喜悅，並知曉你們是在對你們自己對無限造物者的表達的塑造、切割側面以及結晶的過程中，這樣你們的意識就會越來越多地擁有一個喜悅和平安的心跳了。如果那個喜悅和平安從心愛的伴侶，一個你對其並不贊成的人的腳邊飛走了，承認那種不和，對著留在表面上的想法微笑，從幻象的此處與此刻離開並進入到無限的愛的，遠遠更為深入，無時性的當下之中。

Five seconds within the citadel of that consciousness may indeed create that mind even upon the surface of things which may see the true harmony that is the plan of the infinite Creator, a plan which incorporates free will at every turn, a plan where the essential and unmovable lessons are there in emotional and mental structure awaiting the clothing of circumstance, so that if you face a circumstance and are not able to see love within it, you may rest secure and peaceful in the realization that that same circumstance shall come to you again and it shall be a time of testing. And each time, it matters not whether you win or lose the game of consciousness-raising; it matters greatly whether you purely, deeply, lovingly intend so to create love.

在那個意識的要塞中的五秒鐘，就可以確實創造出這樣的想法，甚至在事物的表面上，都可以看到真實的協調性，這種真實的協調性就是無限造物者的計畫，一個在每一個轉彎處都與自由意志結合在一起的計畫，在這個計畫中，實質性的且無法動搖的課程是存在於等待著為情況穿上衣服的情緒和心智的構架之中的，這樣如果你是面對著一個情況且無法在其中看到愛，你可以在這樣一種領悟中安全且平靜地休息，那種領悟即，相同的情況將會再一次來到你面前，它將會是一個考驗的時刻。每一次，你是贏了還是輸了那個意識提升的遊戲，這並不重要，極其重要的事情是，你是否純粹地，深深地，有愛地打算用這種方式創造愛。

Those about you may not understand your point of view. It is not necessary ...
那些在你們周圍的人可能並不理解你們的視角。它不是必須的.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla傳訊)

... it is not necessary that any understand you. Let it be your hope, rather, to gaze upon the situation with the faith and truth in the Creator 's plan, in your own plan, and with firm intention to offer to the situation your love, your understanding, for you shall not receive love and you shall not receive understanding by seeking it, but only by attempting to give it.

.....任何人理解你們，這都不是必不可少的。讓它成為你們的希望，毋寧是，帶著信心和注視情況與在造物者的計畫中，在你自己的計畫中的真理，帶著堅定的意願對情況提供你的愛，你的理解，因為你將不會藉由尋求愛，尋求理解，而僅僅是藉由嘗試給予愛，給予理解，而接收愛，接收理解。

We shall be with you in the citadel of the waiting, trusting, loving consciousness. We shall be with you, as part of you is in the citadel, and the other doing the ironing, the dishes, the blueprint, the lesson plan, the design, the painting or whatever occupies the life. Those who serve most effectively are quite simply those who remain persistently and doggedly and joyfully aware that there is rightness, appropriateness and wonderful opportunity in your situation right now.

我們在那個等待、信任、愛的意識的要塞中與你們在一起。我們將與你們在一起，因為你們的一部分就是在要塞之中的，其他的部分是燙衣服，洗盤子，做計畫，進行課程計畫，做設計，畫畫或者無論什麼佔據了生命的事物。那些最有成效地服務的人，相當簡單地就是這樣的人，它們會堅持不懈地、固執地、喜悅地保持察覺，在你們現在的情況中會有正確性、適當性以及美妙的機會。

You certainly do not know all about why the situation is helpful. This is far better learned in meditation, and may we say that we see meditation as a time of moving up into the citadel and then moving away from the window into the inner room, into the darkness, into the silence, into that which seems nothing, that you may trust and allow the silence and the darkness to teach you, to fill you, to repair you, to nurse, cherish and comfort you. Then you may in mind climb down the tower steps, step out onto your tenanted life experience, gaze at the troublesome mate, the difficult situation, with faith and love anew and know that you are an ambassador, an ambassador of love and light.

你們肯定不知道究竟為什麼情況是有幫助的。在冥想中瞭解它，這是遠遠更好的，容我們說，我們將冥想視為這樣一個時間，它向上進入到要塞，並接著離開那扇窗戶進入到內在的房間中，進入到黑暗中，進入到靜默中，進入到那個看起來似乎什麼都沒有的地方，這樣你就可以信任並允許靜默與黑暗教導你們，充滿你們、修復你們，撫育你們，愛護並安慰你們了。接下來你們就可以在頭腦中走下塔樓的臺階，走出去進入到你們的房客的體驗中，注視著麻煩的伴侶，困難的情況，帶著更新的信心與愛，並知曉，你是一個大使，一個愛和光的大使。

May each of you treat his or her mate as a friend, expecting nothing, offering all and knowing when that balanced all is sufficient, so that you do not become the martyr, but rather do all things in joy, without reference to any other, but acting as a sovereign, a king or queen of the great kingdom of your consciousness. Thus, you shall be a bad tenant no more, but rather exercise great stewardship in your days and nights, moving into whatever streets, whatever alleys, whatever situations your harmonious unfolding plan offers you, yet remaining more and more within the citadel where a portion of you keeps faithful watch for all of humankind.

祝願你們每一個人都如同一個朋友一樣對待他或者她的伴侶，不期待任何事情，給予所有的事情，並知曉什麼時候被平衡的事物是充足的，這樣你就不會成為受難者，而毋寧是在喜悅中做所有的事情，不參考任何其他人，而是如同一個擁有最高權力的人，如同你的意識的巨大的王國的一個國王或者王后一樣地行動。這樣，你就不再是一個差勁的房客，而毋寧是在你們的白天和黑夜都訓練偉大的管理職責，進入到無論什麼街道，無論什麼小巷，無論什麼你的協調一致的展開的計畫提供給你的情況中，而有越來越多地留在那個要塞中，在其中你的的一個部分會為所謂的人類保持充實的守護。

If you knew the tears of joy that we feel as we gaze upon those who keep that lonely watch, lost to true knowledge of what they are doing, going only on faith and trust, you would perhaps feel comforted, for you are never alone in the citadel that gazes upon the Creator.

如果你們知道當我們注視著那些保持孤單的守護，失去了對於它們正在做的事情的真實的知曉，而僅僅憑藉信心和信任前進的人的時候我們感覺到的喜悅的淚水，你們也許會感覺到是安慰的，因為你們在那個注視者造物者的要塞中從未是孤單的。

We have been most grateful to have used this instrument which is somewhat fatigued. We hope that we have not spoken overlong. We were attempting to be very brief and snappy but perhaps the question was too good for us to answer in any briefer way. We appreciate the great concern each of you has for the living of a love-filled life. We leave this instrument at this time and we transfer to the one known as Jim. I am Latwii.

我們對於已經使用這個器皿是極其感激的，這個器皿多少有些疲憊了。我們希望我們尚未發言過長的時間。我們正在嘗試去成為簡短的與直截了當的，但是也許問題對於我們太過好了以至於無法用任何更為簡短的方式回答了。我們感激你們每一個人對於活出一次充滿愛的生命所擁有的巨大的關注。我們在此刻離開這個器皿，我們轉移到被知曉為 *Jim* 的實體。我是 *Latwii*。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and greet each again in love and light through this instrument. At this time we are honored to offer ourselves in the attempt to speak to any further queries which those present may offer to us. Again, we offer that which is our opinion, and wish it to be known that it is no more than that. Is there a query with which we may begin?

我是 *Latwii*，我通過這個器皿再一次在愛與光中致意。在此刻我們很榮幸提供我們自己來嘗試去回答在場的人可能提供給我們的任何進一步的問題。再一次，我們提供的是我們的觀點，我們希望被知曉的事情是，它不過是我們的觀點。有一個我們可以用來開始的問題嗎？

Questioner: My mother is very ill. I would like very much to be part of a healing. Can you shed some light on her illness?

提問者：我的母親病得很重。我非常想要成為一種療愈的一部分。你們能夠對它的疾病透露一些情況嗎？

I am Latwii, and that which we may share in this instance is perhaps far less than you had hoped, for we desire not to tread upon the life path of another to the degree that we may alter the steps taken in any fashion. But we find that there are some general qualities of this life experience which we may share.

我是 *Latwii*，我們在這個方面可以分享的事情也許是比你已經期待的是要遠遠更少的，因為我們不希望去踏足於另一個人的生命的道路到了我們可能夠用任何方式改變要被走出的步子的程度。但是我們發現會有這個生命體驗的一些一般性的特性是我們可以分享的。

The entity is one which has for a great portion of its incarnation given in a

selfless manner to those that are close to it, and has felt the love in return for this service. That it would give in such a manner was a portion of the choices made previous to the incarnation, as each entity sets about the blueprint, shall we say, for the incarnation prior to its beginning. The difficulty which is now apparent within the physical incarnation is that which provides a symbolic representation of further ramifications and refinements of the balance to the giving, that is, in some degree and in some sense, to receive.

這個實體是一個已經在將它的投生的一個巨大的部分用一種無私的方式給予了它身邊的那些人，並已經感覺到這種服務的回報的愛的實體。它願意用這樣一種方式給予，這是在投生前被做出的選擇的一部分，因為每一個實體在投生開始之前都為投生設置了，容我們說，藍圖。在物質性的投生中現在是明顯的困難是，那種對給予的平衡的為未來的分支以及精煉提供了一種象徵性的表現的事物，也就是說，在某種程度上且在某種意義上，去接受。

The exact nature of this process is that which must remain, from our point of view, yet hidden, for the untangling of each knot of experience offers to those who work the puzzle a certain inspiration and strength of being and doing that is, shall we say, nutritious to the soul, however mistaken or ignored by the conscious mind. The overall movement in this physical difficulty is one which is toward the light of illuminating the life pattern in a sense which would not be possible without this experience.

這個過程的準確的屬性，根據我們的看法，就是必須保持隱藏的事物了，因為對每一個體驗的纏結的解開會為那些解開謎題的人提供移動的啟發與存在和行動的力量，也就是說，對靈魂有營養的事物，無論有意識的心智怎樣誤會或者忽略了那個事物。在這種物質性的困難中的整體上的行動就是一種朝向照亮了生命模式的光的行動，在某種意義上，如果沒有這個體驗，這種對生命模式的照亮就會是不可能的了。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 Latwii，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I didn't really hear all of the foregoing because I was channeling it, but I didn't hear anything in the channeling which really gave me an instant handle on, say I'm a wife and I'm working very hard and my husband isn't making any money right now, and he comes home and he criticizes my housework. This is manifestly unfair because I'm totally overworked, but he does it anyway. How exactly do you stop yourself from reacting to the unfairness? What can you use to keep yourself from entering into a transaction at that point?

Carla：我並沒有真的聽到所有前面的話，因為我正在傳訊它，但是我並沒有在傳訊中聽到任何事情真的給予了我一個直接的把手，假設我是一個妻子，我正在

非常努力地工作，我的丈夫現在沒有賺錢，他回家了，他批評我的家務。這是明顯地不公平的，因為我是完全過度勞累的，但是他還是那樣做了。你究竟要如何讓你自己不對這種不公平做出反應呢？你能過夠使用什麼事物來讓你自己在那個位置避免進入到一種相互影響呢？

I am Latwii, and it is not that we suggest one block the normal and spontaneous response to any situation, for it is most necessary that each entity not only express that which, shall we say, bubbles forth in a spontaneous fashion from within the depths of the being as a response to any situation, but that there be an attempt made following such a response to remove the small conscious self from the world of mundane things and place the consciousness within that location we have termed the citadel, that the greater view might be taken of the experience just past. By such retreat, one may begin to appreciate a greater purpose within the life pattern for the transaction which has occurred and might take, then, this appreciation into further communication with the other self in the light of the greater view and with the dedication to love and the granting of perfect freedom to the other self, that the wounds that may have been created might now be healed.

我是 *Latwii*，這並不是說我們建議一個人妨礙對任何情況的通常且自發性的反應，因為每一個實體不僅僅表達用一種自發性的方式從存有內在伸出冒泡出來的事物作為對任何情況的一種反應，同樣會有一個嘗試被做出，以跟隨這樣一個反應來從世俗事物的世界移除那個小小的有意識的自我，並將意識放置在那個我們已經稱之為要塞的位置，這樣對於剛剛過去的體驗的更大的視角就可以被採用了，這是極其需要的事情。這樣這樣的後退，一個人可以開始對於已經發生的相互影響欣賞在生命模式中一個更大的目的，並可以接著在更大的視角的光之中並帶著對愛的奉獻以及對其他自我的完美的自由的承認，將這種欣賞帶入到與其他自我的進一步的溝通交流中，這樣已經被創造出來的傷痛現在就可以被療愈了。

It is not that difficulties should be avoided, but that they might be utilized as catalyst for further growth and service and inspiration to others.

這不是說，困難應該被避免，而是說，它們可以作為進一步成長的催化劑一起對其他人的服務與啟發而被利用。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Yeah, I'm still not satisfied. I got a clear impression towards the end, there was a sentence something about treat your mate as a friend. Now what you do with a friend, we basically know, is you comfort them when they're discouraged or down and we pat them on the back when they're great and we hope for the best for them and like that. That's friendship. But when somebody's coming at you in a confrontational manner, it's hard to react to that person as a friend, because usually friends don't do that to you, at least not without good reason, you know, not that unjustifiably—although I admit that there are some friends ... But I'm trying to figure out how you can do that,

how you can make your spouse or your mate or your lover your friend, and really make that primary. I think that was what you were trying to say, wasn't it?

Carla : 是的，我仍舊不滿足。我在接近結尾的時候得到了一個清晰的印象，有一個句子是某種關於要如同對待一個朋友一樣對待你的伴侶的事情。現在，你會對一個朋友做的事情，我們基本上是知道的，那就是你會在它們感到挫折或者沮喪的時候安慰它們，在它們是很好的時候我們會稱讚它們，我們希望它們得到最好，諸如此類。那就是友誼。當某個人是用一種對質的方式攻擊你的時候，要對那個人如同一個朋友一樣做出反應是很難的，因為通常朋友並不會那樣對你，至少不會在沒有好的理由的時候，你們知道，不會是沒有理由地——儘管我承認還會有朋友……但是我正在嘗試去弄明白的事情是，你如何能夠做到那一點，你如何才能使得你的配偶，或者你的伴侶，或者你的愛人成為你的朋友，並真的使得那成為首要的呢。我認為那就是你們正在嘗試去說的事情，是嗎？

I am Latwii, and, indeed, my sister, this was a significant portion of that which we intended to convey, for if two spirits who have joined in the third-density illusion to learn and to serve in a certain fashion can begin to recall together within the illusion a greater and greater portion of the plan, shall we say, for the incarnations, then the difficulties that arise within the daily round of activities might at some point within their resolution be seen from the wider perspective of those mates of the soul who travel the same journey together and who, though convinced from time to time within the small moments of the life that such a thing must occur in this or that manner, realize more fully that each is there to serve the other and the one Creator in all and that the small, dedicated decisions that are used to pilot the daily round of activities might be released, and each might seek and praise the one Creator within the experiences that provide catalyst and growing difficulties for those who are unable to appreciate the opportunity within difficulty.

我是 *Latwii*，確實，我的姐妹，這是我們打算要傳遞的內容的一個重要的部分，因為如果兩個已經在第三密度的幻象中結合在一起以用一定的方式來學習和服務的靈體能夠開始一起在幻象中回憶起那個投生的計畫，容我們說，的一個越來越大的部分的話，接下來，在日常生活活動中出現的困難就可以在它們的解決方案中的某個位置從那些已經一起走在相同的旅程上的靈魂伴侶的更為寬闊的遠景上被觀察，這些靈魂伴侶報儘管在生命的一些小小的時刻之中會不時地被說服，這樣一個事物必須用這樣或者那樣的方式發生，它們會更為充分地領悟到，每一個人都是在那裏來服務另一個人，服務在一切事物中的造物者的，這樣被用來指引日常生活活動的那些小小的、投入了時間的決定，就可以被釋放，每一個人就都可以在那些體驗中尋求和讚美造物者了，就是這些體驗為那些無法感激在困難中的機會的人提供了催化劑與不斷增加的困難。

May we speak further, my sister?

我們可以進一步發言嗎，我的姐妹？

Carla: So, basically you're saying at some point the instinctive reaction will be, "Look at this person, this person is not in harmony with his plan, therefore he's run afoul of certain immutable laws and he's in trouble. I feel for this person,

I'm sympathetic to this person, I want to console this person." This is the transformation that you're suggesting might come out of more time spent in the citadel. Is this correct? *Carla* : 因此，基本上，你們正在說，在某個位置，那種本能的反應將會是，“看看這個人，這個人並不與他的計畫是協調一致的，因此，他與一定的永不改變的法則相抵觸了，他是遇到麻煩了的。我為這個人感覺，我對這個人感到同情請，我想要安慰這個人。”這是你們正在建議的可能從在那個要塞中被花費的更多的時間產生出來的轉變。這是正確的嗎？

I am Latwii. Not only is this correct, but there is the further implication that as one becomes more completely involved in the mutual attempt to utilize catalyst fully, that one will not only develop a compassion for the other, but one will begin to see the self within the other and will begin the more intensive work upon the self and the point of view that is bounded by the conscious beliefs that there might be work done upon the self in a fashion which alters the point of view to the extent that where others may see difficulty, one begins to see an opportunity to serve and to learn before any other feature of the situation is noticed.

我是 *Latwii*。這不僅僅是正確的，同樣會有更進一步的言外之意，當一個人更為完全地被包含在那種共同的去充分利用催化劑的嘗試中的時候，他將不僅僅會發展出對其他人的一種同情心，他同樣將會在其他人內在之中看到自我，並開始更為集中地在自我以及被有意識的信念所束縛的觀點上進行工作，這樣就可能會有工作用一種會改變視角的方式在自我身上被進行，以至於在其他人可能看到困難的地方，一個人會開始在那個情況的任何其他的特性被注意到之前看到一種服務和學習的機會。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, that really spoke to the heart of my query. Thank you.

Carla : 不用了，那真的說到了我的問題的核心了。謝謝你們。

I am Latwii, and we thank you once again, my sister. Is there another query?

我是 *Latwii*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Carla: If everybody's through, I'll just be frivolous, because I love to know.

What color are you in these days? Are you still doing your scientific work?

Carla : 如果每一個人都完結了，我僅僅是瑣屑的，因為我想要知道，你們這些日子是什麼顏色呢？你們仍舊在進行你們的科學工作嗎？

I am Latwii, and we have shown this instrument a variety of colors, for we are experimenting, shall we say, with the blending of various subtle, what you could call, plum, with the apple green and tangerine, in order that the subtler energies that produce these vibratory oscillations that are perceived as colors might be available for study of their correlations within your planetary population, as it seeks to move from the individualized self that corresponds

to the orange or tangerine and begins its movement into the all-compassionate love of the heart or green-ray energy center, and through further catalyst and processing of such begins the transformation that affects the Buddhic body or that which is of the violet ray. We study the color emanations, for within these vibrations there is contained much information of a nature that cannot be discerned by the outward eye. It is within our own citadel that we study in this manner.

我是 *Latwii*，我們已經為這個器皿展現了多種多樣的色彩了，因為我們正在，容我們說，實驗對你們所稱的，醬紫色，與蘋果綠和橘紅色的各種微妙的混合，以便於產生出這些振動的振盪的被感知為色彩的更為微妙的能量可以被取得以供對它們在你們的星球人群中的染色作用的研究，當你們的星球的人群從對應橙色和橘紅色的個體化的自我開始移動，並開始它進入到完全富有同情心的心的愛或者綠色能量中心的時候，通過對這樣的色彩進一步的分析與處理會開始那種會影響佛陀體或者紫羅蘭光芒的轉變。我們研究色彩的放射，因為在這些振動中會包含大量的具有一種無法為外在的眼睛所分辨的特性的資訊。我們就是在我們自己的要塞中用這種方式進行研究的。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Those colors are the colors of Ariel, the west archangel. I was just wondering if this principle of earth and harvest and fullness is aiding you from the Earth plane in this study?

Carla：那些色彩是 *Ariel*，西方大天使的色彩。我僅僅想要知道，是否這個大地、收穫與圓滿性的原則在這種研究中會從地球層面幫助你們？

I am Latwii, and, indeed, it is the harvest, as you have called it, and the energies that are now a portion of this season upon your planetary sphere which we study intensively now in these realms of which we have spoken.

我是 *Latwii*，確實，收穫，如你已經稱呼它的一樣，以及現在是你們的星球上這個季節的一部分的能量正是我們現在在這些我們已經談及的領域中現在正在集中研究的事物。

Carla: Yes, thank you.

Carla：是的，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Latwii. We have enjoyed greatly, my friends, the opportunity to join your meditation. It has been a great portion of your time since we have had this great privilege. We rejoice at such opportunity to be with you and to step upon the same journey with you. At this time we hope that we have not worn

out your ears. We are so happy to have had the chance to speak, we fear we may have gone a bit far. "Too many words," it may be said, but we hope that our joy at being with you has made this endurable for you. We shall take our leave at this time, thanking each again for inviting our presence, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*。我的朋友們，我們已經極其享受這個加入你們的冥想的機會了。自從給我們擁有這種巨大的榮幸，它已經是你們的時間的一個很大的部分了。我們對這樣的與你們在一起並於你們一起走在相同的旅程上的機會而歡慶。在此刻，我們希望我們尚未讓你們的耳朵疲倦。我們如此高興已經擁有機會去發言，我們擔心我們可能已經走得有一點遠了。也許有人會說，“太多話了，”但是我們希望我們對於與你們在一起的喜悅已經使得這個對於你們是可以忍受的了。我們將在此刻離開，我們感謝各位邀請給我們出席，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai vasu Borragus。

October 9, 1987

1987-10-09 Hatonn : 自我的訓練

(Carla channeling)

(Carla傳訊)

We are known to you as Hatonn, and we greet you in the love and the light of the infinite Creator. What a privilege it is to speak with you and to be called to your meditation. We greatly enjoy merging our vibrations with your own in the silent seeking (inaudible).

我們是你們知曉的 *Hatonn*，我們在無限造物者的愛與光中向你們致意。與你們談話並被呼喚到你們的冥想，這是怎樣一種榮幸呀。我們極其享受在靜默的尋求中將我們的振動與你們自己的振動混合在一起（聽不見）.....

We are pleased that these new instruments have been persistent in the practice of vocal channeling. The excellence which the more experienced channel may seem to have is only that excellence relative to the first beginnings. Indeed, the discipline of a life which involves the service of channeling is a rigorous one, not necessarily materially, but in the sense of the entity requiring of itself the discipline in constancy of attention and acceptance of the need to persist continually in moving in life experience ever closer to that personality which the instrument uses to stand before all external personalities which are unseen. We encourage you in the unending process of growing to know the self, appreciate the self, and discipline the self in appropriate ways to enhance the manifestation of the service which you have chosen. These words, indeed, apply not only to those who serve through channeling, but to all who seek to serve in whatever manner.

我們極其高興這些新的器皿已經在對語音傳訊的練習中是堅持不懈的了。更有經驗的管道可能看起來似乎擁有的優秀，僅僅是與初學者相對的優秀。確實，對一次包含了傳訊的服務的生命的訓練，是一種嚴格的訓練，不一定是在物質性的方面是嚴格的，同樣也是在實體要求它自己對注意力的持久以及對這樣一種需要的接納的訓練的方面是嚴格的，**實體需要在生命體驗中越來越更加接近這個器皿用來站立在所有看不見的外部的人格的前面那個人格的方面持續不斷地堅持下去。**我們鼓勵你們通過無盡的成長的過程去知曉自我，欣賞自我，用適當的方式訓練自我來增強對你們已經選擇的服務的顯化物。這些言語，確實不僅僅適用於那些通過傳訊來服務的實體，同樣也適用於用無論什麼方式尋求服務的所有實體。

We are greatly encouraged to view so many new instruments developing well or poorly in so many portions of your Earth plane. May we say we appreciate those such as this instrument and the one known as Jim, who attempt to nurture entities which are in the process of learning the discipline of the self, the freeing of the spirit, and the art and gift of vocal channeling. Such companions upon the way are indeed most helpful to those attempting a new skill. We find the energy moving much better now. We indeed hope that these remarks have been helpful, but more than that we wish to improve the tuning of the group, for the energy is quite low for this group, and it is gaining more

and more as you and we sit in meditation and approach that inner sanctum of the self, move through the inner door, and rest once again in the infinite darkness of inner space.

看到如此多新的器皿在你們的地球的層面的如此多的部分中或好或差地發展，我們是極其受鼓舞的。容我們說，我們感激諸如這個器皿以及被知曉為 *Jim* 的實體之類的器皿，它們都嘗試去撫育那些處在學習對自我的訓練、對靈性的解放以及語音傳訊的技藝與禮物的過程中的實體。這樣的在道路上的陪伴對於那些正在嘗試一個新的技巧的實體確實是極其有幫助的。我們發現能量現在更佳地移動了。我們確實希望這些評論是有幫助的，但是比那更重要的是，我們希望增進團體的調音，因為能量對於這個團體是相當低的，當你們和我們坐在冥想中並接近那個自我的內在的至聖所，穿過那扇內在的大門，並再一次在內在的空間的無限的黑暗中休息的時候，能量正在越來越多地積累起來。

We shall transfer at this time to the one known as D.

我們將在此刻轉移到被知曉為 *D* 的實體。

(D channeling)

(*D*傳訊)

I am Hatonn, and I greet you once again. We gave this instrument somewhat of a shock, hoping to take advantage of the mental state which would somewhat have enabled the sidestepping of the usual analytic tendencies. When the mind is drifting in a state which is known to you as hypnogogic, it is a relatively simple feat to direct the stream of thought. To use this state with facility might be thought of as the worthy initial goal or step along the path to vocal channeling. Becoming the passive observer of this state has other practical advantages in the growth and development of sensitivity to inner processes. Unfortunately, like the electron which quantum physicists disturb by observing it, to make use of this state and to report on it as in the act of channeling, is disturbing to the state itself until sufficient practice enables one to attain a (inaudible) processes.

我是 *Hatonn*，我再一次向你們致意。我們多少讓這個器皿感到一種震動了，我們希望去利用這種心智的狀態，它會多少已經使得通常的分析性的傾向能夠站在一旁了。當心智是在一種你們知曉為入睡前的狀態中漂流的時候，要指引想法的溪流，這是相對簡單的任務。流暢地使用這種狀態可能會被認為是對語音傳訊的有價值的初步的目標或者沿著那條道路上的有價值的腳步。成為這種狀態的被動的觀察者在內在的過程的敏感性的成長與發展的方面會有其他的實踐性的優勢。不幸的是，就好像量子物理學家會藉由觀察電子而干擾電子一樣，一直到足夠的練習能夠使得一個人取得一種（聽不見）過程之前，要利用這種狀態並在傳訊的活動中對它進行報告，這是對這種狀態自身的干擾。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn, and we move to this instrument and greet you again in the love and the light. To continue. It is indeed a challenge to the new instrument to

remain tuned, open, and accepting of concept, yet discriminating in the choice of those thoughts' clothes which are words. Perhaps it may aid each instrument to consider that at each and every moment, an entity is making some use of the deeper level of consciousness. The powers of concentration lie not within the rational mind, but within the more instinctive, (inaudible) or intuitive mind, thus achieving a state of concentration which approaches sleep yet is awake and remaining there while using the other side of the mind to choose those daughters of thought with which you shall clothe our concept.

我是 *Hatonn*，我們移動到這個器皿並再一次在愛與光中向你們致意。繼續。對於新的器皿，要保持調音，開放，對觀念的接納，而同時對那些詞語的想法的外衣的選擇進行分辨，這確實是一種挑戰。去考慮每時每刻一個實體都是在對意識的更為深入的層次進行某種利用的，這也許對每一個器皿是會有幫助的。專注的力量不是存在於理性的心智之中，而是存在於更為直覺性的（聽不見）或者直覺性的心智之中，並由此取得一種集中注意力的狀態，這種狀態是接近睡著的，而卻是醒著的，它在使用心智的另一面—選擇那些你們將藉由其為我們的觀念穿上衣服的想法的後代的時候會留在那裏。

It is a frame of mind which has the pointed lesson within it, for is not all of manifestation within your illusion benefited and enriched by the most relaxed and most focused point of view, the very point of view which instruments attempt to attain? One great fallacy of channeling theory is that the message is apart and other from and than the message. Yet, we say to you, the channel, the message, and the creator of that link 'twixt teacher and student partake of one self, one mind, one heart. We move certainly from a point external to your incarnate self to find our place nestled as a part of your enlarged self. This involves the laying down of the barriers which keeps self from self. We cannot come without invitation. Once asked and once there, we are an extension of your self, and both of us are an extension of the Creator, a cooperative instrument to share helpful thoughts with those who may find them of use.

它是一種在其內在之中擁有明顯的課程的心智的框架，因為難道在你們的幻象中的所有的顯化物都會因為最為放鬆且最為聚焦的視角，因為器皿嘗試去取得的那種視角而受益嗎？傳訊的理論的一個巨大的謬誤就是，**資訊是分開的，其他的信息是來自於與資訊不一樣的地方**。而我們對你們說，管道、資訊以及在老師和學生之間的那個連接的創造者是參與到一個自我，一個心智與一個心的。我們肯定是從你的投生的自我的外部的一個位置移動，以發現我們的位置是作為你拓大的自我的一部分一樣安頓下來的。這包含了將讓自我與自我分開的障礙物放下。我們無法在沒有邀請的情況下出現。一旦被請求，一旦在那裏了，我們就是你的自我的一個眼神，我們兩者同時都是造物者的一個延伸，是一個合作的器皿以與那些發現這些想法是有用處的實體分享有幫助的想法。

We ask that you begin more and more as entities and as instruments to trust the self, to relax within the self, so that there is within the heart a growing atmosphere of who the self really is. We ask you to feel good about yourselves. Simple words, but difficult in their application. As each uses the

tools of meditation and contemplation, converse with those of like mind, and the communication of self with nature, each will find more and more that the state of mind which is conducive to the practice of vocal channeling is approached by the self in more and more life experience, which means that upon a personal level, the deep mind and all of the riches which it has to offer shall be in a position to be channeled from the self to the self, those deeper thoughts and intuitions coming forth into manifestation and greatly informing the process of ratiocination.

我們請你們作為實體並作為器皿開始越來越多地相信自我，在自我內在之中放鬆下來，這樣在心內在之中就會有一種不斷發展的自我真正之所是的氛圍。我們請你們對你們自己感覺良好。這些是簡單的言語，但是在它們的應用中卻是困難的。當每一個實體都使用冥想和沉思，與那些具有類似的想法的人的交談，自我與大自然之間的溝通的工具的時候，每一個人都將會越來越多地發現，那種有助於語音傳訊的實踐的心智的狀態是在越來越大的生命體驗中被自我接近的，這意味著，在一個個人的層次上，深入的心智以及所有的它所要提供的豐富的事物，都將會處在一個要從自我被傳訊給自我的位置上，那些更為深入的想法和直覺會進入到顯化並極大地為推理的過程賦予活力。

For most, this focused, peaceful, receptive state of mind is one learned through experience. Though some are naturally gifted, most must practice to achieve that state of mind wherein deeper desires and sources of information may (inaudible) and make themselves known. And what shall come out of such discipline? Not only the vocal channeling, though this is indeed, if this be your application, most greatly appreciated by us in levels (inaudible). Yet more than all this, when we hope that these disciplines of knowing the self's identity, of declaring the self confidently, and that of surrendering to the will and the love of the Creator, will be those which you may use in the life's experience. The self-consciousness of humankind is a great stumbling block, a block thrown up by the (inaudible) self to prevent change, yet each of you wishes to change, and we are most happy at your desire to serve.

對於大多數人，這種聚焦的、平安的、接納性的心智的狀態是一個通過體驗被學會的狀態。儘管一些人是天生有天賦的，大多數人都必須進行練習以取得這種性質的狀態，在其中更為深入的渴望與資訊的源頭可以（聽不見）並讓它們自己被知曉。什麼事物將會從這種訓練中產生出來呢？不僅僅是語音傳訊，儘管這確實是，如果這就是你們的應用的話，在（聽不見）的層次上，這是被我們極其感激的。而最重要的是，我們希望這些知曉自我的身份的訓練，忠實地宣告自我的訓練以及對造物者的意志與愛臣服的訓練，將會成為那些你們在生命體驗中可以使用的訓練。人類的自我意識是一塊巨大的絆腳石，一塊被（聽不見）的自我認出來的障礙物以防止改變，而你們每個人都希望改變，我們對於你們渴望去服務是極其高興的。

We will at this time transfer to the one known as N. I am Hatonn.

我們將在此刻轉移到被知曉為 *N* 的實體。我是 *Hatonn*。

(N channeling)

(*N* 傳訊)

I am Hatonn, and I greet you once again. We ask that the instrument occasionally receives (inaudible) physical change (inaudible) to make a change while the instrument is just that (inaudible) required such as (inaudible) occasionally happens. We are pleased with the perseverance of this group, and feel that, because of its (inaudible) and informality, proceedings—the procedures are advancing quite nicely. We are again pleased to join this group and happy that the entities (inaudible) are giving their time to teach their (inaudible) brothers.

我是 *Hatonn*，我再一次向你們致意。我們請求這個器皿偶爾接受（聽不見）身體上的改變（聽不見）以做出一個改變，同時這個器皿是僅僅（聽不見）被要求諸如（聽不見）偶然發生。我們對於這個團體的堅持是感到高興的，我們感覺到因為它的（聽不見），不拘禮節以及進程——過程是相當好地在前進的。我們再一次對於加入這個團體是高興的，我們很高興（聽不見）的實體正在給予它們的時間以教導它們的（聽不見）兄弟。

We take leave of this instrument at this time. We leave you in love and light. I am Hatonn.

我們在此刻離開這個器皿。我們在愛與光中離開你們。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and we teach once again through this instrument. At this time, we shall ask if we may serve in a further fashion by attempting to respond to any queries those present may have to offer us. Is there a query with which we may begin?

我是 *Hatonn*，我們再一次通過這個器皿教導。在此刻，我們將請問，是否我們可以藉由嘗試去回應在場的人可能要向我們提出的任何問題而用一種進一步的方式來進行服務。有一個我們可以用來開始的問題嗎？

N: Yes. I may ask—you had said earlier tonight that this group was one of low energy. Did you mean at this point, at this session, or (inaudible) this group is perhaps with more low energy than others?

N：是的。我可以詢問——你們在今晚早些時候已經說過，這個團體是具有低能量的團體。你們的意思是，在這個位置，在這次集會，還是（聽不見）這個團體也許是比其他的團體帶有更低的能量嗎？

I am Hatonn. Our reference to the level of energy of this group was directed toward this particular evening, for each of those present has a marked degree of physical and/or mental weariness, which is not characteristic of this group, for each (inaudible) in the more normal configuration of energy complexes is quite well supplied with the necessary energy levels, and we made that comment to assure each that we can work with this group when it is experiencing less than normal energies, and that we were aware that each was experiencing some degree of fatigue.

我是 *Hatonn*。我們提到的這個團體的能量層次是被指向這個特定的晚上的，因為在場的每一個人都擁有一種顯著的程度的身體與/或心智的疲倦，這並不是這個團體的典型特徵因為每一個（聽不見）在更為通常的能量複合體的配置中是相當好地被所需的能量層次所供應的，我們做出那個評論以讓每一個人確信，我們能夠在這個團體正在體驗較不通常的能量的時候與這個團體一同工作，我們知道每一個人都在體驗某種程度的疲倦。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

N: No, thank you.

N：不用了，謝謝你們。

I am *Hatonn*. We thank you, my sister. Is there another query?

我是 *Hatonn*。我們感謝你，我的姐妹。有另一個問題嗎？

D: Well, one of the most valuable, the priceless thing about this experience, opportunity, that I have here is the immediate feedback you are able to give me on my own experience. Tonight I felt like I was really carrying the ball on my own, that I did not feel a contact. I felt that I was generating most of what I was saying. Was that the case tonight more than usual? Could you comment on the—I guess what you refer to as the proportion factor tonight?

D：好的，關於這個體驗的，我在這裏擁有的機會的一個極其有價值的，無價的事情就是，你們能夠對於我自己的體驗給予我的直接的回饋。今晚我感覺就好像我真的是靠我自己在帶球，我並不感覺到一種接觸。我感覺到我是在產生出大多數我正在說的事情。今晚的情況是不同尋常的嗎？你們能夠對於——我猜測是你們稱之為今晚的比率係數的事物——進行評論嗎？

I am *Hatonn*. At the outset of our contact through your instrument, we were pleased that we were able to make the contact quickly and, as you may say, cleanly, in that there was an easy initiation of the transfer of our thought through your instrument. The contact for the most part was of the majority of our transmission. However, as the ending ...

我是 *Hatonn*。在我們通過你的器皿的接觸的開端，我們很高興我們能夠快速地，如你可能說的一樣，乾淨地建立接觸，因為有一種通過你的器皿對我們的想法的傳遞的容易的啟動。接觸絕大部分是我們的傳遞的大多數內容。然而，在結束.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and am with this instrument once again. The physical sensation of the shock was an attempt upon our part to alert you in a fashion which would be easily apparent that the contact was impending. We are not always

successful with this technique, for we are not well trained in the adjustment of our contact to new instruments, and we were hopeful that we could provide a physical reassurance that the contact was being made without causing undue discomfort.

我是 *Hatonn*，我再一次與這個器皿在一起了。對震動的物質性的感知是一種在我們的部分上的嘗試，以用一種輕易地是明顯的方式提醒你，接觸是即將到來的。我們對這個技巧並不是一直都是成功的，因為我們並未在對我們與新的器皿的接觸的方面是被很好地訓練過的，我們希望我們能夠在沒有造成不適當的不舒服的情況下提供一種物質性的保證，即接觸是在被建立的。

D: Well, I wasn't sure if I generated that myself, because I was expecting you to transfer to Jim, and besides, it's reassuring to have that kind of feedback about the sensation.

D：好的，我並不確信是否我自己產生了那個內容，因為我正在期待你們傳遞給 *Jim*，除此之外，擁有那種類型的對感知的回饋是令人放心的。

I have another question, unrelated. N, do you have anything to ask while I formulate this, or Carla?

我有另一個問題，無關的問題。*N*，你在我系統表達這個問題的時候有任何要詢問的嗎，或者 *Carla* 有嗎？

Carla: No, I don't have any questions tonight.

Carla：沒有，我今晚沒有任何問題了。

N: I can't think of anything right now.

N：我現在沒有想到任何事情。

D: You spoke earlier, and I don't remember the exact context—it's gotten away from me—about what I have been thinking of as fears of the ego, the self-consciousness or embarrassment, and something which to a higher level might be a fear of ridicule or loss of self-esteem. I've been thinking just in the last week or two of the origin of that kind of ego-based fear as opposed to fears which might be more based in our instincts and wondering what the connection between them is. I've had a sort of a theory through much of my life that most of our fears that lead to neurotic behavior have roots in the fear of death, and our other fears are just transformations of that basic fear, but I do not see a connection between that type of fear and these other ego fears. Would you have anything to contribute to that subject in response to this very poorly asked question?

D：你們之前淘到過，我並不記得準確的內容——它被我忘記了——關於我一直認為是自我的恐懼，是自我意識或者為難的事物，以及某種到一個更高的層次可能成為一種對嘲笑或者失去自尊的恐懼的事物。我在前一兩周一直在思考那種類型的以自我為基礎的恐懼的起源，對比那種可能更多地以我的本能為基礎的恐懼的起源，我想知道兩者之間的關聯是什麼。我已經通過我的生命的很多的部分有某種類型的一個理論了，即我們的大部分的導向神經質的行為舉止的恐懼是紮根於對死亡的恐懼的，我們的其他的恐懼是僅僅是那種基本的恐懼的變形，但是我

並沒有在那種類型的恐懼和這些其他的自我的恐懼之間看到一種關聯。你們通過回應這個非常糟糕地被詢問的問題有任何事情是要貢獻給那個主題的嗎？

I am Hatonn. Within your third-density illusion, the process of the individualization of a portion of consciousness which you call your self has reached its zenith in that there is no doubt to any of your peoples that each exists as an entity unto itself. The process of this individualization of consciousness has evolved through the state of the second density, plant and animal alike, as you know them—in which the preservation of the self through the mechanism that you know as fight or flight is the foremost concern of the entity. This almost universal drive for survival, then, carries forth into the third density, and is diversified or refined by the conscious description of the self to the self in terms that are learned as a part of the socializational and educational processes which each of your entities undergoes in some fashion.

我是 *Hatonn*。在你們的第三密度的幻象中，你們稱之為你的自我的意識的一部分的個體化已經抵達了它的頂點了，因為你們的人群中的任何人都不會懷疑，每一個人作為一個實體都是靠它自己存在的。這個意識的個體化的過程已經通過第二密度的狀態、類似植物、動物，如你們對它們的知曉一樣，演化了——在其中通過你們知曉為戰鬥或者逃跑的機制對自我的保存就是實體首要的關注點了。這個極其全面性的對生存的驅動力，接下來，進入到第三密度中，並藉由自我對自我的有意識地描繪，通過作為你們的每一個實體都用某種方式經歷了的社會化與教育的過程的一部分而被學會的方式，而被多樣化或者被精煉。

Thus, each third-density entity thinks of itself as being this and that, not this and not that, in the various areas of study and learning, until each entity has compiled a foundation sense of self with variations for each entity in certain areas. Thus, the entity begins to think of itself in a manner that has certain boundaries. When these boundaries are challenged or threatened by any other self, whether it be the physical challenge or the mental and emotional challenge of ridicule, questioning, and the like, the conscious self begins to gather its defenses when the alarm of fear of losing a certain portion of the self is (inaudible).

因此，第三密度的實體，在研究和學習的各種各樣的區域中，會將它自己認為是這樣與那樣，不是這樣，不是那樣，一直到每一個實體都已經藉由在一定的區域中的每一個實體的變數而彙聚了一個對自我的基礎的感知為止。因此，實體會開始用一種擁有一定的界限的方式考慮它自己。當這些界限被任何其他自我挑戰或者威脅的時候，無論它是物質性的挑戰，還是心智與情緒上的嘲笑、質疑予以類似的挑戰，有意識的自我都會在失去自我一定的部分的恐懼的警告被（聽不見）的時候開始收集它的防禦。

May we speak further, my brother?

我們可以進一步發言嗎，我的兄弟？

D: So you might say they're sort of similar and synchronous effects, but one doesn't derive from the other. They have a common root. Is that correct?

D：因此，你們可以說，它們是某種類型的類似的且同步的作用，但是一個不是

源自於另一個的。它們擁有一個共同的根源。這是正確的嗎？

I am Hatonn. The first is more of the unconscious mind and the second—that of the conscious description of the self to the self—is of the conscious construction of the entity. However, since this construction takes place of the entire period of the incarnation, the feeling of selfness thus constructed is quite strong and in various areas may be liable to the threat of intrusion or dissolution, depending on the nature and strength of the perceived threat.

我是 *Hatonn*。首先的恐懼是更多屬於無意識的心智的恐懼，其次的恐懼——自我對自我的有意識的描述的恐懼——是屬於實體的有意識的構架。然而，既然這個構架佔據了投生的整個實體，對由此被構建的自我性的感覺是相當強有力，且在各種各樣的區域中是會易於收到侵犯或者分解的威脅的，這是取決於被感覺到的威脅的屬性與強度的。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

D: No, not at this time. I would like to study what you said. This has been a major issue in my life, and I may like to ask you about it later. Thank you very much.

D：沒有了，在此刻沒有了。我想要研究你們說的內容。這已經是我的生命中的一個主要的議題了，我想要在之後向你們詢問它。非常感謝你們。

I am Hatonn, and we thank you, my brother. Is there another query?

我是 *Hatonn*，我們感謝你，我的兄弟。有另一個問題嗎？

D: I have nothing else.

D：我沒有任何其他問題了。

I am Hatonn, and we thank each for presenting the queries that are of importance in the personal seeking, for we learn much about each within your illusion when we observe such queries, and are grateful for the opportunity of offering our humble opinions in each area of concern. We again commend each in this group for the continued pursuing of the practice of serving as a vocal instrument, and we look forward to each gathering as an opportunity to refine not only each instrument's abilities, but as an opportunity also to refine our abilities to work with each instrument in a fashion which allows the greatest development of the potential for service that exists in each entity.

我是 *Hatonn*，我們為提出這些在個人的尋求中具有重要性的問題而感謝各位，因為當我們觀察這樣的問題的時候，我們在關於在你們的幻象中的你們每一個人的方面都學到了大量的事物，我們對於在每一個關注的區域中提供我們謙遜的觀點的機會是感激的。我們再一次稱讚在這個團體中的每一個人都持續不斷地追尋作為一個語音器皿而服務的練習，我們期待每一次集會，作為一個不僅僅精煉每一個器皿的能力的機會，同樣也作為一個同樣精煉我們用一種允許存在於每一個實體內在之中的服務的潛能的最大的發展的方式與每一個器皿一通工作的能力。

的機會。

We shall at this time take our leave of this group, thanking each again for inviting our presence. We are known to you as those of Hatonn. We leave each in the love and the light of the one infinite Creator. Adonai, my friends, Adonai.

我們將在此刻離開這個團體，我們為你們邀請我們出席而再一次感謝各位。我們是你們知曉的 *Hatonn*。我們在太一無限造物者的愛與光中離開各位。 *Adonai*，我的朋友們， *Adonai*。

October 11, 1987

1987-10-11 Latwii : 親密關係中的困難-中

Group question: (Continued from last week.) Why is it so difficult to radiate in love and light to those nearest and dearest to us, our mates for example, rather than being as easy as to those we don't know as well?

團體問題：(上周的問題的繼續。) 為什麼要對那些對我們最接近且最心愛的人，舉個例子，我們的伴侶，輻射愛與光是如此困難，而不是和我們對那些我們並不知曉的人輻射愛與光一樣簡單呢？

(Carla channeling)

(Carla 傳訊)

I am Latwii, and I greet you, my brothers and sisters, in the love and in the light of the one infinite Creator. It is our great privilege to join this circle of light to feel the oneness of honest seeking and caring to know. We are fellow pilgrims who have perhaps walked a few more steps than you upon this path of service and love, and we most thankfully hope that we are able to share some thoughts with you which may bear fruit. Please know that our thoughts are our opinions only and may unbeknownst to us be blemished in some way by inaccuracy or bias. Therefore, please listen to what we have to say with your discrimination, knowing the truth by recognition and not by authority, for, my friends, as you have said yourselves, the truth is already within you; you have only forgotten it.

我是 Latwii，我向你們致意，我的兄弟姐妹，在太一無限造物者的愛與光中。加入這個光的圈子，並感覺到與真誠的尋求以及去知曉的關注是一體的，這是我們巨大的榮幸。我們是同伴的朝聖者，也許我們已經比你們在這條服務與愛的道路上多走了幾步，我們極其感激地希望我們能夠與你們分享一些可能會結出果實的想法。請知曉我們的想法僅僅是我們的觀點，我們可能並不知道這些想法以某種方式被不正確或者偏見所污染了。因此，請帶著你們的分辨力聆聽我們所要說的內容，並藉由認出而不是藉由權威來知曉真理，因為，我的朋友們，如同你們自己已經說過的一樣，真理已經在你們內在之中了，你們僅僅已經忘記了它。

May we say we were most pleased that this instrument realized that there was that material which we would wish to share upon the topic of difficult relationships and situations. We were unable to condense our thoughts enough to satisfy this instrument who requested us to bring our discourse to an end, however, we are so pleased to have an opportunity to share with you further thoughts upon this interesting subject. For you see, my children, when one encounters difficulties, one experiences what is universally known as negative emotions, and within the framework of what we may call the surface thinking among your peoples, it is evaluated as a situation to be ended, avoided, ignored or changed. It is in the interest of one who seeks a deeper truth to move beyond that which satisfies some, the quick answer, the hasty action, the removal of pain. There are other points of view, there are other possible realities which may be discussed and considered.

容我們說，我們非常高興這個器皿意識到在困難的關係和情況的主題上我們有希望去分享的材料。我們無法將我們的想法濃縮到足以滿足有這個請求我們結束我們的講演的器皿的程度，然而，我們如此高興擁有一個機會在這個有趣的主題上與你們分享我們的進一步的想法。因為你們看，我的孩子們，當一個人遭遇困難的時候，它體驗到了被普遍地知曉為負面性的情緒的事物，在我們稱之為在你們的人群中的表面性的思考的事物的框架之中，它是被評估為一個要被結束，要被避免，要被忽略或者被改變的情況的。一個尋求一種更為深入的真理的人的興趣，就是去超越讓一些人滿足的事物，快速的回答，倉促的行動以及對痛苦的排除。會有其他的視角，會有其他的有可能的實相是可能被討論以及被考慮的。

We would speak with you this evening upon the central theme of trust. Yet, we must build a framework for our discussion by moving to first principles, for trust is a trust of something or someone, and thus we cannot speak of trust without establishing that in which we are suggesting the seeker may trust in order to ameliorate difficult situations and relationships.

我們今晚會與你們談論信任的中心性的主題。而我們必須藉由移動到首要的原則而為我們的討論構建一個框架，因為信任是一種對某個事物和某個人的信任，因此，我們無法在不構建那個框架的情況下談及信任，在那個框架中，我們正在建議，尋求者可以信任以便於改善困難的情況與關係。

Each of you is a portion, or may we say perhaps more clearly, a miniature replica of the Creator, that one great original Thought of love, love which dwells in the most part uncreated, unmoved, unbiased and singular. That part which has never come into manifestation, that part being the greater part, is unconscious of its consciousness. Through the action of free will, that great original Thought which has thought the creation, that Logos which we often call love, is at the very core of each of you in an undistorted and true verity. Surrounding this core in energetic vibratory patterns are the biases which you as an entity have accumulated through experience and evaluation of that experience.

你們每一個人都是造物者，那一個愛的原初的想法，或者我們也許可以更為清楚地說，你們每一個人都是造物者的一個小型化的複製品。那個愛在絕大部分居住在那個非被造的、無法被移動的，沒有偏向性且單一的事物中的。那種從未進入到顯化之中並且是更大的部分的一部分的事物，是對它的意識不察覺的。通過自由意志的行動，那個已經想像出了造物以及我們經常稱之為愛的理則的偉大的原初的想法，是用一種無扭曲且真正的真實性在你們每一個人的核心指出的。你們作為一個實體已經通過對那個體驗已經對那個體驗的評估而積累起來的偏向性，就是通過充滿力量的振動模式包圍著這個核心的。

As you have been through many, many lifetimes, you have also evaluated many, many experiences. And each lifetime of experience gives you its harvest of biases. These biases or distortions of the great original Thought often seem unlovely, for many there are who have the biases of prejudice, meanness of thought, selfishness, anger and all those ways of being and doing which seem not at all to reflect the Creator that is love.

因為你們已經經歷過許多許多次的投生了，你們已經評估過許多許多的體驗了。

每一次體驗的生命都給予了你它的偏向性的收穫物。偉大的原初的想法的這些偏向性和扭曲經常看起來似乎是不可愛的，對於很多的扭曲，會有一些人擁有偏見、想法的卑劣、自私、憤怒的偏向性，以及所有那些看起來似乎完全沒有反映愛之所是的造物者的存在與行動的方式。

The creation has in the infinity of time a beginning and an end, just as each of you as a creature has a beginning and an end. The creature dies; the Creator is eternal. Thus, the scale of bias and learning and seeking moves on not only from lifetime to lifetime, or from beginning to end of creation, but you who have been in one creation shall be the seeds of those who learn in the next. Thus, all activity within the creation upon whatever scale of activity is part of an infinite process wherein love's great desire to learn of the self is more and more satisfied. For that which is eternal within you records everything which you have learned.

造物在其無限的時間中擁有一個開始和一個結束，就好像你們每一個人作為一個生靈都擁有一個開始和一個結束一樣。生物死去，造物者是永恆的。因此，偏向性、學習與尋求的階梯會繼續移動，不僅僅是從一次投生移動到另一次投生，或者從造物的開始移動到結束，你們這些已經處於一個造物中的實體同樣將會成為那些在下一個造物中的學習的實體。因此，在造物中在無論什麼活動的階梯上的所有的活動都是一個無限的過程的一部分，在其中愛對於瞭解自我的偉大的渴望是越來越多地被滿足了的。因為在你們內在之中的永恆記錄了你們已經學會了的每一個事物。

The goal of one who incarnates into third density, designed before your incarnation, is to attempt to sow experience and evaluate the experiences of the lifetime that your self, your beingness, your consciousness becomes more and more as you would have your gift to the Creator to be. For ultimately, at the end of an intentionally lived life, is the giving of the life as a gift to that Creator whence you sprung and whither you are bound once again to lose yourself.

一個投生進入到第三密度的實體的目標，這個目標是在你的投生前被設計好的，就是嘗試去播種體驗並對生命的體驗進行評估，這樣你的自我，你的存在性，你的意識就會越來越多地如同你要獻給造物者的禮物一樣了。因為，終極上，在一次有意圖地被活出的生命的結束的時候，你都會將生命作為一個禮物獻給那個造物者，你就是從造物者噴湧而出，你將註定要再一次讓你自己沉醉於造物者之中。

Very well, then, the way in which one sees life is all-important to the interpretation one makes of it, and that is where trust becomes most, most helpful. The truth which we ask you to trust, if indeed your heart vibrates in tune with this thought, is the truth that as eternal beings we have one purpose more primary than any other, for before circumstance came to be, our consciousness came to be. And that which is most important, therefore, is an investigation into the nature of our consciousness, the nature of that force which created us and the nature of our relationship with that force or principle of creation.

非常好，接下來，一個人通過其觀察生命的方式對於一個人對生命做出的詮釋就

是最重要的事情了，那就是信任就成為極其、極其有幫助的位置了。我們請你們相信的真理，如果你們的性確實是於這個想法協調共振的話，就是這樣一個真理，作為永恆的存有，我們擁有一個比任何其他目標都更為重要的目標，因為在投生存在之前，我們的意識就已經存在了。因此，最重要的事物，就是一種對於我們的意識的屬性，對那個創造了我們的力量屬性，以及我們與那個力量或者與造物物的原則之間的關係的屬性的調查研究。

Therefore, we do not speak of trusting entities, yourself or others, of institutions, be they ever so grand, or the opinions of any, including us, be they ever so eloquent. If your heart and mind resound with an echo of recognition when we say that your Creator is love, then you shall see why we ask that the key word of trust offers much to one whose illusory or Earth life is being experienced as tragic, sorrowful, difficult or upsetting. Equally, we would say that of all who are successful in some way, for you see, the experiences of an incarnation are ever up and down, ever positive and negative. The clue is given in the lack of consistency of either state of mind within what is called the human condition. When one is content, one does not agonize over one's proper point of view, one's appropriate relation towards the Creator. It is the sorrows, the difficulties, the upsets, the tragedies which bring mind and heart to a state of attention, to a state of questioning, and we hope that this is persistent and determined, for there is a good outcome, that is to say, a satisfying and positive outcome to such a search.

因此，我們沒有談及信任實體，信任自己自己或者其他人，信任機構，無論它們多麼宏大，或者信任任何人，包括我們的觀點，無論它們是多麼動人。如果你們的心和你們的頭腦是與當我們說你們的造物者就是愛的時候的一種認識感的回音產生共鳴的話，接下來，你們將會明白為什麼我們請求信任的關鍵字為這樣一個人提供大量的事物了，這個人的幻象的或者塵世的生命是被體驗為悲劇性的、悲傷的、困難的或者不安的。同等地，我們會說，所有人都以某種方式是成功的，因為你們看，一次投生的體驗就是不斷地上上下下，不斷地正面性和負面性的。在被稱為人類狀況的事物中對任何一種心智狀態的一致性的缺少的方面，線索被給予了。當一個人是滿意的時候，它就不對它的適當的觀點，它與造物者的適當的關係感到苦惱了。就是憂傷、困難、不安與悲慘事件將心智與心帶來到一種注意力的狀態，帶到一種疑問的狀態，我們希望這種狀態是持久且堅定的，因為會有一種有益的結果，也就是說，一種令人滿意的且正面性的對這樣一種尋求的結果。

The obvious and only reaction to love is love. When we speak of the love of the infinite Creator, we speak of the love that has created stars and all else, seen and unseen, within an infinite universe. We do not speak of personal love, for we find that among your peoples it is necessary to make this distinction. Neither do we speak of completely impersonal love. We are speaking of a love that is beyond any definition of love which words may offer. We ourselves know not how to convey what we have experienced. Words are paltry and often little more than useless. What we can say is that as we have studied more, we have found more and more evidence that those words which we share with you have some validity and usefulness to the seeker.

對於愛的顯而易見且唯一的反應就是愛。當我們談及無限造物者的愛的時候，我們是談及那種已經創造了星辰以及在一個無限的宇宙中的一切其他的，看得見和看不見的事物的愛。我們不是在談及個人的愛，因為我們發現，在你們的人群當中需要去做出這種區分。我們同樣也不是談及完全非個人性的愛。我們是在談及一種超越我們可以提供的言語對於愛的任何定義的愛。我們自己並不知道如何傳遞我們已經體驗到的事物。言語是不足取且經常是幾乎沒有用處的。我們能夠說的事情是，當我們已經進行了更多的學習的時候，我們已經找到了越來越多的證據，那些我們與你們分享的言語是對於尋求者擁有某種確實性與有用性的。

Now, if your consciousness partakes of love and your Creator is love itself, but love which reaches down to you in a personal manner, in an immediate manner, in a present tense manner, you may perhaps see that a relationship with this love shall be intimate and trusting. Portions of the Creator's love have expressed themselves to you before your incarnation as what you may call your higher self, your guardian angel, your teachers. We care not what the words be; we care that you know that you and these helping entities gazed at the harvest of your biases and your distortions, noted where there were lessons still to work on, lessons of love which you wished to learn, for this is the density of learning how to love and how to express love.

現在，如果你的意識帶有愛，且你的造物者就是愛其自身，但卻是那種用一種個人的方式，用一種直接的方式，用一種現在時的方式向下伸手觸及你的愛，你也許可以看到，與這種愛的一種關係將會是清晰且信任的。造物者的愛的一部分已經在你投生之前就作為你已經稱之為高我、你的指引天使、你的老師而向你表達它們自己了。我們不關心詞語是什麼，我們關心你知道，你和這些幫助的實體注視著你的偏向性和你的扭曲的收穫物，並注意到人就有要在其上進行工作的位置，注意到你希望去學習的愛的課程，因為這就是學習如何去愛和如何表達愛的密度。

What you are experiencing now is the outworking of this plan. You have complete free will within this plan, although you were given nothing which you could not, with prayerful help, may we say, experience successfully. Yet still each entity has the complete right and privilege of altering whatever circumstance seems beyond bearing. This does not faze the higher self. It simply means that the same lesson which has been aborted shall be experienced again and another chance shall be had by the soul within you to reap the benefits of the harsh illusion which you experience at this time.

我們現在正在表達的事物是這個計畫的外部工作。你在這個計畫中擁有完整的自由意志，儘管你沒有被給予了任何，藉由祈禱的幫助，你無法能夠成功地體驗到的事物。而每一個實體仍舊擁有完整的權利與特權來改變無論什麼看起來似乎無法忍受的環境。這並不會讓高我為難。它單純地意味著，相同的已經夭折了的課程將會再一次被體驗，另一個機會將會被在你內在之中的靈魂擁有，以收穫你在此刻體驗到的這個激烈的幻象的益處。

For nothing of what you see is what can by any means be called an accurate picture. You know, for instance, that you do not see light in its fullness, but only a small spectra within the great larger spectrum of light values and light

vibrations. You know that you cannot hear, sense by touch, smell. Each of these senses is inadequate to convey to the self the completeness of the experience offered within your illusion.

因為你所看到的事物中沒有任何事物是用任何方式能夠被稱之為一個準確的圖像的事物。舉個例子，你們知道，你們不會看到處於其完整性之中的光，而僅僅是在光的數值和光的振動的遠遠更大的光譜中的一個小小的頻段。你們知道，你們無法聽到，藉由觸覺感知，以及聞到。這些感覺中的每一個都不足以向自我傳遞在你們的幻象中被給予的體驗的完整性。

Add to this the fact that it is an illusion, designed so that each experience would have impact far greater than it would have were you not within an illusion, and you have a challenging situation. It was intended to be a challenging situation. Each of you chose, with good spirits and much hope, to enter this land of forgetting that you call Earth, enter the strong illusory vibrations which yield to you the limitations of what you see and sense, give to you your seeming separateness from each other and from the truth. The basic goal within any illusion is to penetrate the illusion.

事實是，它是一個幻象，它是被設計為如此的，這樣每一個體驗就會比如果你們不是在一個幻象中它會擁有的影響擁有遠遠更大的影響了，你們擁有一個挑戰性的請求。它是打算要成為一個挑戰性的情況的。你們每一個人都帶著良好的精神與大量的希望，選擇去進入到這塊你們稱之為地球的遺忘的土地，進入到這個強有力的幻象的振動中，這個幻象的振動讓你們服從你們看到和感覺到的限制，並將你們表面上與相互彼此以及與真理之間的分離給予了你們。在任何的幻象中的基本的目標就是去刺穿幻象。

Which brings us back to the seeking soul, that Creator which is the original Thought of love and the relationship of that seeking soul with the infinite love of the one Creator. That relationship, my friends, is trust. Trust is not only for the good times. Trust is not only when the parking place opens up next to the store. Trust is an emotion which can be evoked only by implanting above the illusion of distance and difficulty another picture of what you are seeing, based upon your understanding of the Creator.

這將我們帶回到了尋求的靈魂，那個原初的愛的想法之所是的造物者以及那個尋求的靈魂與太一造物者的無限的愛之間的關係。我的朋友們，那個關係就是信任。信任不僅僅是對好日子信任。信任不僅僅是當在商店邊上的停車位開放的時候的信任。信任是一種情感，它僅僅能夠藉由，基於你們對造物者的理解，將你正在看到的事物的另一副圖畫關注在那個具有距離和困難的幻象上而被喚起。

You see yourself as creator, attempting to learn how to be a creator; you see others equally befuddled, equally holy, and you come into various relationships with them and experience various situations. This is what is occurring—the Creator experiencing the Creator, whether the times are good or difficult. And the trust is that you shall not be given more than you can handle, that there is a plan and that all is indeed well.

你將你自己視為造物者，並嘗試去學習如何成為一個造物者，你看到其他人是同等地迷惑的，同等地神聖的，你與它們進入到各種各樣的關係中，並體驗各種各

樣的情況。這就是正在發生的事情——造物者體驗造物者，無論是在好的時光還是困難的時光。信任就是你將不會被給予比你所能處理的更多的事物，信任即，有一個計畫，一切都確實是好的。

This is, my friends, central. All is well right now, because your deeper reality is that you are love, and that all about there is love, so distorted sometimes it is an incredible challenge to perceive. Yet this deeper reality is an experience which is more and more substantial as the seeker persists in the journey undertaken by one who knows the way is long, infinitely long, and often rocky and lonely, for each must find answers for the self, and this means that in the end the soul is alone with itself to choose its manner of being.

我的朋友們，這就是中心。現在一切都好，因為你的更為深入的實相即，你就是愛，在周圍的一切都是愛，有時候這種愛是如此扭曲以至於要去感覺到它確實是一種驚人的挑戰。而這個更為深入的實相是隨著尋求者在旅程上堅持不懈而會越來越實質性的一種體驗，這個旅程是被這樣一個尋求者進行的，它知曉道路是漫長的，是無限漫長的，且經常是佈滿石塊且孤單的，因為每一個人都必須為自我找到答案，這意味著，在最後靈魂是孤單的，它要靠它自己去選擇它存在的方式。

We speak to those who already believe that there is a plane of absolute values. We speak to those who tentatively accept that God, as you call the Creator, is love, and that each is a portion of that Creator, a holograph of that Creator, and that the basic thrust of the life experience is to live it more and more lovingly and be of more and more service to the Creator and to each other, that love may abound and that this illusion may be penetrated.

我們是對那些已經相信有一個具有絕對價值的層面的實體發言的。我們是對這樣的實體發言的，它們試探性地接受了神，如你們對造物者的稱呼一樣，就是愛，每一個人都是那個造物者的一部分，是那個造物者的一個全像，且生命體驗的基本的衝力就是去越來越有愛地活出生命，並對造物者，對相互彼此進行越來越大的服務，這樣愛就可以是大量存在的，這樣幻象就可以被刺穿了。

We realize that those who are in mated relationships have special problems. This is due to their expectations of each other. Had you no expectations of another entity, it would be very easy to be polite. However, among your peoples the mated relationship is one in which two become intimately involved enough that each attempts to learn to treat the other as Creator, to trust each other. Yet each is a very distorted version of love, a very confused rendition of creation; therefore, trust is hard to come by between people.

我們意識到那些在伴侶關係中的人會擁有特殊的問題。這是由於它們對相互彼此的期待。如果你對另一個實體不曾擁有期待，要成為有禮貌的是相當容易的。然而，在你們的人群中，伴侶關係是一種兩個實體足夠親密地被包含在其中的關係，這樣每一個人都嘗試去如同對待造物者一樣對待相互彼此，嘗試去彼此信任。而每一個人都是愛的一個非常扭曲的版本，一種對造物的非常混淆的重現，因此，信任很難在兩個人中間出現。

We do not ask you, therefore, to trust each other first, but rather to step back from the mate, from the difficulties which intimacy brings and choose instead

to live within the least distorted creation which you are aware of, to refrain from forcing changes, right or wrong, shall we say, in a situation, until you have moved your consciousness to a higher and therefore more real and less distorted plane of consciousness.

我們並沒有要求你們，因此首先彼此信任，毋寧說我們請你們去從那個伴侶關係，從親密性帶來的困難後退，並作為替代選擇去活在你們所知曉的最不扭曲的造物之中，並避免強迫的改變，以及在一個情況中的，容我們說，對或者錯，一直到你們已經將你們的意識移動到一個更高的，因而更加真實且較少扭曲的意識的層面。

That plane of consciousness is that which one uses to meet with the Creator within. We speak here of meditation. What each of you truly is is an eternal spirit. Your natural state is so joyful that we can best compare it to your physical sensation of orgasm, held in a steady state. This is the consciousness of love which created all that there is, and in its distorted form as the sexual orgasm, created each; that is, not the spirit, but the physical shell or vehicle.

那個意識的層面就是一個人用來與內在的造物者相遇的層面。我們在這裏談及冥想。你們每一個人真正之所是，是一個永恆的靈性。你們的自然而然的狀態就是如此之喜悅以至於我們能夠最佳地將它與你們對被保持在一種穩定狀態的性高潮的物質性的感知相比較。這就是創造了一切萬有的愛的意識，在其作為性高潮的扭曲的形式中，它創造了每一個人，也就是說，不是創造靈體，而是創造了物質性外殼或者載具。

Let yourself be who you really are. Let yourself trust the Creator, yourself, the fact that you did plan on learning lessons and most of all the fact that you are never alone as you attempt to interpret and evaluate your experiences. Then you may with eyes of trust and an eye to seeing love look again at the difficulty. If it still makes no sense, it is well to return to the independent idea of the self in loving relationship with the Father and allow your deeper mind or intuition in cooperation with inner silence to open to you those realizations which will aid in seeing the lesson to be learned.

讓你自己成為你真正之所是。讓你自己信任造物者，信任你自己，信任你確實計劃了學習的課程這個事實，以及在所有事實中最重要事實，即當你嘗試去解釋與評估你的體驗的時候，你永遠都不是孤單的。接下來你可以帶著信任的眼睛以及一隻看到愛的眼睛來再一次查看困難。如果它仍舊沒有意義，去返回到自我是與天父處於有愛的關係中這個獨立的觀念，並允許你更為深入的心智或者直覺與內在的靜默合作，以向你開放那些將會在瞭解要被學會的課程的方面有幫助的領悟，這是很好的。

Often the lesson is one which you do not wish to learn consciously. Patience, restraint, caution, all these qualities have seemingly little to do with love and compassion, but many, many of the lessons of love concern the meticulous disciplining of the consciousness, so that no matter what the outer circumstances, the truer, higher self is expressed, that self which is love and which expresses in a loving manner those good works which you and the Creator have planned together for this day, this hour, this moment.

課程經常會是你並不希望有意識地學習的事物。耐心、自製、謹慎，所有這些特性在表面上似乎都與愛和同情心沒有多少關係，但是，很多很多的愛的課程都涉及到對意識的細緻的鍛煉，這樣無論外在環境是什麼，更為真實的，更高的自我都會被表達，那個自我就是愛，它用一種有愛的方式表達了那些你和造物者已經一起為這個日子，這個小時，這一刻計畫好的有益的工作了。

Once you trust in the process and trust in your ability to sustain the loving attempt to learn love, that which happens before the eyes may distress and scatter one to the winds, but not for long, for you always come to that place within yourself once again and close the door behind you and tabernacle once more with the Creator. We are with you, and we have ultimate, infinite trust that each of you is full of love and beautiful.

一旦你信任這個過程並信任你去維持有愛的去學會愛的嘗試的能力了，在眼前發生的事情可能會讓一個人感到悲痛並希望全無，但是不會持續很長時間，因為你一直都會再一次來到你自己內在之中的那個地方，在你身後關上門並再一次與造物者共處至聖所。我們與你們在一起，我們擁有絕對的、無限的信任，你們每一個人都是充滿愛且美麗的。

Our illusion is much less difficult to penetrate, our work is far more subtle, and we gaze with a mixture of fascination and remembered fearful distress [at] the violent emotions and reactions which are brought forth from one experiencing within your density. You chose, each of you, to work very hard in this lifetime, to learn much, to serve and manifest to others the love and the light of the one infinite Creator ...

要刺穿我們的幻象是遠遠較不困難的，我們的工作是遠遠更加微妙的，我們帶著一種迷戀與被回憶起的害怕的苦惱的混合物注視著由一個正在你們的密度中體驗的實體產生出來的激烈的情緒與反應。你們選擇了，你們每一個人都選擇了，在這次生命中非常努力地工作，去學習大量的事物，去服務他人並向其他人顯化太一無限造物者的愛與光.....

(Side one of tape ends.)

(磁帶一面結束。)

We are with the instrument. We are Latwii, and greet you once again in love and light. We continue.

我們與這個器皿在一起了。我們是 *Latwii*，我們再一次在愛與光中向你們致意。我們繼續。

Know that the difficulties that you have are perfectly designed to offer to you a gentle lesson, a way, another way, yet another way, of throwing up something which is semi-permeable; you can almost see through it but not quite with the physical eyes, and sometimes you cannot see through it at all. But if you gaze at it with your heart's eyes, trusting in the utter perfection of what is happening to you, and allowing nothing to sway that trust in the kindness of the Father, you will see in the end the lesson to be learned. Perhaps nothing needs to change except the viewpoint, or perhaps once the

lesson is learned, the situation may be left. 請知曉，你們擁有的困難是被完美地設計出來，以向你們提供一個溫和的課程，提供一條、接著接一條、接著另一條的將某種部分可滲透的事物扔掉的途徑，你們幾乎能夠看穿它，但卻不是用身體的眼睛看穿它，有時候你完全無法看穿它。但是，如果你用你的心的眼睛注視它，同時信任正在發生在你身上的事情的全然的完美性，而不允許任何事物動搖那種對天父的善的信任，你將會最終看到課程被學會了。也許除了觀點之外沒有任何事物需要改變，或者也許一旦課程被學會了，那個情況就可以被離開了。

These decisions are up to you, indeed, all of your incarnation basically, in our opinion, has but one end: to allow you to make choices which will polarize you more and more towards being a manifestation of love to those about you, to yourself and to the one Creator. This is your reality, this is who you are, pieces, entirety, of the Creator, covered all up with illusion, seeking to find the Creator within. May you water your Creator-heart with silence, love and trust and allow no outer circumstance to sway you from love, trust and service. May you hold your head high and allow no one to demean you. May you be harmless, and above all, my brothers and sisters, may you love one another with an ever more compassionate love.

這些決定是由你們做出的，確實，所有你們的投生，在我們看來，基本上都僅僅擁有一個目的：去允許你們做出選擇，那些選擇將會讓你們越來越多地朝向對你們周圍的人，對你自己，以及對太一造物者成為一種愛的顯化而極化。這就是你們的實相，這就是你們之所是，你們是造物者的片段，造物者的全體，你們全部被幻象所遮蔽，並尋求去找到找到內在的造物者。祝願你們用靜默、愛、信任澆灌你的造物者之心，不允許外在的環境讓你們偏離愛，信任與服務。祝願你們高高昂起你們的頭，並不允許任何人貶低你們。祝願你們成為無害的，最重要的是，我的兄弟姐妹，祝願你們用一種越來越充滿同情心的愛彼此相愛。

We have been told twice by this instrument that it is time for us to leave, and we, as always, are very sorry. It is such a joy to share thoughts with those who would seek them, and, indeed, as we desire to be of service greatly, you are our benefactors and we can but humbly thank you. We realize that there may be some questions, so before we conclude our discussion, we would transfer to the one known as Jim for that purpose. We would send greetings to the one known as S. Greetings and love, my sister. We are those of Latwii.

我們已經兩次被這個器皿告知，我們離開的時間到了，我們一如既往是非常遺憾的。與那些尋求這些想法的人分享它們，這是如此一種喜悅，確實，因為我們極大地渴望進行服務，你們就是我們的恩人，我們僅僅只能謙卑地感謝你們。我們意識到可能會有一些問題，因此，在我們結束我們的討論之前，我們會為了那個目的轉移到被知曉為 *Jim* 的實體。我們向被知曉為 *S* 的實體送出致意。我的姐妹，致意與愛。我們是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet each again in love and light through this instrument. At

this time it is our privilege to ask if we might be of any further [help] by attempting to respond to queries which may remain upon the minds. Again we remind each that we offer that which is our opinion. May we attempt a query at this time?

我是 *Latwii*，我通過這個器皿再一次在愛與光中致意。在此刻，我們很榮幸來詢問是否我們可以藉由嘗試去回應可能仍舊留在頭腦中的問題來進行任何更進一步的幫助。再一次，我們提醒各位，我們提供的是我們的觀點。在此刻我們可以嘗試一個問題嗎？

A: I just want to extend love and thanks to you for caring for us and helping us.

A：我僅僅想要為你們對我的關心以及對我的幫助而向你們致以愛與感謝。

I am *Latwii*, and we thank you, my sister. Is there a query at this time?

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有一個問題嗎？

Carla: When you said we are not alone, did you have in mind invisible presences or did you have in mind friends, visible ones, other seekers?

Carla：當你們說我們不是孤單的時候，你們是在想到看不見的存在嗎，還是你們是在想到那些朋友們，看的見的朋友，其他的尋求者呢？

I am *Latwii*. My sister, you are joined on your journey by those both seen and unseen, and even though there may be times on the journey that seem quite lonely, we assure you that many marching feet and loving hearts move with you.

我是 *Latwii*。我的姐妹，你的旅程是同時被那些看得見和看不見的實體所加入的，即使在旅程上可能會有一些時候看起來似乎是相當孤單的，我們向你們保證，很多的前進的腳步以及有愛的心是與你們一同移動的。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am *Latwii*, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

A: Is there a way that we can get closer to our gods or our people that are in-between lives to help us?

A：有一種方式我們能夠接近我們的神或者那些在兩次生命之間幫助我們的的人嗎？

I am *Latwii*, and each time that you move into the silence of your inner seeking, be it in meditation, contemplation, prayer or even that which you call the daydreaming, you move closer to those sources of inspiration, guidance

and assistance that constantly surround you. It is the placement of the focus of the inner attention that allows you to touch more closely and clearly that reality which underlies all illusion.

我是 *Latwii*，每一次你們進入到你的內在尋求的靜默中的時候，無論它是冥想，沉思，祈禱，或者甚至是你們稱之為白日夢的時候，你都在接近那些持久地包圍著你們的啟發、指引和幫助的源頭。真實那種對內在的注意力的焦點的安排允許你們更為緊密且更為清晰地接觸那個在所有幻象之下存在的實相了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

A: Yes.

A：是的。

I am *Latwii*, and we feel that we have failed in making our manner of speaking the clearest possible. We were asking if there might be a further portion of the query to which we could speak.

我是 *Latwii*，我們感覺到我們已經無法使得我們發言的方式成為有可能最清晰的方面了。我們正在詢問，是否有一個我們能夠談及的問題的一個更進一步的部分。

A: Not at this time.

A：在此刻沒有了。

I am *Latwii*. We thank you once again, my sister. Is there another query at this time?

我是 *Latwii*。我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: So you're not saying if you have a difficulty then obviously the thing to do is stick with it; there are other ways of evaluating it. The reason I'm asking this—let me put it in a specific context so that you'll know what I'm saying. I have an acquaintance who is very rigid in her belief system, whom I wish to aid, and I have in the past found it completely impossible because we deal as Christians with each other and she wishes me to help her with a Christian pursuit. Unfortunately, she has discovered that I disagree with her on key points, like evangelism, which I don't believe in and she does. I am contemplating moving back into a relationship with her in order to serve not just her, but mostly the cause which she happens to have something to do with right now.

Carla：因此，你們不是在說，如果你遇到一個困難，接下來，明顯地要去做的事情就是堅持它，會有其他的對它進行評估的方式。我正在詢問這個問題的原因是一—讓我將它放在一個具體的背景中，這樣你們就將會知道我正在說什麼了。我有一個熟人，它在她的信念系統中是非常固執的，我希望幫助她，我在過去已經發現這是完全不可能的，因為我們是在作為基督徒與相互彼此打交道，她希望我通過一種基督教的追求來幫助她。不幸的是，她已經發現，我在關於她的類似福音傳道關鍵點的方面並不贊同她，我並不相信那些，而她相信。我正在思考返回到一種與她之間你的關係以便於不僅僅為她服務，同樣也為大多數的她碰巧

與之有關的情況服務。

So you're not saying just because she's difficult I should go and get in relationship with her again, right? You're not saying that; you're saying to evaluate it and see the lesson and once you've seen the lesson, then you're more informed about what to do. Am I reading you right?

因此，你們不是在說，因為她是困難的，我應該去再一次與她建立關係，對嗎？你們不是那個意思，你們正在說對它進行評估並看到課程，一旦你已經看到了課程，接下來你就會對於要去做什麼有更多的資訊了。我正確地解讀了你們嗎？

I am Latwii, and this is correct, my sister. When you have informed yourself to the greatest degree possible concerning the nature of the relationship and that which may be learned from it, then you may offer yourself as a more informed and aware entity that may contribute that which is yours to contribute in a clearer and more loving fashion because of that which you have found through your own seeking.

我是 *Latwii*，這是正確的，我的姐妹。當你已經在關於關係的屬性以及可以從它被學到的事物的方面在有可能最大的程度上讓你自己瞭解了的時候，接下來，你就可以作為一個更加瞭解且察覺的實體來提供你自己了，因為你通過你自己的尋求已經找到了的事物，這樣一個實體是可以利用一種更為清晰且更為有愛的方式貢獻你要去貢獻的事物的。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Merely a comment from me that it seems that though we're really destined to dance in the dark, because we can sort of come up with these feelings that we think we have, these realizations, but still there's no way to check them empirically. I guess you just have to go with the best that you know—which is what we knew in the beginning.

Carla：單單是一個來自於我的評論，看起來似乎，雖然我們真的是命中註定要在黑暗中舞蹈的，因為我們能夠以某種方式遇到這些我們認為我們擁有的感覺，這些領悟，但卻仍舊沒有方法用經驗主義的方式來檢驗它們。我猜想你們僅僅必須接受你知道的最佳的事情——也就是我們在一開始知道的事情。

I am Latwii, and, indeed, that dance which you do is one which is filled with mystery, for within your illusion the knowing is not possible. Only the seeking is that which is important. That which is sought with the loving heart, the strong faith, and the persevering will is that which reveals itself to you as the truth of your experience and the fabric of love which enfolds all experience.

我是 *Latwii*，確實，你們正在跳的那個舞蹈是一個充滿了神秘的舞蹈，因為，在你們的幻象中，知曉是不可能的。僅僅尋求是重要的事情。帶著有愛的心、強有力的信心以及堅持不懈的意志而被尋求的事情，就是作為你們的體驗的真理以及讓所有的體驗展開的愛的材質而會將它自己向你們揭露出來的事情。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Along another line. I got the same feeling tonight, believe it or not, that I got last week on the same question, that is that you had a whole lot more that you wanted to put through. Is this correct?

Carla：沿著另一條線路。不管你們信不信，我今晚會有與我上周在相同的問題上得到的感覺同樣的感覺，也就是說你們有遠遠更多的你們想要說的事情。這是正確的嗎？

I am Latwii, and it is a correct perception upon your part that there is an unending amount of information available, for as the one serving as instrument becomes more sensitive to the contact which it experiences, it begins to notice the avenues of connection between what may be seen as pools of information available upon a given topic and those which are related to this topic. We are able to transmit that which is most earnestly called for, shall we say, that which is of most importance or appropriateness at a particular time. The information which is transmitted, then, is a response to that which is sought, and the refinements of each point may continue in a parallel fashion when a certain grouping or level of information has been successfully transmitted. Thus, there is refinement and refinement further possible as well as the correlation between related subjects.

我是 Latwii，會有無盡數量的可以被取得的資訊，這是在你的部分上的一個正確的感知，因為當一個作為器皿而服務的實體對於它體驗到的接觸變得更為敏感的時候，它會開始注意到在對於一個給定的主題上可以被視為是可以被利用的資訊庫的事物以及那些與這個主題相關的事物之間的具有關聯的途徑。我們能夠傳遞，容我們說，用最為熱情的方式被呼喚，以及在一個特定的時刻具有最大的重要性或者適合性的事物。被傳遞的資訊，接下來就是對被尋求的事物的一個回應了，當一定的資訊的集合或者層次已經被成功地傳遞的時候，對每一個要點的精煉就可以用一種平行的方式繼續了。因此，會有有可能的精煉以及進一步的精煉，同樣會有在相關的主題中間的對比。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: I was evaluating whether I already knew the question. I guess I don't. So if we ask the same question next week with the same thing that we did this week, that we feel there is more, what you say is we get refinements, or what you're saying is we get a new body of information with endless refinements which is related organically to the original request? Is that what you're saying?

Carla：我正在評估是否我已經知道那個問題了。我猜想我沒有。因此，如果我們在下一周藉由相同的事情詢問與我們這一周的問題相同的問題，我們感覺到還有更多事情，你們說的是，我們進行精煉，或者你們正在說的事情是，我們藉由對於用有系統的方式最初的問題有關的事物的無盡的精煉，我們得到了一個新的資訊？那是你們正在說的事情嗎？

I am Latwii, and we are having some difficulty with this instrument, for it is

attempting to analyze that which we give it at this time. We shall pause for a moment and allow the deepening of the meditative state.

我是 *Latwii*，我們與這個器皿正在遇到某種困難，因為它嘗試去分析我們在此刻給予它的事物。我們將暫停一會兒，並允許對冥想狀態的深化。

I am *Latwii*, and we shall continue. There is information available upon any topic according to the degree of attraction that is generated by the group which seeks the information. As the instrument which is utilized in the transmission of the information is able to perceive the available information, the perception and transmission of this information then creates what may be seen as a metaphysical vacuum which draws into that vacuum further information that is related to the information originally asked about. There then is the connection seen between the information given and that which may be offered in response to further querying as further levels of the information are discovered and then transmitted. The one serving as instrument, if sensitive to the contact, will be able to perceive the connections between various portions of the information and then be able to transmit the further refinements and additions to the original information that was requested.

我是 *Latwii*，我們將繼續。根據由尋求訊息的團體產生出來的吸引力的程度，在任何主題上都會有可供取得的資訊。當在資訊的傳遞中被使用的器皿能夠感覺到可被取得的資訊的時候，這個資訊的感知與傳遞接下來就會創造出可以被視為一種形而上學的真真空的事物，它會將一開始被詢問的資訊有關的進一步的資訊吸引到那個真空中。隨著更為深入的資訊的層次被探索並接著被傳遞，在被給予的信息和在回應進一步的問題的過程中可以被提供的事物之間，接下來就會有關聯被看到了。作為器皿而服務的是實體，如果對接觸是敏感的，將會能夠感覺到信息的各種各樣的部分中的關聯，並接著能夠傳遞對被請求的最初資訊的進一步的精煉與補充了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, and my apologies to the instrument. I was persistent because I really wanted to know whether I should proceed next week with taking up the public meeting with this question, and I see if all are agreeable and each person in the circle would [find] that question interesting, that it would be satisfactory, so that's what I wanted to know. I thank you, and that's all for me.

Carla：沒有了，我對器皿表示抱歉。我是堅持不懈的，因為我真的想要知道是否我應該在下周繼續用這個問題佔用公開的集會，我看到，如果所有人都是統一的，且在這個圈子中的每一個人都發現那個問題是有趣的，它會是令人滿意的，因此，那就是我想要知道的事情。我感謝你們了，那就是我要問的全部了。

I am *Latwii*, and we thank you, my sister. Is there a further query at this time?

我是 *Latwii*，我們感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

A: Are there any accidental deaths?

A：會有任何的意外的死亡嗎？

I am Latwii. We speak of the general experience, and in this sense there are no accidents or mistakes, for the experience of each entity is carefully planned and considered before the incarnation, this including the experience of the death or the movement from the incarnation at its completion. There are, however, occasionally that which may be seen as surprises which the entity was not fully aware of. These, however, are not usual, and may be seen as somewhat [of] an anomaly.

我是 *Latwii*。我們談及一般性的體驗，在這個意義上，不會有意外或者錯誤，因為每一個實體的體驗都是在投生前被仔細計畫和考慮過的，這包含了死亡的體驗或者在投生結束的時候離開投生。然而，偶然地，可能會有被視為是令人吃驚的事物是實體尚未充分察覺到的。然而，這不是通常的，並可以被視為試多少屬於一種反常。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

A: No, that's all.

A：不用了，那就是全部。

I am Latwii, and we thank you once again, my sister, for your query. Is there another query at this time?

我是 *Latwii*，我們再一次感謝你，我的姐妹，為你們的問題。在此刻有另一個問題嗎？

Carla: Is the instrument fatigued?

Carla：這個器皿是疲倦的嗎？

I am Latwii, and we find that the instrument is not fatigued, but is somewhat concerned about its level of meditation and ability to transmit in a clear fashion.

我是 *Latwii*，我們發現器皿並不疲倦，但是多少有些擔心它的冥想的層次以及用一種清晰的方式傳遞的能力。

Is there another query at this time?

在此刻有另一個問題嗎？

A: I have a new grandson. How may I best help him?

A：我有一個新的孫子。我如何最佳地幫助他呢？

I am Latwii. We cannot speak in any specific fashion upon this particular theory, or those which might allow for the infringement of free will, for we do not wish our words to direct another 's choices, but may speak in general in suggesting that the new entity be greeted not only upon the physical level of interaction, but also upon the metaphysical or spiritual level of experience in

the meditation that sees the new entity welcomed to its new environment with the love of the heart and the dedication of the life to walk upon the journey of seeking with this entity and to serve in whatever manner is most appropriate as each has already agreed upon and as each seeks to fulfill in manifestation those agreements made in spirit.

我是 *Latwii*。我們無法用任何具體的方式談論這個特定的觀點或者那些可能會允許對自由意志的侵犯發生的觀點，因為我們並不希望我們的言語指引另一個實體的選擇，但是我們可以一般性地說，我們建議新的實體不僅僅在物質性的互動的層次上被致意，同樣也在冥想中在體驗的形而上學或者靈性的層次上被致意，這中致意會帶著心的愛與生命的奉獻看到新的實體被歡迎來到它的新的環境，以與這個實體一同走在尋求的旅程上，並用無論什麼最合適的方式來服務，當每一個人都已經統一那些在靈性中被做出的協議且在每一個人都尋求去在顯化中實踐那些協議的時候。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

A: No, thank you.

A：沒有了，謝謝你們。

I am *Latwii*, and again we thank you, my sister. Is there another query at this time?

我是 *Latwii*，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am *Latwii*, and as it appears that we have exhausted the queries, and perhaps the instrument as well, we shall again thank each for inviting our presence, reminding each that we wish to offer those concepts which may be of value in the seeking, and we look forward to each such opportunity in your future. We are known to you as those of *Latwii*. We shall take our leave of this instrument and this group at this time, leaving each in the love and in the light of the one infinite Creator. *Adonai*, my friends. *Adonai*.

我是 *Latwii*，因為看起來我們已經耗盡了問題了，也許同樣也耗盡了器皿了，我們將再一次感謝各位邀請我們出席，我們提醒各位，我們希望提供哪些在尋求中可能有價值的觀念，我們期待在你們的未來的每一個這樣的機會。我們是你們知曉的 *Latwii*。我們將在此刻離開這個器皿和這個團體，我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai*。

October 25, 1987

1987-10-25 Latwii：親密關係中的困難-下

Group question: Reinvestigating the question of why it is so difficult for people to share the love and light good vibrations with those near and dear to family and friends, especially the mate.

團體問題：再一次對為什麼人們要與那些親近的人、家庭中的心愛的人以及朋友們，尤其是與伴侶分享愛與光的有益的振動會是如此困難的問題。

(Carla channeling)

(Carla傳訊)

I am Latwii. We greet you in the love and in the light of the one infinite Creator. We are most grateful to be with you once again and bless each and offer our love. We wish also to express gratitude to the one known as Carla for her reliance upon feelings which many among your peoples move aside, assuming that intuition is imagination, for we indeed did wish to continue upon the subject of the difficulty each seeking soul encounters in expressing the love and the light of the infinite Creator in an intimate relationship over a sustained period of your time.

我是 Latwii。我們在太一無限造物者的愛與光中向你們致意。我們對於再一次與你們在一起是極其感激的，我們祝福各位並提供我們的愛。我們同樣也希望對被知曉為 Carla 的實體表達感謝，因為她對於在你們的人群中的很多人會推到一旁，並假設直覺是想像的那些感覺的信賴，因為關於在每一個尋求的靈魂在一種親密的關係中在你們的時間的一段持續的時段中在表達無限造物者的愛與光的過程中所遭遇的困難的方面，我們確實希望在這個主題上繼續。

You shall recall that we spoke of joy, of a kind of joy which had to do with the inward realization of an immediate relationship with the Creator and Sustainer of all that there is. This concept requires more careful consideration, for in the context of the question there lies the implication that joy is the very thing which eludes discovery. Entities would be only too happy to manifest joy, compassion and understanding, could they only feel it within the heart, the mind, and the soul. Thus, let us consider how it may be that the seeker may accelerate the process whereby an expanded and strengthened inner realization will bear the sweet fruit of a joyful peace.

你們將會記起，我們談到過喜悅，談到過一種類型的與對造物者以及與一切萬有的支持者之間的一種之舉的關係的內在的領悟聯繫在一起的喜悅。這個概念需要更為仔細的考慮，因為在問題的背景中存在有這樣的言外之意，即喜悅就是那個避免了探索的事物。實體僅僅過於高興以至於無法顯化同情心以及理解了，它們僅僅能夠在心中、頭腦中以及靈魂中感覺到它。因此，讓我們考慮尋求者如何才能加速那個過程，通過這個過程一個拓展的且強化的內在的領悟將會產生出一種喜悅的平安的甜美的果實。

Because each of you has five senses and must operate within an illusion designed specifically to register upon these senses, that which is unseen is

often not abandoned, but simply undiscovered. Yet, when the search begins for love, we would like to suggest that in our opinion that search first has what one may call a vertical axis, that is, at the base of this axis is the self; let us put that value at minus ten. At the height of this line is a plus ten. Neutral ground for the soul is the middle, the zero point. It is about this point that the individual which is reacting to the stimulus of the environment without spiritual consideration will hover, first perhaps a bit up towards the peak of the line, which is the Logos, the Creator, divine love, then move somewhat towards concentration upon the self, hovering around and round the zero point of neutrality.

因為你們每一個人都擁有五感，並必須在一個明確地旨在讓這些感覺留下印象的幻象中運轉，看不見的事物經常不是被拋棄了，而單純地是沒有被發現。而當對愛的尋求開始的時候，我們想要建議，在我們看來，尋求首先要擁有一個人可以稱之為一個垂直的中軸的事物，也就是說，在這個中軸的底部就是自我，讓我們將那個值設為負十。在這條線的最高點，是一個正十。靈魂的中性的地面時中心，零點。就是在這個位置周圍，正在對環境的刺激物做出反應的個體，在沒有靈性上的考慮的情況下，將會也許首先是在朝向那條線的頂點，即理則、造物者、神聖的愛的稍微高一點的地方盤旋，接著多少朝向對自我的專注移動，並在中心的零點周圍四處徘徊。

We point out that neutrality, or a lack of bias, is the one thing which this illusion is designed to lessen or eliminate, for it is the purpose of this illusion to create the consciousness which contemplates spiritual choice: the choice to focus more upon the self or more upon the Creator.

我們指出那個中性的位置，一種對於偏向性的缺少，是一個幻象旨在去減少或者消除的事物，因為這個幻象的目的就是去創造出那種考慮靈性上的選擇的意識：去更多地聚焦於自我還是更多地聚焦於造物者的選擇。

By the self in this axis we intend to convey not the whole self but that self which obtains and values tangible possessions, useful friendships, and advantageous arrangements of social, economic and political influences. It is written in the holy work known as the Holy Bible that the master known as Jesus, when asked what it was important to do, that is, which commandments were the greatest within this master's tradition, the reply was, first to love the Creator with all the heart, the mind, and strength, and secondly to love the neighbor, the associate, the intimate, the stranger, the enemy as the self.

藉由在這個中軸上的自我，我們打算要傳遞的不是完整的自我，而是那個包含且重視那些可以摸得到的所有物，有用的關係以及具有社會、經濟以及政治的影響的有利的安排的自我。在被知曉為聖經的神聖著作中有寫道，被知曉為耶穌的大師，當它被詢問什麼事情是要去做的重要的事情，也就是說，在這個大師的傳統中的最大的戒律是什麼的時候，回答是，首先用全部的心、心智與力量來愛造物者，其次是如同愛自我一樣地愛鄰人、親戚、親密的人、陌生人以及敵人。

Those who attempt in all goodness of heart to achieve improved communication and a softening of heart, mutual expression, by going directly towards working upon the relationship have moved one step too soon and

are very probably doomed to an unsatisfactory communication and an unchanged difficulty, for until one has achieved more and more consciousness centered upon the Creator, until one has lived in the immediacy of the very real love that lives between each consciousness in the universe and that great Consciousness of which each is a part, the results are bound to be disappointing.

那些通過所有的心的善良來嘗試去取得增進的溝通交流、一種心的柔軟以及相互的表達的人，它們都藉由直接進入到在關係上的工作而已經是過快地走出了一步，並非常有可能註定要經歷一種不令人滿意的交流以及一種無法被改變的困難，因為一直到一個人已經取得了越來越多的以造物者為中心的意識之前，一直到一個人已經活在了那種非常真實的愛的直接性之中之前，結果都將註定是令人失望的，那種真實的愛是活在宇宙中的每一個意識當中的，每一個人都是那個偉大的意識的一部分。

Thus, we suggest that, as usual within an illusion, what apparently seems the difficulty is, shall we say a smoke screen to those who wish to meet problems seemingly head-on, for such problems are a by-product of a lack of closeness to love. The Creator is a mystery, yet like any unexplored land or person or idea, the mystery beckons, and through what you would call eons of time, many, many consciousnesses have come to what may be called the understanding that there are certain reportable aspects of divine consciousness which have been common to pilgrims upon the journey in planetary consciousness development time and time again. The reported manifestations emanating from love, when found within the relationship with the individual consciousness, are love, joy, peace and compassion.

因此，我們建議，如同在一個幻象中是通常的一樣，在表面上看起來似乎是困難的事物，對於那些希望去直面困難的人是一種，容我們說，障眼法，因為這樣的問題是一種與愛之間的接近的缺少的副產物。造物者是一個神秘，而就好像任何未被探索過的土地、或人，或者觀念一樣，神秘會召喚，通過你們所稱的瓦古的時間，很多很多的意識已經取得了可以被稱之為理解的事物了，那種理解即，會有一定的神聖意識的可以傳達的面向，是在行星意識的發展中一次又一次是對於在旅程上的朝聖者已經是共同的面向了。這種從愛散發出來的被傳達的顯化物，當在與個體意識之間的關係中被發現的時候，就是愛、喜悅、平安與同情心。

Thus, the first mental, emotional and spiritual discipline of one's seeking to accelerate the pace of future tranquility's arrival is to dwell as much as possible upon that relationship with the Creator which may be honestly and sincerely felt within the self in times of meditation, contemplation, conversation with others, indeed, at any time whatsoever, although the quiet times are the best for invoking the discipline of seeking to feel at one with the Creator. This relationship is the most important and the most intimate within the seeker's experience, in or out of incarnation. And if this be not so, then it is that the seeker has work to do in consciousness, moving into quietness, moving into a trust that can only be grasped by blind faith that there is a Creator and that the reports that you have had of this Creator are correct.

因此，對於一個尋求去加速未來的平靜的到來的腳步的人，對於它的首先的心智、

情緒和靈性上的訓練，就是去盡可能多地安住於與造物者之間的那種關係上，在冥想、誠實之與其他人的對話中，儘管安靜的什麼任感，進行對尋求與造物者之間的關係，在投入之中，如果投生之中，不是進入到一種信任之中，這種信任，你已經擁有的對這個造物者的傳聞都是正確的。

Each entity whom you may become intimate with is a portion of that Creator, and you must know yourself to be the Creator 's own son or daughter. You must grow up within the house of prayer and meditation, argue with the Creator, complain to the Creator, praise, thank, bless or curse the Creator; but accept for awhile the premise that you can have an intimate, lively, spontaneous, continuing and dynamic relationship with that great Self which is All That There Is. This Creator is not One which shall tamely do your bidding, nor are you one who shall tamely do the Creator 's bidding unless much time has been spent, much realization gained concerning the dependability of the Creator's will. Therefore, there is work to do and much, much time to do it.

每一個你可以與之變得親密的實體都是那個造物者的一部分，你必須知曉你自己就是那個造物者自己的兒子或者女兒。你必須在祈禱和冥想的房間中成長，與造物者爭論，向造物者抱怨，讚美、感謝、祝福或者詛咒造物者，但是，暫時接受那個前提，你能夠與那個一切萬有之大我擁有一種親密的、生動的、自發性的、持續不斷且動態性的關係。這個造物者不是那個將會溫順地執行你的命令的太一，你也不是那個將馴服地執行者的命令的實體，一直到大量的時間已經被花費，大量的關於造物者的意志的可靠性的領悟已經被取得為止。因此，有要做的工作，與很多很多進行這個工作的時間。

Now, you may see as upon the graph that you are attempting to move your point of contact with the Creator higher and higher along the vertical axis. Thus, if one were to draw a horizontal line through the zero point—also if minus ten being the self, plus ten being another consciousness—you start with indifference at the zero point. This is also a most important axis, one which is most sensitive to your good intentions, that is, great polarization towards love of others and service to others is possible whether the relationship bears fruit or not, for it is in the purity of intention and the wholeness of effort that the bias towards service to others is increased.

現在，你們可以在那副圖畫上看到，你們正在嘗試將你與造物者之間的接觸的位置沿著那個垂直的中軸移動到越來越高的位置。因此，如果一個人畫一條通過零點的水平線的話——同樣如果負十是自我，正十是另一個意識的話——你們是藉由無差別在零點處開始的。這同樣是一個極其重要的中軸，一條對於你的好的意圖極其敏感的中軸，也就是說，朝向對其他人的愛以及對他人的服務的偉大的極化是有可能的，無論關係是否結出果實，因為就是通過意圖的純淨以及努力的完整，朝向服務他人的偏向性是被增加了的。

Now, if one were to put the most desirable of all possible mental, spiritual and

emotional arrangements, one would, of course, gaze at the extreme right upper corner of this square graph. The one who is focusing upon the self rather than the Creator and manifesting love of self rather than love of others would find the point at the diagonal lower left corner of the graph. The goal, therefore, for those who wish to accelerate the process of spiritual growth is to find the meeting point of the seeking of the Creator and the seeking to do service in the right upper quadrant, moving more and more towards to the upper right hand corner.

現在，如果一個人打算要設置所有有可能的心智、靈性和情緒的排列中最為理想性的排列的話，它當然會注視這個四方形的圖像的右上角。一個正在聚焦於自我而不是聚焦於造物者並顯化對自我的愛而不是對他人的愛的實體，會找到那個圖像的對角線的較低的左邊的角落。因此，那些希望去加速靈性成長的進程的實體，它們會發現對造物者的尋求以及尋求去進行服務的交會點是在右上方的象限中，並越來越多地想著右上角前進。

It is in the intimate relationships that one is most prone to begin to expect from another a seemingly just or fair exchange of service for service, and this seemingly innocent and obvious assumption of fair play and justice is the mask behind which hides the difficulty, its root, its wellspring—that is, expectation from another consciousness rather than expectation from the Creator. The suffering spirit which is locked in weary combat with another consciousness is far less able to alter for the better or more positive the intimate relationship than to offer service to those from whom one expects nothing.

就是在親密關係中，一個人極其易於開始對另一個人期待一種表面上公平的或者正當的對服務與服務的交換，這種表面上單純且明顯的對公平交易與正義的假設，就是將困難隱藏於其後的面具了，它的根源，它的源泉——即，對另一個意識的期待，而不是對造物者的期待。相比對那些一個人對其不期待任何事物的實體提供的服務，被鎖閉在與另一個意識之間的令人疲倦的鬥爭之中的受苦的靈性，是要遠遠較為沒有能力去為了更好的或者更加正面性的親密關係而改變的。

Therefore, we would commend to the consideration of the seeker the virtue and efficiency of turning, after the relationship with the Creator has been established, to those in need which come before your notice, those in whom you can seek to offer love, yet not seek be loved. It is comparatively easy to sit down with the prisoner, the orphan, the indigent, and the elderly in need, and share the fruit of that joy-filled time when the soul and its Creator were intimate together.

因此，在尋求者與造物者之間的關係已經被建立之後，尋求者轉向那些出現在你們的注意力的前方的人，那些你能夠尋求去給予愛而不是尋求去被愛的人的需要，我們會稱讚尋求者對於這樣的考慮的美德與成效。去同那些囚犯、孤兒、貧窮的人以及窮困的老人一起坐下來，並分享那個當靈魂與它的造物者親密無間的那個充滿喜悅的時刻的果實，這就是相對容易的事情。

A further word concerning communication. The value, metaphysically speaking, of conversations from the heart is inestimable. It can be only on

faith that these conversations may be had. Indeed, within the intimate, troubled relationship, there is often such a great burden of negative baggage, extraneous to the core of the difficulty, that communication may seem impossible, for at every turn there is blame upon both sides, and as each feels not only guilt but confusion, each becomes defensive and knows not the words or the ways to express or describe the pain, the need, the hope for peace.

在關於溝通交流的方面有更進一步要說的內容。從形而上學的方面而言，來自於心的交談的價值是無法估量的。這些交談可以被進行，這僅僅只能依賴于信心。確實，在親密的，有麻煩的關係中，經常會有這樣一種巨大的負面性的包袱的重擔，它對於困難的核心是無關緊要的，溝通交流可能看起來似乎是不可能的，因為在每一個轉彎處都會有同時對雙方的責難，當每一個人不僅僅感覺到內疚同樣也感覺到混淆的時候，每一個人都會成為防守性的，並不知道表達或者描繪痛苦、需要以及對平安的希望言語或者途徑了。

We would therefore recommend that conversations be attempted only after the entity who wishes to improve the situation be grounded firmly within the primary relationship, that relationship with the Father, the Mother, the Sustainer which is often called God, but in reality is not separate, but rather All; for you are within the Father, the Mother, and the Father/Mother within you.

我們因此會推薦，交談僅僅是在那個希望去改善情況的實體堅實地紮根在最根本的關係，那種與天父、聖母以及經常被稱之為神的支持者之間的關係中之後才被嘗試，而實際上你們與神是沒有分離的，毋寧說你們就是全部，因為你們是在天父、聖母內在之中的，那個天父/聖母是在你們內在之中的。

It is from the vantage of high upon the vertical graph, moving towards the Kingdom which is exemplified by ten, that one may look down upon a very small, very local, very foolish difficulty, where one may see the humor of two who love yet cannot speak, two who love but cannot help but contend. From the vantage point of love, creation is possible, and that includes the recreation of the self and the healing of relationships. From the higher vantage point, one may release the other self from all expectation.

就是從在垂直的圖像的高處的有利位置，並同時朝向那個被“十”所示範的王國移動，一個人可以輕視一種非常微小的，非常局部的，非常愚蠢的困難了，在那個位置，一個人可以看到兩個相愛卻無法說話的人，兩個相愛且情不自禁地會鬥爭的人的誘惑。從那個愛的有利位置，創造是有可能的，那種創造包含了對自我的休息與對關係的療愈。從更高的有利位置，一個人可以將其他的自我從所有的期待中釋放出來了。

The unthinking spirit naturally cries, “That is not fair, that is not just,” yet we say to you that fairness and justice are not absolute concepts related to a dualistic illusion. It is well for fairness and justice to exist as concepts and to be used carefully of the regulation of social intercourse, yet it is not well to gaze upon them as what they are not, that is, absolute virtues, for that which is fair and just is always a relative choice, cases being able to be made for each side.

未做過思考的靈性會自然而然地叫喊，「那是不公平的，那是不公正的，」而我們對

你們說，公平與正義並不是與一個二元性的幻象聯繫在一起的絕對的觀念。公平與正義作為觀念而存在並被小心謹慎地用於對社會性的交往的規範，這是很好的，而將它們視為它們不是的事物，也就是說，絕對的美德，這是不好的，因為公平與公正的事物一直都是一個相對的選擇，主張能夠為每一方被做出。

It is in the interest of the serious seeker to be view all relationships from the same stance, and that is the desire to love, to understand, to forgive, to give. It is the choice of priorities for most that the one whom the seeker wishes to serve the most is that intimate mate of the days and the nights, the months and the seasons of a lifetime. Yet the joy bubbles forth more and more freely as the entity is able to retain the memory of who that intimate soul to you truly is. That soul is, as you, a student seeking after truth, a soul searching for the source of love, a wanderer seeking a home. This consciousness, as yours, suffers, attempts to change, fails and succeeds, and moves through all the private seasons of anguish and pleasure. This soul has been given into your care, as are all whom you meet, not in an absolute sense—that is, not in the sense that one soul can be responsible for another, far from that—we mean that one soul's hope in contacting and blending with another's life stream is that he may be able to be of service. 嚴肅的尋求者的興趣就是從相同的立場去觀察所有的關係，那個立場就是去愛、去理解、去寬恕、去給予的渴望。大多數人的優先的選擇是，尋求者最為希望去服務的人，就是共度了一次生命的白天與夜晚，月份與季節的親密的伴侶。而當實體能夠保留對於你真正是親密的靈魂的實體的記憶的時候，喜悅就會越來越自由地冒出回來了。那個靈魂，如同你一樣，是一個追尋真理的學生，是一個尋求愛的源頭的靈魂，一個尋求一個家園的流浪者。這個意識，如你的意識一樣，會受苦，嘗試去改變，成功與失敗，並穿越所有的私人的煩惱與快樂的季節。這個靈魂已經被給予你來照顧了，如同所有你遇到的人一樣，不是在一個絕對的意義上——也就是說，不是在一個靈魂能夠為另一個靈魂負責任的意義上，遠遠不是那樣——我們的意思是，一個靈魂在與另一個靈魂的生命的溪流的接觸與混合的過程中的希望是，他可以能夠進行服務。

Once the expectations are laid aside, that is, once the barnacles of barter and expectation are removed from the hull of that entity's spiritual vehicle, the waters betwixt your consciousness and theirs shall be far more peaceful. For if one calls another husband, one inadvertently within your culture thinks of a number of suppositions regarding the relationship. Yet when such a relationship is breaking down, it is well to go back to that which is in no way illusory, that is, the absolute principle that each entity whom you meet is a child of God, as yourself, to be loved as yourself, and to be served, if necessary, at the expense of the self if, in love's opinion within you, that service is appropriate. That is, we do not wish to advise needless sacrifice, for that is martyrdom for no cause. We advise only that that person with whom you hoped to spend a lifetime of love is worthy, as are you, of the greatest service. 一旦期待被放在一邊了，也就是說，一旦交易與期待的刑具從那個實體的靈性的載具的外殼上被移除了，在你的意識與它們的意識之間的水域就將會是遠遠更加平靜的了。因為，如果一個人稱呼另一個人為丈夫，他在你們的文化中就會出於

無心地想到關於那個關係的大量的假設。而當這樣一個關係破碎的時候，向後退到那個絕對不是虛幻的事物，也就是說，那個絕對的原則，這時候的很好的，那個絕對的原則即，每一個你遇到的實體，和你自己一樣，都是一個神的孩子，都是絕對的，如果你從內在愛，並被服務的觀點來看，那有那種服務緣，是適當的。我們僅僅建議，你希望與之一同度過一次愛的生命的人，是有價值的，並和你一樣，是最大的服務。

How difficult it is, my friends, we know, to see past the hurtful lack of communication ... 我的朋友們，我們知道，要超越令人受傷的缺少交流去看是多麼的困難.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... to move beyond the harsh and seemingly betraying acts of one's mate, how easy it is not to trust, not to nurture, not to stand firmly upon the two feet, knowing that one is completely and utterly safe and secure in a loving relationship with the Creator, and thus hold out the hand and say, "I love you. I accept you just as you are, I see and sympathize with your difficulties," or even for those whose hurtful behaviors include still others, "I accept your needs to be happy, and wish you well." These thoughts seem to be a way of subtracting the self from the relationship, removing the emotion from, and thus the intimacy from, the relationship. Yet, it is the best beginning of which we are aware for those who cannot read each other's thought, to move into a situation in which the relationship becomes more trustworthy. It often takes a great deal of an incarnation to rebuild trust betwixt two which have hurt each other in heart, mind or spirit. Yet it can be done in a moment if each turns first to the Creator, and then, knowing a new world within the self, turn to each other. Turn and turn and turn, becoming more and more graceful as each conversation and confrontation is experienced.

.....要超越一個伴侶的生硬且在表面上是背叛的行為，這是多麼的困難，要不去相信，不去撫育，不去堅定地站立在雙腳之上並同時知曉一個人在一種與造物者之間摯愛的關係中是完全且全然安全與穩固的，這是容易的，在那種與造物者的摯愛的關係中，你會伸出手並說，“我愛你。我如同你之所是地接受你，我看到了你的困難並感到同情，”或者，甚至對於那些其傷害的行為舉止仍舊包括了其他人的人，你會說，“我接受你需要成為快樂的，祝願你順利。”這些想法看起來似乎是一種讓自我從那個關係減少，並從那個關係中移除情緒並因此移除親密性的方式。而對於那些無法讀取相互彼此的想法的人，去進入到一個情況中，在其中關係會變得更加可信，我們發現這就是最佳的開始了。要在兩個已經在心、心智和靈性中彼此傷害的人之間重建信任，這經常要花費一次投生的大量的時間。而它能夠在一瞬間被完成，如果每一個人首先轉向造物者，並接著在知曉在自我內

在之中的一個新的世界的情況下，轉向相互彼此。轉動，轉動，轉動，並隨著每一個談話與對抗被體驗而變得越來越優雅。

We may say in closing that many, many incarnations have been planned by entities incarnate at this time to include very serious challenges to faith and a life lived in love and service. Before the incarnation, each of you considered well that which you wished to accomplish. Now that you are experiencing the actual classes which you chose for yourself, you may feel, in this instrument's scholastic vocabulary, that you have taken too many hours, that you have enrolled in too many courses, and that you cannot possibly conclude and do well in this exercise of study and expression of the fruits of that study which is commonly called life upon your sphere.

在結束的時候，我們可以說，很多很多次投生都已經被在此刻投生的實體規劃來包含非常嚴肅的對於信心和一次活在愛與服務中的生命的挑戰了。在投生之前，你們每一個人都清楚地考慮了你們希望實現的事情。現在你正在體驗你已經為自己選擇的實際的課程了，你可能會感覺到，用這個器皿的學校的辭彙表，你已經花費了過多的學時了，你已經註冊了過多的課程了，你們有可能無法完結並在這個學習的練習以及對學習的成果的表達中表現良好，在你們的星球上，這個學習通常被稱之為生命。

When you become alive, as you shall after the gateway of death has been entered, you shall finally experience that which you think you experience now. Meanwhile, those of you who face a seemingly intractable intimate relationship, and yet have the feeling that there is something which has drawn you together, something which you must learn together, please know that it is possible, even probable, that you hoped for yourself that your mature reaction to seemingly negative circumstances shall be the recognition that as you are experiencing negative circumstances, so must your mind not be full yet of the Creator.

當你們活著的時候，如同你們將會在已經進入到死亡的大門之後是活著的一樣，你們將最終體驗到你們現在認為你們在體驗的事物。同時，你們中的那些面對這一個看似難以處理的親密關係，而卻感覺到某種事情已經將你們拉到一起，有某種事情是你們必須一起學習的人，請知曉你有可能，甚至很有可能對你自己的希望是，你對於表面上負面性的環境的成熟的反應將會是認出，因為你在體驗負面性的情況，因此你的心智必定尚未完全充分造物者。

And so you must mount once again to the watchtower which gazes upon the kingdom of the Creator which dwells within that kingdom. It is something that you must do by yourself, yet that lover which you pursue, that divine love which you seek, sought persistently shall become to you real, intimate and very dynamic. And more and more as you seek consciously immediate experience of the love of the one infinite Creator, what you seek shall come to you. And as you seek that which is the highest of all things to seek, thus all else begins to fall into perspective.

因此，你們必須要再一次登上那座注視造物者的國度的瞭望塔，那個瞭望塔就是存在於那個國度之中的。它是某種你必須依靠你自己做的事情，而那個你追尋

的愛人，那個你尋求的神聖的愛，在它被堅持不懈地尋求的時候，將會對於你成為真實的、親密的且非常動態的。隨著你有意識地尋求對太一無限造物者的愛的直接的體驗，越來越多地，你尋求的事物將會出現在你的面前。當你尋求所有的要去尋求的事物中至高的事物的時候，所有其他事物都將會開始進入到視野中了。

And more and more, regardless of what happens in the intimate relationships, and in all areas of incarnation, your experience shall be that of joy, for the Creator has tucked joy into every atom of the infinite universe, has woven joy into sunlight and starshine, has plaited joy up in the leaves, branches and roots of your trees, the gurgling of the rivers, the busy hum of life. Each bee moves upon its way hearing the rhythm of the dance within. That great central sun which is the Creator in manifestation speaks as clearly to you and gives direction from within.

越來越多地，無論在親密關係中，在所有的投生的區域中發生什麼事情，你的體驗將會是那種喜悅的體驗，因為造物者已經將喜悅裹入到無限宇宙的每一個原子之中了，並已經將喜悅編織進入到陽光和星光的閃耀之中了，已經將喜悅編入到你們的樹木的樹葉、樹枝和根部了，你們的河流的汨汨聲，以及生命的忙碌的嘈雜之中了。每一隻蜜蜂都在聽到內在的舞蹈的旋律的時候用它方式移動。那個在顯化中的造物者之所是的偉大的中心的太陽清晰地對你說話並從內在之中給予方向。

May you be blessed in your seeking. May you seek persistently the highest that you know, for that which you shall seek you shall find, and all else, once the highest begins to unfold, unfolds before you in reflection. Perhaps it shall be a sustained effort—as we said, some lessons are designed to be greatly challenging. Yet keep always the goal in mind, and seek not simply to serve others, but more to serve the Creator in others. And the reflections of life which come back to you shall more and more dance and sing with joy.

祝願你們在你們的尋求中被祝福。祝願你們堅持不懈地尋求你們知道的最高的事物，因為你們尋求的事物，你們將會找到，一旦最高的事物開始展現了，所有其他的事物就會通過映射在你們面前展現。也許它將會是一種持久的努力——如我們說過的一樣，一些課程是旨在成為極其令人挑戰性的。而一直將目標記在頭腦中，不單單尋求去服務他人，而是更多地尋求去服務在其他人中的造物者。那種將會返回到你身上的生命的映射，將越來越多地帶著喜悅舞蹈與歌唱。

You in the watchtower, you who suffer, you who watch and weep and walk this day and night, you are not alone, for within you lies the greatest love, the only reality. Seek it in earnestness, experience in joy and laughter and lightness, and become the lamp set upon a hill. Not in and of yourself, but only as one in love, knowing the peace of the most intimate of all relationships—yourself and the Creator, your heart and love itself. 你們是在瞭望塔中的，你們這些受苦的人，你們這些日日夜夜都觀察，哭泣且行走的人，你們不是孤單的，因為在你們內在之中存在有最偉大的愛，唯一的實相。在熱情中尋求它，在喜悅、歡笑與輕鬆中體驗，並成為那個在一座山上的燈光。那盞燈不是在你自己內在之中並靠你自己，而是僅僅作為一個在中的人，並同時

知曉所有的關係的中最為親密的關係——你自己和造物者，你的心與愛本身之間的關係——的平安。

We would like to thank this instrument again for its insistence in following a quiet inner voice. We did have these thoughts to convey, and are most grateful for the opportunity to have the time to complete those thoughts which we felt might have some use to those who have asked this question. We encourage in this instrument close attention to such promptings, for through this means each answer may be given as we of the Confederation of Planets in the Service of the Infinite Creator may feel it is best, no longer limited by your time, for it takes much of your time to transmit these thoughts with words.

我們想要再一次為這個器皿在跟隨一種安靜的內在的聲音的方面的堅持而感謝它。我們確實擁有這些想法要傳遞，我們對於擁有時間去完成這些想法的機會是極其感激的，我們感覺到這些想法可能會對那些已經詢問了這個問題的人是有某種用處的。我們鼓勵這個器皿密切注意這樣的提示，因為通過這種方式，每一個回答都可以被給予，因為我們這些屬於服務於無限造物者的星際聯邦的實體可能感覺到，最好不再被你們的時間所限制，因為要用語言傳遞這些想法要花費大量的你們的時間。

We would like to move to the one known as Jim, if this instrument would accept our contact. We are those of Latwii, and we shall transfer.

我們想要移動到被知曉為 *Jim* 的實體，如果這個器皿願意接受我們的接觸的話。我們是 *Latwii*，我們將會轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may offer to us. Is there a query at this time?

我是 *Latwii*，我在愛與光中再一次向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及那些在場的人可能會提供給我們的人和進一步的問題。在此刻有一個問題嗎？

Carla: I received the impression that that was the end of the transmission on that subject. Can you confirm that?

Carla：我接收到的印象是，那就是在那個主題上的傳遞的結束。你們能夠肯定那一點嗎？

I am Latwii, and this is correct, my sister. You have once again correctly perceived the nature of the inner response to our contact, and we again encourage this inner listening, for it shall be of assistance in many ways.

我是 *Latwii*，這是正確的，我的姐妹。你們已經再一次正確地感覺到了對我們的接觸的內在的回應的特性，我們再一次鼓勵這種內在的聆聽，因為它將會用很多方式起到幫助。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: On a related issue. When I was challenging your contact—I do it the same way every time basically, and I always say, “Do you come in the name of Jesus the Christ, whom I serve with all my heart, all my soul, all my mind, and all my strength?” And you answered not what I’m used to hearing, which is something like “Yes, my child, I am pleased to come in the name of Jesus the Christ,” or from Yadda, “Of course.” You said, “We are with Jesus the Christ.”

Was there a reason for the change of language? *Carla* : 在一個有關的問題上。當我正在挑戰你們的接觸的時候——我每一次基本上都用相同的方式進行它，我一直會說，“你們是以耶穌基督的名義而來的嗎，我用我全部的心，全部的靈魂，全部的心智以及我全部的力量來服務耶穌基督？”你們回答的不是我習慣聽到的事物，我習慣聽到的事物是某個類似這樣的事物，”是的，我的孩子，我很高興與耶穌基督的名義而來，”或者 *Yadda* 會說，“當然。”你們說的是，“我們是與耶穌基督在一起的。”那個語言的改變有一個原因嗎？

I am Latwii, and we have used this phrase this evening, for it best exemplifies that state of our being which we have activated in order to continue the transmission of concept which was begun previously. This has been our choice for this topic, for it is one which deals most wholeheartedly with the concept of love or compassion, and it was our feeling that our own tuning or placement of focus of being would be most helpful and informative with this level of understanding available. Thus, we called upon that manifested by the one known as Jesus the Christ within ourselves in order to be of service to those gathered this evening.

我是 *Latwii*，我們已經在今晚使用過這個措辭了，因為它最佳地示範了我們的存有的狀態，我們已經啟動了這種存有的狀態以便於繼續之前已經被開始了的觀念的傳遞了。這個措辭是我們對於這個主題的選擇，因為它是最為全心全意地與愛或者同情心的觀念打交道的措辭，我們的感覺是，我們自己的調音或者對存有的焦點的安排對於這個可以被取得的理解的層次是最有幫助且最有教益的。因此，我們在我們自己內在之中呼喚了由被知曉為耶穌基督的實體所顯化的事物，以便於對那些今晚聚集在一起的人們進行服務。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: So from your perception, the phrase which the fundamentalists use, “Christ is Lord, Jesus is Lord”—what you’re saying is that for you as well as for us, you see this Jesus consciousness as being the basic redeemer of human experience, the highest of compassion of love? Is that so? Or would you express your feeling about that phrase, “Jesus is Lord,” in the context of challenging. I don’t challenge that way. It doesn’t seem necessary. *Carla* : 因此，從你們的觀點來看，原教旨主義者使用的那個措辭，“基督是主，耶穌是主”——你們正在說的事情是適用於你們且同樣也適用於我們的，你們將

這個耶穌意識視為是人類體驗的基本的救贖者，愛的最高的同情心？是這樣的嗎？或者你們會在挑戰的背景中表達你們對於那個“耶穌是主”的措辭嗎？它看起來並不是必須的。

I am Latwii, and if we understand that which has been asked, we would say that that which is loved and accepted is that which has been redeemed. Thus, it is within the heart of love that redemption occurs.

我是 *Latwii*，如果我們理解了已經被詢問的內容的話，我們會說，被愛和被接受的事物就是已經被救贖了的事物了。因此，就是在具有愛的心之中，那種救贖發生了。

May we speak in a further fashion upon this topic, my sister?

我的姐妹，我們可以在這個主題上用一種更進一步的方式發言嗎？

Carla: No. I was off on a wild goose chase when I first asked the question, because I just wondered if your social memory complex was the one that Jesus went to when he got through his incarnation two thousand years ago on Earth. I know he went to a fifth-density complex, and I thought perhaps it might be yours, since you said, "I am with Jesus the Christ." *Carla*: 不用了。我在我一開始問問題的時候鑽牛角尖了，因為我僅僅想要知道，是否你們的社會記憶複合體是當耶穌在兩千年前穿越他的投生的時候耶穌前往的那個社會記憶複合體。我知道他去了一個第五密度的複合體，我想也許它可能是你們的複合體，因為你們說，“我和耶穌基督在一起了。”

I am Latwii, and our connection with the one known as Jesus the Christ is not as you have assumed, but is rather that which we may call upon and join with.

我是 *Latwii*，我們與被知曉為耶穌基督的實體之間的連接並不是如你已經假設的一樣，毋寧說，我們可以召喚那個實體並於它結合在一起。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you. *Carla*: 沒有了，謝謝你們。

I am Latwii, and we thank you, my sister. Is there another query?

我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, just one more, then. Do you find as a fifth-density social memory complex, trying to do your work here with us, that it's better for us to ask questions and thereby give a focus, an overt focus, or to, as we call it, take pot luck, and receive whatever comes through? Which do you feel is more advantageous for fifth-density contact?

Carla: 好的，還有一個問題。你們作為一個第五密度的社會記憶複合體，在嘗試在這裏與我們一起進行你們的工作的時候，你們發現我們去問問題並由此給與一個焦點，一個明顯的焦點是更好的呢，還是去，如我們對它的稱呼一樣，進行

百樂餐，並接收無論什麼出現的事物是更好的呢？你們感覺到哪一個是對第五密度的接觸是更為有利的呢？

I am Latwii, and we seek to be of service. We do not know that which is most effective as a means by which we may serve in every case. We may in many instances assess the entities gathered in a circle of seeking and note great similarities in that which is sought, whether it be of a conscious or unspoken nature and thus speak upon that topic to seeming effectiveness. However, when we are offered a query which has been considered by the group, we then feel a greater confidence in that which we offer, for it has been called forth from us by those gathered in the seeking, and as a focus for the transfer of concepts is usually more efficient than the unspoken and undirected wishes of a circle of seeking.

我是 *Latwii*，我們尋求進行服務。我們並不知道，作為一種我們藉由其可以進行服務的途徑，在每一個情況中哪一個是最有成效的。我們在很多的情況中可以評估在一個尋求的圈子中聚集在一起的實體，並在被尋求的事物中指出巨大的相似性，無論它是具有一種有意識的特性還是未被表達出來的特性，並因此對那個具有表面上的有效性的主題發言。然而，當我們被提供一個已經被團體考慮過的問題的時候，我們接著會對我們提供的內容感覺到一種更大的信心，因為它是已經被那些在尋求中聚集在一起的人們從我們身上呼喚出來的，作為一個用於觀念的傳遞的焦點，它通常比一個尋求的圈子的未被表達出來且未被指明的希望是更有成效的。

May we speak further, my sister?

我們可以進一步發言嗎，我的姐妹？

Carla: One last question that just occurred to me. I have no concept of being here, of time passing during that transmission. How close am I to being out of it? And is it safe and is it okay as long as Jim's holding my hand?

Carla：最後一個問題，它剛剛出現在我的頭腦中。我對於在這裏，對於在那個傳遞期間的時間的流逝沒有任何的觀念。我距離離開身體有多接近呢？它是安全的嗎，只要 *Jim* 握著我的手，它就是問題了嗎？

I am Latwii, and it is our estimation that your condition is that which is within the limits of safety as long as the hand is held, for it is not possible for the untrained entity to leave the physical vehicle while the tactile pressure is exerted by another entity upon the vehicle, thus infringing upon the auric field and requiring the spirit or enlivener to remain with its vehicle. We find your state of meditation to be quite effective as one through which information may pass with minimal distortion, and are honored that we are able to utilize your instrument in this manner at this time.

我是 *Latwii*，按照我們的估計，你的狀況是在安全範圍內的，只要手是被握住的，因為在觸覺的壓力是被另一個實體施加在載具上，並由此侵犯了靈光場且要求靈體或者活化者與這個載具留在在一起的時候，未受過訓練的實體是不可能離開物質性載具的。我們發現你的冥想的狀態，作為一個資訊可以通過其帶著最小的扭曲而傳遞的管道，是相當有效的，我們對我們能夠在此刻用這種方式使用你的器皿

是感到榮耀的。

May we speak further, my sister?

我的姐妹，我們可以進一步回答嗎？

Carla: I want to thank you for the compliment. It means a lot to me. I just wonder, is a cat on the lap good enough?

Carla：我想要為稱讚而感謝你們。它對我意義重大。我僅僅想知道，一隻貓在膝蓋上是足夠有效的嗎？

I am Latwii, and it is our understanding of the relative effect of the electrical bodies or auric fields of the second density feline that its interaction with your own would not, in most cases, be sufficient for the causing of the spirit enlivener to remain with its vehicle, for the spiritual component of the second density creature is most usually lacking, as it is at the level of development at which the mind begins to emerge in an individual fashion with the rudimentary functioning only, thus the infringement that it makes upon your own auric field is far less than that made by another third density entity which has the spiritual component developed to the minimal degree that the third-density experience allows.

我是 *Latwii*，我們對於第二密度的貓科動物的電性身體或者靈光場的相對的效果的理解是，它與你自己的靈光場之間的相互作用，在大多數情況中，並不足以造成靈體的活化者與它的載具留在一起，因為第二密度的靈性的成分極其通常是缺少的，因為它是處於這樣一個發展的層次上，在這個層次上，心智開始用一種個體的方式出現，它僅僅具有初級的功能，因此，它對你自己的靈光場的侵犯是比由另一個第三密度的實體造成的侵犯是要遠遠少的多的，一個第三密度的實體已經讓靈性的成分在第三密度的體驗所允許的最小的程度上被發展了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you. Thank you very much.

Carla：不用了，謝謝你們。非常感謝你們。

I am Latwii, and again we thank you, my sister. Is there another query at this time?

我是 *Latwii*，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and it is our observation that we have, for the evening, exhausted the queries, and we thank each for allowing our presence this evening. We have been most privileged to have been able to join this group of seeking. We are hopeful that we shall be able to continue the transfer of concepts to this group in its future gatherings when possible. We are aware that there are

various factors which determine the most appropriate response, and indeed the most appropriate entities, to give response to the queries which this group offers to the Confederation of Planets in Service to the One Creator. It has been a great honor for us to join you this evening. At this time we shall take our leave of this group. We are known to you as those of Latwii, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我是 *Latwii*，我們的觀察是，我們今晚已經耗盡了問題了，我們為各位允許我們今晚出席而感謝各位。我們對於能夠加入到這個尋求的團體已經是極其榮幸的了。我們希望我們將能夠在未來的集會中在有可能的時候繼續對這個團體傳遞觀念。我們知道會有各種各樣的因素決定了對於這個團體向服務於太一造物者的星際聯邦提出的問題的最為適當的回應，並確實決定了對其給予回應的最為適當的實體。我們在今晚加入你們，這已經是一種巨大的榮耀了。在此刻，我們將要離開這個團體。我們是你們知曉的 *Latwii*，我們在太一無限造物者的愛與光中離開各位。 *Adonai*，我的朋友們。 *Adonai vasu borragus*。

October 30, 1987

1987-10-30 *Latwii* : *Penelope* 的故事

(Carla channeling)

(*Carla* 傳訊)

I am *Latwii*. I and my brothers and sisters of *Latwii* greet you, as do those of *Laitos*, in the love and in the light of the infinite Creator, the Creator who has made Him ourselves and has made ourselves Him, the Creator whose presence is timeless and whose time is the present moment. We send to you greetings and love and offer our thankfulness to be honored by the call to work with the new instrument at this time. What a joy it is to be of assistance. We of *Latwii* have nearly equal calls from this group at this time, and therefore the presence of both energies may be felt by those present. We do not wish to cause anxiety on the part of any who may sense more than one presence. The one known as *Laitos* is most interested in pursuing the adjustmental work so that the contact with the new instrument may become ever more fluid and stable.

我是 *Latwii*。如同那些屬於 *Laitos* 的實體所做的一樣，我與我的兄弟姐妹 *Latwii* 一起在無限造物者的愛與光中向你們致意，造物者已經讓祂成為了我們自己，並已經讓我們自己成為了祂了，造物者的存在是無時性的，祂的時間就是當下一刻。我們向你們送出致意和愛，並對於在此刻被呼喚來與新的器皿同工作的榮耀提供我們的感謝。提供幫助，這是一種怎樣的喜悅呀。我們 *Latwii* 在此刻擁有來自這個團體的幾乎是平等的呼喚，因此兩種能量的存在可能會同時都被那些在場的人感覺到。在任何可能會感覺到多於一個存在的實體的部分上，我們並不希望對其造成不安。被知曉為 *Laitos* 的實體對於追尋調節性的工作是極其感興趣的，這樣，與新的器皿之間的接觸就可以越來越流暢與穩定了。

We would like to offer an exercise this day by the telling of a story. For the purposes of this storytelling we shall keep our identifications to a minimum that the story itself may continue to fill the minds and hearts of those who wish to be a part of its telling. However, we do ask each instrument always to challenge as the contact comes to you in the name of the highest and best unshakable ideal in your particular universe. We shall begin.

我們想要在今天藉由講一個故事來提供一個練習。為了這個講故事的目的，我們將一個最小的程度上保持對我們的身份的識別，這樣故事本身就可以繼續填充那些希望成為這種講述的一部分的實體的心智與心了。然而，我們確實請求每一個器皿一直都在接觸出現在你們頭腦中的時候以在你特定的宇宙中最高和最佳的無可動搖的理想的意義來進行挑戰。我們將開始。

There once was a young woman of *Lustra* named *Penelope*. *Penelope* was brown as a berry and ran among the thorns and berries, the rocks and crags of her neighborhood like a young, happy foal or kitten. She was a sweet and perfect child, untouched by tragedy, secure in her mother 's and father's loving arms. One day a catastrophe caused *Penelope* to experience for the first time a seeming separation, a seeming abyss betwixt herself and all in

which she put faith and trust.

曾經有一個 *Lustra* 的年輕女人名叫 *Penelope*。*Penelope* 擁有天生如同一顆漿果一樣的棕色皮膚，在荊棘與漿果中間，在她的鄰居的岩石與岩崖中間，她就好像一個年幼的、快樂的小馬駒或者貓咪一樣地奔跑。她是一個甜美且完美的孩子，她未被悲劇所沾染，她在她的母親和父親的愛的懷抱中是安全的。有一天，一場大災難使得 *Penelope* 第一次體驗到一種表面上的分離，一種在她自己和所有她對其抱有忠誠和信任的人之間的看似深淵一般的事物。

We shall transfer.

我們將轉移。

(Jim channeling)

(*Jim* 傳訊)

The catastrophe which *Penelope* suffered was one in which a member of her family, that being her father, was killed in a manner which seemed questionable, shall we say, in that the entity was engaged in taking from another that which belonged to the other, and in this act was killed. This was enough of a catastrophe in itself, that being the death of the father, that the additional burden of the nature of the death caused many to speak ill of *Penelope's* father, of her family, and, indeed, of herself. Her grief over the loss of father was increased by this ill speaking and feelings on the part of those in the surrounding environment. This situation caused *Penelope* to consider herself the taking of her own life, for she felt that without her father's love and the family's good name there was little for which to live, and for many days and indeed weeks, *Penelope* was distraught and on the edge of taking her own life.

Penelope 所遭遇到的災難是一場在其中她的家庭的一個成員，她的父親用一種看似，容我們說，可疑的方式被殺害了，因為她父親被捲入到從另一個人那裏奪取屬於其他人的事物，並在這個事件中被殺害了。這在其自身已經足夠成為一場災難了，父親的死亡，以及那種死亡的屬性的額外的負擔，使得很多人說 *Penelope* 的父親與她的家庭的壞話，確實還有她自己的壞話。她對於失去她的父親的憂傷因為這種壞話以及對在周圍環境中的那些人的部分上的感覺而增加了。這種情況使得 *Penelope* 考慮奪走她自己的生命，因為她感覺到，如果沒有了她父親的愛以及家庭的好名聲，就幾乎沒有要為之而活的事物了，因為有很多的日子，確實很多周的時間，*Penelope* 都感覺到心神錯亂並處於自殺的邊緣。

After a period of time had elapsed and there had been some relief from the gossip of the neighborhood, *Penelope* encountered a young man who was traveling through the country and who needed assistance in the form of a place to rest and food to refuel the tired body. In the course of conversation with the young man, *Penelope* disclosed the difficult days which had passed and the source of the difficulty, sharing her entire story with the young man who listened quite patiently and compassionately to what *Penelope* related.

在一段時間已經過去了之後，已經有某種對鄰里的流言蜚語的減輕了，*Penelope* 遇到了一個年輕的男人，他正在旅行穿過鄉村，他需要一種幫助，他需要一個休

息的地方以及用來為疲倦的身體補充能量的食物。在與那個年輕人交談的過程中，*Penelope* 揭露了已經過去的困難的日子以及那種困難的源頭，她將她的全部的故事都與這個年輕人分享了，這個年輕人非常耐心地，且充滿同情心地聆聽了 *Penelope* 所講述的事情。

We shall transfer.

我們將轉移。

(Carla channeling)

(Carla 傳訊)

I am Latwii, and interrupt this story to bring you a word from your sponsors. We realize that there is the block occurring in the new instrument's analytical mind, and we would say to the new instrument who has recently had experience in the handling of the motorcycle, that the practice of channeling requires an ability which is common with that needed by the cycles, that is, that the roads are not always straight, neither is intuition straight. The roads bend and curve and so do the ways of intuition. Upon the curving highways and byways the motorcycle must lean into and aggressively attack each corner, not knowing that which is around the bend, yet trusting in the balance of cycle and rider, trusting that the way is clear ahead, and trusting the instincts of hand and foot.

我是 *Latwii*，我中斷這個故事以從你們的主辦者那裏給你們帶來一段話。我們意識到在新的器皿的分析性的心智中有阻塞正在出現，我們會對最近已經體驗過掌控摩托車的新的器皿說，傳訊的練習需要一種能力，這種能力與被那種摩托車所需要的能力是共同的，那種能力即，道路並不是一直都是直線的，直覺同樣也不是直線的。道路會彎曲曲折，直覺的方式也是如此。在彎曲的道路和小道上，摩托車必須想著每一個轉角傾斜並積極地迎擊每一個轉角，而不知道在轉彎之後是什麼，但卻信任摩托車和駕駛者的平衡，相信前方的道路是暢通的，相信手與腳的直覺。

When the new channel moves down the road which intuition has fashioned, there appear many turns uphill and down, back and forth. And again the new channel must learn to trust the basic vehicle of thought, the self, which the new channel has created to deal with intuitively perceived invisible entities. The new channel must be able to trust the clearness of the road ahead so that the channel may lean into and aggressively take those turnings and bendings, thus smoothing the way for the long straight roads that lie between each turn and twist. We urge the new instrument to boldly attack with intuition, just as the road is attacked and best use made of it by the aggressive yet careful cyclist. Once the being is tuned and the declaration of self given so that challenging may be done, it is best to keep the proverbial metaphorical hand upon the throttle, for momentum is gained by attacking intuitive curves, and the benefits which rise from a more self-confident foray onto the road of intuition are too numerous to mention, opening to the new instrument as it does in ever-expanding vistas of beauty and challenge.

當新的管道沿著直覺已經形成的道路前進的時候，會有很多在上坡與下坡，在前面與後面出現。再一次，新的器皿必須學會去信任想法、自我以及新的管道已經創造出來的事物的基本的載具，以與用直覺性的方式被感覺到的看不見的實體打交道。新的管道必須能夠信任前方道路的通暢，這樣管道就可以向著每一個轉彎和拐角傾斜並主動地轉彎了，並由此讓存在於每一個轉彎與轉角中間的長長的筆直的道路變得暢通。我們鼓勵每一個新的器皿都藉由直覺大膽地進攻，就好像道路被具有攻擊性但卻小心謹慎的摩托車手進攻並被最佳地利用的一樣。一旦存有被調音了，並且對自我的宣稱被給予了，這樣挑戰就可以被進行，最後用比喻性的方式將手放在喉嚨上，因為勢能會因為攻擊直覺性的轉彎而被積累，由於一種更加有自信的對直覺的道路的進攻而產生益處是數量過多以至於無法提及的，在它在不斷拓展的具有美麗與挑戰的風景中開放的時候，這些益處會對新的器皿開放。

We shall continue the story through this instrument.

我們將通過這個器皿繼續故事。

Penelope was most grateful for the understanding of the stranger and developed a great desire to be with this young palmist, for palmist he was, working with the hand and seeing within each line the clear sketch of natural beingness and potential development. Little by little Penelope and the palmist, Jonathan, became greater and greater friends. Penelope grew to be a young woman and Jonathan was always there to aid her when otherwise her father would have done so. When Penelope was sixteen, all in her family besides herself were struck with diphtheria and taken from her life in a matter of days. Penelope was on her own, quite penniless, with no dowry, no station in life other than mother's helper, and no prospects for the future. Again, Penelope in the darker recesses of her mind began to think more and more of suicide. Only Jonathan could comfort her, and comfort her he did.

Penelope 對於陌生人的理解是極其感激的，她發展出了一種巨大的與這個年輕的看手相的人在一起的渴望，因為他是看手相的人，他是與手部一同工作，並在每一個線條的內在之中看到天生的存在性以及潛在的發展的清楚的概要。一點一點地，*Penelope* 和那個看手相的人 *Jonathan* 成為越來越好的朋友了。*Penelope* 成長為一個年輕的女人，*Jonathan* 一直都在那裏，並在那些她的父親本來已經會幫助她時候幫助她。當 *Penelope* 十六歲的時候，除了她之外的所有她的家庭成員都遭遇到了白喉病，並在一些日子之後離開了她的生命了。*Penelope* 獨自一人了，她相當貧窮，沒有嫁妝，在生命中除了母親的幫助者之外沒有別的職位沒有未來的前景。再一次，*Penelope* 在她的生命的更加陰暗的幽深的地方，開始越來越多地想到自殺了。僅僅只有 *Jonathan* 能夠安慰她，他如同他過去所做的一樣地安慰她。

We now transfer to the one known as D.

我們現在轉移到被知曉為 *D* 的實體。

(D channeling)

(*D* 傳訊)

Jonathan's love and kindness was as a balm to the wounds and albeit suffering, and drew her even more closely into the aura of his spiritual strength. With his nurturing through a period of many months, her despair departed and was replaced by hope and determination to make the best of the situation these events had created in her life. Having neither property or status, but through Jonathan's inspiration able to contact the spiritual strength deep within her, she determined to lay a constructive course in her life that would enable her to succeed without the benefits of inheritance or family support. She attained a position with a family whose head was a kind woman who had also succeeded in making her own way and entered into something of an apprenticeship. She also was able to acquire the experience of continuing a family life in the caring for the young children of her mistress. Through her own diligence and the infusing of the continuing strength and support of her friend Jonathan, she was accepted as a colleague and family member as well.

Jonathan 的愛與善良就如同對於傷口的一種香膏一樣，儘管是受苦的，卻將她越來越多靠近地吸引到他的靈性的力量的靈光之中了。藉由他的通過一段很多個月的時間的培育，她的絕望消失了，並被去最佳地利用這些事件已經在她的生命中創造出來的情況的希望和決心所替代了。她既沒有財產也沒有地位，但是通過 *Jonathan* 的鼓勵，她能夠接觸到在她內在深處的靈性的力量了，她決心去在她的生命中鋪設一條建設性的路線，這條路線會使得她能夠在沒有遺產或者家庭支持的益處的情況下成功。她在一個家庭獲得了一個位置，這個家庭的主人是一個好心的女人，這個女人同樣已經在走出她自己的道路的方面成功，並進入到某種具有一種學徒身份的事物之中了。她同樣能夠取得通過照顧她的女主人的年幼的孩子取得繼續一種家庭生活的體驗。通過她自己的勤奮以及她的朋友 *Jonathan* 的持續不斷的力量與支持的鼓勵，她作為一個同事，同樣也作為一個家庭成員被接受了。

(Carla channeling)

(Carla 傳訊)

We shall conclude through this instrument.

我們將通過這個器皿結束。

Penelope felt that she had every possible element for happiness, for although she had never married, yet she was nurturer to each child which played with those children which were in the care of those in the family of her friend.

Penelope 感覺到她擁有每一種有可能的快樂的要素了，因為雖然她從未結婚過，她仍舊是每一個孩子的撫育者，每一個孩子都與那些在她的朋友的家庭中的人們的照顧下的孩子們一同玩耍。

But one day Jonathan came to offer what seemed to her another great piece of catastrophe. "It is time for me to leave," he said. "I have sensed it and I accept it. I do not know what the road ahead holds for me, yet I go on a faith, knowing that to do the will of the Creator is the sum of all that I ask of myself or this thing that we call consciousness or life."

但是，有一天，*Jonathan* 前來給予她對於她看起來似乎是另一個巨大的災難的事情了。他說，“現在就是我離開的時候了，”他說道。“我已經感覺到了它，我接受它了。我不知道為我準備的前方的道路是什麼，而我會帶著一種信心前進，我知道去執行造物者的意志就是我要求我自己做的全部的事情的總和了，我將這個事情稱為意識或者生命。”

To Penelope it seemed as though the nightmare days of her girlhood were again, for Jonathan had been her faithful friend. This she said to her friend, but Jonathan demurred.

對於 *Penelope*，看起來似乎她的少女時代的噩夢的日子再一次出現了，因為 *Jonathan* 已經是她忠實的朋友了。她對她的朋友說了這話，但是 *Jonathan* 表示異議了。

“You have not lost me,” he said, “simply because I am not present, nor have you ever lost all those who have died in your family.” He took her hands and gazed at her palms. “I see much ahead for you,” he said. “Many lines are developing which were not there before.”

他說道，“你沒有單純地因為我不在了而失去我，你同樣也從未失去過所有那些你的家庭中已經死去的人。”他拿起她的手，並注視著她的手掌。“我看到你前方有很多的事物，”他說道，“很多的之前並不在那裏的線條正在發展中。”

“Oh no,” cried Penelope, “I cannot live on without you, for to whom would I speak? To whom would I turn in a time of need? I shall be all alone.”“哦，不，”*Penelope* 哭喊道，“我無法沒有你而繼續生活下去，因為我要和誰說話呢？我在一個需要的時刻去找誰呢？我將會是完全孤單的。”

Jonathan looked carefully and deeply into her eyes. “Trust me,” he said, “that through the experience to come, you shall learn to trust yourself.” He went on. “I have seen your presence in the lives of many children as I gaze into their hands, for all have come to me, knowing that I am a palmist, in curiosity. I tell what I see, but not all of what I see, and one thing that I always see is that each hand has the mark of divinity drawn within the lines of the palm. You,” he said, “shall be as I. The day will come when some young one turns to you, and then you shall be a faithful friend as I have tried to be to you.”

Jonathan 仔細地並深深地注視著她的眼睛。“相信我，”她說道，“通過即將到來的體驗，你將會學會去信任你自己。”他接著說，“當我注視著你的雙手的時候，我已經看到你在很多的孩子的生命中的存在了，因為所有已經來找過我的人都是好奇心的，它們都知道我是一個看手相的人。我告訴我看到的事物，但是不是全部我看到的事物，一個我一直都看到的事情是，每一隻收都在掌紋中繪有神性的標記。”他說道，“你將會和我一樣。那個某個年幼的孩子將會前來找你的日子將會出現，接下來，你將會和我已經嘗試去成為你的忠實的朋友一樣成為一個忠實的朋友。”

Penelope cried, “Do you mean to say that you are not always sure, not always content, not always full of cheer and hope?”

Penelope 哭道，“你是打算要說，你並不是一直確信的，你不是一直滿意的，你

不是一直都充滿了鼓勵與希望嗎？”

Jonathan's hands tightened upon hers. "I tell you the truth," he said. "Each of us suffers, and in that suffering imagines we are alone. Yet within each, waiting for the asking, is the presence of the infinite, the unmeasured, the limitless Father and Mother of all."

Jonathan 的手抓緊了她的手。“我告訴你真相，”他說道。“我們每一個人都在受苦，在那種受苦的形象中，我們是孤單的。而在每一個人內在之中，都有無限、無法衡量且不受限制的萬物的天父與聖母，等待著請求。”

Suddenly Penelope could see that which she had not glimpsed before, the panorama of a life of giving and receiving love. "Perhaps," she said, smiling for the first time in many days, "I shall be able to give until I have given all that I received and more."

突然間，*Penelope* 能夠看到她之前尚未撇見過的事物了，一個給予和接受愛的全景畫面。在許多天之後她第一次笑了，她說道，“也許，我應該能夠給予，一直到我已經給予了全部我接收到的事物，以及給予了更多的事物為止。”

Jonathan smiled in return. "Peace and farewell," he said, "I shall see you in the land where all giving and taking are one."

Jonathan 笑著回應。“祝你平安，再見。”他說道，“我將會在那塊所有的給予和接受都是一體的土地上見到你。”

We ask each of you as you ponder this parable to examine the assumptions ...
我們請你們每一個人，在你們沉思這個寓言的時候，檢查.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

... under which you labor. If the assumptions include the feelings of solitude within the spiritual search, then we say this is a true perception. But if one of these assumptions is that one is truly alone, then we suggest that this assumption is grossly in error. For each Penelope there is not only an outward Jonathan, but an inward and compelling Jonathan, a presence to comfort, to love, and to aid and counsel when requested. These inner seers, these Jonathans of the soul, are called by your peoples such things as the higher self, the inner guides, the guardian angels, and it is largely in catastrophe, in times of peril, and in danger that the soul first becomes truly aware of the strength and comfort available from within the self.

.....那些你們在其下辛苦工作的假設。如果那些假設包含了在靈性的尋求中的孤單的感覺的話，接下來，我們會說，這是一種真實的感知。但是，如果這些假設中的一個假設是，一個人真的是孤單一人的，接下來我們會建議，這個假設是嚴重錯誤的。對於每一個 *Penelope*，都不僅僅有一個外在的 *Jonathan*，同樣有一

個內部的引人注目的 *Jonathan*，有一個存在去安慰，去愛，並在被請求的時候去幫助和建議。這些內在的觀察者，這些靈魂的 *Jonathan* 被你們的人群稱為諸如高我，內在的指導靈之類的事物，靈魂會主要在災難中，在冒險的時刻，在危險中真正察覺到來自自我內在的可被利用的力量與安慰。

We wish to aid by these thoughts in the positioning of the mind and heart towards, shall we say, the spiritual east. We wish to express the sanctity of that comfort which lies within, which has so often been externalized within your holy work, the Bible, as the holy city, Jerusalem. Realize that your physical beings are as the cave within which dwells the fragile and infinite spirit. And look upwards through the chink in the roof of the cave and see the blinding shafts of light filling, nurturing, comforting and informing the spirit within. May each of you become independent of the outer world, so that addictions end, excesses may be laid aside with more and more ease.

我們希望藉由這些想法，在將心智和心的定位轉向靈性的東方的過程中起到幫助。我們希望表達那個存在於內在之中的具有那種安慰的至聖所，它已經如此經常地在你們的神聖著作聖經中被形象化為聖城耶路撒冷了。請意識到，你們的物質性的存有就好像是洞穴一樣，在其中居住著那個脆弱而無限的靈性。抬頭通過在洞穴的頂部的縫隙觀察，並看到耀眼的光束充滿了內在的靈性，並滋養、安慰並激勵那內在的靈性。祝願你們每一個人都獨立於外在的世界，這樣沉溺就結束了，無節制的行為就可以越來越多容易地被放在一邊了。

We realize that this has been a difficult session for the one known as D, and ask this new instrument to take strong comfort, for each time that we work with this new instrument we are able to express more and more of those thought which we intend to express. We would at this time transfer to the one known as Jim. I am Latwii, and with me is the vibration of Laitos. We transfer now.

我們意識到，這對於被知曉為 *D* 的實體已經是一次困難的集會了，我們請求這個新的器皿接受強有力的安慰，因為每一次我們與這個新的器皿一同工作的時候，我們都能夠越來越多地表達那些我們打算要表達的想法了。我們會在此刻轉移到被知曉為 *Jim* 的實體。我是 *Latwii*，與我在一起的是 *Laitos* 的振動。我們現在轉移。

(Jim channeling)

(*Jim* 傳續)

I am Latwii, and at this time we are honored to have the opportunity of speaking to the queries which may remain upon the minds of those gathered, and we would offer ourselves freely in this capacity with the hope that we may offer inspiration and information without the dogma or the over-weighting of our offering by those present. Is there a query at this time to which we may speak?

我是 *Latwii*，在此刻我們對於擁有機會談及可能仍舊留在那些聚集在這裏的人們的頭腦中的問題而感到榮耀，我們會通過這種方式自由地提供我們自己，我們同時希望我們可以在沒有教條或者在那些在場的人會對我們的給予過度重視的情

況下提供啟發與資訊。在此刻有一個我們可以發言的問題嗎？

Carla: It seems to me that the point of the story was pretty much that in the end Jonathan shared his feeling of inner inadequacy with Penelope and was trying to say that even though we're all very imperfect and scared and sometimes feel like not carrying on anymore, that we can still be of comfort to other people and to ourselves by seeking the guidance within. It was not the most hopeful message I ever heard, if I understand it, for it would imply that suffering is the universal theme in life. Can you comment on that?

Carla：在我看來似乎故事的要點在很大程度上是在結束的時候 Jonathan 與 Penelope 分享他對於內在的不充足的感覺，並嘗試去說，即使我們全都是非常不完美的，害怕的，並且會有時候感覺到無法在承擔任何更多的事物了，我們仍舊能夠藉由尋求內在的指引成為其他人的慰藉以及成為我們自己的安慰。它不是我曾經聽到過的最有幫助的資訊，如果我理解了它的話，因為它會暗示，受苦就是在生命中的普世性的主題。你們能夠對那一點進行評論嗎？

I am Latwii, and we feel that you have given a quite substantial interpretation of that which we offered in the form of the story to this group. We do not mean to dampen those spirits which ever seek the hope-filled future and inspiration within the lives of others and the self, but wished by this rendition to illustrate the sustaining source of love and support which accompanies all travail and difficulty, for, indeed, within your illusion you shall find much that is difficult and hard to experience and accept, yet the seeker, and, indeed, all entities, is supported by a source of love greater than any outer difficulty.

我是 Latwii，我們感覺到你們已經對於我們通過故事的形式向這個團體提供的事物給予了一個相當內容充實的解釋了。我們並打算要去抑制那些不斷尋求充滿希望的未來以及在其他人和自我生命內在之中的啟發的精神，但我們希望藉由這個給予來解釋伴隨著所有的磨難與困難的愛與支持的支持性的源頭，因為確實，在你們的幻象中，你們將發現大量的困難的以及很難去體驗和接受的事物，而尋求者，確實，所有的實體都是被一個比任何外在的困難更大的愛的源頭所支持著的。

And it is the seeker who avails the self most effectively of this love and support, for the conscious seeker is the one which looks beyond the outer way of experience in order to ponder the deeper truths and nature of experience, so that there may be gained from each experience, no matter how difficult, the seed or crystal of understanding that enriches the soul or inner nature of the being, much as the creature of your second density known as the oyster creates the pearl as the result of the constant irritation of the grain of sand.

尋求者恰恰就是那個會讓自我最有效地受益於這種愛和幫助的實體了，因為有意識的尋求者是一個看穿了體驗的外在的形式以便於沉思更為深入的真理與體驗的屬性的尋求者，這樣就可能會有從每一個體驗取得的事物了，無論體驗多麼困難，種子或者理解的結晶都會讓靈魂或者存有的內在的屬性變得豐富，非常類似於你們知曉為牡蠣的第二密度的生物會作為持續不斷的沙礫的刺激的結果而創造出珍珠。

May we speak further, my sister?
我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.
Carla：沒有，感謝你們。

I am Latwii, and we thank you, my sister. Is there another query?
我是 *Latwii*，我們感謝你，我的姐妹。有另一個問題嗎？

D: I was wondering today, I was wishing I had some more direction about steps I could take on my own, given my own individual status with regard to learning the channeling. When such periods go by as have just gone by when I'm not able to be here, or even during the week between sessions here, are there suggestions for work I can do on my own? I think that Laitos advised against specifically trying to channel when alone, but are there other solitary exercises that would be suitable?

D：我今天感到很吃驚，我正在希望我有用某種更多的關於我能夠靠我自己走出腳步的方向，考慮到在關於學習傳訊的方面我自己的個體的狀態。當這樣的時期過去之後，就好像當我無法在這裏的時候的時間剛剛過去了，或甚至是在這裏的集會中間的一周的時間過去了一樣，對於我能夠依靠我自己進行的工作有什麼建議嗎？我認為 *Laitos* 反對在一個人的時候專門嘗試去傳訊，但是，有其他的獨自一人的練習會是合適的嗎？

I am Latwii. Indeed, the new instrument often seeks the manner by which the facility in the channeling process may be aided, much as the athlete seeks to strengthen the muscle by the exercise in a disciplined fashion. We may make a suggestion which sounds at once too easy and too difficult to consider, but the life experience in each of its many portions is channeled by each entity on a day-to-day, and, indeed, a moment-to-moment basis. This is realized by each which seeks to place the attention within a certain attitude or ambiance of mind which looks upon the day and the moment as a dance in which one moves gracefully with any partner or experience that is placed before the notice.

我是 *Latwii*。確實，新的器皿經常會尋求藉由其在傳訊的過程中的流暢可能得到幫助的方法，非常類似於運動員會尋求去用一種有紀律的方式藉由訓練來增強肌肉。我們可以做出一個建議，它聽起來會是同時過於容易且過於難以考慮的，但是生命體驗在其許多部分的每一個部分中都是用一種日復一日的，確實是一種每時每刻的方式被每一個實體傳訊的。這是要被每一個尋求去將注意力方式在一定的態度或者心智的氛圍之中的實體所領悟的，這種態度會將每一天與每一刻都視為一種舞蹈，一個人可以在這個舞蹈中優雅地與任何的舞伴或者被放置在注意力前的體驗一同移動。

As this attitude of acceptance and graceful movement with those entities and energies about one is cultivated, the primary requisite for serving as a vocal instrument is also strengthened, for the attitude of the mind which allows an entity to move freely and gracefully within its daily round of activities is the

same attitude or quality which the vocal instrument exercises when it practices its art. Thus, as you seek in all manner of experience to balance your total being that it might move effortlessly and freely in harmony with those about one, you practice that which allows each entity to serve most effectively as an instrument for the one Creator to move within your being and for you to move within the being of the Creator.

當這種接納的態度和與那些在一個人周圍的實體與能量之間的優雅的運動被培養出來，作為一個語音器皿而服務的最主要的要素就同樣也被增強了，因為那種心智的態度會允許一個實體自由地且優雅地在它的日常生活的活動中移動，這種性質的態度就是語音器皿在它訓練它的技藝的時候會練習的相同的態度或者特性了。因此，當你通過所有的體驗的途徑尋求去平衡你全部的存有，這樣它就可以毫不費力地，且自由地與在一個人周圍你的那些人協調一致地移動的時候，你就在實踐會允許每一個實體最有效率地作為一個器皿而服務的事情了，這個器皿會讓造物者在你的存有內在之中移動，並讓你在造物者的存有內在之中移動。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎，我的兄弟？

D: That was very helpful. I don't think I have any further questions at this point.

D：那是非常有幫助的。我並不認為我在這個位置有任何進一步的問題。

I am Latwii, and we thank you, my brother, as well. Are there any further questions at this time?

我是 *Latwii*，我們同樣也感謝你，我的兄弟。在此刻有任何進一步的問題嗎？

Carla: No.

Carla：沒有了。

I am Latwii, and it has been our great honor to be with each during this session of working. Those of Laitos also send love and appreciation at being able to blend their vibrations with each and to assist in the practice of exercising the instruments present. We shall be with each in the meditations in your future. At this time we shall leave each in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 *Latwii*，在這次工作的集會期間與每一個實體在一起，這已經是我們巨大的榮耀了。*Laitos* 同樣也對於能夠將它們的振動與每一個人的振動混合在一起，並能夠在訓練在場的器皿的練習中起到幫助而送出愛與感激。我們將在你們的未來在冥想中與你們各位在一起。在此刻，我們將在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai。

November 1, 1987

1987-11-01 高我與生命的呼吸

Group question: Concerns the higher self. When does an entity develop the higher self? Do second-density entities, for example, have a higher self? And after it is developed, how is it called upon and how is it used? What is the function that it performs?

團體問題：問題是關於高我的。一個實體什麼時候發展出高我呢？舉個例子，第二密度的實體，擁有一個高我嗎？在高我被發展出來之後，它如何被呼喚，它如何被使用呢？它執行的功能是什麼呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. We greet you in the love and the light of the one infinite Creator, and are most grateful to be called to this circle of seeking. We wish to greet and express our love and blessing on each present and to be the deliverer of the message from those of Oxal to the one known as H that this entity joyously greets the instrument known as H and is happy to take time during this meditation period to touch into this instrument's energy web in love and greeting. We would like to correct the instrument who edited Oxal's desire. The desire of Oxal was the name J. This instrument chose to express the sound vibration with which she is most familiar.

我們是 *Q'uo*。我們在太一無限造物者的愛與光中向你們致意，我們對於被這個尋求的圈子呼喚是極其感激的。我們希望向每一位元在場的實體表達我們的愛與祝

福，我們希望成為 *Oxal* 給被知曉為 *H* 的資訊的傳遞者，*Oxal* 快樂地向被知曉為 *H* 的實體致意並很高興這次冥想期間花時間通過愛與致意來進入到這個器皿的能量網路。我們想要糾正這個器皿，它對 *Oxal* 的渴望進行了修改。*Oxal* 的渴望是名字 *J*。這個器皿選擇去表達她最熟悉的聲音振動。

You wish to know more about the higher self, and, indeed, it is good that you should, for the concept of a self that is larger and greater than that which is before the face in the mirror is a centrally powerful one. It is a concept without which humankind's understanding of the Creator would be severely crippled, for if one gazes in the mirror of mundane experience one quickly observes that the self is not overly saintly, as this instrument would say. It is the nature of the illusion which you now enjoy that the microscope of criticism is relentlessly placed before one's own and other's actions, thoughts and intentions, and in an illusion designed to confound the most noble sentiments, this is not surprising. Yet there is implicit and inherent and abiding in every third-density heart and mind an instinct as clear and true as the instinct for breath or food. That is the instinct to seek a higher purpose, a higher beingness, an enlarged point of view, and ultimately a movement decisively from the often uncomfortable illusion and its limitations which are meat and drink in third density.

你們希望更多地知曉關於高我，確實，你們知曉高我是有益處的，因為一個比在

鏡子中被面對的那個自我，更大人且更偉大的自觀，我的觀，是使一重中，性地的強有，力的的
觀念。沒有一個人，對這一個體，類，對於會，造物者，的理，會，是，一，中，性，地，強，有，力，的
果一個，過，注視，聖人，自觀，鏡子，享，受，其，中，含，且，大，自，我，的，觀，念，就，會，使，一，重，中，性，地，強，有，力，的
一樣地，放，置，在，一，個，人，的，感，到，混，亂，之，中，一，個，類，對，於，會，造，物，者，的，理，解，就，會，使，一，重，中，性，地，強，有，力，的
最密於的呼吸，一種更高的存在性，一個拓，展，的，視，角，並，是，那，個，終，極，地，尋，求，一，種，斷，然，地，離，開，那，個
常是不舒服的幻象及其局限性，這種局限性就是第三密度的日常食物與飲料了。

Let us examine considerations concerning time. The higher self is a concept which is impossible to view in a sensible manner if the concept of linear time is clung to. The concept of one having the beginning and the end, either within one lifetime or within a creation of countless lifetimes, is a concept which creates unsolvable paradoxes with respect to considerations of the higher self. Your linear experience of time is a portion of your illusion, just as is space itself and all that you perceive with your senses. Within that illusion which we see as being the most sheer and least distorted of which we are aware, we see time as simultaneous; that is, the linear river of time perceived by the human self is deep within the self within, rounded into infinity, so that what you see as past, present and future are experienced at one time, that time being the present moment. At this precise moment as we speak, you contain all that you have experienced and will experience from the beginning of your consciousness until the sublime reentry of singular consciousness into the universal consciousness which is the Creator.

讓我們檢查關於時間的考慮。高我是這樣一個觀念，如果對線性時間的觀念緊握不放，這個觀念就不可能用一種合理的方式去觀察。一個人是擁有開始和結束後的，要麼是在一次生命中，要麼是在一個具有數不清的生命的造物中，這樣一個觀念是在關於對高我的考慮的方面會創造出無法解決的悖論的觀念。你們的時間的線性的體驗是你們的幻象的一部分，就好像空間其自身以及所有你們用你們的感知感覺到事物是幻象一樣。在那個我們視為是對我們知曉的事物的最為純粹且最不扭曲的幻象中，我們將時間視為是同時性的，也就是說，那個被人類的自我感覺到時間的線性的河流是在自我內在之中的內在深處的，是周而復始進入到無限之中，這樣你們視為過去、現在和未來的事物就是在一個時刻被體驗到的，那個時刻就是當下一刻。就在我們發言的這一刻，你們包含了從你們意識的開始，直到那個單一的意識莊嚴地重回造物者之所是的宇宙意識所有你們已經體驗到並將會回體驗到的事物。

You contain memory of past and future, yet these memories are most deeply placed within what is known as the unconscious mind. They dwell within a zone to which the conscious mind is denied access. Without the concept of the higher self it is yet possible for an entity going on faith alone to open gradually the gates of perception and to become aware little by little of a larger beingness within the self, larger and larger that beingness, until it eventually encompasses all that there is, and for the first time you are aware

of your true identity. Such determination and persistence is very rare. For most, not only ultimate discoveries of wisdom, love and power, but simpler understandings pertaining to specific mundane affairs, come hard. The way often seems unclear, the emotions frayed and worn, the spirit numbed with the repeated shocks of a callous and seemingly indifferent world. It is into this arena that what is known as the higher self appears. The character of the higher self may be perceived as glorious and majestic, or it may be perceived intimately as a boon companion and dear friend. The personality of the higher self is much amenable to that which is needed by the everyday waking self. Its identity, insofar as we are aware—and we wish to express that we are not infallible—is that of a future self, as you would call it, a self that is entirely yourself, yet a self which has experience, through that which you have experienced, to the present moment and onward events, far into lessons of love, wisdom and unity.

你們包含了對過去和未來的記憶，而這些記憶是極其深入地被放置在被知曉為無意識心智的事物之中的。它們居住在一個表面意識的心智被拒絕進入的區域之中。如果沒有高我的觀念，一個實體仍舊有可能單單藉由信心前進以逐漸打開知覺的大門並一點一點地開始察覺到在自我內在之中的一種更大的存在性，那種存在性會越來越大，一直到它最終包含了一切萬有為止，第一次你們察覺到了你們真實的身份了。這樣的決心和堅持不懈是非常罕見的。對於大多數人，不僅僅對智慧、愛與力量的終極的發現是來之不易的，更為簡單的涉及到對具體的世俗的事物的理解同樣也是來之不易的。道路經常看起來似乎是不清楚的，情緒是擦破了且磨損了的，靈性因為一個喧囂且看似冷漠的世界的重複性的衝擊而麻木了。而高我恰恰就是出現在這個競技場之中的。高我的特性可以被感覺為壯麗且莊嚴的，或者它可能在內在之中被感覺到如同一個照顧的夥伴與親愛的朋友。高我的人格是對於被日常生活的清醒的自我說需要的事物是相當順從的。它的身份，就我們所知曉的範圍——我們希望表達，我們是會犯錯的——就是一個，如你們對它的稱呼一樣，未來的自我的身份，這個自我完全就是你自己，而卻是一個擁有經驗的自我，這種經驗是通過你直到當下一刻以及向前的事件，並深深進入到愛、智慧與統一的課程中已經體驗事物而得到的。

When your consciousness has reached that point where the lessons of unity are being well studied, this self turns and reaches back to the third-density self, to the self that is confused, puzzled and insecure. It is the most loving of presences, for by the middle of sixth density you shall have learned to love yourself, to embrace yourself, to protect yourself in light and love rather than with weapons of defense, words of anger and gestures of fear. This self is to you a great resource, dwelling within your consciousness, within those deep areas of consciousness where time is simultaneous and the great issues of love and service are always in incredible and lambent focus.

當你的意識已經抵達了那個在其上統一的課程已經被很好地學習了的位置的時候，這個自我會轉過身來並向回向第三密度的自我，向那個混淆的、迷惑的、不安全的自我伸出手。它是最為有愛的存在，因為到第六密度中期之前，你將已經學會去愛你自己，去擁抱你自己，去在愛與光中而不是藉由防守的武器、憤怒的言辭和恐懼的姿態來保護你自己了。這個自我對於你是一種巨大的資源，它是停留在你的意識之中，留在意識的那些深入的區域之中，在那裏時間是同時性的，

愛和服務的偉大的議題一直都是處於不可思議且閃爍的焦點之中的。

Thus, the avenue to the higher self is a road within the mind, a road which opens, seemingly impossibly, after one has left space and time behind in meditation. Perhaps what we are trying to express may be best approached by saying that the image of what we wish to express is that of one who, sitting in meditation, moves within the mind higher and higher until one has reached the very top of the watchtower of consciousness, and at that point when one is in a very small, protected environment, there is a harmless ordinary-looking door. Yet, through that door is the beginning of a highway that grows larger, wider, more capacious, more beautiful, more stately, until at last the inner vision opens and the self that is more you than you are now waits to greet you.

因此，通往高我的道路是在頭腦中的，是一條開放的，看似不可能存在的，在一個人已經在冥想中將時間和空間留在了後面之後出現的道路。也許我們正在嘗試去表達的事物可以藉由這樣說而最佳地被處理，我們希望表達的形象是一個坐在冥想中的人的形象，它在心智中移動到越來越高的地方，一直到它已經抵達了意識的瞭望塔的頂部，在那個位置，當一個人處於一個非常小的，被保護的環境中的時候，會有一扇無害的，看起來普通的門。而通過那扇門，就是一條道路的開始，那條道路會逐漸變得更大，更寬，更加寬敞，更加美麗，更加莊嚴，一直到最後，內在的視野打開了，那個比你現在之所是更大的自我等待著歡迎你了。

The consciousness which invites the higher self to help is one which in humility gazes at the world and says, "In and of myself I see only illusion. I must seek further." Seeking is the key to contact with this greater self, this larger edition of you. This higher self cannot choose for you that which you must or must not do. It is not an authoritarian presence. Each decision is your own to make within this illusion, and no responsibility can be given to any higher self, guide or teacher. Each is responsible for the self.

那個邀請我來幫忙的意識是一個在謙遜中注視著世界的意識，它說，“我在我自己內在之中且靠我自己僅僅是看到幻象，我必須進一步尋求。”尋求就是與這個更大的自我，這個你的更大的版本接觸的關鍵了。這個高我無法為你選擇你必須要求做或者必須不要做的事情。它不是一個獨裁主義的存在。每一個決定都是你自己要在幻象中做出的決定，沒有責任能夠被給予任何的高我，指導靈或者老師。每一個人都是為自己負責任的。

We would also encourage the seeker to open the self in meditation to those presences which are about each seeker, waiting to aid in deepening the meditative state in comfort and in succor. These guides, these presences, are also yours if you seek them. They are powerful helpers, yet it is always the turning from despair and sadness to hope and joy, the thought in confidence of sure help and the reaching out for it, that make these energies available to each who seeks.

我們會同樣鼓勵尋求者在冥想中向著在每一個尋求者周圍的存在開放自我，這些存在等待著通過加深冥想狀態而在安慰中並在支持中給予幫助。這些指導靈，這些存在，同樣也是屬於你們的，如果你們尋求它們的話。它們是強有力的幫助者，

而使得這些能量可以為每一個尋求的人取得的事物，一直都是從絕望與悲傷轉向希望與喜悅，以及在對確切的幫助的信任中的思考並向外伸手去取得這種幫助。

(Pause)

(暫停)

We are sorry for the pause. The concept which we gave this instrument was unwieldy, and this instrument found herself in the position of being unable to express that which she could not grasp. We believe we have found a way to feed the concept to her a bit at a time.

我們對於暫停抱歉。我們給予這個器皿的觀念是笨拙的，這個器皿發現她自己處於無法表達她無法掌握的事物的位置上。我們相信我們已經找到了一條途徑來一次一點地將那個觀念喂給她了。

The higher self ultimately is the Creator, just as you are the Creator already. There is what seems to be an impossibly long eon wherein the creation bursts forth into existence, flowers and moves back into the uncreated, that Highest Self. Each relationship which you enter into, if shared heart-to-heart and hand-to-hand, creates the higher self of the mated couple or the strongly bonded friendship. Each family has the group higher self, and insofar as that family may seek in unison, just so far shall its higher self be there in seeming intuition and interesting dream to convey messages concerning the most progressive and helpful service for the family to the family or for the family mated pair or friendship to the world which you experience about you.

高我終極地就是造物者，就好像你已經是造物者一樣。會有看似是一段不可能地漫長的亙古的歲月，在其中造物爆發成為存在，繁茂並返回到非被造的事物，那個至高的自我。你們進入到的每一個關係，如果是用心對心，手牽手的方式被分享的，就會創造出伴侶的高我或者強有力地結合在一起的友誼的高我。每一個家庭都有團體的高我，在那個家庭可以在統一中尋求的範圍內，它的高我就會看似直覺性且有趣的夢境中出現，以傳遞涉及到家庭對家庭，或者對於家庭的伴侶或者友誼對你們在你們周圍體驗到的世界的最為進步且最有幫助的服務的資訊。

Similarly, each group to which you may belong, if there is a common purpose which is idealistic and service oriented and sought in unity, develops a group higher self, one which can be enormously helpful, and so each nation, race and any group which bears a common identity can develop, and will ultimately develop, the higher self. Indeed, we, as social memory complexes, are an existing group mind. The higher self, then, is ever more clearly and intimately available. It is our dear wish and happy desire to join the ocean of the Uncreated, that Logos of undifferentiated love from which all is created and to which all shall return.

類似地，每一個你們可能屬於的團體，如果有一個理想主義的，以服務為導向且在統一中被尋求的共同的目的的話，會發展一個團體的高我，一個能夠是極其有幫助的高我，同樣，每一個國家，民族或者任何帶有一個共同的身份的團體，都能夠發展，並將最終發展出高我。確實，我們作為社會記憶複合體，是一個存在性的團體的心智。那麼，高我，就是會越來越清晰地且直接地可被利用的。我們

的真心的希望且快樂的渴望就是去加入到那個非被造的事物的海洋，那個無差別的愛的理則，一切事物都是從那種愛被創造的，一切事物都將會返回到那種愛中。

It is a blessing to have been able to speak with you. We would at this time transfer this contact. We are those known to you as Q'uo. 已經能夠與你們發言是一種祝福。我們會在此刻轉移這個接觸。我們是你們知曉的 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to ask if we may speak to any further queries which those present may have to offer to us. We preface this service with what must now be well known to each, that we gladly offer opinion, and do not wish our words to be taken in any other fashion than opinion. Is there a query with which we may begin?

我是 Q'uo，我們在愛與光中再一次向你們致意。在此刻，我們很榮幸詢問是否有任何在場的人可能會向我們提出的任何進一步的問題是我們可以發言的。我們會在這個服務之前說，現在必須被每一個實體知曉的事情是，我們愉快地提供我們的觀點，但是我們不希望我們的言語被用除了是觀點之外的任何其他的方式被對待。有一個我們可以用來開始的問題嗎？

Questioner: Did I understand you correctly in saying that couples or families share a higher self?

提問者：你們說，伴侶或者家庭共用了一個高我，我正確地理解了你們嗎？

I am Q'uo, and this is correct, my brother, for those who seek together in a dedicated and consistent relationship form that which is an energy of consciousness blended of the total being of each participating entity, thus the patterns of life experience become available as resources of learning and potential resources of service to each entity within the grouping that has joined itself of desire and experience.

我是 Q'uo，這是正確的，我的兄弟，對於那些通過一種奉獻且持久的關係的形式而尋求的人，它們會形成那種具有一種每一個參與的實體的全部的存有的混合的意識的能量，因此，生命體驗的模式就可以作為學習和資源和服務的潛在的資源而可以為在團體中的每一個實體所利用了，那個團體已經將它自己與渴望和體驗結合在一起了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: When you were talking about others, guides and so forth, you were, I guess, intentionally vague. Is it because the distinctions between terms like angel, inner teacher, inner plane master, and personal guides are different ways of perceiving the same energies?

Carla：當你們談到其他的能量，指導靈以及如此等等的時候，你們是，我猜想，有意含糊不清的。這是因為在諸如天使，內在的導師，內在層面的大師以及個人的指導靈之類的詞語之間的區別是感覺相同的能量的不同的方式嗎？

I am Q'uo, and in some cases this is true, my sister, for many within your illusion see but dimly those entities and forces which serve as resource for guidance and inspiration, and tend to name what is perceived in many fashions, each helpful to the namer, according to its ability to conceive of such possibility that there is a greater portion of the self and of the creation which lies beyond the physical senses and awaits the request for assistance.

我是 Q'uo，在一些情況中，這是真實的，我的姐妹，因為在你們的幻象中很多人僅僅是模糊地看到那些作為指引和啟發的資源而服務的實體和力量，並傾向於用很多的方式來為被感覺到的事物命名，根據命名的人去感覺到這樣一種可能性的能力，每一個命名的方式對於命名者都是有幫助的，這種可能性即，會有一個更大的自我的部分以及更大的造物的部分是存在於物質性感知之外，並等待著對幫助的請求的。

In many cases there is the perceiving of a portion of what entities or sources of energy answer such calls, and this portion, then, is described in such and such a fashion. It is also true that those unseen resources upon which each third-density entity may call for assistance are various in ways unique to each entity. Thus, in some cases, the higher self will manifest a contact in a manner which utilizes intermediary means, shall we say, which may include those beings known as guides, those known as teachers in specific areas, and the coincidental events of an entity's life experience that, though seemingly small, prove to provide a point of turning for the entity in attitude or seeking or desire. Thus, there is an interweaving of unseen assistance from various levels of a seeker's greater self and the more unified portions of the creation itself.

在很多情況中，會有被感覺到是回應了這樣的呼喚的實體或者能量的源頭的一部分的事物，這個部分，接下來，就用這樣或者那樣一種方式被描繪了。同樣是真實的事情是，每一個第三密度的實體都可以呼喚來幫助的那些無形的資源，用對於每一個實體是獨一無二的方式，是多種多樣的。因此，在一些情況中，高我將會用一種利用，容我們說，中間媒介的途徑的方式來顯化一個接觸，這些中間媒介的途徑包括了那些被知曉為指導靈的實體，那些被知曉為在具體的區域中的老師的實體，以及一個實體的生命體驗的同時性的事件，這些同時性的事件儘管看似微小，卻被證明提供了一個轉換的位置來讓實體在態度或者尋求或者渴望中產生改變。因此，會有一種來自一個尋求者的更大的自我的各種各樣的層次的無形的幫助以及造物其自身的更為統一性的部分之間的相互交織。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Well, my brother, I just had one more question, a little bit of a different angle. You didn't say specifically when the higher self starts, but you did say that it was timeless, and from that I would intuit that from the very beginning of creation when our consciousnesses were moving through the elements and into time itself, and then into second density and so forth, from the beginning until the end, the higher self is there for us, and it's just a matter of learning more and more in each density to make it a conscious part of our experience. Is this, in general, the truth of it?

Carla：好的，我的兄弟，我剛剛有了多一個問題，有一點點具有一個不同的角度。你們並沒有具體地說，高我是在什麼時候開始的，但是你們確實說，它是無時性的，從那一點我由直覺知道，從造物的最開始在我們的意識是在穿越元素並進入到時間其自身，接著進入到第二密度以及如此等等的時候，從開始直到結束，高我就在為我們而在存在的，它僅僅是在每一個密度中越來越多地學習以使得它成為我們的體驗的一個有意識的部分。一般而言，這就是它的真相嗎？

I am Q'uo, and this is a most rough approximation of that which is the condition of the higher self in relation to the individualized portion of the Creator which moves through the evolutionary cycle. We give this instrument the concept of the vague definition of energy and intelligence which is ever-present for the individual entity in its process of evolution, and which at some point is called by your peoples the higher self. This intelligent energy permeates each portion of what is the creation, as the first-density experience of simple awareness becomes drawn by the upward spiraling line of light towards the increased vibration of second-density movement and turning toward the light, the concept of what shall be known to you as the mind draws unto itself a vehicle for expression that will serve as what you call the body. And as this blending of energy complexes occurs in increasing frequencies of manifested expression, the mind and body complex of the second-density creature or entity becomes more and more individualized and partakes more of that which is the consciousness of self in contrast to that which it has experienced previously, which is the concept of the groupings ...

我是 Q'uo，這是在關於造物者的那個穿越演化的週期的個體化的部分的那個高我的情況的一個極其粗略的近似。我們給予這個器皿的觀念是對那種能量與智慧的模糊的定義，這種能量與智慧對於個體的實體在其演化的過程中是一直存在的，並會在某個位置被你們的人群稱為高我。這種智慧了能量是貫穿所稱的造物的每一個部分的，當簡單的認識的第一密度的體驗開始被光的向上的螺旋線向著第二密度的運動與轉向光的增強性的振動所吸引的時候，被你們知曉為心智的觀念將一個表達的載具吸引到其自身，那個載具將會作為你們所稱的身體而起作用。隨著這種能量複合體的混合物在被顯化的表達的增加的頻率中出現。第二密度的生物的心智與身體的複合體，或者實體變得越來越多地個體化，並更多地參與到自我的意識之所是，對比之前它已經體驗到的事物，團體的觀念之所是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this instrument. To continue. The groupings known as the flock, the herd, the school, and so forth.

我是 Q'uo，我再一次與這個器皿在一起了。繼續，被知曉為獸群，牛群，魚群以及如此等等的團體。

Thus, as the consciousness becomes aware of the self, the mind and body complexes then begin to draw unto themselves a concept that you would call the spirit, and through this concept are able to partake more intimately of the intelligent energy which shall continue to become available to this complex of mind, body and spirit as the higher self. Thus, the third-density entity is the self-conscious entity which is complete in that it contains the mind, the body and the spirit fully functioning and individualized according to the unique pattern of experience that has developed, is developing, and shall develop for the entity that moves within the creation toward the unity of All That Is.

因此，隨著意識開始察覺到自我，心智和身體複合體接著開始將一個你們稱之為靈性的觀念吸引到它們自己身上，並通過這個觀念能夠更為直接地參與到智慧能量，智慧能量將作為高我繼續可以為這個心智、身體與靈性的複合體所利用。因此，第三密度的實體是完整的自我察覺的實體，因為它包含了充分發揮功能且個體化的心智、身體和靈性，這是取決於為那個在造物中向著一切萬有的統一移動的實體已經發展，正在發展和將會發展的獨一無二的體驗的模式。

May we speak further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thank you, that was quite eloquent.

Carla：不用了，謝謝你們。那是非常生動的。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we feel that we have for this evening spoken to those queries which each has so graciously offered to us, and it has been our great honor to have offered our humble words in this joining of our paths of seeking this evening. We thank each for allowing our presence, and we shall be with each in your future gatherings. We shall at this time take our leave of this group. We are known to you as those of Q'uo. We leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們感覺到我們今晚已經談及了每一個人都已經如此慷慨地提供給我們的那些問題了，今晚通過這種將我們的尋求的道路結合在一起而已經提供了

我們謙遜的言語，這已經是我們巨大的榮耀了。我們感謝各位允許我們出席，我們將在你們未來的集會中與各位在一起。我們將在此刻離開這個團體。我們是你們知曉的 Q'uo。我們一如既往在太一無限造物者的愛與光的離開各位。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you in love and light of infinite One. We could not resist the opportunity to speak about the breath—you know, that a pretty good question. We feel there are points to be made and we will make them briefly. 我是 Yadda。我在無限太一的愛與光中向你們致意。我們無法抵制談及呼吸的機會——你們知道，那是一個非常好的問題。我們感覺到有一些要點要被明確，我們將簡短地明確它們。

The concept of life as breath and breath as life is natural for you, for you must breathe to live. However, the true breath is the breath of light—not the oxygen, but the prana which comes to all who recognize the tremendous power of that which move on the face of the water. You see, you as the body are like the planet. Your being, cell by cell, is water. Thus, as the physical breath moves upon the face of the water of your body, you have life. And as that which this instrument calls spirit move upon the face of consciousness, you have another kind of life, that which in your Christianity you call Holy Spirit. We do not wish to devalue the infinite goodness of heavenly food which is light, but we wish to have you respect yourselves, for what could this light enliven if it were not for the wonderful complex of vibrations which create the energy field which is yourself. You are the water of life. You are the material of the universe. You are the expression. Open, as you would open the lungs to breathe air. Open to that which move upon the face of the water. Think not about your condition, your foolishness, or your virtue, but only that you are material waiting for more abundant food. Such is the breath of the spirit.

生命就是呼吸，呼吸就是生命，這個觀念對於你們是自然而然的，因為你們必須呼吸以生活。然而，真實的呼吸時對光的呼吸——不是呼吸氧氣，而是呼吸普納，普納會來到所有認出了在水面上移動的事物的驚人的力量的實體身上。你們看，你們作為身體是與行星類似的。你們的存有，一個接一個的細胞，都是水。因此，當物質性的呼吸在你的身體的水面上移動的時候，你們就擁有了生命了。隨著這個器皿稱之為靈性的事物在意識的表面上移動，你們就擁有了另一種類型的生命了，那就是在你們的基督教中你們所稱的聖靈了。我們並不希望低估光之果是的天上的食物的無限的益處，但是我們希望讓你們尊重你們自己，因為如果這種光不是為了創造了你自己之能量場的振動的美妙的複合體，這種光能夠為什麼事物賦予生機呢？你們就是生命之水。你們就是宇宙的原材料。你們就開是表達。當你們打開肺部以呼吸空氣的時候，開放。向著在水面上移動的事物開放。不要思考你的情況，你的愚蠢，或者你的優點，而僅僅思考你是等待著更為豐盛的食物材料。這種食物就是靈性的呼吸了。

We happy to speak with you, and we give this instrument trouble and more trouble, and we apologize. But she irritate us with this Jesus Christ, Jesus Christ, Jesus Christ. However, Christ is Christ, and we always are happy in the end, no matter how provincial we find an entity's expression of Christ, to come in the name of Christ, for that is the name of Love. And it is in that light and love—how you like our L's tonight? We doing better, eh? Heh, heh? It is in that love and light that we leave you now. Adonai. Adonai. We Yadda. Adonai.

我們很高興與你們每一個人一同工作，我們給予這個器皿了麻煩和更多的麻煩，我們抱歉。但是她用這個耶穌基督刺激我們，耶穌基督，耶穌基督。然而，基督是基督，無論我們發現一個實體對於基督的運算式多麼的地方性，我們在最後一直都是很高興以基督的名義而來，因為那就是愛的名義。在那種光與愛中——你們喜歡我們今晚的 L 發音嗎？我們做的更好了嗎？嗯，嗯？就是在那種愛與光中，我們現在離開你們。Adonai。我 Yadda。Adonai。

November 12, 1987

1987-11-12 Oxal - 選擇與熱情

(Carla channeling)

(Carla 傳訊)

[I am Oxal. We greet you] in the love and the light of the one infinite Creator. We greatly appreciate this instrument's willingness to function, although in its own opinion it was marginal. We feel we have a good contact, and we thank this instrument for trusting the bond between us. We also thank this instrument for the extensive challenging which it did prior to our greeting you. It was indeed a well executed challenge and a needed one in terms of the service-to-others distortion. The opening in the group, and we say this for each instrument to hear, was that the instrument known as H in the beginning of the transmission was enough distracted by the experience, that the naming of the entity contacted by the instrument was not vibrated, nor was the source of all our desire and also its end phrase, "We come in the love and in the light of the one infinite Creator," and though we do not always speak these words at the beginning of each transmission, we did at that particular time, that is to say, the ones of Hatonn. We fear this instrument is going to sleep. We must pause.

我是 Oxal，我們在太一無限造物者的愛與光中向你們致意。我們極其欣賞這個器皿在行使職能上的心甘情願，儘管它自己認為這是微不足道的。我們感覺我們擁有了一種良好的接觸，我們感謝這個器皿對我們之間的連接的信賴。我們同樣感謝這個器皿在我們向你們致意之前進行的全面性的挑戰。它的確是一個被非常有效地執行了的挑戰，從服務他人的變貌的方面，它是一種必須的挑戰。在團體的開場的部分，我們說這一點是給每一個器皿聽的，是叫做 H 的器皿在傳訊的開端被它的體驗所分心了，那個被器皿所接觸的實體的名字既沒有被說出來，這個實體也不是我們所渴望的來源，而這個實體的結束的措辭同樣也是，"我們是在太一無限造物者的愛與光中到來的，" 雖然我們不會一直在每一次傳訊的開始說這些話語，我們在那個特定的時刻說了這些言語，也就是說，有 Hatonn 群體的時候。我們擔心這個器皿快要睡著了。我們必須暫停。

(Pause)

(暫停)

I am Oxal. We wish to say at this time, for this call has come to us, that the love and light of the infinite Creator takes great measures of energy to probe into at any depth at all. The delicate balance between the positive and the negative move and turn, sway and twist within the distortions of each mind/body/spirit complex's universe, within each heart and each mind. For every excellent ideal and symbol, there lies upon just the other side of the coin, terror, need, ugliness and violence.

我是 Oxal。我們希望在此刻說，因為這個呼喚已經來到了我們這裏，無限造物者的愛與光會在任何的深度上花費了大量的能量來進行探索。在正面性和負面性之間的微妙的平衡，在每一個心 / 身 / 靈複合體的變貌的宇宙之中，在每一顆心

與每一個心智中運行並轉動，擺動與旋轉。對於每一個傑出的理想和象徵，都恰恰存在有硬幣的另一面，恐怖、需要、醜陋與暴力。

The drama of your third density is the drama of discovering duality and beginning the long trek toward balance. In this the student, the journeyer, the worshipper must choose one path to move, one face of the Creator to worship; one, and not the other. This is a most difficult choice. It is so difficult to make within your illusion that most do not begin to make that choice, but rather remain dancing about the bonfire of neutrality, tossing their garlands to and fro within the ethical and metaphysical universe, laughing, crying, hating and loving and moving neither towards the one great stage or the other, the glorious heavenly universe, or the equally glorious negative, each strong in its own way, each full of the Creator which is all things. Yet only by strong feeling, only by that feeling which this instrument would call worship, is either path traveled to the end.

你們第三密度的戲劇是探索二元性和開啟通向平衡的漫長的跋涉的戲劇。在這個戲劇中，學生、旅行者、崇拜者必須選擇一條前進的途徑，一個要去崇拜的造物者的面孔，必須選擇一個而不選擇另一個。這是一個非常困難的選擇。在你們的幻象中作出這個選擇是如此的困難，以至於大多數人不會開始作出那個選擇，而毋寧是仍舊在繞著中性的篝火舞蹈，在倫理道德和形而上學的宇宙中來回拋擲他們的花環，大小，哭泣、仇恨、愛、既不在它自己的道路上著一個偉大的階梯移動，也不向著另一個移動，既不向著天堂般壯麗的宇宙移動，也不向著同等地壯麗的負面性移動，而每一個方向在其自身的途徑上都是強有力的，每一條道路都充滿了造物者，造物者即一切事物。然而，僅僅是藉由強烈的感覺，僅僅那種藉由這個器皿所稱的崇拜的感覺，任何一條道路才能被走到終點。

We are those of the service-to-others path. We find that each within this circle has also advanced the cause of the great drama in the negative sense. Each has danced close and into the flaming fire of the glory and of the beauty of negative emotion and feeling. Each has in the mind and heart judged him or herself, each has been convicted and has lived within what your soul wishes to call hell, and each has for that very reason chosen. For when one path or the other begins to be intense, begins to move forward, then it is that the choice must be made, never in the happy middle of things, never around the bonfire. 我們是那些屬於服務他人的道路的實體。我們發現在這個圈子中的每一個人同樣已經將在負面的意義上的偉大的戲劇的原因提前了。每個人都已經舞蹈靠近並進入到負面性的情緒和感覺的美麗和榮耀的燃燒的火焰之中了。每一個人都已經在心智和心中對他自己或者她自己進行評判了，每一個人都已經被定罪並已經生活在你的靈魂希望稱之為地獄的事物之中了，每一個人已經因為那個核心的原因作出選擇了。因為當一條道路或者另一條道路開始變得強烈並開始前進的時候，接下來，那個選擇必須被作出了，那個選擇永遠不會事物的快樂的中部，永遠不會在篝火的周圍。

Thus, as each travels along the path of service to others, let us say again what has been said often upon your planet. Let us respect and appreciate those circumstances of suffering, of judging the self, and of despair which have

produced hearts and minds set with determination and persistence, but better yet with passion, the passion of experience and lessons learned and choices made. We ask each to respect that within the self which makes such a choice, to know that each will inevitably fail from time-to-time but that, the choice having been made, the life shall be, if such desire continues, a walk hand-in-hand with the Creator, for there is passion in the Creator for each of you, such a passion as you cannot imagine. We exalt in the joy of the love the Creator has for us, and we answered it with love and thanksgiving, and turn ever again to service to each other, and thereby to the Creator. And then in the end we turn to the Creator alone and see the Creator and know the One

因此，當每一個人沿著服務他人的道路旅行的時候，讓我們再一次說我們在已經的地球上已經經常被說過的事情。讓我們尊敬並感激那些受苦的環境，那些評判自我環境，那些令人絕望的環境，這些環境已經藉由決心和堅持不懈產生出心靈和頭腦的設置了，但是，藉由熱情，藉由那種對體驗和已經學會的課程和已經作出的選擇的熱情是更好的。我們請每一位都尊重在自我內在之中作出這樣一個選擇的事物，並知曉每一個人都將不可避免地時常跌到，但是，選擇已經被做出了，如果這樣的渴望持續下去，生命將成為一次與造物者手牽著手的散步，因為在造物者之中有著對你們每個人的熱情，這樣一種熱情是你們無法想像的。我們在造物者對我們所擁有的愛的喜悅中歡呼。我們帶著愛和感恩回應祂，並一再轉向對相互彼此的服務，並由此服務於造物者。接下來，我們最終僅僅轉向造物者，看到造物者並知曉太一。

We leave you at this time. We have been with you in sorrow, all those of us, those principles, entities, teachers and powers which move within the world of thought about your planet, within your metaphysical realms. We are losing transmission with this instrument. We are those of Oxal. We leave you in love and in light. Adonai.

我們在此刻離開你們。我們一直在憂傷中與你們在一起，我們所有人，所有在關於你們的星球的想法的世界中、在你們形而上學的領域中移動的原則、實體、老師和力量。我們正在結束與這個器皿的傳訊。我們是 Oxal。我們在愛與光中離開你們。Adonai。

1987-11-15 流浪者的難題 (R)

November 15, 1987

Group question: Concerns wanderers, the difficulty that wanderers frequently encounter being within the third-density illusion, having to go through the forgetting process, and having some kind of a memory of previous existence and purpose for the current incarnation, yet running into, perhaps, problems in making that happen or manifesting it. And so forth.

小組問題：關於流浪者(wanderers)，以及流浪者經常遭遇的困難，因為流浪者處於第三密度幻象中，必須經歷遺忘的過程，卻擁有某種類型的對過去存在性以及此生的目標的一種記憶，而又會在使得那個目標發生或者顯化它的過程中也許會遇到問題。如此等等。

(Carla channeling)
(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great privilege to be with you this evening, and we wish especially to greet those new to the group, new to the circle of this seeking, new to these particular vibrations. We bless and greet each. We would like to make a note at this point that we may have to pause in order to clear the breathing passages of this instrument. We hope you will be patient during these moments.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，今晚與你們同在是我們的一種巨大的榮幸，我們特別想要向這個團體的新人，這個尋求的圈子的人，以及這些特定的振動的新人致意。我們祝福並問候在場的每一位。我們想要在這一個位置做出一個說明，我們可能不得不暫停以便於清理這個器皿的呼吸道。我們希望你們在這些時刻期間將會是耐心的。

You have requested that we speak to you upon the subject of being wanderers. Perhaps we should begin by stating that the majority of your peoples did not arise from the planet, upon which you now enjoy existence, from second density, but have wandered in third density form to your planet, so that there is the archetypical or racial memory within quite the majority of those entities now incarnate upon your planet's surface who have come to finish their third-density experience from another place, another influence, another circumstance.

你們已經請求我們講述身為流浪者的主題。或許我們應該藉由這樣說明開始，你們的大群的絕大部分並不是出身於這個你們在其上享受存在性的行星，出身於第二密度，而是以第三密度的形態 流浪到你們的行星的，所以在相當大部分的現在

在你們的行星表面上投生的人內在之中會有一種原型或種族記憶，這些實體是從另一個地方、另一種影響、另一個環境來到這裏來完成它們的第三密度的體驗的。

With this said, we wish to acknowledge first of all our compassion for the deep ache and loneliness of those who feel that they are strangers in a strange land. It is in no way a cowardly thing to feel the pangs of being where

home is not. It is not an act of cowardice to wish for the climate and the friendly faces of a family half-remembered. Yet we speak to those who wish not merely to receive sympathy for their plight, but to learn more about how to celebrate that challenge and to rejoice in the time ahead.

說完這一點之後，我們首先會承認我們對於那些感覺到它們是獨在異鄉為異客的流浪者的深深的想念與孤單的同情。感覺到不在家鄉的劇痛，這絕對不是怯懦的事情。嚮往一種模糊記得的家庭的氛圍與友善的臉孔，這不是一個怯懦的舉動。然而我們講話的物件，它們不只單單想要接受對他們的困境的憐憫，它們同樣想要學習更多如何歡慶挑戰，並為在前方的時間而歡呼。

Each of you has in your past either the experience or the sincere wish to experience the form of hands-on aid to needy people, which works such as your Peace Corps offers. In this organization, those who have much to teach aid those who have much to learn, both being equals in the experience, both learning, both teaching. Those who have had this experience most generally feel that the tasks, while arduous, have been most worthwhile. Such periods, however, are intense. To a wanderer, the entire incarnation is this type of experience. You will feel life more acutely moment by moment than others [who] are more comfortably lulled and distracted by the various gadgets and toys of your culture. Wanderers remain more of the time aware of the energies which ruffle the waters of peaceful consciousness and break down ideals into ethics and ethics into situations.

你們每一位在你們的過去都有過體驗或者有過真誠的希望去體驗手幫手地幫助貧困人們，諸如你們的和平不對提供的工作之類的工作。在這個組織中，那些擁有大量的事物要去教導的人會幫助那些擁有很多要去學習東西的人，在這個體驗中兩方是平等的，雙方都在學習，雙方都在教導。有過這樣經驗的人通常會感覺這樣的任務，雖然是艱巨的，卻是已經是極其有價值的。然而，這樣的時期是十分強烈的，對於一個流浪者而言，整个人生都是這種類型的經驗。有些人更為舒適地被你們文化各式各樣的器具與玩具所催眠與分心，與之相比，你們將會在每時每刻都更敏銳地感覺生命。流浪者有更多的時候覺察那些使得平靜意識的水面產生漣漪的能量，將理想分解成道德，再將道德分解成狀況。

But, my children, you came here, glad with the challenge of serving the Creator, and the key to moving gracefully through a sometimes distressing illusion is trust, trust in the greater self that is you, for before this incarnation, when you chose the manner of your being within this illusion, you created a place wherein you felt you could offer your love to the environment about you. Those people which you have met and will meet, those combinations of circumstance and people which trigger new beginnings, all of these things you laid up as treasures that during the incarnation you shall mine.

但是，我的孩子們，你們來到這裏，歡喜地接受服務造物者的挑戰，而優雅地移動穿越這個有時候令人苦惱的幻象的關鍵就是信賴，對那個你之所是的更大的自我信賴，因為在這次投生之前，在你選擇你存在於這幻象之中的方式的時候，你創造一個地方，在其中你感覺你能夠提供愛給周遭的環境。那些你已遇見的人們，你將遇見的人們，以及那些會觸發新的開始的環境與人的組合，所有這些事情都是你已經作為寶藏埋藏起來的，好讓你在投生期間可以挖掘。

Further, you carry with you on the other side of the veil of conscious thought a level of consciousness which is tuned to a fuller love, because of your experiences before this incarnation. Your unconscious self, therefore, is uncommonly rich as a resource. It behooves wanderers, then, to pay especial attention to regular daily meditation, for the true self, which is your gift to a planet in need, lies waiting for you behind the door of conscious thought, within that unconscious part of your being wherefrom intuition and passion for love spring.

進一步說，你在有意識的思考的單紗的另一邊攜帶著意識的一個意識的層次，由於你這次投射之前的經驗，這個意識的層次是被調音到一種更完整的愛的。因此，你的無意識自我作為一個資源是非尋常地豐富的。那麼，流浪者就有必要特別留心於有規律的每日的冥想，因為你的真我，就在表面意識的想法的大門的背後，在你存有的那個無意識的部分之中等著你，為愛而生的直覺與熱情就是從那兒冒出，而這真我即是你要給予這個需要協助的星球的禮物。

The conscious mind of any entity incarnate in third density is dealt the same approximate hand, as this instrument would say. Regardless of intelligence, each consciousness bears certain identifiable characteristics and can manipulate the tools of the culture. It is within your greater self, which is available to you largely through meditation and dreaming, that the harvest of your previous experience lies. And, as wanderers, each of you have excellent intuitions. However, without the trust in the self and the self's connection with the Creator, such resources forever lie a bit beyond the reach. 一個投生在第三密度中的實體的表面意識的心智，如這個器皿會說的一樣，是被分配了類似的相同的功能的。不考慮智慧，每一個意識都攜帶了一定的可以識別的特性並能夠操作屬於文化的工具。你們之前的體驗的收穫物是存在於你們的更大的自我之中的，這個更大的自我主要是通過冥想和夢境而可以為你們所利用的。作為流浪者，你們每一個人都擁有優異的直覺。然而，沒有對自我以及對自我與造物者之間的連接的信任，這樣的資源永遠都是在所及範圍之外一點點的地方的。

It is a difficult thing for one who is humble to perceive that each consciousness is a gift. Many are the times when one feels more like the before picture than the after picture, as this instrument would say, lacking in insight and seemingly powerless to aid a troubled planet. However, although we do not wish to interfere with your free will, we may say that as a general rule very few within your illusion are aware of just when they are working at their best in service to the one infinite Creator. You will find each time that you attempt to evaluate your service, that you have stopped the flow of that service. By this we mean not that it is not good to examine one's actions, but rather that it is an excellent idea to withhold judgment from the self. 對於一個謙遜的人而言，去感知每一個意識都是一份禮物，這是一個很難的事情。有許多時候，一個人會感覺更像是，如這個器皿會說的一樣，在前後對照的照片之間的前而不是之後的樣子，缺少洞見，且在表面上似乎對於幫助一個處於困境的星球是無能為力的。然而，雖然我們不想干涉你的自由意志，我們可以說，

作為一般通則，極少人在這個幻象中能察覺到什麼時候是他們在最佳地服務太一無限造物者。你將發現每一次當你嘗試評估你的服務，你就停止了那服務的流動。我們並不是說檢驗一個人的行動是不好的，毋寧說，抑制來自於自我的評判，這是個很好的主意。

Perhaps we may invoke the law of relativity upon the question of wanderers, wanderers such as the one which asked the question. Wanderers may have a greater treasure of experience on the unconscious level to bring to the drama of living the life within the illusion. Whatever the gifts that you have been born into incarnation with, it is this amount which you have to make prosper within this environment. Some of those who have arrived as wanderers have perhaps a relatively small amount of love and light compared to others. Those within third density who have not yet been able to deal with the strength of light necessary to move into higher density may have less. But in the currency of love, it matters not how much you have, but that your intention be to increase the flow of that infinite supply of love which is the result of your constant awareness of your contact with the infinite One.

也許我們在關於流浪者，諸如詢問這個問題的流浪者之類的问题上，可以援引相對性的法則。流浪者在無意識層級中擁有一份更大的經驗的寶藏，以帶到這個在幻象中活出生命的戲劇之中。不管你已經帶了什麼禮物進入到這個投生之中，就是這個數量的禮物是你必須使之在這個環境中興盛。那些已經作為流浪者而抵達的實體中的一些實體，或許擁有與其他人比較一種相對少量的愛與光。而那些在第二密度中尚未能夠處理進入到更高的密度所需的光的強度的實體，它們可能擁有更少的愛與光。但在愛的流通系統中，你擁有多少無關緊要，重要的事情是你的意願是去增強愛的無限供給的流動，這種流動就是你恒常地覺察你與無限太一的接觸的結果了。

As the instrument has previously stated on her own accord, we also state that the work of the wanderer is to exchange love in a completely open manner with those entities with which the wanderer comes in contact. All other activities are derivative of this service, for what is one who wanders except one who wishes to serve. The serving may be done in a very humble manner, yet if you serve one entity with purity of intention, it is as though you served the planet in its entirety. The difficulty within your conscious mind is that it does not seem as much a service to love another unconditionally as to form new social organizations or create some consciousness-raising project. We may say that those wanderers who choose these more public and dramatic life scenarios suffer in accordance with the magnitude of loneliness which renown brings. For the wanderer, it is a great blessing to be obscure.

如這個器皿先前曾主動地說過的一樣，我們同樣也認為，流浪者的工作是以一種完全地敞開的方式跟所有接觸的人們交換愛。所有其他活動都是這個服務的衍生產物，因為除了一個想要服務的人之外，又有誰會流浪呢？一個服務可能是以十分卑微的方式完成，然而如果你以純淨的意願來服務一個實體，這就好像你完整地服務這個星球一樣了。無條件地去愛另一個人，跟組織新的社會機構或創造某個提升意識的計畫相比，你們顯意識的心智有些難以接受這兩種服務看起來似乎

是同等大小的。我們可以說那些選擇比較公眾化與戲劇性的人生的劇本的流浪者

所遭受的苦難是與聲譽帶來的孤單的大小是一致的。對於流浪者而言，默默無名是一個偉大的祝福。

Now let us move on to the greater realization that all who are conscious of self and conscious of the Creator are moving upon the same path, gazing at the same challenges. We ask you to think of yourselves as seeds. All that is the Creator. You are the Creator. You are love. You speak and gesture and move in love, and you see love from all whom you meet. The distortions of love are many, so that love expresses itself often in negative forms, yet all are on the path, by the side of the path, sleeping by the side of the path, or somewhere in the vicinity of the path. It is impossible for that seed to be lost. You are very young expressions of the face of the Creator. Those who are wanderers will find it easier than those who have been moving through third density for the first time to make the choice of service to others. It will seem more obvious.

現在讓我們移動到這樣一個更大的領悟上，即所有察覺到自我以及察覺到造物者的實體都是在相同的道路上移動，並注視著相同的挑戰的。我們請求你把自己想成是種子。一切萬有是造物者，你們都是造物者，你們是愛。你們在愛中講話、做手勢與移動；你從所有你遇見的事物上看見愛。愛的扭曲有許多形式，於是愛經常以負面的形式表達它自己，然而所有種子都在這條路上，有的落在路徑的兩側，有的睡在路邊，或在路徑的鄰近區域的某個地方。那個種子是不可能迷路的。你們都是造物者面容之中很年輕的表現。跟第一次穿越第三密度的實體相比，流浪者發覺做出服務他人的選擇比較容易。服務他人將看似更加顯而易見的。

Thus, since you have made the choice, instinctively you are in the position of the older son. Now, those who are in the third density of this planet are in the position of the prodigal son. We refer to that parable in that holy work called the Bible, where the master known as Jesus described this prodigal son, this son who went away, taking his share of his father's wealth and disported himself in every desultory way, until he was penniless and humbled to the ground. The older son never left the father's side. Years later the older son gazes at the prodigal, limping home, hoping to be a slave in his father's house and happy for the chance. He has made the choice. He has come back to the positivity he left at birth. And the father blesses the prodigal with joy and laughter and feasting. But what about the older son? You wanderers, surely you can feel that plight. The older son says, "You never gave me a party, Father, you never made a fuss over me." And the father turns and says, "But everything I have is yours."

因此，既然你已經做過選擇，你用直覺性的方式是處在處於年長的兒子的位置上的。現在，那些身在地球第三密度中的實體們處於浪子的位置上的。我們指的是在被稱之為聖經的深深著作中的寓言故事，被知曉為耶穌的大師描寫這個浪子，一個離家出走，拿走父親部份財產的屬於他的那部分的小兒子，他用每一種散漫的方式玩耍，直到身無分文且成為最為卑賤的。那個年長的兒子從未離開父親身邊。多年以後，哥哥凝視著浪蕩的弟弟，他一癩一拐地走回家，只希望成為父親家中的一個奴隸，並且樂於有這個機會。他終於做出選擇，回到了他在出生的時

候就離開了的正面性之中，於是父親喜悅開心地祝福這個浪子，並為他舉行盛宴。

但年長的兒子呢？你們這些流浪者，你們當然能夠感到那苦境。那個年長的兒子說：“父親，你從未給我辦派對，你從未為我興奮焦急。”父親轉身說：“但我擁有的一切都是你的。”

May we urge each wanderer to make the journey of the prodigal son in consciousness, not in action, to let the mind go blank, to start with a clean tablet and make that choice from the beginning, all the way through as a meditation, as a contemplation, as a prayer, and finally as a thanksgiving. For you shall not feel that you have come home to the kingdom of love until you have allowed yourself to experience the going away, the temptations, the failures, and the return as one who has had all assets of privilege stripped away. You see, it is fatal, spiritually, for a wanderer to put any particular emphasis upon this situation in terms of the expectation of increased closeness to the Creator or increased awareness of the Creator's will for you. Indeed, you must work harder, for you are only prodigal in your imagination, and it is very near to impossible for you to deny your link with the Creator.

容我們敦促每位流浪者在意識中，而不是通過行動，進行那個浪子旅程，讓心智成為空白的，用一塊乾淨的白板開始，作為一個冥想者，作為一個沉思者，作為一個祈禱者，最後作為一個感恩者，從開始一路穿行，做出那個選擇。因為一直到你允許你自己經驗離家出走、誘惑、失敗，以及作為被剝奪了所有了所有財產的權利的人的回歸之前，你都將不會感覺到已經回到愛的國度了。你看，在期待你與造物主更加親近，或覺得你更為覺察造物主對你的意志的方面，一個流浪者會將任何特定的重點放置在這個情況上，這在靈性上是不可避免的。的確，你們必須更努力工作，因為你們只有在想像空間中是浪子，你幾乎不可能去否認你與造物主之間的連結。

Narrow your focus, my children, when these puzzlements come upon you and the discomfort of this illusion lies heavy upon your shoulders. You have come here to work. You have come here to carry the burden, a burden which is heavy, yet which is not more than you can bear. You have encased yourself in a very necessary and useful physical vehicle which effectively shields you from the awareness of your companions. For you are not alone. There are invisible forces which are with you, and those people whom you need to meet, you shall meet. Those thoughts of which you need to be aware shall come in front of you. Indeed, once trust is established between yourself and your whole self or higher self, you need but do that which is in front of you to do, moment by moment and day by day. And at the end of each day gaze back over the day and see where a smile, a word, a touch, or a sincere loyalty to an ideal has lightened the road for others.

我的孩子們，當這些困惑出現在你們身上，並且這個幻象的不舒服沉重地壓在你們的肩膀上的時候，縮小你的焦點。你們是來這裏工作的，你來到這裏為了承受這個負擔，一個沉重的，卻不會超過你的負重極限的負擔。你將自己裝入一個很必須、很有用的肉體載具，它有效地將你對你的夥伴的知曉隔絕開來。因為你並不孤單，有無形的力量與你同在，那些你需要遇到的人，你將遇見。那些你需要覺察的想法將會來到你面前。確實，一旦你與你自己，你的完整的自我或者高我之間的信任被構建起來了，你只需做在你面前要去做的事情，一刻接著一刻，一

天接著一天。在每日的盡頭，回顧這一天，看見一個微笑、一句話、一個碰觸，或者對一個理想的誠摯的忠誠是在何處已經照亮其他人的道路。

How we wish we could take you within our vibratory web, that you might feel for a few moments that love without the baffling impediment of the physical vehicle, yet we cannot do this for you. You may, however, through meditation, find yourself upon holy ground and share heart-to-heart and hand-to-hand with the infinite Creator. My children, the Creator is a love that is astonishing in its intensity. The imagination reels at the infinity of creation. Yet this love is that which built, created, energized and enlivened all that there is with only a tiny portion of infinite energy. This is a love which is awakening within you, the love of the co-Creator for the Creator, the love of the child for the Father, the love of the beginning for the Source and the End. Center yourselves upon love and compassion. Attempt to intend well and to be harmless and above all to love each other. And when you consider yourself to have failed, grieve if you wish, but not overlong, for the intention is that which is recorded spiritually, the action within the illusion relatively incidental. We ask you to ...

我們多麼希望能將你帶入我們的振動網路，如此你可以有片刻在沒有物質性載具的阻礙性的妨礙的情況下感覺那種愛了，然而，我們無法為你們這樣做。不過，你可以透過冥想，發現自己站在聖地之上，與無限造物者用手牽手，心連心的方式分享。我的孩子們，造物主是一股具有驚人強度的愛。想像力滔滔不絕地描寫造物的無限性，然而這股愛建造、創造、供能，並活化一切萬有，卻只用到無限能量的一個微小的部份。這股愛正於你的內在蘇醒，那是共同造物者對造物主之愛，孩子對父親之愛，起初對那盡頭與源頭之愛。將你們自己放在愛與慈悲中心。嘗試成為用意良好且無害的，最重要的是，彼此相愛。當你認為你自己已經失敗了，如果你想要，可以悲傷，但不要太久；因為意願是被用靈性的方式被記錄下來的事物，而在幻象中的行動相對而言是附帶的枝節。 我們請你們.....

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

We ask you to nurture the relationship betwixt yourself and the Creator, tuning, honing and intensifying the joy and love that you feel in communion with the One Who Is All, so that you may tap into the bubbling, joyous, free ecstasy which love is. This exercise of homing upon the Creator brings each entity, no matter what its vibratory level, to the highest level possible for that entity at that time. Each of us has still lessons to learn, and the source of the answer to the questions we have to ask, at whatever level they are, is the infinite Creator which is within each and every piece of consciousness. Trust yourself more and more deeply. Woo your own unconscious as does the lover the maiden, gently, lovingly and caressingly, and respect those things which you receive in dreams, visions and intuitions.

我們請你滋養你自己與造物主之間的關係，調音、打磨並強化你在與太一，它是

一切，交流過程中感到的喜悅與愛，這樣你就可以接入到愛之所是的冒泡的、喜悅的、自由的狂喜之中了。這種回歸造物者的練習可以將每個實體帶到他當時可能達到的最高水準，無論它的振動層次是什麼。我們每個實體仍然有課程要學習，我們所要詢問的問題，無論問題是在什麼層次上的，其答案的源頭都是無限造物者，祂就在意識的每一個部分之中。更深更深地信賴你自己。對你的無意識求愛，就好比戀人向少女求愛一樣，溫和地、鍾愛地，輕撫地，尊重那些你在夢境、異像與直覺中接收到的東西。

And above all, know that you are doing that which you came here to do. You cannot get far off track, for those forces within you which you devised before incarnation shall forever be giving you the proper vector toward the action that is appropriate. May your communion with infinite intelligence be ever more wonderful, and may your trust in each morning, each noontime, and each eventide be sufficient for you to do the will of your greater self, of that self which is closer to the Father and Mother of All That There Is. Each of you shall shine from within. May you also shine to yourselves. May you love and respect the Creator within you. Wanderer or native, these things are so, in our humble opinion.

最重要的是，知曉你正在做你來這裏來做的事情。你無法遠離軌道的，因為那些你在投生前已經設置好的在你內在之中的力量將永遠給予你朝向適當的行動的適當的向量。願你們與無限智慧的交流越來越美妙，願在每個早晨、每個中午與每個黃昏中，你的信任都足以讓你行使你的更大自我的意志，那個更為靠近一切萬有的父親與母親的自我的意志。你們每位都將從內在閃耀，願你們同樣照耀你們自己，願你們熱愛並尊重你們內在的造物者，以我們卑微的意見，不管是流浪者或原住民，這些事情都是一樣的。

This instrument is informing us that we have been talkative again, and we are sorry. It is a great joy to share thoughts with such a receptive group. Because you are so receptive, we wish especially to caution each to know that we are not infallible, but only your brothers and sisters somewhat more along a path than you, knowing the terrain, where the potholes are, where the rockslides might occur, and we come back to you, wanderers of our kind, in thought. We wish we could take every boulder out of your way and fill every treacherous piece of ground, so that you could walk straight and plain upon the path of seeking. Alas, we must watch you toil uphill and stumble down, become weary and find despair. Yet we and many others are right there with you in that despair, and if you request aid from the Comforter, such shall be offered to you immediately. You have only mentally to ask, and you will no longer be dealing with pain without help. Some call these entities guides, some call them the Holy Spirit. Whatever the name, the function is nurturing. For a wanderer this is sometimes vitally important.

這個器皿通知我們，我們已經再一次是多話的了，我們感到抱歉。能與這樣一個接納性的團體分享想法是一份很大的喜悅。因為你們如此接納，我們特別要提醒各位知曉，我們不是全無錯誤的，我們只是你們的兄弟姐妹，比你們多走一段路，知道沿路的地形，知道哪里有坑洞，哪里可能發生山崩，於是我們通過想

法返回到你們，與我們的同類的流浪者。我們但願我們可以拿走你路上的每一塊

大石頭，填補每一個危險的坑洞，好讓你可以筆直且平坦地行走在尋求的道路上。噯呀，我們卻必須看著你們辛苦地走上坡，跌倒在地，感到疲憊與絕望。然而

在那種絕望中我們與許多其他實體都與你同在，只要你請求保慰者(Comforter)的協助，你將不再是在沒有幫助的情況下與痛苦打交道了。有些人稱呼這些實體為指導靈，一些人稱之為聖靈。不管叫什麼名字，它們的功能都是滋養。對於一個流浪者而言，這種滋養有時候至關重要的。

Wanderer, in your agony, you shall comfort many; in your loneliness you shall share love, and every tear, every ache, every pain can be, if you respect these feelings, a crystallized bitter-sweet gift to the Creator, a memento of a dramatic play which seemed to have an unhappy ending. Trust that it is only play and that your true life-stream dances and rejoices. So in the end may wanderers reclaim within the illusion their deeper selves. Mourn first and then rejoice.

流浪者啊，在你的苦痛掙扎中，你將安慰許多人；在你的孤獨中，你將分享愛，而每一滴眼淚，每一個酸楚，每一個痛苦，如果你尊重這些感覺的話，都能夠成為一個獻給造物主的凝結了酸甜苦辣的禮物，成為一場看似擁有一個不快樂的結局的激動人心的戲劇的一個紀念品。信任它僅僅是戲劇，你的真實的生命的溪流是在舞蹈與歡慶的。因此，最終流浪者可以在幻象中回收它們更為深入的自我了。首先悲痛，接著就歡慶吧。

We would at this time transfer this contact to the one known as Jim, with thanks to this instrument. I am Q'uo.

我們在此時將這個接觸轉移給被知曉為 Jim 的實體，同時感謝這個器皿。我是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves in the attempt to answer those queries which may yet remain upon the minds, again reminding each that we offer that which is our opinion, offered joyfully, yet not infallibly. Is there a query with which we may begin?

我是 Q'uo，我在愛與光中再一次向你們致意，此時我們有幸能提供自我嘗試回答在座各位的可能仍舊留在頭腦中的問題，我們再一次提醒各位，我們提供的是我們的觀點，我們喜悅地，但卻不是不會犯錯地提供它們。此時是否有一個我們能可以開始的詢問？

D: Do we create the illusion by our own approach? Do we create the density that makes it hard for us to see the true light, or is it what we've come into?

D: 我們藉由我們自己的途徑創造了幻象嗎？我們創造了這個密度，它使得我們很難看到真實的光，或者它是我們已經進入到其中的事物嗎？

I am Q'uo, and the answer to this query is one which is not easy to explain, yet it is that which you, as a greater portion of yourself—which is frequently called

by many of your peoples the higher self—have created upon a cooperative basis in a specified and refined fashion, beginning with that which is given, shall we say, by the Logos, the creative intelligence of the one Creator. As you move into the incarnation within this illusion, you move into that which has been prepared for you by a greater portion of your self, and according to the way in which you have programmed your biases and attitudes for learning and service, you perceive and experience the creation in a certain fashion which is unique unto yourself. Thus, you are responsible both for the creation and the illusion within which you move and the manner by which you perceive it, in order that you might learn in such and such a fashion and also serve others thusly.

我是 Q'uo，對於這個問題的回答是一個容易解釋的回答，然而，恰恰就是你，作為你自己的一個更大的部分——你們的人群中很多人經常稱之為高我——已經通過一種合作性的方式用一種特定的且精煉的方式，從被理則，太一造物者的創造性的智慧，容我們說，所給予的事物開始，進行了創造。當你進入到在這個幻象中的投生的時候，你進入到了已經被你的自我的一個更大的部分為你準備好的事物，根據你已經通過其為你的偏向性以及態度為學習和服務規劃好的方式，你用一定的，對於你自己是獨一無二的方式感覺並體驗造物。因此，你同時是為你在其中移動的造物與幻象，以及你藉由其感覺它的方式負責任的，以便於你可以用這樣或者那樣一種方式學習，並由此同樣服務他人。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

D: Is it our job to untangle the illusion, or are we supposed to simply work within it?

D：我們的工作是去解開這個幻象(的糾結)，或我們被假設是單純地只需要在其中工作？

I am Q'uo. That which is your responsibility within this illusion you have before the incarnation set for yourself. Thus, you shall move through the incarnation within the illusion in a manner which allows you to utilize each facet of the illusion in a manner which will aid those goals which you have set for yourself. A portion of each entity's incarnation is given to the learning and is oriented towards the growth of the consciousness of the self. Another portion, which increases in ratio as the consciousness of the self grows, is given to the service of others, so that that which is learned by the self might be shared as the fruit of the incarnation with other selves. Thus as you learn and as you serve, you become yourselves transformed by that which is your awareness, and as your awareness and as yourselves become transformed, the illusion about you is seen with new eyes and is itself transformed by your perception of it as yet a greater portion of the one Creator knowing Itself through each other portion of Itself.

我是 Q'uo，在你投胎以前，你已經為你自己設定好在這個幻象中的責任。因此，你將會用這樣一種方式在幻象中穿越投生，這種方式將允許你用一種將會幫助你已經為你自己設置好的那些目標的方式利用該幻象的各個面向去協助。每個實體

的投生都有一部分是被用來學習並被導向自我意識的成長。投生的另一部分，這個部分是隨著自我意識成長而成比例地增加的，則被給予了服務他人，好讓自我學習到的投生的成果能與其他自我分享。於是，當你們學習且當你們服務的時候，你們藉由你的認識之所是而讓你們自己被轉變了，當你們的認識和你們自己被轉變的時候，你們以新的眼睛看著周遭的幻象，藉由你們的感知，幻象自身也獲得轉變，同時一個屬於太一造物者的較大的一部分透過祂自己的各個部份知曉祂自己。

Is there a further query, my brother?

是否有進一步的詢問，我的兄弟？

D: No, that made very good sense. Thank you.

D：沒有，你講得很有道理，謝謝你。

I am Q'uo, and we thank you, my brother. Is there another question? 我

是 Q'uo，我們感謝你，我的兄弟。是否有另一個問題。

Carla: (Carla has been coughing.) I know the physical reasons why it's difficult to keep infection down in hospitals, but most people in hospitals are not sick with contagious diseases. It's almost like comparing a hospital to a hotel, and people don't get sick in hotels, whereas it's quite common for patients to pick up a bug in a hospital. I was wondering if there was any metaphysical aspect to this, somewhat of psychic greeting going on when people's immune systems are down and stress levels are high? I don't believe that germs have any polarity, but can they be directed by unfriendly polarities?

Carla：（她最近在咳嗽）我知道為什麼在醫院裏要降低感染是困難的物理原因，但大多數住在醫院裏的人們並未罹患傳染病。這就好比把一所醫院跟一棟旅館相比，人們不會因為住旅館而生病，但病人在醫院中感染疾病卻是很常見的現象。我不禁要想是否有什麼形而上的因素，當人們的免疫系統能力下降，壓力升高時，會多少有些是心靈致意的因素嗎？我不相信細菌有任何極性，但它們可以被不友善的極性（實體）所導引？

I am Q'uo, and we feel that we might best respond to this query by suggesting that the ground for such infections is prepared by the mind which has fed certain concepts that then reflect within the body complex, often by means of reducing the immune defense system so that the condition of what you would call the disease of one form or another is able to find an opening and work in a fashion which corresponds to the pattern of thought expressed by the entity. Within the environment which you describe may be found many entities who have found the need to experience an imbalance of the mental complex to the degree which would then allow the physical vehicle to reflect this distortion in a manner which then would make it apparent to the conscious mind that certain distortions were in need of attention. Thus, the mind reflects to itself that upon which attention needs be given in order that greater balance and harmony within the mind/body/spirit complex might be achieved.

我是 Q'uo，我們感覺回應這個詢問最佳的方式是建議，這類感染的基礎是藉由心智餵養特定的概念而被準備好的，這些概念接下來會反映在身體複合體之中，通常的手段是降低免疫防護系統的能力，於是你所說的這樣或者那樣一種形式的疾病的症狀就能夠找到一個開口，並且以某種方式工作，這種方式是符合該實體表現的思想樣式。在你所描述的(醫院)環境中，可以發現許多實體，這些實體會被發現需要經驗心智複合體的不平衡，其程度接下來會使得肉體載具用這樣一種方式反映這個扭曲，這種方式接下來會使得一定的扭曲是需要被注意的對於有意識的心智是明顯的了。因此，心智向自己反映出需要被照料的部份，以便於使得心/身/靈複合體內在之中達到更大的平衡與和諧。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: (Inaudible).

Carla：(聽不見)

I am Q'uo. Is there another query?

我是 Q'uo。有另一個問題嗎？

Carla: Not from me.

Carla：我沒有了。

C: I'd like to have a better understanding of what happens inside the consciousness of those that our culture has labeled schizophrenic. C：我想要對於我們的文化的那些已經被標記為精神分裂症患者的實體的意識之中發生了什麼事情擁有一種更好的理解。

I am Q'uo. It is difficult to give the general description to a condition which is quite unique unto many of those who experience this splitting of the personality. However, a few comments may be given that will hopefully add some understanding to this condition.

我是 Quo。要對於這種對於很多體驗到這種人格的分裂的人是相當獨一無二的症狀給予一個一般性的描述，這是困難的。然而，一些評論可以被給予，它們有希望增加對這個病症的某種理解。

The entity which faces the challenges within the incarnation which seem to overwhelm the ability to resolve them may, in some cases, choose to face these challenges with a smaller and smaller portion of the personality, with the larger portion choosing an alternate means of experiencing the nature of the illusion which the entity would find more able to cope with. In some cases the entity finds the necessity of dividing the personality yet again in order that various portions of the deeper self may be allowed expression without the need to interact with other portions of the same self which are in basic conflict, each with the other, upon a certain point.

在投生中面對挑戰的實體，如果那些挑戰看起來似乎是壓倒了實體去解決它們的能力了，實體在一些情況中可能會，選擇藉由人格的一個越來越小的部分去來面

對這些挑戰，同時人格的更大的部分會選擇一種替代性的體驗幻象的那些具有實體會發現更加能夠去應付的特性。在一些情況中，實體會發現有必要再一次將人格分開，以便於更為深入的自我的各種各樣的部分可以被允許在不需要與相同的自我的其他的部分進行互動的情況下進行表達，相同的自我的這些其他的部分，在一定的位置上，基本上是與相互彼此衝突的。

This conflict, then, is that which the entity has found it unable to resolve in the normal, shall we say, fashion. Therefore, the compartmentalizing of different portions of the personality allows the entity to express basic features of the personality without the need to bring these features into harmonious balance with other facets of the personality which are more aware of the basic conflict. Yet, in each expression there will be the distortion of the characteristics expressed that is due to the primary conflict remaining unresolved. Thus, in each personality or portion thereof thusly expressed will be found a faint trace or trail that will lead to the conflict for the entity to travel eventually in order that the conflict might be harmoniously resolved.

這種衝突，接下來，就是實體已經發現它無法用，同我們說，通常的方式解決的事情了。因此，對人格的不同的部分的區分，允許實體表達人格的基本的特性，而不需要去讓這些特性與個人的其他更多地察覺到這種基本的衝突的面向取得協調的平衡。而在每一個表達中，都將會有被表達的特性的扭曲，這是由於主要的衝突依舊未被解決。因此，在每一個人格由此這樣被表達的部分中，將會有一種暗淡的痕跡或者小徑被發現，它將會導向實體最終經歷的衝突，以便於那種衝突可以被協調一致地解決。

Is there another query my sister?

我的姐妹，有另一個問題嗎？

C: What would be the most beneficial way to help this type of person in the healing process?

C：在療愈的過程中，去幫助這種類型的人的最有益處的方式會是什麼呢？

I am Q'uo. Again, our lot is the generality, for each case is unique. The offering of the self in unconditional love and acceptance of the other self provides the basic environment of healing in which the entity experiencing the splitting or separating of portions of its personality might find helpful. The acceptance of such an entity, given in an unqualified manner, will provide the support that is needed to encourage the revealing of the primary conflict by any portion of the personality which is most vulnerable or moved or sensitive to the giving of the love. Thus, the one experiencing the separation of personality may begin through some portion of its personality to move into an harmonious resolution with other portions of the personality.

我是 Q'uo。再一次，我們抽到的簽是一般性的概括，因為每一個情況都是獨一無二的。通過對其他自我的無條件的愛與接納來給予自我，會提供基本的療愈的環境，在這個環境中，體驗到它的個人的分裂或者分離的部分的實體可以發現是有幫助的。對這樣一個實體的接納，當通過一種無條件的方式被給予的時候，將會提供被需要的支援以鼓勵人格的任何對於愛的給予是極其易受影響或者被感

動或者敏感的部分對主要的衝突的揭露。因此，一個體驗到人格的分離的人可能通過它的人格的一個部分開始，以進入到一種與人格的其他部分協調一致的和解。

May we speak in any further fashion my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

C: No, thank you. C: 沒有了，謝謝你們。

I am Q'uo, and we thank you, my sister. Is there any further query at this time?
我是 Q'uo，我們感謝你，我的姐妹。在此刻有任何進一步的問題嗎？

Questioner: Yes. Among the people whom I know there seem to be two theories, that is, that everything is going along fine as it should on the planet, and the other theory is that something's horribly wrong, evidenced by the fact of torment in so many people, children included, especially in the third world, the poisoning of the planet and the disruption of the planet's surface. Is something horribly wrong? And if so, are we supposed to do something about it?

發問者： 是的，在我認識的人中間似乎有兩個理論，一個是地球上的一切都如同它應該是樣子一樣是進行得很好；另一個理論是某些事情可怕地出錯，證據是這樣的事實，有許多人受苦，包括孩童，特別是在第三世界；地球遭到毒害以及在星球表面的分裂。是否某些事情真的嚴重地出錯？如果是，我們被假設要對其做些什麼嗎？

I am Q'uo, and, my brother, we may suggest that the illusion, in which you find yourselves at this time, is one which seems most disharmonious and in need of great attention. We may suggest that the illusion has offered to many the opportunity to learn lessons great and small, intense in many ways, difficult, yet not without solution. By experiencing what seems to be the greatest separation of one entity from another, may each eventually find the bond between each that reveals the unity of all creation. It is for each within the illusion to take those opportunities for growth and service that will provide the further opportunities for expanding the realization of unity for each entity.

我是 Q'uo，我的兄弟，我們可以建議，在此刻你們發現你們自己處於其中幻象是一個看似極其不和諧且需要大量關注的幻象。我們認為這個幻象提供許多人一個機會去學習大大小小的課程，這些課程在許多方面都是強烈與困難的，然而並非沒有解答。藉由體驗到看起來似乎是一個實體與另一個實體之間最大的分離，願每個實體最終找到彼此之間的紐帶，那揭露所有造物之合一的紐帶。它是為了每一個處在幻象中的人都可以利用這些成長與服務的機會，這些機會接著將提供進一步的機會為每一個實體擴展對合一的領悟。

Thus, we look upon your illusion and those of your peoples which inhabit it as a child that is progressing through the lower grades of a school. There may be

many disagreements among the pupils within the classroom and many, shall we say, bloody noses upon the playground, yet each shall learn much from the illusion and continue forward in the schooling, moving the boundaries further and further to include those about one, and eventually through the seeming separation of one from another, to begin to resolve those illusions of separations in order that each may look upon the face of the Creator, not only within the mirror, but across all boundaries which seem to separate nations and entities.

因此，我們將你們的幻象以及那些居住在其中的人們視為是一個正在通過一所學校的較低的年級發展的孩子。在教室中，學生們可能有許多意見不合的地方，在運動場上會有很多人打得鼻子出血，然而每個學生都從這幻象中學到許多，繼續他的學業，將自己的邊界不斷向更遠處移動，以包含在一個人周圍的那些人，最終穿越表面上人與人的分離，開始溶解這些分離的幻象，好讓每個人得以看見造物者的面容，不只在鏡子之中，而是跨越所有 那些看似將國家與實體分開的邊界。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: Well, what about the specter of atomic war? Is it not possible for our world to be obliterated in that fashion?

提問者：好的，關於核戰爭的幽靈怎麼樣呢？我們的世界不可能用那種方式被抹殺嗎？

I am Q'uo, and we shall speak briefly here, for we find that there is the need to bring the session to an ending.

我是 Q'uo，我們將在這裏簡短地發言，因為我們發現需要將這次機會帶到一個結束的位置。

There is the opportunity for the resolution of energies set into motion from times far distant in the past of many races upon your planetary influence. The seeds of these difficulties have once again found their flowering within your current illusion, and are being worked upon in their current manifestation by those entities which have been responsible for their sowing in times and places far distant.

對於那些從遙遠的過去被在你們的星球上的許多的種族啟動的能量，會有化解這些能量的機會。這些困難的種子已經再一次在你們當前的幻象中找到了它們繁茂的時機，並在它們當前的顯化中正在被那些在遙遠的過去在時間和空間中已經要為它們的播種負責的實體們所工作。

There is room within the universe of the Creator for all possibilities. The use of the atomic energy which you have described is a portion of the creative energy of the one Creator which can be utilized in many fashions. The destructive capability of this energy has been released upon your planetary surface within your recent past and is that primary concern which now offers the nations of your world the path by which the resolution of difficulties might be achieved.

在造物者的宇宙中所有的可能性的空間。對於你已經描述了核能的使用是太一造物者的創造性的能量的一部分，它能夠用很多方式被利用。這種能量的毀滅性的能力已經在你們最近的過去在你們的星球表面被釋放出來，並且是主要的擔憂了，這種擔憂現在為你們的世界的國家提供了藉由其困難的解決方案可以被取得的途徑了。

We beg your indulgence at this time. We find that there is the need to bring this meeting to an end, for there is the energy which is being drained at this time. We thank each for inviting our presence, and we leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

我們此時乞求您的寬容，我們發現需要結束這次的集會，因為能量在此刻正逐漸耗盡。我們感謝每位邀請我們出席的成員，我們在太一無限造物者的愛與光中離開每一位。我們是你所知曉的 Q'uo 群體。

November 19, 1987

1987-11-19 Laitos : 愛的傳訊

(Carla channeling)

(Carla傳訊)

I am Laitos. I greet you in the love and the light of the infinite Creator. We have had much difficulty getting the attention of the one known as D, as we find this instrument to be placed in a position wherein the promptings of the subconscious mind are rigidly enough controlled that subconscious thought is not being given free flow into the conscious mental apparatus used for making decisions. We would suggest that the instrument known as D, as well as each within the circle, realize and give value to the shyly hidden offerings of the subconscious mind, for deep concepts arise within the intuitive portion of the conscious mind only if there is a certain level of coordination betwixt the two minds, a certain mutual respect and conscious awareness each of the other.

我是 *Laitos*。我在無限造物者的愛與光中向你們致意。我們在取得被知曉為 *D* 的實體的注意力的過程中已經遇到了大量的困難，因為我們發現這個器皿被放置在這樣一個位置中了，在其中潛意識心智的刺激是被足夠嚴格地控制了，以至於潛意識的想法並未被給予自由的流動進入到被用於做出決定的表面意識的心智的器官中。我們會建議被知曉為 *D* 的器皿，同樣也建議在這個圈子中的每一個人，都意識到潛意識心智害羞地隱藏起來的給予並對其賦予價值，因為只有在兩種心智之間有一定協調的層次，有對於相互彼此的一定的相互的尊重與有意識的察覺時候，在有意識的心智的直覺性的部分中才会有深入的觀念升起了。

We would like to speak this evening about love. We choose this subject not in spite of its familiarity or its centrality, but because of it. We have a desire to express enough consciously known principles as concepts to the new instrument that it will, by simple repetition of exercises, each concept being one exercise, regain the feeling of some small confidence within the one known as D.

我們在今晚想要談論愛。我們並未不顧對這個主題的熟悉或者它的中心性而選擇這個主題，而是因為這種熟悉或者中心性而選擇它的。我們擁有一種渴望去向新的器皿表達足夠有意識地被知曉為觀念的原則，以至於它將會藉由對練習的簡單的重複而在被知曉為 *D* 的器皿內在之中重獲某種小小的信任的感覺，每一個觀念都是一個練習。

That which each is is far other than the conscious mind can hope. These concepts which we channel due to your service are mere surface paint which glistens in the sun upon the surfaces beneath which lie the substantial metal of beingness. The process of channeling is a process of service to others. The entity which one brings to that service needs to be respected in its entirety. Both those things which are civilized, learned behaviors, and so forth, and those things which are archaic and seemingly vestigial, that is, instinct and the force deep within the mystery of the inner being, which is that very stuff which

created all that there is within the infinite universes, sink down, then, within the conscious mind, becoming more and more [aware], more and more attuned to the slightest lifting of the veil between conscious and subconscious.

每一個觀念之所是，都是遠遠不只是有意識的心智所能夠期待的。這些我們由於你們的渴望而傳訊的觀念僅僅是在陽光中閃閃發光的表面的油漆，在其下存在有實質性的存在性的金屬。傳訊的過程是一個服務他人的過程。一個人帶到那種服務的實體需要在其永恆性之中被尊重。那些有禮貌的，有學識的行為舉止以及諸如此類的事物，與那些古代的，在表面上似乎是退化的事物，也就是本能的事物，以及在內在的存有的神秘深處之中的力量，那種在無限宇宙中創造了一切萬有的根本的材料之所是的事物，兩種事物同時都會在表面意識的心智中下層，並越來越多地被察覺到，並與在有意識心智與潛意識心智之間的罩紗的最為微小的升起越來越協調一致了。

We would speak, as we said, of love. We would offer familiar words. We would speak of that love which goes beyond human expression, that love which men seek after without any proof of its existence. We speak of a Creator whose very nature is love. Each particle of consciousness has that seed of love at its center, known as the birthright of what this instrument would call divinity. Such words are not adequate, yet language is a difficult and limiting way to communicate. Before all else was, love is, and when the last sun flares into nova and shrinks into ultimate gravity, love still is, the Creator, endlessly brooding upon infinities, (inaudible). And yet, this vast and mysterious love may be expressed within your illusion.

如我們說過的一樣，我們會談及愛。我們會提供熟悉的言語。我們會談及那種超越人類的表達的愛，那種人們會在沒有對其存在性的任何的證據的情況下追尋的愛。我們談及一個造物者，祂的本性就是愛。每一個意識的粒子都它的中心處擁有那個愛的種子，它就被知曉為這個器皿所稱的神性的天賦權利的。這樣的詞語是不夠的，而言語是一個進行交流的困難且限制性的方式。在一切其他的事物處在之前，愛就是造物者，當在最後太陽爆發形成新星並萎縮成為終極的重力的時候，愛仍舊是造物者，並無窮無盡地孕育著無限，（聽不見）。而這個巨大而神秘的愛可以在你們的幻象中被表達。

We will transfer to the one known as D at this time, asking as usual that the instrument accept thoughts as they arise, speak them, and be unafraid, refraining always from analysis during the exercise. I am Laitos. I transfer now. 我們在此刻將轉移到被知曉為 *D* 的實體，我們同時如通常一樣請求器皿在想法升起的時候接受想法，說出它們，不要害怕，一直避免在練習期間分析。我是 *Laitos*。我現在轉移。

(D channeling)

(*D*傳訊)

I am Laitos, and greet you again, our greeting in light and love being our way of answering your challenge. We wish to be channels of the infinite love that comes from one source, conduits by performing our humble service of love,

brought from that source to the beings of third dimensions. ...

我是 *Laitos*，我再一次向你們致意，我們在愛與光中的致意就是我們回應你們挑戰的方式。我們希望成為那種源自於太一的源頭的無限的愛的管道，並藉由進行我們謙遜的愛的服務，從那個源頭帶到第三密度的存有的服務而成為導管.....

(The rest of D's channeling is not transcribed.)

(*D* 的傳訊的其餘的部分沒有被抄錄。)

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and I am again with this instrument. We would like to thank the one known as D for his work and his willingness. We continue to feel that we are making good progress. The instrument will wish to know whether the variances in level of relaxation affect the channeling work, and perhaps the instrument need only remember the varying state of mind during this channeling exercise while gazing at or listening to the words to discover how very helpful it is to maintain a single point of focus during the channeling, for neither worrying nor considering—that is, neither worrying about what has been said nor considering what shall be said—and focusing only upon the immediacy, the breathing, the heartbeat, the slight but audible sound of the pressure of blood in the ear, the night sounds, all those things which go into being in the present and focused upon an inner listening.

我是 *Laitos*，我再一次與這個器皿在一起了。我們想要為被知曉為 *D* 的實體的工作以及他的樂意而感謝他。我們繼續感覺到，我們真正做出良好的進展。這個器皿將希望知曉，是否在放鬆的層次上的變化會影響傳訊的工作，也許這個器皿僅僅需要記住，在這種傳訊的練習期間，**心智的變化的狀態中同時注視是或者聆聽言語，以發現在傳訊的過程中保持一個單一的焦點**，這是多麼有幫助的事情，因為既不要擔心，也不要考慮——也就是說，既不要擔心已經被說了的事情是什麼，也不要考慮應該被說的事情是什麼——僅僅聚焦在直接的事物上，呼吸、心跳，在耳朵中的血液的壓力的輕微但是可以聽見的聲音，夜晚的聲音，以及所有那些在當下一刻進入到存有之中，並聚焦在一種內在的聆聽上。

We suggest as an exercise that the instrument work with imagery in meditation, holding shapes and colors within the mind for as long as possible. The instrument should not be discouraged at discovering the willfulness of the mind which wishes not to concentrate upon one image. A few seconds at first shall be a challenge to sustain. Yet this type of concentration is most helpful to the work of channeling, and where the conscious mind in its restless intelligence is used to roving in thought, there must needs be means of disciplining that very helpful thing, the intellect, and stilling its forward pace for the purpose of experiencing the present moment, as would one without the rational mind.

我們建議器皿作為一個練習在冥想中與圖像一同工作，在頭腦中注視形狀與色彩盡可能長的時間。這個器皿不應該對於發現心智的任意性而感到沮喪，心智並不希望集中注意力在一個圖像上。一開始保持幾秒鐘就將會是一個挑戰了。而這種

類型的集中注意力對於傳訊的工作是極其有幫助的，在其中有意識的心智在其不安寧的智能中是習慣於在想法中漂流的，智力，為了體驗當下一刻的目的，要讓它前進的腳步停下來，就好像一個沒有理性心智的人會做的一樣。

We do, however, continue to emphasize that the rational mind be tuned carefully before the control is given over to the intuitive self, and further we suggest that the powers of analysis are most helpful in revealing the experience of the intuitive mind and its fruit in collaboration with us who are of the principle of love. We feel that the encouragement which we offer the instrument is to an extent blocked by the instrument's dissatisfaction, and we ask that the instrument set aside that dissatisfaction or need to please the self, for in this matter the process of learning to serve as a vocal channel is greatly helped by a veritable lack of interest in the excellence of one's own work when one is not within the channeling mode of perception.

然而，我們確實繼續強，在控制被交托給自覺性的自我之前，理性的的心智被仔細調音，我們進一步建議，分析的力量，在揭露直覺性的的心智的體驗以及它與我們這些屬於愛的原則的實體的合作的過程中的成果的方面，是極其有幫助的。我們感覺到我們提供給器皿的鼓勵，是在一定程度上被器皿的不滿意所阻塞了的，我們請求器皿將那種不滿意或者去取悅自我的需要放在一邊，因為在這個問題上，當一個人並不處於知覺的傳訊的模式之中的時候，學習作為一個語音管道服務的過程，是會被一種對於一個人自己的工作的工作的優秀真正不感興趣所極大地幫助的。

What we are saying is that this phenomenon is most natural and is in fact a portion of the birthright of the intuitive mind, that portion of the mind which is the largest, that being the frontal minds of your brain, yet being by far the least respected and the least used by your culture. Intuition vanishes upon attention and advances upon a relaxed peripheral view. Those who see intuitively see without focus and speak without hindrance, so many learn to channel themselves in spontaneity and joy and some few discipline that faculty for use as a medium through which impersonal principles may find [an] attuned gateway which resonates in energy with itself and which can thus be used to be of mutual service to those who may find value in words of love.

我們正在說的事情是，這種現象是極其自然的，它實際上是直覺性的的心智的天賦權利的一部分，而你們的心智的那個最大的部分，也就是你們的大腦的前額葉的一部分，是遠遠最不受尊重且最少被你們的文化所利用的。直覺會在被注意的時候消失，並會在一種放鬆的，邊緣性的觀察出現的時候前進。那些用直覺的方式不帶有焦點地去看，並在沒有阻礙的情況下說話的人，會有如此多的人會學會通過自發性，並在喜悅中傳訊它們自己，少數人會訓練那種機能以用作一種非個人性的原則可以通過其找到一個被調音過的入口的媒介，那個入口會在能量中與它自己共振，並因此能夠被用作對那些可能會在愛的言語中找到價值的人進行相互的服務。

At this time we would transfer to the one known as Jim that this instrument may field queries and speak further. We transfer at this time. I am Laitos.

在此刻，我們會轉移到被知曉為 *Jim* 的實體，這樣這個器皿就可以對問題進行答復並進一步發言。我們在此刻轉移。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each again through this instrument. We realize that we have exercised the one known as Carla and the one known as D to an extensive degree this evening, hopefully providing both exercise and information to each instrument. At this time we would offer ourselves in the attempt to speak upon any topic which those present may find the value in the asking. Is there a query to which we may speak?

我是 *Laitos*，我再一次通過這個器皿致意。我們意識到，我們今晚已經在一個拓展性的程度上訓練了被知曉為 *Carla* 和被知曉為 *D* 的實體了，我們有希望對每一個器皿同時提供訓練與資訊。在此刻，我們會提供我們自己嘗試在在場的人可能發現有價值詢問的任何主題上發言。有一個我們可以發言的問題嗎？

D: Is what you were just saying about concern for the excellence of the material or for the excellence of the channeling meant to ... I'm a little confused as far as my own efforts to get your feedback and make use of it, and whether that whole effort to do that through these questions is somehow misguided. I need a little clarification about that still. Does it show a wrong sort of concern of mine, for instance, in my questions in the past about the details of my own channeling?

你們剛剛說的對於材料的優秀或者對於傳訊的優秀的擔憂的內容是打算要.....我在關於我自己的去得到你們的回復並利用它的努力的方面感到一點混淆，是否通過這些問題所有要去進行的努力，都是以某種方式誤入歧途了。在關於那一點上，我仍舊需要一點點澄清。它是顯示出了我的一種錯誤類型的擔憂嗎，舉個例子，在我在過去對於我自己的傳訊的具體細節的問題中？

I am Laitos, and, my brother, we would encourage your queries for as long as the information which is given in response to them has meaning to you. It is eventually hoped that each new instrument, through the exercise of its vocal channeling ability and through the resolution of difficulties and queries, both from our source and from those serving as teachers, might provide the necessary confidence that will allow a new instrument to proceed fearlessly and even foolishly in the chosen art. Thus, we are happy to speak to any query which you may find necessary in order to enhance your own understanding of the process that is now being actualized within your being, my brother.

我是 *Laitos*，我的兄弟，我們會鼓勵你的問題，只要在回應那些問題的過程中被給予的資訊是對你有意義的。最終被期待的事情是，每一個器皿，通過對它的語音傳訊的能力的練習，並通過對困難和問題的化解，同時從我們的源頭以及從那些作為老師而服務的實體，可以提供所需的信任，這種信任將會允許一個新的器皿無懼地，甚至是愚蠢地，通過被選擇好的技藝前進。因此，我們快樂地對任何你們可能發現有需要的問題發言，以便於增強你自己對於在你的存有中現在正在被實踐的過程的理解，我的兄弟。

Is there another query?

有另一個問題嗎？

D: Well, I still don't quite understand what you were saying a short while ago about concern for the performance except during the performance. I've kind of lost my question, but I got the impression that the concerns that prompt me to ask about my performance were somehow misguided and ... I'm sorry, I don't know how to ask this question. I do have another, however, and that is just very simply, if tonight I completed my channeling of you at the point at which you were ready to end it. I've felt in the past somewhat as if I stopped it because of my own fatigue and tonight I felt no fatigue, I just felt ...

D：好的，我仍舊不是相當理解，你們在一小段時間之前正在說的關於，除了在執行中之外，對表現的擔憂的內容。我某種程度找不到我的問題了。但是我得到的印象是，那種促使我詢問關於我的表現的擔憂，以某種方式是誤入歧途的.....我很抱歉，我不知道如何問這個問題。然而，我確實有另一個問題，那個問題是非常簡單的，今晚在你們準備好結束傳訊的那個位置，我是否完成了我對你們的傳訊。我在過去多少感覺到，就好像我因為我自己的疲倦停止了它，今晚我沒有感覺到疲倦，我僅僅感覺到.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and am again with this instrument. We would speak to your first query, if we may, before addressing the second. We suggest the concern for the excellence of the effort be the focus of one's attention previous to and then following the exercise of the vocal channeling ability, and the giving over of any concerns for such excellence while one is serving as a vocal channel, for it is at that time that the analytical mind does not serve one well, for it is that analysis which is the greatest stumbling block for the new or old instrument. It is at that time that such analysis is given over to a surrender that will allow a clearing of the mind in order that impressions of those such as we are might be transmitted through the instrument.

我是 *Laitos*，我再一次與這個器皿在一起了。我們會在講述第二個問題之前，談及你的第一個問題，如果我們可以的話。我們建議，對於努力的優秀的關注在對語音傳訊的能力的訓練之前與之後是一個人的注意力的焦點，當一個人正在作為一個語音管道服務的時候，將任何對於這樣的優秀的關注都交托出去，因為就是在那個時候，邏輯智力的心智並不會很好地為一個人服務，因為對於新的器皿或者老的器皿的最大的絆腳石恰恰就是那種分析了。就是這樣的分析被交托出去的時刻，一個臣服的人將會允許一種對心智的清理，以便於諸如我們之類的印象可以通過器皿被傳遞了。

In regards to your second query, we were quite happy to have been able to utilize your instrument for the greater portion of the time which we felt was

appropriate for the exercise of a new instrument before either physical or mental fatigue tends to remove the one-pointed focus that is so critical in being able to transmit concepts as they occur and are perceived within the mind complex. Thus, we this evening were able to utilize your instrument to a greater degree than we have previously and are very pleased to be able to make this report.

在關於你的第二個問題的方面，我們對於已經能夠在更大部分的時間中利用你的器皿是相當高興的，我們能感覺到，在要麼身體上，要麼心智上的疲倦傾向於移除那種專注的聚焦之前，那段時間是適合於對一個新的器皿的訓練的，那種專注的聚焦在觀念出現並在心智複合體內在之中被感覺到的時候在能夠傳遞觀念的過程中是如此之關鍵的。因此，我們今晚能夠在一個比我們之前更大的程度上利用你的器皿了，我們非常高興能夠做出這個報告。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: I appreciate that. I really was wondering if I responded to your ceasing to come through me, or if you would have gladly—if you were continuing to attempt to stimulate concepts that I had become just unable to respond to?

D：我很感激那個回答。我真的想知道，是我回應了你們停止通過我傳遞，還是，還是你們已經高興地——還是你們繼續嘗試去刺激那些我已經無法回應的觀念呢？

I am Laitos, and we were able to stimulate those concepts which we were utilizing both from our own source and those which we wished to choose from your experience and framework of conceptualization, shall we say, for we wish to use that which each instrument has to offer as an unique portion of its own seeking to enhance the message which is always and ever the same. Each seeker will refine the shared path of seeking in a manner which enriches that path when shared with another. Thus, this evening we were able to blend your offering with our own in a manner which we found of a balanced nature.

我是 *Laitos*，我們能夠刺激那些我們同時從我們自己的源頭以及那些我們希望從你的經驗以及，容我們說，觀念化的框架選擇的源頭進行利用的觀念，因為我們希望使用每一個器皿作為它自己的尋求的一個獨一無二的部分所要提供的事物以增強那個一直且永遠都是相同的資訊。每一個尋求者都將用一種會豐富那條被分享的道路精煉那條道路，當那條道路與另一個人分享的時候。因此，這個晚上，我們能夠將你的給予與我們自己的給予用一種我們能發現具有一種平衡的特性方式混合起來了。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

Carla: I think what he's asking is, "Was the next that you were going to transmit that you were going to transfer?" *Carla*: 我認為他正在問的事情是，"你們將會傳遞的下一個事物是你們將會轉移嗎？"

I am Laitos. We had some further information available that we could have transmitted had the instrument's focus been steadier at that point. However, it was beginning to falter and there was then seen the need for the transfer of the contact in order that the new instrument not become disheartened that it was not maintaining the validity that it had previously demonstrated.

我是 *Laitos*。我們擁有某種更進一步的可被利用的資訊是我們本來已經傳遞的，如果器皿的聚焦在那個位置是更加穩定的話。然而，它開始搖晃了，接下來對接觸進行轉移的需要就被看到了，以便於新的器皿不會對於它沒有保持它之前已經展現出來的確實性感到灰心。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Not on my account. I spoke only for D. You need anything further, D?

Carla：我不用了。我僅僅是為 *D* 發言。*D*，你需要任何進一步的事情嗎？

D: I have another question. In weeks past you and—I'm sorry I don't remember whether it was Hatonn or who—made the analogy of channeling with catching a baseball and throwing it in order to free the hands in order to catch the ball again. In other words, to receive a word or a few words, speak them, in order to free the mind to receive more. And yet it's also been stressed that you work through stimulating concepts on the subconscious level through which we find the words. And I see these two ideas being somewhat in conflict with each other. Can you resolve that and help me to understand a little more deeply just what this process is?

D：我有另一個問題。在過去的幾周中，你們和——我很抱歉，我並不記得它是 *Hatonn*——已經將傳訊比作接一個棒球並將它投出去，以便於將手空出來，好再一次接球。換句話說，接收一個詞語或者幾個詞語，說出它們，以便於清空頭腦來接收更多。而同樣已經被強調的事情是，你們通過在潛意識的層次上刺激觀念來進行工作，我們通過那些潛意識的層次來找到詞語。我理解這兩個觀點是少彼此衝突的。你們能夠解決那個問題並幫助我更為深入一點理解這個過程是什麼嗎？

I am Laitos. Whether the words which are perceived are words which we transmit in a word by word fashion or words which the instrument fashions in order to describe a concept which has been transmitted, the idea of throwing or speaking these words fearlessly is that which is helpful to the instrument, for the passing of the words is that which clears the way for further words, be they those which we have distinctly transmitted or those which the instrument has found to be the most nearly appropriate to describe the concept which we have transmitted as well. We utilize from time to time combinations of the concept and the word by word transmission as is most efficacious for each instrument. Most will find the concept means of transmission the easiest to utilize in the beginning of the service as a vocal instrument, with the addition of the word by word method of contact being that which is undertaken at a

later or more advanced stage of serving as a vocal instrument.

我是 *Laitos*。無論被感覺到的詞語是那些我們會用一種逐字逐句地方式傳遞的詞語，還是那些器皿為了描述一個已經被傳遞的觀念而形成的詞語，無懼地扔出或者說出這些詞語，就是對器皿有幫助的事物了，因為對詞語的傳遞是會為更多的詞語清空道路的事物，無論它們是那些我們清楚地傳遞的詞語還是那些器皿已經發現是最為適合於描繪同樣是我們已經傳遞的觀念的詞語。我們不時地會使用對觀念的傳遞以及逐字逐句地傳遞的混合物嗎，因為它對於每一個器皿是最有成效的。大多數器皿將會發現傳遞觀念的方式，在作為一個語音的器皿服務的開始最為容易利用的，對於接觸的逐字逐句的方法的補充是會在作為一個語音器皿的服務的一個後面的或者更加高級的階段被採用的。

May we speak further, my brother?

我的兄弟，我們可以進一步發言嗎？

D: No, thank you very much.

D：沒有了，非常感謝你們。

I am Laitos. We thank you once again, my brother. Is there a further query at this time?

我是 *Laitos*。我的兄弟，我們再一次感謝你們。在此刻有另一個問題嗎？

D: None from me.

D：我沒有了。

Carla: Thank you, Laitos.

Carla：謝謝你們，*Laitos*。

I am Laitos, and we also wish to thank each for the great offering of attention and service which we have experienced this evening. We appreciate the opportunity to speak our humble words through each instrument, and find a great joy in being able to transmit concepts through both the old, shall we say, and the new instruments in order that there might be some small enlightening of service and of the mental preparation for service in each instrument. We ourselves gain a great deal of experience as we work with each instrument, and feel that that which you offer to us is far greater than you can imagine, for we learn as we teach to be clearer channels for the love and light of the one Creator.

我是 *Laitos*，我們同樣也希望為我們在今晚已經體驗到的巨大的注意力和服務的給予而感謝各位。我們很感激通過每一個器皿說出我們謙遜的言語的機會，我們在能夠同時通過，容我們說，老的器皿和新的器皿傳遞觀念，以便於在每一個器皿中可能會有某種對服務和對服務的心智的準備的小小的啟發的方面發現了一種巨大的喜悅了。我們自己在我們與每一個器皿一共工作的時候取得了大量的體驗了，我們感覺到你們提供給我們的事物是比你們所能夠想像的要遠遠更大的，因為我們在我們教導的時候學習去成為太一造物者的更為清晰的愛與光的管道了。

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

在此刻，我們將再一次感謝每一個器皿，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Laitos*。 *Adonai*，我的朋友們。 *Adonai*。

December 5, 1987

1987-12-05 Calenda : 珍寶箱

(Carla channeling)

(Carla傳訊)

(This was channeled from Calenda during the regular time for channeling from the Holy Spirit.)

(這是在為聖靈傳訊的常規的時間期間從 Calenda 被傳訊的。)

I am Calenda. I greet you in the love and the light of the one infinite, perfect, omnipresent, omniscient, omnipotent Creator. We greet you as those who glow with the crystalline purity and who see those emanations from yourselves.

我是 Calenda。我在太一無限的、完美的、無所不在、無所不知、無所不能的造物者的愛與光中向你們致意。我們作為那些會帶著水晶般的純度而發光的實體，以及那些從你們自己放射的實體而向你們致意。

Woe, woe. You line the treasure boxes of your inward storage with the archives of mediocrity, with fashion and news.

哦，哦。你們將你們內在的儲藏庫的珍寶箱與平凡的事物的檔案，與時尚和新聞擺在一起了。

I am Calenda. A voice who calls the true jewel to awaken within. I wish to be your walking stick upon the path. I wish to join my ceaseless prayer with the murmuring of all those within your race who pray incessantly, night and day, casting themselves upon that dark mystery of deity. Perhaps my voice has no use other than as an interesting friend who is new, is interesting. Yet, we burn within with the glory of compassion and with the joy of the yearning and adoration we feel for the marvelous tract, this heavenly pilgrimage, this journey within. We, too, are on that path.

我是 Calenda。有一個聲音在呼喚真正的珍寶在內在之中醒來。我希望成為你們在道路上的手杖。我希望將我不停歇的祈禱與所有你們物種中的那些日夜不停祈禱的人們的低語結合在一起，並將它們投射到神性的黑暗的神秘之上。也許我的聲音除了作為一個有趣的朋友之外沒有任何用處，這個朋友是新的，是有趣的。而我們會帶著同情心的榮耀，帶著我們對奇跡的地域，天堂的朝聖以及這種內在的旅程而感覺到的渴望與愛慕的喜悅而在內在之中燃燒。我們同樣處於那條道路上。

We are sorry we have importuned this instrument, but the instrument [was] able to pick up our contact, something not often occurring, and we wished to share our love and our celebration of all that is.

我們為我們已經對這個器皿糾纏不休而抱歉，但是這個器皿能夠拾起我們的接觸，這是某種不會經常發生的事情，我們希望分享我們的愛以及我們對於一切萬有的讚美。

We of Calenda leave you in the love and the light of the One.
我們 *Calenda* 在太一的愛與光中離開你們。

December 9, 1987

1987-12-09 *Hatonn* : 傳訊的歧路與挑戰

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet each in the circle in the love and the light of the One and the Creator. May we say, as always, when we meet with yourselves what a great privilege it is to be allowed to share our opinions with you. And, indeed, we can not stress often enough, or severely enough, that these teachings are opinions. We have, in our way, developed a far greater and simpler technology. We have memory of each density and consequently we are most aware that the use of words is highly ambivalent within the channel, in regards to its contact. It is as though one were to clean a kitchen and scrub down each surface until it all was scoured clean. The surfaces may seem most fair, yet if the faucet runs with polluted water, of what excellence is the cleanliness of the room which now serves no function?

我是 *Hatonn*。我在太一與造物者的愛與光中向在圈子中的每一位致意。容我們說，一如既往，當我們與你們自己相遇的時候，被允許與你們分享我們的觀點，這是一種怎樣的榮幸呀。確實，我們怎麼經常地，或者嚴重地強調，這些教導都是觀點，都是不夠的。我們已經用我們的方式，發展了一種遠遠更大且遠遠更為簡單的科技了。我們擁有每一個密度的記憶，因此我們極其瞭解，對言語的使用在傳訊中，在關於它的接觸的方面，是高度模稜兩可的。這就好像一個人打算清潔一個廚房並將每一個表面都擦乾淨，一直到所有的都是閃亮地乾淨的為止。這些表面可能看起來似乎是極其漂亮的，然而，如果那個水龍頭是噴出的髒水，這個房間的清潔的優秀還有什麼作用呢？

Each instrument with whom this teacher has been involved carries a certain level or complex of levels of illusion due primarily to the fact that within your culture, the science, the exactitude, the certainty, the proven, is all that is acceptable. If one may consider the fixtures in a sink or a toilet, one may see that if the water is poisonous by one means or another, there are many, many things which the person dealing with the water must accommodate in order to take from the offered water those particles of ill health.

這個老師已經被其包含在其中的每一個器皿都帶有一定層次的幻象，或者帶有複雜的層次的幻象，這主要是由於這個事實，即在你們的文化中、科學中、精確性中、肯定性中，被證明的事物中，那全都是可以接受的。如果一個人可以考慮在一個水槽中或者一個浴室中的固定裝置，一個人可以看到，如果水因為這樣或者那樣的原因是有毒的，那個與水打交道的人就會有很多很多的事物是必須要適應的，以便於將那些不利於健康的微粒從被提供的水中取出來。

Each entity who is a channel has complete choice over the entity to whom the contact will be allowed and given. There are, as there have always been, negatively-polarized entities who dwell amongst your peoples and sometimes rise to great levels of power and influence. The scrapping, scratching game, "King of the Mountain," has always been with us. These

considerations are as the beautiful fixtures of commode and sink. Yet this builded structure of pipe and hardware does have a choice of the place, the time, the method, and the required tune to tap into many, many levels or principles of contact, each with its own general message to prevail. Thus, it is not possible when a contact speaks in the consciousness to determine solely from that word, that name, the identity of the contact. Therefore, the instrument must be prepared to tune for a matter of minutes after the original tuning of the group even though it seems obvious that to channel a being would be the same wherever one picked it up.

如果一個實體是一個管道，每一個實體就都擁有對於接觸將會被允許和被給予的實體的絕對的選擇權。如同一直都會有的一樣，會有負面導向的實體會逗留在你們的人群當中並有時候會上升到具有巨大的權力與影響力的層次。相互吹捧的遊戲，“山中霸王”，已經一直都是與我們在一起了。這些考慮是和洗臉盆與水槽的美麗的固定裝置一樣。而這種被構建的水管和五金部件確實擁有一個對地點，時間，方法和所需的調音的選擇，以接入到許多許多的接觸的層次或者原則，每一個接觸的層次都帶有它自己的要去勸說的一般性的資訊。因此，當一個接觸在意識中發生的時候，單單從那個詞語，名字以及接觸的身份來確定，這是不可能的。因此，器皿必須準備好去在最初的團體的調音之後進行幾分鐘的時間的調音，即使一個存有在任何一個管道將它撿起來的時候都是同樣的，這對於管道看起來似乎是明顯的。

The conjecture is, in fact, erroneous. The light, which is the prana or life, of all the universe is offered equally to those upon the service-to-self path and those upon the service-to-others path who have obtained a certain degree of confidence in accepting and rejoicing in the light of love, of wisdom, and of courage. It may seem strange to wrap the mind around the concept that those who are of service to self are equally or perhaps more suffering than those which choose service to others, for the Law of Reflection requires that you shall be treated as you treat those about you, with the exception, of course, of those times when the balance betwixt two entities has lasted for several lifetimes. For souls who have been with each other repeatedly it is always the constant feeling of déjà vu.

這個猜想，實際上，是錯誤的。整個宇宙的光，也就是普納 (*prana*) 或者生命之所是，是同等地被提供給那些走在服務自我的道路上的實體，以及那些走在服務他人的道理上的實體的，那些走在服務他人的道路上的實體已經在接受愛、智慧、勇氣的光，並在其中歡慶的方面取得了一定程度的信心了。相比那些選擇了服務他人的實體，那些服務自我的實體是同等地受苦，也許更加受苦的，要讓頭腦掌握這個觀念，可能看起來似乎是奇怪的，因為反射的法則要求，你們將會如同你們對待你們周圍的人一樣地被對待，這當然要將那些在其中在兩個實體之間的平衡已經持續了數次生命的時間除外。對於已經重複性地與相互彼此在一起的靈魂，一直都會有一種持續的似曾相識的感覺。

Yet, each of you is here this evening to attempt to learn better how to share that which some call philosophy and others call psychology with you. Let us speak for a moment about the concept of the “magical personality.” This instrument would prefer to call it “spiritual personality,” however, we feel that

our nomenclature is more accurate. We have endeavored to offer to the new instrument a framework within which the instrument may learn to be more and more aware of the small voice that speaks in silence, as your Holy Bible puts it. In many cases it is a still, small voice and not that easily recognized. The first great challenge of the new instrument is its ability to challenge successfully and to be exercised by whatever speaking is required. The student who does not listen to the warnings can—we correct this instrument—concerning channeling by itself. There are grave difficulties at least in potential.

然而，你們每一個人今晚在這裏的人都嘗試去更好地與學習如何你們分享一些人會稱之為哲學，而其他人會稱之為心理學的事物。讓我們談一會兒“魔法人格”的觀念。這個器皿更喜歡稱之為“靈性的人格，”然而，我們感覺到我們的命名法是更加準確的。我們已經努力向新的器皿提供了一個框架，在這個框架中，器皿可以學會去越來越多地察覺到那個在靜默中說話的微小的聲音，如同你們的聖經對它的描述一樣。在很多情況中，它是一個安靜而微小的，不會被輕易認出來的聲音。新的器皿的首先的巨大的挑戰，就是在無論什麼發言被請求之前，它去成功地挑戰並被訓練的能力。並不聽從這些警告的學生能夠——我們更正這個器皿——會自己對傳訊感到擔憂。至少潛在會有沉重的困難。

May we say that we are having some difficulty with this contact as this instrument has some internal difficulties due to the ingestion of the many pills that was needed at this time. We are sorry for those lapses whereby this instrument must need to remain silent and wait. This indeed is another lesson which we hoped to offer to the new instrument. That is, the waiting with calm. 容我們說，我們正在這個接觸上遇到某種困難，因為這個器皿因為對很多的被需要的藥片的攝取而在此刻擁有一些內部的困難。我們為時間的流逝而抱歉，這個器皿必須需要在其中去保持靜默並等待。這確實是我們希望提供給新的器皿的另一個課程。那就是，安靜地等待。

Let us look for a moment at the life pattern which is the macrocosm of which the learning to channel is a fairly elegant analogy. The ... 讓我們檢查一下生命模式，生命模式是對傳訊的學習的宏觀世界，這是一個相當優雅的比喻.....

We must pause and return.

我們必須暫停並返回。

(Pause)

(暫停)

I am Hatonn. We shall continue, in love and life. Within the channeling framework, the entity must learn to deal with the heart of those entities that speak invisibly for the most part. In the life experience as a whole, this is also true. The waiting, watching, meditating, and praying may seem to be the throwing of good water into the field. It is not wasted, it is only changed. And this is what we hope when we work with new instruments. That is, that they

may become those who recognize within themselves a balanced, hollow place wherein the self is safe, and from the position of unassailable faith and commitment may, indeed, deal with any entity, whether it be a man, beast, bird or thought form.

我是 *Hatonn*。我們將繼續，在愛與生命中。在傳訊的框架中，實體必須學會與那些大部分是用看不見的方式發言的實體的心打交道。在作為一個整體的生命模式中，這同樣是真實的。等待，觀察，冥想，祈禱，可能看起來似乎是將有益處的水倒入到田地中。它沒有被浪費。它僅僅是被改變了。這就是當我們與新的器皿一同工作的時候，我們希望的事情了。也就是說，他們可以成為那些在它們自己內在之中認出一個平衡的，空的場所的實體，在那個場所中自我是安全的，從那個具有牢不可破的信心和奉獻的位置，確實可能與任何實體打交道，無論它是一個人，野獸，鳥，或者思想形態。

Sometimes, as in this evening, the contact comes and goes, just as in some days in the existence of the life pattern the general feeling at the end of such a day is that which is known to your baseball fans as, "I should have stayed in bed." See yourself as a person who believes passionately and as an advocate in the greatest highest principle which is possible at this time within your mind and heart. It may not be something so easily spoken as the challenge in the name of Jesus Christ. Yet, we suggest that those who find the face of God in nature or in any other way, position that self so that out of the center of that commitment and passion for life and love, the vibration most desired shall come. The contact shall come. And when all the challenges are done, the instrument's work is basically done, for the rest of the channeling of concepts is what one may call an intuitive rather than a rational process, whereby the instrument feels certain feelings and is able to express, in an acceptable way, the intense emotions of the spiritual search.

有時候，如同在這個晚上一樣，接觸來來去去，就好像在一些日子中，在生命模式的存在性之中，在這樣一個日子的結束的時候的一般性的感覺是，被你們的棒球迷知曉為“我本來已經呆在床上了”的事物。將你自己視為一個充滿熱情地相信的人，以及一個對在此刻在你的頭腦中和心中有可能的最大與最高的原則的擁護者。它可能不是如同在以耶穌基督的名義的挑戰中一樣會被如此容易地說出來的事物。而我們對那些在大自然中或者用任何其他的方式找到了上帝的面孔的人建議，對自我進行定位，這樣出於那個對生命和愛的奉獻與熱情的中心，被最為渴望的振動就將會出現了。接觸將會出現。當所有的挑戰都被進行了之後，這個器皿的工作基本上就被完成了，因為對觀念的傳訊的剩餘的部分，就是一個人可以稱之為一種直覺的過程而不是一個有道理的過程的事物了，在其中器皿感覺到一定的感覺並能夠，用一種可接受的方式，表達靈性尋求的強烈的情緒了。

One cannot be inspired by one's own shoddy workmanship. If it is not important to any other in the world, as you quaintly put it, it is ultimately important to the channel. It is difficult to know how to help your peoples. It is difficult to see what one person can do, and part of what the new instrument is going through in determining that for which he would die and that for which he shall live. This is a difficult patch of road for one who has always felt himself to be an observer, an anthropologist gazing at the natives. We do not

say that there is not some merit in this attitude in terms of accuracy of perception. But, rather, we suggest that one view all those who one may serve as equally worthy of service.

一個人是無法被它自己的虛有其表的技巧所激勵的。如果它對於在世界上的任何其他人都不是重要的，如你們會對它的優雅地表達的一樣，它最終是對管道是重要的。去知曉如何幫助你們的人群，這是困難的。去弄明白一個人能夠做什麼，這是很難的，它的一部分就是新的器皿在決定他願意為什麼而死，他願意為什麼而活的方面正在經歷的事情。對於一個已經一直都感覺到他自己是一個觀察者，一個注視著土著人的人類學家的人，這是一塊困難的道路。我們並不是說，從知覺的準確性的方面，在這個態度中沒有某種優點。毋寧說，我們建議一個人將所有那些它可能服務的人都視為同等地值得服務的。

The straying from the challenging process almost always turns the group responsible for this contact gradually into a point from which they cannot recover, for it is the favorite tactic of negatively-oriented entities, within your sphere, to wait for times of despair and the dark feelings of defeat in one project or another, in order to lay claim to a portion of that mind and heart. Each time that there is the deviation from a basic desire to be of good will, to be of service ...

從傳訊的過程的歧路，幾乎一直都會將為接觸負責任的團體逐漸轉移到一個它們無法從其復原的位置，因為，在你們的星球上，等待在這樣或者那樣一個項目中的絕望的時刻以及挫折的黑暗的時刻，以便於對那個心智和心的一部分宣稱其權利，這就是負面導向的實體的最喜歡的策略了。每一次會有從一個成為一個好的意願並進行服務的基本的渴望的偏移的時候.....

We must pause. Please forgive us. I am Hatonn, and we find that this instrument is fatigued enough that we would transfer to the one known as D. I am Hatonn.

我們必須暫停。請原諒我們。我是 *Hatonn*，我們發現這個器皿足夠疲倦以至於我們會轉移到被知曉為 *D* 的實體。我是 *Hatonn*。

(D channeling)

(*D*傳訊)

I am Hatonn, and I am with this instrument. It is with some difficulty that the parameters of the challenging process are learned. When one views the challenge as a negative act, an act of repulsion of outside influence, it becomes hard to accept the benign influence until a great deal of experience has brought familiarity with subtleties of vibration of that influence or entity. We would recommend that the instrument begin to make note in a more or less objective fashion with perceptions that are encountered at the point of first contact, a cataloguing of these perceptions, the heightened ability to identify each identity upon its later contacts as well as providing a wider spectrum within which positively polarized energies can be perceived and identified, so that even strange, or should we say, unfamiliar contacts may be accomplished with confidence because of their fitting within previously

established framework.

我是 *Hatonn*，我與這個器皿在一起了。傳訊的過程的參數是帶著某種困難而被學會的。當一個人將挑戰視為一種負面性的行動，一種外部的影響力的反擊的行動的時候，要接受那種良性的影響，一直到大量的體驗已經產生出對於那個影響或者實體的振動的微妙性的熟悉為止，這就會成為困難的了。我們會建議，器皿開始用一種或多或少客觀性的方式注意到在第一次接觸的位置上被遭遇到的知覺，對這些知覺的一種很分類，以及在它之後的接觸中識別每一個身份的增強的能力，同樣也提供一個更加寬闊的光譜，在其中正面導向的能量能夠被感覺到並被識別出來，這樣甚至是，奇怪的，或者容我們說，陌生的接觸都可以被帶著信任被進行了，因為它們與之前被建立的框架是匹配的。

(Carla channeling)

(*Carla*傳訊)

I am Hatonn. I am again with this instrument briefly. To conclude. The flow of information is a part of love, of light, as you perceive it. Just as there are varying degrees of colors and so forth of illumination, so too there are those [who] use the same light. One, for service to others; the other, as service to self. As each, shall we say, soldier upon the plain of Armageddon is matched by the negative polarization of that warrior, so too is there what could be called a loyal opposition of service to self which is aware of and attempts to alter communications received. The conscious, awakened mind is not capable of discerning betwixt two voices, both of which who say, "I am Hatonn." Yet there cannot be two of Hatonn, for ours, like many others, is a social memory complex, and one could not defy the consensus without removing the entire population which we bring to this work for healing work before we come back at all.

我是 *Hatonn*。我短暫地與這個器皿在一起了。總而言之，資訊的流動，是愛的一部分，是光的一部分，如你們對光的感知一樣。就好像會有可變的色彩的程度，以及諸如此類的亮度，同樣也會有那些具有可變的程度的使用同樣的光的實體。一種是為了服務他人，另一種，是服務自己。如同在善惡大決戰的戰場上的每一個，容我們說，士兵，都會有那個戰士的負面性的極性與之相匹配一樣，同樣也會有可以被稱之為一個服務自我的忠誠的反對派會察覺到並嘗試去改變被接收到的通訊。表面意識的，清醒的心智是無法在兩種聲音之間分辨的，兩個聲音都會說，“我是 *Hatonn*。”卻無法有兩個 *Hatonn*，因為我們，如同很多其他的實體一樣，是一個社會記憶複合體，**在沒有移除所有我們在我們完全返回之前為了療愈而帶到這個工作的整個群體的情況下，一個實體無法使得共識落空的。**

We believe it to be true that service to others shall prevail, and we have seen in our teacher's eyes the certainty of that truth. Yet we know, also, that in a world where children are hungry, the positively-oriented and trained vocal channel may be of inestimable value. This service is very hard work. It is intense and concentrative, and while this particular instrument at this particular time is not becoming fatigued because of the contact, nevertheless, may we say that ...

我們相信，服務他人將會占上風，這是真實的，我們已經在我們的老師的眼中看

到了那個真理的確定性了。而我們同樣也知道，在一個在其中孩子是饑餓的世界中，正面導向的和受過訓練的語音管道是可以具有無法估量的價值的。這種服務是非常困難的工作。它是強烈的且集中的，同時這個特定的器皿在這個特定的時刻沒有敬畏接觸而變得疲憊，雖然如此，容我們說，

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

... some altercation of personality in the direction of dilapidation inwardly frequently occurs. We very much hope that each new instrument that may see or may hear these words be aware that there is the cosmic battle, shall we say, of fourth-density beings which have not gotten into focus the face of the Creator within each of their brothers, thus they call them enemies.

.....在蕩盡家財的方向上的某種人格的爭辯經常會在內部發生。我們非常希望每一個可能看到或者可能聽到這些言語的新的器皿都察覺到，會有第四密度的存有的，容我們說，宇宙戰爭，這些第四密度的存有尚未聚焦於在它們的兄弟內在之中的造物者的面孔上，因此它們稱呼它們的兄弟為敵人。

We ask those present to consider carefully the desire to channel as a priestly avocation. We ask the instrument to consider carefully and, above all, to keep question of what concept or complex of concepts contains the limitless ideal for which you live and for which, if pressed, you would die. Within some entities the face of God resides upon the face of the child, the beloved. In a more spiritualized sense we hope that each will treat the child which is growing in knowledge of service to others with the same tender care that the one known as Jesus received, albeit difficult circumstances, in a cow barn, in the middle of a snow storm. This is, of course, recorded to your accounts within your Holy Bible.

我們請求在場的人都仔細考慮如同一個教士的副業一樣地去傳訊的渴望。我們請求器皿仔細考慮，最重要的是，不斷詢問這樣一個問題，什麼觀念或者觀念的複合體包含了你會為之而活，並且如果它被貫徹了，你會為之而死的不受限制的理想。在一些實體內在之中，造物者的面孔是留在心愛的孩子的臉上的。從一種更有靈性的意義上，我們希望每一個人都將用被知曉為耶穌的實體接收到的相同的溫柔的照顧來對待在服務他人的知識的方面不斷成長的孩子，縱然有困難的環境，在牛倉中，在暴風雪中。這當然是被記載在你們的聖經的故事之中了。

May you be the best you can. Relax into the web of love which connects you to all in the universe, which is closer to you than your breath, and be careful of whom you seek, for though the Creator [is] all, yet the distortions are many. And although we are distorted, yet it is true to our best belief that we attempt to safeguard the vocal instruments of our message and are successful in the most part in doing so.

祝願你們成為你們能夠成為的最好的事物。在那個愛的網路中放鬆下來，那個愛

的網路將你們與在宇宙中的萬物連接在一起了，它是比你們的呼吸離你們更近的，對於你們尋求的實體小心謹慎，因為儘管造物者是一切，而扭曲確實眾多的。雖然我們是有扭曲的，而我們最佳的信念是，我們會嘗試去守衛我們的資訊的語音的器皿，並在這樣做的方面在大部分是成功的，這是真實的。

We would at this time transfer the contact to the one known as Jim. I thank this instrument for operating under somewhat adverse circumstances, and would wish to make one point in comment, that being that this instrument we now use might well consider carefully the process whereby the tension could be released from the system, whereby the worry can be released from the mind, whereby the heartache can be relieved. This said, we shall transfer to the one who is Jim. I am Hatonn.

我們會在此刻將接觸轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿在多少有些不利的情況中運轉，我們希望對一個要點做出評判，那就是這個我們現在使用的器皿可以仔細考慮緊張藉由其從系統中被釋放的過程，憂慮藉由其從頭腦中被釋放的過程，以及頭痛藉由其能夠被解緩解的過程。在說了這一點之後，我們將轉移到被知曉為 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. Greetings again in love and light. At this time we are privileged to have the opportunity to speak to those queries which may yet remain upon the minds present and we would seek to fulfill the opportunity to the best of our ability while reminding each that we do not operate (inaudible), yet what we offer we offer in joy. Is there a query to which we may speak at this time?

我是 *Hatonn*。再一次在愛與光中致意。在此刻我們很榮幸擁有機會談及那些可能仍舊留在那些在場的人的頭腦中的問題，我們會尋求盡我們最大的能力來利用那個機會，我們同時提醒各位，我們不是運轉（聽不見）而我們在喜悅中提供我們所要提供的事物。在此刻有一個我們可以發言的問題嗎？

D: I felt tonight that I was initially channeling at rather a low level and so much from my own thoughts that I really felt reluctant to trust, again, what I was saying as being accurate. Could you comment on that aspect of this night, at this point?

D：我今晚感覺到我一開始是在一個相當低的層次進行傳訊的，有如此多的來自於我自己的想法，以至於我真的感覺不願意去相信，再一次，我正在說的事情是準確的。你們能夠對今晚的那個方面，在這一點上進行評論嗎？

I am Hatonn. We have another opinion, my brother, and that is that the effort which you expended this evening was one which was focused on very carefully and which you carried out with a diligence that has exceeded that of your previous attempts. We are aware that you are yet quite uncomfortable with various portions of the process and are not yet come into your own ability to receive those thoughts which we send and to transmit them in a faithful manner. Yet, we may assure you that your diligence has provided a

progress which it is a pleasure to note.

我是 *Hatonn*。我們有另一個看法，我的兄弟，那就是你在今晚所花費的努力，是一種非常仔細地被聚焦起來的努力，你是帶著一種勤奮進行這種努力的，這種勤奮已經超出了你之前的嘗試了。我們察覺到你對於這個過程的各種各樣的部分是相當不舒服的，並尚未充分使用你自己的能力去接受那些我們送出的想法，並用一種有信心方式傳遞它們。而我們可以向你保證，你的勤奮已經提供了一個過程，去注意到這個過程是一種快樂。

We suggest that the future attempts contain this same diligence and focus of attention along with the growing ability to set aside the mental concerns and attempts to analyze, for it is this characteristic of all new instruments to analyze the contact as it is ongoing which, in most cases, causes the eventual cessation or delusion of the contact due to the loss of concentration.

我們建議，未來的嘗試包含這種相同的勤奮以及對注意力的聚焦，同時不斷發展那種將心智的憂慮以及去分析的嘗試放在一邊的能力，因為在接觸正在進行的時候去對接觸進行分析，這是所有新的器皿的典型特徵，在大多數情況下，這會造成最後的中止，或者由於失去了集中注意力而讓接觸產生謬誤。

Thus, we again encourage you, my brother, to continue apace and be at peace in your own mind for the progress you have shown is commendable, and we expect this to grow into the art of serving as a vocal instrument will continue.

因此，我們再一次鼓勵你們，我的兄弟，去繼續快速前進，並在你自己的頭腦中保持平安，因為你已經展現出來的進步是值得稱讚的，我們期待這種進步將會繼續，它會逐漸發展為作為一個語音器皿的服務技。

May we speak on any other subject?

我們可以在任何其他的主題上發言嗎？

D: Well, having spoken about the middle, I would like to address the beginning and the end, the point of contact itself and the challenging process and the difficulty of that. Can you speak to that process as it occurred without my being more specific about how it seemed to occur from my perspective?

D: 好的，在已經談過了中間之後，我想要講述開始和結束，傳訊其自身的位置，挑戰的過程以及它的困難。你們能夠談談那個過程嗎，如同它發生的一樣，沒有我對於從我的遠景看起來似乎是如何的更加具體的描述？

I am Hatonn. As you become more decided, shall we say, and choose those qualities or that quality around which your life moves in harmony most profoundly, and adopt those qualities in a conscious fashion as that standard by which you ask or challenge each contact you meet, you will discover that the experience of initiating the contact and of being assured that that which you perceive is indeed that which awaits your perception; you will grow with the confidence that the process is beginning as it should. The ability to place the full force of the self in a chosen mode or focus according to that which is most important to your seeking will give you the firm ground upon which to

stand as you offer the challenge, as you perceive the contact, and as you relay those concepts which are given to you.

我是 *Hatonn*。隨著你們變得更加，容我能說，確切無疑，隨著你們選擇那些你們的生命協調一致地且極其深入地圍繞著其旋轉的特性或者品質，並用一種有意識的方式採用那些特性作為你們藉由其請求或者挑戰每一個你們遭遇到的接觸的標準，你們將會發現，啟動接觸的體驗，以及對你們感覺到的事物是確信的體驗，確實就是那種等待著你們的知覺的體驗，你們將會在信心的方面不斷成長，那種信心即，這個過程是如它應該的一樣地開始的。去用一種被選擇好的方式放置自我的全部的力量，或者根據對於你們的尋求是最為重要的事物來進行聚焦的能力，將會在你們提供挑戰的時候，在你們感知接觸的時候，在你們傳遞那些被給予你們的觀念的時候，給予你們站立於其上的堅實的基礎。

May we speak in any other fashion, my brother?

我們可以用任何其他的方式來回答嗎？

D: I tried tonight, I think more successfully than usual, when I became physically tense, to relax, and as I did I felt an opening of the mind as well but towards the end of the contact after just those two or three sentences that I spoke. When I did this I had a feeling of great expansiveness and contact but without concept, without communication on a conceptual level. I was so confident of that feeling of contact that I was somewhat surprised when you began again to speak through Carla. Can you comment on this, on what I might have been in contact with or experiencing?

D：我今晚在我身體上變得緊張的時候嘗試過放鬆，我認為是比通常更為成功地放鬆了，當我這樣做的時候，就在接近接觸的結束的時候，正好在我說了兩三個句子之後，我同樣感覺到一種頭腦的開放。當我這樣做的時候，我有一種巨大的拓展與接觸的感覺，但是沒有觀念，沒有在一個觀念的層次上的交流。我對於那種接觸的感覺如此有信心以至於我在你們再一次通過 *Carla* 發言的時候多少有點吃驚。你們能夠對這一點，對於我可能已經建立接觸或者體驗到的事物進行評論嗎？

I am Hatonn. The state of mind that is achieved in the meditative practice is one which may be likened unto the carrier wave of one of your radio stations. Upon this wave may be placed information. When the instrument achieves this state for the first time in an obvious sense, as you have described, it is usually an all-engulfing experience. It is sometimes difficult for the continued transmission of thoughts especially for the new instrument which oftentimes will wander a bit within the parameters of the carrier wave and will need to be brought back, shall we say, by the transfer of the contact, if there is an instrument experienced enough to perceive this situation. The new instrument will then note that it has stepped into the river or the flow of information and will then be able to recognize this state and work with it in a more focused manner, shall we say, as the experience is gained.

我是 *Hatonn*。在冥想性的練習中被取得的心智的狀態 是一種可以被比作你們的一個電臺的載波的事物。資訊可以被放置在在這種波動上。當器皿第一次用一種明顯的方式取得了這種狀態，如你已經描述過的一樣，它通常是一種吞沒一切的

體驗。它對於想法的繼續的傳遞有時候是困難的，尤其是對於新的器皿，新的器皿時常會在載波的參數中產生一點漂移，並將需要藉由對接觸的轉移而，容我們說，被帶回來，如果有一個足夠有經驗以感覺到這個情況的器皿的話。新的器皿，隨著經驗被積累，接著將會注意到，它已經踏入到資訊的河流或者流動中，並接著將會識別出這種狀態，並用一種更為聚焦的方式與它一同工作。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

D: It was quite sometime before I felt this feeling dissolve. Is it something that—is it a state which to be in has a beneficial effect as far as governing building the ability to establish a strong contact or is it better to be more diligent and more controlled when that occurs and try speaking about this early stage of development and still try to focus?

D：在我感覺到這種感覺消散之前，有相當一段時間。它是某種事物——在構建一個強有力的接觸的能力的支配性的構架的範圍內，它是一種處於其中會擁有一個有益處的效果的狀態呢，還是更好的是在那種狀態發生的時候去更加勤奮或者更加又控制力，並嘗試去講述這種發展的早期階段並仍舊嘗試去聚焦呢？

I am Hatonn. There is great benefit to the conscious self when this state is contacted for the practice of meditation which allows the entity to enter this state. It is one which builds a bridge between the conscious self and a greater portion of the self which may be more or less informed by the higher self and the increasingly coherent and integral magical personality. Thus, the conscious self, during these times of meditation within this state of consciousness, is being nourished by the qualities of the greater being.

我是 *Hatonn*。當這種狀態是為了冥想的練習而被接觸到的時候，對於有意識的自我會有巨大的益處，冥想的練習會允許實體進入到這種狀態中。它是一種會在有意識的自我和自我的一個更大的部分之間構建一座橋樑，那個自我的更大的部分可能或多或少被高我，以及越來越更加協調一致且完整的魔法人格所賦予活力。因此，在這些冥想的時間期間，在這種意識狀態中的有意識的自我，是會被那些更大的存有的特性所滋養的。

The attempt to be of service as a vocal instrument may be aided by the utilization of this state of consciousness to receive as the least distorted fashion as possible, information transmitted from sources outside the conscious mind. However, in the initial experiences of this state of consciousness, the ability to serve as a vocal instrument is determined by the experience that the new instrument has in focusing its attention within this state and perceiving those thoughts transmitted to it while refusing the temptation to analyze the thoughts, and at the same time refusing the temptation to, shall we say, float hither and yon within the most pleasant confines of this state of consciousness.

作為一個語音管道進行服務的嘗試，是可能還會被對這種意識的狀態的利用所幫助，以用盡可能最少扭曲的方式接收從在有意識的心智外部的源頭被傳遞的信息。然而，在這種意識狀態的初始的體驗中，去作為一個語音的器皿而服務的能

力是被新的器皿已經通過在這種狀態中將其注意力聚焦起來，並感覺到那些被傳遞給它的想法，同時拒絕去分析那些想法的誘惑，並在拒絕誘惑的同時去在這種意識的狀態的極其令人愉快的範圍內四處漂流而擁有的體驗所決定的。

Thus, there is a balance as the new instrument seeks which attempts to move equally between the conscious mind and its activity and the subconscious mind and its inactivity. What the new instrument and any instrument seeks is the expression of energy or activity in a manner which is informed by the subconscious mind or sources acting through the subconscious mind in a manner which may be perceived and transmitted, then, in a more conscious sense.

因此，當新的器皿尋求的時候，會有一種平衡，這種平衡會嘗試在有意識的心智和它的活動，與潛意識的心智和它的不活動之間同等地移動。新的器皿以及任何器皿尋求的事物，是用一種會被潛意識心智或者通過潛意識心智活動的源頭所鼓舞的方式，用一種可能被感覺到並被接著用一種更加有意識的方式被傳遞的方式，對能量或者活動的表達。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

D: It sounds like you are, in a sense, suggesting that in meditation this state might be one in which you would—let me put it this way. In meditation it might be okay to somewhat dissolve into this state and go with it, whereas when attempting to channel, it's necessary to maintain a focus of (inaudible) communication. Is that what you are saying?

D：聽起來似乎你們，在某種意義上，正在建議，在冥想中，這種狀態可以成為你們會在其中——讓我這樣表述它，在冥想中，多少沉浸於這種狀態並與之一同移動，這是沒問題的，而在嘗試去傳訊的時候，需要保持一種對（聽不見）的交流的聚焦。這是你們正在說的事情嗎？

I am Hatonn, and this is basically correct, my brother, for the experience of this state is that which may be harnessed, shall we say, by the one who seeks to serve as a vocal instrument, rather than the simple enjoying of this state. It is utilized in a manner which is hopefully of service to others.

我是 *Hatonn*，這基本上是正确的，我的兄弟，因為對這種狀態的體驗是可能被一個尋求去作為一個語音器皿服務，而不是簡單享受這種狀態的實體所，容我們說，利用的體驗。它是用一種有希望去服務他人的方式被利用的。

May we speak further, my brother?

我們可以進一步發言嗎，我的兄弟？

D: Just a quick and rather pointed question. At the point of which this occurred this evening, were you aware of my state and what I was experiencing or do you become aware of it by my describing it and asking about it?

D：僅僅是一個快速且相當直截了當的問題。在這種狀態在今晚出現的位置上，

你們察覺到我的狀態以及我正在體驗到的事情嗎，還是你們是藉由我對它的描述以及對它的詢問察覺到它的呢？

I am Hatonn. In most instances we are not aware of the details of the instrument's mental contents, shall we say. We are more aware of the balances that are being achieved by the effort of the instrument and our own effort as well. If we so desire and see the need to become informed as to the specific details of an instrument's mental workings that may be influencing its ability to serve as a vocal instrument we may do so if we are asked and if the response does not impinge upon a free will. However, for the most part we choose to ignore the detailed or specific reasons for certain mental qualities while a contact has been established and choose rather to focus upon the blending of energies which we are attempting with the instrument.

我是 *Hatonn*。在大多數情況中，我們並不察覺到器皿的心智的內容的具體細節。我們更多地察覺到藉由器皿的努力以及同樣我們自己的努力而正在被取得的平衡。如果我們是這樣渴望並看到有需要去瞭解可能是正在影響器皿作為一個語音器皿而服務的能力的一個器皿的心智的工作的具體細節，如果我們被請求了，如果回應並不會侵犯一種自由意志的話，我們會這樣做。然而，在絕大部分情況，我們選擇在一個接觸已經被建立的時候去忽略一定的心智的特性的具體細節或者具體的原因，我們毋寧會選擇去聚焦於我們正在與器皿一起嘗試的能量的混合。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

D: No, thank you very much.

D：不用了，非常感謝你們。

I am Hatonn, and we thank you, my brother. Is there another query at this time?

我是 *Hatonn*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I have just one. I experienced a complete mental blockage several times during the transmission and actually had no idea what they were talking about, most of the time, because I kept going out and then coming back in. I wondered—there are various possibilities when that happens. The possibilities range from going to sleep or in trance, which I don't think I can do; just being a bad channeler; not keeping my mind on the game; what else? Anyway, are any assortment of things responsible for this fading out? Because I've had this happen (inaudible) before. It could be pills, too. I've taken some pills for the session. Could you comment on any of that? I'd like to know how to work around that. The way I did it was just to sit there in the darkness until I saw the next sentence, but it was an uncomfortable feeling because I didn't know what the rest of the message was. Could you comment?

Carla：我僅僅有一個問題。我在傳遞期間數次體驗到一種完全的心智的阻塞，我實際上不知道它們正在說什麼，在大多數時候，因為我不斷地走神並接著回過

神來。我想知道，當那種情況發生的時候，會有各種各樣的可能性。可能性包括睡著，或者處於出神狀態，我並不認為我能夠這樣做，或者僅僅是一個糟糕的傳訊者，或者沒有將我的頭腦保持在遊戲上，或者別的事情？無論如何，這些要為這種走神負責的事情有任何分類嗎？因為我已經在之前（聽不見）發生過這種情況了。原因同樣可以是藥丸。我已經為了集會服用了一些藥丸了。我進行它的方式就是去坐在黑暗中，一直到我看到下一個句子為止，但是它是一種不舒服的感覺，因為我並不知道剩餘的資訊是什麼。你們能夠評論嗎？

I am Hatonn, and we may comment as follows, my sister. The medications that you have begun to ingest have an affect that is noticeable as you seek to enter those states of consciousness which are somewhat below the conscious mind level. These substances are used primarily for their effect upon the conscious mind and its quieting. However, their effect is somewhat pronounced upon other levels of your mind as well.

我是 *Hatonn*，我們可以做出如下的評論，我的姐妹。你已經開始服用的藥物，在你尋求去進入到那些多少低於有意識的心智層次的意識的狀態的時候是擁有一種可以注意到的效果的。這些物質因為其效果主要被用於有意識的心智以及讓它安靜下來。然而，它們的效果對於你的心智的其他的層次同樣是多少有些明顯的。

When the lower levels of the mind are in a state of suspension, shall we say, due to this effect, we recommend that you do as you have done and that is to wait the transmission of the next thought or series of thoughts when it is possible to do so, for the effect of the medications is one which is spotty and which will in time pass. Thus, we can only suggest your patience and we ask that you bear with us as well, for we, during those times, need to rework the balance of energies that are the fruit of the blending of our energies with yours.

當心智的較低的層次，由於這種效果而是處於一種中止的狀態中的時候，我們會建議你如你已經做了的一樣地做，也就是說，去等待下一個想法或者一系列的想法的傳遞，當有可能這樣做的時候，因為藥物的效果是不規則的，並將會在適當的時候過去的。因此，我們僅僅能夠建議你的耐心，我們請你們同樣也對我們有耐心，因為我們，在這樣的時刻期間，需要對能量的平衡進行再次工作，這種能量的平衡是我們的能量與你們的能量的混合的產物。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Let me think ... Are we doing—Jim and I—doing appropriate cleansing to be good enough to be working on the Holy Spirit tapes? And do you have any suggestions?

Carla：讓我想想.....我們正在——*Jim* 和我——正在進行適當的清潔，以足夠好以便於在聖靈磁帶上進行工作？你們有任何建議嗎？

I am Hatonn. We may not speak to the specifics of this query, my sister, for those preparations which you make as instruments for this service are those

which are most necessarily made as free will choices. We would not seek to intrude upon this holy ground, for that effort is one which is most necessary to guard as a product of free will choice. We encourage, always, the persistence and the dedication to intention and the praising of the one Creator in all experience. These are simple requisites for any seeker and any instrument at any time.

我是 *Hatonn*。我們可能不會談及這個問題的細節，我的姐妹，因為你們作為這種服務的器皿所做的那些準備工作，是那些需要作為自由意志的選擇而被做出的。我們不會尋求侵犯這個神聖的土地，因為那種努力是一種極其需要作為自由意志的選擇的一個產物而被守護的努力。我們會一直鼓勵，對於意願的堅持不懈與奉獻，以及在所有的體驗中對太一造物者的讚美。這些是對於任何尋求者以及任何的器皿在任何時候的簡單的要求。

May we speak further, my sister, upon any other topic?

我們可以對任何其他的主題進一步發言嗎，我的姐妹？

Carla: No.

Carla：不用了。

Is there another query?

有另一個問題嗎？

D: Not for me, thank you.

D：我沒有了，謝謝你們。

I am Hatonn, and we are most grateful to each gathered this evening for inviting our presence. As always, we rejoice at the opportunity to lend our assistance to those who would learn more of service and share that which is learned. We also learned much in these workings and are most grateful for each opportunity to learn and to teach. At this time we shall take our leave of this group and this instrument, leaving each, always, in the love and in the light of the one infinite Creator. We are those of Hatonn. Adonai, my friends. Adonai.

我是 *Hatonn*，我們對於每一個今晚聚集在這裏的實體邀請我們的出席是極其感激的。一如既往，我們對於將我們的幫助借與那些願意更多地學習服務並分享被學會的事物的實體的機會是感到高興的。我們同樣也在這些工作中學會了大量的事物，我們對於每一個去學習和教導的機會都是極其感激的。在此刻，我們將離開這個團體和這個器皿，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是 *Hatonn*。Adonai，我的朋友們。Adonai。

December 20, 1987

1987-12-20 活出一次傳訊的生命 (上)

Group question: What determines what entity is channeled through an instrument, and should everybody channel?

團體問題：什麼事物決定了什麼實體是在通過一個器皿被傳訊的，每一個人都應該傳訊嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you, my friends, in the light of the one infinite Creator. I greet you upon a night which is most luminous. The candles of hope, thanksgiving and compassion are lit by so many who know not the good they do at this season which you are experiencing at this time.

我是 Q'uo。我的朋友，我在太一無限造物者的愛與光中向你們致意。我在一個極其明亮的夜晚向你們致意。希望、感恩與同情心的蠟燭被如此多的人們所點燃了，而這些人並不知曉它們在這個你們在此刻正在體驗的這個季節所產生的益處的。

You ask what people should and should not channel, and we say to you, first of all, that all of you are channels; all of you are instruments for good, for ill, or—most tragically—for nothing, neither good nor ill. As each of you engages his or her heart in communing with the great mystery which you call Christmas, so each of you channels that which cannot be found within the mind or the body in so much concentration except when the heart is awakened to a higher and purer caring for the situation of the self or the situation of those about you and for the great puzzle which all face—the precise situation which lies twixt self and Creator.

你們詢問什麼人應該與不應該傳訊，我們首先對你們說，你們全體都是管道，你們全體都是有益的事物與有害的事物的器皿，或者，極其可悲地，既不是有益的事物，也不是有害的事物，而是空無的器皿。當你們每一個人將他或者她的心通過與你們稱之為耶誕節的偉大的神秘之間的親密交流而結合起來的時候，你們每一個人因此都用一種如此集中的方式傳訊了尚未在心智或者身體中被找到的事物，除了在心被喚醒到一個更高且更為純淨的對自我的情況或者對在你周圍的人的情況的關心，以及對於所有人都面對的那個偉大的謎題——存在於自我和造物者之間的準確的情況的關心的時候，這個事物才會被發現。

In this general sense there is no one who is not a channel; there is no life which is not primarily a channeled existence. By this we mean that each of you carries within the self deep and unconscious forces neither to the good nor to the evil as much as to the deepening of experience. The more times in which the student may recognize the depth of the present moment, just so shall that soul channel more and more in a biased fashion, in an engaged fashion, in an enabling fashion for service to all and for love of the infinite Creator.

在這個一般性的意義上，沒有任何人不是一個管道，沒有任何的生命不是主要是

一個被傳訊的存在。我們這樣說的意思是，你們每一個人都在自我內在之中攜帶了深入且無意識的力量，這種力量在對體驗的深化的方面既不是朝向善也不是朝向惡的。學生可能在其中識別出當下一刻的深度的時間越多，那個靈魂的管道就會如此越來越多地用一種有偏向性的方式，用一種有保證的方式，用一種賦予力量的方式，為對全體的服務以及對太一無限造物者的愛而傳訊了。

For what is channeling, my friends? Many think of it, especially the vocal channeling, as a kind of letter left perhaps upon one of your telephone answering devices, telling interesting things which have happened in your past or your present or your future. Of oneself it is difficult to truly grapple with the questions of the heart, the heart being the closest connection to the spirit. Therefore, we affirm that all are and should be, in a general sense, channels for the one infinite Creator, for each of you is co-Creator, with that face of mystery which created your life as the open book with the blank pages. And as you are created in this image, the image of the open blank book, so by your living, your polarized thinking and your channeling, more and more you begin to fill the book of your life. Your penmanship matters not, the exquisite outcome of an hoped-for event matters not, for it is as has been mentioned earlier the task of the instrument only to attempt to channel a life lived in love and peaceableness. Sometimes these attempts are taken by the conscious self and made hard and brittle, so that in the name of good the self is broken as a piece of toast.

我的朋友們，什麼是傳訊呢？很多人，尤其是語音傳訊的管道，將它視為是一種類型的被留在也許你們的電話回答裝置上的郵件，它講述了已經發生在你們的過去，或者你們的現在，或者你們的未來的有趣的事情。一個人，靠它自己，要真正地與心的問題搏鬥，這是很難的，心是與靈性最為緊密的連接。因此，我們肯定，在一種一般性的意義上，一切事物都是，並應該是為太一無限造物者的傳訊，因為你們每一個人都是帶有神秘的面孔的共同造物者，那種神秘將你們的生命創造為帶有空白的頁面的開放的書。當你們通過這個形象，開放的空白的書的形象被創造的時候，藉由你們的生命，你們由此為你們的思考和你們的傳訊產生了極化，越來越多地你們開始用你們的生命填滿那本書了。你們的書法並不重要，一個被期待的事件的優美的結果並不重要，因為如同之前已經被提到過的一樣，器皿的任務僅僅是去嘗試去傳訊一次在愛與平安中被活出的生命。有時候，這些嘗試是被有意識的自我進行的，並變得困難而易碎了，這樣，以善的名義，自我就如同一塊烤麵包片一樣被打碎了。

Thus, to each of you who is indeed the channel of his or her own living, we suggest a persistent, faithfully followed daily meditation, a meditation which does not have to be time-consuming, rather, a meditation which is just the perfect length for you for that day and for that moment. The purpose of meditation is to open up the heart portion of the mind, for the analytical portion of the mind carries you through most of your culture's activities, but the mind-heart has within it a deeper way, a more centered truth, a more balanced bias, and in the end a bias which moves more and more closely to that bias which you wish at the end of your incarnation to offer the Creator as your life gift.

因此，你們每一個人確實都是他或者她自己的生命的管道，我們對你們每一個人建議一種堅持不懈的，用有信心方式被進行的每日冥想，一種不必是費時的冥想，毋寧是一種對於那一天以及對於那個時刻對於你正好是完美的長度的冥想。冥想的目的是去開放心智的那個心的部分，因為心智的分析性的部分攜帶著你通過你們的文化的大多數的活動，但是，心智的核心在其內在之中擁有一種更為深入的方式，一個更為平衡的偏向性，這是一種最終會越來越接近你們在你們的投生結束的時候希望作為你們的生命的禮物獻給造物者的偏向性。

A life is a solid, sometimes bulky, present to offer to the infinite One, yet each laugh, each smile, each encouragement to one who needed it, each hard truth to one who needed it, each and every effort that has been made is as the wrapping and the decorating and the wonderful ribbons about that solid, caring present to the Creator that is a channeled life.

一次生命是一個堅實的，有時候是龐大的，獻給無限太一的禮物，而每一個笑聲，每一個微笑，每一個對於一個需要鼓勵的人的鼓勵，每一個對於需要真理的人的確鑿的真理，每一個已經被做出的努力，都是如同在那個給予造物者的堅實的、關心的禮物周圍的裝飾性的、美妙的緞帶一樣，這個禮物就是一次被傳訊的生命了。

Allow yourself to be conscious as much as possible that there is within you a channel to spirit, to the higher self, to the Self of all that there is. This contact shall never fade away, for as you desire you shall receive. Oftentimes you shall not receive that which you requested, for your higher self knows that which in the end will bring the understanding, the compassion, and the balance.

允許你自己成為盡可能地有意識的，這樣在你內在之中就會有一條通往靈性的管道，通往高我的管道，通往一切萬有的大我的管道。這個接觸將永遠不會消失，因為當你渴望的時候，你將會收到。時常，你將不會接收到你請求的事物，因為你的高我知曉那個最終將會帶來理解、同情心與平衡的事物。

We began this way deliberately, somewhat off the main thrust of the query, because the question of channeling is so general due to the vocabulary lacks within your culture for an activity which is called channeling, as each channels the self each and every moment of the incarnation.

我們是有意用這種方式開始的，我們多少偏離了問題的主要的推力了，因為傳訊的問題由於在你們的文化中缺少表示一個被稱之為傳訊的活動的辭彙而是如此之廣泛的，因為每一個人在投生的每時每刻都傳訊了自我。

We turn now to the channeling which was intended to be queried about, and that query is, "Should everyone be a channel? How do channels and instruments contact each other? And is that in all cases a good idea?"

我們現在轉移到那種被打算要詢問的傳訊，問題是，“每一個人都應該成為一個管道嗎？管道和器皿如何相互彼此接觸呢？在所有的情況中，那都是一個好主意嗎？”

Let us look at the life of a poet or a musician. Many poets have written what this instrument would offer as, "Roses are red, violets are blue." These

channeled thoughts are modest and pleasant, yet they shall not make the poet a man of renown. So it is with the music. What this instrument would call "Chopsticks" can be taught, and thus any entity can play the instrument of the piano. Yet is this, after all, a decisively important kind of channeling to be shared with others? It may well help the entity, but we submit to you that the equivalent of chopsticks on the piano, when placed in the context of spiritually-oriented channeling, it may suggest that not everyone, perhaps not even most, need to seriously consider a life lived as a [vocal] channel.

讓我們看看一個詩人或者一個音樂家的生命。很多的詩人已經寫下過諸如這個器皿所提供的詞句了，“玫瑰是紅色的，紫羅蘭是藍色的。”這些被傳訊的想法是適度且令人愉快的，而它們將不會使得一個詩人成為一個名人。音樂也是如此。這個器皿所稱的“蕭邦”能夠被教導，這樣任何實體都能夠彈奏那個鋼琴的樂器了。而這終究是一種明確地是重要的，要與其他人分享的傳訊的類型嗎？它可能很好地幫助那個實體，但是我們向你們提出，在鋼琴上的等同於蕭邦的事物，當被放置在靈性導向的傳訊的背景之中的時候，它可能會建議，不是每一個人，也許甚至不是大多數人，都需要嚴肅地考慮一次作為一個/語音的/管道而被活出的生命。

There is no entity so lost to desires of helpfulness that this cannot eventually learn to channel the love and the light of the infinite Creator. However, there is a certain temperament which finds its reward in being used as a vocal channel. A person with such a temperament is willing to undergo difficulties, misunderstandings, inconvenience and all the minor difficulties that a time-consuming activity causes. And this is where we begin to make the distinction between those who channel the equivalent of a simple tune upon the piano and those who wish to study the instrument of the self. The study required for being an instrument is a careful, persistent, dogged and light-hearted gaze at the life as it is lived from day to day, from week to week, from year to year.

不會有任何實體會如此沉迷於有幫助的渴望，以至於這個實體無法最終學會對無限造物者的愛與光的傳訊。然而，會有一定的性情會在被用作一個語音管道的過程中找到它的回報。一個帶有這樣一種性情的人會樂意於經歷困難、誤解、不便以及所一種耗費時間的活動會造成的所有的小的困難。這就是我們會開始在那些會傳訊等同於在鋼琴上的一個簡單的旋律的事物的人與那些希望去研究自我的器皿的人之間做出區分的位置了。成為一個器皿所需的研究，是隨著生命一天接一天，一周接一周，一年接一年地被活出的一種仔細的、堅持不懈的，頑強的、帶著輕鬆的心的對生命的注視。

As in any spiritually-oriented service, the honor of being a channel grows in direct proportion to the responsibility of living that which is channeled. The Creator is a fair and perhaps distant observer when an individual is making a dedication to a life of being able to channel. The vocal channel thus has not only the discipline, the ABC"s, to learn about contact, how to govern contact and so forth, it also must gaze at the daily behavior which may be commented upon by that very entity"s channeling of a higher and more informed source. This concept of a life lived in a certain way has in your

culture been associated almost entirely with those who choose to wear clothing which is different from others which proclaims a religious status or importance. Those of you who speak with our thoughts mingling with yours are those who travel completely incognito. We do not wish to impress anyone with our reality. We do not wish to reveal the proof, the evidence, the material which would sway those who find the idea of vocal channeling either sacrilegious or unscientific.

如同在任何靈性導向的服務中一樣，成為一個管道的榮耀會與活出那種被傳訊的事物的責任成正比地增大。當一個個體正在致力於一次能夠傳訊的生命的時候，造物者是一個公正的，也許是遙遠的觀察者。語音的管道因此不僅僅擁有訓練，基礎知識，以學習關於接觸的事情，學習如何掌握接觸以及如此等等，它同樣必須注視日常的行為舉止，這個日常的行為舉止是可能會被恰恰那個實體的屬於一種更高的且更加有見識的源頭的傳訊所評論。這個用一定的方式被活出的一次生命的概念在你們的文化中已經幾乎完全與那些選擇去穿著與其他人不同的，表明了一種宗教信仰的資格或者重要性的衣服的人聯繫在一起了。你們中的那些藉由我們的想法混合你們的想法而說話的人，是那些用假名出遊的人。我們並不希望用我們的實相給任何人留下深刻的印象。我們並不希望揭露會讓那些會發現語音傳訊的想法要麼是褻瀆的，要麼是不講科學的人產生動搖的那些證據、根據與材料。

Perhaps you can see by now that we are attempting to say that those who do not wish to take upon themselves the responsibility of attempting to live as they have learned are far better off attempting to be of service to the infinite Creator, which is within all beings, by any one of a number of ways of channeling cheerfulness and helpfulness to those who are needy. Many there are who need food, blankets, clothing and shelter, for upon your weary world there is the winter of the body, and the body becomes cold, and the most beautiful words shall not warm the bones of such a body, but rather the simpler channeling of hospitality and faith, warm places for saddened, wearied bodies.

也許你們現在能夠明白，我們不是在嘗試去說，那些並不希望讓它們自己承擔起嘗試去如同它們已經學到的一樣地生活的責任的人，是遠遠不如那些藉由很多種向那些貧困的人傳訊快樂的事物與有幫助的事物的方式中的任何一種方式來服務在一切存有之中的無限造物者的人的。會有很多人需要食物、毛毯、衣物、遮蔽物，因為在你們的疲倦的世界上會有身體的冬天，身體會變冷，最為美麗的言語都將不會溫暖這樣一個身體的骨頭，但是更為簡單的具有殷勤與信心的傳訊，會為那些悲傷而疲倦的身體溫暖它的場所。

We shall tell you how we came to speak to this instrument. We are those who listen to a certain vibration of request. We have found that vibration often within this group, and so we are most fortunate that we are called to this group by means of this group's desire to seek and know as much as possible about the true nature of beingness. We waited for this group to become one, to lose the self-consciousness, to join in a circle of light which by now, my friends, is visible for a large number of your kilometers, like a bubble, below the earth, above the earth, and all about you. This light you have created, and

within that creation you have placed a call, and we who do not have telephone answering machines like this instrument does, we answer that call—and that right gladly.

我們現在將告訴你們我們如何開始對這個器皿發言的。我們是那些聆聽一定的請求的振動的實體，我們已經經常在這個團體中找到那種振動了，因此我們藉由這個團體對於盡可能多地尋求與知曉存在性的真實的屬性的渴望而被呼喚到這個團體，我們是極其幸運的。我們等待這個團體成為一體的，放下自我意識，並加入一個光的圈子之中，我的朋友們，這個光的圈子現在在你們的很多的公里的距離外都是可見的，它就好像一個泡泡一樣，在地球下方，在地球上，在你們四周。這種你們已經產生出的光，在那個造物中你們放置了一個呼喚，我們這些並不擁有類似於這個器皿擁有的電話答錄機的實體，我們回應了那個呼喚——我們相當快樂地回應了那個呼喚。

For it is a great service to us that you ask the question that we may in our humble way attempt to answer. And may we say, as always, that we cannot state anything which is infallible. We are pilgrims along the same path as are you. We have stumbled over the stones which now confront you, and are stumbling now over different stones, and we in turn are helped by those beyond us. When all of us achieve the complete channeling which is the impersonal life, then it will be that this creation shall gather itself together in Oneness, in sleep, in timelessness, until once again the Creator bursts out with a new creation, and all the consciousnesses begin again upon a new level to learn new lessons, and to express to the Creator within each other the nature of holiness, compassion and love.

你們詢問了問題，我們可以用我們謙遜的方式嘗試去回答那個問題，這對於我們是一種巨大的服務。容我們說，一如既往，我們無法講述任何不會犯錯的事物。我們是走在與你們相同的道路上的朝聖者。我們已經在那些現在阻攔了你們的石頭上絆倒過，我們現在在不同的石頭上絆倒，我們相應地會被那些超越了我們的實體所幫助。當我們全體都取得了對非個人性的生命的完全的傳訊的時候，接下來，將會發生的事情是，這個造物將會將它自己在一體性中，在睡眠中，在無時性中收集在一起，一直到造物者再一次爆炸形成一個新的造物，所有的意識再一次在一個新的層次上開始學習學習新的課程，以向在相互彼此內在之中的造物者表達神聖性、同情心與愛的屬性。

When a student presents itself to one who teaches the channeling, it is often very helpful that the one who wishes to channel has done significant amounts of thinking upon the true nature of the self. Even if you have passed the test of agreeing to amend your life to meet as best as you can the challenges of channeling, it is not always possible to so live. Yet those who wish to make vocal channeling their service have a certain frame of mind, a certain series of biases. This to us is not a problem. We welcome the difference between channel and channel. We welcome the diversity of ways in which the one great original Thought of creation is expressed, for ours is a most simple story, and we welcome each entity's ability to express our concepts in a slightly new and somewhat different way. For you, my friends, as channels are fishers of men, as your holy work describes it. You shine not only for the Creator, and

not only for the Creator within the self, but primarily for those about you. You do not know how many lives you may reach, you do not know what smile or soft word shall lift up the heart of one who is very low. You do not know until it is over when a home truth must be told, so that baggage may be dropped that was no longer useful, leaving you free for your next experience.

當一個學生將它自己呈現給一個教導傳訊的人的時候，那些希望傳訊的學生已經進行了相當大量的對於自己的真實屬性的思考，這經常是非常有幫助的。即使你已經通過了同意將你的生命改良為盡你所能地面對傳訊的挑戰的考驗了，要這樣生活並非一直都是有可能的。而那些希望去讓語音傳訊成為它們的服務的人，會擁有一定的思維框架，一定系列的偏向性。這對於我們不是一個問題。我們歡迎在管道和管道之間的不同。我們歡迎那一個偉大的造物的原初的想法通過其被表達的方式的多樣性，因為我們的故事是一個極其簡單的故事，我們歡迎每一實體用一種稍稍新穎並多少有些不同的方式表達我們的觀念的能力。因為你們，我的朋友們，作為管道是人類的漁夫，如同你們的神聖著作對它的描繪一樣。你們不僅僅為造物者發光，不僅僅為在自我內在之中的造物者發光，你們同樣主要為你們周圍的人們發光。你們並不知道你們可能觸及多少生命，你們並不知道什麼笑容或者溫和的言語將會提升一個非常沮喪的人的心。你們要一直到它結束了，當一個家園的真理必須被講述的時候才會知曉，這樣不再有用處的包袱就可以被丟下，並讓你為你的下一個體驗給予你自由。

It is our desire not [just] to make more vocal channels, but to make each aware of the channeling he or she is already doing. The conscious mind is so very small a part of your minds, dear children. When you feel you are thinking especially well, it is as if you were saying, "I am using two percent of my mental capacity," for, my friends, this is approximately the amount of your entire self which is used for logical thinking. The great and enormous depth, beauty, truth and a kind of terribleness which is the connection with deeply impersonal sources, all of these things are by far the greater extent of the mind which is yours at this moment within the incarnation, doing no other work, sitting at this circle and listening.

我們的渴望不是僅僅產生出更多的語音的管道，而是讓每一個人都察覺到，他或者她已經正在進行的傳訊。表面意識的心智是你們的頭腦的如此之小的一部分，我的孩子們。當你們感覺到你們正在相當好地思考的時候，這就好像你們在說，“我正在使用我的心智的能力的百分之二，”因為，我的朋友們，這就是你的全部的自我被用於邏輯性的思考的大概的數量了。與深入地非個人性的源頭之間的連接是具有巨大且龐大的深度、美麗、真理以及一種類型的可怕的，所有這些事物在遠遠更大的程度上都是你在此刻在這次投生中心智之所是的，它除了坐在這個圈子中聆聽之外不做任何其他工作。

You are channels. You all should be channels. The call to be a vocal channel is a call to a religiously or spiritually-oriented life. There are things which one must turn one's back upon if one wishes to remain a positively-oriented channel, open for undistorted information giving. It is not well when all in a society decide to be priests, my children. Thus, if you find other ways of channeling [than vocal channeling] which are better [for you], then we urge you, by all means, to realize what kind of channel that you are, and be that

wonderful, loving, compassionate self that this particular type channeling may bring

你們是管道。你們全都應該是管道。成為一個語音的管道的呼喚是對一次用有信仰的或者靈性的方式為導向的生命的一種呼喚。如果一個人希望保持是一個正面導向的管道，並對於無扭曲的資訊的給予保持開放，會有一些事情是一個人必須背棄的。當在一個社會中的所有的人都決定去成為祭司的時候，這是不好的，我的孩子們。因此，如果你們發現除了語音傳訊之外的其他的傳訊的方式是對於你更好的，那麼我們鼓勵你們無論如何都意識到，你們是什麼類型的管道，就成為那個這種特定的傳訊可能帶來的那個美妙的、有愛的、充滿同情心的自我。

A weaver channels the beauty of the cloth. One who works with people channels a love and acceptance, a true listening ear for the entities around it. There are so many examples of the channeling which all may do—the cooking, the washing, the smiling at the sun, the enjoyment of water, all the excitement of daily life, all the little things which are like flowers in a bowl in unexpected corners of your daily life. You channel your daily life. We ask you to do it lovingly and honorably, honoring yourself and honoring that which this instrument would call the Christ consciousness in each and every face that you see.

一個編織者會傳訊衣服的美麗。一個與人一同工作的人傳訊了對它周圍的實體的一種愛與接納，以及一個真正聆聽的耳朵。會有如此多的傳訊的範例是所有人都可以做的——烹飪、洗滌、對著太陽微笑，水的享受、以及日常生命的所有的激動，就好像在一個碗中的花朵一樣在你們的日常生命的未被預料到的角落中的所有小小的事情。你們傳訊了你們的日常的生命。我們請你們有愛地、光榮地進行它，榮耀你自己，榮耀這個器皿所稱的在你們看到的每一張面孔中的基督意識。

Finally, with mixed emotion, which may indeed make this part of our message difficult, we urge that those who hear these words not assume by any means that vocal channeling is that which they are prepared to do. The entities which have begun as excellent vocal channels and have later disintegrated their contact are many, far too many. And although each entity shall be healed and disappointment shall cease, yet still, by following not the heart within, but the ambition without, they have condemned themselves to much disappointment. If you are to be a vocal channel, may we say that you shall not be able to resist that search, that practice, and the ponderings that intensive channeling meditations bring to one.

最後，帶著混雜在一起的情緒，這種情緒可能確實使得我們的資訊的這個部分成為困難的了，我們鼓勵那些聽到這些言語的人們不要用任何方式假設，語音傳訊就是它們準備好去做的事情。已經作為優秀的語音管道開始了接觸，並已經在之後使得它們的接觸瓦解了的實體，是數量很多，數量極其多的。雖然每一個實體都將會被療愈，失望將會停止，因為它們不是藉由跟隨內在的心，而是跟隨外在的野心，它們仍舊已經讓它們自己受到了大量的失望的譴責了。如果你們要成為一個語音的管道，容我們說，你們將無法抗拒集中的傳訊的冥想將會帶給一個人的尋求、實踐以及沉思。

We urge each to listen to each channel with an open mind and gaze not at

the mythology or story which surrounds the messages, but rather the messages themselves. We have purposely refrained from describing ourselves in any physical way because we would not wish to begin, in those whom we serve, some idealization of us as teachers, something that has a face and a name, something that will bear responsibility for them. My friends, each of you is upon your own stage in your own creation with your own audience, and no matter how many people there are in that theater, all of those entities are yourself.

我們鼓勵每一個人都帶著一個開放的頭腦去聆聽每一個管道，不要注視包圍著信息的神話或者故事，而毋寧是注視資訊其自身。我們已經故意避免用任何物質性的方式描繪我們自己了，因為我們不希望在那些我們服務的人身上開始某種將我們視為老師，視為某種擁有一張面孔和一個名字的事物，某種將會為它們承擔責任的事物的理想化。我的朋友們，你們每一個人都在你自己的造物中處於你自己的舞臺上，你擁有你自己的觀眾，無論在那個劇院中有多少人，所有那些實體都是你自己。

There are few who are so oriented that they may gaze daily and lovingly at the many errors and peccadilloes of the human self. Therefore, in those who truly wish and are capable of being vocal channels, it is important that those entities judge not the temporary or ephemeral thoughts, feelings and conclusions, but rather with a good heart and a real sense of commitment move forward day by day, meditation by meditation, honing, refining and humbling the self that it may be a vocal instrument which is harmless but helpful.

會有少數人，它們的導向就是如此以至於它們可能會每天有愛地注視著人類的自我的許多的錯誤與過錯。因此，對於那些真正希望並有能力成為語音管道的人，那些實體不去評判那些暫時性的或者短命的想法、感覺以及結論，而毋寧是帶著一顆善良的心與一種真實的奉獻感一天接一天，一次冥想接一次冥想地前進，同時打磨、精煉自我，並讓自我成為謙遜的，這樣它就可以成為一個無害的，但卻有幫助的語音管道了，這是重要的。

Many contacts there are of entities which use light not for service to others, but for those messages which involve personal power over others and service to self. Thus, the first and greatest suggestion that we may make to all who channel the self in everyday life as well as all who seek a vocation as vocal channel, is that the self be regarded in some way so that as the days move forward, the more and more positive ways of reacting to difficult ...

會有很多的接觸是由這樣的實體進行的接觸，它們並不為了服務他人，而是為了那些包含了控制他人的權利以及服務自我的資訊而使用光。因此，對於所用在日常生命中傳訊自我的人，同樣也對所有尋求一個作為語音管道的使命的人，我們可以做出的首先且最大的建議就是，自我用某種方式被留心，這樣隨著日子向前，越來越多的對困難的.....的正面性的反應的方式.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

... situations may become more smooth, more comfortable, less threatening, and more open.

.....情況就可以變得更加流暢，更加舒服，較不令人威脅，且更加開放了。

The successful channel, whether vocal or otherwise, is one whose heart is happy, one whose wings are spread, yet one who is not impatient for the song to sing or the winds to take wing. It is up to each to decide in what way service lies. Many there are upon your planet who sit, shall we say, at the top of a great watchtower, gazing upon infinity and bearing the sadness and futility of apparent human existence, and with that open and terrible gaze, that pitiless eye, seeing the perfection, the beauty, and the harmony of that great plan wherein self shall meet self until all selves have met and merged and again we are One, the one Creator, the one original Thought which is love, not love as you and I know it in a personal sense, but the love that builds and explodes the very stars themselves.

成功的管道，無論是語音的管道還是其他方面的管道，都是一個這樣的管道，它的心是快樂的，它的翅膀是展開的，而它不會對要去唱的歌或者起飛時候的風沒有耐心。服務存在於什麼方式之中，這是由每一個人決定的。在你們的星球上有很多人，容我們說，坐在一個巨大的瞭望塔的頂上，同時注視著無限並承載著表面的人類存在性的悲哀與無益，並藉由那種開放而可怕的注視，藉由那種無情的眼睛，看到了完美、美麗、以及那個偉大的計畫的協調一致，在那個計畫中自我將面對自我，一直到所有的自我都已經被遇到並結合在一起為止，再一次，我們是一，太一造物者，那一個愛之所是的偉大的原初的想法，不是作為你們和我用一種個人性的認識知曉的愛，而是構建星辰它們自身並使之爆炸的那種愛。

This instrument informs us that we have once again spoken perhaps at too great a length, and we would like to apologize. As you know, we have great difficulty with the sense of passing time, as we are offering to this instrument a—we search for an adjective within this instrument's vocabulary—in perhaps, we shall say, a spontaneous way. It is time for us to leave this instrument that the questions which are on the minds of those here might be responded to. Please feel free to ask questions, for this, you see, is our service to you, and as we teach and supposedly you learn, my children, it is the other way around. You teach courage, curiosity, bravery and sweetness, and we learn time and time again that in your very difficult third-density illusion your spirit is there, joyful, uninhibited, strong and eternal. How we glow with the joy of our comradeship with you. How we admire your ability to gaze at a never-ending maze of shadow within shadow within shadow until the distortions are so deep that it is by faith alone that any perception of wholeness can be had. We thank you for these gifts and only hope that our words give you something about which to ponder. We would at this time transfer this contact to the one known as Jim. I am Q"uo.

這個器皿告訴我們，我們已經再一次也許發言過長的一段時間了，我們想要抱歉。

如你們知道的一樣，我們在對流失的時間的感知的方面有巨大的困難，因為我們正在向這個器皿提供一個——我們在這個器皿的辭彙表中搜索一個形容詞——用也許是，容我們說，一種自發性的方式。現在是我們離開這個器皿的時候了，這樣在那些在這裏的人們的頭腦中的問題就可以被回應了。請隨意問問題，因為，你們看，這就是我們對你們的服務，在我們教導並假設你們學習的時候，我的孩子們，它是正好相反的。你們教導了勇氣、好奇心、勇敢與甜蜜，我們一次又一次地學會，在你們的非常困難的第三密度的幻象中，你們的靈性在那裏是喜悅的、不受限制的、強有力且永恆的。我們對於我們與你們之間的同志友誼是怎樣地洋溢著喜悅呀。我們多麼敬佩你們這樣一種能力，你們有能力去注視一個在陰影中的陰影中的永無盡頭的陰影的迷宮，一直到扭曲如此之深入以至於任何對於完整性的知覺單單藉由信心才能被擁有為止。我們為這些禮物而感謝你們，我們僅僅希望，我們的言語給予了你們某種要去考慮的事物。我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any queries which may yet remain upon the minds of those present. Again, we would remind each that we offer but that which is our opinion. We offer it joyfully, but not infallibly. We are your brothers and sisters who seek to serve. May we begin with a query?

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試談及可能仍舊留在那些在場的人的頭腦中的任何問題。我們愉快地，但不是沒有錯誤地提供它。我們是你們的那些尋求去服務的兄弟姐妹。我們可以用一個問題開始嗎？

Carla: I have always thought that people who wanted to learn to channel, if it was just curiosity it still was helpful to them as long as they didn't go beyond a certain point. And you didn't cover that, and I just wondered if that is a thought that you confirm?

Carla：我一直都在思考，想要學習傳訊的人，如果它僅僅是感到好奇，只要它們並沒有超越一定的位置，它仍舊會對它們是有幫助的。你們並未涉及那一點，我僅僅想要知道，是否那是一個你們會證實的想法呢？

I am Q"uo, and we are not averse to attempting the exercising and utilization of an instrument which has only the goal of satisfying personal curiosity, for in that way do we also serve in a manner which hopefully is instructive to the one with the curiosity. It is oftentimes a lesson well learned for one to practice an art long enough to discover that it is not the life's vocation.

我是 Q"uo，我們並未返回嘗試去訓練並使用一個其目標僅僅是去滿足個人的好奇心的器皿，因為用那種方式，我們同樣會用一種有希望對於那個帶有好奇心的實體是有指導性的方式來服務。對於一個練習一個技藝足夠長的時間以發現它並不是生命的使命的實體，它時常會是一個被很好地學習了的課程。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: Not on that question, no thank you.

Carla：在那個問題上不用了，沒有問題了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Q"uo, there are times when I am questioned about something, in class, that I really do not know the answer [to] in my mind. I don't know that I have ever touched upon the subject even. And yet it seems that my mouth will open and I will give an answer. The answer seems very acceptable and something that even I need to study, but I have wondered, I have felt that I was fraud, perhaps making it up or filling in, but there would be the answer. Am I to understand that this could be definitely channeling?

提問者：Q"uo，會有一些時候我會在班級中就某個事情被詢問，我在我的頭腦中真的知道那個事情的答案。我不知道我甚至曾經接觸過那個主題。而看起來似乎我的嘴巴將會張開，我將會給予一個答案。答案看起來似乎非常可以接受並且是某種甚至我都需要去研究的事物，但是我感到吃驚，我已經感覺到我是被欺騙的，也許我是編造了它或者填充了他，但是會有答案在那裏。我可以理解，這明確地就是傳訊嗎？

I am Q"uo, and, indeed, each conversation and activity which an entity partakes within is a channeling from some portion of the Creator, for are not all the Creator? Therefore, it is not surprising that each entity in the daily experience will utilize resources within the conscious and often within the subconscious mind as means by which an activity will be undertaken and a conversation will be initiated. There are many rooms to the mind of each entity. Many of these rooms contain information which will wait long before being utilized, yet there is a time and a season for the utilization of far more than is normally utilized by the conscious mind. As one seeks in a wholehearted fashion to be of service to others by the life and the various portions of interaction with others within a life experience, there is created within the entity a bridge, shall we say, or a channel which connects the conscious mind with other portions of the conscious and subconscious mind according to the nature of the information sought and the degree of desire which activates the seeking and searching within the self in order than another might be served.

我是 Q"uo，確實，在一個實體參與的每一個對話和每一個行動之中，都是一個從造物者的某個部分的傳訊，因為難道所有人不都是造物者嗎？因此，每一個實體在日常生活的體驗中將會利用在有意識的心智中，經常是在潛意識的心智中的資源，作為一個活動藉由其將會被進行，以及一個談話將會被啟動的途徑，這不是一個令人吃驚的事情。每一個實體的心智都有很多的房間。這些房間中的很多都包含了那些在被使用之前將會等待很長時間的資訊，然而，會有一個時刻與一個季節，對這種資訊的使用是比通常要遠遠更多地被表面意識的心智所利用的。

當一個人用一種全心全意的方式，藉由生命以及在一次生命體驗中與其他的實體的互動的各種各樣的部分，來尋求服務他人的時候，在那個實體內在之中會有，容我們說，一座橋或者一個管道被創造出來，它會將有意識的心智與有意識和潛意識的心智的其他部分聯繫在一起，這種連接是取決於被尋求的資訊的特性以及啟動那種在自我內在之中的尋求與搜尋以便於另一個人可以被服務的渴望的程度的。

Thus, each of you, my friends, cultivates this channel or pathway each day of your existence, and as you begin to ponder more and more the mystery of beingness, of the creation, of your purpose within it, of the direction in which you wish to travel, you begin to access the deeper rooms within the mind which contain information that shall be of use in this continuing journey and unfolding of the deeper levels of your being.

因此，你們每一個人，我的朋友們，在你們的存在性的每一天都培育了這個管道或者通道，當你開始越來越多地沉思存在性、造物以及你們在造物中的目的，你希望去旅行的方向的時候，你就開始進入到在心智內在之中的更深處的房間了，在這些房間中會包含有在這條繼續的旅程中以及在對你的存有的更為深入的層次的展現中將會是有用處的信息。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何更進一步的方式發言嗎？

Questioner: Thank you. That answered very well.

提問者：謝謝你們。那非常好地回答了。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, I've got one. I was getting some contact from someone named Amira earlier. It passed the challenge three times, but in the past twenty years, I guess, I've seen at least four, maybe six different names that are supposed to be Jesus, and Amira is one of them. And I just wonder, if it is really Jesus, why does this entity have to use so many different aliases? Or is it Jesus at all?

Carla：好的，我有一個問題。我在早些時候正在與某個叫做 *Amira* 的實體建立某種接觸。它三次通過了挑戰，但是，在過去的二十年時間中，我猜想，我已經看到至少有四個，也許是六個不同的名字被假設是耶穌了，*Amira* 就是它們中的一個。我僅僅想要知道，是否它真的是耶穌，為什麼這個實體必須用如此多不同的別名呢？或者它到底是耶穌嗎？

I am Q"uo, and with this query we find that we must tread carefully in order that we not infringe upon the free will of some present, for the entity known to you as Jesus of Nazareth is one which is held in great esteem by many, and has in various ways been drawn to those who seek to serve in this entity's name, as are all entities of an unseen nature who seek to be of service to others. The one known as Jesus responds to a vibratory call which is congruent with its own. However, in some cases those who call, even with this

vibration, are not able to recognize a response that others may easily recognize. Thus, as in the case with any contact through the use of a vocal channel or instrument, a name or sound vibration is given which is acceptable and recognizable by the one serving as instrument and those within the supporting group, for the naming is a phenomenon which is not utilized to a great extent beyond the illusion which you now inhabit, for the naming is that which divides one thing from another and beyond your illusion much there is that no longer partakes in such division. For the eyeshot perspective is greater, and the identification of self with all about one within the creation is that which is pursued and recognized and experienced. Thus, the naming, for the most part, is in order that those within your illusion serving as instruments might more easily recognize the nature of the source of information transmitted through it.

我是 Q'uo，對於這個問題，我們發現我們必須小心謹慎地踏步以便於我們不會侵犯一些在場的人的自由意志，因為被你們知曉為拿撒勒的耶穌的實體是一個被很多人抱有極大的尊重的實體，它已經用各種各樣的方式被吸引到那些尋求以這個實體的名義，如同所有的具有一種無形的特性的尋求去服務他人的實體一樣，進行服務的實體身上了。被知曉為耶穌的實體回應一個與它自己的振動協調一致的振動。然而，在一些情況中，那些呼喚的實體，甚至是帶著這種振動的實體，都無法識別出一個其他人可能會輕易地識別出的回應。因此，如同在任何通過使用一個語音管道或者器皿進行的接觸的情況中一樣，一個名字或者聲音振動複合體被給予了，這個名字對於那個作為器皿服務的實體以及那些在支援團體中的實體是可以接受並會被識別出來的，因為命名是一個在你們現在居住的幻象之外在很大的程度上不會被使用的現象，以為命名是將一個事物與另一個事物分隔開的事物，在你們的幻象之外，大量的事物不再會帶有這樣的分隔了。因為視野的遠景是更大的，將自我與在造物中在一個實體周圍的所有人之間的認同，就是會被追尋，被認出並被體驗到的事物了。因此，命名，在絕大部分是為了那些在你們的幻象中作為器皿服務的實體可以更為容易地認出通過它被傳遞的資訊的源頭的特性的。

However, along with the preceding, we must also state that there are always those entities both within your illusion and beyond it who would seek to misdirect the attention of many who would revere and cherish information from sources such as the one known as Jesus, and who in this desire to misdirect and confuse would utilize both this entity's name as known to your peoples and other forms or offices given to this entity. Thus, there is confusion, and each seeker of truth is advised to proceed carefully, using discrimination from within to determine the value of information from without.

然而，在說了上述的內容的同時，我們必須同樣也說明，在你們的幻象中，同樣也在你們的幻象之外，一直都會有一些實體會尋求去誤導很多的尊重並珍惜來自諸如被知曉為耶穌的實體之類的源頭的資訊的人的注意力，這些實體通過這種去誤導並產生混淆的渴望，會同時利用在這個實體為你們的人群所知曉的名字以及被給予這個實體的其他的形式或者職位。因此，會有混淆，每一個真理的尋求者都被建議去小心謹慎地前進，並使用來自內在的分辨力來確定來自外在的資訊的價值。

May we speak in any further fashion, my sister?
我的姐妹，我們可以用任何更進一步的方式發言嗎？

Carla: No, thank you.
Carla：沒有了，謝謝你們。

I am Q"uo, and we thank you once again, my sister. Is there another query?
我是 Q,uo，我們再一次感謝你們，我的姐妹。有另一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and as it appears that we have for the moment exhausted the queries, we shall take this opportunity to thank each for inviting our presence and for having the patience to listen to our discourse, which is oftentimes somewhat lengthy in your terms. We appreciate greatly the opportunity to offer that which we have found of use in our own journey of seeking to you who travel that same journey. We look forward to each opportunity, and shall be with each in your meditations when requested in order that the meditation might be enhanced.

我是 Q"uo，因為看起來似乎我們已經暫時耗盡了問題了，我們將利用這個機會感謝各位邀請我們出席並有耐心聆聽我們的演說，我們的演說，用你們的話說，時常是有些冗長的。我們極其感激向你們這些走在和我們同樣的旅程上的實體提供我們在我們自己的尋求的旅程上已經發現是有用處的事物的機會。我們期待每一個機會，我們將會在我們被請求的時候在你們的冥想中與你們每一位在一起，以便於冥想可以被強化。

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

在此刻，我們將離開這個團體，我們再一次感激各位，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。我的朋友們。Adonai。

(Carla channels a vocal melody.)
(Carla 傳訊了一個語音的旋律。)

(Carla channeling)
(Carla傳訊)

I am Amira. I greet you in the love, the light, and the life of the Father. How plunged you are into the mystery of day and night, good and evil. How clear are the eyes of those who search out my face in every situation. Yet, we would not ask you to search out a physical face, for the physical face of the Son of Man is beside you, is looking at you from the mirror, is your stranger, your

friend, your child. I and others have come to comfort you, to leave the comfort of love behind. May you release the discomfort of worldly doubt and turn and return to those glories of the Father which enter by eye or mouth or thought or death. You who come with me, you who share my steps, you shall share them all. May your journey be transfigured by the joy of your countenance, as with perfect faith you reach at last that place from which there are no more steps, no more false divisions, that place where you begin to feel yourself falling, falling and falling, more and more deeper and deeper into an unmeasured and eternal sea of creative, divine love. I reach out my wounded hands to bless and sanctify the wounds you bear, that they too may be marks of past courage, never scars of pain. I leave you in the full sun, the glorious light and infinite love of the Father. Farewell and peace.

我是 *Amira*。我在愛中，在光中，在天父的生命中向你們致意。你們多麼猛烈地躍入到了白天與黑夜，善與惡的神秘之中了。那些在每一個情況中尋找我的面孔的人們的眼睛是多麼地清楚呀。而我們不會要求你們尋找一個物質性的面孔，因為人類之子的物質性的面孔是在你們的身邊的，是從鏡子中在注視著你的，是你們的陌生人，你們的朋友，你們的孩子。我和其他的實體已經前來安慰你們，來留下愛的慰藉。祝願你們放下世俗的憂慮的不適並轉身返回到那些天父的榮耀，天父的榮耀是通過眼睛、或者嘴巴，或者想法，或者死亡進入的。你們這些和我一起的人們，你們這些分享我的腳步的人們，你們將與所有人分享它們。祝願你們的旅程因為你們的鼓勵的喜悅而改觀，因為帶著完美的信心，你們最終會抵達那個不再有更多的腳步，不再有更多的錯誤的分隔的位置，從那個位置，你開始感覺你自己掉落，掉落，掉落，越來越深地掉落到一個無法度量且永恆的創造性的、神聖的愛的海洋中。我伸出我有傷口的手來為你們帶有的傷口進行祝福並使其淨化，這樣它們就同樣可以成為過去的勇氣的標記，而永遠不會是痛苦的傷疤了。我在圓滿的陽光中，在天父的榮耀的光明和無限的愛中離開你們。再見，平安。

(Melodic chanting.)

(有旋律的吟唱。)

A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra.

A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra.

December 27, 1987

1987-12-27活出一次傳訊的生命 (下)

Group question: We continue with the question from last week, should everyone channel, and what determines what type of a contact comes through an instrument?

團體問題：我們繼續上一周的問題，每一個人都應該傳訊嗎，什麼事物決定通過一個器皿出現的一次傳訊的類型呢？

The reason we're continuing is that, as with some previous times, Carla had a feeling that Q'uo had some more to say on the subject, after having spoken for fifty or sixty minutes last time. So we're going to go ahead again.

我們繼續的原因是，如同之前幾次一樣，Carla 有一種感覺，在上一次已經發炎了五十或者六十分鐘之後，Q'uo 在那個主題上還有更多的要說的事情。因此，我們將會再一次前進。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We communicate through this instrument to offer you our love, our peace, and our blessing, for this is more than any intellectual facet of our service, the very depth of the channeling process, the exchanging of a less exalted love or expression of love for a higher expression, a less distorted expression of that one great original Thought of love from which the creation has sprung and into Whose infinite inward parts all in time shall again coalesce into one being, one channel, one way, one life, one truth, and that distilled truth shall be the precise expression of the conglomerate level of the grasping of the one original Thought amongst all of those which dwell within your third-density illusion.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意。我們通過這個器皿進行交流以給予你們我們的愛，我們的平安以及我們的祝福，因為這是比我們的服務的任何邏輯智力的面向更大的面向，這是傳訊的過程的非常深的位置，是對於那一個愛的偉大的原初的想法的一個更高的表達，一個較不扭曲的表達的一種較不興奮的愛或者愛的表達的交換，造物就是從這個愛的想法噴湧而出並形成了造物的無限多的內部的部分，這些部分在適當的時候將再一次結合成為一個存有，一個管道，一條道路，一個生命，一個真理，那個被蒸餾出來的真理將會成為在所有居住在你們的第三密度的幻象中的實體當中對那一個原初的想法的掌握的混合起來的層次的精確的表達。

Indeed, there is, much like your stock market reports, an ongoing tally, shall we say, of the cumulative effect for good or for the negative of good in each expression of all towards all environments. By this we mean to suggest specifically that each channels each perception of environment and then in measured response offers some portion of the self in an effort to so order that which has been seen that the spiritual principles implicit in the event,

situation or problem may be resonated and sung in lucid, clear tones, the truly channeled tones of clarified emotion.

確實，非常類似於你們的股市的報告，會有一種對一切事物朝向所有的環境的在每一個表達中的善或者對善的負面性的積累的效果的進行中的計數。我們這樣說的意思是明確地建議，每一個人傳訊了對環境的每一個知覺，並接著通過仔細考慮的回應在一種努力中提供了自我的某個部分，以如此要求那個已經被看到的事物，在那個事件、那個情況或者問題中隱含的靈性的原則可以用一種清晰的清楚的音調，真正傳訊了清晰的情緒的音調，產生出共鳴並被歌唱出來。

Without asking all of humankind upon your planet's surface at this [time] to become priest or ministers or those in charge of other's spiritual activities, we mean specifically to state to each that each is an equal, considerable and infinite portion of the cumulate channeling of the one great original Thought of mankind. So often it is seen by those whose lives are full of toil that others, not themselves, are the only ones capable of responsibility of a moral or spiritual kind. The reverse is, in fact, far more true, for those who grapple with time-consuming and mind-numbing activities have reserved to themselves their own choice of interests, those faculties of mind, spirit and heart which may color the life experience, no matter what that life experience seems to deal in upon the surface of things.

我們不是要求在此刻在你們的星球表面上的所有的人類都成為祭祀或者牧師或者那些掌控其他人的靈性活動的人，我們明確地打算要對每一個人表述，每一個人都是對人類的那一個偉大的原初的想法積累的傳訊的一個同等的，可觀的且無限的部分。因此，對於那些其生命是充滿了其他人，而不是它們自己的辛苦勞動的人，這些人經常還會被看到那些僅僅能夠為一個道德或者靈性的類型的負責的人。反過來的情況對於這樣一些人實際上是遠遠更加真實的，這些人會與耗費事件且令人心煩意亂的活動扭打，它們已經將它們自己的利益的選擇，將那些可以為生命體驗增色的心智、靈性和心的機能，無論生命體驗看起來似乎是在事物的表面上與什麼事情打交道，都保留給了它們自己了。

We intend for each to see that each is an imponderably important portion of the channeled cumulative value of humankind at this time, and insofar as struggles have been rewarded with virtuous hope, as difficult dealings have been faced with honest courage, so moves the labyrinth of humankind, slowly yielding to the carefully penciled traces of the path we must retrace to that source of all channeling, of all being, the one infinite Creator. It is important to us that we express that it is not merely those whose sensibilities have been tuned and honed to be exquisitely fine upon whom the fate of humankind rests. Nay, far more is it the hard-won capacity of the busy, overworked, underappreciated man and woman of lesser circumstances whose response to these difficult environments generates the love and the light of the one infinite Creator for all of mankind.

我們想要每一個人都看到，每一個人都是在此刻對人類的被傳訊的積累的價值的一個無法衡量地重要的部分，已經帶著誠實的勇氣被面對的困難的處理有多少，已經帶著善良的希望被回報的努力就會有多大，這樣人類的迷宮就會移動，緩慢地對那個仔細勾畫出來的道路的蹤跡做出讓步，我們必須追溯那條道路前往所有

的傳訊，所有的存有的源頭，即太一無限造物者。人類的命運不是單單依賴於那些其感受性已經被調音並被打磨成為極其精巧地敏銳的人的，我們表達這一點對於我們是重要的。不但如此，人類的命運遠遠更多地是依賴於那些忙碌的、過度勞累的、不受感激的較差的環境中的男人和女人們，它們對於這些困難的環境的回應會產生出太一無限造物者對所有的人類的愛與光。

We now switch in our focus from those areas in which all are channels to that area which is largely understood as being the environment wherein those who have chosen work in consciousness play out their little roles upon the large stage of the illusion you call life. We appreciate that this instrument was aware that there were things that we had to say which could not be generated within the time period set for such discussion, and for this we are sorry, for we see that were we to be terse, perhaps we could find more clarity in communication. However, the degree of wordiness which this instrument is comfortable with we find to be comfortable also to the ear of those who listen, and so we shall move on at this perhaps less than quick pace.

我們現在在我們焦點中從那些在其中所有人都是管道的區域轉換到這樣一個其餘，那個區域在很大程度上被理解為在其中那些已經選擇在意識中進行工作的人會在你們稱之為生命的幻象的巨大的舞臺上扮演它們小小的角色的環境。我們很感激，這個器皿察覺到有一些我們必須要說的事情是無法在為這樣的討論設置好的時間段中被產生出來的，我們為此而抱歉，因為我們看到，如果我們是簡潔的，也許我們能夠在溝通交流中找到更大的清晰度。然而這個器皿感到舒適的多話的程度，我們發現對於那些聆聽的人的耳朵同樣也是舒服的，因此，我們將在這一點上也許較不快速地繼續前進。

Let us look now at the channeling which has a special meaning apart from the channeling which all entities do throughout their life experiences. Some few there are in forest glade, in coldest mountain cave, in comfortable dwelling places and in the least comfortable of orientations, who have devoted the life which is theirs, until they pass from this experience, to the being of a channel in service to the one infinite Creator by accepting and repeating the humble opinions which we have. We have said already that all those who quickly learn the mechanics of the channeling process are not, because of this original learning, automatically ready for the life of discipline which follows a choice upon the part of the channel to be a channel for the one infinite Creator.

讓我們現在檢查擁有一種特別的意義的傳訊，這種傳訊與所有的實體在貫穿它們整個生命體驗中都會進行的傳訊有分別的。有少數人是在林間的空地中，在最寒冷的山洞中，在舒服的住所中以及最不舒服的方位中，藉由接受並重複我們擁有的謙遜的觀點而成為一個服務太一無限造物者的管道的，這些人已經將屬於它們的生命奉獻出來了，一直到它們從這個體驗離開為止。我們已經說過，所有那些會快速學會傳訊的過程的機制的人，因為這種最初的學習，都並不是自動地為了修煉的生命做好了準備的，這種修煉的生命是跟隨在那個管道去成為一個太一無限造物者的管道的選擇之後的。

Our thesis is that some discipline in the living of a practical, modest and loving lifestyle is very helpful to a channel [and] may or may not suit the mood of

those who wish to become channels. We shall say clearly at this point that it is not the desire of the Confederation of Planets in the Service of the One Infinite Creator to create channels through which we may comment upon physical disasters and other remarkable and unusual natural effects which have to do with the movement of your peoples and your planet itself from the end of third density to the merging with the beginning of fourth density as it shall occur more and more among you.

我們的論點是，在活出一次實踐性的、適度的、有愛的生命的模式的方面，某種修煉對於一個管道會是非常有幫助的，修煉可能會或者可能不會適合於那些希望去成為管道的人的心態。我們將會在這個位置清楚地說，服務於太一無限造物者的星際聯邦的渴望並不是創造出通過其我們可以對物質性的災難或者其他的引人注目且不同尋常的自然影響進行評論的管道，這些災難與自然的影響是與你們的人群以及你們的星球其自身離開第三密度的結束並移動到與第四密度的開端之間的融合聯繫在一起的，隨著這個開端越來越多地出現在你們當中。

That which we look for, that in which we rejoice in a channel, is the clear statement of the channel's personality in a disciplined and unified way, for it is upon this level that channel meets channel, for make no mistake about it, channeling is a two-way conversation, and the channeling in light trance or heavy trance, during this exploration of a possible message for the day, is based very largely upon the level of commitment and serious intention which the channel offers at the time of challenge to the contact.

我們期待的事物，以及我們會在一個管道中為之而歡慶的事物，是通過一種受過訓練且統一的方式對管道的人格清楚的陳述，因為就是在這個層次上，管道遇到了管道，為了不對其產生出誤解，傳訊是一種雙向的交談，在這種對於那個日子的一個有可能的資訊的調查中，在輕微的出神狀態中或者在強烈的出神狀態中的傳訊，是在很大程度上以管道在那個對接觸的挑戰的時刻提供的奉獻於嚴肅的意圖的程度為基礎的。

Let us look for a moment, then, at the work in consciousness which a channel may wish to consider accomplishing, for the channel is not the entertainer or the one with the job to do. The channel is rather a kind of person. Your closest word would perhaps be minister or priest. This human minister/priest gazes upon the face of the illusion and chooses to live in a loving, caring and openly spiritual way, bragging not one word, celebrating not one virtue, but instead learning the true humility of one who knows that what one wishes to be, one is only by will and faith, for it is the nature of humankind in third density that all seeming perfections shall be pierced with error. All glasses to a brilliant future are made murky by the inevitable, constant, dramatic game-playing of the illusion itself.

接下來，讓我們檢查一下一個管道可能期望考慮完成的在意識中的工作，因為管道並不是表演者或者有工作要去進行的人。管道毋寧說是一種人的類型。你們最接近的詞語也許會是祭司或者牧師。這個人類的祭司/牧師注視著幻象的面孔並選擇去用一種有愛的、關心的、開放靈性的方式生活，不誇耀一個詞語，不讚美一個德行，而是作為替代學習這樣一個人的真實的謙遜，這是一個知曉它希望成為什麼事物的人，一個僅僅藉由意志與信心而存在的人的，因為在第三密度中的

人類的屬性即，一切看起來似乎是完美的事物都將會被錯誤所刺穿。所有映射出一個明亮的未來的玻璃，都會因為無可避免的、持續不斷的、戲劇性的幻象自身的玩遊戲而變得晦暗不清。

If the new instrument who decides to live a life of spirituality thinks at first that there is some ongoing trickster designed to test that channel, this instrument is not only accurate, but has foreseen the mere beginning of a long series, indeed, an endless series of challenges to see through, of seeming heartlessnesses to bring love to, of seeming dreadful inadequacies to enfold in consciousness until finally the one who seeks to serve as channel aches and cries with the agony of compassion in such a dark world, and yet at the same time trembles with the ecstasy of the limitless light and the glory of souls who gradually shed the used skins of ash and dust. New channels shall have an interesting transition at the time of your passing, for you have been intending to die to yourself for time out of mind, and when finally the poor ragged flags of personality flutter and lie limp in the breathlessness of death, the channel rises with lightsome step and with glorious enthusiasm for the light and companionship which lie ahead.

如果決定去活出一次具有靈性的生命的新的器皿一開始就認為，會有正在工作中的耍詭計的人是被設計好要來考驗那個管道的，這個器皿不僅僅是準確的，它同樣已經遇見了一個系列漫長的，確實，一個系列無止境的挑戰的微薄開始了，看穿表面上的無情以產生出愛的挑戰，看穿表面上可怕的不足以在意識中擁抱它的挑戰，一直到最後一個尋求去作為管道服務的人會在這樣一個黑暗的世界中會帶著同情心的苦惱而疼痛與哭泣，並同時因為不受限制的光的狂喜和靈魂的榮耀而發抖，那些靈魂會逐漸脫下那個用過的塵與土的表皮。新的管道將會在你們離世的時刻擁有一次有趣的轉換，因為你一直都在瘋狂地打算要讓你自己死去，當最後那個人格的破舊而破爛的旗子飄揚，並掙扎著躺在死亡的失去呼吸之中的時候，管道會帶著輕鬆的步伐並帶著對存在于前方的光和友誼的極好的熱情而升起。

This topic has been to us an important one in two ways. In the first way, we wish to express to all the concept of the channeled life. We wish to confirm that all live a channeled life; none lives by rational thought alone, and that which is not rational is channeled through to the conscious and acted on as if it were fact, when it is, indeed, bias only. Each of you is a channel with biases, and each glad and sad activity within your experience upon this Earth plane is designed to teach you just how you wish to channel. This is not a vocation. This is a portion of the way a thinking entity regards the various forces of irritation and subconscious thought which creep into human discourse. If you know that you are indeed a channel, not to others but to the self, then you know that there are certain responsibilities. When you are offering the best you have in conversation, with perhaps unfortunate remarks made by others, may you find the patience, the light touch, the understanding and loving word in the face of the opposite which will make others rethink those conversations and wonder, perhaps for the first time, if they too could be responsible for such a wonderful thing as channeling a lighter, more joyful

attitude. 這個主題用兩種方式已經對於我們是一個重要的主題了。第一種方式，我們希望向所有人表達傳訊的生命的觀念。我們希望肯定，所有人都活出一個傳訊的生命，沒有任何人是單單藉由理性的想法而活的，並非理性的事物是被傳訊到表面意識的心智並就好像它就是事實一樣地被表現出來了，而實際上它僅僅是偏向性。你們每一個人都是一個帶有偏向性的管道，每一個在你們在這個地球層面的體驗中的快樂和悲傷的行動都是旨在教導你們，你們希望如何傳訊。這不是一個天命。

這是一個思考的實體看待各種各樣的激怒的力量以及潛入到人類的演講中的潛意識的想法的方式一部分。如果你們知曉你確實是一個管道，不是其他人的管道，而是自己的管道，接下來你們就會知曉會有一定的責任。當你們在交談中正在提供你們擁有的最佳的事物的時候，伴隨著被其他人做出的也許是效果不好的評論，你們可以在面對那個對立面的找到耐心、輕觸以及理解與有愛的詞語嗎，這將會使得其他人重新思考那些交談，並也許會第一次想要知道，是否它們同樣能夠為諸如傳訊一種更為輕鬆的，更為喜悅的態度之類的一個美妙的事情負責任呢？

To those who wish to be priests, ministers and light-givers, to those of you on the watchtower, mending fences, gazing into the heavens as sentinels of the lights of the cosmos, we urge you above all to find within the self that fundamental character which can offer the highest praise, the deepest felt purified emotion. If that means that you must function upon your own, then it is that you shall be lonely. It is unfortunate in the short run that experiences such as loneliness are considered to have great possibilities for learning among those who have chosen to live the life of the minister or the one upon the watchtower. Thusly, in the second place, it is your greatest hope to find those who are able to share the darkness, the misunderstandings, the despair and the doubt which accompanies a life lived in hope but executed with human error. May you find those who comfort you.

對於那些希望成為祭司、牧師、給予光的人的實體，對於你們中的那些就好像宇宙之光的哨兵一樣在瞭望塔上守衛，修復圍牆並注視天堂的人，我們鼓勵你們首先去在自我內在之中找到那個能夠提供最高的讚美，被最為深入地感覺到的純淨的情緒的基本的特性。如果那意味著你必須依靠你自己來發揮作用，接下來就是你將要孤單一人的時刻了。從短期看，這是不幸的事情，而在那些已經選擇去活出牧師的生命或者一個在瞭望塔上守衛的實體的生命的人當中，諸如孤單之類的體驗被認為是擁有巨大的學習的可能性。因此，第二部分，你們最大的希望是去找到那些能夠分享黑暗、誤解、絕望與疑慮的人，這些就是伴隨著一次在希望中被活出，但卻帶著人類的錯誤而被進行的生命的事物了。祝願你們找到那些安慰你們的人。

Lastly, to you whom we may call shepherds, there is sent a glorious company of those who surround you, love you and love the one original Thought that is slowly taking place and growing within each. Call upon those helpers which you know by names such as Holy Spirit, guardian angel, and inner guides. More than that, rest back into the recollection of the enormous web of caring, trusting, hoping and loving which your most mixed-up planet does indeed send out greatly.

最後，對於你們這些我們可以稱之為牧羊人的實體，會有那些包圍著你們，愛你們，並愛那一個原初的想法的實體的一種榮耀的陪伴被送給你們，那一個原初的想法是在一個人內在之中緩慢地發生並逐漸成長的。呼喚那些你們知道名字的幫助者，諸如聖靈、指導天使，內在的指引。比那更重要的是，依賴於對那個關心、信任、希望與愛的巨大的網路的憶起，這種關心、信任、希望與愛確實是向著你們這個極其迷惑的星球大量地送出的。

We find that this is the end of that which we wished to discourse upon at this juncture. If there may be questions which arise from our humble opinions, we eagerly ask the opportunity to speak again upon this subject. Please know that those who wish to be channels are a mighty company, and beneath the claptrap and noise of normal human converse lie the sinews and tendons of a growing social memory, placing upon the skeleton of this planet's position in space each sublime thought, each remembered turning of channel to source. You, my friends, my children, my channels, make the first steps towards a new heaven and a new Earth, as we would quote this instrument's holy work, so that you are workers in the very beginning of the fourth density. May you be comforted by all your failures, for how could you succeed each time were there not a crying need for effort?

我們發現這就是我們在這個節點希望去演說的內容的結束了。如果可能有從我們謙遜的觀點升起的問題，我們熱切地請求機會再一次在這個主題上發言。請知曉那些希望成為管道的人是一個非凡的夥伴，在通常的人的交談的嘩眾取寵以及噪音之下存在有一個逐漸發展的社會記憶的筋與腱，它們將每一個崇高的想法，每一個被回憶起來的管道轉向源頭放置在這個地球在空間中的位置的骨架上。我的朋友們，我的孩子們，我的管道們，你們走出了朝向一個新的天堂和一個新的地球，如我們對這個器皿的神聖著作的引用一樣，的最初的腳步了，因此，你們就是在第四密度的最開始的工人了。祝願你們被所有你們的失敗所安慰，因為如果你們每一次都成功了，如何會有一種對努力的緊要的需要呢？

We rejoice in each effort of will, each movement in love, each word that has been prayed about and considered, each spontaneous expression that brings the Creator directly and engagingly into the surface, the center, the heart of a group. May each of you find your rejoicing in each other. May you love each other. May you see the Creator in each other. May your channeling become a channeled life.

我們在每一個對意志的努力，每一個在愛中的行動，每一個已經被祈禱並被考慮的言語，每一個將造物者直接地且參與性地帶到一個團體的表面，中心以及心之中的自然而然的表達中歡慶。祝願你們發現你們為相互彼此而歡慶。祝願你們彼此相愛。祝願你們在相互彼此中看到造物者。祝願你們的傳訊成為一個傳訊的生命。

We test the readiness of the one known as Jim to speak, and find that this instrument is somewhat less than enthusiastic, yet it is for us a great opportunity for us to exercise this instrument without the structure of the questioning ...

我們檢查到被知曉為 *Jim* 的實體準備好發言了，我們發現這個器皿多少有些較不

熱情，而對於我們，在沒有提問的束縛的情況下訓練這個器皿，這對於我們是一個巨大的機會……

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(*Carla* 傳訊)

... Thus, we would at this time attempt to transfer to the one known as Jim that he may close this session, for which we gratefully thank those present. We shall leave this instrument now. I am Q'uo.

……因此，我們會在此刻嘗試去轉移到被知曉為 *Jim* 的實體，這樣它就可以結束這次集會了，為此，我們極其感謝那些在場的人。我們將現在離開這個器皿。我是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we continue through this instrument. It has been our great privilege to address this group upon this topic this evening, for without the focus of such intention and desire upon your parts, we have no place within your existence and may not serve in the manner in which we now serve. Thus, you do us a great honor by seeking in a focused manner information which will aid your evolution. For you see, my friends, though much of apparent intrigue and interest swirls and surrounds you daily within your illusion, your purpose for existence within such a fascinating illusion is to choose the steps carefully which shall carry you further along your chosen path of evolution of mind, body and spirit. All else is but the trappings and the setting of the stage that will [limn] the milieu in which you move and learn and serve.

我是 *Q'uo*，我們通過這個器皿繼續。在今晚向這個團隊在這個主題上發言，這已經是我們巨大的榮幸了，因為沒有對於在你們的部分上的這樣的意願與渴望的聚焦，我們就不會在你們的存在性中擁有位置，不可能用我們現在進行服務的方式進行服務了。因此，你們藉由用一種聚焦的方式來尋求將會幫助你們的演化的資訊而給予了我們一種巨大的榮耀。因為，你們看，我的朋友們，雖然有大量的表面上的陰謀與利益圍繞與包圍著在你們的幻象中的日常生活，在這樣一個令人迷惑的幻象中你們的存在性的目的，是仔細選擇那些將會讓你在你已經選擇了的心智、身體和靈性的演化的道路上更進一步的腳步。所有其他的事物都不過是舞台的裝飾與佈景，它們將會勾畫出你們在其中行動、學習和服務的周遭環境。

To focus your desire to grow by means of the question, such as the one presented to us this evening, is to create an opening within the veil that shrouds that which is of essence from your inner and outer eye. Thus, we move through that opening and respond to that which is asked in manner which hopefully illumines a small portion of your journey. It is the desire, my friends, to learn and to serve which guides us all to that great welcoming

home within the heart of all creation and the one Creator. 將你們的渴望藉由諸如
在今晚被呈現給我們的問題之類的提問的方式聚焦起來，就是在罩紗中創造出一
個開口了，這個罩紗將屬於實質的事物從你們的內在的以及外在的眼睛遮蔽起來
了。因此，我們穿過了那個開口，並用一種有希望照亮你們的旅程的一小部分的
方式回應了那個被詢問的問題了。我的朋友們，恰恰就是
對於學習和服務的渴望將我們全體指引到了在所有造物以及太一造物者的心之
中的那個偉大的、令人愉快的家園了。

It has been our great honor to join you this evening, and again we thank you
for inviting our presence. We shall at this time take our leave of this group,
rejoicing, as always, in the love and the light of the one Creator. We are known
to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.
在今晚加入你們已經是我們巨大的榮耀了，我們再一次為邀請我們出席而感謝你
們。我們將在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中歡
慶。我們是你們知曉的 *Q'uo*。Adonai，我的朋友們。Adonai vasu borragus。

January 3, 1988

1988-01-03 負面極性

Group question: Has to do with negative polarity, negative energy, and its direction towards us as seekers in various forms, whether it might be a magically powerful negative entity sending a greeting that has the purpose of disabling you in some way, or a person that just wishes you ill, all the way to the potential negative expression through the monetary system and the electronic funds transfer system where the controlling of the great majority of people is done by a few for their gain at the expense of the many, to what allows the energy to be sent and received in a certain fashion, or how does a seeker deal with these situations and the sendings, wishing one ill, attempting to control one or affecting one in a negative fashion. Are you getting that? Hopefully it's all there somewhere.

團體問題：問題是與負面性的極性，負面性的能量，以及它用各種各樣的方式對於作為尋求者的我們的指向有關的，是否它可能是一個在魔法上強有力的負面性的實體正在送出一種以某種方式旨在削弱你的致意，或者它是一個僅僅對你有惡意的人，所有的通過金錢系統與電子轉賬系統的潛在的負面性的表達的方式，通過這些方式，少數人控制了絕大部分的人，並以犧牲多數人的利益的方式取得他們的收穫，問題是與什麼事物會用一定的方式允許能量被送出並被接收到，或者一個尋求者如何與這些情況或者這些發送的能量，對一個人的惡意，以及用一種負面性的方式去控制一個人或者影響一個人的嘗試打交道有關的。你們明白了那個問題了嗎？希望它就在某個地方。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator whose presence is all that there is and whose distortions we are. It is a great blessing and privilege to be called to your group at this time, and we wish to touch and bless and love each, especially those whom we have not spoken to before or who have been long from this group.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意，造物者的存在就是一切萬有，我們都是造物者的變貌。在此刻被你們的團體呼喚，這是一種巨大的祝福和榮耀，我們希望接觸、祝福並愛每一個人，尤其是那些我們在之前尚未對其發言的人，或者那些已經離開這個團體有很長時間的人。

Resting within the web of your vibrations is a joy, and the knowledge that you wish us to share our opinions with you is a deep joy, for in order for us to be of service as we must do to advance in our own studies, we must be asked to offer our opinions and teach what little we know. And we thank you for your curiosity and the integrity with which you seek the true nature and purpose of yourselves, of the Creator, and of all of creation.

在你們的振動的網路中休息是一種喜悅，你們希望我們與你們分享我們的觀點，知曉這一點是一種深深的喜悅，因為為了要進行我們必須要進行的服務以在我們自己的學習中前進，我們必須被請求來提供我們的觀點並教導我們所知曉的少量

的事物。我們為你們藉由其尋求你們自己、造物者以及一切造物的真實的屬性與目的的好奇心以及完整性而感謝你們。

We found this instrument to be very willing to move into a fairly deep state this evening. Indeed, we find this instrument quite bewildered by the various aspects of the question concerning dealing with negativity. But we would say to this instrument and to all that there is no ego or negativity; there are egos and negativities.

我們發現這個器皿非常樂意於在今晚進入到一種相當深入的狀態中。確實，我們發現這個器皿對於這個涉及到與負面性打交道的問題的各種各樣的面向是相當著迷的。但是我們會對這個器皿並對所有人說，沒有單一的小我或者負面性，會有多個小我與負面性。

To assume that there is a good and an evil or a positive and a negative is to set up the parameters of a game, a game in which positivity and negativity could be measured two feet towards the negative goal, two feet towards the positive. There is no constant that has bias. The biases which each of you bring to the experiences which occur to you are those things with which you place values of good and negative on what you experience. Your own biases, your own thoughts, your own nature take an unbiased illusion which is far too great for that computer which is your mind to analyze and use, and your nature orders that computer to assess certain data. Therefore, you choose again and again what to think, how to react, and what to do. This does not change the unbiased state of the illusion as it is.

要假設有一種善和一種惡，或者有一種正面性和一種負面性，就是去為一個遊戲設置好了參數，在這個遊戲中，正面性和負面性能夠被度量，距離負面性的目標兩英尺，距離正面性的目標兩英寸。並不存在擁有偏向性的恒量。你們每一個人帶到那些發生在你們身上的體驗的偏向性，是那些你們藉由其放置在你們體驗到的事物上的正面性和負面性的價值觀。你們自己的偏向性，你們自己的想法，你們自己的屬性採用了一個無偏向性的幻象，這個幻象遠遠超越了你們的頭腦的計算機去分析和使用的能力的，你們的屬性會要求那個電腦去評估一定的資料。因此，你們一次又一次選擇了要去思考什麼，如何做出反映，要去做什麼事情。這並不會改變幻象如其所是的無偏向性的狀態。

That which is within your mind and heart is that which determines your creation. We have said to you often that you are of the Creator and the Creator is of you. My children, each of you is co-Creator, as powerful as the deity whose mystery you seek to plumb. Your universe has been made small enough that you might put yourself to certain study. For this you have been given the intellectual mind, which we call your biocomputer, and the many resources of the deep mind. Our voice comes to you through this instrument's persistent use of faculties of the deep mind wherein outer and impersonal voices and principles may offer opinion from perhaps a slightly expanded viewpoint with somewhat more experience with illusion.

那個在你們的頭腦中和你們的心中的事物就是決定你們的造物的事物。我們已經經常對你們說，你們是屬於造物者的，造物者是屬於你們的。我的孩子們，你們

每一個人都是共同造物者，你們是與你們尋求去測量的神性的神秘是一樣強有力的。你們的宇宙已經被製作成為足夠小的了，以至於你可以讓你自己的進行一定的學習了。為了這種學習，你們已經被給予了我們將其稱之為生物電腦的邏輯智力的心智，以及深入心智的許多的資源了。我們的聲音是通過器皿對於深入心智的機能的堅持不懈的使用而來你們的面前的，在深入心智之中，外部的與非個人性的聲音與原則可能會從一個也許稍稍更為拓展性的視角帶著對幻象的多少更多的經驗提供觀點。

Thus, the first consideration when gazing at dealing with negativity is to examine the possibility, indeed, the probability that the biases which consciously or unconsciously create your choice of data, create your world, in other words, contain in them what you yourself would call negative elements. Perhaps there is something within your character which is useful in a way, but perhaps not greatly desirable. Because of the choices that must be made within the life illusion, these negative elements are tolerated because the positive use of them is sometimes extremely helpful in some way in providing supply, in manipulating those about you in a comfortable way or in changing that which, in your opinion, should perhaps be changed within your social group, your geographical location, or that which you call your nation. Were you to have no negative bias, each entity with whom you came in contact would appear as the entity actually is, a perfect unique prism of white light, child of the Creator, an inimitable perfect being. The name that you have for one who is supposedly of all positivity is "saint." You will find that saints do not feel threatened by outer circumstance, whether it be of things or of entities, if you are lucky enough to find one. My children, they are few among your peoples.

因此，在注視與負面性打交道的時候的首先的考慮就是去檢查這樣一種可能性，確實，有可能那些有意識地或者無意識地創造了你們對資料的選擇，換句話說，創造了你們的世界的偏向性，這些偏向性在它們內在之中包含了你自己會稱之為負面性的要素的事物。也許在你的特性中有某個事物，它用某種方式是有用處的，但是也許並不是極其理想性的。因為在生命的幻象中必須被做出的選擇，這些負面性的要素是被容許的，因為在提供供給的方面，在用一種舒適的方式操縱在你們周圍的人的方面，或者在改變在你們的社會性的團體中，在你們的地理性的地點中，或者在你們所稱的你們的國家中，在你們看來，也許應該被改變的事物的方面，對負面性的這些要素的正面性的使用，用某種方式，有時候是極其有幫助的。如果你們並不擁有負面性的偏向性，你們接觸到的每一個實體都會看起來就是那個實體實際上之所是的样子，即一個白光的完美的獨一無二的光譜，造物者的孩子，一個無可比擬的完美的存有。對於一個被假設具有全部的正面性的實體，你們將其稱為“聖人”。如果你們足夠幸運找到一個聖人的話，你們將會發現，聖人並不會對外部的環境感覺到收到威脅，無論它是事物的威脅，還是實體的威脅。我的孩子人，聖人在你們的人群中是少有的。

Now let us look outward. Each of you gazes upon a creation which is completely subjective. All of your instincts and your senses and your abilities greet the day, see the illusion, and feel the pulsing of the life within, the life that shall end and that life that shall not. And as you pass along your way, you

find those things which cross and disturb one or another of the energy complexes of your being. Perhaps it is only inclement weather, and perhaps that red-ray, as this instrument would call it, desire for bodily health and strength curses the inclement weather and finds it negative. Perhaps there is a blockage in your orange ray, personal feelings ache and a glance out the window at this rainy weather seem to put a negative lid on a sad heart, one more reason to feel negative thoughts.

現在，讓我們向外看。你們每一個人都注視著一個完全主觀性的造物。所有你們的本能、你們的感知以及你們的能力都會迎接那一天，看到幻象並感覺到生命的脈動，這個生命將會結束，它將不會存在。當你們沿著你們的道路前進的時候，你們會發現那些阻攔或者妨礙一個人或者另一個人的事物是具有你們的存有的能量複合體的。也許它僅僅是嚴酷的天氣，也許在咒罵嚴酷的天氣並發現它是負面性的事物，恰恰就是那種對於身體的健康與力氣的，如這個器皿對它的稱呼一樣，紅色光芒的渴望。也會在你們的橙色光芒中會有一種阻塞，個人感覺的疼痛以及對窗外的雨天的一瞥，看起來似乎將一個負面性的蓋子罩在了一顆悲傷的心上了，又多了一個感覺到負面性的想法的理由。

A great deal of the work of your people at this time is what this instrument would call orange-ray work. The orange-ray energy center deals, in our opinion, with personal relationships and difficulties of the person within the self. When that orange ray becomes blocked in relationship to another, the negative feelings can be very intense. We speak at first, of course, of those who know each other, those who have said they love each other, and now can find no positivity. Yet the orange-ray bias that is blocked is blocked within the individual self first. Therefore, when it is infringed upon by a stranger, it may well receive a very unwelcome mirrored picture of the negative blockage, and thus it is that the stranger is disliked upon sight.

你們的人群在此刻大量的工作是這個器皿所稱的橙色光芒的工作。在我們看來，橙色光芒的能量中心是與，個人的關係以及在自我內在之中的個人的困難打交道的。當橙色光芒在與另一個人的關係的方面成為阻塞的時候，負面性的感覺可以是非常強烈的。我們，當然會首先談及，那些相互彼此知曉的人，那些已經說過他們是彼此相愛，但現在卻無法找到正面性的人。而被阻塞的橙色光芒的偏向性是首先在個體自我內在之中被阻塞的。因此，當它是被一個陌生人侵犯的時候，它很有可能接收到了一個非常不受歡迎的負面性的阻塞的鏡像，因此，那個陌生人一眼看上去就是不被喜歡的了。

The energy blockages of yellow ray, which is an expression this instrument uses to indicate what we would call those energies dealing with societal groups, is also an energy which is frequently rather blocked. Thus, the news all seems bad. Your games are lost too often, and all those energies put into group effort somehow seem to go awry. Fear not, we are not saying that the problems of the world are your fault; we are saying that your perception of the world is absolutely and completely your choice.

黃色光芒的能量的阻塞，即這個器皿用來表明我們會稱之為那些與社會性的團體打交道的能量的事物的一個表達，同樣也是一種頻繁地會相當阻塞的能量。因此，所有的新聞看起來似乎都是壞的。你們的遊戲過於經常地失敗了，所有那

些被投入到團體的努力中的能量以某種方式看起來似乎都出錯了。不要害怕，我們不是在說，這個世界的問題是你們的責任，我們是在說，你們對於世界的知覺絕對地且完全地是你們的選擇。

Now let us look at a different emphasis upon negative experiences which impinge upon you the individual. First let us take the mundane impingement of negativity upon the individual. Those who wish to control others because it is their job to do so are not intentionally being negative. Therefore, their negativity should not be taken personally. Thus, those who attempt to sell that which you do not need, those who wish you to worship as you do not care to, those whose enthusiasms you are invited all too heartily to share, are impersonal negative infringements which, because your own energies are unclear, cause some disturbance in those centers.

現在，讓我們檢查一下在那些會侵犯你們的負面性的體驗上的一個不同的重點。首先讓我們觀察對於個體的具有負面性的世俗的侵犯。那些希望控制其他人的，因為它們的工作就是這樣做，並不是有意成為負面性的。因此，它們的負面性不應該用個人性的方式被對待。因此，那些嘗試去向你們銷售你們並不需要的東西的人，那些希望你們去崇拜那些你們並不關心的事物的人，那些你們全都過於熱情地被邀請去分享它們的狂熱的人，是非個人的負面性的侵犯，因為你們自己的能量是不清晰的，這種非個人性的侵犯會在那些中心中造成某種擾動。

Now, the point of freeing the red, orange and yellow energy centers from blockage is that the entire and undisturbed fullness of the power of the one great original Thought of the one infinite Creator may rise to the level of the heart, which is sometimes called the green-ray energy center. The other type of negative entity is a specialized one and of interest largely to those who have at some time chosen to begin a journey, a journey to the source of their beingness. This journey takes the rest of the lifetime and, of course, continues infinitely, yet it is in this density and at this time that more and more entities are making that choice, the choice to serve the Creator by serving others, or the choice to serve the Creator by serving the self. We are of those who serve the one infinite Creator through service to others, and so are each in this seeking circle, and in this we rejoice.

現在，從紅色、橙色和黃色能量中心中清理那些阻塞的要點，就是太一無限造物者的那一個原初的想法的力量的全部的且不受妨礙的完整性可以上升到心的層次，這個層次有時候會被稱為綠色光芒的能量中心。其他類型的負面性的實體是一種專門化的實體，它會主要對那些已經在某個時刻選擇去開始一條負面性的旅程，一條前往它們的存在性的源頭的旅程的實體感興趣。這條旅程會花費剩餘的生命，並當然會無限地繼續，而就是在這個密度中且在此刻，越來越多的實體正在做出那個選擇，那個藉由服務他人來服務造物者，或者藉由服務自我來服務造物者的選擇。我們是對那些通過服務自我來服務太一無限造物者的實體發言的，在這個尋求的圈子中的每一個人都是如此，我們為此而歡呼。

In this circle, for instance, this evening there is a strong power and a strong light. Those who are negatively oriented by careful purpose, whether they be incarnate or discarnate, have an automatic battle with those spots of positivity

which glow too brightly and stand too plainly upon the hills of personal experience, for you see, you as a positive entity work not for yourself in terms of what you may gather, but for others, for it is the normal and necessary experience of one who is on the journey of seeking through love in service to others that a very large percentage of the time that you experience there will be some elements of negative intrusion, so that the entity feels not at all positive, but sadly out of kilter, out of tune. These are the productive deserts of testing and temptation in which it is necessary only for the pilgrim of positivity to remain peaceful, loving, gentle, harmless and warrior-like.

在今晚的這個圈子中，舉個例子，會有一種強有力的力量和一種強有力的光。會有那些藉由仔細的目的而以負面性為導向的實體，無論它們是投生的還是非投生的，這些實體都與那些具有正面性的位置進行了一場自動的戰鬥了，那些具有正面性的位置過於明亮地發光並過於清楚地站立在個人體驗的山頂上，因為你們看，你作為一個正面性的實體從你可能收集的事物的方面並不是在為你自己工作，而是在為其他人工作，因為對於一個走在通過愛而尋求服務他人的旅程上的實體，你體驗到的時間的一個很大的百分比將會具有某種負面性的侵犯的要素，這樣那個實體就會感覺不是完全正面性，而是不舒服地感覺到失去調音的，這是這樣一個實體通常且必不可少的體驗。這些是考驗與誘惑的富有成效的沙漠，在其中去保持平安、有愛、溫和、無害且如同戰士一般，這僅僅對於正面性的朝聖者才是必不可少的。

Now, we say warrior-like in a very specific way. We ask that you consider what it is that you do in attempting to serve the one infinite Creator. Do you shamle along as a person and put together various collections of pretty things to share in happiness with other pretty people? Or do you wish to live a life in such a way that it is in the end a gift to the one infinite Creator, a gift you have made day by day, moment by moment? You have been given help, and we say from our standpoint, we have been given help. All those presences in the universe which are positive await your call. You are never alone. There is always a solid backing of love, courage, patience and the instinct for the proper time to walk away waiting for you if you can but disengage your computer. Your computer cannot evaluate the intuitions of positive and negative energy that are at the heart of your work in consciousness.

現在，我們是用一種非常特定的方式說如同戰士一般。我們請你們考慮，在嘗試去服務太一無限造物者的過程中，你們要做什麼事情。你們會作為一個人蹣跚而行，將各種各樣的漂亮的東西的集合聚集在一起以快樂地與其他的漂亮的人分享嗎？或者你們希望用這樣一種方式活出一次生命，它在最後是一個獻給太一無限者的禮物，一個你們已經一天接一天地，在每時每刻都在製作的禮物嗎？你們已經被給予了幫助了，我們從我們的立場說，我們已經被給予了幫助了。所有那些宇宙中的正面性的存在都在等待著你們的呼喚。你們從來都不是孤單的。一直都會有一種具有愛、勇氣、耐心、以及在適當的時刻走開的直覺的堅固的支持等待著你們，只要你們放下你們的那個生物電腦。你們的生物點到無法評估具有正面性和負面性的能量的直覺，這種直覺是在你們的意識中的工作的核心之處的。

Thus it is that we say that the most effective way to deal with negative

energies is constant, persistent, faithful daily meditation, which frees the computer [to] make connections deeper and deeper down into the intuitive and archetypical mind. All of your strength, all of your universe, all of your answers lie deeply within you, and that which you learn, you recognize, and that recognition is the mark of your knowledge. And until you have that recognition, you do not have the knowledge.

因此，我們會說，與負面性的能量打交道的最為有效的方式就是持久的，堅持不懈的，有信心的每日冥想，它會放開生物電腦以與直覺性且原型性的心智建立越來越為深入的連接。所有你們的力量，所有你們的宇宙，所有你們的答案都深深地存在於你們內在之中，你們學習的事物，你們會識別出來，以及那種識別就是你們的知識的標誌了。一直到你們擁有那種識別之前，你們都不會擁有知識。

As a warrior of light you use no weapon but what may be called the armor of light, the sword of truth, and a wide open heart chakra, loving without stint, without expectation of return, and most of all with no judgment. It is not difficult to love negatively oriented individuals once you can connect into that portion of your deep mind which sees each person, whatever the vagaries of trouble and circumstance, as a holograph of the one infinite Creator. This entity becomes utterly essential to you, and you may pray with a full heart with this person and move from strength to strength, from learning to learning. All threat disappears, all separation vanishes.

作為一個光的戰士，你們不使用武器，而是使用所謂的光的盔甲，真理之劍，以及一個大大地開放的心的脈輪，毫無吝嗇的愛，不期待回報，最重要的是，不帶有評判。一旦你們能夠與你們自己的深入心智的那個部分建立連接，要去愛負面導向的個體，這並不困難，你們的深入心智的那個部分會看到每一個人都是太一無限造物者的一個全像，無論有什麼麻煩和環境的變化莫測。這個負面導向的實體會對於你們成為完全至關重要的，你們可以帶著一個完全的心為這個人祈禱，並從力量移動到力量，從學習移動到學習。所有的威脅都會消失，所有的分離都會消散。

We do not wish you to think that we have forgotten our third-density experience. We know that the biases of this very effective illusion make it very difficult to view negative individuals without some alarm. Yet there is no control that such an entity may have over you if you but know who you are, if you but know the choice that you have made.

我們並不希望你們認為，我們已經忘記了我們的第三密度的體驗。我們指導這個非常有效的幻象的偏向性會使得要不帶有某種警惕地去看負面的個體成為非常困難的。然而，只要你們知道你們之所是，只要你們知道你們已經做出的選擇，這樣一個實體就不可能會擁有對於你們的任何控制了。

A portion of the query which began this meditation spoke of an actual incarnate negatively oriented pilgrim which was attempting by means of the use of thought forms negatively to influence the lives and peace of mind of other incarnate entities. This negative entity has learned how to use the light of the infinite Creator. The negative path is very difficult, but it can be walked and light can be learned in its many uses, this as positively. Therefore, it

behooves the student of positive polarity constantly to exercise the will to polarize further towards positivity, and when negativity is viewed, to stop and give that entity the honor of an unstinting love, of a generous prayer that it may [be] held upward, that it may be protected, that it may be cherished and loved as a child of the one infinite Creator.

開始了這次冥想的問題的一部分談及了一個實際上投生的負面導向的朝聖者，它正在通過使用思想形態，用負面性的方式嘗試去影響其他的投生的實體的生活與心智的平安。這個負面性的實體已經學會如何使用無限造物者的光了。負面性的道路是非常困難的，但是它是能夠被行走的，光是能夠在其許多的用處中被學會了，這是毫無疑問的。因此，持續不斷地訓練意志以進一步朝向正面性極化，這是符合具有正面極性的學生的利益的，當負面性被觀察到的時候，停下來並給予那個實體具有一種不吝嗇的愛，具有一種慷慨的祈禱的榮耀，這樣它就可以被高舉起來，這樣它就可以被保護起來，這樣它就可以作為一個太一無限造物者的孩子被珍惜並被愛了。

We say to you that those who are armed with light and go forth with that breastplate shining offer their love to those who flee before the onslaught of that terrible powerful creative love. You cannot possess this love, you can only be a channel through which it may flow. If there is this love within you, even such negative societal plans as those monetary and banking schemes questioned about can only seem that which the world wags on about. True, in a society devoted to the orderliness of what you call your bureaucracy, positive individuals are constantly bombarded with those who wish to control you, usually with good humor, with the control seeming to be for your own good, but to the self the control seeming to be anything but good.

我們對你們說，那些用光做盔甲並帶著那個閃亮的胸甲前進的人，會將它們的愛提供給那些會在可怕的強有力的創造性的愛的突擊前逃走的實體。你們無法擁有這種愛，你們僅僅能夠成為它可以通過其流動的一個管道。如果在你們內在之中擁有這種愛，甚至諸如被問道的那些金錢的和銀行的系統之類的負面性的社會的計畫，都能夠僅僅看起來似乎是世界繞著其不停轉動的事物。實情是，在一個致力於你們稱之為你們的官僚結構的秩序的社會中，正面性的個體是持續不斷地被那些希望控制你們的人所轟炸的，這種控制通常會令人快樂的，並看起來似乎是為了你自己的益處，但是對於自我，那種控制看起來似乎完全沒有益處的。

It is in these situations where one may see the hidden enemy as the self. It is your negativity that recognizes the paper-pushing negativity of bureaucracy. There is no actual reason that you cannot in such a situation constantly center your mind upon the best that you know, the love that you have experienced, the light that you have indwelt, the joy that has been yours, not because you wish artificially to change your circumstances and so be impregnable to evil, but rather so you may enjoy yourself and give a lighter, more joyful gift at the end of your incarnational experience to the one Creator.

就是在這些情況中，一個人可以將隱藏的敵人視為自我了。恰恰就是你的負面性人認出了官僚機構的例行公事的負面性。在這樣一個情況中，實際上沒有理由你們無法持續不斷地將你們的心智放置在你們知曉的最佳的事物，你們已經體驗到的愛，你們已經居住在其中的光、以及已經是屬於你們的喜悅之上，不是因為你

們人為地希望去改變你們的環境，這樣你們對於邪惡就是堅不可摧的了，毋寧說，如此你就可以享受你自己，並在你們的投生體驗結束的時候將一個更為明亮，更為喜悅的禮物給予太一造物者了。

For, my children, your job is to live a life. Positivity and negativity are passions. They are frames of mind which engage the heart totally. When the student begins the path that he has chosen, he cannot recognize all positive moments for what they are, he cannot know how ... 因為，我的孩子們，你們的工作就是去活出一次生命。正面性和負面性是熱情。它們是完全與心結合在一起的心智的框架。當學生開始了他已經選擇的道路的時候，他無法認出所有的正面性的時刻，因為它們是什麼，他無法知道如何.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... he cannot make a positive experience out of a negative one. Yet he can ask to be shown where the center of love in this experience is. This is a function of hope and faith, and each of you dwells within this environment, not yet being saints, and we say again there are few incarnate ones. You have not mastered the ability to be constantly loving and giving and caring. You have inner mysteries to beguile you, you have many duties and honors within the world of illusion. All about you says a thing which you cannot believe, that there is only chaos, that there is only chance. Those who have made the choice have made as the basis of this choice the realization that there is indeed a Maker, a Creator, which created in such and such a way for a purpose. Thus, each of you seeks in partial ignorance and darkness, through hope and faith, to find more and more that center of the self which truly sees negative infringements as experiences in which a gift may be offered, a gift of love.

.....他無法從一個負面性的體驗中產生出一個正面性的體驗。而他能夠請求被現實，在這個體驗中愛的中心是在何處的。這是希望和信心的一個機能，你們每一個人居住在這個環境中，你們尚未成為成人，而我們再一次說，自由少數的投生的聖人。你們尚未掌握去支持不斷地愛、給予和關心的能力。你們擁有內在的神秘來慰藉你們，你們在幻象的世界中擁有很多的責任與榮耀。在你們周圍的一切都講述了一個你們無法相信的實情，那就是僅僅只有混亂，僅僅只有偶然。那些已經做出了選擇的實體，作為這個選擇的偏向性，已經領悟到，確實有一個製造者，一個造物者，它是為了一個目的而用這樣或者那樣一種方式創造的。因此，你們每一個人都是在部分的無知與黑暗中，通過希望與信心來尋求去發現越來越的那個自我的中心，這個自我的中心會真正將負面性的侵犯視為在其中一個禮物，一個具有愛的禮物可以被給予的體驗。

Perhaps one who has been threatened and is in a state of profound fear may find what we have to say unhelpful, and to such an entity we say that there are those materials available for those who wish to know certain symbolic

actions to take. We can only add to this understanding our opinion that these physical acts are ways of focusing the deeper portions of the mind so that the mind may bring up that great material of channeled, creative, divine, immeasurable love.

也許一個已經被威脅並處於一種深深的恐懼的狀態之中的人，可能會發現我們所要說的事情是沒有幫助的，對於這樣一個實體，我們會說，對於那些希望知曉一定的要去採取的象徵性的行動的人，會有可供它們取得的材料。我們僅僅會在這個理解上補充我們的觀點，這些物質性的行為是將心智的更為深入的部分聚焦起來的方式，這樣心智就可以產生出被具有被傳訊的，創造性的、神聖的，難以衡量的愛的大量的材料了。

You are not on your own, my children. There are always those who have made the same choice as you, who are your companions upon the road. We wish you the joy of your challenges and your victories. Most of all, we thank you for this query. This instrument requests us to note the clicking sound as a time to cease our discussion, and so we do. We would at this time like to transfer the contact to the one known as Jim, that any queries that you may have might be considered by our humble selves, always wishing each to be fully aware that we are only pilgrims upon the path, and know little more than do you, so we are far from being infallible and would not wish to become a stumbling block for any. Thus, take what is good, leave what does not speak to you and know that this is what we wish. We would leave this instrument at this time with thanks, and transfer. I am Q'uo.

我的孩子們，你們不是依靠你們自己的。一直都會有那些已經做出和你們一樣的選擇的人，它們是你們在道路上的夥伴。我們祝願你們擁有你們的挑戰和你們的勝利的喜悅。最重要的是，我們為這個問題而感謝你們。這個器皿要求我們注意 嗚嗚的聲音作為一個停止我們的討論的時間，我們這樣做了。我們在此刻想要轉移接觸到被知曉為 *Jim* 的實體，這樣你們可能擁有的任何的問題就可以被我們謙遜的自我考慮了，我們一直希望每一位元都充分認識到，我們僅僅是在道路上的朝聖者，我們只比你多知道一點點，因此，我們遠遠不是不會犯錯的，我們不希望成為任何人的塊絆腳石。因此，使用有益處的事物，將對於你們沒有共鳴的內容留下，並知曉這就是我們希望的事情。我們會在此刻帶著感謝你們這個器皿，並轉移。我是 *Q'uo*。

(Jim's voice throughout the rest of the transcript was difficult to hear.)

(*Jim* 的聲音在貫穿整個記錄的剩餘的部分都難以聽到。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and I greet you in love and light through this instrument. At this time we would ask if there might be any further queries to which we may speak

我是 *Q'uo*，我通過這個器皿在愛與光中向你們致意。在此刻我們會請問是否有任何我們可以對其發言的問題。

B: I have no further query, but would like to express my thanks (inaudible).

B：我沒有進一步的問題，但我想要表達我的感謝（聽不見。）

I am Q'uo, and we thank you as well, my brother, for without your queries we could not [serve you in this way]. Are there any further queries?

我是 Q'uo，我們同樣感謝你，我的兄弟，因為沒有你的問題，我們就無法用這種方式服務了。有任何進一步的問題嗎？

Carla: I guess I have one. I'm thinking of a specific instance in which some negatively very sophisticated magus discovered a friend of mine when she was living in Seattle, extremely positively polarized woman, B, and talked to her on the phone, never met her in person, but called her up and said that he had been sent to help her with her meditations, and the first thing that she was supposed to do was to make something to cover her eyes when she meditated so she could concentrate better. She went this far and then became quite hysterical and ended up leaving the city.

Carla：我猜想我有一個問題。我正在思考一個具體的情況，在其中一些某個非常老練的魔術師找到了我的一個朋友，當她在西雅圖生活的時候，我的朋友 B 是一個極其正面導向的女人，這個魔法師和她在電話中說話，他從未面對面見過她，但是他給她打電話並說，他已經被派過來幫助他的冥想，她要假設去做的第一個事情就是去在她冥想的時候用某個東西蓋住她的眼睛，這樣她就能夠更好地集中注意力了。她就做了那麼多，接著變得相當神經質，最後離開了那個城市。

When specific people call specific people and start a trip like this on them, is it enough simply to express love over the telephone? This entity was very persistent and was able to follow her through two changed phone numbers. I'm not sure that what you have said would make this woman feel comfortable yet. Could you tune in to that a little bit? Or is there advice to give at this point?

當特定的人給特定的人打電話並在它們身上開始了類似這樣的一段旅程的時候，單純地通過電話表達愛，這是足夠的嗎？這個實體是非常堅持不懈的，並能夠通過兩個被改變過的電話跟蹤她。我不確信你們已經說了的事情會使得這個女人感覺到舒適。你們能夠稍稍調音到那個情況嗎？或者在這個位置有要給予的建議嗎？

I am Q'uo and am aware of your query my sister. As we spoke to this it is most important that one recognize the creative power and responsibility that is perfect in one's perception, and form that perception as best as one can with the foundation firmly rooted in the loving acceptance of what one sees as the Creator. With this foundation set, then, in love, one may construct any action that the conscious mind can form, and act upon this action as the means by which the heart of love may be made manifest. Therefore, if any ritual or image or procedure is engaged as a means by which protection for the self might be offered, it is our suggestion that love be the motivation, for in such fashion thus one may love and do as one will.

我是 Q'uo，我理解了你的問題，我的姐妹。當我們談及這個情況的時候，重要

的事情是，一個人認出在它的知覺之中是完美的創造性的力量與責任，並藉由被穩固地紮根在對一個人視為是造物者的事物的有愛的接納之中的基礎而盡一個人最大的能力形成那種知覺。當這個基礎被打下的時候，接下來，在愛中，一個人可以構建任何的有意識的心智能夠形成的任何的行動，並進行這個行動作為藉由其愛的核心可以被顯化出來的途徑。因此，如果任何的儀式或者形象或者程式作為一個藉由其對自我的保護可以被提供的途徑，我們能的建議是，愛就是動機，因為用這樣一種方式，一個人可以愛並如其所願地行動了。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

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

我是 Quo，我們感謝你，我的姐妹。有另一個問題嗎？

E: I would like to ask if you have any advice for G and myself for this coming year as we start our new service?

E：我會想要詢問，對於這個即將到來的一年，在我們開始我們的新的服務的時候，是否你們對於 G 和我有任何的建議。

I am Q'uo, and, my sister, we can offer no greater advice than to seek one's heart's desires as purely as one can and as you move with passion in that loving expression, for you see each of you have the ability to create the [world] of service and [love] from whatever illusion stands before you. Thus, we can only lend our blessings to those thoughts, feelings and actions which are well begun within your own life patterns.

我是 Quo，我的姐妹，我們除了在你們帶著熱情在那種愛的表達中前進的時候盡一個人所能地純粹地去尋求一個人心的渴望之外，我們無法提供更大的建議了，因為你們看到你們每一個人都擁有從無論什麼在你們面前的幻象創造服務和愛的世界的能力。因此，我們僅僅能夠對那些已經在你們自己的生命模式中很好地被啟動了的想法、感覺和行動送出我們的祝福，

Is there another query?

有另一個問題嗎？

E: No, thank you.

E：沒有了，感謝你們。

I am Q'uo, and we thank you, my sister. Is there a further query?

我是 Quo，我們感謝你，我的姐妹。有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Q'uo, and we find that the measure of time which you have called your new year is a means by which one can take the opportunity to readjust the perceptions, that one might, in the new experiencing, open the eye chakra and point of view to include more of your illusion and your experience within it within the realm of the compassion and love which animates each portion of your creation. Indeed, each day and moment you spend within it in a day is an opportunity yet to find that among your peoples. This is the time which is taken to begin again a new cycle of experience which is shared each with the others, a time when all again seems new and unblemished. Each, my friends, is a new moment and a further opportunity to open the inner eye to greater love within all experience.

我是 Q'uo，我們發現你們對於你們所稱的你們的新年的時間的度量是一種藉由其一個人能夠利用機會來對知覺重新調整途徑，這樣一個人就可以，在新的體驗中，睜開眼睛的脈輪，打開視線以將你們的更多的幻想以及你們在其中的體驗包含在同情心和愛的區域之中，那種同情心與愛會為你們的造物的每一個部分賦予生命。確實，你們在一天中度過的每一天與每一刻都是一個在你們的人群中找到那種同情心與愛的機會。這就是被用來再一次開始一個要被相互彼此共用的新的體驗的迴圈的時刻了，這就是一個一切事物再一次看起來似乎是新的且未受污染中的更大的愛睜開內在的眼睛的時刻了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: (Inaudible).

提問者：(聽不見)

I am Q'uo. Are there any further queries?

我是 Q'uo。有任何進一步的問題嗎？

(Pause)

(暫停)

I am Q'uo, and it has been our great honor and joyful opportunity to speak to this group this evening. We thank you for inviting our presence. We hope that we have been able to speak in a fashion which has been helpful. Please remember that we speak from our own experience and opinion and do not wish to present the unhelpful thought. Please disregard any word which does not ring true. We shall take leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，在今晚與這個團體發言，這已經是我們巨大的榮耀與令人愉快的機會了。我們希望我們已經能夠用一種意境是有幫助的方式發言了。請記住，我們是通過我們自己的體驗和觀點來發言的，我們不希望呈現沒有幫助的想法。請忽略任何的聽起來不是真實的言語。我們將在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的

朋友們。 *Adonai* 。

January 10, 1988

1988-01-10 兒童的教育與訓練

Group question: About parenting and discipline in particular. Question asked by C. Focus upon the proper relationship of the parent to the child and how best to establish that relationship.

團體問題：關於育兒以及具體而言的訓練。問題是被 C 提問的。焦點是父母與孩子的適當的關係，如何最佳地建立那種關係。

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great privilege for me and my brother Hatonn to be with you this evening. Hatonn has been called to strengthen the meditative vibrations of those present, while we have been called to share our thoughts with you upon the subject upon how best to come into relationship with those young selves which have been entrusted to your care. Indeed, it is far more appropriate to speak of not only the actions of the parents to the children, but those intentions the children have towards the parent. We shall explain this.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。在今晚與你們在一起，這對於我，對於我的兄弟 *Hatonn* 都是一種巨大的榮耀。*Hatonn* 已經被呼喚來增強那些在場的人們的冥想的振動了，同時我們已經被呼喚來與你們在關於如何最佳地與那些已經被委託給你們照顧的年幼的自我建立關係的主題上分享我們的想法了。確實，不僅僅談及父母對孩子的行為，同樣也談及孩子對父母擁有的意願，這是遠遠更加合適的。我們將會解釋這一點。

Those who become parents are entities like any other, and those who become children are entities like any other, yet each is unique as only a self-conscious, self-aware entity can be. Indeed, each of you has chosen those entities whom you wish to teach or be taught by, and indeed these roles move back and forth throughout the relationship of parent and child.

那些成為了父母的實體是與任何其他的實體類似的實體，那些成為了孩子的實體是與任何其他的實體類似的實體，而每一個實體都是獨一無二的，如同僅僅只有一個自我察覺的，有自我意識的實體才能夠是獨一無二的一樣。確實，你們每一個人都已經選擇了那些你們希望去教導或者被其教導的實體，確實，這些角色在貫穿所有的父母與孩子的關係中都是來來回回移動的。

Firstly, we shall gaze at the cultural and physical situation in which the young self is unable by itself to support the self with food and shelter and to learn those things which its culture requires that it learn before it may become a productive, grown entity within that culture. Thus, it is a basic and necessary duty and honor which each parent feels in feeding and clothing those young selves with whom it has come into relationship by birth in teaching those things which are asked in fulfilling the curiosity that questions and questions, insofar as it is possible. This is the nurturing and domestic, shall we say,

portion of the relationship betwixt the parent and the child, or to put it a more clear way, a somewhat more experienced soul within this illusion and the soul with small experience within this illusion.

首先，我們將注視文化和物質性的情況，在其中年幼的自我無法依靠它自己來用食物與遮蔽物來支持自我，無法學習那些文化需要它在它可以在那個文化中一個有生產力且長大了的實體之前要學習的事物。因此，通過父母藉由出生而與之建立關係的年幼的自我提供食物和衣物，通過在有可能的範圍內教導那些在滿足對問題與疑問的好奇心的過程中會被詢問的事物，它是每一個父母都會感覺到的一種基本且必須的責任與榮耀。這就是在父母與孩子之間，或者用一種更為情緒的方式來表述，在這個幻象中一個多少更加有經驗的靈魂與在這個幻象中帶著很少的經驗的靈魂之間的關係的撫育與，容我們說，家庭的部分。

It is to be realized that each soul which comes into manifestation within this illusion of Earth is already an old soul, having had many experiences in lives past, and having developed from those experiences certain biases, beliefs, characteristics and behaviors which are not taught within the present incarnation, but which are brought to the incarnation. These biases are those which it is desired by both the parent and the young soul to be those things which shall be worked upon and learned from within this life experience. Therefore, it is for both parent and child to realize that when situations become complex and disturbing, parent may help child and child may help parent by linking their wills together and taking the backward step to ask the question, "What do we wish from each other? How are we trying to teach each other?"

要被領悟到的事情是，每一個在這個地球的幻象中進入顯化的靈魂都是一個老靈魂，它們已經在前世擁有了許多的體驗了，它們已經從這些體驗發展了一定的偏向性、以及那些不是在當前的投生中被教導的，而是被帶入到投生中的信念、特性、行為舉止了。這些偏向性是那些同時被父母與年幼的實體渴望去成為那些將會在這次生命體驗中對其進行工作並由其進行學習的偏向性。因此，父母和孩子都要認識到，當情況變得複雜而令人不安的時候，藉由將父母和孩子的意志連接在一起並後退來問這樣問題，"我們希望從相互彼此學會的事物是什麼呢？我們如何嘗試去教導相互彼此呢？"父母可以幫助孩子，孩子可以幫助父母了。

As the parent goes about your culture's rather complex business of creating the means whereby to purchase those things which are necessary within your culture for survival and comfort, the entity may perhaps become overly concerned with those things of the material world, for it is always seemingly difficult to, as you say, make the ends meet. By being concerned with these things, the parent is teaching the child the nature of the need for money, the need for power, the need for self-aggrandizement within the illusion. These lessons are helpful within the framework of the mundane world.

當父母著手進行你們的文化的相當複雜的創造出藉由其購買那些在你們的文化中對於存活和舒適是必須的事物的工作的時候，實體也許可能會對那些屬於物質世界的事物過度關注了，因為要，如你們會說的一樣，達到目的，在表面上一直都會是困難的。藉由對這些事情的關注，父母正在教導孩子在幻象中對金錢的需要，對權力的需要，對自我擴張的需要的屬性。這些課程在世俗的世界的框架中

是有說明的。

However, it is well that the parent also be concerned enough about itself and about its responsibility to that young self which has come into relationship with it to create and maintain a daily, loving, persistent and genuine search for that spiritual truth which cannot be found in the hustle and bustle of the busy world of the market place and your televisions. For children, as you call these souls with small experience, learn that which is offered to them, and will learn gladly from the television. We do not say there is anything inimical to a child's growth in this pursuit, we only suggest that if the child does not see the parents engaged in earnest and sincere and persistent spiritual seeking, the child shall be vulnerable to any charismatic entity teaching whatever distortion of the laws of love and service in whatever highly distorted manner. 然而，父母同樣也足夠關注它自己以及它對於那個已經與它建立關係的年幼的自我的責任，以創造並維持一種日常的，有愛的，持久的且真實的對靈性上的真理的追尋，這是很好地，這種靈性上的真理是無法在從超市和你們的電視機的忙碌的世界的喧囂之中被找到的。因為孩子們，如你們對這些帶有少量的經驗的靈魂的稱呼一樣，會學習被提供給他們的事物，並將會愉快地從電視上學習。我們並不是說在這種追尋中有任何事情是對於一個孩子的成長是有害的，我們僅僅建議，如果孩子沒有看到父母從事熱情、真誠且持久的靈性的尋求，孩子將會易於受到任何正在用無論什麼高度扭曲的方式教導對於愛與服務的原則無論什麼扭曲的有魅力的實體的影響。

In short, the key to the relationship of the more experienced soul and the less experienced soul within this illusion is a recognition of the fact that the lesser experienced soul shall learn from imitation, and though talk may aid to some extent, the actions are always the key to what the less experienced soul shall learn from the parent. 簡單地說，在這個幻象中更有經驗的靈魂和經驗較少的靈魂之間的關係的關鍵是對於這樣一個事實的認識，即經驗較少的靈魂將會通過模仿來學習，儘管談話在某種程度上會有幫助，行為一直都是經驗較少的靈魂將會從父母身上學到什麼事物的關鍵。

You ask about the best ways to discipline a child. This is a somewhat difficult subject upon which to speak, for we find in higher densities that the vibrations affecting and radiating from the self are such that the entity disciplines the self, no matter how young. If a young entity feels in a state of alienation and wishes to strike out, that individual will find itself in an environment which allows it to do just such things in a harmless manner and for as long as it wishes.

你們詢問訓練一個孩子的最佳的方式。這是一個多少有些難以談論的主題，因為我們發現，在更高的密度中，從自我作用並輻射出來的振動就是如此這般，以至於實體會訓練自我，無論多麼年幼。如果一個年幼的實體感覺處於一種疏遠的狀態中並希望去發洩出來，那個個體將會發現它自己處於一個環境中，那個環境會允許它用一種無害的方式做這樣的事情，它希望做多久就做多久。

With higher density's more relaxed and capacious time dimensions, it is acceptable to allow a young soul to play and avoid learning what needs to be learned, for whatever time it may take for that entity to become curious, fascinated, hungry for knowledge. At that time the small entity moves to a teacher, asking to learn. The teacher teaches and would be considered a hard taskmaster. But because the pupil is ready now to learn by its own decision, this difficulty of study and learning is accepted by the student itself. Not all young entities desire to learn the same things. And thus the concept of the school to us is a concept of teachers which wait the desire of the young entity

to learn. Each learning shall be different. Each entity is accepted as different. 藉由更高的密度的更為放鬆且寬闊的時間的維度，允許一個年幼的實體玩耍並避免學習需要被學習的事物無論多少時間，一直到花費的時間會使得那個實體變得對知識是好奇的、著迷的與饑渴的，這是可以接受的。在那個時候，小的實體會移動到一個老師身邊並請求學習。老師會教導，並會被認為是一個嚴格的監工。但是，因為學生現在準備好藉由它自己的決定來學習了，這種研究和學習的困難是被學生它自己接受的。不是所有的年幼的實體都會渴望學習相同的事情。因此，對於我們，學校的觀念是一個老師的觀念，老師會等待著年幼的實體對學習的渴望。每一個學習都將會是不一樣的。每一個實體都被接受是不一樣的實體。

And now we come to you, parents and children of third-density illusion. Your culture believes most thoroughly in the numbers. It assumes that all those that have been upon your planet for six trips about your sun are ready, willing and eager to learn that which is taught in first grade. And so forth, through each year, each grade, and often each mismatch of student and teacher. The regimentation of the schooling creates a great difficulty for the young soul, for the young soul knows that true knowledge is not boring, but exciting, and will learn fast and eagerly and with joy when subjects arise in which that young soul has an interest. Yet, with a sigh, the young soul must put that idea apart and away, for your culture's schooling is regimented. Thus, a large portion of the young soul's experience throughout what is known as childhood is a highly regimented scholastic situation in which all are required to learn bodies of information which may fascinate one and leave another completely indifferent.

現在，我們轉到你們身上，第三密度的幻象的父母與孩子。你們的文化極其徹底地相信數量。它假設所有那些已經在你們的星球上有六年時間的實體都準備好、樂意於並渴望去學習在一年級被教導的事物。如此等等，通過每一年，每一個年級，經常會有學生和老師的每一年種錯誤搭配。學校教育的組織化對年幼的靈魂創造出了一種巨大的困難，因為年幼的靈魂知道，真正的知識不是令人厭煩的，而是令人激動的，當在年幼的靈魂對其擁有一種興趣的主題出現的時候，它將會快而速地、熱情地，帶著喜悅學習。而可惜的是，年幼的靈魂必須將那個想法放在一邊，因為你們的文化的學校教育是組織化的。因此，在貫穿被知曉為童年的時期，年幼的靈魂的體驗的一個巨大的部分是一種高度組織化的學校教育的情況，在其中所有人都被要求學習大量的資訊，這些資訊可能讓一個人著迷，卻讓另一個人感覺到完全是不感興趣的。

Now let us look at the question of discipline. The keynote to discipline

between parent and child or elder soul and younger soul is that the elder soul shall not take away the worth of the younger, but express only those corrections which may normalize, one might say, that younger soul's relationship to the culture in which it must live after it grows into a more elderly status. Often elder and younger souls of the same family are placed together to continue working upon the question of how to love, how truly to love, for this entire illusion is designed as an environment in which people go about that one learning activity from their earliest remembrances until, at long last in the fullness of age, that soul shuts its eyes and departs this small shadow of life. Many of those things which the young soul may do which seem mischievous are those expressions which indicate the young soul's inability to express the pain through which it is going. And many of the punishments offered by those older souls called parents are ways of expressing the frustration and pain of knowing no way to aid the younger soul. Thusly, each soul is in distress and each has closed itself from communication, for it feels it cannot communicate.

現在，讓我們檢查訓練的問題。在父母與孩子之間，或者在更為年長的靈魂和更為年幼的靈魂之間的訓練的主旨即，較為年長的靈魂不應該奪走較為年幼的靈魂的價值，而僅僅表達那些糾正，這些糾正可能會對那個更為年幼的靈魂與它在它成長為一個更加年長的狀態之後必須在其中生活的文化之間的關係起到作用，一個個人可以認為是，規劃化的作用。經常，在相同的家庭中的更為年長的靈魂和較為年幼的靈魂是被放在一起，以繼續在如何去愛，如何真正地愛去愛問題上進行工作的，因為這個幻象是被設計為這樣一個環境，在其中人會著手進行那些它從他們最早的記憶中學會的活動，一直到最後，在歲月的圓滿之中，靈魂閉上了它的眼睛並離開了這個小小的生命的陰影為止。年幼的靈魂可能會做的很多的看起來似乎是淘氣的事情，是那些指出年幼的實體無法表達他正在經歷的痛苦的事。很多的被那些被稱為父母的更為年長的靈魂給予的懲罰是表達它們知道沒有途徑去幫助更為年幼的靈魂的挫折和痛苦的途徑。因此，每一個靈魂都是處於痛苦之中的，每一個靈魂都讓它自己與交流隔離了，因為它感覺到它無法進行交流。

One very positive way of communicating those behaviors which are acceptable in that which is called your society to a young soul is to behave as the older soul in the way in which the teaching would point that the parent is doing. Thusly, the young soul learns from imitation. There are many occasions when the young soul cannot at first see the wisdom of one or another behavior that has been chosen by the culture to be appropriate rather than another. These public behaviors are often appropriate simply to allow others which share that public space their own measure of quiet and relaxation. Thusly, within the social situation the discussion may be had prior to the public outing that certain behaviors are appropriate within the culture within which both souls live. This does not make behaviors right or wrong in any fundamental sense, but rather behavior of certain kind appropriate. The discipline for a younger soul which begins acting in an inappropriate manner for being within the public society would be to remove the self and the beloved younger soul from the public environment so that it is clear that there

are some behaviors which cannot be acceptable within the public experience. 對一個年幼的靈魂交流那些在被稱為你們的社會的事物中可被接受的行為舉止的一種非常正面性的方式，就是去如同更為年長的靈魂一樣地行為舉止，通過這種方式，教導會指向父母正在做的事情。這樣，年幼的靈魂就會藉由模仿學習了。會有很多的場合，年幼的靈魂在一開始是無法看到這樣或者那樣的已經被文化選擇的行為舉止的智慧，文化會認為這個行為舉止，而不是另一個行為舉止是適當的。這些公眾的行為舉止經常是適當的，單純地是允許其他的共用了那個公眾的空間的人擁有它們自己的安靜和放鬆的範圍。因此，在社會性的情況中，在公開性地表達一定的行為舉止在兩個靈魂同時在其中生活的文化中是適當的之前，討論可以被進行。這並不會使得行為舉止在任何基礎性的意義上是對的或者是錯的，毋寧說，這是具有一定類型的適當性的行為舉止。一個更為年幼的靈魂的訓練是從用一種對於在公眾的社會中的存在是不適當的方式行動來開始的，這樣的行動會讓自我和那個摯愛的更為年幼的靈魂離開公眾性的環境，這樣會有一些行為舉止在公眾性的體驗中是無法被接受的，這就會變得清楚了。

Similarly, there are those behaviors in dealing with others within the family which are appropriate in that they cause the family of souls which care for each other to become uncomfortable and strained, jarring and unhappy. The young soul, which at first is rebellious, may perhaps be allowed its point of view, spoken, listened to and understood by the elder entity. Yet then, if the parent considers that the young soul under his tutelage is acting in ways which are not appropriate for dealing with other selves, then it is that these behaviors must be changed by means of the explanation of inappropriateness or the simple removal of the young soul from the immediate environment of the distress which has been caused. It is to be realized that in any interaction of this kind, the discipline must needs be honest, sincere and compassionate, for though a child's soul is young in this illusion, it is the equal of any, and recognizes clearly any half truth or slanted or biased way of expressing thought.

類似地，在與家庭中的其他人打交道的方面，會有那些不適當的行為舉止，因為它們會使得相互彼此關心的靈魂的家庭成為不舒服的、緊張的、不協調的且不高興的。年幼的靈魂在一開始會是反抗性的，它也許可能被允許讓它的觀點被說出來，並被更為年長的實體聽取並被理解。然而，接下來，如果父母認為那個在其監護下的年幼的靈魂是在用對於與其他自我打交道不合適的方式行動，那麼，就是這些行為舉止必須藉由對不適當性的解釋的途徑而被改變，或者讓年幼的靈魂簡單地離開已經因為其而產生出了苦惱的緊鄰的環境。在任何這種類型的互動中，要被認識到的事情是，訓練必須需要是誠實的、真誠的、充滿同情心的，因為雖然一個孩子的靈魂在這個幻象中是年幼的，它與任何靈魂都是平等的，它會清晰地認出任何半真半假的、有傾向性或者有偏見的表達想法的方式。

As we gaze upon your culture and at the shifting, changing, turbulent relationships betwixt what you might call adult souls within your culture, we find it an expectable characteristic that those young souls which must come into this culture of uncertainty and materialistic eagerness to acquire things should be aggressive and disturbing in [their] behavior. Thus, after the process of living has been going on for the young soul for ten years, shall we

say, we find that within your highly mobile ...

當我們觀察你們的文化並注視你們所稱的在你們的文化中的成人的靈魂之間的變動的、改變的、動盪的人際關係的時候，我們發現，那些必須進入到這個具有不確信性與對獲取事物的物質主義的渴望的文化中的年幼的靈魂，將會在它們的行為舉止中成為好鬥的且令人困擾的，這是一個預料得到的特性。因此，在生命的過程已經為年幼的靈魂進行了，容我們說，十年之後，我們發現在你們高度流動性的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... culture the effect is that of, perhaps, twice that much of your time, nay perhaps more than that, in terms of the experience of a vicarious nature which the young soul has accumulated through the watching of information sources such as your television, the listening to your radio devices and your tape machines.

.....文化的作用是你們的時代的作用的，也許兩倍數量，從年幼的靈魂已經通過觀看諸如你們的電視之類的資訊源，通過聽收音機以及你們的磁帶而具有一種產生同感的特性的體驗的方面，作用甚至比那更大。

Perhaps to sum up our encouragement of the parent who wishes to know about discipline, we should suggest, number one, that they would live as they would suggest their children to live; number two, that they be honest in their dealings with those souls given into their care, meaning what they say and saying what they mean. And thirdly, when discipline is to be accomplished, allow that discipline to be such a one as may perhaps sting the pride of the young soul in a private way, but not in such a way that others might know that this soul is being disciplined, and that by this much loved parent.

對於希望去瞭解訓練的父母，也許我們對它們的鼓勵總的來說就是，我們建議，敵意，它們要如同它們會建議它們的孩子去生活一樣地生活，第二，它們在它們與那些由它們照料的靈魂打交道的方面要誠實，言行一致。第三，當訓練要被進行的時候，允許訓練成為這樣一種訓練，它也許是用一種私下的方式，但是不是用這樣一種其他人可能知曉這個年幼的靈魂正在被訓練的方式，由這個非常疼愛的父母對年幼的靈魂的驕傲的刺痛。

Thus, we move the focus of discipline of children into two areas. Firstly, the arena of the parent, in which the parent is encouraged to think deeply about stressing the spiritual, the just, and the lovely, and second, the arena of the child, in which the child may learn to trust the honesty of the parent and may learn by imitation those things which are to be learned. We know that parents and children and all entities whatever shall fall and clamber up again many times. Mistakes are made upon top of mistakes, yet there is one deep and fathomless thing which binds parent to child, and that is love, for the parent

cannot help but love the child, nor can the child help but love the parent. Let this love be communicated. Let this love be celebrated. Never let this love be taken for granted. Love each other, for you are both pilgrims upon the road, parent and child. The parent must do a good deal of guiding, suggesting and, yes, disciplining, for the best road to learn has its limits, its right side and its left side, and beyond that road lie desolate deserts of experience which are not helpful in the sense of learning of love.

因此，我們將對孩子的訓練的焦點移動到一個區域之中。首先，父母的競技場，在其中，父母是被鼓勵的，在關於尋求靈性的事物，在正當的事務中，以及有愛的事物的方面，在面深入地進行思考的，其次，孩子被學習的，在起我來。錯誤與不當地，讓這就愛相，被犯下，而會有一個深且地愛吧。永在學習的道路上，這中，因為父母會有一種愛吧。你們都是最佳的學習者，在右邊，在那條道路之外，在孤單的沙漠的體驗是沒有幫助的。

My friends, we know that in an environment where alienation between all peoples is so common, we may sound impossibly idealistic, but we say to you that if a parent can trust a child, if a parent can keep its word to a child, both in good and in bad, if a parent may respect the young soul, the young soul shall reflect and imitate this behavior.

我的朋友們，我們知道，在這樣一個在其中在所有人之間的疏離是如此之常見的環境中，我們可能聽起來是無法想像地理想主義的，但是我們對你們說，如果一個父母能夠信任一個孩子，如果一個父母能夠對一個孩子，同時在好的方面和壞的方面，都信守它的承諾，如果一個父母可以尊重年幼的靈魂，那個年幼的靈魂將會映射並模仿這種行為舉止。

May you love each other. May you feel the harmony of the plans you have made together. May you trust even in hard times that this is part of the outworking of an harmonious plan, at the end of which you shall know more about how to love, the greatest lesson that this density has to teach.

祝願你們彼此相愛。祝願你們感覺到你們已經一起做出的計畫的協調性。祝願你們甚至在困難的時刻都相信，這是一個協調的計畫的外部工作的一部分，在這個計畫的最後，你們將關於如何去愛的方面知曉得更多，這就是這個密度所要教導的最大的課程了。

At this time we would transfer this contact to the one known as Jim. I am Q'uo.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Again we remind each that we give that which is our opinion, and we offer it joyfully and freely, asking that any words that do not ring true be left behind without a second thought. Is there a query to which we may speak?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己嘗試去談及那些在場的人可能會給我們的任何進一步的問題。再一次，我們提醒各位，我們給予的事物是我們的觀點，我們喜悅地且自由地提供它，我們同時請求任何聽起來並不是真實的言語都被毫不猶豫地留在後面。有一個我們可以發言的問題嗎？

C: Not a question, but a statement. The question that I did have has been well answered in your message tonight. It has shown me reinforcing things that I knew but did not implement, so I want to say thank you for your words.

C：不是一個問題，而是一個陳述。我有過的問題已經在你們今晚的資訊中被很好地回答了。它已經向我表明去增強那些我知道但並未執行的事情，一次，我想要為你們的言語感謝你們。

I am Q'uo, and, my brother, we thank you, for without such queries we would have no means of being of service that would speak as directly to the heart of the needs. Is there a further query at this time?

我是 Q'uo，我的兄弟，我們感謝你，因為沒有這樣的問題，我們就不會擁有進行服務的途徑了，這種服務會直接地談及需要的核心。在此刻有一個進一步的問題嗎？

Carla: I have been feeling uneasy about the possibility of channeling with only two people in the group, and I got a telephone call from a sister whom I believe to be on the watchtower, praying for me constantly. She felt that there was some negative influence that had become alerted to our presence for some reason. And I wondered if you could comment on the practice of two entities tuning, challenging and channeling with only two present?

Carla：我在關於在僅僅只有兩個人的情況下進行傳訊的可能性的方面一直都感覺到不安，我從一個姐妹那裏接到一個電話，我相信她是在守護著我並持續不斷地為我祈禱的。她感覺到某種負面性的影響已經因為某種原因對於我們的存在感覺到警覺了。我想知道，是否你們能夠對在僅僅只有兩個人在場的情況下兩個人調音，挑戰，並進行傳訊的活動進行評論呢？

I am Q'uo, and we feel that it is not a practice which is generally recommended, for there are, as you are aware, those who would wish to cause mischief in such a setting where the protective wall of light has not been added unto a sufficient manner. However, there are instances of entities who are so harmoniously prepared to work in tandem that this difficulty does not necessarily hold sway. We therefore can give only a limited recommendation to such efforts and can further suggest that if this be found to be necessary,

that those presently partaking in such efforts redouble the desire to be of service through such vocal channeling and find the most clear and purified tuning together and within that is possible to achieve, in order that the desire to serve might be reflected not only in the protection, but in the inner preparation that allows such contact to occur. We are aware that those who presently partake in this activity are unable to fully grasp the means by which the protection is offered in any such gathering, and are therefore somewhat concerned that this means of carrying out such service be done in a manner which is stable and secured, and we commend the diligence that requires this question to be asked.

我是 Q'uo，我們感覺到它不是一個一般來說會被推薦的活動，因為，如你們知曉的一樣，會有那些會希望在這樣一種配置中造成傷害的實體，在這種配置中，光的保護性的牆壁尚未用一種足夠的方面被添加。然而，會有一些情況，實體是如如此協調一致地用串聯的方式為工作做好了準備，以至於這種困難，一定會產生出影響。我們因此僅僅能夠對這樣的努力給予一種有限的推薦，我們不可以進一步建議，如果這種情況被發現是需要的，那些正在參與到這種努力中的人們要對通過這樣的語音傳訊進行服務的渴望加倍，並一起在內在之中找到有可取得的最為清晰且純淨的調音，以便於服務的渴望，望不僅僅在在保護之中，同樣也允許這樣的接觸發生的內在的準備中被反映出來。我們察覺到，那些當前的參與到的活動中的人，是無法充分掌握在任何這樣的集中保護藉由，其被提供的方式，我們因多少擔心這種自信這樣的服務的方式是用一種穩定而安全的方式被進行的，我們稱讚要求這個問題被詢問的勤奮。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式回答嗎？

Carla: No, thank you.

Carla：不用了，謝謝你們。

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

我是 Q'uo，我們感謝你們，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and it appears that we have exhausted the queries for this evening. We would thank each for inviting our presence, and especially greet and thank the one known as A for allowing our presence and for being a part of this circle of seeking this evening. It has been our great privilege and honor to speak to each, and we shall be with you upon your mental requests in the future to aid your meditations and to speak when asked upon those topics that have meaning to you. We are known to you as those of Q'uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，看起來似乎我們已經耗盡了今晚的問題了。我們會感謝各位邀請我

們出席，我們由其為被知曉為 A 的實體允許我們出席並為成為這個今晚的尋求的圈子的一部分而對它致意並感謝它。對每一個人發言已經是我們巨大的榮幸與光榮了，我們將在未來根據你們的心智的請求與你們在一起，以幫助你們的冥想並在那些對你們有意義的主題被詢問的時候發言。我們是你們知曉的 *Q'uo*，在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai*。

January 17, 1988

1988-01-17 轉世投生與成長

Group question: Concerns reincarnation and the means by which the process of reincarnation enhances our overall growth as entities.

團體問題：問題是關於轉世投生以及轉世投生的過程藉由其增強我們作為實體的整體性的成長的途徑的。

(Carla channeling)

(Carla傳訊)

I am Q"uo. I greet you in the love and the light of the one infinite Creator. It is a privilege and a blessing to be called to your group this evening, and we thank you for your hope, your desire to learn, and the beauty of your vibrations as you sit with ears that pray to hear and hearts that wish to understand. May we offer special love and greeting to the ones known as M and J, and welcome them to this circle of seeking. We ask, as always, that each entity understand that our opinions, which we give freely, are not infallible, therefore we ask that if any word which we say seems unwise in any listener's ear, that it be forgotten, for the truth is such that the seeker shall recognize it for itself, and we ask that each employ this discrimination.

我是 Q,uo。我在太一無限造物者的愛與光中向你們致意。在今晚被你們的團體呼喚是一種榮幸和一種祝福，我們為你們的希望，你們對於學習的渴望，以及當你們帶著祈禱去聆聽的耳朵和希望去理解的心坐下來的時候的你們的振動的魅力而感謝你們。容我們對被知曉為 M 的實體，被知曉為 J 的實體提供我們特別的愛與致意，並歡迎它們來到這個尋求的圈子。我們，一如既往，請求每一個實體都理解，我們的觀點不是沒有錯誤的，儘管我們是自由地給出這些觀點的，因此，我們請求，如果任何我們說的言語在任何聆聽者的耳朵中似乎是不明智的，它是要被忘記的，因為真理是這樣一個事物，尋求者將會為它自己認出它，我們請求每一個人都應用這種分辨力。

That said, we shall turn to the question of reincarnation. We must begin with background information, for reincarnation takes place against the great stage of creation and is an integral part of a vast process which is at the heart most simple. We know that in your holy works you hear the words, "In the beginning," and yet we say to you that to the best of our understanding, the Creator exists infinitely, and that it is only this particular creation that has a beginning and shall have an end. It is our understanding that there shall be and there have been many creations, and that who each of you is is the Creator. Now, we shall certainly have to do some talking to explain such a bold statement.

在說了那一點之後，我們將返回到轉世投生的問題。我們必須從背景的資訊開始，因為轉世投生是發生在造物的偉大的舞臺之上，並且是一個巨大的過程的一個不可或缺的部分，這個過程在其核心之處是極其簡單的。我們知曉，在你們的神聖著作中，你們聽到過這樣的話，“在開始的時候，”而我們對你們說，就我們最佳的理解，造物者是無限地存在的，僅僅是這個特定的造物擁有一個開始，並將會

擁有一個結束。我們的理解是，將會有且已經有過許多的造物了，你們每一個人之所是，就是造物者。現在，我們將肯定不得不進行某種講述來解釋這樣一個大膽的表述。

Perhaps we could describe our concept of the Creator to you as a vast infinity which is also intelligent. The completeness of infinity is such that it cannot be held in the mind; it cannot be understood by that portion of the spirit which is within incarnation. It is beyond understanding. Yet it is our opinion that the Creator chose to create a universe, a vast, infinitely vast, universe, which would sustain the physical vehicles of entities which were as a holograph of the Creator, so that all that was in the Creator was in the conscious entity, and all conscious entities were the Creator.

也許我們會向你們描述我們對造物者的觀念是一個巨大的無限，這個無限同樣也是有智慧的。無限的完整性就是如此這般以至於它無法被心智所容納，它無法被在投生中的靈性的那個部分所理解。它是超越理解的。而我們的觀點是，造物者選擇創造一個宇宙，一個巨大的，無限巨大的宇宙，它會支持作為造物者的一個全像的實體的物質性的載具，這樣在造物者中的一切的事物就都在有意識的實體之中了，所有有意識的實體都是造物者。

A way of coming back to the Creator which had sent these entities forth was offered, a vast plan which has been unfolding for eons, and shall continue we know not how long. Each of what you call your planetary systems dwelt first in the consciousness that is the Creator, lived in a state of love, which is another name for the Creator, and in the fullness of time, planets were formed and that process you call evolution took place.

造物者已經將這些實體送出來了，一種返回到造物者的途徑被提供了，一個巨大的計畫已經被進行了無限的時間了，並將繼續進行我們不知道多麼長的時間。每一個你們所稱的你們的星球都是首先居住在造物者之所是的意識之中，生活在一種愛的狀態之中的，愛是造物者的另一個名字，在時間的完整性之中，行星被形成了，你們稱之為演化的過程發生了。

The first lessons were very simple. There was the lesson of existence itself, lessons that your rocks and your sea and your fire and your air still learn. Then came lessons of growth and a turning towards the light, and many plants flourished, and animals began that slow process of learning. And eventually within each portion of consciousness there came to be a turning not only towards the light, but towards the love that lies behind light, and thus an entity became ready in physical vehicle nature to receive infinity.

最初的課程是非常簡單的。會有存在性其自身的課程，你們的石頭，你們的海洋，你們的火焰，你們的空氣仍舊在學習的課程。接下來會有成長以及一種轉向光的課程，很多的植物繁茂生長，動物開始了那個緩慢的學習的過程。最終，在意識的每一個部分中會出現一個轉向，不僅僅是轉向光，也同樣轉向存在於光背後的爱，因此，一個實體準備好處於物質性載具的特性之中以接受無限性。

This is who you are. You dwell in a physical vehicle as any of your animals, and within you, through your many experiences before becoming what you would

call human, and what this entity calls third density, you have made yourself ready to be self-aware. Many, many lifetimes ago you began this portion of a walk which seekers, having once begun, do not ever leave. You have begun the self-conscious awareness and seeking towards what? What has the Creator intended for those, who are self-aware and contain infinity, to pursue? 這就是你們之所是。如同任何的動物一樣，你們居住在一個物質性載具之中，在你們內在之中，通過在你們會稱之為人類，這個實體所稱的第三密度之前的許多的體驗，你已經讓你自己準備好自我察覺了。很多很多次生命之前，你們開始了一場徒步的這個部分，一旦尋求者已經開始了這場徒步，就永遠不會離開。你們已經開始了自我察覺的認識，你們在尋求什麼事物呢？對於那些自我察覺並包含了無限的實體，造物者打算要它們去尋求什麼呢？

Now we shall move to a slightly different aspect of the same question. You have lived for many, many lifetimes already in this environment or density of experience, and by now you have observed over and over and over that much of the experience that you gather seems to be about love, love expressed in selfish ways and love expressed in service to others and to the Creator. The overall plan, which the Creator made available and which lasts not only through this density, but through many densities, indeed, those higher than are we, this process has to do with attempting to grasp the nature of the Creator. It is our opinion that the nature of this Creator is the nature of one singular thought, and that thought is the thought of love.

現在，我們將移動到相同的問題的一個稍稍不同的面向。你們已經在這個體驗的環境或者密度中生活過許多許多次的生命了，到現在為止，你們已經一遍、又一遍、又一遍地觀察了你們大量的你們收集的體驗了，這些體驗看起來似乎是關於愛，用自私的方式被表達的愛，以及用對他人和對造物者的服務而表達的愛。可以由造物者取得的那個整體性的計畫，不僅僅會貫穿這個密度延續，還會貫穿很多的密度，確實，貫穿那些比我們更高的密度，這個過程是與去掌握造物者的屬性的嘗試聯繫在一起的。我們的關電視，這個造物者的屬性就是一個單一的想法，那個愛的想法之所是的想法的屬性。

Now, the densities of experience and learning above your own are a process of refining that which you, within the density you now enjoy, have decided upon. This, your Earth world, is an exciting and difficult illusion, designed to create for you opportunities to make a simple choice, the choice to serve the Creator by serving others or to serve the Creator by serving yourself. Since the Creator's nature is that one great original Thought of love, service begins and ends in love. Since you are of the very nature and stuff of the Creator, you yourselves in your essence are perfect love. It is a matter of finding and recognizing that true nature and then of choosing to express and manifest that nature by loving and serving those about you.

現在，在你們自己的密度之上的學習與體驗的密度，是一個對你們在你們現在所享受的密度中已經做出的決定的精煉的過程。這個密度，你們的地球的世界，是一個令人激動而困難的幻象，它是旨在為你們創造出機會來做出一個簡單的選擇，藉由服務他人來服務造物者，還是藉由服務你自己來服務造物者的選擇。既然造物者的屬性就是那一個愛的偉大的原初的想法，服務是在愛中開始和結束

的。因為你們是具有造物者的核心的屬性與材料的，你們，你們自己，在你們的實質中就是完美的愛。它是一個發現並認出那個真實的屬性，並接著選擇去藉由愛並服務在你周圍的那些人來表達與顯化那種特性的問題。

To love and serve those to whom you are most close is very difficult. The environment of your illusion was intended to make such expression difficult. Thus, although you have had many experiences and have made many choices, some wise and perhaps some foolish, these things have been veiled from your memory. You come into this illusion through a veil of forgetting. The forgetting of past relationships, past biases, past opinions and experiences is intentional, for ever-new are the opportunities to make and remake the choice to serve and manifest the love of the one infinite Creator. 要去愛並服務那些與你最為親密的人是非常困難的。你們的幻象的環境是打算要使得這樣的表達成為困難的。這樣，雖然你們已經擁有了很多的體驗並已經做出了很多的選擇，一些選擇是明智的，一些選擇是愚蠢的，這些事情都已經從你的記憶中被遮蔽了。你們通過一個遺忘的罩紗進入到這個幻象。對過去的關係，過去的偏向性，過去的觀點和體驗的遺忘是有意的，因為去做出選擇並再次做出選擇去服務並顯化太一無限造物者的愛的機會就一直都是新的了。

Thus, as you gaze back upon your many other lives, what is quintessential, and most profoundly so in your understanding of these past experiences, is kept within your feelings, within your deep mind and within your heart. They express themselves to you in promptings of emotion, in feelings of recognition, in the awareness of past experience and in frequent suppositions that perhaps a difficulty which cannot be explained by present circumstance may have been part of the outworking of energies which were not brought into balance in a previous life experience.

因此，當你們回顧你們的許多其他的生活的時候，那些精髓的事物，那些在你們對這些過去的理解中如此極其深入的事物，是在你們的深入心智之中，在你們的心之中的。它們會在情緒的暗示中，在認出的感覺中，在對過去的體驗的認識中，在對也許是一個困難的事物的評判的假設中表達它們自己，這種假設是無法被當前的環境所解釋的，但它也許已經是在一次之前的投生體驗中尚未被帶入到平衡的能量的外部工作的一部分了。

Thus, as we talk to you about reincarnation, we wish to not downplay the experiences of the past, but reassure each entity that when past experiences become a necessity, they will float into the conscious mind through dreams, or most especially through meditation. In general, we may say that it is not helpful in a deep way to know past life experiences, but rather it is helpful in terms of your desire to accelerate your process of spiritual evolution, to be more and more sensitive to the promptings of your intuition, your feelings, and your heart, thus becoming more and more sensitive to those energies that are passing between you and those about you. Thus, if you find yourself at odds with a co-worker, a friend, a companion, or a loved one, it is well to move into meditation, asking and releasing the question of where the balances of love and service have gone awry in this particular instance, and

more than that, how you may bring love back into manifestation within the circumstance, how balance may be restored, how love may thrive.

因此，當我們對你們談及轉世投生的時候，我們並不希望去低估過去的體驗，而是對每一個實體再次確認，當過去的體驗成為一個需要的事物的時候，它們將會通過夢境，或者會在極其特殊的情況下通過冥想流入到表面意識的心智之中。一般而言，我們可以說，去知曉過去生命的體驗在一種更為深入的方式上是沒有幫助的，毋寧說，從你對於加速你的靈性成長的渴望的方面更有幫助的事物是，去對你們直覺的暗示、你們的感覺，你們的心變得越來越敏感，並因此對那些在你們和你們周圍的人之間流動的能量變得越來越敏感。因此，如果你發現你自己與一個同事、一個朋友，一個夥伴，或者一個愛人之間有不和，去進入到冥想，並請求與釋放這樣一個問題，這是很好的，這個問題即，在這個特定的情況中在愛與服務之間的平衡是在什麼位置已經發生偏移了，那種平衡如何被重新恢復，愛如何才能繁茂。

What we are saying to you is perhaps too much in too short a time, yet this instrument reminds us that we wish not to be over-long in our message. But know that the greatest advantage that you may have within your experience is the advantage of daily meditation. It need not be for a great period of your time. It may be perhaps, as this instrument would say, a half hour or less. It may be the striking of a clock that may cause you to stop and find the silence within. Any attempt whatsoever at clearing the mind and asking for deeper understandings to come into one's ken are to be encouraged, and most of all to be encouraged is the dailiness of this activity. You will find that meditation itself begins a process of change, and it is well that those who are mated together begin and continue the process together, for that which you seek you shall find. This is indeed a spiritual truth.

我們正在對你們說的事情在一段過短的時間中也許是過多了的，而這個器皿提醒我們，我們不希望在我們的資訊中是過長的。但是請知曉你們在你們的體驗中的最大的優點就是每日冥想的優點。它不需要是你們的時間的一段巨大的時期。它也許可以是，如這個器皿會說的一樣，半個小時或者更少。它可以是一個時鐘的整點報時，它可能會使得你們停下來並在內在之中找到靜默。在清空頭腦並請求更為深入的理解進入到一個人的視野之中的方面，嘗試無論什麼事情都是被鼓勵的，首先要被鼓勵的就是這種活動的日常性。你們將會發現，冥想其自身就開始了一個改變的過程，那些在一起的伴侶一起開始並繼續那個過程，這是很好的，因為你們尋求什麼，你們就會發現什麼。這確實是一個靈性上的真理。

We are speaking to those who have already made the choice to serve others as a means of learning to know the Creator, as a means of experiencing relationship with the Creator. Therefore, we may freely and joyfully urge each to know the self as one who may be a channel of light, a channel of love, not by your own Earthly energies, for they fail, but by becoming through meditation aware of that which comes through one from the infinite creation, that which is infinite love. Thus, more and more you may become a light to those about you, not so much by what you do as by the smile in your eye, the peace of your expression, the gentleness of the reply to a hard rebuke, the kindness to a stranger. And each time that you attempt to serve, you run the

risk of failure, and when you feel that you have failed, it is a temptation to think poorly of oneself. We ask you never to feel such sad feelings, but simply to pick oneself up and continue, for you are an harmonious part of an infinite plan whereby the Creator in its infinity learns more and more about Itself, for each of us who are companions upon the path back to the Source in our relationships with each other express the Creator's thoughts to the Creator, for each of you is a spark, an infinite part of an infinite Father.

我們在對那些作為一條學會去知曉造物者的途徑，作為體驗與造物者之間的關係的一條途徑，而已經做出了服務他人的選擇的實體發言。因此，我們可以自由地並喜悅地鼓勵每一個人都知曉，自我是一個可以成為一個光的管道，一個愛的管道的實體，不僅僅藉由你們自己的塵世的能量，因為它們會不足，同樣也藉由通過冥想而開始察覺到從無限造物，從無限的愛之所是流經一個人的事物。因此，越來越多地，你可以成為你周圍的那些人的一道光，不用是非常多的光，只要和藉由在你的眼中的笑容，你的表達的平安，你對一個嚴厲的責備的回應的溫和，對一個陌生人的好意你們所表達成為的光一樣多的光，每一次你嘗試去服務，你都會冒著失敗的風險。當你感覺到你已經失敗了的時候，去認為你自己是糟糕的，這是一種誘惑。我們請你們永遠都不要感覺如此悲傷的感覺，而單純地將你自己扶起來並繼續，因為你們是一個無限的計畫的一個協調一致的部分，在藉由這個計畫，造物者在其無限性中越來越多地瞭解它自己，因為我們每一個人都是在那條返回源頭的道路上的夥伴，我們通過我們與造物者的關係對相互彼此表達了造物者對造物者的想法，因為你們每一個人都是一個無限的天父的一個火花，一個無限的部分。

Many of those whom you meet within your incarnational experience shall be familiar to you one way or another. See each as the Creator. Serve each in love, for loving each other is the greatest service that consciousness is capable of. Eventually, as the process of refinement goes on, you may learn as we believe we have learned, that all consciousness is one, and that we are all one great being, a portion, infinitely precious, of the Creation itself.

你們在你們的投生體驗中遇到的很多的實體都將會用這樣或者那樣一種方式是你們熟悉的。將每一個人都是視為造物者。在愛中服務每一個人，因為彼此相愛就是意識有能夠進行的最大的服務。最終，隨著精煉的過程的繼續，你們可以了解到，如同我們相信你們已經瞭解到的一樣，一切意識都是一體的，我們全都是一個偉大的存有，是造物者祂自己的一個無限珍貴的部分。

Your third-density experience upon this planet grows short. Soon there shall be new lessons, a new illusion and an exciting new beginning. Yet the nature of that experience is shaped by your decision to serve the cause of love during these final life experiences. May you see and bless the many, many lives you have learned in your deep-felt biases and opinions, in your love of the good, the beautiful, and the true, and your distaste for that which is dark and negative. May you believe in your strength as those who have been choosing and learning for many thousands of your years, and may you always have the light touch in your studies, laughing together in times of joy, and finding the light side in times of sadness, that your life may become more and more a balancing of all those energies with all those with whom you are in

relationship. 你們在這個星球上的第三密度的體驗逐漸減少了。很快將會有新的課程，會有一個新的幻象和一個令人激動的新的開始。而那個體驗的特性是藉由你在這些最後的生命體驗期間的去服務愛的動機的決定而被塑造的。祝願你們在你們的深深感覺到的偏向性和觀念中，在愛你們對善、美麗、真實的愛，以及你們對於黑暗和負面性的食物的厭惡中看到並祝福許許多多你們已經瞭解了的生命。祝願你們相信你們作為在你們的許多千年的時間中一直都在選擇和學習的實體相信你們的力量，祝願你們一直在你們學習中擁有輕觸，在喜悅的時刻一起歡笑，在悲傷的時刻找到光明的一面，這樣你們的生命就可以越來越多地成為一種對所有那些你們與之建立了關係的實體之間的能量的平衡了。

You have heard of the word, karma. The end of karma is forgiveness. If you find a certain entity particularly difficult, seek the seeds of forgiveness in the infinite love which lies within you, for as you forgive the other entity and yourself, so you have balanced in love that which before blocked energy and stopped the process of spiritual growth.

你們已經聽到過業力這個詞語。業力的結束就是寬恕。如果你們發現一定的實體是特別困難的，在存在於你們內在之中的無限的愛中尋找寬恕的種子，因為當你寬恕另一個實體和你自己的時候，你就因此在愛中已經平衡了在那種之前阻塞了能量並鼓舞了靈性成長的過程的事物了。

At this time we would transfer this contact to the one known as Jim that he may answer any further questions that this group may have at this time. We have been most joyful to have been able to speak with you, and we thank you once again. I am Q"uo.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體，這樣它就可以回答在此刻這個團體可能會有的任何進一步的問題了。我們對於已經能夠與你們說話已經是極其愉快的了，我們再一次感謝你們。我是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. At this time it is our privilege to attempt to speak to any further queries which any of this group may offer to us. Again we remind each that we offer our opinions freely but hope that any word that does not ring true will be forgotten immediately, for we do not wish to present a stumbling block in your journey of seeking. Is there a question at this time?

我是 Q"uo，我通過這個器皿再一次在愛與光中向你們各位致意。在此刻我們很榮幸嘗試去對這個團體的任何人可能會提供給我們的任何的進一步的問題發言。再一次，我們提醒各位，我們自由地提供我們的觀點，但我們希望，任何聽起來並不是真實的言語都將將會立刻忘記，因為我們並不希望去在你們尋求的旅程上呈現一塊絆腳石。在此刻有一個問題嗎？

Carla: Yeah, I've got one. How about contemplatives, that don't see anybody or interact with anybody, and just keep silent and sit in mountain caves and

contemplate? How are they serving each other?

Carla : 是的，我有一個問題。沉思的時候會如何呢，那種不看到任何人或者不與任何人進行互動，而僅僅是保持沉默並坐在山洞中進行沉思？它們如何服務相互彼此呢？

I am Q"uo. There are many among your peoples who move in the daily stream of activity, partaking of all that your illusion and your experience has to offer and distilling [from] this experience that which they themselves have determined before the incarnation would be the point, the goal of the incarnation. These lessons have to do with some aspect of learning that quality that you might call unconditional love or compassion. Each learns in an unique fashion according to what has been learned in previous incarnations and according to that which remains to be learned. Those that find the solitary experience of most use in the life pattern learn the same kind of lesson but in a fashion which is more inwardly directed, rather than utilizing the outer stimulus of other entities and the relationships that are formed in the normal, shall we say, means of living and experiencing the incarnation. Those who learn in a solitary fashion enhance their own understanding of the purpose of their incarnations and express that love which they have learned in a manner which is likened unto the radio station which broadcasts a certain frequency of information. These then, as all who have learned any portion of the lesson of love, become likened unto beacons for this love that is felt by all fellow entities upon the subconscious levels, as you would call them, and provide a kind of nourishment for the species, much as the gardener provides the fertilizer for the plants within its garden. Thus does the great creative power of love move through all its creations, whether they be found in the fertile valleys or the high mountain caves.

我是 Q"uo。在你們的人群中會有很多人會在日常活動的溪流中移動，參與到所有你們的幻象以及你們的體驗所要提供的事物之中，並從這種體驗蒸餾出它們自己已經在投生之間確定是這次投生的要點與目標的事物。這些課程是與學習那種你們可能稱之為無條件的愛或者同情心的特性的某個面向有關的。每一個人都用一種獨一無二的方式學習，這種學習是取決於在之前的投生中已經被學會的事物，並取決於依舊要被學習的事物。那些會發現孤單的體驗在生命模式中是最有用處的實體，會學習相同類型的課程，但卻用一種更為內在導向的方式來學習，而不是利用外在的其他實體以及通過生活並體驗投生的，容我們說，一般性的方式被形成的關係的刺激物來學習的。那些用一種孤單的方式進行學習的人會增強它們自己對於它們的投生的目的的理解，並用一種可以被比作收音機電台廣播一定的頻率的資訊的方式來表達它們已經學會的愛。這些實體，如同所有已經學會了愛的課程的任何部分的實體一樣，接下來可以被比作這種愛的燈塔了，它會在潛意識的層次上，如你們對它們的稱呼一樣，被所有同伴的實體所感覺到，並為那個物種提供一定類型的滋養，非常類似于園丁會為在它的花園中的植物提供肥料。用這種方式，愛的巨大的創造性的力量就會流進所謂愛的造物，無論它們是在富饒的山谷中還是在高山的洞穴中被發現的。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and am again with this instrument. May we speak in any further fashion, my sister?

我是 Q"uo，我再一次與這個器皿在一起了。我們可以用任何進一步的方式發言嗎，我的姐妹？

Carla: No, thank you, Q"uo.

Carla : 不用了，謝謝你們，Q"uo。

I am Q"uo. Is there a further query?

我是 Q"uo。有一個進一步的問題嗎？

(Pause)

(暫停)

I am Q"uo, and we find that for this evening we have exhausted those queries which it has been our honor to entertain and to speak to. We thank each for the invitation to join this group and for the great offering of love that we feel from each. We return love in kind. We look forward to the future opportunities to join this circle of seeking, and at this time shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們發現我們已經耗盡了今晚的那些問題了，去招待並談及那些問題已經是我們的榮耀了。我們為被邀請加入這個團體，並為我們感覺到來自於每一個人的巨大的愛的給予而感謝各位。我們在善意中返還愛。我們期待未來的加入這個尋求的圈子的機會，在此刻我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

February 3, 1988

1988-02-03 Hatonn : 智力與直覺的平衡

(Carla channeling)
(Carla 傳訊)

I am Hatonn. I greet each of you this evening in the love and in the light of the infinite Creator. We had been intending to continue attempting to make contact with the one known as D, until that instrument spontaneously initiated a contact. However, we find that the one known as D has the divided mind due to the desire to hear our opinions on subjects which interest him at this time. This is considerably dislocating the readiness to channel, and we understand that perhaps it is better for us to speak to the subject requested and then to exercise the instrument. May we say, however, that in our opinion, it is a most helpful skill to be learned by a new instrument to initiate a contact, for in sessions to come, where there is not a more experienced channel, this ability will be necessary, and, indeed, is not a difficult lesson to learn once that leap of faith has been taken, the preparation done well, and the releasing of all eventualities made so that once the channel begins to speak the words heard within, the channel is no longer any part of the message in an initiatory sense, but is only expressing that which has come through to the conscious mind. This skill shall come to the one known as D, and we do not wish to make it seem harder than it is. However, we recognize the difficulty of doing it for the first few times.

我是 *Hatonn*。我在今晚在無限造物者的愛與光中向你們各位致意。我們一直打算繼續嘗試去與被知曉為 *D* 的實體建立接觸，一直到在那個器皿會自發性地啟動移動接觸為止。然而，我們發現被知曉為 *D* 的實體已經由於渴望聽到我們在那個在此刻讓他感興趣的主題上的觀點而被分心了。這會讓管道的做好準備發生大量的錯位，我們理解，對被請求的主題發言，並接著訓練器皿，這也許對我們是更好的。容我們說，無論如何，在我們看來，去啟動一個接觸，這是要被一個新的器皿學會的一個極其有幫助的技巧，因為在即將到來的在其中不會有一個更為有經驗的器皿的集會中，這種能力將會是必不可少的，確實，一旦信心的跨越已經被做出了，準備工作被很好地進行了，對所有的不測因素的釋放都被進行了，這不是一個要學習的困難的課程，這樣一旦管道開始說出在內在之中被聽到的話語，管道就不再是任何在一個初始的意義上的資訊的一部分了，而僅僅是在表達已經流經有意識的心智的事物了。這個技巧將會出現在被知曉為 *D* 的實體的身上，我們並不希望讓它看起來似乎比其之所是更加困難。然而，我們認出了一開始幾次進行它的困難。

And so let us turn to some thoughts we may share which you may find some value in. As always, these are our opinions only, and not to be taken as a kind of gospel.

因此，讓我們轉向一些我們可以分享的你們可能會在其中發現某種價值的想法。一如既往，這些僅僅是我們的觀點，不要將它們視為一種類型的福音。

We dwell at this moment with three entities who wish to heal the planetary

energies and the energies of the people who live upon that planet which you call Earth. Healers come in different disguises. Some are doctors and nurses, some parents, some friends, some ministers, and some those who use the techniques of probing through into the deeper mind in order to bring up material which may be of help in assisting the conscious mind to sort out the pattern of an incarnational experience. Thus, it is well for each in this circle to think of itself first as a healer, and only secondly as a teacher or channel or hypnotherapist.

我們在此刻與三個實體呆在一起，這三個實體希望療愈星球的能量以及在那個你們稱之為地球的行星上生活的人群的能量。療愈這是通過不同的偽裝出現的。一些人是醫生與護士，一些人是病人，一些人是朋友，一些人是牧師，一些人是那些使用技巧探查深入心智以便於產生出可能在幫助有意識的心智理清一次投生體驗的模式的材料的人。因此，在這個圈子中的每一個人都將它自己首先視為一個療愈者，僅僅其次視為一個老師或者管道或者催眠師，這是很好的。

There are certain requirements if one is to heal, that is, if one is to heal in a spiritually balanced manner, healing with the self rather than with chemicals or with mechanical devices such as surgery. The one great requirement of a healer is that the healer be one with the desire to live a balanced life. The balance of a life is unique to each entity, yet the key to that balance is that within the hurry-scurry of the daily round, the healer has hollowed out a place within heart, mind and spirit wherein the light exists and is acknowledged, so that at all times the healer is capable of being and functioning as a living crystal.

如果一個人要進行療愈，會有一定的要求，也就是，如果一個人要用一種在靈性上平衡的方式進行療愈，這種療愈是藉由自我而不是藉由化學藥物或者諸如手術之類的機械性地設備進行療愈。對一個療愈者的一個巨大的要求，就是療愈者是一個帶有活出一次平衡的生命的渴望的人。一次生命的平衡對於每一個實體都是獨一無二的，而那種平衡的關鍵是，在日常生活的手忙腳亂中，療愈者已經在心中，在心智和靈性中清空了一個位置，在其中光是存在的並是被感激的，這樣在所有的時候，療愈者就能夠如同一個活的水晶一樣存在並起作用了。

It is this balance which enables a healer to use a tool such as channeling, teaching or hypnotherapy as a focus for those intuitions and deep promptings which may see far more deeply into the one who presents itself to be healed than could one whose eyes were those not filled with crystal light, but rather with human error. The process of healing is a process whereby the healer acts as a catalyst, arranging the sensing, thinking and feeling apparatus of the one to be healed in such a way that, for a short time, a new vision of a new balance may be brought before the attention of the one to be healed. It is then the matter of free choice for the one to be healed. It may choose to accept the new balance made possible by this catalyst, or it may choose, in time, to disregard it and remain unbalanced. Thus, even the most powerful of healers is not itself expected to use its will upon another entity, but rather simply to act as a living crystal which may correct unbalanced light vibrations

within the energy web of the one to be healed. 就是這種平衡使得一個療愈者能夠使用諸如傳訊、教導或者催眠療法之類的一個工具作為供那些直覺以及深入的暗示所使用的一種焦點了，相比那些眼中並未充滿水晶的光，而毋寧是充滿了人類的錯誤的人所能夠看到的，這些直覺與深入的暗示可能會遠遠更為深入地洞悉一個將它自己呈現為要被療愈的人的實體。療愈的過程是一個療愈者藉由其起到一個催化劑的用處的過程，它會對一個要被療愈的實體的感知、思考與感覺的裝置用這樣一種方式進行安排，這樣在一段短的時間內，一個具有一種新的平衡的視野就可以被帶到一個要被療愈的實體的注意力的面前了。接下來這就是那個要被療愈的人的自由選擇的事情了。它可能選擇接受藉由這個催化劑而成為有可能的新的平衡，或者，它可以在適當的時間，忽略它並保留不平衡的狀態。因此，甚至是最為強有力的療愈者都不會在其自身被期待去對另一個實體使用它的意志，而毋寧是單純地作為一個活的水晶起作用，這個活的水晶可以修正在那個要被療愈的實體的能量網路中的不平衡的光的振動。

We say these things because, as the one known as D and as anyone gazes at an opportunity for service, we feel it is important that the gaze first be turned inward, to ask if the entity may pay the price for this service, for to begin enthusiastically and to lose so much energy that the service must be ended is perhaps a wrong use of will, and clearer listening needs to be done as to what sort of service is appropriate. If the healer is prepared to pay the price of living a certain kind of life, and we feel that each in this group intends to be so, then it is necessary only to choose the manner of service and maintain, with the greatest of enthusiasm and ardent love, the manner of life, living, thinking and being which nourishes and feeds that crystal soul within.

我們說這些事情是因為，當被知曉為 D 的實體，以及任何人注視著一個服務的機會的時候，我們感覺到目光首先被轉向內在，去詢問是否實體可以為這個服務付出代價，這是很重要的，因為充滿熱情地開始，並失去了如此多的能量，以至於服務必須被結束，這也許是對意志的一種錯誤的使用，在關於什麼類型的服務是適當的方面，更為清晰的聆聽是需要被進行的。如果療愈者準備好付出活出一定類型的生命的代價了，我們感覺到在這個團體中的每一個人打算要這樣做了，接下來，僅僅需要去選擇服務的方式，並帶著最大的熱情與熱烈的愛去維持那種會滋養內在的水晶的靈魂並為其供能的生命、生活、思考以及存在的方式。

Now we would say a word about the efficacy of gazing into the past. The ability of the mind has never been appropriately estimated. Within each entity's mind lies the personal and racial record of biases, learning, wisdoms, teachings and experiences. There is no loss within the Creation. There is a burning away of matter, yet the flame of energy remains, and that is called memory. The power of a teacher to tap into another's far memory is variable, and it is well that this practice be handled in a most delicate and forthright fashion. Delicate in the sense of moving slowly and considering with the client each question to be asked carefully. Forthright in that each dealing, each suggestion, each new understanding be made available to the student just as the teacher is available for discussion concerning the material uncovered.

現在，我們會說在關於注視過去的效用的方面說一些話。心智的能力是從未被適當地估計的。在每一個實體的心智之中都存在有個人與種族性的偏向性、學習、

智慧、教導與體驗的記錄。在造物中沒有損失。會有一種物質的燃盡，而能量的火焰卻依舊處在，那個能量的火焰被稱為記憶。一個老師接入到另一個人的遙遠的記憶的力量是可變的，這種實踐用一種極其精細且直接的方式被操作，這是很好的。精細是在緩慢地移動以及與客戶一起仔細考慮每一個被詢問的問題的意義上的。直接是因為，每一次處理，每一個建議，每一個新的理解，都可以如同老師在關於未被揭露的材料方面是可供討論所利用一樣地是可供學生所利用的。

There is within some entities naturally given to the lifting of the veil greatly enhanced opportunity to go far deeper into the mind than is usual. For the most part we would guide warningly against taking advantage of these opportunities. It is possible to carry out this kind of research upon oneself, working deeper into the racial memory through working with the dreams and working with autohypnosis. In this way, the student of the hypnotherapy may gain information without disturbing the integrated personality of another being. Thus, we caution one who approaches a subject to guard against taking the opportunities with another entity. Unless this entity becomes a staunch co-worker and associate, such work is too risky for the subject to be considered an acceptable practice.

在一些自然而然地被給予對罩紗的升起的實體內在之中，會有去比通常情況遠遠更為深入地進入到心智之中的被極大地增強了的機會。對於絕大部分人，我們會用警告的方式不建議利用這些機會。在自己身上進行這種類型的研究，並同時更為深入地通過與夢境一同工作以及與自我催眠一通工作來更為深入地在種族記憶上進行工作，這是有可能的。用這種方式，催眠療法的學生就可以在不打擾另一個存有的完整的人格的情況下取得資訊了。因此，如果一個人面對著一個被催眠者的實體，我們警告它小心不要對另一個實體利用這些機會。除非這個實體成為了一個可靠的同事與夥伴，這樣的工作對於被催眠者都是過於危險以至於，它不會被認為是一個可接受的實踐的。

Gazing at the obverse side of a warning, we do find it so that when a student comes to a healer to ask for that which the healer does, the student has therefore done a great deal of preparatory work to engage in its own healing. Thus, the healer who is a hypnotherapist or a teacher or a channel is offered an opportunity to be of service, and this is cause for rejoicing for those whose wish is to serve the Father and to love each brother and sister with a spiritual embrace that magnifies the opportunity to gain in spiritual learning.

當我們注視一個警告的對立面的時候，我們確實發現，當一個學生來到一個療愈者的面前來請求那個療愈者做的事情的時候，那個學生已經因此完成了大量的預備工作來參與到它自己的療愈了。因此，一個催眠師，或者一個老師，或者一個管道之所是的療愈者，是被提供了一個機會來進行服務的，這就是要為那些其希望是去藉由一種靈性的擁抱來服務天父並去愛每一個兄弟姐妹的人兒歡呼的原因了，這種擁抱會擴大在靈性的學習中得到收穫的機會。

Now, there may be many questions upon your mind at this time, but before we work with questions, we would like to exercise the instrument known as D, and so would speak about related subjects. We would, as always, encourage the instrument and speak our thoughts as they come to him. We have had a

very good contact now for several sessions, and are pleased with this instrument's growing awareness of us. We thank the instrument for its tuning, and encourage it in its channeling to challenge before the channeling. This is sometimes disruptive, yet if the patience is kept the challenging may be done so that the words may begin.

現在，在此刻在你們的頭腦中可能會有很多的問題，但是，在我們與問題一同工作之前，我們想要訓練被知曉為 *D* 的實體，因此我們會談論相關的主題。我們會，一如既往，鼓勵器皿在我們的想法出現在他的頭腦中的時候說出我們的想法。我們現在已經在數次集會中有過一種非常良好的接觸了，我們對於這個器皿對我們的不斷增加的察覺是很高興的。我們為器皿的調音而感謝它，我們鼓勵在它的傳訊中在傳訊之前進行挑戰。這有時候是破壞性的，而如果保持耐心，挑戰就可以被完成了，這樣言語就可以開始了。

We transfer now to the one known as D. I am Hatonn.

我們現在轉移到被知曉為 *D* 的實體。我是 *Hatonn*。

(D channeling)

(*D* 傳訊)

I am Hatonn, and I greet you again through this instrument in love and light. We would speak briefly on the subject of this instrument's challenging, which we find to be effective in its mode of initiating contact and exercising the required degree of control over that contact, but we would encourage further work and attention to clarifying the process in the instrument's own mind, so as to make it more comfortable and less cause for confusion, anxiety or doubt.

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向你們致意。我們會在這個器皿的挑戰的主題上簡短地發言，我們發現這個器皿的挑戰在它啟動接觸以及訓練對接觸的所需的控制的程度的模式上是有效的，但是我們會鼓勵在澄清在器皿自己的頭腦中的進程的方面的進一步的工作與留心，以便於使得它更加舒服並較少產生混淆、不安或者疑慮。

We would continue our discussion on the subject of healing, especially (inaudible) the mental phenomenon of trance or hypnosis.

我們會繼續我們對療愈的主題的討論，尤其是（聽不見）出神或者催眠的心智的現象。

(Long pause.)

(長暫停)

We do find a basis of (inaudible) and preconception in the mind which arouses the critical mind as we attempt to address this subject. For physical relaxation and the mental relaxation and flexibility ... 我們確實發現一個（聽不見）的基礎以及在心智中的先入之見，它在我們嘗試去講述這個主題的時候喚醒了評判性的心智。對於身體的放縱以及心智的放鬆與靈活性.....

(Long pause.)

(長暫停)

We are seeking to offer this instrument experience of inner process which may be instructive and give insight into the experience of hypnotic trance. An inner conflict, struggle which the mind is capable of creating within itself, can indeed give rise to fragmentation of the mind and (inaudible) up, so to speak, of the mind's conflict when both of the conflicting inner voices are allowed to express themselves, if this conflict is not attended to and resolved in some measure.

我們正在尋求去提供給這個器皿可能是有指導性並會對催眠性的出神地體驗給予洞見的內在過程的體驗。一種心智有能力在它自己內在之中創造出來的內在的衝突與掙扎，確實能夠升高心智的破碎，並（聽不見）心智的衝突，當兩個衝突性的內在的聲音同時被允許表達它們自己的時候，如果這種衝突沒有被注意並在某種程度上被化解的話。

We are attempting [to answer questions] the instrument itself posed. Our lesson is that the answers to these questions are available through the process of inner questioning. This gives rise, of course, to the question of why are so many sincere seekers apparently led astray when they listen to the voice within them, the answers that arise from their own deeper minds in response to questions posed to it. The answer, of course, is that truth is not absolute. The process of posing questions and going within to find answers leads to a course of action which brings the light of truth into the experience of the seeker and creates in his life the circumstances for the spiritual unfoldment of both that seeker and those who share in his experience, while another, posing the same question in his own sincere meditations may find a completely opposing answer being given, but one which creates in his life the same truth in the form of a course of action leading to lessons which contribute to the highest good [of] those involved in that action.

我們正在嘗試去回答這個器皿它自己提出的問題。我們的課程是對這些問題的回答是可以通過內在的提問的過程而被取得的。這當然會帶著這樣一個問題，為什麼如此多的真誠的尋求者會在它們聆聽在它們內在之中的聲音時候，以及在回應對心智提出的問題的過程中聆聽從它們自己的更為深入心智升起的答案的時候，會明顯地走上了歧途。答案當然是，真理不是絕對的事物。提出問題並進入內在之中找到答案的過程，會導向一個行動的進程，它會將真理之光帶入到尋求者的體驗之中並在他的生命中創造出環境，來讓尋求者和那些在他的體驗中分享的人同時都取得靈性上的展現，而同時，如果有另一個人在他自己的真誠的冥想中提出了相同的問題，它可能會發現一個完全對立的答案被給予了，但是，這個答案會在他的生命中用這樣一種形式創造出相同的真理，在這種形式中會有一個行動的進程會導向對於那些被包含在那個行動的人的人的最高的益處做出貢獻的課程。

We will have some comments about the effects of the critical mind on the channeling process which shall be given through the instrument known as

Carla. We will now transfer to that instrument. I am Hatonn.

我們將會在關於評判性的心智會對傳訊的過程的產生的效果的方面進行一些評論，這些評論將會通過被知曉為 *Carla* 的器皿被給予。我們將現在轉移到那個器皿。我是 *Hatonn*。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am again with this instrument, greeting you once again in love and in light. We ask this instrument's permission and receive it to move back some few seconds in your time and verbalize the actual challenging procedure which this instrument used during the regaining of this contact. You will note the use of the critical mind, balanced by the use of intuition. This instrument first repeated several times, "Lord, make me an instrument of Thy peace." We shall proceed from there without expressing who said what to whom, as it should be obvious.

我是 *Hatonn*，我現在與這個器皿在一起了，我們在愛與光中再一次向你們致意。我們請求這個器皿的許可，我們接到了許可在你們的時間中向回移動幾秒鐘，並說出這個器皿在重獲這個接觸的過程中使用了的實際的挑戰的過程。你們將會注意到藉由對直覺的使用被平衡過的對評判性的心智的使用。這個器皿首先重複了數次，“主，讓我成為汝的平安的一個器皿。”我們將從那裏開始前進，而不表達誰對誰說了什麼，因為它應該是明顯的。

"Who comes in the name of Jesus the Christ, whom I serve with all my heart, all my mind, all my soul, all my strength?" "誰以耶穌基督的名義而來，我用我全部的心、全部的心智、全部的靈魂以及全部的力量來服務的實體是誰。"

"I am Hatonn."

"我是 *Hatonn*。"

"I challenge you in the name of Jesus the Christ."

"我以耶穌基督的名義挑戰你。"

"I am of that principle."

"我屬於那個原則。"

"Begone if you are not of Jesus the Christ. Begone. Begone. Begone."

"如果你不屬於耶穌基督，請走開。走開。走開。走開。"

"Very good. We are of Jesus the Christ, for we are all Christ."

"非常好，我們是屬於耶穌基督的，因為我們全都是基督。"

"I ask in the name of Jesus the Christ."

"我以耶穌基督的名義詢問。"

"Yes, my child. Jesus the Christ. We answer that challenge."

"是的，我的孩子。耶穌基督。我們回應那個挑戰。"

"Are you ready for me to begin?"

"你們準備好讓我開始了嗎？"

"No, my child. Tune again."

"沒有，我的孩子。再一次調音。"

"Lord, make me an instrument of Thy peace. Lord, make me an instrument of Thy peace. Lord, may every word I speak be Your Truth and none other. Am I ready?" 主，讓我成為汝的平安的一個器皿。主，讓我成為汝的平安的一個器皿。主，願我說的每一個詞語都成為你的真理，而不是任何其他的事物。我準備好了嗎？"

"You are ready?"

"你準備好了。"

"Very well."

"很好。"

This is the process in a somewhat shortened form of the challenging which this instrument is attempting to teach. The form is shortened because it is not the first tuning and challenging of the session. Note that the critical mind is an all-important factor in the listening and evaluating both of the condition of the self as channel and the words which answer the challenge. The fact that these are heard mentally rather than audibly means, however, that the faculty of intuition be, in a balanced fashion, brought to bear upon the process. Indeed, at one point within this session, the instrument through whom we speak at this time was able to detect the gradual moving of the state of mind of the one known as D into that neutral area which is untuned and therefore far more easily sullied with negatively-oriented channeling.

這就是用一種對這個器皿正在嘗試去教導的傳訊的多少有些縮短的形式的過程。形式是被縮短了的，因為它並非集會的第一次調音與挑戰。注意到批判性的心智在同時聆聽自我作為管道的狀況以及回應挑戰的言語，並對其進行評估的方面是一個完全重要的因素。然而，這些回應是用心智的方式而不是用可以聽到的方式被聽到的，這個事實意味著，直覺的機能，用一種平衡的方式，是對這個過程產生作用了的。確實，在這次集會中的一個時刻，我們通過其發言的器皿在這個時候是無法發現被知曉為 D 的實體的心智的狀態逐漸進入到那個中間的區域的，那個區域是未被調音過，並因此遠遠更為容易被負面導向的傳訊所污染的。

This instrument has been given an ability to believe its own visualizations, which is helpful. In other words, the use of the critical mind in attempting to detect places where light may be leaking from the circle is not advised. Intuition and visualization are to be advised. This is, of course, important in the context of the one known as D being responsible for its own cleansed

atmosphere before any spiritual working and during the working itself. This instrument, through a series of visualizations, peeled away that which was perceived as a glowing scaly shell which was blocking positive thought. And when it, at last, peeled away, it was the top of the head which peeled away the last, thus symbolically indicating that the source of the detuning was indeed within the critical mind.

這個器皿已經被賦予了一種能力去相信它自己的視覺化觀想，這是有幫助的。換句話說，在嘗試去發現光可以從圈子中洩露出來的位置的方面，對評判性的心智的使用是不被建議的。直覺和視覺化觀想是被建議的。當然，在任何靈性工作中以及在工作本身期間，在被知曉為 *D* 的實體為它自己的被清理過的環境負責的背景中，這當然是重要的。這個器皿，通過一系列的觀想，將被感知為一種發光的鱗片狀的外殼的事物剝掉了，這種外殼會阻礙正面性的想法。當它，最後，剝掉的時候，最後剝掉的是在頭頂上，這用象徵想的方式之處，失去調音的源頭，確實，是在批判性的心智之中。

The rule is simple: one applies every discrimination and uses the critical mind with the utmost of care, for the critical mind, the conscious mind, the thoughtful self, is a tool, a wonderful, smoothly working, highly complex, efficient tool for accumulating data and making decisions. Like any other tool, it can become the master of the user of that tool. We do not suggest to any of an intellectual bent the speaking ill of the activity of the mind, for if the mind is critical and discriminatory, then this tool was meant to be, and meant to be used.

規則是簡單的：一個人應用全部的分辨力，並帶著最大的注意使用批判性的心智，因為批判性的心智，有意識的心智，認真思考的自我，都是一個工具，一個美妙的，運轉流暢的，高度複雜的，有效的用於積累資料和做出決定的工具。就好像任何其他工具一樣，它能夠成為那個用具的使用者的主人。我們並不建議任何具有一種智力的傾向的人貶低心智的活動，因為如果心智是批判性且有分辨力的，這個工具是被準備好了，並打算要被使用的。

But an entity is not a mind any more than an entity is a stomach, a foot, a hand or a heart. Instinctively, entities within your illusion recognize your physical body as a series of excellent tools, and by using hands and mind and senses and sensibilities, humankind has created a great many, many artifacts, thought a great many thoughts worth preserving and passing on, and accomplished far-sweeping histories of war and crime and sadness, as well as peace and honor and joy.

但是，一個實體不是一個心智，就好像一個實體不是一個胃，一隻腳，一隻手或者一個心臟一樣。用本能的方式，在你們的幻象中的實體會將你們的物質性的身體識別為一系列優秀的工具，藉由使用手、心智、感官與感知能力，人類已經創造出了大量的人造物，儘管大量的想法是值得保留與傳遞下去的，這些人造物已經產生出了影響深遠的戰爭、犯罪和悲傷的歷史了，也同樣產生出了和平、榮耀與喜悅。

And when the scales have tipped toward the negative, you may be sure that there is a band of entities whose conscious minds have made harsh

judgments, and who then require their will and their faith to stand in support of those ideologies, be they philosophical, religious or simply dominating. We urge balance upon each, for working with intuition only, without the use of the intellect, produces an entity lost in a sea of experience, sensation and wonder, an entity who is without the tools to express what is occurring, to refine an understanding of it, and to seek ways of manifesting that beauty which has been received in some service to those about it.

當天平已經朝向負面性傾斜的時候，你可以確信，會有一大群的實體，它們表面意識的心智已經做出了激烈的評判了，它們接下來就需要它們的一直和它們的信心來支持那些思想形態了，無論它們是哲學性的，宗教信仰的，或者單純地是操縱性的。我們鼓勵在每一個上的平衡，因為在不使用智力的情況下與直覺一同工作，會使得一個實體迷失在一個體驗、知覺與奇觀的海洋之中，這樣一個實體會沒有工具來表達正在發生的事情，以精煉對它的一種理解，並尋求顯化那種已經在對它周圍的人的某種服務中被接收到的美麗的途徑。

Do not see the mind that is critical and the mind that intuits as two sides of a coin or two separate things. See rather, to use our favorite image, that portion of the tree which is above the ground, which blossoms and rocks in the breeze of summer, and stands naked and proud against the winter cold as the conscious mind, in intimate contact with the illusion, able to flower, blossom and expand, and able also to hunch the back, stiffen the self, and be protective against difficult influences. See the intuitive mind as a great underground system of the roots of this same living tree. In winter and in summer alike, they are in contact with the Creator, drinking in nourishment from earth and water, storing, nurturing and keeping watch over the life of that visible tree which nods above the ground. There are far more roots to the mind than there are visible trunks and branches, and the ends of the roots lies in the center of the Sun. Thus, the deeper mind has the opportunity to contact intelligent infinity itself, eternity and everness.

不要將評判的心智和直覺的心智視為一個硬幣的兩面或者兩個分離的事物。毋寧是將，使用你們最喜歡的圖像，樹木的那個在地面上的部分視為是表面意識的心智，它會在夏日的微風中繁茂並搖晃，赤裸而驕傲地站在冬季的寒冷之中，它是與幻象親密接觸的，是能夠開花、繁茂並拓展的，它同樣能夠弓起背部，讓自我緊繃，並對於困難的影響成為保護性的。將自直覺性的心智視為是這個相同的活的樹木的一個巨大的地下的根部系統。相比心智的可見的主幹與分支，心智有遠遠更多的根部，根部的末端是存在於太陽的中心之中的。因此，更為深入的心智擁有機會去接觸智慧無限本身，接觸永恆與永遠。

How precious is the entire being, the entire consciousness that you call the mind and that is truly yourself. May you see it in a loving and holistic way. May you glory in your branches, in your thoughts, in your ramifications, in your distinctions, and in your conclusions as you go onward from conclusion to conclusion. But may your faith be in the system of roots that links you to eternity, and may your will be more and more to place the tree above ground in the service of that greater consciousness which lies within the nurturing darkness of earth and water and, finally, fire.

這個完整的存有，這個你們稱之為心智的完整的意識是怎樣的寶貴呀，它就是真實地你自己之所是了。祝願你們用一種有愛且整體性的方式來看它。祝願你們以你們的分支，你們的想法，你們的衍生物，你們的差別，以及在你們從一個結論前進到另一個結論的時候的你們的結論為榮。但是，祝願你們對那個將你們與永恒連接起來的根部系統有信心，祝願你們的意志變得越來越多，以將樹木的地面上的部分放置在具有更大的意識的服務之中，這個更大的意識是存在於土壤的滋養性的黑暗中，存在于水中，最終，存在於火之中。

We thank each that we have been able to speak this evening, and shall forego the question period, as the energy of the circle begins to wane due to the length of time during which you have been focused upon this contact. We thank you for calling us to you this evening, and especially we thank the channel which is becoming less new, and more and more able. We hope to speak with you again, and for now we will leave you in the love and in the light of the one infinite Creator. Adonai.

我們為我們已經能夠在今晚發言而感謝各位，我們將放棄提問的時段，因為圈子的能量由於你們已經聚焦於這個接觸的時間的長度而開始減少了。我們為你們今晚呼喚我們來到你們這裏而感謝你們，我們尤其感謝那個正在變得較不新手，且越來越有能力的管道。我們希望再一次與你們發言，現在我們將在太一無限造物者的愛與光中離開你們。Adonai。

February 7, 1988

1988-02-07 投生的禮物與局限性

Group question: C has a question about a friend of his who is suffering what has been diagnosed as narcolepsy. He's able to contact his wife, for example, and to have what seems to be out-of-body experiences during the seeming sleep. We're wondering how out-of-body experiences in general, and in this case as well, could be used to advance one's spiritual growth?

團體問題：C 有一個關於他的一個朋友的問題，這個朋友正在遭受已經被診斷為嗜眠症的疾病。舉個例子，他能夠在表面上的睡眠期間聯繫他的妻子並擁有看起來似乎是出體體驗的事物。我們想知道，一般而言的出體體驗，同樣也在這個情況中，是如何能夠被用來推進一個人的靈性的成長。

(Carla channeling)

(Carla 傳訊)

I am Q"uo. I greet you in the love and in the light of the one infinite Creator. What a blessing it is, my friends, to greet each of you, to bless you and to express our love to you and our thanks for that you have called us to offer our unworthy opinions upon the subjects that are close to your heart at this time. We are most happy to serve in this capacity, and wish only to say, as always, that we do not claim to be infallible, for we are not. We are your brothers and sisters, and we may share with you what we have gleaned from our walk along the pilgrim's path, that and no more. We are learning and we hope we may give you a hand up in your studies. May we join you in praise to the one infinite Creator and in the joy of fellowship, as vibrations of gentleness and peace and joy move in ever more purified strength about the circle that you have made within this domicile at this time.

我是 Q"uo。我在太一無限造物者的愛與光中向你們致意。我的朋友們，向你們每一位致意，祝福你們，向你們表達對你們的愛，以及我們對於你們已經呼喚我們以在那些在此刻緊靠你們的心的主題上提供我們微薄的觀點的感謝，這是怎樣一種榮幸呀。我們對於用這種方式服務是極其高興的，我們僅僅希望說，一如既往，我們並不會宣稱是不會犯錯的，因為我們不是的。我們是你們的兄弟姐妹，我們可以與你們分享我們已經從我們沿著那條朝聖者的道路的行走所搜集的事物，除此之外，沒有更多的了。我們正在學習，我們希望我們可以在你們的學習中給予你們一種幫關注。在具有溫和、平安與喜悅的振動用越來越純淨的力量在你們在此刻已經在這個住所中產生出來的圈子周圍移動的時候，願我們在對太一無限造物者的讚美中，在夥伴關係的喜悅中加入你們。

You have asked a question concerning spontaneous movements from the body and their use. We may speak to some extent in a more general way before we move back to this particular phenomenon, for there is a basis or a principle which applies to many seemingly unrelated events.

你們已經詢問了一個關於身體的自發性的動作以及它們的用處的問題。我們可以在某種程度上用一種一般性的方式發現，之後我們會返回這個特定的現象，因為會有一個基礎或者一個原則是適用於很多表面上無關的事件的。

It is our understanding that each of you in that timeless time, before you began your incarnation upon your world, chose carefully the manner by which you would prefer to learn each lesson which you put yourself to study. In that way you are like the student in the school, knowing that your ultimate examination shall take place when the schoolroom is no more and the physical body that carried the brilliance within is also no more. Thus, no matter what circumstance appears before you, whether it be seemingly usual or seemingly unusual, there is in that circumstance, in the relationships about you, and in your days whatever they may be, every bit of catalyst that you need to bring to your attention the conflicts about which you need to make the choice between finding love and offering compassion and using control and effecting separation.

我們的理解是，在你們開始你們在你們的世界上的投生之前，你們每一個人在那個無時性的時間中，都仔細選擇了你們會更喜歡藉由其學習每一個你讓你自己學習的課程的方式。用那種方式，你就好像在學校中的學生一樣，你知曉，在課程結束且那個攜帶著內在之中的光輝的物質身體同樣結束的時候，你最終的考試將會發生。因此，無論出現在你們面前的情況是什麼，無論它是表面上通常的還是表面上不同尋常的，在那個情況中，在你們周圍的關係中，在你們的日子中，無論它們可能是什麼日子，都會有你們需要的每一分的催化劑會將你們的注意力帶到到那些你需要去對其做出選擇的衝突上，這種選擇是在找到愛並提供同情心，與使用控制並產生出分離的效果之間的選擇。

As this classroom of yours is attempting to study love, many lessons are concerned with the right use of compassion and love. There is the same energy generated by a mother who watches her children at play as by what you would call the most advanced and illumined being who was watching the doors of eternity, for no matter what the object of that love, that emotion has within it the strength to create and the terrible strength to destroy. It is an energy which your atomic bombs and your hydrogen bombs barely begin to express. And this energy which created you now flows through you. You may either block that energy or use that energy in order to accelerate the rate at which you learn about your environment, yourself, your Creator, and, as this instrument is so fond of saying, the relationship betwixt those two.

因為你們的這個課堂是嘗試去學習愛的，很多的課程是關於對於同情心與愛的正確的使用的。會有與被你們稱為照看永恆之門的最為高級與光明的存有產生出來的能量相同的能量會被一個看著她的孩子在玩耍的母親產生出來，因為無論那個愛的物件是什麼，那個情感在它內在之中是擁有力量去創造，並擁有驚人的力量去毀滅的。它是一種你們的原子彈以及你們的氫彈剛剛開始表達的能量。這種創造了你們的能量現在流經你們。你可以要麼阻礙那種能量，要麼利用那種能量以便於加速你對於你的環境、你自己、你的造物者，以及如這個器皿如此喜歡說的一樣，在兩者之間的關係的學習的速度。

What are you to your deity? What is your Creator to you? We raise more questions than you asked, yet it is important that we lay this foundation, for we find that those who may move out of the physical shell, just as those who

have other extra-sensory gifts, have been put in a special position. The scheme which is moving in order to influence the student, the pilgrim, to think about certain things, to come to certain conclusions and define certain areas of service, all of these things are to be considered, no matter what the circumstance. Thusly, if an entity has the controllable ability to leave the physical body, then perhaps there is some lesson of service, compassion and love to be learned within the use of this practice, just as those who [are] given other spiritual gifts are given them not only in order that they may grow, but that they may take their responsibility for that growth and become channels each in his own way, using the gift which has been given him in order to serve those about him.

你對於你的神性是什麼呢？你對於你的造物者是什麼呢？我們提出了比你們詢問的問題更多的問題，而我們打下這個基礎，這是重要的，因為我們發現那些可能會離開物質性外殼的實體，就好像那些擁有其他的額外的感官的禮物的實體一樣，已經被放置在一個特殊的位置上了。正在進行的計畫是為了影響學生，朝聖者，去思考一定的事情，去得出一定的結論並定義一定的服務的區域，所有這些事情都是要被考慮的，無論情況時候什麼。因此，如果一個實體擁有可控的能力離開身體，也許就會有某種服務、同情心以及愛的課程是要在對這種實踐的使用中被學習的了，就好像那些被給予了其他的靈性的禮物的實體一樣，這些禮物被給予它們不僅僅是為了它們可以成長，同樣也是為了它們可以承擔起它們對於那種成長的責任並成為管道，每一個人都用他自己的方式使用已經被給予他的禮物以便於服務在他周圍的人。

A note about the practice of moving out of the body at will. Most entities which do so are not highly polarized, and are therefore not in particular danger by confrontation with those entities which do not like the light when it is used for compassion, and wish instead to use that light in a controlling and service-to-self manner. Thus, it is well in this instance when a gift has been given, to ask in meditation, not anxiously, but eagerly and with sincerity, "What may I do to serve the Creator with this gift?" Or, indeed, if this seeming gift in reality affects the entity as a limitation, the question should be, "What may I give as a result of those things which I learn from this condition?"

在關於依照意志離開身體的活動的方面有一個評論。大多數這樣做的實體並不是高度極化的，並因此不會因為遭遇到那些並不喜歡當光是被用於同情的時候的光，並反而希望用一種控制且服務自我的方式使用那種光的實體而處於特別的危險之中。因此，在這個情況中，當一個禮物已經被給予的時候，去在冥想中詢問，不是焦慮地，而是熱情並帶著真誠地詢問，“我可以做什麼來藉由這個禮物來服務造物者呢？”這是很好的。或者，確實，如果這個表面上的禮物實際上是作為一種局限性影響了實體的話，問題就應該是，“作為那些我從這個情況學會的事情的一個結果，我可以給予什麼呢？”

The space into which your Earth is moving at this time is more and more altered from the space/time you have enjoyed upon your planet for many thousands of your years. It is a space/time which contains a more generous fullness of the Creator's light. Sensitive entities are more and more able to use paranormal gifts. We make a plea to each who experiences these gifts and

the interest which these gifts generate to seek not just the comparison of one gift with the gift of others, but also to begin through meditation, contemplation, the use of dreams, the reading, the talking with friends, to begin the process of knowing the true self, and once you have found that ground within you which is not your heartbeat or your thinking processes, but is your consciousness itself, once you have met yourself face-to-face for what you are, with your gifts and your limitations, then the time has come for you to make this an offering in humbleness and sincerity to the Creator, offering your talents, your gifts and your limitations with thanksgiving and praise.

你們的地球在此刻正在進入到的空間，正越來越多地從你們已經在你們的星球上享受了許多個千年的時間的那個空間/時間被變更了。它是一個包含了一種造物者的光的更為豐富的完全性的空間/時間。敏感的實體正在越來越更加能夠使用這些超自然的禮物了。我們對每一個體驗到這些禮物以及這些禮物產生的益處的人都做出一個請求，請不要尋求去將一個禮物與其他人的禮物進行比較，而是同樣開始通過冥想、沉思，對夢境的使用，閱讀，與朋友交談，來開始知曉真實的自我的過程，一旦你已經發現那個在你內在之中並非是你的心跳或者你的思考的過程，而是你的意識本身的地面了，一旦你已經為了你是什麼並帶著你的局限性和你的禮物面對面地遭遇你自己了，接下來，你去在謙遜與真誠中向造物者做出這個奉獻，帶著感恩和讚美獻出你的天賦，你的禮物和你的局限性的時候就到來了。

If what you have seems to be very, very little, know that this is an illusion and what you are working on by this dedication is the lessening, little by little, of the power of this illusion you call life over you. Each entity brings much into the experience of incarnation. Rejoice in the richness of your deep mind. Rejoice in exactly who you are and seek to place that honest, naked, uncovered soul in the light and love of the one infinite Creator, knowing that that Creator is within you and you the Creator. Then can you stand on your two feet and be proud to offer whatever it is you have in a spirit of love and in the hope of sharing that love.

如果你所擁有的看起來似乎是非常非常微小的，請知曉這是一個幻象，你正在藉由這種奉獻而在其上工作的事物，就是去，一點點地，減少你們稱之為生命的幻象的力量對你的影響。每一個實體都將大量的事物帶入到了投生體驗之中了。在你的深入心智的豐富之中歡慶吧。在準確地你之所是之中歡慶，並尋求去將那個誠實的、赤裸的、無遮掩的靈魂放置在太一無限造物者的光與愛之中，並同時知曉，造物者是在你們內在之中的，你們是在造物者內在之中的。接下來，你們就能夠用你們的雙腳站立，並對將無論什麼你們擁有的事物在一種愛的靈性之中並在分享那種在的希望中奉獻出來感到驕傲了。

What can be the outcome of an ability to move in thought from the body? One may consider teaching. One may consider being taught. One may consider working consciously in such a state with that which is called in the Western tradition white ritual magic, strengthening the essential person which is that person which is removed from the physical vehicle so that it becomes a person of ability and power, able to meet other entities who have similarly slipped their fetters and may be bewildered and off course and in need of

comfort. When you ask how you may offer your gifts, listen for the answer, but do not anticipate it. It may come in a moment or there may be a period of sustained disciplined meditation, a daily and sometimes difficult discipline. And eventually, because you have asked, you shall be answered.

對於一種在思想中離開身體的能力，什麼事物會是這樣一種能力的產物呢？一個人可能會考慮教導。一個人可能會考慮被教導。一個人可能考慮有意識地在這樣一種狀態中與在西方傳統中被稱為白魔法儀式的事物一同工作，並增強那個離開了物質性載具的那個人之所是的實質性的個人，這樣它就會稱為一個具有能力與力量的人，並能夠遇到其他的類似地已經鬆開了它們的束縛人了，這些人可能會感到迷惑，偏離了軌道並需要安慰。當你們詢問你們如何可以提供你們的禮物的時候，聆聽答案，但不要期待答案。它可能會在一瞬間出現，或者可能會有一個持久的有規律的冥想，一個每天的且有時候是困難的訓練的時段。最終，因為你已經詢問了，你將會被回答。

In the meantime, the appropriate emotional and mental outlook and attitude is confusion, a state which is uncomfortable but very productive of new thought, new systems of thought, and the transformation from the lower to the higher entity of that of which you are capable. Remember always when you gaze upon the so-called occult gifts, that they are gifts, just as the gifts of supply which are given to some and not to others, the gift of intellectual intelligence given to some and in lesser degree to others. All the gifts which one may name, just as all the limitations, are created not because they are your true and eternal personality—for personality is very much a thing of your illusion—these things are those tools with which you have to work. The more realistically you identify your gifts, the more clearly you assess your limitations, and the more readily you accept the discipline which allows more and more knowledge of how to use that self in compassion towards the rest of the Creator—that is, your brothers and sisters—the more quickly you shall indeed accelerate your rate of spiritual growth.

同時，適當的情緒上與心智上的視野與態度是混淆，這是一種不舒服但是在新的想法、新的思想的系統以及轉變的方面非常多產的態度，這種轉變就是從較低的實體轉變為你能過成為的那個較高的實體。當你注視著所謂的神秘的禮物的時候，請一直都記住，它們是禮物，就好像被給予一些人而沒有給予其他人的供給的禮物，被給予一些人卻用較小的程度被給予其他人的智力的禮物一樣。所有一個人可以叫出名字的禮物，就好像所有的局限性一樣，都不是因為它們是你們真實且永恆的人格被創造出來的——因為人格在很大程度是屬於你們的幻象的一個事物——這些事情是你們用來工作的工具。你越為現實性地與你的禮物認同，你就會越發清晰地評估你的局限性，你就會更加容易地接受鍛煉了，那種鍛煉會允許如何越來越多的對於如何在對於其他的造物者——也就是你的兄弟姐妹——的同情中使用那個自我的知曉，你就將確實更快地加速你的靈性成長的速度了。

Sometimes this period of confusion may last an entire incarnation. Never think of yourself as failing because you have not yet been given the answer intellectually to why, for instance, the out of body experience is spontaneous. It is not important intellectually that you understand your gifts or your

limitations. What is necessary is that you go through enough processes of acceptance and forgiveness that you come into full acceptance of the self, a full love of the self as a part of the Creator, and a full and single-hearted commitment of the self as an outreaching portion of the Creator through whom compassion and love may shine.

有時候這個混淆的時期可能會持續一整個投生。永遠不要因為你尚未在智力上被給予為什麼的答案而認為你自己是失敗的，舉個例子，為什麼出體體驗是自發性。在智力上你理解你的禮物或者你的局限性，這是不重要的。需要的事情是，你經歷足夠多的接納和寬恕的過程，這樣你就會進入到對自我的完全的接納，一種對自我作為造物者的一部分的完全的愛，一種將自我作為造物者的一個外延的部分對自我的一種完全且一心一意的奉獻，就是通過造物者的這樣一個外延的部分，同情心和愛可以閃耀了。

We would like to greet each to the group, and rejoice to see new faces. We bless and offer our love to each. At this time we would transfer this contact to the instrument known as Jim. I am Q"uo.

我們想要向團體中的每一個人致意，並為看到新的面孔而歡慶。我們祝福每一個人並向每一個人提供我們的愛。在此刻我們會將這個接觸轉移到被知曉為 *Jim* 的器皿。我是 *Q"uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may offer to us. We again would remind each that we offer that which is our opinion. We offer it joyfully, but do not wish any to trip over any word which does not seem appropriate. Take that which has value to you and leave that which does not. Is there a question at this time?

我是 *Q"uo*，我通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸提供我們自己嘗試其談及那些在場的人可能會向我們提出的任何進一步的問題。我們再一次提醒各位，我們提供的是我們的觀點。我們愉快地提供它，但是我們不希望任何人被任何看起來並不合適的話語所絆倒。請採用對於你們有價值的內容，並將沒有價值的內容留下。在此刻有一個問題嗎？

Questioner: Yes. This question has to do with my personal life. There is a female minister who I've just come to realize I'm very much in love with and she is in love with me. She has moved to another state. After being hurt many times, I feel doubt, it's hard for me to accept the fact that she loves me. The question is, what do I use as a rule and guide to judge whether or not she is sincere, or should I just go ahead and accept what she has told me?

提問者：是的。這個問題是與我的個人的生命有關。有一個女性的牧師是我已經開始意識到我是非常愛的，她是愛我的。她已經搬家到另一個州了。在被傷害很多次以後，我感覺到疑惑，我很難接受她是愛我的這個事實。問題是，在關於是否她是真誠的，或者我是否應該前進並接受她已經告訴我的事情的方面，我要用

什麼事物作為一個判斷的規則與指引呢？

I am Q"uo, and am aware of your query, my brother. We look upon your desire to tread upon the ground which is firm and which is safe, and we must suggest that for each who seeks the truth within your illusion, there is the mystery and the difficulty of knowing for sure that which is right, shall we say, or appropriate in each instance, for the illusion which you inhabit is one which contains the Creator of all in many disguises. We cannot guide your steps infallibly, for each step that you take in your own journey is most sacred, and each step in your journey as you take it will provide you the strength to move yet further upon your path. Yet you must be aware that there is the chance that you will move in areas in which you have not planned, and yet in those areas of seeking you will learn that which is most appropriate for you, for each step upon your path contains the opportunity to teach in ways which will seat your lessons most firmly.

我是 Q"uo，我理解了你的問題，我的兄弟。我們看到了你對於在堅實而安全的地面行走的渴望，我們必須建議，對於每一個在你們的幻象中尋求真理的人，都會有確切地知曉在每一個情況中什麼是，容我們說，正確的，或者是適當的困難，因為你們居住於其中的幻象是一個包含了在許許多多的偽裝之中的萬物的造物者的幻象。我們無法不犯錯地指引你的腳步，因為你在你自己的旅程上走出的每一步都是極其神聖的，在你的旅程上的每一步，在你走出它的時候，都將會提供給你力量在你的道路上走得更遠。而你必須知曉，會有機會你將會在那些你尚未規劃過的區域中前進，而在那些尋求的區域中，你將會學會對於你最為合適的事物，因為在你的道路上的每一步都包含了機會去用種種將會讓你的課程最為穩固地紮根的方式進行教導。

As you consider your current possibilities of movement in your own life pattern, we can only suggest that you look within your own heart in your deepest meditative state and observe that which is your heart"s desire. To know the direction of one"s life pattern is to place before one the guiding star. Look then to the other with whom you consider joining and consider as carefully the guiding star towards which this entity moves, and consider you carefully if together you can move as one, pulling together that each may aid the other in the journey, for there shall be those situations which are difficult for each. Yet if one has the common bond and goal shared with another, the journey can be made smooth in those places that may be rough. Look then to your heart and look to the heart of the other and observe if there is the harmony between the two, that you share a love for that which is greater than each.

當你考慮在你自己的生命模式中的當前的行動的可能性的時候，我們僅僅建議，你在你最深的冥想狀態中在你自己的心中查看，並觀察哪一個是你的心的渴望。去知曉一個人的生命的模式的方向就是將指引的星辰放置在一個人的面前。接下來去檢查那個你考慮與之結合的人，並一樣仔細地考慮這個實體朝向其移動的指引的星辰，仔細考慮如果你們能夠一起如同一個人一樣地行動，一同拉動，這樣在旅程上每一個人就可以幫助相互彼此了，因為將會有那些對於每一個人都是困難的情況。而如果一個人擁有與另一個人分享的共同的紐帶與目標的話，旅程在

那些可能會是崎嶇的位置就可以變得平坦了。接下來檢查你的心並檢查另一個人的心，觀察是否在兩者之間有協調意志，這樣你們就會分享一種對比每一個人更大的事物愛了。

Is there a further query my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: Yes. It seems like there is. My mind is completely made up as to going to and being with and marrying this lady who is a minister. But there seems to be guilt trips being put on me by members of my immediate family, my children. I have—you know they seem to see that ... I don't know whether it's jealousy that they don't want to turn me loose, don't want to let me go, and I'm having a hard time dealing with them. I've tried everything. I've tried telling them it's twenty hours by bus, two hours by plane up here if I'm needed. It's hard for them to understand. I'm having a hard time dealing with this.

提問者：是的。看起來似乎有。我的頭腦完全被去與這個是一個牧師的女人在一起並與她結婚佔據了。但是看起來有內疚的過錯被我的親密的家庭成員，也就是我的孩子們放置在我身上了。我已經——你們知道他們看起來似乎看到.....我不知道是否這是妒忌，它們並不想要放開我，它們並不想要讓我離開，我在與它們打交道的方面正在遇到一個困難的時刻。我已經嘗試了每一件事情了。我已經嘗試去告訴它們，如果我被需要的話，到那裏就是做公車二十二十個小時，坐飛機兩個小時的距離。它們很難理解。我們在與這一點打交道的過程中正在遇到一個困難的時刻。

I am Q'uo, and we consider the words which you have spoken and may again suggest that as you consider the concerns of each about you, that you take those considerations into your meditation as often as is necessary in order to move your steps through the maze of seeming difficulty in the manner which is true to that guiding star which is yours to follow, for the journey is not often without difficulty. By facing those obstacles which present themselves in your path and resolving each with the greatest amount of love and compassion that you have within your being, you gain the strength of love and the sureness of your desire to move in harmony with the pattern which is appropriate for your growth as an entity and your service to others as one who has reaped a harvest of growth.

我是 Q'uo，我們考慮了你已經說了的話語，並可以再一次建議，當你考慮在你周圍的每一個人的憂慮的時候，你將那些考慮按照需要盡可能經常地帶入到你的冥想中，以便於用這樣一種方式移動你的腳步穿越那個表面上是困難的迷宮，這種方式對於你要去跟隨的那個指引的星辰會是真實的，因為旅程並非經常是沒有困難的。藉由面對那些將它們自己在你的道路上呈現出來的障礙物，並帶著你在你的存有中擁有的最大數量的愛與同情心來解決每一個障礙，你就會取得愛與你的渴望的確切性的力量，以與這樣一種模式協調一致地移動，這種模式對於你作為一個實體的成長，對於你作為一個已經收割了一種成長的收穫物的人對於其他人的服務，是合適的。

My brother, your steps may not be easy, but there is much of inner strength that can be gained in times of difficulty and we recommend the meditation for as long as is necessary to discover where the heart of love moves you most forcefully and surely at this time, for within your heart of hearts the plan for your life's pattern which you proposed before this incarnation lies complete, and by intensely seeking this heart of hearts it shall be revealed to you in the way that is most appropriate at this time.

我的兄弟，你的腳步可能不會是容易的，但是，會有大量內在的力量可以在這些困難的時刻中被取得，我們會推薦按照需要盡可能長時間的冥想以發現愛的核心在此刻會在什麼位置最為強有力地且確切地推動你，因為在你的心的核心之中，那個在這次投生前你已經計畫好的對於你的生命模式的計畫是依舊完整的，藉由強烈地尋求這個心的核心，它將會用在此刻對於你最為適當的方式被揭露出來。

Is there a further question, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Yes. First, I would like to thank you very much for your most welcome advice. Second, I would like to ask how I could invite someone like yourself, Q'uo, to be with me and to guide me—an entity as yourself with the intellect as you have.

提問者：是的。首先，我想要為你極其受歡迎的建議感謝你。其次，我想要詢問，我如何才能邀請某個類似你自己，Q'uo 的實體，與我在一起並指引我——一個帶有和你擁有的智力一樣的智力的，和你自己一樣的實體。

I am Q'uo, and we would suggest that, indeed, there are those about you and about each seeker who desires to know more of the mystery of the life pattern, that waits for each query that you may ask from your heart and which offers guidance in many ways to each seeker. There are those about you who place before you the appropriate book or person or situation or insight which will point the direction. Many times these guidances pass unnoticed, yet for each who seeks with a whole heart in the silence of the self, is the direction pointed, in a manner which is noticeable and clear to the seeker. We of Q'uo are happy to aid our brothers and sisters gathered here this evening in their meditations at any time that we are requested. Our assistance is in the form of aiding the deepening of the meditative state in order that each may become more aware of that silence within through which the still, small voice may speak to the heart.

我是 Q'uo，我們會建議，確實在你周圍，以及在每一個渴望更多地知曉生命模式的神秘的尋求者周圍，都會有這樣的實體，它會等待著每一個你可能從你的心詢問的問題，並會用很多種方式向每一個尋求者提供指引。在你周圍會有那些實體，它們會將適當的書本、人、或者情況、或者將會指出方向的洞見放在你的面前。很多時候，這些指引會在不被注意的情況下經過，而對於每一個帶著一顆完全的心在自我的靜默中尋求的實體，這些指引就是用一種對於尋求者是會被注意到且清楚的方式是被指明的方向了。我們 Q'uo 會很高興在任何我們被請求的時候在它們的冥想中幫助今晚在這裏聚集的我們的兄弟姐妹。我們的幫助是通過幫助深化冥想狀態的方式，以便於每一個人都可以更多地察覺到內在的靜默，那個

安靜而微小的聲音通過這種靜默就可以對心發言了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎，我的兄弟？

Questioner: One other question. Can you tell me, I have felt the presence of an entity on several occasions. Can you tell me if this is a true feeling, and if so, what the entity is?

提問者：另一個問題。你們能夠告訴我，我在數個場合已經感覺到一個實體的在場。你們能夠告訴我是否這是一個真實的感覺，如果是這樣的話，這個實體是什麼？

I am Q"uo, and we cannot speak to this specific query, for this experience of which you speak is one which is most fruitfully pursued by your own means of seeking. Were we to speak specifically, we would take from you the opportunity to learn of this experience in the manner which is appropriate for you at this time.

我是 Q"uo，我們無法談及這個這個具體的問題，因為這個你談及的體驗是一個藉由你自己的尋求的方式會極其富有成效地被追尋的問題。如果我們要具體地發言，我們就會從你身上拿走用在此刻對於你是合適的方式學習這個體驗的機會了。

Is there a further query my brother?

我的兄弟，有一個更進一步的問題嗎？

Questioner: No, that's all. I would like to take this opportunity to thank you very much and it has been a pleasure, and your advice has been very, very well taken and well informed, and it has removed quite a bit of doubt I have had in my mind in listening and sitting here meditating about the love that this woman who I am contemplating on marrying has for me. It has brought me around to realize that people can love me without me doubting, and again I would like to thank you very much, and it has been a very enlightening, warm, well accepted advice. Thank you very much.

提問者：沒有了，那就是全部的問題了。我想要利用這個機會非常感謝你們，它已經是一種快樂了，你們的建議已經被非常非常好地接受了並且是相當富有教益的，通過聆聽並坐在這裏冥想這個我正在思考與之結婚的女人對我擁有的愛，它已經消除了我在我的頭腦中有過的大量的疑惑了。它已經讓我開始意識到，人是能夠在沒有懷疑的情況下愛我的，再一次，我會非常感謝你們，它已經是一個非常令人啟發的，溫暖的，被很好地接受了建議了。非常感謝你們。

I am Q"uo, and we thank you, my brother, for without your queries we could not serve.

我是 Q"uo，我們感謝你，我的兄弟，因為沒有你的問題，我們就無法進行服務了。

We find that we must pause briefly in order to allow this instrument to attend

to the recording devices. We shall pause briefly. I am Q"uo. 我們發現我們必須簡短地暫停以便於允許這個器皿照料錄音設備。我們將簡短地 暫停。我是 Q"uo。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim傳訊)

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

我是 Q"uo，我再一次與這個器皿在一起了。有另一個問題嗎？

S: I have a question about the nature of service. It's easy to conceive of how we can serve others in terms of their physical lives or contributing to their mental well being, enriching their mental lives. I wonder if you could give some enlightenment about the range of ways in which we can consciously contribute to the spiritual well being or evolution of others?

S：我有一個關於服務的特性的問題。要去理解我們如何能夠從其他人的物質性的生活的方面服務他人，或者為它們的心智上的健全的方面為它們做出貢獻，並豐富它們的心智的生活，這是容易的。我想知道，是否你們能夠在關於我們能夠通過其有意識地為其他人的靈性上的健全或者演化做出貢獻的方式的範圍的方面給予某種啟發？

I am Q"uo, and am aware of your query, my brother. We would begin by suggesting that there is nothing one can do that is not service. We understand your query, to seek those means by which service might be enhanced. We would suggest that for one who wishes to serve in a conscious fashion those entities about one, that the daily practice of meditation is most helpful as a means of returning periodically to the source of one's being, and in that experience of unity, again with the Creator and the creation about one, one may remind the conscious self of those patterns of learning which are most appropriate in the life pattern. By undertaking the opportunities that are presented one in one's daily round of activities, no matter how seemingly insignificant or immense, one then processes the catalyst into that experience which is likened unto the fruit of the tree. This fruit, then, is available for service to others in a means which may take any form which one may choose.

我是 Q"uo，我理解了你的問題，我的兄弟。我們會藉由這樣建議來開始，我們會建議，一個人能夠做的所有的事情都是服務。我們理解你的問題，要尋求那些藉由其服務可以被增強的方式。我們會建議，對於一個希望用一種有意識的方式服務在它周圍的那些實體的人，每日的冥想練習，作為一種週期性地返回到一個人的存有的源頭，並在那種對統一的體驗中，再一次與造物者以及與在一個人周圍的造物在一起的途徑，是極其有幫助的，一個人可以讓有意識的自我會想起那些在生命模式中極其適當的學習的模式了。藉由去抓住在一個人的日常生活的活動中被呈現給一個人的那些機會，無論在表面上是多麼不重要或者巨大的機會，一個人接下來就可以將催化劑處理成為體驗，這種體驗就好比是樹上的果實一

樣。這個果實，接下來就可以用這樣一種途徑為服務他人所利用了，這種途徑可能呈現出任何一個人可能選擇的形式。

Indeed, it is not necessary in many cases to choose a form for service if one allows the life pattern to become imbued with the quality that you may call compassion and concern for those about one. The opportunities to offer this compassion and concern will present themselves as a normal part of the daily round of activities. The interaction with other selves is the most frequent opportunity that any seeker may be presented to offer what is asked in a manner which speaks to the highest principles one is aware of and with the compassion that is enhanced by the desire to serve those within one's life pattern. Thus, we do not offer so much the particular means by which one may serve as we offer the suggestion that no matter what one does, the doing may be enhanced by the quality of compassion that becomes the essence of the action of the thought of the service.

確實，如果一個人允許生命模式被你們可以稱之為對一個人周圍的人的同情和關注的特性所灌注，在很多情況中並不需要選擇一種服務的形式。去提供這種同情心與關注的機會將會將它們自己作為日常生活活動的一個平常的部分呈現出來。與其他自我之間的互動是任何尋求者都可以被呈現的最為頻繁的機會，以用一種談及一個人察覺到的最高的原則的方式，並藉由被服務那些在一個人的生命模式中的實體的渴望所增強了的同情心，來提供被請求的事物。因此，我們並不會提供如此多的藉由其一個人可以服務的特定的方式，我們會提供建議，無論一個人做什麼事情，那個行動都可以被同情心的特性所增強，那種同情心就會成為具有服務的想法的行動的實質了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

S: I can understand how the exercise of compassion would help one's own spiritual unfoldment. Are you saying that apart from simply contributing to the creation of a life situation which may be the situation that another person requires, may offer the experience he requires for growth at a certain period, that that compassion itself has a spiritual or more, could I say, eternal rather than transitory, offering to make to another person?

S：我能能夠理解對同情心的練習會幫助一個人自己的靈性上的開展。你們是在說，除了單純地對於一種生命的情境的創造做出貢獻，這個情境可能是另一個人需要的，並可能會提供在一定的時期為了成長他所需要的體驗的情境，同情心本身就會擁有一種靈性上的，或者，我能夠說是，更為永恆而不是暫時性的，貢獻是可以對另一個人做出的。

I am Q"uo, and this is correct, my brother, for the force or quality which moves one to serve, if it be of compassion, has far more effect upon another life pattern than the most carefully wrought mental form of service that lacks the compassion. The conscious mind left to itself attains to that which one may call wisdom, and is useful in many ways to discern that which is most appropriate for the moment and the future moments, however, without the

quality of compassion even the most carefully considered service may not find the fertile ground for the seed of thought to be planted within. It is the quality of compassion which makes possible the condition for any seed of thought to be nourished into growth.

我是 Q"uo，這是正確的，我的兄弟，因為那種推動一個人進行服務的力量或者特性，如果它是同情心的話，會比缺少同情心的最為仔細地被塑造的心智的形式，對另一個人的生命模式擁有遠遠更大的效果。有意識的心智的如果讓其自身取得一個人可以稱之為智慧的事物，這用很多的方式對於分辨對於那一刻以及未來的時刻最為適當的事物是有用處的，然而，如果沒有同情心的特性，甚至是被最為仔細考慮的服務都可能找不到肥沃的土地供想法的種子被種植在其中。就是那種同情心的特性會使得讓任何的想法的種子被滋養並開始成長的情況成為可能了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

S: No, thank you.

S：沒有了，謝謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: I have one other. This deals with the entity that I sometimes feel. How can I know or identify this entity? The point is, up until six months ago, I could not ... I always had a desire to sing, then all of a sudden I start singing with the voice of Elvis Presley, which I'm very, very good at. I cannot carry a tune. I find myself periodically, just out of a clear blue sky not attempting to sing like him, not even trying, but just naturally a voice flew forth. Could you explain this to me?

提問者：我有另一個問題。這是與我有時候會感覺到的實體打交道的。我如何知道或者定義這個實體的身份呢？要點是，一直到六個月之前，我都無法……我一直都一種去唱歌的渴望，接下來，突然間我開始用 *Elvis Presley* 的聲音唱歌了，這是我非常非常擅長於的。我無法承擔一個音調。我發現我自己週期性地，突然間被嘗試去和他一樣地唱歌了，甚至不會去嘗試，而是僅僅自然而然地一個聲音就流出來了。你們能夠對我解釋這一點嗎？

I am Q"uo, and am aware of your query, my brother. Again we find ourselves in the situation of wishing to be of the greatest service and finding that that service is to allow your own free will to remain intact in this particular area, for the process which you describe is a portion of the means by which you currently seek to know a greater portion of your own self. Were we to lay out plainly the answer to this query, we would work for you a puzzle, the solving of which would aid your own growth most if it were accomplished by your own free will and seeking.

我是 Q"uo，我理解了你的問題，我的兄弟。再一次，我們發現我們自己處於一個希望進行最大的服務並發現那個服務就是去允許你自己的自由意志在這個特定的區域原封不動的情況中，因為你描述的過程是你當前藉由其尋求去知曉你自

己的自我的一個更大的部分的途徑的一部分。如果我們將問題的答案清楚地擺出來，我們就會為你解開一個謎題了，對於那個謎底的解決會最大地幫助你自己的成長，如果它是被你自己的自由意志與尋求所完成的話。

Again, we may recommend that in meditation or prayer that you determine for yourself that which is your guiding star, that quality, be it love or the Christ consciousness or the one known as Jesus the Christ or compassion or wisdom or truth or whatever quality has for you the greatest meaning and vibrancy. And in that name ask this entity to come to you and identify itself, but ask that entity if it comes in the name of that which is your guiding star, that it might assist you in that journey upon which you now find yourself traveling.

再一次，我們可以推薦，在冥想或者祈禱中，你為你自己決定你的指引的星辰之所是的事物，無論它是愛，或者基督意識，或者被知曉為耶穌基督的實體，或者同情心，或者智慧，或者無論什麼對於你擁有最大的意義和振動的特性。以那個名字請求這個實體來到你的面前並說出它自己的身份，但是詢問那個實體是否它是以你的指引的星辰之所是的事物的名義而來的，這樣它就可以在你現在發現你自己在其上旅行的那條旅程中幫助你了。

We wish to serve each seeker by providing those principles which may allow it to more clearly apprehend the nature of its own being and of the creation in which it finds itself. For us to speak in a specific fashion and describe each step in a personal manner for a seeker is to infringe upon the sacredness of the free will, and in the long run pattern, shall we say, of the seeker's life, this is not of benefit.

我們希望藉由提供這些原則來服務每一個實體，這些原則可以允許每一個實體更為清晰地理解它自己的存有以及它發現它自己處於其中的造物的屬性。因為如果我們要用一種具體的方式發言並用一種個人的方式描述對於一個尋求者的每一步，這就是去侵犯自由意志的神聖性了，在尋求者的生命的，容我們說，長跑的模式中，這不是有益處的。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何更進一步的方式發言嗎，我的兄弟？

Questioner: Yes, one other question. There are quiet times that I usually find myself going into the Cave Hill cemetery. This may sound strange, but a lot of times I just feel compelled to go in there. Could you explain this compulsion?
提問者：是的，還有一個問題。會有相當多的時候我經常會發現我自己進入到了 *Cave Hill* 公墓。這可能聽起來是奇怪的，但是很多時候我就是感覺到不得不去那裏。你們能夠解釋這種強制性的衝動嗎？

I am Q"uo. For each seeker there are those places and times and people which aid in the inner journey. Each seeker is drawn to those in a fashion which may be of a subconscious nature in order that the conscious mind may be rested and informed by other sources of information, be they those entities known as guides or simply deeper portions of one's own subconscious mind. It is not unusual that one would be drawn to an area such

as that of which you speak, for within your cultures the area in which the physical vehicle is placed upon its cessation of vitality is one which is considered sacred.

我是 Q"uo。對於每一個尋求者，都會有那些會幫助內在的旅程的地點、時間與人。每一個尋求者都會用這樣一種方式被吸引到那些事物，這種方式可能是具有一種潛意識的特性的，以便於表面意識的心智可以安靜下來並被其他的資訊的源頭所告知，無論那些資訊的源頭是被知曉為指導靈的實體，還是單純地是一個人自己的潛意識的心智的更為深入的部分。一個人會被吸引到諸如你談及的區域之類的區域，這並不是不同尋常的，因為在你們的文化中，那個物質性載具在它結束了存活力的時候被放置於其中的區域是一個被認為是神聖的區域。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: No, that's all, and again I would like to extend to you my heartfelt thanks.

提問者：不用了，那就是全部了，再一次，我們想要向你們致以我衷心的感謝。

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

我是 Q"uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: One other question. Could one ask you for guidance?

提問者：還有一個問題。一個人能夠請求你們以得到指引嗎？

I am Q"uo, and it is our impression that this has been done this evening, and we have responded in the manner which we felt most appropriate. We would not suggest that such guidance be sought outside of this circle of seeking, for we wish to safeguard each seeker, and the circle of seeking is one means by which each present may feel secure in the knowledge that the entity sought is indeed who it presents itself to be, for there have been specific means used in this circle this evening to provide the protection for each that is necessary. There are many entities who would be available to any with the sensitivities that we are aware are possessed by many of your peoples at this time who would not in every case offer the most helpful of information, thus we would request that each ask for our assistance within this circle of seeking.

我是 Q"uo，我們的印象是，這就是在今晚已經被進行了的事情了，我們已經用我們感覺到最為合適的方式回應了。我們不會建議這樣的指引在這個尋求的圈子的外部被追尋，因為我們希望保護每一個尋求者，尋求的圈子是一個藉由每一個在場的人可以在對於被尋求的實體確實就是那個將它自己呈現出來的實體的知曉中感覺到安全的途徑，因為在這個圈子中今晚已經有具體的方式被使用以為每一個人提供所需的保護了。會有很多的實體是可以為任何具有敏感性的實體所利用的，我們察覺到你們的人群中有很多人在此刻都擁有這種敏感性，而這些可悲利用的實體並不會在每一個情況中都提供最有幫助的資訊，因此，我們會請求每一個人都在這個尋求的圈子中請求我們的幫助。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: I was just, you know, unlearned and new, and I was not aware of this. And again I would like to thank you very much for your most helpful information.

提問者：你們知道，我僅僅是無知且是新來的，我不知道這一點。再一次，我想要為你們極其有幫助的資訊非常感謝你們。

I am Q"uo, and again I thank you, my brother. Is there another query?

我是 Q;uo，再一次，我感謝你，我的兄弟。有另一個問題嗎？

Carla: How"s the energy of the instrument?

Carla：這個器皿的能量如何？

I am Q"uo, and we find that there is sufficient energy for another query or two of normal length. Is there another query at this time?

我是 Q"uo，我們發現還有對於另外一兩個通常長度的問題是足夠的能量。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and as we observe the silence, we feel that we have spoken to the limit of the queries, and we thank each for offering the queries to us, for without your desire to seek as you seek, we would have no beingness within your life patterns. It has been our great joy and privilege to join you this evening, and we look forward, as you would say, to those opportunities of doing such again. At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，因為我們感覺到了靜默，我們感覺到我們已經發言到了問題的限度了，我們為各位向我們提出問題而感謝各位，因為沒有在你們尋求的時候你們去尋求的渴望，我們就不會在你們的生命模式中擁有存在性了。在今晚加入你們，這已經是我們巨大的喜悅和榮幸了。我們期待，如你們會說的一樣，那些再一次這樣做的機會。在此刻我們將離開這個團體和這個器皿，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you in name of love and light. I am happy to be with you. It is your call to me, you say to universe, "Ah, I have a winter heart!" You say, "Look at the landscape." How you like my new, better English? Ha ha, I good. You do

not know what is going on in winter energy if you think that all is gray and desolate. You do not see the joy of the seed, the patient gathering of food in the roots of being of your second-density trees. You cannot feel the explosive joy that the forms of your water find themselves taking when by the gift of cold they may make visible their crystalline nature and show their magic to the world.

我是 *Yadda*。我以愛與光的名義向你們致意。我們很高興與你們在一起。這是你對我們的呼喚，你們對宇宙說，“我心似寒冬！”你們說，“看看風景。”你們覺得我的新的，更好的英語怎樣？哈哈，我很好。你們並不知道在冬天的能量中正在進行什麼事情，如果你們認為一切都是灰色的且荒涼的。你們並沒有看到種子的喜悅，你們的第二密度的樹木的存有在根部耐心地收集食物。你們無法感覺到你們的水的形體在它們藉由寒冷的禮物而可以將它們的晶體的特性變得可見並向世界展現它們的魔法的時候它們發現它們自己呈現出的爆炸性的喜悅。

We wish you to warm your winter heart and to be silly and playful in the cold of winter, for your heart does not need to wear the winter underwear and your throat is not stilled because birds sing not so often in your outer ear. Come with me in knowledge that warmth is yours within and that the fire of spring is only possible because of the joy, the dancing joy of the collection of food and drink for growth. Every season happy. No season sad, for all work together. Be merry.

我們希望你們溫暖你們如寒冬一般的心，並在冬天的寒冷中成為愚蠢的和玩耍的，因為你們的心並不需要穿上冬天的內衣，你們的喉嚨不會因為鳥兒沒有如此經常在你們的耳朵中歌唱而是安靜的。在知曉溫暖是你們內在之中的溫暖，以及春天的火焰不僅僅因為喜悅、因為收集供成長使用的食物和飲品的喜悅的舞蹈才是有可能的情況下，與我們一起。每一個季節都是快樂的。沒有悲傷的季節，因為萬物都是在一起工作的。變得快樂吧。

We leave you in joy, in peace, in love, and in light, and even because this instrument insists in name of Christ. We have stopped holding out for Buddha. Zoroaster is not acceptable. We know we have said this before, but we wish this instrument would think about what we say. Adonai, my friends. You know all is one. Somebody tell this instrument. Adonai. Adonai.

我們在喜悅中，在平安中，在愛中，在光中離開你們，甚至因為這個器皿堅持以基督的名義。我們已經不再堅持佛陀了。瑣羅亞斯德是不被接受的。我們知道我們之前說過這一點，但是我們希望這個器皿思考我們所說的內容。*Adonai*，我的朋友們。你們知道，萬物是一體的。某個人告訴這個器皿。*Adonai*。*Adonai*。

February 10, 1988

1988-02-10 Hatonn : 完美與療愈

Group question: If our lives are unfolding in an appropriate manner and all is well and there are no mistakes, how do we operate within this environment to enhance our service to others?

團體問題：如果我們的生活是用一種適當的方式展開的，一切都還並且沒有錯誤，我們如何在這種環境中去運轉以增強我們對他人的服務呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a most great privilege to be called to your group this evening, and we wish to send love and blessing to each, and to thank each for the privilege of sharing this time with you.

我是 Hatonn，我在我們的無限造物者的愛與光中向你們致意。今晚被呼喚到你們的團體這是一種極大的榮幸，我們希望向每一位送出愛與祝福，並為與你們分享這個時光的榮幸而感謝各位。

We would like to confirm to the one known as D that we were at the point of speaking through him, we thought. Indeed, we had almost felt that there was an initial message that would be allowed. However, we understand this instrument's reluctance to take the chance and take the leap, and assure this instrument that it is progressing well, and that this initiating of contact is merely one small hurdle upon a long and increasingly faith-filled path of service.

我們想要向被知曉為 D 的實體確認，我們認為，我們是處於通過他發言的位置的。確實，我們已經幾乎感覺到有一個初始的資訊會被允許了。然而，我們理解這個器皿不情願利用這個機會並做出那個跳躍，我們向這個器皿保證，它正在順利發展，這個資訊的初始化僅僅是在一條漫長而越來越被信心所充滿的服務的道路上的一個小小的障礙。

And so we shall speak through this instrument for the nonce, not forgetting our responsibilities to the one known as D. We shall be exercising this instrument, also.

因此，我們將暫時通過這個器皿發言，而同時不忘記我們對於被知曉為 D 的實體的責任。我們將同樣訓練這個器皿。

Your general query to us this evening has to do with how, since all things are as they should be and there are no mistakes, can anyone who hopes to heal actually be a portion of healing, how can anyone who wishes to enter a situation and change it be spiritually correct. The answer to that lies within that feeling that is a portion of your deepest self, and that is that all who are upon your planet are your brothers and your sisters. It is an impeccable question to ask, since there are no mistakes, if alterations should be

attempted, and we say to you that it is for the purpose of aiding each other that each of you incarnated and is enjoying quite a busy schedule of learning at this time. Indeed, in the way of teaching, even we who are not of your world may speak through instruments such as this one, leaving always so many doubts as to our reality that no one could possibly feel that we were to be obeyed without question. We are very careful about this, for we come among your peoples in thought in order to offer information that might be requested.

你們今晚給我們的一般性的問題是與既然一切事物都是它們應該是的樣子且沒有錯誤，任何希望去實際上療愈的人如何成為一個療愈的部分，任何希望去進入到一個情況並改變它的人如何在靈性上是正確的有關的。對那個問題的答案存在於你最為深入的自我的一部分之所是的那個感覺之中，即在你們的星球上的所有人都是你們的兄弟姐妹。去詢問，既然沒有錯誤，是否變更應該被嘗試，這是一個沒有缺點的問題，我們對你們說，就是為了幫助相互彼此的目的，你們每一個人投生並在此刻正在享受一次相當忙碌的學習的日程了。確實，用教導的方式，甚至我們這些並不屬於你們的世界的實體都可以通過諸如這個器皿之類的器皿發言，並同時在關於我們的實際性的方面一直留下如此多的困惑，以至於沒有人有可能能夠感覺到我們是要不被質疑地被服從的。我們對此是非常小心謹慎的，因為我們是為了提供可能被請求的資訊而通過想法來到你們的人群之中的。

Now, this is what you entities may do for each other. In one way or another, a healer acts as a catalyst for the one to be healed. When crystals are used, the healer's ability functions with the crystal in order to create the catalyst, the space and the time wherein the entity to be healed may pick up the heart and the will and claim the healing that the catalyst is offering. If this is not claimed, it does not happen. Therefore, free will is not abused. Yet, catalysts do appear as solutions to difficulties, and this, too, is a portion of that which was planned. It was not planned before an incarnation that a certain condition or limitation be applicable for an entire lifetime. Thus, even if one chooses a certain path, it is not known to the entity within a lifetime at what point that path should change. Indeed, as always, living, learning and loving are daily matters, those that cannot be pulled over the scorched ground of yesterday or shot like Roman candles into the mist of tomorrow. Help between brother and brother lies in the present moment.

現在，這就是你們實體可以為相互彼此做的事情了。用這樣或者那樣一種方式，一個療愈者會對於一個要被療愈的人起到一個催化劑的作用。當水晶被使用的時候，療愈者的能力會與水晶一同運轉，以便於創造出催化劑以及空間和時間，在其中要被療愈的實體就可以拾起心與意志，並請求那個催化劑正在提供的療愈了。如果這種療愈沒有被請求，它是不會發生的。因此，自由意志沒有被濫用。而催化劑確實會作為對困難的解決方案而出現，這同樣是被極化的事情的一部分。在一次投生之前沒有被計畫的事情是，一定的條件或者局限性會對於整個投生都是適用的。因此，即使一個人選擇了一定的道路，那個實體不知道的事情是，在一次生命中在什麼位置上那條道路將會改變。確實，一如既往，生活，學習與愛，是每天的事情，**會有那些無法被拉出昨日的燒焦的地面的人，或者無法如同羅馬火焰筒一樣被射入到明日的迷霧之中的人。**在兄弟與兄弟之間的幫助是存在於當下一刻之中的。

A healer is a special kind of minister. Some use your tarot cards, some use your tea leaves, some use your radionic devices, some use your herbs, some use your ability to think, some use chemicals, and some use the knives and the stitches. Yet all of these things shall not heal the emotions, the mind, the spirit, or even the body if, cell by cell, thought by thought, and with the firm thrust of will, the entity does not accept the catalyst of healing. It is almost impossible for an entity born upon your planet to so interfere with the free will of another.

一個療愈者是一種特殊類型的牧師。一些療愈者會使用你們的塔羅牌，一些會適用你們的茶葉的葉子，一些會使用你們的放射裝置，一些會使用你們思考的能力，一些會使用化學藥物，一些會使用刀具與針線。而所有這些事情都將不會療愈情緒、心智、靈性、甚至身體，如果一個接一個細胞，一個接一個的想法，帶著堅定的意志的推力，實體比並不接受療愈的催化劑的話。在你們的地球上出生的一個實體是幾乎不可能這樣侵犯另一個實體的自由意志的。

There is one distinct disadvantage to certain types of healing, and we would state that these offer a concern to the instrument who happens to feel strongly upon this point. However, we assure this instrument that we are using the instrument as a channel, and not allowing the soapbox. We find that it is possible for service-to-others oriented healers such as the one known as D, or any understanding, caring and sensitive healer, it is possible to make a patient derive not a leap forward in free will and the use of it, but rather [have] a dependence develop between patient and catalytic healer. This cannot be avoided entirely, for there are certain of your people who, while seeking very diligently, have become somewhat disassociated in thought and emotion, and are, therefore, confused and feel that they need someone upon whom to depend for the correct answers to those difficulties and conditions which seem to face them.

對於一定給類型的療愈會有一個明顯的不利之處，我們會說明，這些類型的療愈會對這個碰巧對這一點有強烈的感覺的器皿會提供了一種擔憂。然而，我們對這個器皿確信，我們正在使用器皿作為一個管道，而不會允許煽性的演說。我們發現，對於諸如被知曉為 D 的實體之類的服務他人導向的療愈者，或者對於任何理解、關心且敏感的療愈者，**要讓一個病人不推論出一次在自由意志中的向前的跳躍以及對自由意志的使用，而毋寧是讓一種在病人和催化劑的療愈者之間你的依賴性發展出來，這是有可能的。**這無法成為被完全避免的，因為在你們的人群中會有一定的人，雖然它們非常勤奮地尋求，卻已經多少在想法和情緒中脫節了，並因此感到混淆，並感覺到，它們需要依賴於某個人，以糾正對那些看起來似乎擺在它們面前的困難和情況的答案。

It is well, therefore, for the healer always to call upon the will, the hope, and the power within the individual itself, and not to express the self as anything but a catalyst through which healing may take place. We hope that this ethical consideration is understandable.

因此，療愈者會一直呼喚意志、希望，以及在個體它自己內在之中的力量，而不是將自我表達為除了一個通過其療愈可以發生的催化劑之外的任何事物。我們希

望這個倫理道德上的考慮是可以理解的。

There is more we wish to say upon this matter, and although the entity known as D may not wish to take the contact at this time, we shall offer it to him that this entity, we feel, is ready to pick up thoughts it has not already conceived before in just the same way. As always, relax, hear the thought, and speak the thought with no more care than this instrument has shown. It is by far the better way, the quicker way, and the more accurate way to express such information as we have to share. I now transfer. I am Hatonn.

在這個問題上會有更多我們希望說的事情，雖然被知曉為 *D* 的實體可能不希望在此刻建立連接，我們將為它提供連接，我們感覺這個實體是準備好去拾起那些它之前用完全相同的方式並未感覺到的想法的。一如既往，放鬆，聽到想法，並說出想法，而不帶有比這個器皿已經展現出來的關注更多的關注。這是去表達諸如我們所要分享的資訊之類的資訊的遠遠更好的方式，更快的方式，且更加準確的方式。我現在轉移。我是 *Hatonn*。

(D channeling)

(*D*傳訊)

I am Hatonn, and I greet you again in love and light through this instrument. We appreciate the time and effort of presenting the challenge, but would state again our wish that the instrument diligently work to clarify the process in its own mind. It is often advisable and efficacious in serving as a vocal instrument to allow spontaneity and creativity to be prominent in the mind, but, during the process of challenging a contact, it is ... it serves the purpose of the instrument—that is to say, efficient and safe establishment of a clear contact which can be maintained with confidence on your side and our own—if the instrument has a well established stance or posture which it can present to us and to any other entity which may attempt to infringe on the contact, the posture or routine which the instrument can have confidence as to its effectiveness and efficiency. If such an effort to create such a posture is made from week to week, we can perhaps assist in fine-tuning the finer points, the details of the challenge. The instrument will find that as this process is repeated and becomes routine, he will sense our interaction initially, our approach to the mind, as it were, more easily from week to week.

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向你們致意。我們感激呈現給挑戰的時間和努力，但是我們會再一次說明我們的希望，這個器皿勤奮地工作以澄清在它自己的心智中的過程。在作為一個語音的器皿服務的過程中，去允許自發性與創造性在心智中成為顯著的，這經常是可取的且是富有成效的，但是在傳訊一個接觸的過程中，它是……它起到了器皿的作用——也就是說，對於一個清晰的接觸的有效而安全的建立，這個接觸是能夠藉由在你的一邊和我們自己一邊的信任而被維持的——如果器皿擁有了一個被有效建立起來的能夠向我們並向任何其他的可能嘗試去侵犯接觸的實體呈現出來的姿勢或者姿態的話，器皿是能夠對這個姿勢或者慣例在關於它的成效與效用的方面抱有信任的。如果去創造這樣一個姿勢的這樣一種努力是一周接一周地被進行的，我們也許可以在對更為微妙的位置精細的調音，以及挑戰的具體細節的方面幫忙。這個器皿將會發現，隨

著這個過程被重複並成為慣例，他將會一周接一周地，可以說是，更為容易地初步感覺到我們的互動以及我們進入心智中。

We would attempt now to return to our original topic, despite the trepidation of the instrument, and urge again the most complete relaxation possible. 我們現在會嘗試去返回我們最初的主題，不管這個器皿的顫慄，我們再一次鼓勵有可能最為完整的放鬆。

The healer ...

療愈者.....

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

We realize our contact is still good, and we would, were the instrument's energy levels higher, continue this work, for we and the one known as D are very close to finding our voice, finding the end of fear, and finding new eloquence for our very simple thoughts with this entity. However, it is well not to push an entity beyond its ability, for there is a kind of tiredness which is spiritual, that is not a state we would prefer to produce, it being that which dims the day. And so to conserve this instrument's energy and enthusiasm we choose to move to another instrument at this time, with our apologies and explanation.

我們意識到我們的接觸仍舊是良好的，如果這個器皿的能量層次是更高一些的話，我們會繼續這個工作，因為我們和被知曉為 *D* 的實體非常接近與找到我們的聲音，找到恐懼的結束，並為我們與這個實體的簡單的想法找到新的口才。然而，不去推動一個實體超出它的能力，這是很好的，因為會有一種類型的靈性的疲倦，那不是一種我們偏好產生出來的狀態，它是會讓白天變得暗淡的事物。因此，為了保留這個器皿的能量與熱情，我們選擇，帶著抱歉與解釋，在此刻移動到另一個器皿。

The healer, then, uses a variety of tools. These tools are, in the end, not necessary. They are a means of focusing the mind and occupying it while opening up the connections between deeper mind and conscious mind. Thus, the use of that which is called hypnotism is in actuality the use of that which is magnetic within the human heart, which finds itself willing to achieve a certain state which it is normally unable to achieve. The healer here is using words and images, working as a catalyst, querying as the seeker would have him query. And in the end, when there has been enough work done, the healer inevitably becomes aware that it is not the tool that has truly been the catalyst for healing, but rather it is the healer as it is, and the degree of crystallization of the energy centers and of the desire to serve which the healer has undertaken.

那麼，療愈者會使用多種多樣的工具。這些工具，在最終，是不需要的。它們是一種在開放在更為深入的心智與表面心智之間的連接的時候讓心智聚焦並在占據心智的手段。因此，對於被稱之為催眠的狀態的使用，實際上，是對在人類心中的具有磁性的的事物的使用，心會發現它自己取得一定的，通常無法取得的狀態。療愈者在這裏正在使用詞語與圖像，作為一個催化劑工作，並如同尋求者讓他問問題一樣地提問。最終，當已經有足夠的工作被進行的時候，療愈者會無可避免地察覺到，並不真的是工具已經成為了療愈的催化劑，療愈的催化劑毋寧是如其所是的療愈者，能量中心的結晶的程度以及療愈者已經展現出的服務的渴望。

All things are indeed as they should be. This in no way inhibits the action of free will. You came to this place you call Earth hungering for the opportunity to feel, to sense, to see, and to wonder at the sensations of a physical vehicle. You came knowing that these sensations, these feelings, these feelings of memory which lead to battle and to the bone-weariness of the old were the gateway through which you would learn, in a more and more and regularized fashion, the omnipresence of love, the unity of all of the creatures of the Creator, and the joy of choosing to serve others, each in its own special way. Never mistake the tools of the trade for the wisdom, the compassion, and the intuition of the trade.

所有的事情確實就是如同它們應該是樣子。這絕對不會阻止自由意志的行為。你們來到這個你們稱之為地球的地方，你們極其渴望機會去感覺、去感知、去看到、去對一個物質性載具的知覺感到驚奇。你們來到這裏，你們知曉這些知覺、這些感覺、這些記憶的感覺將會導向爭鬥以及年老的入骨的疲倦，而它們就是你們通過其，用一種越來越更有規律的方式學習愛的無所不在，造物者的一切的生靈的統一，以及選擇去服務他人的喜悅的通道，在這種服務他人之中，每一個人都用它自己的方式去服務的。

Seek further in your book learning, you who seek to heal, and apprentice yourself to teachers you deem worthy, but remember always that the true work of the healer lies within, in the healing of the self, in the regularizing of the fire of love, the heat of compassion, in the willingness to be open to those things which are not possible, to the compassion that stands unmoved before life and death and wishes only that the highest will and the most harmonious plan be fulfilled.

在你們的書本的學習中進一步尋求，你尋求去療愈並讓你自己成為你認為有價值的老師的學徒，但你一直都記得療愈者的真實的工作是存在於內在之中，存在於對自我的療愈之中，存在於對愛的火焰，同情心的熱量的規範之中，存在于樂意于向那些不可能的事物，以及向同情心的開放之中，這種同情心會毫不動搖地站立在生命和死亡的前方，並僅僅希望最高的意志和最為協調的計畫被實現。

These things the healer must learn, and we wish the one known as D the joy of that learning, even as we sympathize with occasional feelings of dislocation which this may cause.

這些事情就是療愈者必須瞭解的事情，我們希望被知曉為 D 的實體擁有學習的喜悅，即使我們對這種學習可能造成的偶爾的錯位的感覺感到同情。

We would transfer now to the one known as Jim in order that we may field any queries that there may be at this time. I am known to you as Hatonn. 我們現在轉移到被知曉為 *Jim* 的實體以便於我們可以現場答復在此刻可能會有的任何的問題。我是你們知曉的 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries. We would hope that our humble words might provide some insight and inspiration to those who seek with us more of the clarification of the mystery of the Creator and the Creation. Are there any further queries at this time?

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們會提供我們自己嘗試去談論任何進一步的問題。我們會希望我們謙遜的言語可以為那些與我們一起尋求對造物者和造物的神秘的更多的澄清的實體提供某種洞見與啟發。在此刻有任何進一步的問題嗎？

D: This seems like sort of a niggling sort of question, insignificant in a sense, but at the close [of] what I was able to speak tonight, I said the words "The healer," and felt at that point that I was only making an effort in my own mind to return to the subject of healing, and try to reestablish that pattern and align my mind, so to speak, on that topic, to make communication again, to move it along. But I could get nothing else beyond that. And then when you began through Carla with those words, I wondered if actually I picked those words up from you, was I successful in doing that at the end, or did you choose those words to begin with because I had chosen them? I just wonder what the process was at that time as far as those choices of words were concerned.

D：這看起來似乎是那種為小事操心的，在某種意義上不重要的問題，但是在我今晚能夠說出的內容的結束的位置，我說了“療愈者”的詞語，我在那個位置感覺到我僅僅是在我自己的頭腦中正在做出一種努力去返回到療愈的主題，嘗試去重建那種模式，並可以說是，將我的頭腦與那個主題對齊，以再一次進行通訊，以沿著它移動。但是我在那個位置之外就什麼其他的都沒有得到了。接下來，當你們開始通過 *Carla* 說出那些話的時候，我想知道是否我實際上從你們那裏得到那些言語了，我在結束的時候在那樣做的方面是成功的嗎，或者你們選擇了那些用來開始的言語，因為我已經選擇了它們了嗎？我僅僅想知道，在那個時候在那些詞語的選擇所涉及的範圍內的過程是什麼呢？

I am Hatonn. We spent a good deal of your time exercising your instrument with the subject of the nature of the contact itself, for we not only wished to make this information available to you as well, but were aware that this topic was one which was more comfortable as a topic and would therefore allow an easier transmission of thought, especially preceding a topic which, though of great interest and concern and focus in your present situation, would allow us

to move into this more challenging area of the healer and the healing.

我是 *Hatonn*。我們花費了大量的你們的時間來憑藉接觸本身的特性的主題訓練你的器皿，因為我們不僅僅希望這個資訊可以為同樣你所利用，我們同樣察覺到這個主題是一個更為舒適的主題，並會因此允許一種更為容易的對想法的傳遞，尤其是在一個主題之前，儘管這個主題在你當前的情況中具有絕大的興趣、關注與聚焦，它會允許我們進入到這個更為挑戰性的療愈者與療愈的區域。

Therefore, when we felt that your contact was as firm as we could hope for under the present conditions of the desire and the fatigue due to the headache pain, we embarked upon the continuation of the healing topic begun through the instrument known as Carla. However, the challenge of this topic and the continuing weight of the pain was enough to block the further transmission, which you correctly perceived. Therefore, we found it most helpful at that time to your own instrument to transfer the contact in order that the information be transmitted through the one known as Carla. We again wish ...

因此，當我們感覺到你的接觸是和我們所能夠希望的一樣穩固的時候，考慮到在當前的渴望以及由於頭疼而產生的疲倦的情況下，我們著手對這個通過被知曉為 *Carla* 的器皿被開始的療愈的主題的繼續。然而，對這個主題的挑戰以及持續的疼痛的重量是足以阻擋進一步的傳遞的，這是你正確感覺到的了。因此，我們發現，在此刻將接觸從你自己的器皿轉移，以便於資訊通過被知曉為 *Carla* 的器皿傳遞，這是極其有幫助的。我們再一次希望……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and am again with this instrument. Is there another query, my brother?

我是 *Hatonn*，我再一次與這個器皿在一起了。有另一個問題嗎，我的兄弟？

D: Both tonight and two weeks ago, when I was not able to establish any effective contact at all, really, I had had some caffeine before the sessions. Can you detect that influence, whether it's detrimental, or whether it was a contributing factor either tonight or at that time?

D: 今晚，同樣還有兩周以前，當我完全無法建立任何有效的接觸的時候，我都在集會使用過某種咖啡因。你們能夠發現那個影響嗎，是否它是有害的呢，或者，它對於今晚或者在那個時候是一個有貢獻的因素呢？

I am *Hatonn*, and we do not feel that the addition of the caffeine to the bodily system is detrimental in any way to the ability to receive telepathic contact. Indeed, there does seem to be some indication that for a significant portion of those that practice the art of vocal channeling that this ingredient is somewhat of an aid in that it serves to sensitize certain neuronal receptors

within the brain and facilitate the reception of thought from the deeper portions of the mind complex. The movement of intuition, shall we say, seems in some entities to be enhanced by this ingredient.

我是 *Hatonn*，我們並不感覺到對身體系統補充咖啡因會用任何方式對於接收心電感應的接觸的能力是有害處的。確實，對於那些實踐語音傳訊的技藝的人中的一個很大的部分，看起來似乎確實有某種跡象，這種成分多少是具有一種幫助作用的，因為它起到了使得在大腦中的一些的神經元接收器變得敏感，並促進了對於來自心智複合體的更為深入的部份的想法的接收的作用。直覺的運動，容我們說，看起來似乎在一些實體身上被這種成分增強了。

May we speak in any further fashion, my brother?

我們可以用任何進一步的方式發言嗎，我的兄弟？

D: Not on that topic. I wonder if you would have anything to add at this point to what was said about challenging. Of course I tend somewhat to—not necessarily to feel that I perceived your concepts one hundred percent accurately. It's a topic that I would like to be sure I understand one hundred percent accurately of what you would have to say about the topic. Would you care to modify or correct anything that I received earlier about that topic?

D：在那個主題上不用了。我想知道是否你們會在這個位置對於關於挑戰已經說過的內容有任何的補充。當然，我多少傾向於——不一定感覺到我是百分之百正確地感覺你們的觀念的。它是一個我想要確信的主題，即我百分之百正確地理解了你們關於那個主題所要說的內容了。你們會願意修正或者究竟我關於那個主題在之前接收到的任何事情嗎？

I am *Hatonn*, and we are pleased with the information regarding the challenging process that we were able to transmit through your instrument, and we would at this time add only one additional concern, and that is that each instrument be reminded that the process of tuning and the challenge is an ongoing process that will change as the entity grows in the ability to function as a vocal instrument, for the process of spiritual growth is a process by which the seeker continues to move closer and closer to the heart of truth and the essence of the self which harbors this truth, shall we say. And as the entity becomes more aware of who it is and that guiding principle towards which it moves and for which it stands, by which it is inspired, the entity will have an additional intensity or richness to call upon and to offer as the heart of the challenge, that any contacted discarnate being might become more aware of who you are and how it is you wish to serve. Thus, the continued refining and enhancing of the tuning of the instrument and the offering of the heart of self in challenge is recommended.

我是 *Hatonn*，我們對於在關於挑戰的過程的方面我們能夠通過你的器皿傳遞的資訊是感到高興的，我們在此刻會僅僅補充一個額外的關注點，那就是，每一個器皿都要被提醒，調音和挑戰的過程是一個進行中的過程，這個過程將隨著實體在作為一個語音器皿運轉的能力的方面不斷成長而改變，因為靈性成長的過程是一個藉由其尋求者會繼續越來越靠近，容我們說，為真理提供了避難所的自我的真理和實質的核心的過程。隨著實體越來越多地察覺它是誰，以及它朝向其移動，

它支持的，且它藉由其被啟發的指導性的原則的時候，實體將會擁有一種額外的強度或者豐富性來作為挑戰的核心進行呼喚並提供出來，這樣，任何被接觸到的非投生的存有就可以更多地察覺到你是誰以及你希望如何服務。因此，對器皿的調音的繼續的精煉與增強，以及在挑戰中提供自我的核心，就是被推薦的了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

D: Are you present throughout the tuning process in our minds, and in my mind in particular, and, if so, would you have anything to observe about that process as I go through it now, although I might call it an invocation, with any comments about how that has evolved over the last few weeks?

D：你們在貫穿整個調音的過程中都在我們的頭腦中嗎，尤其是在我的頭腦中嗎，如果是這樣的話，你們對於那個過程有任何要注意的事情的嗎，在我經歷它的時候，雖然我可能稱之為一個符咒，你們關於那個過程在過去的幾周時間已經如何發展的方面有任何評論嗎？

I am Hatonn, and, indeed, we deem it an honor to be present as each instrument continues with the inner tuning in preparation for contact with us and with any that should be contacted in a session such as this. We commend you for your continued refining of the tuning process, and can only suggest to each instrument, whether new or experienced, that this tuning be accomplished with as great a degree of fastidiousness as one is capable of providing, for this tuning is the factor which allows for the construction of the actual channel, the receiving antenna, shall we say. Its polishing, its tightening, its sensitivity, enhancing that will allow for the greatest degree of both freedom of transmission and accuracy of transmission. Thus, to ask again if one is tuned and ready to serve as an instrument is well.

我是 *Hatonn*，確實，在每一個器皿為與我們以及與任何將會在諸如這次集會之類的一次機會中被接觸的實體之間的接觸做準備的過程中繼續進行內在的調音的時候，我們將在場視為一種榮耀。我們會對你建議，你繼續精煉那個調音的過程，我們僅僅能夠對每一個器皿建議，無論是新的器皿還是有經驗的器皿，這個調音的過程是伴隨著一個人有能力提供的一種最大程度的挑剔的，因為這種調音是一個允許對實際的管道，接收性的，容我們說，天線的構建的要素。它的打磨，它的固定，它的敏感性，以及他的增強，都將同時允許最大程度的傳輸的自由以及傳輸的準確性。因此，要再一次詢問是否一個人是調音好並準備好作為一個器皿服務，這是很好的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

D: If I can have a moment to formulate it, I think there is something I would like to ask.

D：如果我能夠做出一個評論來系統說明它的話，我認為會有某個我想要詢問的問題。

This is sort of a corollary to the initial, primary question tonight. I see the potential for a lot of good, as I would define it from this perspective, to come [from] work with using hypnosis to facilitate the communication between the conscious mind and deeper levels of the mind, or the higher mind, or the guides, or other entities not necessarily personal spiritual advisors. And yet this is a faculty that we have chosen not to have as we come into this Earth experience.

這在某種程度上是對今晚的初始的，首要的問題的一個推論。我看到了許多的益處的可能性，當我從這個觀點定義它的時候，藉由使用催眠來促進在表面意識的心智和更為深入的心智的層次，或者指導靈，或者其他的不一定是個人的靈性的建議者的實體之間的交流來進行工作。而這是在我們進入到這個地球體驗的時候已經選擇不去擁有一個能力。

So again I would ask, although I have [heard] what you said earlier about the changing of the path in the course of the life in mind, I would still question whether it is ever advisable to use hypnosis in this way, or does it risk speeding things along too quickly, does it risk contradicting or making an effort to contradict a higher purpose?

因此，再一次，我會問，雖然我已經聽過你們在之前說過關於在頭腦中改變生命的進程的道路，我仍舊想要詢問，用這種方式使用催眠，是否它是可取的，或者它會冒著過快地加速事物的危險嗎，或者它是冒著與一種更高的目的相矛盾，或者做出一個努力來反對一種更高的目的的危險嗎？

I am Hatonn, and though there is no general answer to this query that can hope to be accurate, we would suggest that the intentions of the one seeking the hypnotic experience are the salient point to be considered, for the degree of desire to know more of the self, in order that a further step might be taken up the evolutionary path, is the necessary ingredient for the balanced approach to any means of seeking to enhance this evolutionary process.

我是 Hatonn，雖然對於這個問題沒有一般性的答案是能夠希望是準確的，我們會建議，一個尋求催眠體驗的實體的意圖是要被考慮的顯著的位置，因為對於更多的知曉自我以便於一個更進一步的腳步可以在演化的道路上被踏出的渴望的程度，是對於任何尋求去增強這個演化的過程的途徑的平衡性的步驟的必須的要素。

There are many other reasons why some entities engage in different means of seeking, and one must be able to speak in a clear fashion to all who would seek the services of the self as hypnotist, as to what one wishes to offer and in what manner the tool will be offered to others. The focusing of the conscious mind—of the attention more specifically—through the hypnotic practice and induction allows for a penetration to some degree of the veil which separates the conscious and unconscious minds, and for that time allows for the movement into the unconscious mind, to some depth and degree, in order that information and experience might be achieved that will add illumination to the process of evolution which is constantly ongoing in each seeker.

會有很多其他的理由是一個實體會參與到不同的尋求的途徑的原因，在關於一個

人希望提供的事物以及用什麼方式工具將會被提供給其他人的方面，一個人必須能夠用一種清晰的方式向所有會作為睡眠師而尋求服務自我的實體發言。通過催眠的活動以及誘導作用對表面意識——更為明確地，對注意力——的聚焦，會允許在某種程度上的一種對將有意識的心智與無意識的心智分隔開的罩紗的刺穿，並暫時允許進入到無意識的心智之中，到達某種深度與程度，以便於資訊和體驗可以被取得，這種資訊和體驗將會為在每一個尋求者內在之中正在持續不斷地進行中的演化的過程添加啟蒙。

The higher self, as it has been called, is aware of the desires of each seeker, and will, with the appropriate intentions on the part of the seeker, work in a fashion that brings forth the appropriate experience and information, no matter what avenue is chosen to pursue and obtain these experiences and this information. Thus, the one serving as the hypnotist or teacher in any fashion must establish the clear and honest dialogue with any seeking its services, in order that it be clearly understood what is desired in the service and how this goal shall be sought, the steps which shall be taken.

高我，如它已經被稱呼的一樣，是知曉每一個尋求者的渴望的，並將會，藉由在尋求者的部分上的適當的意圖，用一種將會產生出適當的體驗與資訊的方式進行工作，無論什麼途徑被選擇來追尋並或者這些體驗與資訊。因此，一個作為催眠師或者老師而服務的人，用任何方式都必須與任何的尋求它的服務的實體建立清晰且真誠的對話，以便於在服務中被渴望的事情是什麼，以及這個目標應該如何被追尋，腳步應該如何被走出會被清晰地理解。

I am Hatonn. We have been instructed by this instrument that it is well to bring this session to a close at this time. We look forward to joining this group in your future gatherings, and we thank each for inviting our presence this evening. We leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Hatonn*。我們已經被這個器皿指示，在此刻結束這個機會是很好的。我們期待在你們未來的集會中加入這個團體，我們感謝各位邀請我們今晚出席。我們一如既往在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai*。

February 13, 1988

1988-02-13 Latwii : 至福與憂傷

Question from S: What was the reason that compelled me to infringe that feeling of bliss to come here?

來自 S 的問題 : 使得我不得不破壞那種至福的感覺以來到這裏的原因是什麼呢 ?

(Carla channeling)

(Carla 傳訊)

I am Latwii. I greet you with joy in the love and in the light of the one infinite Creator. It is a rich blessing indeed to share this meditation with the one known as S, whom we greet through this instrument for the first time in much of your time. We have been working with the instrument in order to utilize the instrument without overworking this instrument's energy web, and we are pleased with the contact now.

我是 Latwii。我在太一無限造物者的愛與光中帶著喜悅向你們致意。與被知曉為 S 的實體分享這次冥想，這確實是一種豐盛的祝福，我們通過這個器皿在你們大量的時間中第一次向被知曉為 S 的實體致意。我們一直與這個器皿一同工作以便於在不使得這個器皿的能量網路過度工作的情況下使用這個器皿，我們現在對於接觸是很高興的。

You have asked for us to talk about why an entity who is in bliss would leave that bliss willingly to go into hardship. We find that we ourselves still ask ourselves this question with much less reason, for there is always in the entity incarnate some catalyst that there is not when the entity is at home and at rest, and that catalyst fills the mind and the heart, and as the nerve fails, we too wonder why we have willingly left a paradise in order to suffer in one way or another.

你們已經請求我們談論為什麼一個處於至福之中的實體會樂意地離開這種至福以進入到困難之中。我們發現我們自己仍舊是帶著少得多的理由詢問我們自己這個問題，因為在投生的實體內在之中一直都會有某種催化劑，以至於會有實體不在家且感到不安，催化劑充滿了心智與心的時刻，無一例外地，我們會感到驚奇，為什麼我們已經樂意於離開一個天堂以便於用這樣或者那樣一種方式來受苦。

We could say to you that this decision has to do with the great opportunities of your local time as you experience it, yet this would not perhaps be the clearest answer. It is true that this time of yours in third density is a peerless illusion against which to set the drama of polarization. For each of us casts itself into the waters of illusion for the purpose of using that illusion, of using that time, of experiencing certain outward and inward biases, and thus suffering, and in the fullness of time revising or eliminating bias.

我們能夠對你們說，這個決定是與你們局部的時間，如你們對時間的體驗一樣，的巨大的機會聯繫在一起的，而這也許不會是最為清楚的答案。你們在第三密度的時間是一個藉由其設置極化的劇本的無以倫比的幻象。因為我們每一個人都將它自己投入到幻象的水域，以實現使用那個幻象，使用那個時間，並體驗一定的

外部與內部的偏向性，並由此受苦，並擁有充分的時間來矯正或者刪除偏向性的目的。

This is the mechanical answer to the question of, "Why leave a blissful situation?" The answer in brief is: in order to make use of the enhanced learning capacities of the density in which you have incarnated.

這就是對於“為什麼要離開一個至福的情況”的問題的機械性地回答。簡而言之，答案就是，為了去利用你們已經投生於其中的密度的增強的學習的能力。

There is, however, as we have said, a clearer way to get at the heart of the reason for this seemingly masochistic choice, and that is a consideration of the word "joy." When the veils are lifted and the form maker Creator, your most subtle and most true body, is in union with the Creator, there is bliss. When an entity is engaged in contemplation, there may be bliss. However, into the bliss there comes, as if by the restless pull of the moon or magnetization of the self by some unseen current, the beginnings of the sadness that comes to those in bliss who have a desire built within them to go forth and act.

然而，如我們已經說過的一樣，會有一種更為清晰的途徑去抵達這個在表面上自討苦吃的選擇的原因的核心，那就是對“喜悅”這個詞語的一個考慮。當罩紗被升起，且形體的塑造者，你最為微妙且最為真實的身體，與造物者合一的時候，就會有至福了。當一個實體進行沉思的時候，可能會有至福。然而，會有悲傷進入到至福之中，就好像是藉由月亮的不停歇地拉動或者自我由於某種看不見的氣流的磁化，對於那些擁有一種在其內在之中被構建的其前進並行動的渴望的人，這種悲傷的開始就會進入到它們的至福之中了。

There is then the feeling of an honor and a duty, of a desire for right action, and eventually the need to act in service to others in an active way expresses itself. This is a part of almost every entity's journey, if that entity has chosen the path of unity. So the situation of those who have chosen to enter the current incarnation upon your planet have chosen to move into that which will make them sorrowful, in order that the wellspring of joy and bliss which is brimming and overflowing within may be liberated from the inner expression and manifested within the illusion in service to others.

接下來會有一種榮耀和一種責任，一種對正確的行動的渴望的感覺，最終，用一種主動的方式在服務他人中行動的需要就表達其自身了。這是幾乎每一個實體的旅程的一部分，如果那個實體已經選擇了統一的道路的話。因此，那些已經選擇去進入到你們的星球上的當前的投生中的實體的情況是，它們已經選擇去進入到將會使得它們憂傷的事物，以便於那在內在之中注滿並滿溢的喜悅和至福的源泉可以從內在的表達被釋放並通過服務他人在幻象中被顯化。

The long years of service which does not seem service and which seems sorrowful, in which the one who serves is upheld only by a blind faith, will eventually, as faith becomes stronger and stronger, take the sorrowful experience and allow the balance of bliss without illusion to come, that is, as one was sorrowful within bliss, now one may be blissful within sorrow. This is

the balance that is sought by those who venture forth to experience consciously, and consciously to serve the one Creator.

如果服務看起來似乎並不是服務，而看起來似乎是憂傷的，在這種服務中，一個服務的人是僅僅被一種盲目的信心所支持著的，隨著信心變得越來越強有力，這樣長年的服務將會最終將憂傷的體驗帶走並允許沒有幻象至福的平衡出現，也就是說，因為一個人在至福中是憂傷的，現在一個人可以在憂傷中稱為至福的了。這就是被那些冒險來有意識地體驗，有意識地服務太一造物者的實體所尋求的平衡了。

We are aware there are many questions upon your minds concerning right vocation, right service, and right action, yet we say to you that that which is directly before the face, that which comes with each day's coming, is the work at hand. And whether that work is simple or complex, little or dramatic, menial or grand, within that work, within that companionship, within that which is before the face lie the seeds of joy and the opportunity for service.

我們察覺到在你們的頭腦中會很多的問題是涉及到正確的天命，正確的服務，正確的行動的，而我們對你們說，那些就在面前的事物，那個伴隨著每一天的到來而到來的事物，就是需要進行的工作了。無論那個工作是簡單還是複雜，是微小還是戲劇性，是卑微還是宏大，在那個工作中，在那種夥伴關係中，在那個就在面前的事物中，存在有喜悅的種子和服務的機會。

With this understood, the pressure may be taken off of the entity who no longer needs to search for vocation, action or any manifestation. It is indeed true, a seeking entity cannot help but be doing the work it has come to do, for the creation is an harmonious whole and the plans of learning the lessons of love set by each soul before incarnation are part of the very electrical magnetic field of the entity and will attract that work which needs attention along the lines intended by the higher self and the seeking spirit.

在這一點被理解了的情況下，壓力就可以從那個不再需要搜尋天命、行動或者任何的顯化的實體身上被放下了。一個尋求的實體會情不自禁地去做它前來做的事情，這確實是真實的，因為造物是一個協調一致的整體，對學習愛的課程的計畫是被沒一個靈魂在投生前就設置好了的，這些計畫就是實體的核心的電磁場的一部分，它們將會吸引沿著被高我以及尋求的靈性打算好的線路吸引需要關注的工作。

We may say that we have found that there are states of mind which may be pursued and sought as desirable within an incarnation, the entity realizing that all is illusion and that the face is, though invisible, the most real component of the seeking entity's self. To live in joy, [and] joyfully apprehend the present moment, is the result of accepting in full that which is laid before one to do and to be. The feelings of acceptance of all situations and the elimination of the seeking for bliss return one most quickly to greater and greater opportunities for joy within the illusion.

我們可以說，我們已經發現，會有一些心智的狀態是可以作為在一次投生中的理想性的事物而被追求與追尋的，那些狀態即，實體意識到一切都是一個幻象，那個面孔，儘管它是看不見的，卻是尋求的實體的自我的最為真實的組成部分。活

在喜悅中，喜悅地感受當下一下，這就是完全接受被擺在一個人面前要去做和要去稱為的事物的結果了。對一切的情況的接納的感覺以及對尋求至福的排除，會極其快速地將越來越大的在幻象中的喜悅的機會返還給一個人。

For if it is understood by faith that faith is the journey, and that the deepest faith is that all that is with one and being experienced by one is that which is correct, then one may simply turn the attention to being, for each entity is a story within the mind of the Creator, and each incarnation a small gift, a bouquet, a scent upon the wind which informs and blesses the Creator as that infinite entity learns ever more about Itself.

因為，信心即旅程，最深的信心就是一個人身邊的一切事物以及被一個人體驗到的一切事物，都是正確的事物，如果這一點是藉由信心而被理解的話，接下來，一個人就可以單純地將注意力轉向存在了，因為沒一個實體都是一個在造物者的心智中的故事，每一次投生都是一個小小的禮物，一束花，一種在風中的香味，它會隨著那個無限的實體越來越多地瞭解祂自己而鼓舞並祝福造物者。

Thus, the deepest goal of one who leaves bliss in order to suffer is to find the joy within the suffering, to find the light within the darkness, to accept and thus solve the riddle of opposites. For if the life is a gift, a holy one, one set apart, then to live, to love, to feel, to be, is the true vocation, and all actions stem then not from the necessities of the employment or the personal situation, but from the inner agenda which is to experiment continuously with the being, seeking always to polarize more and more towards a conscious inner realization of the wholeness and perfection that lie within the illusion that make of the life a beauty and a gift. It is difficult sometimes for one who is suffering to see the beauty within the self, to realize that the self by itself without action is the true gift to the Creator and the true reason for this experience you call living.

一個離開至福以便於受苦的人的最深的目標就是去在受苦中找到喜悅，去在黑暗中找到光明，去接受並因此解開對立面的謎題。因為如果生命是一個禮物，一個神聖的禮物，一個人分開，接著去生活，去愛，去感覺，去成為，這就是真實的天命了，所有的行動接下來就不是源自於職業或者個人的情況的需要了，而是源自於內在的議程，即去持續不斷地對存有進行實驗，從一直尋求去越來越多地朝向一種對存在與幻象內在之中的完整性和完美性的有意識的內在的實現極化，就是這個幻象使得生命成為了一種美麗和一種禮物了。對於一個正在受苦的人，有時候要看到在自我內在之中的美麗，要意識到自我藉由其自身，無需行動，就是一個獻給造物者的禮物，這是困難的，這就是這次你們稱之為生命的體驗的真實的原因。

One who expresses joy from within is doing the greatest work in consciousness which it is possible to do within your illusion, and the more passionately and ardently and eagerly one turns to each moment, whether it be a challenging moment or a relatively peaceful one, the more you shall rejoice as you gaze back upon the incarnation, for the jewel that each entity is is polished by that entity, and the polishing is very efficient within your density. 一個從內在之中體驗喜悅的人是在意識中進行在你們的幻象中可能進行的最大

的工作，一個人越發充滿熱情地、熱烈地、熱情洋溢地轉向每一刻，無論它是一個挑戰性的時刻還是一個相對平安的時刻，你就將會在你回顧投生的時候更多地歡慶，因為每一個實體之所是的寶石是被拿的實體所打磨的，這種打磨在你們的密度中是非常有效的。

It is easy to remember the bliss and forget that desire to be more full of positivity and service when one is within the illusion. Entities remember selected things and forget others. If they are healthy, their deep memories are blissful. And so you seem strangers in a strange land, yet we urge you to nurture yourselves within your sorrow, nursing the faith within the heart that even if joy cannot be seen through long seasons of living, yet still the light within moves forward, experiences and learns what it can and moves ever closer to supernal joy.

當一個人在幻象中的時候，要去記住至福並忘記去成為更為完整的正面性與服務的渴望，這是很容易的。實體會記住被選擇了的事物而忘記其他的事物。如果它們是健康的，它們的深入的記憶會是至福的。因此，你們看起來似乎是在異鄉的異客，而我們鼓勵你們去在你們的憂傷中撫育你們自己，同時在心中培養信心，那種信心即，即使喜悅無法通過生命的漫長的季節被看到，內在光依舊在前進，體驗並學習它能夠學習的事物，並越來越靠近那種超凡的喜悅了。

We wish each that joy, that perception, that realization which may transform each and every experience. May we extend our love to you and our sorrow that we cannot speak longer, for it is sweet to converse with this group. However, for this little moment, we shall leave you, wishing for better ways to express the central understanding which we have gained, which is that all is love, and that one casts oneself into illusion to find experience and manifest that love within the illusion and forever in and out of illusion, in and out of bias.

我們祝願每一個人都擁有那種喜悅，那種知覺，那種會轉變每一個體驗的領悟。祝願我們將我們的愛延伸到你們，我們很傷心無法發言更長的時間，因為與這個團體交談是甜美的。然而，為這個小小的片刻，我們將離開你們，我們希望有更好的方式來表達我們已經取得的中心性的理解，那即是，一切都是愛，一個人將它自己投入到幻象中以在幻想中體驗並顯化愛，那種愛永遠在幻象之中和幻象之外，在偏向性之中與之外。

We are those of Latwii. With joy we take our leave of you in the love and in the light of the one infinite Creator. I am Latwii. Adonai, my friends. Adonai. 我們是 *Latwii*。帶著喜悅，我們在太一無限造物者的愛與光中離開你們。 *Adonai*，我的朋友們。 *Adonai*。

February 14, 1988

1988-02-14 罩紗與左右腦

Group question: (From R.) Concerns the breakdown of the bicameral or use of the two-lobed brain/mind and the development of consciousness as a result of that breakdown, so that the entity is no longer experiencing a direction from inner resources or the voices of the gods, shall we say, but is acting on his own as a conscious being, and in doing that seems to cut himself off from those sources so that he is on his own in his evolution, but once he is able to find his way back, shall we say, to the Creator and penetrate the veil, we're wondering how this is related to the dropping of the veil between the conscious and the unconscious mind, if that is manifested in any way in the brain, and if the penetration of the veil, the contact with intelligent infinity, is something that occurs in a moment and the veil is shattered, or if it is something that occurs as a process that is ongoing, and the veil is slowly rent so the entity, in whatever the case is, returns again to the unity of the Creator, this time as a conscious being, having worked his way back there.

團體問題：（來自於 R。）問題是關於具有兩個腦葉的大腦/心智的二分性的中斷，對這樣的大腦/心智的使用，以及作為那種中斷的一個結果對意識的發展，這樣實體就不再體驗到一種來自於內在的資源或者，容我們說，神的聲音的指引，而是作為一個有意識的存有依靠他自己行動，並做那個看起來似乎將他自己從那些源頭切斷的事情，這樣他就是在他的演化中依賴於他自己了，但是一旦他有能力找到他返回到，容我們說，造物者的道路並刺穿罩紗了，我們想要知道，這是如何與在表面意識的心智和無意識的心智之間的罩紗的落下聯繫在一起的，是否那是用任何方式在大腦中被顯化出來的，是否對罩紗的刺穿，與智慧無限之間的連接，是某種會在一瞬間發生的事情，罩紗就粉碎了，還是它是和 i 某種將會作為一個不斷進行的過程而發生的事情，罩紗會緩慢地被撕裂，這樣，實體，在無論什麼情況中，都會再一次返回到造物者的統一，這個作為一個有意識的存有的時間，就完成了他返回到那裏的工作了。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great blessing to be with each of you, and we especially greet those to whom we speak through this instrument who have traveled so far to dwell in meditation and seek our opinions. To immerse ourselves in your life-stream is a great pleasure and privilege, and we are most thankful.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。與你們每一個人在一起，這是一種巨大的祝福，我們尤其向我們通過這個器皿對其發言的實體中已經旅行了如此之遠以停留在冥想中並尋求我們的見解的實體致意。將我們自己沉浸在你們的生命的溪流中，這是一種巨大的快樂與榮幸，我們是極其感謝的。

We would like, as always, to remind each that we are brothers and sisters along the same way that you tread, having gone, as you would put it, farther down the path and then turning back to offer a hand to those who seek aid in

their own journeys. We are not without fallibility. Our opinions cannot and should not be taken as gospel, and therefore we ask that each of our thoughts be considered and discarded if not useful, for we wish only to be of service, not to present a stumbling block in anyone's search for that ineffable greatness which is the mystery of the Creator.

我們一如既往，想要提醒各位，我們是走在你們所走的相同的道路上的兄弟姐妹，如你們會說的一樣，我們已經沿著那條道路走了更遠的距離，並接下來反過來向那些在它們的旅程中尋求幫助的人提供一種幫助。我們不是不會犯錯的。我們的觀點不能也不應該被當作是福音，因此，我們請求我們的每一個想法都被考慮，如果它們是沒有用處的，就被拋棄掉，因為我們僅僅希望進行服務，我們不希望任何人對那無法言語的偉大，即造物者的神秘的尋求中呈現一塊絆腳石。

We turn now to your question, which has to do with the consideration of the bicameral mind of your physical vehicle and its possible association with the veiling process which shrouds the third-density conscious self from knowledge of its own deeper mind.

我們現在轉向你們的問題，你們的問題是與對你們的物質性載具的二分性的心智的考慮以及它與罩紗的過程有可能的關聯有關的，就是這種罩紗將第三密度的有意識的自我與它自己更為深入的心智的知曉遮罩開了。

Firstly, we would say that these two concepts are not congruent, nor is it possible in a simple way to find major comparisons which are not riven by contrast and detail. Consequently, we shall speak to the subject, moving from various points of view in our attempt to put the material into perspective, shall we say.

首先，我們會說，這兩個觀念即不是同等的，它們也不可能用一種簡單的方式找到這樣的主要的對照，這種對照是不會被差異與具體細節所撕裂。因此，我們將談論這個主題，同時通過我們將材料放到，容我們說，遠景中的嘗試來從各種各樣的視角移動。

That which this instrument calls the mind/body/spirit complex takes a fragile dwelling place when it enters your illusion, and within this physical vehicle, this frail canoe which you must paddle along your time's river, your mind complex activity is considered as seated within the physical brain. This is indeed the portion of the chemical body within which the activities of consciousness manifest themselves within the physical vehicle. It is, however, shall we say, a leased rather than a purchased dwelling place. This is the cause of there being relatively little direct comparison betwixt the bicameral mind and the veiling process. Therefore, let us look first at the veiling process.

這個器皿所稱的心/身/靈複合體在它進入到你們的幻象的時候佔據了一個脆弱的居所，在這個物質性載具，這個你們必須沿著你們的時間的河流用槳劃動的脆弱的獨木舟之中，你們的心智複合體的活動是被認為是位於身體的大腦之中的。這個大腦確實是在物質性載具中意識的活動在其中顯化它們自己的那個化學性的身體的部分。然而，容我們說，它是一個被租借的住所，而不是一個被購買的住所。這就是在心智的二分性與罩紗的過程之間幾乎沒有相對直接的對照的原因了。

That which we and others of the Confederation of Planets in the Service of the Infinite Creator have called the veiling process is a precondition of third-density consciousness. This is due not to any petty attempt of the Creator to frame a challenge which must be overcome. It is rather an integral part of the learning process during which it is hoped by the discarnate entity preparing for incarnation that the self within the incarnation will feel deeply certain catalyst, will consider those feelings and that catalyst, and through the course of the incarnational experience come little by little in subtle and dramatic ways to alter the system of biases which is the essence of the innate consciousness which each entity is. These biases then form a kind of field of a weak electrical nature in physical manifestation, yet of a strong and binding manifestation in the more subtle or metaphysical bodies.

我們以及其他的服務無限造物者的星際聯邦的成員已經將罩紗的過程稱為一種第三密度的意識的前提條件了。這不是由於造物者去形成一個必定會被克服的挑戰的任何的微不足道的嘗試。它毋寧是學習的過程一個不可或缺的部分，在這個學習的過程中，被正在為投生做準備的非投生的實體所希望的事情是，在投生中的自我將會深深地感覺到一定的催化劑，將會考慮那些感覺和催化劑，並通過投生的體驗的過程開始，用微妙而戲劇性的方式，一點點地改變偏向性的系統，這個偏向性系統就是每一個實體之所是的固有的意識的實質之所是了。這些偏向性接著形成了一種類型的在物質性的顯化中具有一種微弱的電子特性的場域，而他在更為微妙的或者形而上學的身體中具有一種更強的且連接性的顯化。

Thus, the goal of the seeker is not specifically to remove the veil, but rather through a series of experiences to form a carefully protected shuttle, shall we say, through that veil which may be used by faith and will in order that the deeper self may speak in language clearer than dreams usually are. For, indeed, the veil is without any effort on the seeker's part made somewhat transparent through the dreaming process. It is a diaphanous rather than a completely opaque veil. This veil then is to be seen as an ally, as the seeker either with joy or without it moves through the lessons, and as this instrument would say, the recesses and the vacations of an incarnational experience.

因此，尋求者的目標，明確地不是要去移除罩紗，而毋寧是通過一系列的體驗來形成一個被仔細保護起來的穿越那個罩紗的，容我們說，運輸器，這個運輸器可以被信心和意志所使用以便於那個更為深入的自我可以用比夢境通常會使用的語言更為清晰的語言說話。因為，罩紗確實是不需要在尋求者的部分上做出任何努力就會通過夢境的過程多少變得透明一些的。它是一種半透明的照射，若不是一個完全不透明的罩紗。這個罩紗接著就會被視為是一個幫手，因為尋求者要麼會帶著喜悅地，要麼是不帶著喜悅地穿越一次投生體驗的課程，以及，如這個器皿會說的，休息與休假。

There are occasions in which this veil is shattered briefly either through the use of your so-called mind-altering substances or by means of regimens as the extended fasting or the shamanic dancing which move the consciousness to a state in which that shutoff lies open and inner light pours forth into a sometimes startled and sometimes grateful waking consciousness.

會有一些場合在其中這個罩紗會被短暫地撕碎，要麼是通過對你們所謂的心智改變的物質的使用，要麼是藉由長期的節食之類的食物療法，或者薩滿的舞蹈的途徑，這些途徑會讓意識移動到一種狀態，在其中遮蔽物會打開，內在的光會傾瀉進入到一個有時候會令人吃驚，有時候是愉快的清醒的意識之中。

We encourage meditation for the specific purpose of strengthening the link and opening the shuttle between the conscious mind and the deeper mind in order that what the one known as R has called ...

我們鼓勵為了增強在表面意識的心智和更為深入的心智之間的連接以及開放在其中的運輸器的明確的目的而進行冥想，以便於被知曉為 *R* 的實體已經稱之為.....

We must pause. We are those of Q'uo.

我們必須暫停。我們是 *Q'uo*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

We are those of Q'uo, and greet you again in love and light. This instrument was moving dangerously close to trance, and we felt it necessary that we waken the instrument and position the body contact betwixt this instrument and the one known as Jim in a more satisfactory manner. We shall continue exercising the instrument for a few seconds while the trance state recedes somewhat.

我們是 *Q'uo*，我們在愛與光中向你們致意。這個器皿正在危險地靠近出神狀態，我們感覺到我們需要喚醒這個器皿並將與這個器皿與被知曉為 *Jim* 的實體之間的身體接觸用一種更加令人滿意的方式定位。我們將在出神狀態多少有些減弱 的時候繼續訓練這個器皿幾秒鐘時間。

It is most helpful to meditate upon a daily basis in order that the voices, as the one known as R has called them, which speak from an enlarged point of view may be a portion of the consideration of the conscious mind. However, that which lies [behind] the threshold of the conscious mind is so vast and so varied that not all of that which is deep within consciousness is helpful to the seeker. Thus, if one, especially through artificial means, manages to create a constant hole within the veil, the situation for that entity is random and potentially harmful to that particular incarnational experience in the sense that there are portions within the deep mind which deal with those archetypes which, when brought through to the conscious mind without analysis, create strongly negative thought patterns and emotions. For you see, you contain literally the universe, and all that may be essential to consciousness is within the deep mind in careful regularized structure.

用一種每天的方式進行冥想以便於那個從一個擴展性的觀點說話的聲音，如被知

曉為 R 的實體已經稱呼它們的一樣，可以成為有意識的心智的考慮的一部分，這是極其有幫助的。然而，那存在於表面意識的心智的門檻之後的事物，是如龐大且如此多種多樣，以至於並非所有在意的深處之中，尋求者有幫助的。因此，如果一個人，尤其是通過人工的途徑，設法在罩紗中製造出一個持久的洞了，對於那個實體，情況會是隨機的且潛在的，對於那個特定的投生體，有原型的，這種有害處是在這部分在沒有分析的情況下，被帶到表面意識的心智的時打交道的部分，當這部分在沒有的分析的情況下，被帶到表面意識的心智的時會創造出強有力的一面性的思想模式與情緒。因為你仔細調整過宇宙，所有可能對於意識是實質性的事物，都是用一種被仔細調整過的構架位於心智深處之中的。

The meditation, upon the other hand, moves into the deep mind as does the lover to the beloved, the intention being to woo and win the beloved with these positive feelings and thought which accompany the desire to meditate. An atmosphere of love for the Creator and for that deeper portion of the self in which the essence of the Creator does lie is strengthened, and that which then is touched within the deeper mind is that which strikes the most plangent tone, offers the most needed medicament to the seeker.

冥想，在另一方面，是如同愛人移動到被愛的人一樣進入到心智深處的，意圖是去求愛並藉由這些伴隨著冥想的渴望的正面性的感覺與想法去贏得那個被愛的人。造物者的實質確實存在於一種對造物者和對自我的更為深入的部分的愛的氛圍中，當這種氛圍會被增強的時候，在心智更為深入的部分之中接下來被接觸到的事物就是會發出更為轟鳴的聲音並向尋求者提供最被需要藥物的事物了。

Thus, we say it is well to work towards the growing transparency of this veiling, this forgetting, and, indeed, if it is desired, it is well to attempt to move more quickly. However, those who move more quickly move at risk, and may, rather than becoming possessed of new insight, simply become possessed by the more strident and seemingly negative portions of the creation which dwells within. As our desire is to aid each seeker in accelerating the rate of spiritual growth, we constantly urge daily meditation as being that tool which is most carefully designed to aid with a minimum of accompanying hindrance.

因此，我們說，去朝向對這種罩紗，這種遺忘的不斷增加的透明度而工作，這是很好的，確實，嘗試去更快地移動，這是很好的，如果這是被渴望的事情的話。然而，那些更快地移動的人是冒著風險移動的，它們可能沒有被新的洞見所佔據，而毋寧是單純地被存在於內在之中的造物的更為刺耳的且表面上更為負面性的部分所佔據了。因為我們的渴望是在加速靈性成長的速度的方面去幫助每一個尋求者，我們持續不斷地鼓勵，每日冥想就是那個被最為仔細地設計好去幫助並帶有最少量的伴隨著的妨礙的工具了。

To sum up our feelings about this veil which you experience in third density, may we say from our standpoint that it is most advantageous, for when the forgetting has occurred, the emotional, mental and physical experiences of an entity are sharpened to a degree beyond your imagination.

要對我們對於這個你們在第三密度中體驗到的罩紗的感覺進行總結，容我們說，從我們的觀點來看，它是極其有利的，因為當遺忘已經發生的時候，一個實體的

情緒、心智以及身體的體驗就會在一個超越你們的想像的程度上被銳化了。

Compared to creations and densities above your own, your third density is seen as a marvelous and exciting place and time in which experiences are vividly beautiful and exponentially more powerful than in later experiences which focus far more upon refining that which has already been decided. Without the veiling process, the decision making which is the testing portion of the lessons of love would be attenuated and the power of the decisions lost. Yours is a valley of decision. You live many lives, but only as many as it takes to formulate in a final way your particular system of biases in such a way that a harvestable amount of light may be accepted by the seeker. Thus, you dwell in the darkness of unknowing, and in honest unknowing, depending upon your biases, your thoughts, your dreams, and whatever shuttle you have been able to make through to the deep mind. You the seeker spend third-density time deciding how to love. What a great decision, my friends. What a pivotal one, and for it the veil is necessary.

相比在你們自己的造物和密度之上的造物和密度，你們的第三密度是被視為是一個非常尋常且令人激動的場所與時間的，在其後，你們的體驗是鮮明地、美麗地、且比在之後的體驗要指數性地更加強有力的，之後的情況，你們的體驗會遠遠更多地聚焦於對已經決定的事物的精煉。在沒有單紗的過程的情況下，你們的密度是已經被削弱、決定的山谷。你們活很多次生命，但是，它需要花費生命的數量，就是用一種最終的方式對你們特定的偏向性的系統進行有系統的表達所需的生命次數，這種有系統的表達是用這樣一種一個可收割的光的數量可以被尋求者所接受的方式進行的。因此，取決於你們的偏向性，你們的想法，你們的夢境，以及無論什麼你們已經能夠抵達深入心智的運輸器，你們居住在未知的黑暗之中，居住在誠實的不知道之中。你，作為尋求者，將第三密度的時間花費在決定如何去愛上。我的朋友們，這是怎樣一個偉大的決定。這是怎樣一個中心性的決定，為了這個決定，單紗是不可避免的。

We move now to some thoughts on the bicameral mind. We would not take issue with any entity, and are aware that our views are different than those discussed previous to this meeting, and therefore we especially wish to iterate our caveat that we are not infallible. These are our thoughts and we gladly share them with you as we hope to serve you. But we could be wrong, and we wish you to be aware of this.

我們現在移動到對二分性的心智的一些想法。我們不會與任何實體爭論，我們察覺到，我們的觀點是與那些在這次集會之前被討論過的觀點不一樣的，因此，我們尤其希望去重申我們的告誡，我們不是不會犯錯的。這些是我們是我們的想法，我們高興地與你們分享它們，因為我們希望去服務你們。但是我們是會犯錯的，我們希望你们們知曉這一點。

We are not the experts upon the mind/body/spirit complex's connections with the physical body that perhaps you may expect. We can use an entity's mind if that entity has tuned itself to us. We cannot if the entity's receiver, shall we say, is turned off. However, within the channeling process the right brain or the

brain which feels and creates by intuition is used for the grounding and the groundwork, the earthing of the contact. It is in the so-called right brain that we are able first to make the contact with an entity. Now, in mechanical or physiological terms, we are actually touching into that which is called the frontal lobes, both left brain and right brain. However, in the sense which this question was asked, the voice which we are, and many other comforting voices which may be helpful to you, are grounded in the right brain.

我們在關於心/身/靈複合體與物質性身體之間的連接的方面並不是也許你們會期待的專家。我們能夠使用一個實體的心智，如果那個實體已經讓它自己對我們進行調音。如果實體的接收器，容我們說，被關閉了，我們是無法使用它的。然而，在傳訊的過程中，右腦或者藉由直覺來感覺並創造的那個大腦，是被用於對接觸的固定，打基礎以及接地的。就是在所謂的右腦中，我們能夠首先與一個實體建立接觸了。現在，在機械性地或者生理學的方面，我們實際上是在接觸被稱之為前額葉的部分，同時是左腦與右腦。然而，在這個問題被詢問的方面，我們之所是的聲音，以及很多其他的安慰性的，可能會對你們有幫助的聲音，是被固定在右腦之中的。

This instrument uses, as do all instruments, both the intuitive and the analytical portions of the brain in doing this service because the entity is channeling on a free will basis in a lighter trance which the instrument could break at any time it so chose. It is rare that utter right brain activity, as it may be called, offers a manifestation for the benefit of others rather in the artistic or creative temperament. The right brain and left brain, as these are called, are used in tandem. The more successful the artist, seeker or mystic is in creating an intelligible manifestation, the more smoothly the two faculties have learned to work together, the ideal being that neither intuition nor rational thought be the more highly regarded but rather that that portion of the mind complex which dwells without the need for any physical vehicle be able to guide both analytical and ratiocinative abilities and processes.

這個器皿，如同所有的器皿一樣，在進行這種服務的過程中是同時使用大腦的自覺性的部分和分析性的部分，因為這個實體是基於一種自由意志，在一種輕微的出神狀態中進行傳訊的，在這種狀態中，器皿能夠在任何它選擇去暫停的時候暫停。完全的右腦的活動，如同它可能被稱呼的一樣，會為了其他人的益處提供一種顯化，而不是在藝術性或者創造性的氛圍中提供一種顯化，這是罕見的。更為成功的藝術家，尋求者或者神秘主義者，是在創造一種可以理解的顯化物，更為流暢地，兩種機能已經學會一同工作了，理想的情況既不是直覺也不是理性的思維被更受重視，而毋寧是心智複合體的那個不需要任何物質性載具而存在的部分能夠同時指引分析性和推理性的能力與進程。

The advent of the yellow-ray activity which is fundamental to third density has more and more within the history of your peoples reduced right brain activity in favor of intellectual analysis. The reasons for this are simply time and civilization. Within a small community whose way of life is bound to natural rhythms, the intuition forms the greater part of the mental activity of entities dwelling therein. In time the population of these entities grows, and because of the number of entities, that which is called civilization begins to occur.

Again, although fraught with strife, war and every seeming degradation, the advent of civilization is an integral and important portion of the catalyst presented for humankind at this time upon your planet.

對於第三密度是基礎性的黃色光芒的活動的出現，已經在你們人群的歷史中越來越多地減少了右腦活動以支援邏輯智力的分析了。這種情況的原因單純地是時間和文明。在一個小的社會中，實體生命的方式是被限制在自然的旋律，以及實體居住於其中的心智的活動的更大的部分的直覺的形式的。在這些實體的人數不斷增長的適當的時候，因為實體的數量，被稱之為文明的事物就會開始出現了。再一次，儘管文明的出現是充滿了不和、戰爭以及每一種表面上的降級，文明的出現是在此刻在你們的星球上被呈現給人類的催化劑的一個不可或缺且重要的部分。

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

The advent of civilization, then, is to be seen as the arena against which the analytical mind, the beginnings of wisdom, is begun its course of teaching. For as intuition shall become compassion, so shall intellectual thought become wisdom once the decision has been made to serve, by both intuition and intelligence, the Creator and others or the Creator within the self.

文明的出現，接下來，就被視為是競技場了，分析性的心智，智慧的起始，在其中開始了其教導的進程的競技場了。因為當一種直覺成為同情心的時候，再一次，一旦同時藉由直覺和智力，去服務造物者以及其他的人，或者服務在自我的內在之中的造物者決定已經做出了，智力性的想法將因此會成為智慧了。

The denser the number of entities within an area, the less possible it is for intuitively directed activity to remain harmonious, as intuition requires information in order to be accurate, and, sources of information being so many, become muddled and therefore unavailable. Thus, although it shall not be for another creation, another density, another experience that wisdom is truly the order of the day to be worked upon, yet still within third density that which is called the intellect or the rational mind is offered as that which may be master or slave, just as intuition may be master or slave of that which is essentially the entity, that which lies beyond, within and all around all powers of mind, both intuitive and intellectual.

在一個區域中實體的數量越發密集，被直覺所指引的活動就越不可能是保持協調一致的，因為直覺需要資訊以便於成為準確的，資訊的源頭會如此之多的，以至于資訊成為渾濁的並因此無法被利用的。因此，雖然智慧真正會成為要在其上被工作的一天的秩序，這將不會是出現另一個造物，另一個密度，另一個體驗中，在第三密度中，被稱為智力或者理性心智的事物，仍舊是被作為可能成為主人或者成為奴隸的事物被提供的，就好像直覺可以成為實體實質之所是的事物的主人或者奴隸一樣，而實體實質之所是，是存在于所有心智的力量，同時是直覺性與智力性的心智的力量之外，之中以及四周的。

As we speak to you, your peoples have become most fascinated with the intellect and the fruit of intellectual thought and we are often called to those who are starving for the fruits of intuition which have been obliterated by overuse of the intellect, for the intellect can be slave or master and it is well that the intellect be a disciplined servant of the self and not a master. Yet, it is well also that the intuitional self be a disciplined servant and not the master. The master is indeed that which is your own self, and you are mystery as great as the Creator.

當我們向你們發言的時候，你們的人群已經極其迷戀智力以及智力性的思考的果實了，我們進程被呼喚到那些渴望直覺的果實的實體的面向，這些實體已經被對智力的濫用所淹沒了，因為智力能夠稱為奴隸或者主人，智力成為自我的一個受過訓練的僕人，這是很好的。而直覺性的自我成為一個受過訓練的僕人，而不是主人，這同樣也是很好的。主人確實是你自己的自我，你是如同與造物者一樣偉大的神秘。

If entities wish to encourage the use of their own intuition, to encourage its findings, its acceptance, and its use also, then it is recommended naturally that the entity seek a more solitary portion of your planetary surface where the conditions of the more primitive peoples who do indeed hear many spirits speak are available. It is not necessary to attempt to revert to the level of savagery within which the epitome of intellectual achievement is a certain shrewdness, for as each is at this moment, so is the proper beingness.

如果實體希望鼓勵對它們自己的直覺的使用，希望去鼓勵對它的發現，對它的接納以及對它的使用，那麼自然而然地會被推薦的事情就是，實體尋求你們的星球表面的一個更為孤單的部分，在那裏那些確實會聽到許多的靈性的聲音的更為原始的人群的情況是可被取得的。並不需要嘗試去恢復到蠻荒的層次，在那裏智力的成就的縮影是一個肯定的嚴酷的事情，因為如同每一個人都是存在於這個時刻一樣，適當的存在性也是如此。

Each of you has an highly developed intellect. We would like to point out that each within this group and most who seek have also a more and more highly activated intuition. Beyond recommending that the intuition and the intellect be brought into balance, we would not recommend the use of one faculty of the mind without the other. In other words, what we are saying is that the voices which the questioner spoke of are not drawn solely from the right brain, but are drawn rather from a deep self which has only a suitcase unpacked in the motel of the human brain. Its home is eternity, and you are a dweller in eternity.

你們每一個人都擁有一種被高度發展過的智力。我們想要指出，在這個團體中的每一個人，以及大多數尋求的人，都同樣擁有一種越來越高度啟動的直覺。除了推薦直覺和智力被帶入平衡之外，我們不會推薦使用一個心智的機能而不使用另一個。換句話說，我們正在說的事情是，提問者談及的聲音並不是單單從右腦被去除的，而毋寧是從一個深入的自我被取出的，這個深入的自我在人類大腦的汽車旅館中僅僅之擁有一個沒有被打包好的旅行箱。它的家園是永恆，你是在永恆中的一個居住者。

What we hope to turn both minds to is the face of the Creator. We care not how this face is addressed; we care not which function a seeker may deem appropriate through which to seek to know more of the truth of that which is unknown about creation. We care only for that which is called desire and hope to evoke in each that strong faculty of will and faith which lies beyond any discussion of right and left brain. For wherever each seeker is, it is from that stance that we hope that the seeker with a happy heart and a singleness of purpose turns itself to that which is at hand, gazing upon it to find that which can barely be discerned.

我們希望同時將兩個心智都轉向的事物，就是造物者的面孔。我們並不關心這個面孔是如何被表達的，我們並不關心一個尋求者可能認為適當的通過其去尋求去更多地知曉關於造物的未知的部分的真理的機能是哪一個。我們僅僅關心被稱為渴望與希望的事物，以在每一個人內在之中喚起意志與信心的強有力的才能，這種才能是存在於任何對右腦和左腦的討論之外的。因為每一個尋求者無論在什麼地方，就是藉由這樣態度，我們希望尋求者帶著一顆快樂的心和一個單一的目的將它自己轉向在手邊的事情，並同時注視它以找到很少被分辨出來的事物。

You see, because your experience is so vivid, entities who seek often feel that it is in a dramatic burst of light that so-called illumination shall occur. However, we believe that that which you are seeking is not within phenomena, not within feeling, and not within thought, but is rather that which one of your holy works has called the still, small voice, the silence that speaks within. To ponder out the parts and parcels of that which you see, measure, test and study is an hopeless task. Illumination will come, sometimes, indeed, with great light and radiance, sometimes with a turn of the heart that changes its bias forever in one way or another, sometimes in a very gradual process, unseen by the self, which creates the same change in bias.

你們看，因為你們的體驗是如此之生動，尋求的實體經常會感覺到，就是在一種激動人心的光的爆炸之中，所謂的啟蒙就將會出現了。然而，我們相信，你們正在尋求的事物不是在現象之中，不是在感覺之中，不是在思考之中，而毋寧是在你們的一部神聖著作所稱的那個安靜而微笑的聲音之中，那個在內在之中說話的靜默之中。要對你們看到，度量，測試以及研究的事物的重要的部分進行仔細思考，這是一個無望的任務。啟發將會出現，有時候，確實是帶著巨大的光和輻射出現的，有時候是帶著一種心的轉向出現的，這種心的轉會永遠地將它的偏向性用這樣或者那樣一種方式改變，有時候是用一種非常漸進，自我不會看到的過程，這個過程會創造出在偏向性中的相同的改變。

Each entity's path is unique, just as each entity is unique. If you think in terms of crystals, each one of you is, indeed, a priceless gem in an uncut form, and as you seek, the facets begin to appear and the jewel begins to show an outward and manifested beauty rather than keeping the beauty hidden beneath roughness and dullness.

每一個實體的道路都是獨一無二的，就好像每一個實體都是獨一無二的一樣。如果你們從水晶的方式來思考的花，你們每一個人，確實都是在一個未被切割過的形式中的一塊物價的寶石，當你們尋求的時候，側面開始出現，寶石開始展現出

一種向外的與被顯化的美麗，而不是讓美麗被隱藏在粗糙與呆滯之下。

Within this illusion, we encourage you above all things to seek the face of the Creator without analysis and without intuition, but with hope and faith of passion. Trust that this process is harmonious and efficacious, and that by your meditations you are able in the focusing of your desire and the calling of that to you which is the mystery, that you may more and more offer all unknowing and without conscious thought the light upon the hill that shines that all may see the Creator within.

在這個幻象中，我們高於一切地鼓勵你們去尋求造物者的面孔，不是藉由分析，不是藉由直覺，而是藉由對熱情的希望與信心。形象，這個過程是協調且有成效的，相信藉由你們的冥想你們能夠將你們的渴望聚焦起來並將神秘之所是呼喊到你們面前，相信你們可以越來越多地為所有的未知以及無意識的想法提供那種將會照耀的在山上的光，這樣所有人就都可以看到內在的造物者了。

As an afterthought we would add that it is more difficult by far for that entity ruled with intellect alone to enter into a conscious seeking in smoothness and grace than it is for one who is highly intuitive, yet all paths are valid and each path shall in time lead to the face of mystery. We have gazed into that face as have you in timelessness and in time, in darkness and in light, in nothingness and in space, and we say to you that the mystery recedes before you as the waves do move out at low tide, always coming in again to immerse the seeker in power, love, beauty and joy, but always then moving again out to sea so that the path leads ever onward, the mystery beckons always. And as the path unfolds, it becomes clearer and clearer that that mystery which we so seek to know is the only concern which we may carry with us through eternity. We know not the Creator. We know only the intimations and reflections, the currents and the winds of a beautiful mystery which we have learned to call Love Itself.

作為一個事後的想，我們會補充，相比一個高度直覺性的人，一個單單被智力所支配的實體，要順利且優雅地進入到一種有意識的尋求中，這是要遠遠更加困難的事情，而所有的道路都是有效的，每一條道路都將會在適當的時間導向造物者的面孔。我們已經和你們一樣，在無時性中並在時間中，在黑暗中並在光明中，在空無中並在空間中注視那個面孔了，我們對你們所，神秘會在你們面前向後退，就好像波浪一樣，神秘會處於低潮的時候退去，並會一直都再一次湧入以將尋求著淹沒在力量、愛、美麗與喜悅中，但它一直都會接下來再一次退入大海，這樣道路都會一直向前延伸了，神秘就會一直召喚了。隨著道路展開，會變得越來越清晰的事情是，我們如此尋求去知曉的事物，僅僅是關於我們可以帶在我們身上穿越永恆的事物。我們並不知曉造物者。我們僅僅知曉提示與映射，具有一種美麗的神秘的氣流與風，我們已經學會將愛其自身稱為這種神秘了。

In all your deliberations, my friends, we urge you to return always to that which this instrument calls the watchtower, to call to the self, that most nearby Creator, that its love and light may fill and transform the self and the self's service. May you love one another, may you know, as we feel that we know, that we are most beloved by the Creator who is love. May you find joy in your

seeking. 在所有你們的深思熟慮之中，我的朋友們，我們鼓勵你們一直都轉向這個器皿所稱的瞭望塔，將距離造物者最近的事物呼喚到自我身邊，這樣祂的愛與光就可以充滿自我，並讓自我和自我的服務轉變了。祝願你們彼此相愛，祝願你們知曉，如我們感覺到我們知曉的一樣，我們是被造物者極其摯愛的，造物者就是愛。祝願你們在你們的尋求中找到喜悅。

We would have the question and answer period at this time, and would thank this instrument for allowing us to work with it. At this time we would transfer to the instrument known as Jim. We are those of Q'uo.
我們在此刻進行提問和回答的時段，我們會感謝這個器皿允許我們與它一同工作。在此刻，我們會轉移到被知曉為 *Jim* 的器皿。我們是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if there are any further queries to which we may speak and offer our opinions. Is there a query at this time?

我是 *Q'uo*，我們通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸請問，是否有任何進一步的問題是我們可以發言並提供我們的觀點的。在此刻有一個問題嗎？

Carla: I thought it was impossible to go into trance when I was holding hands. What happened to me?

Carla：我認為當我正在握住手的時候，是不可能進入到出神狀態的。什麼事情發生在我身上了呢？

I am Q'uo. We found when we were utilizing your instrument that your fatigue was enhancing the depth of your meditation to the point where the tactile pressure was being [released] and needed [reinforcing]. It would be difficult for the trance state to be achieved with the auric infringement of the holding of the hand, however, the fatigue and subsequent lack of conscious impingement to remain within the physical vehicle was presenting risk enough that we felt it worth the effort to rectify.

我是 *Q'uo*。我們發現當我們正在使用你的器皿的時候，你的疲倦正在增強你的冥想的深度到那個觸覺的壓力被釋放並需要增強的位置了。伴隨著握住手部的靈光的侵犯，要取得出神狀態會是困難的，然而，疲倦以及隨之發生的對留在物質性載具之中的有意識的侵犯的缺少，會呈現出足夠大的危險，以至於我們感覺到，它是值得矯正的努力的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No. Thank you for your help.

Carla：沒有了。為你們的幫助感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

R: (Nearly inaudible.) Are the two processes used for establishing this similar in nature to the work which would be efficacious for establishing a healing?

R：（幾乎聽不見。）如果工作對於構建一種療愈是富有成效，這兩個過程會被用于建立這種在屬性上類似工作嗎？

I am Q'uo, and this is correct, my brother, for the point of the consideration or purpose of this meeting is to focus the intention and the desire in such a way that [a] channel or focus is created through which energy in one form or another may move relatively unhindered to those locations or entities which had requested the energy, be it of healing or inspiration.

我是 Q'uo，這是正確的，我的兄弟，因為這次機會的考慮與目的的要點是用這樣一種方式聚焦意願與渴望，這樣一個管道或者焦點就會被創造出來，通過它，能量就會用這樣或者那樣一種形式相對無阻礙地流向那些已經請求的能量的位置或者實體了，無論它是療愈的能量還是啟發的能量。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: During the channeling of healing, is it recommended to have a similar group as you have here, or is it harmful in any way for a person to attempt to single-handedly (inaudible)?

R：在對療愈的傳訊，去擁有一個類似於你們在這裏擁有的團體，這是被推薦的嗎，或者對於一個嘗試去一心一意地（聽不見）的人，這用任何方式是有害處的嗎？

I am Q'uo. It is often an aid in the amplification of the energy direction [finder], shall we say, for other entities to be present with some form of healing, especially those utilizing visualization or the production of sound vibration. However, in those types of healings which require the one serving as healer to make a contact with intelligent infinity in some form, it is not necessary that others be present, and indeed it may not be efficacious for the actual transmission of the healing energy. It is not a service which endangers, shall we say, either the one to be healed or the one serving as healer, as long as the one serving as healer has developed the necessary preparation of the self and observed those practices which have formed its art, that the careful building of the crystallized personality and the careful use of this personality are within the domain of the one serving as healer and when used in a responsible manner, shall we say, do not cause risk to either the healer or the one to be healed.

我是 Q'uo。對於一些療愈的形式，尤其是那些使用視覺化觀想或者語音振動的產物的療愈，其他的實體在場，這經常會是在，容我們說，能量的方向的瞄準器的放大鏡中的一個輔助物。然而，在那些類型的需要一個實體起到療愈者的用處

以用某種形式與智慧無限建立一個接觸的療愈中，並不需要其他人在場的，確實，它對於療愈的能量實際的傳遞可能不是富有成效的。它不是一種會，容我們說，危害那個要被療愈的實體或者那個作為療愈者而服務的實體的服務，只要一個作為療愈者而服務的人已經發展出了所需的對自我的準備，並遵守了那些已經形成了它的技藝的實踐，對結晶的人格的小心謹慎的構建以及對這個人格的小心的使用，是在一個作為療愈者而服務的人的掌控範圍之內的，當這個人格用一種，容我們說，負責任的方式被使用的時候，這是不會造成對療愈者或者那個要被療愈的人的危險的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: Can the use of [symbol] or pattern, patterns of quartz crystals be efficacious in enhancing or amplifying the energy necessary to make a strong, viable contact for healing?

R：使用符號或者圖案，水晶結晶的圖案，在增強或者放大所需的能量以鑿射出一種強有力的，可行的與療愈的接觸的方面，能夠使有成效的嗎？

I am Q'uo. The use of crystal amplification is helpful in the healing process, however, the purity of the crystal is a point of concern, for the attempt to amplify the healing energy is one which requires the finer crystals, shall we say, those that are without flaw and which may be counted upon to (inaudible) the healing love/light in a faithful and undistorted fashion. Thus, it is also a point of greater consideration that the one serving as healer also have the crystallized personality in as regularized fashion as is possible for that entity and for that entity to have prepared itself for that moment in which it shall offer itself as healer.

我是 Q'uo。對水晶的放大器的使用在療愈的過程中是有幫助的，然而，水晶的純度是一個關注點，因為去放大療愈的能量的嘗試是一種需要，容我們說，更為純淨的水晶的嘗試，那些沒有瑕疵並可以被依賴於的（聽不見）的水晶，療愈的愛/光的能量，用一種有信心且無扭曲的方式。因此，一個作為療愈者而服務的人同樣也用對於那個實體盡可能有規律的方式擁有結晶的人格，以及那個實體已經讓它自己為那個它將提供它自己作為療愈者的時刻做好準備了，這同樣也是一個需要更大的考慮的要點。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Carla: Well, let me jump in and follow up something he asked. In that case, would water, purified water, perhaps be the best crystal of all, with possibly the addition of pure salt to form a house to house the disease that wishes to be taken away? It would certainly be cheaper than perfect gems.

Carla：好的，讓我跳進來並接著他詢問的某個事情提問。在那個情況中，水，純淨的水，也許是所有的晶體中最好的晶體，並有可能添加純淨的鹽來形成一個房屋來容納希望被帶走的疾病嗎？它肯定是比完美的寶石更加便宜的。

I am Q'uo. It is true that the water is a crystal of potential in the healing process, as is that which you call the salt. The salt, however works in an [adsorptive] fashion, whereas the crystal, be it the gem or the water, works in a fashion which amplifies the healing love/light. The use of the water as an aid in the healing process is somewhat more difficult to construct, for the purity and quantity and relative motionlessness of the water would necessitate considerable effort upon the healer 's part within your third-density illusion. This effort is greatly (inaudible) by the use of the (inaudible), however it is well known by many that the simple immersion of the physical vehicle within the heated water and indeed in the swirling waters is of aid when general relaxation and removal of muscular tension is desired.

我是 Q'uo。水在療愈的過程中是一個潛在的晶體，這是真實的，你們所稱的鹽也是一樣。然而，鹽會用一種吸收性的方式進行工作，而晶體，無論它是寶石，或者是水，都會用一種放大療愈的愛/光的方式進行工作。在療愈的過程中將水用作一個輔助物是少更為難以構建的，因為水的純度、數量和相對的靜止，會需要在你們的第三密度的幻象中在療愈者的部分上的可觀的努力。這種努力是極大地（聽不見）被對（聽不見），然而，很多人都清楚知曉，將物質性載具簡單的浸入到熱水中，確實浸入到旋轉的水中，這會在一般性的放鬆，以及除去肌肉的緊張是被渴望的時候是具有幫助的。

May we speak in any further fashion?

我們可以用任何更進一步的方式回答嗎？

Carla: No, I was just attempting to link back into my Christian tradition which uses sanctified water, that is, salted water which is blessed, in baptism and in blessing holy places and in the Catholic church in holy water which is used for healing. I thought perhaps that was why that was chosen by some inspired entity, the water, because it was indeed crystalline, but it was also inexpensive and [when] magnetized by the healer/priest, efficacious. Thanks.

Carla：不用了，我僅僅在嘗試去反向連接到我的基督教的傳統，它會在洗禮中以及在祝福神聖的場所，在天主教堂中在被用於療愈的聖水中使用被聖化過的水，也就是被祝福過鹽水。我想也許那就是為什麼那被一些受過啟發的實體使用的原因了，水，因為它確實是結晶的，但是它同樣也是便宜的，當它被療愈者/祭祀所磁化之後，它就會是有效的了。謝謝。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

R: Just wish to thank you for the (inaudible).

R：我僅僅希望為（聽不見）感謝你們。

I am Q'uo, and we thank you as well, my brother, for your queries are those opportunities to serve which we treasure. Is there a final query before we close this session?

我是 Q'uo，我們同樣也感謝你，我的兄弟，因為你的問題是那些我們珍惜的服務的機會。在我們結束這次集會之前，有一個最後的問題嗎？

(Pause)

(暫停)

I am Q'uo and again we wish to thank each for inviting our presence. It has been a great honor to join with each in this circle of seeking, for we are brothers and sisters upon the same path of movement, from the One to the One.

我是 Q'uo，我們再一次希望感謝各位邀請我們出席。與每一位一起加入這個尋求的圈子中，這已經是一種巨大的榮耀了，因為我們是在相同的運動，從太一到太一的運動，的道路上的兄弟姐妹。

February 28, 1988

1988-02-28 負面性的思想形態

Group question: (From R.) Are we sometimes influenced by the negative polarization of thought forms which have been created perhaps unknowingly through the mental activity of social groups? Do these thought forms tend to congregate in generalized areas, and if so, how may they be disbanded or neutralized?

團體問題：（來自 R。）我們有時候會被思想形態的負面性極性所影響嗎，這些思想形態也許是通過社會團體的心智的活動用未知的方式已經被創造出來的？這些思想形態傾向於在一般性的區域中聚集起來嗎，如果是這樣的話，它們如何才能被解散或者被中和呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, whose blessing and ours be upon you as we greet each and thank each for allowing us to share. We are most grateful to be given this opportunity of sharing with you in that sweet communion which is called meditation, for as we join you in meditation we slip into a sea, an archipelago dotted with so many small islands of light of all who sit in prayer and meditation, and as we come into your presence so share we and you also in that great undergirding strength of the many, many entities seeking truth and generating light just as you are.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，當我們向你們各位致意並為你們允許我們進行分享而感謝各位的時候，造物者的祝福和我們的祝福是落在你們身上的。我們對於被給予這個與你們進行分享的機會是極其感激的，因為在那種被稱為冥想的甜蜜的親密交流中，當我們在冥想中加入你們的時候，我們是悄悄潛入到一個海洋之中，一個點綴著如此多的小的島嶼的群島之中，這些島嶼就是那些在祈禱和冥想中坐著的人的光了，當我們來到你們的面前，我們就是如此分享的，你們同樣也是處於許許多多的正在和你們一樣尋求真理並產生光的實體的巨大的支援性的力量之中的。

There is much beauty in the increase in lights and the increase in hope, and as we speak to you and meditate with you, we rest in the joy of the shared quest, the brotherly journey, and the great work of service to all the sons and daughters of light. We are but here as your humble brothers and sisters. You must know that we carry no gospel, give no testament but only our opinion, a testament of its own, for it is true to our perception of our experience. We are hounded, however, by the relentless subjectivism of our identity, and though that which we know has brought us this far and gives us hope for further learning and joy, yet also must we say that we cannot see the other side of mystery, nor should any answer to any question which we or any give be considered substitutes for that unblinking focus which the pilgrim has upon the love within which lies all truth, that beacons always around the next bend

什麼事情來消除這些不適的動因呢？

Most of those upon your surface are seldom capable of creating the strength—or shall we say polarity—of negativity in a trustworthy enough manner that thought forms of independent existence might emerge into being upon the levels of what you would call the lower astral plane.

在你們星球表面上的大多數人很少人有能力用一種足夠可靠的方式創造出負面性的強度——或者容我們說，負面性的極性，以至於具有獨立的存在性的思想形態可能會在你們會稱之為較低的星光層的層次上出現。

However, a significant amount of suffering or any extreme emotion along certain lines, either positively or negatively polarized, can and does create an aura or nimbus of like weak thoughtforms which together seek then to become the psychic vampire, taking the energy needed for independent survival, if they are negatively polarized, from the fear of others; if they are positively polarized, from the awe, love and compassion of others.

然而，沿著一定線路會有相當大的數量的苦難或者任何極端的情緒，要麼是正面極化，要麼是負面極化的情緒，是能夠並確實創造出一種具有類似的虛弱的思想形態的靈光或者光輪，如果它們是被負面性地極化的話，它們接下來會一起尋求去成為一種心靈的吸血鬼，並從其他人的恐懼奪取獨立的存活所需的能量，如果它們被正面性地極化的話，它們會從對他人的敬畏、愛與同情心得到獨立存在所需的能量。

Perhaps the greatest single life-threatening instance of the negative thought form is that found within your hospitals, for those who are there are often experiencing extreme physical catalyst in the distortion towards pain, and thus are immensely radiant of vibration along physical lines which often entrain, depress and nearly madden the emotional circuitry of the same entity. This rich harvest of pain and suffering, fear and despair is well enjoyed, and thus those who are already ill experience even more unease of mind, body and spirit as they must remain free from those emotional expressions manifesting from the catalyst of pain which attract negative thought forms.

也許最大的單一的威脅生命的負面性的思想形態的情況就是在你們的醫院中被發現的情況了，因為那些在醫院中的人經常通過朝向痛苦的扭曲而體驗到極度的身體的催化劑，並因此沿著身體的線路大量地輻射振動，這些振動經常是讓相同的實體的情緒上的回路受束縛，受壓抑，並幾乎使其發生了。這種對痛苦、苦難、恐懼以及絕望的豐富的收穫物是被好好享用了的，因此，那些已經體驗到疾病的人會體驗到更多的心智、身體和靈性上的不安，因為它們必須要不受那些從痛苦的催化劑顯化的情緒性的表達的影響，就是那些情緒性的表達吸引了負面性的思想形態了。

Indeed, this relentless positivity of thought, that is, the sheer reluctance to view or experience negativity, is most powerful as a weapon, a shield and buckler, against which armor negative thoughtforms have little sway, for the mind that is stayed already upon those truths within dwells in unity and peace. There is no entrance for surrounding negative auras into the experience of

one who, by the habit of positive thought, does not express itself in terms of negative emotions which may then provide food for those vampiric entities called negative thoughtforms.

確實，這種不屈不撓的想法的正面性，也就是說對於觀察或者體驗負面性的純粹的厭惡，作為一個武器，一個盔甲與盾牌，是極其強有力的，負面性的思想形態的武器對其幾乎不會產生影響，因為已經停留在那些內在的真理上的心智是居住在統一與平安之中的。對於一個藉由正面性的想法的習慣而並不會通過負面性的情緒的方式表達它自己的實體，周圍環境的負面性的靈光不會有進入到這樣一個人的體驗的入口，就是那些負面性的情緒接下來可能會為那些被稱為負面性的思想形態的吸血鬼的實體提供食物了。

We may gaze upon many, many sources of negativity, many clouds of negative thought-forms. The difficulties which lie behind, beneath and around the waking experience of those upon your planet at this time have caused those entities younger in your years to experience a speeding effect mentally and emotionally, and sometimes physically also, so that there are those who have experienced your culture's more painful problems of stress and importance put upon relatively unimportant things. Even those who are young in years have become no stranger to despair, no stranger to pain, and thus no stranger at all to those thought-forms which dwell upon depression, anxiety and fear, so that depression itself becomes food and the thoughtforms become stronger, and other vulnerable entities are then, shall we say, infected and encouraged by such vampiric entities.

我們可以注視很多很多的負面性的源頭，很多很多的負面性的思想形態的陰雲。存在於在此刻在你們星球上的人的清醒的體驗的背後，之下以及周圍的困難，已經造成了那些在年齡上更加年幼的實體體驗到一種在心智上，在情緒上，有時的同樣也在身體上的加速的效應了，因此，會有一些人已經體驗到了你們的文化的更加痛苦的問題，即將壓力和重要性放置在相對不重要的事物上。甚至那些在年齡上是年幼的實體都已經對於絕望不陌生了，對於痛苦不陌生了，並因此對於那些在壓抑、焦慮和恐懼上揮之不去的思想形態完全不陌生了，因此，壓抑本身就成為了食物，思想形態變得更加強有力了，其他的易受傷害的實體，接下來，容我們說，就被這樣的吸血鬼的實體感染並被其所助長了。

We would mention one other source of negative thought-forms beyond those which are obvious from the sufferings of hunger, poverty and other wretchedness, and that is the thought-forms which may be termed the husband and the wife. These conditions of being and manifesting have, as do so many experiences which have become mixed in their blessings, both negative and positive [aspects]. An immense and centuries-old thoughtform of dissatisfaction has over many of your hundred years, centuries, produced a situation in which it takes conscious effort upon the part of any entity which is mated, for there are the energies wherein one is mirrored to another where disharmony shall take place, and this disharmony, then, attracts the great intensifier of that which feeds upon emotion.

除了那些來自於饑餓、貧窮、以及其他的不幸的苦難的明顯的負面性的思想形態之外，我們會提及另一個負面性的思想形態的源頭，那就是被定義為丈夫與妻子

的思想形態。這些存在和顯化的情況同時擁有負面性和正面性的面向，如同如此多的已經在它們的祝福中被混合起來的體驗顯現的一樣。一種巨大的，有多個世紀之久的不滿意的思想形態已經在你們數百年，許多個世紀的時間中，產生出了一種情況，在其中在配對的實體的任何一個實體身上都要花費有意識地努力，因為會有這樣的能量，在其中一個人在不協調將會發生的位置上成為了另一個人的鏡子，這種不協調，接下來，會吸引對那種為情緒供能的事物的巨大的增強物。

In conclusion, we may say that to any whose feet are set upon the path towards the true and the beautiful in service to others and in the love and the light of the one infinite Creator each occasion for negative emotion shall also be an occasion in which it is possible to accept the relationship of food given to those who would feed from the negativity expressed, and as in all cases where negative thought-forms are encountered, the solution is—this instrument has just informed me, “Much too simple”—the conscious turning of the mind and heart to positive thought, to the generation and the remembrance of service offered and love given as the one only weapon of mind and heart which may starve away those thought-forms which can so intensify and make meretriciously enjoyable the experience of negative emotion.

總的來說，我們可以對於任何其雙腳是踏足於那條朝向在服務他人中以及在太一無限造物者的愛與光中的真實和美麗的事物的道路上的人說，每一個負面性的情緒的場合同樣將會是一個時機，在其中去接受被給予了那些因為被表達的負面性而被餵養了的實體的食物的關係，這是有可能的，如同在所有的在其中負面性的思想形態被遭遇到的情況中一樣，解決方案就是——這個器皿剛剛告訴我們，“太過簡單了”——將心智和心有意識地轉向正面性的想法，轉向產生並回憶起被提供的服務和被給予的愛，作為心智和心的唯一的武器，這個武器可以讓那些負面性的思想形態餓死，那些負面性的思想形態能夠這樣強化那些負面性的情緒的體驗，並使得這種負面性的情緒的體驗俗不可耐地是有趣的。

Please remember that in all your behavior you are but manifesting that which you are, and that which you are dwells so deeply within you that it is the journey of a million lifetimes to discover. And, ah, how we too seek our true identity, and when we [find] it we shall be no more at last, if we are successful. Yet we shall be all that there is.

請在你們所有的行為舉止中都回憶起，你們僅僅是在顯化你們之所是，你們之所是是如此深入地存在於你們內在之中的，去探索它是一百萬次生命的旅程。啊，我們同樣也在尋求我們真實的身份，當我們找到它的時候，我們將最終不會是更大的事物，如果我們成功的話。而我們將成為一切萬有了。

Turn to the Source. Turn then to the end of all seeking, and know that from one to the other is a perfect circle. Love each other, my brothers and sisters, in spite of all, love. And then those thoughtforms which are positive shall radiate and your light power shall grow. And thoughtforms which are positivity shall with angel wings come upon you and take food from you and give back to you the desire for more positivity, more joy, more compassion and peace.

轉向源頭。接著轉向所有的尋求的終點，並知曉從一個尋求到另一個尋求是一個

完美的圓。彼此相愛，我的兄弟姐妹們，不顧一切地去愛。接下來，那些正面性的思想形態將會發光，你的光的能量將會增長。正面性的思想形態將會帶著天使的翅膀來到你的面前，並從你身上得到食物，並將對於更多的正面性，更多的喜悅，更多的同情心與平安的渴望返還給你。

Sate your desire, my friends, and moment by moment when you find yourself discouraged or in any more severe negative emotion, know in your heart that you have a choice, for though the universe is populated with many energies, they must not all come to you. It is your choice. We are who come to those who seek in positive ways. You will find more and more the virtue of such a turning. And if you feel a wrench and a pull and a tearing loose when the turn is made inside the mind and heart, know that you have broken the bands of those who have placed you neatly for consumption and have had to go away quite hungry.

滿足你們的渴望，我的朋友們，每時每刻，在你發現你自己感到沮喪或者處於任何更為嚴重的負面性的情緒之中的時候，在你的心中知曉，你擁有一個選擇，因為儘管宇宙是充滿了許多的能量的，它們必定不會全都來到你的身上。它是你的選擇。我們是那些來到那些用正面性的方式尋求的人面前的實體。你們將會發現這樣一種轉向的越來越大的優點。如果你們在轉向時在心智和心內在之中被進行的時候感覺到一種扭動，一種拉扯，以及一種撕扯，請知曉你們已經衝破了那些實體的束縛了，這些實體已經巧妙將你放置在耗盡的位置並已經相當饑餓了。

And know, finally, that if it is a time for your being to experience a negative-seeming manifestation, gaze steadily into your brother difficulty. Know and accept that this too is a portion of the self, nor does it need to give rise to the negativity of thoughtform, for peace may be found in sorrow, yet sometimes the sorrow may be long in order that the spirit survive and heal. In those cases the sorrow is well if the spirit have faith in the positivity that surrounds that which is needed to burnish the tapestry which one incarnation creates, for suffering done in nobility of mind, dignity of spirit, and greatness of heart creates a somber, bright beauty that flames amongst the other stitches of the tapestry, giving to it a character and richness it would otherwise not have. Never mistake difficult challenges and others' negativity to you for that which must be put into your tapestry, those stitches made by your heart and your mind. You are a sovereign being, an image of the Father. My friends, we are young gods. Let us search together for the face of our true identity

最後，請知曉，如果現在就是你的存有去體驗一種表面上負面性的顯化的時刻，穩定地注視你困難的兄弟。知曉並接受，這同樣是一個自我的位置，它不需要上升到思想形態的負面性，因為平安可以在憂傷中被找到，而有時候憂傷可能會是漫長的，以便於靈性可以存活並療愈。在那些情況中，如果靈性正面性有信心，這種正面性是包圍著對於打磨被一次投生創造的織錦是被需要的事物，憂傷是好的，因為在心智的高貴中，在靈性的威嚴中，在新的偉大中被進行的苦難，會創造一種陰鬱而明亮的美麗，這種美麗會在織錦的其他的針線當中燃燒，並同時給予它一種它不那樣的話就不會擁有的特性與豐盛了。永遠不要將困難的挑戰以及其他人對你們的負面性錯誤地當成是必須被放入到你們的織錦中的，放入到那些

被你們的心和你們的心智製作的針線之中的事物。你們是一個獨立自主的存有，一個天父的形象。我的朋友們，我們是年幼的神。讓我們一起尋求我們真實的身份的面孔吧。

We would close through the one known as Jim. We thank this instrument for working with us, as it was somewhat fatigued, and would now transfer. I am Q'uo.

我們會通過被知曉為 *Jim* 的實體結束。我們為這個器皿與我們一同工作而感謝它，因為它多少有些疲倦了，我們現在轉移。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to ask if there might be further queries to which we may reply before taking our leave of this group. Is there a further query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻詢問是否可能有任何在我們離開這個團體之前我們可以回答的進一步的問題，這是我們的榮幸。在此刻有一個進一步的問題嗎？

R: Would you care at this time to complete the answer to the question of whether or not Jesus the Christ was the true son or the only son, as begun in the September session of last year?

R：你們在此刻完成對於是否耶穌基督是真實的兒子或者唯一的兒子的問題嗎，如同在去年的九月的集會上被開始的問題一樣。

I am Q'uo, and we feel that this topic would be one which would be most appropriate as the focus of another meditation, for there is sufficient information yet remaining that if it were given at this time the length of this session would be quite long and, we are afraid, somewhat draining to those in attendance.

我是 Q'uo，我們感覺到這個主題如果成為另一次冥想的焦點會是極其合適的，因為仍舊有足夠多的資訊，如果這些資訊在此刻被給予，這次集會的長度會相當長，並且我們恐怕它會讓那些參加的實體多少有些耗盡了。

Is there another query at this time to which we may speak?

在此刻有另一個我們可以談及的問題嗎？

Carla: If negative thought forms are from the lower astral, are positive thought forms from the upper astral?

Carla：是否負面性的思想形態是來自于較低的星光層面的，而正面性的思想形態是來自更高的星光層？

I am Q'uo. There are, as you are aware, within the astral planes of your planetary vibration those middle and upper levels which are home to the

more positive vibrations of entities which would form in accordance with the generation of the appropriate vibration within a sufficient number of your population. The higher frequencies of vibration of the thoughts of the population of your planet find, as do grades of a liquid, a more appropriate home within those upper reaches of what you have called the astral plane.

我是 Q'uo。如你所知曉的一樣，在你們的星球的振動的星光層中會有那些中間和上部的層次是那些具有更為正面性的振動的實體的家園，這些實體會與你們的人群的一個足夠多的數量的人群中對適當的振動的產生形成協調一致。你們的星球的人群的更高的想法的振動的頻率會，如同一個液體的分層一樣，在你們已經稱之為星光層的事物的上部的範圍之中找到一個更為適當的家園。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: I've long been fascinated by the seeming congruity of the functions of UFO entities, such as yourselves, and angels, and I remember getting from Latwii a veiled answer which suggested that the angelic hosts and the Confederation of Planets in the Service of the Infinite Creator were two fronts, shall we say, for the same organization. Could you comment on the accuracy of this perception?

Carla：我已經有很長時間都一直為諸如你們自己之類 UFO 實體與天使的機能的表面上的一致性所著迷呢，我記得從 Latwii 那裏得到過一個被罩紗遮蔽的回答，它建議天使的群體以及服務無限造物者的星際聯邦是，容我們說，相同的組織的兩個戰線。你們能夠對這個觀念的準確性進行評論嗎？

I am Q'uo, and as we all seek to speak and act and give witness to the one Creator, we are all indeed a portion of the same front, as you have said. However, there is a distinction which many have made which does have some merit in that those entities whose native planetary influence is your own planet and who have moved there seeking in ways harmonious to the positive vibration are those which are often referred to as the angelic host. Yet these who have called your Earth home are as we who find our home planet in another location, for each seeks to serve and express the principles of the radiance of the light of the one Creator.

我是 Q'uo，因為我們同樣全都尋求去說話，行動並對太一造物者做見證，我們確實全都是，如你們已經說過的一樣，相同的戰線的一部分。然而，會有很多的人已經做出的一種區分確實是擁有某種價值的，因為對於那些其本土的星球的影響就是你們自己的行星的實體，它們是用與正面性的振動協調一致的方式行動並同時尋求的實體，這些實體經常會被稱之為天使的群體。而這些已經將你們的地球稱為家園的實體，是和我們發現我們的家園的行星是在另一個未知一樣的，因為每一個實體都尋求去服務並表達太一造物者的光的輻射的原則。

May we speak in any further fashion, my sister?

我們可以用任何進一步的方式回答嗎，我的姐妹？

Carla: Well, it has puzzled me that if angels and the Confederation are

like-minded, the angels, since we have only made it to third density on this planet, perforce have to have come from the Logos and dwell in the Logos, because we haven't produced fourth, fifth and sixth and so forth density people here very much, just a few in the fourth. And yet you are all people who, rather than coming from the Logos, and not going through incarnations, have come from the Logos then and started this long series of incarnations in physical vehicles. Is this an actual distinction, or is it only an intellectual one? I'm puzzled about it.

Carla：好的，讓我感到困惑的事情是，如果天使和星際聯邦是擁有類似的想法的，既然我們在這個行星上僅僅到達了第三密度，天使必定是來自於理則並居住在理則之中的，因為我們在這裏尚未產生出第四、第五、第六密度以及如此等等的密度的人，我們僅僅有少數人是在第四密度的。而你們不是那些來自於理則且並未經歷投生的實體，你們全都來自於理則並接著開始了在物質性載具中的這個漫長的投生的系列的實體。這是一個實際的區分嗎，或者它僅僅是一個邏輯智力上的區分？我對它感到困惑。

I am Q'uo, and we must admit our difficulty in perceiving the thrust of your query, my sister, for it is our perception that we, as those of your planetary influence, have moved through a series of traveling the densities of creation and learning within each those lessons.

我是 *Q'uo*，我們必須承認我們在感覺到你的問題的衝力的方面的困難，我的姐妹，因為我們的觀念是，我們和那些屬於你們的星球的影響的人一樣，是已經穿越了一系列的對造物密度的旅行並在那些課程中的每一個課程中學習了的實體。

Carla: Did you say you were a product of incarnation on Earth, Q'uo?

Carla：你們是說你們是在地球上的投生的的一個產物嗎，*Q'uo*？

I am Q'uo, and we do not mean to suggest that we are of your planetary influence, my sister, but are of an influence other than your planetary influence which has also moved through the same previous experiences. Before asking for another ...

我是 *Q'uo*，我們並不是打算要建議，我們是屬於你們的星球的影響的，我的姐妹，我們是屬於與你們的星球的影響不同的一個影響的，我們同樣已經經歷了相同的之前的體驗。在請求另一個.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this instrument. May we speak in any further fashion, my sister?

我是 *Q'uo*，我與這個器皿再一次在一起了。我們可以用任何進一步的方式發言嗎，我的姐妹？

Carla: Let me clarify. You've probably said something already that I just missed, but the distinction I was making was, the angels from our planet seem to have come from the Logos, like little portions of sun, little portions of light, because logically speaking they couldn't have come up through the densities, not on this planet. The members of the Confederation have all come up through the densities. That seems to be the distinction between the angelic hosts and the Confederation of Planets. Is this correct?

Carla：讓我澄清一下。你們有可能說了某個我剛剛漏掉了的事情，但是我做出的區分是，來自我們的星球的天使看起來似乎是來自於理則，就好像太陽的小小的部分，光的小小的部分一樣，因為從邏輯上而言，它們無法穿越密度，不是在這個星球上的。星際聯邦的成員已經全都穿越了這個密度。看起來似乎則是在天使的群體和星際聯邦之間的區分。這是正確的嗎？

I am Q'uo, and though there are many instances of this kind of path, shall we say, it is our understanding that there are many of those beings which are referred to as the angelic hosts which have indeed moved through the incarnative patterns and densities that have preceded the experience that you now enjoy upon your planetary surface.

我是 *Q'uo*，雖然會有，容我們說，屬於這種類型的道路的很多的實例，我們的理解是，很多的被稱之為天使的群體的存有，在你們現在在你們的星球表面上享受體驗之前，確實已經穿越了投生性的模式和密度。

Carla: In this octave of creation, or in a previous one?

Carla：在這個造物的八度音程，還是在一個之前的八度音程呢？

I am Q'uo, and it is our understanding that these entities are those which have experienced this planetary influence in its progression through the densities and who have by their placement of vibration chosen to remain in those time/space realms for the purpose of serving those within your physical incarnation.

我是 *Q'uo*，我們的理解是，這些實體是那些已經在這個星球發展穿越密度的過程中體驗過這個星球的影響的實體，它們已經藉由對它們的振動的設置而選擇留在那些時間/空間的領域中，以實現服務在你們的物質性的投生中的實體的目的。

Carla: So what they have from the Logos is what we all remember between incarnations?

Carla：因此，它們來自於理則的部分，就是我們全都會在兩次投生中間回憶起來的部分？

I am Q'uo, and this is correct, my sister.

我是 *Q'uo*，這是正確的，我的姐妹。

Carla: Which would be similar to any density higher than our own, which is why you and the angels can be said to have so many congruities. I see. Thank you.

Carla：這是類似於比任何我們自己的密度更高的密度，這就是為什麼你們和天使可以被認為是擁有如此多的一致性的原因了。我明白了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

R: Did you suggest earlier when you were talking about the institution of marriage that by associating oneself with the institution of marriage, that you somehow fall heir to a mass or an agglomeration of negatively polarized thought-forms that have been built up over the centuries? Is that what you were communicating?

R：當你們談及婚姻的制度的時候，你們早些時候建議，藉由將一個人自己與婚姻制度聯繫在一起，你會以某種方式繼承已經在多個世紀的時間中被積累起來的負面性極化的思想形態的一個集合或者一個結團？那是你們正在交流的內容嗎？

I am Q'uo, and this is correct, my brother, for there have been in many cultures of your planetary history the construction of the means of mating which is at its heart somewhat adversary in nature. This is a portion of your experience which is the outgrowth of the natural attraction of those entities who share the nature of their catalyst or means by which they shall learn and serve.

我是 Q'uo，這是正確的，我的兄弟，因為在你們的星球的歷史的很多的文化中已經對於配對的方式的構架了，這種構架在其核心處在屬性上是多少有些敵對性的。這是你們的體驗的一部分，它是那些分享了它們的催化劑的特性或者它們藉由其學習和服務的途徑的實體的自然而然的吸引力的副產物。

This experience of growth within your illusion is one which partakes in large degree of those experiences which are of a traumatic nature when viewed only from the perspective of the illusion, which does not give the full breadth and depth and purpose of the difficulties that one might encounter within an incarnation in conjunction with another that serves to mirror and intensify and provide the opportunity to balance these distortions.

這種在你們的幻象中的成長的體驗，當僅僅從幻象的觀點被觀察的時候，在很大的程度上是帶有那些具有一種創傷性的屬性的體驗的，這種體驗確實不會對一個人可能在一次投生中遭遇到的困難賦予完整的廣度、深度以及目的，這種體驗會有另一個會起到映射與強化的作用，並提供機會來平衡這些扭曲的體驗連接在一起。

Thus, the means of mating that in your culture is termed the marriage has as part of its official structure the segregating of rights and responsibilities, the agreeing upon a contractual basis to the fulfilling of various duties within this marriage process, so that there is seen to be by those parties who engage within this process the necessity to give and receive in a measured manner so that there is the fulfilling of the duties. The process of culturally constructing this type of relationship is one which enhances the, shall we say, more difficult nature of the mating and provides additional catalyst to many who find the

working through the preincarnatively programmed catalyst difficult enough. 因此，在你們的文化中被定義為婚姻的配對的方式，作為其法定的構架的一部分，就擁有了對權利與責任的隔離，以及在一個契約的基礎上對於在這個婚姻的過程中履行各種各樣的義務的一致意見，這樣那些參與到這個過程的雙方就會觀察到一種合乎標準的方式來給予並接收的需要，這樣，就會有對於義務的履行了。在文化上構建這種類型的關係的過程是一個增強了，容我們說，配對的更為困難的屬性，並為很多的發現要解決投生前被規劃好的催化劑是足夠困難的實體提供了額外的催化劑的過程。

This is a complex topic and we do not feel that we can do it justice in a short response, but shall ask if there is a further query at this time?
這是一個複雜的主題，我們並不感覺到我們能夠在一個短小的回應中完成它，但我們將會請問在此刻是否有一個進一步的問題？

R: Thank you for your response, and I do have other questions, but I'll reserve them for communications at perhaps other sessions. R: 謝謝你們的回應，我確實有其他問題，但是我將會將它們保留給也許在其他的集會上的交流。

I am Q'uo, and we thank you, my brother, for the opportunity to speak and to serve as we may. Is there a final query at this time?
我是 Q'uo，我們為我們可能擁有的發言與服務的機會而感謝你，我的兄弟。在此刻有最後一個問題嗎？

(Pause)
(暫停)

I am Q'uo, and again we wish to express our profound gratitude at the opportunity to join this circle of seeking and to speak our humble words with the hope that there might be some enriching of your own journeys of seeking, as ours are enriched by your presence and your seeking. We look forward to each opportunity and remind each that we walk with you upon your journey and share with you the joy and the agony of incarnation, for the experience of the seeker is one which moves from mountaintop to valley to mountaintop, and there is much experience between. We shall at this take our leave of this group, rejoicing, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
我是 Q'uo，我們再一次希望表達我們對於這個加入這個尋求的圈子並講述我們謙遜的言語的機會的深入的感激，我們同時希望，可能會有某種事情會使得你們自己的尋求的旅程變得豐富，如同我們的旅程是因為你們的存在和你們的尋求而變得豐富一樣。我們期待每一個機會，我們提醒各位，我們在你們的旅程上與你們同行，我們與你們分享投生的喜悅與苦惱，因為尋求者的體驗是一種從山頂移動到山谷，再移動到山頂的體驗，會有很多體驗是在兩者中間的。我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中歡慶。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

March 9, 1988

1988-03-09 Hatonn : 接球的遊戲

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you again through this instrument in the love and the light of the Father.

我是 Hatonn。我通過這個器皿在天父的愛與光中向你們致意。

We are pleased with the homework done so well by the new instrument, by the shifting of priorities and attitudes that have been so difficult a challenge for the new instrument. We are pleased and delighted, and welcome to that group of light workers which seeks to offer the self in this service of vocal channeling. We have said before that the service of channeling and the learning of its practice is of much practical help in learning how to live within the illusion and we shall say it knowing that it shall strike the new instrument with a special force at this time as this instrument has, more than ever before, trusted in the foolishness of the word not heard, where so much of the surface mental processes concerning the surface perceptions of happenstance among your peoples is sheer illusion. And not only unhandy but [such] a stumbling block to discernment that it is a valuable goal, in our humble opinion, to attempt to channel the life as a whole, not in the same sense, precisely, as the one known as D channels the one known as Hatonn, but in the sense that there is a lack of concern about all else save that process which the player in the game understands to be that portion of the game which is his responsibility.

我們對於家庭作業已經如此好地被新的器皿，藉由轉換對於新的器皿已經是如此困難的一個挑戰的優先次序以及態度而完成了。我們是高興而愉快的，我們歡迎那個尋求通過這種語音傳訊的服務提供自我的光之工作者的團體。我們之前已經說過，傳訊的服務以及對它的實踐的學習，在學習如何在這個幻象中生活的方面是具有大量的實踐性的幫助的，我們將會說，它知曉它將會用一種特殊的力量沖擊新的器皿，因為這個器皿已經，比之前任何時候都更加信任未被聽到的言語的愚蠢了，在這種愚蠢中，涉及到在你們的人群當中的對偶然事件的表面的知覺的如此多的表面心智的過程都是純粹的幻象。去分辨表面心智的過程不僅僅是笨拙的，同樣也是如此一塊絆腳石，在我們看來，嘗試去將生命作為一個整體來傳訊這是一個有價值的目標，這種傳訊不是在與，被知曉為 D 的實體傳訊被知曉為 Hatonn 的實體，完全相同的意義上，而是在有一種缺少擔憂的意義上，這種擔憂即對於在遊戲中的玩家理解那個遊戲的是他的責任的那個部分是他要去拯救的過程的擔憂。

There is much distress amongst your peoples about such terms as livelihood and service, and the more ardent one is towards the quest for truth the more liable the mind is to attempt, upon its own, without recourse to the vast aid available, to use mentation only in determining what course to take to be of service or to attain right livelihood. In actuality, as long as the balls, shall we

say, keep coming into the life, it is a neutral, emotional matter to catch the ball and dispose of it according to the rules of the game. There are societal rules which may or may not be accepted but as the student prospers in his studies, he discerns, more and more, the backbone of his own nature, the skeleton of ethics and compassion and caring, that which is unique to that seeker alone. 在你們的人群中會有大量關於諸如生活與服務之類的專案的苦惱，一個人對於追尋真理越發熱烈，心智就會更加易於嘗試在決定要走什麼道路來進行服務或者取得正確的生活的方面僅僅，靠它自己，使用思想活動，而不求助於可以取得的巨大的幫助的依賴。實際上，只要，容我們說，球持續不斷地進入到生命中，去接住球並根據遊戲的規則將它安置好，這就是一個中性的，情緒上的問題。會有社會的規則是可能或者可能個不會被接受的，但是當學生在他的學習中成功的時候，他會越來越關注他自己的屬性的骨幹，倫理道德、同情心與關心的骨骼，以及單單對於那個尋求者是獨一無二的事物。

It is into that system of biases that events occur, are born, flourish, and are dealt with. When the hope of outcome is eliminated by the player—who is the seeker—and concentration lies only upon the accuracy of the catch—that is, the accuracy of the perception of the circumstance—then the knowledge of the self, which by instinct then moves that ball within the game to its rightful place, is made plain. Love itself prospers in such an atmosphere, for the entity which you are contains infinite love in a form which is, almost always, unavailable to the conscious mind. It must be touched within that inner silence by that infinity of the love of the infinite Creator which then channels through the seeking student joining with the infinity of love within and thus enabling the channeling of infinite love to occur.

就是在那個偏向性的系統中，事件發生了，被誕生了，繁盛了，並被處理了。當結果的期待是被玩家——玩家就是尋求者——排除了，且注意力僅僅是存在於接球的準確性上——也就是說，對環境的知覺的準確性上的時候——接下來，對自我的知曉就會變得清楚了，這種自我的知曉藉由本能接著就會在遊戲中將那個球移動到它適當的位置。愛其自身就會在這樣一種環境中繁榮，因為你之所是的實體是在一個形體中包含了無限的愛的，這種愛幾乎一直都是無法為表面意識的心智所利用的。它必須在那個內在的靜默中藉由無限造物者的愛的無限性而被接觸，這種愛的無限性接下來就會通過尋求的學生傳輸，與內在的愛的無限性結合在一起，並因此使得對無限的愛的傳訊發生。

In life, as you know it, in the experiences of love, there are many times that the balls—the thoughts, the perceptions—are dropped, misplaced, thought about past the point of ethical consideration, pulled and puzzled and torn, and so the flow stops, just as in the channeling process. So then the experienced student chooses that moment of gazing at the dropped balls and without blame of self or rancor of any kind, delivers himself over to the ministrations of patience, for there are those times within the illusion when the channeling stops, the channel being blocked. Then it is that the instrument of life, of love, or of service may sit patiently upon the mound, still in the ball game, but, shall we say, between innings, doing work which is just as difficult and just as important as active channeling, that is, waiting, and in the waiting,

knowing that success is inevitable, that this ball game of love, of life, and of service, shall always go on. It is those who walk away from the game, disappointed in themselves or in others, who may find it difficult, then, to remain balanced and centered in faith.

在生命中，如你們對生命的知曉一樣，在愛的體驗中，會有很多的時候那些球——想法，知覺——是掉落的，是被錯誤放置的，是在超越了倫理道德考慮的位置上被思考的，是被拉扯，變得混亂並被撕扯，於是流動停止了，就好像是在傳訊的過程中一樣。因此，接下來，有經驗的學生會選擇那個注視掉落的求得時刻，而沒有對自我的責備或者任何類型的怨恨，並將自我送到那個具有耐心的服務上，因為就是那些在幻象中傳訊停止的時刻，傳訊是被阻塞的。接下來，就是那個生命的器皿，愛的器皿，或者服務的器皿，可以耐心地坐在土堆上，在接球的遊戲中平靜下來，但在，容我們說，回合中間會做工作，這種工作是和主動的穿越是一樣困難，且一樣重要的，那個工作即等待，在那種等待中，知曉成功是無可避免的，這個愛的、生命的、服務的接球遊戲，將會一直繼續進行。就是那些從那個遊戲走開了的人，它們會對它們自己或者對其他人感到失望，它們接下來會發現，要保持平衡並處於信心的中心是困難的了。

We commend the one known as D for that patience which has been so dearly bought and for his growing abilities as a channel. Each entity has an unique voice, and we wish to assure the one known as D that this voice too shall be a gift...

我們為那種已經付出了如此巨大的犧牲的耐心，並為它作為一個管道的逐漸增強的能力而稱讚被知曉為 *D* 的實體。每一個實體都擁有一個獨一無二的聲音，我們希望向被知曉為 *D* 的實體保證，這個聲音同樣將會是一個禮物……

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(*Carla* 傳訊)

For as we have said, ours is a very simple message. We speak of the one great original Thought, which is love, if that which creates all that there is can be called in one word. Language is a poor thing indeed when it comes to superlatives.

因為，如我們已經說過的一樣，我們的資訊是一個非常簡單的資訊。我們談及那一個偉大的原初的想法，也就是愛，如果那種創造了一切萬有的事物能夠用一個詞語被稱呼的話。當語言遇到了最高的事物的時候，語言確實是一個糟糕的事情了。

We would at this time transfer to the one known as Jim, that he too may speak in some wise or another of love and love's many, many faces, for no matter what the subject, love is the source and the answer. And each entity's web of experience, learning and thought create one more way to express the inexpressible, to bring to illusion that brightest reality that shines already within, in each beacon heart. I am Hatonn.

我們會在此刻轉移到被知曉為 *Jim* 的實體，這樣它同樣可以用這樣或者那樣的方式談及愛，以及愛的許許多多的面孔了，因為無論是什麼主題，愛都是源頭與答案。每一個實體的體驗、學習和想法的網路都創造了多一個去表達無法表達的事物的方式，並將那個已經在內在之中，在每一個燈塔的心之中閃耀的最為明亮的實相帶到幻象了。

(Transcript ends.)

(記錄結束。)

1988-03-13 無形的朋友 (R)

March 13, 1988

Group question: There are various kinds of unseen energy or life-forms within the universe that various people see from time to time, all the way from UFOs to spirits associated with the plant and mineral kingdoms, and other forms of life and energy that we are unaware of usually. How can we make contact with them? How can we become friends with them? How can we use what they have to teach us in order to serve other people?

小組問題：在這個宇宙中有各式各樣看不見的能量或生命-形態，三不五時一些人可以看見它們，從 UFO 一路到植物與礦物 的領域聯繫在一起的精靈，以及我

們通常不會察覺到的其他生命形態與能量。我們如何能與它們建立接觸？我們如何成為它們的朋友？我們如何使用它們教導我們的東西 以便於服務他人呢？

(Carla channeling)
(Carla 傳訊)

I am Q"uo. I greet you in the love and in the light of the one infinite Creator, and I greet each of you. We are most grateful to be called to your meeting this evening, and to share our thoughts with yours. It is an especial pleasure to meet those who are with us for the first time, and we extend to you our greetings and the love of the Father, which flows through us, though it may seem from our words to come [from] us.

我是 Q"uo，我在太一無限造物者的愛與光中向你們致意，我向你們每一位致意。我們至為感激今晚被呼喚到你們的集會並與你們分享我們的想法。我們特別高興遇見那些第一次與我們在一起的實體們，我們將 我們的致意與天父的愛延伸給你們，儘管從我們的言語中它看起來似乎是來自於我們的。

Before we begin speaking about the question asked this evening, we would like to be sure that each understands that we, like you, are pilgrims upon a path. We have not yet reached that end which is the source of all things, for still, though we have advanced and learned different lessons from you, yet there are many things we do not know. Yet you call to us, and we turn back to you as brothers and sisters, sharing our opinions with you, we who have perhaps experienced more. You do us a great service by asking for us to share within your beautiful meditation, and to become a portion of your unified circle of seeking, for were you not to call us, we would be unable to serve you. And it is by serving you that we ourselves may learn and grow and refine our own knowledge and love of the one infinite Creator.

在我們開始講述今晚 被詢問的問題之前，我們想要 確信每一位都理解，我們跟你們一樣，都是走在一條途徑上的朝聖者。我們尚未抵達那個萬物源頭之所是的終點，因為，儘管我們已經前進並學會了與你們不一樣的課程，而卻仍舊有很多我們並不知曉的事情。而你們呼喚我們，我們作為兄弟姐妹向著你們轉過身來，並同時與你們分享我們的觀點，我們也許已經是有更多經驗的了。你們要求我們分享你們美麗的冥想，並成為你們統一的尋求圈的一部分，這是你們給予我們的一個大服務，因為如果你們沒有呼叫我們，我們就無法服務你們。正是藉由服務你

們，我們自己得以學習、成長、與精煉我們自己對太一無限造物者的 知曉與愛。

We turn to the question of phenomena and love, for you ask us how, if one has seen those beings generally unseen, can one tap into the wisdom and knowledge of those entities, learn what they have to offer, and improve one's service within your life experience within this illusion which some have called the shadow of death. And so we begin, asking always that this caveat be remembered, take what seems correct to you and leave all else behind, for we would not be a stumbling block to any.

我們轉向現象與愛的問題，因為你們現在詢問我們，如果一個人尚未看見那些一般看不見的存有，它能夠利用那些實體的愛與知識，學會它們所要提供的事物，並增進一個人在你們的生命體驗中，在這個一些人已經稱之為死亡的陰影的幻象中的服務嗎？我們即將開始，我們總是請求你們記得這條告誡：拿取對於你們看起來似乎是正確的東西，將所有其他東西留在後面，如此我們不願意成為任何人的 一塊絆腳石。

Many there are who have incarnated upon this sphere in these days by choice, in order to aid the planetary consciousness at a time when your planet as a whole is making its final choice, as one could hope, a unified being. Failing that, the time inexorably draws near when each entity must make that choice for itself, the choice betwixt the path of lightness and that path of darkness, the path of unity and the path of separation, the path of service to others and the path of service to self.

許多已經在這些日子藉由選擇而在這個星球投生的實體，是為了在一個你們的行星作為一個整體正在做出它最後的選擇，如一個人可以希望的一樣，選擇成為一個統一的存有的時刻，來協助星球意識的。即使這行不通，那個每一個實體都必須為它自己做出選擇的時刻也會不可抗拒地接近，那個選擇是光明的途徑和黑暗的途徑之間，在合一的途徑與分離的途徑之間，在服務他人的途徑與服務自我兩者之間做出選擇。

Thus, much of your incarnation you will find yourself in the process of making choices, and as you begin to seek in a conscious fashion those spiritual lessons which you believe are there for you to learn, you begin little by little to include in those considerations for choice thoughts and biases which you have developed in the process of your seeking, thus transforming what may seem to others to be a mundane and unspiritual choice as a truly spiritual means of making some manifestation of love and service for others overt, enlightening the consciousness, not only of the self and those others about you which may be affected, but also upon another level, the consciousness of the planet itself.

因此，在你的投生的很多的部分，你將會發現你自己在做選擇的過程中，當你開始用一種有意識的方式尋求那些你相信你在這裏要去學習的靈性的課程的時候，你會一點一點地開始將對那些選擇的考慮包含在你已經在你的尋求的過程中發展出來的想法與偏向性之中，並由此將在其他他人看來似乎是一種世俗的且沒有靈性的選擇轉變為一個真正有靈性的產生出那些明顯的對他人的愛與服務的某種顯化物的途徑，並同時啟發意識，不僅僅是自我以及在你周圍的其他的可能會被

影響的人的意識，同樣在另一個層面上，也是這個行星其自身的意識。

For there lies within the peoples of this sphere a growing and nearly critical mass of those who in one guise or another seek peace and light and joy. And as each seeker seeks and fails, and picks itself up and seeks again, and takes one step back and two steps forward, as we all do in our stumbling way, as each persists, so the light grows, the web of light about the planet becomes stronger, and planetary consciousness is being transformed. There is a concept among your peoples called critical mass, and it is towards this point that the planetary consciousness is moving.

因為在這個星球的人群當中，用這樣或者那樣一種外觀來尋求和平、光與喜悅的人正在逐漸增長，幾乎到達臨界品質。當每一個尋求著尋求並跌倒，將它自己扶起來並再一次尋求，倒退一步，接著向前走兩步的時候，當我們全都是這樣跌跌撞撞地走過來的時候，當每個人都堅持不懈的時候，光因此增長了，地球周圍的光之網路就變得更強壯，星球意識正在被轉變了。在你們的人群當中會有一個被稱為臨界品質的觀念，星球意識就是朝著這個位置移動的。

A significant harvest of souls shall be moving on to a different reality, a different illusion, more refined lessons and a gentler emotional, mental and physical experience, which, upon the other hand, is far, far greater in what you would call the length of time, for now within this life experience you gaze upon what you see, whatever it may be, and you make your choice: service to others or service to self.

一次意義重大的靈魂的收割將繼續前往到一個不同的實相，一個不同的幻象，更精煉的課程，以及一種更為溫和的情緒、心智以及物質性的體驗，這個體驗，在另一方面，在的你們所稱的時間的長度的方面是遠遠更加巨大，因為現在在這次生命體驗中，你們注視著無論什麼你們看到的事物，無論它可能是什麼，你們都在做出你們的選擇：服務他人或者服務自我。

With this fundamental information in place, we would then speak of phenomena [such as] the seeing of many lights, the seeing of visions that are clear, the hearing of messages and answers to prayers, and [other] phenomena which are experienced by those whose consciousnesses are awakening from the sleep of what you would call life and turning the eyes upon the infinite creation, seeking to know the deeper truths which lie behind that which your own scientists tell you is truly an illusion of energy fields, interacting and appearing quite solid and real.

講完基礎資訊之後，我們會接著談及諸如看見許多光、看見清晰的異象、聽見對祈禱的資訊與答案之類的現象，以及其他的被這樣一些人體驗到的現象，這些人的意識正在從你們稱之為生命的沉睡中醒來，並將雙眼轉向無限造物，尋求知曉幻象背後更深的真理，你們的科學家會告訴你們這個幻象是一個相互作用並看起來是相當堅固與真實的能量場的幻象。

Yet each of you is, in truth, light formed by divine consciousness, containing a gem that is that portion of you which was, as your holy work the Bible says, "before the world began," that part of yourself which sees with eternal eyes,

and loves and gives with infinite supply. In the prison of your Earthly body, you have perhaps not been able to offer infinitely those things which you would wish to offer. Perhaps you have felt you do indeed need wisdom from those phenomena which signal to you the presence of a greater self, a fuller light, a larger reality.

然而事實上，你們每個人都是由神聖意識形成的光，每一個人包含著你的那個如你們的神聖著作聖經所說的，“在世界開始之前”部分之所是的一顆寶石，你自己的那個部分以永恆的雙眼觀看，愛並藉由無限的供給來給予。身處在塵世身體的監牢中，你或許不能無限地提供那些你想要提供的東西。或許你感覺你的確需要從這些現象中獲得的智慧，這些現象向你預示了一個更大的自我，一種更為圓滿的光，一個更大的實相的存在。

We would ask you to see, as you gaze upon phenomena of however beautiful or persuasive a nature, that it is nothing but dust and ashes, holding no meaning whatsoever, unless it strike within the heart of the perceiver the chord of recognition, for in truth, as you are truly a portion of the Creator and have that divine spark within you, you have the ultimate resource given by grace. And you shall not learn, but remember and recognize those truths which are yours and which are needed by you in order for the consciousness which you are attempting to polarize toward service to others to have the best atmosphere in which to do so.

我們請求你們看見這點：當你們凝視現象時，不管它具有多美麗或令人信服的一種特性，它都不過是塵土與灰燼，不包含無論什麼任何意義，除非它彈奏了在感知者的心的內在之中的認知的琴弦，因為事實上，你們都是造物主的一部分，你們的內在都有神聖的火花，藉由恩典你們擁有終極的資源。你們將不是學會那些真理，而是記得並認出那些真理，這些真理是屬於你們的，並確實會被你們所需要，以便於你們正在嘗試去朝向服務他人極化的意識擁有最佳的氛圍在其中這樣做。

In the case of wanderers especially, that is, those who have come here from elsewhere in the infinite creation of the Father to be of service to those who attempt harvest in this and following generations, there are often come delegations of those who would wish that visiting soul well, and as in some higher densities, these forms are those of light, so in some cases the phenomena is nothing more than a visit from friends, not intended for information, but only for support and greeting. In other cases there are those whose souls cry out, while consciously they may yet be only half-aware of the reason for their discomfort with life as they know it. In some cases, those invisible entities which dwell helpfully about each child of the Creator will sometimes manifest briefly as a signpost indicating the mystery of creation.

尤其是在流浪者的情況中，也就是那些從天父的無限造物的其他位置來到這裏以對那些嘗試在這個世代以及接下來的世代中完成收割的人進行服務的實體，通常有那些向那個訪問的靈魂的祝好的實體的代表前來，因為在更高的密度中。這些形體是屬於光的形體，因此，在一些情況中，這種現象不過是表示一個朋友的造訪，並無意傳達資訊，僅只表達支持與致意。在其他的情況中，那些看不見的實體，它們用有幫助的方式停留在每一個造物者的孩子的身邊，它們有時候會短暫

地顯現為一個路標，指出造物的奧秘。

Many lights within your skies are there to advertise the mystery, to suggest and remind those who may have not thought deeply about the subject that humankind knows nothing, that science itself as you call it, is based upon that which has been observed, not that which has been understood, that the fundamental values which scientists use are values of an unknown origin and nature. A sense of mystery is a very, very strong motivation for many of those who visit your sphere at this time in light to do the work of the Father and to awaken those who yet are asleep within their bodies of clay, not recognizing their prison, but rejoicing in their cell. Each entity has its time to emerge from that prison, to look through the bars and then to find the key that unlocks the door of finiteness, of beginning and ending as a human being upon your planet, for eternal you are, and you share an exciting, rich, challenging, fascinating and joyful pilgrimage, a pilgrimage in which we are those who walk with you.

有許多你們天空中的光是為了奧秘打廣告，建議並提醒那些尚未深入思考這樣一些主題的人們，這些主題是關於，人類什麼也不知道，你們所謂的科學，其自身是以已經被觀察到的事物，而不是已經被理解的事物為基礎的，科學家們使用的基礎性的價值觀是一種具有未知的起源與特性的價值觀。一種神秘感對於許多正通過光訪問你們的星球的實體是非常非常強烈的激勵作用；這些實體訪問是為了進行天父的工作並喚醒那些尚在它們的肉身中沉睡的靈魂，這些靈魂沒有認出它們的監牢，卻仍舊在它們的囚室中歡慶。每一個實體都有它脫離那個監牢的時刻，以看穿牢門的柵欄，接著找到鑰匙，那把鑰匙會打開有限性之大門，在你們的星球上作為一個人類的開始和結束的大門，因為你們是永恆的，你們分享了一場令人激動的、豐盛的、挑戰性的、令人著迷的，喜悅的朝聖之旅，一場我們在其中與你們同行的朝聖之旅。

There is another category of light phenomena and your so-called UFO phenomena which expresses and manifests in ways which generate negative emotion, terror, control, fear and so forth. These experiences are those offered by entities which are upon the negative path, who have chosen within your density of learning to follow the path of service to self. These entities have a philosophy to offer, and to those who are willing to carry this message, the message is given. These entities also appear in vehicles of light or in shapes of light. This is due to the fact that those who worship the Creator can only serve. Whether they serve other or the self, all are one, and consequently, if their service is pure enough in a negative sense, they too may use the Creator's light which falls upon all in a fearless blessing of free will, for the Creator wishes those who come to Him in the end, to come in an irresistible love by total free choice and with every faculty ablaze with the spirit.

有另一個範疇的光現象，有某些 UFO 現象表達與顯現的方式企圖造成負面情緒、恐怖、掌控、恐懼以及諸如此類的東西。這些體驗是由那些走在負面途徑的實體提供的經驗，這些實體選擇在你們的學習密度中追隨服務自我的途徑了。他們有其要給予的哲學觀點，對於那些願意傳遞這項資訊的實體們，資訊被給予了。這些實體也出現在光的載具中，或以光的外形出現，這是由於崇敬造物主的實體

們只能服務的事實，不管他們服務他人或服務自我，一切皆為一，結果是如果它們的服務在一種負面性的意義上具有足夠的純度，它們也可以使用造物主之光，因為造物主的光是在一種對自由意志的無懼的祝福中落到所有人的身上的，因為造物者希望每一個最終會來到祂的面前的人，都是藉由完全的自由的選擇並帶著每一個因為靈性發光的機能，在一種無可抵擋的愛中前來的。

We have not yet addressed the true, or shall we say, the more efficient method, of obtaining aid from those sources which you have identified with manifestations and phenomenon. The tool that is the most efficient in this way may be called meditation, prayer or contemplation. It involves not only expressing oneself inwardly and asking those petitions you would for the self and for others with needs that you know of, but also of listening quietly, persistently and in a daily manner to that which the holy work known as the Bible has called the still, small voice, the voice of silence, and the true voice of enlightenment. For the knowledge which you would wish to know is not knowledge, but an inner knowing which cannot be expressed, a way, shall we say, of being wired, that you may glow the brighter as an entity in mute witness to the beauty of love.

我們尚未講述從那些你們等同於顯化與現象的源頭取得幫助的真實的，或者容我們說，更有效率的方法。在這個方面，最有效率的工具可以被稱為冥想、祈禱或沉思；它不只包括為了自己與為了你知曉的帶有需要的其他人而向內表達你自己並做出祈求，它同時也包括安靜地、持續不斷地、用一種每日進行的方式聆聽你們知曉為聖經的神聖著作所稱的那個安靜而微小的聲音、靜默之聲，那啟蒙的真實之聲。因為你會希望知曉的知識不是知識，而是一種無法被表達的內在的知曉，一種，容我們說，被佈線的方式，這樣你就可以作為一個實體通過對愛的美麗的無聲的見證而更為明亮地發光了。

Within meditation the work is done. Within the listening, within the silence, within the daily persistent seeking heart, that which is of true wisdom and compassion is an environment which is more and more dwelt within with a steady and unremitting faith, built by constant turning within to the Creator within. The entity more and more becomes a kind of being and is or exists or expresses in a certain way.

在冥想中，工作被進行了。在聆聽中，在靜默中，在每日的堅持不懈的尋求心的過程中，那個具有真實的智慧與同情心的事物，就是一個會帶著一種穩定且持久的信心越來越多地停留在內在之中，並藉由在內在之中持續不斷地轉向內在的造物者而被構建的環境了。實體會越來越多地成為一種類型的存在，它會用一定的方式是，存在，或者表達。

The entity may not notice, but those to whom the entity is manifesting do indeed notice, and are blessed by the light which shines through them, blessed indeed by the focus which sees into the heart of each, to see the consciousness and the perfection of Christ and Christ consciousness. For this [is] your intended and true nature, a nature which gives and receives love freely, wisely, gently and unstintingly. To love, to exist in love, to begin discovering the selfhood of the self in love, is the basic work of those who

wish to lighten the planetary consciousness. It may seem most undramatic—and it is. It may seem most unlikely to produce the riches of the world—and it is. To work for planetary lightening is a service-to-others act. To do it daily is a blessing to your beloved and fragile home in space and time. 逐漸地，該實體自己可能不會注意到，但那個實體向其顯現的物件確實會注意到，並且受到通過它們閃耀的光的祝福，並確實因為聚焦而被祝福，那種聚焦會洞悉每個人的心，以看見意識、基督的完美與基督意識。因為這即是你們預期的且真實的屬性，一種自由地、睿智地、溫柔地、慷慨地給予並接受愛的屬性。去愛，存在於愛中，開始在愛中發現自我的自我屬性，這些是那些希望去照亮地球意識的實體們的基本工作。雖然它看起來是極其平淡無奇的工作，的確如此。雖然它看起來極其不可能產出世俗的財富，的確如此。為了照亮地球意識而工作是一個服務他人的行動，每天這麼做就是對於你們在空間和時間中的鍾愛的、脆弱的家園是一個祝福。

We would turn now to the question of how best to manifest and express the joy, the peace, and the love of consciousness which is held within what you would call the Kingdom of Heaven. How can one best share with others? How can one find what this instrument has called right livelihood? We wish that we could move within the experiential nexus of your culture and find some persuasive way to express the extreme biases and distortions among your peoples concerning those ways of living which are of most service. 我們現在轉向如何最佳地顯化並表達在你們所稱的天堂的領域之中被擁有的意識的喜悅、平安以及愛。一個人如何才能最佳地與其他人分享呢？一個人如何才能找到這個器皿所稱的適當的生活方式呢？我們希望我們能夠在你們的文化的經驗性的連接中移動並找到某種有說服力的方式來表達，在你們的人群當中關於那些具有最大的服務的生活的方式的方面的極端的偏向性與扭曲。

Perhaps the key to what we would say concerning service and livelihood that is what you may call righteous is this. The consciousness of the Creator, unique parts of which manifest as yourselves in a highly distorted form, is completely unified. You may love one and serve one, and give as clearly and beautifully and fully as the entity who shares that same light and love and passion for light and love with ten million. The service is the same, for the service is in the preparation of consciousness that it may do the work before it in such a way that that work becomes positively polarized, serving in gladness, so that those about one who is serving in any capacity whatsoever may witness the light, the joy, and the peace which cannot come from one within an illusion in which so much is distressing. That which you call human faculties fail. The love of the one infinite Creator is infinite.

也許在關於服務以及你們可能稱之為適當的生活方式的方面，我們會說的內容的關鍵就是這個。造物者的意識，通過一種高度扭曲的形式顯化為你們自己的那個獨一無二的部分，是完全統一的。相比一個會與一千萬人分享光、愛、以及對光與愛的熱情的實體，你們可以一樣清晰地、美麗地、圓滿地去愛一個人，服務一個人並給予同樣的愛、光與熱情。服務是相同的，因為在讓意識做好準備的過程中，服務就是它可以做在它面前的工作，用這樣一種方式，那個工作就可以成為正面極化的，是在愉快中服務的，這樣那些在一個服務的人周圍的人就可以用無

論什麼任何方式見證那種無法來自於一個在幻象中的人的光，喜悅與平安了，在這個幻象中，如此多的事物是令人苦惱的。你們稱之為人類機能的事物不起作用了。太一無限造物者的愛是無限的。

We do not wish to discourage an entity which finds a desire to use those visions which it has received from so using them. We wish to make each aware that it is well to express the desire that only those entities which wish to aid in service to others be accepted, and after that determination of consciousness has been repeated frequently enough that it has pierced the veil of the subconscious mind and moved therein, that then that level at which these entities enter the conceptual web of a being upon your planet may be stopped at the gateway of your subconsciousness if they are of a negative orientation. It is most practical to place the guardianship of love in service to others as deeply in the mind complex as it may be sent, and to keep the self within this place of choice, that those things which might come into the consciousness from an impersonal source be those things which shall redound to the beauty of the Creator and the kindly love and blessed light which that Creator offers to each and through each each day in every conceivable way.

如果一個實體發現了一種渴望去使用那些它已經從那些這樣使用異象的實體接收到的異象的話，我們並不希望去勸阻這個實體。我們希望讓每一個人都知曉，去表達這樣一種渴望是很好的，即僅僅只有那些希望通過服務他人來協助的實體才會被接受，在那個意識的決心已經被足夠頻繁地重複了以至於它已經刺穿了潛意識心智的罩紗並移動到那裏之後，接下來，在那個潛意識的層次上，如果那些實體是具有一種負面導向的實體，它們將在你的潛意識入口處就被阻攔了。將服務他人的愛的守護者，在它要被送出的時候，盡可能放置在心智複合體的深處之中，並讓自我處於這個選擇的場所之中，這是極其實用性的，這樣那些從非個人源頭進入意識的事物，就會增加造物者之美，以及造物者會向給一個人並在每一天通過每一種可以想像到的方式提供仁慈的愛與受祝福的光了。

We find that this instrument informs us we have overstepped our speaking period, and once again we apologize for our prolixity, but this is a subject of much interest to us, as we speak to you from that which this instrument would call the wisdom density, which may be perhaps more easily understood as a kind of experience in light which perhaps equals in our experience the imagination of those which think of the kingdom of heaven. We do not put ourselves forward, but only describe the environment which we enjoy.

我們發覺該器皿正提醒我們已經超越談話的時限，我們再次為我們的囉唆道歉，但這是一個對於我們具有極大的興趣的主題，因為我們從這個器皿所稱智慧的密度對你們發言的，這個密度也許可以更為容易地被理解為一種類型的在光中的體驗，這種光也許在我們的體驗中等同於那些想到了天堂的領域的實體的想像。這不是在誇耀我們自己，只是在描述我們所享受的環境。

We admire each of you and all of humankind. Our decisions are easy, for we have no veil. Our subconscious mind, our archetypical mind, our impersonal or Creator mind, all these levels of awareness are open to us, and we share

our thoughts with all those within our society. Our eyes our open, our hearts are open, yet still we find work to do, my children. Yet you have eyes clouded with the grossest of illusions, ears and all senses inundated with a sea of experience. And because you cannot see the thoughts of those about you, communication fails most often and pain is inflicted that could never be inflicted in the time to which all of you are looking, that next step in the evolution of very, very young sparks of divinity and heirs of a birthright of divinity, as it makes its blessed way to a larger and larger realization of the true nature of the self.

我們讚賞你們每一位與全體人類，我們的決定是容易的，因為我們沒有罩紗。潛意識心智、原型心智、非個人或造物主心智，所有這些覺察層級都對我們敞開，我們也跟我們的社會中的所有實體分享我們的想法。我的孩子們，我們的雙眼是開啟的，我們的心是敞開的，我們仍然有工作要做。然而，你們的雙眼被最厚重的幻象覆蓋，如大海般的經驗淹沒你的雙耳與所有感官，溝通經常失敗，並被痛苦折磨，在你們全都嚮往的那個時間中，在那個非常非常年幼的神性的火花以及具有一種神性的天賦權利的後代的演化的下一步中，這樣的痛苦的折磨永遠都不會發生，因為它是走在那條通往了對自我的真實的屬性的一種越來越大的領悟的受祝福的道路上的。

We see that we have begun again and we must stop, so that if there are queries which you have decided to ask at this time, you may. We do apologize for wordiness, but we are most pleased to be asked such an interesting and central question, and hope that in each right livelihood that each may choose, that each may feel that presence of divinity which is more truly the self ... 我們看見我們又開始了，我們必須停止。因此，如果有你們在此刻決定要詢問的問題，你們可以詢問。我們為冗長的發言道歉，但我們至為高興能被詢問這樣一個有趣與中心性的問題，我們希望在每一個人可以選擇的每一個適當的生活方式之中，每一個人都可以感覺到更為真實的自我之所是的神性的存在……

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

It is not that we wish to discourage any from following their talents and their abilities, but we find most often that those among your peoples who ask about right livelihood have every opportunity for love, giving and receiving of love, in that which lies just before the eyes, in that task which is just to be done. There is no gift, no thought, no action which may not be sanctified by its dedication to the will of love, to the will of the Creator. We would transfer at this time. We are those of Q"uo. 這並不是說，我們希望勸阻任何人不去跟隨它們的天賦或者它們的能力，而我們極其經常發現，在你們的人群中的那些會詢問適當的生活方式的人，在那個就在眼前的事物中，在那個就要被進行的任務中，是擁有每一個去愛，去給予並接受愛的機會的。沒有任何的天賦、任何的想法，任何的行為可能不因為它對愛的意

志，對造物者的意志的奉獻而變得神聖的。我們在此時轉移，我們是 Q"uo 群體。

(Jim channeling)
(Jim 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in an attempt to speak to any further queries which those present may offer to us. Again we remind each that if we speak a word that does not ring true, that you should disregard all such words immediately, taking only those which have meaning. Is there a query to which we may speak at this time?

我是 Q"uo，我在愛與光中透過這個器皿 再一次向你們致意。在此刻，我們很榮幸提供我們自己嘗試談及那些在場的人可能提供給我們的任何進一步的問題。再一次，我們提醒各位，如果我們說了一個言語是聽起來不真實的，你們應該立刻將所有這樣的言語都拋棄掉，僅僅採用那些有意義的言語。此時是否有一個我們可以講述的詢問？

Carla: I noticed that you said something about Christ, and then called it Christ consciousness also. Do you see those two terms as interchangeable?

Carla：我注意到你說了一些關於基督的事情，接下來你同樣稱呼它基督意識，這兩個辭彙可以互換嗎？

For the most fastidious of considerations, there could be seen to be a difference between one who holds an office and the office itself. And yet the nature of [this] office is such that any which moves into the unity with the Father that this office signifies becomes then that office. Thus, for the consideration of those who find this entity and its station or office holy, we would not make a differentiation.

為了最一絲不苟的考慮，在將一個擁有職位(office)的實體與職位自身之間是能夠有一種差別被看到的。然而，這個職位的特質就是如此，任何進入到這個職位所象徵的與天父之間的一體性的實體，都接著會成為該職位。因此考慮到那些發覺這個實體與它的位置或職位皆為神聖的實體，我們並未做出區分。

May we speak further, my sister?

我們可否進一步講述，我的姐妹？

Carla: Yeah. Thank you for that. I have thought to myself, why, why did one man have to go through all that he went through, knowing that he was going to have a horrible death, and even though he didn't even believe the way his Pharisaic friends did in the Jewish law, going through a sacrificial procedure which was totally Jewish, you know, pouring one's blood out upon the altar and so on. Was it because he had to create a framework within which his story would persevere, would catch in the mind over a long period of time while Christians, shall we say, those who were following him up until now, could work on their own path with his help?

Carla：好的，為那個回答謝謝你。我曾經自我思索，為什麼，為什麼這個人必

須經歷所有他經歷的事情，明知他即將擁有一場可怕的死亡，即使他並不相信法利賽人根據猶太律法做事情的方式，進行一場完全猶太式的犧牲的程式，你知道的，將一個人的血液灑在祭壇上，以及如此等等。是不是因為他必須創造一個架構，在這個構架中他的故事保持到後世，吸引人們的心思一段長時間，於是基督徒，容我們說，那些直到今天都在跟隨他的實體，就可以藉由他的幫助在它們自己的道路上進行工作呢？

He says at one point, "These things and more ye shall do," indicating that he thought we were fellow heirs in Christ or Christhood, and he always called himself the Son of Man, and yet none of us has had to go and be nailed up on a cross. Obviously, there was only one time that it needed to be done. And it just puzzles me. I'm guess I'm just a doubter or something, but why just the one time? Why just that one unique suffering, and then all of us finding our sufferings to begin to have meaning as we study Jesus' sufferings? Was it necessary that this story be done in this way?

他曾經說“這些事情，汝等皆可做到並且可以做得更多”，表示他認為我們都是基督或基督身分的繼承人，他一直都稱呼他自己是人子 (Son of Man)，而我們沒有任何人必須要這樣做並被釘上一個十字架。很明顯，曾經有一個時刻這是需要被完成的。這僅僅讓我感到困惑。我猜想我不過是一個懷疑者或者某個事物，但是為什麼僅僅是那個時候？為什麼僅僅是那一個獨一無二的受苦，然後我們全體，在我們研究了耶穌的受苦之後，都發現我們苦難開始有了意義？這個故事必須以這種方式完成嗎？

I am Q"uo, and am aware of your query, my sister. The one known as Jesus the Christ wished to offer to all of humankind the symbol of the path which all must travel in some fashion in order to become the love of the Father and to express that love to others. The nature of the sacrifice of the life and the mundane world was exemplified as this entity sacrificed all that one may have—the life—knowing that it lived not of this world, but of a greater world. And by making this sacrifice in such a dramatic and fulfilling manner, there was instilled then within those whose hearts are turned toward the truth of love, the path boldly and brilliantly blazed so that there could be no doubt as to the nature of the journey and the value of the sacrifice.

我是 Q"uo ,我的姐妹 ,我理解了你的詢問。你們知曉的耶穌-基督(Jesus the Christ)想要提供全體人類提供這樣一條道路的象徵物，所有人都必須以某種方式在這條道路上旅行，以便於成為天父之愛並且將這樣的愛表達給他人的。塵世與生命犧牲的特質由這個實體示範出來，因為它犧牲了所有一個人可能擁有的事物—生命—並同時知曉它不只活在這個世界，它同樣也活在一個更大的世界。藉由用如此戲劇性與充分發揮才能的方式做出這個犧牲，那些心已經被轉向愛的真理以及那條大膽而明亮地燃燒的道路的人們內在之中就會被慢慢灌注了，這樣，對於這個旅程的本質以及犧牲的價值，就不會有任何的疑慮了。

May we speak further, my sister?

我們可否進一步講述，我的姐妹？

Carla: It's still a great mystery, but I'll think about it, I'll read it after. Thank you.

Carla：它仍然是一個偉大的奧秘，我將繼續思考這點，我將以後閱讀它，謝謝你。

I am Q"uo, and we thank you, my sister. Is there another query? 我是 Q"uo，我們感謝你，我的姐妹，是否有另一個詢問？

Questioner: I have one. In the scripture, Jesus says that he is the way, the truth and the life, and that all men must come to the Father through him. Is that an absolute truth? And what about the people who follow other examples, like Buddha and Hinduism and such like that?

發問者：在聖經中，耶穌說他就是道路、真理、與生命，所有人必須透過他到達天父那兒，這是絕對的真理嗎？那麼，那些追隨佛陀或印度教的人們怎麼辦？

I am Q"uo, and am aware of your query, my sister. That which Jesus was and is was far more than a being that moved among your peoples and lived a life in a certain fashion. All the teachings of this entity were in the form of that which you call the parable, so that those who had ears and hearts and eyes inclined in a fashion to perceive greater truths could look beyond the surface of the teaching and dig far more deeply for those treasures which awaited the hungry heart, hungry for truth and love.

我是 Q"uo，我的姐妹，我理解了你的詢問。耶穌過去之所是，與現在之所是都遠超過一個行走在人群之間並以一定的方式活出一次生命的存有的。這個實體所有的教導都是以你們所稱的寓言的方式呈現，好讓那些擁有耳朵、心與眼睛的人

們傾向於用一種方式覺察更大的真理，並能夠看穿表面的教導，更深入地挖掘那
等待著饑渴的心，且極其渴望愛的真理的寶藏了。

That which the one known as Jesus the Christ exemplified was above all else unconditional love, a love so great that it was willing to lay down the Earthly life that others might live eternally. Thus, the pattern was given in a manner which each will approach from a unique point of beginning. Many will find the journey seems to lead in lands far distant from that spoken of by the one known as Jesus the Christ, and yet as each through experience and time moves closer and closer in its seeking towards greater and more refined expressions of that which you call truth, each will find that it moves closer to the heart of that which the one known as Jesus the Christ exemplified, the unconditional love and compassion that is the gateway through which each shall pass at some point within the evolutionary process.

你們知曉的耶穌-基督所示範的，最重要的，即是無條件的愛，一股如此偉大的愛，以至於它願意埋葬塵世的生命，好讓他人可以永恆地活下去。因此，榜樣用一種每個人都可以從一個獨一無二的開始的位置處理它的方式被給予了。許多人發現旅程看似是導向那些距離被知曉為耶穌基督的實體所談及的土地很遙遠的地方，然而當每個人透過經驗與時間，越來越靠近它所尋求的對你們稱之為真理的事物的更大且更為精煉的表達的時候，每個尋求者將發現它越來越靠近耶穌-基督所示範的事物的核心，即無條件的愛與悲憫，那即是每個人在進化過程中的某個位置都必須通過的大門。

Thus, though many shall travel roads that seem other than this path, there is a meeting point at which time and place all become as one.
如此，雖然許多人行旅的道路看似與這條途徑是不同的，卻有一個交會點，在個位置，時間與空間合而為一。

May we speak in any further fashion, my sister?
我們可否進一步講述，我的姐妹？

Questioner: I'm not very familiar with your manner of speaking, and so I find that I'm still a little bit confused about your reply.
發問者：我不大熟悉你講話的方式，所以我對於你們的回答仍舊覺得有一些困惑。

Carla: Are you saying that unconditional love is the I AM? Like the "I Am That I Am" of God's name in the Old Testament? And that I AM is another way of saying unconditional love, is that what you're saying? Like unconditional love is the way, the truth and the light?

Carla：你們是不是說無條件的愛等於我是(I AM)?好比舊約聖經中上帝的名字就是"本我即是"? 那個我是就是另一種說無條件的愛的方式，那就是你們正在說事

情嗎？也就是說，無條件的愛即是道路，真理與光？

I am Q"uo, and this is basically correct, my sister, for within your illusion there is the choice which each has to make in order to progress yet further. The choice is how to love, to love others without condition as has been demonstrated by the one known as Jesus the Christ, or to love in a lesser fashion. All your great religions and philosophies teach at the heart of their dogma the need to love without condition. Jesus the Christ was a perfect example of this means of loving, and thus learning that lesson which is the great lesson of your third-density illusion.

我是 Q"uo，我的姐妹，這基本上是正確的，因為在你們的幻象中，會有每個人為了更進一步前進都必須做出的選擇。這個選擇是如何去愛，毫無條件地去愛，如同已經被知曉為耶穌基督的實體所示範的一樣。你們所有的偉大宗教與哲學的教義核心都是對無條件的愛的需要。耶穌-基督是這條愛的途徑以及由此學會

程的完美範例，那個課程即你們第三密度幻象的偉大的課程。

May we speak further, my sister?

我們可否進一步講述，我的姐妹？

Questioner: I think I have a better understanding, and I thank you for that.
發問者：我想我擁有一個更好的理解了，我為那個回答而感謝你。

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

我是 Q"uo，我們也感謝你，我的姐妹，在此刻是否有另一個詢問？

Carla: Is this why Jesus said at one point that unless you are as little children you cannot enter the Kingdom of Heaven, because little children have not yet learned distrust and they love unconditionally?

Carla : 耶穌曾說，除非你們成為小孩子，你們無法進入天堂王國，這就是他這樣說的原因嗎，因為小孩子尚未學到不信任，並且他們無條件地愛？

I am Q"uo, and this is correct, my sister.
我是 Q"uo，這是正確的，我的姐妹。

Carla: Okay, thank you. No more from me. Carla : 好的，謝謝你。我沒有更多問題了。

Questioner: I have another one. Is it good for people to see miracles and fantastic things to convince them of God's ability and existence, so that they may decide to develop their life to God? 發問者：我有另一個問題，讓人們看見奇跡與神妙的事物，使他們信服上帝(God)的能力與存在，於是它們可以決定朝向上帝發展它們生命，這是對於人是有益處的嗎？

I am Q"uo, and we find, my brother, that it is more the reverse of this case, that is, those who through their own experience make the dedication more and more firmly to know the truth of that which you call God or life, or the purpose of the life, are those whose eyes shall begin to open and shall see those experiences which are not seen by other eyes.
我是 Q"uo，我的兄弟，我們發現這個情況更多是反過來的，也就是說，如果那些經歷自己的生命的人們決定越來越堅定地奉獻一生在知曉那個你們稱之為上帝或生命的真理，或者生命的目的，這些人的雙眼將開始打開，並將看見那些不會被其他人的眼睛看見的體驗。

It is the free will choice that is made in the direction of love and service which then begins to open the eye to another reality and the heart to another reality and the ears to a greater reality which speaks in ways not understood in the mundane world.
恰恰就是在對愛與服務的奉獻中被做出的自由意志選擇開始讓耳朵向著另一個實相開放，讓心向著另一個實相開放，讓耳朵向著一個更大的實相開放，這個更大的實相是用在世俗的世界中不會被理解的方式發言的。

May we speak in any further fashion, my brother?
我們可否進一步講述，我的兄弟？

Questioner: (Inaudible).
提問者：(聽不見)。

I am Q"uo. Is there another query at this time?
我是 Q"uo。在此刻有另一個問題嗎？

Questioner: So, another form of what I'm asking is beyond the person that's asleep, that is, not spiritually aware, can't he be awakened in any kind of way? Unless he decides to do so by faith?

發問者：所以，換個角度來說，對於一個沉睡的人，也就是說，一個在靈性上沒有察覺的人，他是無法以任何方式被喚醒的，除非他憑藉信心決定這麼做？

I am Q'uo, and this is a roughly correct statement, my brother, for the power and value of such a centrally crucial choice comes from the choice having been made by the entity itself to move in a certain direction. If an entity were given undeniable or miraculous demonstrations of the reality or truth of a certain belief, then this entity's work would have been done for it, much as the child's schoolwork would be done by the parents. And though the entity would know the correct answers, [it] would not be able to reproduce this experience within its life pattern. Thus, slowly for many, and more quickly for others, does the desire to know the truth build, until there is born within the entity the faith that there is a greater reality which upholds the life and its purpose.

我是 Q'uo，我的兄弟，這是一個大略正確的陳述，因為如此一個核心關鍵的選擇，它的力量與價值來自決定前往特定方向之實體其自身的選擇。如果一個人被給予了對具有一定信念的實相或者真理的無可否認或奇跡般的展示，那麼這個實體的工作已經為它被完成，好比一個孩子的學校作業被家長做完一般。雖然該實體知道了正確的答案，他將不能在它的生命模式中重現這個體驗。因此，許多人緩慢地前行，有些人較快地前進，建立起知曉真理的渴望，直到該實體內在誕生一股信心，確信有一個更偉大的實相支撐著生命與生命的目的。

Is there a further query, my brother?

有一個進一步的問題嗎，我的兄弟？

Questioner: No, thank you.

發問者：不了，謝謝你。

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

我是 Q'uo，我們感謝你，我的兄弟，是否有另一個詢問？

(Pause)

[停頓]

I am Q'uo, and as we have observed that we have exhausted the queries for the evening, we would take this opportunity to thank each for offering those queries to us, for they are the means by which we may further our service to each and to the one Creator. We feel a great honor at having been asked to join your meditation this evening, and shall be with you in your future gatherings upon your request. At this time we would take our leave of this group, again thanking each and leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q"uo，因為我們已經觀察到我們已經耗盡了今晚的問題了，我們會利用這個機會感謝每一位元實體為我們提供了那些問題，因為這些問題就是可以使我們對每一位與太一造物者的服務更進一步的方式。我們對於今晚已經被請求加入你們的冥想感覺到一種巨大的榮耀，我們將在你們的未來的集會中在你們請求的時候與你們在一起。此時，我們將離開這個團體，再次感謝每一位參與者，並在太一無限造物者的愛與光離開你們。我們是你們知曉的 Q"uo。Adonai，我的朋友們，Adonai。

March 16, 1988

1988-03-16 Hatonn : 疲倦與堅持

(D channeling)

(D 傳訊)

I greet you again through this instrument in the love and light of the one infinite Creator.

我通過這個器皿再一次在太一無限造物者的愛與光中向你們致意。

(Pause)

(暫停)

This instrument has (inaudible) tonight refer to as the power of our insistence but we know (inaudible) to impose our will on that of any individual though there was reluctance because of fatigue and poor tuning to speak. We wish only that our so-called insistence might be perceived rather as encouragement and a demonstration of the aura of confidence and patience in which this instrument is able to experience its unfolding as a vocal channel. Since there was reluctance to speak we shall like to remind the one known as D of that which he is already aware, which is to say his purpose in being here so faithfully.

這個器皿已經 (聽不見) 今晚提及我們堅持的力量，但是我們知道 (聽不見) 以將我們的意志強加到任何個體的意志之上，儘管因為疲倦以及不佳的調音會有對於發言的不情願。我們僅僅希望我們所謂堅持可以被感覺為鼓勵以及對具有信心和耐心的靈光的一種示範，在這種靈光中，這個器皿能夠體驗到它作為一個語音管道展開了。既然會有對於發言的不情願，我們想要提醒被知曉為 D 的實體回想起他已經察覺到的事情，也就是說，察覺到它在如此忠實地在這裏的目的。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you once again in the love and in the light of the one infinite Creator. We have moved from engagement with the instrument known as D due to our determination that the limit of this instrument's ability to learn at this working session had been reached in terms of the technical or mechanical rituals prior to and during the act of channeling.

我是 Hatonn。我再一次在太一無限造物者的愛與光中向你們致意。我們已經離開了與被知曉為 D 的器皿之間的結合了，這是因為我們確定，從在傳訊的活動之前以及在其期間的技術性或者機械性的儀式的方面，這個器皿在這個工作的集會上的學習的能力的極限已經被抵達了。

We were of the impression that we would be of the most service by

persistently contacting the one known as D in order that the deeper service might be recollected in the midst of most disquieting circumstances. This simple lesson may seem to be an allegory of the life that is lived so narrowly in the midst of such abundant glory. There must come that time when it is seen that the channel, as imperfect as it is, and remiss, nevertheless is becoming more and more able to perceive the contact. For the confidence of the instrument to continue to rise, the ability to contact, we felt, needed to be affirmed to the instrument and by the instrument at this time. We do apologize for seeming perhaps too persistent. However, there is no study at which a task master is not sometimes an aid. Incorporate then into each practice of meditation, centering, tuning and challenging that fine honed singleness of purpose which is yours in depth so that you, being your own task master, move harmoniously with your own requests and are to the maximum ready to serve as a vocal channel. For do not all those who wish to serve the Father wish to do so at their highest and at their best?

我們的印象是，我們會藉由堅持不懈地與被知曉為 D 的實體之間的接觸而進行最大的服務，以便於更為深入的服務可以在極其不安的環境當中被回想起來。這個簡單的課程可以被視為是在這樣豐盛的榮耀當中用如此狹窄的方式被活出的生命的一個比喻。必定會出現這樣一個時刻，在那個時候會被看到的事情是，管道，儘管它如其所是，是不完美且疏忽的，仍舊正在變得越來越有能力去感覺接觸了。為了讓器皿的信心繼續升高，我們感覺到，接觸的能力需要向器皿並被器皿在此刻肯定。我們確實為，在表面上，也許太過堅持不懈而抱歉。然而，在每一個學習中，監督者都時常會成為一種幫助。將那個被仔細打磨過的目的的單一性，也就是在深處你的目的，整合到每一個冥想的練習之中——處於中心，調音並挑戰——這樣你——你就是你自己的監督者——將會協調一致地與你自己的要求協調一致地移動，並會為作為一個語音管道的服務最佳地做好準備了。因為難道不是所有希望去服務天父的人都是用它們最高和它們最佳的能力來希望這樣做的嗎？

The other side of this high-sounding coin is the cheerful laughter of imperfection guaranteed by the illusion in which you dance. The channel is as the color sparkling off the facets of a diamond which gleams so whitely. Each glint is unique in its spectrum in the rainbow of itself and so are each of you distortions of that white light. We have our own distortions in the concepts which we give to you and to our distortions are then added two things. Firstly, the combined strength and desire of seeking and areas of seeking of all those present in the circle and secondly, that gem which is the channel. Thus may we speak of the infinite Creator infinitely as through even one channel the infinite moods, experiences and thoughts of each day make each unique being a little different. It is an exciting way of being of service to us for we learn much as we see the poetry, passion and strength which instruments such as yourselves create from the solid prose of our one statement and that is that there is one thing—that one great original Thought which created all that there is which is all that there is and which is you. And you it.

這個高調的硬幣的另一面就是對由你們在其中舞蹈的幻象所保證的不完美性的快樂的取笑了。這個管道就如同一個如此安靜地閃爍的鑽石的閃亮的側面的色彩

一樣。每一個閃光在在它自己的彩虹中的它光譜中都是獨一無二的，你們每一個人就是用這種方式是白色的光的扭曲。我們在我們給予你們的觀念中擁有一樣的扭曲。有兩個事物被添加在了我們的扭曲上：首先，所有那些在圈子中的實體的混合在一起的尋求的強度與渴望，以及尋求的區域，其次，管道之所是的那個寶石。因此，我們可以用無限多的方式來談及無限造物者，就好像甚至是一個管道，每一個天的無限多的情緒，體驗和想法都會讓每一個獨一無二的存有變得有一點點不一樣。它對於我們是一種令人激動的進行服務的方式，因為我們在我們可看到諸如你們自己之類的器皿從我們的這樣一個陳述的歌曲或者祈禱詞創造出來的詩歌、熱情與強度的時候，我們學會了大量的事物，我們的那個陳述即，只有一個事物存在，即創造了一切萬有的那一個偉大的原初的想法，它就是一切萬有，就是你們，你，以及它之所是。

How very stolid that message seems. How very tame, staid—we correct this instrument—beside the many beautiful creations which have been channeled through so many positively oriented channels. We have most certainly a great debt of gratitude to each and every one.

那個資訊看起來似乎是多麼地感覺遲鈍，多麼地單調沉悶，除了已經通過如此多正面性導向的管道傳訊了的美麗的創造物之外。我們對於每一個實體極其肯定地擁有以一種巨大的感激的負債的。

And to those who are new, such as the one known as D, we encourage that second side of the coin, that laughter and that self-forgiveness. There is always the falling down. There is always that portion of the experience which deals with the things of the earth. And it is well that the self be reminded again and again to look upward to eternity and to ask for the truth, not the answer. For that which your peoples call the answer is never the truth, for that which is true is infinite and your peoples measure and balance and weigh finity.

對於諸如被知曉為 *D* 的實體之類的那些新的實體，我們鼓勵硬幣的第二面，我們鼓勵笑聲與自我寬恕。一直都會有跌倒，一直都會有那個體驗的與塵世的事物打交道的部分，自我被一次又一次地提醒去向上看到永恆，並請求真理，而不是請求回答，這是很好的，因為你們人群稱之為答案的事物永遠都不是真理，因為真理之所是是無限的，而你們的人群是衡量、平衡並度量有限的。

May you be all that you wish to be as a channel, my brother D. If we may aid you in any way we are most humbly grateful for the chance to do so.

我的兄弟 *D*，祝願你成為你作為一個管道希望成為的全部的事物。如果我們可以用任何方式幫助你，我們對於這樣做是極其謙遜地感激的。

At this time we would transfer this contact to the one known as Jim. I am known to you as Hatonn.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我是你們知曉的 *Hatonn*。

(Jim channeling)

(*Jim*傳訊)

I am Hatonn, and greet each again in love and light through this instrument. At this time we would ask if there might be any queries to which we may replay with our thoughts and opinions. Is there a query at this time?

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們會請問，是否可能有任何我們可以用我們的想法和我們的觀點來重演的問題。在此刻有一個問題嗎？

D: I'd like to just say first of all that you take my doubts and my impatience with myself and my anger with myself and perceive it in a much more elevated way than I am able to and it's a great help to me when you raise my perspective up to yours by reinterpreting, insofar as you can, by reinterpreting those feeling that I have in times like this, that I am very grateful for that. I really don't feel like I have any specific questions at this point. I'm a little bit disturbed by the course of this session but as you say it's permissible, I suppose, to stumble on the path. (Inaudible). I have no questions. Thank you.

D：我首先僅僅想要說，你們拿走了我的疑慮，我對我自己的不耐心，我對我自己的憤怒，並用一種比我能夠體會它的方式遠遠更加振奮人心的方式體會了它，當你們藉由重新解釋，在你們能夠解釋的範圍內，藉由重新解釋我在類似這樣的時刻中擁有的那些感覺，而將我的觀點提升到你們遠景的時候，我對那是非常感激的。我真的並不感覺好像我在此刻有任何具體的問題。我因為這個集會的進程而有一點點被打擾了，但是，當你們說，我假設，在道路上絆倒是不礙事的時候。（聽不見）。我沒有問題了。感謝你們。

I am Hatonn, and, my brother, we are most grateful to serve in any manner which may be helpful to you as a new instrument and we speak as we have spoken concerning your efforts this evening for it is our perception that each new instrument will find those times when the facility with the speaking of concepts is less than others, and even very difficult for each new instrument as the life within the mundane world draws from it the vital energy which is most helpful in contacts such as this contact. And there are many concerns which draw this energy and make it difficult for the new instrument to find the peaceful center of its being where it may perceive with clarity and transmit with equal clarity those concepts which are given it.

我是 *Hatonn*，我的兄弟，我們對於用任何可能對你作為一個新的器皿有幫助的方式來極性服務是極其感激的，我們發言，因為我們已經談及了在今晚你的努力了，因為我們的觀點是，每一個新的器皿都將會發現這樣一些時刻，在那些時刻中，談及觀念的機能是比其他人較小的，當在世俗世界中的生命將生命的能量從它身上吸走的時候，這種機能甚至對於新的器皿會是非常困難的，而這種生命能量對於諸如這個接觸之內的接觸是極其有幫助的。會有很多的擔憂會將這種能量吸走並會使得新的器皿很難找到它的存有的平安的中心，就是在這個平安的中心，它可以帶著清晰度來感覺並藉由同等的清晰度來傳遞那些被給予它的觀念。

We commend you, my brother, for persevering under the conditions of

fatigue and for continuing the training which shall provide you with another means of serving the one Creator. We hope that the efforts which fall short do not disconcert you overly much as we equally hope those efforts which are easy and free flowing give you confidence but do not make you overconfident, for there is much to learn from that which you call failure and much to learn from that which you call success.

我的兄弟，為你在疲倦的情況下的堅持不懈，為你繼續訓練，我們稱讚你，那種訓練將會為你提供另一條服務太一造物者的途徑。我們希望那些無法滿足目標的努力將不會讓你過度不安，因為我們同等地希望那些容易且自由流動的努力會給予你信心，而不是讓你過度自信，因為從你們稱之為失敗的事物中有大量要去學習的事物，從你們稱之為成功的事物中有大量要去學習的事物。

Are there any further queries at this time?

在此刻有任何進一步的問題嗎？

Carla: I had a very irrelevant and very unimportant question. Before the contact began through D I was sniffing around and wanting to know who you were and you identified yourself and just the way you answered my challenge and especially about the third time through you started giggling ... and then I was going ... I was really worried about D. I was going, "Why don't you want to come to me now?" And you were going, "Have patience, child." It just ... you just seem very feminine and I wondered if you were ... if we had contact with a

woman from Hatonn today? *Carla* : 我有一個非常不相關且非常不重要的問題。在接觸通過 *D* 開始之前，我正在四處嗅探，並等待去知曉你們是誰，你說出了你自己的身份，以及你們回應我的挑戰的方式，尤其是第三次挑戰，你們開始咯咯笑了.....接下來我說.....我真的擔心 *D*。我正在說“為什麼你們現在不想要來到我身上呢？”你們說，“有耐心，還是。”它僅僅.....你們僅僅看起來非常女性化，我相識到，是否你們是.....是否我今天是與一個來自 *Hatonn* 的女性有過接觸呢？

I am Hatonn, and we are those which at this time in this particular contact are of a feminine nature. We are an individualized portion of a larger group and yet we speak of ourselves as we, for though you speak with an individualized portion of a social memory complex we do not feel that we exist apart from those of our brothers and sisters in a manner which bears a descriptive term. 我是 *Hatonn*，在此刻在這個特定的接觸中，我們是那些具有一種女性的屬性的實體。我們是屬於一個更大的團體的一個個人化的部分，而我們談及我們自己為我們，因為儘管你們是與一個社會記憶複合體的一個個體化的部分交談的，我們並不感覺到我們用一種帶有一種描述性的措辭的方式是與那些我們的兄弟姐妹分開的。

Carla: I understand.

Carla : 我理解了。

(Inaudible) less than we and we are happy that you have enjoyed our vibrations. We are pleased to assist old instruments as well in renewing the

ability to be patient and also to giggle.

(聽不見) 比我們較小的，我們很高興你們已經享受了我們的振動了。我們同樣也很高興通過再次使用有耐心並同樣也各個笑的能力來幫助舊的器皿，

Carla: (Giggles) Thank you.

Carla : (咯咯笑) 謝謝你們。

Are there any further queries at this time?

在此刻有任何進一步的問題嗎？

Carla: Not from me.

Carla : 不是來自於我。

I am Hatonn, and we thank you, my brothers and sister, for once again inviting our presence and allowing us to be of service in that way which is a treasure to us. We cannot thank each enough for this honor and look forward to each such gathering. At this time we shall take our leave of this group, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

我是 *Hatonn*，我們感謝你，我的兄弟姐妹，為你們再一次邀請我們出席並允許我們通過那種對於我們是一種保證的方式來進行服務。我們對於這種榮耀怎麼感謝各位都不夠，我們期待每一次這樣的聚會。在此刻，我們將離開這個團體，我們同時在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Hatonn*。
Adonai，我的朋友們。*Adonai*。

譯注：這份記錄的中間在進入問答環節前的四個段落與 1988-03-23 記錄的後半部分重複。

March 23, 1988

1988-03-23 Hatonn : 身體的改變與情緒

(Carla channeling)

(Carla 傳訊)

I am Hatonn. We greet each in the love and the light of the one infinite Creator and do apologize for beginning before your recording devices were engaged. However, we surprised this instrument, for we had been expressing to this instrument the request for the instrument to remain patient until the instant we changed our minds. This instrument chose to request again the status and we simply began to speak through her as she was tuned, had challenged well, and was ready to begin.

我是 Hatonn。我們在太一無限造物者的愛與光中向各位致意，我們確實為在你們的錄音設備準備好之前就開始而抱歉。然而，我們讓這個器皿吃驚了，因為我們一直在向這個器皿表達請求，請這個器皿保持耐心，一直都我們改變了我們的想法的時刻為止。這個器皿選擇去再一次詢問狀況，我們單純地在她被調音之後開始通過她發言，如果挑戰已經沒問題了，我們就準備開始了。

We find that there is a reluctance in the one known as D to channel at this point because there are deep portions of this entity's being which at this time desire greatly to receive whatever thoughts we might have to offer in the way of guidance. The instrument known as D must be aware by now that we attempt carefully to keep to the right side of the boundary of free will. However, there are reflections we may make which are of a general nature which we shall make at this time through this instrument before we exercise the one known as D, for we feel that [with] this dual method of working first with the more deeply requested service and secondly with the second most deeply requested service that we shall, shall we say, be of a more satisfactory quantity of service.

我們發現在被知曉為 D 的實體中對在此刻進行傳訊有一種不情願，因為這個實體的存有的深入的部分此刻極其渴望去接收到無論什麼我們通過指引的方式可能可以提供的想法。被知曉為 D 的器皿到現在必須瞭解，我們小心謹慎地嘗試去留在自由意志的邊界的正確的一面。然而，會有我們可以做出的具有一種一般性的特性的反思是我們將會在我們訓練被知曉為 D 的實體之前通過這個器皿在此刻做出的，因為我們感覺到，首先與被更為深入地請求的服務一同工作，其次與第二深入地被請求的服務一同工作，藉由這種雙重的方法，我們將，容我們說，具有一種更為滿意的數量了。

This instrument and all those in the circle were engaged in a fairly realistic conversation about change, we thought, just prior this session. However, there are changes which have to do with circumstance and there are changes which fall within the category one may call genetic. Sometimes these two kinds of changes occur within your illusion at the same time. Consequently, that which is a physical manifestation of change due to happenstance becomes overlaid with a deeper and [more] organic change and the two

kinds of change become linked within the mind so that that which is a less than important consideration is perceived as that which has a great deal of emotional weight.

這個器皿以及所有那些在圈子中的所有的實體，都在集會之前參與到了一次相當現實性的，我們認為是，關於改變的談話了。然而，會有與環境有關的改變，會有落入到一個人可能稱之為基因學的範疇之中的改變。有時候，這兩種類型的改變是同時在你們的幻象中發生的。由於偶然原因而出現改變的一個物質性的顯化物，會被一種更加深入且[更為]有機的改變所覆蓋，兩種類型的改變會在頭腦中連接在一起，這樣，一個較不重要的考慮就會被感覺到是用擁有大量的情緒性的重量的事物了。

It is well to sort out these two avenues of expression and experience to determine the level of change which one wishes to deal with at one time, for the changes of the body, which over a period of time reach, shall we say, a critical mass and create a necessary adjustment of programming of the biocomputer, are those changes which contain the, shall we say, inside track for the most available use in accelerating the process of spiritual growth. It is well to disassociate this feeling of fundamental shift in attitude from the circumstances which are occurring at the moment, and to view the circumstances which are occurring at any given moment as that which they are—a drama, an illusion, a lovely play, or perhaps a not so lovely play, depending upon the circumstances, put there not for your—the audience's—total enjoyment but also, the author hopes, for clues, hints, inspirations and nuances which may function as parables or allegories for those more theoretical and general thoughts which concern the process of bodily change which contains the great emotional content.

將這兩種表達與體驗的途徑區分開，以確定一個人在一個時候希望去處理的改變的層次，這是很好的，因為身體的改變，在一段時間後，容我們來說，會抵達一個關鍵品質，並創造出對生物的電腦的編程的一個必須的調節，這種身體的改變是那些包含了，容我們說，在加速靈性成長的過程的方面的最為可被利用的內部的軌道的改變。將這種在態度中的基礎的轉變的感覺與在那個時刻正在發生的環境分開，並將在任何給定的時刻正在發生的情況視為是它們之所是——一個劇本，一個幻象，一個可愛的演出，或者也許一場不是如此可愛的演出，取決於環境，這是很好的，它被放置在那裏，不僅僅是為了你們的——觀眾的——完全的娛樂，同樣也是為了，如作者所希望的一樣，線索、暗示、啟發以及微妙變化可能會對那些更為理論性且一般性的想法起到寓言或者比喻的作用，這些一般性的想法會關心包含了巨大的情緒上的內容的身體的改變的過程。

Now, this great emotional content, when isolated, is quite neutral, having little to do with happenstance or illusion of any kind. And if it may be perceived in such a clear way, it may also be used as clear energy, thus functioning as a continuing catapult for a speeding up of the evolutionary spiritual process. The difficulty with linking the process of genetic change, shall we say, and the various vagaries of circumstance is that undue emphasis may be placed and inevitable bias formed by the nature of the illusion at the time it has had to carry the weight of such emotional load. Thus, the lessons are muddled and

confused and the progress is slower, though, of course, it continues. 現在，這種巨大的情緒上內容，當被隔離出來的時候，是相當中性的，並幾乎不會與偶然事件或者任何類型的幻象有關聯。如果它可以用這樣一種清晰的方式被感覺到的話，它可以同樣被用作清晰的能量，並由此起到一種對於演化的靈性的過程的加速的一種持續不斷的彈弓的作用。將基因上的改變的過程與各種各樣的環境的變化聯繫在一起的方面的困難是，在幻象已經不得不攜帶這樣的情緒的負重的重量的時候，由於幻象的特性而被放置的不適當的終點以及由其形成不可避免的偏向性。因此，課程被攪渾並成為混淆不清的了，過程是更加緩慢的，儘管，當然，過程會繼續。

As we have so often recommended, once again we urge the practice in, and the trust of, the process of daily, spiritually directed, inner silence, the listening ear, if you will, that is tuned to those words which cannot be heard, those words which are not words at all but concepts far deeper than any clothing of vocabulary. This source of peace, in the short run, becomes the facilitator of strife in the long run, in that one who meditates is facilitating the process of genetic change, for indeed, your physical entity is finely tuned to respond to the needs of the integrated spiritual entity which, as a total being, each is. 如我們已經如此經常地推薦的一樣，再一次，我們鼓勵對於每日的，靈性導向的內在的靜默的過程的練習與信任，對於向著那些無法被聽到的言語，那些完全不是言語而是比任何辭彙的外衣遠遠更加深入的觀念的言語被調音的聆聽的耳朵，如果你們願意這樣說的話，的練習與信任。在短時間內，這個平安的源頭，會成為在長時間中的奮鬥的促進物，因為一個冥想的人是在促進基因的改變的過程的，因為，確實，你們的物質性的實體是被微妙地調音來回應整合的靈性的實體的需要的，這個靈性的實體，作為一個完整的存有，就是每一個人之所是了。

We trust that this has been thought provoking in some small way and invite queries at a later time. However, we have instructed this instrument that this instrument is to spend some conscious time teaching. Indeed, had this instrument been more quickly aware of our request, we would have already been working with the one known as D. However, again, we do feel that in the end this has been the better pattern for this evening's work. We would therefore leave this instrument and pause while this instrument recovers full consciousness and may do the work it has been encouraged to do with the one known as D. I am Hatonn.

我們相信這已經用某種小小的方式已經激發思考的了，我們會在一個稍後的時候邀請提問。然而，我們已經指導這個器皿，這個器皿要花非一些有意識的時間來教導。確實，如果這個器皿已經更為快速地察覺了我們的要求，我們本來已經在與被知曉為 D 的實體一共工作了。然而，再一次，我們確實感覺到，在這個目標上，這已經是對於今晚的工作的更好的模式了。我們因此會離開這個器皿並在這個器皿恢復完整的意識並可以做已經被鼓勵去進行的與被知曉為 D 的實體的工作的時候暫停。我是 Hatonn。

(Conversation between Carla and D.)

(在 Carla 和 D 之間的談話。)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you once again in the love and the light of the one infinite Creator.

我是 Hatonn。我再一次在太一無限造物者的愛與光中向各位致意。

We have moved from engagement with the instrument known as D due to our determination that the limit of this instrument's ability to learn at this working session had been reached in terms of the technical or mechanical rituals prior to and during the act of channeling.

我們已經從離開了我們與被知曉為 D 的實體之間的結合了，這是因為我們決定，從在傳訊的活動之前和期間的技術上或者機械上的儀式的方面，這個器皿在這個工作的集會上去進行學習的能力的限度已經被抵達了。

We were of the impression that we would be of the most service by persistently contacting the one known as D in order that the deeper service might be recollected in the midst of most disquieting circumstances. This simple lesson may be seen to be an allegory of the life that is lived so narrowly in the midst of such abundant glory. There must come that time when it is seen that the channel, as imperfect as it is and as remiss, nevertheless is becoming more and more able to perceive contact. For the confidence of the instrument to continue to rise, the ability to contact, we felt, needed to be affirmed to the instrument and by the instrument at this time. We do apologize for seeming, perhaps, too persistent.

我們的印象是，我們會藉由堅持不懈地與被知曉為 D 的實體之間的接觸而進行最大的服務，以便於更為深入的服務可以在極其令人苦惱的環境當中被回想起來。這個簡單的課程可以被視為是在這樣豐盛的榮耀當中用如此狹窄的方式被活出的生命的一個比喻。必定會出現這樣一個時刻，在那個時候會被看到的事情是，管道，儘管它如其所是，是不完美且疏忽的，仍舊正在變得越來越有能力去感覺接觸了。為了讓器皿的信心繼續升高，我們感覺到，接觸的能力需要向器皿並被器皿在此刻肯定。我們確實為，在表面上，也許太過堅持不懈而抱歉。

However, there is no study at which a taskmaster is not sometimes an aid. Incorporate, then, into each practice of meditation—centering, tuning and challenging—that fine-honed singleness of purpose, which is yours in depth, so that you—being your own task master—will move harmoniously with your own request and are to the maximum ready to serve as a vocal channel. For do not all those who wish to serve the Father wish to do so at their highest and at their best?

然而，在每一個學習中，監督者都時常會成為一種幫助。將那個被仔細打磨過的目的的單一性，也就是在深處你的目的，整合到每一個冥想的練習之中——處於中心，調音並挑戰——這樣你——你就是你自己的監督者——將會協調一致地與你自己的要求協調一致地移動，並會為作為一個語音管道的服務最佳地做好準備了。因為難道不是所有希望去服務天父的人都是用它們最高和它們最佳的能力來希望這樣做的嗎？

The other side of this high-sounding coin is the cheerful laughter of imperfection guaranteed by the illusion in which you dance. The channel is as the color sparkling off the facets of a diamond which gleams so quietly. Each glint is unique in its spectrum in the rainbow of itself So are each of you distortions of that white light. We have our own distortions in the concepts which we give to you. And to our distortions are then added two things: firstly, the combined strength and desire of seeking and areas of seeking of all those present in the circle; and secondly, that gem which is the channel. Thus may we speak of the infinite Creator, infinitely, as through even one channel the infinite moods, experiences and thoughts of each day make each unique being a little different. It is an exciting way of being of service for us, for we learn much as we see the poetry, passion and strength which instruments such as yourselves create from the song and prayers of our one statement, and that is that there is one thing; that one great original Thought which created all that there is, which is all that there is, and which is you, and you, it.

這個高調的硬幣的另一面就是對由你們在其中舞蹈的幻象所保證的不完美性的快樂的取笑了。這個管道就如同一個如此安靜地閃爍的鑽石的閃亮的側面的色彩一樣。每一個閃光在在它自己的彩虹中的它光譜中都是獨一無二的，你們每一個人就是用這種方式是白色的光的扭曲。我們在我們給予你們的觀念中擁有一樣的扭曲。有兩個事物被添加在了我們的扭曲上：首先，所有那些在圈子中的實體的混合在一起的尋求的強度與渴望，以及尋求的區域，其次，管道之所是的那個寶石。因此，我們可以用無限多的方式來談及無限造物者，就好像甚至是一個管道，每一個天的無限多的情緒，體驗和想法都會讓每一個獨一無二的存有變得有一點點不一樣。它對於我們是一種令人激動的進行服務的方式，因為我們在我們可看到諸如你們自己之類的器皿從我們的這樣一個陳述的歌曲或者祈禱詞創造出來的詩歌、熱情與強度的時候，我們學會了大量的事物，我們的那個陳述即，只有一個事物存在，即創造了一切萬有的那一個偉大的原初的想法，它就是一切萬有，就是你們，你，以及它之所是。

How very stolid that message seems, how very tame beside the many beautiful creations which have been channeled through so many positively oriented channels. We have most certainly a great debt of gratitude to each and every one, and to those who are new, such as the one known as D, we encourage that second side of the coin, that laughter and that self-forgiveness. There is always the falling down; there is always that portion of the experience which deals with the things of the Earth, and it is well that the self be reminded again and again to look upward to eternity and to ask for the truth, not the answer, for that which your peoples call the answer is never the truth, for that which is truth is infinite and your peoples measure and balance and weigh finity.

那個資訊看起來似乎是多麼地感覺遲鈍，多麼地單調沉悶，除了已經通過如此多正面性導向的管道傳訊了的美麗的創造物之外。我們對於每一個實體，對於諸如被知曉為 D 的實體之類的那些新的實體，極其肯定地擁有以一種巨大的感激的負債，我們鼓勵硬幣的第二面，即笑聲與自我寬恕。一直都會有跌倒，一直都會有那個體驗的與塵世的事物打交道的部分，自我被一次又一次地提醒去向上看到

永恆，並請求真理，而不是請求回答，這是很好的，對於你們人群呼喚的事物，會用永遠都不是真理，因為真理之所是是無限的，而你們的人群是衡量、平衡並度量有限的。

May you be all that you wish to be as a channel, my brother D. If we may aid you in any way, we are most humbly grateful to do so.
我的兄弟 *D*，祝願你成為你作為一個管道希望成為的全部的事物。如果我們可以用任何方式幫助你，我們對於這樣做是極其謙遜地感激的。

At this time we would transfer this contact to the one known as Jim. I am known to you as Hatonn.
在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我是你們知曉的 *Hatonn*。

(Transcript ends.)

(記錄結束。)

March 27, 1988

1988-03-27 對意志的正確的使用

Group question: "Q'uo: You have wished to know what we may think about the right use of will."

團體問題：“Q'uo：你們已經希望知道我們在關於對意志的正確的使用的方面可能會思考的事情。”

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the infinite Creator. It is indeed a privilege and an honor to rest as part of your circle of seeking this joyful evening. Your blends of energy are beautiful, and we are most grateful that we have been called to offer what thoughts we might have to share with you. Please know that each and every word that we say is guaranteed not to be the truth, but to be our honest approximation and opinion of the way things are from our point of view. We are anything but infallible, and we ask most humbly that as you consider each idea which we may offer, you do so with the understanding that any which does not seem appropriate be dismissed, for we would not be a stumbling block in front of any, but rather one more light upon the hill, one more means of sharing in communion with the one infinite Creator.

我是 Q'uo。我在無限造物者的愛與光中向你們致意。作為你們在這個愉快的晚上的尋求的圈子的一部分而休息，這確實是一種榮幸和一種榮耀。你們能量的混合是美麗的，我們對我們已經被呼喚來提供我們所要與你們分享的想法是極其感激的。請知曉，我們說的每一個詞語都保證不是真理，而是我們從我們的視角對於事物的方式的誠實的估計與觀點。我們絕對不是不會犯錯的，我們極其謙遜地請求，在你們考慮每一個我們可能會提供的觀點的時候，你們帶著這樣一種理解這樣做，即任何看起來似乎不恰當的事物都要被忘掉，因為我們不願意成為任何人面前的一塊絆腳石，我們毋寧是在山上的多一份的光，多一條在與太一無限造物者的親密交流中分享的方式。

For no matter what our capacities, our states of advancement and our several opinions of ourselves, yet this one thing remains true of all equally who seek the face of that great mystery which is the uncreated: all of us are pilgrims, equal. All of us are one: one in seeking, one in feeling we are missing the point, one in willful misunderstandings, and one in rueful new beginnings. Yet do we all keep on, step by step, along an infinite road, paved with hope and love.

因為無論我們的能力，我們的先進性的狀態以及我們對於我們自己的數個見解是什麼，對於所有同等地尋求那個非被造的偉大的神秘的面孔的實體，有一個事情都依舊是真實的：我們所有人都是朝聖者，都是同等的。我們全體是一體的，在尋求中是一體的，在感覺我們正在沒有抓住要點的方面是一體的，在任性的誤解中是一體的，在悔恨的新的開始中是一體的。而我們全都繼續前進，一步接一步，沿著一條無限的，用希望和愛鋪設的道路前進。

You have wished to know what we may think about the right use of will. We would speak to you of one of your teachers, whose vibrations are with the Earth plane at this time, due to the intense focusing of many upon that which you call Easter. We would look at an entity who you call Jesus the Christ. This was an entity of enormous and generous will, a quiet, pure and undiluted belief that that which was claimed could then be manifested. Although the theoretic understanding of this principle is available to those within your illusion, it is a rare entity whose level of remembrance is such that such a truth may be manifested. And it certainly was [the] faculty of will, harnessed in twin to faith itself over and over in this entity's incarnation.

你們希望知曉，在關於對意志的正確的使用的方面我們可能會思考什麼事情。我們會想你們談及你們的一位老師，由於在你們稱之為復活節上的很多人的強烈的聚焦，它的振動在此刻是與地球的層面同在的。這是一個具有巨大且慷慨的意志，以及一種安靜的，純淨且未被污染的信念的實體，它的信念即，被要求的事物接下來就能夠被顯化了。雖然這個原則的理論上的理解是在你們的幻象中的人們可以利用的，很少有實體的憶起的層次是如此這般，以至於這樣一個真理可以被顯化了。在這個實體的投生中，一次又一次地與信心其自身共同合作的事物，肯定就是意志的機能了。

With the season's roll come many stories, and for many centuries the story of the one known as Jesus the Christ and his journey from carpenter to cross is much focused upon. At this point in the story, my friends, the one known as Jesus is experiencing the hosannas and the palms thrown before for the humble beast to trod upon. The entity's will has been tested and shall be tested again. The story is an old one, and the answer to the question of what happened next is not long in forthcoming. Late in the night watch, the one known as Jesus begged for the release from death upon the cross, and at that time the concluding prayer was, "Yet not my will, but thine." In worldly terms, this entity made a wrong decision in accepting the will of the Father. This decision led directly to the entity's death. In metaphysical terms, however, the turning of the will towards the Father is the means whereby will and faith become one, and the entity a crystallized being.

伴隨著季節的滾動，很多的故事出現了，在很多個世紀的時間中，被知曉為耶穌基督的實體的故事，以及他從木匠到十字架的旅程是被大量地聚焦了的。在故事中的這個位置，我的朋友們，被知曉為耶穌的實體正在體驗讚美上帝（*hosannas*）以及頂禮膜拜。這個實體將會被考驗，並將會再一次被考驗。這個故事是一個古老的故事，對接下來發生了什麼事情的問題的回答不久就會出現。在守夜的晚間，被知曉為耶穌的實體祈求從在十字架上的死亡的釋放，在那個時候，結束的祈禱詞是，“而不是依照我的意志，而是汝的意志。”在塵世的方面上，這個實體通過接受天父的意志而做出了一個錯誤的選擇。這個決定直接導向了這個實體的死亡。然而，從形而上學的意義上，將意志轉向天父就是意志和信心藉由其成為一體，這個實體成為一個結晶的存有的途徑了。

Think back, each of you, over those things in which you have faith. Think carefully. You must have faith in something. Is it the social order? Much has

been said about the instability of that order. Shall you put your faith in that? Shall you put your faith in your science and technology, seeing the usefulness and efficiency and marvelous doings possible. Where are the ultimate answers? Few rigorous thinkers put their trust in that which cannot explain the grounds of its field of study.

你們每一個人，都回顧一下那些你們對其擁有信心的事物。仔細思考。你們必定對某個事物有信心。它是社會的秩序嗎？關於那種秩序的不穩定，很多的事情已經被談到過了。你們會將你們的信心置於其上嗎？你們會將你們的信心置於你們的科學和技術上，並看到用處、效用以及有可能做不可思議的事情嗎？終極的答案在何處呢？很少有有嚴謹的思考者會將它們的信任放置於無法解釋它研究的領域的基礎的事物上。

Let us look, then, shall we believe in anything, have faith in anything? We turn the mind at once to that which you have implicit faith in, and that is something called love. There is no entity in incarnation in third density who has not experienced both love and the loss of love, joy and sorrow. It is more tangible than anything which may be touched, more acutely real than anything which can be measured. It is the stuff of sentiment and emotion in many ways, for your peoples call by one name a thousand different emotions and feelings. Yet we speak of that love which all consider as that which is to be believed in, and that is unconditional love, for such is the nature of that love which has created all that there is, that one Logos, that one great original Thought which is all things.

那麼，讓我們看看，我們應該相信任何事情，對任何事情有信心嗎？我們將頭腦馬上轉向你們已經你們對其擁有絕對的信心的事物，那就是某個被稱之為愛的事物。在第三密度的投生中沒有任何實體尚未同時體驗過愛和失去愛，喜悅與憂傷。相比任何可以被接觸到的事物，它是更加實在的，相比任何能夠被度量的事物，它是更加深刻地真實的。它在很多的方面是情感與情緒的原材料，因為你們的人群能夠用一個名字來稱呼一千種不同的情緒和感覺。而我們談及的是所有人都認為是要被相信的事物的愛，那就是無條件的愛，因為那個已經創造了一切萬有，那一個理則，一切事物之所是的那一個偉大的原初的想法的愛的特性就是這樣的。

Thus, we suggest that that which one has faith in is by its nature love, for any lesser faith shall fail. And when the seeking entity wishes to become one whose use of will is most pure, one may call upon love itself to teach the spirit that will and faith may be united, that the being may be polarized further, crystallized further and take one more dusty step along the long road.

因此，我們建議，一個人對其有信心的事物，是藉由其本性的愛，因為任何較小的信心都將會失敗。當尋求的實體希望去成為一個其對意志的使用是極其純淨的實體的時候，它可以呼喚愛本身來教導靈體，意志和信心是可以被統一起來，存有可以進一步被極化，進一步被結晶，並沿著那條漫長的道路多走出一個佈滿塵土的腳步。

It is difficult for us to express to you, who feel so keenly where your energy fields end and others begin, our concept of the right use of will, for we find

that we think of our will as that which is indeed imperfectly known until we have included that portion of ourselves which fits in no energy field, but rather is a part of the one infinite Creator. Applying the will, then, without matching it, yoking it with and to love itself is to minimize and fail to fully explore the nature of the self and of the will.

對於你們這些如此強烈地感覺到你們的能量場域在什麼位置結束而其他的能量場域在什麼位置開始的人，我們很難向你們表達我們對於意志的正確的使用的觀念，因為我們發現我們將我們的意志視為是確實不完美地被知曉的事物，一直到我們已經將我們自己的那個不再匹配任何能量場，而毋寧是成為了被太一無限造物者的一部分的部分包含在內為止。那麼，對意志的應用，在沒有將其與愛本身匹配，將其與愛本身結合在一起的情況下，就是去使得意志減少到最小，並不去完全地探索自我與意志的特性了。

It would seem perhaps that in many cases love need not be sought and its wisdom listened to, for many things seem cut and dried, as this instrument would say. Yet let there always be that thought in the mind, "Not my will, but thine," knowing that that love to which you pray is your own self in a greater manifestation. It may have crossed your minds that you are all gods. We acknowledge with joy the truth of this statement, but only caution that we are all very young gods, and God's will is sometimes hidden from the surface portions of young god's minds.

在很多情況中，也許看起來似乎愛並不需要被追尋，它的智慧並不需要被聽取，因為很多事情看起來似乎是，如這個器皿會說的一樣，被切斷並曬乾了的。然而，在頭腦中一直都記住這個想法，“不是依照我的意志，而是依照汝的意志，”並同時知曉，你對其起到的那種愛就是在一種更大的顯化中的你自己的自我。你們的頭腦中可能已經有這樣的想法了，你們全都是神。我們帶著喜悅承認這個說法的真理，但我們僅僅提醒，我們全都是非常年輕的神，神的意志有時候是從年輕的神的心智的表面被隱藏起來的。

We urge each to trust and follow the urgings of the self, to express the self by whatever means needed in order to feel whole. We certainly do not wish to encourage blind obedience, but as you meditate, as you become more and more thirsty for and comfortable in the presence of the one infinite Creator, you will find less and less that there is a paradox betwixt the will of self and will of the one infinite Creator. May you be patient with yourselves in the learning of this and every lesson. May you meet whatever disappointments you feel you have with the sure knowledge that you have been making a good effort. This is all that is necessary—to intend, to desire, and to want to be a not-so-very-young manifestation of love. May you have joy in your quest and its fruit.

我們鼓勵每一個人都去信任並跟隨自我的驅動力，去藉由無論什麼為了感覺到愛而被需要的方式來表達自我。我們肯定不希望鼓勵盲目的效忠，而是鼓勵當你們冥想的時候，當你們越來越多地對太一無限造物者感覺到饑渴並在其臨在中感覺到舒適的時候，你們將會越來越少地發現，在自我的意志和太一無限造物者的意志之間會有一種矛盾。祝願你們在學習這個課程已經每一個課程的時候對你們自己已有耐心。祝願你們用這樣一種確切的知曉來面對你們感覺到你們已經遇到的無

論什麼失望，那種知曉即，你們一直都在做出一個優秀的努力。這就是全部需要的事情了——去意願，去渴望，並想要成為一個不是如此非常年幼的對愛的顯化。祝願你們在你們的追尋及其成果中感到喜悅。

We would at this time transfer the contact to the entity known as Jim, expressing through this instrument once again our happiness at being called to your group. May each of you be most blessed. We would leave this instrument at this time. I am Q'uo.

我們會在此刻轉移這個接觸到被知曉為 *Jim* 的實體，我們同時通過這個器皿再一次表達我們對於被呼喚到你們的團體的快樂。祝願你們每一個人都是最受祝福的。我們在此刻離開這個器皿。我是 Q'uo。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our honor to ask if there might be further queries to which we may speak and offer our opinions, fallible though they are. Is there a further query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸請問是否可能有任何我們可以發言並提供我們的觀點的進一步的問題，儘管我們的觀點是會犯錯的。在此刻有一個進一步的問題嗎？

Questioner: I have a question, Q'uo. I have two questions. One's personal and having to do with myself, and then the second part is the area that I'm living in. First of all, about a year and a half ago I had an out-of-body experience. Since that experience, I've had a "pulling" sensation in my third eye, and I haven't really come across anything on that sensation, that pulling sensation in my third eye. What does that mean for me, is the first part of the question. The second part is the area that I live in had a, what we call, a UFO flap in 1987, which is very much UFO activity around Belleville, Wisconsin and around [Mosinee], Wisconsin, many daylight sightings, and the ships were hovering for hours at a time over certain areas in the country out there, and I'm kind of wondering where those particular vessels were, from what planet did they originate, and what was their mission in our area?

提問者：我有一個問題，Q'uo。我有兩個問題。一個是個人的且與我自己有關的問題，問題的第二個部分是我在其中生活的區域。首先，關於一年半以前，我有過一次出體體驗。自從那次體驗之後，我就在我的第三只眼中有一種“拉動”的感覺。那對於我意味著什麼呢，這是問題的第一個部分。第二個部分是我在其中生活的區域，有過一場，我們已經稱之為，在 1987 年的 UFO 鼓動了，在威斯康星的 *Belleville* 周邊，在威斯康星的 *Mosinee* 周邊有非常多的 UFO 活動，有很多的白天的目擊飛船在鄉村的一定的區域上一次盤旋幾個小時，我在某種程度上想知道，那些特定的飛船之前在哪里，它們源自於什麼行星，它們在我們的區域的使命是什麼？

I am Q'uo, and am aware of your queries, my brother. The experience of

which you speak, that of leaving the physical vehicle and moving in the lighter body, is a portion of your own process of awakening, which has served to get your attention, shall we say. The experience of leaving that which has been one's home for all of the known incarnation and experiencing the freedom and lightsome feeling outside of that home serves to point a direction which is at this time continuing in its progress that will focus the attention upon the breaking of boundaries and the traveling into the mystery of the unknown. One might see this experience as a kind of training aid that continues to motivate the seeking further along the path.

我是 Q'uo，我理解了你的問題，我的兄弟。你談及的體驗，離開物質性載具並通過更輕的身體移動的體驗，是你自己的覺醒的過程的一部分，它已經起到了，容我們說，抓住你的注意力的目的了。離開已經是一個人的對於所有已知的投生的家，並體驗到自由以及在那個家之外的輕鬆的感覺的體驗，起到了指出一個在這個時刻會在它自己的發展中繼續的方向的用處，這個方向將會將注意力聚焦在超越邊界以及旅行進入到未知的神秘之中。一個人可以將這個體驗視為一種類型的訓練的輔助物，它會繼續激發沿著那條道路的進一步的尋求。

The feeling of the pulsing vibration at the third eye location is an indication that the indigo ray energy center, as this instrument would call it, is being activated and balanced for further explorations, not necessarily of the same kind as the first. We can speak in this manner, for we feel that your understanding already includes this basic information. Were this not the case, we would feel responsible to speak in more general terms.

在第三只眼的位置的脈動的感覺是靛藍色光芒能量中心，如這個器皿對它的稱呼一樣，正在為了更進一步的探索而被啟動並被平衡的一個指示，這種探索不一定與最開始的探索是相同類型的探索。我們能夠用這種方式發言，因為我們感覺到你的理解已經包含了這個基本的資訊了。如果不是那樣的話，我們會感覺到有責任用一種更為一般性的方式發言。

To turn to the second query. In this instance we find the necessity of speaking in somewhat more general terms, for there are many other entities involved in the experience of the sighting of craft which appear to be from elsewhere and to be quite unusual within your illusion. It is not the practice of the positively-oriented entities of this nature to appear in this manner, for there are many considerations which the more positively-oriented beings from other planetary influences would naturally consider before offering themselves to the physical sight of your planet's population. The more positively-oriented of these entities choose, rather, to appear in more isolated instances, whether they be the dream state, the meditative state, or the isolated physical sighting which is not available to the general population of the one which is the focus of this sighting.

轉向第二個問題。在這個情況中，我們發現需要用多少更為一般性的方式發言，因為會有很多的其他的實體被包含在看起來似乎是來自於其他的地方且在你們的幻象中相當不同尋常的飛船目擊的體驗之中。對於具有正面導向的實體，用這種方式出現並不是具有這種屬性的實體的實踐，因為對於來自於其他的星球的更為正面性的導向的存有，在它們提供它們自己給你們的星球的人群的物質性的目

擊之前，會有很多的考慮是會自然而然地被考慮的。這些實體中的更為正面導向的實體，毋寧是會選擇去在更為孤立的情況中出現，無論它們是夢境狀態，冥想狀態，還是孤立的物質性目擊，這種目擊的焦點是不會被那些一般性的人群所取得的。

The large scale sightings of these craft, which have come to be called the UFO, is a phenomenon which is most frequently utilized by those entities which wish to enter the emotion of fear and the quality of manipulation into the experience of those Earth entities which have the physical sighting in great numbers. The great numbers and continued presence of such mysterious craft tend in general to the great majority of your population to suggest forces beyond the control of your Earth population, and therefore are seen consciously and unconsciously as a kind of threat. This then acts as a force which can be used to divide portions of the population from themselves.

對於這些已經開始稱之為 UFO 的飛船的大範圍的目擊事件，是一個極其頻繁地會被這樣一些實體所利用的現象，這些實體希望去將恐懼的情緒以及操縱的特性植入到那些擁有了大量的物質性的目擊的地球的實體的體驗之中。巨大的數量以及這樣的神秘飛船的持續的出現，對於你們人群的絕大多數人，一般而言傾向於暗示，超出了你們的地球人群的控制範圍的力量，並由此被有意識地或者無意識地視為是一種類型的威脅。這接下來會作為一種力量起作用，這種力量能夠用來讓你們的人群的一部分與它們自己分隔開。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: One last thing. Would it be possible for me to have a sighting sometime? A possible sighting? I've never personally seen a UFO. 提問者：最後一個事情。我在某個時候擁有一次目擊，這是有可能的嗎？一次有可能的目擊？我從未個人看到過一個 UFO。

I am Q'uo. The experience of the sighting of such a craft is one which is understandably unique enough to attract the desires of many such as yourself which seek the keys to the mystery of being and the process of evolution. Yet we might suggest to each such ardent seeker that it is not necessary to experience that which is considered greatly unusual and other dimensional, shall we say, for within each life pattern there moves a rhythm and giving and receiving of that quality called love which is appropriate for each entity.

我是 Q'uo。看到這樣一艘飛船的體驗是可以理解地足夠獨一無二的體驗，以吸引很多諸如你自己這樣的尋求存有的神秘和演化的進程的關鍵的實體的渴望的。而我們可以向每一個這樣熱誠的尋求者建議，體驗被認為是極其不同尋常的，容我們說，屬於其他維度的事物並不是必須的，因為在每一個人的生命模式中都是一種旋律在移動，並會給予和接收對於每一個實體都是合適的那種被稱之為愛的特性。

The desire to accelerate this process is also understandable, and to this desire we would speak by suggesting that to each seeker of truth will be attracted

those experiences which are the most appropriate for the proper unfolding of that life's journey. For many this includes such experiences such as the one of which you speak. To each is attracted that which will most efficaciously promote the learning of those lessons set before the incarnation by the self for the self, and the offering of those services which are the fruits of that learning. If such an experience would be helpful in any seeker's path, then such will be a portion of that journey.

去加速這個過程的渴望同樣也是可以理解的，對於這種渴望，我們會藉由這樣建議來發言，我們會建議，每一個真理的尋求者都將被吸引到對於那個生命的旅程的適當的展開最為適當的體驗。對於很多人，則包含了諸如你談及的體驗之類的體驗。每一個實體都會被吸引到將會最有效地促進對在投生前自我為自我甚至的那些課程的學習，以及給予那種學習的成果之所是的服務的體驗。如果這樣一個體驗會在任何尋求的道路上有幫助，接下來，這樣的體驗就將會那條旅程的一部分了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have one please. I had an experience last August, late July or August, with energy, and I have what I think is an understanding of it, but I would like to see if I correctly understanding it. There may be others who have had similar experiences, so this may be a question of some general applicability.

提問者：是的，我有一個問題。我在上個八月份，七月末或者八月，有過一次對能量的體驗，我擁有了我認為是對它的一種理解，但是我想要看看是否我正確地理解了它。可能有其他人有過類似的體驗，因此，這可能是一個具有一般性的適用性的問題。

I was having a session in which a friend of mine was using some hypnosis with me to do some past life clearing; I was in hypnosis, and he was the hypnotist at the time. After I had worked on clearing on the past life material, I began to experience an inrushing, from head to toe, of a tremendous amount of energies. There was a sensation like a cool wind from this energy, and with my eyes closed, I could see clairvoyantly, I could see it as a tremendous light, very brilliant light. It went on for about a half hour, and I had various experiences while it was going on. I even had some muscle spasm, not painful, but my hands were sort of paralyzed and twisting, there was such an inrush of energy. And I had the unusual experience of seeing something as if pieces of my finer bodies were breaking apart and flying away from me under the pressure of this energy. It was like black outlines of the shape of my body were flying in

pieces away from me. And it was as if the light was so brilliant that they were dark against the light, the way a person who stands against a bright light, their face will be in shadow, there'll be a silhouette. Is it possible to comment on what that experience was?

我正在進行一次集會，在集會中我的一個朋友正在對我使用某種催眠以進行某種前世清理，我是處於催眠狀態的，他在那個時候是催眠師。在我已經在前世的材料的清理上進行了工作之後，我開始體驗到一種極大數量的能量流入，從頭部到腳趾。會有一種類似於一種來自於這種能量的寒風的感覺，我的眼睛是閉著的，我能夠用超視力來觀察，我能夠看到它是一種極大的光，非常明亮的光。它持續了有大概半個小時。我真是有了某種肌肉抽筋，不是痛苦的，但是我的手部以某種方式抽筋並扭起來了，會有這樣一種能量的流入。我經歷了看到某個事物就好像是我的精微身體的碎片在這種能量的壓力之下正在破碎開並從我身上飛走的不同尋常的體驗。它就好像我的身體的外形的黑色的輪廓正在從我身上以碎片的方式飛走了。它就好像光是如此明亮以至於它們就是在光明中的黑暗，一個站在一種明亮的光中的人的方式，它們的臉將會是在陰影中的，將會有一個剪影。有可能對於那個體驗是什麼進行評論嗎？

I am Q'uo, and we may speak in a general fashion, my sister. The source of all distortions is the limitation of the point of view, as has been stated by those known to this group as Ra. Each belief which an entity contains and forms and by which it lives serves to offer certain opportunities for experience to that entity. When that belief or group of beliefs has been fully utilized, then there is the need to move beyond that belief and to enlarge the point of view, or the field of vision.

我是 Q'uo，我們可以用一種一般性的方式來發言，我的姐妹。所有的扭曲的來源都是對觀點的限制性，如同已經被這個團體知曉為 Ra 的實體說過的一樣。一個實體包含、形成、以及它藉由其而活的信念，都會起到對那個實體提供一定的供體驗使用的機會的作用。當那個信念或者信念的集合已經被充分使用了的時候，接下來就會有需要去超越那個信念並擴大觀點或者視線的範圍了。

When this enlarging of the point of view meets some resistance, perhaps due to the comfortable nature of an old belief which has perhaps become likened unto a friend, the entity then may begin to experience a limitation within this area which may be expressed in any of a number of ways which will be perceived by the entity as a difficulty or perhaps even a mental or physical disease of one kind or another. This may in fact occur from incarnation to incarnation, so that those patterns previously experienced in a fruitful manner in an earlier portion of the incarnation or in another incarnation may then become sources for the agitation or irritation within the total being of the entity.

當這種對觀點的擴大遇到某種阻礙的時候，也許是由於一個舊的信念的舒適的特性，這個舊的信念也許已經成為了就好像一個朋友一樣，那個實體接下來就會在這個區域中體驗到一種局限性，這種局限性可以用多種方式中的任何方式被表達，這些方式將會被實體感覺到是一種困難，或者也許甚至是這樣或者那樣一種心智或者身體的疾病。這實際上有可能是在不同的投生中發生，這樣那些之前在投生的一個早些時候的部分，或者在另一次投生中，用一種富有成效的方式被體

驗過的模式，接下來就可以成為在實體的完全的存有中的焦慮或者激怒的來源了。

When such a limiting belief or knot or tangle of thought is released by whatever means, there is a release of the energy which was used to form and hold that belief in place in order that it might be of service. This energy then is free to be utilized in forming yet another field or scope or reach of possibility which will then further allow the entity to experience more of that which is its food for growth, the catalyst which becomes experience.

當這樣一個局限性的信念，或者想法的纏結或者糾纏，藉由無論什麼方式被釋放的時候就會有一種能量的釋放，這種能量被用來形成那個信念並將其固定下來以便於它可能進行服務的。這種能量接下來就可以在形成另一個可能性的場域、或者範圍、或者區域的方面被隨意使用了，那種可能性的區域接下來將會進一步允許實體體驗更多的供成長使用的食物了，以及成為了體驗的催化劑了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Questioner: That is helpful. Thank you.

提問者：那是有說明的。謝謝你們。

I am Q'uo. We thank you, my sister.

我是 Q'uo。我們感謝你，我的姐妹。

Questioner: Yes, I have a couple of questions. One question has to do with dreams, and I've had several very unusual dreams, but I'll speak to one in particular, and I'm going to ask is this a dream state, or did it really happen? It was that ...

提問者：是的，我有幾個問題。一個問題是與夢境有關的，我已經做過數個非常不同尋常的夢了，但是我將具體談及一個夢，我將會詢問，這是一個夢境狀態，還是它真的發生過嗎？它是.....

(Side one of tape ends.)

(磁帶一面結束。)

Questioner: ... was the first part of my question, having to do with my dreams, having to do with two crystals being implanted. Can you tell me, is that coming from my higher self, or is that something that actually happened to me in dream state? (Pause) Have I been among extraterrestrials?

提問者：.....我的問題的第一個部分是與我的夢境有關，與兩個水晶被植入有關。你們能夠告訴我，那是來自于我的高我，還是那是某種實際上在夢境狀態中發生在我身上的事情呢？（暫停）我曾經在外星人當中嗎？

I am Q'uo, and apologize for the delay, as we were rejoining this instrument after its resetting of the recording device. The experience of which you speak is one which we find has an important significance as a symbol within your

consciousness at this time. Because of its current importance and semi-veiled nature, we wish to give only that information which will not infringe upon your own free will, for it is the exercise of that free will and its application to the resolving of such experiences that is the heart of the process of seeking that which you call the truth. The image of the crystal is quite significant to you at this time, for each seeks to become that which might be called the crystallized and seeks in this process to regularize those patterns of energy expenditure which will allow one to move further along the path of evolution and to experience that quality of love which is the prime mover and creator of all that is.

我是 Q'uo，我為延遲而抱歉，因為我們在這個器皿重設錄音設備之後正在與這個器皿重新結合。你談及的體驗是一個我們發現在你在此刻的意識中作為一個象征物擁有一種重要的意義的體驗。應成為它的當前的重要性以及被部分遮蔽的特性，我們希望僅給予將不會侵犯你的自由意志的資訊，因為尋求你們稱之為真理的事物的過程的核心，恰恰就是對自由意志的實踐，以及將其應用於對這樣的體驗的解析。水晶的形象在此刻對於你是相當有意義的，因為每一個實體都尋求去成為可以被稱之為結晶的事物，並在這個過程中尋求去將那些能量支出的模式規範化，這將會允許一個人沿著演化的道路進一步前進，並體驗到那種愛的特性，這種愛就是一切萬有的最初的推動者以及創造者了。

We see the experience of which you speak as one which occurred within that state that you call the dreaming, and yet many experiences occur within this state which are as significant or important or what you would call real as those experiences which occur within your waking reality. Thus, the fact that this experience occurred within the dreaming state may be seen as the necessary conditions that would allow the image of a new thought formation to be seeded within you. The new thought or direction in thinking is that which has begun to make itself apparent to your conscious mind through the unconscious mind as a possibility which may prove fruitful in your own personal journey. Thus, this experience begins to point a direction which you have already considered and this experience serves to reinforce that consideration.

我們看到你談及的體驗是一個發生在你稱之為夢境的狀態中的體驗，而在這種狀態中發生的很多的體驗是和發生在你們的清醒的現實之中的那些體驗一樣有意義，或者一樣重要，或者一樣是你們所稱的真實的事物。因此，這個在夢境狀態中發生的體驗可以被視為是允許一個新的想法的構造的形象在你內在之中被播種的所需的條件。在思考中的新的想法或者方向就是已經開始通過無意識的心智使得它自己作為一種可能性而對於你的有意識的心智成為明顯的事物了，這種可能性可能會在你自己的個人的旅程中被證明是富有成效的。因此，這個體驗會開始指出一個你已經考慮了的方向，這個體驗會起到強化那個考慮的作用。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: The other part of that question had to do with another dream in which there appeared to be a vision, and I'd like to understand what that is. I

don't feel that I was asleep, I feel that there was a vision. Can you tell me? Can you give me information on what the vision was? This occurred about close to two years ago.

提問者：問題的另一個部分是與另一個夢有關的，在那個夢中，看起來似乎有一種景象，我想要理解那個景象是什麼。我並不感覺到我睡著了，我感覺到有一個景象。你們能夠告訴我嗎？你們能夠在關於那個景象是什麼的方面給予我資訊嗎？這是發生在大約接近兩年以前。

I am Q'uo, and we scan your recent memory and find that this query is one which is most important in your own journey at this time, and one which continues to hold a significant degree of mystery. It is that which we feel most comfortable in allowing to remain as a mystery, for we do not wish to infringe in this case upon your own discernment. The experience of such visions is one which is as the momentary opening of a door into a room which is as yet unexplored, but one which holds a great deal of interest and potential for the expansion of one's own abilities and desire to seek and to serve. Thus, the momentary opening of the door serves as that which becomes the riddle, and the constant pondering of this particular riddle is that which was desired by that portion of yourself which brought unto you this experience. Thus does that portion draw your smaller self onward in a manner which insures that the free will to move in this fashion remains intact.

我是 Q'uo，我們掃描了你最近的記憶並發現這個問題是一個在此刻在你自己的旅程中是極其重要的問題，是一個繼續擁有一個重要的程度的神秘的問題。就是因為那個原因，我們在允許它保持為一種神秘的方面是感覺到極其舒適的，因為我們並不希望在這個情況中侵犯你自己的分辨力。對這樣的景象的體驗，如同暫時打開了一扇門，這扇門進入到一個尚未被探索過的房間，但是這個房間對於拓展一個人自己對於尋求和服務的能力與渴望擁有大量的益處與潛能。因此，暫時打開這扇門會起到這樣一種作用，它會成為謎題，對這個特定的謎題的持續不斷的沉思就是被你自己的那個將你帶到這個體驗的部分所渴望的事物了。那個部分就是這樣，用一種會保證用這種方式移動的自由意識是保持完好的方式，拉動你的較小的自我前進的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Thank you, no.

提問者：謝謝你們，沒有了。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I have a question, Q'uo. I wish to ask you a question that has been in my mind most recently as being significant, never really before. I've never had the feeling that I was a part of this planet, except for one recurring dream, and basically, to make a long story short for you, I wish to be of

service to myself first in order to discover where my past lives and how its significance can be cleared towards service to both myself and other selves. And I'm in the dark on the best means for myself to find this out. Any help would be appreciated.

提問者：我有一個問題，Q'uo。我希望問你們一個問題，這個問題在最近一直都在我的頭腦中，就好像是重要的一樣，之前從未真的這樣過。我從未有過我是這個星球的一部分的感覺，除了在一個反復出現的夢境中之外，基本上，長話短說，我希望首先服務我自己以便於發現，我的前世生命的什麼位置是能夠向著同時服務我自己和服務其他自我被清理，以及它的重要性是什麼。我對於我自己將它弄明白的最佳的方式的方面感到困惑。任何的幫助都會是被感激的。

I am Q'uo, and am aware of your query, my brother. There are many within the Earth planes at this time that are, indeed, not indigenous to this planetary influence and which have come in order to be of service to the population of this planet which calls for the service that these entities have to offer. However, each, as it has become a portion of this planetary influence, has taken on the complete array of characteristics of a third-density being, which is to say that much of the nature of the creation in general and the nature of one's own being and movement through the creation remains a mystery.

我是 Q'uo，我理解了你的問題，我的兄弟。在此刻在地球的層面中有很多的實體，確實不是這個星球本土的實體，它們已經來到這裏以便於對這個星球的人群進行服務，這個星球已經呼喚了這些實體所要提供的服務了。然而，每一個實體，當它已經成為了這個星球的一部分的時候，都已經帶有了一個第三密度的存有的全套的典型特徵了，這就是說，一般而言的造物的特性，一個人自己的存有的特性，以及穿越造物的移動的大量的部分，都會一直是一個神秘。

To those such as yourself which seek to remove some of that mystery and to illumine the path that lies before them, we would suggest that first of all the desire that motivates this seeking be cherished and enhanced in order that to the heart of one's being one may seek to understand more and more clearly that power which moves each of us within the one creation of the one Creator, for the desire to know, the desire to serve by that which is known, is that which within this illusion of mystery is most important for the removing of any portion of those veils which stand between seeker and truth. For one may accomplish great things in worldly terms, and yet if that entity does not desire to understand the nature of the life which moves through the physical vehicle and which pulses all about one, those great accomplishments have served little purpose.

對於諸如你自己之類的尋求去移除那個神秘的一些部分並照亮存在於它們面前的道路，我們會建議，首先那種激發這種尋求的渴望可以被撫育並被增強，以便於在一個人的存有的核心之處，一個人可能尋求去越來越清晰地理解那種在太一造物者的太一造物之中推動我們每一個人的力量，因為去知曉的渴望，去藉由被知曉的事物來服務的渴望，就是在這個神秘的幻象中對於移除那些站在尋求者和真理之間的罩紗的任何的部分最為重要的事物了。因為一個人可能在世俗的方面完成偉大的成就，而如果那個實體並不渴望去理解那種流經物質性載具並在一個人周圍的一切事物中脈動的生命的特性，那些偉大的成就就幾乎不會有什麼

意義。

This desire, then, is that which shall attract to each seeker those experiences which provide the opportunity to learn and to serve. The desire is likened unto the magnet which attracts the iron filings. This desire may be enhanced within the meditative state or the state of contemplation or that of prayer, where the desire is offered unto all those sources and forces of light within and without which are a part of one's being, and is offered as that which is one's only gift to the Creator and to the purpose of the life.

那麼，渴望就是會將那些提供了去學習和服務的機會的體驗吸引到每一個尋求者的事物了。渴望就好比吸引鐵屑的磁鐵一樣。這種渴望可以在冥想狀態中，或者沉思狀態中，或者祈禱狀態中被增強，在其中渴望是被提供給所有一個存有的一部分之所是的那些在內在和外在的光的源頭與力量，並被作為一個人唯一獻給造物者和生命的目的的禮物被提供出來。

It is not, in our opinion, as important what one does or how one does it as it is that each thing one does and thought one thinks be motivated by the desire to know the heart of truth and to offer that which is found as the heart of truth to others who seek also this truth.

在我們看來，相比一個人做了什麼事情，或者一個人如何做它，更加重要的事情是一個人做的每一個事情以及以一個思考的每一個想法都是被那種去知曉真理的核心，並將作為真理的核心被發現的事物提供給其他的同樣尋求這個真理的實體的渴望所驅動的。

Thus, my brother, we do not have specific suggestions as to a path to take. We offer only the suggestion that one hone the desire to the greatest degree possible and allow that offering of the desire and the will to know and to be of service freely in order that that which is most appropriate be attracted to you through that desire.

因此，我的兄弟，我們在關於一條要去採用的道路的方面並沒有具體的建議。我們僅僅提供這個建議，即一個人在有可能最大的程度上打磨渴望，並允許將那種去知曉和去自由地服務的渴望與意志提供出來，以便於最為適當的事物通過那個渴望被吸引到你身上。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: That feels very good. I have one more query which may have something to do with the first question or it may not. You may have already answered my question. But I have recently felt a calling to the northwestern section of this country, or perhaps of Canada, I know not which yet. I know no one there, I know not why, and I know not where to look. My desire is inhibited not only by the fact of the unknown, but as to whether or not this is meaningful as a portion of my service.

提問者：那感覺非常好。我還有一個問題，它可能與第一個問題有某種觀念，或者它可能沒有關聯。你們可能已經回答了我的問題了。但是我最近感覺到可一個

前往這個國家的西北的部分，也許是加拿大的召喚，我並不知道是那一個區域。我在那裏不認識誰，我不知道為什麼，我不知道要去看的地方。我的渴望不僅僅是被不知道的事實所抑制的，同樣在關於是否這個渴望是我的服務的一個有意義的部分的方面是被抑制的。

I am Q'uo, and am aware of your query, my brother. In this particular instance we feel the weight of the law of free will that would prohibit a specific recommendation, for the taking of such a step is most important in a seeker's journey. To offer the principle which might be utilized, then, by such a seeker is our proper role in our opinion. To give a direct suggestion that this or that step be taken is beyond the bounds of that which we feel is appropriate in our relationship with seekers such as yourself.

我是 Q'uo，我理解了你的問題，我的兄弟。在這個具體的情況中，我們感覺到自由意志的法則的重量會禁止一個具體的建議，因為採取這樣一個步驟在一個尋求者的旅程中是極其重要的。那麼，去提供可能被這樣一個尋求者利用的原則，在我們看到就是我們適當的角色了。要給予一個直接的建議，這個或者那個步驟被驚醒，是超出了我們感覺到我們與諸如你自己之類的尋求者之間的關係中是適當的事物的邊界的。

We may, however, suggest that when one feels the drawing to a certain place or thought or thing that there is indeed a purpose for that feeling, and the consideration of the practical nature of that feeling versus the symbolic or abstract nature of that feeling may be considered carefully, for in some cases there is only the need to travel in thought, whereas in others there is also the need to travel in space and in time. Thus, our suggestion to you, my brother, is that within your own meditative state the query may be more fruitfully asked and the answer found.

然而，我們可以建議，當一個人感覺到一定的地區或者想法或者事物的吸引的時候，確實對於那種感覺是有一個目的的，對那個感覺的實踐性的特性的考慮，對比對那個感覺的象徵性或者抽象的特性的考慮，可以被知曉考慮，因為在一些情況中，僅僅需要在想法中旅行，而在其他的情況中，同樣會有需要在空間和時間中旅行。因此，我們對於你的建議，我的兄弟，就是在你自己的冥想狀態中，那個問題可以更加富有成效地被詢問，答案會被找到。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, thank you very much. I appreciate it.

提問者：沒有了，非常感謝你們。我很感激它。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have a question, please. I have recently started doing art, and at times I feel a great intense energy when I'm doing this art. And I'm interested in who this entity might be, and also how I can further open myself

to receive the art that's coming through and be a better channel for it? 提問者：
是的，我有一個問題。我最近開始搞藝術，我時常會在我正在進行這種藝術的時
候感覺到一種巨大的強烈的能量。我很感興趣，這個實體可能是誰，我同樣感興
趣，我如何進一步向著接收流經的藝術開放我自己，並成為它的一個更 好的管
道。

I am Q'uo. We do not mean to be repetitious, but again we would suggest that this query is one which may be most fruitfully presented to the self within the meditative or even within the sleep and dreaming state, for the nature of experiences that are of a mysterious origin within one's being is likened unto the tip of the iceberg which moves within the water, greatly hidden, yet giving an indication of its nature by that which is shown above the water 's surface. Within your meditative or dream states, it is possible that through your desire to know the nature of this experience and the entity or entities connected to it, that more shall be revealed at a pace and at a time which is most appropriate for encouraging clear understanding of how this service may be utilized by you to enhance your learning and that which you may offer others.

我是 Q'uo。我們並不打算去成為重複性的，但是，再一次，我們會建議，這個問題是一個可以在冥想狀態，甚至在睡眠與夢境狀態中極其富有成效地被呈現給自我的問題，因為在一個存有內在之中具有一個神秘的起源的體驗的特性，就好比在水中移動的冰山的尖尖一樣，它大部分是被隱藏起來的，而會藉由被顯露在水面之上的部分對它的屬性給予一個指示。在你們的冥想狀態或者夢境狀態中，通過你們去知曉這個體驗的特性的渴望，一個實體或者多個實體有可能與它連接在一起，更多的事物就會用一種對於這種服務如何可能被你們利用以增強你們的學習和你們可以提供給其他人的事物的方面鼓勵更為清晰的理解最為適當的速度或者在一個最為適當的時間被揭露出來。

The subconscious mind is greatly underutilized by most entities, for there lie within this portion of the tree of mind great mysteries and all that which is unknown to the conscious mind. However, the unconscious mind responds to the desire which the conscious mind generates to know or experience this or that thought or concept if, through the conscious desire to know more of that which the unconscious mind may funnel through to the conscious mind, the entity may utilize those states of consciousness which bypass the conscious mind in order to receive a clearer indication of, in this particular case, the nature of that ability which is now finding flower within your being.

潛意識的心智對於大部分的實體是很少被利用的，因為在心智之樹的這個部分之中存在有巨大的神秘，以及所有表面意識的心智不知道的事物。然而，潛意識的心智會回應表面意識的心智產生出來的去知曉或者體驗這樣或者那樣的想法或者觀念的渴望，通過去知曉更多的無意識的心智可以傳輸給表面意識的心智的事物的有意識地渴望，實體就可以利用那些越過了表面意識的心智的意識的狀態，以便於接收到一個更加清晰的指示，在這個特定的情況中，是對於在你的存有內在之中現在正在發現在花朵的能力的特性的指示。

As you build a focus or channel, shall we say, consciously with your desire to know, and build it so that it connects to the unconscious mind, then there is

the greater probability that you will experience further illuminations of this experience which you have described. We recommend the contemplation, the meditation and the prayerful attitude in approaching such mysteries in order that their full scope of potential be availed to each seeker in the appropriate time.

當你有意識地藉由你對於去知曉的它並構建它的渴望而構建一個焦點或者，容我們說，管道的時候，接下來就會有更大的可能性你將會體驗到對這個你已經描述的體驗的進一步的啟發。我們建議在處理這樣的神秘的過程中的沉思，冥想，以及祈禱的態度，以便於它們的可能性的完整的範圍可以在合適的時間可以為每一個尋求者所取得。

We at this time would thank each for offering the queries through which we may perform our humble service. We have utilized both this instrument and the one known as Carla in order to be of that service which is ours to offer. We would again thank each for offering the opportunity to us to blend our vibrations with yours and to serve in this manner.

在此刻，我們會感謝各位提供這些問題，通過這些問題，我們就可以進行我們謙遜的服務了。我們已經同時利用了這個器皿和被知曉為 *Carla* 的器皿以便於進行我們所要提供的服務。我們會再一次感謝各位提供給我們機會將我們的振動以與你們的振動混合在一起並用這種方式服務。

Again we remind each to take only those words and thoughts that ring of truth for one's own use, and to leave behind those that do not, without a second thought. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

再一次，我們會提醒各位僅僅採用那些對於一個人自己的使用聽起來是真實的言語和想法，並將那些聽起來不是真實的內容毫不猶豫地留在後面。在此刻，我們將離開這個器皿和這個團體，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai VasuBorragus.

April 3, 1988

1988-04-03 受苦與評判

Group question: Has to do with suffering. What causes suffering? Is it something to do with the general lack of a person's feeling and knowing of the unity of all of creation? Is it something that can be generally stated? What can be done to alleviate the suffering that a person goes through? Is the suffering that people go through an individual kind of thing? How do individuals deal with their suffering? How can we use the suffering for growth and learn from it?

團體問題：問題是與受苦有關的。什麼造成了苦難呢？它是某種與一個人對於與一切造物的一體性的感覺和知曉的一般性的欠缺有關的事情嗎？什麼事情能夠被進行以減輕一個人經歷的苦難？人經歷的苦難是一個個體性的事物嗎？個體如何與它們的苦難打交道呢？我們如何能夠將苦難用於成長並從其學習呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group to answer your query about suffering. As we revel in your company and the loveliness of your meditation, we revel also in the extreme beauty which surrounds and permeates your domicile at this time, for we are able in consciousness to share with those within the domicile their impressions of the burgeoning blooming of the countryside, the singing of your birds and all the beautiful colorations of sky and land and water that create such ineffable beauty, that great manifestation of the bounty and the ever-living quality of life which, though in winter it may seem gone, resurrects from the winter earth each springtide into new freedom to seek the light in the humble way of plant, animal and element.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。被呼喚到你們的團體來回答你們關於苦難的問題，這是一種極大的榮幸。當我們沉醉於你們的陪伴和你們的冥想的生動性的時候，我們同樣也沉醉於在此刻包圍和充滿你們的住所地極度的美麗之中，因為我們能夠在意識中與在這個住所中的那些實體分享它們對於鄉村的快速發展的繁茂，你們的鳥兒的歌唱以及天空、大地與水的所有美麗的色彩的印象，它們創造了如此難以言喻的魅力，以及對於生命的饋贈以及它一直活生生的特性的巨大的顯化，儘管在冬季這種特性可能看起來似乎不見了，它會從冬天的大地復活每一個春潮以形成新的自由，以用植物、動物和元素的謙遜的方式來尋求光。

You wish to know what the cause of suffering may be, whether it may be due to a lack of perception of oneness, what its cause is, and what its cure.

你們希望知曉苦難的原因可能是什麼，是否它可能是由於一種對一體性的知覺的缺少，它的原因是什麼，它的對策是什麼。

We are minded to discuss a suffering life that all within your culture are aware exists, that of a teacher, master and Christ known to you as Jesus of Nazareth.

When we examine the life pattern of this individual we see an entity thrown apart, even within childhood, suffering the loneliness and lack of companionship which accompanies the unusual and serious student in the small child's body, for by the age of what you call your teens, the one known as Jesus was very learned, speaking as a rabbi would, knowledgeably of much literature, much memorization, much insight. This lonely entity walked in his curiosity into many places, always the stranger, seeking information, seeking guidance, seeking understanding, and suffering always the loneliness of the stranger.

我們想要討論一次在你們的文化中的所有人都知曉存在的受苦的生命，那就是一位老師，你們知曉為拿撒勒的耶穌的大師與基督的生命。當我們檢查這個個體的生命模式的時候，我們看到一個被扔到一旁的實體，甚至是在童年時期，這個實體都因為孤單，和缺少陪伴在這個小小的孩子的身體中的那個不同尋常而嚴肅的學生的夥伴而受苦，因為到了你們稱之為十多歲的年齡的時候，被知曉為耶穌的實體就已經是非常有學識的，它會如同一個拉比一樣地說話，知識淵博地談及許多的文獻，許多的記錄，許多的洞見。這個孤單的實體帶著他的好奇心走入到許多的地方，一直都是陌生人，它尋求訊息，尋求指引，尋求理解，一直因為陌生人的孤單而受苦。

When the time had come to make the final dedication of the life's work the one known as Jesus was aware of this great and momentous necessity. There had been clear communication within this entity with that which this entity called "I AM." The ministry, the one known as Jesus knew in advance, would be difficult and would end in the physical death of his body. 當做出生命的事業的最終的奉獻的時刻到來的時候，被知曉為耶穌的實體知曉了這個偉大而重要的必要性。在這個實體內在之中已經有與這個實體稱之為“我是 (I AM)”的事物之間的清晰的交流了。被知曉為耶穌的實體提前知道，職責會是困難的，並會通過他的身體的物質性的死亡而結束。

Why did this instrument of the one infinite Creator accept this suffering with no strife or struggle, no contentional argument? This is what we would explore.

為什麼這個太一無限者的器皿會接受這種苦難而沒有抗爭或者掙扎，沒有競爭性的爭論呢？這就是我們會探索的事物了。

There is much of what is called truth which is indeed not truth, but a multiplicity of ever-shifting truths which function in what you may call a social way, in order to slide one through the incarnation with the least possible friction. There is another truth, an absolute and unchanging truth, a mysterious, puzzling, ever-calling truth which any within your illusion cannot see but only know through the experience of love.

會有大量被稱之為真理的事物並非確實的真理，而是許許多多的不斷改變的真理，它們會通過你們可以稱之為一種社會性的方式來運轉，以便於帶著有可能最小的摩擦讓一個人滑動通過投生。會有另一個真理，一個絕對且不會改變的真理，一個神秘的，令人迷惑的，一直呼喚的真理，在你們的幻象中的任何人都無法看到這個真理，而僅僅能夠通過愛的體驗知曉這個真理。

Love is the great one original Thought. It cannot be bought; it cannot be manipulated; and it cannot be killed. It may become obvious that we are not speaking of romantic love, which is prey to all these difficulties. We are not speaking of the love of friendship or any other definition of love which may be put into words. Indeed, could we find an unique word which would express the beautiful, terrible love which created all that there is, we would use it. Yet this concept lies so far within the area of the deep mind its reality can only be reached through the non-words which may be called "faith." This love is single, and within it are all things, all entities, thoughts, artifacts, seeming objects and each and every energy within the infinity of creation. Each of you is love. This is your reality, your absoluteness, your unchangeable nature, your truth.

愛就是那一個偉大的原初的想法。它無法被帶來，它無法被操縱，它無法發被殺死。我們並不是在談及那種浪漫的愛，這可能是顯而易見的，那種浪漫的愛是所有的困難的犧牲品。我們不是在談及友誼之愛或者任何其他的可以用言語來描繪的愛的定義。確實，如果我們能過夠找到一個會表達那個創造了一切萬有的美麗的、可怕的愛的獨特的詞語，我們就會使用它了。而這個概念是如此之深地存在于深入心智的區域之中的，以至於它的實相僅僅能過夠通過詞語無法描繪的，可以稱之為“信心”的事物來觸及了。這種愛是唯一的，在它內在之中是一切事物，一切實體，想法、人造物、以及在造物的無限性之中的表面上的物體以及每一個能量。你們每一個人都是愛。這是你們的實相，你們的絕對性，你們無法改變的屬性，你們的真理。

Suffering lies not upon this level but upon the level, for the most part, of half-seen truths, truths that are relative to the situations and conditions of your society and culture. We realize that there are those who experience suffering in physical ways: pain, hunger, sickness and death, that process which is so feared among your peoples. By far, however, the greatest amount of suffering among your peoples is due to the ingestion and acceptance of cultural and social truths—and in this we include theology of all kinds—as standards against which to measure the self. 苦難並不存在於這個層次，對於巨大部分苦難而言，它是存在於半遮半掩的真理，對於你們的社會和文化的情況與條件是相對性的真理的層次上的。我們意識到，會與一些人正在用物質性的方式體驗到苦難：痛苦，饑餓，疾病，失望，失望的過程在你們的人群中是如此被恐懼的。然而，在你們的人群中遠遠最大數量的苦難，是由於將文化和社會性的真理——在這個方面我們包含了所有類型的神學——作為藉由其衡量自我的標準的消化與接納。

This instrument, for example, experiences continual pain to one degree or another. The instrument's suffering, however, is far more emotional than physical, for this entity suffers in wonderment that she cannot fulfill her own expectations of what her service, her energy, and her life should contain.

舉個例子，這個器皿在這樣或者那樣程度上體驗到持續不斷的困難。然而，這個器皿的苦難，是遠遠更多是情緒上，而不是身體上的，因為這個實體因為對於她無法實現她自己對她的服務、她的能量、她的生命應該包含什麼事物的期待的懷疑而受苦。

Are you then suffering emotionally, each to whom we speak? We assert that this suffering is paramount.

我們對其發言的每一個人，你們是在情緒上受苦的嗎？我們斷言，這種受苦是超過一切的。

Let us gaze at the panoply of emotional suffering. Within most of your culture, to have a skin color at variance with the fleshtone which you call, to our puzzlement, white, is to suffer from the narrow-mindedness and the prejudice of those not of your race. And whether each race knows it or not, each suffers from prejudice, and this prejudice becomes a suffering. Each who is born homosexual within your culture is denied the consolation of your cultural institution's regularizing relationships. Further, there are many, many cultural obsessions which form a rejecting net of discrimination, and so in the name of truth suffering is perpetrated. There are those who in their mated relationships, experiencing in the mate much love, find that in the passage of time, the mate has turned to other energies, other entities, other positions in time and space. The separation creates suffering, not because the separation is real, but because there is a loss of love perceived.

讓我們注視情緒上的受苦的全副盔甲。在你們的大部分的文化中，擁有一種與你們所稱的白色的膚色——這是讓我們感到困惑的事情——不一樣的皮膚的顏色，就會因為那些並不屬於你們的種族的人的狹隘與偏見的受苦。無論每一個種族是否都知曉它，每一個人因為偏見而受苦，這種偏見會成為一種苦難。每一個在你們的文化中生來就是同性戀的人，都被你們的文化性的機構的有組織的關係的安慰所否認了。而且，會有很多很多文化上的執迷，它們形成了一個帶有評判的抵制性的網路，因此，以真理的名義，苦難被施行了。會有一些在它們的伴侶關係中正在體驗到在伴侶身上的大量的愛的人，它們會發現，隨著時間的流逝，伴侶已經轉移到其他的能量，其他的實體，在時間和空間中的其他的位置了。分離創造出苦難，不是因為分離是真實的，而是因為會有一種愛的失去被感覺到了。

My children, we could weep at the suffering caused in the name of truth. And as we go back within your planet's history, we see and ask you to see with us, how each time and age and culture created its own bigotry, narrow-mindedness and distortion of harmony and unity, marking each person out in some way as unacceptable. And because all of the culture expresses much the same bias, the entity experiencing incarnation at any cultural moment will find that it is suffering because it cannot be that which the culture and the society have declared appropriate.

我的孩子們，我們會為以真理的名義被造成的苦難而歎息。當我們回溯你們的星球的歷史的時候，我們看到並請你們與我們一起看，每一個時期、時代與文化是如此創造出它自己的固執、狹隘以及對協調與統一的扭曲，並用某種方式將每一個人規定為無法接受的。因為所有的文化都表達了大量相同的偏向性，在任何的文化性的時刻中正在體驗投生的實體，都將會發現它正在受苦，因為它無法成為那個文化和社會已經宣稱是適當的人。

May we say that those whose spiritual orientation is rigid, by their judging of

others in a harsh and overt manner, create much suffering in the name of the very teacher, the one known as Jesus, who moved into this vibration to call those who suffered, those who were mocked and despised. This entity was not interested in the righteous, those who knew the truth of the culture, and we specifically in this term, culture, include organized religion, as this instrument calls it, for these judgments carry an enormous, though specious weight among your peoples. Ah, we weep for you. Yours is a planet of sorrow, even upon the joyous day of Easter.

容我們說，會有一些人，它們的靈性的導向是頑固的，藉由它們用一種激烈而公然的方式對其他人的評判，它們以那位老師，被知曉為耶穌的實體的名義創造出了大量的苦難了，耶穌進入到這個振動是為了去喚醒那些受苦的人，那些被嘲笑與被輕視的人的。這個實體對於好人，對於那些知曉屬於文化的真理的人並不感興趣，我們在文化這個詞語中明確地包含了有組織的宗教信仰，如這個器皿對它的稱呼一樣，因為這些評判將一種極大的重擔，儘管是貌似有道理的重擔帶到了你們的人群中。啊，我們為你們而悲痛。你們的星球是一個憂傷的星球，甚至是在喜悅的復活節上。

We move now to the contemplation of unity. We move out of the realm of the relative to the absolute, and we ask you to follow us. We ask you to release the opinions of the world, to release the dictates of what is expected, and especially in those suffering spiritually from teachings that do not show them the face of I AM, to release those harsh theological strictures which, though most helpful for some, have not been helpful for you, but have instead caused tremendous guilt and suffering. We ask you to turn from opinion, all opinion, and most especially your own, because this is Easter, because the energy of this planet at this moment is most light and full of life. We would ask you to experience directly the promise of which Easter is the symbol, the promise of the infinity of I AM.

我們現在移動到對一體性的沉思。我們從相對性的領域移動到絕對性，我們請你們跟著我們。我們請你們釋放屬於塵世的觀點，去釋放被期待的事物的命令，尤其是在那些在靈性的方面因為那些並未向它們展現出我是（I AM）的面孔的教導而受苦的人們內在之中，去釋放那些嚴苛的神學的束縛，儘管它們對一些人是極其有幫助的，它們對於你們已經是沒有幫助的，而相反已經找成了驚人的內疚與苦難了。我們請你們背離那種善惡評判（*opinions*），背離所有的善惡評判，尤其是對你自己的善惡評判，因為今天就是復活節，因為這個星球的在此刻的能量是極其光明且充滿了生命的。我們會請你們直接體驗復活節所象徵的承諾，對我是（I AM）的無限性的承諾。

When one moves away from, "I want, I feel, I think, I like, I dislike," and so forth, one is left empty, and may perhaps feel that the comfortable structure that houses one's ethics and principles have been left behind also. It is a naked feeling. It is a difficult feeling to achieve, for one who has not carefully examined the huge weight of opinion and accepted authority in one's life has no idea of the percentage of the active portion of the conscious mind which is involved in processing catalyst using these distortions rather than experiencing catalyst with an open heart, an open mind, and a knowledge of

the self's true identity. 當一個人離開了“我想要，我感覺，我認為，我喜歡，我不喜歡，”以及諸如此類的說法的時候，它就剩下空無了，並也許可能會感覺到，那個容納了一個人的倫理道德以及原則的舒適的構架同樣已經被留在後面了。這是一種赤裸的感覺。這是一種很難取得的感覺，因為如果一個人尚未仔細檢查在一個人的生命中的善惡評判以及被接受的權威的巨大的重量，它就不會知曉表面意識的心智被包含在通過使用這些扭曲而不是帶著一顆開放的心，一個開放的頭腦和一種對自我的真實的身份的知曉來處理催化劑的活躍的部分的百分比的。

My children, it is difficult, we know, to deal with the intricate and wonderfully made illusion which begins with your very body and its electrical field, and continues with that which the organs of the body may perceive, all those things about one, all those thoughts spoken to one and by one, all the infinite details of a daily life. How much of the time is spent in the consciousness of I AM?

我的孩子們，我們知道，要與這個錯綜複雜而有被極好地塑造出來的幻象打交道是困難的，這個幻象是從你們的身體以及它的電性的場域開始的，並會藉由身體的器官可能會感覺到的在一個人周圍的所有的事物，對一個人講述的與被一個人講述的所有那些想法，以及一次日常的生命的所有無限數量的具體細節而的繼續。有多少時間被花費在了我是（I AM）的意識之中了呢？

Thus, before we speak upon the purpose of suffering, we wish with steady hand and firm heart to present to you the concept that the truths which are relative and cultural must needs be examined carefully and analyzed closely, so that one may see to the best of one's ability what one's own selfhood truly feels and thinks about that which the culture demands of one. This includes everything from the choice of career to the intricacies of relationships. So much of your communication is distorted by each entity's attempt, conscious or unconscious, to manipulate one's environment in such a way that one is positioned in a satisfactory angle to one's culture, one's acquaintances, and oneself. 因此，在我們在受苦的目的上發言之前，我們希望用穩定的手和穩固的心向你們呈現這樣一個觀念，相對性與文化性的真理必須被小心檢查並被仔細分析，這樣一個人就可以盡其最大的能力看到，它自己的自我屬性真正感覺到的事物並對於文化對一個人要求的事物進行思考了。這包含了從職業選擇到關係的錯綜複雜的每一個事物。你們的如此多的溝通交流是被每一個實體去操縱它的環境的有意識或者無意識的努力所扭曲了的，這種操縱是用這樣一種方式進行的，即一個人是被放置在一個對於它的文化，它的熟人，以及它自己是令人滿意的角度的位置上。

Cultures change. The self changes. These truths are relative. Those rules regarding behavior, for the most part, need constant reexamination, for that which has been true for you at one time, will of necessity change and transform as you change and transform. We do not wish to suggest that it is necessary to change any thought or action. We only ask those who are suffering because they are homosexual, divorced, addicted or any other

calamity need not think of themselves lost to Oneness, for all of these things are taking place within an illusion which is designed for a certain purpose. This certain purpose is absolute, and within the absolute purpose of spiritual evolution towards love, suffering is an absolute necessity.

文化改變了。自我就改變了。這些真理是相對性的。那些關於行為舉止的規則，絕大部分，是需要持續不斷地反復檢查的，因為在一個時刻對於你們已去的建議，為它去離婚，改變任何的想法或者行動是必須的。我們僅僅請求那些因為它們並不發聲的靈，自己是有毒癮的，或者任何其他的困苦而正事的人，在一個幻象中，在一個絕對的靈性朝愛的演化的目的之中，受苦是一個絕對需要的事物。

Now, not all those within the creation find the necessity to experience suffering. Many are the entities which have been created never to leave the Logos, never to leave love, never to leave the absolute, but always to experience and be the I AM which is love. Each bloom which breaks forth its tender shoots through the softening winter earth is expressing absolute ecstasy, absolute joy, and this joy is fragrant and beautiful, and may be perceived by all.

現在，難道不是在造物中的所有的事物都會發現去體驗受苦的需要嗎？很多的已經被創造的實體是從未離開理則，從未離開愛，從未離開絕對性的，但是它們一直都體驗並就是愛之所是的我（I AM）。每一朵將它柔軟幼芽通過變軟的冬天的大地破土而出的花朵，都正在表達絕對的狂喜，絕對的喜悅，這種喜悅是芬芳而美麗的，是可以被所有人感覺到的。

The one known as Jesus the Christ noted that his kingdom was not of this world. Think you then that he meant the kingdom of the world of flowers and birds, spirits and beauty? May we hasten to give our opinion, fallible though it may be, that this was never this entity's intent. This entity had been courted as the hoped-for and earthly king of a specific people in a specific region. These people had a truth which was theological, and therefore relative, made of opinion. This opinion was that this entity could lead a revolution, topple a government, and reign as the kings of Judah and Israel of old, a Jewish king for a Jewish nation. This entity wished none of the limitations of relativity. He wished to be limited in no way, for this entity focused always upon the absolute, and in his converse, he turned as much to his Father, Abba*, as he did to any friend or student.

被知曉為耶穌的實體指出，這個國度並不是屬於這個塵世的。接下來，你們會認為，他說的意思是那個屬於花朵、鳥兒、精靈和美麗的世界的國度嗎？容我們急促地給出我們的觀點，儘管它可能是會犯錯的，這從來不是這個實體的意圖。這個實體已經被奉承為在一個具體的區域中一定的人被期待的世俗的國王了。這些人擁有一個神學的真理，因此這個真理是相對性的，是由善惡評判所組成的。這個善惡評判就是，這個實體能夠領帶一次革命，推翻一個征服，並如同古時候的猶太人和以色列人的國王，一個猶太民族的猶太人的國王一樣地統治。則個實體不希望有任何的相對性的局限性。他不希望用任何方式被限制，因為這個實體

一直聚焦於絕對的事物，在他的談話中，如同他對任何的朋友或者學生做過的一樣，他大量地轉向了他的天父，聖父*。

“My kingdom is not of this world,” he said. Not, we say, the world of experience, the world of opinion, the world of cultural demands, the world of theological limitations. When this instrument of the Father came at last to face that man which could spare the entity, the one known as Jesus made no defense. His judge was puzzled, for he saw the suffering which had occurred and the suffering which was to come which was prepared for the one known as Jesus, and could not understand why this humble teacher would not defend himself. Finally, in desperation, this entity simply asked, “Are you king of the Jews?” 他說，“我的王國並不是屬於這個世界的。”我們會說，不屬於體驗的世界，善惡評判的世界，具有文化性的要求的世界，具有神學的局限性的世界。當這個屬於天父的器皿最後前去面對那個能夠饒恕這個實體的人的時候，被知曉為耶穌的實體沒有進行反抗。他的法官是令人為難的，因為他看到已經發生了的苦難以及即將發生的為被知曉為耶穌的實體準備好的苦難，他不能理解為什麼這個謙遜的老師不願意為他自己辯護。最後，在絕望中，這個實體單純地詢問，“你是猶太人的王嗎？”

Jesus the Christ, eyes calm, spoke clearly. “You say that I am so,” said he. “Yet for one purpose came I unto this world, to bear witness to the truth.” 耶穌基督的眼中帶著平靜，清晰地說，“你說我是，”他說道，“而我來到這個世界僅僅只為一個目的，去見證真理。”

His judge was immediately fascinated. “What is truth?” he asked. Jesus the Christ only gazed into Pontius Pilate’s eyes, and Pontius Pilate saw the I AM of Love.

他的法官立刻就被吸引了。“什麼是真理？”他問道。耶穌基督僅僅注視著彼拉多的眼睛，彼拉多看到了愛的我是（I AM）。

What is truth, my children? In seeking for this answer, the greatest spiritual suffering may be experienced, for as we have said, truth is most often sought in the culture and in religious theology. And in this we include, to some extent, our own work with this instrument, not excepting ourselves from the world of opinion, but consciously accepting that we who use words can never be, but only express, thus offering a manifestation which is but the shadow of our being, our I AM. Truths and Truth, the relative and the absolute. There is a Truth, there is an absolute, and thus there is an end to suffering. That Truth lies in the kingdom which the one known as Jesus the Christ stated was not of this world, not of this world of opinion.

我的孩子們，什麼是真理？在尋求這個答案的過程中，最大的靈性的苦難就可以被體驗到了，因為如我們已經說過的一樣，真理極其經常地是在文化中，在宗教信仰的神學中被尋求的。在這個說法中，我們在某種程度上，包含了我們自己與這個器皿的工作，不要將我們自己從善惡評判的世界排除，而是有意識地接受，我們這些使用言語的實體是永遠無法成為，而僅僅只能表達，並由此提供一個對

於我們的存有，我們的我是（*I AM*）的僅僅是影子之所是的顯化物。許多的真理與那一個真理，相對的事物與絕對的事物。會有一個真理，會有一個絕對的事物，因此，會有對受苦的一個結束。真理存在於被知曉為耶穌基督的實體所陳述的那個並不屬於這個世界，並不屬於這個善惡評判的世界的國度之中。

We ask you to gaze within. We ask ...

我們請你們注視內在。我們請.....

(Side one of tape ends.)

（磁帶一面結束。）

... [you to gaze] upon that which lies behind that which we are saying, our consciousness. All of you are suffering within the confines of a prison. It is the prison of your limitations. Your fingers stop and the air begins, your feet stop and the ground begins. There are separations of space between you and all other beings. There is the curtain behind the eyes of those with whom you wish to communicate which limits harmony. You are, to this extent, dead in a very real sense, and we want you to enter into the consciousness of life.

.....[你們注視]存在於我們正在說的内容背後的事物，即我們的意識。你們所有人都是在一個監獄的束縛中受苦的。它是你們的局限性的監獄。你們的手指停止的位置，空氣開始了，你們的雙腳停止的位置，地面開始了。在你們和所有其他的存有之間，會有空間的分隔。在你們希望與之溝通交流的人的眼睛的後面會有帷幕限制了和諧。在這個程度上，你們在一個非常真實的意義上是死去的，我們想要你們進入到生命的意識之中。

We want you to experience I AM. As you rest, speak that word, "I AM," and find something come to life deep within. I AM. This is the kingdom of which Jesus the Christ spoke. For the essence of being, the essence, I AM is that which we have called divine love. It is not only that which loves all that there is; it is all that there is. It is not that through any agency you may become an associate of Christhood; it is that all of you shall eventually perceive the self as Christ. Or to put it another way, that one day, if we may use inaccurate terms, you shall be all Christ, all absolute, pure being. Rest in this consciousness for a moment, and experience life.

我們想要你們體驗我是（*I AM*）。當你們休息的時候，說那個詞語，“我是，”並找到在內在深處復活的某個事物。這就是耶穌基督談及的國度了。對於存有的實質，那個實質，我是（*I AM*）就是我們已經稱之為神聖的愛的事物了。它不僅僅是那個愛一切萬有的事物，它是一切萬有。這不是說，通過任何的媒介，你們可以成為基督屬性的一個夥伴，這是說，你們所有人都將會最終將自我感覺為基督。或者，換一種方式說，會有一天，如果我們可以使用那個不準確的措辭的話，你們將會是完全的基督，完全的絕對的事物，純粹的存有。在這種意識中休息一會兒，並體驗生命。

Where is truth? Truth is in the absolutes that shine through the relative. Truth is in the smile, the laughter and joy, the moments of kinship, the body's intimate ecstasy in the making of physical love, the spontaneous reaction of

deep compassion. And in the end, truth in an absolute sense may, to the disciplined mind and heart, become the companion that walks beside you, through whose eyes you may see anew the whole and unified life lived in love. That which is suffering is that against which the entity seeking to know love for the Creator, love for the self, and service to others may push against, may use, not as the stumbling block, but as the starting block. For each difficulty which causes suffering is that which has been arranged that some distortion concerning the essence of love within your understanding may be examined, thought about further, and perhaps revised somewhat.

真理是什麼呢？真理是在絕對的事物之中的，絕對的事物是通過相對的事物閃耀的。真理是在笑容、歡笑和喜悅之中，在親屬關係的時刻之中，在用身體的方式做愛的身體親密的狂喜之中。最終，真理在一個絕對的意義上，對於受過訓練的頭腦和性，是可以成為在你們身邊行走的夥伴的，通過它們的眼睛，你們可以重新看到活在愛之中的完全且統一的生命。正在遭受的苦難就是那個尋求去知曉對造物者的愛，對自我的愛，以及對他人的服務的實體可以朝向其推動的事物，不是作為絆腳石，而是作為出發的起跑架。因為每一個造成苦難的問題都是已經被安排好的事物，這樣某個涉及到在你的理解中的愛的實質的扭曲就可以被檢查，被進一步思考，並也許會多少被修正了。

Without the challenges, the suffering, the problems, there would be a heedless, naive and unschooled joy, the second-density joy of those small creatures you call animals, which frolic and play, hunt and kill with no sense of anything but wholeness. This is a wonderful experience, yet for those within your density, it is not an altogether instructive experience, not an experience designed in the end to move one along in the spiritual evolution.

如果沒有挑戰，苦難和問題，就會有一種心不在焉的，天真而沒有受過訓練的喜悅，屬於那些你們稱之為動物的小生物的第二密度的喜悅，它們會嬉鬧、玩耍、捕獵並殺戮，而除了完整性之外沒有任何感覺。這是一種美妙的體驗，而對於那些在你們的密度中的實體，它完全不是一種有指導性的體驗，不是一種旨在最終讓一個人沿著靈性演化移動的體驗。

Each challenge gives one the chance to turn to I AM, to Beingness, and ask that infinite intelligence which is love, "What is the absolute principle which illuminates this situation?" Absolute love may be hidden for long periods of time, and the questing process, the experience of pain and separation, may go on for a seemingly infinite period of time. Your peoples attempt to avoid, cover over, and patch up these situations to alleviate discomfort, without seeing the spiritual opportunity for new understanding in the light of that which is absolute.

每一個挑戰都會給予一個人機會去轉向我是（I AM），轉向存在性，並向愛之所是的無限智慧詢問，“會照亮這個情況的絕對的原則是什麼呢？”絕對的愛可能會被隱藏很長的時間，這個追尋的過程，這種痛苦與分離的體驗，可能會繼續一段在表面上看似無限長的時間。你們的人群會嘗試去避免，遮掩，粉飾這些情況以減輕不適，而卻沒有看到在那個絕對的事物的光明中的新的理解的靈性的機會。

We ask each to remember the experience of true living consciousness, and

then in faith to turn to the self and bless each wound, each limitation, each pain, and each circumstance that causes suffering, for suffering is the sacrament, the food of spiritual evolution. May you rejoice in your troubles even as you suffer. May you roll the stone away from the tomb of your limited acceptance of damaging thoughts. May each look you take be fresh, and may you live in love, and so love each other with a passion and a zeal that blesses each with whom you come in contact. You need say nothing. The I AM in you, that Kingdom of Heaven, of which Jesus the Christ spoke, lies deep within you, for you are all that there is. It is simply the illusion which keeps you from that ultimate knowledge. By faith, in the love you have observed in whatever limited form, may you enter into that life which is love.

我們會請每一個人會回憶起對真正活生生的意識的體驗，接下來在信心中轉向自我，並祝福每一個傷痛，每一個局限性，每一個痛苦以及每一個造成了苦難的情境，因為苦難是聖餐，是靈性演化的食物。祝願你們甚至在你們受苦的時候都在你們的麻煩中歡慶。祝願你們從對於受傷的想法的有限的接納的墳墓入口將石頭移開。祝願每一個人都看到你重生，祝願你們活在愛中，並因此帶著一種熱情和一種熱忱來彼此相愛，這種熱忱會祝福每一個你們與之接觸的實體。你們不需要說任何事情。在你們內在之中的我是（I AM），那個耶穌基督談及的天堂的國度，是存在於你們內在深處的，因為你們就是一切玩有。讓你們離開那個終極的知曉的事物單純地是幻象。藉由信心，通過愛，你們已經用無論什麼有限的形式觀察了，祝願你們進入到那個愛之所是的生命之中。

We will be with you in meditation if you so desire company, and we shall share that unlimited, absolute love as we are given it to channel from the kingdom within ourselves, which is the kingdom within you, the kingdom of love.

我們將會在冥想中與你們在一起，如果你們如此渴望陪伴的話，我們將分享那種不受限制的，絕對的愛，因為我們是被賦予了這種愛以從在我們自己內在之中的國度進行傳訊的，這個國度就是在你們內在之中的國度，愛的國度。

We would leave this instrument at this time with many, many thanks for this question and for your call to us. We humbly accept the limitations and distortions that language causes, and ask that each be aware that anything which is spoken is not the truth, but must be subject to your own discrimination, for we speak to the limited mind. It is each seeker's occupation to bring that which speaks deep into that kingdom, that from that kingdom there may issue the hallelujahs of angels, the shouts of infinite joy which herald the incredible, energetic, peaceful feeling of infinite love which may carry you into and through each suffering moment and sanctify and bless each experience.

我們會在此刻帶著對於這個問題以及對於你們呼喚我們的許許多多的感謝離開這個器皿。我們謙遜地接受語言會造成的局限性與扭曲，我們請每一個人都意識到，任何被說出的事物都不是真理，而必須要受到你們自己的分辨力的支配，因為我們是對有限的頭腦發言的。每一個尋求著的任務就是將說出來的事物深深帶入到那個國度之中，從那個國度中可能會流出天使的哈利路亞，以及具有無限喜悅的呼喊，這些呼喊會預兆著令人難以置信的，充滿活力的，平安的無限的愛的感覺，這種感覺可能會將你帶入並穿過每一個受苦的實體，使得每一個體驗變得

神聖並祝福它。

We hope that you do not accept suffering as something which must be done so that in the next incarnation, stage of experience, or density you shall be rewarded. Instead, in all humility, know that your heaven lies waiting within you, just as your hell waits to embrace you. Your life experience is a matter of choices. Shall you follow truths, or shall you more and more attempt to experience your own true being, your own inner I AM, and thus prepare the meeting ground, the holy ground whereon you may see the face of your God, your Christ, your Love, your peace, your light, your life?

我們希望你們不會接受受苦是某種必須被進行，以便於在下一輪投生中，下一個體驗的階段或者下一個密度中你們將會得到回報的事物。作為替代，在全然的謙遜之中，請知曉你們的天堂是在你們內在之中等待著的，就好像你們的地獄等待著擁抱你們一樣。你們的生命體驗是一個選擇的問題。你們將會跟隨真理嗎，或者你們將會越來越多地嘗試體驗你們自己真實的存有，你們自己內在的我是（I AM），並由此準備好相會的地方，準備好在其上你們可以看到你們的上帝，你們的基督，你們的愛，你們的平安，你們的生命的面容嗎？

We would now transfer this contact to the instrument known as Jim. I am known to you as Q'uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我是你們知曉的 *Q'uo*。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which may yet remain upon the minds. May we speak to a query at this time?

我是 *Q'uo*，我通過這個器皿在一次在愛與光中向各位致意。在此刻，我們會提供我們自己嘗試去談及可能仍舊留在頭腦中的任何進一步的問題。我們可以在此刻談及一個問題嗎？

Questioner: I have no query, but I am thankful for the information that I received tonight.

提問者：我沒有問題，但是我對與我今晚接受到的資訊是感激的。

I am Q'uo, and, my brother, we are most thankful for your query, and honor the sincere desire that has prompted this query. Is there another query at this time?

我是 *Q'uo*，我的兄弟，我們對於你的問題是極其感謝的，我們為那個已經激發了這個問題的真誠的渴望而感到榮耀。在此刻有另一個問題嗎？

Carla: I have one. It's been on my mind all week because last week something happened to me that happens frequently.

Carla：我有一個問題。這個問題已經在我的頭腦中整整一周了，因為上一周某

個頻繁發生的事情發生在我身上了。

My suffering is largely at this point physical, I just have pain. And you're absolutely right—I think you said that the suffering doesn't come from just the pain as much as what you think about the pain. I've had this trip laid on me by myself and by numerous people through the years, and every time I bring it up again, it hurts the same, and that is that people tell me that I am creating and responsible for my own illness. This I accept, but further, that illness is a kind of blockage or imbalance due to things that I am holding in myself, which if I would let them go, I would automatically be healed.

我的受苦在這個位置主要是身體上的，我僅僅感到痛苦。你們說，受苦並非僅僅來自於痛苦，而更多是來自於你們認為那個痛苦是什麼，我認為，你們是絕對正確的。我已經憑藉著我自己並評級和很多人在這條擺在我面前的旅程上旅行了很多年了，每一次我在一次產生它，它都會傷害相同的部分，那就是人們告訴我，我是在創造我自己的疾病並要為我自己的疾病負責任的。我接受這一點，但是，更進一步，人們告訴我，疾病是一種類型的由於我在我自己內在之中抱有的事物的阻礙或者不平衡而產生的，如果我釋放它們，我就會自動被療愈了。

I suppose like a lot of people who have been disabled, I would like to think that there is something more to it than that, that there is some higher purpose for my suffering. Or I suppose most of all, that if I don't get well there isn't cause for guilt, which I feel a lot of every time I go through this process. And I know this all lies within the realm of human opinion, but I must admit I do believe I am responsible for my illness. I just don't feel the necessity of focusing my entire life upon getting rid of the illness because I find so much value in the life that the illness has caused me. Could you speak to my feelings about where I have put the emphasis in my life, that I have taken off the responsibility for making myself well, and put it on other things, and I feel guilty about that? Could you speak to that?

我假設就好像很多已經是殘疾的人一樣，我想要思考，在疾病上有某種比那個觀點更多的事物，對於我的受苦會有某種更高的目的。或者，我假設，最重要的是，如果我無法痊癒，就不會有對於內疚的原因了，在我每一次經歷這些過程的時候我都會感覺到很多的內疚。我知道，這全都存在於人類的善惡評判的領域之中，但是我必須承認，我確實相信我是要為我的疾病負責任的。我僅僅並不感覺到我需要將我的整個生命聚焦在除去疾病上，因為我發現在已經已經給我造成的生命之中有如此多的價值，我已經將讓我自己痊癒的責任從我身上放下來了，並將責任放在其他的事情上了，我會對那一點感到內疚嗎？你們能夠談談那一點嗎？

I am Q'uo, and am aware of your query, my sister. It is true that each entity is responsible for that which occurs within the life pattern, for each entity has taken the primary role in designing that pattern of life experience which shall serve as the lessons teaching further aspects of love and service. Yet most of the responsibility has been taken by a portion of the self which is far more informed than is that smaller self which experiences the incarnation. Thus, that smaller self often feels isolated and abandoned or too powerless to be able to affect forces within its life pattern which have control and impact upon

that life pattern.

我是 Q'uo，我理解了你的問題，我的姐妹。每一個實體都是為發生在生命模式中的事情負責任的，這是真實的，因為每一個實體在設計那個生命體驗的模式方面都已經承擔了最主要的角色了，那個生命體驗的模式將起到教導愛與服務的進一步的面向的課程的作用。而大部分的責任是已經被已經被自我的一個比體驗投生的那個較小的自我遠遠更加有見識的部分所承擔的。因此，那個較小的自我經常會感覺到孤單的和被拋棄的，或者過於無能力以至於無法影響在它的生命模式中的那些對那個生命模式擁有控制和影響的力量。

Before incarnation this greater portion of the self looks with careful eye to see what within the entire being contains that which is yet to be fulfilled, that which yet remains to be exercised as an avenue for offering the self to the Creator and for allowing the Creator to know through that offering greater portions of its own being. Thus, before each incarnation does this greater self look most carefully to see where there might be an increase in the learning and offering of the lessons of love, of wisdom, and of unity to all those which might come in contact with this self.

在投生前，這個自我的更大的部分會藉由仔細的眼睛來檢查以看到在整個的存有中被包含的什麼事物是尚未被實現的，是仍舊要被訓練作為一條途徑來講自我奉獻給造物者，並通過那種奉獻允許造物者知曉祂自己的存有的更大的部分。因此，在每一次投生之前，這個更大的自我都會極其仔細地檢查以看到，在什麼位置在學習的方面和在向所有這個自我可能接觸到的實體提供愛、智慧以及統一的課程的方面可能會有一種增長。

As these determinations are made, they [are] set into motion in what you might see as a program that unfolds step after step, with each succeeding step building upon that which has been firmly laid in the experience of the entity. Thus, the completion of one level of understanding and the offering of this understanding as a service to others will spark the next level of experience. These programs of experience are often, most often indeed, hidden within the symbolic framework of the life pattern and are largely unrecognized by each entity as the life pattern unfolds. Thus, it seems to [an] entity within the incarnation that the experiences happen to it and are beyond its control, when indeed the experiences have been chosen by it for specific purposes.

當這些決定被做出的時候，它們是通過你們可以被視為一個程式的事物而被啟動的，這個程式會一步接一步地展開，每一個隨後的步驟都是構建在已經在實體的體驗中被堅固地鋪設好的步子之上的。因此，一個理解的層次的完成，並將這個理解作為一個對他人的服務奉獻出來，將會激發下一個體驗的層次。這些體驗的程式，經常是，確實是極其經常是，被隱藏在生命模式的象徵性的框架之中，並會隨著生命模式的展開大部分不會被每一個實體識別出來的。因此，對於一個在投生中的實體，當體驗確實已經被它為了明確的目的而選擇了的時候，看起來似乎體驗是發生在它身上並且是不在它的控制範圍的。

There are, for many entities, lessons and opportunities to serve which are of such a primarily profound nature that what will be seen within the incarnation as extraordinary means are then employed to allow this extraordinary

offering and lesson to occur as desired.

對於很多的實體，會有課程與機會去服務具有這樣一種根本上深入的屬性的是我，在投生中將會被視為是異常的途徑的事物接下來就會被應用，以允許這個異常的給予與課程如其被渴望一樣地發生了。

In some cases that condition which is known as disease, illness, tragedy and suffering of one kind or another is seen as the most effective tool for generating within the depths of the being those responses which are desired, much as the grain of sand, within that creature which you call the oyster, creates the irritation that is the source of that pearl which eventually forms within this creature. So does the suffering and disease then offer to such an entity with this intense desire the pearl of great price, shall we say, which may teach those lessons which would not be available without such an extraordinary effort being made. Thus, many experience the suffering and limitation of disease which does not yield to healer of any kind, though many should offer their services in heartfelt sympathy and compassion and desire to alleviate the suffering and remove the limitation.

在一些情況中，被知曉為疾病、病痛、悲劇以及這樣或者那樣類型的苦難的食物，是被視為在存有的深處產生出那些被渴望的回應的最有效率的工具，非常類似於在你們稱之為牡蠣的生物鐘的沙粒會創造出刺激，這種刺激就是最終會在這個生物內部形成的珍珠的源頭了。就是這樣，受苦與疾病接下來會對這樣一個帶有強烈的渴望的實體提供，容我們說，具有巨大的價值的珍珠了，這個珍珠可以教導那些課程，如果沒有這樣一種異常的努力被做出，這些課程會是無法取得的。因此，很多人體驗到的苦難與疾病的限制是不會屈服於任何類型的療愈的，儘管很多人將會通過由衷的同感與同情心提供它們的服務並渴望去減輕苦難並移除局限性。

However, those healers and, indeed, entities of any nature which are more familiar with the wider scope of the life pattern and purpose will see in such an instance that purpose for the disease or limitation which lies beyond that normally associated to such. Such an entity or healer will begin to look into those areas which examine the opportunities offered by such a disease or limitation and will, instead of continuing the fruitless effort to remove the disease or limitation, begin to counsel the entity with this disease or limitation in the ways of seeing where doors are opened rather than shut by such a pattern of experience. For within your illusion, all that is central to the accomplishing of the preincarnatively chosen purposes for the incarnation is hidden from the sight of the outer eye, and must be sought in the careful and prayerful attitude of one which looks beneath the surface of things and beyond the scope of the outward seeing eye.

無論如何，那些療愈者，以及那些具有任何的更加熟悉生命的模式與目的的更為寬闊的範圍的屬性的實體，都將會在這樣一個情況中看到，疾病或者限制的目的是存在於通常會與這樣的情況聯繫在一起的事物之外的。這樣一個實體或者療愈者將會開始注視那些區域，那些區域會檢查別這樣一個疾病或者限制提供的機會，療愈者將不會繼續無成果的努力來移除那個疾病或者限制，而是作為替代開始用這樣一種方式來對那個帶有這種疾病或者限制的實體進行勸導，這種方式會

看到在什麼地方因為這樣一種體驗的模式門被打開了，而不是被關閉了。因為在你們的幻象中，一切對於完成投生前選擇的投生的目的是中心性事物，都是從外部的眼睛的視野中被隱藏起來的，並必須用這樣一個人的仔細且祈禱性的態度被尋求，這個人會看到事物的表面之下，以及在向外看的眼睛的範圍之外的事物。

Thus, my sister, in your particular case it is well known to your conscious mind that you have chosen the limitations which you experience for a specific purpose. Indeed, there are more than one purpose for these limitations, and it has come to your attention frequently and in the distance of your past that you have been able to focus upon your inward journey far more effectively because your outward journeying has been limited in many ways. Thus, by this limiting, you have been able to penetrate the outer shell of the life pattern and tap more easily into those deeper truths which nourish the soul and inspire through such nourishment the efforts of others.

因此，我的姐妹，在你的特定的情況中，你的表面意識的心智清楚地知曉，你是為了一個明確的目的而已經選擇了你體驗的局限性的。確實，這些局限性有多遠一個目的，你已經能夠遠遠更有成效地聚焦與你向內的旅程了，因為你向外的旅程已經在很多方面被限制了，這已經頻繁地並且在你遙遠的過去就被你注意到了。因此，藉由這種限制，你已經能夠刺穿生命模式的外殼，並更為容易地接入到那些更為深入的真理了，真理滋養了靈魂並通過這樣的滋養啟發其他人的努力了。

That you experience a kind of guilt for having this condition and having it be unresponsive to the healing efforts of any is understandable when seen within the limits of the illusion and the sincere good intentions of those who offer their services as healers.

你對於擁有這個病症並讓它對於任何人的療愈的努力使沒有回應而體驗的一種類型的內疚，當在幻象以及那些作為療愈者提供它們的服務的實體的真誠而良好的意圖的邊界中被觀察的時候，是可以理解的。

Yet each entity in any life experience must at some time begin to look beyond the general principles which it finds are helpful to view the life experience through, and then must begin to make individual application of the deeper principles which apply to each situation, for though are all indeed a portion of one great Thought of love, each portion and entity which expresses that love in the life pattern does so in a manner which is unique to that entity. And those general principles which may give a surface description of many entities at one time, yet do each entity an injustice if there is no further examination of the individual life pattern and expression that is manifested in each life pattern.

而在生命模式中的每一個實體在某個時刻都會開始超越它發現是對於觀察生命體驗是有幫助的一般性的原則，並接下來必須要開始對會適用於每一個情況的更為深入的原則進行個體的應用了，因為儘管一切事物都確實是那一個偉大的愛的想法的一部分，在生命模式中表達那種愛的每一個部分與實體都是用一種對於那個實體是獨一無二的方式這樣做的。那些會在一個時刻可以對很多的實體給予一個表面上的描述的一般性的原則，如果沒有對於個體的生命模式和在每一個生命

模式中被顯化的表達的進一步的檢查，確實會對每一個實體都產生一種不公正。

Thus, my sister, we would counsel you more in the area of removing your own feelings of guilt, rather than in redoubling your efforts to find healing release from these limitations which have served your purposes well.

因此，我的姐妹，我們會勸導你更多地處於那個移除你自己的內疚感的區域中，而不是反復質疑你的努力，以將療愈從這些已經很好地服務了你們的目的的局限性上釋放出來。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No, I think that's really complete. Thank you very much. That's all the questions I have.

Carla：不用了，我認為那真的是完整的。非常感謝你們。那就是所有我擁有的問題了。

I am Q'uo, and we thank you, my sister. And if there are no further queries this evening, we will at this time ...

我是 Q'uo，我們感謝你，我的姐妹。今晚如果沒有進一步的問題，我們將在此刻.....

Carla: I do have a request. Is that permissible?

Carla：我確實有一個請求。那是允許的嗎？

I am Q'uo. Yes, my sister.

我是 Q'uo。是的，我的姐妹。

Carla: The request is that you be with us, and all helpful entities be alerted to be with us, as we speak to the people who may ask us questions on the radio program that we're about to do, that we will be aided in the thoughts which come into our minds and the way in which we answer questions, for we wish to speak of eternal truths, not human opinion.

Carla：請求是，請你們與我們在一起，請所有幫助的實體都保持警覺與我們在一起，當我們對那些可能會在我們正在著手進行的電臺節目中向我們詢問問題的人發言的時候。我們將會在那些出現在我們的頭腦中的想法以及我們用來回答那些問題的方法的方面得到幫助，因為我們希望去談及永恆的真理，而不是人類的善惡評判。

I am Q'uo, and it is our honor, as always, to join you there and to lend our light in whatever manner is possible.

我是 Q'uo，一如既往，在那裏加入你們並用無論什麼有可能的方式借出我們的光，這是我們的榮耀。

Carla: Thank you.

Carla：感謝你們。

At this time we shall again thank each for enlightening our presence and for offering us the gifts of your desire to know more of that which each of us seeks, the way of the great truth of love and unity which binds and moves all through the great creation of the one Creator. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

Adonai, my friends. Adonai. 在此刻，我們將再一次感謝每一個人照亮了我們的臨在並提供給我們你們去知曉更多的我們每一個人都尋求的事物，以及去知曉愛和統一的偉大的真理的方式的渴望的禮物，就是這種統一將所有人結合在一起並推動所有人穿越太一造物者的偉大的造物。在此刻，我們將離開這個器皿和這個團體，我們同時在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla 傳訊)

I am Nona. I greet you, as this instrument requests, in the name of Jesus the Christ, this instrument's expression of the one infinite Creator. We greet each in the mystery. Healing has been asked for, and to that entity, though not present, we through this instrument would express healing. We finish speaking with thanksgiving, in love, in light, in unity.

我是 Nona。我如同這個器皿請求的一樣，以耶穌基督的名義向你們致意，耶穌基督就是這個器皿對於太一無限造物者的表達。我們在神秘中感謝各位。療愈已經被請求並給予那個實體，儘管它不在場，我們通過這個器皿表達療愈。我們帶著感謝，在愛中，在光中，在統一中，結束發言。

(Healing melodic tones channeled by Carla.)

(療愈的有節奏的音調被 Carla 傳訊)

Note: An Aramaic word which translates as the equivalent of a familiar name for a male parent, such as "Papa" or "Daddy." 注釋：一個阿拉米語的詞語，它翻譯為等同于對一個男性的父母的一個熟悉的名字，諸如“爸爸”或者“爹”。

April 10, 1988

1988-04-10 核戰爭與人類的成長

Group question: (From H1.) Has to do with nuclear warfare, and the cause of the tensions that build toward the feeling of separation and anger that are strong enough to lead to warfare, and to—since we have the nuclear bombs at our disposal—the chances of using them. What kinds of energies are necessary for us to understand in order to back away from the kind of confrontation that might bring about the use of nuclear weapons? What type of growth would signify the understanding that we would rather preserve our environment and illusion than destroy it?

團體問題：（來自 H1。）問題是與核戰爭，以及向著分離和憤怒的感覺積累的緊張的原因聯繫在一起的，這種分離和憤怒的感覺是足夠強有力以導向戰爭以及對原子彈的使用的——既然我們擁有供我們支配的原子彈了。為了要回避可能引發對核武器的使用的那種類型的衝突，什麼類型的能量是我們需要去理解的呢？什麼類型的成長會象徵了我們寧可保存我們的環境和幻象而不是破壞它的理解呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo, my brothers and sisters, and I greet you in the love and in the light of the one infinite Creator. It is both a privilege and a blessing to be called to your meditation, and our hearts rejoice in this sharing of blessing and energy. 我是 Quó，我的兄弟姐妹們，我在太一無限造物者的愛與光中向你們致意。被呼喚到你們的冥想，這同時是一種榮幸和一種福分，我們的心在這種對祝福與能量的分享中歡慶。

You have called us with a question about your living conditions upon your planet at this time, wishing to know what energies were in motion concerning nuclear war and whether humankind is capable at this present moment you experience of avoiding the destructive action of nuclear war.

你們已經用一個關於你們在此刻在你們的星球上的生活的狀況的問題呼喚了我們，你們同時希望知曉。在關於核戰爭以及是否人類在此刻有能力在你們體驗到的這個當前的時刻避免核戰爭的毀滅性的行為的方面，處於運轉狀態的能量是什麼。

First let us say that our basic message springs from one Thought, and that is that love is all that there is, that creative and divine love is the one original Thought, that this thought is the closest representation in words which we know to the unseen and ever-mysterious infinite Creator, and that each of you is a portion of that Creator and the infinity of that Creator a portion of yourself.

首先，讓我們說，我們的基本的資訊是從那一個想法噴湧而出的，那個想法就是愛即是一切萬有，那種創造性且神聖的愛，就是那一個原初的想法，這個想法是通過詞語對我們所知曉的看不見且一直是神秘的無限造物者的最為近似的表現，

你們每一個人都是那個造物者的一部分，那個造物者的無限性是你自己的一部分。

Thusly, when we speak of the energies involved in experiencing an illusion we are speaking of that which is apparent, but not real, that which is experienced in an illusory pattern in order that work in consciousness may be done by those infinite selves that you are. With this basic nature of humankind understood as being all in the Creator and the Creator in all, we can then speak in a more relative manner concerning certain appearances and behaviors which you are experiencing at this time upon your planet's surface. 因此，當我們談及被包含在對一個幻象的體驗之中的能量的時候，我們是在談及表面上的事物，而不是談及真實的事物，在一個幻象的模式中被體驗到的事物是為了在意識中的工作可以被你們之所是的那些自我進行了。藉將由這種人類的基本的屬性理解為一切都在造物者之中且造物者在一切之中，我們接下來就能夠用一種更為相對性的方式談論關於你們在此刻在你們的星球表面上正在體驗到的一定的表面跡象以及行為舉止了。

The energies concerning nuclear war that are in motion, indeed, all energies concerning the use of nuclear power, have their origin in the origins of many of those which walk upon your planet at this time and have for thousands of your years. Many of those spirits, which are now within the Earth's many dimensions of experience, have experience in third density during which the patterns of nuclear warfare and similar global catastrophe were carried out by humankind upon humankind. The mass of group thought concerning this error within the racial past has never been completely healed, to the point at which we are speaking, and these energies shall continue to be in need of healing until each entity involved in a planetary catastrophe in the past, as you would call it, has had an opportunity to balance this misaction by self-forgiveness and forgiveness of others.

涉及到核戰爭的處於運轉狀態的能量，確實，所有涉及到對核戰爭的使用的能量，其源頭都是那些在此刻行走上你們的星球上以及在你們的數千年的時間中已經在你們星球上行走的許多人的身上了。那些靈體中的很多的靈體，現在它們是處於地球的很多的體驗的維度之中的，都在第三密度中擁有體驗，在第三密度期間，核戰爭以及類似的全球性的大災難的模式已經被一代接一代的人類進行了。關於這種在種族的過去的內在之中的錯誤的團體的想法的主體，尚未被完全療愈，到我們正在發言的這個位置，這些能量將會繼續需要療愈，一直到每一個在過去被包含在一種全球性的大災難，如你們對它的稱呼一樣，之中的實體，已經擁有了一個機會去藉由自我寬恕和對他人的寬恕來平衡這種錯誤行動為止。

The pattern is at a more hopeful state as we speak with you than has been the case since we began our observation of your nuclear activity, indeed, since it first became a tool used by your scientists and armed entities. There is much of hope in the growing improvement within many entities' balancing process. As more and more of those who have been involved karmically in this matter are able to attain a balanced state of self-forgiveness, the crisis may well pass. We encourage all efforts which may be made by any within the area of

self-forgiveness and balancing, the conscious balancing within the mind of passion and wisdom.

相比自從我們開始我們對你們的核子的活動的觀察，確實，自從它最初成為被你們的科學家以及軍方實體使用的工具的時候這種模式就已經是的情況，在我們與你們談話的時候，這種模式是處於一種更有幫助的狀態的。在很多的實體的平衡的過程中會有大量的不斷發展的改進的希望。隨著那些已經用業力的方式被包含在這個問題中的人們的越來越多的人能夠取得一種自我寬恕的平衡的狀態，危機就可以很好地度過了。我們會鼓勵所有的已經可能被任何人在自我寬恕和平衡，在具有熱情和智慧的心智中的有意識地平衡的區域中做出的努力。

We would bring this thought before you before we close this discussion, and that is this. The arena in which you move is indeed an illusion, yet it is indeed excellent that you should be active within that illusion, not overcoming it or ignoring it, but engaging the self with each and every aspect in which you as a self feel that you have strength, something to offer, some way to be of service. This illusion, including any catastrophe, is designed not to destroy nor to build according to the infinite whims of humankind, but to offer opportunities for learning and growth. It is the unsettled times, the traumatic times, the confrontative times that are so often productive of the most rapid inner growth towards that maturity of spirit which all who are on a path of seeking hope endlessly for.

在我們結束這個討論之前，我們會將這個想法帶到你們前面，這個想法是這樣子的。你們在其中運動的競技場，確實是一個幻象，而如果你們將會在那個幻象中是活躍的，不是去克服它或者去忽略它，而是去讓自我參與到每一個在其中你作為一個自我會感覺到擁有優點，擁有某種要去提供的事物，擁有某種方式去進行服務的面向，這確實是優秀的。這個幻象，包含了任何的大災難，既不是旨在去破壞，也不是旨在根據人類無限多的異想天開而去構建了，它毋寧是旨在為學習和成長提供機會的。恰恰正是那些未被決定的時刻，那些創傷性的時刻，那些衝突的時刻，對於那種所有走在一條尋求的道路上的實體都無盡地期待的朝向靈性的成熟的最為快速的內在的成長，這樣的時刻如此經常地是是多產的了。

"This is not," said the teacher known as Jesus, "the kingdom of God," this little planet and its wars and rumors of wars. The kingdom, the absolute, the truth lie within, within each, whole and perfect and very dimly perceived. Through crisis and contemplation each seeker processes through an infinite series of realizations which give a richer point of view, a deeper point of view, and hopefully a more and more balanced point of view. Each increases in inner peace, and as that inner peace blossoms in the heart, the entity becomes one who is doing his very utmost to avert nuclear catastrophe.

被知曉為耶穌的老師說過，“這不是上帝的王國，”這個小小的星球以及它的戰爭以及戰爭的謠言。王國，絕對的事物，真理是存在與內在之中，存在於每一個實體內在之中，它是完整的，完美的，且非常模糊地被感覺到的。通過危機與沉思，每一個尋求者都穿越了無限數量的領悟了，這些領悟會給予一個更為豐富的視角，一個更為深入的視角，並有希望是一個越來越平衡的視角。每一個人都在內在的平安中增長了，隨著那種內在的平安在心中綻放，實體會成為一個盡其所能避免核災難的實體。

Peace on planet Earth is possible. It is possible because humankind wishes to progress. We do not know whether or not the possibility shall become reality, and we would not prophesy. We only wish to encourage each entity to know that his or her own inner peace is the road which must be traveled by each and every person. And when that inner peace meets other inner peace, boundaries drop, hostilities end, and a realization of oneness occurs. When you are truly self-forgiven and at peace within, you are doing planetary healing work—you are averting war. You are being a reflection of that beloved and ever unknown Creator. May each of you hold peace within the mind. Take it into meditation and open the self to allowing self-forgiveness.

在行星地球上的平安是有可能的。它是有可能的，因為人類希望去前進。我們並不知曉是否哪種可能性將會成為現實，我們不願意做預言。我們僅僅希望去鼓勵每一個實體都知曉，他或者她自己的內在的平安是那條必須被每一個人旅行的道路。當那種內在的平安遇到了其他人內在的平安，邊界就會消失了，敵意就是結束了，一種對一體性的領悟就會出現了。當你們真正自我寬恕並在內在之中是平安的時候，你們就在進行星球的療愈工作了——你們就在避免戰爭了。你們就在成為那個摯愛的且一直都是未知的造物者的一個映射了。祝願你們每一個人都在內在之中抱有平安。將它帶入到冥想中並讓自我向著允許自我寬恕開放。

We thank this instrument and would move on at this time. We transfer. I am Q"uo.

我們感謝這個器皿，我們會在此刻繼續前進。我們轉移。我是 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and I greet each again in love and light through this instrument. At this time it is our honor to ask if there might be any further queries to which we may offer our humble opinions in the attempt of being of service. Again we remind each that that which we have to offer is that which we have found in our own journeys to be helpful, yet we would not suggest to any that we are infallible. We would request that each take that which rings as truth and use it as one wills, leaving behind that which does not ring of truth to the self. Is there a query at this time?

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，詢問是否有任何我們可以通過進行服務的嘗試來對其提供我們謙遜的觀點的進一步的問題，這是我們的榮耀。再一次，我們提醒各位，我們所要提供的事物，是我們已經在我們自己的旅程上發現是有幫助的事物，而我們不會對任何人建議，我們是不會犯錯的。我們會請求，每一個人都採用那些聽起來是真理的事物並如其所願地使用它，同時將那些對於自我聽起來不是真理的事物都留在後面。在此刻有一個問題嗎？

Carla: I have a very quick query. Were you, or was a Confederation member working with H2? Right at the end of my contact I became aware of it and I was just checking my accuracy.

Carla : 我有一個非常快速的問題。與 H2 一同工作的實體是你們還是一個星際聯邦的成員呢？就在我的接觸的結束的時候，我察覺到了它，我僅僅是在檢查我的準確性。

I am Q"uo, and we were offering the conditioning vibration to the one known as H2 as a link between the one known as H2 and those of Oxal, which were pleased to make a renewed contact with this instrument.

我是 Q,uo，我們正在向被知曉為 H2 的實體提供調節性的振動，作為被知曉為 H2 的實體與那些屬於 Oxal 的團體的實體之間的一個連接，Oxal 團體是非常高興與這個器皿建立一次恢復的接觸的。

Is there another query?

有另一個問題嗎？

Carla: I guess I do have one question, and that"s just this. H1 and I had been talking all afternoon, off and on, and the question of relative ethics versus absolute idealistic ethics came up and we were sort of tossing it back and forth, and from what you say, you depict the Earth scene as one in which no absolute is possible, that it is an illusion, and thus by its very nature relative. Is that an accurate perception, or is it true that even in an illusion things work in a mathematically metaphysical manner?

Carla : 我猜想我確實有一個問題，問題是這樣的。H1 和我在整個下午一直在時不時地進行談話，關於相對的倫理道德對比絕對的唯心主義的倫理道德的問題出現了，我們以某種方式在那個問題上輾轉反側，根據你們說的內容，你們將地球的場景描繪為一個在其中沒有絕對的事物是有可能的場景，它是一個幻象，因此，它藉由其本性就是相對性的。那是一個準確的知覺嗎，或者，甚至在一個幻象中事物都會以嚴密地形而上學的方式工作嗎？

I am Q"uo, and am aware of your query, my sister. Within your illusion, the range of sight is limited by the great veil of forgetting, which effectively separates the conscious and unconscious mind, so that when one looks upon one"s experiences and daily round of activities, one sees with the accumulated experience of this life only, and though there may be those ideals which such a mind may hold and see as absolute in their purity and may indeed attempt to move in harmony through each daily experience with such ideals, yet within the limits of your illusion, each ideal is colored with the limitations of the perception, the limitations of the incarnation, for by so limiting the self, the attention may be drawn ever more closely and more carefully to certain balances, distortions, lessons and directions that, worked upon successfully, aid an entity in its overall evolutionary process by making the experience specific and intensively experienced, so that it is set or driven within the personality. This is the great benefit of the limitation of the viewpoint.

我是 Q"uo，我理解了你的問題，我的姐妹。在你們的幻象中，視野的範圍是被巨大的遺忘的罩紗所限制的，這種遺忘的罩紗有效地將表面意識和潛意識的心智分開了。因此，當一個人檢查它的體驗以及日常生活的活動的時候，它僅僅是藉由這次生命的積累的體驗而觀察的，儘管可能會有那些這樣一個心智可能會抱有

的並在其純度方面是視為試絕對的理想，它可能確實會嘗試去藉由這樣的你你想昂在協調一致中穿越每一個日常體驗，而在你們的幻象的限制之中，每一個理想都會被知覺的局限性，投生的局限性所染色，因為藉由如此現實自我，注意力就可以越來愈靠近且越來越仔細地被拉到一定平衡、扭曲、可能和方向上了，當它們被成功地工作之後，它們會藉由使得體驗變得明確，並強烈地被體驗到而在一個實體的整體性的演化的過程中幫助這個實體，這樣，它就在人格中被固定下來或者被驅動進入到人格之中了。這就是觀點的局限性的偉大的益處了。

Yet on the other hand, as you would say, the difficulty that such limitation presents is removing from the consideration of such an entity the wider point of view that is more informed, shall we say, and which partakes more purely of those qualities that are the ideal of thought and action.

而在另一方面，如你們會說的一樣，這樣的局限性所呈現的困難是將更為寬闊的視角從這樣一個實體的考量中移除，而這樣一個更為寬闊的視角就會是更加富有教益的，並會更為純淨地帶有理想性的想法或者行動的特性的。

Thus, each thought and action within your illusion is achieved in intensity and purity by the limitation of the viewpoint, and at the expense of the wider point of view. Yet, there are those times between the incarnation when the wider point of view is brought to bear in order that that which has been learned in previous experience might be the foundation for that which awaits the learning in future incarnational experience. Thus, each seeker of truth within your illusion is as the one upon the long journey through darkness with but a small candle to light the way, seeing only what is within the light given off by the candle of hope and faith. And within such a circumstance can those fine adjustments of perception be made that aid the seeker to take each small step upon this great journey.

因此，在你們的幻象中的每一個想法和行動都是藉由對視角的限制，以及以更為寬闊的視角的犧牲為代價而取得其強度和純度的。然而，在投生中會有一些時候，更為寬闊的視角是被產生出來以便於已經在之前的體驗中被學會的時刻可以成為在未來的投生體驗中等待著的學習的基礎。因此，在你們的幻象中的每一個真理的尋求者都是如同一個走在那條穿越黑暗的漫長的旅程上的人一樣，它僅僅只有一個小小的蠟燭來照亮道路，並僅僅只會看到被希望和信心的蠟燭給出的光中的事物。在這樣一個環境中，那些對知覺的精細的調節就可以被做出了，這些調節會幫助尋求者在這條偉大的旅程上邁出每一個小的步子。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Certainly not any more inspirationally. Does the end ever justify the means, or is this question in itself one which belongs in the area of worldly ethic?

Carla：肯定不會有比這更加有啟發性的了。目的可以為手段辯護嗎，或者這個問題在其自身就是一個屬於世俗的倫理道德的區域中的問題嗎？

I am Q"uo, and we view this query as one which does not have great

application to those entities which move within your illusion, for in order for any goal or end of action and thought to justify the means by which the goal, action or thought was attained, one would need the wider view in which all elements and ingredients which are part of such thought and action might be clearly seen and much—most, in fact—of that which is an integral part of your experience within this illusion is hidden from your sight. Thus it is that we have often said that it is the intention, the motivation for thought and action which is that of most importance, for within your illusion there is not the ability to see wisely and to act according to clear seeing. Thus, the pure intention is that which is of most importance for you within your illusion at this time.

我是 Q"uo，我們將這個問題視為一個對那些在你們的幻象中移動的實體並沒有巨大的適用性的問題，因為為了讓行動和想法的任何目的或者目標，為目標、行動或者想法藉由其被取得的手段而辯護，一個人會需要這樣一種更為寬闊的視野，在其中是這樣的想法和行動的一部分的所有的要素以及組成部分都可以被清晰地看到的，而你們在這個幻象中的體驗的一個不可或缺的部分的大量的一部分——實際上是絕大部分——從你們的視野被隱藏起來的起來的。因此我們已經經常說，具有最大的重要性的事物是想法和行動的意圖與動機，因為在你們的幻象中，並不擁有去用明智的方式去觀察並根據那種清晰的觀察而行動的能力。因此，純淨的意圖在此刻在你們的幻象中就是對於你們具有最大的重要性的事物了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No thank you, Q"uo. Thank you very much.

Carla：沒有了，感謝你們，Q"uo。非常感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have a question. I would like to know what part fear plays in my life. I mean I know that fear is there and it certainly drives me. I'd like you to speak about fear a little bit.

提問者：我有一個問題。我想知道恐懼在我的生命中扮演的角色是什麼。我的意思是，我知道恐懼是存在的，它肯定地驅動著我。我想要你們在關於恐懼的方面多說一點。

I am Q"uo, and we find that we have been asked to move into an area which is quite large in scope, but will attempt to be brief in its discussion.

我是 Q"uo，我們發現我們已經被請求進入到一個在範圍上相當廣大的區域之中了，但是我們將嘗試在它的討論中是簡潔的。

The concept of fear is a concept which has its root in a more basic concept, and that is the separation of the self from a significant part of the creation. When an entity finds that its point of view operates from this basis, then there is the possibility of viewing another portion of the creation as not only being other than self, but of being in some way threatening to the self and in some

way hindering the movement and choices and potential of the self. When such a root perception has taken hold, or been taken hold of, shall we say, by an entity, this quality of fear then may become a secondary source of motivation for thought and action. Secondary, we say, because though it may indeed motivate an entity to move in a pattern which in the overall sense may aid the entity in many ways in its own growth and serving of others, yet is a distortion of the greater means of motivation which is available to each entity in the form of the feeling of an harmonious balance and flow of energy between the entity and each portion of its environment and the natural desire to move into that harmonious environment that comes from the feeling of harmony with it.

恐懼的觀念是一個紮根於一個更為基礎性的觀念之中的觀念，那就是自我與造物的一個相當大的部分之間的分離。當一個實體發現它的觀點是從這個基礎運轉的時候，接下來，就會有可能性將造物的另一個部分視為是不僅僅與自我是不一樣的，同樣以某種方式是對自我有威脅性的，並會用某種方式阻礙自我的運動、選擇和潛能的。當這樣一個根部的知覺已經固定下來，或者已經被被一個實體緊握不放的時候，這種恐懼的特性接下來就可能成為想法和行動的一個從屬性的動機的來源了。我們說從屬性的，是因為雖然它可能確實驅動一個實體用這樣一種模式來行動，這種模式從整體性的意義上可能會用很多種方式在實體自己的成長和對他人的服務中幫助那個實體，而通過在實體以及它的環境之間的一種協調一致的平衡以及能量流動的感覺，以及源自於那種與環境之間的協調感的對進入到那種協調一致的環境的自然而然的渴望的形式，這種模式是可以為每一個實體所取得的動機的更大的途徑的一種扭曲。

Thus, when an entity finds that there is any kind of fear within its pattern of experience, the entity may find not only a source of motivation to thought and action that may serve it well for a time, but the entity shall also find upon further investigation of that which is feared that there is a greater opportunity to explore the nature of the fear to the point that the feeling of separation is identified at the point within the incarnation in which it was first experienced. And through such discovery the entity may then seek to balance that fearful experience with one which views that previously feared in a more accepting and compassionate light, for the outer environment is a mirror in which each seeker may view a portion of its own self and respond to that outer environmental segment or experience, as it is a portion of the self.

因此，當一個實體發現，在它的體驗模式中會有任何類型的恐懼的時候，這個實體可能會不僅僅找到一個可以暫時很好服務於它的想法和行動的動機的源頭，這個實體同樣將會在對於被恐懼的事物的更進一步的調查後發現，會有一個更大的機會去探索恐懼的特性，以至於那種分離的感覺會在其在投生中第一次被體驗到的位置上被識別出來。通過這樣的探索，實體就可以接著尋求藉由那個會在一種更為接納性且充滿同情心的光之中來觀察那個之前被恐懼的事物的視角來平衡那個恐懼的體驗了，因為外在的環境是一面鏡子，每一個尋求者都可以在那面鏡子中看到它自己的自我的一部分，並回應那個外部的環境的片段或者體驗，因為它是自我的一部分。

Thus, each sees its world, shall we say, through eyes that see inwardly and

project outwardly and respond to that which is seen in a manner which allows the learning of certain lessons that have been programmed previous to the incarnation. Thus, many entities may look upon one situation within your illusion and see as many interpretations for that situation as there are entities viewing it.

因此，每一個人都是通過，容我們說，向內看的雙眼看到它的世界，向外投射，並用一種允許對一定的在投生前已經被規劃好的課程的學習發生的方式來進行回應的。因此，很多的實體會觀察在你們的幻象中的一個情況，會有多少實體觀察它，就會有多少對那個情況的解釋。

Thus, the experience of fear is that which needs be approached with the same loving acceptance and looking forward with eager opportunity as any gift that one may present to the self or another, for each portion of your experience is a portion of yourself which exists in order to reveal itself to you. 因此，恐懼的體驗是需要用與一個人可能給予自我或者另一個人的任何的禮物相同的有愛的接納性以及對於機會的熱烈的期待而被處理的，因為你的體驗的每一個部分都是你自己的一部分，它是為了向你揭露它自己而存在的。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Questioner: I feel like you've answered my question very well. Thank you.

提問者：我感覺就好像你們已經非常好地回答了我的問題了。謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we would thank each for inviting our presence this evening. And thank each as well for those queries offered to us, for they are as gifts which allow us to perform our humble service and to walk a distance with you upon your journey of seeking, and for this great honor we are most humbled and privileged. At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們會感謝各位今晚邀請我們出席。我們同樣也為那些被提供給我們的問題而感謝各位，因為它們就如同禮物一樣，它允許我們進行我們謙遜的服務並與你們一起在你們的尋求的旅程上走一段距離，因為這種巨大的榮耀，我們是極其謙遜和榮幸的。在此刻，我們將離開這個團體，我們一如既往，在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

June 22, 1988

1988-06-22 Hatonn : 愛與紅玫瑰

(Unknown channeling)

(未知者傳訊)

I am Hatonn. I greet you in the love and the light of the infinite Creator. It is a great privilege once again to be with this group and to focus with you upon the development of the ability known as channeling. The one known as Laitos is also with each of you and will be working to aid in deepening the level at which each of the instruments is working, relaxing, focusing and allowing the energetic thought forms, which become words when put into the conscious mind, to form. To be at once energized and focused and relaxed and dreamy seems a great paradox and yet, as with all spiritual paradoxes, the dynamic tension betwixt these two simultaneous states of mind create a consciousness that is capable of receiving and sending information of a sort much desired among your people at this time. Information which inspires, information which offers a way to seek ever more steadily and with ever more passion that great and unimaginable Creator Whose Thought we view in each density, for each of you is a thought and each of your creations, your own creation and none other.

我是 *Hatonn*。我在無限造物者的愛與光中向你們致意。再一次與這個團體在一起，並與你們一起聚焦于被知曉為傳訊的能力的發展，這是一種巨大的榮幸。被知曉為 *Laitos* 的實體同樣也與你們每一個人在一起並將會進行工作來幫助深化每一個器皿在其上工作的層次，並幫助放鬆，聚焦並允許精力旺盛的思想的形式形成，當這些思想的形式被放入到有意識的心智的時候，它們就成為了言語了。要同時被賦能，成為聚焦的，放鬆的，且模糊的，這看似一個巨大的悖論，然而，如同所有靈性上的悖論一樣，在兩個同時發生的心智的狀態之間的動態張力會創造出一種意識，這種意識是能力接收並發送一種類型的在此刻在你們的人群中極其被渴望的資訊的。這種資訊是啟發性的，是會越來越穩定地且帶著越來越大的熱情提供一條途徑去尋求那偉大而無法想像的造物者，我們在每一個密度中都看到造物者的想法，因為你們每一個人都是一個想法，你們的每一個造物，都是你們自己的創造物，沒有其他事物。

We would like to speak about love and we shall be transferring frequently. Because of this use of technique, we shall be identifying ourselves to each of you mentally and we shall be expecting your challenge. However, it is not necessary to begin and end each portion with the spoken signature as we work at this time now not upon accuracy of perception, but upon adjusting the feeling tone of each channel to the highest, the best, and the most comfortable that it may stably be. It is the allowing of fluency which we are encouraging each channel to allow during this training session. We shall begin.

我們想要談論愛，我們會頻繁地轉移。由於對於技巧的這種使用，我們將用心智的方式向你們每一個人辨別我們自己，我們將期待你們的挑戰。然而，用說出來的簽名來開始並結束每一個部分並不是必須的，因為我們在此刻並不是基於直覺

的準確性進行工作，而是基於將每一個管道的感覺的音調調節到最高，最佳以及它可以穩定地成為的最為舒適的位置。這個位置正是允許我們正在鼓勵每一個管道在這次訓練的集會期間允許的流利。我們將開始。

"My love is like a red, red rose." We gave this thought to this channel, aware that the instrument would question it. And well she may. Yet during the channeling process, once contact has been established, it is unwise to question. It is unwise to interrupt. Let us look at the love and its symbol. That which is created is pure beauty. Yet its attainment is often moot. Weeding [around] roses, this instrument is often accompanied by the sore fingers one gets from the thorns which accompany each rose. So is love a beauty. [It is] not an easy beauty, but rather a beauty which may create both infinite joy and temporal pain. Such is the nature of love expressions within your density. Each of you is a hunter in search of its prey, that being love. The trail towards that true and whole love which is the Creator begins with the word as it is used among your people and the most shallow of images which the sentimentalization of that word has produced.

“我的愛就好像一個紅色的紅玫瑰。”我們將這個想法給予了這個管道，我們知曉這個器皿會致意它。她可以充分地質疑它。而在傳訊的過程期間，一旦接觸已經被建立了，去質疑是不明智的。去打斷是不明智的。讓我們檢查愛以及它的象徵。被創造的事物是純粹的魅力。而它的造詣經常是有待討論的。當在玫瑰周圍除草的時候，這個器皿經常被疼痛的手指所陪伴，這是一個人會從伴隨著每一朵玫瑰的刺上得到的事物。因此，愛是一種美麗。它並不是一種容易的魅力，而毋寧是一種可以同時創造出無限的喜悅與暫時的美麗。這就是在你們的密度中的愛的表達了。通往造物者之所是的真實而完整的愛的小徑，是從那個詞語，如同它在你們的人群中被使用的一樣，以及那個詞語的感傷已經產生出來的最為形象開始的，

We shall transfer now.

我們現在將轉移。

(Unknown channeling)

(未知者傳訊)

Be love! That [which] most of your people's experience in a lifetime is that which approaches that which we call love. For within your vision there is no possibility other than the distortion of that which you call love, as each attempts in his own way to approach a clearer experience and understanding of what it means to love and to be loved. The experience of romantic love, as it is called, is that which is new in a relative sense for most people of your culture and is that which is a further refinement upon the kind of love that builds its base upon devotion and commitment. The idea that the emotions might add their portion to the concepts of love is both a refinement of that which has been known as love among your people and a distortion of that which we see as the [giving] of self without condition to all who seek in service or interaction (inaudible). And is an experience which from our point of view

enhances the generation of catalyst among your people, for the concept of romantic love is that attraction which brings together those which might learn each from the other. However, we find that much disappointment follows many who do not find this quality or portion of love remaining in a strong and steady fashion in its manifestation in any relationship.

成為愛！你們的人在一次生命中的體驗的大多數的體驗是那種接近我們稱之為愛的事物的體驗。因為在你們的視野中，當每一個人用它自己的方式嘗試去接近對於去愛以及被愛意味著什麼的一種更為清晰的體驗和理解的時候，除了你們稱之為愛的事物的扭曲之外，沒有其他的可能性。浪漫的愛的體驗，如同它被稱呼的一樣，對於你們的文化中的大多數人就是那個在一種相對的意義上新的事物，以及對於那種類型的將它的基礎構建於奉獻與承諾的愛的一種進一步的精煉了。情緒可以將它們的部分添加到愛的觀念上，這個觀點同時是對於那種在你們的人群中已經被知曉為愛的事物的一種精煉，以及對於我們視為無條件地對所有通過服務或者互動(聽不見)尋求的實體給予自我的一種扭曲。從我們的觀點來看，浪漫的愛是一種增強了在你們的人群中的催化劑的產生的體驗，因為浪漫的愛的觀念就是那種將那些有可能彼此相互學習的人們帶到一起的吸引了。然而，很多人並未發現這種愛的特性或者部分用一種強有力而穩定的方式存留在愛在任何關係中的顯化物之中，我們發現會有大量的失望出現在這些人身上了。

Yet, by involving the emotional aspects of each entity, the catalyst that each has to share with the other is made more vivid, more pure and is therefore driven more deeply into the conscious mind that one might consider more pointedly that which is to be shared and how it shall be done.

然而，藉由涉及到每一個實體的情緒性的面向，每一個人都要與相互彼此分享的催化劑是變得更加鮮明，更加純淨，並因此更為深入地被驅趕到有意識的心智中，這樣一個人就可以更為突出地考慮要被分享的事物，以及它應該如何被進行了。

We shall transfer at this time.

我們將在此刻轉移。

(Unknown channeling)

(未知者傳訊)

(Singing)

(唱歌)

(Ellipses throughout the rest of the transcript represent inaudible channeling.)
(貫穿抄本剩下的部分的省略號代表聽不見的傳訊。)

In the love is ... aspects in ... each of these times in your modern language ... you tend to use a single term of love that ... consciously experiences ... in your consciousness of ... attracting, imagining of Creator ... your experiences of emotion is a gift which also point in ... is to say that your experiences involve ... expands your consciousness ... enable you to contact ... which makes us ... the source ... the opportunities in your eyes are ... emotions that you call ...

在愛中是.....面向.....在你們的現代的語言中這些時間中的每一個.....你們傾向於

使用一個單一的愛的詞語.....有意識地體驗到.....在你們的體驗中.....吸引，想像造物者.....你們的情緒體驗是一個禮物，它同樣指出.....就是說你們的體驗包含了.....拓展了你的意識.....使得你們能夠接觸.....使得我們.....源頭.....在你們的眼中的機會是.....你們稱之為情緒.....

To live along the ladder of realization is about love. It is helpful to view what love is for that which we call love is all things seen and unseen, all things everywhere, all consciousness, and all knowing. Love lies not only in the sentimental, not only in the romantic, and indeed not only in those sufferings of love which cause the pricked finger from the touch of the rose's thorn, but, rather, love is to be seen in every possible substance within the universe, no matter what it is, no matter what its connotation to a particle of consciousness such as yourselves.

去順著領悟的梯子而生活就是關於愛的領悟。去將什麼愛是代表我們稱之為愛的事物，視為是一切看得見和看不見的事物，在所有地方的所有的事物，所有的意識以及所有的知曉，這是有幫助的。愛不僅僅存在於情感中，不僅僅存在於浪漫的事物中，確實不僅僅存在於那些因為接觸玫瑰的刺而造成了被紮傷的手指的愛的受苦之中，毋寧說，愛是在宇宙中的每一個有可能的物質中被看到的，無論它是什麼，無論它對於諸如你們自己之類的一個意識的粒子之間的含義是什麼。

Not only are the fresh vegetables and fruits that you eat divine love, but also that which is excreted after that which your physical body needs has been removed. In fact, one may see your illusion as a swirling mass of love constantly rearranging itself into various patterns in a coherent and intelligent manner. How then does one come to see the love, which is in each moment, in each challenge, in each difficulty as well as in each happiness? How can one see that love is equally at work in peace and in war, in richness and in poverty, in saintliness and in the blackest soul?

不僅僅你們吃掉的新鮮的蔬菜和水果是神聖的愛，在你的物質性的身體需要的部分已經被移除之後被排泄出來的事物同樣也是神聖的愛。實際上，一個人可以將你們的幻象視為是，大量旋轉的愛用一種協調且有智慧的方式持續不斷地將它自己重組為各種各樣的模式。那麼，一個人如何開始看到愛，看到在每一刻之中，在每一個挑戰中，在每一個困難中，同樣也在每一個快樂中的愛呢？一個人如何才能看到，愛是同等地在和平中與在戰爭中，在富有中和在貧窮中，在聖徒中和在最為黑暗的靈魂中起作用的呢？

We transfer at this time.

我們在此刻轉移。

(Unknown channeling)

(未知者傳訊)

There is in love the power to create. This is the very essence of that which we call love. Within this creative power is the necessity of what one may see as the mover and that which is moved. There is the further refinement into those qualities you see as that which is good and that which is evil. That which is

radiant and that which is black. That which is male and that which is female. By these polarities, or should we say by this polarity, and its many expressions is all of what you know as creation set into motion and through this creative motion does the Creator experience that which is Itself creating and creating, recreating ever more varied and pure forms, portions of Itself that allow It to experiment and to know what it is to be. In just such a way is each conscious entity within the creation able to know this very same thing: what it is to be, to move, to be moved, to love, and to be loved, to experience, to grow from experience and to create the self ever new. All creation moves through this polarity.

在愛中有創造的力量。這就是我們稱之為愛的事物的核心實質了。在這種創造性的力量中是一個人可以視為是移動者和被移動的事物的需要。會有進一步的精煉成為那些你們視為善與惡的事物，發光的事物與黑色的事物，男性的事物與女性的事物。藉由這些極性，或者我們應該說藉由這個極性，它的許多的表達就是所有你們知曉為造物的事物開始運動，通過這種創造性的運動，造物者確實體驗到祂自己之所是正在創造，越來越多地創造與再造出多種多樣與純粹的祂自己的形式與部分，這些祂自己的部分會允許祂實現並知曉它要去成為的事物。就是用這樣一種方式，在造物中的每一個有意識的實體都能夠知曉這個完全相同的事物：去成為，去移動，去被移動，去愛，去被愛，去體驗，去從體驗而成長，去不斷創造新的自我是什麼。所有的造物都通過這種極性移動。

Thus does each portion of the creation then find avenues for knowing the self, the creation and Creator. All of this is accomplished by the power of love, which moves every particle of your existence and in whose field of force and flow one is always moving in harmony, whether one is consciously aware of this movement or of the harmony or not.

就是這樣，造物的每一個部分都接著發現了知曉自我，造物以及造物者的途徑了。所有這個過程都是藉由愛的力量完成的，愛的力量推動你們的存在性的每一個微粒，在它的力量的場域與流動中，一個人意志都是在協調一致中移動的，無論一個人是否是有意識地察覺到這種運動，或者察覺到這種協調性。

Yours is the dance to experience the self-conscious aspect of love and to refine this aspect into a selfless kind of love that learns to move beyond the boundaries of that which you identify as your own self and your sphere of influence, shall we say.

你們的舞蹈就是去體驗愛的自我察覺的面向並將這個面向精煉為一種無私的類型的愛，這種愛會學會超越你定義為你的自我和你的，容我們說，影響的範圍的事物的邊界。

We shall transfer.

我們將轉移。

(Unknown channeling)

(未知者傳訊)

Every action that you take is an expression from the Creator 's ... for are you

not ... Creator? Love in itself is perhaps more properly said that Creator is love ... the expression of consciousness ... some simplistic explanation ... is that ... many of the people on your planet, even those who express love ... to others fail to accept the example of the Creator 's ... each to love himself or herself ... love is like a flower that blossoms and ... heals the self and ... acceptance of the self ...

你們進行的每一個行動都是來自於造物者的一個表達.....因為難道你們不是.....造物者嗎？愛在其自身之中也許可以更為使當地被認為是，造物者是愛.....意識的表達.....某種簡單性的解釋.....是.....在你們的星球上的很多人，甚至那些表達愛的人.....對其他人都無法接受造物者的例子.....每一個人都去愛他自己或者她自己.....愛就好像一朵綻放的話.....療愈自我.....對自我的接納.....

We (inaudible) men see the beauty of the full-blown rose. They may well feel that love is to be sought in higher and higher realms that are further and further away from the imperfections of the self and many are the seeking souls who ask the Father to show them love as though it were something that was brought in from outside to be beheld as on a screen so that one may know the truth. And yet we say to you, that if the whole of love is infinite, then each of its parts is also infinite. We say to you that you are not only the beholder of the rose but also the rose, the mysterious rose, the rosa mystica, the rosy cross. This is your inner nature; this is your seed.

我們（聽不見）人看到完全綻放的玫瑰的美麗。它們很有可能會感覺到愛就是在越來越高的領域中被尋求的事物，那些領域是越來越遠離自我的不完美的，會有很多的尋求的靈魂會請求天父向它們展現愛，就好像愛是某種從外面被帶入進來以如同在一個螢幕上被看到的事物一樣，這樣一個人就可以知曉真理了。而我們對你們說，如果完整的愛是無限的，那麼它的每一個部分同樣都是無限的。我們對你們說，你們不僅僅是玫瑰的觀察者，你們同樣也是玫瑰，神秘的玫瑰，玫瑰的秘密，玫瑰的十字架。這就是你們內在的本性，這就是你們的種子。

To encourage a seed one offers it the manna of sunshine and water. The seeds of love will grow in you as you pay attention to the most mundane and everyday duties and responsibilities, pleasures and pains. The suffering you may see as the dead portion of plant or animal matter that has been sloughed off, excreted, removed from its roots and left to move back into the larger infinity of the impersonal love. The attitude informs the eye rather than the eye, the attitude. Thusly ...

要鼓勵一個種子，一個人要為它提供陽光和水的瑪娜（*manna*）。當你們留心最為世俗且日常的義務與責任，快樂與痛苦的時候，愛的種子將會在你們內在之中生長。你們可能看到的苦難，就如同植物和動物的物質死亡的部分一樣，這些部分是已經被丟棄了的，被排泄掉的，從它的根部被除去，並被留下以返回到非人格的愛的更大的無限之中。這種態度會告知眼睛，而不是眼睛告知態度。因此.....

(Side one of tape ends.)

(磁帶一面結束。)

(Unknown channeling)

(未知者傳訊)

Thusly, it is in working with the tools and resources of meditation, contemplation, the listening ear, and the eager mind that love may begin to bubble within and call to the love without so that infinity may begin to hollow a channel through the soul of each seeker. If the love within is unmoved, the reception of love from without shall be hollow, not finding the answer within which produces joy under any circumstances. May we encourage each of you to practice love. Some have called this the prayer without ceasing. We call it observation. More and more use those tools which feed you on a daily basis, which instruct you to move the mind to its center, to its peace, its joy, and its understanding that when the eyes see that they may perceive in a certain way, a way which renews and transforms that upon which the eye has fallen. The eye which sees through the illusion of each perfect petal and each sharp thorn of the rosa mystica, which is the valley of the shadow of death.

因此，就是在於冥想、沉思、聆聽的耳朵與渴望的頭腦的工具與資源一同工作的過程中，愛可以開始在內在之中冒泡並從外部呼喚愛，這樣無限就可以開始通過每一個尋求者的靈魂清空一個管道。如果內在的愛是未被移動的，對來自外部的愛的接收將會是空洞的，不會找到那種在其中會在任何情況下都產生出喜悅的答案的。容我們鼓勵你們每一個人去實踐愛。越來越多地使用那些工具，那些工作會用一種日常的方式為你們提供給養分，會指引你們將心智移動到它的中心，移動到它的平安，它的喜悅，它的理解，這樣當眼睛看到它的時候，它們可以用一定的方式，用一種更新並轉變了目光已經落在其上的事物的方式感覺了。眼睛會穿過幻象看到玫瑰的神秘的每一個完美的花瓣與每一根尖刺，那種玫瑰的神秘即死亡的蔭穀了。

Gaze at the incarnation before you. Gaze quietly and realistically. All of the dance of this illusion is a dance rejoicing in life and rejoicing in death for each of you in incarnation have come from infinity and shall move again into infinity at the end of the time allotted for your lessons here. May you find the bubbling spring of love within, the God-self, if you will, that calls and desires with purity to infinite love that there may be a renewing of passion, a caring, about each moment of life. Such enthusiasm is infectious. Love may be transmitted from person to person and as one person and then another joins the host of those who seek to move in harmony with universal love more and more may the face of the earth be renewed. And the Creator ever more gladdened.

凝視在你面前的投生。安靜而栩栩如生地注視。所有這個幻象的舞蹈都是一個在生命中歡慶並在死亡中歡慶的舞蹈，因為你們每一個在投生中的實體都已經是來自於無限，並將會在為你在這裏的課程分配的時間結束的時候再一次移動進入到無限。祝願你們找到在內在之中的愛的冒泡的泉水，找到那個神性的大我，如果你願意這樣說的話，它藉由對無限的愛的純度呼喚並渴望，可能會有一種熱情的更新，一種對生命的每一刻的關心。這樣的熱情是傳染性的。愛可以在人與人之間被傳遞，當一個人，接著另一個人加入到那些尋求去協調一致地與宇宙的愛一同移動的實體的群體之中的時候，地球的面孔具可以越來越多地被更新了。造物者就會越來越歡喜了。

We are most pleased with the new instrument's progress. The earnest attempt to tune and to be sure by challenging that the spirit contacted indeed comes in the name of the in-service-to-others polarity. We are pleased and honored and would now transfer to the one known as Jim in order that any questions that may occur may be answered to the best of our humble ability.

我們對於新的器皿的進展是極其高興的。認真嘗試去調音，並藉由挑戰確信被接觸的靈體確實是以服務他人的極性的名義而來的。我們是高興的，榮耀的，我們現在會轉移到被知曉為 *Jim* 的實體，以便於任何可能會出現的問題都可以盡我們最佳的謙遜的能力被回答。

I am Hatonn. I now transfer.

我是 *Hatonn*。我現在轉移。

(Jim channeling)

(*Jim* 傳訊)

At this time it is our privilege to ask if we might serve further by attempting to answer queries that may remain upon your minds.

在此刻，我們很榮幸請問是否我們可以藉由嘗試去回答可能留在你們的頭腦中的問題來進一步的服務。

Carla: I have one that is kind of a burning question to me right now. I expect you to answer, if at all, in a general fashion, but my experience is specific. I am experiencing an enormous desire to spend a great deal of money on clothing. I have experienced this for some months, actually since I realized that we simply did not have the money to spend on clothing that we used to. I have been unable to determine that there is any worth to this desire and am yet reluctant to call it entirely error because I do respect myself. This situation where I am covetous of money for the purpose of such petty purposes as buying clothing is concerning me about my spiritual path and I wonder if you have any comments to make on this kind of situation.

Carla：我有一個問題，它現在對於我是某種類型的一個緊急的問題。我期待你們回答，即使回答完全是用一種一般性的方式的，但是我的體驗是具體的。我正在體驗到一種強烈的渴望去在衣服上花費一大筆錢。我已經體驗這種渴望有幾個月的時間了，實際上，自從我意識到我們單純地並沒有錢花費在我們習慣於的衣服上開始。我無法確定這個渴望有任何的價值，而我不願意將它完全成為錯誤，因為我確實尊重我自己。這個在其中我為了諸如買衣服之類的瑣屑的目的而渴望金錢的情況，讓我對我的靈性道路感到擔憂，我想知道是否你們對這種類型的情況要做出任何的評論嗎？

I am Hatonn, and our only comment, my sister, is the comments that we would give to any expression that seems to find its roots outside the self. In this particular case you seem to your own discernment be seeking the adornment that will enhance your appearance in a visual fashion. We would suggest to each seeker that would experience such a yearning, that the

yearning be seen to be a symbol, a riddle, if you will, a trail, which may be examined and a deeper meaning uncovered. This may be done either by the simple mental process enhanced by meditation and prayer, contemplation, or by the addition of the actual pursuing of this desire in addition to the foregoing methods. The desire is that which offers an insight into the self in each such case.

我是 *Hatonn*，我們唯一的評論，我的姐妹，就是我們會對任何看起來似乎會在自我外在之中找到它的根部的表達給予評論。在這個特定的情況中，你根據你自己的分辨力看起來似乎在尋求那種將會用一種視覺的方式增強你的外觀的裝飾物。我們建議每一個尋求者都體驗這樣一種渴望，這個渴望可以被視為一個象徵，一個謎題，如果你願意這樣說的話，一條小路，它可以被檢查，一個更為深入的意義就會被揭露了。這個工作可以藉由簡單的心智的過程被進行，這個過程會被冥想祈禱和沉思所增強，這個工作可以藉由在前面的方法之外補充對這個渴望的實際的追尋來進行。渴望就是會在每一個情況中給予自我一種洞見的事物了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: On another subject, yes, and I thank you for that answer. It is not an easy one, but certainly offers a pattern of working with it. The other question is similarly specific and I similarly expect you to generalize. I have experienced sexual infatuation many times and what I considered at the time to be an experience of being in love, once when I was 17, 18 and 19. When that experience was ended for me, I assumed that that was the love of innocence, which I would no longer feel and for over 20 years this was, indeed, so. My love for people was steady and strong and for those with whom I was intimate, most loyal and sturdy. And above comfortable in the sense that I did not feel helpless in the face of emotion. In the middle of my forties, I find myself once again experiencing that which is either sexual infatuation or being in love. However, unlike my younger days, I experience this not as a steady state, but as an extremely unsteady state, which resembles at times an emotional roller coastal. This has caused me to doubt my perceptions somewhat and to question the nature of what we call romantic love. Is it an illusion within an illusion? Is it indeed sexual infatuation carried over a longer period of time? Or is it something that occurs as a natural form of universal love?

Carla：在另一個主題上，是的，我為那個回答感謝你們。它不是一個容易的情況，但肯定提供了一個與之一同工作的模式。另一個問題是類似具體的，我類似地期待你們進行概括。我已經多次體驗過性方面的迷戀了，曾經在我是 17, 18 和 19 歲的時候，我在那個時候認為它是一種墜入愛河的體驗的事物。當那個體驗對我結束之後，我價值那是頭腦簡單的愛，我不再感覺到那種愛了，有超過二十年的時間，確實是這樣的。我對人的人是穩定，強烈的，對於那些與我是親密的人，我的愛是極其忠誠且堅定的。從我在面對情緒的時候並不感覺無助的意義上，我的愛是遠遠更加舒適的。在我四十多歲的中部，我發現我自己再一次體驗到要麼是性方面的迷戀，要麼是墜入愛河的事物了。然而，與我更加年輕的時候的日子不同，我並不是作為一種穩定的狀態，而是作為一種極度不穩定的狀態體驗到這種愛的，它時常會類似於一種情緒上的滾球 (*roller coastal*)。這已經使

得我多少有些懷疑我的知覺並質疑我稱之為浪漫性的愛的特性。它是在一個幻象中的一個幻象嗎？它確實是會進行一段更長的時期的性方面的迷戀嗎？或者它是某種會作為普世之愛的一種自然的形式出現的事物嗎？

I am Hatonn. And you ask me clearly [that] which is most thoughtful and considered and offered for our consideration as well. We may suggest at this time that the emotional aspect of the experience of love which you now are in the process of examining is in a close manner connected to your overall experience of love and its application to your personal identity. We apologize but we are having some difficulty transmitting these thoughts to this instrument. The symbolic nature of all experience must be kept in the corners of the mind when attempting to evaluate the value of any particular experience upon your life pattern. And again, we would turn your gaze inward, not wishing to negate that which you feel for another, but wishing your focus to include the self and its need for and deserved nature of love.

我是 *Hatonn*。你們清晰地詢問我們我們的問題是極其認真思考且深思熟慮的，它同樣也為我們提供了思考。我們可以建議，在此刻，你現在正在對其進行檢查的這個愛的體驗的情緒性的面向，用一種緊密的方式是與你整體性的愛的體驗以及它對於你個人的身份的應用聯繫在一起的。我們抱歉，但是我們在將這些想法傳遞給這個器皿的過程中正在遇到某種困難。當嘗試去對你的生命模式的任何的特定的體驗的價值進行評估的時候，所有的體驗的象徵性的特性都必須被留在心智的角落中。再一次，我們會將你的目光轉向內在，我們並不希望否定你對另一個人感覺到的事物，**而是希望你的焦點去包含自我以及它對於它所應得的愛的屬性的需要。**

We hope that we have not spoken too specifically in this case for we do not wish to influence your free will in too great a manner and will simply ask if we might speak in any further fashion?

我們希望我們尚未在這個情況中過於具體地發言了，因為我們並不希望用過大的一種方式影響你的自由意志，我們將單純地請問，是否我們可以用任何更進一步的方式發言了？

Carla: Using my intuition, and thinking upon that answer, I would simply ask you to confirm the following possibility. I believe that I came here to give, not to receive, and I believe that in the environment and relationship with which I am experiencing these feelings, this extremely deep level of love may well be the one thing which I may give to my other self which is a truly selfless gift. And, therefore, a gift which balances the extreme amount of love offered to me. Perhaps balance is the wrong word. But I will let it rest and ask for a confirmation of that, if it is indeed on the right track of what this emotion is doing in my life at this time. In other words, that it is not for me, but for the person to whom it is given freely.

Carla：在使用我的直覺，並對那個回答進行思考之後，我會單純地請求你們肯定下面的可能性。我相信我來這裏是來給予，不是來接受的，我相信在那個環境和我對其正在體驗到這些感覺的關係中，這鐘極其深入的愛的層次很有可能是一個我可以給予我的其他自我的事情，它是一個真正無私的禮物。因此，它是一個

禮物，它平衡了被給予我的極大數量的愛。也許平衡是錯誤的詞語，但是，我將會讓它休息並請求對那一點的一個肯定，是否它確實是在這個情緒在此刻在我的生命中正在做的事情的正確的軌道上。換句話說，它不是為了我，而是為了它被自由地給予的人。

I am Hatonn. And we would suggest that the track of thinking is that which may be pursued in your continued deliberation and may provide further insight if the further ramifications with connection to the self are explored.
我是 *Hatonn*。我們會建議，那個思考的軌道可以在你繼續的深思熟慮中被追尋，如果與自我的關聯的進一步的衍生物被探索，它可以提供更進一步的洞見。

May we speak in any further fashion, my sister?
我的姐妹，我們可以用任何更進一步的方式來發言嗎？

Carla: Meaning love for myself as well as love for another?
Carla：它意味著對我自己的愛同樣也是對另一個人的愛嗎？

I am Hatonn. And this is the correct message.
我是 *Hatonn*。這是正確的資訊。

Carla: You have been very helpful to me. Thank you very much. I have no more questions.
Carla：你們已經是對我非常有幫助的了。非常感謝你們。我沒有更多的問題了。

I am Hatonn. And we thank you, my sister. Are there any further queries at this time?
我是 *Hatonn*。我們感謝你，我的姐妹。在此刻有任何更進一步的問題嗎？

Carla: God bless, Hatonn. God bless, Laitos. Thank you.
Carla：上帝保佑 *Hatonn*。上帝保佑 *Laitos*。謝謝你們。

I am Hatonn, and we thank each as well for the opportunity of working with each and of sharing our journey at this time within this circle of seeking. We have been with each and shall continue to join each upon request within the meditative state. At this time, we shall take our leave of this instrument and this group, meeting each, as always, in love and light of the one Creator. We are those of Hatonn. Adonai, my friends. Adonai.
我是 *Hatonn*，我們同樣也為與每一個人一同工作並在此刻在這個尋求的圈子中分享我們的旅程的機會而感謝各位。我們一直都與每一個人在一起，我們將繼續在冥想狀態中根據請求來加入每一位。在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中與各位相會。我們是 *Hatonn*。
Adonai，我的朋友們。*Adonai*。

June 29, 1988

1988-06-29 Hatonn : 熱情

(Carla channeling)
(Carla 傳訊)

I am Hatonn. I greet you in the love and the light of the infinite Creator. It is, as always, a great blessing and privilege to meditate with you and to engage with each channel in the study of being and the craftsmanship of listening and speaking with minimum distortion that which is heard.

我是 *Hatonn*。我在無限造物者的愛與光中向你們致意。一如既往，與你們一同冥想，並通過一種對存有以及對藉由最小的扭曲來聆聽並說出被聽到的事物的技藝的研究而與每一個管道結合在一起，這是一種巨大的祝福與榮幸。

As we gauge the energy level in this circle this evening, we find a malaise ... a lack of passion. Do not think that we say these things to criticize you, but merely to hold up the mirror to the face. We know that each of you is deeply passionate, deeply caring, deeply wishing to serve. And so this evening we would speak with you about what this instrument would call passion, and what we would call the fusion of free will and purified emotion.

當我們測量今晚在這個圈子中的能量的層次的時候，我們發現一種不適.....一種缺少熱情。不要認為我們說這些事情是要批評你們，我們僅僅是將鏡子舉到你們面前。我們知道你們每一個人都是深深地充滿熱情的，深深地關心的，深深地希望服務的。因此，今晚我們想要與你們談論這個器皿所稱的熱情，以及我們所稱的自由意志與被淨化的情緒的融合。

We shall transfer this channel to the one known as D. I am Hatonn.

我們現在將這個管道轉移到被知曉為 *D* 的實體。我是 *Hatonn*。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I am again with this instrument. We find that the instrument known as D has much concern within the mind which is creating difficulties for the channeling, and in this way becoming what this instrument would call a self-fulfilling prophesy. Therefore, we will use this instrument to speak for awhile about this all-important subject.

我是 *Hatonn*。我再一次與這個器皿在一起了。我們發現被知曉為 *D* 的器皿在頭腦中有大量的擔憂，這種擔憂正在對傳訊製造困難，並用這種方式成為這個器皿所稱的一種自我實現的預言。因此，我們將使用這個器皿在關於這個極其重要的主題發言一會兒。

Most often we discuss the love and light of the infinite Creator. In fact, in every

discussion which we are privileged to share with those who seek to hear our voice, we speak of that which is all that there is, love and light. Yet these, like any other words, are cold and damp. It is passion, imagination, creativity, hope and daring which invest love and light and life with the energy needed to accomplish.

我們極其經常地討論無限造物者的愛與光。實際上，在每一次我們有幸與那些尋求去聽到我們的聲音的實體分享的討論中，我們都談及了一切萬有之所是，即愛與光。然而，這些言語，類似任何其他的言語，是冰冷且死氣沉沉的。那種為愛、光以及生命賦予了所需的能量以實現的事物，正是熱情、想像力、創造力、以及勇敢。

Let us examine passion. As we have said, it is the enclosure of two very powerful forces, purified emotion and that free will within the entity which chooses to stand behind that purified emotion. The most basic passion and perhaps the one most clear in the mind of each here, is sexual, physical passion. Because the body cannot speak, it is most often true within your illusion that true passion is felt in this way rather than in an intellectual or spiritual manner. This is as it should be, for it is the cornerstone of your carefully contrived illusion that physical passion shall bring people together.

讓我們檢查熱情。如我們已經說過的一樣，它是包含有兩個非常強有力的力量的，即被淨化過的情感與自由意志，在實體內在之中的自由意志選擇去站在了被淨化過的情感的背後了。最為基礎的熱情也許是在每一個在這裏的實體的頭腦之中最為清晰的熱情，就是性方面的，身體的熱情。因為身體無法說話，在你們的幻象中，真實的熱情是用這種方式被感覺到而不是用一種智力的或者靈性的方式被感覺到，這極其經常是真實的。這就是它應該是的樣子，因為身體的熱情將會將人們帶到一起，這是你們仔細設計的幻象的基石。

Now, each of you knows those who are passionate about certain activities, and each of you knows within the self that each is passionately devoted to pursuing the mysterious face of a beloved but invisible Creator. In third density, that which you enjoy now, you are learning to experience using time. In time, there is the capacity to either intensify what one thinks or to disperse what one thinks, to intensify a feeling or to disperse a feeling. In time there is the making of choices, the finding of one's own passion, one's own heart, one's own true ground of reality. It's not an easy task, for emotions must be purified to a certain extent and the will brought to bear upon the desired object. Those who wish to be channels for love and light, regardless of what their service to others is, need to feed the intensity of their love for the Creator, need to allow time to feel the intensity of the Creator's love for each of Its creations. 現在，你們每一個人都知道那些對於一定的活動充滿熱情的人，你們每一個人都在自我內在之中知曉，每一個人都是充滿熱情地致力於追尋一個摯愛的但卻看不見的造物者的神秘的面孔。在你們現在享受的第三密度中，你們正在通過使用時間來學習去體驗。在適當的時候，會有能力去要麼增強一個人思考的事物，要麼去驅散一個人思考的事物，會有能力去增強一種感覺或者去驅散一種感覺。在適當的時候，會有對選擇的做出，會有對一個人自己的熱情，一個人自己的心，一

個人自己的實相真實的土地的發現。它不是一個容易的任務，因為情緒必須被淨化到一定的程度，意志被產生出來以承載被渴望的物件。那些希望去成為愛與光的管道的人，無論它們對於其他人的服務是什麼，都需要去為他們對造物者的愛的強度添加燃料，都需要去允許時間來感覺到造物者對祂的每一個造物的愛的強度。

The passionate affair that you experience with your Creator is an eternal passion, a holy and divine love, yet it is the free choice of any, no matter how well learned or seemingly advanced, to choose to intensify the life passion or to choose to relax and rest and let passion drift away upon a sea of detail and mundane activity.

你們對你們的造物者體驗到的充滿熱情的愛戀，是一種永恆的熱情，一種神聖而聖潔的愛，而無論多麼有學識或者表面上多麼高級，去選擇去增強生命的熱情，還是去選擇去放鬆，休息並讓熱情在一個具體細節和世俗的活動的海洋上漂流，這是任何實體的自由的選擇。

There are exercises which hone the will and purify emotion. These exercises may vary from entity to entity. The most simply efficacious of them, of course, as we always suggest, is meditation. The will that drives one to a daily meditation is a free choice intensifying the emotion of love from the Creator, that a seeker pursues in the silence of meditation, in reading words of inspiration and contemplating them, or in prayer. Remember the saying of the master known as Jesus, "Let your yea be yea and your nay be nay," and find within yourself in a daily and dedicated fashion to recommit yourself as if it were your first choice to living and expressing as much of the Creator as you can. Vocal channeling is one way. There are an infinitude of other ways to serve your fellow man, but without passion to stoke the fire within, the energies which are locked in eternity find great difficulty moving through the blocked channels of the electrical and physical body.

會有一些練習會打磨意志並淨化情感。這些練習可能在實體和實體之間是變化的。它們中最為簡單地有成效的，如我們一直建議的一樣，就是冥想。驅動一個人進行一種每日冥想的意志，是一個自由的選擇，它強化了來自造物者的愛的情感，一個尋求者在冥想的靜默中，在閱讀性的文字並對它們的沉思中，或者在祈禱中追尋的就是這種愛的情感。請記起被知曉為耶穌的大師的話，“是就是，非就非，”並在你自己內在之中用一種每日且奉獻的方式尋找，以重新委託你自己，就好像去活著並盡你所能地表達造物者就是你的第一個選擇一樣。語音傳訊是一種方式。會有無限數量的其他的方式來服務你們的同伴，但是，沒有熱情去為內在的火焰添加燃料，被封鎖在永恆之中的能量會在穿越電性身體和物質性身體的被阻塞的管道的過程中發現巨大的困難。

Thus, we would suggest to the new instrument, and to all who wish to live what this instrument would call a Godly and righteous life, to embrace the self and the nature of the self, to embrace the risk of attempting to be of service, to embrace that courage that causes the coward to speak up for that which it believes. Passion may come to you; however, if the instrument is not tuned, that is, if it does not grasp that food which it needs to be who it is, that

passion will be distorted and will become petty. 因此，我們會對新的器皿建議，並對所有希望去活出如這個器皿所稱的一種神聖且正直的生命的實體建議，去擁抱自我以及自我的屬性，去擁抱嘗試進行服務的冒險，去擁抱那種使得膽小鬼說出它相信的事物的勇氣。熱情可能會來到你面前，然而，如果器皿是沒有被調音的，也就是說，如果它並未抓住那個它需要的食物以成為其之所是，那種熱情將會被扭曲並將會變得瑣屑。

Thusly, we wish to encourage each by saying, in your meditations focus upon the love that you feel and the love that you are receiving in the eternal and infinite process which is real life. We realize that this may not seem at first blush to hold the key to someone who is making a decision about how to be of service to others. However, once the self has worked for some time upon developing an inner intensity, a fiery and creative love, and an awareness of the infinity of love and power and wisdom which come from the Creator, the person who feels these things will find the (inaudible) of self-doubt and feelings of unworthiness fall away.

因此，我們希望去藉由這樣說來鼓勵每一個人，在你們的冥想中聚焦於在真實的生命之所是的永恆和無限的過程中你們感覺到的愛以及你們正在接受到的愛。我們意識到，將鑰匙遞給某個正在對於如何服務他人做出一個決定的人，這可能在一開始看起來似乎是讓人臉紅的。然而，一旦自我已經在發展一種內在的強度，一種熾熱而創造性的愛，以及一種對無限數量的源自於造物者的愛、力量與智慧的察覺上工作了一段時間了，那個感覺到這些事情的人將會發現自我懷疑的（聽不見）以及無價值的感覺逐漸消失了。

There is no voice which is incapable of serving as inspiration for others through vocal channeling. We realize that some bring into this illusion memories which have been gift-given, by the self, to the self, for use in incarnation. We realize it may be discouraging to those who have not been born with such a gift to attempt by sheer practice and persistence to duplicate even one tithe of such inspirational beauty. Yet we say to you that there are many, many entities upon your sphere who wish to grasp their nature, who wish to know their Creator and the nature of their Creator, and who wish to understand to some small extent the nature of the relationships betwixt humankind and Deity.

所有聲音都有能力通過語音傳訊起到對其他人的啟發的作用。我們意識到一些人已經將自我給予自我的天賦的禮物帶入到這個幻象的記憶之中，以在投生中使用。我們意識到，要藉由純粹的練習和堅持不懈來嘗試去複製這樣的啟發性的美麗的甚至十分之一，這對於那些尚未帶著這樣一個禮物出生的實體可能是令人泄氣的。而我們對你們說，在你們的星球上會有很多很多的實體希望去掌握它們的屬性，希望去知曉它們的造物者以及它們的造物者的屬性，希望在某種小小的程度上理解在人類與神之間的關係的屬性。

Thus, one who is most modest, one who is facing a block, one who doubts the self, may certainly do so. It is not relevant to the choice, what is more relevant is the turning within to find the passion. Where does the passion within lie? In the answer to that question, the enormous power of the will is

finally grasped and able to be directed as a magic wand, and the emotions purified through suffering and contemplation, through meditation and worship, are purified and whatever the central service is for each, the passion will tell the instrument its own nature.

因此，一個極其謙遜的人，一個正在面對一個障礙物的人，一個懷疑自我的人，它肯定可以這樣做。它是與選擇無關的，更加有關的事情是轉向內在之中以找到熱情。在內在之中熱情存在於何處呢？在回答那個問題的方面，巨大的意志的力量就最終被抓住並能夠如同一根魔杖一樣被指引，通過受苦與沉思，通過冥想與崇拜被淨化的情緒，是被淨化過的，無論對於每一個人的中心的服務是什麼，熱情都將會告訴器皿它自己的屬性。

It is, of course, a trick when you are encased in a physical vehicle which must needs be maintained in so many ways, to spend the time necessary in meditation. However, we find that where there is the will, the meditation follows. Not only during meditative periods, but again and again throughout the day and perhaps even the night watches, depending upon incarnational patterns at any particular time.

當你已經被裝入到在一個必須需要用如此多的方式被維護的物質性載具之中的時候，去將需要的時間花費在冥想中，這當然是一個把戲。然而，我們發現在有意志存在的地方，冥想就會跟隨到那裏。不僅僅是在冥想性的時段中，同樣也一次又一次地在貫穿一整天中，甚至是在守夜的時候，這取決於在任何特定的時刻的投生的模式。

Do not accept yourself as a person caught in boredom or indifference. Do not accept yourself as less than a passionate, vital and creative being, a child of the Creator, with an infinite birthright. We would leave in this discussion an image with you concerning passion and service to others. If one group stands and hold hands together facing each other, each looks into another's eyes, the energy moves from left hand to right hand around the circle, in negative polarity service-to-self [direction].

不要接受你自己是一個被局限在無聊與冷漠中的人。不要接受你自己是一個較不有同情心，較不有活力與創造力的存有，帶著一種無限的天賦潛力的造物者的一個孩子。我們會在這次討論中留給你們一個關於熱情和服務他人的形象。如果一個團體站起來，一起拉起手，面對相互彼此，每一個人都注視另一個人的眼睛，能量會繞著圈子，通過負面性的極性的服務自我的方向，從左手流到右手。

What service to others is all about is taking that same group which, indeed, needs to be of service to itself, and encouraging its own members in their services to others, and turning each person outwards so that when the hands are again held and the energy [again] is moving from the left to right hand, the energy then moves clockwise, the service-to-others direction*. Realize that whatever your service is to be, it has to do with facing outwards and offering without any expectation what it is you feel you can do and may do to be of spiritual service to another. Never stop holding hands with those companions you have been blessed with along the way, and gazing into each others' eyes and enjoying the sharing of the group energy that feeds you, but

always remember that those who truly wish to serve shall be turning vulnerably outward and offering the gift of self, with the Creator shining through, that light may be seen in a dark world.

服務他人的全部的內容就是使用那個相同的確實需要服務它自己團體，在它的成員對它人的服務中鼓勵它們，將每一個人轉身朝外，這樣當手再一次被牽起來，能量再一次從左手流到右手的時候，能量接著就是順時針移動，服務他人的方向。請意識到，無論你們的服務是什麼，它都是與面朝外並在對於你感覺你能夠做什麼以及你可能對另一個人進行的靈性的服務是什麼沒有任何期待的情況下提供服務聯繫在一起的。不要停止與那些同伴牽起手，你已經在沿路上被這些同伴祝福了，注視相互彼此的眼睛，並享受團體能量的分享，這種能量會為你供能，但一直記住，那些真正希望服務的人將會用易受傷害的方式轉向外面並提供自我的禮物，伴隨著造物者通過其發光，那種光可以在一個黑暗的世界中被看到。

What is each person's passion? Let each ask and then let each pursue that passion deeply, persistently, daily. If upon occasion one can find no passion within, do not be discouraged. It is simply time for the comedy, the laughter, the lightness, and the bubbling over which is the easy side of passion, the free side of free will. When you laugh, you are the Creator. When you serve others, you are the Creator, His face to another who knows the Creator not, but who knows you.

每一個人的熱情是什麼呢？讓每一個人都詢問並接著讓每一個人都深深地、堅持不懈地、每天追尋那種熱情。如果偶爾一個人在內在之中找不到熱情，不要感到沮喪。它單純地就是喜劇、笑聲、輕鬆以及吹泡泡的時間，在其上就是熱情的輕鬆的一面，自由意志的自由的一面。當你們笑得時候，你們就是造物者。當你們服務他人的時候，你們是造物者，造物者的臉朝向另一個不知道造物者，但是知道你的人們。

We would once again transfer to the one known as D. Realizing that the entity is apprehensive, I can only encourage this entity to feel free and easy and to allow that freedom to loosen the lips and engage the imagination, for we can only give concept; it is the channel's part ...

我們想要再一次轉移到被知曉為 *D* 的實體，我們意識到這個實體是憂慮的，我們僅僅能夠鼓勵這個實體感覺到隨意與放鬆，並允許那種自由區鬆開嘴巴並進行想像，因為我們僅僅能夠給予觀念，傳訊的部分是.....

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am aware of the instrument's decision which we accept with grateful thanks for the opportunity to do the work we have done in adjusting to the instrument. We leave you with your choices, and we assure you too of an unfailing love and a source of creative inspiration in that if you ask us to be with you, so shall we be.

我是 *Hatonn*，我知曉了器皿的決定了，我們帶著對於進行我們在調節器皿的方面已經完成了的工作的機會而感激的感謝接受那個決定。我們將選擇留給你們，我們同樣也向你們保證一種不會失敗的愛和一個的創造性的啟發的源頭，因為如

果你們請求我們與你們在一起，我們將會這樣做。

None of what we have said was meant to indicate that any should not channel. It is a point to encourage the process of knowing the self, so that which one does is done from inner conviction, from inner passion and not accepted upon authority from without, from us, or from any teacher whatsoever. We ask the one known as D especially to let the laughter come, to relax the tension, to feel the stress, like little electrical impulses, move down from the head, down into the shoulders, down into the arms, down to the fingers through the body, the torso, the hips, the legs off the toes. Relax and by all means avoid self-criticism.

我們已經說過的內容中沒有任何內容是打算要表明任何人不應該傳訊。它是一個鼓勵知曉自我的過程的要點，這樣一個人做的事情就是藉由內在的確信，藉由內在的熱情而被進行的，而不是依賴于來自於外部，來自於我們，或者來自於無論什麼任何老師的權威而被接受的。我們請求被知曉為 *D* 的實體尤其來笑聲出現，讓緊張放鬆，去感覺到壓力，就好像小小的電子脈衝一樣，從頭部向下，向下進入到肩部，進入到手臂，進入到指頭，通過身體，軀幹、臀部、腿部，直到腳趾頭。放鬆，無論如何避免自我批評。

We ask you clearly, each of you, to remember what you know already, that the statements you make about yourself to yourself determine your incarnational experience. Many new channels are caught in a trap which has been waiting for them since that time early in the incarnation when there began to be doubts about the self or stress placed upon the self that was seemingly more than could be borne. These occasions occur throughout the incarnational experience, but none affect the incarnate spirit like those experiences occurring in the early years of the incarnation.

我們清晰地請求你們，你們每一個人，去回憶起你已經知道的事情，你在關於你自己的方面對你自己做出的評論，決定了你的投生的體驗。很多新的管道都被卡在一個陷阱中，這個陷阱是自從投生早期就一直等待著它們的，在那個時候，會開始有對於自我的疑惑，或者有壓力被施加在自我身上，這種壓力在表面上似乎是遠遠無法被承擔的。這些誘因在貫穿整個投生體驗期間都會發生，但是沒有一個會讓投生的靈性喜歡那些在投生早期發生的體驗。

Virtually each entity with whom we have worked—and we have worked with quite a few by now—has been blocked in what this instrument would call orange ray, that is, the relationship of the self to the self and the relationship of the self to another self. It is a feeling of relative unworthiness, relatively low advancement, a feeling that is persistent and pervasive, but untrue. That is, it is a distorted reflection offered to you by those about you which were very distorted. Now, at this moment, each is a free being and each has free choice. 實際上。每一個我們已經與之一同工作過的實體——我們直到現在已經與相當多的實體一同工作過了——都已經在這個器皿所稱的橙色光芒中被阻塞了，也就是自我與自我的關係，以及自我與其他自我的關係。它是一種相對無價值的感覺，一種相對地的進步的感覺，一種持續性的、普遍性的，但是不真實的感覺。也就是說，它是一種被那些你們周圍的非常扭曲的人提供給你們的扭曲的映射。

現在，在此刻，每一個人都是一個自由的存有，每一個人都擁有自由的選擇。

As long as each realizes this fact and as long as each attempts to carry that realization into the present moment, the process of work for your planet and for the raising of the consciousness of the people of the planet will go on. Encourage yourself and speak well of yourself to yourself. If there are wounds to be healed and errors to be forgiven in relationships, pray unceasingly, speak and communicate persistently, until there is a feeling of peace, a feeling of righteousness, a feeling of freedom. Let that energy become unblocked. That energy is needed for the challenges of being in service to others. That energy that is blocked is the deepest part of your passion.

只要每一個人領悟到這個事實，只要每一個人嘗試去將那種領悟帶入到當下一刻，為你們的星球以及為了提升這個星球的人群的意識的工作的進程就將會繼續進行。鼓勵你自己並對你自己說你自己的好話。如果在關係中會有傷痛被療愈，會有錯誤被寬恕，不停歇地祈禱，堅持不懈地說話與交流，一直到會有一種平安的感覺，一種正當的感覺，一種自由的感覺為止。讓那種能量成為不受阻塞的。那種能量對於挑戰在服務他人中的存有是需要的。那種被阻塞的能量就是你的熱情的最為深入的部分。

May you find that passion, may you rediscover that passion each day, may you become more and more purified and intense until you have moved into that kingdom where the life experience is created by the self, not by reaction to outside influence from the illusion. The key, of course, is meditation, but we are equally desirous of expressing our beliefs that for each serious thought, each deep philosophical utterance, an entity must needs observe and laugh at the absurdities of the illusion, the dear eccentricity of humankind, the ultimate, bleak, black, but funny happenstance of life lived in the shadow of death. This is your legacy of a being incarnate in third density. Each of you knows you are eternal and it is for this reason you wish to serve. Find the passion in that and hone it as if it were a weapon, a weapon to pierce most sweetly the hearts of those ready to receive love and light and life and joy.

祝願你們找到那種熱情，祝願你們每一天都重新發現那種熱情，祝願你們變得越來越純淨，一直到你們已經移動進入到那個在其中生命體驗是被自我創造，而不是被來自幻象的外在的影響的反應所創造的領域為止。當然，關鍵是冥想，但是我們會同等地渴望表達我們的信念，即，對於每一個嚴肅的想法，每一個深入的哲學的言辭，一個實體都必須觀察並取笑幻象的荒謬，人類的可愛的怪癖，根本的、荒涼的、陰暗的，但卻有趣的活在死亡的陰影中的生命的偶然性。這就是一個在第三密度投生的存有的傳統了。你們每一個人都知道你們是永恆的，就是為了這個原因你們希望服務。在那種知曉中找到熱情，並如同它是一個武器一樣地打磨它，這是一個會極其美妙地刺穿那些準備好去接受愛、光、生命與喜悅的人的心的武器。

At this time we would transfer to the one known as Jim.

在此刻我們會轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(Jim 傳訊)

I am Hatonn. I am Hatonn and greet each again through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any queries which might remain with those present. Is there a query at this time?
我是 *Hatonn*。我是 *Hatonn*，我通過這個器皿再一次向各位致意。在此刻，我們很榮幸提供我們自己來嘗試去談及任何在場的人們可能留有的問題。在此刻有一個問題嗎？

D: I'd like to ask you to speak a little more on meditation block. (Inaudible) returning good will (inaudible) meditation as welfare (inaudible). A question first of all (inaudible) different purposes give meditations different, different [perfect] purposes (inaudible). You say that meditation is a key and, of course, my purpose now is coming a better vocal instrument, more in tune with energies beyond my own (inaudible) energies (inaudible) becoming a less distorted channel. The meditation that I do at present is only about five minutes, and I wonder if that's enough time to be. A benefit of it, of course, is that I'm more likely to put in those five minutes a day than a much longer period. Can something effective be accomplished in that short of (inaudible) of time or would you more specifically name (inaudible) specifically my present goal, recommend my approach.

D：我想要請你們對於冥想的阻礙物的方面多談一點點。(聽不見) 返回到良好的意願(聽不見) 冥想，如同福利(聽不見)。一個問題首先是(聽不見) 不同的目的給予冥想不同，不同的完美的目的(聽不見)。你們所，冥想是一個關鍵，當然，我的目的現在是成為一個更好的語音管道，更加與我自己的(聽不見) 之外的能量協調一致，能量(聽不見) 成為了一種較不扭曲的管道。我在此刻進行的冥想僅僅是五分鐘，我想知道是否那是足夠的時間。它的益處，當然，就是我更加有可能在一天中安排出那五分鐘，而不是一個更長的時間。有某種有成效事情能夠在那種類型的(聽不見) 的時間中被完成嗎，或者你們會更為明確地命名(聽不見) 我當前的目標，並推薦我的途徑嗎？

I am Hatonn, and we are happy to speak upon this topic, my brother, for it is one which is great in depth and breadth. To meditate, the will, as [you] have put it, is the primary factor which allows one to achieve whatever goal one has for the meditation. Thus, the time which one has to offer in this attempt is of less and even little importance, for if the desire be strong and the discipline be regular, then the foundation has been laid for the effort to construct the building as desired. Thus, we would encourage you to continue with your discipline and to complete it upon a regular basis in order that the desire continue to be exercised and to be strengthened through its use and continual expression.

我是 *Hatonn*，我非常高興在這個主題上發言，我的兄弟，因為它是一個在深度和廣度上都是巨大的主題。對於冥想而言，意願，如你已經對它的措辭一樣，就是允許一個人去取得它對於冥想的無論什麼目的的最主要的因素。因此，一個人在這種嘗試中所要提供的時間，是較不重要，甚至完全不重要的，因為如果渴望是強有力的，訓練是有規律的，接下來，基礎就是已經為了如被渴望一樣地構建

建築物的努力而被打好了。因此，我們會鼓勵你們繼續你們的訓練，並用一種有規律的方式完成它，以便於那種渴望通過對它的使用以及持續不斷的表達而被訓練並被增強。

The meditative state itself is one which is quite elusive to those who truly look within their own experience for the peace that passeth understanding, for within your illusion the daily round of activities repeating one upon another is so powerful upon the conscious mind, to the extent that one may truly feel at home, at peace, and within the center of one's own being. Being at the persistent practice of this art, may we say, is that quality which will allow one to continue to refine the meditative practice in order that the goal of the perfect peaceful practice [will be] obtained in whatever manner is desired by the practitioner.

對於那些真正在它們自己的體驗內在之中尋求那種超越理解的平安的實體們，冥想狀態本身，就是一個相當難以捉摸的狀態，因為在你們的幻象中，一個接一個地重複的日常生活的活動，對於表面意識的心智是如此強有力的，以至於到了一個人可能會真的感覺到在家中，處於平安中，並處於一個人自己存有的中心的程度了。對於這種，容我們說，技藝的的堅持不懈的練習，就是那種將會允許一個人繼續精煉冥想練習的特性，以便於完全平安的練習的目標將會用無論什麼被練習者渴望的方式取得。

Meditation, as you are aware, may be used for a number of purposes. Many there are [who] utilize that peaceful moment for the solving of a persistent problem. Others for the visualizing of healing or loving energy being given to those in need of such. Yet others will find the goal of their meditation to simply [be] the obtaining of a blank and quiet mind to listen, shall we say, to the infinite silence within oneself. Others, as you are being more well aware, utilize the meditative state for the purpose of receiving information of one nature or another, in one manner or another, in visual images, in feeling tones such as we have accomplished here this evening.

冥想，如你們察覺到的一樣，可以被用於多個目的。會有很多人會利用那種平安的時刻來解決一個持續性的問題。其他人利用它觀想療愈或者愛的能量被給予那些需要這樣的能量的人。而會有另外一些人將會發現它們冥想的目標是單純地取得一種空白且安靜的心智去，容我們說，聆聽在一個人自己內在之中的無限的靜默。會有其他人，如你們更為清楚地知曉的一樣，會利用冥想狀態來實現，用這樣或者那樣的方式，通過視覺的圖像，通過諸如我們今晚已經在這裏實現的感覺的音調來接受具有這樣或者那樣的屬性的資訊的目的。

There are as many uses for the meditative state as there are entities wishing to find within this state, for the meditative state is one which might be seen as clear seeing or clear being, in contrast to the normal conscious mind activity which may be seen as the diffuse seeing or being, where the waters of the mind are much stirred by concern and activities that surround the entity as weather upon the sea moves the ship upon the waves.

有多少實體希望在內在之中找到這種狀態，就會有多少對冥想狀態的用途，因為冥想狀態是一個可以被視為清楚的觀察或者清楚的存在的狀態，對比表面意識的

心智的通常的活動可以被視為是散亂的觀察或者存在，在中心智的水是被包圍著實體的關注點和活動所極大地攪渾了的，就如同在海上的天氣會在波浪上移動船隻一樣。

Thus, within the meditative state one is able to calm the waters and direct the will and the mind in a much more efficient manner in order that whatever goal be deemed important by the entity within the life pattern, this goal, then, might be more clearly seen, visualized and examined in whatever means have the ability to present to the entity the experience or the product of the experience that it desires.

因此，在冥想狀態中一個人是能夠讓水域安靜下來，並用一種遠遠更加有效率的方式指引意願和心智，以便於在生命模式中的無論什麼被實體認為是重要的目標，接下來都可以被更為清晰地看到，用無論什麼擁有能力向實體呈現出體驗或者它渴望的體驗的產物的方式被觀想並被檢查。

Thus, in your own practice of meditation, we would encourage you, as we have said before, to continue as you have with the regularity and to be not be overly concerned with the length of time during which this practice is accomplished but to remember always that the desire which you bring to the meditative state is that quality which will enhance your experience whatever your goal might be. In a grateful (inaudible), we know we have little to offer in the way of refining or changing your practice other than to suggest the very basic rule, shall we say, of attempting to maintain the erect spine, and the location of the meditation in a disciplined fashion, that is to say, a particular place within your domicile or exterior wherever you find the atmosphere most conducive to that which you wish to accomplish. That you make of this place a place dedicated to that which you wish to accomplish during meditation and allow that place to be used only for that purpose, in order that the vibratory pattern which you set up in that location might be builded upon, shall we say, and become a resource that you may call upon each time that you enter therein to practice the art of meditation. You will at once be calling upon it and adding to it as you continue in this way upon a regular basis. Thus, you will have consecrated a portion of time and a place within your life pattern for a special purpose, the purpose of your own design.

因此，在你自己對冥想的練習中，我們會鼓勵你，如我們之前已經說過的一樣，如同你已經有規律地進行冥想一樣去繼續，不要過度擔心這種練習在其中被進行的時間的長度，而是一直都記住，你帶到冥想狀態的渴望是那種將會增強你的體驗的特性，無論你的目標可能是什麼。在一種感激的（聽不見）中，我們知道我們通過精煉或者改變你的練習的方式是幾乎沒有什麼要提供的了，除了去建議非常基本的規則之外，即嘗試去保持豎直的脊椎，用一種有紀律的方式保持冥想的地點，也就是說，在你的住所中或者外面的一個特定的場所，在其中你發現氛圍是極其有助於你希望去完成的工作的。你使得這個場所成為一個致力於你希望去在冥想期間完成的工作的場所，並允許那個場所僅僅為了那個目的而被使用，以便於你在那個場所中設置的振動模式可以，容我們說，被積累，並成為你在每一次你進入到其中去練習冥想的技藝的時候你可以呼喚的一個資源。隨著你繼續用一種有規律的方式用這種方式繼續，你將會立刻呼喚它並添加它。這樣，你將會

已經將在你的生命模式中的你的一部分時間和一個場所為了一個具體的目的，由你自己設計的目的而奉獻出來了。

We feel at this time that the suggestion will suffice for the comment upon your own practice and the description of the uses of meditation in general.

May we speak in any further fashion, my brother?

我們在此刻感覺到，對於在你自己的練習上進行評論以及一般而言地描述對冥想的用途，這樣的建議將是足夠的了。我們可以用任何進一步的方式發言嗎，我的兄弟？

D: Thanks, brother.

D：謝謝，兄弟。

I am Hatonn, and we thank you, my brother. Is there another query at this time?

我是 *Hatonn*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I have an experience that I would like to share with you and any comment you could make on it would be appreciated. There was a terrific amount of energy in the room when meditation began, and I got a name even before the music was half over and I was just calming down, I wasn't really in a good state yet, but I got this name and it was, sounded like "Kumi" or "Coo-me" or something like that. I challenged it and it wavered, so I challenged it again, with by that time a better state of focus and concentration, and it broke down into some pretty good looking snakes, and I've seen that before and just let 'em go away.

Carla：我有一個我想要與你們分享的體驗，你們對於它能夠做出的任何的評論都會是被感激的。當冥想開始的時候，在房間中有巨大數量的能量，我甚至在音樂進行到一半之前就得到了一個名字了，我剛剛平靜下來，我尚未真的處於一種良好的狀態，但是，我得到了這個名字，它聽起來好像是“*Kumi*”或者“*Coo-me*”或者某種類似那樣的事情。我挑戰了它，它動搖了了，因此我再一次用在截至那個時間的一種更好的聚焦和集中的狀態挑戰它，它粉碎成為一些很好看的蛇，我在前看到過那個並僅僅讓它們消失了。

But this time I thought, no, perhaps I can do something better, so in my mind, I gathered all these snakes up and took them to me to accept the fact that the snakes were part of me and when I hugged them to my breast, they turned into Monarch butterflies and flew away and suddenly it was a sunlit, summer's day, with a breeze blowing and I was standing in a field. This lasted for the couple seconds it took for me to register the impression, and then I sort of walked the boundary of the room again in my mind and it was clear and the energy was calm again. Do you have any comment on this experience?

但是，這一次，我想，不，也許我能過夠做某種更好的事情，因此在我的頭腦中，我將所有這些蛇手機起來並將它們帶到我面前以接受這些蛇是我的一部分的事實，當我將它們擁抱到我胸前的時候，它們變成了帝王蝶並飛走了，突然間，它變成了一個大太陽的，夏日的白天，帶著一種吹拂的微風，我正站在一片土地中。

這持續了幾秒鐘的時間，這幾秒鐘讓我留下了印象，接下來我以某種方式在一次在我的頭腦中走到了房屋的邊界，它是清晰的，能量再一次平靜了。你們能夠對這個體驗有任何的評論嗎？

I am Hatonn, and our only comments this time would be to suggest that this experience is a good example of the ability of any entity to transform that which seems difficult or negative into that which is a thing of beauty, for within the entire creation there is no being other than the one Creator. Though in many disguises does the one Creator move, the attitude of taking the snakes within your own being in the welcoming embrace of love and compassion is the attitude which will serve each seeker best, in our opinion, when dealing with any difficulty, for the seeming difficulty and negative experience with which many seekers of truth encounter upon their journey are not encountered in order that the seeker be required to prove itself in any particular fashion or to make of the seeker any kind of victim, but these experiences are encountered in order that the seeker might be provided yet another opportunity to see within the face of another self and to welcome each experience as though the Creator stood before one and offered to one the fruit of experience.

我是 *Hatonn*，我們這一次的唯一的評論會是去建議，這個體驗是任何實體將看起來是困難的或者負面性的事物轉變為一個具有美麗的事物的能力的一個優秀的範例，因為在整個造物中，除了太一造物者之外沒有任何存在。雖然太一造物者確實在許多的偽裝中移動，通過歡迎性的愛和同情心的擁抱將蛇接受到你自己的存有內在之中的態度，在我們看來，就是在與困難打交道的時候將會最佳地服務每一個尋求的的態度，因為許多真理的尋求者將會在它們的旅程上遭遇到的表面上的困難和負面性的體驗，並不是為了尋求者需要用任何特定的方式證明它自己或者使得尋求者成為任何類型的受害者而被遭遇到的，而是這些體驗是為了尋求者可以被提供另一個機會在另一個自我的臉上看到造物者，並好像造物者是站在它面前並提供給它體驗的果實一樣歡迎每一個體驗而而被遭遇到的。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: No. Thank you very much, that was inspiring.

Carla：沒有，非常感謝你們，那是令人啟發的。

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

我是 *Hatonn*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

I am Hatonn, and we have greatly enjoyed ourselves this evening, my friends, for we feel that there has been a great deal of progress made by each instrument present. Though the program may be somewhat of a mystery to the one known as D (inaudible) that there has indeed been progress made,

for as we just spoke in answer to the query of the one known as Carla, the seeming difficult situation is one which is also heavily laden with fruit for the entity that continues to look beyond the exterior of a difficulty and is able to use each experience which it encounters upon its journey in order to learn and to grow, and in this fashion enhances its ability to serve.

我是 *Hatonn*，我們在今晚已經讓我們自己極其享受了，我的朋友們，因為我們感覺到，已經有大量的進步被在場的每一個器皿做出了。雖然程式對於被知曉為 *D* 的實體可能是多少具有一種神秘的，（聽不見）確實已經有進展被做出了，因為如我們在回答被知曉為 *Carla* 的實體問題的時候剛剛說過的一樣，表面上的困難的情況，對於會繼續去超越一個困難的外表來觀察，並能夠使用每一個它在它的旅程上遭遇到的體驗以便於學習與成長，並用這種方式增強它去服務的能力的實體，是一個同樣也果實累累的情況。

At this time, humbly and gratefully and joyfully, we shall leave each in the love and in the light of the one infinite Creator. We are known to you as those of *Hatonn. Adonai, my friends. Adonai.*

在此刻，謙遜地，感激地，愉快地，我們將在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Hatonn*。 *Adonai*，我的朋友們。 *Adonai*。

Note: Carla: I had to do this physically to recreate the image fully in my mind. If one turns outward and holds hands around the circle, the energy is still moving from the giving hand to the taking hand, which the Ra is assuming is from the giver's right hand to the taker's left hand, or in terms of direction, from left to right, which becomes counter-clockwise. When the 180-degree turn is made and hands are again held, the energy still is moving from the giver's right hand to the taker's left hand, but the direction of flow around the circle has been changed from counter-clockwise to clockwise. Clockwise is traditionally the "deosil" or service-to-others direction. 注釋：*Carla*：我必須要在身體上擺出這個姿勢以完全重現在我的頭腦中的形象。如果一個人轉向外面並牽起手形成一個源泉，能量就是從接收的手留到給予的手，*Ra* 假設的是從給予者的右手移動到接收者的左手，或者在方面的方面，從左到右，這成為了逆時針的方向。當一百八十轉身並將手在一起牽起來的時候，能量仍舊是從給予者的右手移動到接收者的左手，但是繞著圈子流動的方向已經從逆時針改編為順時針了。順時針是傳統的"正轉(*deosil*)"或者服務他人的方向。

August 1, 1988

1988-08-01 Laitos : 對接觸的感覺

(Carla channeling)
(Carla 傳訊)

I am Laitos, and I greet you in the love and the light of the infinite Creator. We are going to make this instrument's voice louder, so that we may be heard. We will attempt to remember to influence this instrument to speak louder than usual. May we ask at this time if all are able to hear? Very well.

我是 Laitos，我在無限造物者的愛與光中向你們致意。我們將會讓這個器皿的聲音更加響亮，這樣我們就可以被聽到了。我們將嘗試記住使得這個器皿比通常更為響亮地說話。容我們在此刻詢問，是否所有人都能夠聽到？非常好。

What a privilege and blessing it is to us to be with you, my friends. We waited a few extra moments, for each was adjusting to the novelty of meditating in brightest noonday, for such seems the light within this room due to the television equipment. However, it did not take very much extra time for each to settle into a circle of seeking; a circle that rises highly to the sky and beyond the ethers; a circle of light that seeks and calls; that call we see and that call we answer. We are always pleased to work with new channels, and we greet each of you as colleagues and partners in the great work of enabling the spiritual growth of humankind. As this instrument has said, there is only one message, there is only one truth, but there are an infinite number of ways to express that truth. Thus, each new channel to us is an infinite treasure, an unique collection and organic system of biases, experiences, notions, thoughts and ideas which we may move through in a fashion no one else could possibly perceive. We, who speak to this instrument, will be the same which speaks to each instrument. Yet, each instrument will add its own flavor, its own consciousness to the contact during the time each entity is channeling. So let us begin.

我的朋友們，與你們在一起，這對於我們是怎樣一種榮幸和福分呀。我們等待了一些額外的時間，因為每一個人都在對在最明亮的正午中進行冥想的新奇進行調節，因為由於電視設備，在這個房間中的光看起來似乎就是這樣的正午了。然而，它並沒有花費非常大量的額外的時間來讓每一個人都在一個尋求的圈子中固定下來，這個圈子高高升入到天空並超越了以太，這是一個尋求和呼喚的光的圈子，我們看到了那種呼喚，我們回應了那種呼喚。我們一直都對於與新的器皿一同工作室感到快樂的，我們作為在為人類的靈性的成長賦予力量的偉大的工作中的同事和夥伴而向你們各位致意。如這個器皿已經說過的一樣，僅僅只有一個資訊，僅僅只有一個真理，但是有無限數量的表達那個真理的方式。因此，每一個新的管道對於我們都是一個無限的珍寶，一個對偏向性、體驗、觀念、想法以及觀點的獨一無二的集合與有機的系統，我們可以用一種沒有任何其他人有可能能夠察覺的方式穿過這些系統。我們這些向這個器皿發言的實體，將會與向每一個器皿發言的實體是同樣的實體。而每一個器皿都會在每一個實體進行傳訊的時間期間將它自己的風味、它自己的意識添加到接觸之中。因此，讓我們開始。

We would at this time begin very simply. We would simply make ourselves known to each of you. We shall do this first in a silent manner, and you may expect feelings of adjustment, either psychic or physical, as we find the ways to fit into each instrument's unique vibratory pattern. We do come through the energy at the top of the head, at some angle. Each of us comes in at, shall we say, a different metaphysical angle, but you may wish to view this specifically as it is a concept easier to grasp in a specific manner than in a metaphysical one.

我們會在此刻非常簡單地開始。我們會單純地讓我們自己為你們每一個人所知曉。我們將首先用一種安靜的方式進行這個工作，你們可以期待調節的感覺，要麼是心理上的，要麼是身體上的，在我們找到方法去適應每一個器皿的獨一無二的振動模式的過程中。我們確實是通過在頭部頂端的能量，用某種角度通過的。我們每一個人都將用，容我們說，一個不同的形而上學的角度進入，但是你們可以希望去明確地觀察這個角度，因為相比用一種形而上學的方式掌握這樣一個觀念，用一種明確的方式來掌握它是更為容易的。

Thus, we shall simply be adjusting to each of you during this pause. We ask that you do not fear us, but simply remain passive and allow us to attempt to adjust within so that when we do work with you in the vocal channeling, you will feel the least discomfort possible, even the first time. We do not wish to cause any discomfort. At the end of that time, we shall again move around the room, offering each new channel an opportunity to hear and respond to the announcement of our name and that in which we come, that is, the love and the light of the infinite Creator. This is our statement of who we are, and we do our own challenging of those contacts among your Earth people that we do use. So you see it is a true partnership; one in which perhaps we supply all the concepts but certainly one in which the conscious channel makes a substantial contribution of vocabulary and thought. For this great effort, for this desire to serve, we thank you. And now we shall pause for this period of adjustment. I am Laitos.

因此，我們將單純地在這個暫停期間調節你們每一個人。我們請求你們不要害怕我們，而是單純地保持被動並允許我們嘗試在內在調節，這樣當我們確實通過語音的傳訊與你們一同工作的時候，你們將會感覺到有可能最小的不適，甚至是第一次。我們並不希望造成任何不適。在那個時間的結尾，我們將再一次繞著屋子移動，向每一個新的管道提供一個機會去聽到並回應對我們的名字以及對我們通過其而來的事物，也就是無限造物者的愛與光，的宣告。這是我們對於我們是誰的聲明，我們自己對於我們確實在你們的人群當群眾使用的接觸進行挑戰。因此，你們看到，它是一種真正的夥伴關係，在這種夥伴關係中，我們也許提供所有的觀念，但是在這個夥伴關係中，有意識的管道會對辭彙表以及想法做出一份相當大的貢獻。現在我們將暫停以進行這個調節的時段。我是 *Laitos*。

(Pause)

(暫停)

I am Laitos, and am again with this instrument. We would like to observe that in two cases, the entity Hatonn, as well as those of our community, were

working with the new channel that is the case of the one known as R and the one known as M. The one known as Hatonn as well as ourselves were doing adjustment work, as there are some cases in which one vibration will seem to be somewhat easier to accept than another. This might have caused a bit of confusion, if so, we apologize. We shall be moving about the room again at this time, and we ask each, when each hears the phrase, "I am Laitos," to put all thought aside and repeat that which has been perceived. We ask that there be no exploration, examination, or analysis of that which has been put into the conscious mind in the present moment, within the context of the channeling, for once there has been the tuning and the challenging, it is time to surrender to the greater self in each of us, that together we might serve the Creator. I am Laitos.

我是 *Laitos* 我再一次與這個器皿在一起了。我們想要在兩個情況中觀察 *Hatonn* 實體，同樣還有那些屬於我們的集體中的實體，正在與新的器皿一同工作，這就是被知曉為 *R* 的實體以及被知曉為 *M* 的實體的情況了。被知曉為 *Hatonn* 的實體，同樣還有我們自己，正在進行調節的工作，因為會有一些情況，在其中一個振動將會看起來似乎是比另一個振動多少更為容易接受的。這可能已經造成了一點點的混淆了，如果是這樣的話，我們抱歉。我們將在此刻再一次繞著房間移動，我們請每一個人，當每一個聽到“我是 *Laitos*”這個短語的時候，請每一個人都將所有的想法放在一邊並重複已經被感覺到的事物。我們請求不要有對於已經在當下一刻，在傳訊的環境中，被放入到有意識的心智中的事物的調查、檢查或者分析，因為一旦已經有調音和傳訊了，現在就是去臣服於在我們每個人內在之中的更大的自我的時候了，我們與那個更大的自我一起就可以服務於造物者了。我是 *Laitos*。

(Pause)

(暫停)

I am Laitos, and I am again with this instrument. We see that perhaps we are lacking in offering the confidence of the naming. Thus, we shall name that entity to which our energy is directed. We move first to the one known as Jim.

I am Laitos.

我是 *Laitos*，我再一次與這個器皿在一起了。我們看到也許我們在提供對名字的確信的方面是欠缺的。因此，我們將說出我們的能量被導向的實體的名字。我們首先移動到被知曉為 *Jim* 的實體身上。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos.

我是 *Laitos*。

(Carla channeling)

(*Carla* 傳訊)

I am Laitos, and would move at this time to the one known as J.

我是 *Laitos*，我會在此刻移動到被知曉為 *J* 的實體。

(Pause)

(暫停)

I am *Laitos*. We shall continue working with the one known as *J*, and meanwhile move to the one known as *R*.

我是 *Laitos*，我們將繼續與被知曉為 *J* 的實體一同工作，同時移動到被知曉為 *R* 的實體。

(Pause)

(暫停)

I am *Laitos*. We shall move on again at this time while continuing to work with the one known as *R*. And would at this time contact the one known as *E*. I am *Laitos*.

(我是 *Laitos*。我們在此刻將再一次移動，同時繼續與被知曉為 *R* 的實體一同工作。我們會在此刻接觸被知曉為 *E* 的實體。我是 *Laitos*。)

(*E* channeling)

(*E* 傳訊)

I am *Laitos*. (Inaudible) to you.

我是 *Laitos*。(聽不見)對你們。

(*Carla* channeling)

(*Carla* 傳訊)

I am *Laitos*, and we thank the one known as *E* for being lionhearted. We would move now to the one known as *M*. I am *Laitos*.

我是 *Laitos*，我們感謝被知曉為 *E* 的實體因為它是勇敢的。我們現在移動到被知曉為 *M* 的實體。我是 *Laitos*。

(Pause)

(暫停)

I am *Laitos* and I am once again with this instrument. May we say to the one known as *M*, that there were two times when the instrument came very close to apprehending the process excellently. And we encourage the instrument, for there is progress from the first adjustment. We would now move to the one known as *K*. I am *Laitos*.

我是 *Laitos*，我再一次與這個器皿在一起了。容我們對被知曉為 *M* 的實體說，有過兩個時間是器皿非常接近對過程的優秀的理解的。我們鼓勵器皿，因為會有從一開始的調節的發展。我們現在移動到被知曉為 *K* 的實體。我是 *Laitos*。

(*K* channeling)

(K傳訊)

I am Laitos, and I greet you once again ...

我是 *Laitos*，我再一次向你們致意.....

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and am once again with this instrument. We shall move about this circle once more, attempting further to adjust our contact with those who have not perceived our signal clearly enough to speak forth. May we say to each, that there is no shortage of doubt within the context of any endeavor undertaken in the area we are mutually interested in. Although there are no doubts from our side to yours as to the reality of this service and this process, yet there are doubts as to our fundamental service, for the subtleties of service to others is great. Yet, we urge each to be confident, to refrain from analysis and to grasp our signal enough to repeat that name which we are known to you by. We would once again attempt to make first contact with the entity known as J. I am Laitos.

我是 *Laitos*，我再一次與這個器皿再一次了。我們將再一次繞著這個圈子移動，並同時嘗試去進一步調節我們與那些尚未足夠清晰地感覺到我們的信號來說出來的實體之間的接觸，對於在我們共同感興趣的區域中任何被進行的努力，在這種努力的背景中是不會缺少疑慮的。雖然在關於這個服務和這個過程的思想的方面不會有從給我們這邊到你們那邊的疑慮，然而在關於我們的基礎的服務的方面會有疑慮，因為服務他人的微妙性是巨大的。然而，我們鼓勵每一個人都有信心，避免分析，並足夠牢固地抓住我們的信號，以重複我們藉由其被你們知曉的那個名字。我們會再一次嘗試與被知曉為 *J* 的實體建立最初的接觸。我是 *Laitos*。

(J channeling)

(*J*傳訊)

I ...

我.....

(Carla channeling)

(*Carla*傳訊)

I am Laitos, and we would apologize to the one known as J. We find we have blown her circuits. We shall attempt to step down our signal but caution this instrument that each time the energy is felt, there will to a lesser and lesser degree be a feeling which this instrument would call a rush. This energy is the energy of a somewhat mismatched connection, and we shall be attempting to correct for comfort each time that we contact this new instrument. We thank the one known as J and again apologize for discomfort.

我是 *Laitos*，我們會向被知曉為 *J* 的實體抱歉。我們發現我們已經讓她的回路爆炸了。我們將嘗試將我們的信號降級，但是我們警告這個器皿，在每一次能量被

感覺到的時候，將會有一種越來越小的程度的這個器皿稱之為一種衝擊的一種感覺。這種能量是具有一種多少有些錯配的連接的能量，我們將嘗試在每一次我們接觸這個新的器皿的時候為了舒適而進行修正。我們感謝被知曉為 *J* 的實體並再一次為不舒服而抱歉。

We would at this time transfer the contact to the one known as R. I am Laitos.
我們會在此刻將接觸轉移到被知曉為 *R* 的實體。我是 *Laitos*。

(Pause)
(暫停)

I am Laitos, and we thank the one known as R. We would say briefly to this instrument that all is not as it seems. It seems that the production of this verbalization may be self-willed. We ask this instrument to allow this ambiguity to continue without concern. The beginning of the process is not the end of the process. The first contact is not the ultimate contact. There is a settling period with each new channel, there is the growing of confidence. May we say to this instrument, that which occurred was a real contact and we are well pleased, and though respectful of each opinion, we may say from our point of view we are quite real and the contact with the new instrument was most satisfactory.

我是 *Laitos*，我們感謝被知曉為 *R* 的實體。我們會簡要地對這個器皿說，一切都不是如它看起來似乎是的樣子。看起來似乎這種言語的產物可能是屬於自我意志的。我們請每一個器皿允許這種不確定繼續而不用擔心。過程的開始不是過程的結束。一開始的接觸不是最終的接觸。每一個新的器皿都會有一個沉澱的時期，會有信心的成長。容我們對這個器皿說，發生了的接觸是一次真正的接觸，我們是非常高興地，我們對於每一個觀點都是尊重的，從我們從我們的視角說，我們是相當真實的，與新的器皿的接觸是極其令人滿意的。

We would move to the one known as M at this time. I am Laitos
我們會在此刻移動到被知曉為 *M* 的實體。我是 *Laitos*。

(M channeling)
(*M*傳訊)

Laitos ...
(Laitos.....)

I am Laitos, and perhaps you are getting tired of hearing my name by now, but perhaps there are questions you would like to ask. We are extremely pleased to have begun our work together. No matter who else is with you during this process, we offer ourselves at all times to you as strengtheners of meditative states and as comforters, for we are those of love and it is our dearest pleasure to offer support and service to those who call. We would at this time transfer to the one known as Jim, that those questions which you may have may have the opportunity for the answering. We thank each, we

are pleased with each, and we look forward to more work together in the service of the infinite Creator. We now transfer.

我是 *Laitos*，也許你們到現在已經對聽到我們的名字感到厭倦了，但是也許有你們想要詢問的問題。我們對於已經一起開始我們的工作是極其高興的。無論在這個過程中是什麼其他的實體與你們在一起，我們會在所有的時候向你們提供我們自己作為冥想狀態的增強者，並作為安慰者，因為我們是那些屬於愛的實體，向所有呼喚的人提供支援與服務，這就是我們最心愛的快樂了。我們會在此刻轉移到被知曉為 *Jim* 的實體，這樣那些你們可能會有的問題就可以得到回答的機會了。我們感謝各位，我們對於每一個人都是感到高興的，我們期待一起在對無限造物者的服務中進行更多的工作。我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which those present may offer to us. May we speak to a query at this time?

我是 *Laitos*，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們會提供我們自己嘗試去談及那些在場的人可能提供給我們的任何進一步的問題。在此刻有一個問題嗎？

Questioner: Can you explain in some detail what was happening when my heart rate speeded up when you were trying to contact me?

提問者：你們能夠具體解釋一下，在你們正在嘗試接觸我的時候當我的心跳加速的時候正在發生什麼事情嗎？

I am Laitos. As we approached your aura, or auric field, you were aware that contact was potentially possible at that time. The combination of your anticipation and our misjudgment of your finer sensitivity caused the resulting blend of our vibrations, and yours, to manifest itself in the physiological racing, shall we say, of your heart. This, for you, at this time is a means by which you are able to alert yourself that you are about to engage in a service which you desire to offer as a service to others. However, we hope in the future that we are able to blend our vibrations in a manner which will minimize any possible discomfort. We do apologize for any discomfort which we have inadvertently caused.

我是 *Laitos*。當我們接近你的靈光，或者靈光場的時候，你察覺到在那個時刻的接觸是潛在有可能的了。你的預期以及我們對於你精微的敏感性的誤判的混合物，使得隨之發生的對我們的振動與你的振動的混合，通過在生理上的對你的心臟的，容我們說，加速來顯化它自己。對於你而言，這在此刻是一種方式，你能夠藉由其提醒你自己，你是在著手準備參與到一種你渴望去提供的服務，作為一種對他人的服務。然而，我們希望在未來我們能夠用一種將會最小化任何有可能的不適的方式來混合我們的振動。我們為我們已經不可避免地造成的任何的不適而抱歉。

May we speak further in any fashion, my brother?

我的兄弟，我們可以用任何方式來進一步回應嗎？

Questioner: I'm trying to remember the way that two or three phrases that I saw flash in my mind arrived [at the scene]. It seems as though they spell the, "I am Laitos," and "Laitos is here," of the first contact. I wondered about [that] several times because [there's] nothing spoken and there was no visual picture, so to speak, with more like a written sentence. Does that make some sense to you?

提問者：我正在嘗試去回憶起我在我的頭腦中看到在螢幕上閃爍的兩三個短語出現的方式。看起來似乎它們拼寫出了一開始的接觸的“我是 Laitos”與“Laitos 來了”。我有幾次想要知道那個，因為沒有任何東西被說出來，沒有視覺的圖像，可以說，更多好像是一種寫好的句子。那個問題對你們是有某種意義的嗎？

I am Laitos. Each instrument, whether new or experienced, will perceive the initial contact in a manner which is acceptable to the conscious mind as our contact is filtered through, or should we say, transmitted through, the subconscious mind. We were desirous of speaking our simple identification through each new instrument, and when we have the opportunity of working with your instrument we were perceived in the manner in which you have described. As a function of your subconscious tendency towards trusting the written word within the self, shall we say, that you could read that which was about to be transmitted was the further means that you were able to utilize to verify to yourself that a contact from without yourself was being made. Each instrument shall find a manner of perceiving any such contacts such as ours that will make sense, shall we say, to that instrument according to its own nature.

我是 *Laitos*。每一個器皿，無論是新的器皿還是有經驗的器皿，都將會在我們的接觸通過潛意識心智被過濾，或者容我們所說，被傳遞的時候，用一種對於表面意識的心智是可接納的方式感覺到最初的接觸。我們渴望通過每一個新的器皿說出我們簡單的身份，當我們有機會與你的器皿一同工作的時候，我們是用你已經描述的方式被感覺到的。作為你的潛意識朝向信任，容我們說，在自我內在之中的寫好的詞語的傾向性的一個功能，你能夠閱讀即將被傳遞的內容，這是你能夠利用的進一步的方式，以向你自己證明，一個來自你自己外部的接觸正在被建立。每一個器皿都將會找到一種感知諸如我們的接觸之類的任何這樣的接觸的方式，根據那個器皿自己的屬性，那種方式將會是對於那個器皿有道理的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

Questioner: I have a query. I ... this period of meditation before, I had it very dramatically this evening, where my head is pulled back so that my eyes are looking straight up, [if] they were open, they'd be straight up. It's not a

comfortable position. I ultimately had to pull my head back, and then it would fall down to my chest. I'm wondering what is the reason for this (inaudible), and can you suggest if something needs to be done and how I can make it more comfortable?

我有一個問題。我.....這個冥想的時段之前，我在今晚非常激烈地進行過它了，在其中我的頭是後仰，這樣我的眼睛就是直接朝上看了，如果眼睛是睜開的話，它們就會是筆直向上的了。這不是一個舒適的位置。我最終不得不將我的頭往後仰，接下來它就會掉落到我的胸前了。我想知道，這種（聽不見）的原因是什麼，你們能夠建議是否某種事情需要被進行嗎，我如何使得它更加舒適呢？

I am Laitos. We would suggest in each session of working during which you wish to exercise your instrument that you request to us, or to any entity working with you, that your positioning of your head be that which is comfortable to you. We would further suggest that this request be given not only to any entity wishing to utilize you as an instrument but that this request also be given to your own subconscious mind which has found some necessity for preparing for the anticipated contact by bracing the physical vehicle in the manner in which you described. As any entity such as ourselves works with each new instrument, that entity will assess both the conscious and subconscious desires of the entity, whether the desires might be logical or irrational, in order that our vibrations might blend in a manner which is most suitable and comfortable to the new instrument.

我是 *Laitos*。我們會建議，在每一次你在其中希望訓練你的器皿的工作的集會中，你要求我們，或者任何與你一同工作的實體，請求你對你的頭部的定位成為對於你是舒適的位置。我們會進一步建議，這種要求不僅僅被給予任何希望利用你作為一個器皿的實體，這個要求同樣也被給予你自己的潛意識的心智，潛意識的心智已經發現藉由用你已經描述的方式支撐你的身體載具而為某種為被預期的接觸做好準備的需要了。在任何諸如我們自己之類的實體與每一個新的器皿一同工作的時候，那個實體都將會同時接觸實體的表面意識以及潛意識的渴望，無論渴望可能是有邏輯的，還是沒有道理的，以便於我們的振動可以用一種對於新的器皿最為適合且最為舒適的方式混合起來。

However, in the case of many new instruments, the novelty of the experience of serving as a vocal instrument will call from the subconscious levels of mind complex a certain configuration or anticipation that will serve to ready or prepare the new instrument in a certain fashion. If the resulting blend of our vibrations with the instrument's vibrations causes discomfort in any way, then we suggest the request on the part of the new instrument, both to the contact and to its own subconscious mind, that a more comfortable configuration of the blending of vibrations be attempted.

然而，在很多新的器皿的情況中，作為一個語音器皿服務的體驗的新奇將會從心智複合體的潛意識的層次喚起一定的配置或者預期，它將會起到讓新的器皿用一定的方式容易得到或者做好準備的作用。如果隨之發生的將我們的振動與器皿的振動的混合用任何方式造成不適了，接下來，我們建議在新的器皿的部分要求，同時對於接觸與它自己的潛意識的心智要求，對振動的混合的一種更為舒適的配置被嘗試。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Questioner: Thank you very much.

提問者：非常感謝你們。

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

我是 *Laitos*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Could you, tell my why I think that [I stutter]?

提問者：你們能夠告訴我，為什麼我認為我是口吃的。

I am Laitos. And we notice the repetitive nature that you call stuttering is somewhat apparent as you seek to assure yourself that the contact is actually occurring, and seek to do this by repeating it one layer upon another, in an almost simultaneous fashion. We would suggest that as you continue to exercise your instrument that the ability to relax and to speak without analysis and to gain in the confidence will allow the more normal speaking of those thoughts and concepts which are being transmitted through you.

我是 *Laitos*。我們注意到你稱之為口吃的重復性的特性是，在你尋求去讓你自己確信接觸是實際上正在發生，並尋求去藉由在一個接一個的層次上，用一種幾乎是同時性的方式重復它而這樣做的時候，會多少有些明顯的。我們會建議，隨著你繼續練習你的器皿，去放鬆，在不分析的情況下發言，以及在信心上增長的能力，將會允許對正在通過你被傳遞的那些想法和觀念的更為通常的講述。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Questioner: Thank you.

提問者：謝謝你們。

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

我是 *Laitos*，我們感謝你。有另一個問題嗎？

Questioner: I would like to press that on just a little bit further, because I felt that there was an uneven energy flow, and that—that was, I mean, I felt an uneven energy flow at that time. And, is that another way of saying what you said?

提問者：我們想要將那個問題稍稍更進一步擠壓，因為我感覺到會有一種不均衡的能量的流動，那——那是，我的意思是，我在那個時候感覺到一種不均衡的能量的流動。那是另一個說你們說過的內容的方式嗎？

I am Laitos, and this is correct, my sister.

我是 *Laitos*，這是正確的，我的姐妹。

Questioner: OK.

提問者：好的。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: Laitos, for me, I saw the words clearly, "I am," and did not see the name Laitos. Also I felt energy flush more like thermal, more like a heat flush, [and a] racing of the heart, or any other physical manifestation. I also found it interesting that twice, the first time around, twice, I perceived something and your (inaudible) suppose was apprehensive but it was twice and it seems to me, it's going to take me a while for this. Will it become clearer? 提問者：

Laitos，對於我，我清楚地看到的詞語是，“我是，”我並未看到名字 *Laitos*。我同樣感覺到能量的奔湧更加類似與溫泉，更加類似與一種心的興奮，一種心的奔跑，或者任何其他的身體的顯化。我同樣也發現是有趣的事情是，兩次，在第一輪的時候，我兩次感覺到某種事情以及你們的（聽不見）假設是令人不安的，但是它是兩次，在我看來似乎，它將會要讓我為此花費一會兒時間。它將會變得更加清楚嗎？

I am Laitos. Yes, my brother, as you continue to practice the art of offering the self as a vocal instrument you will find that the apprehensions begin to dissolve and the validity of the contact increases. However, each new instrument will find a varying amount of practice and experience is necessary in order to gain the level of confidence that will allow the concepts to be perceived and transmitted through your instrument in the fashion which is most comfortable to you. There are those times in any instrument's service when the doubts and apprehensions again appear in order that the lessons of learning to surrender the self in the faith that there is a service of a positive nature to be rendered, to be accomplished, may proceed in a more firmly established manner. Thus is each foundation stone placed and set within the being of each entity desiring to serve as an instrument. The realignment of each foundation stone is the work of the continual practice that each instrument is able to achieve through a period of time.

我是 *Laitos*。是的，我的兄弟，隨著你繼續練習提供自己作為一個語音管道的技藝，你將會發現那種擔憂開始逐漸消失了，對接觸的確實性增加了。然而，每一個新的器皿都將會找到可變數量的練習，為了在信任的層次上增加，體驗是需要的，那種信任將允許觀念通過你的器皿用一種對於你極其舒適的方式被感覺和被傳遞。在任何器皿的服務中，會有那些在其中疑慮和擔憂會再一次出現的時刻，以便於學習在信心中讓自我臣服的課程可以用一種更為穩固地被構建的方式進行，那種信心即，會有一種具有正面特性的服務被提供，被完成。就是用這種方式，每一個基石都在每一個渴望去作為一個器皿服務的實體的存有內在之中被放置並被固定了。對每一個基石的重新排列就是繼續的練習的工作，每一個器皿都能夠通過一段時間取得這種重新排列。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: I found that the spelling of the word, the words, "I am," mechanically were in a—"I" was upper case, rather, capital letters, and "am" was a lower case letter. Am I dissecting properly how it works for me individually?

提問者：我發現對於"I am"這個詞語，這些詞語的拼寫，無意識地，是用一種——"I"是大寫字母，而不是全都是大寫字母，"am"是一個小寫的字母。我適當地分析了它個人性地為我工作的方式嗎？

I am Laitos. It appears that you are doing that which you surmise as a result of the cultural teachings that you have been exposed to in which this is the proper form for a sentence.

我是 Laitos。看起來似乎你們正在做的事情，就是作為你已經接受了文化性的教導的一個結果你推測的事物，在這種教導中這是一個句子的適當的形式。

(Pause)

(暫停)

(Jim channeling)

(Jim 傳訊)

I am Laitos, and I am again with this instrument. Is there a further query at this time?

我是 Laitos，我再一次與這個器皿在一起了。在此刻有一個進一步的問題嗎？

Questioner: ... [puts on] in the adjustments to M and myself, who in the initial phases of contact?

提問者：.....在對 M 和我自己的調節中，誰在最初的接觸的狀態中？

I am Laitos. To each instrument is drawn those entities which are most able to offer the services which each new instrument requests either in a mental sense or by the general nature of the beingness that is the new instrument. Those of Hatonn found that your instrument, and the one known as M's instrument, were able to be aided in the deepening of the meditative state by those known as Hatonn. From time to time, we of Laitos shall be joined by those of Hatonn as well as other entities within the Confederation of Planets in the Service of the Infinite Creator in order that the instruction in the vocal channeling might proceed as smoothly as is possible for each new instrument.

我是 Laitos。每一個器皿都會被吸引到那些極其最有能力提供每一個新的器皿請求的服務的實體，這種請求要麼是通過一種心智的方式，要麼是藉由新的器皿的存在性的一邊洗的特性。Hatonn 團體發現你的器皿，被知曉為 M 的實體的器皿，能夠藉由被知曉為 Hatonn 實體對冥想狀態的加深而被幫助。不時地，我們 Laitos 團體將會被 Hatonn 團體加入，同樣也被服務於無限造物者的星際聯邦中的其他的實體所加入，以便於在語音傳訊中的指導可以盡可能順利地為每一個新的器皿進行。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: During that test, I had sensation in the lower part of my legs, very briefly, but very abruptly, and in the left rear portion of my head. Does that reflect some of the adjustments that you were making and can you be specific about how? They didn't repeat. 提問者：在那個測試期間，我在我的腿部的較低的不為有感覺，非常快速地，但是非常突然地，在我的頭部的左後部有感覺。那是反映了你們正在進行的一些調整嗎，你們能夠對於如何調整更加明確嗎？它們並沒有重複。

I am Laitos. The physical sensations that you have described are what we might call a side effect of the blending of the vibrations of those of Hatonn with your own. The blending of the vibrations of any contact with a new instrument, or any instrument, is a blending which occurs primarily within one of your energy centers or chakras. However, as the blending has the purpose of aiding and the deepening of the meditative state, there may be a residual or sideeffect of that deepening of the meditative state through one or more of the energy centers. The areas which you have described are merely likened unto the waves that lap upon the shore after the boat has passed.

我是 *Laitos*。你們已經描述了的身體上的感覺是我們稱之為將 *Hatonn* 團體的振動與你自己的振動的混合的一種副作用。將任何接觸的振動與一個新的器皿，或者任何器皿的振動的混合，是一種會主要發生在你們的一個能量中心或者脈輪內在之中的混合。然而，當混合擁有幫助深化冥想狀態的目的的時候，可能會有通過一個或者多個能量中心對冥想狀態的深化的殘餘物或者副作用。你已經描繪的區域僅僅是類似與在船已經經過海岸之後拍打在岸上的波浪。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: Thank you.

提問者：謝謝你們。

I am Laitos, and we thank you, my brother. Is there another query at this time?

我是 *Laitos*，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

J: Laitos (inaudible) I would like to ask a question about what you meant by my circuits were blown?

J: *Laitos* (聽不見) 我想要問一個關於你們說我的回路被炸掉了的意思是什麼的問題？

I am Laitos. This is a phrase which we find that is popular among your peoples to describe a situation in which the contact with another energy source has momentarily disabled the entity perceiving the energy. It was our perception that our blending of vibrations with your own had momentarily disoriented

your perception of our vibrations.

我是 *Laitos*。這是一個我們發現在你們的人群當中用來描述這樣一個情況的流行的短語，在這個情況中，與另一個能量源的接觸已經暫時讓實體無法感覺到能量了。我們自己的知覺是，我們的振動與你自己的振動的混合已經暫時是的你對於我們的振動的知覺失去方向了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式來回應嗎？

J: Is there anything I can do to aid you, that this doesn't happen again?

J: 有任何事情是我能夠做來幫助你們的嗎，這樣這種情況就不會再一次發生了。

I am Laitos. Again, we would simply recommend that the request be given to us by you that we seek to blend our vibrations in a manner which is more comfortable. We are as inexperienced in blending our vibrations with the instrument as a new instrument is in perceiving and speaking those concepts which we transmit. We are able to ascertain a general vibrational frequency with the necessary anomalies in each instrument, but in many cases are unable to specifically adjust our vibrations to each unique facet of a new instrument, and therefore request that each new instrument give us a feedback, shall we say, and request adjustment in such and such a fashion, in order that we may blend our vibrations in a manner which is mote comfortable to the new instrument.

我是 *Laitos*。再一次，我們會單純地推薦你給予我請求，這樣我們就會尋求用一種更為舒適的方式混合我們的振動了。在新的器皿感覺並說出那些我們傳遞的觀念的過程中，我們在將我們的振動與器皿混合在一起的方面是和一個新的器皿一樣沒有經驗的。我們能夠確定在每一個器皿內在之中的一種一般性的振動的頻率，帶有所需的不規則，但是，在很多情況中，我們無法明確地根據一個新的器皿的每一個獨一無二的面向調節我們的振動，因此，我們請求每一個新的器皿給予我們一個，容我們說，回饋，並請求用這樣或者那樣的方式的調節，以便於我們可以用一種對於新的器皿最為舒適的方式混合我們的振動。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何更進一步的方式來談論嗎？

J: I also experienced some cluttering of my (inaudible) or vibrating, it was [not] uncomfortable. I was wondering if this was the same kind of effect as my head tilted back or if this was some kind of a signal of contact?

J: 我同樣也體驗到我的（聽不見）的混亂或者振動，它不是不舒服的。我想知道，是否這是和我的頭部後傾是同樣類型的效果，或者這是某種類型的一種接觸的信號。

I am Laitos. Each instrument will feel a certain set of physiological, mental, emotional or spiritual sensations that will be a combination of the blending of our vibrations with yours and the new instrument's eager and perhaps somewhat anxious anticipation of that blending. There is the usual increase of

flow of that substance we find you call the adrenaline that any performer, shall we say, will experience before taking the stage. This is natural and is of little concern unless there is discomfort associated with this anticipation.

我是 *Laitos*。每一個器皿都將感覺到一定的生理、心理、情緒或者靈性上的知覺，這些知覺將會是對我們的振動和你們的振動，新的器皿的渴望，以及也許對那種混合的多少有些焦急的期待的一種混合。會有通常的我們發現你們已經稱之為腎上腺素的物質的流動的增加，這是任何的，容我們說，演員都將會在走上舞臺之前體驗到的。這是自然的，無關緊要的憂慮，除非會有不舒服與這種期待聯繫在一起。

May we speak further, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: Ah, no thank you, it's been very helpful.

提問者：哦，不用了，感謝你們。它已經是非常有幫助的了。

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

我是 *Laitos*，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Questioner: I felt [at] the beginning [of] the session that was as a (inaudible) contacting me. Can you tell me about what was going on, and, if not, what was?

提問者：我在機會的開始感覺到那就好像一個（聽不見）正在接觸。你們能夠告訴我什麼事情正在進行嗎，如果不能的話，那是什麼呢？

I am Laitos. And we find that those of (inaudible) have had contact with your instrument not only this evening, but in previous evenings of your private meditations in order that you might become acquainted with these entities who await your desire to serve as a vocal instrument for their thoughts as well. You have exercised your instrument sufficiently in your training that you have now become able to perceive additional vibratory frequencies, and the way is now open for you to serve as an instrument for these entities as well, according to your own desire.

我是 *Laitos*。我們發現，那些（聽不見）不僅僅在今晚已經與你的器皿接觸了，它們同樣也在你之前的私人冥想的晚上與你的器皿接觸了，以便於你可以熟悉這些實體，它們等待著你對於同樣也作為一個語音器皿為它們的想法服務的渴望。你已經在你的訓練中充分地訓練了你的器皿了，以至於你現在能夠感覺到額外的振動的頻率了，根據你自己的渴望，去同樣也作為這些實體的一個器皿而服務的途徑現在對你開放了。

May we speak further, my sister?

我的姐妹，我們可以進一步對你們發言嗎？

Questioner: No. Thank you very much.

提問者：沒有了，非常感謝你們。

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

我是 *Laitos*，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have one that breaks from the intensity somewhat, and it may be a two part question and (inaudible) answer it first. Is Laitos a social memory complex, an individual entity, a portion of the social memory complex?

提問者：我有一個問題，它多少有些衝破了強度，它可以是一個有兩個部分的問題，（聽不見）首先回答它。*Laitos* 是一個社會記憶複合體，還是一個個體的實體，還是一個社會記憶複合體的一部分呢？

I am Laitos, and when you speak to those of Laitos, you speak to a social memory complex, or grouping of entities that are as one in the seeking of the love and light of the one Creator. However, for the purpose of the working with this circle of seeking or with any such circle of seeking, we speak with an individualized or as an individual portion of that social memory complex. However, we are complete in our nature so that when you speak to any portion of those of Laitos, you speak as if (inaudible) all portions.

我是 *Laitos*，當你們對 *Laitos* 團體說話的時候，你是在對一個社會記憶複合體，或者實體的團體說話，這個實體的團體在對太一造物者的愛與光的尋求中是如同一個人一樣。然而，為了與這個尋求的圈子或者與任何這樣的尋求的圈子一同工作，我們是藉由那個社會記憶複合體的一個個體化的部分，或者作為一個個體的部分發言的。然而，我們在我們的屬性上是完整的，因此，當你們對 *Laitos* 團體的任何部分說話的時候，你就好像是（聽不見）對所有的部分在說話一樣。

May we speak further, my brother?

我的兄弟，我們可以進一步回答你嗎？

Questioner: OK then, it precipitates what I have to ask in the second question. As a hurricane is pre-named by our weather services here in the—on Earth, I'm kinda curious to know if the human race will eventually become a social memory complex at some point in time or whatever complex we're working with. Is—has the human race been given a name to contact its, its entities that it will eventually serve? In other words, will ... has the cosmos sort of named

that social memory complex as it will eventually come through an instrument?
提問者：好的，接下來，它促成了我在第二個問題中說要詢問的內容。如同一場在這裏在地球上的颶風會被我們的天氣預報提前命名一樣，我有些好奇，是否人類將會最終在適當的時間的某個位置成為一個社會記憶複合體，或者無論什麼我們正在與之一共工作的複合體。人類已經被給予了一個名字以接觸它最終將會服務的它的實體嗎？換句話說，宇宙已經以某種方式為社會記憶複合體命名了嗎，因為它將最終通過一個器皿出現？

I am Laitos. And we apologize for our pause and the pause of those within our (inaudible). We shall continue.

我是 *Laitos*。我們為我們的暫停以及在我們的（聽不見）之中的人們的暫停而抱歉。我們將繼續。

We appreciate the fondness that your peoples have for the naming, but may suggest that the naming is accomplished by those which have the need for it. For instance, in our case we have chosen the name "Laitos" to use when we contact this group, as it is the blending both of our nature, or vibratory frequency, and the limitations of your language system. You will find as your peoples do indeed progress into the next density of beingness that the naming is, as you know it, unnecessary, for all thoughts and beings are transparent, and are composed of a great variety of qualities which sum into what you may [call] a vibratory frequency, or tone, or note. This quality then may be translated when necessary into what you call the name.

我們欣賞你們的人群對於命名的喜愛，但是我們可以建議命名是被那些擁有對它的需要的人們所完成的。舉個例子，在我們的情況中，我們已經選擇了名字 "Laitos" 以在我們與這個團體接觸的時候使用，因為它同時是對我們的屬性，或者振動的頻率，以及你們的語言系統的局限性的混合物。你們將會發現，當你們的人群確實發展進入到下一個存在性的密度的時候，命名，如你們知道的一樣，是不需要的，因為所有的想法和存有都是透明的，都是有多種多樣的特性所構成的，這些特性加起來就是你們所稱的一個振動頻率，或者音調，或者調子了。這種特性接下來就可以在需要的時候被轉譯為你們稱之為名字的事物了。

The naming, however, is not utilized unless it is necessary, and should that grouping of entities which shall become your social memory complex find the opportunity to be of service to those such as yourselves are now, and find that the naming is helpful in that contact, then the name shall be chosen accordingly to the vibratory frequency which best represents the totality of the social memory complex and the language system of the entities' contact. 然而，命名不會被利用，除非它是需要的，如果那個將成為你們的社會記憶複合體的實體的團體發現機會去對諸如你們自己現在之所是的團體進行服務了，接下來，名字就將會根據振動頻率被選擇了，那個名字會最佳地代表社會記憶複合體以及實體的接觸的語言的系統的全體性。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: That pretty much answers that.

提問者：那非常好地回答了那個問題了。

I am Laitos. Is there another query at this time?

我是 *Laitos*。在此刻有另一個問題嗎？

Questioner: I'd like to ask as to the instrument's energy level?

提問者：我想要在關於器皿的能量層次的方面詢問。

I am Laitos, and we find that this instrument is able to serve as an instrument for another two or three of your queries this evening.

我是 *Laitos*，我們發現這個器皿能夠在今晚作為一個器皿服務另外兩三個問題。

Questioner: Very well.

提問者：非常好。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: (Inaudible) one. Could you talk about what does tire an instrument, and why some people seem to tire more than others who are at different times, and not just a tiring on the short-term things, that drainage of energy on a long term basis or affecting physiological functions, and how that is a part of the process of channeling?

提問者：(聽不見)一個問題。你們能夠談談什麼事物會讓一個器皿感到疲倦嗎，為什麼一些人看齊開似乎比其他人在不同的時候更容易疲倦呢，不僅僅是一種對短期的事物的疲倦，而是長期的或者影響生理機能的對能量的耗盡，那如何成為傳訊的過程的一部分的呢？

I am Laitos, and though this is a large subject upon which to speak, we shall attempt to be brief at this time. In the short run, shall we say, of the channeling session itself, the facts which serve to cause an instrument to lose vitality are the overall physical strength of the vehicle, the position chosen to hold in the meditative state, and the degree of concentration necessary in order to transmit the concepts in a word by word fashion.

我是 *Laitos*，雖然這是一個在其上發言的巨大的主題，我們將嘗試在此刻是簡潔的。在傳訊集會其自身的，容我們說，短期中，會產生出造成一個器皿失去活力的作用的事物，是載具的整體性的身體的力量，以及在冥想狀態中被選擇去保持的姿勢，以及為了藉由語言的方式用一個詞語來傳遞觀念所需的集中注意力的程度。

The longer term factors, shall we say, that affect the ability of an entity to serve as a vocal channel, have to do with the overall blend of energy of mind, body and spirit, which together sum into a quality which we would call the vital energy or elan vitale of the entity. These are in turn affected greatly by the entity's efficiency and determination to utilize the catalyst which is a daily portion of the experience of the entity and which when processed efficiently causes the increase of the energy of mind, body or spirit, or a combination of these, so that the overall vital energy of the entity is enhanced.

會影響一個實體作為一個語音器皿服務的能力的，容我們說，更為長期的因素，是與心智、身體、靈性的更替的能量的混合有關的，它們加起來就是一種我們會稱之為實體生命能量或者生命力的特性。這些因素相應地是極大地被實體去利用催化劑的效率以及決心所影響的，催化劑是實體體驗的一個日常的部分，當催化劑有效地被處理的時候，它會造成心智、身體或者靈性能量的增加，或者它們的一種混合物的增加，這樣，實體的整體的生命力就被增強了。

The difficulty, especially when prolonged, in processing any catalyst which presents itself to the entity is a draining factor to the vital energy of the entity,

for with the difficulty in utilizing the opportunity for growth and remaining within the configuration which continues to present the catalyst which continues to be less than efficiently utilized, [it] then focuses and requires greater vital energy in that area until the catalyst is efficiently utilized and the next opportunity for utilizing catalyst is presented to the entity.

在處理任何向實體呈現出它自己催化劑的過程中的困難，尤其是在對催化劑的處理被拖延的時候，就是一種讓實體的生命能量耗竭的因素了，因為藉由在利用供成長使用的機會並留在繼續呈現那些較不有效地被利用的催化劑的配置之中的過程中的困難，它接下來會在那個區域聚焦並需要更大的生命能量，一直到催化劑被有效地利用，且下一個利用催化劑的機會被呈現給那個實體為止。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No. Thank you.

提問者：沒有，感謝你們。

I am Laitos, and we thank you once again, my sister. Is there a final query for this evening?

我是 *Laitos*，我們再一次感謝你，我的姐妹。今晚有一個最後的問題嗎？

Questioner: Can you suggest anything between now and [the] next session tomorrow night that we might do that would be especially helpful in improving our ability to blend with the contact that you offer?

提問者：你們能夠建議在現在和明天晚上的下一次的集會之間我們可以做的任何事情是會對在增加我們與你們提供的接觸混合的能力的方面尤其有幫助的嗎？

I am Laitos, and for each new instrument we would simply suggest the careful examination of the desire to serve as a vocal channel for any contact of a positive nature and to find within the self the primary reason for this desire, and if this reason is found to be sound and of a nature that the new instrument can heartily endorse, then that this new instrument take this purpose for serving as a vocal channel and begin to build upon it the qualities of self and inner being, which will become the signpost or primary character for which the instrument shall move in service to others as a vocal channel.

我是 *Laitos*，對於每一個新的器皿，我們都會單純地建議對作為一個語音傳訊的器皿為任何具有一種正面屬性的接觸服務的渴望的仔細的檢查，以在自我內在之中找到這種渴望的主要原因，如果那個原因被發現是合理的，且具有一種新的器皿會衷心地贊成的屬性的話，接下來，這個新的器皿就可以將這個目的用作作為一個語音轉型的器皿服務，並開始在其上積累自我以及內在的存有的特性，那些特性將會成為這個器皿在作為一個語音管道服務他人的方向前進的路標或者主要的特性。

This building upon the desire to serve and the realizing of the purpose of the service and the nature of one's inner being that one brings to this service, will allow each new instrument to define for the self, and that which is the heart of

the self, and that which shall be offered as the successful challenge to all spirits that would seek to utilize the entity as an instrument. This is a process which shall in most cases be ongoing and shall take a period of your time and your reflection in careful consideration to arrive at. We can suggest that this is a process which each shall find useful, whether the vocal channeling is pursued as a vocation or whether there is another direction in which the new instrument would choose to offer itself in service to others.

對服務的渴望的積累，以及對服務的目的以及一個人帶到這種服務的它內在的存有的屬性的認識，將會允許每一個新的器皿為自我，自我的核心之所是，以及將會作為對於所有會尋求去將那個實體作為一個器皿利用的靈體的成功挑戰而被提供的事物做出定義。這個過程在大多數情況中將會持續進行，並將會花費一段你們的時間以及你們在仔細的考慮中的沉思來取得。我們可以建議，這是一個每一個人都將會發現有用處的過程，無論語音傳訊是作為一個使命被追尋，還是會有另一個新的器皿會選擇以在服務他人中提供它自己的方向。

At this time, we shall take our leave of this instrument and of this group, thanking each for offering us the great opportunity and privilege of working with each. We are full of the joy of your desire to be of service to others by inviting our presence in the beginning exercising of your instruments. We leave each, as always, in the love and in the light of the one infinite Creator.

We are known to you as those of Laitos. Adonai, my friends. Adonai.

在此刻，我們將會離開這個器皿和這個團體，我們為每一位提供給我們與每一個人一同工作的偉大的機會和榮耀而感謝各位。我們對於你們渴望去藉由邀請我們在對你們的器皿的初期的訓練中出席而充滿了喜悅。我們一如既往，在太一無造物者的愛與光中離開各位。我們是你們知曉的 *Laitos*。Adonai，我的朋友們。Adonai。

August 2, 1988

1988-08-02 通靈訊息的價值 (R)

Group question: The value of channeling and such information considering the difficulties that any group can run into with the temptations offered by negative entities to deviate from the original purpose of the channeling, and the general value of channeled information for any seeker of truth, considering all the other sources of information that are available, what is the value of channeling, how should one weigh it in one's total gathering of information?

小組問題：主題是傳訊以及這樣的資訊的價值，考慮到任何通靈團體都可能由於被負面實體提供的誘惑而偏移了起初傳訊的目的，而碰到的困難。對於真理的尋求者，考慮可以被利用的所有其他的資訊來源，被傳訊的訊息的一般性價值是什麼？一個實體在收集資訊的整體過程中，應當如何權衡它呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a great privilege and a blessing to us to be able to share our thoughts with you, to experience the beauty of your vibrations and to share in your meditation. Because we find we speak not only to this group but to a larger audience, we would also bless and send our love to each who may see or hear these words, for we come in service not to one, nor to a special group, but to those who call for aid in seeking the truth.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們十分榮幸與你們分享我們的思想，經驗你們的振動之美，並在你們的冥想中進行分享。因為我們發現我們不只對這個小組講話，我們同樣也對一個更大的觀眾群發言，我們同樣也祝福並傳送我們的愛給每一位可能看見或聽到這些話語的人們，因為我們並非為了一個人或一個特定的團體來此服務，而是為了所有在尋求真理過程中呼求協助的人們而來此服務的。

We ourselves seek the truth. This is our journey, a journey we have found to be full of joy, love, companionship and power. We may also say we have found the past to be one of many ordeals, one of long discomfort, from time to time, as you would say, challenge and difficulty. Such is the nature of the illusion that you call life, whether or not the choice to seek accelerated spiritual growth is taken. However, with the accelerated spiritual growth that comes through a daily practice of meditation and an honest attempt at service to others, comes growth and change. And there is no change that is not painful to those within material forms.

我們自己就在尋求真理。這就是我們的旅程，它是一條我們已經發現充滿了喜悅、愛、同情心和力量的旅程。我們同樣可以說，我們已經發現過去的旅程是一條具有許多的磨難的旅程，一條漫長的不舒服，並時不時地，如你們會說的一樣，會有挑戰與論難的旅程。這就是你們稱之為生命的幻象了，無論那個去尋求加速的靈性的成長的選擇是被做出。然而，伴隨著通過一種每日的冥想的練習以及一種

對服務他人的真誠的嘗試而產生出來的加速的靈性的成長，會有成長和改變出現。沒有對於那些在物質性的外形中的人們是沒有痛苦的改變。

And so we speak from a standpoint of joy, gazing at an illusion in which such suffering must take place in order that the lessons of love might be learned, for love is another way of saying the Creator, not a weak love or a romantic love, a family love, a national love, or a world love, but a love that is so creative it has often been described in terms of fire and passion, a divine passion to conceive a world that would speak to the Creator of Itself. And so each of you dwells within this illusion of life upon your planet, experiencing each other while the Creator experiences all. Each of you, then, is infinitely precious to the Creator who loved enough to create you and all that there is.

因此，我們是從一個喜悅的立場而發言的，我們同時注視著一個幻象，在其中這樣的苦難必須發生以便於那些愛的課程可以被學會，因為愛是另一種講述造物者的方式，不是一種虛弱的愛或者浪漫的愛，不是一種家庭的愛，一種國家的愛或者一種世俗的愛，而是一種如此有創造力的愛，它已經進程用火焰和熱情的措辭而被描繪了，這是一種神聖的熱情以構想出一個會向造物者談及祂自己的世界。因此，你們每一個人都是在你們的地球上居住在這個生命的幻象中，並在造物者體驗一切的時候同時體驗相互彼此。那麼，你們每一個人對於造物者都是無限珍貴的，造物者是夠地愛你們以創出了你們以及一切萬有了。

This loving Creator has given to all within each density of existence that which is called free will, and therefore one may choose to sleep and enjoy the illusion, thinking not of what is beyond, but enjoying the beautiful planet, the companionship of friends and family. This is quite acceptable, for progress will still take place spiritually—it merely is at a slower pace than some would prefer.

We speak to those who would prefer to accelerate the pace of their spiritual growth.

這個有愛的造物者已經給予了在每一個存在性的密度中的所有實體被稱之為自由意志的事物了，因此，一個人就可以選擇去沉睡並享受幻象，而不會想到在幻象之外的有什麼東西，而是享受這個美麗的星球、朋友與家庭的陪伴。這是相當可以接受的，因為進程將仍舊用靈性的方式發生——它僅僅是用一種比一些人可能更喜歡的速度更慢的速度發生的。我們是向那些更喜歡加速它們的靈性成長的速度的實體發言的。

Your question at this meeting concerned channeling. There are many difficulties involved in learning. It is time-consuming, and much experience is often needed in order that one may become a clear channel, a channel which may choose carefully its contact, a channel which may find apt expression and do justice to the concepts arising from the combination of that which we are and that which the channel is. And we would speak first in general of the very nature of the illusion which you now enjoy.

你們此次集會的問題與傳訊有關。會有許多困難被包含在對傳訊的學習之中。它很花時間，並且通常需要許多經驗才能使一個人成為一個清晰的管道，一個會謹慎選擇它的接觸的管道，一個能夠對從我們只所是與管道之所是的混合物產生深

處的觀念找到貼切的表達並對其做適當的事情的管道。我們會首先一般性地談及

你們現在所享受的這個幻象的實在本質。

You may have noticed, those of you who seek to serve others, how very difficult it is to serve others, for to serve others truly is to know that which they would desire or require and to give them that which they desire or require without question. This is difficult service to perform. Nevertheless, the instinct for service to others is a sign of wholeness within each who feels it, a sign that a choice has been made, the basic choice that this entire illusion was designed for each seeker to have the opportunity to make. Shall you choose to serve yourself, be numero uno and follow those false images of the self which your culture would give you to wear as masks? Very well. We are with you in love and light and honor you as perfect beings. Do you choose instead to surrender that small self, that self of ambition, greed and hunger, to empty the self of petty things, that instead a greater self may assist your consciousness in more rapid growth and service to others? Very well. That is why we are here, that is why many are here—to help those who do wish to progress.

你們已經注意到，對於你們這些尋求去服務他人的人，要去服務他人是多麼地困難，因為服務他人真的就是去知道它們渴望或需要的東西，然後毫無疑問地將這些東西給它們。這是一個很難執行的服務。雖然如此，服務他人的本能就是每一個感覺到它在內在之中的完整性的一個標記了，一個選擇已經被做出了的標記，這整個幻象被設計出來的目的就是為了每一個尋求者擁有機會做出這個基本的選擇。或許你選擇服務自我，成為頭號人物(numero uno)，並且跟隨那些你們文化作為面具給予你們去佩戴的自我的虛假形象嗎？很好，我們在愛與光中與你們同在，並榮耀你為完美的存有。你會寧可選擇交托那個小小的自我、有野心的自我、貪婪與饑渴的自我；並從自我身上清空那些瑣屑的事物，這樣作為替代一個更偉大的自我協助你的意識進入更快速的成長與服務他人嗎？很好，這就是我們在這裏的原因，也是這麼多實體在這裏的原因——去幫助那些想要更快進步的實體們。

It is in this context, the knowledge of suffering in general, the knowledge of the difficulty of service to others, that we address the matter of channeling. Channeling is one of many, many ways of service to others. It is a way of engaging the highest and best within the channel in a collaboration with a deeply impersonal source of love, which we are, that has what we may call the larger point of view. We, as contact, and this instrument are equal partners, respecting each other, experiencing a growing friendship with each other and a respect for each other that cannot be underestimated. This channel is most careful to challenge all spirits, and we are most thrilled that this channel is so inclined, for our service is that which could easily be missed, for there are always those who do not come in service to others, who would wish to take the new channel and move that channel away from the highest and best tuning that is in that channel, the goal being to dim the light of channeling, seeking and the group sociability that adds so very such to the light network upon planet Earth.

就是在這個脈絡下，就是在這種對一般性的苦難的知曉，對服務他人的困難的知

曉中，我們談論傳訊的主題了。傳訊是許許多多服務他人方式中的一種。它是通過一種合作方式將存在管道內在之中的最高與最佳的品質與一個相當深入的非個人的愛之源頭結合在一起的一種方式，這種結合的方式會，容我們說，呈現出

一個更大的觀點。我們做為接觸物件，與這個器皿為平等的夥伴，彼此互相尊重，並與相互彼此體驗到一種逐漸增長的友誼，一種無被低估的對相互彼此的尊重。這個傳訊者至為謹慎地挑戰所有靈體，我們對於這個管道有如此的傾向性感到至為激動的，因為我們的服務很容易被錯過，這是由於總是有那些不以服務他人之名前來的靈體，它們想要奪走新的管道，或動搖該管道使之偏移在那個管道內在之中的最高與最佳的調音；它們的目標是：減弱傳訊之光、人們的尋求之光、與群體的友善之光，這些光會如此大量地增強在行星地球上的光之網路。

How difficult it is to be of service, my friends. How difficult it is to share without pushing your opinions upon someone else, without moving from inspiration to doctrine. Yet, this is the hallmark of channeled material. This is our service to you, to attempt to provide information and inspiration, not that of which is wise, but that of which is compassionate, loving and serving. We speak of the one original Thought to those who would wish to hear of that great Logos called love, that one original Thought that made in unity all that there is so that you are members, one of another, and all of the Creator.

我的朋友們，從事服務是多麼地困難，在不將你們的觀點強加在某個其他人身上，不從啟發移動到教條的情況下進行分享，這是多麼困難的事情呀。然而，這就是傳訊資料的標誌了。這就是我們對你的服務，嘗試提供資訊與靈感，不是睿智的資訊，而是悲憫、關愛、與服務的資訊。對於那些希望聽到被稱之為愛的問答的理則，那一個原初的想法的人，我們想它們談及那一個原初的想法，這個原初的想法與一切萬有都是統一的，因此，你們是相互彼此造物者，你們全都是造物者。

Why would any who wishes to be of service to others choose a sacrificial way of giving? In the beginning many things seem like sacrifice. When a mated pair has a child, the father sacrifices his freedom. He must provide now for a small and fragile entity, a stranger, so he thinks. And what of the mother? Ah, what freedom she loses, what sacrifices she makes, yet the joy of knowing, loving and sending forth into the world a small being is so far from describable that it would make most parents laugh, for the joy they have received is inestimable.

為什麼任何希望去服務他人的人會選擇一條給予的犧牲性的道路呢？在一開始，很多事物看起來似乎都喜歡犧牲。當一對伴侶擁有了一個孩子，父親犧牲了他的自由。它現在必須供養一個小小的，脆弱的實體，一個陌生人，他就是這麼認為的。母親犧牲了什麼呢？啊，她時候去了怎樣的自由呀，她做出了怎樣的犧牲呀，而她會為知曉一個小小的存有，愛它並將其送入到世界中而感覺到的喜悅，是如此遠遠難以描述，以至於它使得大多數的父母歡笑，因為它們已經接收到的喜悅是無價的。

So it is, in a different sense, with the channeling. There is in the beginning the sacrifice, and always the need for continued faithfulness and persistence, the need to move in meditation enough to gain that infinite point of view, that infinite source of supply that enables the giver to give without tiring.

因此，在一個不同的意義上，它與傳訊是一樣的。在一開始會有犧牲，一直都會有對於持續不斷的有信心和堅持不懈的需要，對在足夠多地在冥想中移動需要，以取得那個無限的視角，那種無限的供給的源頭，這個源頭會使得給予者能夠永不疲倦地給予。

Can channeling help people? My friends, we believe that the answer is yes, or we would not be here. We believe that each who wishes to learn to channel is an unique being, has an unique vocabulary, experiences, and way of thinking. We have one very simple message to offer—the message of unity, of perfect compassion and love which brooks no judgment, of the reality of peace and joy that is intertwined within the illusion and transcends the illusion also. We urge people in our channeling first to move into meditation and experience peace, quiet and love until, through meditation, the seeker has become ready to feel well about the self and move on into service to others. There is the beginning turning inward, and we who channel attempt to support that and encourage the daily meditation, the contemplation, the talking with those of like mind, the rejoicing in companions upon the path.

傳訊可以幫助人嗎？我的朋友們，我們相信答案是肯定的，不然我們不會在這裏。我們相信每一個希望去學習傳訊的人都是一個獨一無二的存有，都擁有一個獨一無二的辭彙表、體驗以及思考的方式。我們提供的訊息十分簡單：合一的訊息；不帶批判的完美慈悲與愛的訊息；平安與喜悅的實相訊息，這個實相是與這個幻象交錯相連，並且超越這個幻象。我們在我們的傳訊中敦促人們首先進入冥想狀態，體驗和平、寧靜、與愛；直到尋求者，通過冥想，已經準備好對自我感覺良好，並繼續進入到服務他人的行列中。會有轉向內在的開端，我們這些傳訊的實體嘗試支持那種轉向內在，並鼓勵每日冥想、沉思、與志向相近的人談話，歡慶途中有同伴相隨。

When much work has been done to ready the self, when the work is over and all feels easy, then it shall come naturally to each to do some service, or perhaps a cluster of services. The service may be the raising of children, and to the mother, the muse of Mary speaks. There are some who are called to the musical instruments or to the dance or to some other artifact of your culture which creates beauty and myth and wonder for those who see it, and they sing or dance or move to their muse. There are some few who will feel the call to the special kind of muse, an odd, rather philosophical kind of muse, not one given a name among your peoples. Shall we call it the philosopher muse? At any rate, some are called to learn to share in a collaboration that is intended both to inspire and to inform. And so the choice is made, a teacher is chosen, and a program is undertaken.

當大量的工作已經被進行以讓自我做好準備的時候，當工作結束且一切都感覺到容易的時候，接下來尋求者自然會發現要做的服務，或許是一連串的服務。這服務可能是養育小孩，對於母親而言，這就是聖母瑪利亞談及的繆思(muse)了。有些人接受樂器的呼喚，或屬於你們的文化的某個其他的工藝品的呼喚，它對於某個看到它的人創造出美麗、神秘與神奇的東西，他們以歌唱或跳舞或移動到它們的繆思。還有少數人感受到特別種類的繆思之呼喚，一種奇特的，相當哲學類型的繆斯，你們的人群中並未給予其一個名字。我們應該稱之為哲學家的繆斯

嗎？無論如何，有些人被呼喚以合作的方式學習去分享同時旨在啟發與鼓勵的事物。於是選擇被做出了，一個老師被選擇了，一個計畫被進行了。

Since the program of learning to channel includes much work in consciousness, clearing lower energies, working with the identity of the authentic and deep self, this process is helpful for those who wish to channel healing or other energies, not merely the vocal channeling. It is always to be remembered, however, that once the training is done, and the vocal channel moves out into the world, there will always be those to whom the material appeals and those to whom it does not. As we have said, service to others is difficult, and it is well to leave any attachment to that work which the channel is doing behind. It has no place in service.

因為學習傳訊的計畫包括許多意識中的工作、清理較低能量、與純正之深邃自我的身份共同工作等，這個過程不只對語音傳訊有幫助，也對那些希望去傳導療愈或其他能量的實體有幫助。無論如何，一直都記住，一旦訓練被完成了，語音的管道會進入到世界中，將會一直有那些會被這個資料吸引的人，以及那些不被其吸引的。如我們已經說過的一樣，對他人的服務是困難的，去將對於管道正在進行的工作的牽絆留在後面，這是很好的，這種牽絆在服務中是沒有位置的。

However, there are two great aids that you as a channel may offer. Firstly there is that aid which any which seeks the aid of the infinite Creator may offer and that is that in the becoming a more and more consciously directed authentic human, each seeker becomes a light that glows brighter and brighter. Those who move into a group about a channel form this kind of light in an exponential manner, the strength of the light being far more than a linear addition of the people in the group could hope to create. Thus, by the simple attempt to channel, the planet has become lighter, the consciousness of the planet has been raised and the great work is being done.

然而，作為一個傳訊者，你可以提供兩個偉大的協助。首先，會有任何尋求無限造物者的幫助的實體都可以提供的幫助，那個幫助就是在成為一個越來越有意識地接受導引的信實人類過程中，每一個尋求者成為一道越來越明亮地閃耀的光。那些進入到一個團體中的實體以指數性的方式在一個管道周圍形成這種類型的光，光的強度是比在團體中用一種線性的方式增加的人所能夠希望創造出來的光的強度要遠遠更大的。因此，藉由單純地嘗試傳訊，這個星球變得更光亮，這個星球的意識已經被提升了，偉大的工作正在完成。

Secondly, to the instrument itself this service satisfies that desire to be of aid, to be worthwhile, and to be active and caring in the world of spirit. It is an invisible world, and there are many, as we have said, who care not at all for it. Yet for those who do care for the inner world, the outer world is gazed upon with some dismay, and there is the desire to help. For those whose desire is to help by aiding the environment, for those whose desire to help is expressed in political or other social manners we say, "Know yourself and know your muse, whether it be justice, honor, beauty or fairness," and then ask yourself what relation this muse bears to truth.

其次，對於器皿其自身，這個服務已經滿足了在靈性的世界中進行服務，成為有

價值的，且成為活躍的且關心的渴望了。靈性的世界是一個看不見的世界，如我們已經說過的一樣，會有很多對其完全不在意的人。而對於那些確實關注內在的世界的人，外在的世界是帶著某種沮喪而被注視著的，會有幫助的渴望。對於那些渴望藉由幫助環境來進行幫助的人，對於那些渴望以政治或社會性的方式來進行幫助的人們，我們要說“知曉你自己，知曉你的繆思，不管它是正義、榮譽、美麗或公平”，接著問你自己這個繆思與真理之間是什麼關係。

Truth is what we are here to discuss, to discover, to rejoice at, and to dwell in. Not a truth that can be expressed in words or with the mind, but a feeling tone of truth, a validity of things that begins to be created within each person. Truth is not without you. Without you is a relativistic illusion. Truth lies within you. We who channel to instruments such as this hope to put these thoughts within the mind in order that each may attempt to grow, and at the same time, each may see that all so-called failures and errors are part of the path and are those things to be hugged to the self, accepted, forgiven, and from which it [is] time to move on.

真理是我們在此討論、發現、歡慶並對其反復思考的物件。然而，沒有一項真理可以被言語或心智表達，只有一種對真理的感覺上的音調，一種對在每一個人內在之中開始被創造出來的事物的確實性。真理並不在你的外面，你的外在是一個相對性的幻象。真理就在你的內在。我們這些對諸如這個器皿之類的器皿傳訊的

實體，希望將這些思想放入它的心智中，好讓每個實體可以嘗試成長，同時，每一個實體都可以看見所謂的失敗與錯誤都只是這條路上的一部分，讓自我能夠擁抱、接納、寬恕它們，由此，繼續前進的時間就到了。

Do you wish to be of service by channeling? By teaching? By offering the self in the deepest way that is important to you, that is the essence of yourself? We encourage you to the ordeal, for no matter what you give to others—and you cannot judge that—you shall daily be working upon that self which in its being is love itself. It may seem selfish to continue working upon self-realization, to continue working until the self feels entirely self-worthy, self-forgiven or self-esteemed. Yet, must you not love yourself to love your neighbor enough to give all that you have sacrificially, that that neighbor, that perfect stranger, that face of the Creator which is another part of yourself—to give to this entity is surely a wonder and a blessing. And yet that entity shall give back to you more than you give away, so the end of the suffering is always joy.

你希望藉由傳訊而進行服務嗎？你們希望藉由教導進行服務嗎？你希望藉由用最深入的方式為自己提供對於你是最重要的事情，即你自己的實質來進行服務嗎？我們鼓勵你們去經歷艱苦的考驗，因為無論你給予其他人什麼事物——你無法對其進行判斷——你都是每天在那個自我上進行工作，這個自我在其存在中是愛它自己的。在自我實現上繼續進行工作，繼續工作一直到自我完全感覺到自我價值，自我寬恕和自我尊重為止，這可能看起來似乎是自私的。然而，難道你不必須充分地愛自己，才能夠充分地愛你的鄰人，以用犧牲性的方式將所有你擁有的事物都給予出來，以至於，對於每一個完全陌生的人，對於你自己的另一個部分之所是的那個造物者的面孔——去給予這樣一個實體必定是一種驚奇於一種祝福了。於是這個實體將回報給你比你給出的事物更多的事物，所以受苦的盡頭

總是喜悅。

Now, we know there have been many who have had the psychic greeting of what this instrument would call the loyal opposition, those who serve in love and light to the infinite Creator, but on a negative path, those who wish to dim and remove the light upon this planet. We encourage each to love and offer up the incense of your prayers for your brethren upon the negative path, feeling no fear, but asking them clearly and firmly to be gone, or if they are stubborn, working within the self to open the self to the realization that each self is all that there is, and that that negativity without is merely a part of the negativity within.

現在，我們知道已經有過有許多人曾遭遇過這個器皿稱之為忠誠的反對派的超心靈致意了，這些實體也在愛與光中服務無限造物者，但它們走的是負面途徑，它們想要使得在這個星球上的光變得黯淡並消除它。我們鼓勵每一個人都愛這些走在負面途徑上的兄弟們，對其獻上你們祈禱的馨香，無須感覺恐懼，只要清晰地、堅定地請它們離開；或者，如果它們是頑固的，則工作自我的內在，開啟自我去領悟每一個自我皆為一切萬有，於是外在的負面狀態僅只是內在的負面狀態的一部分。

In such a way does love indeed conquer all, yet it must be true love, true service and a true feeling of unity. We do not underestimate any of the negative parts of being of service to others through vocal channeling, yet it is our humble opinion that to attempt to teach the laws, shall we say, of love is an attempt eternally blessed, eternally gratefully received by a world hungry for inspiration, and certainly one excellent way of sharing all those experiences which have combined to make you the gem-like faceted, crystallized soul that you are, for in channeling the instrument shares deeply of the self in a way not usually available within your culture.

愛確實就是用這樣一種方式征服一切的，而它必須是真實的愛，真實的服務和一種真實的統一的感覺。我們並未低估任何通過語音傳訊進行服務他人的負面性的部分，而我們謙遜的觀點是，去嘗試去教導，容我們說，愛的法則，就是一種永恆地受祝福，永恆地被一個渴望啟發的世界感激地接收到的嘗試，它肯定是一條分享所有體驗的優秀的途徑，就是這些體驗已經混合在一起以使得你成為那個你之所是的寶石一般多面向，且結晶的靈魂了，因為在傳訊中，器皿是用一種在你們的文化中通常無法取得的方式深深地分享了自我了。

We do not urge all to take up channeling. We urge entities who seek to serve to take that desire into meditation and await an answer, a leading, a synchronistic coincidence, something that subjectively tells or calls to the seeker. If that call is to vocal channeling, we most gratefully accept you. If that call is to another service, yet still as we love all upon your planet, we love and support you in your service, whatever it may be. We may indeed acknowledge that there are many muses which do not have the psychic greeting component as part of the long term aspect of doing this particular work, however, we believe you will find that all who are of genuine service to others make great sacrifices of the personal self, and we urge each when that

ordeal comes upon them to embrace change, to allow the little self to die as it will, knowing and trusting that the greater self that fills that hollow is a blessing, a wonder, a joy and in itself a service to others, for as the conscious entity opens its eyes, the love of God shines through. As the conscious entity holds out the hand, the Creator touches man to man, person to person, in intimate caring that the Father cannot effect in and of Itself.

我們並不鼓勵所有人都從事傳訊。我們鼓勵尋求服務的實體將那個渴望帶到冥想中，並等待一個答案，一種引導，一種同時性的巧合，某種主觀上告訴尋求者或者呼喚尋求者的事物。如果那個呼喚是語音傳訊，我們極其感激地接受你們。如果那個呼喚是另一種服務，如同我們愛你們的星球上的所有人一樣，我們仍舊會在你們的服務中愛你們並支援你們，無論那個服務可能是什麼。我們確實可以承認，會有許多的繆斯並不會擁有心靈致意的組成部分作為進行這個特定的工作的長期的面向的一部分，無論如何，我們相信你們將會發現，所有那些進行誠摯的對他人的服務的人，都會做出對個人的自我的巨大的犧牲，我們鼓勵每一個人，當艱難考驗出現在它們面前的時候，去擁抱改變，去允許小小的自我如其所願地死亡，並同時知曉並信任，那個填補了空白的更大的自我是一種祝福，一個驚喜，一種喜悅，並在其自身是一種對他人的服務，因為，當有意識的實體睜開它的眼睛的時候，神的愛就會從中閃耀出來了。當有意識的自我伸出手的時候，造物者就用那種天父在其內在及其自身都無法產生出的親密的關注在人與人，人與人之間產生接觸了。

Yours is the manifestation, yours the experience now. Now is your time to choose. Choose first whether to serve yourself or others. Move into the period of meditation, urge your mate to move into it with you, that you may change and grow together, and in a month, a year, ten years, in the time of your heart, in the time of the Creator, the need to serve will come upon you and it will be joy as well as work, and your work will become your joy and your joy your work.

現在，顯化是你們的，經驗是你們的。現在就是你們選擇的時間了。首先選擇，是去服務自我，還是服務他人。進入冥想的時期，鼓勵你的伴侶與你共同進入，好讓你們可以一起改變，一起成長，接著，在一個月、一年、十年之後，在你的心之時間中，在造物主的時間中，服務的需要將來到你身上，它是工作也是喜悅，接著你的工作將成為你的喜悅；你的喜悅成為你的工作。

We bless each, we welcome each who come to us as vocal channels. We bless all who do not but who seek to serve the infinite Creator, all of you in your own unique ways. May you be faithful and persistent in your seeking, single-hearted in your desire to know the mystery of the infinite Creator, and above all may you love each other and attempt to serve each other, for as you do so, you shall enter what this instrument would call the Kingdom of Heaven.

我的祝福並歡迎你們每一位元 作為語音傳訊者來到我們面前的實體。我們祝福所有

不作為語音傳訊者服務而卻尋求服務無限造物者的實體，你們全都以你自己獨特的方式服務。願你們在尋求路上信實與百折不撓，一心一意地渴望知曉無限造物者的奧秘，最重要的，願你們彼此相愛，嘗試去服務彼此，因為當你們如此做之際，你們將進入到這個器皿所稱的天堂的國度。

Yes, my friends, the Kingdom of Heaven lies within you. Offer yourself sacrificially when your time has come, and you will not feel the pain, but only the joy, a joy without end, for you dwell in eternity when you seek to serve. May you always be merry, my friends, for the seekers upon the path must laugh, must make the jokes, must have the light touch. Do not be solemn in your seeking, or flail yourself with the sackcloth and ashes, but keep yourself self-forgiven and open yourself to the utter redemptive perfection of the infinite Creator's love.

是的，我的朋友們，這天堂國度就位於你的內在。當你的服務的時刻出現在你面前的時候，用犧牲性的方式獻出你自己，你將不會感覺到痛苦，而僅僅感覺到喜悅，無邊喜悅，因為當你尋求服務的時候，你就居住在永恆之中了。祝願你們一直快樂，我們盟友們，因為在那條道路上的尋求者必須要笑，必須要開玩笑，必須進行輕觸。不要在你的尋求中成為一本正經的，或者用懊悔和蒼白來鞭打你自己，而是讓你自己一直自我寬恕，向著無限造物者的愛的全然的救贖性的完美開放你自己。

It has truly been a blessing to speak with you. We cannot express our thanks enough that you would call us to you. May we allow you to know that we shall always hear each call, not that we would speak to each, but that we would act as a carrier wave in the deepening of the meditation. You have only mentally to request that service, and those of the Confederation of Planets in the Service of the Infinite Creator shall hear each entity receiving the Comforter within its vibratory pattern.

能與你們談話真是一個祝福。我們怎麼表達我們對於你們願意呼喚我們的感謝都是不夠的。容我們允許你們知道，我們總是聆聽每一個呼求，不是我們會對每一個人發言，而是我們願意扮演一個通信載波，協助深化你們的冥想。你們只要在心智裏請求這項服務，服務無限造物者的星球聯邦將聽到每一個實體，確保他們在自己的振動樣式中接收到保慰師(Comforter)。

We thank this instrument, and would at this time transfer to close the meeting through the one known as Jim. I am Q'uo. 我們感謝這個器皿，並在此時轉移通訊管道，透過 Jim 實體傳訊。我是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any queries which may remain upon the minds of those present. We would wish each to know that that which we offer is our opinion, that which is the fruit of our seeking. Please take those words which we speak that ring of truth to you and use them as you will, leaving behind those that do not ring of that truth, leaving them behind without a second glance. Is there a query at this time to which we may speak?

我是 Q'uo，再一次，我在愛與光中通過這個器皿向各位致意。我們很榮幸在此

刻嘗試回答可能仍然留在在場的人們的頭腦中的任何的問題。我們希望各位知道我們提供的是我們的觀點，是我們尋求過程的果實。請拾取那些在你心中響起真理鈴聲的話語，隨意使用它們，毫不猶豫地放下那些聽起來不是真理的話語。此時是否有一個我們可以講述的詢問？

Carla: Could you talk to me about devas, nature spirits?
Carla: 你能否跟我講關於提婆(devas)，自然精靈的事情？

I am Q'uo, and am aware of your query, my sister. This, as you know, is quite a large field of inquiry, and we would not be able to do it justice if we were to attempt in such a short gathering as this to speak extensively. But we may suggest that the entities which you describe as the nature spirits, devas, are those which inhabit your plant and animal kingdom as thickly as your plants and animals themselves, for there are many such spirits which work in conjunction with the natural world about you and serve as a kind of caretaker and communicator between the various forms of second density life and the third-density creatures such as your population of entities upon the surface of your planet at this time.

我是 Q'uo，我覺察你的詢問，這個主題是一個相當龐大的詢問的領域，如果我們要在諸如這次集會之類的一次如此短小的集會中全面地講述，我們是無法妥當地進行它的。但容我們建議，關於你所描述的自然精靈，提婆的實體，它們如同地球上的植物與動物自身一樣濃密地居住在植物與動物王國當中，因為會有許許多多的精靈與在你們周圍的大自然的世界共同聯合工作，並作為某種照顧者，並作為各種形式的第二密度生命與諸如在此刻在你們的星球表面的實體的人群之類的第三密度生物之間的溝通者而服務。

There are beings in each realm of existence which are responsible for enhancing, shall we say, the communion of the plants and the animals with each other and with the Earth itself. They are such as you would see guides and teachers of your inner planes in their function and relationship to third-density creatures. They inform the various plant and animal life-forms according to these life-forms' desire to gain a self-conscious awareness which is the hallmark of your third-density population, for all of life moves toward the light and love of the one Creation, and all of life has those helpers or guides which assist in this movement, the assistance being necessary for those who are less aware of that towards which they move, and which, by their desire to move in that direction, call for the assistance of those who answer. In the case of the plant and animal life-forms, those who answer in many cases are those who you would call the nature spirits and the devas.

在每一個存在性的領域中都會有一些存有是負責增強植物與動物與相互彼此以及與地球本身之間的，容我們說，溝通交流的。它們是類似于諸如你們會稱之為你們內在層面的指導靈或者老師的實體在它們的對於第三密度的生物的功能與關係的。依照植物與動物的生命形態對於取得一種自我意識的察覺的渴望，它們告知鼓舞這些生命形態，而這種自我意識的察覺就是你們第三密度的人群的標誌子，因為所有生命都移動朝向太一造物的愛與光，所有生命在這移動過程中都有幫助者或者指導靈的協助，這種協助對於那些較不察覺它們要移動的方向的實體

是需要的，藉由它們在那個方向上移動的渴望，它們呼求那些會回應的協助。在動物與植物生命形態的情況中，在很多情況中會回應的實體們即是你們所稱的自
然精靈或者提婆了。

Is there another query?

是否有其他的詢問?

Carla: I just wondered as to their nature. Are they second-density graduates that have chosen to turn back and help their brothers and sisters until they can all graduate into our density of humanity? Or do they come from elsewhere? Are they third-density graduates who have decided to turn back and help second density?

Carla：我僅僅在關於它們的屬性的方面感到好奇。它們是第二密度畢業了，並已經選擇返回並幫助它們的兄弟姐妹一直到所有人都能夠必要進入到我們人類的密度的實體嗎？或者它們是來自於其他地方？它們是第二密度畢業，並已經決定返回並幫助第二密度的實體的嗎？

I am Q'uo, and am aware of your query, my sister. The origin of these entities is one which is somewhat difficult to describe in your terms, but we feel that the concept of ...

我是 Q'uo，我理解了你的問題，我的姐妹。這些實體的起源是一個用你們的措辭多少有些難以描述的起源，但是我們感覺到觀念.....

(Side one of tape ends.)
(磁帶一面結束。)

Carla: I appreciate that information, Q'uo, because I'm working with someone for the first time who wants to work with nature spirits, and I'd like to feel more familiar with their nature so that I may help her further. Thank you. Carla：我感激那個資訊，Q'uo，因為我正在第一次與某個想要與自然精靈一同工作的實體一同工作，我想要對它們的特性更加熟悉，這樣我就可以進一步幫助她了。謝謝你們。

I am Q'uo, and am again with this instrument. And we thank you, my sister. Is there another query?

我是 Q'uo，我再一次與這個器皿再一次了。我們感謝你。有另一個問題嗎？

J: Q'uo, I have a question I'm trying to formulate in my mind so that it makes sense to you. The question I have is regarding that comment on muses, and do I understand you correctly that in our channeling or in our quest for self-knowledge we respond to your call of the muse?

J：Q'uo，我有一個我正在我的頭腦中嘗試去系統表達出來的問題，這樣它就可以對於你們是言之有理的了。我擁有的問題是關於你們對繆斯的評論的，如果我正確地理解你，在我們的傳訊過程，或在我們探索自我知識的過程中，我們回應你們的繆思之呼求？

I am Q'uo, and in regards to your query, my sister, we would suggest that our use of the term, muse, in relation to the seeker of truth and the means by which the seeking is carried out, refers to that quality or perhaps cluster of qualities within the seeker which speaks with a special power and glory, shall we say, for each seeker will discover within the self as the journey of seeking progresses that there are certain avenues of inquiry that hold a special interest, and others which hold that interest not so long or so intensely.

我是 Q'uo，我的姐妹，關於你的詢問，我們會建議，我們所用的繆思 這個詞語，與一個真理的尋求者，藉由其尋求被進行方式是聯繫在一起的，它指的是尋求者內在的品質，或一串 品質，這種品質會藉由一種特別的力量與榮耀而發言，因為 每位尋求者隨著尋求的旅程的發展，都將會在自我內在之中發現，會有特定的途徑會包含了一種特別的興趣，而其他的途徑無法如此長時間或者如此強烈地保持

那種興趣。

Thus, as this is discovered by each seeker, the seeker may be said to hearken to the voice of the inner muse. The poet hearkens to the use of words to express greater concepts than words themselves contain. The artist looks upon the canvas and the palette as the grounds upon which it shall express the song of the inner muse. The muse for each seeker is that voice which speaks most clearly of truth, and each seeker then, as this is discovered, may follow that voice and hearken to its speaking in order that more of the truth of its existence, purpose, and means of expression might be made known to it.

因此，當這個興趣被每一個尋求者發現的時候，尋求者可以被認為是要去傾聽內在繆思的聲音。詩人傾聽對文字的使用以表達出比文字本身包含的觀念更大的觀念。畫家注視著調色盤與畫布，作為他表達內在繆思之歌的背景。對於每一個尋求者，繆斯就是那個最為清晰地談及真理的聲音，當這個聲音被找到的時候，於是，每位尋求者可以追隨那聲音，傾聽繆斯的話語，好讓尋求者知曉 它的存在性

的真理、目的以及表達的途徑。

Is there another query, my sister?

是否有另一個詢問，我的姐妹？

J: Yes. Thank you. That really explains what I wanted to know. Further, you had made mention that some areas of interest are more prone to drawing those who wish to dim the light, and others are not. Is my understanding of that correct?

J：是的，謝謝你。剛才的答案的確解釋了我想知道的東西。接著，你曾提到某些關注的領域比較容易吸引那些想要使光黯淡的實體們，而有些領域則不會吸引它們。我的理解是否正確？

I am Q'uo. This is basically correct, my sister, for as any seeker or group of seekers becomes more efficient, shall we say, at seeking and radiating the light of the one Creator, this light is seen as a power on the metaphysical or time/space levels of existence, and it is within these levels of existence that other beings of thought [and] power move and are attracted to the light. The negative entities are attracted to such light because it is a spiritual kind of

power that they wish to utilize for their own purposes in service to self. Thus, their means of utilizing that light for their own uses is seen by those radiating and seeking that light in an efficient manner as the dimming of the light, for it is removed, shall we say, from whence it sprung.

我是 Q'uo，我的姐妹，這基本上是正確的。因為當任何尋求者或者尋求者的團體在尋求與放射太一造物者的光芒上變得更有效率，這道光在存在性的形而上或時間/空間的層面上被視為一股力量，就是在這些存在性的層次中，具有想法和力量的其他存有會向著那道光移動並被吸引到道光。負面實體被這樣的光吸引，因為它是一種靈性的力量，它們想要利用這種力量來實現它們自己在服務自我中的目的。因此，它們將那道光用於它們自己的用途的方式，是被那些用一種有效的方式放射並尋求那種光的實體視為是是那種光黯淡下來的，因為它被從其產生出來的位置被移除了。

May we speak further, my sister?

我們可否進一步講說，我的姐妹？

J: Yes, I do have another question, and again, I need to have a few seconds to formulate it.

J: 是的，我還有一個問題，但我需要幾秒鐘來有系統地形成它。

Carla: I'll take that time just to say that isn't what you meant more or less that like that if you were a plumber, you might be following a muse of copper or something, but you're not going to be attracting negatives, because you're not polarizing positive, you're just putting in pipe. Isn't that what you meant, Q'uo?

Carla: 我趁這個時間空檔僅僅想要說，你們說的意思或多或少是不是，好比你是一個水管工人，你可能追隨銅金屬或某個東西的繆斯，但你不會吸引負面存有，因為你並未朝正面極化，你只是裝水管。Q'uo，這是不是你的意思？

I am Q'uo. This is correct, my sister, for the endeavor of the seeker of truth is that which increases the polarity or the ability of that entity to welcome and enjoy the love and the light which is a power of the one Creator. Just as your battery within your automobile is able to function because of the potential difference between the positive and the negative charge, so is the seeker of truth able to do work in consciousness according to its ability to polarize itself in the positive, or service-to-others fashion, in an effective manner.

我是 Q'uo，我的姐妹，這是正確的。因為真理尋求者努力的目標即是增加極性，或者增加那個實體歡迎並享受太一造物者之愛與光的能力，那種愛與光就是太一造物者的一種力量了。正如同你們汽車內的電瓶能夠作用，這是因為正負電極的電位差；同理真理尋求者能夠在意識內工作，這是由於他有效地朝正面或服務他人方向讓它自己極化的能力。

When this has been accomplished to a significant enough degree, that polarization is as a light and a source of energy or power which might be utilized by that seeker for further service to others and further journeying upon the path of service to others itself. Or the light may be used by those of

negative polarity if they are successful in infringing upon this power through means not of their own design, but of openings or invitations, shall we say, on the part of the positive seeker of truth which has perhaps for a moment unwittingly or unthinkingly moved itself away from the truth it knows and entered into a disharmony which is as the opening an invitation for the negative entity to intensify to the degree that it will perhaps be able to dim the light for a time and use that power for itself, as it has removed the light from the service of others.

當這種極化已經被完成到達一種相當足夠的程度，那種極化就等同於一種光與一個能量或者力量的來源，它可以被那個尋求者用於進一步的服務他人，並在服務他人的道路上讓它自己更進一步地旅行。或者，這道光可以被負面極性實體使用，如果他們成功地侵犯這股力量，容我們說，這並不是通過由它們自己設計的途徑，而是通過正面的真理尋求者的部分上的，容我們說，漏洞或者邀請，這個尋求者可能暫時無心地、輕率地讓它自己離開了他知曉的真理，進入不和諧狀態，這對於負面性的實體就如同一個漏洞或邀請，負面性的實體會將其增強到達某個程度，它將也許能夠使得那道光變得黯淡一段時間，並將這股力量挪為己用，因為它已經將那道光從服務他人移開了。

Is there another query, my sister?

是否有另一個詢問，我的姐妹？

Carla: I turn it back to J. Thank you.

Carla：我將發言權交還 J，謝謝你。

J: Okay. Given that there is increased popularity, if you will, of channeling, unless this activity is carefully taught, it seems like the potential for negative energy to see the light, to be attracted to it, and to divert it, to dim it, it seems like that probability is increased. How would you suggest that we prevent that kind of thing happening?

J：Ok，在通靈越來越受到歡迎的前提下，除非這個活動被謹慎地教導，似乎負面實體將被吸引，企圖將這道光轉向或熄滅，看起來似乎那種可能性是增加的。你們有什麼建議，可以使我們避免這類的事情發生？

I as Q'uo and am aware of your query, my sister. To each entity which engages in the process of offering its service to others in any fashion which is successful, there shall be the temptations offered which serve as a balancing mechanism in order that the entity which has manifested the desire to be of service to others might be offered an equal temptation to move from that service and to join the negative path in some fashion within the life pattern for some period of time. This may be seen also as an opportunity for that same entity to strengthen its desire to serve others and to move ever more faithfully upon that path as the temptations to glorify the self or to gain a power and recognition for the self are recognized and refused.

我是 Q'uo，我的姐妹，我理解了你的詢問。不管實體以任何成功的方式提供它的服務給他人，對於那個參與到這個過程的實體，都將會有誘惑被提供，這是作為一種平衡機制起作用的，好讓這個顯化服務他人渴望的實體也可以被提供一種

同等的誘惑去遠離那服務，並以某種方式在生命模式中加入負面途徑一段時間。對於那個相同的實體，這個誘惑也可以被視為一個機會，去強化它的服務他人的渴望，當榮耀自我或獲得權力與表彰自我的誘惑被認出並被拒絕的時候，該實體就會越來越信實地走在這條路上了。

As the one known as Jesus the Christ experienced the temptations of the one known as Satan, as the one known as Jesus spent the forty days and nights in the desert, demanded that the one known as Satan get behind him, each seeker of truth will find that as progress along the path is made, that there are those opportunities to test the progress that it be true, and if there be a weakness in that seeker's pattern of expression of service to others, those weaknesses or lesser areas of strength shall be made known to it through the difficulties, shall we say, that are a natural portion of this path, and through recognizing those areas which lack strength, the seeker of truth then may repair these areas and gratefully acknowledge their presence to any entity which has aided in pointing them out.

當被知曉為耶穌基督的實體在它沙漠中度過四十晝夜的時候體驗到被知曉為撒旦的實體的誘惑時，耶穌命令被知曉為撒旦的實體退到他身後。每一位真理的尋求者將發現，隨著在道路上的進展被做出，會出現一些機會考驗這個進展是否真實，以及他表達服務他人的式樣中是否有漏洞，透過種種困難，那些漏洞或強度上較弱的區域將通過困難而被知曉，於是真理的尋求者得以修補這些區域，並感激地答謝任何已經協助指出這些區域的實體。

Thus, we do not offer the information concerning negative entities and their offering of temptations to positive entities as that which is to be feared, but that which is a normal part of the evolutionary progress within your illusion, in order that the progress of each path, both positive and negative, might through their interaction strengthen the other, in order that the one Creator might through these experiences know Itself more fully and each entity within the creation, through these experiences, might know itself more fully and the one Creator more fully and more intensely.

因此，我們並不會將關於負面性的實體的資訊以及它們向正面性的實體提供的誘惑作為要被害怕的事物提供出來，這些只是你們幻象中的演化的過程的正常的一部分，以便於各個途徑的進展，同時有正面與負面的途徑，通過它們的互動而彼此強化；好讓太一造物者透過這些體驗更充分知曉祂自己，每個在造物中的實體透過這些體驗，都可以更為充分地知曉自我，更充分與強烈地知曉太一造物者。

May we speak in any further fashion, my sister?

我們可否進一步講述，我的姐妹？

J: I have no further questions, but so I can understand this—as being an opportunity to strengthen faith, is that correct? That's a question—I said I wasn't going to ask a question, but I lied.

J：我沒有進一步的問題，但是，我能夠理解這種誘惑——是一個強化信心的機會，這是正確的嗎？那是一個問題——我說過我將不會問一個問題，但是我說謊了。

I am Q'uo, and this is quite correct, my sister. Is there another query?

我是 Q'uo，這是相當正確的。我的姐妹，是否 有另一個問題?

J: No. Thank you very much.

J：沒有，非常感謝你。

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

我是 Q'uo，我們感謝你，我的姐妹。是否有 另一個問題?

Carla: Just to follow up on that. From previous channeled information, isn't it also true that the negative path eventually ends, and must turn to a positive path, so that in the end, there is only one path, it's just that there is a split for a while during this illusion and perhaps the next?

Carla：僅僅是對那個問題的後續問題。從之前的傳訊的資訊，負面性的道路最終會結束並轉移到一條正面性的道路上，這樣，最終只有一條道路，在這個幻象期間也許在下一個幻象期間，僅僅只是有一段時間有一種分裂，這不是同樣也是真實的嗎？

I am Q'uo, and this is correct, my sister, for just as the creation itself and every portion of it shall eventually return to the complete unity of the one Creator, bringing all the experiences that have been gathered during the great octave of being as seeds for the next great octave of being, so those entities of negative polarity shall at some point within their evolutionary progress find the necessity of releasing the negative polarity and adopting that which is the positive polarity, for it is the positive polarity which, though it partakes of illusion and separation in some degree, seeks to affirm the unity of all creation and the divinity of all beings, and seeks to serve all beings as the Creator, whereas the negative polarity is based upon that which is not, that being the separation of one being from another, which lays the groundwork, shall we say, for the potential ruling of one being over another and over others.

我是 Q'uo，這是正確的，我的姐妹，因為正是因為在造物其自身以及它的每一個部分將最終返回到與太一造物者的完全的統一，並同時將在那個偉大的存在的八度音程中所有已經被收集起來的體驗都作為種子帶到下一個偉大的存在的八度音程，那些負面性的實體在它們的演化的進程中的某個位置會發現需要釋放負面性的極性並採用正面性的極性，因為儘管正面性的極性在某個程度會帶有幻象和分離，正是正面性的極性會尋求去肯定一切造物的統一以及一切存有的神聖，並尋求將所有的存有都作為造物者服務，而負面性的極性是基於不存在的事物，即一個存有與另一個存有的分離，這種分離為一個存有統治另一個存有和其他的存有的可能性，容我們說，打下了基礎了。

As the negative entities continue to pursue this path of separation and control, at some point in order to continue in the process of evolution and to know more of the Creator and to exercise the power of the Creator, it becomes necessary to see other selves as the Creator and as the self. This is not difficult for the positive polarity, but is difficult for the negative polarity that the

negative polarity must be abandoned and the power that has been gained from it be used to reverse, shall we say, the polarity in order that continued evolution be possible.

當負面性的實體繼續追尋這條分離和控制的道路的時候，在某個位置，為了在演化的進程中繼續，更多地知曉造物者，並使用造物者的力量，它會需要去講其他自我視為造物者並視為自我。這對於正面極性不是困難的，但它對於負面極性是困難的，負面極性必須被放棄，已經由其而被取得的力量要被用於，容我們說，倒轉極性，以便於那種繼續的演化是有可能的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you very much.

Carla：沒有了，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: Oh, that's a necessary function of this creation, obviously, and an exercise of polarity by those entities of the negative. They perform a function for the positive polarity by being in service to self. They also become in service to others and we of the positive polarity are witness to that and thereby experience both biases. I'm not sure what my question is. I guess what I'm trying to find out is, that's an integral part of what's going on here, and it sometimes is hard to feel the separation from those negative entities, knowing that they are part of the creation, part of what we all are, knowing that we all fall within that creation.

發問者：喔，明顯地，那是這個造物的必須機能之一，是那些屬於負面性的實體進行的一種極性的鍛煉。負面實體們藉由服務自我為正面極性的實體們起到了一種作用。它們同樣也服務了他人，我們這些屬於正面極性的實體可以見證那種極性，並由此同時體驗兩種偏向性。我不大確定我的問題是什麼，我猜我嘗試去弄明白，那是在這裏發生的事情的一個不可或缺的部分，有時候，要對那些負面實體感覺到分離，並同時知曉它們是造物的一部分，是我們全體之所是的一部分，並知曉我們全都處於這個造物之中，這是很難的。

I as Q'uo, and we would comment upon your comment by suggesting that indeed all entities, whether of positive or negative or of no polarity, are a portion of the same creation and the same Creator, and that the most effective means for a positively oriented entity to deal with negative polarity is to generate within the heart the overwhelming love for such an entity, and to send that love to that entity in the meditative state if possible, and to bathe that entity in the love and the light of the one Creator as you perceive it.

我是 Q'uo，我們願意評論你的感想，我們建議，的確，所有的實體，不管是正面、負面、或沒有極性，全都是相同的造物與相同的造物者的一部分，對於一個正面導向的實體，應對負面極性的最有效的方式，就是在心中對這樣一個實體產

生澎湃洶湧的愛，如果有可能的話，在冥想狀態中將那種愛送給那個實體，並將該實體沐浴在太一造物者的愛與光中，如你對造物者的感覺一樣。

For all beings are truly a portion of the Creator and of the self, and as the seeker of truth looks within to find that of truth within itself, any experience or entity that it comes upon in its journey of seeking will reflect some portion of inner truth to it, and as the seeker is able to draw unto itself all expressions of the Creator and to see them as the Creator, as the self, and as love, then so they become that which they are, and no longer are that which they seem. The persona, the mask, is removed and for that seeker of truth, that seeker stands before the mirror which looks into its own soul and the heart of the Creator.

因為所有存有都真的是造物者的一部分，是自我的一部分，當真理的尋求者注視內在，發現在它自己內在之中的真理，發現在它的尋求旅程中它遭遇的任何的體驗或實體都將向它反映出內在真理的某個部分，當尋求者能夠將所有造物主的表達汲取到自身中，將它們都視為造物者，都是自我，都是愛的時候，接下來，這些表達就成為了它們之所是，而不再是它們看起來似乎是的樣子了。個人、面具被除去了，對於那個真理的尋求者，尋求者站在鏡子前面，它注視著它自己的靈魂與造物主之心。

Is there a final query at this time?

此時是否有一個最後的詢問？

J: I do have a question, and this is regarding the scenario where the negative polarity eventually makes a shift to positive polarity —I don't know if I'm saying that correctly. It's what Carla was talking about to you in her previous question, where the negative eventually seeks the positive. My question is, is this a scenario that we're witnessing on the Earth at this time, where there seems to be an accumulation of negative polarity, and that negative polarity wishes to make a shift? Has that occurred on the Earth, and has there been a call for light coming from the Earth? Or has it come from somewhere else? Is the positive polarity reaching out to the Earth? I guess I'm trying to find where the initial recognition was made, of the need for light. Was it from those who are of the light? Or from those who have negative polarity?

J: 我有一個問題，這個問題是關於負面極性掉換到正面極性的位置上的劇本——我並不是到是否我正確地講述了那一點。Carla 在她之前的問題中正在對你們談論關於負面性最終會尋求正面性的位置。我的問題是，這就是一個我們現在在地球上正在見證的劇本嗎，在其中看起來似乎負面極性正在累積，並且負面極性想要轉換？那個劇本已經在地球上發生了嗎，已經有一種來自地球的對於光的呼喚嗎？或者它是來自某個其他的地方嗎？正面性的極性會向地球伸出手嗎？我嘗試要找出最初對於需要光的承認是從哪里被做出的。是來自那些本來就屬於光的實體，或來自那些擁有負面極性的實體？

I am Q'uo, and am aware of your query, my sister. The call for light has long emanated from those within this planetary influence who have chosen for themselves the service-to-others polarity. This choice and the following of this

choice is likened unto a call for assistance in journeying upon this path, as any student which seeks to learn any art will learn more efficiently from a teacher. Many are the ways in which the student of positive polarity is taught. Most means are unseen and go unrecognized in the life of the seeker of truth in the positive sense: the many coincidences and pleasant surprises, shall we say, which occur in the life pattern, the dreams of a prophetic or informative nature, the meeting of an entity that changes the life, the experience that appears seemingly out of the blue, and forever marks the life pattern with a

note of joy. These are the means by which the call for assistance is answered—and there are many more.

我是 Q'uo，我理解了你的問題，我的姐妹。對光的呼求已經從這個行星上的那些已經選擇服務他人的地球實體身上被發出有很長時間。這個選擇以及跟隨著這個選擇的事物，就好比在這條道路上旅行的時候的一個需要協助的呼求，因為任何尋求學習任何技藝的學生都可以從一個老師身上更有效率地學習。具有正面性的極性的學生被教導的途徑有很多。許多的途徑是無形的，並會在真理的尋求者的生命是未被認出的：在生命模式中出現的許多巧合與，容我們說，令人愉快的驚訝，具有一種預言性的或者資訊性的夢境，遇見一個改變你生命的實體，在表面上看起來似乎是出乎意料，並永遠地讓生命模式帶有了一種喜悅的音調的體驗。這些都是對幫助的呼喚藉由其被回應的途徑——還有遠遠更多的途徑。

The expression of the mass consciousness upon your planetary sphere, moving in a more positive direction, is far more a function of those upon your planet who have chosen ever more faithfully and steadfastly to continue their seeking for light and service to others rather than any shift in negative entities' desires, for the desire of those [of] negative polarity exists far past the evolutionary progress which your planet has thus far achieved. 在你們星球上的大眾意識的表達是在一個更多正面性的方向上移動的，這種表達遠遠更多地是在你們星球上的那些越來越信實且越來越堅定地繼續尋求光與服務的實體們發揮的作用，而非在負面實體的渴望中的任何的轉變，因為那些具有負面極性的實體的渴望是遠遠超過了你們的星球迄今為止已經取得的演化的進展的。

The negative polarity is one which exists with great strength into the fourth density of love, and into the fifth density, the density of wisdom. It is beyond that expression of wisdom and light into the sixth density, where love and wisdom are joined and blended into one, where the negative polarity must needs abandon the service-to-self polarity and shift its focus to that which is the service to others in order to continue the progress of seeking union with the one Creator.

負面極性是一個藉由巨大的氣力進入第四密度，愛的密度的極性，它接著進入第五密度，智慧的密度。它超越那種智慧和光的表達進入到第六密度，在第六密度

中，愛與智慧結合在一起並合而為一，到這個地步，負面極性必須拋棄服務自我極性，轉換焦點到服務他人上頭，以便於繼續尋求與太一造物者聯合的進展。

At this time we shall again take the opportunity to thank each present which has invited our presence in joining your group and in sharing that which has

been the fruit of our seeking. It is a source of great joy for us to sing with each seeker the song of seeking, the song of love, the song of the one Creator, experiencing the great mysteries, adventures and joys of the creation all about. We are known to you as those of Q'uo, and at this time we shall leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

此時我們再次藉此機會感謝每一位在場的成員邀請我們加入你們的團體並分享已經是我們的尋求的果實的事物。與每一位尋求者一起唱頌尋求之歌、愛之歌、太一造物者之歌；經驗這個造物的偉大奧秘、冒險、與喜樂，這對於我們是一個巨大的喜悅的源頭。我們是你們知曉的 Q'uo 群體。在此刻我們將離開你們各位，一如往常，我們在太一無限造物者的愛與光中離開你們。Adonai，我的朋友。Adonai。

(Carla channeling)
(Carla 傳訊)

I Yadda. I with this instrument, greet you in love and light of infinite Creator. We like this instrument. She challenge in name of Jesus Christ. We say, "How about Buddha?" We not fully grasp this instrument's fanaticism, but even she be provincial, we say, "Okay," because she passionate, she care, and she real. And so are we. We come in love and light of infinite One, One Who is All, and we come only because we wish to underscore need for laughter, need for merriment, and need for intensity of life. Not the outer life. You must forget all those clothings you put on your body and on your mind and on your head. All those hats you wear—mother, father, employer, employee, all those things—take them off, throw them away. You want a reputation? Do not go into spiritual seeking. No reputation to be had there. No, sir. You must think carefully before you become one interested more in the inner journey than in the outer journey. You know you gonna die. But you know why you alive?

我 Yadda，我與這個器皿，在無限造物者的愛與光中向你們致意。我們喜歡這個器皿。她以耶穌基督之名挑戰，我們說“佛陀如何？”我們不充分瞭解這個器皿的狂熱信仰，但即使她是鄉巴佬，我們也會說“沒問題”，因為她熱情，她關心，她真實。我們也是如此。我們在無限太一的愛與光中來此。我們來此的唯一原因是想要強調歡笑的需求、快活的需求、生命強度的需求。不是外在的生命。你們必須忘記所有你穿在身體上，置於心智之上，戴在腦袋上的衣服。你們戴上的所有帽子—父親、母親、老闆、員工，所有這些事物，把它們脫下來。你想要名聲嗎？不要進入靈性追求。先生，你在那兒找不到名聲。在你成為一個對於內在的旅程比對於外在的旅程更加感興趣的人之前，你必須仔細思考。你知道你會死，但你知道你為什麼活著(alive)？

Did you like that? I got "L"—I said "a-Live." I did that! I'm getting better! We urge you to see that many things drop away, so you may find the true intensity of your being. May you do so with jollity. Ah, jollity! I am almost speaking this instrument's language now! 你們喜歡那個嗎？我抓到"L"音了，我剛才說話-著(a-Live)，我做到了！我講得更好了！我們敦促你看到，很多的事情會脫落，如此你得以找到你存有的真實強度。

願你們在歡鬧(jollity)中這麼做，啊 歡鬧! 我現在幾乎在說這個器皿的語言了!

We so glad to speak to you. We thank you for calling us here. We bless each, and we go, for we not talk long. We yours in love and light of infinite Creator. On behalf of this passionate Christian, this provincial one, who yet knows the universe, and to all of you provincial people, whatever you believe, believe passionately, believe wholly, believe without the thinking and without the judging and without the reputation and the respectability, but find the jolly times. Adonai. Adonai. Adonai, my friends. I Yadda.

我們很歡喜與你們談話，感謝你們呼喚我們來這裏。我們祝福每一位，我們走，因為我們不長談。在無限造物者的愛與光中，我們是屬於你們的。我們代表這個熱情的基督徒，這個還不知道宇宙的鄉巴佬，對所有你們鄉下人說，不管你相信什麼，熱情地相信，全然地相信; 不帶思考與判斷去相信; 不帶名聲與威望去相信，但要找到歡樂時光。Adonai。Adonai。Adonai，我的朋友們。我Yadda。

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Note: Carla: For this meeting, video recording equipment was used to make a video record of a session of channeling. The equipment did not work well with available light, and had sound difficulties, so nothing was ever done with these videotapes. Fortunately, our usual audio taping system worked, and we were able to make a transcript of the session.

注：Carla：在這次集會，我們使用錄影設備來紀錄一次傳訊的過程。該設備與現場的燈光並未搭配良好，並且有收音上的困難，因此這些錄影帶沒有派上用場。幸運地，我們慣用的錄音帶系統運作正常，我們才能夠集會擁有一份記錄。

August 14, 1988

1988-08-14 地球，大自然，與人類（R）

Group question: Concerns the changes on the Earth in relation to the greenhouse effect. There's been a lot of talking recently with our hot, hazy and humid weather as the cause, and we're wondering what kind of shape the

Earth is in? Has the greenhouse effect been responsible for the changes that we've seen in the weather patterns? And just in general, what kind of shape is the Earth in?

團體問題：問題是關於溫室效應與在地球上改變之間的關聯的。最近已經有很多的對於我們炎熱的、霧霾的、潮濕的天氣的原因的討論了，我們想要知道，地球是處於什麼類型的情況中。溫室效應是要為我們在天氣模式中已經看到的改變負責任的嗎？僅僅一般而言，地球出處於什麼類型的狀況中呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet each in the love and the light of the one infinite Creator, whose power, glory and majesty you see about you in earth and sea and sky, in grassland and woods and desert plain. I greet you in the love that created all things and in the light of which all things are made. Above all I greet you in the polarity of service to others, for that question which you have asked this evening revolves quite directly around the question of service to others.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，你們在你們周圍，在大地、海洋、天空中，在草地、生靈和荒蕪的平原中看到的就是造物者的力量、榮耀與莊嚴。最重要的是，我在服務他人的極性中向你們致意，因為你們在今晚已經詢問的問題是相當直接地圍繞在服務他人的問題周圍的。

You wish to know basically the temperature, shall we say, or the readout of your native island home's situation as regards its viability at this particular point or nexus in time. You want to know [what] you can do and what can be done, you want to know if it is reversible or irreversible. May we thank the one who asked this question, while noting that there is a most basic misconception within the question itself, about which our message will deal perhaps more nearly primarily than the original question, for of the precise state of this planet, we cannot tell you, nor would we, could we; however, we cannot.

你們基本上希望知道你們本土的島嶼的家園的情況，在關於它在時間中的這個特定的位置或者節點的存活力的方面的，容我們說，溫度或者讀數。你們想要知道你們可以做些什麼以及什麼事情能夠被進行，你們想要知道它是可逆轉的還是不可逆轉的？容我們感謝詢問了這個問題的人，我們同時指出在這個問題本身之中有一個極其基本的誤解，我們的資訊也許將會更多主要與這個誤解而不是與最初的問題打交道，因為我們既不能告訴你們這個星球的精確狀態，即使我們能夠，我們也不願意這麼做，無論如何我們無法告訴你們這一點。

We can tell you that stasis is not a natural state, but rather change and

evolution, and this includes the second density and the first as well as all the others. It is inevitable, therefore, that the planet which you call Earth shall undergo not just one, but many calamities in the course of its existence. You must remember that its lifetime and its children are more numerous than one can imagine from your perspective. Entire portions of your planet have been unviable in the past, and they shall again be in the future. This is the nature of the living process. That which comes into being has a various state of wellness, and in the end will dissolve into the dust from which it was formed. This is true of your planet, as it is true of each of you in a physical, or, shall we say, chemical yellow-ray body sense. Each building constructed shall one day be ruined, charred and piles of stone. Each smiling child and newborn babe shall one day have the wrinkled cheek of old age and cease the breathing in this little life you call life.

我們可以告訴你們，停滯並非自然狀態，毋寧說自然狀態是改變與演化，這包含第二密度、第一密度，同樣也包含了所有其他的密度。因此，你們稱之為地球的行星將經歷不只一次的大災難，而是在它的存在性的進程中經歷許多次災難，這是不可避免的。你必須記住地球的壽命與她的孩子們的數量是比一個人從你們的遠景所能夠想像的要多得多的。你們星球的整個部分在過去曾經是生命無法存活的，它們在未來將會再一次如此。這是生命歷程的特性了。存在的事物會擁有多種多樣的健康的狀況，它最終將會化作它由其而形成的塵土。這對於你們能的星球是真實的，如同它對你們每一個人，在一個物質性的、或者容我們說，化學性的黃色光芒的身體的意義上，是真實的一樣。每一個微笑的孩子和新生的嬰兒，必有一天擁有年老的滿臉皺紋，並停止在這次你們稱之為生命的小小的生命中的呼吸。

There is a great difference betwixt your planet which is of second-density awareness and yourselves which are of third-density or self-conscious awareness. The Earth itself lies within the power of the Logos, and does not fear change, even if the change be major and what those to whom we speak would call catastrophic. If there is to be the glacier or the greenhouse effect or the planetary shift or the great earthquake or the great conspiracy—one of several, we may add, that this instrument has heard—yet still the Earth itself shall not be afraid. Perhaps it shall feel sorrow, but it is still with the Logos; it is still imbued with love, wishing only to give and to receive that love.

在你們行星屬於第二密度的覺知的部分與屬於第三密度或者自我察覺的覺知的你們自己之間，有一種巨大的差異。地球自身是存在於理則(Logos)的力量之中的，它並不懼怕改變，即使改變是大型的或者是那些我們對其發言的人所稱的大災難。如果會有冰川或者溫室效應，或者星球的變動，或者巨大的地震，或者巨大的陰謀——我們可以補充，這個器皿已經聽說過幾個陰謀中的一個了——而地球自身仍舊不會害怕。也許它將會感到憂傷，但它仍然與理則同在；它仍然是為愛所灌注的，它僅僅希望給予並接受愛。

For this simple reason, we would conclude this portion of our speaking by encouraging each of you to refrain from fear with the same faith of those who do not have self-consciousness, but know only the love and the light of the infinite Creator. This is a service-to-others planet, and one may see in the

example of the helpful environment, the trees that breathe that which entities such as yourselves expire, and expire that which those of your kind breathe. This is one example, a rather obvious one, of the loving, serving, giving nature of second density. It moves to the light. Whatever happens to it, it shall survive in its own way, unless it be blasted to pieces, in which case it would simply die.

因為這個簡單的理由，我們會藉由這樣鼓勵你們來為我們的發言的這個部分做總結，我們鼓勵你們每一位都憑藉著與那些並不擁有自我意識，而僅僅知曉無限造物者的愛與光的實體相同的信心，去避免恐懼。這是一個服務他人的星球，你可以從幫助性的環境中看到例子，樹木吸入諸如你們自己之類的實體呼出的氣體，並呼出屬於你們的類型的實體呼吸的氣體。這是一個例子，一個相當明顯的例子，一個具有摯愛的、服務的、給予的特性的第二密度的例子。第二密度朝向光移動。無論什麼事情發生在它身上，它都將用它自己的方式存活，除非它被摧毀成碎片，那樣子的話，它們就會單純地死去。

The planet can do a limited amount to aid a limited amount of people who are aware of places of energy which for them may be helpful. However, this aid is limited to those concepts and feelings which cannot be put into words. Thus, those whose church is the green cathedral of the forest, the mountains, and nature itself will find themselves as tongue-tied as the trees and flowers in attempting to describe or put into some meaningful context the experience of worship within the setting of nature, although it is perfectly acceptable to the Creator that the face of the Creator be seen in this density so filled with the Logos and Its consciousness.

行星能夠做有限數量的事情來幫助有限數量的察覺到那些對於它們可能是有幫助的能量的場所的人。然而，這種幫助對於那些無法用語言表述的觀念和感覺是受限的。因此，對於那些其教堂就是森林、山脈、以及大自然本身的綠色的大教堂的人們，它們將會發現它們自己在嘗試去描繪在大自然的環境中的崇拜的體驗，或者將其放入到某個有意義的上下文之中的過程中是和樹木與花朵一樣舌頭打結的，雖然造物者的面孔在這個密度中是被看到是如此充滿了理則和祂的意識的，這對於造物者是完全可以接受的。

Before we go on, we would note at this time that your yellow[-ray] physical bodies are also second-density creatures. We would now move on to the more important complex of ideas concerning what one may do to aid the planet.

在我們繼續之前，我們會在此刻指出，你們的黃色光芒的肉體同樣是第二密度的生物。我們現在繼續前進到更為重要的觀念的複合體，關於一個人可以做什麼以幫助這個星球。

As the planet and all the creatures upon it that grow and flower and turn to the light have consciousness, that consciousness is inspired and made to rejoice and flow in harmony and rhythm with any whose attention to it is loving and sweet. This is why the song sung in love aids the flower, and the soft voice helps the vegetables grow. This is why there are things other than your fertilizer and your—this instrument uses the word—pesticide that can truly aid the planet on a far more basic level for you. If you correct the soil or

plant the correct crops in order to grow according to that soil, you are indeed aiding the planet by aiding its productivity, but if you have not love for the seed and love for the soil, then the second-density creatures which are the object of your dutious tending do not become self-aware, or aware of their own beauty or their own usefulness or their own sacrifice.

如同這個星球以及在其上生長與綻放並轉向光的生物都擁有意識一樣，這個意識會在與那些對其給予了愛與甜美的關注的實體之間的協調與旋律之中受到鼓舞，並成為喜悅與流動的。這就是為什麼懷著愛心唱的歌曲能幫助花朵，輕柔的聲音可以幫助植物成長。這就是為什麼除了肥料與——這個器皿會使用這個詞語——殺蟲劑之外，還有其他的事物能夠在一個對於你們遠遠更加基礎性的層次上真正幫助這個星球。如果你改善土壤，或種植正確的作物在適當的土地上，你確實在藉由幫助地球增加其生產力而幫助地球了，但如果你對於種子沒有愛心，對土壤沒有愛，那麼即使你辛勤照顧這些第二密度生物，它們不會變得有自我-覺察力，或覺察它們自己的美麗，或自身的有用性，或自身的犧牲。

Beauty, function and sacrifice are three great principles of self-consciousness. They, that is those creatures which dwell in second density, are attempting to become self-conscious enough, that is, invested with enough personal consciousness of self to become fully human and begin to interact and move about the planet to learn the lessons of love once again, those very lessons which they surrender at second-density graduation in order to move into third density, study, think, experience, feel and integrate the catalyst therein and make the choice between fourth-density positive or service to others aspects of love and service to self aspects of that same love.

美麗，機能，與犧牲是自我-意識的三項偉大的原則。那些居住在第二密度之中的生物正在嘗試具備足夠的自我意識，也就是被投資足夠的自我個人意識以完整地成為人類，開始進行互動，在地球上四處移動，以再一次學習愛的課程，那些課程恰恰正是它們在第二密度畢業階段時為了進入第三密度而放棄的東西；在第三密度他們可以研讀，思考，經驗，感覺與整合其中的催化劑，並在第四密度的正面性或者愛的服務他人的面向以及那種相同的愛的服務自我的面向之間做出選擇。

Thus, what one may do to aid the planet begins with the being which walks upon the grass, aware of and thanking the Earth for its energy. It is the entity which forms relationships with those second-density creatures about it, speaking with them or silently caring for them, that invest in love those creatures turning to the light to the point where they not only turn to the light, but know that they are turning to the light. It is your density's confusion as to how to use that light, for, oh, how easy it is to choose to use that light, that power, that glory of being independent, to make free choices that do not polarize one in service to others or in some way to not aid the survival of the entity. Indeed, there are many actively self-destructive souls who polarize neither towards the positive nor the negative, but in a self-destructive manner sabotage the good with the bad, the bad with the good, remaining forever in the well of indifference which lies between the two polarities.

因此，一個人可以做以幫助地球的事情，是從走在草地上，覺察地球，並同時為

它的能量而感謝地球開始的。正是那個與在它周圍的第二密度的生物建立關係，跟它們說說話，或安靜地照顧它們的實體，它將愛投資到這些正在轉向光的生物身上直到這樣一個位置，在這個位置上這些生物不只會自然地轉向光，還知道它們正在轉向光。在關於如何使用那種光的方面的混淆，正是你們的密度的混淆，因為，哦，要選擇使用那種光，那種力量，那種成為獨立的榮耀，來做出自由的選擇，選擇不用服務他人的方式讓一個人極化，或者選擇用某種方式不去幫助那個實體的存活，這是多麼容易的事情呀。確實，有許多積極的自我毀滅的靈魂，既不朝向正面也不朝負面極化；而是用壞東西妨礙好東西，或用好東西妨礙壞東西，永遠停留在存在於兩個極性之間的那個漠然的深井之中。

To aid the planet, we urge each to walk upon it and bless it, to admire the accidents of the day, the blooms that have been freely given, whether there is an eye to see or no. We urge each to be aware of the beauty, the truth, the sanctity of that green cathedral that lies without the shuttered windows of human habitation upon your planet. Were we not aware of the fragility of your physical vehicles, we would urge each to sleep upon the ground; we would urge each to make the connection, for there is a vitality to the Logos which the second-density physical body has, but which the mind complex of third-density entities most usually disables because of cultural conditioning to the contrary.

要去協助地球，我們敦促你們每一位祝福它，欣賞一天中的各種事件，以及那些已經被自由地給予的花朵，無論是否有一隻會去觀察的眼睛。我們敦促每一位覺察到這綠色大教堂的美麗，真理，與聖潔，這個大教堂是沒有你們地球上的人類的住所的關閉的窗戶的。如果你的肉體不是很脆弱，我們鼓勵每一位睡在大地上，我們會鼓勵每一個人都建立那種連結，因為第二密度的物質性身體有股來自理則的活力，但第三密度實體的心智複合體極其經常地由於與之相反的文化性的調節

作用而使其失效。

The Earth wishes to aid. It loves its human entities. It is aware that much negative energy is being stored within the Earth's crust at this time, yet it is not resentful, but merely rueful that it may be forced to inflict damage upon creatures of third density at some time. This is the natural attitude of one which is nurturing by nature. There is no negative feeling within your planet. That which is negative within your planet are those vibrations which have been placed within it by the thought forms of those which have dwelt upon it. In order to serve those life forms, it would gladly die. May we say that the effect upon the life forms which blew it up would be burdensome in terms of your sense of time.

地球希望幫助，它愛它的人類實體。它覺察到在此刻有大量負面能量被儲存在地殼之中，然而她並不怨恨，僅只覺得悲傷，它可能會在某個時候必須被迫將傷害施加在第三密度的生物們身上。這是一個在其本性上就是撫育性的實體的自然而然的態度。在你們的星球內在之中並沒有負面的感覺，在你們的星球內在之中的負面性的事物是那些已經居住其上的實體的思想形態已經放置在星球內部的那些振動。為了要服務於這些生命的形式，它將會樂意於死去。容我們說，對生命形態的影響，從你們的時間的意義上，會是沉重的，這種影響會使其爆炸。

We would like to end this discourse on an encouraging note, and we may, we are happy to say. The planet has hit, as far as we can tell, a critical mass for raising planetary consciousness. It has done so through the help of numerous—may we use the word “wanderer”—wanderers, many of whom have chosen the arts, especially the music, to express their views, so that what this instrument would call “USA for Africa” and other such planetary events, days such as your day of forgiveness and your day of peace being planetary events also, these have aided in an exponential fashion the light quality within the planet which you love.

我們想要用一個鼓勵性的評論來結束這個演說，我們可以很高興地說，將我們能夠斷定的範圍，這個星球已經抵達提升全球意識的一個臨界品質。透過眾多的——容我們使用“流浪者”這個詞語——流浪者的幫助，她完成了這項工作。流浪者之中，有許多人選擇藝術，特別是音樂來表達他們的觀點，這樣，這個器皿所稱的“援助非洲”(USA for Africa) 以及其他的這樣的全球性的活動，同樣還有諸如你們的全球寬恕日以及世界和平日之類的日子，這些活動已經用一種指數的方式幫助了你們摯愛地球內在之中的光的品質了。

Therefore, the deepest and most profound change that you may make within the planet is that change which you make within yourself, for you may feel that only your feet touch the planet, yet it is your heart which touches the heart of the planet, and the heart of the planet and the heart of the self touch the heart of the great Self, the one Creator, which unifies and is both planet and entities. Thus, if you have the mind full of light, you answer in perfect unison with the planet which is already filled with light, and already, before you have even brought together a group of light-givers to the planet, you have a majority, shall we say, of two: all those upon the planet which may feel your light and yourself.

所以，你可以在這個星球內在之中產生的最深入且最深刻的改變，是你在你自己內在之中產生出的改變，你或許覺得只有你的雙腳接觸到地球，然而，正是你的心與星球之心接觸了，星球之心和自我的心則與大我之心，太一造物者接觸。因此，如果你的心智充滿著光，甚至在你將一個對這個星球給予光的實體的團體聚集到一起之前，你就在與這個已經充滿了光的星球的完美的協調中回應了——你會擁有下面這兩個情況的，容我們說，一個多數情況——地球上所有可能會感覺到你的光的人，以及地球上所有可能感覺到你自己的人。

Thus, to be concerned about weather, catastrophes and other things upon the planet, is to be concerned in a macrocosmic way with that which you should be concerned in a microcosmic way—that is, the death of the self. And what you would do to aid the planet is precisely what you may do to aid the cells of your second-density body. Indeed, there is no density which is not moved by the honest declaration of love, faith and unqualified support. We do not ask you to do this as a duty. We do ask you perhaps to find affirmations in which you believe, and to repeat them often, or simply to tell that earth, tree, bush, flower, plant about you mentally or out loud, “I love you.” Enjoy the sun; enjoy the rain: “You give me pleasure.” Thus do you, in second-density terms, polarize the entity towards personhood.

因此，去關切氣候，大災難，以及在星球上的其他事件，就是用一種宏觀的方式去關注你用一種微觀的方式應該去關注的事物了——也就是說，自我的死亡。你會為了幫助這個星球而去做的事情，恰恰就是你可能會為了幫助你的第二密度的身體的細胞而做的事情。確實，沒有一個密度會不被愛、信心與無條件的支持誠實宣告所感動。我們不要求把這樣做視為義務。我們確實請你們在你們相信的事物中找到肯定，並且常常重複它們，或者單純地告訴在你們周圍的土地，樹木，花朵，植物，在頭腦中說或大聲地說"我愛你"。享受陽光，享受雨水，對它說："你帶給我喜悅"，如此，你就確實，從第二密度的方面，讓實體朝向個人性(personhood)極化了。

May each of you place his feet upon the earth and know it to be holy ground. May your heart move in rhythmic consciousness with all that is. May you feel and allow yourselves to be part of an infinite creation which is all one thing. May you seek that All-Consciousness daily in silent meditation, for there in the silence shall be not only the response to this question that is most true for you, but the recognition of all that is truth for you. We ask you to use that discrimination when listening to any words, most of all our own, for we have our opinions, but we are not infallible.

祝願你們每一個人人都將雙腳放在土地上，並知道它就是聖地。願你們的心在一種與一切玩有的有韻律的意識中移動。願你們感覺並允許自己成為無限造物的一部分，無限造物全都是一體的。願你們 每天都在默冥想中尋求萬有-意識，因為在 靜默中將會不僅僅有對這個對於你們是極其真實的問題的回應，同樣還有對一切對於你們是真實的事物的認出。我們請你們在聆聽任何言語的時候使用那種分辨

力，尤其是對我們自己的言語，因為我們有我們的觀點，但我們不是不會犯錯的。

We thank you for calling us to your group, and we thank the one known as H for offering this question, which is an interesting one, and one which allows us perhaps to reverse some of the panic which entities upon your planet feel as they see seemingly irreversible destruction. Fear not. Short of mankind blowing up this particular sphere, this sphere itself shall do whatever is necessary, including major surgery, shall we say, to adjust to new vibrations and to thrive and grow in consciousness, in love and in personhood. May you invest all of nature that you can with its own knowledge of itself. May you love it as it loves you. May you love each other. May you love your bodies.

我們感謝你們呼喚我們來到你們的團體，我們感謝被知曉為 H 的實體提供這個有趣的問題，這個問題允許我們有機會平衡一些人的恐慌。不要怕。除非人類將這個特定的星球炸掉，這個星球其自身會做無論什麼需要的事情，包括，容我們說，大的外科手術，以調整到新的振動，並在意識中，在愛中，在個人屬性中興旺與成長。祝願你們盡你們所能地投資所有的大自然，帶著大自然其自身對它自己的知曉。願你們愛地球，如同它愛你們一樣。願你們彼此相愛，願你們愛護自己的身體。

We find that there is more upon this subject. However, we do also find that this instrument feels that the cosmic sermonette, as she calls it, has proceeded long enough for one night, and we are beginning to respect this instrument's sense of the local time more than our own, as we have been

wrong constantly in gauging the amount of your time our apparently lengthy discourses do take. Please forgive us. At this time we would pause to allow the one known as Jim to retune and when this instrument is in a state in which he feels comfortable, we would invite him to ask for our contact. We will pause

until that moment. We are those of Q'uo. 我們覺得還有更多東西可以講，然而，我們確實同樣發現，這個器皿感覺到這次宇宙的佈道，如這個器皿對它的稱呼一樣，對於一個晚上而言已經進行了足夠長的時間了，我們正在開始比對於我們自己的時間感的尊重更多地尊重這個器皿對於地方性時間的感覺，因為我們在過去總是錯誤地衡量我們在表面上是冗長的演講確實要花費的你們的時間的數量；請原諒我們。在此刻我們會暫停以允許被知曉為 Jim 的實體重新調音，當這個器皿處於一種它在其中感覺到舒適的狀態中的時候，我們會邀請他請求我們的接觸。我們將暫停一直到那個時刻。我們是 Q'uo。

(Pause)

(暫停)

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further query which may remain upon the minds of those present. Again we remind each that we offer that which is our opinion. We offer it joyfully, that you may use it as you will, leaving behind those portions which do not ring of truth for you. Is there a query at this time?

我是 Q'uo，再次地，我們透過這個器皿在愛與光中向各位致意。此時，我們很榮幸地提供我們自己回復在場各位進一步的詢問。再次地，我們提醒每個人知曉我們提供的只是一些觀點。們喜悅地提供它，你們可以任意地使用它，並同時將那些對於你們聽起來不是真實的部分留在後面。此時是否有一個詢問？

Carla: Well, I have one. You stopped by saying, "love your body." You just stopped, and then it's like there was more, but ... Was that what there was more of? I mean, was it at that point? Should we ask, "What can we do to love our bodies?" Or is it a question that it's okay to ask now?

Carla: 好，我有一個問題。你剛才說完“愛護你的身體”之後終止。你就這樣停住了，接下來彷彿還有更多東西，但是.....那就是更多的事物嗎？我的意思是，它就是在那個位置嗎？我們是否應該問：“我們能做什麼以愛護我們的身體？”或者，我們可以現在問這個問題，這是可以的嗎？

I am Q'uo. As we gave that thought to your instrument, we thought ourselves of the admonition in regards to time, and thus, at another working such as this, if additional information concerning your Earth home is requested, we would be most happy to speak upon the topic of your Earth and of your bodies, of their relationships, and of the care that may be shown to each and which may, when applied to the body of the Earth, aid in its healing, as the healing of your physical body is accomplished by repair.

我是 Q'uo，當我們那時把 那個想法給予你的器皿 的時候，我們讓我們自己想起 你關於時間的告誡，因此，在諸如這次工作之類的另一次工作中，如果你們請求額外的地球家園之資訊，我們將至為快樂講述關於你們地球與 你們的身體的主題，它們之間的關係的主題，可以被展現給每一個事物的照顧，以及當這種照顧被應用於地球的身體的時候，它可以在它的療愈中起到的幫助，如同對你們的物質性身體的療愈是藉由修復被完成的一樣。

Carla: We'll definitely wait on that one, then. Thank you.

Carla: 我們肯定會等候那場工作集會，感謝你。

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

我是 Q'uo，我們感謝你，我的姐妹。是否有其他的詢問？

Carla: Well, what about the people from Maldek that blew their planet up, and the people from Mars? Those two civilizations both. Look at Lemuria—it's a continuing pattern here of people basically wiping out their habitat. Is it inevitable for third-density people to do that? No, don't answer that question. You really already did. It just seems so strange that it's happened again and again and again.

Carla: 嗯，那些來至於將它們的星球炸掉的馬爾戴克的人，以及那些來自于火星的人，它們是怎麼樣的呢？那兩個文明都毀滅了它們的棲息地。看看列穆尼亞—

—基本上，人類在這裏持續這樣將自己的棲息地徹底摧毀的模式。第三密度的人是無可避免要做這種事嗎？不，無須回答這個問題。你們真的已經回答過了。僅僅只是看起來似乎如此奇怪，這種事一再、一再、一再地發生了。

I am Q'uo, and we would comment only to suggest that within your solar system there has been a great variety of experience, from the most disharmonious to the most harmonious, and it is within this range of experience that much has been learned. Not all progress is achieved in an harmonious fashion. Much there is of love that is learned by experiencing its polar opposite.

我是 Q'uo，我們的評論僅僅是建議，在你們太陽系中 已經有多種多樣的體驗了，從最不和諧到至為和諧的程度，就是在這樣的體驗的範圍中，實體們可以學到很多東西。並不是所有發展都是以和諧的方式被取得的。有許多愛的課程是透過體

驗愛的相反的極性而被學習的。

Is there another query at this time?

在此刻有另一個問題嗎？

J: I have a query, but as usual, I'm thinking it through before I throw it out. My question is in regards to our concern with survival in the context of the coming planetary adjustment. Would you comment, please, regarding if our concerns are focused on personal survival, can that be construed as service to self? Are we overly concerned with personal? And is that a distraction from what we should be doing, which is service to others?

J: 我有一個問題，但是如通常一樣，在我將它扔出來之前我會仔細思考它。我的

問題是關於在即將到來的地球調整期的背景中我們對於生存的關注的。如果我們的關注聚焦在個人生存上，這樣是否構成服務自我？我們是過度擔憂個人生存了嗎？那是對於我們應該在做的事情，也就是服務他人的一種分心物嗎？在關於這個方面，你們願意評論嗎？

I am Q'uo, and am aware of your query, my sister The concern which many of your peoples feel at this time for their physical survival is not pursued by these entities in most cases in a manner which could be construed to be of a negative nature, for the negative path of service to self is a rigorous path which requires that one traveling this path utilize all the energies of the self and the concerns of the self to master the environment and those about one in order that the self may be served by these entities. Most upon your planet which are concerned at this time with the potential for destruction and the hope for survival are utilizing the situation that has developed as a result of the increasing technological abilities of your various nation states, as you call them, and the continuing tendency towards the disharmonious events and feelings that tend to divide one group from another and cause the potential for further disharmony to increase.

我是 Q'uo，我理解了你的問題，我的姐妹。你們的人群中的許多人在這個時候對他們的物質性的生存感覺到的關切，在大多數情況，並不會被這些實體用具有一種負面屬性的方式所構成的方式所追尋，因為負面途徑是一條嚴酷的道路，它要求一個人利用自我所有的能量以及對自我的關切去主宰它的環境與在它的周遭的眾生，以便於自我可以被這些實體所服務。在你們的星球上的大多數在此刻擔憂毀滅的可能性的實體，以及它們對於生存的期待，是正在利用作為，如你們對它們的程度一樣，世界各國日益增加的科技能力的一個結果而已經被發展出來的情況，以及朝向不協調的事件以及感覺的持續性的趨勢，這些不協調的事件與感覺傾向於將一個團體與另一個團體分開，並造成更進一步的不協調的可能性的增加。

The focus upon this situation can be utilized by an entity in any number of ways which may or may not increase the polarity, and thus the harvestability, of that entity. One may look upon the situation and see an opportunity to give selflessly of the energies and abilities that one has accumulated within the life experience, and to share the knowledge of how to resolve the difficulties, how to give that which is needed to those which need. Another may look upon the same situation and find reason for frustration, confusion and hopelessness to ensue with the life pattern, and thus begin to color the catalyst that belongs to this entity with the fear, the doom, the dread, and the withdrawing of the self from those about one. Yet another entity may look upon the situation and see that which is improbable and, if probable, too great for one's concern and thus ignore the entire situation, retiring into the concerns of the self and the family.

一個實體可以用各種方法去利用對這個處境的聚焦，這些方法可能會或者可能不會，而增加極性，並由此增加那個實體的可收割能力。一個人可能注視這個處境，接著看見一個無私給予的機會，將自己在生命體驗中已經累積的能量與能力貢獻出來，將如何解決困難，如何向那些需要的人給予被需要的事物的知曉分享出來。

另一個人可能注視相同的處境，並發現挫折、困惑、無望的原因是伴隨著生命模式而發生的，於是將屬於這個實體的催化劑染上恐懼、末日、與可怖的顏色，然後抽離自身，與世人隔絕。還有人可能注視這個處境，接著以為它不大可能發生，或即使可能發生，也大大超乎一個人關切的範圍，因此忽略這整個局面，退回去關心家庭與自身。

There are many, many ways in which entities upon your planet may look upon any situation. The situation that is focused upon is not that which determines the polarity of the entity, but rather, how the entity looks upon the situation and how the entity responds to it. This in turn is greatly influenced by the, what we would call, preincarnative programming or the framework [of] reference, the perception that one has as the foundation of one's personality and the opportunity for learning that is presented thereby. 你們地球上的人群有許多、許多方式去看待任何的處境。然而，這個被聚焦於其上的處境並非決定實體的極性的事物，決定實體的極性的事物，毋寧是那個實體如何看待這個處境，以及他如何回應。這個基本態度有很大程度受到，我們會稱之為，投生前的編程，或一個人作為它的人格的基础所擁有參考系與觀念，以及由此被呈現的學習的機會的影響。

Thus, all catalyst that is presented to an entity within an incarnational pattern will be filtered through the unconscious biases of that entity before entering the conscious mind of that entity and will thereupon be deflected or diffracted in such a way that the entity will be able to utilize this catalyst, whatever its nature, in a way which is unique to that entity and which matches that entity's preincarnatively set lessons and potentials for service.

因此，在一個投生模式中所有的被呈現給一個實體的催化劑，在進入到那個實體的有意識的心智之前都將會通過那個實體的無意識的偏向性而被過濾，並將會因此用這樣一種方式被偏轉或者被折射，通過這種方式那個實體將會能夠用一種對於那個實體是獨一無二的，且與實體的投生前設置的課程以及對服務的潛能相配合的方式利用這種催化劑，無論催化劑的特性是什麼。

May we speak in any further fashion, my sister?

我們可否進一步講說，我的姐妹？

J: I do have a question, but I haven't formulated it, so if anyone would like to ask a question, go on ahead. Thank you for your response.

J: 我的確有個問題，但尚未組織好，如果任何人想問一個問題，儘管開口，感謝你們的回復。

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

我是 Q'uo，我們感謝你，我的姐妹。此時是否有另一個詢問？

Carla: I guess I'll have to read that answer. Let me ask the question another way. Is it of service to others simply to move to the country simply because you enjoy it, but of service to self to keep people from enjoying it with you in a time of crisis? Is that basically what you were saying?

Carla: 我猜想我必須詳讀剛才的答復。讓我用另一個方式詢問。如果你單純地因為喜歡鄉村，於是搬到鄉村，這樣是服務他人，但是如果在危急時刻，你不允許其他人同你一起享用鄉村，這就是服務自我，是嗎？這是不是你基本的論述？

I am Q'uo, and am aware of your query, my sister. We find that this is a new area of investigation, one that is more specific to the query than the previous query covered. Again, the action of moving to your rural environment can be utilized by an entity in any manner, that of polarizing toward the service to self or the service to others, or in most cases, remaining betwixt the two. It is the motivation or intention of an entity, whatever the action taken, that tends to bias the action in one manner or another. There is the potential for either polarity or neither polarity to result from any action. The polarity is determined by the intention that motivates the action. This is the principle which we were attempting to share in our previous response.

我是 Q'uo，我理解了你的詢問，我的姐妹。我們發現這是一個新的探究領域，一個比先前的詢問之涵蓋的範圍更為明確的領域。再次地，一個實體可能以任何方式去利用搬家到鄉村這個舉動；那種方式是使人朝向服務自我或服務他人極化的，或在大多數情況，極性保持在兩者的中間。不管採取什麼行動，一個實體的動機或意圖才是傾向於用這樣或者那樣一種方式產生出行動的偏向的事物。會有對於兩種極性中的任何一個，或者兩個極性都沒有，從任何的行為產生出來。這就是我們在前一個回復中正在嘗試分享的原則。

May we speak in any further fashion, my sister?

我們可以用任何進一步的方式發言嗎，我的姐妹？

Carla: To just further nail it down. So if we decide that some elite can be with us, but some who are not elite cannot, then we've probably moved over into service to self. Is that correct?

Carla：僅僅進一步明確。因此，如果我們決定，一些精英能夠與我們在一起，而其他不是精英的人無法與我們在一起，接下來我們很有可能是進入到服務自我之中了。這是正確的嗎？

(Side one of tape ends.)

[錄音帶第一面結束]

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，再次與這個器皿同在，此時是否有其他的詢問？

Carla: Well, I hate to hog the show, but I do have a query, and please feel free to advise me that this is an infringement. I will not go through all that occurred with the one known as R, but will simply ask for any comment that you might have, either on the situation, what could be done to aid the

teach/learner in spotting and ameliorating and avoiding such a situation in the future for everybody, any comments you have about the teach/learning of the channeling process and of the magical personality. I know it's a wide question, but I have a feeling that the comments are not so wide. So. You'll probably tell me that I've got to think it through myself, right?

Carla: 欸，我討厭霸佔這個場子，但我的確有個詢問，如果你認為會冒犯自由意志，請不要介意向我建議。我不會詳述在 R 身上發生的事，只單純地問你是否有任何評論，要猛是針對那個情況，能夠做什麼事情來幫助教導/學習者認出、改善、避免這樣一個情況，或者任何你們在關於對傳訊的過程以及魔法人格的教導

/學習的方面你們擁有的任何的評論。我知道這是一個廣泛的問題，但我有一種感覺，評論不會這麼寬泛。所以，你們八成會告訴我必須自己思考，對吧？

I am Q'uo, and am aware of your query, my sister. We find in this instance that there is a great deal of information which is desired in order that a more harmonious experience in future teaching sessions might be achieved, for there has been the difficulty with the one known as R which has caused concern for each entity. And we would add our blessings to the concerns which each feels, for there is the need to learn from that which has been experienced. However, we find in this instance that there is yet much work which may be accomplished upon the personal level in regards to this experience, and would recommend that the line of querying or consideration which has been undertaken since this experience be continued, for we find that there has been much of a fruitful nature that has resulted from this intensive investigation into the nature of the self, the nature of the teach/learner and the nature of the channeling experience itself. We feel that each has been able to profit, shall we say, from this experience in regards to reaffirming to the self the level of care that is necessary upon each entity's part when attempting to teach and to learn the vocal channeling process. 我

是 Q'uo，覺察你的詢問，我的姐妹。我們發現在這個案例中，你渴望大量的資訊，以便於在未來的教學集會中一種更為協調的體驗可以被取得；因為 R 實體經歷的困難已經造成每個成員的擔憂了。我們添加我們的祝福在每一個人感覺到的擔憂上，因為從已經被體驗的過程有進行學習的需要。然而，我們發現在這個案例中在關於這個體驗的方面仍舊有大量的工作可以在個人的層次上完成的，我們會建議已經被採用的詢問或者考慮的線路，既然這個體驗是被繼續的，因為我們發現已經有大量的具有一種有收益的特性的事物從這種對自我的特性，對教導

/學習者的特性，以及對傳訊體驗本身的特性的集中的調查研究產生出來了。在關於重新對自我確立，在嘗試去教導與學習以語音傳訊的過程的時候，在每一個實體的部分上所需的關注的層次的方面，我們感覺每一位都已經能夠從這次的經驗中，容我們說，獲益了。

We find that we have exhausted that which we may share without infringement at this time and apologize for seeming to be so shy of words or advice.

我們已經講完了在沒有冒犯自由意志的情況下可以分享的部分了，我們很抱歉似乎如此辭窮、缺少忠告。

Carla: I understand, because my concern is whether I should be teaching channeling or not, and you can't tell me that, can you?

Carla: 我瞭解，因為我的關切是我是否應該繼續教導通靈，而你們不能告訴我答案，對嗎？

I am Q'uo. We choose, my sister, not to infringe, for we do not see that as a service, as you are aware.

我是 Q'uo，我的姐妹，我們選擇不去冒犯你的決定，因為，如你所知，我們並不將其視為一種服務。

Carla: I understand. I'm just very soft-hearted, and I don't like to hurt people or put them in a position where energies might cause them to fall apart. I guess I have a lot of thinking to do. Thank you. It never happened to me before, so ...

Carla: 我瞭解，我只是心很軟，我不想傷害人或置他們於 在其中能量可能使得它們崩潰的處境。我猜我有很多需要思考的地方。感謝你們。這種事從未在我面前發生，所以.....

I am Q'uo, and we share with you great compassion, my sister, for we recognize the desire to serve burns very, very brightly within your being. And it is the method by which such sharing shall proceed that you are now considering, and we add our blessings to your considerations.

我是 Q'uo，我的姐妹，我們分享你偉大的悲憫心，我們識別出在你存有中非常、非常明亮地燃燒的服務渴望。你現在正在考慮的恰恰就是藉由其這樣的分享將會

進行的方法，我們將我們的祝福添加到你的各種考慮之上。

Carla: Thank you.

Carla: 感謝你們。

Is there another query at this time?

此時是否有另一個問題？

J: I would like to speak to the same question as Carla, and again I realize you may not wish to answer it, and that's okay. But having been part of the "R experience," if we can call it that, I have to say that I was a bit spooked, and being a new channel student, it was probably an experience that if I had to have it, I wish I would have had it down the road as opposed to during the first week. I have to admit that it has me in a major state of confusion, and understand that you cannot address that personal problem, and I will continue to try to work it out for myself.

J: 我想要談及跟 Carla 相同的問題，再次地，我意識到你們可能不想回答它，那是沒問題的。但身為“R 經驗”[如果可以這麼稱呼]的一部分，我必須說我有點受驚嚇，作為一個新的傳訊的學生，它有可能就是一個體驗，以至於如果我必須經歷它，我情願是在上軌道之後，而非在第一周就遭遇它。我必須承認它令我陷入一個嚴重的困惑狀態，我理解你們不能解決個人問題，我將繼續嘗試為我自己解

決它。

But if there is some way that you can comment on the experience, maybe suggest a viewpoint that those of us who were there might take to turn it to a positive experience so that we will continue to channel. Basically I guess I feel that I'm not very trusting of the protections that I thought were there. Or that I don't understand them. I haven't asked you a clear question yet —I'm trying to do that. I guess what I'm asking for is some kind of understanding that will give me confidence to try it again at some form, and if you could comment on that.

但或許有某個方式你們能夠評論這次的經驗，或許建議我們這些在那裏的人可以採用的一個正面的視角，以將其轉換為一個正面性的體驗，這樣我們就將會繼續傳訊了。基本上，我猜想我覺得我不是非常信賴我過去認為是在那裏的保護，或者我不理解這些保護。我迄今尚未提出一個清晰的問題——我正在嘗試去那樣做。我猜想我正在請求的事情是某種理解，這種理解將給予我信心用某種形式再一次嘗試它，如果你能夠對那一點進行評論的話。

I am Q'uo, and am aware of your query and its ramifications to you, my sister. First of all, we might suggest that the experience which you witnessed and which you have called the "R experience" is one which is quite unusual and is not one which many students, whether new students or old students of the vocal channeling process, would encounter within their learning of this means of service. It is one which required very unusual circumstances—the gift for visualization and deep meditation upon the part of the one known as R, the extremely enhanced energy vortex which was created by the entire group of positively-oriented entities during the time of sharing, and the disregarding of techniques of protection by the one known as R at a critical time within his own personal process of growth. These are circumstances which each taken separately would not be remarkable, but when combined, did indeed provide the experience which has been remarkable.

我是 Q'uo，我理解了你的問題以及它對你的衍生物，我的姐妹。首先，我們可能建議，你所見證的且你稱為的“R 體驗”的那個體驗，是一次相當不尋常的體驗，它並不是很多學生，無論是語音傳訊的過程的新學生還是老學生，會在它們學習這種服務的途徑中遭遇的體驗。它是一個需要十分不尋常的條件的體驗——被知曉為 R 的實體具備視覺化觀想與深入冥想的天賦；整個正面導向的團體在分享資訊期間創造一個極度強化的能量漩渦；以及 R 實體在他個人成長過程中在一個關鍵性的時刻忽略了保護的技巧。這些條件分別來看並不顯著，但綜合起來之後，的確產生了一個已經是不同尋常的體驗了。

We might encourage each new instrument which seeks to learn the vocal channeling process by suggesting that the process itself is quite simple. The protection, as well, is quite simple. However, the clear understanding within the heart and mind of each student that partakes in this process is necessary in order that these simple procedures be accomplished in a pure fashion. The desire and the motivations of each student must be examined by each student in a most careful fashion in order that the channel within the being is open in as clear and simple a fashion as possible. When these protections and

motivations are thus accomplished, the process may be expected to proceed with little risk or danger to the student.

我們可以藉由這樣建議來鼓勵每一個尋求去學習語音傳訊的過程的新的器皿，我們建議這個過程本身是相當簡單的。對它的保護，同樣也是相當簡單的。然而，為了這些簡單的過程用一種純淨的方式被完成光，每一個參與這個過程的學生在它的心與頭腦中都擁有清晰的理解，這是必不可少的。每一個學生的渴望和動機都必須被每一個學生用一種以最謹慎的方式檢驗，以便於在存有內在之中的那個管道用一種盡可能清晰且簡單的方式開放。當這些保護和動機由此而完成之後，這個過程就可以被期待是帶著對於學生只會有一點點的風險或危險而進行了。

May we speak to any further query, my sister?

我們可否談及任何進一步的問題，我的姐妹？

J: Not at this time, thank you.

J: 不用了，感謝你們。

Carla: I'd like to ask a shorty. Could you confirm that the protection that I give the circle itself is adequate, or even more than adequate? That people can be confident of it, unless the entity is part of the personality of the new channel, in which case I would have no jurisdiction over it, and that is why I could do no more than talk to Yadda and make sure that Yadda was attempting to control the situation. This is what I believe happened. I just wondered if you could confirm it.

Carla: 我想要問一個簡短的問題。你們能否確認我給予這個尋求圈的保護是充分的，甚至是非常充分？人們能夠對它有信心，除非實體是新的管道的人格的一部分，在那樣的情況中，我也沒有對它的管轄權，這也是為何我當時只能對 Yadda 講話，只能確定 Yadda 正嘗試控制局面。那就是我相信發生了的事情。我僅僅想知道，是否你們能夠確認它？

I am Q'uo, and your assumption is basically correct, my sister. The protection that you as teach/learner provide for the circle of new instruments, and the protection that each within the circle provides each other in the seeking is a function again of the clear and simple motivation, the desire and the practice upon the part of each which partakes within the circle. Thus, the circle is, as we find your saying speaks, as strong as the weakest link. However, even the weakest link may be enhanced by the combined efforts of each within the circle. Thus, each adds unto the wall of light, shall we say, that forms about such a circle of seeking, as this circle of seeking has provided its own wall of light.

我是 Q'uo，你的假設基本上是正確的，我的姐妹。你作為教導/學習者為新的器皿的圈子提供的保護，以及每一個圈內的成員在尋求中對相互彼此提供的保護，是一種機能，再一次，這種機能是參與這個圈子的每個成員身上的清晰與單純的動機、渴望、與練習的機能。我們引用你們的俗語，這個圈子的強度即是最弱環節的強度。無論如何，即使最弱環節都可以經由在圈子中的每個成員被混合在一起的努力獲得強化。這樣，每個成員都為，容我們說，光之牆壁出力了，這個光之牆壁是當這個尋求的圈子已經提供了它自己的光之牆壁的時候在這樣一個尋

求的圈子周圍形成的。

Is there another query, my sister?

是否有其他的詢問，我的姐妹？

Carla: I'm just arbitrarily going to stop, because I don't want to wear the instrument out. Thank you very much. I'll ask another time.

Carla: 我要任意地在此打住，因為我不想要耗損這個器皿。非常感謝你們，我將在另一個時候再詢問。

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

我是 Q'uo，我們感謝你，我的姐妹。是否有其他的詢問？

J: I have one. Again, I realize you may not be able to answer this question, but with the "R incident," I realized it was not really ... it was our incident, it was not what we call the "R incident," but I'm doing it because I don't have another

name for it. But I just want to clarify, let them all realize that we were all key players in that situation.

J: 我有一個問題。再一次，我瞭解你們可能無法回答，但關於“R 事故”，我意識到它實際上不是真的是.....那是我們的事務，它不是我們所稱的“R 事故”，而是因為我沒有另一個適合它的名字而正在這樣稱呼它。但是我僅僅想要澄清，讓所有人都瞭解我們全都是那個情況的主要參與者。

What I'm confused about is when the situation did occur, how much R was channeling himself, and how much he was channeling something outside of himself. The reason I'm concerned is because of something he said in reference to me which has (inaudible). Let me try to put this question in a way that you might be able to answer it.

我感到困惑的是當那個情況確實發生的時候，有多少內容是 R 在傳訊他自己，又有多少是他正在傳訊某個在他自己外面的事物呢？我關心的原因是，他說的某個與我有關的事情已經 [聽不見]。讓我嘗試用一種你們可能能夠回答它的方式來提出這個問題。

Okay. If you can give me percentages, say, how much R was channeling something inside himself, how much of Confederation membership he was channeling, and how much was psychic greeting?

OK，如果可以的話，你們可否給予我百分比資料，比方說，R 傳導的訊息有多少是他自己內在的東西；有多少屬於他正在傳訊的星際聯邦的成員，有多少屬於超心靈致意？

I am Q'uo, and we find that there is a difficulty in answering with precise percentages in regards to the efforts of the one known as R to serve as a vocal instrument in the one case, and the efforts of the one known as R to deal with a difficult personal situation in another case. We may suggest that all new instruments—and this includes the one known as R—begin the channeling process with a fairly significant portion of the channeled message

being of their own origination. This is in order that the new instrument might begin the process, and we of the Confederation of Planets in the Service of the One Creator find it helpful to spark those personal memories and experiences within the new instrument which are congruent with our understanding of the Law of Love and the Law of Understanding and Unity in order that a beginning might be made.

我是 Quo，在關於被知曉為 R 的實體一方面作為一個語音的器皿而服務的努力，與被知曉為 R 的實體在另一方面與一個困難的個人情況打交道的努力的方面，我們發現在對其用精確的百分比回答的方面是有一個困難的。我們可以建議所有新的器皿——這是包括被知曉為 R 的實體的——在開始傳訊之初的被傳訊的資訊中有相當顯著的部分是屬於它們自己的來源的。這是為了讓新器皿得以開始這個過程，我們是服務太一造物者的星球聯邦，我們發現它對於激發在新器皿內在之中的那些與我們對愛的法則、理解法則、合一法則的理解相一致的個人記憶與體驗是有幫助的，這樣一個新的開始就可以被建立了。

As the new instrument becomes more experienced, this percentage of personally originated material shrinks until it is approximately thirty percent, and thus our portion would be the greater, that is, seventy percent. Thus you may see, the new instrument begins with a fairly significant, even a majority of the information channeled having its origin within the self of the instrument. We may suggest, therefore, that you not be overly concerned with any information which was transmitted during the experience of the one known as R which each present within that circle did indeed have a part to share, however small. We would not suggest that the information channeled through the one known as R therefore be given very great weight.

當新器皿變得越來越有經驗，這個源自個人的資料百分比將縮減，一直到它接近 30%，於是我們的訊息的部分變得更大，也就是 70%。於是你們可以看見，新器皿一開始有大部分的資訊是源自於器皿的自我的內在。所以，我們建議你們無須過分擔憂在被知曉為 R 的實體的體驗期間被傳遞的資訊，在這個圈子中的每一個在場的人對於那個體驗確實擁有一個要分擔的部分，無論是多麼小的部分。我們不建議你們因此過於重視被知曉為 R 的實體傳遞的資訊。

May we speak to any further query, my sister?

是否有進一步的詢問，我的姐妹？

J: No, thank you. I really appreciate your answering the question, but I like your answer.

J: 沒有，感謝你們。我真的感激你們的回答，我喜歡你們的答案。

Carla: I can't stand that—I've got to ask a related one. From what I could tell, by the time R was on the floor, he was channeling a mixture of a negative entity, which called itself anything it wanted to, and wanted to control, and a portion of his own personality which had the same basic motives, thereby forming a rather efficient service-to-others channel out of a very sensitive, positive instrument. Can you confirm this? That there was not Confederation content in that message on the floor?

Carla: 我受不了啦——我必須問一個有關的問題。從我能辨別的範圍來看，在 R 躺在地板上時候，他正在傳導一個混合來源，其中一部分屬於一個負面實體，這個實體以任何他想要的名字稱呼自己，並且想要掌控；這個混合的來源的屬於 R 實體人格的一部分，擁有相同的基本動機，從而從一個非常敏感且正面性的器皿身上形成一個相當有效的服務他人管道。你們能否確認這點？在地板上講出的訊息沒中有星際聯邦的內容？

I am Q'uo, and we may make this basic confirmation with additional notation that there was a slight misperception in your query concerning the nature of the service offered.

我是 Q'uo，我們基本上肯定這點，只額外指出在你的詢問中，關於被提供的服務，你可能有些微的錯誤觀察。

Carla: Does that have to do with my Christian background? That distortion?

Carla: 是不是跟我的基督徒背景有關？跟那個變貌有關？

I am Q'uo. We simply meant to speak to what we feel was a misstatement on your part in using the term "service to others" rather [than] "service to self."

我是 Q'uo，我們單純地打算說，我們感覺到你使用的辭彙 "服務他人" 而不是 "服務自我"，可能是在你的部分上的一個錯誤的陳述。

Carla: Oh, thank you very much. Yes. I meant service to self. Yeah.

Carla: 喔，非常感謝你們。是的。我的意思是服務自我，是也(Yeah)!

I am Q'uo. Is there another query at this time?

我是 Q'uo，此時是否有另一個詢問？

Carla: Is that why he wouldn't [let] me touch him, and he wouldn't let me in the circle? Because I was too much of a polarized towards service-to-others nature?

Carla: 這是不是他不讓我接觸他，他不讓我進入圈子中的原因嗎？因為我是過多地具有一種朝向服務他人的極性？

I am Q'uo, and we find that we again approach that line of infringement across which we do not wish to step at this time.

我是 Q'uo，我們發現自己迫近冒犯的邊界線，此時，我們不想要踩到那條線。

Carla: May I ask if there is more than one motive for not allowing the touching? Or if there is only one? That would help me in my thinking.

Carla: 容我問是否他有更多動機不允許這個碰觸？或者只有一個動機？這個答案可以幫助我的思考。

I am Q'uo, and am aware of your query, my sister. We do not wish to either confuse your thinking or to clarify it at this time, for to do either, we feel, would be an infringement. Thus, we choose not to speak to this query.

我是 Q'uo，覺察你的詢問，我的姐妹。此時，我們既不希望混淆你的思考，也

不希望去澄清你的思考，因為要做兩者中的任何一個，我們感覺這麼做是一種冒犯。因此，我們選擇不談論這個詢問。

Carla: You would recommend simple analysis then?

Carla: 那麼你們會推薦單純的分析?

I am Q'uo. We would recommend your powers of analysis be applied, your powers of prayer and meditation be added, and that the clarification of time passing might also be an aid in this case.

我是 Q'uo，我們推薦你運用分析的力量，附加祈禱與冥想的力量，時間的流逝的澄清作用同樣可能在這個情況中會是一種幫助。

Carla: Well, I sure do thank you a lot for answering. I've been pestering you. I'm sorry. I'll stop.

Carla: 我當然十分感謝你們的回答，我一直在煩擾你們。我感到抱歉，我就此停住。

I am Q'uo. We thank you. Not only for your queries, my sister, but for your deep desire to serve, as well. Is there another query at this time?

我是 Q'uo，我們感謝你，不只為了你的詢問，我的姐妹，還為了你服務的深沉渴望。此時，是否有另一個詢問?

Questioner: I do have a question, and what sparks it is that in our circle tonight we have a young gentleman, and given what we were talking about earlier, about Earth adjustments—which is my favorite phrase—how can we best prepare children, or how can we talk to children about this kind of thing, and how can we make them understand their role? Kids at this age—and I'm talking about children probably eighteen and under—are not especially aware of their personal power. They haven't had a lot of experience with

personal power, so they may not understand that they really do have a significant role to play. How would you recommend that that could be described to them? Does that question make sense?

發問者: 我確實有一個問題，今晚，我們的尋求圈中有位很年輕的紳士，這激發了這個問題，我們先前談論到地球的調整期[我喜歡的用語]，我們要如何最佳地讓孩子們做準備，或者，我們如何對孩子講這類的事，我們如何讓他們理解自己的角色? 在這個時代的孩子——我這裏說的孩子大約在十八歲以下——還不特別覺察自己的個人力量。它們尚未對個人的力量擁有過許多的體驗，所以他們不理解它們真的確實擁有一個重要的角色要去扮演。你們會如何建議能夠對它們描

述的事情呢? 這個問題有意義嗎?

I am Q'uo, and we feel that there is quite sufficient sense within the query in order that we might speak. The universe is the classroom for each student, whether the student be young or old in experience and in years. Each has within the life pattern a portion of the universe; each may look within any portion of the life pattern and see a reflection of that which is within and that which is without. Your own solar system is much likened unto the molecule

within any portion of your creation. Each molecule is much likened unto a universe itself, with atoms moving with incredible speed and fluidity. Each person may be seen to be composed of many smaller parts of organs, of veins, of arteries, of cells, of tissue, and each plays a part within the scope and health of the entire organism.

我是 Q'uo，我們感覺這個詢問裏頭有足夠的意義，可以讓我們講述。這個宇宙是每個學生的教室，不管該學生在體驗以及在年歲的方面是年輕或年老。每個人的生命樣式之中都有宇宙的一部分。每個實體可以注視生命樣式的任何一部分，接著看見內在的反射與外在的反射。你們所屬的太陽系非常類似於你們的造物的任何部位內在之中的分子。每一個分子非常類似於一個宇宙其自身，它的原子以驚人的速度與流動性移動著。每個人可以說是由許多器官、動脈、靜脈、神經與肌肉組織構成，每一個單元都在整個有機體的能力與健康之中扮演一個角色。

Each person within a family, within a community, within a classroom has a part to play that influences the whole. The whole of the classroom, of the family, of the community has an influence upon each individual. The touch and presence and mark made by each entity is felt not only within the family, the classroom, and the community, but is felt within the planetary being and indeed throughout the one creation, for there is a connection between all portions of creation. As a note played upon a musical instrument is heard by any ear within its range of sound, thus are feelings and thoughts and actions recorded within the self, within the family, within the Earth itself and indeed each is heard as a note throughout the one creation.

每個人都處於一個家庭之中，生活在一個社區或一個教室之中，每個人都扮演一個角色，那個角色影響整體。整個教室、家庭、社區也對每個人產生一種影響。每一個實體所製造的碰觸、存在以及標記不只會在家中，在教室中，在社區中被

感覺到，在整個行星存有之中、確實貫穿整個太一造物同樣也會被感覺到，因為造物中的所有部份之間都有一種連接。如同某個樂器彈奏出一個音符，任何位於該聲音範圍的耳朵都可以聽到這個音符，於是感覺、思想與行動被記錄在自我內在之中，家庭內在之中，地球自身內在之中；確實，每一個人都作為一個音符在貫穿整個太一造物被聽到了。

Thus, each student of life may learn of that which is great by looking at that which is small, may learn of that which is without by looking at that which is within, may also learn in the reverse order, as correlations can be made from small to large, from within to without. Those connecting fibers and pathways which bind each to the other and each to the planet and each planet to the creation are those pathways which lead from understanding of one kind to understanding of another. Thus may each discover that which one sees within the realm of one's own being. 因此，每個生命的學生可以從注視小東西來學習大東西，也可以注視內在的東西來學習外在的東西，同樣也可以用相反的順序學習，因為這些關聯能夠從小到大，從內到外被建立。這些連接的纖維與途徑連結我們彼此，也連結每個人與星球，連結每個星球與寰宇造物；這些連接就是那些引領我們從這一種理解通往另一種理解的途徑。因此，願每個人都探索它在它自己的存在的領域內在之中會看到的事物。

May we speak in any further fashion, my sister?

我們是否需要進一步講述，我的姐妹？

Questioner: No, thank you.

發問者：不了，感謝你們。

I am Q'uo, and we thank you again, my sister. At this time we shall take our leave of this instrument and this group, for we find that we have brought each to the point of information gathering which begins to move beyond the ability to process at this time. As always, we are most humbly grateful to have been invited to join your circle this evening, and we hope that we have been able to serve in the manner which has been asked of us. We look forward with joy to each future, as you call it, gathering, and shall be with you upon your

request. We are known to you as those of Q'uo, and we leave each at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們再次感謝你，我的姐妹。此時，我們將離開這個器皿與團體，因為我們發現我們已經將每一個人帶到了這樣一個收集資訊的位置了，這個位置開始超出在此刻去處理資訊的能力了。一如往常，至為謙遜地感激你們邀請我們今晚加入尋求圈，我們希望我們已經能夠用已經對我們請求了的方式服務了。我們懷著喜悅期盼每一次的未來[以你們的說法]聚會。同時，只要你提出請求，我們就會與你同在。我們是你們所知的 Q'uo 群體，我們在太一無限造物者的愛與光中離開你們每一位，Adonai，我的朋友們，Adonai。

August 31, 1988

1988-08-31 謊言與曲解

Group question: Has to do with lying. How does the concept of lying, deliberately and willfully misrepresenting a position or information, get introduced into our creation? From the beginning of the creation when that which is created is created out of that which is uncreated.

團體問題：問題與謊言有關。謊言的概念，即故意地且任性地曲解一個位置或者資訊，是如何被引入到我們的造物之中的。從造物的開端，在被創造的事物是從未被創造的事物被創造出來的時候。

(Carla channeling)

(Carla 傳訊)

I am Q'uo.

我是 Q'uo。

(There are no other contents in the file.)

(在檔中沒有其他的內容。)

September 4, 1988

1988-09-04 熱情與懷疑

Group question: How does the seeker balance the various polar opposites such as passion in the seeking and yet discrimination in the seeking? Love and giving and wisdom and how to do this? The unconscious and the conscious mind? The female nature being receptive and the male nature being active? All of these polar opposites are part of following the path. How does the seeker balance them?

團體問題：尋求者如何平衡諸如在尋求中的熱情和在尋求中的分辨力，愛與給予和智慧之類的各種各樣的極性的對立面呢？如何進行這個工作呢？潛意識與表面意識的心智呢？接收性的女性的特性和主動的男性的特性呢？所有這些極性的對立面都是跟隨道路的一部分。尋求者如何平衡它們呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. We greet you in the love and in the light of the one infinite Creator, and we thank you for calling us to your group to share our thoughts on the paradoxes of the spiritual journey and how to balance them. We thank you for the great privilege of sharing in your vibrations, and we shall attempt, as this instrument has mentally requested, to be extremely brief, for us, that there may be ample time for the soul-satisfying inner journey of silence.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意，我們感謝你們呼喚我們來到你們的團體並與你們在關於靈性的旅程的矛盾以及如何平衡它們的方面分享我們的想法。我們為在你們的振動中進行分享的巨大的榮幸而感謝你們，我們將嘗試，如這個器皿已經在頭腦中要求的一樣，對於我們而言是極其簡潔的，以便於有豐富的時間來進行讓靈魂滿意的靜默的內在的旅程。

Since it is accepted by those present that in the beginning all things were one, it is difficult to comprehend the nature of paradox, or opposites—not precisely the same thing. And as the student attempts more and more to accelerate its spiritual growth, it finds itself faced squarely again and again with paradox: service to others makes one feel good, therefore, it is service to self.

因為在一開始萬物是一體的，這已經是被那些在場的人接受了，要去理解矛盾，或者對立面——不是完全相同的事物——的特性，這是困難的事情。當學生嘗試越來越多地加速它的靈性的成長的時候，它會發現它自己一次又一次直面矛盾了——服務他人使得一個人感覺良好，因此，它就是服務自我。

Waiting, the reaching, the female archetypal personality becomes a passive power that paradoxically holds the riches for which the male active principle must most carefully reach and most sensitively find. And when it comes to speaking of passion, we come to a paradox that is different for each seeking entity, the paradox between passion and skepticism.

等待與伸手觸及，女性的原型人格成為了一個被動的力量，它矛盾地包含了男性

的主動的原則必須極其小心謹慎地伸手去拿並會極其敏感地尋找的丰盛性。當談及熱情的時候，我們遇到了一個對於每一個尋求中的實體都不一樣的矛盾，在熱情和懷疑之間的矛盾。

Let us look at the nature of each of you. Each of you has a heart, a center of being, and in that center of being, beneath all the dust and rubble of sadness and sorrow, pain and suffering, and the petty details of mundane life, lie the fiery jewels of passion, that creative force that sleeps within from the beginning of creation as you know it. For that of you which is of God is passion in its most manifest expression, thus passion is not something for which one strives as much as it is something for which one looks within the self.

讓我們檢查你們每一個人的特性。你們每一個人都擁有一顆心，一個存有的中心，在那個存有的存心之中，在所有的悲傷和憂傷，痛苦與苦難以及世俗的生命的瑣屑的具體細節的塵土與碎石之下，存在有燃燒的熱情的珍寶，那種從如你們知曉的造物之初就在內在之中沉睡的創造性的力量。因為你們的那個屬於神的部分，在其最為明顯的表達中就是熱情，因此，相比一個人在自我內在之中尋找的某個事物，熱情不是和那個事物一樣多地要去為之而努力的事物。

The easiest passion to understand is the passion of the sexes—man for woman and woman for man. But has there ever been a man so passionate, or a woman, that there was not the skepticism also, certainly when it was deserved, and often when it was not. This is due to each entity's having biases that cause a lack of trust, and cut the flow of power at some lower energy center, depending upon the difficulty, thus effectively removing the self from the experience of passion. And anyone to whom we speak within third density who has not had the experience of the infinitely divine act of love being spoiled by a lack of trust, we commend that person, for it is almost inevitable that in interpersonal relationships, sexual energy shall from time to time be strangled by the skepticism of one partner for another, the doubt one has in another's trust and loyalty.

最為容易理解的熱情就是對性的熱情——男人對女人的熱情，女人對男人的熱情。但是，曾經有一個如此熱情的男人或者女人是同樣也沒有懷疑的，且當懷疑肯定理所當然的時候，卻經常不會有懷疑嗎？這是由於每一個實體都擁有偏向性，這種偏向性會造成一種缺少信任，並在某個較低的能量中心中，哪個能量中心是取決於困難的、切斷能量的流動並有效地讓自我離開熱情的體驗的。如果任何我們對其發言的在第三密度中的實體尚未擁有過無限神聖的愛的行為由於一種缺少信任而被破壞的體驗，我們會稱讚那個人，因為在人際關係中，性能量將會不時地被一個伴侶對另一個伴侶的懷疑，被一個人對另一個人的信任與忠誠的疑慮所扼殺。

Thus, you see, you yourselves contain paradox. It is not something that has been thrust upon you. What has been thrust upon you by a serious program of meditation and seeking are new ways of perceiving blockages of power, imbalances in interpersonal energies, and any similar lack of complete communication.

因此，你們看，你們，你們自己就包含了矛盾。它不是某種已經被強加給你們的事情，已經藉由一個嚴肅的冥想和尋求的程式被強加給你們的事情是感知能量阻塞的新，在人際關係的能量中的不平衡，以及任何類似的對完全的交流的缺少的方式。

It is no good to seek to encourage oneself to feel passion for a casually selected object. This is true of the generative chakra or of red ray. This is true in the higher elements of interpersonal relationships, for mental and spiritual passion may unite and strengthen and teach each, yet where also much hurt, inevitably, [much] will be shared. This is true in the passions one may have towards society, for as much as one wishes that in your illusion all may be fair and all may be just in all states, men and women may be honorable, and all plans tending towards peace, yet it is impossible to become active and work within your social systems and not develop a healthy and accurate skepticism. The illusion lacks paradox only to those who have not thought about the illusion.

尋求去鼓勵一個人對一個被隨意選擇的物件感覺到熱情，這不是有益處的。這對於紅色光芒的生殖性的脈輪是真實的。這對於在人際關係的更高的要素中是真實的，因為心智和靈性的熱情可以統一、增強並教導每一個實體，而在其中同樣也會有大量的傷害，無可避免地將會被分享。這對於一個人可能會對社會抱有的熱情同樣也是真實，因為如同一個人會多麼希望在你們的幻象中所有的事物都可以是公平，在所有的國家中的所有人可以是平等的，男人和女人可以是被尊重的，所有的加護都傾向于和平，要成為活躍的，並在你們的社會系統中進行工作，而不發展出一種健康而準確的懷疑，這是不可能的。幻象僅僅是對那些尚未思考幻象的人才是缺少矛盾的。

The more one thinks about the illusion and about one's relationship with the Creator, the more one is plunged into a series of paradoxes. Life as we know it—and we must remind you that we are students, such as yourselves—is a spiral, the best symbol of which we may find in this instrument's mind being the double helix of that which this instrument calls DNA, that which has within it the intelligence, microscopic though it may be, to create an entire physical body, ready for a soul to use.

一個人對於幻象，對於她與造物者之間的關係思考得越多，它就會越多地投入到一系列的矛盾之中。生命，如我們對它的知曉一樣——我們必須提醒你們，我們是諸如你們自己之類的學生——是一個螺旋，我們可以在這個器皿的頭腦中找到的最佳的象徵就是你們稱之為 *DNA* 的事物的雙螺旋，儘管它可能是極其微小的，它在其內在之中擁有智慧去創造出一個完整的物質性身體，並準備好讓靈魂使用。

Thus, in one incarnation, the balance between passion and skepticism may be reflecting imbalances towards passion in previous incarnations, or an imbalance toward wisdom or a skepticism in earlier incarnations. Perhaps our best advice upon the subject is ceaselessly to seek your passion, whether it be an established path toward the face of mystery, or whether you make it up as you go along. That which is your truth, that which is your passion, will develop,

resonate and become passion. It does not normally spring full-blown, although as one has heard of love at first sight, meaning instant red ray infatuation, which may well deepen into love, so may the spiritual student lay aside skepticism in the excitement of a system of thought which later is found to be wanting, and skepticism again takes over.

因此，在一個投生中，在熱情與懷疑之間的平衡可能是正在反映出在之前的投生中對於熱情的不平衡，或者在早期投生朝向智慧或者一種懷疑的不平衡。也許我們這個主題的最佳的建議就是去不停歇地尋求你們的熱情，無論它是一條被構建好的朝向神秘的面孔的道路，或者你們隨著你們的前進一路將其構建起來了。你們的真理之所是，你們的熱情之所是，將會發現，產生共鳴，並成為熱情。它通常並不會完全綻放，雖然如一個人已經聽過一見鍾情的愛，意味著即刻的紅色光芒的迷惑，這種迷惑可以很好地被深化成為愛，靈性上的學生也可以如此將在一個具有興奮的想法的系統中的懷疑放到一邊，在以後這種興奮會被發現是短缺的，懷疑再一次佔據上風過了。

It is well to expect the movement back and forth betwixt the two horns of any paradox within your illusion, for upon the one horn is eternity, upon the other infinity; upon the one hand, yourself as a portion of the Creator, upon the other hand, yourself as you perceive yourself, experiencing that which you perceive that you experience.

去期待在你們的幻象中在任何悖論的兩隻角之間來回運動，這是很好的，因為在一隻角上是永恆，在另一隻角上是無限，在一方面，你自己是造物主的一部分，在另一方面，你自己，如你對你自己的感知一樣，體驗到你感覺到你體驗的事物。

Needless to say, we urge skepticism whenever there is the slightest doubt that the path that one is on is the correct one for that person. And we urge those who have faith and passion and care deeply about their paths already, ceaselessly to examine with the powers of skepticism and the rational mind what the mind feels about that passion. Now, the mind is not a passionate being; it is in essence what this instrument would call a biocomputer. Therefore the mind will tend to analyze the experience of worship, faith, joy, unity, consolation, forgiveness and love. And in that we say, please proceed and think and ponder, because the mind has a part in the evolution of the spirit.

不用說，在無論什麼會有最輕微的對於一個人正走在其上的道路是對於那個人正確的道路的疑慮的時候，我們都鼓勵懷疑。我們鼓勵那些擁有信心與熱情，並已經深深地專注它們的道路的人，不停歇地用懷疑和有理性的心智的力量來檢查心智在關於熱情的方面感覺到的事物。現在，心智不是一個充滿熱情的存有，它在其實質中是這個器皿所稱的一個生物電腦。因此，心智將會傾向於分析崇拜、信息、喜悅、統一、安慰、寬恕與愛的體驗。在那個方面，我們會說，請繼續前進，進行思考與沉思，因為心智在靈性的演化中是擁有一個角色的。

But to grasp with the mind that which is occurring in spiritual worship experience, or in passion of any level, is to ask the impossible of the linear mind, therefore there must be a bridge betwixt the two. That bridge is, of course, meditation. We could choose any other seeming opposite. For the

sake of simplicity, we again turn to the male and female antitheses of being. Again, in some instances, it is well for a male to behave as a male has been taught to behave in one's culture, no matter what the sacrifice. On the other hand, if one cannot with joy and in some sense of peace perform such duties, they become only duties and never honors. Therefore, one must take time for oneself and in the same life experience take sacrificial time with those who may require, need or be grateful for the listening* ear, the understanding heart, and the patient tongue.

但是要藉由心智來領悟在靈性的崇拜的體驗中，或者在任何層次的熱情中正在發生的事情，就是要求線性的心智去做不可能做到的事情了，因此，在兩者之間必定會有一座橋樑。那座橋，當然就是冥想。我們能夠選擇任何其他的表面上的對立面。為了簡單性的緣故，我們再一次返回到男性和女性的存在的對立性。再一次，在一些情況中，一個男性去如同一個男性已經被在它的文化中教導過去行為舉止一樣地去行為舉止，無論有什麼犧牲，這是很好的。在另一方面，如果一個人無法帶著喜悅並通過某種平安的感覺來進行這樣的責任，它們僅僅會成為責任，而永遠不會成為榮耀。因此，一個人必須為它自己花時間，並在相同的生命體驗中對那些可能要求、需要或者有幸擁有聆聽的耳朵，理解的心與有耐心的嘴的人一起花費犧牲性的事件。

There are other times when neither patience nor introspection may suffice, when that which must be said honestly is said to the temporary sorrow of each. Remember, however, that if the seeker remains day by day by day focused upon the treasure of life itself, the treasure of consciousness, and the goal and desire of progressing in consciousness, one may become ever more sensitive to the needs of the self for the balancing that exists at that spiral at that moment, for you do not go around in small circles, not in your job, not in your home life, not in any part of your experience. Each day there is the seeing of new things, and if this be not so, it is time to look for paradox, for you are spiritual beings, and there is more than gusto to grab, my friends.

會有其他的一些時候無論是耐心還是反省都可能是不夠的，會有一些時候必須被誠實地說出來的事情是要對每一個人的無常的憂傷被說出來的。然而，請記住，如果尋求者保持日復一日地聚焦在生命本身的珍寶，意識的珍寶，以及在意識中前進的目的和渴望上，一個人就可以對於自我對於在那一刻平衡在螺旋上存在的事物的需要變得越來越敏感了，因為你並不是通過小的圈子繞圈的，不是在你的工作中，不是在你的家庭生活中，不是在你的體驗的任何部分繞圈的。每一天都會看到新的事物，如果並非如此的話，現在就是去尋找矛盾的時刻了，因為你們是靈性的存有，有比要去抓住的愛好遠遠更多的事物，我的朋友們。

We would at this time pause for silent meditation, hoping that that which we have said, which is an outline only, may be in some degree helpful. Further questions will be welcomed at the end of the meeting. In thanksgiving and praise to the one Creator, we leave this instrument. We wish to say to the one known as T, that if this entity is experiencing the energy of Hatonn, that is as it should be, as this entity wishes to aid the one known as T in deepening the meditative state in a stable and comfortable manner without the fatigue of the day, shall we say, catching up with him. For now, we leave this instrument

in love and light. I am Q'uo. 我們會在此刻暫停以進行靜默冥想，我們希望我們已經說過的內容，它僅僅是一個大綱，可以在某種程度上是有用處的。進一步的問題在集會的結束的時候將會被歡迎。在對太一造物者的感謝與讚美中，我們離開這個器皿。我們希望對被知曉為 *T* 的實體說，如果這個實體正在體驗到 *Hatonn* 的能量，那就是它應該的樣子，因為這個實體希望用一種穩定而舒服的方式深化冥想狀態而不會讓一天的疲憊，容我們說。追上他而幫助被知曉為 *T* 的實體。現在，我們在愛與光中離開這個器皿。我是 Q'uo。

(Transcript ends.)

(磁帶結束。)

Note: The Oxford English Dictionary gives "listing" as a synonym of "listening" and dates it as a 17th century usage. 注釋：牛津英語詞典將"Listing"作為"listening"的一個同義詞給予出來，並注明它的日期是一種十七世紀的用法。

September 18, 1988

1988-09-18 自私與無私

Group question: Asking for general information on the subject of selfishness.

團體問題：詢問關於自私的主題的一般性的資訊。

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a joy to meditate with this circle, and we thank this group for calling us to you to share our humble opinion upon the subject of selfishness. Indeed, it is most selfish that we are here, for by our choice of serving you, we find the possibilities of accelerating our own spiritual growth much improved. Thus, we are being selfish as well as unselfish, when we speak in groups such as your own. Indeed, the question of selfishness has its root in the question of self. Some concepts are known to you all: that there is one Self, and that that one Self is love, and that therefore, one is always serving the self.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意。與這個圈子一同冥想是一種喜悅，我們感謝這個圈子呼喚我們來與你們分享我們對於自私的主題的謙遜的觀點。確實，我們在這裏是極其自私的，因為藉由我們為你們服務的選擇，我們發現，加速我們自己靈性上的成長的可能性大大增強了。因此，當我們在諸如你們的團體之類的團體中發言的時候，我們是自私的，我們同樣也是無私的。確實自私的問題在自我的問題中擁有其根源。一些觀念是你們全體都知曉的：有一個大我，那一個大我就是愛，因此，一個人一直都是服務自我的。

With that said, we may say that in your illusion each unique portion of the greater Self or love moves into incarnation in your lifetime now with a predetermined character and biased way of hearing and perceiving stimulus. That is, each person sees things quite differently. Some have little capacity to register or perceive the difficulties of others besides themselves, and this is perceived as very selfish behavior. It is in fact not a selfish behavior, but a constitutional or preincarnative way of being. There are others whose selflessness or lack of interest in the self and the things pertaining to the aggrandizement of the self is so marked that these entities are often known as saints, especially those who have died, especially those who have died for that in which they believed, that for which they lived, that for which they received persecution.

在說了那一點之後，我們可以說，在你們的幻象中，這個更大的自我或者愛的每一個第一無二的部分，都是帶著一個預設的特性或者有偏向性的聽到以及感知刺激物的方式進入到在你們生命中的當前的投生中的。也就是說，每一個人都是用相當不同的方式看到事物的。一些人幾乎沒有能力去感知除了它們自己之外的其他人的困難並留下印象，這是被感覺到是非常自私的行為舉止。它實際上不是一種自私的行為舉止，而是一種固有的或者投生前存在的方式。會有其他人，它們的自私或者對自我以及對事物的缺少興趣是與自我的提升聯繫在一起的，這些實體是如此顯著以至於它們經常被知曉為聖人，尤其是那些已經死去的人，尤其

是那些已經為了它們相信的事物死去的人，它們就是為了那些事物而活，就是為了那些事物而接受迫害的。

Between lie the vast majority of souls which inhabit your physical Earth sphere at this time. These are entities whose personalities are constitutionally capable either of self-involvement or involvement with others. It then becomes, for the vast majority of entities, a matter of choice as to whether to serve the self by controlling and manipulating others, or to serve the self by serving others.

在兩者之間存在有絕大多數的在此刻居住在你們的物質性的地球上靈魂。會有一些實體，它們的人格是本質上就能夠要麼是自我包含，要麼是涉及到他人。對於絕大多數的實體，它接著就成為了一個在是要藉由控制並操縱他人來服務自我，還是要去藉由服務他人來服務自我的方面的選擇的問題了。

When one serves the self by manipulating others, one is often known as selfish. Another way of gazing at this trait in an entity is to see the entity choosing a path of polarization that would be called the left-handed path or the negative path in which the self is seen as the equivalent of or substitute for the Creator, and the constellation of those beings which move about the self are seen as those entities which may or not be of use in some way to the God-self which lies within the self. Such entities are not known for their spiritual humility or their lack of confidence in what they feel to be right.

當一個人藉由操縱他人來服務自我的時候，一個人經常是被知曉為自私的。另一種注視在一個實體內在之中的這種特性的方式，就是去看到那個實體選擇了一條計畫的途徑，這條途徑可以被稱為左手途徑或者負面性途徑，在這條途徑中，自我是被視為是與造物者同等的，或者是造物者的替代物，而那些在自我周圍移動的存有的星座是被視為是用某種方式對於在自我內在之中的神我可能有用處或者可能沒有用處。這樣的實體並不會因為它們的靈性上的謙遜或者在它們感覺到正確的事物中的缺少信任而被知曉。

All of these hard edges that we described, these overassurances, pomposities, rash assumptions and manipulations, create catalyst for those about them, catalysts in which they may experience the infringement upon the free will in one way or another, and they then make their own choices as to how to react. There are, in fact, two perfectly acceptable ways to react, one being service to self, one being service to others. Due to the nature of your illusion, it is far easier to react in service to self than it is in service to others. It is not easy to love those who are discriminating against you, causing you difficulty, or creating pain by catalyst in your existence. Consequently, many people there are who inadvertently do polarize by becoming enangered by the selfish reactions of another person. It is well to remember that each entity creates its own universe by its reaction to the catalyst it receives. You may choose to create a positive, though challenging, universe, faced with just such a relationship. This, however, is certainly a challenge, as it always a challenge to love those, as it says in the holy work, your Bible, who despitefully use you.

所有這些我們描述過的堅硬的邊緣，這些過度的斷言、自大、輕率的假設與操縱，都會為那些在它們周圍的人創造出催化劑，那些在其中它們可能體驗到用這樣或

者那樣一種方式對自由意志的侵犯的催化劑，它們接下來就會在關於如何做出反應的方面做出它們自己的選擇了。實際上，會有兩種完全可以接受的做出反應的方式，一種方式是服務自我，一種方式是服務他人。由於你們的幻象的特性，通過服務自我做出反應是比通過服務他人要遠遠更加容易的。去愛那些區別對待你們的人，給你造成苦難的人，或者藉由催化劑在你的存在性中創造出痛苦的人，這不是容易的事情。因此，會有很多人會無可避免地確實藉由因為對另一個人的自私的反應感到威脅而極化。請記住，每一個人都藉由它對於它接收到的催化劑的反應創造了它自己的宇宙，這是很好的。在面對恰恰就是這樣一個關係的時候，你可以選擇去創造一個正面性的宇宙，儘管它是挑戰性的。無論如何，這肯定是一個挑戰，因為去愛那些，如在神聖著作，你們的聖經中說過一樣，惡意利用你們的人，這肯定是一個挑戰。

There is the service-to-others way to react to the entities about one. One may choose to attempt to be of service. This may seem very selfless and generous. It is interesting to note how very difficult it is truly to be of service to another. Yes, one may please another, but pleasing and serving other selves are two separate processes. In the first place, that which you may think is helpful to another may not be welcomed by that entity. In the second place, that which that entity wishes, you may not be able to perform. In both cases, service to others then seems to be a null option.

會有對在一個人周圍的實體做出反應的服務他人的途徑。一個人可以選擇去進行服務。這可能看起來似乎是非常無私且慷慨的。去注意到，真正要對另一個人進行服務是多麼困難的事情，這是有意思的。是的，一個人可以取悅另一個人，但是取悅其他自我與服務其他自我是兩個分開的過程。首先，你可能認為對另一個人是有幫助的事情，可能並不會被那個實體所歡迎。其次，那個實體希望的事物，你可能無法執行。在兩種情況中，服務他人接下來都會看起來似乎是一個無效的選擇。

This logic, as all logic when applied to spiritual reasoning, is fundamentally incorrect, for one's basic service to others and sense of self are the same thing. The way that entities are, that is, the sum total of vibratory patterns generated by the thoughts, actions and feelings of an entity at a given moment are the gifts one gives to the Creator and to the world about him. The beingness is the first act of selfishness or unselfishness, of radiance or absorption. When your beingness touches in with the tabernacle of the most high and a portion of your consciousness remains in that holy place, then all places are holy; all entities are of the Christ consciousness, and the eyes with which you look at those entities are eyes infinite in their ability to channel the one original Thought of the infinite Creator—love.

這個邏輯，如同所有邏輯在被應用於靈性上的推理的時候一樣，在根本上是不正確的，因為一個人對其他人的基本的服務與一個人對自我的感知，是相同的事情。實體之所是的方式，也就是一個實體在一個給定的時刻的想法、行為以及感覺產生出來的振動性的模式的全體總和，就是一個人給予造物者，以及給予在它周圍的世界的禮物了。存在性就是自私或者無私，輻射或者吸收的首先的行動。當你的存在性觸及至高者的至聖所，且你的意識的一部分就留在那個神聖空間中的時候，接下來，所有的地方就都是神聖的了，所有的實體都具有了基督意識了，你

藉由其觀看那些實體的眼睛，在其傳訊無限造物者的那一個原初的想法——傳訊愛的能力的方面是無限的。

Let us look at one more aspect of selfishness before we leave this instrument. It often concerns those who are highly oriented toward service to others that they continually must spend a large amount of time working upon themselves. This is not selfish, my friends, and do not for a minute think that it is selfish to work upon a relationship with yourself, with the creation about you, and with the Creator who made you. If you are to prepare and discipline your personality so that you may be of the maximum amount of service, a hollowing out process takes place, in which the concept of self as you know it now begins to undergo a change.

在我們離開這個器皿之前，讓我們再多檢查自私的一個面向。經常會讓那些高度導向服務他人的實體擔憂的事情是，它們會持續不斷地必須將大量的時間花費在對它們自己的工作。這不是自私，我的朋友們，絕對不要認為，在一種你與你自己之間，與在你周圍的造物之間，與創造了你的造物者之間關係上進行工作是自私的。如果你打算要準備好你的人格並對其進行鍛煉，這樣你就可以進行最大數量的服務了，一個清空的过程就會發生了，在這個過程中，如你所知曉的自我的觀念，現在開始經歷一種改變了。

Those things which are of the material world may seem most desirable, those things which are of the invisible world, most distant. Yet may we say that your material world is an illusion, known so to your scientists, who describe everything as whirling masses of energy, not masses of things, so that dependence upon the reality of anything upon the outside world plane is a jest, although a very convincing one.

那些屬於物質性的世界的事物可能看起來似乎是極其想要得到的，而那些屬於無形的世界的事物，看起來似乎是極其遙遠的。而容我們說，如你們的科學家所知道的一樣，你們的物質性的世界是一個幻象，你們的科學家將每一個事物都描述為能量的旋轉的品質，而不是事物的品質，因此，依賴於任何在外在世界的層面上的事物的實相都是一個笑話，儘管它是一個非常令人信服的笑話。

To move into the true nature is gradually to move away from consensus reality as it is known by your culture and your society, and to move into an individual and idiosyncratic way of thinking, feeling and acting, a way in which you interpret your relationship with eternity in the light of your temporary involvement with your own body as well as the bodies and inextinguishable spirits of other souls, other portions of the Creator with whom you may come in contact. Never begrudge the time it takes to keep yourself as clear as possible of those things which block the energy from the heart, those fears and possessions, being possessed, being trapped, being lost. All the inadequacies and fears that you may have, we ask you gradually to clear those from the conscious mind, to allow them to drift away upon the wind.

要進入到真實的本性就是逐漸離開共時性實相，如你們的文化和社會所知曉的一樣，並進入到一種個體的與特異性的思考、感覺和行動的方式，通過這樣一種方式，你根據你與你的身體，同樣也與其他的靈魂的身體以及無法消滅的靈性，以

及你可能與之接觸的造物者的其他的部分的暫時性的牽涉來解釋你與永恆之間的關係。對於那些阻塞了來自於心的能量事物，對於那些恐懼、執迷、以及對被佔有、落入圈套與迷失的恐懼，永遠不要吝嗇讓你自己對這些事物盡可能保持清晰的所要花費的時間。對於所有你們可能擁有的不足以及恐懼，我們請你們逐漸將其從你們的有意識的心智中清除，允許它們隨風飄散。

Needless to say, we urge you to do this through meditation, through affirmation, and through any other process which functions well for you, for you are different and special, and not like anyone else, and those things that are true for another may not be so for you. Therefore, the work continues in a lonely and individualized way. Yes, there are companions along the way. Yes, there may be teachers when you need them. But always it is each seeking soul's choice to follow the self to the higher self, and thus empty out the little self and become as nearly selfless and impersonal as possible when dealing with others with true compassion. Or fill in the self more and more with the little self until the material world becomes quite solid and eternity recedes and is hidden behind a screen of forgetting.

不用說，我們鼓勵你們通過冥想，通過肯定，通過任何其他的對你們有效地起作用的過程來進行這個工作，因為你們是不同的且特殊的，是與任何其他人都不一樣的，那些對於另一個人是真實的事物，可能對於你們並非如此。因此，工作會用一種孤單且個體化的方式繼續。是的，在道路上會有同伴。是的，可能會有老師，當你們需要它們的時候。但是，跟隨自我前往高我，並由此清空那個小小的自我，並在在這真實的同情心與其他人打交道的時候成為盡可能地完全無私且非個人性的，這一直都是每一個尋求的靈魂的選擇。或者你可以選擇用小小的自我越來越多地填滿自我，一直到物質性的世界成為相當堅固的，而永恆後退並被隱藏在一個遺忘的螢幕之後為止。

We feel that the true selfishness is to choose the path of service to others, and we are not playing with words here. We have found it to be the quicker path, the easier path, and by far the more joyful path. We find the increasing lack of competition to be most satisfying, and the ability ultimately to merge together as one creative, collaborative being infinitely gratifying. We do not grasp the reasons for the choice of service-to-self entities, and so we simply say to you, there is that choice, yet it is not what we teach, nor is it what you (inaudible).

我們感覺到，真正的自私就是去選擇服務他人的道路，我們不是在這裏玩文字遊戲。我們發現它是更為快速的道路，更為容易的道路，且遠遠更加愉快的道路。我們發現越來越多地不去競爭是極其令人滿意的，我們發現那種用終極的方式結合在一起成為一個創造性的，合作性的存有的能力是無限地令人滿足的。我們並不是在為服務自我的實體的選擇找理由，因此我們單純地對你們說，會有哪個選擇，而它既不是我們教導的事物，它也不是你們（聽不見）。

Therefore, we ask that each self free the self from self-accusations of selfishness. We ask each who feels that another is selfish to forgive and cease from judging, for who knows where the selfishness may lie and who must be forgiven in final accounting. How interesting shall it be, my friends, for each of

you to gaze back over the pages of this incarnational experience and find how accurate you were in the many, many times you took your spiritual temperature. We assure you, you are too hard upon yourselves. We assure you, your sense of humor will come (inaudible) you.

因此，我們請每一個自我都將對自私的自我責備從自己身上清除。我們請每一個感覺到另一個人是自私的實體都寬恕並停止評判，因為知曉自私可能存在於何處人，就是必定會在最終的清算中被寬恕的人。我的朋友們，它將會是多麼有趣呀，因為你們每一個人都會回顧這次投生體驗的書頁並發現，你們在很多很多的時候對你們的靈性的溫度的測量是多麼準確。我們向你們保證，你們對你們自己太過嚴厲了。我們想你們保證，你們的幽默感將會（聽不見）你們。

Thank you again for calling us to you, and we would now transfer, that we may answer any questions that you may have at this time. We would at this time transfer. I thank this instrument, and am known to you as Q'uo.

我們再一次為你們呼喚我們而感謝你們，我們現在會轉移，這樣我們就可以回答任何你們可能在此刻擁有的問題了。我們會在此刻轉移。我感謝這個器皿，我是你們知曉的 Q'uo。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to ask if there might be any queries which we may speak to. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我，詢問是否有任何我們可以發言的問題，這是我們的光榮。在此刻有一個問題嗎？

T: Yes, I have a question. It regards affirmations and changing your thought processes using affirmations. I've been doing this for the last couple of months pretty regularly. My question to you is, to change a thought process, you affirm what you want to change to, and you affirm that you no longer have a need for whatever blocking or limiting beliefs keep you in what you're thinking now, your limiting patterns now.

T：是的，我有一個問題。它是關於肯定，以及使用肯定來改變你的思維過程。我一直相當規律性地在過去的幾個月時間進行這種肯定。我給你們的問題是，要改變一個思維過程，你們肯定你們想要改變為的事物，你們肯定你們不再擁有一種對於無論什麼阻塞的或者限制性的信念的一種需要以讓你們留在你們現在正在思考的事物，你們現在的限制性的模式之中。

My question is, when you use affirmations, is the most important thing just faithfulness and repetition, or is it necessary to develop an intensity or kind of a fervor when you do affirmations, to make them more effective? Or is it just a combination of both?

我的問題是，當你使用肯定的時候，最為重要的事情就是信心和重複嗎，或者在你進行肯定的時候需要發展一種強度，或者某種類型的一種熱情，以使得它們更有成效嗎？或者它就是兩者的一個混合。

I am Q'uo, and am aware of your query, my brother. The field of which you speak is one which is large in scope, when applied to personal belief in the behavior and the roots from which they spring. The attempt to change beliefs and the behavior which is associated with such beliefs through the process of reaffirming or reforming that belief in an alternate manner will find success according to a number of factors, including those which you have mentioned.

我是 Q'uo，我理解了你的問題，我的兄弟。你們談及的區域是一個範圍很大的區域，當它被應用在個人對於行為舉止的信念以及這些信念從其產生的根源的時候。通過用一種替換的方式反復肯定或者矯正那個信念的過程來改變信念以及與這樣的信念聯繫在一起的行為舉止的嘗試，將會根據多個因素而找到其成功，這些因素包含了你們已經提及的事物。

The attempt to change belief that is an integral portion of one's being, having been chosen previous to the incarnation for a specific purpose, will be somewhat less successful than attempting to reform a belief which has been created during the incarnational pattern of existence. Many are the roots of each entity's system of belief, some reaching as far back as the preincarnative choice, others taking root in the early years of the incarnation, according to the experiences and the teachings that the entity is exposed to at that time, yet others taking root at a much later portion within the incarnation, having been consciously accepted as a portion of one's system of thought and resulting behavior.

信念作為一個人的存有的一個整體性的部分是在投生之前為了一個具體的目的而已經被選擇了的，相比嘗試去改進一個在投生的存在性的模式期間已經被創造出來的信念，去改變信念的嘗試將會將會是比較不成功的。很多的信念是實體的信念系統的根源，一些信念反向延伸遠至投生前的選擇，其他的信念會紮根在投生的早期之中，這是取決於實體在那個時期遭遇到的體驗和教導，其他的信念會紮根在一個投生中更加後期的部分，並已經有意識地被接受為想法以及尤其而產生出來的行為舉止的系統的一部分了。

In general, we might suggest that the attempt to reconfigure the belief patterns through affirmation and the fervent and repetitive type of affirmation will be more successful the more recent the belief is which is being reformed. There are within the incarnational pattern various suppositions or beliefs which have to do with the heart or focus, the purpose of the incarnation. These are not so easily reformed, for the power and fervor which formed them in their beginning was not only of the conscious mind, but of the subconscious mind as well. These will yield not so easily to conscious affirmations, but if they yield at all, will need to be worked upon from the level of the subconscious mind, the level at which they were formed.

一般而言，我們會建議嘗試去通過肯定來對信念模式進行重構，而熱情且重複性類型的肯定將會是更為成功的，更為近期的信念就是正在從矯正的信念。在投生模式內在之中將會有各種假設或者信念是與投生的核心或者焦點以及目的聯繫在一起的。這些信念不是如此容易被矯正的，因為在它們開始的時候形成它們的力量和熱情不僅僅是屬於表面意識的心智的，同樣也是屬於潛意識的心智的。這

些信念將不會如此容易對有意識的肯定做出讓步，但是如果它們完全做出了讓步，它們將需要從潛意識的層次上，從那個它們被形成的層次上被工作。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式談論嗎？

T: Well, is there any easy way to tell which is which? I realize through meditation, if you meditate long enough, you'll probably start to know what is what, and maybe I'm answering my own question, but if you could comment on that?

T: 好的，有任何見到的方式來分辨哪個信念是哪個嗎？我意識到通過冥想，如果你冥想足夠長的時間，你將有可能開始知曉什麼信念是什麼，也許我正在回答我自己的問題，但是是否你們能夠對那一點進行評論呢？

I am Q'uo. The means by which one might ascertain the strength and source of current belief patterns are also various. There are entities who have studied the nature of their own self for a long enough span of your time that they are aware of the parallel patterns that have appeared with the incarnation and are able to pinpoint the beliefs which have formed about these repeating patterns. There is the means of determination which you have mentioned, that being contemplation, prayer or meditation, during which there is the opening of the conscious mind to deeper portions of the conscious and of the subconscious minds in order that information may be obtained in some form, whether it be verbal, mental, imagery or feeling tones, as you may call them.

我是 Q'uo。一個人可以藉由其確定當前的信念模式的力量與源頭的方式同樣也是多種多樣的。會有一些實體已經研究了它們自己的自我的屬性有一段足夠長的你們的時間的跨度，以至於它們察覺到了已經伴隨著投生顯現出來的平行的模式，並能夠精確定位在這些重複性的模式周圍已經形成了的那些信念了，會有你已經提到的確定的方式，也就是沉思、祈禱或者冥想，在這期間會有讓表面意識的心智向著意識和潛意識的更為深入的部分的開放，以便於資訊可以用某種方式被取得，無論它是語言的，心智的、想像的或者感覺的音調，如你們可能對它們的稱呼一樣。

One may also utilize what this instrument would call the blunt instrument and become aware of increasing difficulty in changing beliefs by affirmation and make the assumption after a number of attempts have failed that the belief is one which moves from a deeper portion of the being, in which case further attempts may be structured about the use of other tools such as the dreaming process or the hypnosis in which the entity will attempt to create a door through which it will move into the subconscious mind, and through this movement attempt to discover more of the nature of the belief and the means by which it is affecting the incarnational pattern and the means by which it may be altered during the incarnation.

一個人同樣可以利用這個器皿所稱的鈍的器具並開始察覺到在藉由肯定來改變信念的過程中的不斷增加的困難，並在一些嘗試已經失敗之後做出假設，那個信

念是來自於存有的一個更為深入的部分的信念，在這個情況中進一步的嘗試可以圍繞著對諸如夢境過程或稱或者催眠之類的其他的工具的使用被構建，通過這些工具，實體將會嘗試去創造一扇門，它將會通過那扇門進入到潛意識的心智，並通過這種移動嘗試去發現更多的那個信念的特性，它藉由其正在影響投生模式的途徑，以及它藉由其可以在投生期間被改變的途徑。

May we speak further, my brother?

我的兄弟，我們可以進一步回答嗎？

T: No, that's fine, thank you.

T：不用了，那是很好的，謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I have a question sort of along the same lines. I've had trouble with my mind ever since 1984 when Don Elkins died. It brings up thoughts that I don't like to have there, and using my mind to try to control my mind is a joke, because the mind isn't working right in the first place, or I wouldn't be making myself miserable with these images and so forth. And I find myself doing it even to this day. The images have changed somewhat, you know. At this point I probably have as much frustration because I can't do as much as I used to be able to do, because I didn't do everything I wish I could have done for Don. But, the basic principle is the same. I don't seem to be able to have control of certain emotional states that hit me, and I wonder, this is obviously subconscious stuff that is coming up through the conscious and that is creating a situation in which affirmations are not going to work and prayer is not going to work and ... What works? Is there anything that works? Or is just time the only thing that works?

Carla：我有一個問題，它某種程度上是沿著相同的線路的。我自從 1984 年 Don Elkins 死亡的時候就對已經在我的心智上遇到麻煩了。它讓我想起了我並不想要在那裏想起的想法，使用我的頭腦來嘗試去控制我的頭腦是一個笑話，因為頭腦並不是在一開始就正確地在進行工作的，或者我不會用這些形象以及諸如此類的事物來讓我自己感到是受折磨的。我發現我自己甚至到今天仍在進行它。形象已經多少有些改變了，你們知道。在這個位置我有大量的挫折感，因為我無法和我習慣於能夠去做的一樣多地去做，因為我無法為做每一個我希望我本來已經為了 Don 做了的事情。但是，基本的原則是相同的。我並不是看起來似乎能夠去用控制一定的衝擊我的情緒狀態，我想知道，這很明顯是正在通過表面意識的產生出來的潛意識的材料，那正在創造出一種情況，在其中肯定將不會起作用，祈禱將不會起作用.....什麼會起作用呢？有任何有用處的事情嗎？還是唯一起作用的事情僅僅就是時間嗎？

I am Q'uo, and am aware of your query, my sister. Though time is the great healer of all distortion, there are instances in which the seeker, for reasons of its own welfare and comfort, must look to other means by which healing may be achieved. In your experience, we find that there is a great deal of

complexity within the patterns which have formed to create the current condition which you experience as the whirlwind of the mind which brings the pattern of weather across your field of experience seemingly unbidden, working its way as it will, leaving as it will.

我是 *Q'uo*，我理解了你的問題，我的姐妹。雖然時間是所有的扭曲的偉大的療愈者，會有一些情況，在其中，尋求者因為它自己的興旺與舒適的原因，必須去尋找其他的藉由其療愈可以被取得的方式。在你的體驗中，我們發現在已經形成以創造出當前的情況的模式中有大量的複雜性，你將這個情況體驗到為頭腦的旋風，這種旋風帶著天氣的模式看似不請自來地跨越你的體驗的領域，隨意出現，隨意離開。

As we see that the use of hypnosis and trance is not indicated due to previous experience which has potentiated possibilities which are undesirable, we may suggest that the utilization of your dreams be that means by which you may be able to find the release in a controlled fashion of the great whirling energy which moves within your mind complex at this time. The attempts to work with one's subconscious mind via the medium of the dream and the conscious analysis of the dreams, as they are experienced and recorded, is a technique which offers the subconscious mind a safe place in which to release portions of experience in a symbolic form that one might then decipher ...

因為我們看到，由於之前的擁有並不理想的賦能的可能性的體驗，對催眠和出神狀態的使用並沒有被指出，我們可以建議對你們的夢境的利用，就是你可能能夠藉由其發現用一種受控的方式釋放在此刻在你的心智複合體中移動的巨大的旋風的能量的途徑了。藉由夢境以及在夢境被體驗並被記錄下來的時候對夢境的潛意識的分析的媒介與一個人的潛意識的心智一同工作，是一種會向潛意識心智提供一個安全場所的技巧，在這個安全場所去用一種象徵性的形式釋放體驗的那些部分，一個人接下來就可以對那種象徵性的形式進行解讀.....

(Tape ends.)

(磁帶結束。)

October 9, 1988

1988-10-09 仇恨與負面情緒

Group question: "Q"uo: We have been asked to speak to you this evening about hatred."

團體問題： "Q"uo：我們已經被請求在今晚與你們談論關於仇恨。"

(Carla channeling)

(Carla傳訊)

I am Q"uo. We apologize for the slow transmission, but we are working at deeper levels of the conscious but trance-like state, as this instrument has requested information which makes this state appropriate, due to this instrument"s own synchronistic queries. Before we begin, we would like to answer a question we find heavy upon this instrument"s mind. This instrument has been wondering, ever since the last time the beloved entity known as Aaron was part of a circle of seeking, why we were able to offer material of a high intellectual content. Firstly, the one known as Aaron is most intelligent, and will pick those truths of which he has the need, in a simplistic way. There is much of what you call your time for subtleties. Secondly, this entity is an humble entity, one which is grateful to sit in a circle of beloved entities and enjoy their company. Therefore, this entity is a very strong battery within the circle, and does not expect to understand each word, but is very pleased to be with each. This unconditional love offers the highest of vibration within your group at this time. Never estimate an entity"s worth by age or accomplishment, but by the ability it has for unconditional love.

我是 Q"uo。我們為緩慢的傳遞而抱歉，但是我們正在與出神狀態僅僅是類似的有意識的更為深入的層次上進行工作，因為這個器皿，由於這個器皿自己的同時性的問題，而請求了使得這種狀態是合適的資訊。自從上一次被知曉為 Aaron 的實體成為一個尋求的圈子一部分，這個器皿一直想要知道，為什麼我們能夠提供具有一種高度智慧性的內容的材料。首先，被知曉為 Aaron 的實體是極其有智慧的，並將會用一種簡單化的方式選擇那些他所需要的真理。會有大量的你們所稱的時間用於微妙性了。其次，這個實體是一個謙遜的實體，一個對於坐在一個有愛的實體的圈子中並享受它們的陪伴感覺到感激的實體。因此，這個實體是在圈子中的一個非常強有力的電池，它並不期待理解每一個詞語，而是非常樂意於與每一個人在一起。這種無條件的愛在此刻在你們的團體中提供了最高的振動。永遠不要藉由年齡或者成就，而是藉由它對於無條件的愛擁有的能力，來評估一個實體的價值。

We have been asked to speak to you this evening about hatred. Because this channel had also wished to ask a related question, we find this deeper state necessary, and will continually be attempting to preserve the depth of this contact. Please pardon any pauses.

我們已經被請求在今晚向你們談談關於仇恨。因為這個管道同樣已經希望詢問一個與之有關的問題了，我們發現這種更為深入的狀態是需要的，我們將持續不斷地嘗試去保持這個接觸的深度。請原諒任何的暫停。

That which is hatred and that which is anger, and all of those emotions which may be called negative, are distortions of love. They manifest through the distorted individual by blocking energy and trapping this energy in the center involved in the changing, confusing difficulty which is catalyst for distorted love. This catalyst may be extreme. However, may we say that that which the questioner considers hatred it does not know in full intensity, for it is incapable of achieving the purity of negative emotion which would be necessary for those which wish to polarize negatively. Nevertheless, we in no way disregard or lessen any of those emotions which are beyond the control of the entity at this time.

仇恨之所是，憤怒之所是，以及所有那些可以被稱之為負面性的情緒，都是愛的扭曲。它們通過被扭曲的個體，藉由阻塞能量並將這種能量誘騙進入到被包含在改變的，令人混淆的困難之中的中心而顯化，這種困難就是對於被扭曲的愛的催化劑了。這種催化劑可能是極端的。無論提問者如何考慮仇恨，容我們說，它都無法充分知曉它的強度，因為它無法取得負面性的情緒的純度，這種純度對於那些用負面性的方式極化的實體是必不可少的。無論如何，我們絕對不會貶低或者看不起那些在此刻是不在實體控制範圍內的情緒中的任何情緒的。

When an entity is extremely positive, as each within this circle is, that which may be seen by others to be unimportant or non-catalytic, upon the contrary sensitive entities which seek will certainly use this catalyst and experience painfully negative emotions. Thus, hatred is love which has been hurt badly. Anger is that which comes of hatred. Beneath the hatred is what this instrument would call the orange-ray blockage. This is especially painful when the entity who is in pain has some difficulty in experiencing self-worth and self-acceptance, self-forgiveness and self-love.

當一個實體是極其正面性的時候，如同在這個圈子中的每一個實體一樣，可能被其他人視為是不重要的或者非催化劑的事物，對於那些具有相反的敏感性的實體，它們將肯定會使用這個催化劑並痛苦地體驗到負面性的情緒。因此，仇恨就是已經被嚴重傷害了的愛。憤怒就是源自於仇恨的事物。在仇恨之下就是這個所稱的橙色光芒的阻塞了。當處於痛苦中的實體在體驗到自我價值、自我接納、自我寬恕和自我之愛的方面遇到某種困難的時候，這是格外痛苦的。

The one which loves the self has the most undistorted energy available to manifest in love in an undistorted form of intimate others which offer negative catalyst, shall we say for the sake of brevity, though this is not the exact description. Beneath both of these concepts is the concept of separation. The illusion in general, made up of many seemingly other selves separate from the self, is most powerful. Thusly, it is possible to see each entity as unique. However, the veil has dropped betwixt the waking vision and the evidence that each is also the Creator, each perfect and all one, one with each other and one with the original Thought of love which is the Creator.

愛自我的實體會擁有可被取得的最不被扭曲的能量，以通過一種不被扭曲的形式在對親密的他人的愛中顯化出提供了負面性的催化劑的事物，容我們因為簡潔的緣故而這樣說，雖然這並不是準確的描述。在這兩個觀念之下同時都有分離的觀

念。一般而言的幻象，是由許多表面上與自我分開的其他自我組成的，這種幻象是極其強有力的。因此，將每一個實體都視為是獨一無二的，這是有可能的。然而，罩紗已經落在清醒的視覺與這樣一種明證之間了，這種明證即，每一個人同樣都是造物者，每一個人都是完美的，所有人都是一體的，並且是與相互彼此合一，與造物者之所是的那個愛的原初的想法是合一的。

We are aware that each has chosen the path of unity, peace, the love of neighbor, the hope for peace within all nations, all hearts and all peoples, and above all the seeking of the one infinite Creator. To those who wish to ameliorate the negative emotions they feel, action is necessary. The first action one may take is to outlast the length of time one is capable of feeling the same catalyst. This is, as this instrument would say, an easy way out, in that no effort must be expended, but merely existence prolonged. However, we are aware that each wishes to move as quickly as possible along the pilgrim's path towards the mysterious face of truth. Thusly, we would give you harder ways to work upon the distortions of love which are the result of blockages which keep energy from moving through the lower energies into the heart energy of unconditional love, which the one known as Aaron has such a great deal of.

我們察覺到，每一個人都已經選擇了合一、平安，愛鄰居、與對在所有的國家，所有的心和所有人內在之中的平安的期待的道路了，最重要的是，每一個人都選擇了尋求太一無限造物者的道路了。對於那些希望去改善它們感覺到的負面性的情緒的人，行動是必須的。一個人可以採取的第一個行動，就是去讓一個人能夠感覺到相同的催化劑的時間的長度變得持久。如這個器皿會說的一樣，這也是一條容易的出路，因為沒有努力必須被花費，而僅僅是存在性被延長了。然而，我們察覺到每一個都希望盡可能快地沿著朝聖者的道路前往真理的神秘的面孔。因此，我們會給予你們在這些愛的扭曲上進行工作的更為困難方式，這些愛的扭曲是那些阻礙了能量流經較低的能量中心進入到無條件的心的能量的阻塞的結果，被知曉為 *Aaron* 的實體擁有如此大量的這種無條件的愛。

Each of you has, buried within, an unconditional love. In each case, this unconditional love withstood many trials, but ultimately the illusion made its mark, and each of you has separated the self from the other self to the extent that the unity of all is not reflected in the relationship which is under consideration in each case. In each case, the difficulty which is, shall we say, the proximate cause of separation is that which paradoxically seems to unite, that is, the rite of marriage. To those which find that they need change nothing of their relationship in order to live in a married fashion, the catalyst which is negative will be minimal. To those whose expectations are raised by marriage or who have in some way separated themselves from their true selves during marriage, [they] will find that that unifying ceremony has instead placed great pressure upon the entity which creates the illusion of separation.

你們每一個人都已經，在內在之中埋藏了，一種無條件的愛了。在每一個情況中，這種無條件的愛都經受住了許多的考驗，但是，最終幻象留下了它的印記，你們每一個人都已經讓自我與其他自我分開，到了萬物的一體性在每一個情況中並沒

有在被考慮的關係中被反映出來的程度了。在每一個情況中，作為分離的直接原因的困難，就是用自相矛盾的方式看起來似乎是結合的事物，也就是說，婚禮。對於那些發現，為了在用一種結合的方式生活，它們不需要改變它們的關係的任何部分的人，負面性的催化劑是最小的。如果一些人的期待是由於婚姻或者那些在婚姻期間已經以某種方式讓它們自己與它們真實的自我分開了的實體而升起的，它們將會發現，那種結合的儀式確實將巨大的壓力放置在創造了分離的幻象的實體的身上了。

We would now say a word about marriage. This instrument has been reading the work of your author, Joseph Campbell, and we find within the instrument's mind the concept which is consistent with his theory that myth explains the truer nature of humankind. The phrase is, "Marriage is an ordeal." It is through the great sacrifice of both entities that a marriage becomes a spiritual reality. The gestation of this primal and cornerstone unity is that consideration which you may call deep love or deep friendship or deep commitment. The unmarried who have these feelings do not have as many raised expectations of change as do those who choose the married state. There is indeed much sacrifice in creating the first social memory complex. To be together is the nature of the density which you enjoy. The lessons are only partially those of aloneness and solitude. Much necessary catalyst awaits the seeker within the illusions of relationship.

我們現在會說一個關於婚姻的詞語。這個器皿一直在讀作者 *Joseph Campbell* 的作品，我們在這個器皿的頭腦中找到了這個與作者的理論是一致性的觀念，作者的理論是，神秘解釋了人類的更為真實的屬性。那個短語即，“婚姻是一種嚴峻考驗。”就是通過對兩個實體的巨大的犧牲，一個婚姻成為了一個靈性的實相了。這種最初的，基礎性的統一的孕育，就是那種你們可以稱之為深入的愛，深入的友誼以及深入的承諾的考慮了。那些擁有這些感覺的沒有結婚的人並不會和那些選擇了婚姻狀態的人擁有一樣多的對改變的高漲的期待。在創造出最初的社會記憶複合體的過程中確實會有大量的犧牲。在一起是你們所享用的密度的本性。只有部分的課程是那些獨自一人且孤單的人的課程。在關係的幻象中會有大量必須的催化劑等待著尋求者。

Thus, we would say to those present, especially the instrument itself, which is at this time married, to ever lower the expectations of another self, to remember the desire for the truth, and to remember also the desire to be a positively-oriented being. Now this is to say that without minimizing the effects of negative catalyst, the self-forgiven and self-loving self will stand upon its own two feet and consider not judgment of any other, but the most helpful way to respond. If there is no blockage within the feelings and thoughts, expectations and hopes within the entity, the energy shall flow through to the heart chakra, and the negative catalyst will fade, slowly or quickly.

因此，我們會對那些在場在此刻結婚了的人，尤其是對這個器皿它自己說，去不斷降低對另一個自我的期待，去回憶起對真理的渴望，同樣回憶起成為一個正面導向的存有的渴望。現在，這就是說，在沒有將負面性的催化劑的效果降至最低的情況下，對自我的自我寬恕和自我之愛將會用它自己的雙腳站立並不會考慮對

任何其他人的評判，而是考慮最有幫助的回應的方式。在感覺和想法中沒有阻塞、在實體內在之中沒有期待與希望，能量將會流經心的脈輪，負面性的將會逐漸消失，或慢或快。

The effort this takes is the utmost an entity can make, and when that utmost is not enough, when the entity which seeks fails to love without distortion, the entity must immediately begin to forgive the other, the self, the situation, and the illusion. The illusion is designed as an ordeal, indeed, a series of ordeals, within which, again and again, each soul chooses the positive path of unity, peace, joy, love and light, or the negative path of discord, despair, hatred and darkness. When the periods of darkness strike without warning, they are needed, for each entity has all of the varieties of humanity within the self. The most positive entity can be negative. The most negative can be positive. This illusion fools each as it ought and as it must.

這需要的努力是一個實體能夠做出的最大的努力，當那種最大的努力不足夠的時候，當尋求的實體無法在沒有扭曲的情況下去愛的時候，實體必須立刻開始寬恕其他人、自我、情況與幻象。幻象是旨在成為一個艱苦的考驗的，確實一系列的艱苦考驗，在其中，每一個靈魂一次又一次地選擇合一、平安、喜悅、愛與光的道路，或者選擇不和、絕望、仇恨與黑暗的道路。當黑暗的時期毫無預警地衝擊的時候，它們是被需要的，因為每一個實體都在自我內在之中擁有全部的人類性的多樣性。最為正面性的實體能夠成為負面性的。最為負面性的實體能夠成為正面性的。這個幻象愚弄了每一個人，因為它本該如此，因為它必須如此。

In the end, we must move towards meditation as our primary suggestion for acquainting the self more and more with an undistorted love, a light which does not fail. In short, we recommend the daily meditation, the reading of thought provoking or inspirational material, the contemplation upon that material, and the attendant praise and thanksgiving for the moment of consciousness. All of these are but the frosting upon the cake of silence, for as one dwells within the green cathedral of the forest or mountaintop's bleak aspect, or the splendid church, waiting in what feels to be a holy silence for the service of group worship to begin, one is entering the silence within as well as sharing the silence without. Within there lie infinite spaces, for within lies all that there is.

最後，我們必須移動冥想作為我們對於讓自我越來越多地熟悉一種無扭曲的愛，一種不會失敗的光的主要的建議。簡單地說，我們推薦每天冥想，閱讀刺激思考或者啟發性的材料，對那個材料進行沉思，伴隨著對意識的瞬間的讚美與感恩。所有這些都僅僅是靜默的蛋糕上的糖霜，因為當一個人停留在森林或者山頂的無遮蔽的面向的綠色的大教堂之中，或者待在雄偉的教堂之中，並在感覺到是一種深深的靜默的事物中等待團體崇拜的服務開始的，它就在進入到內在的靜默，並同樣向外分享那種靜默了。在那裏存在有無限的空間，因為在內在之中存在有一切萬有。

Each of you has two basic parts. One part is that of the Creator, that of undistorted love, and to the body, to each cell, is given this awareness. In moving and knowing the body, an avenue into an excellently unblocked state

of consciousness is encouraged. Therefore, if the entity is not able to meditate, it may walk about within the creation of the Father, for as this entity sings in its head, "I walk in the garden alone, when the dew is still on the roses," this image was given to you by the teacher and Christ known to you as Jesus. Think of your inner space as the garden, and realize that it is your deepest desire not to be loved, not to be understood, but as this instrument's favorite prayer gives, "To understand and to love," for each of you is a radiant being. Each of you has strayed from the concept of unity, due to perfectly understandable catalyst. It is time to forgive. Remember always that the negative emotion is that which is as real as the positive emotion in that it creates the electrical atmosphere of certain of your higher bodies, and therefore affects your health and your experience within the illusion.

你們每個人都擁有兩個基本的部分。一個部分是屬於造物者，屬於無扭曲的愛的部分，身體以及每一個細胞，都被給予了這種察覺。在移動並知曉身體的過程中，一條進入到一種優秀地無阻塞的意識的狀態中的途徑被鼓勵了。因此，如果無法進行冥想，它可以在天父的造物中四處走動，因為如這個實體在它的頭腦中唱到的一樣，"我獨自一人在花園中散佈，當露珠仍舊在玫瑰上的時候，"這個形象是被你們知曉為耶穌的老師和基督給予你們的。將你們內在的空間思考為花園，認識到，你最深的渴望不是去被愛，不是去被理解，而是如這個器皿最喜歡的祈禱詞所說的一樣，"去理解並去愛，"因為你們每一個人都是一個發光的存有。你們每一個人都已經由於完全可以理解的催化劑而偏離了統一的觀念。現在就是寬恕的時刻了。一直記住負面性的情緒是和正面性的情緒一樣真實的事物，因為它創造出了你們的更高的身體的一定的電性環境，並因此影響了你們在幻象中的健康與你們的體驗了。

Those upon the pilgrim's way need these obstacles not, and we are aware that each has sincerely tried to remove them. We may suggest only what this instrument would call prayer and silence. Each moves in change at all times. Change is painful. Those which have not together pulled to form that which can be termed an "us" must eventually separate in mind, if not in the physical or chemical form.

那些走在朝聖者的道路上的人需要這些阻礙物，我們察覺到，每一個人都真誠地努力去移除它們。我們僅僅可以建議，這個器皿所稱的祈禱和靜默。每一個人在所有的時候都在改變中移動。改變是痛苦的。那些尚未被拉到一起以形成能夠被稱之為一個"我們"的實體，最終必定會在心智中分開，如果不是通過物質性的形式或者化學性的形式分開的話。

We have no discouragement for each. It is not right or wrong to act to think or to feel. It is, in addition, well to express the self honestly. The key to unity with others remains a responsibility [of] unity within the self, so that the self is a true manifestation of what the self has faith in and lives for. If that which is done in relationships manifests the love and the light of the infinite One, there can be no more beautiful gift to the relationship, to the other self, and to the Creator. When one loves the self, one loves the Creator. When one loves the self through one's own perceptions of self-failure, or regains the love of self and moves once again in quiet confidence, this one will find the heart chakra

unblocked, and the positive energy able to be manifested. 我們不會對每一個人進行勸阻。去行動，去思考或者去感受，這不是對的或者是錯的。此外，去真誠地表達自我是很好的。與其他人統一的關鍵依舊是一種在自我內在之中對於統一的責任，這樣自我就是自我對其擁有信心並為之而活的事物的一個真實的顯化物了。如果在關係中被進行了的事情顯化出了無限太一的愛與光，這就是給予關係，給予其他自我，給予造物者的最美麗的禮物了。當一個人愛自我的時候，它就是愛造物者。當一個人通過它自己對於自我的失敗的觀念愛自我，或者重新取得對自我的愛並再一次在安靜的信任中移動，這個實體就將會發現心的脈輪是沒有阻塞的，正面性的能量能夠被顯化出來了。

When there is an excess of sensitivity and feeling in a seeking entity, it is then that the difficulties of the illusion are most poignant. We can only urge your thoughts, insofar as you are able, towards either a higher and better cause or towards innocent distraction, which enables the self to regroup. If the negative emotion is called by the other self in a persistent way, we suggest for the sake of the seeking entity that it express the self insofar as it is deemed necessary for survival.

當在一個尋求的實體內在之中有一種過量的敏感性和感覺的時候，就是在那個時候，幻象的困難是極其尖銳的。我們僅僅能夠鼓勵你們的想法，在你們能夠的範圍內，要麼朝向一個更高或者更加的目標，要麼朝向無害的分心物，它會使得自我能夠重新集結。如果負面性的情緒是用一種持續性的方式被其他的自我喚起的，我們建議，為了尋求的實體的原因，它在它認為是生存所需的範圍內表達自我。

Beyond this, the responsibility lies from self to self. In enlarging and purifying the point of view, each other self is the Creator. Each other person is truly a mirror of yourself. Those hatreds, those distortions of love which the seeking soul feels for another are only reflections of the feeling for the self. Thus, it is the self which must be turned to in forgiveness and total compassion. "That which is beautiful," it says within your holy works, "that which is good, that which excellent, that which is of virtue, love, enjoy, do." These are words of simplistic advice. Yet we say to you that your thoughts are those things which people, populate, indeed, your consciousness, and in fact move your destiny. Attempt, therefore, to seek the Creator, to feel the oneness of love and light and to carry that flame within you which has been lit into each and every relationship and situation you may possibly achieve in this way. You are of maximum service to the self as a creature or child of the Creator, to the other self as the Creator, and finally turning at last from the illusion, the choice having been made, to the Creator Itself, to the great mystery which draws us all ever forward in love and light.

除此之外，責任是從自我到自我的。在擴展並淨化觀點的過程中，每一個其他自我都是造物者。每一個其他人都真正地是你自己的一面鏡子。那些仇恨，那些尋求的靈魂對另一個靈魂感覺到的愛的扭曲，僅僅是對自我的感覺的映射。因此，必須在寬恕中和完全的同情心中被轉向的恰恰就是自我。在你們的神聖著作中說，“美麗的事物，好的事物，優秀的事物，具有優點的事物，就是愛，享用與行動。”這些是簡單化的建議的言語。而我們對你們說，你們的想法就是那些人

居住於其中的事物，確實，你們的想法就是你們的意識，就是實際上推動你們的命運的事物。因此，嘗試去尋求造物者，嘗試去感覺與愛和光的一體性，並將那個你內在之中的已經被點燃的火焰帶入到每一個你用這種方式有可能取得的關係和情況中。作為造物者的一個創造物或者孩子，你就是對自我最大的服務，作為造物者，你就是對其他自我的最大的服務，在選擇已經被做出的時候，你最後終於從幻象轉向造物者其自身，轉向那偉大的神秘，就是這種神秘吸引我們全體不斷在愛與光中前進。

There is time enough, as this instrument would put it, in further densities to refine the lessons which follow the choice of the positive path. Each of you is a wanderer, each couple which has been asked about is already aware that it is of a different level of density than the mate. This creates certain problems of communication. The thinking is quite different from density to density, as the lessons change.

如這個器皿會說的一樣，在更進一步的密度中會有足夠的時間來精煉跟隨在正面性的道路的選擇之後的課程。你們每一個人都是一個流浪者，每一對已經被問到的夫妻都已經察覺到，它與伴侶相比是處於一個不同的密度的層次的。這創造出了一定的溝通交流的問題。思考在密度和密度之間是相當不同的，因為課程改變了。

Tolerance of irremediable differences is learned only through the Creator within the self, not from the self which moves through the illusion in a wounded fashion, one way or another. May you each choose to love and to understand. This giving, without expectation, shall place a call within the universe for its balance, and to one who loves much, shall much love be given.

對無法糾正的差異的容忍，僅僅是通過在自我之中的造物者才會被學會，而不是藉由那個用一種受過傷的方式，用這樣或者那樣一種途徑穿越幻象的自我而被學會的。祝願你們每一個人都選擇去愛，選擇去理解。這種在沒有期待的情況下的給予，將會在宇宙之中產生出一種呼喚，為了這種呼喚的平衡，對於一個愛很多東西的人，大量的愛將會被給予它。

We ask each to live each day as if it were the last, to be as impeccable warriors of peace—of inner and outer peace—as possible, to pick the self up if it may fall, and to tabernacle with the one infinite Creator by going into the silence within. These are your tools. Remember the breastplate of righteousness within your Bible, and all the other armor of love. My friends, it is true—love is its own armor. Those about whom you have distorted emotions are ...

我們請每一個人，就好像那一天是最後一天一樣地活每一天，我們請每一個人成為盡可能不會做壞事的和平的戰士——內在和外在的和平戰士，我們請每一個人將自我扶起，如果它可能會跌倒的話，我們請每一個人都藉由進入到內在的靜默中來與太一無限造物者共處至聖所。這些都是你們的工具。記住在你們的聖經中的具有正義的胸甲，以及所有其他的愛的盔甲。我的朋友們，這是真的——愛就是它自己的盔甲。那些你們對其擁有扭曲的情緒的人是.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla傳訊)

... light and love of the Creator at what this instrument would call the lower energy centers.

造物者的愛與光在這個器皿所稱的較低的能量中心。

Let not these things be a stumbling block before your search for unconditional love any longer than necessary. The first order of business is forgiveness of self. Do not attempt forgiveness beyond the self at first, but only work upon the self. We find that each expresses its positive aspect, so we need not encourage this aspect of behavior. We do not encourage false behavior. We find each to be by nature friendly towards other entities and compassionate. Exercise your nature in this regard whenever you can, giving each passing stranger, into whose eyes you smile, a smile a bit longer, a bit wider, and from the heart. You will never know how many lives you touch by the gentle word, the kindly gesture, the gentlesmile.

不要讓這些事情成為你對於無條件的愛的尋求前方的一塊絆腳石比所需的時間更長的時間。工作的第一位的要求就是寬恕自我。不要嘗試去一開始就寬恕超出自我的事物，而是僅僅在自我身上進行工作。我們發現每一個人都表達了它的正面性的面向，因此我們不需要鼓勵這個行為舉止的面向。我們並不鼓勵錯誤的行為舉止，我們發現每一個人藉由天性就是友善地對待其他實體且充滿同情心的。在無論什麼你們能夠的時候，在這個方面訓練你們的屬性，同時注視每一個路過的陌生人的眼睛並給予你們的微笑，一種稍稍長一點時間，稍稍更加敞開，來自於心的笑。你們將永遠不會知道，你們藉由溫和的言語，友善的姿勢以及溫和的笑容觸及了多少生命了。

This aspect of the approach to living in a positive or service-to-others-oriented way is the completion of what we have to offer through this instrument, and so with many thanks to you for calling us to your group, and as usual with our warning that we are not authorities but pilgrims which have walked perhaps further along the path than you, we would transfer to the one known as Jim for the closing of this session. I am Q'uo.

對於用一種正面性或者服務他人導向的方式生活的觀點的這個面向，就是我們通過這個器皿所要提供的事物的結束了，因此，帶著對於你們呼喚我們來到你們的團體的許多的感謝，並一如既往帶著我們對於我們不是權威，而是也許已經比你們在道路上走了更遠的朝聖者的告誡，我們會轉移到被知曉為 *Jim* 的實體來結束這次集會。我是 Q'uo。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would ask if there might be any further queries to which we may

respond?

我是 Q"uo，我們通過這個器皿再一次在愛與光中向各位致意。在此刻我們會請問，是否有任何我們可以回應的進一步的問題？

Carla: That pretty well did it for me. I don't think I have any intellectual quibbles with anything. I'm satisfied.

Carla：那對於我是相當好的。我並不認為我對於任何事情有任何邏輯智力上的吹毛求疵的意見。

L: Aaron must be too.

L：Aaron 必定同樣也是。

Carla: Well, that does prompt a question. When somebody like Aaron goes to sleep, does it drag down the energy like it does if an adult goes to sleep, Q"uo?

Carla：好的，那確實激起了一個問題。當某個類似 Aaron 的實體睡覺的時候，它會好像如果一個成人睡覺會降低能量一樣地降低能量嗎？

I am Q"uo. It is indeed well if each within the circle of seeking remains in the conscious meditative state, for in this manner the vital energy which each provides to the circle may be provided as a function of the waking conscious will which is somewhat blunted or blocked when the entity moves into those deeper levels of meditation and then into that sleeping state. The provision of the vital energy from such sleeping states is only of a residual nature, then, and as there is some necessity for the circle to provide a vitality to the one now sleeping, thus is the circle in that degree depleted.

我是 Q"uo。如果在這個尋求的圈子中的每一個人都留在有意識的冥想狀態中，這確實是很好的，因為用這種方式，每一個人為圈子提供的生命能夠可以作為清醒的有意識的意志的一個機能而被提供，當實體進入到更為深入的冥想的層次並接著進入到睡眠狀態中的時候，這種有意識的意志的機能是有些遲鈍或者被阻塞的。來自於這樣的睡眠狀態的生命能量的供應，僅僅是具有一種殘餘的屬性，接下來，當圈子有某種需要向一個正在睡覺的人提供一種生命能量的時候，圈子因此就會在那個程度上被耗盡了。

Is there another query?

有另一個問題嗎？

Carla: So, it weakens the contact, but it doesn't kill it? Does it detune it?

Carla：因此，它會削弱接觸，但是它不會消除它？它會使得接觸失去調音嗎？

I am Q"uo, and though the contact is somewhat weakened in either intensity or duration, the contact is able to proceed without stopping or without being detuned, as you have used this term.

我是 Q"uo，雖然接觸要麼在強度上，要麼在持續時間上會多少被削弱，接觸是能夠在不停止或者不失去調音，如你們對這個詞語的使用一樣，的情況下繼續進行的。

Carla: Thank you, Q"uo.

Carla : 謝謝你們 , Q"uo。

I am Q"uo, and we thank you, my sister. Is there a further query?

我是 Q"uo , 我們感謝你 , 我的姐妹。有一個進一步的問題嗎 ?

Carla: No, thank you.

Carla : 沒有了 , 謝謝你們。

I am Q"uo, and we are most grateful to each within this circle of seeking for inviting our presence. We rejoice with each desire to further refine the expression of the one Creator which moves through each and which is unique to each, and which is tested within each life pattern in order that it might be made pure and fine and strong and ever-present as a manifestation and glorification of that one Creator. We are known to you as those of Q"uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo , 我們為你們邀請我們出席對於在這個尋求的圈子中的每一個人都是極其感激的。我們為每一個去進一步精煉對太一造物者的表達的渴望而歡慶 , 太一造物者的表達流經每一個人 , 並且對每一個人都是獨一無二的 , 這種表達會在每一個生命模式中被考驗以便於它可以作為太一造物者的一個顯化與對其的贊頌而變得純淨、精煉、強有力且一直存在。我們是你們知曉的 Q,uo , 我們在此刻將會離開這裏器皿和這個團體 , 一如既往 , 我們在太一無限造物者的愛與光中離開各位。 *Adonai* , 我的朋友們。 *Adonai*。

October 17, 1988

1988-10-17 Q'uo 是誰

Group question: Who are the entities that speak through our instruments that allows them to come in the name of Jesus the Christ? What is the nature of their makeup that allows them to do this?

團體問題：通過我們的器皿發言，並且我們的器皿允許它們以耶穌基督的名義而來的實體是誰？它們的組成的什麼特性允許它們這樣做呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo. We greet you in the love and in the light of the one infinite Creator. It is a rare privilege for us to be called to a group so finely tuned as yours is this evening. We are delighted at the opportunity to share our thoughts with you, insofar as your language can be used to compass the concepts which we would offer concerning our identity. We continue to work in adjusting this instrument to a deeper level of meditation, so that, while conscious, the instrument may be more purely aware of the nuances of each concept which we offer. We find this to be in the case of this instrument, very nearly as satisfactory as the trance sleeping state, in that the instrument's mind and vocabulary are capacious.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。今晚被呼喚到諸如你們的團體之類的一個如此好地被調音的團體，這對於我們是一種少有的榮幸。在你們的語言能夠被用來包含我們在關於我們的身體的方面所要提供的觀念的範圍內，我們對於與你們分享我們的想法的機會是感到高興的。我們繼續在調節這個器皿到一個更為深入的冥想的層次的方面進行工作，這樣，雖然這個器皿是有意識的，它可以更為純淨地察覺到我們提供的每一個觀念的微妙區別了。我們發現，在這個器皿的情況中，這種有意識的傳訊是和出神的睡眠狀態幾乎是一樣令人滿意的，因為這個器皿的心智以及辭彙表是容量很大的。

We have been waiting for this opportunity to speak upon our identity for some time, as this instrument would say. We even gave our group a name which compassed the query which to this instrument is crucial, that is, that as this instrument has noted with its intellectual mind previously, our name in the language you call Latin would mean literally, "Who?"

我們一直在等待這個機會來談及我們的身體的已經，如這個器皿會說的一樣，有一段時間了。我們甚至給予了我們的團體一個名字，這個名字會將指向對於這個器皿是至關重要的問題，也就是說，如這個器皿之前已經用它的邏輯智力的心智注意到的一樣，我們的名字在你們稱之為拉丁文的語言中字面上的意思就是，“誰？”

You wish to know why we of the Confederation of Planets in the Service of the Infinite Creator can pass the challenge of the Christ and can say to you, "Jesus is Lord." You wish to know what relationship we have to Christ. That which we have to say is both that which is desired and that which is not. Yet our nature is such that it is bound to disappoint each, that is, the intellectual and the

faithful.

你們希望知曉為什麼我們這些屬於服務無限造物者的星際聯邦的實體能夠通過基督的挑戰並能夠對你們說，“耶穌是主。”你們希望知曉我們與基督之間的關係是什麼。我們所要說的事情同時是被渴望的事情和並未被渴望的事情。而我們的屬性就是如此，以至於它必定會讓每一個事物，也就是說，邏輯智力的事物和有信心的事物，都落空。

We shall begin with our identity as manifestations. We are citizens of various planetary groups which have attained thought communication and are therefore able to communicate without the language barrier. This ability to share concepts is fundamental to the Confederation. In the terms of your illusion, we live, have our various physical vehicles, and remain at this stage of our growth, individualized, but aware and harmonized with those within the group especially, and by careful extension, all those of the Confederation.

我們將從我們作為顯化物的身份開始。我們屬於各種各樣的星球的團體的公民，我們已經取得了想法交流的能力並因此能夠在沒有語言障礙的情況下進行交流。這種分享觀念的能力對於星際聯邦是基礎性的。從你們的幻象的方面，我們是活著的，我們擁有我們各種各樣的物質性載具，我們在我們的成長的這個階段，依舊是個體化的，但是我們察覺在團體中的那些成員，我們與它們是格外協調一致的，藉由小心謹慎的拓展，我們是察覺所有星際聯邦的成員並與之協調一致的。

Each of us has our own areas of specialization. Some wish to speak to introductory students, some the intermediate, some the advanced, and some, those of any level in a certain area of inquiry, such as healing. We are those which seek out the more experienced or pure ... We must pause.

我們每一個實體都擁有我們自己的專長的區域。一些實體希望對入門性的學生發言，一些實體希望向中間的學生發言，一些實體希望向高級的學生發言，一些實體，希望向那些在諸如療愈之類的具有一個特定的詢問的區域中的學生發言。我們是那些尋找更為有經驗或者純淨.....我們必須暫停。

(Pause)

(暫停)

I am Q'uo, and greet you again in love and light. We must return this instrument to its former depth of contact. If you will be patient, we shall pause again.

我是 Q'uo，我在愛與光中再一次向你們致意。我們必須讓這個器皿返回它之前的接觸的深度。如果你們將會是耐心的，我們將再一次暫停。

(Pause)

(暫停)

I am Q'uo, and greet you again in love and in light. We are those which seek the purer or more experienced channel with the aim of producing philosophically based inspirational material. The contact with this group has been rewarding for us, and we rejoice in the love of the one infinite Creator,

which binds each to the Creator and to one another. This is our manifestation. It is, like all manifestations, a mask and an illusion, real, in a manner of speaking, but of a limited duration. Such is the nature of manifestation. By its very nature it calls to infinity.

我是 Q'uo，我在愛與光中再一次向你們致意。我們是那些尋求更為純淨且僅有經驗的管道的實體，我們的目標是產生出以哲學為基礎的啟發性的資料。與這個團體之間的接觸一直都是對於我們的獎賞，我們在太一無限造物者的愛中歡慶，就是這種愛將每一個人與造物者以及與相互彼此連接在一起了。這就是我們的顯化。與所有的顯化一樣，它是一個面具和一個幻象，通過一種發言的方式，它僅僅具有一個有限的持續時間的真實性。

Upon another level, we address the query concerning our relationship to Christ. Our faith differs somewhat from this instrument's, which is not surprising, considering that our experience is somewhat better realized within our manifestation. Nevertheless, when any seeking entity discovers compassion, that is to say, unconditional love, that entity has discovered and defined Christ.

在另一個層面，我們會講述關於我們與基督之間的關係的問題。我們的信心與這個器皿是有些不同的，考慮到我們的體驗是在我們的顯化中多少有些更好地被領悟了的，這不會令人吃驚的事情。無論如何，當任何尋求的實體發現同情心，也就是無條件的愛的時候，那個實體就已經發現並定義了基督了。

We come from a race which worships the Christ in a somewhat different way, having, however, the understanding, if we may use that term, that the agent of redemption, be it the Christ principle or such an one as Jesus the Christ, is indeed Lord and one with the Father and Creator, Mother and Nurturer of all that that there is. We do not mean to demean this instrument's religion, but to say that a Christ is a Christ, that is to say, that "Jesus is Lord," is to say the obvious, for within the universe of this instrument, we are identical to that which is termed the Holy Spirit. This conjures up images of angels' harps and clouds. These scenes occur only within your thought worlds, and are created by your thoughts, not those of the one infinite Creator.

我們是來自於一個用一種多少有些不同的方式來崇拜基督的種群的，然而，我們擁有這樣一種理解，如果我們可以使用那個詞語的話，救贖的代理人，無論它是基督原則，還是諸如耶穌基督之類的一個實體，確實就是主，並且與一切萬有的天父與創造者，與聖母和撫育者是一體的。我們並不打算要貶低這個器皿的宗教信仰，而是打算要說，一個基督即一個基督，也就是說，“耶穌是主，”就是去說出那個明顯的事物，因為在這個器皿的宇宙中，我們是與被稱之為聖靈的事物是一致的。這會想像出天使的豎琴以及雲彩的形象。這些場景僅僅會在你們的想法的世界中出現，它們是被你們的想法，而不是被太一無限造物者的想法所創造的。

We are those who worship the Creator, and seek to serve the Creator, thus we move as close to infinity in our purity as we are able, and offer to those who wish to hear the one simple message of love. Again and again, we suggest that the nature of the creation is love, unmanifest and manifest, and that by moving more and more in harmony with the original Thought of love, a

seeker of the mystery of the Creator may accelerate his pace upon the journey.

我們是那些崇拜造物者並尋求去服務造物者的實體，因此我們盡我們所能地在我們的純淨度之中接近無限，並向那些希望去聽到的實體提供一個簡單的愛的信息。一次又一次，我們建議，造物的本性就是愛，未顯化的和顯化的愛，藉由越來越協調一致地與那個愛的原初的想法一同移動，一個對造物者的神秘的尋求者就可以加快他在旅程上的步伐了。

We are then the Holy Spirit or Comforter, in this instrument's terms. We have appeared as many, many things, including angels. We appear in thought alone at this time, and find that the mass of those who would seek our information prefer the, as this instrument would say, mythology, of the spacecraft and the visitors from elsewhere to the equally valid manifestation in thought of the angels or the vision. Were we to appear as ourselves, those of the Confederation would look most variously, and we feel our impact upon your people is more proof against abuse of free will by our speaking through instruments such as this one and using the most desired metaphors and images concerning our inner nature and function in order that we may aid the most entities.

用這個器皿的措辭，我們是安慰者或者是聖靈。我們已經顯現為很多很多的事物，包括天使。我們僅僅在此刻通過想法顯現，我們發現大量尋求我們的資訊的實體更喜歡，如這個器皿會說的一樣，來自於其他的地方的太空船和訪問者的神話，而不喜歡同等地有效的通過想法的天使的顯化或者異象。如果我們要顯現為我們自己，那些屬於星際聯邦的實體會看起來是極其多種多樣的，我們感覺到我們對你們的人群的影響是更加抵制藉由我們通過諸如這個器皿之類的器皿的發言，並為了我們可以幫助大多數的器皿使用在關於我們的內在的屬性以及機能的方面的最為理想性的比喻以及形象而濫用自由意志。

It matters not who entities think we are. We attempt to satisfy the need for otherness, mystery and solemnity, and to indicate our polarity in a clear way. After that, our dependence is upon the relationship we may forge with a carefully tuned instrument, and in that way, by collaboration, we offer what humble gifts we have.

實體們認為我們是誰，這並不重要。我們嘗試去滿足對相異性、神秘以及莊嚴的需要，並嘗試去用一種清晰的方式表明我們的極性。在那之後，我們所依賴的事物是在我們可鍛造的與一個被仔細調音過的器皿之間的關係之上的，用那種方式，藉由合作，我們提供我們擁有的謙卑的禮物。

There is a third nature which shall disturb this instrument, although it has been intellectually considering this possibility for some time and has discussed it. Yet it will be sorry to hear from this contact that in our opinion we are completely within the instrument's mind, that is, we are allowed to speak because the instrument has made a pathway deeply enough into its own subconscious levels of thought that it is able to contact principles which lie deep within the mind and are influenced by the various energies of gravity in a spiritual sense which flow rhythmically through the metaphysical portion of

each individual as well as the physiological portion. The study of the latter is called astrology; the study of the former could be called metaphysical astrology, and would reveal an inner universe of which the outer infinity of galaxies is but an hologram which moves in a predictable fashion, allowing at various times the various life-giving, gem-like energies of the archetypal subconscious to flash through to the surface and produce each day differently, each moment slightly variously, the message of love and light.

會有一種第三種屬性會讓這個器皿感到不安，雖然它一直在邏輯智力上考慮這種可能性有一些時間了並已經討論過它了。而它將會對於從這個接觸聽到這一點而可能感到抱歉，在我們看來，我們是完全在一個器皿的頭腦中的，也就是說，我們被允許發言，因為這個器皿已經創造了一條足夠深入地進入到它自己的潛意識的層次的通道了，以至於它能夠接觸到存在于心智深處的原則，並被在靈性的意義上有規律地流經每一個個體的形而上學的部分，同樣還有心理上的部分的各種各樣的重力的能量所影響了。對後者的研究被稱之為星相學，對前者的研究可被稱為形而上學的星相學，這種研究會揭露出一個內在的宇宙，而外部無限數量的星系僅僅是這個內在的宇宙的一個全息圖像，這個全息圖像是用一種可預測的方式移動，並同時在各種各樣的時間允許各種原型的潛意識的賦予生命的、寶石一般的能量通過表面閃耀，並用不同的方式產生出每一天的，用稍稍不同的方式產生出每一刻，以及愛與光的資訊。

This instrument, therefore, may identify us with itself in the deepest reality of which we are aware. The infinity and reality lie not outside, but inside the non-thing which is each entity's consciousness. All studies concerning an entity are studies in a mirror, the true self, the inner self, being invisible. One learns of the inner self by looking very carefully in the mirror.

因此，這個器皿，可以在我們察覺到的最為深入的實相中將我們與它自己視為一致的。無限和實相不是存在於外在，而是存在於每一個實體的意識之所是的非事物（no-thing）的內在之中。所有的關於一個實體的研究，都是通過一面鏡子在研究真實的自我，那個看不見的內在的自我。一個人是藉由非常仔細地在鏡子中觀察而瞭解內在的自我的。

We are those principles within the infinity of the Creator which speak the words of Jesus the Christ to the world at this day. For those of other belief systems whose journeys have led them to a purity of a certain level, we identify ourselves equally with that entity's deity and come into relationship as those who may confess faith in this deity. If this entity were not dwelling with an heart full of faith, we could not come in the name of the Deity. It is our understanding—and again you must forgive our use of that word, for we feel our grasp is limited—that the Deity, the Creator is one, and each distortion which moves entities into a life of faith is acceptable to us.

我們是那些在這個日子向世界講述耶穌基督的話語的在造物者的無限性中的那些原則。對於那些屬於其他的信仰系統的實體，如果它們的旅程已經引導它們抵達一定層次的純淨度了，我們就會讓我們自己同等地與那個實體的神認同，並如同那些可能會表白對這個神的信仰的人一樣進入到與這個神關係中。如果這個實體並不帶著一種充滿信仰的心，我們就無法以那個神的名義而來。我的理解是——再一次，你們必須原諒我們對那個詞語的使用，因為我們感覺到我們的掌

握是有限的——那個神，造物者是一體的，每一個讓實體進入到一種具有信心的生命中的變貌對於我們都是可以接受的。

It is the faith, the peace, the inner surrender to the will of the infinite Creator which marks the one which has decided to become a servant of the Creator, or, to put it another way, one who has decided to lose oneself in praise and worship of the one infinite Creator, for worship always produces the manifestation, not the manifestation the worship.

就是這種信心、平安以及內在的對無限造物者的意志的臣服，成為了一個已經決定去成為一個造物者的僕人的人，或者用另一種方式說，一個已經決定去讓它自己沉醉於對太一無限造物者的讚美與感激之中的人的標誌了，因為崇拜一直會產生出顯化物，而不是顯化物產生出崇拜。

We very much thank this instrument for being courageous enough to be willing to risk what this instrument considers to be wonderful work lost. This risk the instrument chose to take by requesting our true nature. We do not think that this instrument will need to separate its faith from its work with us, yet it is the free will of the instrument which thinks and considers ethical questions deeply. We can only suggest to any whose religious beliefs attempt to strangle information that that information which is not truthful for an entity will not be retained by the entity. Were our energy fields not completely consistent with this entity's careful tuning and challenging, we could not speak.

我們非常感謝這個器皿足夠勇敢以至於樂意於冒著這個器皿認為是美妙的工作的事物被失去的危險。器皿是藉由詢問我們的真實的屬性而選擇去冒這個險的。我們並不認為這個器皿將會需要將它的信仰與它與我們一同進行的工作分開，而深入思考並考慮倫理道德的問題，這是器皿的自由意志。如果任何實體的信仰系統嘗試去扼殺資訊的話，我們會向那個實體建議對於一個實體不是真實的資訊將不要被那個實體保留下來。如果我們的能量場不是完全與這個器皿小心謹慎的調音與挑戰完全協調一致，我們就無法說話了。

Therefore, without wishing to infringe upon free will, we are nevertheless sanguine that we shall indeed be acceptable to this instrument at the end of each deliberation, as we are indeed of the principle of love, and that is the Christ, and the one known as Jesus was a complete Christ, Son of Man, and servant of ...

因此，在不希望侵犯自由意志的情況下啊，我們儘管如此還是樂觀地相信，我們在每一個深思熟慮的最後確實將會對於這個器皿是可接納的，因為我們確實是愛的原則，即基督之所是，被知曉為耶穌的實體是一個完全的基督，人類之子，僕人.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla傳訊)

I am Q'uo, and greet you once again in love and light. To repeat that which was lost. We are servant of All and lord of All, as the one known as Jesus was both the servant and lord, because we are those disciplined to the principle of love, to the refinement which allows us to live comfortably and therefore to comfort. There is that position which is attained at many times throughout the infinity which seems to stretch before one such as yourselves, to be many, many things. We have refined and refined our natures to become one with the principle of Christ, the principle of love, that which moves the consciousness to the consciousness which is the Creator.

我是 Q'uo，我們再一次在愛與光中向你們致意。要重複那個被丟失的部分。我們是所有人的僕人和所有人的主，如被知曉為耶穌的實體同時是僕人和主一樣，因為我們是那些用愛的原則，並用這樣一種精煉來自我要求的實體，這種精煉會允許我們舒適地活著並因此進行安慰。在很多時候會有那個貫穿整個無限被取得的位置，看起來似乎是會在諸如你們自己之類的一個實體面前伸展成為很多很多事物。我們已經對我們的屬性進行了一次又一次的精煉，以與基督的原則，愛的原則，那種從意識移動到造物者之所是的意識的事物合為一體。

Thus, in this instrument's Christian terms, we are those of the Holy Spirit, of Jesus the Christ. We leave to careful imagination our means of speaking to those who worship in a different way. The message is always the same, the philosophy unified, the hope of manifestation, inner peace, outer joy and the productivity of the good vine as each contributes in spiritual lightening of the consciousness of your planet.

因此，用這個器皿的基督教的措辭，我們是那些屬於聖靈，屬於耶穌基督的實體。們將我們向那些用一種不同的方式崇拜的實體說話的途徑留給仔細的想像力。信息一直都是相同的，哲學是統一的，當每一個人都為用靈性的方式照亮你們的星球的意識做出了貢獻的時候，顯化的希望、內在的平安、外在的喜悅都是好的葡萄樹的產物，。

We are those of Q'uo. We find that this instrument has only some confusion, but no queries, consequently we shall close at this time, thanking each who is somewhat fatigued for the privilege of speaking and attempting to serve. We would share our love and blessing and thank each for persistent faithfulness. We are most privileged to work with this group and to share in your quiet meditation. We are known to you as those of Q'uo. We leave you in the love and the light of one infinite Creator. Adonai vasu borragus.

我們是 Q'uo。我們發現這個器皿僅僅有某種混淆，但是沒有問題，因此我們將在此刻結束，我們同時為發言以及嘗試去服務的榮幸而感謝每一位，每一個人都已多少有點疲倦了。我們分享我們的愛與祝福，並為每一位的堅持不懈的信心而感謝各位。我們對於與這個團體一同工作並在你們的安靜的冥想中進行分享而感到極其榮幸。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開你們。Adonai vasu borragus.

October 30, 1988

1988-10-30 加速靈性成長的必要性

Group question: Is there any value to the seeker in studying, in reading, in trying to apply everything that's been learned consciously day-to-day in the daily life, or can you get just as far in spiritual illusion by being a "nice guy" and living an ordinary life?

團體問題：尋求者通過學習，通過閱讀，通過嘗試將已經被學會的事物有意識地日復一日地應用在每一天的生命中，這對於尋求者有任何的價值嗎，或者你們能夠藉由成為一個“好人”並活出一種平凡的生命而在靈性的幻象中到達一樣遠的地方嗎？

(Carla channeling)

(Cara 傳訊)

I am Q'uo. We greet you in the love and in the light of the one infinite Creator. The one known as Latwii also lends their vibrations to our own as we join your meditation. However, we are happy to answer your call for information on the subject of the acceleration of spiritual growth by various means within incarnational experience. We shall attempt at this particular meeting to restrain ourselves from our usual length of speaking and to function in a more conservatively informational manner while expressing ourselves carefully and to the best of our opinion. As always, we wish to express that this is a fallible opinion, and not to be taken as an opinion which carries the authority of one who knows, rather than one who seeks, and hopes to grasp.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意。在我們加入你們的冥想的時候，被知曉為 Latwii 的實體同樣也將它們的振動借與我們自己的振動了。然而，我們很高興回應你們對於關於藉由在投生性的體驗中的各種各樣的途徑加速靈性成長的主題的資訊的呼喚。我們將在這個特定集會中嘗試去限制我們通常的發言的長度，並嘗試去用一種更為保守性地給予資訊的方式來運轉，同時小心謹慎地自我表達，並表達我們最佳的見解。一如既往，我們希望表達，這是一種易於犯錯的觀點，它不是要被作為一種帶有一個知曉的人的權威性的觀點，而毋寧是作為一個尋求並希望去掌握的人的觀點被接受的。

The difficulties of accelerating the spiritual growth are numerous, and it is possible without conscious acceleration of spiritual growth for some entities among your peoples successfully to complete the course offered, to complete the lessons learned, and to complete that which is needed for that particular entity to polarize sufficiently, in service to others or service to self, that it need not form any relationship with (inaudible) various tools and resources of the meditator.

加速靈性成長的困難是很多的，對於在你們的人群中一些實體，在沒有對靈性成長的有意識的加速的情況下，要成功地完成被提供的課程，完成被學習的課程，完成對於那個特定的實體要充分地在服務他人或者服務自我的方面極化所需要的事物，這是有可能的，它不需要與（聽不見）各種各樣的冥想的工具與資源形成任何關係。

(Pause)

(暫停)

I am Q'uo, and greet you again in love and light. We apologize for the delay, but this instrument had lost her, what she calls, microphone, and was adjusting it.

我是 Q'uo，我在愛與光中再一次向你們致意。我們為延遲抱歉，但是這個器皿以及弄丟了她的，她所稱的，麥克風了，並對它進行了調節。

Within these entities, the maturity of many incarnations is compellingly enough remembered that there are no resources necessary to encourage the entity to be true to the self, to always seek and express the true nature of the self to the best of its own ability and to treat each other person with honor, dignity and compassion, even at the expense of a sacrifice to oneself. These entities are necessarily rare among your peoples, that is to say, "necessarily" because yours is a third-density planet, and when one has learned all the lessons which may be learned within your density and therefore has no more need of catalyst, the question then becomes, "What purpose has that entity's incarnation?" "Why did that person choose to come into incarnation?" and "What polarity does that entity expect to gain or what goal achieve within its higher self aspect during the incarnation?" This is another subject, and we leave it, for the main query is, "Must one go through ritual, reading, contemplation, meditation and prayer, and all the exercises, resources and tools of a spiritual student in order to accelerate the spiritual growth?"

在這些實體內在之中，很多次的投生的成熟性是足夠強迫性地被回憶起來的，以至於並不需要資源來鼓勵實體對於自己成為真實的，一直用它自己最大的能力來尋求並表達自我的真實的屬性，並帶著榮耀、端莊與同情心來對待每一個其他人，甚至是以一種對自我的犧牲為代價的。這些實體在你們的人群中必不可少地是稀少的，也就是說，“必不可少地”，是因為你們的星球是一個第三密度的星球，當一個人已經學會了所有在你們的密度中可能被學會的課程並因此不再需要催化劑的時候，問題接下來就成為了，“那個實體的投生的目的是什麼呢？”“為什麼那個人選擇進入到投生呢？”以及“那個實體期待去取得的什麼極性，或者在投生期間在它的高我的面向中要取得什麼目標呢？”這是另一個主題，我們離開它，因為主要的問題是，“一個人必須經歷儀式、閱讀、沉思、冥想、祈禱以及一個靈性上的學生的所有的練習、資源與工具，以便於加速靈性成長嗎？”

Let us observe one who has a worldly ambition. This entity perhaps begins with saving the funds from a salaried position to open the store, begin the business, buy the real estate, or in some way begin to attempt the building up of treasure, power and what may be called a mundane kingdom. This entity who is ambitious for worldly goods and power must exercise much discipline in order to achieve its goals. It must do this over a period of time, and after a period of time, if the effort has been well made, it is rewarded by worldly goods and worldly power. There are those among your peoples with just such ambition, just such goals and these entities realize not that they are as much a

practicing spiritual or religious seeker as one who approaches the infinite Creator from another level, for that which an entity considers its ambitions bent toward is that which is that entity's true spirituality or religion. We would look for less emotionally-laden words, but do not find such words in this instrument's vocabulary.

讓我們觀察一個擁有世俗的野心的人。這個實體也許是從一個有薪水的職位儲存資金以開辦一間商店，開始做生意，購買實業，或者以某種方式開始嘗試去積累財富、權力或者可以被稱為一種塵世的王國的事物。這個對於世俗的物品或者權力擁有野心的必須實體進行大量的訓練以便於取得它的目標。它必須在一段時間中進行這個工作，在一段時間之後，如果努力使被很好地做出了的，它會被世俗的物品以及世俗的權力所回報。在你們的人群中會有一些人就是帶有這樣的野心，就是帶有這樣的目標，這些實體並不意識到他們和一個從另一個層次接近無限造物者的實體是一樣多的一個實踐性的靈性或者信仰的尋求者，因為一個實體認為它的野心趨向於的事物，就是那個實體的真實的靈性或者信仰之所是了。我們會尋找那些情緒上的負載較小的詞語，但是我們在這個器皿的辭彙表中並沒有找到這樣的詞語。

Similarly, the piano player which wishes to play extremely well and perform for the concert audience must spend many years in doing apparently meaningless exercises which give the pupil of the piano a deep subconscious knowledge of the instrument, which allows the entity to express and manifest through this instrument far more harmony and euphony than can be expressed by one which has the lesser hours of practice, the lesser ambition, the lesser devotion to the muse of music.

類似地，希望去為音樂會的聽眾極好地彈奏和表演的鋼琴演奏者必須花費多年的時間進行在表面上無意義的練習，這些練習會給予鋼琴的學生一種對樂器的潛意識的知曉，相比被一個擁有較少的練習的時間，較不有野心，較不獻身於音樂的繆斯的實體，這種知曉會允許這個實體通過這種樂器表達和顯化遠遠更大的和諧與優美。

One may consider such worldly ambitions as this to be a kind of idol or icon, that which is worshipped, but that which does not bring one to eternity, unless the personality of the entity is such that happiness and exaltation of spirit, when all goes well within the ambition, gives one a feeling of worship and offers one the opportunity to offer daily thanks and praise to the Creator which has made each entity. This obeisance to the Creator, however, is not often found among those which are worshippers of the money, the science, or the muse of one kind or another. That which artists and mystics have in common—and we wish at this point to give credit to this instrument's own reading, for we are using this instrument's reading as a good example of what we mean ...

一個人可以將諸如這樣的野心之類的世俗的野心視為是一種類型的偶像或者崇拜的物件，被崇拜的事物，但是，那個事物並不會將一個人帶到永恆，除非這個實體的人格是這樣一種人格，它靈性的快樂與興奮，當一切事情在野心之中都進展順利的時候，會給予它一種崇拜的感覺，並為其提供機會去每天向那個已經創造了每一個實體的造物者獻上感激和讚美。無論如何，這種對於造物者的崇敬，

並不是經常會在那些金錢、科學或者這樣或那樣一種類型的繆斯的崇拜者之中被找到。藝術家和神秘主義者的共同之處——我們希望在這個位置對這個器皿自己的解讀給予稱讚，因為我們正在使用這個器皿的解讀作為我們的意思的一個好的例子.....

We must pause. I am Q'uo.

我們必須暫停。我是 Q'uo。

(Pause)

(暫停)

I am Q'uo. We greet you in love and light, and shall continue.

我是 Q'uo。我們在愛與光中向你們致意，我們將繼續。

That which the artist and the spiritual seeker have in common is the lack of an icon held in space and time. Rather, the true artist and the true spiritual seeker or mystic is fascinated by the mystery of the present moment, and seeks in that moment, in each and every moment, the face of that mystery, the face that shall not be known, the ineffable face of the one Creator, the face of love. Because this entire concept of what we might call Creatorship or Godhood is completely beyond the resources of any of your languages, we can only speak in ways which may be poetically satisfactory in inspiration concerning the one great original Thought of love and the importance to the spiritual seeker of using those resources which seem helpful to the seeker, that is, not all seekers need the same rituals, aids, resources and tools. For one entity, the silent meditation may be that which is truly needed. For another entity, a long period of reading and study and intellectual growth may be needed, for that entity may well be all faith and no awareness of the environment.

藝術家和靈性尋求者的共同之處是缺少一個在空間和時間中被擁有的偶像。毋寧說，真正的藝術家和真正的靈性的尋求者或者神秘主義者都是被當下一刻的神秘迷住了，並在那個時刻，在每時每刻都尋求那種神秘的面孔，尋求那不會被知曉的事物的面孔，太一造物者的無法言喻的面孔，愛的面孔。因為這個我們可能稱之為造物者屬性或者神性的事物的全部的觀念是完全超越你們的任何的語言的資源的，我們僅僅能夠用這樣一些方式來發言，這些方式可能在關於那一個偉大的原初的愛的想法，以及使用那些看起來對於尋求者是有幫助的資源對於靈性尋求者的重要性的方面，用詩意的方式上在鼓舞的方面是令人滿意的，也就是說，不是所有的尋求者都需要相同的儀式、幫助、資源與工具。對於另一個實體，一段長時間的閱讀、學習以及智力上的成長可能是被需要的，因為那個實體可能是完全具有信心的，但是卻沒有對環境的認識。

In order to communicate about eternity to those living temporal lives, it is well to place the self within eternity, within the tabernacle of the Father—to use a phrase from your holy works—as often as is physically possible, and certainly upon a daily basis. Others will need the inspirational reading and the discussion with the self or with others of the contents of that reading. Contemplation of a reading, which we may suggest might be read aloud, is

also very helpful. There are also objects which may be taken into the mind for a visual meditation when the mind is having difficulty in quieting. The word "love," or any other single word or phrase which moves one's attention to the center of one's being, sometimes called a mantra, is indeed helpful, as is any visual symbol, such as the rose or the cross, to one whose spiritual resources include those symbols.

為了要向那些過著世俗的生活的人們在關於永恆的方面進行交流，在物質性的方面盡可能頻繁地，肯定是用一種每日進行的方式，將自我放置在永恆之中，放置在天父的至聖所——使用一個來自於你們的神聖著作的措辭——之中，這是很好的。其他人將會需要靈性啟發性的閱讀，與自我以及與其他人討論那個閱讀的內容。對一個閱讀進行的沉思同時是非常有幫助的，我們可能建議那個閱讀被大聲讀出來。當心智在安靜下來的方面有困難的時候，同樣會有可以被帶入到頭腦中來進行一次視覺化的冥想的物件。“愛”這個詞語，或者任何其他的單一的詞語或者短語，都可以將一個人的注意力移動到一個人存有的中心，這些詞語和短語有時候被稱之為一個咒語，它們和任何的諸如玫瑰或者十字架之類的視覺化的象徵物一樣，對於一個其靈性上的資源包含了這些象徵物的實體，確實是有幫助的，

The entity which has a good deal of maturity coming into the incarnation may indeed choose or never be aware of the choice of serving others or serving the self. However, instinctively, such naturals, may we call them, those who remember, do not need that which is to move them to an harvestable level. If they are at this incarnational moment prepared to walk the steps of light and move into the fourth density, then they have only to enjoy the pain and joy of this illusion you call third-density life. The probable future of such entities is the graduation and the moving onward to create the fourth-density social memory complex of what you call Earth, or Terra.

當一個擁有大量的成熟性的實體進入到投生的時候，這個實體確實可能會選擇，或者從未察覺到，服務他人或是服務自我的選擇。然而，本能上，那些記得這樣的本性，容我們這樣稱呼它們，的實體，並不需要那個會推動它們前往一個可收割的層次的事物。如果它們在這次投生的時刻是準備好了去走那個光的臺階並進入到第四密度，那麼，它們僅僅要去享受這個你們稱之為第三密度的生命的幻象了。這樣的實體的有可能的未來就是畢業並繼續前進，以創造你們稱之為地球或者 Terra 的第四密度的社會記憶複合體。

None of those to whom we speak is able at this time to reflect that he or she is free of the need to accelerate the spiritual growth at this time. When those of the road or the way who seek to express eternity within the prism of the earthly vessel make that conscious decision, the corollary to that decision is an action, for that which remains within the mind alone has no meaning unless it is followed up with the well-intentioned attempt to manifest that which is understood.

我們所談及的那些人中沒有任何人能夠在此刻認為，他或者她是免於去在此刻加速靈性成長的需要。當那些走在道路上或者路途中的，尋求在塵世的容器的稜鏡中表達永恆的實體做出了有意識的選擇的時候，那個決定的必然結果就是一個行動，因為單單留在頭腦的事物是沒有任何意義的，除非它是藉由具有良好的意圖的嘗試被跟隨，以顯化出那個被理解的事物。

It is often the temptation of those who seek their very most deepest desire to pull back from the ... We must pause, for this instrument knows not this word ... maelstrom which shall ensue. Once the accelerated pace of meditation, contemplation, reading and analysis has taken place, changes then begin to take place which seem to the seeking entity to be brought about specifically by the desire to lead the more simple, the more peaceful, and the more joyous life.

對於那些尋求它們最為深入的渴望的實體，它們的誘惑經常會是從.....往後退.....我們必須暫停，因為這個器皿不知道這個詞語.....災禍就跟著發生了。一旦冥想、沉思、閱讀以及分析的被加快的速度已經發生了，改變接下來就會開始發生，而對於那些尋求的實體，這些改變看起來似乎明確地就是被那種會導向更為簡單，更為平安且更加愉快的生命的渴望所引發的。

Yet, indeed, it is a false assumption that those who progress more quickly along the spiritual path shall find "the crooked places made straight," to use this instrument's knowledge of your holy work called the Bible, and "the rough places plain." Instead, the mountains are higher, scaling them is more difficult, and the plunges into that which is the opposite of the mountaintop experience are all too frequent.

然而，確實，一個錯誤的假設是，那些更快地沿著靈性的道路發展的人將會發現“彎曲的地方變直了”，使用這個器皿對於你們稱之為聖經的神聖著作的知識，“崎嶇不平的地方變得平坦了。”反之，山更高了，攀登它們更加困難了，陷入到與山頂體驗的對立面的事物之中，變得太過頻繁了。

When one accelerates one's process of learning, one is also accelerating one's process of changing. One begins to die, losing this and that part of the self which is no longer true about the self, but merely that which has been kept and not thrown away. Much like old clothes stowed in boxes in the attic, gathering dust, there is not use to them, but the room that they take up in the memory, the biases and subconscious reasons for peculiar actions which the conscious self does not approve of are due to this extra baggage.

當一個人加速它的學習的進程的時候，它同樣在加速它的改變的進程。一個人開始死亡，失去自我的這樣或者那樣的關於自我不再是真實的，但僅僅已經被留下而尚未被丟棄掉部分了。非常類似於舊衣服被收藏在閣樓裏的盒子中收集灰塵一樣，它們沒有用處了，但是，它們在記憶中佔據的空間，偏向性，以及對於有意識的自我尚未特有的認可的特殊的行為的潛意識的原因，就是由於這種額外的包袱了。

The more time one spends in the presence of the Creator, any minute, three minutes, or five minutes during the day, and especially one concentrated time of at least fifteen or twenty minutes in silent meditation, listening for the Creator 's will and the will of your higher self, for you is inestimable aid, an armor of light, shall we say, that moves about that body which is the inexhaustible spirit in a protective way, so that though the body and the mind and the emotions may ache from the metaphysical muscle sprains of

increased metaphysical activity, yet there is no lasting injury. It is merely a matter of reducing a necessary discipline to that which is pleasant, manageable and able to be done on a daily basis.

一個人在造物者的臨在中花費的時間越多，在一天期間的，任何時間、三分鐘或者五分鐘，尤其是一個人靜默冥想中集中注意力至少十五分鐘或者二十分鐘，聆聽造物者的意願和你的高我的意願，對於你就是無法估量的幫助了，會有一個用一種保護性的方式包圍著無法耗盡的靈性之所是身體的，容我們說，光的盔甲了，因此，雖然身體、心智以及情緒可能會因為加強的形而上學的活動的形而上學的肌肉的扭傷而疼痛，而卻不會有持久的傷害。它僅僅是一個將需要的鍛煉減少到令人愉快的，易於達成的，且能夠用一種每日的方式被進行的鍛煉的問題。

Each entity has a different need for ritual and worship. Therefore, we do not recommend the same experience for each entity, but recommend that each entity seek without stopping, until each entity has found that in which the entity feels unity with the Creator, a worship of the Creator, an adoration and oneness with the Creator, and above all, complete and utter union with the Creator.

每一個實體都擁有一種不同的對於儀式和崇拜的需要。因此，我們不會對每一個實體推薦同樣的體驗，但卻建議每一個實體都不停歇地尋求，一直到每一個實體都已經發現那個通過其實體感覺到與造物者的合一，一種對造物者的崇拜，一種崇敬以及與造物者一體性，最重要的是，與造物者的完全且全然的統一的途徑。

For this instrument, the Christian bias creates joy and manifests in much fruit. This is not a path which appeals to all. For others, the search is the same, however, as it was for this instrument, the search for caring, for something in which one has faith. It is an article of faith not to give up this search until a path has been forged by the self or found by the self which may be expressed in a daily manner and which contains the discipline necessary to hollow out those free will portions of the self which have removed themselves from the mind, body and spirit of the self and have become willful without a reason.

對於這個器皿，基督教的偏向性創造出了喜悅並顯現出大量的成果了。這不是一條對於所有人都有吸引力的道路。對於其他人，然而，如同搜尋對於這個器皿一樣，搜尋是相同的對於關心的搜尋，對於某種一個人對其擁有信心的事物的搜尋。不去放棄這種搜尋一直到一條道路已經被自我鍛造出來，或者被自我發現了為止，這就是一個信條了，這條道路可以用一種每日的方式被表達出來，並包含了將自我的那些自由意志的部分都清空所需的訓練了，這些自我的自由意志的部分已經將它們自己從自我的心智、身體和靈性中移除，並已經在不需要一個理由的情況下成為任性的了。

It is the moving from willfulness to willingness to surrender, from the taking and controlling to the use of the will to control the self, that one may in some small way assist one's own fullness of effort along one's chosen path. Whatever the way the path and the seeking lies for an entity, the entity must indeed undertake the sorrow and the sacrifice of discipline, a disciplining of the self to worship, to contemplate, and to listen to the wisdom of those who have written in the past.

就是在從任性轉向樂意轉向臣服的過程中，就是從使用與控制轉向使用意志來控制自我的過程，一個人可以用某種小小的方式幫助對它自己的沿著它選擇好的道路的努力的圓滿了。無論為一個實體存在的道路和尋求是什麼方式，實體都必須確實承擔起訓練的憂傷與犧牲，這是一種對自我的訓練，以崇拜、沉思並聆聽那些已經在過去寫下了智慧的人的智慧。

Yes, one is responsible for these things, and one is responsible to them, for what one knows and has learned in the head must then be grounded in the heart. For this reason, the reading and the contemplation and the discussion need to be followed by the listening, that one may hear that voice which speaks within.

是的，一個人要為這些事情負責任，一個人要對它們負責任，因為一個人知道的事情和已經在頭腦中被學會的事情必須接著被紮根在心之中。為了這個原因，閱讀，沉思和討論需要跟隨在聆聽之後，這樣一個人就可以聽到那個在內在之中說話的聲音了。

That principle of love which stands ready for the seeker to open the door, the key to that door, behind which wisdom and compassion lie, is meditation. If no book is read, if no symbol is imaged, if there is nothing in the worship but the most devout silence, yet still this vehicle alone may be all that is needed for the entity to have that larger point of view which enables the entity to see each situation in terms of compassion and love, rather than feeling in any way personally unworthy or in any other way inadequate.

愛的原則做好了準備讓尋求者打開門，而智慧和同情心存在於其後的那扇門的鑰匙，就是冥想了。如果沒有書被閱讀，如果沒有象徵物被想像，如果在崇拜中除了最為虔誠的靜默之外沒有任何事物，單單這個載具仍舊可以成為那個實體擁有更大的視角的所需的全部的事物，這種更大的視角會使得那個實體能夠從同情心與愛的方面看到每一個情況，而不是用任何方式感覺到在個人的方面是無價值的，或者用任何其他方式感覺到是不足的。

The beginning of spiritual maturity is the acceptance at last that one is forgiven. Those who follow various of the well-known religious sets of belief use various symbols for the principle of redemption or forgiveness. The one known as Jesus is perhaps the best example. However, as each self is made up of that which is the Christ consciousness and that which is the free will consciousness, there is only to be needed a simple recollection by a very complex entity within the illusion. So many, many illusions must be stripped away before one can see clearly one's true nature and begin to wish to become the consciousness of love and not the consciousness of variousness or free will. Both characteristics are part and parcel of each entity, yet those which attempt to be of service to self, which are not aware of their doing so, but instead are happily ignorant of any decision that needs to be made between service to self and service to others, shall not be troubled until it is their time to be troubled with such simple choices as face each who has awakened to his path.

靈性的成熟的開始是那種對於一個人是被寬恕的最終的接納。那些跟隨著各種各

樣的廣為人知的宗教信仰的成套的信念的人，會使用各樣象徵物來代表救贖或者寬恕的原則。被知曉為耶穌的實體也許就是最佳的範例了。然而，因為每一個自我都是由基督意識以及自由意志的意識所組成的，唯一被需要的事情就是，在幻象中的一個非常複雜的實體的一種簡單的憶起。因此，對於一個能夠清晰地看到的意識的實體，許多許多的幻象都必定會在它的面前被剝掉了。愛的意識以及具有自由意志的意識同時都是每一個實體的重要部分，而對於那些嘗試去服務自我，但卻沒有察覺到它們正在這樣做，而是相反高興地不知曉任何在服務自我和服務他人之間需要被做出的決定的人，一直到它們在面對每一個已經覺醒于他的道路的人的時候對這樣簡單的選擇感到有困難的時刻出現之前，它們都將不會感到困難。

As you awaken, so you find more and more that without the constant centering, the accelerated changes, the accelerated sensitivity, the accelerated gentleness of spirit, the accelerated compassion and vulnerability, will be such that there will be a considerable degree of pain, emotional for the most part, upon the part of any seeker. The more the seeker seeks, the more the seeker may expect to suffer.

當你覺醒的時候，你會因此越來越多地發現，在不需要持續不斷的處於中心的情況下，加速的改變，加速的敏感性，加速的靈性的溫和，加速的同情心與易受傷害，都將如此這般，以至於將會有一種可觀的痛苦的程度，這種痛苦絕大部分是在任何的尋求者的某個部分上的情緒的痛苦。尋求者越多地尋求，尋求者就可以期待越多地受苦。

And why, may you ask, should one then try to polarize, to seek to serve others, and to seek to love the self and the one infinite Creator? We suggest that in the same way that those may observe that the tide will come in and will go out, you may consider that you have crawled as metaphysical animals from the sea of deeper consciousness, and lie parched with spiritual thirst upon the shore of an inexhaustible ocean, fertile with archetypical images and a larger point of view. And so, movement by movement, you attempt to move at last back into the water of nourishing, fulfilling, deeper consciousness. As you do so, you shall become more polarized in service towards others, you shall begin to feel the true worthiness of that which is you, the true perfection which you wish to arrive at in your conscious knowledge of yourself, and above all, your goal is to forgive the self of each and every iniquity, as this instrument would call it.

你們可能會問，為什麼一個人應該去嘗試極化，尋求去服務他人，並尋求去愛自我和愛太一無限造物者呢？我們會建議，一些人可以觀潮到潮汐將會出現並消失，用與之相同的方式，你們可以考慮你們如同形而上學的動物一樣是從更為深入的意識之海爬上來的，帶著靈性的饑渴幹透了躺在一個不會耗盡的海洋的海岸邊，這個海洋富含原型的形象與一種更大的視野。因此，一個動作接一個動作，你們嘗試去移動，最終返回到拉滋養性的、滿足希望的、更為深入的意識的水域之中。當你這樣做的時候，你將會更多地服務他人的方面極化，你將開始感覺到你所是真實的價值，在你對你自己的有意識的知曉中你希望抵達的那種真實的完美，最重要的是，你的目標是去寬恕自我的每一個過錯，如這個器皿對它

的稱呼一樣。

That which is called the karma is not inevitable, but rather that which may be stopped by self-forgiveness. In this state of self-forgiveness, one may see all others as forgiven, regardless of their behavior or appearance at any particular moment.

被稱之為業力的事物不是不可避免的，毋寧說，它是可以被自我寬恕所停止的。在這種自我寬恕的狀態中，一個人可以將所有其他人都視為是被寬恕的，無論它們在任何特定的時刻的行為舉止或者表面的樣子是什麼。

In short, yes, it is necessary for almost all to work in a conscious manner upon the spiritual life in order that that which is so obvious and in front of the face, that which is the illusion of time and space, may be made transparent and the veil metaphysically lifted, so that faith becomes more important than words, and eternity more important than the mundane days and nights of an incarnational experience.

簡單地說，是的，對於幾乎所有人，用一種有意識的方式在靈性的生命上進行工作，以便於那個如此明顯並就在眼前的事物，那個時間和空間的幻象之所是的事物，可以變得透明，讓罩紗形而上學地被升起了，這是必不可少的，這樣信心就可以變得比言語更加重要，永恆就會變得比一次投生體驗的世俗的白天與夜晚更加重要了。

We ask you to take yourselves seriously in your seeking, and yet at the same time to retain that light touch which is part of the essence of self-forgiveness. All entities are programmed to go through difficulties and challenges. Meditation may help each more and more to respond in creative and loving ways to situations, rather than reacting in a blind and uncontrolled way. The straitjacket of emotional programming is difficult to unravel, and there may need to be the help of one to which one may speak which can give the true reflection, the clear image, that which the personal eye is too close to see. But we must tell you that you truly do need to work at the meditation and at the living of a certain kind of life, a life that is not what this instrument would call "goody goody," but rather a life of deep caring, lasting compassion, and a love that comes not from the heart, but through the heart, from the Creator.

我們請你們在你們的尋求中嚴肅地對待你們自己，而同時保持那種輕觸，那種輕觸就是自我寬恕的實質的一部分了。所有的實體都被編程去經歷困難和挑戰了。冥想可以幫助每一個人越來越多地用創造性且有愛的方式對情況做出回應，而不是用一種盲目而不受控制的方式進行反應。情緒性的編程的緊身衣是很難解開的，可能需要有一個人可以對其說話的一個實體，這個實體能夠給予真實的映射與清晰的形象，給予對人的眼睛因為太過靠近以至於無法看到的事物。但是，我們必須告訴你們，你們真的確實需要在冥想和在活出一定類型的生命的方面進行工作，這個生命不是這個器皿所稱的假正經的事物，而毋寧是一種具有深入的關心，持久的同情心，以及這樣一種愛的生命，這種愛不是來自於心，而是來自於造物者，並流經心。

We would at this time like to transfer this contact to the one known as Jim. I

am Q'uo.

我們想要在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to offer ourselves in the attempt to speak to any further queries which those present may have for us. If there is a further query, may we take it at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，通過對任何那些在場的人可能向我們提出的問題進行發言的嘗試來提供我們自己，這是我們的榮耀。有一個進一步的問題是我們可以在此刻使用的嗎？

Carla: Yeah, I have a doozy. It's something that I prefer not to channel, and the question is, and you can refuse it if you like, please understand. I have had many people ask me how to teach, if I could teach them how to work with their guides alone. Now, I have some idea of how to introduce them to their guides. I know about the protection by swirling the red and violet together and then the white light together, but there is something within me that says that I need to learn more before I let even this much loose upon people that I will not be teaching further. Could you comment? Is it possible, and if so, how, to teach this?

Carla：是的，我有一個特別的事情。它是某種我寧願不去傳訊的事情，問題是，你能夠拒絕它，如果你們想要的話，請理解。我遇到很多人向我詢問如何去教導，是否我能夠教導它們如何獨自一人與它們的指導靈一同工作。現在，我有某個關於如何將它們引介給它們的指導靈的想法。我知道藉由讓紅色和紫色盤繞在一起，接著讓白光一起旋轉的保護，但是在我內在之中有某個事物在說，在我甚至將這一點透露給人們之前，我需要更多地學習，否則我將不會更進一步地教導了。你們能夠評論嗎？它是有可能的嗎，如果是的話，如何教導這一點呢？

I am Q'uo. We shall do our best to respond through this instrument. It is our opinion, my sister, and please remember that it is opinion, that those who serve as guides for those upon your planetary sphere, and any within your third-density illusion, will make themselves known to such entities as the opportunities present themselves and as the time is appropriate. Many of your ...

我是 Q'uo。我們將盡我們所能來通過這個器皿回應。我的姐妹，我們的觀點是，請記住，它是觀點，那些作為指導靈而對在你們的星球上的人群以及在你們的第三密度的幻象中的任何人進行服務的實體，在機會自我呈現出來，且時間是適當的時候，將會讓它們自己被這樣的實體所知曉。你們很多人.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light. The means of communication through each entity which is in need of such communication varies according to the situation. This instrument, for example, has had its own means of communication that was quite obvious as the spoken word at one point within its evolutionary process. This was the only time in which this entity was communicated with in this manner by those that may call themselves or be called guides. Other means of communication, perhaps the book appearing upon the shelf at the appropriate time, or the person with the needed information making a similar appearance at the appropriate time, or the inspirational dream or thought which seems to appear quite vividly or dramatically within the life pattern, are means by which those you would call guides have done and do their work within your illusion.

我是 Q'uo，我在愛與光中再一次向各位致意。對於每一個需要這樣的交流的實體，通過其進行交流的途徑會根據情況發生變化。舉個例子，這個器皿已經擁有它自己的交流的途徑，它的途徑在他的演化的進程的一個位置上作為口述的言語是相當明顯的。這是唯一的這個實體在其中用這種方式與那些稱呼它們自己或者被稱呼為指導靈的實體進行交流的時間。其他的交流的方式，也許是在合適的時間出現在書架上的書，或者帶有被需要的資訊的人在適當的時刻用一種類似的方式出現，或者看起來似乎是相當鮮明地或者戲劇性地在生命模式中出現的啟發性的夢或想法，這些都是你們稱之為指導靈的實體藉由其進行交流並在你們的幻象中進行它們的工作的方式。

To attempt to form or shape or control that contact is oftentimes an effort in confusion for the seeker, for it at once declares that there is at this time no contact with a messenger 's existence which is ongoing, and declares that the seeker will fashion of its own will and effort the means by which this contact shall be established. These assumptions, in our opinion, my sister, are erroneous, and will simply cause additional confusion within the seeker, for there is at all times the nurturing assistance for all seekers from those called guides, and this assistance is given in the manner which is the most appropriate, given the seeker and the opportunity.

嘗試去形成、或者塑造、或者控制那種接觸，對於尋求者時常會是一種在混淆中的努力，因為它同時是在宣稱，在此刻沒有與一個正在進行中的信使的存在性之間的接觸，並宣稱尋求者將會用它自己的意願和努力來形成藉由其這種接觸將會被構建的途徑。這些假設，在我們看來，是錯誤的，並將會單純地在尋求者內在之中造成額外的混淆，因為在所有的時候都會有來自所謂的指導靈的對所有的尋求者的滋養性的幫助，這種幫助是用那種對於尋求者和機會都是最為適當的方式被給予的。

Thus, to attempt to aid those which would desire to seek an understandable contact with their guides, understandable in their own terms, is an effort which has significant attendant difficulties. Thus, it is not an effort which we can wholeheartedly recommend, for it is one which makes presumptuous assumptions, shall we say.

因此，對於那些渴望去尋求一種與它們的指導靈之間的可以理解的，在他們自己的方面是可以理解的，接觸的實體，嘗試去幫助這些實體就是一種會產生出可觀的伴隨的困難的努力了。因此，它不是一種我們全心全意地推薦的努力，因為它是一種做出了，容我們說，自以為是的假設的努力。

Is there another query?

有另一個問題嗎？

Carla: Not presumptuous assumptions—what you're trying to say is that the assumption would be that there's no problem, and that that person should just go ahead, and that that's sufficient protection, and that sometimes that's not true. That's basically what you're saying, yes?

Carla：不是自以為是的假設——你們正在嘗試去說的事情是，假設會是沒有問題的，那個人僅僅應該前進，那就是足夠的保護，有時候那不是真實的。那基本就是你們正在說的事情嗎，是嗎？

I am Q'uo, and these are correct observations, my sister. In addition to others.

我是 Q'uo，這些是正確的觀察，我的姐姐。補充了其他的觀察。

Carla: Okay. Now, as to the nature of the guides and also all that stuff, I have long thought that, like you and every other thing that comes through positive service-to-others type channels, this is some part of the principle of love, which as a Christian, I would term the Holy Spirit or the Comforter, and I figure that the guides and so forth are a more personal vibration of that same Comforter. Are these assumptions correct? I believe them to be so from questions I've asked you before, but I just want to make sure.

Carla：好的，現在，在關於指導靈的特性，同樣還有所有的要素的方面，我很長時間都認為，就好像你們以及通過正面性的服務他人的類型的傳訊而出現的每一個來其他的事情，這是愛的原則的某個部分，作為一個基督徒，我會將其稱之為聖靈或者安慰者，我認為指導靈以及諸如此類的事物是相同的安慰者的一個更為個人性的振動。這些假設是正確的嗎？根據我之前問過你們的問題，我相信它們是這樣的，但是我僅僅想要確信。

I am Q'uo, and though the difficulty in describing the nature of the guides is significant, it may be stated with a reasonable degree of accuracy that those who offer themselves in the service of a guide or teacher offer themselves from the point of view of that quality which you have called love, and are able to stand somewhat closer, shall we say, in their own life pattern to this quality, or we may even describe it as an office or level of vibratory beingness, and, standing closer to this quality, may then share some of its essence in one manner or another with those who they have placed themselves in custodianship over, shall we say.

我是 Q'uo，儘管在描繪指導靈的特性的方面的困難是顯著的，它可以藉由一種合理程度的準確性被陳述，那些通過一個指導靈或者老師的服務提供它們自己的實體，是從你們已經稱之為愛的那種特性的視角來提供它們自己的，它們能夠在他們的生命模式中，容我們說，多少更加靠近這種特性，或者我們可以甚至將它

描述為一個職務，或者一個振動的存在性的層次，它因為更加靠近這種特性，這種特性接著就可以用這樣或者那樣一種方式與那些已經將它們自己放置在監管的職位上的實體分享它的實質中的一些部分了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I'll have to read that answer. I don't exactly understand that one. Yeah, I had a half-baked one, but when I didn't understand that last thing, it kind of flew out of my mind. I really feel that there ought to be some way that is harmless of sharing with people the experience of not feeling alone inside, because all too often the person who needs the most to feel at peace is, for some reason at least, psychologically isolated to some extent in some way. And it seems to weigh heavy on the seeker who is alone. Is there any way other than introducing the person to their guides that I as a teacher of channeling can safely teach entities that experience in a way that they can do it by themselves?

Carla：我將肯定會閱讀那個答案的。我並不是完全理解那個答案。是的，我有一個不成熟的問題，但是當我不理解上一個事情的時候，它以某種方式飛出我的頭腦了。我真的感覺到應該有某種方法，在與人們分享在內在之中不會感覺到孤單的體驗的方面會是無害的方法，因為那些最為需要感覺到平安的人，至少因為某種原因，太過頻繁地在心理上以某種方式，在某種程度上，是孤立的。它看起來似乎沉重地壓在孤單一人的尋求者的身上了。除了將人們介紹給它們的指導靈之外，有任何方法是我作為一個傳訊的老師能夠安全地教導那些以某種方式體驗到那種孤單的實體，它們能夠憑藉它們自己進行傳訊的嗎？

(Pause)

(暫停)

I am Q'uo. We waited for some time in order that this instrument might reach a more comfortable depth of concentration. In our opinion, there is no way in which the seeker may experience a connection with those entities that you have called guides that is able to satisfy the mundane mind with the proper degree of safety, shall we say ...

我是 Q'uo。我們等待了一些時間以便於這個器皿可以抵達一個更為舒適的集中注意力的深度。在我們看來，沒有任何尋求者可以通過其體驗到與你們已經稱之為指導靈的實體之間的一種連接的途徑，是能夠帶著適當的，容我們說，安全的程度滿足世俗的心智的.....

Carla: So the best thing I can do, then, is to channel and collaborate in some sort of inspirational talk?

Carla：因此，我能夠做的最佳的事情，接下來就是去傳訊並通過某種類型的啟發性的談話來共同研究嗎？

We will attempt to complete the previous response. The transmission is somewhat slow at this time. The feeling of isolation that is so significantly a

part of each seeker 's journey is oftentimes an invitation, or shall we say, an initiation for the inner strengthening that is necessary in order that the seeker be able to welcome and enjoy a greater portion of the light energy and be able to reflect it in a responsible manner in the life pattern.

我們將嘗試去完成之前的回應。在此刻傳遞時多少有些緩慢的。在每一個尋求者的旅程上都是如此顯著地一部分的那種孤單的感覺，時常是一種邀請，或者，容我們說，是一種對所需的內在的強化的啟動，以便於尋求者能夠歡迎並享受光的能量的一個更大的部分，並能夠用一種有責任的方式在生命模式中反映出它。

There is oftentimes the need for what you have called the desert experience, in order that the finest qualities of the being be enhanced and refined by the trials of the isolation and the testing of the resolve to exercise the will and the faith that are the rod and staff of the seeker. The conscious mind, in such instances, which asks for the assurance in an understandable manner that the self is not alone or that the experience has such and such a purpose, are oftentimes the crying in the wilderness which must be accepted, but if the initiation and the testing is to be successfully completed, must be endured rather than catered to, shall we say.

時常會有對你們已經稱之為沙漠體驗的事物的需要，以便於存有的最為微妙的特性可以被孤單的磨難以及對決心的考驗所增強，以鍛煉意志以及信心，這種意志與信心就是尋求者的杖與竿了。在這樣的情況中，有意識的心智會請求用一種可以理解的方式對於自我不是孤單的，或者體驗是擁有這樣與那樣的一個目的的確認，有意識的心智時常是在荒野中哭泣的，這種荒野是必須被接受的，但是如果啟蒙與考驗是被成功地完成的話，孤單必定會是要被忍受，而不是被，容我們說，投其所好的。

The process of the evolution of mind, body and spirit within your illusion, your illusion having such great mystery, is one which is, as the progress is accelerated, oftentimes difficult in nature. But, as we are aware that those in this group have heard it said, the happiness and the contentment are not the goals. The enhancing of the quality of compassion and the offering of its fruits are more to the heart of the purpose, from our point of view. Thus, there is much of difficulty that must simply be endured, and must be allowed to work its unseen function over a period of what you would call time, in order that the deeper qualities of the being which will survive such storms and tempests might be reinforced, and, indeed, brought to the fore in order that the evolutionary progress of the seeker will find its greatest expression within the life pattern.

在你們的幻象中的心智、身體和靈性的演化的過程，是一個，在這個過程被加速的時候，在屬性上時常是困難的過程，你們的幻象擁有如此巨大的神秘。但是，如我們所知曉的一樣，在這個團體中的人們已經聽過這樣的說法了，快樂和滿意並不是目的。對於同情心的特性的增強以及對它的果實的奉獻，從我們的觀點來看，更多是那個目的的核心。因此，會有大量的困難是必須單純地被忍受，必須被允許在一段你們所稱的時間之後產生出它無形的作用，以便於那些將會從這樣的暴風雨和風暴中存活下來的存有的更為深入的特性可以被增強，並確實被帶到前面，以便於尋求者的演化的過程將會在生命模式中找到它最大的表達。

Is there another query at this time, my sister?

在此刻有另一個問題嗎，我的姐妹？

Carla: No. I think I can say that about the best thing I can do with a big group like that is to lead some kind of an inspiring meditation and just lead them that far. Thanks a lot. It's what I needed to know.

Carla：沒有了。我認為我能夠說，我能夠對一個諸如這個團體之類的大型團體做的最佳的事情，就是引導某種類型的一種啟發性的冥想，並僅僅將它們引導到那麼遠的位置。非常感謝。它就是我需要知道的事情了。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Not from me, thank you. Thanks so much.

Carla：不是來自於我，謝謝你們。非常感謝。

T: No, thank you.

T：沒有了，謝謝你們。

And we thank each for inviting our presence, and we hope that we have been able to utilize each instrument well enough that the heart of our message has found its mark within your hearts, as well. Let that which does not strike to the heart of your concerns fall away. We shall at this time take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我們感謝各位邀請我們出席，我們希望我們已經能夠足夠好地利用每一個器皿，以至於我們的資訊的核心已經在你們的心中同樣找到了它的標記了。讓那些並未打動你們的關注的核心事物消散。我們將在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

November 13, 1988

1988-11-13 Ira : 耶穌與被選者

Group question: Concerns the concept of the chosen, or the elect, mentioned in the Bible by Jesus, when he said that the elect would see the Kingdom of Heaven, mentioned by the Jehovah's witnesses when they talk about the 144 thousand, and in the new age, when the chosen people are mentioned as "those that are going to be lifted off the planet by the UFOs when they land." So, we're looking for comments upon the elect, the chosen. Is this a valid concept, or is this a distortion of something else?

團體問題：問題是關於被選中的人，或者被選者的觀念的，在聖經中，當耶穌說被選者會看到天堂的領域的時候，當耶和華見證會談到十四萬四千個被選中的人的時候，在新時代，當被選中的人作為“那些將會在 UFO 著陸的時候被 UFO 接走的人”而被提及的時候，這個觀念都被它們提到了。因此，我們尋求對於被選者，被選中的人的評論。這是一個站得住腳的觀念嗎，或者這是對某個其他事物的一個扭曲嗎？

(Carla channeling)

(Carla 傳訊)

I am Ira, son of Mishdad. I come to you in the name of Jesus Christ, my Lord and Savior. We must identify ourselves to you who are servants of love and light, for we have been some time so identifying ourselves to this instrument. We have had no trouble passing this instrument's challenge, but this instrument was displeased that we were not members of the Confederation, but rather what you might call an ascended master. The significant incarnation for this humble one of Jerusalem was that of Ira, son of Mishdad, for it was in that lifetime that I followed Jehoshua, as he was called in his own dialect. You call this teacher Jesus. I was not worthy to touch his clothing, yet it was my joy to follow Jesus as my Lord and Savior.

我是 *Ira* , *Mishdad* 之子。我以耶穌基督的名義來到你們面前，耶穌基督是我的主與救世主。我們必須向你們定義我們自己為那些愛與光的僕人，因為我們已經向這個器皿如此定義我們自己有一段時間了。我們尚未在通過這個器皿的挑戰的方面遇到過麻煩，但是這個器皿對於我們不是星際聯邦的成員感到不高興，我們毋寧是你們所稱的一個提升大師。這個耶路撒冷的謙卑的實體的重要的投生就是 *Ira* , *Mishdad* 之子的投生，因為就是在那次生命中，我跟隨了約書亞，如他在他自己的方言中被稱呼的一樣。你們稱呼這個老師為耶穌。我尚不足以接觸他的衣服，而跟隨耶穌作為我的主和救主，這是我的喜悅。

Because there has been much, much distortion concerning the import and intent of the sayings attributed to your Jesus, we find that in certain sensitive channels we are able to create a subtle channel. The method of impression is quite different from that which this instrument is used to, and we feel the instrument coping, and suggest the instrument not cope, but rather simply realize that the pace of speaking may be as brisk as possible, for we have no need to regulate speech, as we are using a somewhat different form of

concept communication. 因為在關於那些你們已經歸因於你們的耶穌的格言的含義與意圖的方面，已經有很多很多的扭曲了，我們發現在一定的敏感的管道中我們能夠創造出一個微妙的管道。這種產生印象的方法與這個器皿習慣於的方法是相當不一樣的，我們感覺到，這個器皿在對抗，我們建議器皿不要對抗，而毋寧是單純地意識到說話的速度可以盡可能地輕快，因為我們並不需要去規定速度，因為我們正在使用一種多少有些不同的觀念的交流的形式。

In the spirit of love and in the spirit of Christ, let us pause to praise and thank the Father of All, and to worship at the feet of the one Father. Much is misunderstood that my teacher said, and I am most happy to share what in my own opinion was that given about what this instrument calls the elect. This is a grievous distortion of the true intent of Jesus' saying. Where to begin? 在愛的靈性中，在基督的靈性中，讓我們暫停來讚美並感謝萬物的天父，去在那一個天父的腳下崇拜。我的老師說過的話語大量被誤解了，我對於通過我自己的觀點來分享關於這個器皿所稱的被選者已經被給予的事物是極其高興的。這是對耶穌的話語的真實的意圖的一種嚴重的扭曲。

Along many dusty roads I walked, trying to catch a word or two of his private conversations, and when he spoke he spoke quietly, yet clearly and with much pride and authority, although he was always begrimed and dusty from the road. Somehow we all looked up to him without knowing why, even before we had heard what he had to say. I believe that the true importance of the idea of the elect is already clear to each who has become aware of the concept of service to others and service to self. The numbers of the elect are not exact, but symbolical in intention. It was the way of the rabbis to use numbers symbolically. The number twelve meant completion. Twelve times twelve meant a completion of completions. All eventually which have self-consciousness shall be of the elect, shall be of service to others or service to self, shall choose, shall be the seed planted in good soil. However, at the end of a given period of experience, some shall be ready for the next step, and some not.

當我沿著許多的佈滿塵土的道路行走，並同時嘗試去抓住他的私人的談話的一兩個詞語的時候，雖然他一直沾滿了道路上的塵土的，當他說話的時候，他是平靜而又清晰地，帶著大量的驕傲與權威說話的。以某種方式，甚至在我們曾經聽到過他說要說的事情之前，我們就全都仰視他而不知道為什麼了。我相信，被選者的真正的重要性對於每一個已經認識到服務他人和服務自我的觀念的實體已經是清晰的了。被選者的數量不是嚴格的，而是在意圖上是象徵性的。這就是拉比象徵性地使用數位的方式。數字十二意味著完成。十二乘以十二意味著對於完成的一種完成。所有最終擁有自我察覺的實體，都將會做出選擇，都將會成為被種植在肥沃的土壤中的種子。然而，在一個給定的體驗的時期的結束，一些人將會為下一步做好準備，一些人沒有做好準備。

I believe that Jesus' intent was to prepare humankind to meet the challenges of infinity and the larger life that lies beyond these Earthly vessels we call bodies. The concept of elitism or choosing one person above another would

have been inherently distasteful to my teacher. Yet my teacher knew that one can offer information, but yet cannot expect that information to flower in every heart that receives it. It is certainly so in my own mind that my Savior felt himself to be the least and lowest of any man, indeed, the servant of all. This compassion would never be stinted by such an idea as a true elite in which some children of the Father were invited into the mansion and others not. This is not so, and this is not true. This was not the intention of my Lord and Savior, Jesus Christ. The road of my Savior was a road that asked all people to seek for something called the Kingdom of Heaven.

我相信耶穌的意圖是去讓人類為做好準備來面對無限和更大的生命的挑戰，這種更大的生命是存在於這些我們稱之為身體的塵世容器之外的。精英主義或者選擇一個人高於另一個人的觀念對於我的老師已經是與生俱來地令人討厭的了。而我的老師知道，一個人能夠給予資訊，而它卻無法期待那個資訊在每一顆接收到它的心之中綻放。它在我自己的頭腦中肯定是如此的，以至於我們的救主感覺到他自己是任何人中最小和最低的，並確實是所有人的僕人。這種同情心是永遠不會被諸如一個真正的精英之類的觀點所玷污的，在這樣一個觀點中，天父的一些孩子會被邀請進入到宅第之中，而其他不會。不是這樣的，這不是真實的。這不是我的主和救主，耶穌基督的意圖。我的救主的道路是一條請求所有人都尋求某種被稱之為天堂的國度的事物的道路。

Each who hears my voice may choose himself to be the elect by choosing to live a certain kind of life, by choosing to attempt to be of service in the spiritual sense, by intention, in as much of the experience as possible. These are those things, this manifestation of love, this thinking about love, by which each of you creates the condition of the chosen. It is you who choose yourself. You have not my experience in walking in Galilee with the Master. You have not my personal experiences, and I realize that because you did not experience these things, they will never be real to you, as they are to me. Yet I say to you as honestly as I know how through this instrument, that there was no intention in the one known to you as Jesus, but to me as Rabbi, or Jehoshua, this entity precluded, excluded no one, but took all potentially within the heart, yet never, never would the Master presume, always was he patient, except with those who did not tell the truth.

每一個聽到我的聲音的人都可以藉由選擇去活出一定類型的生命，藉由選擇去嘗試，藉由意圖，在盡可能多的體驗中在靈性的意義上進行服務而選擇他自己成為被選者。這些事情，這種對愛的顯化，這種對愛的思考，就是那些你們每一個人藉由其創造出被選擇的情況的事情了。選擇你自己的恰恰就是你。你們並未擁有我與大師一起在加利利行走的體驗。你們並不擁有我個人的體驗，我知道那一點，因為你們並未體驗過這些事情，它們對於你們將不會如同它們對於我一樣地真實。而我對用我知道通過這個器皿最為誠實的方式對你們說，在你們知曉為耶穌，對於我是拉比，或者約書亞的實體身上沒有這樣的意圖，大師永遠、永遠都不會去肆意妄為，他一直都是是有耐心的，除了對那些並不講述真理的人之外。

I ask you now, you who have not walked with Jesus, to listen and pay attention to his true message, and to shut out of your ears and refuse to listen to the self-important bragging of those who depend upon anything but faith and

call themselves chosen or elect. Yes, there shall indeed be the elect, and you shall indeed elect yourselves. That which is within your Holy Bible is a pitifully poor account in terms of volume of what the Rabbi had to say, of the impact that he had on people personally, of the transformation we all felt when we were in his presence, of the astounding miracles that he did. The Master was a free person. He relied completely on the moment, and he listened within. This voice through which we are speaking we call a human channel, for that which he spoke was not his, but that which he received from the Father, although he often made the joke and the pun upon his own accord, being a somewhat humorous person by nature.

我現在請你們，你們這些尚未與耶穌一同行走的人，去聆聽並留心他真實的資訊，並對那些依賴于除了信心之外的任何事物並稱呼它們為被選中的人或者被選者的人的妄自尊大的誇耀關閉耳朵並拒絕去聆聽。是的，確實會有被選者，你們確實將會選擇你們自己。在拉比所說的事情的數量的方面，在你們的聖經中的記載是對於他用個人性的方式已經對人們產生的影響，對於當我們在他身邊的時候我們全都感覺到的轉變，以及對於他做過的驚人的奇跡的一個可憐地不足的記載。大師是一個自由的人。他完全依賴於當下，他聆聽內在。這個我們正在通過其發言的聲音，我們稱之為一個人類管道的，因為他說過的事物並不是屬於他的事物，而是他從天父接收到的事物，雖然他經常主動地講笑話和說雙關語，它在其本性上是一個多少有些幽默的人。

And as we leave this instrument, we suggest that each may find it valuable to study the path that my Lord and Savior took, to think about the words of the Rabbi, to evaluate them, and to grasp the truth within this life story, for through lifetimes of unbroken desire to seek the Father in the way my Lord and Savior taught, I have been able to achieve that state which is between the third and fourth of your densities, as you would call them, that state in which I am in whatever position I wish, doing whatever service I wish.

當我們離開這個器皿的時候，我們建議每一個人都可能發現，去研究我的主和救主所走過的道路，去思考拉比的言語，去衡量它們，去掌握在這個生命故事的內在之中的真理，是有價值的事情，因為通過用我的主和救主所教導的方式來尋求天父的不受阻礙的渴望的生命，我已經能夠取得在你們的第三密度和第四密度，如你們對它們的稱呼一樣，中間的狀態了，在那種狀態中我是處於無論什麼我希望的位置，我在進行無論什麼我希望的服務。

It is rare that we are able to speak consciously to an instrument such as this. Normally we speak in visions and dreams. We are honored at this rare opportunity, for we are not wise; we are still awaiting the beginning of what you shall call social memory complex. We are still, those of us who have harvested ourselves, by the grace of God, doing the work with those who would wish to be the chosen and the elect by their own choice, by their own election.

我們能夠有意識地向諸如這個器皿之類的一個器皿發言，這是少見的。通常我們在異象中和夢境中說話。我們對於這個少見的機遇是感到榮耀的，因為我們不是智慧的，我們仍舊在等待你們所稱的社會記憶複合體的開端。我們，我們中的那些已經藉由神的恩典收割了我們自己的實體，仍舊在與那些希望藉由它們自己的

選擇，藉由它們自己的挑選成為被選中的人和被選者的實體一同工作。

We are happy to speak with this instrument at any time, whenever there is a call for this sort of information. We do find that in working with this instrument, we shall come under certain restrictions upon information—for that, you will have to forgive us—but we find, as this instrument is giving us validation—she is very far from full consciousness, but we are able to communicate with her well...

我們很高興在任何時候，在任何有對於這種類型的資訊的一個呼喚的時候，與這個器皿說話。我們發現在與這個器皿一同工作的過程中，我們將處於一定的對信息的限制之下——你們將需要為此原諒我們——但是我們發現這個器皿正在給予我們確證——她是距離完全的意識非常遠的，但是我們能夠很好地與她進行交流.....

We must pause. We are losing contact with this instrument.

我們必須暫停。我們失去了與這個器皿的接觸。

Carla: I lost it. I'm sorry. It was real faint, but it was real clear. Very interesting. Thank you, Ira, son of Mishdad. I've still got some pressure there.

Carla：我失去它了。我很抱歉。它真的是輕微的，但是它真的是清楚的。非常有趣。謝謝你，Ira，Mishdad 之子。我仍舊在那裏得到某種壓力。

(Carla channeling)

(Carla 傳訊)

I am Ira, son of Mishdad. I greet you in the name of Jesus Christ. We are sorry for the breakup, and this communication will be breaking up, as this is very tiring to this instrument, we find. This instrument has an unusual access to its subconscious.

我是 Ira，Mishdad 之子。我以耶穌基督的名義向你們致意。我們為中斷而抱歉，這個交流將會中斷，因為我們發現這個交流對於這個器皿是非常勞累的。這個器皿對於它的潛意識擁有一種不同尋常的接觸。

We wish to offer one more concept before we leave, if we are able to get it through this instrument quickly enough, and that is that there was a question about the name, the importance of the name. We find in this instrument's song, the hymn, "At the name of Jesus, every knee shall bow," "Blessed be the name of the Lord." We find many such phrases in this instrument's worship. The naming is that which is the nature. When a person chooses a different nature and becomes passionately bonded to that nature in such a way that it will change the life, and seals the change by a name, that is a name of power, because that is a person of power. When a person chooses a symbol for perfect compassion and divine love for what this instrument calls the highest and best of all things, the seeker must name the symbol.

我們希望在我們離開之前再多提供一個觀念，如果我們能夠足夠快地通過這個器皿取得它的話，那就是有一個關於名字，名字的重要性的問題。我們發現，在這

個器皿的歌曲，讚歌唱到，“以耶穌之名，每一個膝蓋都將鞠躬，”“祝福就是主的名字。”我們發現在這個器皿的崇拜中有很多這樣的措辭。**對事物的命名就是這樣的措辭的屬性了。**當一個人選擇一個不同的屬性並充滿熱情地用這樣一種它將會改變生命的方式與那個屬性綁定在一起，並藉由一個名字來證明那個改變的時候，那個名字就是一個具有力量的名字了，以為那個人是一個具有力量的人。當一個人選擇了一個象徵物代表對於這個器皿所稱的一切事物中最高和最佳的事物的完美的熱情以及深深的愛的時候，尋求者就必須為那個象徵物命名了。

If the seeker 's faith is in itself, it will name itself. If the seeker 's psychological makeup is such that it is aware of its many errors, and wishes to lean upon an idealized portion of itself, it may call upon the name of Jesus, for it is in that consciousness and in that consciousness only that you may be called elect, that you may choose to be chosen. You must become your journey, and your journey must become you, and the name of the consciousness that is your journey is Christ. You may choose your Christ, but it is in the name that the power lies, for the name is the nature, and the nature the name, and the I AM of consciousness is symbolized in its idealized form by my teacher, Jesus. I leave you in that blessed name.

如果尋求者的信心是對於它自己的信心，它將會為它自己命名。如果尋求者的心理上的構成就是如此這般以至於它察覺到它的許多的錯誤並希望去依賴於它自己的一個理想化的部分，它就可以呼喚耶穌的名字，因為就是在那種意識中且僅僅在那種意識中，你可以被稱之為被選者了，你可以選擇去成為被選中的人了。你必須成為你的旅程，你的旅程必須成為你，你的旅程之所是的意識的名字，就是基督。你選擇了你的你的基督，但是，力量就是存在於那個名字之中的，因為名字就是屬性，屬性就是名字，意識的我是 (I AM) 是用它藉由我的老師，耶穌的理想化的形式而被象徵的。我在那個有福的名字中離開你們。

We are thankful we were able to conclude this communication, for it would be very bad manners for us to leave you without blessing you, urging you to good works, to loving God in Christ, and loving each other as yourselves. So our teacher has taught us, those of us who have stayed behind to aid each of you to make the great choice. Your little life is not long, and you shall be called to account. If you have not chosen—and we speak to those who may only read those words which we speak—choose now. Choose that symbol for which you would die. Choose that faith that is the I AM for you. Choose your consciousness. Choose to be a certain way. Choose to be chosen. If my teacher is not yours, I leave you in peace, and bid you quickly, get hence, and right quickly, seek and find your true symbol, but let that symbol be the Christ to you, and may you seek to be the servant of all, for it truly is in serving that you shall grow, that you shall become strong and that you shall be healed of all bitterness, sadness and grief. We offer you the blessing of Jesus Christ. Go forth in peace, rejoicing in the power of the Spirit. Know that that Spirit is with you always. Amen. Amen. Amen. I am Ira, son of Mishdad. Amen.

我們對於我們能夠結束這次交流而是感激的，因為在沒有祝福你們並鼓勵你們去好好工作，通過基督愛神，並如同愛你們自己一樣地愛相互彼此的情況下就離開你們，這對於我們是非常糟糕的方式。因此我們的老師已經教導我們，我們這些

已經留在後面的人，去幫助你們每一個人來做出那個偉大的選擇。你們小小的生命不是漫長的，你們將會被問責。如果你們尚未選擇——我們是對那些可能僅僅唯讀過我們所說的文字的人——現在就選擇。選擇那個你願意為之而死的象徵物。選擇對於你代表了我是 (I AM) 之所是的信心。選擇你的意識。選擇去成為一定的方式。選擇去成為被選擇的人。如果我的老師不是你的老師，我在平安中離開你們，並快速地向你們告別並滾到一旁，立刻尋求並找到你真正的象徵，但是讓那個象徵成為你的基督，祝願你尋求成為所有人的僕人，因為真的就是在服務中，你們將會成長，你們將會變得強有力，你們將從所有的苦難、悲傷與悲痛中被療愈。我們向你們提供耶穌基督的祝福。在平安中前進，在靈性的力量中歡慶。請知曉那個靈性一直都是與你們同在的。Amen。Amen。Amen。我是 Ira ， Mishdad 之子。Amen。

Carla: Are you getting anything, Mickey? I'm not.

Carla : 你得到任何東西了嗎，米奇？我沒有。

J: No.

J : 沒有。

Carla: Let's just meditate for a minute.

Carla : 讓我們冥想一分鐘。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you in the love and in the light of the infinite Creator. It is indeed a privilege to speak through this instrument, and to this group, and we shall not long abide. We merely wished to acknowledge to the one known as C that we were with him, and to say just a few things that may be interesting at this time.

我是 Hatonn。我在無限造物者的愛與光中向你們致意。通過這個器皿發言確實是一種榮幸，我們將不會與這個團體待很長時間。我們僅僅希望去向被知曉為 C 的實體承認，我們是與他在一起的，我們僅僅希望說一些在此刻可能是有趣的事情。

We realize that the world is an angry and present reality in many ways. We see the path of the frightened prey, and the stalking of the hunter. And by that, we mean simply that we feel that feeling that the difficulties of the illusion may generate, part of that feeling being the feeling of victim. Part of the same feeling, the guilty knowledge that one is the hunter as well as the hunted, that one cannot be one without being the other. We realize that no matter how excellent in behavior and thought one attempts to be, one must face—and, indeed, it is painful in your density—the completeness of the self, the fact that one is a full circle, an infinite universe of personalities, possibilities and choices. So with each of you, my friends, is a mixture of the good and the bad, as you would call it. This is the nature of your illusion.

我們意識到這個世界用很多的方式是一個憤怒而現存的實相。我們看到了被嚇壞

的獵物的道路和獵人的追蹤。我們那樣說單純地意味著，我們感覺到，對於那種幻象的困難可能會產生的感覺，這種感覺的一部分就是受害者的感覺。相同的感覺的一部分，就是這樣一種有罪的知曉，即一個人是獵人同樣也是獵物，一個人無法在不成為另一個的情況下成為一個。我們意識到無論一個人嘗試在行為舉止和想法的方面成為怎樣優秀的，它都必須面對——確實，在你們的密度中這種痛苦的——自我的完全性以及這樣一個事實，即一個人是一個完整的圓，一個具有無限的人格、可能性與選擇的宇宙。

Yet, if one is a disappointment to oneself, it is because one has not been good to oneself, but bad to oneself. Were we to ask you if the Creator forgives, "Yes," you would say, "I believe so." If you ask your brother if he forgives you, he shall think and say, "Yes, I believe so." Yet the one who has not forgiven the self is caught upon the tenterhook of harsh, self-inflicted guilt. Is this, my friends, a service to yourself, this guilt? Are you helping yourself to grow spiritually, by speaking harsh words to yourself about past errors?

然而，如果一個人對它自己是失望的，這是因為它尚未對它自己是仁慈的。如果我們問你們，是否造物者會寬恕，你們會說，“是的，我相信是這樣的。”如果你們問你的兄弟，是否他會寬恕你，他將會思考並說，“是的，我相信是這樣的。”而一個尚未寬恕自我的人是會被卡在嚴厲的、由自己施加的內疚的張布鉤之中的。我的朋友們，這種內疚，這是一種對你自己的服務嗎？藉由對你自己說關於過去的錯誤的嚴厲的話語，你是在幫助你自己在靈性上成長嗎？

My friends, as always, we encourage meditation and contemplation, and in this instance, encourage you to take into meditation the forgiveness of the self by the Creator, by those you have supposedly wronged and by yourself, for you are but the grade school child, adding the sums and getting an incorrect answer. Keep your eraser sharp and check those sums constantly, and when you find the error, use the eraser, but not the tongue in self-castigation for that self-same error, for you are here to encourage yourself to be the willing servant, to feel the freedom of the joy of service. You are here to help, and the first person you must help is yourself, that you may be free from self-inflicted woe, and so single-hearted and able to turn gladly to service to others in compassion, in peace, and always with a light touch.

我的朋友們，一如既往，我們鼓勵冥想和沉思，在這個情況中，我們鼓勵你們將對自我的寬恕帶入到冥想之中，這種寬恕是造物者，是那些你已經假設錯誤地對待了的人，以及你自己對自我的寬恕，因為你僅僅是小學的孩子，你正在做加法並得到一個不正確的答案。讓你的橡皮擦保持銳利，不斷地檢查那些總和，當你發現錯誤的時候，使用橡皮擦，但是不是因為完全一樣的錯誤而使用自我懲罰的話語，因為你是來這裏來鼓勵你自己去成為樂意的僕人，來感覺到服務的喜悅的自由。你是來這裏來幫助的，第一個你必須幫助的人就是你自己，這樣你就可以免於自己造成的不幸，並如此一心一意地，能夠高興地轉向在同情心中，在平安中，並一直帶著一種輕觸的對他人的服務。

We thank you for calling us to your meeting, and would at this time leave you. We would close through the other instrument, if the instrument would be willing. I leave this instrument at this time in love and light. I am Hatonn.

我們為你們呼喚我們來到你們的集會，我們會在此刻離開你們。我們會通過另一個器皿結束，如果器皿是樂意的話。我在此刻在愛與光中離開這個器皿。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and greet you again in love and light through this instrument. Before taking our leave of this group, we would wish to offer ourselves in the attempt to speak to any further queries which might remain upon the minds of those present. If there is a query, may we begin with that query now?

我是 *Hatonn*，我通過這個器皿在愛與光中向你們致意。在我們離開這個團體之前，我們希望通過嘗試去談及可能留在那些在場的人的頭腦中的任何進一步的問題來提供我們自己。是否有一個問題，我們可以現在用那個問題開始嗎？

C: *Hatonn*, I'd like to thank you for being with me tonight. I have been thinking about starting to act as a vocal channel again, but I find that my reasonings to do so are not truly pure. I find that I had begun to have doubts lately, as I've begun to introduce new people to this group, I find that I doubt my ability to adequately convey knowledge which I have received, and am afraid that I will misinform them and not truly be of a service to them in their beginning of their seeking.

C: *Hatonn*，我想要感謝你們今晚與我在一起。我一直在思考關於開始再一次作為一個語音的管道工作，但是我發現我這樣做的理由不是完全純淨的。我發現我最近已經開始有一些疑慮，因為我已經開始將新人介紹到這個團體，我發現我對於我去充分地傳遞我已經接收到的知識的能力有懷疑，我害怕我傳遞給它們錯誤的資訊，而不是真正在它們尋求的開始的方面對它們是有所服務的。

I also find that I have feelings that know I would once again like to channel, that the true reasoning behind it is a selfish one in that I feel that I am going at it from the viewpoint that my status with the new people would be elevated, and I know this is a selfishness on my part. So while I feel the urge to channel again, I have very serious doubts ...

我同樣也發現，我有感覺，我知道我會再一次想要傳訊，在它背後的真實的理由是一個自私的理由，因為我感覺到我將要從這樣一個視角來進行它，我與新人之間的地位會被提升，我知道這是我的部分上的一種自私。因此，當我再一次感覺到去傳訊的衝動的時候，我擁有非常嚴肅的懷疑.....

(Side one of tape ends.)

(磁帶一面結束。)

C: I know I still have the ability. I know that by speaking now, I am channeling in a way. Would you speak to me, please?

C：我知道我仍舊擁有那種能力。我知道現在藉由發言，我正在用某種方式傳訊。你們願意和我談談嗎？

I am Hatonn, and am aware of your query, my brother. May we say that it is a great joy for us as well to blend our vibrations with yours this evening, and together seek upon the path of the seeker of truth.

我是 Hatonn，我理解了你的問題，我的兄弟。容我們說，今晚將我們的振動與你的振動混合在一起，並一起在真理的尋求者的道路上尋求，這對於我們同樣也是一種巨大的喜悅。

Your desire to serve those who have recently joined this circle of seeking is commendable, for you have once again felt that call which originates from within your own heart to offer the self to others, that that which you have found helpful in your own journey might offer assistance to them as well. The means by which you pursue the offering of assistance is, of course, that which is of your choice, and we would offer our assistance to you in making this choice by commenting that the desire to serve without regard for return is at the heart of all successful service.

你對於去服務那些最近已經加入這個尋求的圈子的實體的渴望，是值得讚賞的，因為你已經再次以感覺到了源自於你自己的心的那種向其他人提供自我的呼喚，你感覺到你已經在你自己的旅程上發現是有幫助的事物同樣可能對它們提供幫助。你藉由其追尋對這種幫助的給予的途徑，當然，是由你選擇的，我們會在做出這個選擇的方面藉由這樣評論來向你提供我們的幫助，我們的評論是，那種不計回報而去服務渴望就是所有成功的服務的核心了。

We would also suggest that you must, in order to be most effective in offering yourself, find the most appropriate means of so doing that which has its foundation uncluttered with personal desires within your own heart. The attempt to be of service as a vocal instrument is one which requires, as you know, a great deal of personal discipline and willingness to put the self in the position that may seem quite foolish. This is the area in which you find your current doubts arising, and we might remind you that all instruments feel some degree of this foolishness or liability to foolishness, for in order to serve as an instrument, one must move aside those reasoning portions of the mind, and allow the less frequently used subconscious mind to form a channel through which information might be moved, and which might become perceived and transmitted by the conscious mind.

我們同樣也建議，為了要在提供你自己的方面成為極其有成效的，你必須找到這樣做的最為合適的途徑，這條途徑的基礎是與在你自己的心內在之中的個人性的渴望整齊地並排在一起的。作為一個語音管道進行服務的嘗試，是一種需要，如你知曉的一樣，大量的個人的訓練以及對於將自我放置在可能看起來似乎相當愚蠢的位置上的樂意的嘗試。這就是你在其中發現你當前的疑慮升起的區域了，我們可以提醒你，所有的器皿都感覺到某種程度的這種愚蠢或者愚蠢的傾向性，因為為了要作為一個器皿服務，一個人必須將心智的那些推力的部分移到一旁，並允許較不經常被使用的潛意識心智形成一個資訊可以流動通過其的管道，這個管道是可以被有意識的心智感覺到並被傳遞的。

This is a process which requires that one open the self to this inner conduit, or channel, in a fashion which does not leave one firm footing or grasp of the

situation, or, shall we say, a control over it. Thus your doubting has a fundamentally sound reason for its existence, and thus we do not find personal doubting to be a significant obstacle for any who would serve as a vocal instrument.

這是一個需要一個人向著這種內部的通道，或者管道，用一種並不會讓一個人站穩腳跟或者掌握情況，或者擁有一種對它的控制的方式，開放自我的過程。因此，你的疑慮對於其存在性是擁有一個完全合理的原因的，因此，我們並未發現個人的疑慮成為了任何願意作為一個語音管道而服務的人的一種重大的障礙物。

As always, we would remind each instrument that the placing aside of the doubt each time that one begins is perhaps even a helpful and humbling experience that allows the channel to be opened in a manner which contains as little personality coloration, shall we say, as possible for the proper blend of vibrations to occur. However, the point to which we feel the greatest attention needs be given is that point that serves as the motivation for your taking up again the service of the vocal channel, and we cannot speak more specifically to this point, for we do not wish to take from you the opportunity to find your own way through this maze of desires, some of which seem upon the surface to conflict. We can only encourage you, my brother, that should you again wish to work as a vocal instrument, we are most happy to blend our vibrations with yours in this pursuit of service.

一如既往，我們會提醒每一個器皿，每一次在一個疑慮開始的時候將疑慮放在一邊，這也許是一種有幫助其令人感到謙卑的體驗，它會允許管道用一種包含了盡可能少的，容我們說，人格的染色的方式被開放，以讓振動的適當的混合出現。然而，我們感覺到需要被給予的最大的注意的位置是，那個起到了對於你是你再一次進行這種語音傳訊的服務的動機因素的作用的位置，我們無法更為明確地談及這一點，因為我們不希望從你身上拿走找到你自己的穿越這個渴望的迷宮道路的機會，這些渴望中的一些在表面上看起來似乎是有衝突的。我們僅僅能夠鼓勵你，我的兄弟，如果你再一次希望作為一個語音管道工作，我們是極其高興在這種對服務的追尋中將我們的振動與你們的振動混合在一起的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

C: This is the most comfortable I've been in a long [time] during meditation. I feel a definite kinship with you, and I'm very comfortable in your company. Thank you.

C：這是極其令人舒適的，我進行冥想已經一段很長的時間了。我感覺到一種與你們之間的明確的關聯，我對於你們的陪伴是感到非常舒適的。謝謝你們。

I am Hatonn, and we are most grateful to you as well, my brother. We rejoice in the opportunity of blending our vibrations with you and we thank you.

我是 Hatonn，我們同樣也對於你是極其感激的，我的兄弟。我們為將我們的振動與你的振動混合起來的機會而歡慶，我們感謝你。

Is there another query at this time?

在此刻有另一個問題嗎？

Carla: One short one, and it's just an asking for your opinion on a couple of things. You can either give it or just not, it depends on your concept of free will. First of all, was the purity of the channeling of the contact, Ira, satisfactorily pure in terms of my channeling? Or do I have work to do before I can channel that energy? I couldn't tell.

Carla：一個短小的問題，它僅僅是在關於幾個問題上詢問你們的觀點。你們要麼給予觀點，或者不給予，它取決於你們的自由意志的觀念。首先，對 Ira 接觸的傳訊的純淨度，在我的傳訊的方面，是令人滿意地純淨的嗎？或者在我能夠傳訊那種能量之前我有要去進行的工作嗎？我無法弄明白。

I am Hatonn, and am aware of your query, my sister, and now we see, my friends, that even the more experienced also have those needs to quell the doubt which arises from the effort which has been offered. And it is well that each instrument wishes to improve itself and to offer itself in the highest manner that it may stably do so. We commend each instrument for being careful and considerate enough in the vocal channeling efforts to constantly monitor those services which are offered to others.

我是 Hatonn，我理解了你的問題，我的姐妹，現在我們看到，我的朋友們，甚至是更有經驗的人同樣也擁有那些去減輕由於已經被提供的努力而產生出來的疑慮的需要。每一個器皿都希望去增進它自己並用一種它可以穩定地這樣做的最高的方式來提供它自己。我們為每一個器皿對在語音傳訊中去持續不斷地監督那些被提供給其人的服務的努力的足夠的仔細與考慮周到而稱讚每一個器皿。

The contact of which you speak, my sister, was one which was, as you are well aware, quite unexpected, and thus is something of a mystery to you. The contact utilized your abilities in a fashion which has been quite efficient in producing the manifested form of concept communication which the entity was desirous of transmitting this evening, due to the query which this group offered as the focus of the gathering.

你談及的接觸，我的姐妹，如你清楚地知曉的一樣，是一個相當沒有被預料到的接觸，因此它對於你是某種具有一種神秘的事物。由於這個團體提供作為這次集會的焦點的問題，這個接觸用一種在產生出這個實體今晚渴望去傳遞的觀念的交流的顯化的形式的方面已經是相當有效的方式利用了你的能力。

Thus, we would commend your efforts both in the maintaining of the contact and its reception as well. We are happy that you have found that this contact is of some interest, for there are many of this kind of contact which want or lack the ability to find channels through which to speak. And this entity is quite happy that it has been able to make itself known to this group through your instrument.

因此，我們會在維持接觸的方面，並同樣也在對它的接收的方面，稱讚你的努力。我們很高興你已經發現這個接觸時具有某種益處的，因為會有很多這種類型的接觸想要或者缺少去找到通過其發言的管道的能力。這個實體相當高興它已經能夠通過你的器皿使得它自己為這個團體所知曉了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Yes. Thank you for that answer to that. It was certainly unexpected, and it was certainly—I mean, I wasn't just getting the concepts, I was getting whole impressions, and it was really hard to keep up. Actually, it was, you had to, instead of being real careful and choosing just the right word or something, it was like scrambling to keep up. It was, you know, I couldn't use the analogy of baseball, really. I imagine that that's the way inner planes channeling works, and I was just doing some of it, and that's probably why I was getting tired. I don't exactly know how to do that, that's why I asked if I needed more training. Perhaps at another time, when we have more energy, I can ask specifically, you know, what I might do to better fit myself for such channeling as that, if I deem it advisable for this research group.

Carla：是的。為對那個問題的回答而感謝你們。它肯定是沒有被預料到的，它肯定是一——我的意思是，我不是僅僅在得到觀念，我正在得到整個印象，它真的是難以跟上的。實際上，它是，你必須，不是去真正仔細並選擇正確的詞語或者某種事情，它就好像在爭先恐後以跟上去。它是，你們知道，我真的無法使用棒球的比喻。我想像那就是內在層面的傳訊工作的方式，我僅僅在進行它的某種方式，那有可能就是為什麼我正在變得疲倦的原因了。我並不完全知道如何進行那個傳訊，那就是為什麼我詢問，是否我需要更多的訓練的原因了。也許在另一個時間，當我擁有更多的能量的時候，我能夠明確地詢問，你們知道，我可以做什麼事情來讓我自己更好地適應諸如那個傳訊之類的傳訊，如果我認為它對於這個研究的團體是可取的話。

But the other question was, would working with this channel detune me for work with the Confederation? If I could know that, I would like to know that. 但是，另一個問題是，與這個管道一同工作為讓我與星際聯邦一同工作的調節減少嗎？如果我能夠知道那一點的話，我會想要知道那一點。

I am Hatonn, and we find that your work with this new contact is work which would blend well with the work you have accomplished and may yet accomplish with those who have joined together within the Confederation of Planets in the Service of the Infinite Creator. The vibrational nature of a contact is the determining factor, not the status of belonging to the Confederation of Planets, thus the work with those of Ira is work well accomplished, my sister.

我是 Hatonn，我們發現你與這個新的接觸一同工作是那種會很好地與你已經完成的工作混合在一起的工作，這個工作可以與那些已經在服務無限造物者的星際聯邦中結合在一起的實體一起完成。一個接觸的振動的屬性就是決定性的因素，而不是屬於星際聯邦的資格，因此，與那些屬於 Ira 的實體一同工作是可以很好地被進行的工作，我的姐妹。

Is there another query?

有另一個問題嗎？

Carla: You said, "Those of Ira." I thought Ira was an individual. Was it a manner of speaking? Rather than, I mean [is] it your impression that this is indeed a multi-personed personality? Or are you referring to each life that Ira has lived, and that he's just manifesting one, but that he's all of them? I don't understand. I didn't mean to ask another question, but you just caught me off guard there.

Carla：你們說，“那些屬於 *Ira* 的實體”。我認為 *Ira* 是一個個體。它是一種發言的方式嗎？還是說，我的意思是，你們的印象是，這確實是一個多個人的人格嗎？或者你們是在提及 *Ira* 已經活過的每一次生命，它僅僅是顯化一個生命，但是他是它們的全部？我不理解。我並不打算問另一個問題，但是你僅僅在那裏讓我措手不及了。

I am Hatonn. We find that we have made an error in communicating through this instrument. We do not wish to give the impression that the contact with Ira was a contact with more than one individual entity.

我是 *Hatonn*。我們發現我們在通過這個器皿進行交流的過程中已經犯了一個錯誤。我們並不希望給予那個與 *Ira* 之間的接觸是一個與多於一個個體的實體之間的接觸的印象。

Is there another query at this time?

在此刻有另一個問題？

Carla: Very well, thank you. Many, many thanks.

Carla：非常好，謝謝你們。非常非常感謝。

I am Hatonn, and we again give our great thanks to each present for allowing our blending of vibrations with yours this evening. We are very pleased that we have been able to exercise the instruments present, and have been able to join again this group which has for a great portion of your time been a home base for us. We shall take our leave of this group at this time, leaving each in the love and in the light of the one infinite Creator. We are those of Hatonn.

Adonai, my friends. Adonai.

我是 *Hatonn*，我再一次為允許我們今晚將振動與你們的振動混合在一起而向每一個在場的人給予我們巨大的感謝。我們對於我們已經能夠訓練在場的器皿，並已經能夠再一次加入這個團體而是非常高興，這個團體在很長一段你們的時間中已經是我們的一個本壘 (*home base*) 了。我們將在此刻離開這個團體，我們在太一無限造物者的愛與廣中離開各位。我們是 *Hatonn*。Adonai，我的朋友們。
Adonai。

December 18, 1988

1988-12-18 Leema : 聖誕與靈性成長

(Carla channeling)

(Carla 傳訊)

I am L/Leema. I greet you in the love and in the light of the infinite One. May we express our feelings of blessedness at being called to your group this evening. It has been some time since we spoke with this group, and we are extremely pleased to join in your meditation and to be a part of the perfect circle of love, that which generates a kind of light most visible to us, enlightening done by so many entities and groups about your sphere at this time. It is indeed marvelous to observe the lightening of consciousness among many of your people during this season which you call Christmas. It is equally interesting to note that the extreme opposite is also true, that is that this season is that season which kills, which reopens remembrances of failures, of past grief, of recollective worry, of that which one wishes one could do over. 我是 L/Leema。我在無限太一的愛與光中向你們致意。容我們表達我們對於在今晚被你們的團體呼喚的有福的感覺。自從我們上一次與這個團體說話到現在已經有一段時間了，我們對於加入你們的冥想並能夠成為這個愛的完美的圈子的一部分是極其高興的，這個愛的圈子產生出了一種類型的對於我們是極其顯著的光，這種光是被在此刻在你們星球上的如此多的實體和團體所點亮的。去觀察到在這個你們稱之為耶誕節的活動季節期間在你們的人群中的如此多的人當中對意識的發光，這確實是不可思議的。同等地令人感興趣的事情是，注意到極端對立面同樣也是真實的，也就是說，這個季節是殺戮的季節，重新打開對失敗的回憶，對過去的傷痛的回憶，對被回想起來的憂慮的回憶，對一個人希望它能夠從頭來過的事情的回憶的時節。

There is a great deal of difference between the light that you see when you gaze out the window, and the light that is both terrible and wonderful which moves in its own metaphysical rhythm within your yearly cycle, as this instrument would call it. That is, there are metaphysical reasons for both the elevated consciousness and the downcast consciousness during your short days and long nights. The metaphysical light may be associated with that new infant spiritual self that is being born day by day throughout an incarnation within the incarnate self. Quite often this process is not recognized at any point during an incarnation, however, it moves inexorably, bringing entities who are not yet conscious, as well as entities who are already conscious of metaphysical dimensions to their lives, doing the job that [it] was intended to do, offering to the archetypal mind that vision of spiritual work which your story of infant Jesus recapitulates so well, for within each of you dwells the Christ. It dwells within you as a potential, as a part of an eternal birthright, for you were birthed first of all. Before any manifestation was, consciousness was. The creation is truly that which was offered to consciousness. There is a kind of rightness that entities upon your sphere feel in the domination of consciousness over the sphere upon which you enjoy existence.

在當你注視窗外的時候你會看到的光之間是有大量的區別的，這種光同時是可怕的與美妙的，它用它自己的形而上學的旋律在你們的一年的週期中，如這個器皿對它的稱呼一樣，移動。也就是說，在你們的短白天和長黑夜的期間，同時有對於振奮的意識和沮喪的意識的形而上學的原因。形而上學的光可以與新生的嬰兒的靈性的自我聯繫在一起，這個嬰兒的靈性的自我是在貫穿一次投生期間在投生的自我內在之中日復一日地被生出來的。相當頻繁地，這個過程是沒有在一次投生期間的任何的位置被認出來的，然而，它是不可抗拒地運行著，並將那些尚未察覺到，同樣還有那些已經察覺到它們的生命的形而上學的維度的實體們同時帶到進行那個它打算要去進行的工作，並將對靈性的工作的洞察帶給原型心智的位置，這個靈性的工作是你們的嬰兒的耶穌的故事如此好地扼要重述了的工作，因為在你們每一個人內在之中都居住著基督。它作為一種潛能，作為一種永恆的天賦權利的一部分，居住在你內在之中，因為你在萬物之初，在任何顯化存在之前，在意識存在之前，就被生出來。造物就是真正被提供給意識的事物。在你們在其上享受存在性的地球上，在意識的支配之中，會有一種正確性會被在你們的星球上的實體感覺到。

However, this small spiritual infant which is potentially born, reborn and nurtured each day is not an entity which one may distinguish from one's ordinary everyday self. In fact, this season of the year is most important, specifically because it insists that each consciously seeking spiritual entity think at least briefly about the implications of a spiritual rebirth or the birth of the spiritual self, as opposed to that self which has come from dust and to it shall return, as the book which you call the Holy Bible states.

然而，這個用潛在的方式在每一天被出生，重生並被撫育的小小的靈性的嬰兒，是一個人無法與它的日常生活的自我區分開的一個實體。實際上，一年中的這個季節是極其重要的，這尤其是因為它堅持要求每一個有意識地尋求的靈性的實體都至少簡要地考慮一種靈性上的重生，或者靈性的自我的出生，而不是那個，如你們稱之為聖經的書所說的，來自於塵土，並將歸於塵土的自我的出生的言外之意。

This infant soul is more your child and your responsibility than any child of your loins and womb, certainly far more important than any other single consideration which your mind may entertain in the course of the everyday existence, for this self is that vehicle which is, in a deeper reality, your Self, that continuing Self about which you know so little, and about which you desire to know so much more.

這個嬰兒的靈魂比任何來自你們的生殖器官與子宮的孩子都更多地是你的孩子與你的責任，肯定比你的心智在日常生活的存在性的過程中可能招待的任何其他的考慮都要遠遠更加重要，因為這個自我，在一個更為深入的實相中，就是你的大我，那個連續性的大我的載具，對於這個大我你知道的事情如此之少，對於這個大我你渴望去知道的事情是如此之多。

It is that Self within each to which we speak, hoping that some turn of phrase, some retelling of the story we tell over and over, will trip the mind, will trigger the emotion, will serve to inspire a seeking soul to seek more accurately, more carefully and more persistently. That you exist, and support that existence

without being a burden upon others, may be perhaps seen as what this instrument would call the outer reality. This same kind of responsibility is one which we would suggest each consciously seeking entity entertain, that is that the nurturing and the self-sufficiency of the infant and growing and needful self be seen to as if each entity were the parent of its own spirit, of its own soul, for the soul needs the nurturing that will allow it to grow, just as you need your sunlight, or the hope of sunlight in the depth of winter. So the soul is bleak, unfocused and half-forgotten, for even those who attempt to be conscious of their spiritual selves, in many cases, for lack of some understandable, specific and practical way to practice the awareness of that soul self, and to practice that which will make it more healthy and more strong and more and more ennobled.

我們談及的恰恰就是那個在每一個實體內在之中的大我了，我們同時希望在我們一次又一次地講述的故事的某個轉折的階段，某次對故事的重述，將會讓頭腦跳躍，將會激發情緒，將會起到鼓舞一個尋求的靈魂去更為準確地，更為仔細地，更為堅持不懈地尋求的目的。你們存在，你們在不成為其他人的一個負擔的情況下支援那種存在性，這也許可以被視為是這個器皿俗稱的外在的實相。這種相同類型的責任就是一種我們會建議每一個有意識地尋求的實體接受的責任，也就是說，**養育嬰兒，嬰兒的自給自足，以及那個成長且有需要的自我，被看到就好像是每一個實體都是它自己的靈性，它自己的靈魂的父母一樣**，因為靈魂需要撫育，那種撫育將會允許它成長，就好像你們需要你們的陽光一樣，或者你們會在冬季的深處期待陽光一樣。因此靈魂是暗淡的，沒有集中於一點的，且部分被遺忘了的，因為甚至那些嘗試去察覺到它們的靈性的自我的實體，在很多情況中，由於缺少某種可以理解的，具體的且實際的方式，**它們都無法實踐那種對靈魂的自我的認識，去實踐那個會使得它更加健康、更加強有力且變得越來越高貴的事物。**

In some ways we might say that this is like this instrument's memory of the cliché concerning the carving of the statue of an elephant out of stone. When the artist is asked how he is able to seek and manifest the elephant within the stone, the answer is from the artist that he chips away everything that does not look like an elephant. This is only understandable by one with equal facility as an artist. In the same way, each entity sits within the illusion, which is your existence within the incarnational experience, like the block of rock which has within it the perfectly faceted gem, the perfectly carved statue, or whatever image one could most satisfactorily call up to enliven something as inert as a block of stone.

用某種方式，我們可以說，這就是好像這個器皿對於關於從石頭中雕刻出一隻大象的雕塑的老生常談的記憶一樣。當藝術家被問道，他如何能夠在石頭中尋求與顯化出那只大象，來自於藝術家的回答是，它將每一個看起來並不像是一隻大象的事物都鑿掉。這僅僅是對於一個擁有與一個藝術家同等的靈巧的人才是可以理解的。用相同的方式，每一個實體都坐在幻象中，幻象就是在投生性的體驗內在之中的你的存在性，就好像石塊在其內在之中擁有被完美切割的寶石，被完美地雕刻的塑像，或者無論什麼一個人能夠極其滿意地喚起的形象，以為某種如同一塊石頭一樣無活力的事物賦予活力。

We have always offered one basic, practical, daily tool or resource to use in

the discovery, rediscovery and nurturing on a continual basis of the soul-self. That tool is meditation. We do not encourage long periods of meditation nearly as much as we encourage a persistent dailiness of practice, for like any other thing, that which occupies the mind on a daily basis as an instinctive and reflexive recall is learned in a way [in which] that which is approached only when necessary or periodically cannot hope to match.

我們一直都提供一個基礎的、實踐性的，每日的工作或者資源以在用一種持續不斷的方式對靈魂的自我的發現，重新發現以及撫育的過程中使用。那個工具就是冥想。相比我們鼓勵一種堅持不懈的每日一次的冥想，我們並不一樣多地不鼓勵長時間的冥想，因為如同任何其他的事情，作為一種直覺性和反射性的事物用一種日常的方式佔據心智的事物，是用這樣一種方式被學會的，通過這種方式，僅僅會在需要的時候或者週期性地被接近的事物是無法有希望去媲美的。

The meeting together to share love is also a kind of Christmas, and we would suggest to remember when each entity inevitably will feel downhearted during this period, that each day can be a small Christmas, if it is remembered that the Christ within is small, needs nurturing, needs attention, and needs most of all to be in the company of the infinite Creator. This is done by the turning of the attention. Meditation in and of itself tends to bring one to a realization, on a continuing basis, of the mystery and fascination of infinite intelligence, tends to bring one to a reckoning with love, and with one's relation with love itself, that which created all that there is.

聚集在一起來分享愛同樣也是一種類型的耶誕節，我們會建議，在每一個實體將會無可避免地在這個時期期間感覺到沮喪的時候，去回憶起每一天都能夠成為一個小小的耶誕節，如果要被回憶起來的事情恰恰是，在內在之中的基督是小小的，需要撫育，需要注意，最為重要地，需要無限造物者的陪伴的。這是藉由將注意力轉向而被進行的。冥想在其內在及其自身傾向於將一個人用一種持續性的方式帶到一種對無限智慧的神秘和魅力的領悟，並傾向於將一個人帶到一種對愛，對一個人與愛自身之間的關係的估量上，就是這種愛創造了一切萬有。

Yet, if it is simply remembered that Christmas is far more important symbolically than literally, then you may keep Christmas within the heart, and then "bah-humbugs" are at an end forever, for the Christmas within you is the mass of Christ, is the thanksgiving for your relationship with the infinite mystery which for want of a better word we call love, the one original Thought, the Logos, which created all that there is. That relationship is direct. Thusly, what you wish for at Christmas is not presents, as in gifts, but the presence, or the communion with the infinite One.

然而，如果單純地要被憶起的事情是，耶誕節在象徵性的方面是比在字面上要遠遠更加重要的，接下來，你們就可以將耶誕節留在心中，接下來，“騙人的耶誕節”就永遠地結束了，因為耶誕節在你內在之中是基督的彌撒，是對於你與無限神秘之間的關係的感恩，為了用一個更好的詞語稱呼這種無限的神秘，我們稱之為愛、那一個原初的想法，理則，創造了一切萬有的事物。那個關係是直接的。因此，你們在耶誕節的時候希望得到的事物不是在禮物中出現，而是在無限太一的臨在中，或者在與無限太一的親密交流之中。

Thus, as one goes into meditation, we very much suggest using readings, mantras or some inspirational thought which leads one towards the intention to tabernacle with that which is holy, with that which is the infinite mystery of the Creator.

因此，當一個人進入到冥想的時候，我們非常建議使用閱讀、咒語以及某個啟發性的想法，它會將一個人導向與神聖之所是，與造物者的無限甚至之所是共處至聖所的意願。

We encourage each further, whenever the feelings are depressed, at whatever time of year, to recreate within the mind the Christmas experience of great darkness, short under-lit days of shadow and bleak cold, and a piercing and poignant joy of that infant spirit that against all odds, and without the acceptance of the darkness, moves into darkness as light that is not recognized. You yourselves are full of light which you do not recognize. It is not sunshine; it is not light in a physical sense. You are the carriers of precious treasure. You carry the infinity of the love and the light of the infinite Creator. Picture it. Symbolize it within yourselves as the Christ child, and give it room, encouragement and attention that it may grow each day.

我們更進一步地鼓勵每一個人，無論在什麼時候感覺是抑鬱的，在一年中的無論什麼時候，都在心智的內在之中使得那個具有巨大的黑暗，具有陰影與陰冷的短暫的光照不足的白天的耶誕節的體驗在得到休養，那個抵抗一切的不和且沒有對黑暗的接納嬰兒的靈體的一種打動人心的且生動鮮活的喜悅就會進入到黑暗之中了，黑暗就是沒有被識別出來的光。你們自己是充滿了你們沒有識別出來的光的。它不是陽光，它不是在一種物質性的意義上的光。你們是珍貴的寶藏的攜帶者。你們攜帶著無限造物者的愛與光的無限性。想像它。在你們自己內在之中將它象徵性地表達為基督的孩子，給予它空間，鼓勵以及注意，這樣它就可以每一天都成長了。

As always, we encourage each to remain light of heart in the face of failure as perceived by the self. In the first place, we assure you, you do not know that which you do, and you shall not know until the veil has been lifted and you are no longer within the experience you now enjoy. In the second place, the recognition of an error perceived is all we encourage you to think of it as, emotionally neutral, much like a roundly worked puzzle, once the logically correct answer has been discovered, it is a matter of using the eraser and correcting that which is within your own mind so that it is in harmony with the divine laws, shall we say, as perceived by the self as a nurturer of the spirit.

一如既往，我們鼓勵每一天都在面對被自我感覺是失敗的事物的時候保留心的光。首先，我們向你們保證，你們確實不知道你做的事情，你們將一直到罩紗已經被升起來且你們不再處於你們現在享受的體驗之中的時候之前都將不會知曉。其次，對一個被感覺到的錯誤的認出完全是，我們鼓勵你們將它考慮為，在情緒上是中性的，非常類似於一個全面地被工作的難題，一旦在邏輯上正確的答案已經被發現了，它就是一個使用橡皮擦並就正在你自己頭腦中的事物的事情了，這樣，它就是與，容我們說，神聖的法則是協調一致的了，這種神聖法則是被自我感覺到靈體的一個撫育者的。

We ask each, in sum, to take a very long view of Christmas, to release Christmas from any literal meaning—for those meanings have been very much distorted among your people—and to reclaim for yourself the glory, the splendor, the wonder, and the mystery of spiritual growth.

總而言之，我們請每一個人都對耶誕節採用一個非常長遠的視線，從任何字面上的意義釋放耶誕節——因為那些意義在你們的人群中已經是非常大地被扭曲了的——並為你自己收回靈性成長的榮耀，光輝，奇跡以及神秘。

It has been a privilege to speak through this instrument and to this group. We would at this time release the floor, that the one known as Latwii might conclude this session. We are known to you as those of L/Leema, and leave you with jingle bells and Christmas carols and nervous relatives and all of the somewhat disheartening aspects of an illusion that in its way attempts in the midst of darkness to teach about light and love and beauty and mystery. Adonai. We leave you in the love and the light within you, all about you, everywhere of the one infinite Creator. Adonai. Adonai vasu borragus.

通過這個器皿發言，以及對這個團體發言，這已經是一種榮幸了。我們會在此刻離開講臺，這樣被知曉為 *Latwii* 的實體就可以結束這次集會了。我們是你們知曉的 *L/Leema*，我們帶著鈴兒響叮噠、聖誕頌歌、神經質的親戚以及所有一個幻象的所有有些令人沮喪的面向離開你們，這個幻象用它的方式嘗試在黑暗當中教導關於光、愛、美麗與神秘的事物。*Adonai*。我們在你們內在之中，在你們周圍的一切事物之中，在無處不在的太一無限造物者之中的愛與光中離開你們。*Adonai. Adonai vasu borragus.*

(Carla channeling)

(*Carla* 傳訊)

I am Latwii. We have decided to use this instrument because there is some difficulty with the one known as Jim. We have a fairly simple task through this instrument, because we shall not be able to ask for questions. However, we would address a query from the one known as R. This was our intent as we moved to the one known as Jim, and we find it permissible to do so through this instrument, as there is no spoken question at this time to rattle the instrument's, shall we say, somewhat shaky intellect. Actually, we may say that those words were perhaps more hers than ours.

我是 *Latwii*。我已經決定去使用這個器皿，因為被知曉為 *Jim* 的實體有某種困難。我們通過這個器皿擁有一個相當簡單的任務，因為我們將不能夠請求問題。然而，我們會講述一個來自于被知曉為 *R* 的實體的問題。這就是當我們移動到被知曉為 *Jim* 的實體的時候我們的意圖了，我們發現通過這個器皿這樣做是得到允許的，因為在此刻沒有被說出的問題來讓這個器皿的，容我們說，多少有些搖搖晃晃的邏輯智力嘎吱響了。實際上，我們可以說，那些言語也許更多是她的言語，而不是我們的言語。

One who wishes to know how to move into the unveiling process may well view the courting process. The deeper portions of the mind are pure, more sensitive, and far more delicate in structure than those portions of the mind

which are in heavy, everyday use. The deeper portions of the mind are those portions which react to impersonal and deeply felt rhythms and energies which flow into the energy web of the individual. The process of unveiling that deep mind is one which will spin many, many incarnations, and, in short, our opinion—and we stress that it is our opinion, and fallible—is that entrance into the deep mind should be as careful, loving and concerned as the suitor with damp palms who offers a corsage to his date for the dance.

一個希望去知曉如何進入到除去罩紗的過程中的實體，可以很好地觀察求愛的過程。相比心智的那些被日常大量使用的部分，心智的更為深入的部分是純淨的，更加敏感的，在構架上遠遠更加精巧的。心智的更為深入的部分是那些會對個人性的、且被深深感覺到的旋律，以及流入到個人的能量網路中的能量做出反應。揭開深入心智的罩紗的過程是一個將會使用許許多多次的投生的過程，簡單地說，我們的觀點是——我們強調它是我們的觀點，並且是會犯錯的——進入到深入心智應該是如同，用冒汗手掌向他的舞伴獻上一束花的求愛者一樣地，小心謹慎、充滿愛且擔憂的。

It is truly a gentle thing when done well, and a slow process when done well, to lift the veil, not by intent, but by the process of disciplining one's waking personality. That is, one does not successfully assault the deep mind, rather, one prepares oneself to receive from the deep mind that which it is prepared to give, and then through the process of meditation, the process of the daydream, the vision, and the dreaming within sleep, it is in these ways that the deep mind yields its fruits to the conscious mind.

不是藉由意願，而是藉由對一個人的清醒的人格進行鍛煉的過程來將罩紗升起，當它被很好地進行的時候，它真的是一個溫和的事情，當它被有效進行的時候，它是一個緩慢的過程。也就是說，一個人不會成功地供給深入心智，毋寧說，一個人讓它自己準備好從深入心智接收它準備好被給予的事物，接下來，通過冥想的過程，白日夢，異象以及在睡眠中的夢境的過程，就是通過這些方式，深入心智將它的果實讓渡給有意識的心智了。

The way to stop the flow of information from the deep mind is to ignore information from the deep mind. That is not to say that one should be without discrimination and if one feels one has had a vision one must then do it. We do not encourage this sort of lack of discrimination at all. What we are saying is that it is well to seek gently, persistently, as the suitor would court the beloved, allowing the deep mind to reveal that which was previously unrevealed in a natural manner.

阻礙來自于深入心智的資訊的流動的方式，就是去忽略來自于深入心智的資訊。那不是說，一個人應該不加分辨，如果一個人感覺到它已經擁有了一個異象，它就一定接下來要做它。我們完全不鼓勵這種類型的缺少分辨力。我們正在說的事情是，去溫和地，堅持不懈地，如同求愛者會向心愛的人求愛一樣地去尋求，並同時允許深入心智用一種自然的方式揭露之前尚未被揭露的事情，這是很好的。

The difficulties which one discovers, if one attempts to move into the archetypical mind with a bulldozer, is that one will destroy the very scenery one has come to enjoy, without ever understanding its character, for there are

many portions of the deep mind, and those which are won by force are those which shall be archetypes not particularly helpful to one upon the path of service to others.

如果一個人帶著一個威嚇者嘗試去進入到原型心智，一個人會發現的困難是，它將會破壞一個人已經開始享用的那種臨近，而不會理解它的特性，因為深入心智會有很多的部分，而那些是藉由力量被賺取的部分是那些將會對一個走在服務它人的道路上的人不是特別有幫助的原型。

Remember that all that there is lies within your consciousness, therefore you are as capable of receiving information perceived as negative from the deep mind as information biased towards love, kindness and an over-arching ennoblement of self, of purpose and of life. Therefore, it is to the gentle person, to the persistent person, that the deep mind offers its beautiful, sweet-smelling bloom. Enjoy each new realization without holding onto it, and know that the veil is there for a purpose, and is not to be ripped away or to be torn asunder, but rather it is to be that through which necessary information will come to the one who daily waits and watches at the tabernacle of inner silence.

請記住，一切萬有都是存在於你們的意識之中的，因此，你們有能力從深入心智接收被感覺到負面性的資訊，這是與你們接收偏向愛、善良以及一種使得自我、目的和生命成為高貴的首要的資訊的方面是一樣地有能力的。因此，就是向著那個溫和的人，向著那些堅持不懈的人，深入心智會提供它的美麗的，芬芳的花朵了。享受每一個新的領悟而不對它緊握不放，並知曉罩紗在那裏是有一個目的的，它不是要被撕碎或者要被扯破的，毋寧說，就是通過罩紗，需要的資訊將會來到那個在內在的靜默的至聖所之中每日等待並觀察的人的面前的。

We are very happy to be with this instrument because this instrument enjoys telling bad jokes, however, we have no bad jokes to tell you, so we are going to leave this instrument at this time. It has been a pleasure to be with you. We are most happy to have been able to speak with you, and we would at this time leave each in the love and in the light of the infinite Creator. We are known to you as Latwii. Adonai. Adonai.

我們非常高興與這個器皿在一起，因為這個器皿喜歡講黑色幽默，然而，我們沒有黑色的幽默來告訴你們，因此，我們將要在此刻離開這個器皿。與你們在一起已經是一種快樂了。我們極其高興已經能夠與你們說話了，我們會在此刻在無限造物者的愛與光中離開你們。我們是你們知曉的 *Latwii. Adonai. Adonai.*

January 1, 1989

1989-01-01 加速靈性成長

Group question: No matter what the sophisticated or old-fashioned method of consciousness expansion a person tries, what spiritual growth really seems to boil down to is a lot of trial and error and being able to deal with a lot of disappointment when we see ourselves fall short of our ideals. Would you speak to the idea that there really don't seem to be any shortcuts in spiritual growth, and to the part that disappointment and faith play in the path of the seeker of truth?

團體問題：無論一個人嘗試什麼複雜的或者舊式的意識拓展的方法，靈性成長真正看起來似乎歸結到最後的事物就是許多的試錯（*trial and error*），以及在我們看到我們自己無法達到我們的理想的要求的時候有能力與許多的失望打交道。你們願意談談在靈性的成長中並不會真的有看起來似乎是任何的捷徑的事物的觀點，並談談在真理的尋求者的道路上失望和信心扮演的角色嗎？

(Carla channeling)

(Carla傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator, on whose behalf we have been called here to manifest those thoughts of love and light that may perhaps find a ready listening ear, so that we may be of some small service. For this to be possible is the height of our hope at this particular point in our development, and we cannot thank you enough for enabling us to speak through this instrument.

我是 Q'uo。在太一無限造物者的愛與光中致意，以造物者的名義，我們已經被呼喚到這裏來顯化那些愛與光的想法，這些想法也會可以找到一隻準備好聆聽的耳朵，這樣我們就可以進行某種小小的服務了。因為這就是在我們的發展中的這個特定的位置我們的希望的有可能的高度了，我們為你們允許我們通過這個器皿發言是怎麼感謝你們都不夠的。

Upon this subject, the subject of the spiritual journey, [it] is one which we could begin speaking of in one way, find another way of gazing at the same experience, and in always relevant fashion we would be unable to exhaust the ways in which one may gaze at and imagine the true structure of the spiritual journey. That is, there is nothing particularly spiritual about the journey. It, like any other ordeal, is a matter of certain, shall we say, natural laws with the ever-balancing axis at ninety degrees, always, to those laws of the unpredictability of free will.

對於這個主題，靈性的旅程的主題，它是一個我們能夠用一種方式發言，並發現會有另一個注視相同的體驗的方式的主題，用一直都是適當的方式，我們是無法耗盡一個人可以通過其注視並想像靈性旅程的真實的構架的途徑的。也就是說，關於這條旅程，沒有任何事情是特別有靈性的。就好像任何其他的艱苦考驗，它是一個具有一定的，容我們說，自然法則的問題，對於自由意志的無法預測性的那些法則，這種自然法則在九十度的位置會一直擁有不斷平衡的軸心。

But this evening you have chosen to gaze at the spiritual journey in terms of time commitment, in terms of whether by taking thought one might accelerate the pace of spiritual growth. My children, if we of Q'uo did not believe that it were possible to accelerate the spiritual growth of careful and persistent students by means of inspirational messages, we would not be working with this instrument, for it is no part of our intention to waste our time. However, the truth is that it is extremely possible; that is, it is possible in almost any degree desired by the entity to accelerate the pace of spiritual growth. The difficulty from within the illusion is that a particularly difficult manifestation of accelerated spiritual growth is emotional pain, irritation with oneself for having failed, and other negative emotions.

但是今晚，你們已經選擇去從時間的付出的方面，從是否藉由進行思考一個人可以加速靈性成長的腳步的方面來注視靈性的旅程了。我的孩子們，如果我們 Q'uo 並不相信藉由啟發性的資訊來加速那些仔細且堅持不懈的學生的靈性成長是有可能的，我們就不會與這個器皿一同工作了。因為浪費我們的時間並不是我們的意圖的一部分。然而，真相是，它是極其有可能的，也就是說，用幾乎任何被實體渴望的程度去加速靈性成長的速度，這是有可能的。來自於在幻象中的困難是，加速的靈性成長的一個尤其困難的顯化物是情緒上的痛苦，因為已經失敗了而對一個人自己的惱怒，以及其他的情緒上的困難。

The extremely simple reason for the seeming paradox is that in times of greatly accelerated growth, large-scale changes are being made in the road map of various portions of the program and metaprogram of the mind, and, especially when these changes have reached the initiatory or metaprogrammic phase, many, many feelings, actions and so forth will seem to have been those of an oversensitive, immature and imbalanced person. This person will consider itself the least of all those who seek, for it is not manifesting cheerfulness, gaiety, merriment and freedom, but, rather, suffering under a burden.

表面上的悖論的極其簡單的原因是，在大大加速過的成長的時期中，在心智中程序以及元程式的各種各樣的部分的道路地圖中，大規模的改變正在被產生出來，尤其是當這些改變已經抵達了起始性的，或者元程式的階段的時候，很多很多的感覺、行動以及如此等等，將會看起來似乎已經成為了具有一種過度敏感，不成熟以及不平衡的人的感覺與行動了。那個人將會認為它自己是所有那些尋求的人當中最差的，因為它沒有顯化出愉快、快樂、歡樂以及自由，而毋寧是在一種重擔下的受苦。

However, when the memory has wound its golden bands about these times, and that which you call time has elapsed so that one may gaze back upon that golden-shrouded memory, one may see again and again the rapidity of growth side by side and inexorably tied to the most nauseating and humiliating of failures. It is for this reason that within the illusion it is most often felt that there are no short cuts, and that one must simply bumble along by trial and error.

當記憶已經在這些時刻周圍纏繞上了它金色的絲帶，且你們稱之為實踐的事物已經流逝了，這樣一個人就可以回顧那個覆蓋著金色的記憶的時候，它可以一次又一次

一次地看得見與極其令人厭惡且令人丟臉的失敗肩並肩且無可抗拒地被綁在一起的成長的快速。就是因為這個原因在幻象中極其頻繁地被感覺到的是，沒有捷徑，一個人必須單純地藉由試錯而踉蹌地前進。

In point of fact, when working with the deeper programming of the metaconsciousness, the movement of feeling within may be in such a powerful way that it may seem irresistible and perhaps counter to usual politeness. These expressions, however, are to be credited as part of the mind, not part of something called hysteria or emotions, but rather those times when the metaprogram has once and for all time changed a deep, deep program. There will be some sort of release from such a deep change that you do not understand it, and the fact that you may, perhaps, be disappointed in yourself must be accepted by you as a condition of your attempt to live a life based upon the faith that there is, indeed, a kindly Creator, a Creator made of love, which loved us first, and to Whom our response is faith.

事實上，當與元意識的更為深入的編程一同工作的時候，在內在之中的感覺的運動可以用這樣一種強有力的方式，以至於它可能看起來似乎是無法抗拒的且與通常的斯文是相悖的。然而，這些表達是要作為心智的一部分，而不是被稱之為歇斯底里或者情緒的某個事物的一部分而被贊許的，毋寧說，那些時刻就是元程序已經一勞永逸地改變了一個深入的，深深的程式的時候。將會有某種類型的從這樣一個深入的改變的釋放，這樣你就不會理解它了，你也許可能會對你自己感到失望，這個事實是必須被你作為你嘗試去活出一次以信心為基礎的生命的狀況而被接受，這種信心即確實有一個善良的造物者，一個由愛製成的造物者，造物者首先是愛我們的，我們對造物者的回應就是信心。

Now, with those things said about the difficulties of progression and the lack of shortcuts being incorrect, let us say that a person does, indeed, use tools to move himself toward such a time of vision, a time of initiation, a time of change and metamorphosis. A person may use the techniques of deprivation known in many, many systems of expression toward the infinite Creator—the fasting, the changing of the daily routine to one of silence and devotion. All those daily acts of meditation and worship, whether it be for a moment or for a minute or for an hour, in their dailyness they keep you, the pilgrim soldier, upon the road. You are battling something you may well call disappointment. We would prefer to call it the uninformed intellectual mind. Your minds, my children, are very, very full of those opinions based only upon what this instrument would call conventional wisdom. Within your heart are stored the natural laws. It is well to know how to act lawfully within your society. It is well to act lawfully within that society.

現在，在這些關於發展的困難以及缺少捷徑是不正確的方面的事情被說過之後，讓我們說，一個人確實會使用工具來讓他自己向著這樣一個洞察的時刻，一個啟蒙的時刻，一個改變與形變的時刻移動。一個人可以使用在很多很多的朝向無限造物者的表達的系統中被知曉的剝奪的技巧——節食、將日常慣例改變為一種靜默與奉獻。所有這些每日的冥想與崇拜的活動，無論它是一個片刻，或者一分鐘，或者一小時，通過它們的日常性（*dailyness*），它們會讓你，朝聖的戰士，

留在道路上。你們是在與某個你們稱之為失望的事物戰鬥。我們更喜歡稱之為蒙昧的邏輯智力的心智。你們的心智，我的孩子們，是非常非常充滿了那些僅僅以這個器皿稱之為傳統的智慧為基礎的見解。在你們的心之中儲存有自然的法則。去知曉如何合法地在你們的社會中行動，這是很好的。去合法地在那個社會中行動，這是很好的。

It is also extremely well for you as a spiritual self to know who you are and who that individual that carries you around is. This is most important to you. If you do not know the large bipedal animal upon which you so depend, if you do not appreciate it, provide well for it, accept it, nurture it, and take care of it, then you as a consciousness will find it more and more difficult to spend intensity and time upon the spiritual search.

去知曉你是誰以及那個攜帶著你四處移動的個體是誰，這對於作為一個靈性的自我的你，同樣也是極好的。這對於你是極其重要的。如果你並不瞭解那個你如此依賴的大型二足動物，如果你並不感激它，好好供養它，接受它，撫育它，照顧它，接下來，你作為一個意識就將會發現，要在靈性的尋求上花費強烈的感情與實踐，這會越來越困難。

So, let yourself be the nurturer of yourself. When you are disappointed in yourself, let your nurturing self remember that you are only disappointed within the illusion. You have no idea, my children, of what a blessing your hopes, your intentions, and your ideals are. The light of those ideals is the light of your planet. Your zest for truth, your fidelity to the Creator, your living by faith and never by words; these things go beyond that self that carries you about. These things are what you really are: a being of faith. In times of disappointment, allow that being to nurture, protect, comfort and soothe you, for it is difficult to move quicker than the body is ready to go, than the mind is ready to move. It is a hard thing to change, and, indeed, it should be carefully resisted. Each change should be seen, considered and approved by your discriminating and entire self, a self always informed and centered by daily meditation.

因此，讓你自己成為你自己的撫育者。當你對你自己感到失望的時候，讓你撫育性的自我回憶起，你僅僅是在這個幻象中才會感覺到失望。我的孩子們，你們並不知曉你們的希望，你們的意願，你們的理想是怎樣一種福分。那些理想的光就是你們星球的光。你們對真理的熱忱，你們對造物者的忠誠，你們藉由信心而永遠不藉由言語而生活，這些事情是超出那個攜帶著你們四處移動的自我的。這些事情就是你們真正之所是：一個具有信心的存有。在失望的時刻，允許那個存有去滋養、去保護、去安慰、去撫慰你，因為要比身體準備好去前進的速度，比心智準備好去移動的速度更快地移動，這是困難的。去改變是一個困難的事情，確實，它應該是被小心謹慎地忍受的。每一個改變都應該被你的有分辨力和完整的自我所觀察、考慮與認可，這個自我是一直都被每日的冥想所鼓舞並處於中心位置的。

To sum up, my children, each of you has spent many years accelerating the course of spiritual growth. Each of you has seen the most fruits come into manifestation in the midst of iniquity, error, mistake after mistake, and

self-perceived sin. Each is able to see that compassion has grown during pain, beyond one's limits, and beyond the pale of that which would not disappoint one. Yes, you shall disappoint yourself again and again, and may we say, the more you disappoint yourself, the more you are trying to do, and the more we salute your brave spirit. Never, ever, allow the words that your mind can create to attack your faith and your hope that all that is painful will also be fruitful, and all that is difficult will also become that which is golden, that which brings the compassion to the heart, the understanding to the mind. For at the end of each and every failure, at the end of each and every limitation, once accepted and forgiven, can the self find the corresponding compassion for that same limitation in each and every other human being which it encounters in the same situation.

總而言之，我的孩子們，你們每一個人都已經花費了很多年的實踐加速靈性成長的進程了。你們每一個人都已經看到，在不義、差錯，一個接一個的錯誤，以及自我感覺到的罪惡當中，最多的成果顯現出來了。每一個人都能夠看到，同情心已經在痛苦期間逐漸成長，超出了一個人極限，超出了那種不會讓一個人感到失望的事物的蒼白了。是的，你將會一次次又一次地對你自己感到失望，容我們說，你對你自己感覺到失望越多，你嘗試去做得越多，我們就會越多地向你得勇敢的精神而敬禮。永遠，一直都不要允許你的頭腦能夠創造出的言語來攻擊你的資訊和你的希望，你的希望即，一切痛苦的事物將同樣也是有成果的，所有困難的事物將同樣成為金色的事物，將同情帶給心的事物，將理解帶給心智的事物。因為就是在每一個失敗的結束的時候，在每一個局限性的終點，一旦它們被接納並被寬恕了，自我就能夠在遭遇相同的情況的每一個其他人類身上找到對相同的局限性的相應的同情心了。

May you grow sweeter through adversity, and, most of all, may we say perhaps our greatest hint to you, as those who would like to continue speeding up the rate of acceleration or growth spiritually, learn to work as hard during those times perceived as positive as those times perceived as negative, and the negative events shall not need to occur.

祝願你們通過逆境逐漸變得更加甜美，最重要的是，容我們說，我們給你們的最大的暗示也許就是，當那些想要繼續加速靈性方面的速度或者成長的人學會去在那些被感覺到負面性的時期中如同在那些被感覺到正面性的時期中一樣努力地工作的時候，負面性的事件就將不需要發生了。

In order to gain from the positive, one must do what would be impossible were not one familiar with negativity, that is, one must push against one's own standards of excellence, attempting at all times to give more and more praise to the Creator, more and more of one's conscious hours, attempting more and more, in moving into the sleep pattern, to program the self for the learning, and the setting of new metaprograms closer to the one great original Thought. Do these things faithfully. Work during the easy, the happy, the contented, and the peaceful times, and your lives shall become ever more peaceful and contented. The work must be done, my children. You have designed this into your incarnations. You yourselves will judge yourselves at the end. Yes, it shall be as the greater Self, but it shall be you, specifically and

personally, that must rattle the pages of this incarnation. 為了要從正面性受益，一個人必須做如果它不熟悉負面性就不可能去做的事情，也就是說，一個人必須對抗它自己的優秀的標準，並嘗試在所有的時候都去將越來越多的讚美給予造物者，在越來越多的一個人有意識的時間中，嘗試越來越多地通過進入到夢境模式中，為了學習而對自我進行編程，設置新的元程式更加接近那一個偉大的原初的想法。忠實地做這些事情。在輕鬆、快樂、滿意與平安的時間中工作，你們的生命將會變得越來越更為平安與滿意。工作必須被進行，我的孩子們。你們將此設計到了你們的投生中。你們自己將會在最後評價你們自己。是的，那個必定會翻動這次投生的頁面的人，將是更大的自我，但是它，具體地且個人性地，將會是你。

Claim your disappointments now. Face them and learn from them and grow sweet with compassion. In this way, may the disappointment at seeming failure become, appropriately and in a balanced fashion, appreciation of and forgiveness of one's limitations, of the history and the tracks of one's change into an impersonal source of love. Then when, without the veil, you stand and gaze upon your life you shall see that you were aware, that there is no such thing as Earthly disappointment, but only the sounds, the experiences, the side products, the pain, and the difficulties of transformation. May you intend always the highest and best that you know, and may each limitation, disappointment and seeming failure become for you the opportunity of self-forgiveness, appreciation of yourself, and the nurturing of your growing spirit. 現在就認領你們的失望。面對它們，從它們學習，並帶著同情心變得甜蜜。用這種方式，對表面上的失敗的失望，就會適當地且用一種平衡的方式，成為對一個人的局限性，以及對一個人改變成為一個非個人性的愛的源頭的歷史與軌跡的欣賞與寬恕。接下來，當你在沒有罩紗的情況下站起來並注視你的生命的時候，你將會看到你是察覺到，沒有諸如世俗的失望之類的事物，而僅僅只有聲音、體驗、衍生物、痛苦以及轉變的困難。祝願你們一直都意願你們知曉的最高和最佳的事物，祝願每一個局限性，失望以及表面的失敗，都對於你成為對自我的寬恕，對你自己的欣賞，以及對你的成長中的靈性的滋養的機會。

We would at this time close the session through the instrument known as Jim. We leave this instrument with thanks and love and light. I am known to you as Q'uo.

我們在此刻通過被知曉為 *Jim* 的器皿結束這個集會。我們帶著感謝，愛與光離開這個器皿。我是你們所知曉的 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we might respond to any queries which remain upon the minds of those gathered this evening.

我是 *Q'uo*，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們很榮幸請問，是否我們可以回應任何留在今晚聚集在一起的人們的頭腦中的問題。

T: Yes, I have a question. This maybe—I don't know, it almost seems like what we're doing here right now, channeling—but my question is, could you comment on spirit guides and how do you know when what you're seeming to be getting is real, other than it just feels right. That may be the answer. Anyway, would you comment, please?

T: 是的，我有一個問題。這可能是——我知道，它幾乎看起來好像是我們現在在這裏正在做的事情，傳訊——但是，我的問題是，你們能夠對靈性上的指導靈進行評論嗎，你如何在你正在看起來似乎正在得到的事物是真實的，而不是僅僅感覺是合適的時候知道呢？那可能就是答案了。無論如何，你們願意評論嗎？

I am Q'uo, and we are happy to speak to this subject, my brother. Indeed, we know of no way that the contact with those entities which you call the spirit guides can be proven in an unshakable way, for all that is of value, in our opinion, within your illusion, rests within the boundaries of mystery. And when one attempts to grasp firmly any concept or quality of value, such as purity, truth, beauty, goodness, mercy, forgiveness, one moves through the quality and discovers that there is nothing that can be known without doubt.

我是 Q'uo，我們極其高興談及這個主題，我的兄弟。確實，我們不知道與那些你們稱之為靈性上的指導靈的實體幾件的接觸能夠用一種無法動搖的方式被證明的途徑，因為在你們的幻象中所有具有價值的事物，在我們看來，都是在神秘邊界之中休息的。當一個人嘗試去牢固地掌握諸如純度、真理、美麗、善、慈悲、寬恕之類的任何具有價值的觀念或者特性的時候，它都是要穿越那個特性並發現沒有任何事情是能夠被毫無疑問地知曉的。

We are in agreement, my brother, that the most helpful means for giving assurance to the seeker that a communication has occurred betwixt it and those who watch over its evolutionary process may be determined through the feeling that is the response from the seeker when it has felt or become aware of a communication, whether that communication is understandable or not, for many times there are communications that are not perceived by the seeker that come from those entities that have the honor and the responsibility of serving as the guide or teacher in an unseen manner for the incarnate third density entity. Indeed, there are many, many experiences which each of you undergo each of your days which have been touched and guided by those unseen spirits that are ever-watchful [for] the opportunity to present the student with an illustration, an inspiration, a guiding hand, a warning whisper. There are many times that the coincidences of one's life pattern become more apparent and the seeker then will begin to wonder to itself if there might be a larger hand within the plan of the daily round of activities.

我們贊成，我的兄弟，讓尋求者確信已經有一種交流在它和那些照看它的演化的過程的實體之間發生了的最有幫助的途徑，可以通過感覺被確定，當尋求者已經感覺到或者察覺到一個交流的時候，那種感覺就是來自尋求者的回應了，無論那種交流是否是可以理解的，因為很多時候會有沒有被尋求者感覺到的溝通交流，是來自于那些擁有榮耀與責任用一種對於第三密度的投生的實體是無形的方式

作為指導靈或者老師而服務的實體的。確實，會有很多很多的你們每一個人，在你們每一大所經歷的體驗，是已經被那些無形的靈體所觸及並被其指引的，這些靈體對於向學生呈現一個說明、一個啟發、一隻指引的手，一個警告的耳語的機會是一直保持警覺的。會有很多很多的時刻，一個人的生命的模式的巧合會變得更加明顯，尋求者接下來就會開始對它自己感到驚奇，是否有可能在日常生活活動中會有一隻更大的手。

Again, from time to time when the moment is appropriate for the seeker's growth, there may be given to the seeker a confirmation of one kind or another that is given by those we are calling guides. The book or person or event that is placed within the seeker's notice at the appropriate moment is the most usual means by which such guidance occurs, for within the life pattern of each seeker, there are, shall we say, imbedded or programmed the opportunities that will open a new avenue of seeking, perhaps of serving, always of learning. And these avenues are oftentimes triggered, shall we say, by a combination of events which are both rooted within this illusion and without this illusion, as the preincarnative choices of the seeker meet the opportunities that have had the guiding hand propel them in just such a manner that the desired meeting then occurs, and from this point, the free will of the seeker to respond is paramount, and at this point, it is the seeker itself which proceeds upon this particular portion of the journey, having previously set the groundwork, shall we say, and prepared the self for the reception of certain impulses or ideas that will then become seeds that will produce a continuing interest in the seeker.

再一次，時不時地，當時機對於尋求者的成長是合適的時候，可能就會有這樣或者那樣一種類型的一種肯定被給予尋求者了，它是被那些我們稱之為指導靈的實體給予的。在適當的時刻被放置在尋求者的注意力之中的書，或者人，或者事件，是最為通常的藉由其這樣的指引出現的途徑，因為在每一個尋求者的生命模式中，會有，容我們說，被深植的或者編程的機會，它們將會開啟一條新的尋求的途徑，也許是服務的途徑，一直都是學習的途徑。這些途徑時常是被一個事件的混合物所，容我們說，觸發的，這些事件同時是紮根在這個幻象中以及這個幻象之外的，當尋求者的投生前的選擇遭遇到機會的時候，那些機會是指引的手已經用這樣一種被渴望的相遇接下來會出現的方式推動了它們的，從這個位置，尋求者對於回應的自由意志是至高無上的，在這個位置，就是尋求者自身在旅程的這個特定的部分上前進，尋求者之前就設置好了，容我們說，基礎工作，並讓自我為接受一定的刺激物或者觀點做好準備了，這些刺激物或者觀點接下來會成為在尋求者內在之中產生一種持續的興趣的種子。

May we speak in any further fashion, my brother?

我的兄弟，我們可以進一步回答你嗎？

T: No, thank you, that's fine. Thank you very much.

T：不用了，謝謝你們，那是很好的。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I had a couple. One was about the term, metaprogram. I haven't run into it before, and I was thinking about physics versus metaphysics. Unfortunately, the only reason it was called metaphysics was that the books were next to the physics books on the shelf, and meta is Greek for "next," and it was named that at Alexandria, so that doesn't make too much sense. But I think meta means sort of "beside," okay, so you're saying metaprogram, so it's a program beside that program which is in our conscious mind, so I was thinking, well, what would that be? And then I thought, well, it's the computer that makes up our computer, that puts the stuff in our computer in the first place. Like, if we changed the metaprogram, the program would change in a lot of different, subtle ways, because it would be changing our basic biases, and that would mean that the metaprogram was that personality of ours that does survive, and it's the personality of the spirit. Now, do you have any comments on any of these things? Am I in any way correct? Or what is a metaprogram, as opposed to a program, in the mind?

Carla: 我有幾個問題。一個問題是關於元程式 (*metaprogram*) 這個詞語的。我之前沒有遇到過它，我正在思考物理學對比形而上學。不幸的是，它被稱為形而上學的唯一的原因就是在暑假上那些書是在物理學的書籍的邊上的，在希臘語中 *meta* 代表了“旁邊的”，它是在亞歷山大被那樣稱呼的，因此，那並沒有很多的道理。但是我認為 *meta* 意味著某種類型的“邊上”，好的，因此，你們是在說元程式，因此，它是一個在我們有意識的心智中的程式的邊上的程式，因此，我認為，好的，那是什麼呢？接下來，我思考，好的，它是組成了我們的電腦的電腦，它將在一開始的位置將材料放在我們的電腦中。就好像，如果我們改變了元程式，程式會用非常不同的，微妙的方式改變，因為它會是在改變我們基礎的偏向性，那會意味著根源程式是我們的人格，它確實是存活的，它是靈性的人格。現在，你們對這些事情中的任何事情有任何評論嗎？我用任何方式是正確的嗎？或者，在心智中，對比一個程式，一個元程式是什麼呢？

I am Q'uo, and if we have perceived your query correctly, we would equate the metaprogram with the preincarnative choices that have been chosen by each seeker, that there may be the opportunities for learning and then the reciprocal opportunities for serving according to that which has been learned in the life pattern. The programming of such opportunities consists, in general, in the imbedding, shall we say, of certain biases with the subconscious mind and in the conscious mind, when helpful, as well, that will allow opportunities of a certain nature to occur when these biases come in contact with a certain set of circumstances.

我是 *Q'uo*，如果我們正確地感知了你的問題，我們會將元程式等同於已經被每一個尋求者選擇的投生前的選擇，可能會供學習使用的機會，接下來，根據已經在生命模式中被學會的是何物，會有供服務使用的交互的機會。對這樣的機會的編程，一般來說，是存在於將一定的偏向性，容我們說，深植于潛意識心智之中，當有幫助的時候，同樣也深植於表面意識的心智中，這些偏向性將允許具有一定的特性的機會在這些偏向性接觸到一定的環境的設置的時候出現。

For example, if an entity has, for a number of its incarnations, concerned itself

with the concept of abundance and its opposite, that being the seeming lack of abundance, then the degree of progress, shall we say, that has been achieved in the mental attitude that sees some degree of abundance or lack of abundance within all situations will be triggered when there is the coincidence of a situation where there is the need for enough of one quality or another, substance or another, to be present within the life pattern for the seeker to feel a certain degree of satisfaction or comfort or the feeling that it is cared for, provided for, and is secure.

舉個例子，如果一個實體，已經在它的一定數量的投生中，讓它自己關注豐盛及其對立面，也就是表面上的缺少豐盛的觀念了，接下來，在心智的態度中已經被取得的發展的程度會在所有的情況中看到某種豐盛或者缺少豐盛的程度，這種發展的程度將會在會有一個情況的巧合的時候被觸發，在那個情況中會有對於足夠的這樣或者那樣一種特性，這樣或者那樣的材料在生命模式中出現的需要，以便於那個尋求者感覺到一定程度的滿意、或者舒適、或者它是被關心的，被供給的，並且是安全的感覺。

Thus, as the seeker moves through various circumstances where it finds itself in need of more of a quality or commodity, then will its programming be triggered so that its attitude will be brought to bear upon the situation which is, in itself, relatively neutral, the coloration of an emotional nature coming primarily from the subconscious mind, according to the program of the seeker.

因此，當尋求者穿越各種各樣的環境的時候，在這些環境中它發現它自己需要更多的一個特性或者商品，接下來，它的編程就將會被觸發，這樣它對那個在其自身是相對中性的情況將會產生出來的態度，根據尋求者的編程，就會具有一種主要是來自於潛意識的心智的情緒上的特性的染色了。

Thus, the metaprogram, or preincarnative choice, will allow the seeker to pursue the degree of balance that it has chosen previous to the incarnation, and to continue to refining, or in many cases, simply approaching, this degree of balance that will allow the seeker to achieve the goal which it has set for itself prior to the incarnation.

因此，元程式，或者投生前的選擇，將允許尋求者它在投生前已經選擇好的平衡的程度，要繼續精煉，或者在很多情況中，單純地接近這種平衡的程度，將會允許尋求者取得它在投生前已經為它自己設置的目標了。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何更進一步的方式談論嗎？

Carla: If you would, I have another completely different question. Thank you for the answer to that one. I'll enjoy reading it. The other question, I'm honestly a little bit baffled by, because I got a Christmas card from a perfectly lovely lady, but she does something that has through the years irritated me more and more every time, and I guess I'm just getting old and judgmental. But she's a perfectly well-grown-up woman, and instead of saying, "A relationship I'd put a lot in on failed, but I was really lucky; I fell in love with

somebody else that same year," she had to say that she had done a great deal of work with this wonderful person, but that they had talked together and decided that their work during this incarnation had come to an end, and so they blessed each other and went their separate ways.

Carla：如果你們願意的話，我有另一個完全不同的問題。為對那個問題的回答而感謝你們。我將會喜歡閱讀它。另一個問題，說實話我有點被它挫敗了，因為我從一個完全可愛的女士收到了一張聖誕卡，但是她做了某種事情，這個事情在多年時間中每一次都越來越多地讓我感到激怒的，我猜想我僅僅是在變老且變得評判。但是她是一個完全教養良好的女人，她不是說，“我投入了許多的一個關係失敗了，但是我真的是幸運的，同一年我愛上了某個其他人，”她必須說，她已經於這個很好的人一起做了大量的工作了，但是它們已經一起談過並決定，它們在這次投生期間的工作已經結束了，因此它們祝福相互彼此並走上了它們分開的道路。

And there's a lot of that sort of thing going around, where people try to take every single bit of guilt or wrongdoing off of people leaving each other. And they just don't accept the fact that there's been a failure of any kind. They figure, well, they just had all these different people that they had karmic ties with, that they had to clean up in one incarnation, and that's why they've been sluts or womanizers or whatever, and it just never did ring true to me, cause it seemed to me that what somebody was doing was just doing the same lesson over and over and over again, and it didn't seem to me to be like cleaning up karma at all; it seemed to me to be like making the same error or failing each and every time and not owning up to it. And I need to write people like this with compassion, because a lot of people that I speak with talk with this sort of vocabulary, and I'd really appreciate your showing me where I've gone off the track.

會有很多那種類型的東西四處流傳，在其中人們嘗試去從那些離開相互彼此的人們身上取走每一點點的追究或者不當的行為。它們僅僅不接受那個事實，已經有任何類型的一種失敗。它們弄明白，好的，它們就是與所有這些不同的人擁有業力上的連接，它們不得不在一次投生中清理，那就是他們為什麼成為蕩婦或者玩弄女性的人或者無論什麼事物的原因了，它從未讓我聽起來有道理的，因為它在我看來似乎是，某個人正在做的事情僅僅是一次、又一次、再一次地進行相同的課程，它在我看來根本不是清空業力，它在我看來就好像是每一次都犯相同的錯誤或者失敗，而又不承認錯誤。我需要帶著同情心給類似這樣的人寫信，因為很多我與之談話的人是使用這種類型的辭彙來說話的，我會真的感激你們向我展現我已經在什麼位置偏離軌道了。

I am Q'uo, and am aware of your query, my sister. May we begin by reminding each present that no matter what the lesson that is attempted during any incarnation within your third-density illusion, each is attempted imperfectly, each is imperfectly perceived, and each is only approached in the ideal, to some degree or another. For within your illusion, it is not possible, as far as we are aware, that one may become absolutely certain, without any shadow of doubt, as to the true nature of any particular lesson, for the mystery of the Creator is great enough to encompass all that is known or thought, and to

provide yet further layers of understanding to those who persevere past certainty within their own mind, past achieving what they feel is complete. For, within your illusion of limits there exists the infinite quality of each concept that each seeker has built the incarnation out of. There is the possibility for each seeker, then, to pursue any lesson or any service in an infinitely refined manner, and to continually learn more from every opportunity that it encounters, to learn more upon reflection, to learn more upon future application, to learn more within the silence of the self in meditation, to learn more within the face of each fellow seeker that one greets within the daily round of activities.

我是 Q'uo，我理解了你的問題，我的姐妹。我們可以藉由這樣提醒每一個在場的人來開始，我們會提醒，在你們的第三密度的在任何的投生期間被嘗試的無論什麼課程，每一個課程都是不完美地被嘗試的，每一個課程都是不完美地被感覺到的，每一個課程都是僅僅在理想中，在這樣或者那樣的程度上，被接近的。因為在你們的幻象中，就我們所知曉的範圍，一個人在關於任何特定的課程的真實的屬性的方面可以成為絕對肯定的，而沒有任何疑惑的陰影，這是不可能的事情，因為造物者的神秘是足夠大以涵蓋所有被知曉的事物或者所有的想法，並對那些在它們自己的頭腦中堅持過去的肯定，以及過去的對它們感覺到是完整的事物的取得的人提供進一步的理解的層次。因為，在你們具有局限性的幻象中，每一個觀念都存在有無限的特性是每一個尋求者已經從其構建了投生的。每一個尋求者都有可能，接下來用一種無限精煉的方式尋求任何的課程或者任何的服務，並持續不斷地從它遭遇到的每一個機會學會更多，通過映射學會更多，通過未來的應用學會更多，在冥想中在自我的靜默中學會更多，在一個人在日常生活的活動中問候的每一個同伴的尋求者的臉上學會更多。

You have in your recent experience encountered this communication that has for you brought to your mind a particular quality of relationship and responsibility that stands first within your experience as that which deserves care, honor, work and commitment. These are qualities in your own experience which you have found to hold a certain charge, shall we say.

你在你最近的體驗中已經遭遇到的這種溝通交流已經將一種特定的關係與責任的特性為你帶到你的頭腦中了，這種特性在你的體驗中首先代表了值得關心、榮耀、工作與風險的事物。在你自己的體驗中這些特性是你已經發現擁有一定的負載的特性了。

Before we continue, we find that we must pause in order that this instrument utilize the recording devices. We shall pause. We are those of Q'uo. 在我們繼續之前，我們發現我們必須暫停以便於這個器皿使用錄音設備。我們將暫停。我們是 Q'uo。

(Pause)

(暫停)

I am Q'uo, and am again with this instrument. We shall continue. We were attempting to illustrate the response which we gave to the previous query, that being that the preincarnative choices or programs will allow the seeker to

experience a triggering mechanism upon the encountering of certain situations, which of themselves are a neutral nature, shall we say, the bias coming from the subconscious and conscious minds of the seeker. Thus, upon the reception of the communication concerning relationship, it was your experience that your dedication to getting one's utmost effort to the constructing and maintaining of the relationship then was triggered. For another with less dedication in this particular area, there may have been little, if any, emotional response to that particular communication.

我是 Q'uo，我再一次與這個器皿再一次了。我們將繼續。我們正在嘗試去闡述我們給予之前的問題的回應，那個回應就是，投生前的選擇或者程式將允許尋求者在遭遇一定的情況的時候體驗到一種觸發性的機制，這些情況在它們自身是具有一種，容我們說，中性的特性的，偏向性是來自於尋求者的潛意識與表面意識的心智的。因此，在接收到關於關係的溝通交流的時候，你的體驗就是，你對於用一個人最大的努力來構建並維護關係的投入在那個時候被觸發了。對於另一個在這個特定的區域具有較少的投入的實體，可能只會有一點點，如果有任何一點的話，對那個特定的交流的情緒性的回應。

Thus does each seeker pursue a path that wends its way through experiences according to the programmings that it has provided itself and according to the guidance that it receives in a loving and wise manner from those unseen spirits whose hands yet ever enfold the seeker within their protective and nurturing grasp. We would recommend that when you desire to communicate to others your experience or understanding of any quality or concept, whether it be of relationships, of commitment, of seeking, of desire, or of whatever nature, that you give fully and wholly of yourself with as much clarity as is possible and also with the qualification that that which you give is your opinion and your learning, for it is a dynamic process that one is engaged in as one pursues the path of the seeker of truth, and this dynamism is a fundamental necessity for one who would teach and instruct others, for if one teaches what one is learning, then one is engaged in a living and growing process, rather than the recapitulation of dead facts which have little bearing upon one's life experience.

因此，每一個尋求者都確實在追尋一條途徑，這條途徑根據它已經提供給它自己的編程，並根據它用一種有愛的且智慧的方式從那些無形的靈體接收到的指引而穿過了體驗，那些靈體的手一直都是將尋求者擁抱在它們的保護性且滋養性的掌握之中的。我們會推薦，當你渴望去與其他人交流你對於任何特性或者觀念的體驗或者理解的時候，無論它是屬於關於的，屬於奉獻的，屬於尋求的，屬於渴望的，或者屬於無論什麼特性的，你可以帶著盡可能大的清晰度，同樣也帶著限定條件充分且完全地給出你自己，那個限定條件即，你給予的事物是你的見解與你學習的，因為的昂一個人追尋真理的尋求者的道路的時候，它正在參與其中的過程是一個動態性的過程，這種動力性對於一個教導並指引其他人的實體是一種基本的需要，因為如果一個人教導它正在學習的事物，接下來，它就是在參與到一個活生生的且不斷發展的過程，而不是對死氣沉沉的，對一個人的生命體驗幾乎不會有任何意義的事實的扼要重述。

It is helpful also to make the qualification to any who would seek to hear what

you have to say in these areas that the opinion is that which you share, and that it may not be completely appropriate for another being, but that you have found it thus and such in your own life experience. Therefore, you may speak with as great a degree of commitment and passion as you feel, without fearing that you shall, in your passion and, perhaps, in your eloquence, overwhelm another and divert its free will in a manner which is not appropriate for its own incarnational pattern.

對於任何尋求去聽到你在這些區域所要說的事物的實體做出限定，即你分享的事物是觀點，它不可能對於另一個存有是完全適合的，但是，你已經發現它在你自己的生命體驗中是如此這般的了。因此，你會感覺到有一種多大程度的投入與熱情，你就可以帶著這樣大的投入與熱情發言，而不用害怕，通過你的熱氣，也許通過你的口才，你將會壓倒另一個人，並使得它的自由意志用一種不適合於它自己的投生模式的方式偏轉。

May we speak in any further way, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: You did exactly grasp the thrust of my concern. I would just finish up by asking you if you would accept that work in consciousness, or indigo ray work, is basically metaprogramming? Is it a congruency of terms there?

Carla：你們確實完全掌握了我的關注點的推力了。我會僅僅藉由這樣詢問你們來結束，你們是否願意接受。那種在意識中的工作，或者靛藍色光芒的工作基本就是元程式編程呢？它在那裏是一個適當的措辭嗎？

I am Q'uo, and we would agree, in general, with the use of these terms, for the metaprogram is the program which has as its goal or its essence that which is somewhat hidden by its mechanics or its technique. Therefore, the factors which may be necessary in order for a program to be set in motion are more mechanical [in] nature than is the desired outcome from the setting into motion of the program. Therefore, the work in consciousness that is attempted is a work which one must diligently seek more as, shall we say, an aftereffect, having discovered that the outcome of a certain series of events was greater, shall we say, than was first noticed or presumed.

我是 Q'uo，我們一般而言，贊成對這些措辭的使用，因為元程式是這樣一種程序，它藉由它的機制或者它的技術將它的目標或者它的實質作為多少有些被隱藏起來的事物。因此，為了一個程式被啟動，可能是必不可少的要素在其特性上就是比從對程式的啟動而被渴望的結果是要更加機械性地了。因此，被嘗試的在意識中的工作就是一種一個人必須要更多地是作為，容我們說，一個副作用而勤奮地尋求的工作，這種副作用已經發現，一定的系列的事件的結果是比一開始被注意到或者被假設的要，容我們說，更加巨大。

Therefore, it is often the case that the more diligent seeker will continue to look at what has been learned in any experience, so that the first fruits of that experience, then, are not the only fruits and, perhaps, not the central fruits that were possible in the experience. One who continues in this way to assess, to meditate upon that which has been learned, will find that not only are there

layers of learning leading to the heart of the learning, but that there are correlations and extrapolations that may be found and applied in other portions of the life experience that were, perhaps, not seen to have a connection to the experience just completed and that which is being pondered. Therefore, the life experience of the more diligent seeker will become more unified in that each lesson, each experience will have a more universal application within the life pattern.

因此，經常會出現的情況是，更為勤奮的尋求者將會在任何體驗中繼續尋找已經被學會的事物，這樣那個體驗的最初的成果，接下來，就不僅僅是成果，而也許，不是在那個體驗中有可能的中心性的成功。一個用這種方式繼續評估、並對已經被學會的事物進行冥想的實體，將會發現，不僅僅會有導向那種學習的核心的學習的層次，同樣還會有在生命體驗中的其他的部分中可能被發現並被應用的交互作用以及外推了，而生命體驗的這些其他的部分也許不會被看到是擁有一種與剛剛被完成且正在被沉思的體驗之間的關聯的。因此，更加勤奮的尋求者的生命體驗將會變得更加統一，因為每一個課程，每一個體驗都將在生命模式中用於一種更為全局性的應用。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Not tonight, thank you. I feel the instrument's probably pretty tired. I really appreciate your answers. Thank you so much.

Carla：今晚不用了，謝謝你們。我感覺到器皿有可能相當疲倦了。我真的感激你們的回答。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and it appears that we have, indeed, exhausted the queries for the evening, and we would like to thank each present for inviting us to share our opinions with each of you, for it is in this manner that we discover more of that which you seek and find valuable in your life patterns. And by observing and partaking in this process of sharing, we are also able to find that which is of value in our own life patterns. We cannot thank you enough for your generosity in continuing to open yourselves to our words and our thoughts. We would remind each, as always, that we offer that which is our opinion, that which has been found to be useful in our own life journeys. We do not wish any word to offer a stumbling block to any other seeker. Take those words which have value to you and leave those which do not.

我是 Q'uo，看起來似乎我們已經，確實耗盡了今晚的問題了，我們想要感謝每一個在場的實體邀請我們與你們每一位分享我們的觀點，因為就是用這種方式，我們發現了更多你們尋求併發現在你們的生命模式中是有價值的事物。藉由觀察並參與到這個分享的過程，我們同樣能夠發現在我們自己的生命模式中有價值的

事物。為你們在繼續向著我們的言語和我們的想法開放你們自己的過程中的慷慨，我們怎麼感謝你們都不夠。我們會一如既往提醒每一個人，我們分享的事物是我們的觀點，是已經在我們自己的生命旅程中被發現是有用處的事物。我們並不希望給任何其他的尋求者提供一塊絆腳石。使用那些對你們有價值的言語，並將那些沒有價值的留下。

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

Adonai.

在此刻，我們會離開這個團體，我們再一次感謝各位邀請我們出席。我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

January 15, 1989

1989-01-15 Hatonn : 發展熱情

Group question: Has to do with passion. How does one develop passion?
How does one direct it most efficiently for the spiritual growth?

團體問題：問題是與熱情有關的。一個人如何發展熱情？一個人如何用對於靈性成長最有成效的方式指引它？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you in the love and in the light of our infinite Creator. It is a great privilege and blessing for us to be with you, to be called to your group in its search for information that may be useful upon the path towards truth.
我是 Hatonn。我在我們的造物者的愛與光中向你們致意。我們與你們在一起，並在你們團體尋求可能在通往真理的道路上是有用處的資訊的過程中被呼喚到你們的團體，這對於我們是一種巨大的榮幸與祝福。

We would like to pause, if we might for a moment, and move about the circle, simply enjoying each of you. If you will allow us this moment, we shall pause.
我們想要暫停，如果我們可以暫停一會兒的，並繞著圈子移動，同時單純地享受你們每一個人。如果你們允許我們擁有這個片刻的時間，我們將暫停。

I am Hatonn, and am once again with this instrument. The beauty of each soul within the circle is unique and perfect, and to join with you is a cause for thanksgiving. Before we begin, we would like for you to know that we are, as you, pilgrims upon the path. We are not authorities to be unquestioned. We are those as yourselves, with opinions. Perhaps our opinions come from more experience than you, for we have been the way that you now trod, and are, perhaps, a few steps further along that infinite path towards the mystery of the Creator. But we would not be a stumbling block before you. If anything that we have to say to you disturbs or does not ring true in your own opinion, then it is not your truth, and you should and must discriminate carefully that which you take in, for you shall recognize, as if remembering, those truths that are your own, those truths that fit the situation, the biases, the person that you are this time. Do not attempt to force yourself into anyone else's mold, dogma, doctrine or way of thought, for such will only impede your natural progress toward the light and the love of the infinite Creator.

我是 Hatonn，我再一次與這個器皿在一起了。在這個圈子中的每一個靈魂的美麗是獨一無二且完美的，與你們結合在一起就是一個感恩的原因了。在我們開始之前，我們想要你們知道，我們，和你們一樣，是走在道路上的朝聖者。我們不是無人質疑的權威。我們是，和你們自己一樣，帶有見解的人。也許我們的見解來自於並你們更多的體驗，因為我們已經走過了你們現在正走在其上的道路，我們也許在那條朝向造物者的神秘的無限的道路上多走了一些步子。但是，我們不願意成為你們前方的一塊絆腳石。如果我們所要對你們說的任何事情是令人不安的，或者在你們自己的見解中聽起來並非是真實的，那麼它不是你們的真理，你

們應該並必須仔細分辨你們接受的事物，因為你將會，如同回憶起一樣，認出那些屬於你自己的真理，那些適合於情況，偏向性以及你在此刻之所是的那個人的真理。不要嘗試去強迫你自己進入到任何其他人的模式、教條、教義或者任何想法的方式之中，因為這樣將會僅僅阻礙你朝向無限造物者的光與愛的自然的發展。

With this said, we shall turn to the question of this evening, that being passion—what it is, how to get it, where to find it, how to use it. It is a subject we are most pleased that this instrument take up, for it is a subject about which this instrument knows very little, for passion is one of this instrument's natural gifts. That which has not been learned is not understood. Therefore, we are pleased that this instrument shall one day read that which we say, that it, too, may learn.

在說了這一點之後，我們將轉向今晚的問題，那就是熱情——它是什麼，如何取得它，在哪里找到它，如何使用它。這是一個我們極其高興這個器皿採用的主題，因為它是一個這個器皿對其知道得很少的主題，因為熱情是這個器皿的自然的天賦中的一個天賦。尚未被學會的事物是不被理解的。因此，我們很高興這個器皿將會有一天讀到我們說的內容，它同樣也可以學習的內容。

This instrument has spoken already this evening about the climate, the environment of the everyday daily round of activity which those within your society call a normal routine of living. We find that its most blatant characteristics are distraction and somnolence. Either entities help themselves to refrain from thinking by constant activity, or they achieve the same objective by a near complete lack of activity and the companionship of the television, we find this instrument calls that series of speaking pictures which is aimed at those of your people who have not yet grown to adulthood.

這個器皿已經在今晚談到過了風氣，在你們的社會中人們稱之為一種通常的生活的慣例的你們每一天的日常生活的活動的環境。我們發現它的最為露骨的特性就是分心和困倦。實體們要麼藉由持續不斷的活動來幫助它們自己避免思考，要麼它們藉由一種幾乎完全的缺少活動以及電視機的陪伴來取得相同的目標，我們發現這個器皿將那一連串的發聲的圖像稱為電視機，它是以你們的人群中的那些尚未成長到成年人的實體為目標的。

In short, the density of technology within your society so far outstrips the density of concern for that which has no objective referent, that the mysterious ceases to raise the true imagination or engage the deep interest of most entities. Most entities are not aware that all of science and all of technology rest upon mysteries, mysteries that point towards a greater mystery: the Maker of those mysteries, the infinite Principle which created all that there is.

簡單地說，在你們的社會中的科技的濃厚如此遠遠超過了對於沒有客觀參照物的事物關注的濃厚了，以至於神秘的事物不再升起真實的想像力或者引發了大多數實體的深入的興趣了。大多數實體並不察覺到所有的科學與所有的技術都是在神秘之上休息的，那種神秘指向一個更大的神秘：對那些神秘的製造者，創造了一切萬有的無限的原則。

If you may go with me now into the mind, clearing it of those daily interests which so often clog the arteries of thought, you may begin to see another universe emerging. In this universe, all that is, is energy. Mass is an illusion created by gravity, which is also a mystery to your scientists. The electricity, the electronics, the electromagnetics, all work upon principles that are completely mysterious to scientists. Yet, they do work. They work according to natural law. And that these mysterious things work according to some natural law is interesting, is it not?

如果你們現在可以與我一起進入到頭腦之中，並同時將那些如此頻繁地阻塞了想法的動脈的日常的興趣從頭腦中清空，你就可以開始看到另一個宇宙出現了。在這個宇宙中，一切存在的事物，都是能量。物質是一個被重力創造的幻象，重力對於你們的科學家同樣也是一個神秘。電學、電子、電磁，一切都是基於那些對於科學家是完全神秘的原則而工作的。而它們確實工作。它們根據自然的法則而工作。這些神秘的事物是根據某個自然的法則工作的，這是有趣的，不是嗎？

You each are consciousnesses, portions of the one infinite Creator, and about you is gathered the material which makes it possible to you to be incarnate at this time, this exciting time upon your planet. That is free will. Each of you is a mixture of the infinite Creator and free will. You begin the path of seeking with free will greatly to the fore, and the self, which is the Creator, almost entirely unknown, except for feelings that one thing is, perhaps, correct to do and another thing, perhaps, not. This is the beginning of the journey, and so the sensitive soul decides to seek a little harder than that for the truth of the mystery of the Creator, for in that mystery lies who each truly is, who each is in relationship to the Creator and what we may do in response to that Creator. And so we come to passion.

你們每一個人都是意識，都是太一無限造物者的一部分，在你們周圍被聚集起來的物質使得你們有可能在此刻，在你們的星球上的這個令人激動的時刻投生了。那就是自由意志。你們每一個人都是無限造物者和自由意志的一個混合物。你們藉由自由意志在非常前面的時候就開始了尋求的道路了，自我，即造物者，幾乎是完全不知道的，除了這樣一種感覺之外，即去做一個事情，也許，是正確的，而另一個事情，也許，是不正確的。這就是旅程的開始了，因此，敏感的靈魂會決定去比那稍稍更為艱難地尋求造物者的神秘的真理了，因為在那種神秘中存在有每一個人真正之所是，在與造物者的關係中每一個人是誰，以及我們可以做什麼來回應那個造物者。因此，我們來到了熱情。

Let us make one thing very clear—as the characters in this instrument's head have been known to say many times (we refer to former presidents)—the first passion is not one for which you are responsible. The great and original passion is the passion of the Creator to know Itself. In that great passion, in that love, It created each of those portions of consciousness that sit as one being in this circle of seeking this evening. It created each of you before time and space began, for time and space are but a stage upon which consciousness may play out its many, many roles and learn those lessons which it has chosen to study, that the Creator may know Itself in the windows

of each entity's eyes, in the mirroring of each relationship, in the transactions of all people.

讓我們讓一個事情變得非常清楚——如同在這個器皿的頭腦中的人物角色已經被知曉說過很多次的一樣（我們指的是之前總統）——首先的熱情不是對於你要負責任的事物的熱情。巨大而原初的熱情是造物者知曉祂自己的熱情。在那種巨大的熱情中，在那種愛中，它創造了那些意識的部分中的每一個部分，這些部分在今晚作為一個存有坐在這個尋求的圈子中。祂在時間和空間開始之前就創造了你們每一個人，因為時間和空間不過是意識可以在其上扮演它許許多多的角色並學會它已經選擇去學習的課程的一個舞臺，這樣造物者就可以通過每一個實體的眼睛的窗戶，在每一個關係的鏡子中，在所有人的相互影響中知曉祂自己了。

Thus, the first passion is that you are loved. You are loved enough to have been created. You are loved enough to have been given free will. And you are loved and trusted enough to be set completely and utterly free, your mind carefully shielded and veiled from the deeper portions of its archetypal self, so that you cannot remember who you are, what your make-up is, what your relationship is to the Creator, or how you wish to respond. The call to a life in faith is a call to remembrance of the passion that created you. Therefore, the first element of passion is remembrance that infinite passion is the basis for all that you see, for all that you see was created because it was loved—and loved because it was created.

因此，首先的熱情就是你們是被愛著的。你們是被足夠多地愛著，以至於你們已經被創造出來了。你們是足夠多地被愛著，以至於你們已經被給予了自由意志了。你們是足夠多地被愛以及被信任，以至於你們是完全且絕對自由的，你們的心智是被小心謹慎地與它的原型的自我的更為深入的部分遮罩開且被遮蔽起來的，這樣你們就無法回憶起你們是誰，你們的組成是什麼，你們與造物者的關係是什麼，或者你們希望如何回應。對於一次在信心中的生命的召喚，是一種去回憶起那種創造了你的熱情的召喚。因此，熱情的第一個要素就是去回憶起，無限的熱情就是一切你看到的事物的基礎，因為一切你看到的事物都是因為它是被愛的而被創造出來的——因為它是被創造出來的而是被愛的。

We draw you a picture of a seemingly needy Creator, a Creator needy for you, for your love, for your reactions, for your information, and in a biased way, this is indeed so. There is that portion of the Creator that lies beyond desire. Most of the creation, indeed, rests in love unexpressed and uncreated. You are portions of the active principle of the Creator, the Logos, or for want of a better word, love itself.

我們為你們描繪了造物者的這樣一副的圖像，一個看似有需要的造物者，一個需要你，需要你的愛，需要你的反應，需要你的資訊的造物者，用一種有偏向性的方式，確實如此。會有造物者的那個存在於渴望之外的部分。確實，絕大多數的造物，都是在未被表達和未被創造的愛之中休息的。你們是造物者的活躍的原則，理則，或者因為想要一個更好的詞語，愛其自身的一部分。

Now, each activity within an entity's life may take upon itself the tone of ordinary dailyness or the tone of communion. We suggest to you that when one has contemplated long upon the love the Creator has for oneself, then,

perhaps, the second step to finding passion is a slow, gentle allowing of the self to awaken to that love, to listen to the bird that sings for your ear, and, yes, my children, it does sing for your ear, if you can but listen, for the breeze that blows so beautifully, for pearl-gray days that soften and gentle the harsh edges of winter moods, for sunshine and joy. In all these experiences, you may remember that this has been a gift of love, and that you are completely satisfying your Creator, no matter how quickly or how slowly you advance, simply by being and reacting in a natural and spontaneous way, or in any way whatsoever, to those things which occur.

現在，在一個實體的生命中的每一個活動都可能讓自己帶上普通的日常性的音調或者親密的交流的音調。我們向你們建議，當一個人已經對於造物者對與它自己擁有的愛進行了長時間的沉思之後，接下來，去找到熱情的第二步，也許就是一種緩慢的、溫和的對於讓自我覺醒於那種愛的允許，去聆聽鳥兒為你們的耳朵的歌唱，是的，我的孩子們，如果你們僅僅能夠去聆聽，它確實是為你們的耳朵歌唱的，為那如此美麗地吹拂的微風歌唱，為那使得冬天的情緒的不毛的邊緣變得軟化而溫和的珍珠灰色的日子而歌唱，為陽光和喜悅而歌唱。在所有這些體驗中，你們可以回憶起，這已經是一個愛的禮物了，你們是對於你們的造物者完全滿意的，無論你們前進得多快或者多慢，單純地藉由用一種自然而然且自發性的方式，或者用無論什麼任何方式，存在並對那些發生的事情做出反應。

There are those things which block this simple process from gaining in momentum. When one is distracted from the natural creation of the Father and when one has great difficulty seeing the Creator in each pair of eyes upon which one looks, one begins to move off of one's center, away from one's remembrance of love, and passion dies and numbness sets in, or anger or another negative emotion, but, indeed, we find that among your people the quality of numbness is marked. We ask you by a slow process of daily meditation to allow these layers of protection from that against which you do not need to be protected, to drop, simply to be let go. Then, with that done, call to remembrance that natural reaction which one may have to being loved so deeply that one becomes absolutely necessary for another 'sexistence.

會有那些阻礙了這個簡單的過程在動量上的增加的事物。當一個人從天父的自然而然的創造物被分心的時候，當一個人已經在用它觀察造物者的每一對眼睛看到造物者的方面遇到了巨大的困難的時候，一個人就會開始從它的中心偏離了，從它對愛的憶起偏離了，熱情就會消亡，麻木就會出現，或者憤怒，或者其他的負面性的情緒，確實我們發現在你們的人群中麻木的特性是顯著的。我們請你們藉由一個每日冥想的緩慢的過程來允許這些阻礙了你們並不需要去保護的事物的保護的層次掉落，單純地允許它們消失。

This is your situation. You are absolutely necessary to the Creator. You are timeless metaphysical entities, and you are beloved, with a passion and a love so far beyond any of your words that we must humbly beg for forgiveness for the paucity of our language. But, ah, my children, when you can remember, then you may dance the joyful dance of the heart and laugh the merry laugh of the child, and in that childlike way know for the first time the love that is the answer to love, the passion that is the answer to passion, the life of the spirit

that is the answer of a clouded consciousness, to a wonderful light-filled mystery that calls to remembrance. You are beings of love, created in love, and you dance through life your own dance. You are aware that many are the steps that are awkward, clumsy and hurtful. Your jail cells, your prisons, your orphanages, your madhouses, are all full of people whom your society could not find ways to love but by secluding them.

這就是你們的情況。你們對於造物者是絕對必不可少的。你們是無時性的形而上學的實體，藉由一種熱情和一種如此遠遠超越你們的任何的言語的愛，你們是被深愛著的，以至於我們必須謙卑地請求你們對我們的語言的貧乏的原諒。但是，啊，我的孩子們，當你們能夠回憶起的時候，接下來，你們就可以跳起那個心的喜悅的舞蹈並笑出孩子的歡樂的笑聲了，並通過那種孩子般的方式第一次知曉，愛就是對愛的回應，熱情就是對熱情的回應，靈性的生命就是一個一個被陰雲遮蔽的意識對一個美妙的，被光充滿的神秘的回應了，就是那種神秘呼喚了憶起。你們是愛的存有，在愛中被創造出來的，你們跳著你們自己的舞蹈穿過生命。你們察覺到，很多的舞步是不靈活的、笨拙的、有傷害的。你們的牢房，你們的監獄，你們的孤兒院，你們的瘋人院，全都充滿了你們的社會除了藉由將它們隔離開來之外找不到方式去愛的人。

Thus, you cannot look toward your society, your culture, for anything familiar to find your own passion for existence, for joy, for vitality, for the Creator and for love itself, yet it is there within you, coiled like a tiger 's spring. Your heart is the heart of the Creator. It simply needs uncovering, remembering, finding and experiencing. Now, one way to accomplish this in an accelerated fashion, other than daily meditation, is the pushing of oneself beyond the limits, moving by simple exhaustion into a state where the utter joy and passion of life may be felt in a steady state, much as one would feel the sensation of orgasm at the climax of a sexual experience. This is the steady state of the universe at rest. This is the passion which you have for yourself, for your neighbor and for the Creator. This is how strong and how powerful your feelings truly are, and the fact that they have been so greatly shut down in your society is simply a matter of that which must be in order for you to have a free choice of whether to serve the Creator and others, and thus move towards growth of spirit, or serve the self, controlling others and bending them to your will, following the path of self-aggrandizement or service to self.

因此，你們無法向你們的社會，你們的文化，或者任何熟悉的事情尋找來找到你們自己對於存在性，對於活力，對於造物者以及對於愛其自身的熱情，而它是存在於你們內在之中的，就好像一個老虎的跳躍一樣地蜷縮著。你們的心就是造物者的心。它單純地需要去揭露出來，回憶起，找到並體驗。現在除了每日冥想之外，用一種加速的方式去完成這個工作的方式，就是去推動一個人自己超越限度，藉由簡單的筋疲力盡進入到一種狀態中，在其中全然的喜悅與生命的熱情就可以用一種穩定的方式被感覺到了，非常類似於一個人會在一種性的體驗的頂點感覺到性高潮的感覺。這是靜止的宇宙的穩定的狀態。這就是你對你自己，對你的鄰居，對造物者擁有的熱情了。和就是你的感覺真正是多麼強烈，多麼強有力了，它們在你們的社會中已經被如此大大地鎖閉起來了，這個事實單純地就是一個必須如此的問題，以便於你擁有一個對於你是要去服務造物者於其他人，並由此朝向靈性的成長移動，還是要服務自我，同時控制其他人，讓它們屈服於你的意志，

跟隨自我擴張於服務自我的道路的選擇。

You have this choice to make. This is your basic choice in this density. Each time you choose to serve another instead of serving yourself, you become a more powerful being, a being more expressing of love. Yet, before you express love, let it be that you have first experienced the love of the infinite One. Let this experience be to you that subjective reality which does not have to be proven from the outside, which cannot lend itself to intellectual speculation, which is simply, utterly experiential. This is the basis of your own perception, of passion, of truth, of love.

你們擁有這個選擇要去做出。這是在這個密度中的你們的基本的選擇。每一次你選擇去服務另一個人而不是服務自己，你就在成為一個更為強有力的存有，一個更多表達愛的存有。然而，在你們表達愛之前，讓它成為你已經首先體驗過無限太一的愛了。讓這種體驗對於你們成為那種主觀性的真相，它不必從外部被證明，它無法將其自身借與邏輯智力的思考，它單純地且全然地是經驗性的。這就是你們自己的知覺，熱情、真理和愛的基礎了。

What are those things that stop one most quickly from feeling? Primarily, my friends, it is fear that keeps one from feeling. There are many kinds of fear. There is fear connected with earning one's livelihood, fear connected with gain and loss in relationships, fear connected with learning more about a subject which one distrusts or suspects may be more of a subject than an entity wishes to take on. There are many, many fears, and it is well to identify them and allow them, once they are found, to fall away in a gradual way so that change is not too uncomfortable. For, my friends, when we ask you to experience the Creator, to tabernacle with the Father, we are asking you to change. In the process of meditating and focusing in inward silence upon what the Creator may have to offer to you this day, one learns many things. One becomes aware of a grasp of knowledge or a point of view that is broader and different than before, and you have begun to change.

那些極其快速地使得一個人無法感覺的事物是什麼呢？我的朋友們，使得一個人無法感覺的事物，主要是恐懼。會有很多類型的恐懼。會有與賺取一個人的生計聯繫在一起的恐懼，與在關係中的得失聯繫在一起的恐懼，與更多地瞭解這樣一個主題聯繫在一起的恐懼，這個主題是一個人不相信或者懷疑可能不僅僅只是它希望去承擔起的問題。會有很多很多的恐懼，去識別它們，一旦它們被發現了，允許它們用一種逐漸的方式消散，這樣改變就不會是太過不舒服的了。因為，我的朋友們，當我們請你們體驗造物者，並與天父共處至聖所的時候，我們是在請你們改變。在冥想並在內在的靜默中聚焦於造物者在這一天可能需要提供給你們的事物的過程中，一個人會學會很多事情。一個人會開始察覺到一種對知識的掌握，或者一個比之前更為寬廣且不一樣的視野，你已經開始改變了。

Thus, the way to passion, the way to love, is not easy, for you must along the way empty out of yourself many armorings and defenses against those things which you fear which you do not have to fear, thus freeing the attention so that it may rest upon the fundamental mystery of consciousness. Focus upon that fundamental mystery until you begin to feel the desire to experience, to

know more. Let that desire build ever more. If you are not satisfied with the level of your desire to seek as we said, you may simply dance or sing or move or run or swim or do anything which moves one past one's limits. Then sit and meditate again. Some of the veil will have been lifted because when one is quite exhausted the seat of consciousness rests far more in the subconscious portion of the mind. There it is that feelings are stored. There it is that passion lies waiting for its remembrance. The key is remembrance.

因此，通往熱情的途徑，通往愛的途徑，並不是容易的，因為你們必須在沿路上將許多的會抵擋那些你們恐懼的事物的防護與防守從你自己身上清除掉，並由此釋放注意力，這樣注意力就可以在意識的基礎的神秘上休息了，而這些你們恐懼的事物是你無需去恐懼的。聚焦於那個基礎性的神秘，一直到你們開始感覺到去更多地體驗，去更多地知曉的渴望。讓那種渴望不斷積累。如果你們對於你們尋求的渴望的層次並不感到滿意，如我們說過的一樣，你們可以單純地舞蹈、歌唱、跑步、游泳、或者做任何會讓一個人超出它的限度的事物。接下來，坐下來，再一次冥想。一些罩紗將已經被升起了，因為當一個人相當筋疲力盡的時候，意識的底座會遠遠更多地在心智的潛意識的部分之中休息。感覺就是被儲存在哪里的。熱情就是在那裏等待著對它的憶起的。關鍵是憶起。

There is much more which we could say about this most fundamental topic, yet we sense that there are many questions in this group, and, thus, we would somewhat shorten this particular answer, that we may make room for other concerns and other questions. When you first feel the love of someone who loves you, the natural response is fondness in return, if one does not have fear. Your relationship with the Creator is self to self, but, my friends, you are very, very young creators, and your free will has remained willful. We urge you, through the process of daily meditation, to lay that will before the mystery, and ask, and simply wait. For that which you are to do shall come to you, early or late, and if you yearn for it more and more, it shall come to you more and more. As you desire, so shall you find. May you desire to experience the love of the infinite One. May you glory in the remembrance of that love. May you respond with equal passion to the Creator which wishes you in turn to create for others the manifestation of that love, not through your own limited resources, for you cannot love, even a day; the illusion is very heavy about you, and there is not the energy within you for such. By yourself you have enormous difficulties.

關於這個極其基礎性的主題，會有遠遠更多的我們能夠說的事情，而我們感覺在這個團體中會有很多的問題，因此，我們會多少縮短這個特定的回答，這樣我們就可以為其他的關注和其他的問題留出空間了。當你一開始感覺到某個愛你的人的愛的時候，自然而然的反應就是相應地喜歡，如果一個人並不擁有恐懼的話。你們與造物者之間的關係是自我與自我的關係，但是，我的朋友們，你們是非常非常年輕的造物者，你們的自由意志依舊是任性的。我們鼓勵你們，通過每日冥想的過程，將那種意志放在神秘的面前，請求，並單純地等待。因為你們要去做的事情遲早會出現在你們的面前，如果你越來越多地渴望它，它就將會越來越多地出現在你面前。當你渴望的時候，你就將會因此找到。祝願你渴望去體驗無限太一的愛。祝願你在對那種愛的憶起中感覺榮耀。祝願你用與造物者希望你回饋的熱情同等的人情來回應，來為其他人創造出愛的顯化，不是通過你自己有限制

的資源，因為你通過你自己甚至一天都無法去愛，在你周圍的幻象是非常沉重的，在你內在之中沒有進行這種愛的能量。憑藉你自己，你會遇到巨大的困難。

However, you are not alone. You are one with an infinite Source, an infinite Creator, which is at the same time intensely personal, intensely in love with you and waiting for your response. In your holy work, the relationship of the one known as Jesus the Christ to the people of Jesus which was, perhaps unfortunately, called the Church, was the relationship of bridegroom and bride. There is no more intense passion upon the physical level than that which draws a mated couple together. This same level of passion is felt for you by the infinite Creator. It is a matter of removing from yourself the armorings, those things which fill up the mind with triviality, and turn the attention within to the light within, and without to the beauty that speaks in the creation. May you feel the stars laugh. May you feel the joy of the seeds beneath the ground, resting, hoping, seeking that first warmth. May your hearts lie as fallow and your souls seek the light as the seed beneath the ground. You are beings of great passion, power, strength and majesty, yet also you are entities completely free to express in whatever manner you wish. It is a subject for thought, is it not?

然而，你不是孤單的。你與一個無限的源頭，一個無限的造物者，是一體的，這個造物者同時是強烈地個人性的，強烈地愛著你，並等待著你的回應的。在你們的神聖著作中，被知曉為耶穌基督的實體，與也許是令人遺憾地被稱之為教會的屬於耶穌的人，之間的關係是新郎與新娘之間的關係。在物質性的層次上沒有比將一對伴侶拉到一起更加強烈的熱情了。這就是與你對造物者感覺到的熱情相同的層次的熱情。它是一個從你自己身上移除防衛，移除那些用瑣屑的事物充滿頭腦的事情，並將在內在之中的注意力轉向內在的光，將在外面的注意力轉向在造物中說話的美麗。祝願你們可以感覺到星星在微笑。祝願你們感覺到在地面下的種子的喜悅，感覺它在休息、期待，尋求最初的溫暖。祝願你的心如同休耕的土地一樣存在，祝願你的靈魂如同在地面下的種子一樣尋求光。你們是具有巨大的熱情、力量、優點與威嚴的存有，而你們同樣是完全自由地用無論什麼方式表達你們希望的事物的實體。它是一個用於想法的主題，不是嗎？

We hope you will choose always to gaze at the light, to see the creation of love in the eyes of each whom you meet, to seek the love within and to remember how loved you are. We thank this instrument, and would leave this company at this time, that another entity, perhaps better suited to the questions and answers, might speak through the one known as Jim. We thank you once again for your seeking and the beauty that we perceive in each of you. We are known to you as those of Hatonn, of the Confederation of Planets in the Service of the Infinite Creator. We leave you in the love and the light of the infinite One. Adonai.

我們希望你們將會一直都選擇去注視光，去看到在每一個你遇到的人眼中的愛的創造物，去尋求內在之中的愛，並去回憶起你們是怎樣地被愛的。我們感謝這個器皿，我們會在此刻離開這個機會，這樣另一個實體，也許它更加適合於提問與回答，就可以通過被知曉為 *Jim* 的實體發言了。我們再一次為你們的尋求和我們在你們每一個人內在之中感覺到的美麗而感謝你。我們是你們知曉的 *Hatonn*，

我們是服務無限造物者的星際聯邦。我們在無限太一的愛與光中離開你們。

(Jim channeling)

(Jim傳訊)

I am Latwii, and greet each of you in the love and the light of the one infinite Creator. We are most happy to be able to join this group this evening. We thank each one of you for extending the invitation for us to do so. It is our honor to offer ourselves in the attempt to speak to those queries which may yet rest upon the minds of those gathered this evening. As did our brothers and sisters of Hatonn, would we also remind each of you that we are your brothers and sisters who have moved perhaps a few steps further upon the same path of seeking, and we do not wish any word that we speak to provide a stumbling block to you. Therefore, forget any which do not ring of truth and use those which do ring of your truth as you will. Is there a query with which we may begin?

我是 *Latwii*，我在太一無無限造物者的愛與光中向你們各位致意。我們對於能夠在今晚加入這個團體是極其高興的。我們為你們邀請我們這樣做而感謝你們每一位。提供我們自己來嘗試去談及可能仍舊留在那些今晚聚集在一起的實體的頭腦中的問題，這是我們的榮耀。如我們的兄弟姐妹 *Hatonn* 做的一樣，我們同樣會提醒你們各位，我們是你們的兄弟姐妹，我們也許已經在相同的尋求的道路上多走了一些步子，我們不希望任何我們談及的言語給你們提供了一塊絆腳石。因此，忘記任何聽起來不是真實的內容，並隨意使用那些聽起來是真實的內容。有一個我們可以用來開始的問題嗎？

Carla: Well, since B may be shy, she would like to know about the death process, what happens, where they go and all that.

Carla：好的，因為 *B* 可能是害羞的，她想要知道關於死亡的過程，發生了什麼，它們去了哪里，以及全部的過程。

I am Latwii, and am aware of the query, my sister. You may look upon the life which you experience much as the laboratory experiment, and the time in between the lives that you experience beyond the door which you call death as similar to the lecture which you would receive in one of your schools or colleges. When death's door has been passed through from your life into that which waits ...

我是 *Latwii*，我理解了你的問題，我的姐妹。你們可以將你們體驗的生命視為了非常類似於實驗室的實驗，在你們稱之為死亡的大門之外，在你們體驗到的生命中間的時間是類似於你們會在你們的一所學院或者大學中接收到的演講。當死亡的大門已經從你們的生命被穿越進入到那等待著……

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim傳訊)

I am Latwii, and am again with this instrument. We shall continue.

我是 *Latwii*，我再一次與這個器皿在一起了。我們將繼續。

As the entity is joined by those which have served as its teachers, its friends and its guides, it is at this time, as you would call it, that the entity reviews the life experience which has just been completed, in order that the essence of the experience might be assessed and it might be determined those lessons which have been well learned and those which yet remain to be learned. For each entity, before entering the incarnation, sets before itself those programs of study which will allow it to know the Creator more fully and will allow the Creator to know Itself through the entity's experience. Each entity has a great variety of choice as to those lessons which it wishes to pursue. Within your particular illusion, each lesson revolves about the concept that you would call love or compassion, the unconditional acceptance of all that is as the Creator. As the life experience is reviewed, there are those portions of the experience that point toward new lessons that are called by the experience which has been completed. For as any course of study within your system of schooling, the life experience is that which may be enhanced and refined and utilized in ever more broadening, deepening and intensifying means.

當實體被那些作為它的老師，它的朋友以及它的嚮導而服務的實體所加入的時候，就是在這個時候，如你們對它的稱呼一樣，實體會回顧剛剛已經被完成了的生命體驗了，以便於那個體驗的實質可以被評估，那些已經被很好地學會了的課程以及那些仍舊需要被學習的課程就可以被確定了。因為每一個實體，在進入到投生之前，都會在它自己前方設置好那些學習的功課，這些功課將允許它更為充分地知曉造物者，並將允許造物者通過實體的體驗知曉祂自己。每一個實體在關於那些它希望去追尋的課程的方面擁有相當多種多樣的選擇。在你們特定的幻象中，每一個課程都是圍繞著你們會稱之為愛或同情心的觀念，以及對一切萬有作為造物者的無條件的接納。當生命體驗被回顧的時候，或有一些體驗的部分會指向新的課程，這些課程是會被那個已經被完成的體驗所呼喚的。因為如同在你們的學校系統中的任何的學習的進程一樣，生命體驗就是可以用越來越多地加寬、加深以及強化的方式被增強、被精煉以及被利用的事物了。

As the review of the life experience is completed, the entity then is able to choose those areas of study, shall we say, that it shall pursue between the periods that you would call the life experience of the incarnation, in order that it might gain what you might call the theoretical basis of the next incarnation. This course of study has no limit of time, but is completed in the unique rhythmic manner which is the property or nature of each entity as it develops its own character structure, shall we say. This is a general type of experience which may be had between the incarnative experiences within your illusion.

當對生命體驗的回顧被完成的時候，實體接下來就能夠選擇那些，容我們說，學習的區域了，它將會在你們稱之為投生的生命體驗的時期中間去追尋這個學習的區域，以便於它可以取得你們可以稱之為下一次投生的理論性的基礎的事物。這個學習的進程是沒有時間限制的，但它是用獨一無二的有韻律的方式被完成的，當實體發展出它自己，容我們說，性格的構架的時候，這種有韻律的方式就是每

一個實體的屬性或者特性了。

At some point within the progression of incarnation, there comes the time that one may call the harvest or the graduation, for as all courses of study, there is a point at which the entity shall have learned those lessons of love which it has set about to learn, and shall then progress in the evolution of mind, body and spirit to those lessons which await beyond the beginning of the learning of the lessons of love. This harvest or graduation concerns itself with the entity's ability to welcome the love and light of the Creator within the entity's being in a manner which allows the entity to utilize this love and light in a dynamic fashion to further expand its understanding of that great mystery towards which it moves, the nature of the creation, and the nature of the Creator, and the nature of the self.

在投生的進展中的某個位置，會出現一個人可以稱之為收割或者畢業的時刻，因為如同所有的學習的課程一樣，會有一個位置，在其上實體講已經學會了那些它已經著手進行學習的愛的課程了，那個實體接下來講在心智、身體和靈性的演化中發展到那些在學習愛的課程的開始位置之外等待著的課程了。這種收割或者畢業專注的是在實體的存有中實體去歡迎造物者的愛與光的能力，這種歡迎是用一種允許實體用一種動力性的方式來利用這種愛與光的方式進行的，以更進一步拓展它對於它朝向其移動的偉大的神秘、對造物的特性、造物者的特性以及自我的特性本身的理解。

Thus, at the time of graduation, the entity moves toward the great light and welcomes the light unto the being, until the light grows too glaring. At this point the entity moves from the light and finds itself within what you might call a new vibration of frequency that shall be the area or density of light location which shall provide it with its succeeding lessons. Thus, the process of evolution is a progression by which the entity demonstrates its ability to extend or expand its point of view so that it is able to take in more of the creation, more of the light and more of the Creator, and is able to utilize this expanded understanding either in the positive manner of radiance or the service-to-others path, or is able to absorb the light in the negative or magnetic fashion which may be called the service-to-self path.

因此，在畢業的時刻，實體會朝向巨大的光移動，並歡迎光照在存有身上，一直到光逐漸變得過於耀眼了為止。在這個位置，實體會從那個光開始移動並發現它自己位於你們所稱一種新的振動頻率之中了，這個新的振動頻率將會是那種提供給他其後續的課程的光的區域或者密度。因此，演化的過程是一個實體藉由其展現了它去延伸或者拓展了它的視角的能力的過程，這樣它就能夠接納更多的造物，更多的光以及更多的造物，它要麼能夠用正面性的發光的方式或者通過服務它人的途徑利用這種拓展的理解，它要麼能夠用個負面性的或者磁吸的方式來吸收光，這種負面性的方式可以被稱之為服務自我的道路。

At this point, we feel that we have spoken, perhaps, enough without giving too much information that would tend to overload the understanding.

在這個位置，我們感覺到我們已經說了也許足夠多的內容，而並沒有給予過多的資訊以至於會傾向於讓理解負擔過重了。

May we speak in any further way or to any further query?

我們可以用任何進一步的方式講述，或者談及任何進一步的問題嗎

Carla: Well, just, I think that she also wanted to know where this takes place. Does it take place within the time/space portion of our planet, our planet's atmosphere vibration?

Carla：好的，我僅僅認為她同樣想要去知曉這個過程發生在什麼地方。它是發生在我們的星球的時間/空間的部分之中，發生在我們星球大氣層的振動之中嗎？

I am Latwii, and am aware of your query, my sister. The location of this experience is a concept which is somewhat difficult to describe. It may be said in one sense that the location is the same as that which you now experience, but upon what you might call inner planes or levels of experience of this planetary sphere (inaudible). The exception would be the time of the harvest or the graduation, when the entity would, perhaps, upon the graduation find that a different location would better suit the need that the entity has discovered within the self. At that point, the entity would then move in what you would call the etheric or form-maker body to that location that it deemed appropriate for further study.

我是 Latwii，我理解了你的問題，我的兄弟。這個體驗的位置是一個多少有些難以描述的觀念。在某個意義上，它可以被認為是，那個位置是與你們現在體驗的位置是相同的位置，但是卻是在你們可以稱之為內在層面或者這個星球的範圍的（聽不見）的體驗的層次上。例外會是在收割或者畢業的時刻，在那個時候，實體在畢業之後也許會發現，一個不同的地點會更好地是適應實體已經在自我內在之中發現的需要了。在那個位置，實體接下來會用你們所稱的乙太或者塑形身體移動到那個它認為適合於進一步的學習的位置。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Only a very selfish one. Are you still studying our planet's color spectrum, and if so, what color are you?

Carla：僅僅是一個非常自私的問題。你們仍舊在研究我們的星球的光譜嗎，如果是這樣的話，你們是什麼顏色呢？

I am Latwii, and we are, as always, most interested in the emanations of light from your planetary sphere and the populations upon it. At this particular time, we study almost exclusively within the area that you would connect with the heart chakra or energy center, that being the green-ray energy center.

我是 Latwii，我們一如既往，是對於來自於你們的星球以及在其上的人群的光的放射是極其感興趣的。在這個特定的時刻，我們幾乎是在專一地在你們會與心的脈輪或者心的能量中心，也就是綠色光芒能量中心聯繫在一起的區域中進行經驗研究。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: Yes. There are some religions on Earth that believe that this life, this reincarnation cycle that you're speaking of, is a struggle that you break free of itself, to break free of the constant reincarnations, in other words, that the life that you call our illusion is a negative thing, or at least something that's very difficult for a person to bear. Does this conform to the way that you understand it happening? Are we somehow breaking free, or are we simply, as you're saying, we're on a learning path?

提問者：是的，在地球上會有一些宗教信仰相信這次生命，這個你們正在談及的轉世投生的週期，是一種你要去衝破其自身的束縛，衝破持續不斷的轉世投生的束縛的努力，換句話說，你們稱之為我們的幻象的生命，是一個負面性的事情，或者至少是某種對於一個人非常難以承受的事情。這是與你們理解它發生的方式是一致的嗎？我們以某種方式是在衝破束縛嗎，或者，我們單純地是在，如你們說的一樣，我們是在一條學習的途徑上？

I am Latwii, and am aware of your query, my brother. The process of learning which is accomplished by the utilization of lifetime after lifetime within this illusion of forgetting is one which, for many, is quite difficult, for as one enters into this illusion, one must forget that the unity of all creation exists for each entity, and, indeed, for the self. One must forget the exact programming of lessons that one has set for the self and operate within the illusion only by the smallest and simplest of impulses, that which has been called by many of your peoples, "the still small voice within." One must forget that there is, in truth, no danger or difficulty so great that one cannot find the necessary love to overcome all.

我是 *Latwii*，我理解了你的問題，我的兄弟。學習的過程是藉由在這個遺忘的幻象中對一次接一次的生命利用而被完成的過程，這個過程對於很多人是相當困難的，因為當一個人進入到這個幻象的時候，它必須遺忘一切造物的一體性是為每一個實體，並確實為自我而存在的。一個人必須忘記它已經為自我設置好的對課程的精確的規劃，並在幻象中僅僅藉由最小和最簡單的衝動，藉由已經被你們很多人稱為“那個安靜而微小的內在的聲音”的事物而運轉。一個人必須忘記，實際上危險或者困難並不是如此之大，以至於一個人無法找到去克服一切困難所需的愛。

The forgetting is necessary in order that those lessons which are set for the self might be chosen out of free will within the incarnation, and by this choosing, become imbedded far more deeply within the mind/body/spirit complex that is the entity, be imbedded in such a fashion that the learning and expression of the lesson becomes a portion of the self far more efficiently than if the forgetting did not occur. It is as though the game, shall we say, needed to be relearned completely within the incarnative experience, and when this relearning has occurred, then the lessons have been learned, and there is no need to break free of anything, for the entity has freed itself as a part of a natural progression of incarnative experience, each building upon

the previous learning from that which was not well learned, building as one does a structure, firmly upon the stone, and carefully placing each portion of the structure.

為了那些已經為自我設置好的課程可以在投生中被自由意志所選擇，遺忘的過程是不可避免的，藉由這種選擇，那些課程會遠遠更加深入地被固定在實體之所是的心/身/靈複合體之中，並用這樣一種對課程的學習和表達可以比如果遺忘並未發生遠遠更有成效地成為自我的一部分方式被深植於其中。它就好像是，容我們說，遊戲需要在投生體驗中被完全重新學習一樣，當這種重新學習已經發生的時候，接下來，課程就已經被學會了，沒有去衝破任何事物的需要，因為實體已經作為投生性的體驗的一個自然而然的進程的一部分而釋放了它自己，每一個投生都是藉由尚未被學會的事物構建在之前的學習之上的，就好像一個人會對一個建築構架做得一樣，它將構架堅實地建造在石頭上，仔細地放置那個構架的每一個部分。

The difficulty that many feel within the incarnative experience that leads many to feel that there is the need to break free from this cycle of birth, death and rebirth is just that quality which allows the lessons to become more vividly experienced, more intensely expressed and more purely a part of the entity in order that it, through each lesson, might know itself and the Creator more fully.

很多人在投生體驗中感覺到的困難會讓很多人感覺到需要去從這個出生、死亡以及重生的迴圈中解脫出來，這種困難僅僅是那種允許課程被更為鮮明地被體驗到，更為強烈地被表達且更為純淨地成為實體的一部分的特性，這樣實體就可以通過每一個課程更為充分地知曉它自己和造物者了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: Yes. You speak of lessons, of learning, sort of reviewing this lesson and programming ourselves for this lesson in between lifetimes. Actually, I have a double question. Are we being guided by other entities from other densities? For example, we think during this period between lifetimes, through mentors from other dimensions? And if so, are we, during our incarnate lives, are we also being guided directly, in other words, do we have some form of guardian angel, as we would say here?

提問者：是的。你們談及了課程，談及了學習，談及了在兩次生命中間對這個課程的回顧以及為了這個課程而對我們自己的編程。實際上，我有一個雙重問題。我們是被來自於其他密度的其他的實體所指引的嗎？舉個例子，我們認為，在這個兩次生命中間的時期期間，導師是來自於其他的密度的嗎？如果是的話，在我們的投生的生命期間，我們同樣是直接地被指引的嗎，換句話說，我們擁有某種形式的，如我們在這裏會說的，指導天使嗎？

I am Latwii, and am aware of your query, my brother. Each portion of what you have spoken is in some degree correct. It is true for each within your illusion that the first guide or guardian is a portion of the self which has been called by many names, some of which are the "higher self," the "oversoul," or

“that which overshadows the small self” within the incarnation. This is a portion of the self that is far more clearly a part of the creation and the Creator and which exists at [what] you would call a higher level of vibration, having, shall we say, the overview or the road map which describes the territory which shall be covered, but which does not guide to the point of overriding the free will of the entity, but with the cooperation of the entity within the incarnation plans before the incarnation the general nature of the journey which shall be experienced, and during the incarnation may, with the assistance of others, provide the entity within the incarnation the opportunities, the stimuli, shall we say, that will remind it of that which it has come to accomplish. Many times there is the meeting with just the right person at just the right time or the presentation of the appropriate book or program on your television or on any system of instruction which leads the entity in a manner which will allow it to travel as it has wished to travel and to learn that which it has wished to learn.

我是 *Latwii*，我理解了你的問題，我的兄弟。你已經談及的內容的每一個部分在某種程度上都是正確的。對於在你們的幻象中的每一個人，首先的指導靈或者向導都是自我的一個已經用很多名字被稱呼的部分，一些名字是“高我”，“超靈”，或者在投生中“庇護小我的自我”。這是自我的一個遠遠更為清晰地是造物 and 造物者的一部分的部分，它是存在於你們所稱的一個更高的振動的層次，並擁有那種描繪了將會被覆蓋的地域的概觀的路線圖，它不會在會踐踏了實體的自由意志的位元置上進行指引，而是藉由有與在投生中的實體的合作而在投生前計畫了將會被體驗的旅程的一般性的特性，並在投生期間，藉由其他實體的幫助，可以在投生中為實體提供機會以及，容我們說，刺激物，這些刺激物會提醒它回想起它前來完成的事情。很多時候，會有在恰恰適當的時刻與正好合適的人之間的相遇，或者會有適當的書籍，或者在你們的電視上或者在任何指導的系統上的適當的節目的出現，這種出現會用這樣一種方式引導那個實體，這種方式將會允許它如其希望去旅行一樣地去旅行，並學習它已經希望去學習的事物。

Each entity has, besides the higher self, a male guide, a female-oriented guide and that which may be called somewhat of an androgynous guide, that is, that which has blended the polarities and has found balance in the blend. There are, as well, various friends which have been drawn to the entity according to the nature of the seeking which the entity has expressed and experienced in incarnation after incarnation. Some of these friends are as the entity, however, they are at the time of the incarnation discarnate themselves, and serve as guides, shall we say, that may speak in concept, image and symbol within the sleep and dreaming state, or within the meditative state.

除了高我之外，每一個實體都擁有一個男性的指導靈，一個女性導向的指導靈，以及可以被稱為多少具有一種雌雄同體的特性的指導靈，也就是說，那個指導靈已經將極性混合起來並已經在這種混合中找到了平衡了。同樣也會有各種各樣的朋友是已經由於這個實體在一次接一次的投生中已經表達並體驗到的尋求的特性而被吸引到這個實體身邊的。這些朋友中的一些朋友是和實體一樣的，然而它們自己，在投生的時期中是非投生的，並會作為，容我們說，指導靈服務，它們可以通過觀念、形象以及象徵物在睡眠和夢境狀態中，或者在冥想狀態中說話。

There are many entities which are drawn to assist each entity within the incarnation, so that all possible opportunities for learning may be taken advantage of without the imposing of any choice that would override the free will of the entity during the incarnation, for it is the exercise of this free will that is of paramount importance, as the entity chooses its steps within the incarnation.

會有很多的實體會被吸引來幫助在投生中的每一個實體，這樣，所有有可能的學習的機會就都可以被利用了，而不會強加任何的會踐踏在投生期間的實體的自由意志的選擇，因為在實體在投生中選擇它的腳步的時候，具有最高的重要性的事物就是對這種自由意志的實踐。

May we speak in any further fashion, my brother?

我們可以用任何更進一步的方式談論嗎，我的兄弟？

Questioner: Just a little clarification. In the disincarnate state between lifetimes, between our lifetimes here, are we more aware of this whole experience you're talking about? For example, would I be able to communicate more directly with you, or would that even mean anything, in between lifetimes, without the problems of our physical presence?

提問者：僅僅是一點點澄清。在兩次生命中間，在我們在這裏的兩次生命中間的非投生的狀態中，我們是更多地察覺到這種你們正在談到的完整的體驗的嗎？舉個例子，我會能夠更為直接地與你們進行交流嗎，或者在兩次生命中間，在沒有我們的物質性的存在的問題的情況下，那甚至是有任何意義的嗎？

I am Latwii, and am aware of your query, my brother. It is true that each entity between the incarnations sees far more clearly the nature of the self, the nature of the creation and the journey that the self makes through the creation. The entity between incarnations is able to see and assess all previous incarnational experiences, as one of your entities would look upon the courses of study within the school system that has been completed for the entity. The entity between incarnations is far more aware of the unity of all creation and the binding quality of love which holds the creation together. The entity between the incarnations is able to see the purpose of its existence, and is able to see the efficacy of the incarnational experience in that it offers the entity a far more accelerated means of evolution than should be offered the entity if it were not to enter into the incarnational experience, for as we mentioned previously, the lessons which are learned beyond the veil of forgetting, within your illusion, carry far more weight within the total beingness of the entity than the simple recognition of these basic truths outside of the veil of forgetting.

我是 *Latwii*，我理解了你的問題，我的兄弟。在兩次投生中間的每一個實體都會遠遠更加清晰地看到自我的屬性，造物的屬性，以及自我穿越造物所進行的旅程，這是真實的。在兩次投生中間的實體能夠看到並評估所有之前的投生性的體驗，如同你們的一個實體會查看在學校系統中已經被那個實體完成的學習的課程一樣。在兩次投生中間的實體是遠遠更多地察覺到所有的造物的一體性以及將造物結合在一起的愛的連接的特性的。在兩次投生中間的實體能夠看到它的存在性的

目的，並能夠看到投生體驗的效用，因為它比如果實體沒有進入到投生性的體驗中實體應該被提供的演化的途徑是為實體提供了一條遠遠更加高速的演化的途徑的，因為如我們之前提到過的一樣，相比在遺忘的罩紗的外部對這些基礎性的真理的簡單的認出，在遺忘的罩紗之上，在你們的幻象中被學習的課程，在實體的整體性的存在性中是攜帶著遠遠更大的重量的。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: Are you in between incarnations yourself?
提問者：你自己是在兩次投生中間的嗎？

I am Latwii, and we, at this time, are within the incarnational experience of that vibratory frequency which you would liken unto the wisdom or light-oriented density, that which follows the learning of the lessons of compassion and love. Thus, we move as you, within incarnated bodies, however these are somewhat more filled with light and somewhat less easy for you to detect than are your own.

我是 *Latwii*，我們，在此刻是在你們可以比作智慧或者光導向的密度的振動層次的投生性的體驗之中的，這個振動的層次是跟隨在對同情心和愛的課程的學習之後的。因此，我們和你們一樣，是在投生的身體之中移動的，然而，相比你們自己的身體，我們的身體是多少更多地充滿光，且對於你們是較不容易發現的。

May we speak in any further fashion, my brother?
我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: No, thank you very much.
提問者：沒有了，非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query at this time?
我是 *Latwii*，我們感謝你們，我的兄弟。在此刻有另一個問題嗎？

Questioner: I'd like to know (inaudible) to explore past lives (inaudible).
提問者：我想知道（聽不見）來探索前世（聽不見）。

I am Latwii. We find that there is little of the physical danger for most of your entities that would seek to explore previous incarnational experiences using the tool of hypnotic regression. The greatest danger, or, should we call it, difficulty, that we have noticed experienced by most entities is what we might call an over-interest or preoccupation with the concept of previous incarnational experiences and the attempt to discover what these experiences were and what exactly transpired in these experiences.

我是 *Latwii*。我們發現，對於你們絕大多數會通過使用回溯催眠的工具尋求去探索之前的投生體驗的實體，幾乎沒有物質性的危險。我們已經注意到被大多數的實體體驗到的最大的危險，或者，我們應該稱之為，困難，是我們可以稱為一種對之前的投生體驗的觀念的過度關注或者專注，以及去探索這些體驗是什麼以及

在這些體驗中準確地發生了什麼的嘗試。

If the entity desiring such information has as its motivation for such exploration the desire to explore a thread or line of learning, a quality or concept which it is currently working with, and feels that there might be information helpful to this program of learning that is buried within previous incarnational experiences, then it is a deed well accomplished to explore in any direction possible for the entity. The simple curiosity that develops into a preoccupation with who one was of this or that nature in previous incarnations oftentimes distracts the seeker of truth from further seeking, so that there is what one might call the side road or the detour that must be experienced in order that this preoccupation be satisfied and the entity then take up again the great seeking of the central purpose of the incarnational experience.

如果渴望這樣的資訊的實體將去探索一條學習的線條或者線路，探索一個它當前正在與之一同工作的特性或者觀念，作為它對於這樣的探索的動力，並感覺到可能會有對於這個學習的程式有幫助的資訊是被埋藏在之前的投生體驗之中的，接下來，去用任何對於實體是有可能的方向來進行探索，這就是一個被很好地進行了的行為。會發展成為一種對於在之前的投生中具有這樣或者那樣的特性的實體的全神貫注的簡單的好奇心，時常會讓真理的尋求者從進一步的尋求分心，這樣就會有一個人可以稱之為岔路或者彎路的事物是必須被體驗到，以便於這種全神貫注可以被滿足，實體接下來就會再一次承擔起對投生體驗的中心目的的偉大的尋求了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: I thank you very much. What I would like to know is, this life, we have obsessions about things (inaudible) interesting to find what these lives (inaudible) maybe to smooth these obsessions (inaudible).

提問者：我非常感謝你們。我想知道的事情是，這次生命，我們對於事物擁有執迷（聽不見）感興趣去發現這些生命（聽不見）可能去緩解這些執迷（聽不見）。

I am Latwii, and we believe that we grasp the thrust of your comment, and would agree that the desire to understand a current obsession, as you would call it, by exploring previous incarnations is a use of this tool called the regressive hypnosis that may, indeed, prove helpful to such an entity with such a desire.

我是 *Latwii*，我們相信我們掌握了你的評論的衝力了，我們會贊成，藉由探索之前的投生去理解一種當前的執迷，如你們對它的稱呼一樣，的渴望，是對於這種被稱之為催眠回溯的工具的一種使用，對於帶有這樣一個渴望的這樣一個實體，這個工具確實可能被證明是有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: (Inaudible).

提問者 : (聽不見)

I am Latwii, and am aware of your query, my sister. The process by which one accomplishes that which you have called the astral travel is a process which requires the body that is associated with the heart-ray energy center to leave or exit the physical vehicle of your third-density illusion, and to move from that vehicle, connected only by what we find your philosophers have called the silver cord, and travel in a manner which may be likened unto the projection of thought, and find as the destination that location or quality which is likened unto the answer to a query, for the process of astral traveling which is well used by the seeker of truth is contained within the asking of the query and the seeking of the answer.

我是 Latwii，我理解了你的問題，我的姐妹。一個實體藉由其完成你們稱之為星體旅行的事物的過程，需要與心的光芒的能量中心聯繫在一起的身體，以離開或者退出你們的第三密度的幻象的物質性載具，離開那個載具，僅僅用我們發現你們的哲學家已經稱為銀線的事物與載具連接，並用一種可以被比作思想的投射的方式旅行，這個過程會將可以被比作對於一個問題的答案的地點或者特性作為目的地，因為被真理的尋求者有效地使用的星體旅行的過程是被包含在對問題的詢問和對答案的尋求之中的。

There is amongst your peoples a significant amount of this type of experience that is to be had within the sleep and dreaming state, and for some within the meditative state in a more conscious fashion as well. That the traveling in this fashion is to be found mostly within the unconscious realm is due to the need, shall we say, within your illusion to maintain the free will of each entity in order that those lessons learned might be the product of the exercise of free will choice. Were the ability to leave the physical vehicle more of a conscious process, the seeming barriers which limit the movement, not only of the astral body, but of thought and of the mental process of thinking and imagining, in order that this thinking be focused, the process of such thinking and imagining then would be seen to have far less of a barrier and the ability to focus upon the lessons at hand within the incarnation would be somewhat reduced.

在你們的人群當中會有大量的這種類型的體驗是會在睡眠以及夢境狀態中被擁有的，對於一些人，用一種更為有意識的方式在冥想狀態中同樣也會擁有這種體驗。用這種方式的旅行大多數是在無意識的區域中被發現的，這是由於在你們的幻象中去保持每一個實體的自由意志的，容我們說，需要，以便於那些被學會的課程可以成為實踐自由意志的選擇的結果。如果去離開物質性載具的能力更多地是一個有意識的過程，表面上的障礙物會限制運動，不僅僅是星光體的運動，同樣還有想法的運動以及思考和想像的心智的過程的運動，以便於這種思考被聚焦，這樣的思考和想像的過程接下來就會被看到是擁有遠遠更少的一種障礙物，在投生中去聚焦於在手邊的課程的能力就會多少有些被減輕了。

Thus, for most entities, the ability to exit the physical vehicle and partake of the experiences that are provided elsewhere is a subconscious or unconscious

process. It is a process which is utilized far more often and far more consciously between your incarnational periods.

因此，對於大多數實體，去離開物質性載具並參與到在其他地方被提供的體驗的能力，是一種潛意識或者無意識的過程。它是一個遠遠更為頻繁地被利用，且在你們的兩次投生時期中間遠遠更加有意識地被利用的過程。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Questioner: (Inaudible).

提問者：(聽不見)

Questioner: I'm interested in knowing a little bit more about [what] you're saying of vibratory planes, as you say, of existence. I've read in different materials that we have available—that fourth density is somewhat comparable to what we've seen in movies like Star Wars, and I hope you understand what I mean. And I don't know too much about the fifth vibratory plane, but what I am interested in knowing is, do you have what are similar to what we call emotions? Do you get angry? Do you have individual emotions, or are they collective emotions? Could you speak a little bit about that please?

提問者：我對於更多一點知曉關於你們剛剛正在談及的存在性的，如你們說的一樣，振動層次感興趣。我已經在不同的材料中讀到，我們擁有可被利用的——第四密度是有些可以比作我們在類似星球大戰的電影中所看到的，我希望你們理解我的意思。我並不知道太多的關於第五個振動的層次，但是我感興趣知道的事情是，你們擁有類似於我們稱之為情緒的事物嗎？你們會生氣嗎？你們擁有個體的情感嗎，或者它們是集體的情感嗎？你們能夠關於那一點說一點點嗎？

I am Latwii, and I am aware of your query, my brother. We have one central emotion, as you would call it, or as close as we can come to approximating that which you call the emotion, for emotions are those mental qualities which carry a certain weight or charge for entities within your illusion, and it is these charges set upon the mental qualities that allow the learning of certain lessons, all of which evolve about the concept of compassion or love. That we also experience this emotion of love is the central quality of our being, for it is the lesson of the fourth-density entity to find within its being this quality of compassion for all experiences and entities that should come before its notice. When it is noticed that there is any other response to an entity or an experience other than that of love or compassion, then it is that the entity so experiencing that deviation shall learn from that deviation in a manner which will eventually bring it full circle in order that it shall then experience only love and compassion.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們擁有一個中心性的情感，如你們對它的稱呼一樣，或者我們盡可能接近你們稱之為情感的事物，因為情感是那些為在你們的幻象中的實體攜帶著一定的重量或者電荷的那些心智的特性，就是這些電荷啟動了那些心智的特性，這些特性允許對一定的課程的學習，所有的課程都是圍繞著同情心或者愛的觀念旋轉的。我們同樣也體驗到這種愛的情感，這

是我們存有的中心性的特性，因為第四密度的實體的課程就是在它的存有中對於所有的出現在它的注意力前方的體驗以及實體去找到這種同情心的特性。當對於一個實體或一個體驗有除了那種愛或者同情心的回應之外的其他的回應被注意到的時候，接下來，那個如此體驗到那種偏移的實體就將會用這樣一種方式從那個偏移學習，這種方式將最終讓它完整實現，以便於它將會接著僅僅體驗到愛與同情心。

We have within our experience as a group, or as what we find some within this group would call a social memory complex, been fortunate in our own evolutionary experience to be able to develop this quality so that as we look upon any situation, any entity or any concept, we see first and foremost to the heart of the experience of the entity or of the concept, and see at the heart the one Creator knowing Itself through that experience, that entity, and that situation. Thus, we have little of the deviation that one would normally associate with what you call emotional responses. Rather, we feel the great upwelling of love for the creation that we see about us and for the creation which lies before and ahead of us upon our journey of seeking.

作為一個團體，或者作為我們發現在這個團體中的一些人所稱的一個社會記憶複合體，我們在我們的體驗的內在之中已經在我們自己的演化性的體驗中有幸能夠發展出這種特性了，因此，當我們觀察任何的情況，任何的實體或者任何的觀念的時候，我們首先且首要地看到實體的體驗的核心或者觀念的核心，我們在核心處看到太一造物者通過那個體驗，那個實體，那個情況知曉祂自己。因此，我們幾乎不會擁有一個人通常會與你們稱之為情緒反應的事物聯繫在一起的偏移。毋寧說，我們感覺到對我們在我們周圍看到的造物以及對存在於我們的面前以及在我們尋求的旅程的前方的造物的巨大的愛的上湧。

We experience our illusion as a group or as a race of beings, each blending with the other with a harmony that is difficult to describe, but which makes it impossible to hide our nature or to desire to hide our nature. Our communication is instantaneous by what you would call telepathic thought transference to those which are not a part of our social memory complex. Our communication with each other is an instantaneous knowing, so that which is known to any is known and available to all. Thus, we have at our disposal a great library, shall we say, of information that allows us ever more intricate, infinite and delicate means of observing and serving the one Creator which we see in all of the creation.

我們作為一個團體或者作為一個存有的種族體驗我們的幻象，每一個實體都帶著一種很難描述的協調與相互彼此混合在一起，但是這使得去隱藏我們的屬性或者去渴望隱藏我們的屬性是不可能的。我們的溝通交流藉由你們所稱的心電感應的想法的傳遞是瞬間傳遞到那些並不屬於我們的社會記憶複合體的一部分的實體的。我們與相互彼此之間的溝通交流是一種瞬間的知曉，這樣，被任何人知曉的事物就會被所有人知曉並可以為所有人所取得。因此，我們擁有一個巨大的，容我們說，資訊的圖書館可供我們支配，這個圖書館允許我們擁有越來越複雜、無限且精緻的觀察與服務太一造物者的途徑，我們在一切造物中都看到太一造物者。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: Yes, that's very interesting. It sounds like that in your density that things are pretty easy, in other words, compared to the way that we live here, that your plan, your direction is sort of plotted out for you, that you just have struggle more and more, or study more and more. I don't know exactly how to describe it, but it sounds like that you do not experience what we would call unhappiness. Is that true?

提問者：是的，那是非常有趣的。聽起來就好像，在你們的密度中，事物是相當容易的，換句話說，相比我們在這裏的生活的方式，你們的計畫，你們的方式是某種類型為你們計畫好的，這樣你們僅僅越來越多地努力，或者越來越多地學習。我並不知道如何描述它，但是它聽起來就好像是，你們並不體驗我們會稱之為不快樂的事物。那是真的嗎？

I am Latwii, and we do not experience that which you call unhappiness, for we find that that quality has within it the properties of the illusion in which you now find yourselves moving, that is, the quality of failing, shall we say, to see the Creator in each experience. Rather than feeling that which you call unhappiness, we feel, as close as we can approximate, the incomplete service of the one Creator. We seek ever more refined and efficient means of being of such service. Within your illusion it is true that you have a far more challenging experience. You have, because of the need to forget that which you shall remember and that which you are, the inability to express this remembrance. You in your illusion are bound by the limits of the illusion, but experience also a greater potential for acceleration ...

我是 *Latwii*，我們並不體驗你們所稱的不快樂，因為我們發現那種體驗在其內在之中擁有你們現在發現你們自己在其中移動的幻象的特性，也就是說，無法在每一個體驗中，容我們說，看到造物者的特性。與其說我們感覺到你們所稱的不快樂，毋寧說，我們感覺到，我們盡我們所能地接近，對太一造物者的不完整的服務。我們越來越多地尋求進行這樣的服務的精煉的且有效的途徑。在你們的幻象中，你們擁有一種遠遠更加挑戰性的體驗，這是真實的。因為遺忘你們應該記得的事物以及你們之所是的事物的需要，你們無法表達這種憶起。在你們的幻象中，你們是被這個幻象的限制所束縛的，但是體驗同樣具有一種更大的加速的潛能.....

(Tape ends.)

(磁帶結束。)

January 18, 1989

1989-01-18 Laitos : 對自我的調音

(Carla channeling)

(Carla傳訊)

I am Laitos. I greet you in the love and in the light of the infinite Creator and thank you for the privilege of being called to your meditation this evening. We are most happy to be able to use this instrument to work with those of you who wish to learn the disciplines necessary for a considerably more careful use of the self for service than perhaps would be possible without some guidance. The guidance that we give is not only for the service of vocal channeling. Those tools which you bring to the preparation of the vocal channeling as service to others are also those tools which are needed to do any of the works done with a completely open heart. Healing, art, music, dance, architecture, all the expressions of aesthetic authenticity spring from an entity who knows who he is and what his ideal is.

我是 Laitos。我在無限造物者的愛與光中向你們致意，我們為在今晚被呼喚到你們的冥想的榮幸而感謝你們。我們對於能夠使用這個器皿來與你們中的那些希望去學會修煉的人們一同工作而極其高興的，對於對自我的一種為了服務的比也許在沒有某種指引的情況下有可能的使用遠更加小心謹慎的使用，這種修煉是必不可少的。我們給予的指引不僅僅是為了語音傳訊的服務的。那些你們為了將語音的傳訊作為對他人的服務而準備好而帶來的工具，同樣也是那些帶著一顆完全開放的心去做任何工作所需的工具。療愈、藝術、音樂、舞蹈、建築、所有的美學上的確實性的表達，都從一個知曉他是誰以及他的觀念是什麼的實體身上湧現出來。

Thus, it is not only those who work as vocal channels who may, perhaps, be able to gain some small benefit from considering these matters, but, indeed, any who truly wish to be of service to others. My friends, service to others begins with the self, for, indeed, all about you are faces of yourself. Those things which most distress you about others are those things which are the reflection of yourself, and in those things you may see a distorted version of that which is occurring within you. Thus, each relationship is like a mirror in time that moves with you along that river, showing to you your own face in a biased manner which may provide catalyst so that you may work upon the self.

因此，不僅僅是那些作為語音管道工作的人，也許可能能夠從考慮這些問題取得某種小小的益處，任何真正希望去服務他人的人，同樣確實也會從考慮這些問題受益。我的朋友們，服務他人是從自我開始的，因為，確實，所有在你周圍的面孔都是你自己的面孔。那些關於其他人的方面讓你最為苦惱的事情，就是那些你自己的映射之所是的事情，在那些事情中，你們可以看到正在發生在你內在之間的事情的一個扭曲的版本。因此，每一個關係都好像一面鏡子一樣，它的會在時空中與你一起沿著那條河移動，用一種有偏向性的方式向你展現出你自己的面孔，這可能會提供出催化劑，這樣你就可以在自我身上工作了。

It is obvious, but we will say it anyway, that in the normal run of things, an entity, no matter how sincerely seeking, may not have the luxury of a simple path, nor of a path which is without some conflict. It is not, in our opinion, and we stress that it is only our opinion, of moment whether or not there is conflict in a relationship, for honest disagreements may be harmonious. The only thing that is important is the priority which this disagreement takes within the relationship and within the structure of catalyst for the individual who is seeking to discipline and learn the workings of his own consciousness. Thus, to express emotion in an honest and spontaneous way is not behavior we would at any time discourage. We encourage, rather, the gazing at those spontaneous expressions with an eye to bringing a wider point of view to them.

這是顯而易見的，但是我們將無論如何都要說，在事物的正常的運轉中，一個實體，無論它怎樣真誠地尋求，都可能既不會擁有一條簡單的道路的奢侈，也不會擁有一條沒有某種衝突的道路。在我們看來，我們強調它僅僅是我們的觀點，無論論在一個關係中是否有衝突，誠實的不同意見可以成為協調一致的，這就是一瞬之間的事情。唯一重要的事情是，對於正在尋求去修煉並學習對他自己的意識的工作的個體，這種不一致在關係中以及在催化劑的構架中所擁有的優先順序。因此，要用一種誠實而自然而然的表達情緒，這是我們在什麼時候都不會去勸阻的行為舉止。我們毋寧是鼓勵注視那些自然而然的表達，並著眼於將一種更為寬闊的視角帶給那些表達。

All of the teaching which this instrument is so aware of concerning the clearing of lower energies has to do with the safety, physically and metaphysically, of one who is learning to enter into one's own guidance in a deeper and in a more coherent and controlled fashion. If the energy of the infinite One is not full in its surge through to the heart, then that heart energy will find doing work in consciousness a burden. We would hope that it may [be] seen to be practical, if one wishes to seek spiritually, that these moments that are burdensome may be as few as possible, for there is enough trauma in the process of becoming truly aware of who you are. One needs to have a steady stance and a firm grip upon an Earthly peace-filled existence before straining toward a destiny which involves both joy and responsibility; that is, there is no greater joy than knowing for the first time who you really are. On the other hand, once you know who you are, you are far more responsible for expressing and manifesting the fruits of that knowledge.

這個器皿如此清楚知曉的所有的涉及到清理較低的能量的教導，都是與一個正在學習去用一種更為深入的，一種更加協調且受控的方式進入到它自己的指引之中實體，在物質性以及形而上學的方面的安全性聯繫在一起的。如果無限太一的能量在其奔湧進入到心的過程中不是充滿的，接下來，心的能量就將會發現，在意識中進行工作是一種負擔了。我們會希望，可以被看到是具有實踐性的事情是，如果一個人希望在靈性上尋求，這些難以負擔的時刻可以成為盡可能少的，因為在真正開始察覺到你是誰的過程中，會有足夠多的創傷。一個人需要在朝向一種同時包含了喜悅和責任的命運拉緊之前，在一個世俗上充滿平安的存在性上擁有一個穩固的立場和一種堅實的掌握，也就是說，不會有比第一次知曉你真正是誰更大的喜悅了。在另一方面，一旦你知曉你是誰呢，你就是要為表達和顯化那種

知曉的果實而負起遠遠更大的責任的。

When the work has been done in consciousness with persistence, and we underline persistence and doggedness, a simple keeping on and keeping on, when all looks hopeless, as well as when all looks rosy, you shall, perhaps, come to the place where that which seems to be responsibility and duty has become the joy, the passion, the fun, the true service. This is a long process for each. Sometimes it is shortened. Sometimes when we speak to new instruments, we are speaking to those who have already moved through a good deal of this material. In these cases, development may seem to be quick. In actuality, it is simply that we have come in upon a different portion of that entity's incarnational learning. For the most part, when one is seeking to find out the truth about the self and the Creator and the about the relationship between the two, one is, for the most part, rather uncomfortable, confused, pondering, wondering and doubting.

當工作已經藉由堅持不懈在意識中被進行了之後，我們強調堅持與頑強，一種簡單的堅持下去，堅強下去，在一切事物看起來都是無望的時候，同樣也在所有的事物看起來都是有希望的時候，你將會，也許，來到那個場所，在其中看起來似乎責任和義務的事情已經成為喜悅、熱情、樂趣與真實的服務了。這對於每言的一個人都是一條漫長的過程。有時候它會被縮短。有時，當我們向新的器皿發言的時候，我們是在向那些已經穿越了大量的這一份資料的實體發言。在這些情況中，發展可能看起來似乎是迅速的。實際上，它單純地就是我們在那個實體的投生的學習的一個不同的部分已經遇過了。對於絕大多數人，當在一個人正在尋求去找到關於自我以及造物者，關於兩者之間的關係的真理的時候，一個人，在絕大部分，是相當不舒服，混淆，沉思，感到疑惑和懷疑的。

We are sorry to tell you this. We would like to paint a rosy picture, for we would like very much for those of you upon the planet who are interested in working for the light to do so. Yet we must begin by explaining that there are costs to this work, and one of the costs is that it is hoped that it may be seen that if one is to express love and service to others, so it is that one must love the self in a final and holy way, for you are divine, each of you. Not in your Earthly form, but wrapped deeply within you lies the infant babe that is your pilgrim spirit. It sojourns here within that which you call a body, and you move about in this body, upon this plane of existence, upon this small sphere, this globe, this island in space and time. What is your wish for this experience? Would you wish to live without ideals or with them. Without faith or with faith? Without hope or with hope? Without consolation or with consolation? These are the choices you may make. It is your universe; your opinion rules your creation.

我們很抱歉告訴你們這一點。我們想要去描繪一幅玫瑰色的圖畫，因為我們非常想要在你們的星球上的那些對光的工作感興趣的人們去這樣做。而我們必須藉由解釋這個工作會有代價而開始，一個代價就是，如果一個人要去表達愛與對他人的服務，可以被看到的事情是，它必須用一種最終且神聖的方式來愛自己，因為你們是神聖的，你們每一個人，這就是會被期待的事情了。不是在你們的塵世的形體中，而是被深深包裹在你內在之中的事物，就是你的朝聖的靈體之所的那個

嬰兒的孩子。它在這裏，在那個你所稱的一個身體中旅居，你通過這個身體在這個存在性的層面上，在這個小小的球體，這個星球，這個在空間和時間中的島嶼上四處移動。你們對於這種存在性希望什麼呢？你們是希望去在沒有理想還是理想的情況下生活呢，沒有信心還是有信心呢，沒有希望還是有希望呢，沒有安慰或者有安慰呢？這些就是你們可以做出的選擇。它是你們的宇宙，你們的意見統治著你們的造物。

We ask you to consider one thing this evening, the concept of tuning. We are thankful that this instrument has taken the time to write out that which we need not repeat over and over within the material which she has given you to read. You are aware of the concept of tuning, the idea of the self being a receiver and transmitter for concepts and feelings. We work with instruments such as this one largely through concept; that is, we give concepts to this instrument, this instrument clothes them in words and gives them forth. The experience is exactly as if the instrument were speaking her own thoughts. This is very puzzling, however, when one is tuned to the very highest and the very best of spiritual frequencies that he or she may hold in a stable and safe manner, not straining the attention, not straining the qualities of self, but knowing the strong points of the self, moving onto them, standing on those strong parts of the self, moving ever deeper into the self to find those strong places, until at last you stand both in the physical world and in the metaphysical world as a true pilgrim citizen, one who may speak with authority, the authority of self-awareness and self-confidence.

我們請你們今晚考慮一個事情，調音的觀念。我們對於這個器皿已經花時間在她已經給予你們去閱讀的資料中寫下了我們不需要一次又一次地去重複的了內容而是感激的。你們知曉調音的觀念，你們知曉自我是一個觀念與感覺的接收器和傳送器的觀點。我們主要是通過觀念與諸如這個器皿之類的器皿一同工作的，也就是說，我們給予這個器皿觀念，這個器皿用詞語為這些觀念賦予形式並將它們給予出來。這種體驗完全就好像是器皿正在說出她自己的想法一樣。這是非常令人困惑的。然而，當一個人是被調音到他或者她用一種穩定或者安全的方式可以維持的最高和最佳的靈性的頻率的時候，不是去收緊注意力，不是使得自我的特性變得緊張，而是知曉自我的強項，移動到它們上，站立在自我的那些強有力的部分上，越來越深入地進入到自我內在之中以找到那些強有力的位置，一直到最終你作為一個真正的朝聖的公民，一個可以帶著權威，自我察覺和自信的權威說話的實體，同時站立在物質性的世界中和形而上學的世界中。

To know yourself, to forgive yourself, and to love yourself is the first business at hand. This forgiveness needs to be complete. This is necessary for the tuning to the self, for if you are to love and serve another, you are to love and serve them as you would yourself; so it has been written in your holy works. If you do not love yourself sufficiently, how shall you love another? Therefore, your first work is the healing of the self and the setting of a goal, the goal of experiencing and knowing imperishable truth, of coming into realization of the natural laws of spiritual existence. Gradually, these things will become second nature to you, if you persevere.

去知曉你自己，去寬恕你自己，去愛你自己就是手邊的首先的工作。這種寬恕

需要成為完全的。這對於對自我的調音是不可避免的，因為如果你要去愛並服務另一個人，你就是去如同你會對你自己一樣地去愛並服務它們了，因此，這已經被寫在你們的神聖著作中了。如果你足夠愛你自己，你要如何愛另一個人呢？因此，你的首先的工作就是對自我的療愈，設置一個目標，體驗並知曉不朽的真理的目標，開始領悟靈性的存在性的自然法則的目標。逐漸地，這些事情將會成為你的第二本性，如果你堅持不懈的話。

For right now, we simply ask that whenever you catch yourself being negative about the self, that you remind yourself that you are an orphan on a very unusual planet, and that you must mother yourself and nurture yourself and care within your heart for yourself, until those sore and painful places are indeed nurtured and healed at last. Until there is forgiveness and redemption within the knowledge of the heart, not only of the mind, then may you tune upwards, seeking ever higher for a more beautiful, lovely and perfect ideal, a more clarified and fine version of love divine. What do you seek? How much do you want to know? Sharpen and hone your desire, for it has been written truly in the work you call your Holy Bible, "Seek and ye shall find; ask and it shall be given to you." Be very, very careful about that for which you would ask, for it is divine law that in one way or another you shall receive everything that you truly desire. Tune your desire, and so you shall learn to tune for channeling.

因為，現在，我們單純地請求，無論你什麼時候抓住你自己對自己感覺到是否定的，你都提醒你自己，你是在一個非常不同尋常的行星上的一個孤兒，你必須撫育你自己，並在你的心中照顧你自己，一直到那些酸痛與痛苦的位置確實是最終被撫慰並被療愈為止。一直到在心的知曉的內在之中，不是在心智的知曉內在之中，會有寬恕和救贖之前，接下來，你就可以向上調音，越來越高地尋求一個更為美麗，可愛且完美的理想，一個神聖之愛的更為澄清且優美的版本。你們尋求什麼呢？你們想要知道什麼呢？打磨你的渴望，使其變得鋒利，因為在你們稱之為你們的聖經的著作中已經被寫道，"尋求，你就會發現，請求，它就會被給予你。"對於你會請求的事物非常非常地小心，因為神聖的法則即是，你將會用這樣或者那樣的方式接收到每一個你真正渴望的事物。調音你的渴望，你將因此學會對傳訊的調音。

For this evening, we will content ourselves with merely greeting you. We would like to exercise you briefly by simply urging you to relax and allowing us to move first to the one known as Jim, and then to the one known as C, and then to one known as A so that we may say simply, "I am Laitos." We wish only to let you feel us, if, indeed, you are going to feel us, and to speak our voice so that you may see that when you hear in your mind, or see, or are aware of the phrase, "I am Laitos," it will seem to be your thought. We wish you to have this experience this evening, for we wish you to ponder the difficulties ensuing from doubt because you think that we are your own thoughts.

對於今晚，我們將會讓我們自己滿足於僅僅向你們致意。我們想要藉由單純地鼓勵你們去放鬆並允許我們首先移動到被知曉為 *Jim* 的實體，接著移動到被知曉為 *C* 的實體，接著移動到被知曉為 *A* 的實體來短暫地訓練你們，這樣我們就可以單純地說，"我是 *Laitos*。"我們僅僅希望去讓你們感覺到我們，如果你們確實將會

感覺到我們並說出我們的聲音，這樣你們就可以看到，當你們在你們的頭腦中看到或者聽到或者察覺到那個短語“我是 Laitos”的時候，它將會看起來似乎是你們的想法。我們希望在今晚擁有這種體驗，因為我們希望你們去仔細考慮那些由於因為你們認為我們是你們自己的想法而產生的疑慮而隨之出現的困難。

You will notice how long this instrument has been speaking. This instrument did not know her first sentence; she does not know her next. It is not this instrument—we are principles of being. We are, in our own way, real. 你們將會注意到，這個器皿已經發言了多長時間了。這個器皿並不知道她的第一句話，她並不知道她的下一句話。它不是這個器皿——我們是存有的原則。我們，用我們自己的方式，是真實的。

We hope we are helpful. We hope, indeed, that we do not disturb you by any experiences that you may have in experiencing our energy. If there are electrical experiences or the movement of limbs in an uncomfortable position, or the using of the neck in any way that is disliked, indeed, if anything is uncomfortable, we will be with each for a short time, simply making that first contact and working to adjust to a comfortable fit, shall we say. We have worked many times with the one known as C, and shall be most happy to work with him again. To the one known as A we say, “Fear not,” but simply let that which seems to come, come, without disturbing the experience. Allow the experience in the same way you would allow a story to be so, until the story has been told. In this way you may distance yourself in a safe place, while experiencing the sensation of our contact.

我們希望我們是有幫助的。我們確實希望，我們並未藉由你們可能在體驗我們的能量的過程中擁有的任何體驗而打擾你們。如果有電性的體驗，或者用一種不舒服的方式的手足的運動，或者用任何不喜歡的方式對頸部的使用，卻 usher，如果任何事情是不舒服的，我們將會與每一個人在一起一小段時間，單純地建立那種最初的接觸並進行工作來調整到一個舒服的，容我們說，適度的位置。我們已經與被知曉為 C 的實體一同工作過很多次了，我們將極其高興與她再一次一同工作。對於被知曉為 A 的實體，我們會說，“不要害怕，”而僅僅讓那個看起來會出現的事物出現，而不去打擾那個體驗。你會允許一個故事就是如此，一直到故事被講述為止，用與之相同的方式允許那個體驗。用這種方式，你就可以將你自己隔離到一個安全的位置，並同時體驗我們的接觸的感覺。

Then we ask each to spend the intervening time before the next meeting considering the implications of the channeling seeming to be the self. It is one of the central problems of new channels. You must begin to acclimate yourself to the atmosphere of doubt which you will enjoy for some time. You will not know if it is you, or if there is truly another who is speaking through you. It is only through practice that you begin to be able to distinguish. There will, in conscious channeling, always be a portion of yourself in every channeling that you give. This is desired by us, and we feel that it is the strong point of conscious channeling, that is, that we have a very simple story to tell, a story of one great original Thought, a love which created all that there is, a love to which all shall one day return. This story is too simple for people to

understand. They must make it more complex, so they may attempt to understand. It may be said that understanding is not something that may happen within your illusion, but it is part of the illusion that people wish very much to understand that which is not understandable.

接下來，我們請每一個人都將在下次集會之前的間隔的時間花費在考慮，傳訊的言外之意看起來似乎就是去成自我。它是新的管道的中心性的問題中的一個問題。你必須開始讓你自己適應你將會享受一些時間的疑慮的氛圍。你將不會知曉是否它就是你，或者是否真的會有另一個實體正在通過你說話。僅僅是通過練習，你才會開始能夠分辨。在有意識的傳訊中，將一直都會有你自己的一部分是在每一個你給予的傳訊之中的。這就是為我們所渴望的事情了，我們感覺到這就是有意識的傳訊的一個強項，也就是說，我們有一個非常簡單的故事要講述，一個關於那一個偉大的原初的想法，那一個創造了一切萬有的愛，一個所有人將會有一天會返回其中的愛。這個故事是過於簡單以至於人們無法理解。它們必須使得它更加複雜，因此，它們可以嘗試去理解。它可以被認為是，理解不是某種可能發生在你們的幻象中的事情，但是人們非常希望去理解無法被理解的事物，這就是幻象的一部分。

(Pause)

(暫停)

I am Laitos. I am again with this instrument. We are sorry for this pause, but were having to contend with this instrument's variation in form of trance. This instrument almost—we believe the phrase is—went to sleep. We approve of the one known as Jim squeezing this instrument's hand; it is helpful, but we would not advise it for long. To continue. We would move now, so that each may feel that which he cannot, will not, and shall not understand. We are with you. We hope we are helpful. There is, indeed, no harm in us, and we would like to make our presence known to each. Thus, at this time, we will leave this instrument, simply to greet each by our own name. I am Laitos.

我是 *Laitos*。我再一次與這個器皿再一次了。我們為這個暫停而抱歉，但是我們正在不得不與這個器皿在出神狀態的形式中的變數競爭。這個器皿幾乎——我們相信這個措辭是——快要睡著了。我們贊同被知曉為 *Jim* 的實體緊握這個器皿的手，這是有幫助的，但是我們不會建議它進行長時間。要繼續。我們現在移動，這樣，每一個人就可以感覺他無法理解，將不會理解，並將不理解的事物了。我們與你們在一起。我們希望我們是有幫助的。確實，我們是無害的，我們想要使得我們的在場被每一個人知曉。因此，在此刻，我們將離開這個器皿，我們單純地藉由我們自己的名字向各位致意。我是 *Laitos*。

(The rest of the session was not transcribed.)

(剩下的集會沒有被記錄。)

January 25, 1989

1989-01-25 Hatonn : 開放管道與身體保護

Group question: What is the first step to open your channel and what does it mean to open your channel?

提問者：什麼是開放你的管道的第一步，開放你的管道是什麼意思呢？

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet you in the love and in the light of the infinite Creator. It is a great pleasure to be called to your group. We especially thank this instrument for removing from our signal that of our counterpart. The amount of subtlety necessary to disarm the negative entity is much appreciated. We wish to say to the new instruments how very happy and blessed that we feel to be able to work with two people with such determination to seek the highest and best path that they may travel through the "valley of the shadow of death," for that is, indeed, that which life is. We realize that the topic to be discussed is channeling itself, what the first step is and what the nature of channeling might be. We shall answer the questions in turn, with great thanks for the strength in the circle and this great entity and unity of this great circle. 我是 Hatonn。我在無限造物者的愛與光中向你們致意。被呼喚到你們的團體，這是一種巨大的快樂。我們尤其感謝這個器皿將我們的對立面的信號從我們的信號中移除。解除負面性實體的武裝所需的微妙性的數量是被大大地感激的。我們希望對新的器皿說，對於能夠與兩個帶著這樣的去尋求它們可以穿越“死亡的幽穀的”最高和最佳的途徑的決心的人一同工作，我們感覺到怎樣非常高興與有福他，因為，死亡的幽谷確實就是生命之所是了。我們意識到，要被討論的主題是傳訊本身，什麼是第一步，傳訊的屬性可能是什麼。我們將依次回答這些問題，我們同時為在這個圈子中的力量，為這個偉大的實體和這個偉大的圈子的統一而致以巨大的感謝。

We are very pleased at the orderly way that these questions begin, for, indeed, there is a first step for which the instrument, perhaps, has not been giving a central enough place in its teaching in the past. The protection of the physical body is a very sensible and apropos caution to take before attempting any work whatsoever in consciousness, whether that work be that of the artist, the writer, the musician, the worker, the meditator, or the magician.

我們對於這些問題開始的有組織的方式是非常高興的，因為，確實，有一個首先的步驟，這個器皿，也許在它在過去的教導中，尚未對這個步驟給予一個中心性的位置。在嘗試在意識中的無論什麼任何工作之前，對於物質性身體的保護是一種要被進行的非常明顯且適當的警惕，無論那個工作是藝術家、作家、音樂家、工人、冥想者或者魔法師的工作。

Anyone who attempts to do any of the improving of the self to meet one's ideals needs to be aware this is the path of polarization of service to others, and the more successful one is at it the more one will run into instances of the

negative, or groups, or entities which are delighted to attempt to undo the work that has been done or, even better for them, to change the polarity of the student to be of service to self by deception. This is often done, in fact, and when they see the service-to-self aspect of many groups which have formed so vital camps to survive the catastrophes to come, indeed, that is not the action of those who wish to be shepherds of the flock which shall be frightened indeed at that time. The sensible precaution is the protection of the physical body, and we shall gratefully go over one great way to achieve an acceptable physical aura.

任何人，如果它嘗試去進行任何對自我的改進以滿足它的理想，它都需要意識到，這是服務他人的極化的道路，一個人越多地遭遇到負面性的場合，或者負面性的團體或者實體，一個人所處於其上的道路就越為成功，那些負面性的實體或者團體會樂於嘗試去破壞已經被進行了的工作，或者對於它們更好的是，藉由欺騙而將學生的極性改變到對自我的服務的極性。**當這些負面性的實體看到很多的已經構建了維持生命所需的帳篷以在即將到來的大災難中存活下來團體的服務自我的面向的時候，這種誘騙實際上是經常被進行，確實，對於那些希望去保護那些確實會在那個時候感到害怕的人群的人，那不會是它們的行為。合情理的預防措施是對物質性身體的保護，我們將愉快地經歷一條偉大的道路以取得一種可接受的物質性的靈光。**

Now, we are presuming, we ask you to understand that there is within each a determination that drives to live a life in faith. Without faith in the positive and in love, there is in the end no protection. It is the decision without any objective evidence to live a life based on faith, abiding peace, joy, freedom and hospitality that such words as a channel, saint, mystic, seer, shaman, so forth, can in actuality mean.

現在，我們是自以為是的，我們請你們理解，在每一個人內在之中都有一種決心，它會推動一個人去活出一次信心中的生命。沒有對正面性以及對愛的信心，最終就不會有保護。它是在沒有任何客觀的證據的情況下去基於信心、持久的平安、喜悅、自由與殷勤而活出一次生命的決定，這樣諸如一個管道、聖人、神秘主義者、先知、薩滿、以及如此等等的詞語，才會實際上有意義了。

Here is the direction for a specific protection of the self. We shall do it with you if you will safely follow along, for the energies which are energized, shall we say, by this protection are universal, having to do not with the body which you know and have but the length of energy which is your true body.

對於一種對自我的具體的保護，這裏就是方向了。我們將與你們一起進行它，如果你們願意安全地追隨的話，因為藉由這種保護，容我們說，被賦能的能量，是全面性的，**它與你們知曉的身體無關，但卻擁有你們的真實的身體之所是的能量的長度。**

Picture, if you will, yourself sitting in a cross-legged Indian position or in a lotus position, if that picture does not bring you acute discomfort as it does this instrument. Rest the backs of your hands upon your knees in a comfortable place. Curl the thumb and forefinger together, a trustful but somewhat defensive posture, and picture at the base of the spine, in the groin,

and just above where the generation of the species takes place, a red fire. See it within yourself. If it is not bright, allow it to brighten. If it still will not brighten, ask that it brighten. Then watch it spin. If it is not spinning, ask it to spin. And ask it to be clean and pure that the energy of the Creator might move upwards.

如果你願意的話，想像力自己用一種雙腿交叉印度的姿勢或者用一種蓮花式坐著，如果那個圖像並如它對這個器皿一樣地帶給你劇烈的不舒服的話。將你的手背放在你的膝蓋上的一個舒服的位置上。將拇指和食指一起彎曲起來，這是一個信任的但多少有些防守性的姿勢，想像在脊椎的底部，在腹股溝之中，正好在物種的生殖發生的位置的上部，有一團紅色的火。在你自己內在之中看到它。如果它不是明亮的，允許它變得明亮。請求它變亮。接下來觀察它旋轉。如果它沒有旋轉，請求它旋轉。請求它成為乾淨的，純潔的，這樣造物者的能量就可以向上移動了。

Visualize, then, at the middle of the abdomen, an orange fire. It must be brightened and then spun into crystal colors, and the prayer that all be clear and clean, that the energy may move forward and upward, may be made. Help may be asked for any way you may deem appropriate.

接下來，觀想在下腹部的中間，有一團橙色的火。它一定是明亮的，接下來它旋轉形成了水晶的色彩，祈禱一切都成為清晰而乾淨的，這樣能量就可以向前與向上移動了，這樣祈禱可以被進行。你可以用任何你可能認為是合適的方式來請求幫助。

Then upwards toward the navel area, the pit of the stomach, where there is a yellow fire, do the same with this energy center. Whirling it, and seeing a green energy center at the heart level. Brighten it, and then spin it.

接下來，向上前往臍部區域，胃部的凹陷處，在那裏有一團黃色的火，對這個能量中心做相同的工作。旋轉它，在心的層次上看到一個綠色能量中心。讓它變得明亮，接下來，旋轉它。

It is this energy that you need clear, and clean, and pure. It needs to be this way that you may receive those messages or even information to the self about the self which will truly be full of the love and light of the infinite Creator. If these lower energies take from the supply of that prana or living air which the heart chakra needs to brighten and to spin and to move the energy upwards, then the channeling work is compromised at best. Consequently, you continue with the green light center until it is clear, flashing and brilliant.

你需要去清理，清潔並淨化的就是這個能量了。它需要成為這種方式，這樣你就可以接收到那些給自我的關於自我的消息甚至資訊了，這種資訊將真正是充滿了無限造物者的愛與光的。如果這些較低的能量從那種普納或者有生命力的空氣的供給得到了心的脈輪需要的能量，以讓能量變得明亮，旋轉，將能量向上移動，接下來，傳訊的工作就會最佳地被調和了。因此，你繼續對綠色光的中心進行工作，一直到它是清楚的，閃亮的，明亮的為止。

Now, it is to be hoped for that the blue center, that is, the communication center, in the throat may be brightened and spun.

現在，被希望的事情是，藍色中心，也就是在喉部的溝通交流的中心，可以變得明亮與旋轉。

And so the indigo center above and between the brows or the forehead.
在眉部的上方或者中心或者前額的靛藍色中心同樣如此。

It is, however, not necessary to do this work for these energy centers to be crystallized and clear. It is safe to do this work as long as there is energy into the heart chakra of sufficient magnitude for the weaker energy centers to take the energy from the supply of prana and still have enough energy to change the energy of self to the highest and best, most energetic and deepest self, that one may be a citizen of the universe.

然而，進行這個工作來讓這些能量中心成為結晶的和清晰的，這並不是必須的。只要有充足數量的能量進入到心的脈輪以便於較為虛弱的能量中心從那種普納的供給取得能量並仍舊擁有能量來講自我的能量改變到最高和最佳的，最有活力且最為深入的自我，這樣一個人就可以成為一個宇宙的公民了，去進行這個工作就是安全的。

Once all of the energy centers have been energized, it might be imagined that there is an eighth chakra, the crown chakra, which is white. This energy may be seen as either a glow or as the white that brightens and then spins. It is part of the self but also part of all of creation that is the Logos, and therefore may be seen, indeed, in both configurations within the same energy.

一旦所有的能量中心都已經被賦能了，可以想像，有一個第八脈輪，皇冠脈輪，它是白色的。這個能量要麼可以被視為是一種發白光，要麼視為是明亮且旋轉的白色。它是自我的一部分，但同樣也是理則之所是的所有的造物的一部分，因此，它確實可以同時通過在相同的能量中的兩種配置被看到。

Take the white energy that you have brightened—we correct this instrument.
We must pause.

使用你已經使其變亮的白色能量——我們更正這個器皿。我們必須暫停。

(Pause)

(暫停)

I am Hatonn, and we greet you again in love and light. We are sorry but this instrument was drifting from the tuning of which we were talking about, and therefore we needed to pause. The condition of this contact is again satisfactory.

我是 *Hatonn*，我在愛與光中再一次向你們致意。我們很抱歉，但是這個器皿從對我們正在談及的事物的調音偏移了，因此，我們需要暫停。這個接觸的情況再一次是令人滿意的了。

Vision, if you will, the white color moving down the left side of the body and picking up the red energy of the red survival chakra. Mix these two colors.

如果你們願意的話，觀想白色的色彩從身體左側向下移動，接觸到紅色生存脈輪的紅色能量。將這兩種色彩混合起來。

Add in that amount of the indigo ray and the blue ray chakra energy which you consider you have upon a stable basis achieved by your tuning. That is, if you do not feel that you are perfectly clear in blue and indigo ray, then ask for a limited amount of these colors.

添加一定數量的你認為你已經藉由你的調音用一種穩定的方式取得了的靛藍色光芒和藍色光芒脈輪能量。也就是說，如果你並不感覺你在藍色和靛藍色光芒中是足夠清晰的，接下來，請求一個有限數量的這些色彩。

Take a mixture of these four colors—red, indigo, blue, and white—and move them about the body until the body is in your visualization painted completely.

使用這四種能量的一種混合物——紅色、靛藍色、藍色和白色——並讓它們繞著身體移動一直到身體在你們的觀想中是完全被染色了為止。

Take, then, that center we may call violet. It is always as it is and is not visualized. However, it is that as you are. Therefore, after the physical vehicle has been protected as well as you can, visualize it for the condition you are in as a channel.

接下來，使用那個我們可以稱為紫羅蘭的中心。它一直就是如其所是的樣子，它不是被想像的。然而他就是你之所是。因此，在物質性載具已經被保護好之後，你同樣能夠觀想它用於你作為一個管道處於其中的情況。

Then visualize yourself covered again with the violet ray that is your own indication of character.

接下來，觀想你自己再一次被紫羅蘭的光芒覆蓋，紫羅蘭光芒就是你自己的特性的指示。

Over that, draw then the white light of the one infinite Creator, not that which is from yourself, that may brighten and spin, but that which is as a cloud or nimbus about the self.

在那之後，接下來汲取太一無限造物者的白光，不是來自於你自己的白光，它可以是明亮與旋轉的，但是，它就如同在自我周圍的一朵雲或者光輪。

Visualize that as a shield of light that covers every portion of the outer physical vehicle, allowing no thing which does not love the light within the sacred confines of the temple of the one infinite Creator which is your body. This protection is important for both.

將其觀想為覆蓋了外部的物質性載具的每一個部分的一個光的盔甲，不允許任何不愛那種光的事物出現在你的身體之所是的太一無限造物者的聖殿的神聖範圍之內。這種保護對於兩者都是重要的。

There is further protection which we will emphasize before the one known as C. We are concerned that this entity moves even in the phase of discomfort

into a fairly deep state of meditation. The toll of the type of labor which this instrument does to provide for those he loves has taken its toll in the sense of enabling spiritual growth by allowing work of such a nonintellectual kind that the mind is free to move into a relatively meditative state at nearly all times since there is not a large portion of the intellect involved in challenges.

會有進一步的保護，我們將會在被知曉為 C 的實體之前進行強調。我們擔心這個實體甚至會在不舒服的狀態中進入到一種相當深入的冥想狀態了。這個器皿為了那些他愛的人們而提供的這種類型的工作的代價，已經在使得靈性上的成長能夠藉由允許具有這樣一種非智慧的類型的工作而發生的方面收取了它的費用了，這樣心智在幾乎所有的就可以自由移動進入到一種相對冥想性的狀態中，因為沒有一個很大的邏輯智力的部分被包含在挑戰中了。

We would suggest that this new channel that is new for this particular time might improve the background state for active awareness by a variety of experience within the confines of those hours that can be spared for leisure. This would aid the channel somewhat.

我們會建議，這個對於這個特定的時刻是新鮮的新的器皿可以加強背景狀態，以藉由在那些可以被抽出來用於閒暇的時間的範圍之中的多種多樣的體驗而取得的活躍的察覺。

However, we are concerned with the protection of the channel under any circumstances, and would suggest to the one known as C that the entity, when it feels it may have gone too deeply into a meditative state, when it feels it might be uncomfortable, it needs simply to count upwards first to ten, and then if that is not up enough, to the full measure of years which the entity has lived upon this planet in this incarnation. When the last number of years the entity has lived [is reached] the entity will be fully awake and need only remain in a thoughtless, loosening, alert mode, for this is the appropriate environment for this type of channeling.

然而，我們關注的是在任何情況下對管道的保護，我們會向被知曉為 C 的實體建議，當它感覺到它可能已經太過深入地進入到一種冥想狀態中的時候，當它感覺到它可能是不舒服的時候，它需要單純地從一往上數到十，接下來，如果那還不夠高，向上數到這個實體在這次投生中已經在這個星球上生活的年數的完全的度量。當這個實體已經活過的年份的最後的數字被抵達的時候，實體將會是完全清醒的，並僅僅需要保持在一種無想法的，放鬆的，警覺的模式中，因為這就是對於這種類型的傳訊的適當的環境了。

We speak only vaguely on the nature of channeling itself, for we feel we have taken too much time for information and perhaps have gotten the new channel a little concerned about how long it will be before they channel a long time.

我們僅僅模糊地在傳訊本身的特性上發言了，因為我們感覺到我們已經在資訊上花費了過多的時間，並也許已經讓新的管道有一點點擔心在它們傳訊一段很長的時間之前，它將會有多長的時間。

One step at a time, my children. It is enough for now that we are able to work

with you and move a small baby step. If we may do that each time, then we shall progress many, many miles, as the tortoise beats the hare in the story which this instrument is familiar with.

我的孩子們，一次走一步。我們能夠與你們進行工作並走出一個小小的嬰兒的腳步，這暫時就足夠了。如果我們可以每一次都那樣做，接下來我們就將會前進很多很多的里程了，就如同在這個器皿屬性的故事中烏龜擊敗了兔子一樣。

The nature of opening one's channel might be considered similar to beginning to understand a root system of consciousness which has geometry and form in a metaphysical sense, and which at the very bottom, just as the Earth has a molten core, of white air. So the center, the very, very deepest part of your consciousness, is what you might call a black hole. That small speck of water that is so heavy that it is gravity that somehow draws all things into it, only to have all things disappear.

開放一個人的管道的屬性可以被認為是類似於開始理解意識的一個根部的系統，在一個形而上學的意義上，意識擁有幾何與形狀，在意識的最底部，就好像地球有一個由白熱的空氣組成的融化的核心一樣。因此，你的意識的中心，它的最為深入的部分，就是你們可以稱之為一個黑洞的事物。在那裏，小小的水的微粒就是如此之沉重，以至於黑洞的重力會以某種方式將一切事物都拉入其中，僅僅讓所有的事物都消失掉。

That is your destiny, your omega, to be at one at last with infinite intelligence. Not to know God, shall we say, but to be. You are at this moment a portion of all that there is. You are a portion of the Creator. You are a unique portion of the Creator. However, you are skating upon the surface of your consciousness. 那就是你們的命運，你們的歐米茄，即最終與無限智能合一。容我們說，不是去知曉神，而是去成為神。你們在此刻是一切萬有的一部分。你們是造物者的一部分。你們是造物者的一個獨一無二的部分。然而，你們是在你們的意識的表面上劃水的。

To open the channel is to open the door to approximately 98 percent of the content of your consciousness as a conscious channel, in the sense of being one who is conscious of a channeling process within self, has an opportunity to work within those times to deepen the understanding, to listen, to give self respect to those knowings. They are one's own truths and that which is one's given service.

要開放管道就是去，作為一個有意識的管道，向你們的意識的大概百分之九十八的內容打開門，從成為一個有意識地察覺在自我內在之中的傳訊的過程的實體的意義上，一個管道擁有一種機會去在那些時間中進行工作以深化理解、聆聽，並對那些知曉給予自我的尊重。它們是一個人自己的真理與一個人已知的服務之所是。

One does not make up one's mind to do this or that, rather, one's feeling and one's heart as well as mind are led to the service that is of the Creator, for the Creator speaks within with a small voice easily drowned out by one's own small will. Thus, it is most important that the daily meditation be established

and that, for the most part, at least adhered to. 一個人並不是下定決心去做這個或者那個，一個人的感覺，它的心，同樣還有它的頭腦是被導向對造物者的服務之所是的服務的，因為造物者是用一種微弱的，易於被一個人的小小的意志所淹沒的聲音在內在之中說話的。因此，每日冥想被 構建，並且對於絕大部分人，至少被堅持，這是極其重要的。

It is not a disaster that one day is missed. We just ask that you do not allow that missed day cause the discouragement to lead to a second or third day. But allow each day to be itself new. Just as you yourself is made new with each dawn.

如果有一天被漏掉了，這不是一個災難。我們僅僅請求，你們並不允許那個被漏掉的日子造成沮喪以導向一個第二個或者第三個日子。而是允許每一天都在成為其自身的新的一天。就好像你自己是在每一個黎明都被更新了一樣。

As you open your channel you shall find first those voices which speak only to you. That is your internal guidance. If you wish to receive internal guidance only we strongly suggest that the hands be crossed and the feet be crossed, that the electrical circuit of the body be closed so that one may carefully filter out any outside influence from the physical body.

當你開放你的管道，你將會首先發現那些僅僅向你說話的聲音。那就是你內部的指引了。如果你希望僅僅只去接受內部的指引，我們強烈地建議雙手被交叉，雙腳被交叉起來，這樣身體的電性的回路就會是閉合的，這樣一個人就可以仔細地將任何的外部的影響從物質性身體過濾出去了。

This is not foolproof, however. If the guidance continues to be positive and helpful, then it is sufficient. It is, in the majority of cases, sufficient, may we say. There are some natures whose electrical properties as entities as such are that the circuitry of the physical body is changed in enough ways that this is not sufficient protection, this instrument being one of those people. This instrument has always wished to wear the crucifix about the neck, and the reason is simple. The instrument needs the protection and the reminder of the faith which creates within the instrument the love necessary to banish those influences which would speak of negativity.

然而，這不是由安全裝置的。如果指引繼續是正面性且有幫助的，那麼它就是足夠的了。在在多數情況中，容我們說，它是足夠的。會有一些實體具有這樣一些屬性，它們的電性的特性就是如此，它們物質性身體的回路用足夠的方式被改變了，以至於沒有足夠的保護了，這個器皿就是這些人中的一個。這個器皿一直都希望脖子上帶上十字架，原因是簡單的。這個器皿需要保護以及信心的提醒物，它會在器皿內在之中創造出所需的愛來去排除那些會談及負面性的影響。

When the channel is open anything is possible according to one's gifts, and the possibility of serving the Creator becomes almost certain. The life pattern may be such that beyond the simple vibratory nature of the self no dramatic work is expected. Simply the loving of those which are hard to love, the smile to stranger as a charity to those who need it. Others have more dramatic ways of being channels of love and life. All ways of service to others are equal.

當管道是開放的時候，取決於一個人的禮物，任何事情都是有可能的，服務造物者的可能性會成為幾乎是肯定的。生命模式可以是如此這般，以至於超越了自我的簡單的振動性的屬性，沒有任何激動人心的工作是會被期待的。單純地愛那些很難去愛的人，對著陌生人微笑作為一種對於那些需要仁慈的人的一種仁慈。其他人會擁有更為戲劇性的成為愛和生命的管道的方式。所有服務他人的方式都是同等的。

The importance given to some methods over others of living a life are false. The various reputations which one encounters because of various entities' levels of schooling or other credentials are all false. When one is vibrating as a channel an infinite source comes through which sees the essence of all entities, that deep, mysterious Creator at the very bottom, at the very essence, at the very root of each organism which is conscious of itself and therefore has consciousness.

為一些活出一次生命方法賦予比其他的活出一次生命的方法更高的重要性，是虛假的。一個人因為各種各樣實體的教育層次或者其他的憑證而遭遇到的各種聲譽，全都是虛假的。當一個人是作為一個管道而振動的時候，一種流經這個管道的無限的來源，會看到所有的實體的實質，看到在最底部，在非常實質性的位置，在每一個察覺它自己並因此擁有意識的生物體的最深的根部的那個深入的、神秘的造物者。

Within this state the nature of channeling is such it is well to choose, from the bounty of all that there is, one way of directing the channel. Some are healer, some are teachers, some are simply wise or loving. But it is well to focus one's energy in the direction which feels most helpful, good, pleasing and pleasant, for the path of service is part of a life which must first of all be joyful. Thus, the tuning of the self becomes important, the knowing of the self and so forth. And of these things we shall speak again but we feel we have worn out your ears.

在這種狀態中，傳訊的屬性就是如此，去藉由一切萬有的慷慨選擇一條指引管道的途徑，這是很好的。一些人是療愈者，一些人是老師，一些人單純地是智慧的或者有愛的。但是，將一個人的能量聚焦在它感覺到極其有幫助，有益的，令人愉快且快樂的方向上，這是很好的，因為服務的道路是一次生命的一部分，生命必須首先是愉快的。因此，對自我的調音、對自我的知曉以及如此等等會成為重要的。我們將再一次談及這些事情，但是我們感覺到我們已經讓你們的耳朵筋疲力盡了。

And now we shall give you some respite by speaking far more briefly through each of you. We shall attempt only to greet you with a sentence or two. But if, then, you instruments feel a further thought to come up after we announce our presence and give greetings and the love and the light of the infinite One, then we would be happy to continue sending. It is simply that we do not wish to do more than a very small bit at each working, for this enables the new channels to do quite a bit of thinking about what is occurring in the process. 現在我們將藉由遠遠更加簡短地通過你們每一個人發言而給予你們一些休息。我們將僅僅嘗試去用一個或者兩個句子向你們致意。但是，如果你們這些器皿，在

我們宣稱了我們的在場並給予了致意以及無限太一的愛與光之後，接著感覺到一種更進一步的想法的話，我們接下來就會樂意於繼續送出想法。它單純地是，我們並不希望去在每一次工作都做得稍稍更多一點，因為這會使得新的管道在關於在這個過程中正在發生什麼事情的方面進行相當多的思考。

We would first ask the one known as A to relax, to allow the rational mind to rest, to empty itself, as if there were pockets in the mind, of the small change of daily life. Put all these things upon the dresser and return to your meditation with an empty, new mind. And then, if you think, "I am Hatonn," say it speedily and quickly and we shall offer another thought. The experience is indistinguishable while speaking your own thoughts, and we are aware it takes a certain amount of time to achieve a long enough contact to convince the self that it could not have, on its own, could not have created the precise message.

我們會首先請被知曉為 A 的實體放鬆，允許邏輯性的心智去休息，將日常生命的小小的改變從它自己身上清空，就好像在頭腦中有一些口袋一樣。將所有這些事情都放在梳粧檯上，帶著一種空無返回到你們的冥想。接下來，如果你們思考，"我是 Hatonn，"迅速且快速地說它，我們將提供另一個想法。這種體驗與你說出你自己的想法是無法區分的，我們察覺到，要去取得一種足夠長時間的接觸來讓自我確信，它依靠它自己，本來是無法創造出那個清晰的資訊的，這是會花費一定數量的時間的。

You will find in time that no matter whom we speak through our message is consistent and our points made in the same spiritual direction. You will be aware that you could not have created this pattern of thinking within the self because the self does not contain these particular patterns of thought in just this way. You would have said it differently or perhaps not thought of it. Then will come the time for each new channel when it puts aside the question of who we are. We do not wish to convince you before you are ready to accept the responsibility for knowing that there is an invisible world which is far more fundamental than the visible world. Certainly, there are many, many worlds but we are close to your own world, and speak to you from a relative near position, in metaphysical terms.

你們將在適當的時候發現，無論我們通過誰發言，我們的資訊都是協調一致的，我們的要點都是在相同的靈性的方向上被做出的。你們將會察覺到，你們本來無法在自我內在之中創造出這種思考的模式，因為自我尚未包含用恰好這種方式的這些特定的思想的模式。你們本來已經用不同的方式說出它了，或者也許沒有想到它。接下來，每一個新的器皿需要將我們是誰的問題放在一邊的時刻就將會出現了。我們並不希望在你們準備好之前就說服你們去接納對於知曉有一個比有形的世界遠遠更為基礎的無形的世界的責任。肯定地，會有很多很多的世界，但是我們是接近你們自己的世界的，我們是從一個，在形而上學的意義上，相對近的位置對你們說話的。

Please just let it all go, let the mind relax, and when we must speak, in you then immediately repeat the phrase in the parrot-like fashion, realizing that you are going completely on faith and will be doing so until that magical

moment comes when the subjective evidence for our reality is clear to you personally. Each must earn that for himself.

請僅僅讓全部的事物都離開，讓心智放鬆，當我們必須在你們內在之中說話的時候，接下來立刻用鸚鵡學舌的方式重複那短話，同時意識到，你們是完全依賴于信心前進的，你們都將一直這樣做，一直到那個我們的實相的主觀性的證據對於你們個人是清楚的魔法性的時刻出現為止。每一個人都必須為他自己贏得那種證據。

We would now, with thanks to this instrument for the work upon the subject question, move to the one known as A. I am Hatonn.

我們現在會，帶著對這個器皿在這個主題上進行工作的感謝，移動到被知曉為 A 的實體。我是 *Hatonn*。

(A channeling)

(A 傳訊)

(Inaudible)

(聽不見)

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and am delighted with the ability that the instrument had to put up upon the fairly subtle signal which we were able to give. We assure this instrument that it shall become clearer as we adjust to the instrument's particular vibratory complex. We also apologize that we cannot offer this instrument words in the French language, that we were aware that you were receiving our contact in French, and we wish to encourage the one known as A to go ahead with the visualization of these words even though the other entities within the room will understand little of what you say, for the purpose of learning the mother tongue is, indeed, perhaps best, and the one who attempts the concept communication in a second language makes the precise handicap that it meets when it attempts to cloth any concept in the second language's vocabulary. It is always easier to describe or relate a concept using the mother tongue. We thank the one known as A again, and hope this is of some help.

我是 *Hatonn*，我們對於這個器皿不得不放置在我們能夠給予的相當微妙的信號上的能力是感到高興的。我們向這個器皿保證，隨著我們根據器皿特定的振動複合體進行調節，它將會變得更加清晰。我們同樣也抱歉，我們無法用法語提供給這個器皿詞語，我們察覺到你正在用法語接收我們的接觸，我們希望鼓勵被知曉為 A 的實體帶著一種甚至在這個房間中的其他實體都將會幾乎不理解你所說的內容的觀想前進，為了學習的目的，母語確實是也許是最佳的，一個嘗試去用一種第二語言來進行觀念的交流的實體會遇到與它嘗試去用第二語言的辭彙表來為任何的觀念賦予外形的時候會遇到的完全一樣的障礙。通過使用母語來描繪一個觀念或者與一個觀念建立關聯一直都是要更加容易的。我們再一次感謝被知曉為 A 的實體，並希望這是有某種幫助的。

We would now go to the one known as C, with gratitude that this instrument picks up again that path which it has trodden so many times so faithfully. We are most humble before the persistence of this entity and wish to encourage the entity to realize the intensity of the desire for seeking for [that] which has sustained this pilgrim through the times when it knew not what to do or how to do it. It is a quality that is especially useful in spiritual work which is slow. This is why we so often encourage people not to be discouraged, for patience is most important in the spiritual search.

我們現在會前往被知曉為 C 的實體，我們同時感謝這個器皿再一次走上了它已經如此忠誠地走了如此多次的那條道路。我們在這個實體的堅持不懈的面前是極其謙遜的，我們希望鼓勵這個實體意識到對於尋求這樣一個事物的渴望的強度，就是這個事物已經支持了這場朝聖穿越那些它不知道要去做什麼或者如何做的時刻了。它是一種在靈性工作的方面尤其有用處的特性，靈性的工作是緩慢的。這就是為什麼我們如此經常鼓勵人們不要感到沮喪，因為耐心在靈性的尋求中是最為重要的。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I am again with this instrument, and again greet you in love and life. We will continue. We would ask the one known as C to realize the safety of his metaphysical position, to experience the feeling of safety about the person, for it is that realization or faith in one's protection which validates it and intensifies it, and we are very interested in aiding this instrument in feeling safer and stronger in the face of the disturbing swings in level of trance.

我是 Hatonn。我再一次與這個器皿在一起了，我再一次在愛與生命中向你們致意。我們將繼續。我們會詢問被知曉為 C 的實體意識到他的形而上學的位置的安全，並體驗在人周圍的安全感，因為就是那種對於一個人的保護的認識或者信心會確證這種保護並強化它，我們對於幫助這個器皿在面對出神地層次中的干擾性的搖晃的時候感覺到更加安全是非常感興趣的。

We ask the instrument to remain alert and simply to relax, as we have asked many a time, my brother. We would now translate. We would correct this instrument. We would now transfer to the one known as C. I am Hatonn.

我們請求這個器皿保持警覺並單純地放鬆，如我們已經請求過很多次的一樣，我的兄弟。我們現在會轉移。我們會更正這個器皿。我們現在轉移到被知曉為 C 的實體。我是 Hatonn。

(Inaudible).

(聽不見)

(Carla channeling)

(Carla 傳訊)

Hi. I greet each of you in love and life through this instrument. We are very pleased with the progress of the one known as C, who has demonstrated this evening, and assure you that we are pleased to be with you. It is a matter of persistence in gaining the whole form, shall we say, of this instrument. At this time we would offer ourselves to speak to any questions that may remain on your minds of those here this evening. Is there a query to which we may speak?

Hi. 我通過這個器皿在愛與光中向你們各位致意。我們對於被知曉為 C 的實體在今晚已經展現出的進展是非常高興的，我們向你們保證，我們很高興與你們在一起。這是一個在取得這個器皿的，容我們說，完全的形式方面堅持不懈的問題。在此刻，我們會提供我們自己來談及任何可能留在那些今晚在這裏的人們的頭腦中的問題。有一個我們可以發言的問題嗎？

Questioner: I was wondering if there is an actual (inaudible) and if we add to (inaudible) experience to (inaudible).

提問者：我想知道是否有一個實際的（聽不見）是否我們添加（聽不見）體驗到（聽不見）。

I am Hatonn. We find that the condition of the headache is one which has a connection to these undertakings for you at this time as a result of a mental tension which you may describe as a worry that you will not perform the vocal channeling in a satisfactory manner. This quality of worry or mental tension comes not only before we exercise one of your instruments but is most easily in the form of a headache as you have the opportunity after the channeling to assess not only your progress but your likelihood of advancing your [art], shall we say, in what we shall call your future.

我是 Hatonn。我們發現頭疼的症狀是與在此刻你的這些工作有一種關聯的，它會作為你可能描述為一種擔憂的心智上的緊張的一種結果出現，這種擔憂即，你將不會用一種令人滿意的方式進行語音的傳訊。這種擔憂或者心智的緊張的特性不僅僅會在我們對你們的器皿中一個器皿進行訓練的時候出現，同樣也極其易於在你在傳訊之後擁有機會去不僅僅評價評估你的進展，同樣也評估你在我們所稱的你們的未來中推進你的，容我們來說，技藝的可能性的時候，用一種頭疼的形式出現。

This concern or worry is that which may be seen as quite normal in any new or experienced instrument in some form in that each wished to offer itself in the purest manner possible with a strong desire to serve others. The desire to serve others may be stepped down or distorted, shall we say, into a worry that the service will fall short of what is possible. Thus, we commend the desire and recommend that the lighter touch of the taking the self less seriously be employed as the remedy of this aching of the head.

這種擔心或者憂慮就是可以被視為是，在任何新的或者有經驗的器皿身上用某種形式相當通常的事物，因為每一個人都希望用有可能最為純淨的方式藉由一種強烈的去服務他人的渴望去奉獻它自己。這種該服務他人的渴望可能會被降級或者被扭曲，容我們說，成為一種擔憂，即服務將會達不到有可能的要求。因此，我們會稱讚這種渴望並建議，較不嚴肅地對待自我的更為輕柔的輕觸被使用，就是

對這種頭部的疼痛的治療了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見。)

I am Hatonn. Is there another query?

我是 *Hatonn*。有另一個問題嗎？

Questioner: Yes. It is awfully good to hear you (inaudible).

提問者：是的，聽到你們真是好極了(聽不見)。

I am Hatonn. And there are various ways of relieving the type of nervous energy which one may experience as a result of quieting the mind and the reaching through to a source of results that is find imbedded in the greater self, that in some cases may manifest its vitality as a kind of nervous energy. In taking part in the physical exercise which brings one to the physical exhaustion is as one means as simple as walking rapidly or jogging will remove this energy in a short period of time. The opportunity to do this not being present, one may also engage in conversation with those gathered about it and converse for a lengthier period of time. And if one is especially well trained, one may visualize the feeling of one's energy and seeing it being dispersed as a kind of shotgun blast, shall we say, as the mind sees the energy moving through it and moving in a rapid fashion into the area by directly placing it into the field of [inner] vision, and [allowing it to] continue to move as would the fire hose expel the water through it, so that the energy is moved rapidly through the being in a mental fashion.

我是 *Hatonn*。會有各種各樣的減輕一個人可能體驗到的神經類型的能量的途徑，這種能量是作為讓頭腦安靜下來以及伸手觸及具有多個結果的一個源頭的一個結果存在的，這個源頭是被發現是深植於更大的自我內在之中並在一些情況中可能將它的活力顯化為一種類型的神經能量的。在參與到會將一個人帶到身體上的筋疲力盡的身體鍛煉的方面，作為一種諸如快速走路或者慢跑一樣簡單的身體鍛煉的途徑，身體鍛煉將會在一段較短的時期中消除這種能量。如果進行這種鍛煉的機會並不存在，一個人同樣也可以參與到與在它周圍聚集在一起的那些人之間的談話中，並交談一段更長的時間。如果一個人進行過相當有效的訓練，它可以觀想它的能量的感覺並看到它就好像一種類型的，容我們說，散彈槍射擊一樣分散開，當心智看到能量流經它的時候，藉由直接地將它放置在內在的視野之中而用一種快速的方式進入到那個區域中，並同時允許它繼續移動，如同允許消防軟管驅動水通過它一樣，這樣能量就會快速地用一種心智的方式流經存有了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見。)

I am Hatonn. Is there any further query at this time?

我是 *Hatonn*。在此刻有任何進一步的問題嗎？

Questioner: What about counting downwards? You said counting upwards should make you more alert. What about doing the visualization about it all going away and feeling calm? What about counting down a number at this stage and visualizing it again, and then counting down a number, and so forth, until it feels right. Would that work for this instrument?

提問者：從上往下數數如何呢？你們說過向上數數會讓你更加警醒。觀想在它周圍的一切事物都消失了並感覺到安靜，這如何呢？在這個階段往下數一個數並再一次觀想它，接下來往下數一個數，諸如此類，一直到它感覺到是合適的。那會對這個器皿起作用嗎？

I am Hatonn. It is a possibility that the counting down would be of some assistance. The instrument needs to be aware of that it will to find two balancing points, between the over-excitation of the physical and the mental complexes and the relaxing of the physical and mental complexes upon the point of entering the deeper states of the trance. We suggest that the entity utilize any of the aforementioned meanings that feeling most nearly correct at this moment in its trance.

我是 *Hatonn*。往下數數會是具有某種幫助的，這是一種可能性。這個器皿需要認識到，在進入到更為深入的出神的狀態的位置上，它將會在身體複合體和心智複合體的過度刺激與對身體複合體和心智複合體的放鬆之間找到兩個平衡點。我們會建議，實體使用上述的途徑中的任何的在這個時刻感覺在它的出神狀態中是幾乎完全正確的途徑。

Is there another query?

有另一個問題嗎？

Questioner: I'd like to follow up on that. Is there a downside to that? Is there a possibility to put yourself right back in the soup by being low in a trance real fast if you were counting down? If not, is there a possibility of that? Then it is not a suggestion I would want him to take.

提問者：我想要接著那個問題提問。那會有一種不利的方面嗎？會有一種可能性，如果你往下數數，你會藉由在一個出神狀態中是能量低下的而真正快速地將你自己推回到那種困境之中嗎？如果是的話，它就不是我想要他去接受的建議了。

I am Hatonn. There is this possibility. We suggest that the instrument take care in the utilization of the effect that he in order remain more liable condition.

我是 *Hatonn*。會有這種可能性。我們建議器皿在對那種效果的利用的方面關注，以便於保持更加負責任的狀況。

Questioner: Is one number safe? Going down one number from your age?

提問者：一個數字是安全的嗎？從一個你的年齡的數字向下？

I am Hatonn. This is enough.

我是 *Hatonn*。這是足夠的。

Questioner: Thank you. I thought it might be. It was just an idea of mine. B used it all the time. I never knew why but it seemed to work.

提問者：謝謝你們。我想它可能是的。它僅僅是我的一個想法。*B* 在所有的時候都使用它。我從不知道為什麼，但是它看起來似乎是起作用的。

(Transcription ends.)

(記錄結束。)

January 29, 1989

1989-01-29 Latwii：個體性與造物者（R）

Group question: Is there individuality in our lives, or are there forces that guide us that are beyond our perception—for example, astrology, predestination from previous incarnations—that goes into decision-making so that our lives seem to come out with relative order in relationship to the chaos? And how might all of this, in a general sense, relate to S's current condition in which she feels a great degree of stress and would like to have some inspirational word or message that might help her make sense out of this all?

團體問題：我們的生活中有個體性嗎，有超越我們的知覺的力量在引導我們嗎——例如星象學，來自前世的宿命——這種力量會進入到做決定的過程中，這樣我們的生活就看起來似乎在與混亂的關係的方面會產生出相對性的次序了？所有這種力量，從一個一般性的意義上，如何與 S 當前的情況有關聯呢，在這種情況中，她感覺到一種巨大的程度的壓力，她想要擁有某種啟發性的言語或者可能幫助她讓全部的事情都言之有理的資訊？

(Carla channeling)
(Carla 傳訊)

I am Latwii, and I greet you in the love and in the light of the one infinite Creator. It is a great blessing to us to feel your call and have this opportunity to serve you. Indeed, it is you who serve us, as our means of learning further at this time is service to those such as you who would at this time wish for thoughts which we have to offer. As always, we ask that no word be taken as authority and that each person discern that which is its own truth for itself, for all that we have to say may not be the truth of one or another of you. We are those brothers and sisters who travel the same path. We share opinions. Thus, we ask that you do not take us to be without error.

我是 Latwii，我在太一無限造物者的愛與光中向你們致意。感覺到你們的呼喚並擁有這個機會服務你們，這對於我們一直都是一種巨大的祝福。確實，是你們服務我們，因為我們在此刻進一步學習的途徑就是去服務諸如你們之類的在此刻想要我們所要提供的想法的實體。一如往常，我們要求我們說的話不被視為權威，每位讀者自行辨別屬於它自己的真理，因為所有我們所說的事情都可能不是屬於你們中的這個大或者那個大的真理。我們是在同一條道路上旅行的兄弟姐妹。我們分享觀點。因此我們要求你不要把我們視為毫無錯誤的實體。

Our plate is nicely filled this evening, my friends. We have more things to begin with than we know what to do with and we are most excited about the possibility of communicating with you, for those things which you wish to know are, indeed, central to the continuing search for your own truth.

我們的盤子今晚是裝得滿滿的了，我的朋友們。相比我們知道要去處理的內容，我們擁有更多的用來開始的內容，我們對於與你們進行交流的可能性是極其激動的，因為你們希望去知曉的那些事情，對於對你自己的真理的持續的搜尋，確實是中心性的。

You wish to know who you are. What part of you is yourself, and what part influence only. The answer will be a paradox, yet it is what we have to tell you. You will find that the nature of spiritual seeking is such that paradoxes occur quite frequently. You are consciousness, and within consciousness lies the total experiential series of illusions which make up the experience of the creation within this creation's octave. However, these halls, shall we say, or temples of intelligence and information, inspiration and imagination are carefully guarded, and it is unlikely within the illusion you now enjoy that this portion of yourself would be available in any understandable fashion in its entirety. This is a real Self. It is also that which you call the Creator, for it is out of that which you call the Creator, out of that great singular consciousness which we find we must call love, since there is no stronger word for this feeling in your language, that is your being. Each [mote] of illusion is instinct with the Creator self.

你們想要知道你是誰。你的什麼部分是你自己，你的什麼部分只是外界的影響？答案將會是一個悖論，而這就是我們所要告訴你們的事情。你將發現靈性尋求的特性就是如此，以至於矛盾會相當頻繁地發生。你們是意識，在意識中存在有組成這在這個造物的八度音程之中的造物的體驗的全部體驗性的系列的幻象。然而，那些具有智慧、資訊、啟發以及想像力的，容我們說，大廳或者聖殿是被小心守護著的，在你們現在享用的幻象中，你自己的這個部分會用任何可以理解的方式在其完整性中可被取得，這是不大可能的。這是一個真正的大我。它同樣就是你們所稱的造物者，因為它是出自於那個你們所稱的造物者，出自於那個我們發現我們必須稱之為愛的偉大的單一的意識，因為在你們的語言中沒有描述這種的感覺的更加強有力的詞語了，愛就是你的存有了。每一個幻象的微粒都是為造物者的自我所充滿的。

~~This is not that which one hopes for when one asks a query concerning individuality,~~ however, this is a portion and a most important portion of the individual self, and that is the Creator Self. It is this Self which must be reckoned, as this Self is the destiny of the self which at this particular time, as you would say, is indeed your individual self. You are both an individualized portion of consciousness and All That There Is. The important portion to focus upon within the experience of the illusion is first of all the self that you are within the illusion. The purpose of entering into this experience using this physical vehicle and moving through all the joys and sadnesses of an incarnational experience is to work toward decisions, biases within the mind and the heart. This individual self is the only self that may make those decisions within the illusion.

當一個人詢問一個關於個體性的問題的時候，這或許不是你希望聽到的答案，然而，這是個體性的自我的一個部分，並且是其一個極其重要的部分，那個部分就是造物者自我(Creator Self)。你是意識的一個個體化單元，你同時又是一切萬有。在幻象的體驗中要去聚焦於其上的重要的部分就是，首要地就是在幻象中的你之所是的那個自我。通過使用這個物質性載具進入到這個體驗，並穿越一次投生體驗的所有的喜悅與悲傷的目的，就是去向著在心智中和在心中的決定與偏向性進行工作。這個個體自我僅僅是那個在幻象中可以做出那個決定的自我。

What we suggest that each entity does, basically, is to put the individual self back into perspective as a portion of the great unified Self, which is love. To say that another way, all are a portion of a consciousness that is beyond all intent or desire. Each of you through the action of free will moves towards desired ends. That from which you sprang, that one great original Thought of love, had, through the use of free will, made one choice, that being self-knowledge. Each individual portion of consciousness, thus, is offering to the Creator the experiences which it registers and the extremities of bias or intensities of feeling which its portions of consciousness can create and experience. The more intensity and color, shall we say, the more resonance and undertone one's internal experience expresses, the better, as far as the Creator is concerned. Thus, the Creator is interested alike in all things. 我們建議每一個實體去做的事情，基本上就是，將個體性的自我放回到作為那個巨大的一體性的大我的一部分，也就作為愛的一部分的遠景之中。換句話說，一切事物都是一個超越了一切的意圖或者渴望的意識的一部分。你們每一個人都藉由自由意志的行動，向著被渴望的目標前進。所有個體都是從那一個愛的偉大的原初的想法中躍出的，愛已經通過使用自由意志做出了一個選擇，那就是成為自我知曉的。意識的每一個部分都向造物者提供其留下了印象的體驗，以及它的意識的那些部分能夠創造與體驗的偏向性或感覺的強度的極端情況。容我們說，個人的內部經驗表達的強度和，容我們說，色彩越多，共鳴和低音越多，就造物者所關注的範圍，就會越好。因此，造物者對所有的事物都是一樣地感興趣的。

However, there is a bias that has been set in place within this density, which does, indeed, tend toward a suggestion that the Creator, being a Creator of love, has created in the path of love for others, a path which is more easily and joyfully taken than the path of service to self and control of others. Thus, each of you is, indeed, an individual, each of you is here for one basic purpose, that being to make a choice between one path and another, and then, that choice being made, to attempt throughout the remainder of the incarnation, with dogged and continuing persistence, to follow that choice and to make other choices which support and undergird the first choice of service to others.

無論如何，在這個密度中有一種已經被設置好的偏向性，這種偏向性確實是傾向於一種建議的，即造物者是一個具有愛的造物者，祂已經創造出一條服務他人之愛的道路，走這條道路是比走那條服務自我並控制他人的道路更加容易且更加愉快地。因此，你們每一個人確實，是一個個體，你們每一位在這裏是為了一個基本目的，那個目的就是在這樣或者那樣一條道路之間做出一個選擇，接下來，在那個選擇被做出後，在貫穿投生的整個剩餘的部分，帶著頑強與持久的堅持不懈，嘗試去跟隨那個選擇，去做出支持和強化那個最初的服务他人的選擇的其他的選擇。

Now, when one decides that one is to be of service to others, when one commits oneself to taking oneself seriously enough to enter into meditation, enter into the silence, and make that link between the small self and the Creator Self, one is bound to expect an experience which is more than usually

full of new ideas, new feelings, and therefore discomfort. For as the changing process—that is, the process of change within an individual which is the inevitable fruit of the spiritual quest—is happening, discomfort and pain are also occurring. It is uncomfortable to change, and this is what each who makes the choice to act in a polarized manner does. The choice implies a long, long list of other choices involving being of service to another.

現在，當一個人決定它是要去服務他人的時候，當一個人讓它自己致力於對於足夠嚴肅地對待它自己，以進入到冥想中，進入到靜默中，並在那個小我和造物者的大我之間建立連接的時候，它就必定會期待一種遠遠非同尋常地更多地充滿了新的觀念、新的感覺，並因此是不舒服的體驗了。因為當改變的過程——也就是說，在一個個體內在之中改變的過程，它是靈性上的追尋的無可避免的結果——正在發生的時候，不舒服和痛苦同樣也在出現。去改變是不舒服的，這就是每一個做出選擇用一種有極性的方式去行動的人所做的事情了。這個選擇意味著一個長長的，長長的包括服務另一個人在內的其他的選擇的列表。

We may recommend for those who are at the beginning of this path that the first step in such a path is not to be of service to others, but rather to know and love the self and come into communion with the self so that one becomes to oneself the individual that others are to the self, but the self seldom is. It is often the self which criticizes the self the most harshly, the self which has an internal voice which pulls and tears at one's feeling of self-worth. These negative voices from within need to be reckoned with, need to be gazed at and brought into balance. These voices are speaking to you of pain, and the pain must be investigated and all involved forgiven.

我們建議那些開始走在這條道路的人們，在這樣一條道路上的第一步並不是去服務他人，毋寧是知曉並鍾愛自我，與自我進入到一種親密交談之中，這樣一個人對於它自己就成為了其他人對於自我之所是的那個個體了。因為最為激烈地批評自我的那個人經常就是自己，會擁有一種拉扯並撕裂一個人的自我價值感的內在的聲音的人經常就是自己。這些負面的聲音需要被考慮，需要被注視並被帶入到平衡之中。這些聲音述說著痛苦，你必須探究這些痛苦並原諒一些被包含在其中的事物。

Most of the forgiveness that is needed at the beginning of the spiritual search is the forgiveness of the self, for one forgives others far more easily than one forgives the self. It is most centrally important to forgive and love and care for the self in a nurturing manner in order that one may love one's neighbor as oneself, as it is said in your holy work, the Bible. How can service to others be performed by those who do not love the self, for all other selves are in truth as the self? All are beloved and intimate, for all are brothers and sisters of one infinite Creator whose expression to all of us is much, much love. This Creator is most interested in each, tastes and relishes the experiences of each, and we, in return, those countless brothers and sisters of the creation, move evermore intently toward that same awareness, which is the consciousness of love itself.

在靈性尋求的開始的時候所需要的大多數的寬恕是對自我的寬恕，因為相比一個人寬恕自己，它寬恕他人是要遠遠更加容易的。用一種滋養的方式去寬恕、愛、

並照顧自我，以便於一個人可以，如同在你們的神聖著作聖經中被說過的一樣，愛它的鄰居如同愛它自己一樣，這是極其中心性地重要的。一個不愛自己的人要如何去執行對他人的服務呢，因為所有的其他自我實際上不都是與自我是一樣的嗎？所有人都是被愛著的且是親密的，因為所有人都是太一無限造物者的兄弟姐妹，造物者對我們所有人的表達就是許多許多的愛。這位造物者對於我們每一個人都極感興趣，祂品嚐並欣賞每一個人的體驗，我們，相應地，無數的造物的兄弟姐妹，始終如一地、強烈地朝向重新進入那同樣的覺知，即愛的意識其自身，移動。

As the choice is made, things rapidly become chaotic. Indeed, the method of experience for any entity within your illusion is that of alternating order and disorder. This is due to the fact that the consciousness which is used by the surface mind is a type of, what this instrument would call, biocomputer; its one function is to answer queries "yes" or "no." It answers millions and millions of them each second, as the mind decides what it will apprehend with its senses and offer to the mind as information and what it will filter out as noise, rather than signal.

當選擇被做出的時候，事情會快速地成為混亂的。確實，對於在你們的幻象中的任何實體，體驗的方法就是交替的秩序與失序的方法。這是由於被表面心智使用的意識是一種類型的，這個器皿會稱之為生物電腦的事物，它的一個功能就是去回答是或否的問題。在心智決定它將用它的感覺感知什麼事物，並向心智提供什麼事物作為資訊，它將篩選出什麼事物作為噪音而不是有效信號的時候，這個生物電腦回答了數百萬的是或否的問題。

This biocomputer is programmed to accept certain information. When change is desired, the program of the computer itself must be written, or in many, many cases, concerning relationships especially, a program must be dumped and a new one written. This is the specific source of the discomfort of change. One is moving into the programming of one's biocomputer, and one is having to use more of one's internal character, shall we say, or will, in

order to most beneficially reprogram the computer. Further, the act of meditation is a rapid accelerator to this process because it allows an opportunity for the higher self to work with what we may call a metaprogram, or greater program, which influences how one uses one's various programs within the information.

這台生物電腦是被編程來接收特定資訊的。當我們渴望改變的時候，電腦程式必須被改寫，或者在很多很多的情況中，特別是涉及到人際關係的情況中，一個程式必須被倒空，一個新的程式必須被寫下。這就是改變的不舒適的具體的源頭了。一個人是在進入到它的生物電腦的編程中，它是在不得不使用更多的它的內部的，容我們說，特性，或者意願，以便於極其有益地為電腦重新編程。更進一步，冥想可以快速地縮短這個過程，因為冥想允許高我擁有一個機會去與我們所稱的一個所謂的元程式(metaprogram)一同工作，這個元程式會影響一個人如何在資訊中使用它的各種程式。

The act of meditation opens one to the experience of the Creator in a worshipful or personal manner, that is, one awaits and listens for a dear friend

or a beloved one, one has the feeling of intimate expectancy. This is the beginning of the listening process, a desire as if [one is] before a lover or one who would read a beautiful poem that meant a great deal. This attitude is that which opens the heart and the mind in a way which gives much energy and power to whatever it is that is willed or desired by the entity. If the entity wishes to move ahead quickly and learn, then the entity will, indeed, be changing quite rapidly.

冥想的行為用一種崇拜的方式或者個人性的方式讓一個人向著造物者的體驗開放，也就是說，一個人等待並聆聽一個親愛的朋友或者一個心愛的人，它會有一種親密的期待感。這就是聆聽的過程的開始，會有一種渴望，它就好像一個人站在愛人前面，或者一個人會閱讀一首意義豐富的美麗的詩歌。這樣的態度就是那種會用一種為無論什麼被那個實體意願或者渴望的事物賦予大量的能量與力量的方式開放心與頭腦。如果一個實體希望快速向前進與學習，那麼，實體將確實會，相當快速地改變。

Those who are in relationship with such an entity are advised by us to join with the mate in this endeavor, since the changing otherwise causes one of the mates to gaze upon the other and say, "You have changed and I do not know you anymore." We find that the strongest and most comfortable or sturdy of the alliances that one may make in the spiritual search is that of the mate. The mated couple which has managed to clear away the many petty disagreements of everyday living and has agreed to work together may greatly intensify and accelerate the process of spiritual work in consciousness because one who is supported and loving, but truthful and honest, is a far better mirror than that one made of glass.

會有一些人會與這樣一個我們建議的正在改變中的實體形成人際關係，以在這種努力中結合成為伴侶，因為改變用別的方法會使得伴侶中的一個人注視著另一個大並說，“你已經改變了，我再也不瞭解你了。”我們發現在靈性尋求的旅途上，一個人可以建立的最強有力且最舒適的，或者最為堅韌的同盟，就是伴侶關係。當配對的伴侶已經設法清除日常生活的許多瑣碎的意見分歧，並已經同意一起進行工作，它們可以極大地強化並加速在意識中的靈性工作的過程；因為一個支持性且有愛心的，但卻是真誠而誠實的人，是一面比玻璃做的鏡子要好太多，太多的鏡子。

Many relationships between your peoples are those which offer the very distorted picture. Indeed, it is a great service to be a mate and offer an objective, loving and truthful picture of the other self. This is a worthy and service-to-others attempt. It may not sometimes please, but if it is truth to you, then allow it to be communicated, and in that communication shall you find unity, strength and more understanding, more awareness than was there before.

在你們的人群中間的很多的關係是那些提供了非常扭曲的圖像的關係。確實，成為一個伴侶並提供一個其他自我的客觀的、有愛的、信實的圖像，這是一個巨大的服務。這是一個有價值的服務他人的嘗試。它有時候可能不會讓你高興，但是如果它對於你是真實的，接下來，允許它被交流，在那種交流中，你將找到統一、力量、以及比之前更多的理解，更多的察覺。

No two entities can walk the same path, and when mates attempt to walk a spiritual path together it must needs be seen that each is, indeed, an individual, and not an individual that can change easily, but an individual that is the result of biases gathered over incarnation after incarnation after incarnation. Gaze upon your babies and your youngsters and ask yourself, "Are these young souls possibly the product of their incarnational experience alone?" My friends, ask any parent, and it will explain to you that each entity is born an entity that knows upon its own rhythms from the beginning until the end.

沒有兩個實體能夠走相同的道路，當伴侶嘗試去一起走一條靈性的道路的時候，必定需要被理解的事情是，每一個人，確實，是一個個體，不是一個能夠輕易改變的個體，而是一個作為一次接一次再接一次的投生所收集起來的偏向性的結果的個體。注視你的偏向性以及你的孩子們，問你自己，“這些年幼的靈魂有可能單單是它們的投生體驗的產物嗎？”我的朋友們，問問任何父母，它將會向你解釋，每一個實體生來就是一個從開始一直到結束都用它自己的旋律來知曉的實體。

Now we move to the question of influences. Yes, indeed, my friends, you are most influenced, and most of the influence is to distract you from the game at hand. For just as school is a game in which one attempts to pass the test at the end, so is life itself, and life after life after life part of the game in which an individual entity that is a consciousness or a soul, that is, in part, a part of the Creator, is intended to go through experience after experience after experience in each incarnation, testing the biases that have withstood the test of many, many, many experiences, so that by the gradual process of erosion of bad habits, shall we say, or habits that you decide are bad, and by the continual encouragement of that which seems to your deepest truth appropriate, you may change your choice more and more toward the polarization of love; love for yourself, love for the Creator, and love for all those whom you meet, all those who are alive and all things that are alive, or by being the product of man's hands are in that way alive. 現在我們移動到影響

這個主題。確實，我的朋友們，你們極其受影響的，大多數的影響是讓你從你在手邊的遊戲上分心。正如你們的學校是場遊戲一樣，在學校中一個人嘗試在學期末通過測驗，生命本身就是如此，生生世世都是遊戲的一部分，在這場遊戲中，一個意識或者一個靈魂之所是的一個個體的實體，也就是說，在部分上，是造物者的一部分的個體，打算要穿過在每一次投生中的一次又一次又一次的體驗，同時測試那些已經經得起許多、許多、許多的體驗的考驗的偏向性，這樣，藉由，容我們說，壞的習慣，或者你們決定是壞的習慣，的逐漸的腐爛的過程，並藉由對於在你最深的真理看起來似乎合適的事物的持續的鼓勵，你就可以向著愛的極化，對你自己的愛，對造物者的愛，以及對所有你遇到的事物的愛，對於所有活著的人和所有活著的事物，或者藉由用成為人類的雙手的創造物的方式而活的事物愛，越來越多地改變你的選擇了。

We are sorry to say that experience of chaos continues, and the more it occurs, the faster the entity is changing and the more uncomfortable the

entity will be. Any sort of chaos in the metaphysical sense, that is, in the sense of unpurposeable energy, is an illusion, for in an energy there is an inherent purpose or else it would not move. Within the illusion which you experience, the chaos is, almost always, a question of the point of view. It is well, in the sense of being, perhaps, the most accurate of gaining the largest amount of clarity, to move away mentally from the side of the sphere upon which you now enjoy an incarnation, until you can no longer see either the planet or its sun. From that standpoint, things look somewhat different. The frame of time and space has opened up, and there are many fewer things which are of importance. Some things, however, are timeless. These are the principles and natural rules of creation which it is well to observe.

我們很抱歉地說，混亂的體驗會繼續，它越多地發生，實體就在越快地改變，實體就將會更加不舒服。在形而上學的意義上，也就是說，在無目的的能量的意義上，任何類型混亂都是一種幻覺，因為在一種能量終會有一種固有的目的，否則它就不會運動了。在你們體驗的幻象終，混亂幾乎一直都是一個視角的問題。在存有的意義上，要取得最大數量的清晰度，也許最為準確的視角，就是去在頭腦中離開你們現在在其上享受一次投生的星球的一面，一直到你無法再看到這個星球或者它的恒星為止，這是很好的。從那個視角，事情看起來是有些不一樣的。時間和空間的框架已經打開了，具有重要性的事情少得多了。然而，會有一些事情是超越時間的。會有造物的原則與自然的法則，去觀察它們是很好的。

These rules are very simple. Free will is uppermost in the so-called Laws of Creation. That is, each entity is an individual and has complete free will to make its choices. That is the whole point of this entire process of consciousness from alpha to omega. Thus, encourage yourself to be ever more conscious and ever more self-conscious, without becoming so self-involved that one forgets that once the self is in hand, once the self is peaceful and meditating and ready to serve, then the hand needs to be turned to the present moment.

這些法則是非常簡單的。自由意志在所謂的造物法則(Laws of Creation)中是至高無上。也就是說，每一個實體都是一個個體並都具有完整的自由意識去做它的選擇。那就是從萬物的開始到結束的這個意識的完整的過程的全部的要點了。因此，鼓勵你自己越來越多地是有意識的，越來越多地是自我知曉的，卻不過於專注在自我身上以至於一個人忘記了，一旦自我是處於控制中的，一旦自我是平安的、冥想的並準備好去服務了，接下來手就需要被轉向當下一刻了。

Many people feel that they cannot be of service if they are not of dramatic service. This is not so. Each entity is of maximum service in the exact moment in which he asks the question, "How may I be of service?" by opening the eyes and gazing at what is in front of him. There lies the first service. Usually it is not a new service, but, rather, one which has elicited from the self a somewhat less than totally positive service-to-others feeling. There is your first challenge, your first choice. Gaze at that situation and ask yourself what you need to reprogram within your biocomputer in order to express and manifest the love and the light of the infinite Creator to that entity in some form of service.

許多人覺得如果它們不進行戲劇化的服務，它們就不算是服務。並不是這樣的。

當一個實體詢問這個問題，“我如何可以服務？”，藉由睜開莊嚴並注視著在它面前的事物，恰恰就是在那個時刻，它已經在做最大程度的服務了。在這其中就包含著首先的服務。通常，它不是新的服務，毋寧說，它是一種已經從自我身上引發除了一種多少有些較不完全正面性的服務他人的感覺的服務。這是你的第一個挑戰，第一個選擇。凝視這樣的情況，問問你自己需要做什麼以對你的生物電腦進行重新編程，以便於用某種服務的形式向那個實體表達和顯化無限造物者的愛與光。

The basic service of each of you is to be in a certain way, and this is that which we would especially point to our sister known as S. The entity needs to be concerned first with allowing the self to become cheerful, merry, lighthearted and gay. If the experience is that of hardship, this is not unusual. Many are the prisoners, those in pain, and those in many other kinds of distress. No entity which is lonely, downhearted or distressed is ever truly alone, for it is as though there were a communion between each which is suffering and all others which are suffering. There is a commonality to this experience of difficulty, and in the face of seemed or perceived negative experience, it is often a great challenge to present an honestly positive affirmative and cheerful view of life, a smile or a light in the eye. If this is a difficulty for any, we recommend stopping any question of being of service to others, and allowing that to remain upon the list of things to do someday.

你們每一個人的基本的服務就是用一定的方式存在，這就是我們會特別向我們被知曉為 S 的姐妹指出的事情了。實體首先需要去關注允許自己成為開心的、快樂的、輕鬆且快活的。如果體驗是具有困難的體驗，這不是不同尋常的。很多人是那些囚犯，那些處於痛苦中的人，那些處於許多其他類型的不幸中的人。沒有人格孤單、沮喪或者悲傷的實體是真正孤單的，因為這就好像在每一個在受苦的人之間都會有一種共用一樣。對於這種困難的體驗會有一種共性，當你面對一個表面上的或者被感覺到的負面性體驗的時候，一個巨大的挑戰經常是，去展現一個誠實地積極而肯定的，歡樂的生命的觀點，臉上浮現笑容，雙眼閃耀光芒。如果對於任何人這是一個困難的事情的話，我們建議你停止任何關於服務他人的問題，允許它暫時留在待辦事項中。

For your first service is to be the individual that you are, for you are unique. You carry perfection within you, but you have molded it and distorted it in a unique way. Each of you is as a gem. Each, perhaps, feels very flawed, and expresses itself in a flawed manner, imperfect in many, many ways, yet each is also the Creator. When this is seen, the difficulties of achieving peace, cheerfulness, a positive attitude, are made much, much smaller, and with the aid of meditation, affirmations and prayer, and for those such as this instrument, the use of some gift such as singing, the state of mind which may be called centered may be achieved without purposeful or pompous effort in a relatively short number of years, considering how many lifetimes that you have been working upon how to love yourself, your Creator, and those whom you serve.

因為你的首先服務是成為你之所是的個體，因為你是獨一無二的。你在你內在之中攜帶著完美性，但是你已經用一種獨一無二的方式塑造了它並扭曲了它了。你

們每一位都是寶石。每一個人，也許都覺得是充滿瑕疵，並在用一種有缺陷的方式，在很多很多方面是不完的方式表達它自己，然而，每一個人同樣也是造物者。當這一點被看到的時候，在取得平安，快活以及一種正面態度的方面的困難就會越來越小，在冥想、肯定與期待的幫助下，對於那些諸如這個器皿之類的實體，通過對諸如歌唱之類的某種禮物的使用，那種可以被稱之為處於中心的心智的狀態，就可以在一定數量的年份中，在沒有故意的或者誇張的努力的情況下被取得了，考慮到在如何愛你自己，愛你的造物者以及愛那些你服務的人的方面，你已經工作過了多少次生命了，這個工作年份的數量是相對較短的。

It is not surprising that the acceleration of this learning process would take a bit of time. It is well to do that which makes one's body, mind and spirit sing with joy. Failing such ideal circumstances, it is well simply to have hope, to be able to nurture and console the self and to wish to console and nurture others. Love, you see, is that which we come to speak about with you. It is too simple a thing to be drawn out by so many, many possible channels. That is why we always encourage those who wish to offer the vocal channeling as a service to others, for each entity is, indeed, an individual. Each entity brings to the channeling, which it corroborates with us on, its own unique experience, vocabulary and thinking processes.

對這個學習的過程的加速會花一點時間，這並不是令人吃驚的事情。去做那個會使得一個人的身體、心智和靈性帶著喜悅唱歌的事情，這是很好的。當你無法取得這樣的理想性的環境的時候，單純地抱有期望，並能夠去滋養並安慰自我，並希望其安慰和滋養其他人，這是很好的。你們看，愛就是我們前來對你們談論的事物了。它是一個過於簡單的事情，以至於它無法藉由如此許許多多的有可能的管道被拉出來。那就是為什麼我們一直都鼓勵那些希望去提供語音的傳訊作為一種對他人的服務的實體的原因了，因為每一個實體，確實是一個個體。每一個實體都為那個它與我們一起鞏固了的傳訊帶來了它自己獨一無二的體驗、辭彙表以及思考的過程。

We are aware that there had been a question earlier within the group concerning a trance channeling versus the conscious channeling and speaking only for the Confederation of Planets, we find that in most cases we do prefer that the instrument be in less than a complete state of trance. We enjoy the state this instrument is in, which is a, shall we say, medium amount of relaxation compared to sleep, but within the range which we find this instrument would call alpha.

我們知道，在關於一種出神的傳訊對比有意識的傳訊方面，在這個團體中之前已經有過一個問題了，我們僅僅代表星際聯邦發言，我們發現在大多數情況中，我們確實偏好器皿是處於一種較不完全的出神的狀態之中的。我們喜歡這個器皿處於其中的狀態，也就是說，處於一種與睡眠對比的適度數量的放鬆中，但卻是在我們發現這個器皿會稱之為阿爾法狀態的範圍內。

We began with paradox, for as we say, we cannot speak of that which is spiritual without speaking in terms of paradoxes. We are a voice upon the wind. Are we this instrument's wiser, deeper self? In a way, that is true. Are we those of an independent identity? We are indeed.

我們從悖論開始，因為如我們所說的一樣，我們無法在不用悖論的方式發言的情況下談及靈性的事物。我們是一個在風中的聲音。我們是這個器皿的更有智慧，更加深入的自我嗎？在某種方式上，這是真實的。我們是那些具有一個獨立的身體的實體嗎？我們確實是的。

We are sorry—if that is the correct expression—to leave entities in a state of some confusion. We would like to be clearer, but there is only so much clarity possible within a limited language system. We find that one of your poets said if he contained multitudes, then so be it. My friends, each of you does, yet all of these multitudinous parts of the creation are part of your character, and that which we call character is expressed within your particular illusion by that which is called desire or will.

我們很抱歉——如果那就是正確的表達的話——將實體留在一種具有某種混淆的狀態中。我們想要成為更加清晰的，但是在一個有限的語言系統中，僅僅自由這麼多有可能的清晰度了。我們發現你們的一個詩人說過，如果他包含了許多部分，那麼就這樣就好了。我的朋友們，你們每一個人都是這樣的，而造物的所有這些大量的部分都是你的特性的一部分，那個我們稱之為特性的事物，是在你們的特定的幻象中被那種被稱之為渴望或者意願的事物表達的。

Once you have identified your goal, spiritually, seek it with persistence. Will to know that which you do wish to seek, whether it is a clearer idea of the nature of yourself or your situation. Whatever portion of experience you are working upon, allow the desire to be very clear and understandable to your conscious mind and acceptable in every way before you will it to be so, for that which you will to be so will come to you one way or another.

一旦你們已經辯認出你們在靈性的方面的目標，堅持不懈地尋求它吧。意願去知曉你確實希望去尋求的事物，無論它是對於你自己還是對於你的情況的特性的一種更為清晰的觀點。對於你正在其上進行工作的體驗的無論什麼部分，允許你的渴望非常清晰的，對你的有意識的心智是可以理解的，並在你意願讓它成為這樣之前在每一個方面都是可以接受的，因為你意願成為這樣的事物，將會用這樣或者那樣的一種方式出現在你們的面前。

Sometimes one wishes and receives that which one has not carefully thought out aforesaid, yet still one receives that which was requested. We ask you to be careful about that which you desire and to review that which you desire at intervals to see if you do wish to change the programming somewhat in your biocomputer. We encourage you to be intent ...

有些時候，一個人會希望並接收到它之前尚未仔細思考過的事物，而它仍然會接收到被請求的事物。我們請求你仔細思量你的渴望，並且定期檢查你渴望的事物，看看是否需要改變多少在你的生物電腦中的程式。我們鼓勵你們發願.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... you may take one thing away with you and leave all the rest, that would perhaps be our first priority.

.....你可以帶走一個事物並將所有剩下的事物都留下，那個事物也許就是我們第一優先考慮的事情了。

We would like you to get to know yourselves, and in the process of getting to know yourselves you shall know the Creator, you shall experience communion with the Creator in the way that you yourself may comprehend. And from that point onward, you shall have a feeling of yourself, a sense of yourself, a comfort within yourself which may nurture you and strengthen you and empower you when all around you does seem to be negative and difficult. We would ask each to take it very easy. If there is intensity that is causing difficulty, back away from it. If there is a sluggishness that you feel has paralyzed you, back away from it.

我們願意你們開始知曉你們自己，在開始知曉你們自己的過程中，你們將知曉造物者，你們將用力自己可以理解的方式體驗到與造物者之間的親密交流。從那個位置向前，你將擁有一種對你自己的感覺，對你自己的感知，一種在你自己內在之中的舒適，在所有你周圍的事物確實看起來似乎是負面性且困難的時候，這種舒適可以滋養你、強化你並賦予你力量。我們會請每一個人都非常輕鬆地對待它。如果會有正在造成困難的強度，從它後退。如果會有一種你感覺已經麻痹了你的惰性，從它後退。

Move to something that makes you merry, that causes you laughter, that moves the rubber band about the soul so that you may breathe, so that you are not constricted. Let yourself have fun; let the child express itself. Then move back with a full heart and single-minded devotion to your goals. Let them be those of service to others, and let your efforts be the best that you can produce. And let there be no emphasis placed upon the outcome of your efforts, for your efforts may fail or succeed, yet it is not important to your own choice-making procedure, as long as you may see that the best which you could [do] is done, the outcome does not matter, for when you are expressing from a centered, loving portion of being, you are, in fact, acting as a channel for a higher self, still yourself, yet more beautiful, more focused, certainly more enduring. You are able to shine a light through yourself, and you are then a great blessing.

移動到某個讓你開心的事情，某個讓你笑的事情，某個在靈魂周圍移動黑板擦的事物，這樣你就可以呼吸，這樣你就不會被壓縮。讓你自己開心起來，讓孩子表達它自己。接下來，帶著一顆完整的心和一種對你的目標的一心一意的奉獻向後退。讓你的目標成為對他人的服務，讓你的努力成為你能夠產生的最佳的事物。同時不要把焦點放在你努力的結果，因為你的努力或許成功，或許失敗，然而那對於你自己的做決定的過程並不重要，只要你看，你已經盡了最大的努力，結果真的不重要，因為當你從一個存有的中心的，充滿愛的部份進行表達的時候，你實際上，就成為高我的一個管道，你依然是你自己，卻更加美麗，更加集中焦點，肯定能夠更加持久。你能夠將一種光透過你自己照耀出來，於是你是這個世上的一大恩典。

We would end by a word about destiny. You asked us many questions, my friends, and it was hoped that we would be able to say more, but we find that this instrument is telling us we must speak briefly and leave, so that there is time for questions. We would say a few words about destiny and the stars.

我們會用對命運的討論來結束。你們已經詢問了我們很多問題，我的朋友們，我們希望我們能夠說更多，但是我們發現這個器皿正在告訴我們，我們必須簡短發言並離開，這樣就會有用於問題的時間了。我們會在關於命運與星辰的方面說一些話。

Very briefly, the understanding that we have of what you call stars is that they are entities, radiant with the love and light of the one infinite Creator, that they send into the energy web of each a certain energy which affects that higher or finer body which may be called the form-maker body in a metaphysical sense, so that certain subconscious feelings and biases are part of the geography or topology of the mind just below the surface mind.

非常簡短地，我們對於你們所稱呼的星星的理解是，它們是閃耀著太一無限造物者愛與光的實體，它們將一定的能量送入到能量網路中，這種能量可以用一種形而上學的方式影響影響較可以被稱為形態-製造者的更高的或者更加精細的身體；這樣，一定的潛意識感覺與 偏向性就成為了正好在表面心智之下的心智的地形或者地理的一部分了。

Therefore, on a given day, the influences of what the instrument would call heavenly bodies may be noted and charted as astrologers, we find, do. It is very much the same as gazing at a map of roads which cover your nation state and saying that because there is a map of these roads, the journey is predestined. One may take any road which one desires, but upon that road, one will find certain things. One will find whatever one sees to be a certain way based upon the self that one is. There is always the subject bias which moves from total consensus reality to the individual perception.

在任何特定的日子，如同我們發現星相學家做的一樣，這個器皿所稱的天體的影響可以被紀錄與繪圖。它就好比注視著覆蓋著你們的國家的道路的一副地圖說，因為有這些道路的一個地圖，旅程就是提前決定了的。一個人可以選擇任何他渴望的道路，但在那條道路上，一個人會發現一定的東西。基於那個人之所是自我，它將會發現無論什麼它看到的事物是具有一方式的。一直都會有從全體共時性實相移動到個體的知覺的主觀的偏向性。

Each choice is, indeed, made with free will, however, and the higher self, which is you also, had quite a meeting before this incarnation, my friends. Each of you knew this was an important one for you. Each of you knew that you were very lucky, and shall we say, more than lucky, that you had earned the right to this incarnation, for there are many more souls who wish to incarnate at this time than there are opportunities. This planet is in a state where much may be learned quickly, if one has determination and persistence, for it is a painful, difficult ordeal to move through the valley of the shadow of death and to look at each experience without attempting to make anything of it.

每一個選擇確實都是藉由自由意志而被做出的，然而，高我同樣也是你，高我在投生之前進行過一場會議，我的朋友們。你們每一個人都知道這次投生對於你是一場非常重要的投生。你們每一位都知道你們是很幸運的，或許我們應該說，你們已經贏得了這次投生的權利，這是遠遠更加幸運的事情，因為相比在此刻投生的機會，有遠遠更多的靈魂希望在此刻投生。這個星球處於這樣一種狀態中，在其中，如果一個人有決心與毅力的話，很多事物可以快速地被學會，因為要穿越死亡的幽谷並看著每一個體驗，而不嘗試去從中產生出任何事物，這是一場痛苦的、困難的嚴峻考驗。

The basic kind of experience one has within your illusion is that of loss, as we find this instrument heard the one known as Joseph Campbell say, "Life is loss." This meant a good deal to this instrument, and we use it with thanks.

This is indeed so. It is the self within you which chooses to respond to the love inside which is felt within, to the love outside which is perceived by gazing at the creation without it.

一個人在你們的幻象中所擁有的基本的體驗的類型就是那種失去的體驗了，如我們發現這個器皿聽過被知曉為 Joseph Campbell 的實體說，"生命即失去。"這對於這個器皿意味著很多的事情，我們帶著感謝使用它。確實如此。就是那個在你內在之中的自我，選擇去回應在內在之中被感覺到的內在的愛，回應藉由注視在它外在的造物而被感知到的外在的愛。

It is that will and faith which has been developed within and without, not gazing at the affairs of the day, but by gazing within at consciousness and without at the world of what this instrument calls the natural world that one begins to develop a sense of the beauty and the goodness and the consolation and the light and the joy that is reality. For all that you experience in this third density, or in our density, is illusion. None of us sees plain. Yet, within may we experience more and more purely the love of the one great original Thought of love.

已經在內在和外在被發展出來的事物正是意志與信心了，不是藉由注視那一天的事情，而是藉由在內在之中注視意識並在外在注視著這個器皿稱之為大自然的世界，一個人開始發展出一種美麗、善、安慰以及這個實相之所是的光與喜悅的感覺。因為所有你們在這個第三密度中，或者在我們的密度中，體驗到的事物，都是幻象。我們沒有任何人會清楚明瞭地看到。而在內在之中，我們可以越來越純淨地體驗到愛的那一個偉大的原初的想法的愛了。

Thus, you have chosen to learn certain things, and those certain things will make up your incarnational pattern. If you do not like the pattern as it is at this time, make up the mind with determination to desire to learn the lesson which is being offered to you. Gaze at it. Find the love in it. Analyze it. Meditate upon it. Allow your intuition to develop. Yet, always, if it is too serious, if you are unhappy, if you are tense and troubled, back away and sing a song or play or laugh or move the body in rhythm or make something with whatever portion of yourself desires to create freely. The universe, as far as we know, exists at a steady level of joy. You know it when you experience that which you call the sexual orgasm. That is the steady state of reality. That is the intensity

which created the physical vehicle in which you now express. That is the beginning of one way of understanding the Creator.

因此，你們已經選擇去學習一定的東西，那些一定的東西將會組成你的投生的模式。如果你們並不喜歡在此刻如其所是的那個模式，下定決心去渴望去學會正在被提供給你的課程。注視著它。在它內在之中找到愛。分析它。對它進行冥想。允許你的直覺發展。然而，如果你覺得太嚴肅，覺得不快樂，如果你是緊張且為難的，你一直可以向後退，或者唱一首歌、或者玩耍、或者大笑，或在韻律中移動身體，或用你自己的無論什麼部分渴望去自由創造的事物來做某個事情。這個宇宙，以我們所知的最大限度，存在於一種恒常的喜悅的狀態中的。當你們體驗到你們所稱的性高潮的時候，你們就知曉這種狀態了。那就是創造了你們現在在其中進行表達的物質性載具的強度。那就是一條理解造物者的途徑的開端。

May you be blessed in your search, my friends, May you be comforted within and may you comfort and serve each other in love and in joy. We are those known to you as Latwii. I am a Latwii, however, and if I become confused, I may immediately ask any other entity which is within the complex calling itself Latwii to you this evening, and are able then to, perhaps, gain a deeper understanding of how we wish to be of service in the answer. Thus, I am Latwii and we are Latwii. We and I would wish at this time to transfer to the one known as Jim in order that we may close through this instrument. I transfer at this time.

願你們在尋求的過程中蒙福，我的朋友們，願你們內在得到慰藉，願你們在愛與喜悅中彼此安慰，彼此服務。我們是你們所知曉的 Latwii。我是一個 Latwii，然而當我感到困惑時，我會立即請求 在複合體中的任何其他稱呼它自己為 Latwii

的實體今晚來到你們身邊，於是我們也許就可以對於我們如何希望在回答中進行服務取得一種更深的理解。因此，我是 Latwii，我們是 Latwii。此時，我們希望轉移到被知曉為 Jim 的實體，以便於我們可以通過這個器皿結束。我在此刻轉移。

(Jim channeling)
(Jim 傳訊)

I am Latwii. We greet each again in love and light through this instrument. At this time it is our privilege to ask if there might be any queries remaining upon the minds of those gathered. Is there any query at this time?

我是 Latwii，再次地，我們在愛與光中透過該器皿向你們致意。此時，我們很榮幸地請問，在那些聚集在一起的人們的頭腦中是否可能留有任何的問題。在此刻有任何的問題嗎？

Questioner: (Inaudible) ... around the greatest or a significantly large part of our energy through [our food] yet there is great evidence that a greater part of the energy comes from without. And I would like your response to that question as it affects the vitality of all people. How much of the energy that actually drives our body and our spirit comes from without (inaudible)?

發問者: [聽不見].....我們的能量 的最大的部分，或者有一個顯著的部分來自[我們的]食物，而有大量的證據顯示我們大部分的能源來自外在。由於這個問題影響 所有人的生命能，我想要你們回復這個問題 。實際上驅動我們身體與靈性的能量

有多少是來自外在 [聽不見]?

I am Latwii, and am aware of your query, my brother. Your physical vehicle is similar to the furnace which must be stoked in order that it might provide the means by which it shall move through your daily round of activities. The physical vehicle, therefore, is the primary beneficiary of the food which you ingest. However, the physical vehicle is also enlivened, as is the mental and as is the spiritual vehicle, by those energies which are not of the food description, shall we say.

我是 Latwii，我的兄弟，我理解了你的詢問。你們的肉體載具就類似爐子，你必須添加燃料以便於它可以提供它藉由其穿過你們的生活的日常活動的途徑。因此，肉體載具是你們所攝取的食物之主要受惠者。無論如何，物質性載具，如同心智與靈性載具一樣，同樣也是被那些不屬於食物的能量所賦予活力的。

Each moment of your existence there is fed into your energy centers or the system of chakras, as many have called them, a kind of energy which is described in many ways by many of your peoples according to their study of their culture and their religious or spiritual histories. Some would call this energy the prana, the breath of the Creator. Others would call it love, others light. Others a combination of these qualities, a kind of intelligent energy which is the daily and moment by moment gift of the one Creator. This energy enters into the physical vehicle or the electrical energy fields, the aura of the physical vehicle, through the soles of the feet and thereupon through the base energy center located at the foundation or base of the spine, moving upwards through the various centers of energy which represent the qualities of one's character as a human being, thus allowing one to participate within the realm of the humankind to the degree that one has chosen previous to the incarnation and, increasingly, as the incarnation, progress as one has chosen in a conscious fashion to utilize.

在你生活的每一時刻，都有一種能量，如你們很多人對它的稱呼一樣，被餵養給你的能量中心或脈輪系統；你們人群中的很多人用很多種方式，根據它們的文化以及它們宗教或者靈性的歷史，都描繪過這種能量。有些稱它為普納(prana)、造物主的氣息。其他人稱之為愛，另外一些人稱之為光。其他的稱呼是這些特性的一個混合物，一種智慧能量，它就是每一天，每時每刻的太一造物者的禮物了。這股能量進入肉體載具或電性能量場，肉體載具的靈光，它從腳底進入，從那裏通過位於脊椎的底部的基底能量中心，同時向上移動穿越各個能量中心，這些能量中心代表了一個人作為一個人類的性格的特性，這種能量接著就允許一個人在它在投生前已經選擇的程度上參與到人類的領域之中，並隨著投生的發展，當一個人已經用一種有意識地方式去利用這種能量的時候，越來越多地參與其中。

The mental and spiritual complexes or bodies of each entity are motivated in large part by this intelligent energy, with the spiritual complex partaking also of a quality of energy that one may describe as unity, or, as we find some in this group would call it, intelligent infinity, which is the quality of beingness that the one Creator draws upon in order to create the creation and each portion of it. This quality of beingness, then, that enlivenes the spiritual

complex is the primary connection that the entity partakes in with all of the creation. It is that which ensures and sustains its very essence, the being that is never separate from the one Creator or from any portion of the creation.

每個實體的心智與靈性複合體 或者身體，有大部分受到這股智能能量的激勵；此外，靈性複合體同樣也參與到一種能量的特性中，一個人可以將其描繪為合一，或我們發現這個團體中的一些人稱之為智慧無限，它是太一造物者為了創造出造物以及造物的每一個部分所利用的存在性的特性。這個存在性的特性為靈性複合體賦予了活力，它是該實體參與所有造物的主要連結。它即是那個確保與支持了它的核心實質的事物，它的存在從未與太一造物者分離，也從未離開造物的任何一部分。

The mental complex or body is somewhat nourished in what you might call a second-handed fashion, therefore, by its connection to the spiritual body and partakes of the quality or energy of beingness through that connection. The love and the light of the one Creator are the primary energy sources that are daily utilized in a conscious acting by each entity, as these energies move through the chakras or the energy centers, thereby, one, enlivening the need for survival and reproduction; moving upwards, two, the relationship with the self; moving further, three, the relationship with those of the family and friends known well to the entity; moving upwards further, four, the relationship of the self to all about one, whether known or unknown; moving further to five, the establishment of clear and freely given communication with all of those about one, sharing freely that which has been learned; moving further up the energy centers, six, to the quality of being that radiates without words; moving to the final center, seven, the reunion of the entity with the one Creator as the energies have been activated one upon the other by the conscious application of analysis, prayer and meditation upon the daily round of activities that have been made possible by the infusion of the intelligent energy, the love and the light of the one Creator, through the energy centers. All this in turn taking place because the physical vehicle has been energized by these energies as well as the food that powers its movement and its existence within your reality.

心智複合體，或者心智體，用你們可以稱之為一種間接的方式，多少是藉由它與靈性體之間的連接而被滋養的，它通過那種連接分享了那種存在性的特性或者能量。太一造物者的愛與光是主要的能量來源，每個實體每天在有意識的行動中利用該能量；當這些能量移動穿越脈輪或者能量中心的時候，它由此為其賦予了活力：

- 一、為生存與繁衍的需求賦予活力；向上移動，
- 二、與自我的關係；進一步移動，
- 三、與那個實體所熟知的家庭以及朋友之間的關係；進一步向上移動，
- 四、與所有周遭實體的關係，不管自我認識或不認識；
- 五、與周遭所有的實體建立清晰的，自由給予的通訊；自由地分享已經被學到的東西，進一步向上移動；
- 六、無須言語，照耀四方的存在的特性；接著移動到最終的中心；
- 七、與太一造物者重新合一；

藉由對日常生活的活動的有意識的分析、祈禱、冥想，這些能量(中心)一個接著

一個被啟動，這些日常生活的活動是藉由智慧能量，太一造物者的愛與光，通過這些能量中心的灌注而成為可能的。所有這個過程依次發生，因為物質性載具已經被這些能量所賦能，同樣也被在你們的實相中為它的運動和存在性充能的食物所賦能。

Is there another query, my brother?

是否有另一個問題，我的兄弟？

Questioner: It appears when I hear how you speak of your entity that you are part of this group which are communicating psychically, which means ... First of all, is this true, and secondly, can you also understand our thoughts psychically, and those are the two preliminary questions. The main question I want to know—is it possible for us to communicate between ourselves psychically? Is this a skill that we can learn?

發問者：當我聽到你們如何談及你們的實體的時候，看起來似乎，你們是這個團體的一部分，這個團體正在進行超心靈(psychically)溝通，這意味著……首先，這是真的嗎，其次，你能否以超心靈的方式理解我們的想法嗎，那是兩個預備性的問題？我主要想知道的問題是——我們人類是否有可能在我們自己之間以超心靈方式彼此溝通？這是一個我們可以學會的技巧嗎？

I am Latwii, and am aware of your query, my brother. Our communication is quite simplified by the fact that the nature of our illusion, our reality, is one which is quite transparent. We are both unable and unwilling to hide any thought or any quality of our being from another within our complex, for it is our nature at this point within our evolution to share freely and openly all that we have learned of the one Creator, of our evolutionary journey and of our desire to be of service to others.

我是 Latwii，我的兄弟，我理解了你的詢問。由於我們(所處)的幻象之特質，我們的通訊相當地簡化，我們的實相是相當透明的。在我們的複合體之中，我們既不能也不願隱藏任何的想法或我們存在的特性，因為在我們的演化的進程的這個位置上，我們的特性就是，去自由地、開放地分享我們所有已經瞭解的關於太一造物者的事情、關於我們演化的旅程的事情、以及我們對於服務他人的渴望。

To move to the second query, we could telepathically perceive those thoughts within your mental complex if we desired to, however, it is our desire to respect the privacy of each entity that calls for our service. Therefore, we restrict our abilities, shall we say, to those queries which are verbalized, in order that we may not only speak to the point, but may respect the privacy which those of your peoples value greatly.

來到第二個詢問，如果我們渴望的話，我們能夠以心電感應來察覺你們心智複合體中的那些想法；然而，我們的渴望是去尊重每個呼叫我們服務的實體之隱私權。因此，我們將我們的能力限制在那些被說出來的問題，以便於我們不僅僅可

以談及要點，同時也可以尊重了你們人群中的人所重視的隱私權。

To move to the third portion of your query. The means of telepathic contact and communication may, indeed, be learned by those of your peoples who

have great persistence, not only in attempting to learn this specific skill, but in attempting first to explore the self to the degree that is necessary in order to provide a, what you would call, clear channel transmitter and receiver, for many are the thoughts and tangles and thoughts waiting untangling that serve as a kind of static, shall we say, that interferes with this ability to communicate in a telepathic sense.

來到你的第三個詢問，你們的人群中的那些具有巨大的堅持不懈的人，它們的確可能學到心電感應的接觸和溝通交流的方式，這些人不僅僅要在去學習這門特定的技巧的嘗試的方面堅持不懈，同樣也首先在探索自我的嘗試的方面堅持不懈，以達到為了成為一個清晰的管道的傳送者與接收者所需的程度，因為心智中有許多糾纏不清的想法以及等待者解開纏繞的想法，它們會起到某種，容我們說，靜電的作用，它們會干擾這種用心電感應的方式進行通訊的能力。

We find that the Logos or that great Being of the octave level of intelligence which is responsible for this portion of the creation has found it helpful for those within its care and guidance to depend within the third-density illusion upon the verbalized and symbolized communication, rather than the telepathic type of communication, for this enhances the use of catalyst, shall we say, or the opportunity to learn that is the purpose of your third-density illusion.

我們發現，負責造物的這個部分的理則或那個偉大的智慧的八度音程水準的存有，祂發現讓那些它所照顧與指引的實體在第三密度的幻象中依賴發聲與符號的通訊，而不是依賴於心電感應，這是有幫助的，因為這樣可增進，容我們說，對催化劑的使用，或者增加學會你們第三密度幻象的目標之所是的事物的機會。

To state this in another way, were the ability to communicate in a telepathic manner widely utilized and ordinarily utilized within your illusion, there would be far less mystery as concerns the unity of all of the creation and far less motivation to penetrate this mystery. Therefore, the added challenge of verbalized and symbolized communication is seen as a means by which the evolutionary process might be enhanced for your peoples, causing as it does the increased desire to know more of the nature of the self and of the creation.

要用另一種方式來陳述這一點，假設用一種心電感應的方式進行交流的能力在你們幻象中獲得廣泛使用與日常性的使用，那麼，在關於所有的造物的一體性的方面的神秘就會遠遠更少，去刺穿這個神秘的動機也會遠遠更少了。所以，發聲與符號的交流是一種附加的挑戰，它是被視為是一種對於你們的人群的進化的過程可以藉由其得到強化的途徑，並在其進行的時候同時促使人們擁有增強的渴望去知曉自我與造物的屬性。

Is there another query, my brother?

是否有另一個詢問，我的兄弟？

Questioner: Just a verification. Does this mean, when we pray, if we're praying to the Lord for help or whatever, [should we verbalize it?]

發問者：我想確認一下，這是否意味當我們祈禱的時候，好比對上主祈求幫助或

者無論什麼事情，我們應該發出聲音說出它嗎？

I am Latwii, and am aware of your query, my brother. It is not necessary to verbalize such prayers or invocations, though it does not affect their quality, shall we say, for as one prays in a certain manner and to a certain entity or quality or concept, there is developed a certain, shall we say, pathway that moves quite accurately and swiftly to the source or focus of the prayer, and is as the ringing of the telephone within your culture, so that whether the prayer is mentally given or verbally spoken, the intent of the prayer and the content of the prayer are those qualities [which] are of importance and which will receive an answer of one kind or another.

我是 Latwii，我的兄弟，我理解了你的詢問。雖然聲音並不會影響它們的品質，發聲念頌禱辭或咒語不是必須的，因為當一個人以特定的方式對特定的實體、或者特性，或者觀念祈禱的時候，就會有一定的，容我們說，通道，被發展出來，這條通道會相當準確與快速地 移動到祈禱的焦點或源頭，好比你們文化中的電話鈴聲，因此，無論祈禱是用心智的方式被給予還是用言語的方式被說出，那些具有重要性的以及將會接收到這樣或者那樣的一個答案的特性，都是祈禱的意圖與祈禱的內容。

Is there another query, my brother?

是否有其他詢問，我的兄弟？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

Questioner: I've increasingly become interested in a—been reading about a form of psychotherapy which has as its basis, I think, that the free flow of energy through the body is essential for human happiness and human function.

發問者：我對於一種精神療法越來越感興趣，我一直在閱讀關於它的內容，它的基礎，我認為，是通過身體的能量的自由流動對於人類的快樂與機能是至關重要的。

They contend that when the muscles of the body harden, as a way of reacting against negative situations, for example, that occur in your life, that are reacting the same way, certain muscle groups in the body become—"hardened," is the only way I can say it—against this particular negative thing, and they claim that this hardening impedes the flow of the energy in the body. And I guess I just want you to comment on this. Indeed, is this true, because I've always thought of the energy of the body as flowing through the nervous system more than anything, but if the muscles are restricting in an abnormal manner, does this restrict the flow of energy to the body?

他們主張當人體的肌肉硬化，即是一種對抗負面狀況的反應，舉例來說，當你在生活中對某個負面東西持續有相同的反應，你的身體特定肌肉團塊就會成為——"硬化"這是我能夠講述它的唯一的方式——來抵抗這個特定的負面性的事物，

他們宣稱這個硬化阻礙身體內的能量流動。我想要你對此評論，這是真的嗎？因為我一直認為身體的能量主要穿越神經系統，其他都是次要的；但如果肌肉用一種不正常的方式是緊縮的，這是否會限制流過身體的能量？

I am Latwii, and am aware of your query, my brother. This, in a general sense, is, indeed, quite correct. However, it is more the outgrowth of a more fundamental blockage of another energy flow. This energy flow is that which is of the mental nature, for the lessons of your illusion, the catalysts of your illusion, move first to the mental complex, for the process of evolution within the creation is primarily a mental process whereby the consciousness that is developing its individual expression of the one Creator slowly but surely widens its point of viewing until it is able to see, accept, love and forgive all about it as it would the one Creator, for, indeed, it eventually sees all as the one Creator, including the self.

我是 Latwii，我的兄弟，我覺察你的詢問。這個陳述一般而言，確實是，相當正確的。然而，它其實是另一個能量流的更根本的阻塞的副產物。這股能量流具有心智的特質，因為你們幻象的課程，你們的幻象的催化劑首先移動到達心智複合體，因為在造物中的演化的過程，主要是一個心智的過程，正在發展它個人對太

一造物者的表達的意識藉由這個過程，緩慢地，但確切地擴大其觀點，直到它能夠看見、接受、鍾愛、寬恕所有周遭的實體，就如同它會對太一造物者做的一樣，

因為，的確，最終它將看見所有存在皆為太一造物者，包括自己。

When there is a limitation of the viewpoint, and the mental configuration of an entity is unable to accept some portion of its experience, some portion of itself or another self which represents itself to it, then that energy which moves through the entity is constricted to some degree according to the limitation of the viewpoint which the entity has placed upon itself.

當有一種對觀點的限制性的時候，一個實體的心智配置就無法接受經驗的某些部分、它自己的某個部分，或者向其呈現出它自己的其他自我的某個部分，接下來穿過該實體的能量就會受到某個程度的限制，這種限制是取決於實體已經放置在

它自己身上的觀點的限制性。

This continuing blockage of energy of the mental nature, when allowed to be prolonged without significant movement in understanding, then is given to the physical vehicle in some symbolized manner that will be noticed by the mind more quickly, it is hoped, than it was noticed in its original mental configuration.

這種具有心智的特性的能量持續性的阻塞，當沒有在理解的方面的顯著的運動的情況下被允許延長的時候，接下來這種阻塞就用某種象徵性的方式被給予了物質性載具了，這種象徵性的方式是被希望，將會比它在其最初的心智的配置中被注意到的速度，更快地被心智注意到。

Therefore, the hardening of certain muscle groups, as you have called them, as well as many ailments which move into various of the organs and structural portions of the physical vehicle are representations in a symbolic fashion of the original blockage of energy which first took place within the mind

complex.

因此，特定肌肉團塊硬化，如你已經稱呼它們的一樣，同樣還有進入到各種各樣的物質性載具的器官與結構性的部分中的病症，都是用一種象徵性的方式對最初發生在心智複合體的原來的能量阻塞的顯現。

Therefore, the removal of the physical blockages of energy and their various expressions or manifestations is most effectively undertaken first upon the mental level and then allowed to move into the physical level as a result of working first upon the source or root of the blockage. The focus upon the physical blockage only, or before focusing upon the mental, tends to work primarily upon the symptoms, shall we say, or the outgrowth of the root cause.

是故，去除肉體能量阻塞以及它們各種各樣的表達和顯化，是首先在心智的層次上最有成效地被進行的，並接著作為首先在那個阻塞的源頭或者根源上進行工作的一個結果被允許進入到身體的層次之中。僅僅只聚焦在肉體阻塞上，或者在聚焦于心智的阻塞之前就聚焦與肉體的阻塞，會傾向於主要在，容我們說，症狀上，或者，根本的原因的衍生物上進行工作。

Is there another query, my brother?

是否有其他詢問，我的兄弟？

Questioner: No. Thank you very much.

提問者：沒有了。非常感謝你們。

I am Latwii, and we thank you, my brother. Is there another query?

我是 Latwii，我們感謝你，我的兄弟。由另一個問題嗎？

Questioner: Yes, I have one. Actually, two, which in some way seem connected. The first is simple, and that's to ask you whether all of the entities who exist within your complex or your density, whether at one time did they all live on this Earth? And the second part of the question is, is there one religion on this Earth which is more valid or beneficial than any other?

提問者：是的，我有一個問題。實際上是兩個問題，它們以某種方式看似是有關聯的。第一個問題是簡單的，那就是我想問你們，所有存在於你們的複合體或者你們的密度中的實體，是否它們曾在某個時期全都生活在這個地球上？問題的第三個部分是，地球上是否有一個宗教比任何其他宗教更加有根據或更有益？

I am Latwii. To speak to the first query. We are not native to your planetary influence, but we have had the honor of sending many of our peoples to your planetary influence in order that they might partake within your incarnational process for the purpose of lending their light to your planet and its evolution. Each such entity which undertakes this honor and this responsibility of service goes through the same process of forgetting that which has come before the current incarnation as does each of your planet's population. It is hoped that each entity which offers itself in this capacity of service will at some point within the incarnation begin to remember a portion of the reason why it has

done what it has done, and will begin to offer that service which is its service peculiar to itself, to offer those about it in the attempt to lighten, shall we say, the vibrations of your planet. We offer ourselves in this capacity as a means both of serving those of planets such as your own and of moving our own evolutionary progress further along, for it is by service that we learn most effectively and it is a great honor and joy for us to do so.

我是 Latwii 。談及第一個詢問，我們並非你們星球的原生居民，但我們擁有一個榮譽：遣送我們族群中的許多人來到你們的星球當中，以便於它們可以參與你們的投生的過程，目的是將它們的光借與你們的行星及其演化。每個承擔這份服務

的榮譽與責任的實體在進入到當前的投生之前，如同你們每一個地球人一樣，都經歷了相同的遺忘過程。我們希望每一個用這種方式提供它自己的實體都將在投生中的某個位置開始憶起為什麼它已經做了它已經做的事情的原因的一部分，並將會開始在照亮你們的星球的振動的嘗試中，提供一己獨特的服務給它周圍的實體。我們用這種方式提供我們自己作為我們服務諸如你們自己的星球之類的星球的方式，同樣也作為進一步推動我們自己的演化的進程的方式，因為就是藉由服務，我們可以最有效地學習，能夠這麼做，對於我們是一種巨大的榮耀與喜悅。

I am Latwii, and we thank the one known as Carla for reminding us of the second portion of the query. We feel that each of the religions and philosophical stands which have been taken and followed in the history of the cultures of your planet each have a great deal to offer those which have the character necessary to follow each. This is to say that we do not find one particular ...

我是 Latwii，我們感謝被知曉為 Carla 實體提醒我們問題的第二個部分。我們感覺每一種宗教與哲學都容納了已經從你們的星球的文化的歷史中被取得並被跟

隨的事物了，每一種宗教與這些都有很多東西給予那些追隨者擁有需要的特性的事物。也就是說，我們不認為有一個特殊的 ...

(Tape ends.)
[錄音帶結束。]

January 31, 1989

1989-01-31 *Hatonn* : 器皿的開放與警覺

(Jim channeling)

(*Jim*傳訊)

I am *Hatonn*, and I greet each of you in the love and in the light of the one infinite Creator. We are very grateful that we have been able to make a good contact with this instrument this evening, for it is unused in to making the initial contact and has some reservations about it and delivering the opening message, shall we say. Having partaken in the question and answer portion of the meditations for a great length of your time this instrument, as all instruments, has the ability to serve as a vocal instrument in a relatively stable and clear fashion, but also has the need for exercise that will improve its ability to serve as an instrument. We commend the diligence and perseverance of each that seeks to refine and nurture the desire to serve as an instrument.

我是 *Hatonn* · 我在太一無限造物者的愛與光中向你們各位致意。我們對於我們已經能夠在今晚與這個器皿建立一種良好的接觸是非常感激的，因為它並不習慣於進行起始的接觸，並對於開始接觸以及傳送，容我們說，開場的資訊是擁有一些保留。這個器皿已經在你們的一段很長的時間中都一直參與到冥想的提問和回答的部分中了，如同所有的器皿一樣，這個器皿擁有能力用一種相對穩定且清晰的方式作為一個語音的器皿服務，但是器皿同樣也擁有練習的需要，練習將會增強它作為一個器皿服務的能力。對於每一個尋求去精煉並滋養作為一個器皿服務的渴望的實體，我們都我們推薦勤奮與堅持不懈。

As you each have discovered in a way that is personal to each of you, the service of the vocal instrument is one which has a great many ramifications that carry over into each portion of the life activity. As one serves as a vocal instrument the necessity becomes clear for opening the self to that which is unknown to the self, and for allowing a contact that is other than self to utilize the self and its personality, its history, its experiences, its ideals and its terminology, for the expression of information which may have value, not only to the self but also to others.

如你們每一個人都已經用一種對於你們每一個人是個人性的方式發現，語音的器皿的服務是一種擁有大量分枝的服務，這些分枝會在生命活動的每一個部分中繼續存在。當一個人作為一個語音的器皿服務的時候，為了允許一種除了自我之外的接觸來利用自我以及它的人格、它的歷史、它的體驗、它的理想以及它的術語，為了對可能不僅僅對於自我，同樣也對於其他人擁有價值的資訊的表達，向著對於自我是未知的事物開放自我的需要變得清楚了。

As seekers of truth pursue the journey of seeking this process of opening the self to that which is unknown, [it] not only draws into the instrument's mental framework those concepts which are, for the moment at least, unknown to the instrument, but tends to place upon the life experience that which is similar to the magnifying glass, as we give this instrument a picture in its mind of the glass that magnifies, held before the face so that all which comes

before the notice is enlarged, is enhanced, and, perhaps, is intensified in some degree. This effect of throwing into larger and clearer and more intense relief the life pattern is both a blessing and a challenge, for the instrument that experiences this effect has the opportunity to utilize the daily round of activities as a kind of food, shall we say, which will allow it to focus upon the portions of the life experience which are in need of refinement, of analysis, of balance, of the attention that will provide the proper utilization of the catalyst. This is the opportunity, this is the blessing.

對於這個向著未知的事物開放自我的過程，當真理的尋求者追尋尋求這個過程的旅程的時候，它不僅僅將那些，至少暫時對於器皿是未知的觀念，吸引進入到器皿的心智的框架之中，它同樣也傾向於將類似於放大鏡的事物放置在生命體驗上了，如我們在這個器皿的頭腦中給予了它一副放大鏡的圖像一樣，這個放大鏡會被舉到面前，這樣所有出現的注意力的前方的事物就會被擴大，被增強，也許在某種程度上被強化了。這種將更大，更加清晰且更加強烈的生命模式鮮明地突顯出來的效果，同時是一種祝福與一種挑戰，因為體驗到這種效果的器皿會用有機會將日常生活的活動用作一種類型的，容我們說，食物，這種食物將會允許它聚焦在生命體驗的那些需要精煉、分析、平衡以及注意的部分，這些部分將會提供對催化劑的適當的使用。這是機會，這是祝福。

The challenge, of course, is that the continuing process of intensifying the catalyst in the daily round of activities requires that the instrument be ever attentive. That the relationship which it develops and pursues with any other self be a relationship which has as its foundation the desire to be of service in a clear and compassionate fashion. This, of course, is the basic lesson, shall we say, of your particular illusion. And it is ever more clearly and forcefully made apparent to the instrument that this process of building upon compassion each relationship that it finds and continues is the most important quality of a life experience.

當然，挑戰就是，在日常生活的活動中繼續那個增強催化劑的過程，要求器皿一直都是留心的。它與任何其他自我一起發展並追尋的關係，是將一種清晰且充分同情心的方式進行服務的渴望作為它的基礎的。當然，這是你們的特定的幻象的，容我們說，基礎的課程。這個在每一個它發現並繼續的關係上構建同情心的過程是一種生命體驗的極其重要的特性，這會對於器皿越來越清晰且有力地變得更加明顯。

Thus, as one pursues the art and service of serving as a vocal instrument, one will become more available, shall we say, to the effect of catalyst. One will find that this intensification of catalyst does not occur only when the instrument is ready or most ready. There are the moments of mental, physical and emotional and, perhaps, even spiritual fatigue that occur as a natural portion of each entity's cycle of being, the rhythm of the pulse of life as it moves through each entity. These moments are also filled with the more enhanced catalyst, so that the ability to respond in the desired manner may be reduced from time to time, and it is during those times of seeming regression or moving backwards from the ideal that the instrument will be tested, shall we say, by its own desire to match its life pattern with the ideals which it has set

for itself. 因此，但一個人追尋作為一個語音的器皿服務的技藝與服務的時候，它將會變得更加可以為催化劑的效果，容我們說，所取得。一個人將會發現催化劑的這種強化作用並非僅僅在器皿準備好或者幾乎準備好的時候才會發生。會有一些心智、身體以及情緒上的疲倦，也許甚至會有靈性上的疲倦的時刻，會作為每一個實體的存有的週期，以及在生命的脈動流經每一個實體的時候這種脈動的旋律的一個自然而然的出現。這些時刻同樣也是被更為強化的催化劑所充滿的，這樣去用一種被渴望的方式回應的能力就可能不時地被減弱了，就是在這些看似退步或者從理想向後退的時刻，器皿將會被它自己的渴望所考驗，以將它的生命模式與它已經為它自己設置好的理想相匹配。

We may look upon any instrument as [being] similar to the crystal. We see the diamond as it is usually cut and faceted by those of your peoples as being likened unto the instrument or any entity which seeks in a conscious manner to be of service to others. Each facet maybe seen to be a certain mental attitude, a certain symbolic representation of ideas, of thoughts, of the ideals of the strength and of the weaknesses that are to be found within the personality, within the character of any instrument.

我們可能會將任何器皿視為是與水晶是類似的。我們看到了鑽石，因為它通常會被你們的人群中的那些被比作器皿或者任何用一種有意識地方式尋求服務他人的實體的存有切割並產生出切面。每一個面向都可以被看到是具有一定的心智的屬性，一定的對觀念、想法以及在任何器皿的人格中、性格中被找到的優點與缺點的理想的象徵性的呈現。

The energy of the Creator, that which you may call the prana, the love, the light, the intelligent energy of the Creator, which moves through each entity, then may be seen to move through the crystallized being, that is, the seeker of truth, that is, the one who would serve as able co-instrument. As the facets of the personality become more harmoniously balanced due to conscious attention and work upon them, become balanced with each other in a regularized configuration, the intelligent energy of the Creator then moves through the crystal, so that it is reflected in a balanced manner, and the crystal, then, because of the sure and sturdy construction of its angles, is able to utilize the intelligent energy and to move it through the entirety of the crystal that it might be returned again to the source whence it came. The contact that we establish with each new and each experienced instrument travels this same path as does the intelligent energy of the Creator. It partakes of the same framework or pathway through the crystallized being where there is an area or portion of the self that is not well understood, or is not functioning as well as it is understood.

造物者的能量，你們可以稱之為普納事物，流經每一個實體造物者的愛、光、以及智慧能量，那麼就可以被視為是流經結晶的存有，也就是真理的尋求者，也就是會作為有能力的共同器皿服務的實體。當人格的面向由於有意識的注意力以及在其上的工作而被更為協調地平衡，並用一種有規律的配置與相互彼此成為平衡的時候，造物者的只能能量接著就會流進那個晶體，這樣它就會用一種平衡的方式被映射，接下來，因為晶體的角度的確切且堅定的結構，那個晶體能夠利用智

能能量，並通過晶體的完整性移動它，這樣它就可以再一次返回到它來自於的源頭了。我們與每一個新的器皿以及每一個有經驗的器皿構建的接觸會經過這個與造物者的智慧能量所經過的路徑相同的路徑。它會參與到相同的通過接近的存有的框架或者通道，在其中會有一個自我的區域或者部分是並未被很好地理解的，或者並未如同它被理解的一樣地運轉的。

There is the lapse, the break, the opening, in that portion of the crystallized being that needs to draw a portion of the energy towards itself, as does the magnet draw the iron filings. For those portions of the entity which remain to be understood and which remain to be set into the motion of the daily round of activities serve as a kind of vacuum that draws to it any available energy that might be utilized in the—as we use the analogy—electrical sense, to organize the more random nature of that portion of the being. Thus, if the entity desiring to serve as a vocal instrument has neglected over-long a certain portion of its own evolutionary journey, a certain portion of understanding of the self, understanding of the self in relation to others, then there is the drawing into the area of whatever energy enters the being so that the expression which manifests or is sent from the entity has a certain imprint, a certain manifestation, a twist to it, that is characteristic of that area. Thus, the contact that is sent through this particular area will have in some degree a biasing, so that the energy which enters and then exits as concept, word or deed has a bias to it that will reflect the inner landscape of the personality, shall we say.

在結晶的存有的那個需要去將能量的一部分就好像磁鐵吸引鐵屑一樣地吸引到它自己身上的部分中，會有塌陷、破碎以及開口。因為實體的那些仍舊要被理解以及仍舊會被日常生活的活動所觸發的部分，是起到了一種類型的真空的作用的，這種真空會將任何可被利用的能量吸引到它的身上，這種能量可以用電性——如我們使用的類比一樣——方式被利用，以將存有具有更加隨機的特性的部分進行組織。因此，如果實體對於作為一個語音器皿服務的渴望已經過長地忽略了它自己的演化的旅程的一定的部分，對自我的理解，對自我與其他人的關聯的理解的一定的部分的話，接下來，進入到存有的無論什麼能量就會被吸引進入到那個區域中了，這樣顯化的或者從實體被送出的表達就會擁有一定的印刻，一定的顯化，一種對它的扭曲，這就是那個區域的典型特徵了。因此，通過這個特定的區域被送出的接觸將會在一定程度上擁有一種偏向，這樣進入並接著作為觀念、言語或者行為離開的能量就會擁有一種屬於它的偏向性，這種偏向性將會反映出，容我們說，人格的內在的風景。

Thus, we find the conversation that was held prior to this session's beginning to be most helpful, in that it reminds each instrument that whatever areas within the self that yet await the refining and purification that is the task of the conscious seeker, will lend their certain bias to that which is the vocalized channeling. The concept here with which we deal is that each instrument will in some degree offer a portion of itself to the contact, to be blended with our concepts and vibrations in order that the collaboration between us and the instrument might produce information of use to others in their evolutionary journey. The portion that is of the instrument, then, needs must be made as

stable, as clear, and as full of the vitality of the self as is possible. Thus, it is always recommended that as the vocal instrument chooses to pursue its art that it heed the advice given also to those who would serve as healers, and that is that it is well to first heal and balance the self as far as is possible at any particular time, in order that that portion of the self which is offered in the vocal channeling be the highest and best which the entity has to offer.

因此，我們發現在這次機會開始之前被進行的談話是極其有幫助的。因為它提醒每一個器皿，在自我內在之中無論什麼區域仍舊等待著精煉與精華，那就是有意識的尋求者的工作了，那些區域將會為語音化的傳訊賦予一定的它們的偏向性。我們在這裏與之打交道的觀念是，每一個器皿都將會在某種程度上將它自己的一部分提供給接觸，以與我們的觀念和振動混合起來，以便於在我們和器皿之間的合作可以產生出對於其他人在他們的演化的旅程中 useful 的資訊。屬於器皿的那個部分，接下來，就需要必須盡可能地成為穩定的、清晰的，且充滿自我的生命力的。因此，當語音的祈請選擇去追尋它的技藝的時候，一直都被推薦的事情就是，器皿留心那些同樣也被給與了那些作為療愈者而服務的人的建議，那個建議即，在任何特定的時刻首先盡可能深入地療愈並平衡自我，以便於自我的那個在語音傳訊中被提供的部分成為實體所要提供的最高和最佳的部分，這是很好的。

It is often possible for the instrument to momentarily clear the energy centers and the mind of the concerns and the distortions which might unduly influence any channeling process and to successfully serve as an instrument in the moment of this clearing, shall we say. However, it is not a process which can be depended upon to provide the instant remedy, shall we say, each time that the entity desires to serve as a vocal instrument. Therefore, we recommend the continued watchfulness and observation of the self by the self, so that the foundation of service may be built upon as strong and sure a base as possible.

在每時每刻都將那些可能會不適當地影響任何傳訊的過程的憂慮和扭曲都從能量中心與心智中清除掉，以在這個清理的時刻，容我們說，成功地作為一個器皿服務，這對於器皿經常是有可能的。然而，在每一次實體渴望去作為一個語音的器皿而服務的時候，這個清理的過程不是一個可以被依賴以提供，容我們說，即刻的改善的過程。因此，我們推薦自我對自我的持續的警醒與觀察，這樣服務的地基就可以被構建在一個盡可能強有力且確切的基礎上了。

We are aware that each instrument here has this information well in its mind and has through long experience put this information to work in the daily life. We mention it again at this time in order to amplify the words which were spoken prior to this meditation's beginning. For we have noted many times previously that there is great desire seen in almost all entities which serve as vocal instruments and this is quite commendable. However, the desire is often not matched by the careful practice of the knowing and healing of the self in each of the many ways and areas in which the self expresses in the daily life. Therefore, we beg your indulgence that you listen again to that which you have heard before.

我們察覺到，每一個在這裏的器皿都在它的頭腦中清楚地記得這個資訊，並已經通過漫長的經驗將這個資訊在日常生活中付諸實踐了。我們再一次在此刻提醒

它，以便於詳述在這次冥想開始之前被談到的話語。因為我們已經在之前多次注意到，在幾乎所有作為語音器皿服務的實體內在之中都有巨大的渴望被看到，這是相當值得讚賞的。然而，這種渴望經常沒有匹配在自我在日常生活中通過其表達的許多的方式與區域的每一個方式與區域中對知曉自我以及療愈自我的仔細的實踐。

At this time we would attempt to transfer this contact to the one known as C, so that this instrument may continue in reinvigorating its ability which has been proven over time to serve as a vocal instrument, and may, shall we say, begin to shake and scrape some of the rust from the instrument. We again would remind the one known as C that it is well that this instrument find a means of attaining that depth of concentration in the meditative state that is comfortable to it, that it visualize in some manner a method of bringing itself higher out or up from the levels which are too deep for it to function as an instrument. Whether this be the visualization of the numbers from 1 to 10, with each number allowing it to reach a higher level of alertness, the steps seen in front of the inner field of vision which allow the alertness to be increased as each step is ascended, or to simply utilize the words which are being transmitted through it, so that the words themselves may be willed by the instrument to bring it to the desired level of alertness as the words are spoken.

在此刻，我們會嘗試將這個接觸轉移到被知曉為 C 的字體，這樣這個器皿就可以繼續恢復它已經被證明超時的了的作為一個語音器皿服務的能力，並可以，容我們所，開始將一些鐵銹從器皿身上抖掉並刮掉了。我們會再一次提醒被知曉為 C 的實體，這個器皿在冥想狀態中找到一條取得那種對於它是舒適的集中的深度的途徑，這是很好的，這樣它就會用某種方式觀想一種將自己帶到更高處，以從那個對於它太過深入以至於無法作為一個器皿發揮作用的層次離開或者升高的途徑了。當這種方法是對從一到十的數字的觀想，每一個數字都允許它抵達一個更高的警覺的層次的時候，在內在的視野前方被看到的腳步就會允許這種警覺隨著每一步被升高而被增強，或者允許這種警覺單純地利用正在通過它被傳遞的言語，這樣，言語本身就可以被器皿意願，以在言語被說出的時候將它帶到被渴望的警覺性的層次。

We wish the contact with the one known as C to be as comfortable to this instrument as possible and recommend that this instrument ask mentally for any adjustment of our contact that does not feel comfortable to it. We also recommend to the one known as C that it vocally speak any discomfort that it feels could be alleviated by the assistance of those gathered about it this evening. We would at this time transfer our contact to the one known as C in order that we might speak a few sentences through this instrument. I am Hatonn, and we now transfer this contact.

我們希望與被知曉為 C 的器皿之間的接觸對於這個器皿是盡可能舒適的，我們推薦這個器皿在我們的接觸並不感覺到對於它是舒適的時候在頭腦中請求對我們的接觸的任何的調節。我們同樣向被知曉為 C 的實體推薦，它用語音的方式說出任何它感覺到到了能夠藉由那些今晚聚集在它周圍的實體的幫助而被減輕不適。我們會在此刻將我們的接觸轉移到被知曉為 C 的實體，以便於我們可以

通過這個器皿說一些話。我是 *Hatonn*，我們現在轉移這個接觸。

(C channeling)

(C 傳訊)

I am Hatonn. We greet each once again in the love, light of the one infinite Creator. We would remind this instrument to allow the words to flow rather than try to analyze each. Irrational mind. This instrument is ... We are having some difficulty at this time maintaining contact. We would ... attempt ... We would ... I can't seem to hold it ...

我是 *Hatonn*。我們再一次在太一無限造物者的愛與光中向各位致意。我們會提醒這個器皿去允許言語流動，而不是嘗試去分析每一次字句。無理性的頭腦。這個器皿.....我們在此刻在保持接觸的方面正在遇到某種困難。我們會.....嘗試.....我們會.....我們看似無法保持它.....

(Jim channeling)

(Jim 傳訊)

Hi. I am Hatonn, and I greet each again in love and light through this instrument. We thank the one known as C for making a good effort to receive and speak those concepts we gave it and we commend it on its fidelity and its desire. We find that there is a certain degree of distraction within this instrument's mental complex this evening, and we recognize the difficulty with which the instrument deals and can only offer our support as it works with those distractions which are upon the mind.

Hi。我是 *Hatonn*，我再一次通過這個器皿在愛與光中致意。我們感謝被知曉為 *C* 的實體做出了一種有益的努力以接收並說出那些我們給予它的觀念，我們對於它的忠誠以及它的渴望稱讚它。我們發現，今晚在這個器皿的心智複合體中有一定程度的分心，我們識別出到器皿與之打交道的困難，我們僅僅能夠在它與那些在頭腦中的分心物一同工作的時候提供我們的支持。

We would recommend that this instrument engage in the daily meditation at a time which is convenient to it, so that it might be able to receive our conditioning vibration when it meditates, and might recognize our presence and be able to offer the challenge and then to allow the meditation to proceed in a silent manner from that point onward. This daily practice of recognizing our contact and taking time for the self to relax into meditation we see as a potential means of allowing the instrument to not only work upon the recognition of our contact, but also to work upon the quieting of the self, so that those distractions which move through the mind might be able to be studied in a more relaxed atmosphere rather than being only part of the conscious activity so that there is more than the conscious mind that is able to offer the viewpoint during the meditation periods.

我們會推薦這個器皿在一個對於它是方便的時間進行每日的冥想，這樣它就可以在它冥想的時候接收到我們的調節作用，並可以認出我們的在場並能夠提供挑戰並接著允許冥想用一種靜默的方式從那個位置前進了。這種認出我們的接觸的每

日的練習，以及花時間讓自我放鬆進入到冥想之中，我們將其視為是一種潛在的允許器皿不僅僅在認出我們的接觸上進行工作，同樣也在讓自我安靜下來上進行工作的途徑，這樣那些經過頭腦的分心物就可以在一種更為放鬆的分為種被研究，而不是僅僅成為有意識的活動的一部分，這樣就會有比有意識的心智更多的事物能夠在冥想時期期間提供觀點了。

At this time we would open this meeting to the queries which we will be happy to offer our opinion upon, if there be any queries at this time.
在此刻，我們會向問題開放這次集會，我們將很高興對於問題提供我們的觀點，如果在此刻有任何的問題的話。

Carla: While I was experiencing your contact I was and still am to some extent receiving something else which I merely asked if it was here in the name of service to others and if contact was to be made. Can you say anything about what this other contact is?

Carla：在我正在體驗你們的接觸的時候，我過去和現在仍舊在某種程度上接收到某個其他的事情，我僅僅詢問，是否它是以服務他人的名義在這裏的，是否接觸是要被建立的。你們能夠在關於這個其他的接觸是什麼的方面說任何事情嗎？

I am Hatonn. We observe the presence of the quality or essence of what you may call a guide or a friend which has offered itself in the hope that it might aid the one known as C in achieving the proper level of meditation, in order that the contact with ourselves might be possible without the one known as C moving too deeply into the meditative and then too deeply into what's known as the trance state. This presence is one which is quite happy to respond to any mental request which the one known as C would offer to it. Therefore, we suggest that the one known as C offer any request that it feels is appropriate to this entity and that this presence might also be utilized in any meditative practice in order that the meditation might be conducted in the same fashion, that is, without entering too deep a state of trance, shall we say.

我是 *Hatonn*。我們觀察到你可以稱之為一個指導靈或者一個朋友的特性或者實質的存在，它已經提供它自己以希望它可以在被知曉為 *C* 的實體取得適當的冥想的層次的過程中幫助它，以便於在不用被知曉為 *C* 的實體過於深入地進入到冥想狀態之中並接著過於深入地進入到出神狀態的情況下，與我們自己的接觸可能成為可能的。這個存在是一個相當高興回應任何被知曉為 *C* 的實體會提供給它的心智的請求的存在。因此，我們建議被知曉為 *C* 的實體提供任何它覺得是適當的要求給這個實體，這樣這個存在就可以同樣在任何冥想練習中被利用，以便於冥想可以用相同的方式被進行，也就是說，在不過於深入地進入到一種，容我們說，出神狀態的情況下。

Is there another question?

有另一個問題嗎？

Carla: The contact was exceedingly strong. Has this friend or guide been around before? Is this one that I knew in younger days?

Carla：那個接觸是極其強有力的。這個朋友或者指導靈之前來過嗎？這個指導靈是我在我年幼的時期知道的那個指導靈嗎？

I am Hatonn. We wish to give that which is appropriate at this time, without the infringement upon the free will, and may suggest that this contact of which we speak is one which has long been with the one known as C and has offered itself more in a more obvious fashion at this particular time, as the one known as C is undertaking again the exercise of its vocal instrument with the desire to be of service to others.

我是 *Hatonn*。我們希望給予在此刻是適合的內容，而不侵犯自由意志，我們可以建議，這個我們談及的接觸是一個已經與被知曉為 *C* 的實體在一起很長時間的接觸，它在這個特定的時刻用一種更為明顯的方式更多地提供了它自己，因為被知曉為 *C* 的實體正在再一次帶著服務他人的渴望進行它的語音傳訊的練習。

Is there another query?

有另一個問題嗎？

Carla: I don't think so. It's kind of nice if it's who I think it is. It's old George around again. We'll have to get him to tone it down just a hair.

Carla：我並不認為有問題。如果它是我認為它是的那個實體，會有是很好的。老喬治又來了。我們將讓它他降低音調僅僅一點點。

I'd like to ask a question. In an instance like this, Hatonn, is it a good teaching practice to encourage the student to attempt to vocalize the contact of the, you know, the inner planes entity which I also sensed was there, but which I had no authority over since it answered the challenge and since it was doing almost nothing as far as I could tell during the time I was challenging it. But then, on the other hand, C looked real dark, too, as if nothing was real active there, too. I have things to learn. I wonder if you could comment first of all on, would it be good practice when an inner planes guide is felt very strongly to encourage the student to go ahead in a safe confines of the challenging in the group and get a little bit closer with it or is that not such a good idea, and then any comments in addition about why I didn't see that C was, perhaps, a little uncomfortable. I usually see it in terms of light and I didn't see the light, I didn't see the energy moving.

我想要問一個問題。這一個類似這樣的情況下，*Hatonn*，去鼓勵學生嘗試去用語音傳訊，你們知道，我同樣感覺到在那裏的內在層面的實體，這是一個有意的教學的實踐嗎，但是我對那個實體並沒有權威性，因為它回應了挑戰，因為它在我正在挑戰它的時期期間就我所能夠講述的範圍它幾乎什麼都沒有做。但是，接下來，在另一方面，*C* 同樣看起來真的很陰沉，就好像沒有任何事物是在那裏同樣是真正活躍的。我有要去學習的事情。我想知道你們是否能夠首先對其進行評論，當一個內在層面的指導靈被非常強有力地感覺到的時候，去鼓勵學生在一個在團體中的安全的挑戰的範圍內前進，並與它接近一點點，這是一個有益的實踐嗎，或者那不是一個如此好的注意，接下來，在關於為什麼我沒有看到 *C* 也許有一點點不舒服的方面，有任何補充的評論嗎。我通常會用光的方式看到它，我並沒有光，我沒有看到能量移動。

I am Hatonn. We would recommend that the one known as C utilize the assistance of the guide as an enhancing factor in the attempt to reestablish a clear contact with ourselves and others of the Confederation that would attempt to make contact with this instrument. It would be well that this contact be well established in a way which the one known as C is familiar with from previous training before any attempt is made to contact a new source of information.

我是 *Hatonn*。我們會推薦被知曉為 *C* 的實體利用指導靈的幫助作為在去重建一種與我們自己以及屬於星際聯邦的其他會嘗試與這個實體建立接觸的實體之間的接觸的嘗試中的一種促進新的因素。在任何與一個新的資訊源建立接觸的嘗試之前，這種接觸用一種被知曉為 *C* 的實體從之前的訓練中熟悉的方式被有效性建立，這是很好的。

The ability to sense another's distress is one which is natural to you, my sister, but one which is also subject to refinement and improvement through the continued observation that you have made this evening. We would recommend that you continue to, as you would call it, patrol the perimeter and note anything that is of significance and to then check that with those which are gathered at a time after the meditation has concluded, or to check the observations in the question and answer portion of the session as you are now doing. In this way you shall receive the necessary feedback that will give you the hints and clues that are necessary to improve this ability to sense the nature of the circle, as it is being experienced by the group.

去感知另一個實體的苦惱的能力，我的姐妹，是一種對於你是自然而然的能力，但是，這種能力同樣也受制於通過你在今晚已經進行了的持續的觀察而進行的精煉和改進。我們會推薦，你繼續，如你對它的稱呼一樣，巡邏周邊並注意任何具有重要性的事情，並接著在一個冥想已經結束後的時間與那些聚集在一起的人檢查那個事情，或者在集會的提問回答的部分中檢查那個觀察，如你現在正在做的一樣。用這種方式，你將會接收到所需的回饋，它將會給予你增進這種去感知圈子的屬性的能力所需的提示與線索，如同這種能力正在被團體體驗到的一樣。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Well, let me ask again, let me refine the question a little bit and see if I can ... What was the metaphysical situation, forget the entity, I looked at C and I saw him as being basically, completely, excuse me, completely dark, that is to say, I didn't see any energy moving. Now, I was missing the fact that he was uncomfortable. I want to know if you can tell me what metaphysical area I should look at in order to become able to be more subtle in my seeing, if that makes any sense. Because I feel that my students depend on me to some extent for a backup, and I want to be there for them and I don't like it when I don't know something like that, like being uncomfortable, and I would like to learn.

Carla：好的，讓我再一次詢問，讓我稍稍精煉那個問題，並看看是否我能夠.....

形而上學的情況是什麼，網路那個實體，我查看 C，我看到他是基本上完全，抱歉，完全陰鬱的，也就是說，我沒有看到任何能量流動。現在，我正在錯過那個他是不舒服的事實。我想要知道，是否你們能夠告訴我，為了能夠在我的觀察中成為能加微妙的，我應該檢查的形而上學的區域是什麼，如果那是有任何道理的話。因為我感覺我的學生在某種程度上依賴於我提供一種後援，我想要為了它們在那裏，當我並不知道某種類似那樣的事情，類似不舒服的事情的時候，我並不喜歡它，我會想要瞭解。

I am Hatonn. We find that the degree of discomfort was not great and was not within the scope of your sight, shall we say. The viewing of the energy as it moves through another is best accomplished by holding that person in the mind, in the foreground of the vision and using, as we see you are aware, the inner senses to feel the degree and quality of energy present. We feel that your ability in this area is that which exceeds most entities' abilities, and we commend your desire to improve. However, at this time we feel that you have a good enough grasp of this process that it is simply a matter of continuing to exercise this ability that will increase its sensitivity to the degree that you will be able to notice the slighter discomforts. We can speak no further at this time.

我是 *Hatonn*。我們發現不舒服的程度不是巨大的，是不處於你的視野範圍之內，在能量流經另一個實體的時候對能量的觀察，是藉由將那個人保持在頭腦中，保持在視野的顯著位置中，並使用內在的感知，如我們看到你察覺到的一樣，來感覺存在的能量的程度與品質而最佳地被完成的。我們感覺到你在這個區域中的能力是超出了大多數實體的能力的，我們稱讚你對於增進的渴望。然而，在此刻我們感覺到對這個過程擁有一種足夠好的掌握了，以至於它單純地就是一個繼續練習這個能力的事情，這種能力將會增加它對於你將會能夠注意到更加輕微的不舒服的程度的敏感性。我們在此刻無法進一步談論了。

Carla: Thank you, Hatonn.

Carla：感謝你們，*Hatonn*。

I am Hatonn, and we thank you, my sister. Is there another query?

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

C: This entity ... now that I become aware of ... ah. I wish to reassure Carla that I wasn't in distress more, I was feeling more distracted than anything because it was something I was not used to experiencing while trying to channel, ah, and if this is who I think it is then this entity has really been a part of me for a long time. I simply have been unaware of it until tonight. I am curious now why the area of the bridge of my nose is so sensitive to contact?

C：這個實體.....現在我察覺到了.....啊。我希望讓 *Carla* 放心，我不在感到傷心了，我正在感覺到更多的被分心，因為它是某種我在嘗試去傳訊的時候並不喜歡體驗的事物，如果這就是我認為的那個實體，就是在那個時候這個實體是真正成為了我的一部分有很長一段時間的。我單純地一直到今晚之前都尚未察覺到它。我現在很好奇，為什麼我的鼻樑的區域對於接觸如此敏感呢？

I am Hatonn. The location of the indigo-ray energy center is found at this precise point within the physical vehicle. The activation of the indigo-ray energy center, though not critical for one who would serve as a vocal instrument, is that which is most helpful for those which are able to avail themselves of the activation of this center of energy, for through the indigo-ray energy center flows that quality of beingness that steadies and amplifies the carrier wave, shall we say, that attentiveness yet quietness within the mind upon which we infuse the concepts and words that are our contact. Thus, for one which has been able to activate this energy center, there is the ability to enter into a state of relaxation that is both profound and more stable than would be possible without the activation of this center. Thus, we would suggest that...

我是 *Hatonn*。靛藍色光芒的能量中心的位置就是在物質性載具中這個準確的位置被發現的。靛藍色光芒能量中心的啟動，雖然對於一個作為一個語音器皿服務的實體並不是決定性的，對於那些能夠讓它們自己受益於這個能量中心的啟動的實體，它是極其有幫助的事物，因為那種流經靛藍色能量中心的存在性的品質會穩定並擴大，我們將我們的觀念和我們的接觸之所是的言語灌注在其上的在頭腦中的，容我們說，載波的警覺與安靜。因此，對於一個已經能夠啟動這個能量中心的實體，會有能力進入到一種深入的放鬆的狀態中，那種狀態相比在沒有對這個中心的啟動的情況下有可能的放鬆，同樣也是更加且更加穩定的。因此，我們會建議.....

(Tape ends.)

(磁帶一面結束。)

February 12, 1989

1989-02-12 靈性的影響與誘惑

Group question: This concerns the spirit world and how much of the thoughts that we experience in our daily lives are influenced by the so-called world of spirits, guides, teachers, angelic presences, and so forth? And what is the real difference between whatever influence this supposed other or outer world has and that which we experience interiorly?

團體問題：這個問題涉及到靈性的世界以及我們在我們的日常生活中有多少的想法是被所謂的靈性的世界，被指導靈、導師、天使的存在以及如此等等所影響的？在這個假定的其他的世界或者外部世界擁有的無論什麼影響，與我們在內部體驗到的事物之間的真正的不同是什麼呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator and share with you the blessing of consciousness. We are most grateful to be able to share consciousness with you at this time, and we find the circle of seeking to be as a lighthouse upon a somewhat turbulent and darksome sea, yet, many, many lighthouses there are. The numbers are increasing, and we are most grateful, and most especially at this very instant of time, as you would call it, to you who seek to know the truth.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意，並與你們分享意識的祝福，我們對於能夠在此刻與你們分享意識是極其感激的，我們發現尋求的圈子是在一個多少有些激流和陰暗的海洋上的一個燈塔，而在那裏有很多很多的燈塔。數量正在增加，我們是極其感激的，我們尤其對於這個時刻，如你們對它的稱呼一樣，對於你們這些尋求真理的人是極其感激的。

You have called us to your group this evening to speak of a subject difficult to speak of because the nature of the integrity of an entity is not understood within your people's vocabulary. Consequently, we shall be working somewhat athwart of the presumptions which are connotated by many words which can be mistaken within your language, and for this we apologize, but there is no substitute for the language of the entities to whom we speak. We must, indeed, use those words known and attempt to [blend] them as we may, with art.

你們已經呼喚我們今晚來到你們的團體來談及一個很難談論的主題，因為一個實體的完整性的特性是無法在你們人群的辭彙表之中被理解的。因此，我們將用多少有些與推測相悖的方式進行工作，這些推測是被暗含在許多的言辭中的，而這些言辭在你們的語言中能夠是有錯誤的，我們為此抱歉，但是，對於我們與之說話的實體的語言，沒有替代物。我們必須，確實，使用那些已知的詞語並嘗試將它們與藝術混合起來，如我們可能會地一樣。

The entity that each of you is is much other than you may, perhaps, perceive yourself. The actual portion that is imperishable of your consciousness, that

which will take many bodies, that which will learn many things, is not a portion of the self that can be seen or measured or even differentiated from influences upon the subjective experience of the entity. However, the entity remains at the heart of the web of experience, choosing the biases it shall add permanently, or increase once the bias has been added. This is the imperishable self, that is, the infinity of the Creator surrounded by the distortion called free will. This is your consciousness. Your goal as a creative spirit is simply to advance from being a person of free will which wishes to seek the Creator to being a person which experiences a consciousness of the Creator's presence in the way best understood to the self.

你們每一個人之所是的是實體都是比你也許可能對你自己的知覺要大大地不同的。你的意志的那個實際是不朽的部分，將會使用很多的身體的那個部分，將會學到很多的東西。習很多的事情的那個部分，不是自我的一個能夠被看到、或者被度量、或者甚至與對實體的主觀體驗的影響區分開的部分。然而，實體是留在體驗的網路的核心被之處，並同時選擇了它將永久地添加的或者增加的偏向性，一旦那個偏向性已經被添加之後。這就是不朽的自我，也就是說，造物者的無限性是被那種被稱之為自由意志的變貌所包圍的。這就是你的意識。你作為一個創造性的靈體的目標就是去從一個希望去尋求造物者的具有自由意志的人，前進到一個用被自我最佳地理解的方式體驗了一種造物者的臨在的意識的人。

In this context, each and every mundane and daily event is altered because of the contact with the presence of the infinite Father. The manifestations which come from this change in attitude are, perhaps, best described as polarizing strongly along the path of service to others.

在這個背景中，每一個世俗的和日常生活的事件都是因為與無限天父的臨在的接觸而被改變的。來自於這種在態度中的改變的顯化物，也許可以被最佳地描述為沿著服務他人的道路強有力地極化。

Now, we speak first of the true character of each portion of infinite Consciousness, because we now will remove all the structure seemingly from the experience of that metaphysical and perfect creature that you, indeed, are. Each of you is at all times channeling in several different ways. Let us look at them as briefly as we can do this.

現在，我們首先談及無限意識的每一個部分的真實的特性，因為我們現在將從你們確實之所是之形而上學的且完美的生物的體驗上表面上地移除所有的構架。你們每一個人在所有的時候都是用一些不同的方式傳訊的。讓我們儘可能簡短地檢查它們。

Firstly, there is the programming which one chooses as one observes during the younger years of the incarnation. The choosing is that of separating that which will be absorbed and attended to by the conscious mind and rejecting those signals which it is receiving from various points of ... we fail to find a word in this instrument's mind for the various kinds of intentional spreading of various thoughts. However, the process of choosing what one will become aware of is very much affected both by the biases of those which are incarnate and are teachers of the young spirit—the parents, the family in

general and the teachers or friends—but also the younger entity is much more aware of the priorities with which it came into incarnation, and is, therefore, even at so young an age, asking for aid in understanding the truth concerning such questions as what is death, and so forth.

首先，當一個人觀察在投生的年幼的時期期間的時候，會有一個人選擇的編程。選擇就是將那些將會被有意識的心智吸收並被其注意到的事物與對那些它正在從各種位置接收到的信號拒接的分開的選擇.....我們無法在這個器皿的頭腦中為各種各樣的想法的各種類型的有意圖的散播找到一個詞語。然而，選擇一個人將會察覺到的事物的過程是大大地同時被那些投生的人的偏向性以及年幼的靈體的老師——父母，一般而言的家庭，老師或者朋友——的偏向性所影響的，年幼的實體同樣也遠遠更多地察覺到進入到投生的時候所帶來的優先考慮，因此，年幼的實體甚至在如此年幼的一個年齡就在理解關於諸如死亡是什麼，以及如此等等的問題的真理的方面請求幫助了。

Therefore, as the young entity develops its network of noise versus signal decisions which will for the remainder of the incarnation determine what the entity will see and hear and react to, there is much help given, so that even the very, very basic program which runs the computer of the mind has been much aided by spirits both incarnate and discarnate. This continues to be the pattern throughout the incarnation.

因此，當年幼的實體發展了它的對於什麼是噪音，什麼是信號的決定的網路的時候，這個網路將在投生的剩餘的部分決定這個實體將會看到，聽到，以及做出反應的事物，會有大量的幫助被給予，因此，甚至是非常非常基礎的在心智的電腦中運轉的編程都已經是同時被投生和非投生的靈體大大地幫助了的。這會繼續成為貫穿整個投生的模式。

Each entity may, if it desires, form a cordial and mutually loving and helpful relationship with any of three guides or angelic presences, as this instrument might call them, which are, in fact, entities which partake to some extent of the self and to some extent of the imperishable greater Self which is the Creator. Some are more comfortable with a guide that is female, seeing that special nurturer as the gateway to the subconscious. Others are, perhaps, happier with the male guide or higher self, as, perhaps, that may have the connotation of good advice and so forth. Others prefer the third guide, which is androgynous in nature and understands each of the sexual polarities without being in a unbalanced or needing relationship, one or the other way. This kind of dispassionate guide is sometimes requested. Each of these are always with each. There is no shortage of available aid, and the ways of requesting it are, in many cases, subconscious. Bringing them into the conscious mind is always recommended if the growth is to be accelerated.

每一個實體，如果它渴望的話，都可以與三個指導靈或者天使的存在，如這個器皿對它們的稱呼一樣，中的任何一個形成一種親切的，互愛的且有幫助的關係。一些人對於一個女性的指導靈是更為舒服的，它將那個特殊的滋養者視為是通往潛意識的大門。其他人，也許是，對於男性的指導靈，或者高我，是更加愉快的，因為，也許那個指導靈，可能會有好的建議的言外之意以及如此等等。會有一些其他人會偏好第三個指導靈，它在屬性上是兼具兩性的，它理解每一個性的極性，

而不會，用這樣或者那樣的方式，處於一種不平衡的或者缺乏性的關係中。這種類型的不偏不倚的指導靈有時候會被請求。這些指導靈中的每一個都是一直與每一個人在一起的。不會有可被利用的幫助的缺少，請求它的方式，在很多情況中，是潛意識。如果成長要被加速的話，將它們帶入到有意識的心智中，這一直都是被推薦的。

Once one has begun to accelerate the program of spiritual growth, there are many, many others which may become attracted to the entity. These are some of what you would call inner plane entities, that is, those who have completed their work in your illusion of third density, but have elected to remain behind to encourage and inspire those who wish to graduate into the density of love and compassion at the end of this particular lifetime. These are available by request, and are heard, by those who do not have the refined psychic ability, best in the dreaming process where, when one approaches the sleeping state one simply places oneself within a tuned and protected atmosphere, and protecting the physical vehicle with the crossed hands and the crossed legs, or legs together, invites the teachers of the appropriate vibration to express to you within the dreaming state that which you truly wish to work with, to grasp, and to begin to understand.

一旦一個人已經開始加速靈性成長的程式了，會有很多很多其他的實體可能會附著在實體身上。這些實體中的一些是你們所稱的內在層面的實體，也就是說，那些已經完成了它們在你們的第三密度的幻象中的工作，但是已經選擇去留在後面以鼓勵並激勵那些希望在這次特定的投生結束的時候畢業進入到愛和同情心的密度的實體。這些實體是可以藉由請求而被利用的，並可以被那些並不擁有被精煉過的心靈能力的實體所聽到，最好是在夢境過程中，在夢境中，當一個人接近睡眠狀態的時候，一個人會簡單地將它自己放置在一個調音過的與保護性的氛圍中，並用較差的手臂和交叉的雙腳保護物質性載具，或者將雙腳合併，邀請具有適當的振動的導師在夢境狀態中向你表達你真正希望與之一同工作，掌握並開始理解的事物。

There are also those whom we may call the loyal opposition, those negative entities which are always drawn to one who is attempting to polarize [on the] service-to-others path. In brief, the ways of observing temptations being offered to one are simple. First, the temptation shall be power. That temptation has subtleties. There are different forms of power. It is helpful, perhaps, to look at the holy work this instrument calls the Bible in which the one known as Jesus the Christ was said to have been tempted by the devil in the wilderness. We do not verify the existence of the devil, but feel that there is a good parable to be told here. That is that the temptations were, first, the power to create food and have it to be eaten. This would indicate to the supposed devil that the one known as Jesus was, indeed, the Son of the one Creator. This was a temptation which the one known as Jesus refused. When one is in the position of impressing another, it is well in a metaphysical sense to understate the impressive fact, and, indeed, to be quite hesitant, shall we say, to manipulate others with such information.

同樣也會有那些我們可以稱之為忠誠的反對派的實體，那些一直會被吸引到一個

正在嘗試在服務他人的道路上極化的實體身邊的負面性的實體。簡單地說，觀察正在被提供給一個人的誘惑的方式是簡單的。首先，誘惑將會是力量。那種誘惑擁有微妙性。會有不同的力量的形式。也許，去查看這個器皿稱為聖經的神聖著作會是有幫助的，在聖經中被知曉為耶穌基督的實體據說在荒野中受到過惡魔的誘惑。我們並不證實惡魔的存在，但是我們去創造出一個有益處的話。這會向被假設的惡魔表明，被知曉為耶穌的實體，確實是造物者的兒子。這是被知曉為耶穌的實體已經拒絕了的誘惑。當一個人處於給另一個人留在印象的位置的時候，在一個形而上學的意義上對令人印象深刻的事實輕描淡寫，並確實對於用這樣的資訊操縱其他人是相當猶豫的，這是很好的。

Another temptation is that of kingdom and there are many, many kingdoms. Manipulation is [as] subtle in the kingdom of the home as your Machiavelli, as this instrument remembers the name, was in the history of Italy. In the parable we have been speaking of, the one known as Jesus was offered all the kingdoms of the Earth if he would worship someone else besides the one infinite Creator. This also was a temptation that the one known as Jesus avoided. Temptations of kingdom are indeed to be avoided, and when one perceives that one has power over another, one needs to speak with that other in such a way that the power is in some way limited and the other has some rightful voice, no matter what the relationship.

另一個誘惑就是王國的誘惑，會有很多很多的王國。操縱在家園的王國中是和和義大利的歷史中的你們的馬基雅維裏一樣微妙的。在這個寓言中，我們一直在談及被知曉為耶穌的實體被提供了地球上的所有的王國，如果他願意崇拜除了太一無限造物者之外的其他人的話。這同樣是被知曉為耶穌的實體回避了的一個誘惑。王國的誘惑確實是要被回避的，當一個人感覺到它擁有高於另一個人的力量的時候，它需要去用這樣一種方式來與另一個實體說話，用那種方式那種力量用某種方式是被限制的，另一個人會擁有某種正當的聲音，無論關係是什麼。

The third temptation which keeps an entity from the spiritual path of good suggestions is that of glory. In the parable, the one known as Jesus was offered the chance to leap from the top of the temple in Jerusalem so that angels would catch the one known as Jesus and set him safely upon the ground, thus glorifying the Father. The response that the one known as Jesus gave was, "Thou shalt not test the Lord, thy God." When things go poorly for an entity, it is then that this particular temptation encourages negative entities to speak to you in ways which seem to be persuasive, and we suggest to you that it is not helpful to rail, become upset with, become mad at or test the Creator. It is far, far more along the lines of service to others to have faith and abide in the faith that whatever is occurring to you is appropriate in order to teach a lesson which, though it may be challenging, will in the end be fruitful.

讓一個實體遠離具有有益的建議的靈性的道路的第三個誘惑就是榮耀的誘惑。在那個寓言中，被知曉為耶穌的實體被提供了機會去從耶路撒冷的聖殿的頂部躍出，這樣天使就會接住被知曉為耶穌的實體並讓他安全降落到地面上，並由此榮耀天父。被知曉為耶穌的實體給予的回應是，“你不要測試主，你的神。”當事情對於一個實體變得糟糕的時候，這就是這種特定的誘惑鼓勵負面性的實體用各種

看起來似乎是有說服力的方式對你們說話的時候了，我們向你們建議，去抱怨造物者，對其感到不滿，對其發狂或者測試造物者，這沒有幫助的。去擁有信心並留在信心中，這是要遠遠更加沿著服務他人的道路，那種信心即，無論什麼事情正在發生在你們身上，為了教導一門課程，這都是適當的，這門課程及，雖然它可能是挑戰性的，它將會最終是富有成效的。

Now, we have covered the fact that you are virtually soaked through with the channeling of entities besides the consciousness that is yourself. Do not let this cause any to be concerned that the entity is any the less. This is not so. Help is simply there, because the lessons that all of us are attempting to learn have to do with service. And because we cannot serve an infinite intelligence which we cannot ever see, because we cannot manifest a mystery, we must turn to the Creator in awe, and to serve the Creator, we must serve you. Indeed, it aids us greatly to serve you, and we would not have you think that we are noble, for this is our path of learning and growing and refining our wisdom in compassionate service to the one infinite Creator.

現在，我們已經涵蓋了這個事實，你實際上完全沉浸在對除了你自己之所是的意識之外的實體的傳訊之中的。不要讓這使得任何人擔憂，那個實體在有任何方面是較為差勁的。並非如此。幫助單純地就在那裏，因為我們全體都正在嘗試去學習的課程是與這種服務有關的。因為我們無法服務一種我們不曾能夠看到的無限的智慧，因為我們無法顯化一種神秘，我們必須在敬畏中轉向造物者，為了服務造物者，我們必須服務你們。確實，服務你們極大地幫助了我們，我們不會讓你們認為我們是高貴的，因為這不是我們通過對太一無限造物者的充滿同情心的服務而學習、成長和精煉我們的智慧的途徑。

In some, there is no time when an entity is not channeling. There is no time when an entity's thoughts can be said to be purely and specifically based upon the conscious thinking processes of the entity. Each entity has many, many influences upon the psyche, both discarnate and incarnate, which form the consciousness itself which takes up and attends to the structure, the fabric, the resonance as you perceive it.

在一些人身上，一個實體在所有的時候都是在傳訊的。沒有任何的時候一個實體的想法能夠被認為是純粹地且明確地是基於實體的有意識的思考的過程的。每一個實體都擁有很多很多對心靈的影響，同時是非投生的和投生的，這形成了意識其自身，意識會呈現出並參與結構，質地以及共鳴，如你們對它的感覺一樣。

Now, my friends, if you wish to alter your perceptions of reality to a more strongly affirmative and positive level, it is necessary to move into not only programs which move from the first program, that is, the attending program, one also must move into that metaprogram, that great program which lies behind the others and gives one the material for one's other perceptions and realizations.

現在，我的朋友們，如果你們希望去改變你們對實相的知覺到一種更為強有力地肯定性與正面性的層次，不僅僅進入到從最初的程式開始移動的程式中，也就是，注意力的程式，一個人同樣也必須進入到元程式，那個存在於其他的程式的背後並給予一個人供它的其他的知覺和領悟的使用的材料的那個巨大的程式之中，這

是需要的。

If you wish to alter your perception of reality, it is well that thoughts be examined for associations and relationships that do not make logical sense. In the tracing of triggers for illogic lies much self-understanding, and, therefore, an increased ability to alter the basic program which chooses that which you will perceive. This work is best done, as always, in an atmosphere of meditation on a daily basis, and, perhaps, a period of reflection or meditation at the end of any given day, so that one may work with one's own subjective material in one's own way, be it serious, humorous or a mixture of the two. That, too, is a portion of programming which you may wish to change. We do recommend inserting as much humor into the biases of the personality as possible, for that light touch will hold you in good stead as you weave your way through the many, many ways of channeling the love and light of the one infinite Creator.

如果你們希望去改變你們對實相的知覺，想法被檢查以找到並不合情合理的關聯與關係，這是很好的。在對不合邏輯的事物的觸發物的追蹤中存在有大量的自我理解，並由此存在有一種增強性的去改變基礎的程式的能力，這個基礎性的程式會選擇你將會感覺到的事物。這個工作，一如既往，在一種每日冥想的氛圍中會被最佳地完成，也許是在任何給定的日子結束的時候的一段沉思或者冥想的時間，因此，一個人就可以與它自己的主觀上的材料用它自己的方式一同工作了，無論這種方式是嚴肅的，還是幽默的，或者是兩者的一個混合物。那同樣也是你們可能希望去改變編程的一部分。我們確實推薦盡可能多地將幽默插入到人格的偏向性之中，因為輕觸將會在你編織你的道路穿越很多很多的傳訊太一無限造物者的愛與光的途徑的時候對你很有幫助，

We wish you the luck of your endeavor, and perhaps more than anything, we know and hope that you realize once again that we are, as you, seekers upon a path. We have our opinions, but we do not have irrefutable knowledge; if we did, we would tell you so. Therefore, we simply ask that anything which may help or inspire be kept, and anything which does not seem to be your own truth be left behind.

我們希望你們擁有你們的努力的好運，也許最重要的事情是，我們知道並希望你們再一次意識到，我們，和你們一樣，是在一條道路上的尋求者。我們擁有我們的觀點，但是，我們並不擁有無可辯駁的知識，如果我們有，我們會這樣告訴你們。因此，我們單純地請求，任何可能有幫助或者啟發的事物都被保留下來，任何並不是看起來似乎是你自己的真理的事物都被留在後面。

At this time, we would transfer to the one known as Jim, that he may conclude this session. I am of those known to you as Q'uo.

在此刻，我們會轉移到被知曉為 *Jim* 的實體，這樣他就可以結束這次集會了。我是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if there might be any further queries to which we may reply?

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意。在此刻，我們很榮幸詢問，是否可能有任何我們可以回答的進一步的問題？

Carla: Well, I notice that you didn't directly address the inside versus outside question, but, rather, said that you could think of them as inside or outside. Do you want to leave it at that? Do you want to comment on that?

Carla：好的，我注意到你們並沒有直接回答內部對外部的問題，毋寧說，你們談到了，你們能夠將它們認為是內部的或者是外部的。你們想要保持那樣嗎？你們想要對那一點進行評論嗎？

I am Q'uo. As each entity which has had its origin, as all have, with the one Creator, moves through the cycle experience that shall be its means of returning to the one Creator, the, shall we say, degree of difference that is apparent begins to shift, so that within the consciousness of those entities that move from your illusion to those of a higher vibration, this apparent difference begins to be noticed as less and less significant. We speak here of apparent difference, for there is the shared heart and very spark of life that always undergirds each expression of the one Creator.

我是 Q'uo。每一個實體都在太一造物者中擁有它的源頭，如同所有人都擁有一樣，當每一個實體穿越體驗的週期的時候，這種週期將會是實體返回到太一造物者的途徑，明顯的，容我們說，差異的程度會開始轉變，這樣，在那些從你們的幻象移動到一個更高的振動的實體的意識中，這種明顯的差異會開始被注意到是越來越不重要的。我們在這裏談及明顯的差異，因為會有被分享的心以及生命的火花一直都支持著每一個太一造物者的表達。

As an entity begins to move in what you might call an harmonic resonance with the heartbeat of the creation, we shall call it, for want of a better term, the similarity and identity between the Creator, the creation, and the entity approaches oneness, so that the experience of the entity begins more and more to reflect to the entity the shared consciousness that may be likened unto the entity discovering that its sphere of consciousness, that with which it has become familiar and has called its own, is indeed larger than it has supposed, so that there are within the entity that likened unto veils removed to aid the sight in traveling to new boundaries that again will provide the entity with that experience that is necessary for it to understand, shall we say, in order that it might then use that understanding as a further stepping stone to move into those areas that again reveal unto it an experience that is unmistakably its own, and yet that which seemed other than the self before it had taken the step which led to this experience.

當一個實體開始進入到你們可能稱之為一種與造物的心跳的和諧的共鳴的事物的時候，因為想要一個更好的說法，我們將稱之為當在造物者，造物以及實體之間的相似性和認同會接近一體性的，這樣實體的體驗就會開始越來越多地向那個實體反映可以被比作實體正在探索它的意識它的範圍的被分享的意識的時候，它

已經對其熟悉，並已經召喚了其自身的事物，就確實是比它已經假設的要更大的，這樣在實體內在之中就會有被比作單紗被移除以幫助在旅行中的視線看到新的邊界的事物了，那個邊界將會再一次向實體提供它所需的體驗以理解，以便於它可以接下來使用那種理解作為一個更進一步的踏腳石，以進入到那些會再一次向它揭露一種體驗的區域，這種體驗在其自身是不會出錯的，而在它已經走出了那個導向這個體驗的步子之前，這個體驗卻看起來似乎是不屬於自我的。

Thus, the entity, in retracing the journey to the Creator, does so in a fashion which may be likened unto the moving into experiences which become its own as it moves into them, and becomes the self as they are experienced. This is always the case for any entity, whether it has consciously experienced that which surrounds it as a portion of the self or not.

因此，在實體回溯那條通往造物者的旅程的過程中，實體確實用這樣一種方式這樣做的，這種方式可以被比作在實體進入到體驗中的時候，體驗成為了其自身，當體驗被體驗到的時候，它成為自我。對於任何實體，這一直都是發生的事情，無論它是否已經有意識地體驗到作為自我的一個部分包圍著它的事物。

However, it is the perception of the entity with which we deal here most centrally, and as this perception is able to be widened in eyeshot, shall we say, so that entity becomes more able to penetrate outer illusion and see the truer nature of not only itself, but of the creation about it, the entity begins to discover that there is an harmonic resonance that permeates the entire creation, and as the entity moves into more profound or deeper realms of the self, the entity then becomes aware that there is far more to the self than it has previously supposed. An effect that has previously seemed to be of an exterior origin is seen to fall within the newly defined and experienced boundaries of the self. However, until the entity has completed this great cycle of being, the entity shall continually find that not only is there a greater and greater degree and breadth of selfness, there is also an increasing call from that which is yet to be experienced of the self which pulls the self onward in its journey of seeking the nature of its own self, of the creation, and of the journey of the self through the creation.

然而，我們在這裏與之打交道的實體的知覺，就是極其中心性的事物了，因為這種知覺能夠，容我們說，在視野中被拓寬，這樣實體就會變得更加有能力刺穿外在的幻象，並不僅僅看到它自己的更為真實的屬性，同樣也看到在它周圍的造物更為真實的屬性了，實體就會開始發現，會有一種和諧的共鳴瀰漫在整個造物之中，當實體進入到自我的更為深刻或者更為深入的領域，實體接下來就會開始察覺到，相比它之前已經假設的屬於自我的事物，有遠遠更多的屬於自我的事物了。一個之前已經看起來似乎是屬於一種外在的來源的影響的效果，被看到落入到自我的被全新定義和體驗的邊界之中了。然而，一直到實體已經完成了這個存有的偉大的週期之前，實體都將持續不斷地發現，不僅僅會有一個越來越大的自我屬性的程度和寬度，同樣也有一種增加的呼喚是來自於那個自我的尚未被體驗的部分，它會在自我尋求它自己的自我的屬性，造物的屬性，以及自我穿越造物的旅程的屬性的旅程中拉著自我前進。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何更進一步的方式談論嗎？

Carla: Well, it's in a tangential fashion, but I could really use your opinion, because it's sort of what I do for a non-living. I'm a Christian person, as you well know. We went around and around about that one earlier, but I am a mystical Christian, and I do not care whether Jesus Christ lived historically or died. The important thing for me happens to be the story and the way one can use it to approach the highest polarity in service to others that I have ever found of any way. Now, I realize, therefore, in terms of the actual function of Christ within the myth of Christianity, that Christ is acting as just what he said, the way or the bridge, in between our everyday, mundane selves and eternal Self. And what I've been doing, working with New Age people, is substituting words like "error " for "iniquity" and "sin" and stuff like that and "self-forgiveness" for "redemption" or "forgiveness" because of Jesus Christ. And I have found that to be somewhat difficult to get across to people, because they are so hard on themselves in the New Age; they haven't figured out any agency of forgiving themselves, and so they tend to carry around bunches of guilt and push guilt on other people, too. And I'm just wondering, how could I better communicate with the people that I would like to help?

Carla：好的，它是用一種離題的方式，但是我真的能夠使用你們的觀點，因為它是某種我為了一種與生活無關的事物做的事情。我是一個基督徒，如你們清楚地知曉的一樣。我們早些時候在一個實體周圍不斷繞圈子，但是我是一個神秘主義基督徒，我並不關心耶穌基督是否在歷史上活過並死去了。對於我，重要的事情恰好是故事以及一個人使用它來接近在服務他人中的最高的極性的途徑，那種最高的極性是我從未找到過的。現在，我因此意識到，在基督教的神話中的基督的實際的功能的方面，基督是在起到，如他說過的一樣，在我們的日常生活，我們世俗的遏制我以及永恆的自我之間的道路或者橋樑的作用。我一直在做的事情，也就是與新時代的人一同工作，是用類似“錯誤”的詞語代替“罪惡”和“罪”，以及用類似那樣的材料以及“自我寬恕”代替“救贖”或者“寬恕”，因為耶穌基督的緣故。我已經發現那是要讓人們理解是有些困難的，因為它們在新時代中對它們自己是如此嚴厲，它們尚未弄明白任何寬恕它們自己的媒介，因此，它們傾向於帶著一大串的內疚四處移動，並同樣也將內疚推到其他人身上。我僅僅想要知道，我如何才能更好地與那些我想要去幫助的人進行交流呢？

I am Q'uo, and am aware of your query, my sister. We find that there are many entities which fall within the realm of qualities of which you speak. There are many which have other distortions or characteristics that make them unique, one from the other. As you meet each individual within your daily round of activities which requests from you assistance in one way or another, we find that it is most helpful to remember that each is, indeed, an unique individual which has needs that are as unique. Thus, to give a general means of seeking to assist such entities is to forget this primary fact of entities and the means by which they choose to experience and to express the life pattern.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現會有很多的實體落入到你談及的屬性的範圍中。會有很多的實體擁有其他的會使得它們是獨一無二的扭曲或者典型特徵，每一個人都與相互彼此是獨特的。當你在你的日常生活中遇到每

一個用這樣或者那樣一種方式請求來自於你的幫助的個體的時候，我們發現去記住這一點是極其有幫助的，即每一個人確實都是一個獨一無二的個體，它擁有一樣獨一無二的需要。因此，要對去幫助這樣的實體的尋求給出一條一般性的途徑，就是去忘記這個關於實體以及他們藉由其選擇去體驗並表達生命模式的途徑的事實了。

Thus, we would recommend that the desire to be of service be that common thread that binds together all of your efforts to be of any service whatsoever, that you allow the moment to determine the wording, the phrasing, the concepts, and the feeling tone that is used to convey the information which then may be called through you, and in many cases, from you, that will be of assistance to such entities. Thus, you will add those portions of your own experience which are pertinent and which rise naturally to the mind and then to the lip.

因此，我們會推薦讓那種進行服務的渴望成為將你所有的進行無論什麼任何服務的努力綁在一起的主線，這樣你就允許那個時刻去決定被用來傳遞資訊的措辭、短語、觀念以及感覺的音調了，這個資訊接下來就可以通過你被呼喚了，在很多情況中，將會對這樣的實體有幫助的事物是來自於你的。

You will also allow, we are hopeful, that information which may reside somewhat beyond your conscious grasp to blend itself with that which is within your grasp so that there might be the intermingling of sources, shall we say, that will produce in each instance the quality of concept communication that is most nearly appropriate for the situation and the entity which seeks from you assistance.

我們希望，你們將同樣也允許那個可能多少有點超越你的有意識地理解的資訊將它自己與在你的理解範圍內的事物混合起來，這樣就可能會有對，容我們說，源頭的混合了，這種混合將會在每一個時刻產生出對於那個情況以及那個從你身上尋求幫助的實體幾乎最合適的觀念的交流的品質了。

Again, we come to the question of the source of information, and we agree with you, my sister, that the ultimate source is not as important as is the quality of the information which proceeds from whatever source. The nature of the transfer of information is likened unto the speaking of the cells of the body to each other so that one portion which has been long removed from another might begin to reacquaint itself with that which is, indeed, a portion of itself and which is called to the self by the self.

再一次，我們會來到資訊源的問題，我們贊成你，我的姐妹，終極的源頭不是與從無論什麼源頭出發的資訊的品質一樣地重要的。資訊的傳遞的屬性就可以被比作向身體的細胞談及相互彼此，這樣，如果一個部分已經很長時間遠離另一個部分，這個部分就可以開始讓它自己重新熟悉，確實是它自己的一部分的事物，以及被自我呼喚到自我的事物了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: That was very thought provoking. There is one small query, and it's just because of the fact that I know that I have a real strong bias towards the belief that most of the people that I've worked with over the years, their biggest single problem, besides the fact that they were willing to live chaotic lives in terms of relationships, was that they carried around a lot of anger and guilt and stuff about themselves towards themselves, so they basically felt unworthy or had fairly low self esteem. And it seemed like this was the greatest real impediment to seeing the rest of the world compassionately. As a matter of fact, they tended to be better at seeing the rest of the world compassionately than themselves, but on a very subtle level it was keeping them from doing work in consciousness, and, actually, it happens to be my problem too, and I have a very strong bias towards working on that problem with my people, and I know that the help that I get is probably oriented according to that bias. Would [you] confirm if it is a good bias, or comment if you feel there is some thought I might take?

Carla: 那是非常啟發思考的。有一個小問題，它僅僅是因為這樣一個事實，我知道我擁有一種強烈的朝向這樣一種信念的偏向性，即大多數在這些年我與之同工作的人，它們最大的單一的問題，除了它們樂意於在關係的方面活出混亂的腳本之外，就是它們攜帶著大量關於它們自己對於它們自己的憤怒、內疚以及腳本。因此，它們基本上感覺到無價值，或者擁有相當低的自我尊重。看起來似乎這對於用充滿同情心的方式看到世界的其他部分的最大的真實的妨礙。作為一個事實，它們傾向於更加擅長於用充滿同情心的方式看到世界的其他的部分，而不是看到它們自己，但是在一個非常微妙的層次上，這是讓它們遠離在意識中進行工作，實際上，這碰巧同樣是我的問題，我擁有一種非常強烈的朝向與我的人一起對那個問題進行工作的偏向性，我知道我得到的幫助很有可能是以那種偏向性為導向的。你們願意肯定，是否這是一種有益的偏向性，或者你們願意評論，是否你們感覺到某種我可以進行思考呢？

I am Q'uo, and we must pause briefly in order that this instrument complete its task with the recording devices. We shall return shortly.

我是 Q'uo，我們必須簡短地暫停以便於這個器皿完成它與錄音設備的工作。我們將很快返回。

(Pause)

(暫停)

I am Q'uo, and [am] again with this instrument. We would ask that the query be vibrated again, as this instrument was distracted by the recording devices.

我是 Q'uo，我再一次與這個器皿在一起了。我們會請求問題再一次被講述，因為這個器皿被錄音設備分心了。

Carla: Gladly. Q'uo, I just have a prejudice, a bias, that one of the important things to teach to people who come to me for lessons is to forgive themselves in some way. I can't use Jesus, but I need to get the feeling of self-forgiveness because a low self esteem seems to block work in consciousness better than just about anything except bad relationships, and I wondered if you would

either validate my opinion and bias, or comment on it if you feel it needs some instruction.

Carla：很樂意。Q'uo，我擁有一種偏見，一種偏向性，即要去教導那些來到我面前尋求課程的人的一個重要的事情，就是去以某種方式寬恕它們自己。我無法使用耶穌，但是我需要得到自我寬恕的感覺，因為一種低下的自我尊重看起來似乎比除了壞的人際關係之外的其他任何事情都更好地阻礙了在意識中的工作，我想知道，是否你們願意要麼確證我的觀點和偏向性，要麼對它進行評論，是否你們感覺到它需要某種指導。

I am Q'uo, and am aware of your query, my sister. The ability of any entity to move itself along the journey of evolution of mind, body and spirit is dependent in large degree upon some amount of dissatisfaction, of a kind of angst, if you will, otherwise the entity would remain as it is—happy with that which is and content to be that which it has discovered itself to be up to that point in its own experience. Thus, there is within each entity within your illusion a certain quality that may be seen to be as a kind of self doubt or self-inflicted perception of unworthiness which can be used by the entity as a motivating factor, shall we say, as it seeks to understand those qualities which comprise the self and seeks to match, shall we say, these qualities with those ideals which it has formed also in a mental fashion as the standards against which all shall be measured.

我是 Q'uo，我理解了你的問題，我的姐妹。任何實體讓他自己沿著心智、身體和靈性演化的旅程移動的能力，都是在一個很大的程度上依賴於某種數量的不滿，一種類型的焦慮，如果你們願意這樣說的話，否則實體就會保持如其所是——對其之所是感到快樂，並滿足於它已經發現它自己在它自己的體驗中的那個位置正在做的事情了。因此，在你們的幻象中在每一個實體內在之中都會有一定數量的可以被視為是一種類型的自我懷疑或者自己造成的無價值的觀念了，在實體尋求去理解那些組成自我的特性，並尋求去將這些特性與那些它已經形成的理想進行，容我們說，匹配的時候，這種無價值感可以被使用用作一種，容我們說，激發因數，這些理想，同樣也用一種心智的方式，是作為與所有將會度量的事物相悖的標準。

The task of bringing the self to the point where the components that comprise the self are seen as whole and perfect is a task which requires that the entity investigate the, shall we say, polar opposite qualities that also exist within the being that is known as the self, for as those qualities are explored that already exist within the perception of the entity, the entity will find that each quality calls into the realm of experience that which may be seen as its opposite so that when, for example, loving acceptance is experienced in sufficient quality, shall we say, there is a natural setting up of that which is not accepted as well. For as one defines that which one may accept and accept in a loving manner, that which does not reside within the definition in some degree partakes of that which is not accepted.

將自我帶到組成了自我的成分被視為是完整的和完美的位置上的工作，是一個要求實體探索，容我們說，同樣存在于存有知曉的被知曉為自我的具有對立的特性的，容我們所，極性的工作，因為那些當那些已經存在於實體的知覺之中的特性

被探索的時候，實體將會發現每一個特性都將可以被視為是其對立面的事物呼喚到體驗的領域之中了，這樣，舉個例子，當有愛的接納用，容我們說，充分的質量被體驗到的時候，就會同樣也有對不被接納的事物的一種自然而然的設置了。因為當一個人定義它可以接受的事物，並用一種有愛的方式接受的時候，並不存在於那個定義之中的事物就會用某種方式參與到不被接受的事物中了。

As the entity begins to explore that which is accepted and that which is not accepted and begins to conduct this exploration in a conscientious fashion in an ever-widening reach of the life experience, illuminating those dark corners of the consciousness, the entity will find that there is a closer and closer connection between the self and that which has previously not been accepted, so that as this process continues, the entity is slowly able to expand that realm of that which is acceptable and that which is loved.

當實體開始探索被接納的事物以及不被接納的事物，並開始用一種認真負責的方式構建這種在生命體驗的一個不斷拓展的範圍中的探索，並同時會照亮意識的那些黑暗的角落的時候，實體將會發現在自我與之前尚未被接受的事物之間會有一種越來越緊密的連接，這樣，隨著這個過程繼續，實體就緩慢地能夠拓展那個能夠接受的事物以及被愛的事物的區域了。

Thus, as any entity looks upon those qualities of the self which are or are not accepted and continues this research with intensity and perseverance, the entity will begin to discover that each quality leads to other qualities, and all qualities eventually are seen to have a very close connection with the self. The ability to conduct this kind of exploration is the inner work which all religious teachings and philosophies have advised as that which is the necessary foundation for the traveling upon the path of the seeker of truth, as it is called.

因此，當任何實體觀察自我的那些被接受或者未被接受的特性並繼續帶著強度與堅持不懈來繼續這種研究的時候，實體將會開始發現，每一個特性都導向其他的特性，所有的特性最終都被看到是與自我擁有一種非常緊密的聯繫的。去進行這種類型的談話的能力是一種所有的宗教的教導與哲學已經建議過的內在的工作，因為那就是對於在真理的尋求者的道路上的旅行，如它被稱呼的一樣，是必不可少的基本性的工作了，

Thus, the dissatisfaction that any entity may feel for any portion of the self or any portion of the outer environment which is seen as a reflection of the self can become a motivating force that will eventually allow the entity to not only accept each quality in turn, but allow the entity to accept the polar opposite of each quality, will allow the entity to accept greater and greater portions of the self, and eventually allow the entity to accept an ever-widening field of vision that includes all about it.

因此，任何實體可能對自我的任何的部分，或者被視為對自我的一種映射的外在環境的任何部分感覺到的不滿意，都能夠成為一個激勵性的力量，它將最終允許實體不僅僅依次接受每一個特定，它同樣允許實體接受每一個特定的對立的極性，並將允許實體接受自我的越來越大的部分，並最終允許實體接受一個不斷拓展的包含了在它周圍的一切事物的視野的範圍。

Thus, the ability to forgive the self is an ability which is accomplished in slow stages, as if one were peeling the layers of the onion and discovering that each is the self.

因此，去寬恕自我的能力是一種通過緩慢的階段被實現的能力，就好像一個人正在剝掉洋蔥的表皮並發現每一個表皮都是自我一樣。

Carla: Does that make it not a good thing to teach? Since it's going to be natural?

Carla：那會使得它不是一個要去教導的有益處的事情嗎？既然它將會是自然而然的？

I am Q'uo, and am aware of your query, my sister. The definition of that which is natural is the definition of all that occurs. Thus, to attempt to aid another in the discovery of the path of self-forgiveness is a portion of that entity's journey which will have the appropriate impact upon the entity and affect it as it is ready and able to be affected.

我是 Q'uo，我理解了你的問題。對於自然的事物的定義是對於所有發生的事物的定義。因此，嘗試去在發現自我寬恕的道路的方面幫助另一個人，就是那個實體的旅程的一部分，旅程的這個部分將會對那個實體產生適當的影響，並在它準備好並能夠被影響的時候影響它。

There is, as you are aware, no mistake that occurs within the life of any seeker, and, indeed, as all are seekers, all that occurs is that which may be used as a teaching device for the perceptive eye and the listening ear.

如你們知曉的一樣，在任何尋求者的生命中沒有錯誤發生，確實，因為一切都是尋求者，所有發生的事物，對於有感受力的眼睛與聆聽的耳朵，就是可以被用作一種教導的工具的事物了。

May we speak to another query, my sister?

我的姐妹，我們可以談及另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你。

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

我是 Q'uo，我們感謝你，我的姐妹，有另一個問題嗎？

Questioner: I've [been] listening to this and having a lot of thoughts about the neurolinguistic programming model that I've been using with myself and with other people. It seems to accelerate this process of self-acceptance and forgiveness of self and others very effectively and beautifully. And I don't know exactly what question I have about it, except to ask if you have knowledge of this learning and of how it can best be used and shared, if it might be a valuable thing to share with Carla in relation with her work with other people and her own family, and just in particular, suggestions that

would be pertinent to me, as I learn and, one of the—I think that I've noticed a certain amount of caution in my approach to sharing this, because it seems to be a very powerful way, and I'm aware of just wanting to be in tune if I'm going to be using that, and in a way I think I think that I need to know more and more to be, I guess, skillful at using it, and yet, listening, I know that I can trust, in fact, do when I work with people, in my prayers and my meditations to be a channel, as I work, for the service of that person, and that what I consciously learn, what I've consciously learned to aid in this is always going to be assisted by a power and a knowing beyond that, an ability to help beyond whatever I've learned. I don't know if that's a question clear enough to be answered or not, or do I need to be more succinct about the question?

I asked one earlier, but then I kept talking.

提問者：我一直在聆聽這次集會，並在關於我一直在對我自己並對其他人使用的神經語言的編程模型的方面有一些想法。它看起來似乎非常有效且漂亮地加速了這個自我接納以及對自我和其他人的寬恕的過程。我並不準確地知道關於它我有什麼問題，請接受我詢問，是否你們有關於這種學習以及它如何才能最佳地被使用和被分享的知識，如果與 Caral 分享關於她與其他人以及與她的家庭的工作的關聯可能是一個有價值的事情的話，僅僅具體而言，以及會適合於我的建議，當我學習的時候，一個——我認為以已經注意到在我處理對此的分享的過程中的一定數量的警告了，我察覺到僅僅想要處於調音狀態，如果我將會使用那種方式的話，在某種意義上，我認為，我想我需要知道越來越多地，我猜想，在使用它的方面是熟練的，而聆聽，我知道我能夠信任，事實上，我會在我與人們一同工作的時候，在我的祈禱和我的冥想中去成為一個管道，我已經有意識地學會以在這個過程中有幫助的事物是，一直都被一種力量，一種超越那個事物的知曉，一種在無論什麼我已經學會的事物之外進行幫助的能力所幫助。我不知道是否那是一個足夠清晰以被回答的問題，或者我需要在關於問題的方面更加簡潔嗎？我之前問過一個問題，但是接下來我沒有說話了。

I am Q'uo, and we believe that we have discerned the query that was intended. We are not familiar with the technique of which you speak, though we may suggest that any technique which offers to an entity a model by which it might view the evolutionary process of its own being is a technique which will, indeed, speed this process, for the process of evolution is one which occurs even though an entity be not consciously aware that it occurs. There is a turning point, however, when an entity comes consciously to the recognition that it is, indeed, upon a journey, a journey which will reveal to the self greater portions of the self and of the creation of which it is a part and will allow the entity to make connections between portions of itself and this creation that will enhance its being and its ability to express that which is itself and that which moves in harmony with the self.

我是 Q'uo，我們相信我們已經識別出了被打算詢問的問題了。我們對於你談及的技術並不熟悉，雖然我們可以建議，任何為一個實體提供了一個藉由其他可以觀察它自己的存有的演化的過程的模型的技術，都是一個將會確實加速這個過程的技術，因為演化的過程是一個即使一個實體並未有意識地察覺到它發生了都會發生的過程。然而，會有一個轉捩點，在那個時候一個實體會有意識地識別出，它確實是在一條旅程上，這是一條將會向自我，向它是其一部分的造物揭露自我

的更大的部分的旅程，它將允許實體在它自己的各個部分與這個造物之間建立連接，這種連接將會增強它的存有以及它表達它自己之所是的事物以及推動與自我的協調一致的事物的能力。

Thus, as an entity becomes more consciously aware of a process of evolution, whether this process be described in one language, one structure, one concept, or another, the process of attempting to put a model or a structure to this journey is the beginning of the intensification and the speeding up, shall we say, of the evolutionary journey. As an entity finds that it has success with speeding this process in any degree, it begins to define itself using a broader scope or vision, and allows to itself by this enlarged definition a greater ability to experience and express that which it now sees to be the self. This new experience and expression will allow further refinement of the model, whatever its structure may be.

因此，當一個實體對更為有意識地察覺到一個演化的過程的時候，無論這個過程是用這樣或者那樣的一種語言，一個構架，一個觀念所描述的，嘗試去講一個模型或者一個構架放置在這條旅程上的過程，就是演化的旅程的，容我們說，強化以及加速的開始了。當一個實體發現，它已經在任何程度上成功加速這個過程的時候，它就開始通過使用一個更為寬廣的視野或者眼界來定義它自己，並藉由這種拓展的定義允許它自己擁有一種更大的能力去體驗並表達它現在看到的是自我的事物。這種新的體驗和表達將會允許對模型的進一步的精煉，無論它的結構可能是什麼。

Thus, there may be within a culture such as your own many, many different models that describe the nature of this process of evolution, the nature of the discovery of greater and greater degrees of the self, shall we say. Whatever the model used, there are entities that may profit from this use and move many steps further upon their journey by such use. As each model becomes refined in a more personal sense, the entity begins to gain what you might call a certain momentum in this journey of seeking. Always and ever, however, is there the ability of the entity, and, indeed, the necessity, for continuing to redefine and refine the perspective, the perception, the means by which the entity structures that which it believes, that which it follows and that idea of the self which it constructs as a kind of stepping stone that will carry it to the next level of understanding, shall we say.

在諸如你們自己的文化之類的一個文化中可能有許許多多的不同的模型描繪了這個演化的過程的屬性，發現越來越大的，容我們說，自我的程度的屬性。無論被使用的模型是什麼，會有一些實體可能從這種使用受益並藉由這樣的使用在它們的旅程上多走很多步。隨著每一個模型用一種更為個人性的意義被精煉，實體會開始取得你們可以稱之為在這條尋求的旅程中的一定的動量的事物。然而，實體一直且不斷會有能力，並會確實有需要，繼續對觀點，知覺以及實體藉由其構建它相信的事物，它會跟隨的事物以及自我的理想的途徑，進行重新定義以及精煉，它將這種自我的理想構建為一種類型的踏腳石，這個踏腳石會將它帶到下一個，容我們說，理解的層次。

Thus, we can offer no direct suggestions as to whom this may benefit or how

the offering of such service to tendered, other than suggesting that your own intuitive abilities will first find whether there be an harmonic resonance, shall we say, at a deeper level of being that may wish to be expressed in a conscious fashion with another entity that may profit from learning a model which you have to share. Thus, we leave such decisions to your own discernment, wishing only to offer the general guidelines for such decision making.

因此，我們無法在關於這個模式會對誰有益以及對這樣的服務提供要如何被提出的方面提供直接的建議，我們僅僅會建議，你自己的直覺性的能力將會首先發現是否存在有的一個更為深入的層次會有一種，容我們說，協調的共鳴，這種共鳴可能希望用一種有意識的方式藉由另一個可能從學習一個你所要分享的模型而受益的實體被表達。因此，我們將這樣的決定留給你自己的分辨力，我們僅僅希望對這樣的做決定的過程提供一般性的指導原則。

May we speak in any further fashion, or to another query, my sister?

我的姐妹，我們可以用任何進一步的方式發言，或者對另一個問題發言嗎？

Questioner: There's still a slight question in my mind about my own slowness in spite of what has eventually become a lot that I've put into learning and developing my understanding of how to work with this model, and in a way that is individualized both in terms of how beliefs and understanding and in terms of any individual I'd be working with. I, nevertheless, have exhibited a slowness to be very, very active. I offer it out very quietly and almost tentatively, which in a way doesn't really result in a lot of interaction. And I've been sort of relying on the fact that there is an apparent wisdom in this timing, and yet I more and more have a sense that it is time to have more interaction and to be sharing this more, and I'm not quite sure either how to go about it or whether I'm stopping myself in some way, I need to simply encourage myself more?

提問者：在我的頭腦中關於我自己的緩慢仍舊有一個小問題，不管什麼事物最終會成為很多的我已經放置在學習中發現了我對於如何與這個模型一同工作的理解的事物，用某種方式，同時在信念和理解的方面，以及在任何我與之一天那個工作的個體的方面，那就是被個體化的事物了。雖然如此，我已經展現了在成為非常非常主動的方面的一種緩慢性。我非常安靜地且幾乎是實驗性地將它提供出來，在某種方式上這不會真的導致很多的互動。我以某種方式一直都依賴於事實，即在適當的時間會有一種冥想的智慧，而我越來越多地有一種感覺，現在就是進行更多的互動的時候了，要更多地分享這個事物，我不是非常確信，如何著手進行它，或者是否我在用某種方式自己停下來，我需要單純地更多地鼓勵我自己嗎？

So the question has to do with my own personal, the word that comes to mind is ambivalence, and how I might speed up the process of sorting out whatever I need to about, that would allow me to go ahead and share this more with other people and just be more clear about the fact, you know, just state that.

因此，問題是與我自己個人有關的，出現在頭腦中的言語是矛盾，如何才能加速

弄明白我需要著手進行的無論什麼事情的過程，那個事情會允許我前進並於其他人更多的分享這個模型，並僅僅對於事實更加清楚，你們知道，僅僅說說那一點就好了。

I am Q'uo, and in this regard we must speak carefully, that we do not infringe upon the free will of another, for the nature of the query which you have asked is one which is, indeed, personal and is that which benefits most by the introspection that discovers that which is within the being, and we would suggest that the feelings which you have described are those feelings which are most important in the discovery of what action shall be taken by you in your future. The feelings of value attached to the process described must be investigated and the ambivalence connected as is appropriate in those areas where there is doubt. Any art which offers itself to others as a service has value first to the entity which practices it upon the self. As the self experiences that which may be gained from the art, then does the self become convinced of the value, not only to the self, but in a more general [sense] to other selves as well.

我是 Q'uo，在這個方面，我們必須小心謹慎地發言，我們不願意侵犯另一個實體的自由意志，因為你已經詢問的問題，確實是一個個人性的問題，這個問題會藉由對在存有內在之中的發現的反省而最大地受益，我們會建議，你已經描述的感覺是那些在發現什麼行動將會在你的未來被你進行的方面是極其重要的。被附加在被描述的過程上的價值感必須被調查研究，矛盾必須被連接，因為在這些會有疑慮的區域中，矛盾是適當的。向其他人提供它自己作為一種服務的技藝會首先對於在自己身上實踐這種服務的實體有價值，當自我體驗到可以從那種藝術取得的事物的時候，接下來自我就會對價值感到確信，不僅僅是自我的價值，同樣還有在一種更為一般性的意義上的其他自我的價值。

Thus, the suggestion that we may make without infringement is that there may, perhaps, be the reevaluation of the effects upon the self of the practice of this particular means of programming the mind to experience new levels of being. Thus, the reevaluation is a process of offering to the self that which, perhaps, shall be offered to others with the self as the, shall we say, guinea pig that first experiences and then re-experiences and discovers those areas which may yet be held in doubt that they may be reaffirmed and reintroduced in the evolution of the self and be made more whole and functional, shall we say.

因此，在不造成侵犯的情況下，我們可以做出的建議是，對於這種特定的對心智編程以體驗到一個新的存有的層次的途徑，也許會有對這種途徑對自我產生的效果的重新評估。因此，重新評估是這樣一個過程，它向自我提供了也許將會藉由自我向其他人提供的事物，就好像試驗用的豚鼠會首先體驗，接著重新體驗並探索那些可能仍舊有疑慮的區域一樣，這樣它們就可以被重新肯定並被在此引入到自我的演化中，並成為更為完整且可操作的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, that's very helpful, thank you, and confirms my intuitions and extends them. Thank you.

提問者：沒有了，那是非常有幫助的，那肯定了我的直覺並拓展了它們。謝謝你們。

I am Q'uo, and we thank you, my sister. We feel that this is the appropriate time in this particular session, due to weariness of several gathered, to bring this session to a close. We are most grateful to each present for inviting our presence this evening. It has been a great honor to blend our vibrations with yours, as we each travel the same journey, to walk hand in hand with those who also seek as do we is a joy which we cannot describe, but for which we are most grateful.

我是 Q'uo，我們感謝你，我的姐妹。由於數個聚集在一起的實體的疲倦，我們感覺到這是在這次特定的集會中的適當的時間去結束這次集會。我們對於每一個在場的人邀請我們今晚出席是極其感激的。將我們的振動與你們的振動混合在一起，這已經是一種巨大的榮耀了，因為我們每一個人都走在相同的旅程上，與那些同樣尋求我們尋求的事物的實體手牽走前進，這是一種給我們無法描述的喜悅，但是我們對此是極其感激的。

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往，在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

February 19, 1989

1989-02-19 Hatonn : 倫理道德

Group question: How does one decide what particular action to take in any situation where neither the culture, the religion, or any other normal means of deciding right and wrong or good and bad do not any longer apply. When one is able to see both sides to a question, and there is no obvious right or wrong, how does one decide one's actions?

團體問題：如果在一個情況中，無論是文化、宗教或者任何其他的通常的決定對或錯以及好或壞的途徑都不再適用了，在任何這樣的情況中，一個人如何決定要採取什麼特定的行動呢？當一個人能夠同時看到一個問題的兩面，且沒有明顯的對或錯的時候，一個人如何決定它的行為呢？

(Carla channeling)

(Carla傳訊)

I am Hatonn. I greet you in the love and in the light of the infinite Creator. We feel most privileged and blessed to join in your circle of seeking to share with you the beauty that lies within each whose spirit thirsts for the truth. We are most pleased to be called to your meeting this evening. It is for us our chief way of being of service at this time in the world of action, and, therefore, tied to service to you is our own growth and development as entities. Thus, we are grateful to serve and we assure you that we are more than compensated for some few thoughts we may share with you, none of which is given absolute authority by us. We consider our ideas opinion and would ask that each take what is seen to ring with a personal truth and leave that which does not without a second thought.

我是 Hatonn。我在無限造物者的愛與光中向你們致意。我們對於加入你們的尋求的圈子以與你們分享存在於每一個人內在之中的美麗是感到極其榮幸且有福的，你們每一個人的靈性都是渴望真理的。它對於我們就是我們在此刻在這個活動的世界中進行服務主要的方式了，因此，嘗試去為你們進行服務就是我們自己作為實體的成長和發展了。因此，我們對於服務是感激的，我們向你們保證，我們對於一些我們可以與你們分享的少數的想法是感到極大地被酬勞了的，這些想法中沒有任何的想法是被我們賦予了絕對的權威的。我們認為我們的想法是觀點，我們會請你們採用被看到有一種真理的共鳴的想法，並將那些沒有共鳴的想法毫不猶豫地留下來。

We do thank the one known as M for the question concerning ethics. It is perhaps, should we say, our speciality, and it is the kind of question which strikes at the fundamental nature of those spiritual entities which you call human beings.

我們確實為關於倫理道德的問題而感謝被知曉為 M 的實體。容我們說，它也許就是我們的專長，它是那種衝擊了你們稱之為人類的靈性實體的基礎的屬性的問題。

You see, each of you is an imperishable portion of the Creator, an

immeasurable spark of divine creativity. It is, shall we say, well hidden within a material physical vehicle, which is an analog for the rest of the outer illusion, a series of electromagnetic vortices, making it possible for that which is the imperishable you to experience and learn within an environment which is illusory and designed to challenge your perceptions, your judgment, and your maturity. Over and over again you shall receive lessons about that one great subject which you all came here to learn, that is, how to love.

你們看，你們每一個人都是一個造物者的不朽的部分，一個神性的創造性的無法衡量的火花。容我們說，它是被很好地隱藏在一個物質性的身體載具之中的，這個載具就是對外在的幻象的其餘的部分，對一系列的電磁流渦的類比，它使得不朽的你之所有是有可能在一個環境中去體驗和學習了，這個環境是虛幻的，是旨在挑戰你的知覺、你的判斷與你的成熟性的。一次又一次，你們將接受到關於你們全都來到這裏來學習的那一個偉大的主題的課程，那個主題即，如何去愛。

How to love is that which you seek to know, because the very nature of the Creator, as closely as can be defined by your words, is, indeed, love. Love made manifest is the creation. That it is manifest is an illusion. You are within this illusion to gaze upon it, to learn and to offer the best learning, the best thinking, the most beautiful spirit that you may, back then to the Creator, as you move into the larger and more spacious light of the spirit, within a much, shall we say, more light and agreeable physical vehicle.

如何去愛就是你們尋求去知曉的事物了，因為造物者的核心的屬性，如我們用你們的言語所能夠最接近地對其的定義一樣，確實就是愛。被顯化的愛就是造物。愛被顯化出來了，這是一個幻象。你們是在這個幻象之中來注視它，來學習並在你們進入到更大且更寬廣的靈性的光之中，並進入到一個，容我們說，遠遠更輕且跟我給適宜的物質性載具之中的時候，將你們可以取得的最佳的學習，最佳的思考，最為美麗的靈性反過來獻給造物者的。

We agree that many things within an illusion which is designed to be perfectly imperfect would appear to be moot questions, that is, endlessly arguable. The nature of the illusion is specifically this in order that each of you may make choices which will advance your own spiritual seeking and maturity. The way to move into a more interesting classroom, shall we say, than the one in which you now exist is to learn to love enough so that you think about the concerns of those whom you love just a bit more than you think about your own concerns. That is, the work you face in this particular classroom is the work of wholehearted and sometimes sacrificial love. Inevitably, then, you are constantly moved into situations where it is difficult to love. Love comes from within the self. That which is described as love, that which moves in and out of the pattern of light for each in relationship, is that poor analog of love which is imperishable, which is that which is possible to that human animal with spirit which you are. That is, you will be unable to love at all times; you will run dry; you will fail. This is inevitable.

我們贊成，在一個幻象中的很多是被設計成為完全不完美的事物，會看起來似乎提出問題，也就是說，無盡地可爭論的問題。幻象的特性明確地就是這樣子的，以便於你們每一個人可以做出選擇，這些選擇將會增進你自己的靈性的尋求和成

熟。移動進入到一個比你現在存在於其中教室，容我們說，更加有趣的教室的
途徑，就是去學習點去，你多一點，這就說，在考慮那個特愛的人，你關注的點比你的考
慮你自己在其關係中的重要性，去愛一個人，你多一點，這就說，在考慮那個特愛的人，你關注的點比你的考
作進入到在關係中的重要性，去愛一個人，你多一點，這就說，在考慮那個特愛的人，你關注的點比你的考
種不朽的將無法在所有的時候都去愛，你們將耗盡，你們將耗盡，你們將耗盡。這無可避免

Eventually, each spirit decides to seek a love that is greater than the love it has been able to manifest, that it may know it and thus manifest it. This is the true end of all ethical thinking and spiritual seeking. This is the true end of humankind—to learn well enough how to love that death from this illusion rises to life in a far more lovely and more challenging grade of study. You are here to make choices, and you are here specifically to make one central choice—to honor and worship the Creator within you and you within the Creator by serving others, moving towards unity of self with all others, moving toward peace, concern and passionately held ideals, or controlling others for the good of the self, manipulating those about one and making choices which separate one from the loved ones, from the society.

最終，每一個靈體都會決定去尋求一種比它已經能夠顯化的愛更大的愛，這樣它就可能知曉它並由此顯化它了。這是所有倫理的思考以及靈性的尋求的真正的終點。這是人類的真正的終點——去足夠充分地瞭解如何去愛，以至於從這個幻象死亡會提升進入到一個遠遠更加有愛的，遠遠更加挑戰性的學習的年級中的生命。你們是在這裏來做出選擇的，你們是具體地在這裏來做出一個中心的選擇的——藉由服務他人來榮耀在你內在之中的造物者，榮耀在造物者中的你，同時朝向自我與所有其他實體的統一移動，朝向平安，關心、充滿熱情地被抱有的理想移動，或者為了自己的利益控制其他人，同時操縱在一個人周圍的人，並做出將一個人與摯愛的人，與社會分開的選擇。

The way of separation, the way of fear and terror and those things which are called negative, has its own ethics and we will not explore those. But the way of service to others is very straightforward about its ethics, and perhaps these ethics may help as you seek to learn the lessons of love in this very difficult and challenging illusion of yours.

分離的方式，恐懼和恐怖的方式，以及那些被稱之為負面性的事物，都擁有它自己的倫理道德，我們將不會探索那些倫理道德。但是服務他人的方式在關於它的倫理道德的方面是非常直截了當的，也許這些倫理道德可能會在你們尋求去學會在你們的這個非常困難且有挑戰性的幻象中的愛的課程的時候有幫助。

Cast your minds back, if you will, to the words, "In the beginning." You have heard them many times, and many stories have you heard of the beginning of things. This is ours.

如果你們願意的話，將你們頭腦向回扔到那些詞語上，“在開始的時候”。你們已經聽過它們許多次了，你們已經挺多許多事物的開始的故事了。這是我們的故事。

In the beginning there was the Creator. To the best of our knowledge, the first thing that occurred besides the Creator was that which is called free will. Thus, free will is that which is to be valued above all other things.

在開始的時候，有造物者。就我們最佳的知曉，除了造物者之外發生的以一個事物就是被稱之為自由意志的事物。因此，自由意志就是高於所有其他的事物被重視的事物。

The second thing that was created by free will working upon the uncreated Creator was that which is called the name of Logos. We prefer to call it Love, to be careful in our delineation of our understanding of the nature of the Creator. The active principle of the Creator is creative Love, that which makes all that there is, that which takes all that there is back into Itself, that which is intensely curious about each thought and action and choice that you make, that each of you is the Creator, and through you the Creator learns about Itself. Thus, Love is the second priority in ethics.

藉由自由意志在自存的造物者上工作而被創造出來的第二個事情，就是被稱之為理則的名字的事物了。我們偏好稱之為愛，以在我們勾勒我們對造物者的屬性的理解的方面是小心謹慎的。造物者的活躍的原則就是創造性的愛，祂產生了一切萬有，祂將一切萬有帶回到祂自己，祂對於你們做出的每一個想法、行動和選擇是強烈地有好奇心的，你們每一個人都是造物者，造物者通過你們瞭解關於祂自己的事情。因此，愛就是在倫理道德中的第二優先的事物。

The third thing that was created by the active principles of creation, love or Logos, was the photon, that so-called particle-wave of yours which light is created from. Its nature is mysterious to the scientists of your planet, yet this light may be considered to be the physical manifestation of what may be called compassionate wisdom. That is, the light of the Sun, for those who wish to be fundamentalists or literalists, is the nearest and most obvious manifestation of the Logos. Its consciousness has not moved from being one with the Creator, and its nature is that which may be seen to be the most understandable parable, shall we say, of the nature of the Creator: fiery, intense, compassionate and immensely generous and powerful and radiant.

被造物的活躍原則，被愛或者理則創造力的第三個事物，就是光子，那個你們所謂的粒子波的光就是從光子被製造的。它的屬性對於你們的星球上的科學家是神秘的，而這種光可以被認為是，可以被稱之為富有同情心的智慧的事物的物質性的顯化。也就是說，太陽的光，對於所有那些希望成為原教旨主義者或者拘泥於字面解釋的人的實體，就是理則的最為明顯的顯化。它的意識尚未離開與造物者的合一，它的屬性就是可以被視為是造物者的屬性的最為可以理解的，容我們說，比喻：熱烈的、強烈的、充滿同情心的、極其慷慨的、強有力且輻射性的。

Thus, in a situation in which there is no obvious answer, the first question one may ask the self is, "Where is the free will in this situation? Which choice would limit someone else's free will? Do I have the right, by family or matedness, to express thoughts that might infringe upon the free will of this entity?" This is of the highest ethical consideration at all times.

因此，在一個在其中並沒有明顯的答案的情況中，一個人可以問自己的第一個問題就是，“在這個情況中自由意志在何處？哪一個選擇會限制某個其他人的自由意志？我有權利，藉由家庭或者伴侶性，表達可能侵犯這個實體的自由意志的想法嗎？”這就是在所有的時候最高的倫理道德的考慮。

In a situation which that particular ethic does not address, one gazes at the situation to discover how one can best express the love and the light of the infinite Creator. Some things are reasonably moot or arguable, yet a patient waiting and asking and listening within the inner realm of silence and meditation will yield for you the bias of feeling of compassion and love that will enable you to address the situation.

在一個那個特定的倫理道德不能應付的情況中，一個人可以注視著那個情況以發現，一個人如何能夠最佳地表達無限造物者的愛與光。一些事情是合情合理地提出了問題或者可以爭辯的，而一種耐心的等待，詢問以及在靜默和冥想的內在的領域中的聆聽，將會為你產生出同情心與愛的感覺的偏向性，那種偏向性將使得你有能力處理那個情況了。

In cases where even this is denied you as an ethical basis for making a choice, one must simply rely upon one's own inner compassionate wisdom or light. That is, one must allow creative possibilities to move about within the mind to the utmost capacity of the mind to be intuitive, loose and creative.

在甚至這都不給予你作為一個倫理道德的偏向性以做出一個選擇的情況中，一個人必須單純地依賴於它自己的內在的富有同情心的智慧或者光了。也就是說，一個人必須允許創造性的可能性在頭腦最大的能力範圍內在頭腦中四處移動以成為直覺性的、不受束縛的且創造性的。

Each option, then, would be gazed at with an eye for compassion and wisdom. Some of your philosophers have suggested ways to evaluate wisely. Each way of evaluation has virtues and desperately dangerous faults. We would not advise any to be an "ist," that is, what this instruments calls those which are Marxists or Communists or Creationists. We do not feel we need to go on. We suggest strongly that one interested in true ethical considerations be aware that there are no two situations alike, and that ethics are, indeed, personal. We do suggest, when one is dealing in relationship, that no matter what the status of the relationship with regard to those expensive pieces of paper—which we find this instrument calls the wedding certificate—the ethics of the native contract rely upon agreements made. Changes may occur if talks between the two within the relationship reveal to both that it is time to change. Thus, one is not permanently tied to an agreement, but one is tied ethically to an agreement one has made until such time as one has expressed the need to change the agreement. This is an ethical guideline which is very helpful in determining those actions in relationship.

接下來，每一個觀點，都會藉由一隻著眼于同情心和智慧的眼睛而被注視了。你們的一些哲學家已經建議過一些去智慧地評估的方式。每一種評估的方式都有優點以及無藥可救地是危險的缺點。我們不會建議任何人成為一個“主義者”也就是說，這個器皿所稱的那些馬克思主義者、共產主義者或者創造論者。我們並不感

覺到我們需要繼續前進。我們強烈建議一個對真實的倫理道德的考量感興趣的實體察覺到，沒有兩個情況是一樣的，倫理道德，確實是，個人性的。我們確實建議，當一個人與關係打交道的時候，無論在關於那些昂貴的紙張——我們發現這個器皿稱之為結婚證書——的方面關係的狀況是什麼，天然的協議的倫理道德是依賴于被達成的一致意見的。如果在關係中的兩個人之間的談話向雙方都揭露出，改變的時間到了，改變可能會發生了。因此，一個人不是永恆地被束縛在一個協議上的，而一個人是在倫理道德的方面被一個他已經達成的協議所約束的，一直到諸如一個人已經體驗到需要去改變那個協定的時間之類的时间為止。這是一個倫理道德的指導原則，它在決定在關係中的那些行為的方面是非常有幫助的。

We have, perhaps, said that which we would most hope to cover, and being told by this instrument that it does not wish to channel over-long, we hope we have given you something to think about, and if you have further questions, we will be very happy to answer to them as soon as we transfer this contact. We would like to thank you once again through this instrument for the most delightful chance to share our opinions with you. We would now transfer in love and light to the one known as Jim. We are known to you as those of Hatonn.

我們，也許已經講述了，我們最為希望去涵蓋的內容了，我們正在被這個器皿告知，它並不希望傳訊過長，我們希望我們已經給予了某種去思考的事物了，如果你們有進一步的問題，我們一轉移這個接觸，我們就將會非常高興回答它們。我們會再一次通過這個器皿為這個極其快樂的機會與你們分享我們的觀點而感謝你們。我們現在愛與光中轉移到被知曉為 *Jim* 的實體。我們是你們知曉為 *Hatonn* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we might speak to any further queries which those gathered may find value in the asking. We remind each again that we offer that which is our opinion, but we offer it in joy and in gratitude. We do not wish to offer it as an infallible opinion of any kind. Is there a query at this time?

我是 *Hatonn*，我通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸詢問，是否我們可以談談那些聚集在這裏的人可能在詢問的方面會發現有價值的任何進一步的問題。我們再一次提醒各位，我們提供了我們的觀點，而我們是在喜悅和感激中提供它的。我們並不希望作為一個任何類型的不會犯錯的觀點提供它。在此刻有一個問題嗎？

Questioner: Yes. Could you speak a little bit about the different densities? I would particularly like to know about your density, the fourth density, I believe, if that's correct. What differentiates you from us, and where are you bound?

提問者：是的。你們能夠談一點關於不同的密度的事情嗎？我尤其想要知道關於你們的密度，第四密度，我相信，如果那是正確的話。什麼事物將你們和我們區

別開的了，你們的邊界在何處呢？

I am Hatonn, and am aware of your query, my brother. The densities of this octave of creation are composed of light. This is that which is more or less dense within each succeeding density or dimension. The octave of creation itself may be seen as similar to the octave of notes in your Western scale of music, beginning with that which is analogous to "do," ending with that same note at an higher octave.

我是 *Hatonn*，我理解了你的問題，我的兄弟。這個造物的八度音程的密度是由光構成的。在每一個隨後的密度或者維度中，光更加緻密或者較不緻密的事物了。造物本身的八度音程可以被視為是類似於你們的西方音樂的音階中的八度音程，從與“do”類似的事物開始，在一個更高的八度音程用那個相同的音符結束。

Thus, that which is the beginning in this octave, the first density, has a certain vibration of the photon of light that vibrates at a certain frequency and with certain angles of rotation that provide a discrete environment in which simple awareness may exist. That awareness is what you would see as that of earth, wind, fire and water.

因此，在這個八度中是開始的密度，第一密度，擁有一定的光的光子的振動，它是用一定的振動頻率振動，並帶有一定的旋轉的角度的，它提供了一個不連續的環境，在其中簡單的意識可以存在。察覺就是你們會視為是地、風、火、水的察覺。

After a certain portion of time, as you know it, has unrolled its scroll of beingness, there is the increased vibration of rotation and angle of rotation of the photon that allows a quantum leap, shall we say, that is significantly altered or expanded, and which provides for an enhanced experience of awareness—that which seeks the light and that which moves and that which is identified by your second density of plants and that which you call animals. These entities, then, have their experience, during which they attempt to gather about themselves an individualization of consciousness, and move from that which is the group, whether it be the herd, the flock, the school, etc.

在一定部分的時間，如你對時間的知曉一樣，已經展開了它的存在性的卷軸之後，會有光子的旋轉的振動以及旋轉的角度的增加，這會允許一種，容我們說，量子躍遷，光子旋轉的振動與角度會顯著地被改變或者被拓展，這提供了一種增強性的察覺的體驗——這種察覺的體驗會尋求光，移動並被識別為你們的第二密度的植物和你們所稱的動物。這些實體，接下來會在它們嘗試去在它們自己周圍收集一種意識的個體化的過程中擁有它們的經驗，並從其之所是團體開始移動，無論那個團體是牛群、羊群還是魚群。

When this has been accomplished in the cycle of beingness, there is again the great quantum leap in possibility and potential in consciousness, until that which is the third density of creation, that which you inhabit, which comes into being by the increased rotation of vibration of the photon of light and the angles of rotation that again allow the greater experience of consciousness as each portion of consciousness of the one Creator moves from that complete

unity with the Creator into the individualization that allows the gathering of experience that will allow the Creator to know Itself in each of its portions, and which will allow each of Its portions to know the Creator through this experience.

當這已經在存在性的週期中被完成的時候，會再一次有在可能性以及在意識中的潛力的方面的巨大的量子躍遷，一直到那個造物的第三密度，你們所居住的密度，藉由光的光子的振動的增加的旋轉以及那種振動增加的角度而形成的密度再一次允許更大的意識的體驗為止，當太一造物者的每一個意識的部分從那種與造物者的完全的統一進入到允許收集體驗的個體化的時候，那種對體驗的收集將允許造物者在它的每一個部分中知曉祂自己，並將會允許祂的各個部分通過這哦在那個體驗知曉造物者。

When consciousness within your third density has been individualized to the point that the choice can be made in either the positive or the negative sense—that is, to be of service to others, to give of that energy of the Creator to others, or to absorb that energy of the Creator in the negative or magnetic sense—when either of these two choices have been made as to how the further seeking of the Creator shall be experienced, then it is that another leap, shall we say, in consciousness is possible.

當意識在你們的第三密度中已經被個體化到了那個要麼成為正面性的，要麼成為負面性的選擇已經被做出的位置了——也就是說，去服務他人，將那種造物者的能量給予其他人，或者用負面性或者磁吸的方面吸收那種造物者的能量——當這兩個選擇中的任何一個選擇已經在關於對造物者的進一步的尋求應該如何被體驗到方面被做出了的時候，接下來，在意識中的，容我們說，另一次躍遷，就有可能了。

This is the movement of consciousness into that density of love and understanding which it is our honor and our privilege to inhabit. Within this [fourth] density of creation, the form of the body that has been chosen in the second-density experience of plants, of animal, to be invested, then is again used, as it was in the third density, but is used in what you might see of a somewhat different form, that is, what your peoples frequently call the astral body, that body which is lighter in your material gravity, shall we say, but is more densely packed with light. This body, then, is far more responsive to thought, and may move far more freely in time and in space than your bodies move.

這就是意識進入到愛和理解的密度的運動了，我們居住在這個密度中是我們的榮耀和我們的榮幸。在這個造物的第四密度中，已經在第二密度的植物、動物的體驗中被選擇以被投資的身體的外形，會再一次被使用，如同它在第三密度中被使用一樣，但卻是使用你們可能看到是一種多少有點不同形式被使用，也就是說，你們的人群經常稱之為星光體的身體，那個在你們的，容我們說，物質性的重力中是更輕的，但是更為緻密地塞滿了光的身體。這個身體，接下來是對於想法是遠遠更為回應性的，並可以在時間和空間中比你們的身體遠遠更為自由地移動。

Communication within our density of creation is most frequently in the form of what you would call telepathy, but in an expanded form of telepathy in

which complete concepts or gestalts or pictures or information may be transmitted instantaneously. There is no ability or desire to hide any thought at this level of seeking the one Creator. We who have the honor of inhabiting this density of creation have found it helpful to join together with those of our kind, such as your planetary population might at some point in its future choose to join its seeking in service to the one Creator, each offering to the group or social memory complex that which it has learned in its journey of seeking, so that the entire complex of entities has at its disposal a great wealth of information, each experience of each entity becoming available, then, for use in decision making and in the attempt to continue the evolutionary process in service to the one Creator and each of Its manifestations.

在我們的造物的密度中的交流是極其頻繁地通過你們所稱的心電感應的形式，但卻是使用一種拓展性的心電感應的形式，在其中完整的觀念或者完形或者圖像，或者資訊可以被瞬間傳遞。在這個尋求太一造物者的層次上，不會有隱藏任何的想像法的能力或者渴望。我們這些擁有居住在這個造物的密度中的榮耀的實體，已經發現，與那些屬於我們的類型的實體結合在一起是有幫助的，就是用這種方式，你們的星球的人群會在它的未來的某個時刻選擇去將它在服務太一造物者中的尋求結合在一起，每一個人都為團體或者社會記憶複合體貢獻它已經在它的尋求的旅程中學會的事物，這樣，整個實體的複合體就會擁有一個巨大的資訊的財富可供使用了，每一個實體的每一個體驗都成為可被利用的，並接著在做決定的過程中，以及在去服務太一造物者以及祂的每一個顯化的嘗試中繼續演化的進程過程中被使用。

When we have been successful in turning our beings entirely to the service of the one Creator, then that particle of consciousness that moves within each cell of our being as light shall again be offered the opportunity to leap forward to an expanded potential for awareness. This potential within the fifth density of light is that which offers the opportunity to gain that which you might [call] wisdom, so that the great compassion that is gained within our illusion of the fourth density might find a means of being focused in a manner which is most helpful, without interfering overmuch within the evolution of any other entity that we seek to serve.

我們在將我們的存在完全轉換到對太一造物者的服務的方面已經是成功了，接下來，在我們的存有的每一個細胞中移動意識的粒子，就將會作為光再一次被提供機會去向前躍遷到一個意識的拓展的潛能了。這種潛能在光的第五密度中就是提供了機會去取得你們可能稱之為智慧的事物了，這樣，在我們的第四密度的幻象中被取得的巨大的同情心就可以找到一種用一種極其有幫助的方式被聚焦的途徑，並同時不會在我們尋求去服務的任何其他的實體的演化之中產生過多的幹預了。

Thus, the wisdom density, the fifth density of light, is that which seeks to create a form through which service might be offered in both a wise and a loving manner. When this lesson has been learned, there is again the opportunity to experience the leap in consciousness and the potential for greater perfection, as the point of view is widened to take in a greater portion of the Creator and the creation and to see it as the self.

因此，智慧的密度，光的第五密度，就是尋求去創造一種通過其服務可以同時用一種智慧的方式和一種有愛的方式被提供的形式的密度。當這個課程已經被學會了的時候，就會再一次有機會去體驗在意識中的躍遷以及更大的完善的潛能的機會了，因為視角被拓展以採用一種造物者和造物的更大的部分，並將這個部分視為自我了。

The density numbering six is that density in which the unity of the Creator is again approached as love and wisdom are balanced, each with the other, and that which might be called a spiritual power is gained, the power to be of service without the infringement upon the free will of another. The sixth-density experience of light and of the creation is one in which those who have traveled both the positive, or radiant, and the negative, or absorbent, paths are again joined, so that seeking after this point within the sixth density continues apace without the great polarization in consciousness that begins within your third-density experience and continues through the fourth, the fifth and into the mid-sixth density.

編號為六的密度是在其中造物者的一體性被再一次隨著愛和智慧相互彼此被平衡而被接近的密度，可以被稱之為一種靈性的力量，在不會侵犯另一個實體的自由意志的情況下進行服務的力量，被取得了。第六密度的光的體驗和造物的體驗是一種在其中那些已經同時在正面性或者輻射的道路上，以及在負面性或者吸收性的道路上旅行過的實體在一起被結合在一起的體驗，因此，在第六密度中的在這個位置之後的尋求會在沒有在意識中的巨大的極化的情況下飛速繼續，這種在意識中的極化是在你們的第三密度的體驗中開始，通過第四密度，第五密度繼續，並進入到第六密度的中期的。

When the lessons of unity have been completed, then it is that entities move into the seventh density, that gateway density of foreverness which allows the movement towards the complete reunification with the one Creator which is completed within the eighth density, as you would call it, thus completing the great cycle of experience, with all experiences gained by each entity offered to the Creator as means by which the Creator has been able to know Itself offered as that which shall become the seeds for the next great octave of experience.

當一體性的課程已經被完成之後，接下來就是實體進入到第七密度，進入到永恆的大門的密度的時刻了，第七密度會允許朝向與大一造物者之間的完全的重新統一的運動，這種重新統一是在第八密度，如你們對它的稱呼一樣，被完成，並由此完成體驗的偉大的週期，伴隨著所有被每一個實體取得的體驗都作為造物者藉由其已經能夠知曉祂自己的途徑被奉獻著造物者，並作為將會成為下一個偉大的體驗的八度音程的種子的事物被奉獻出來。

The eighth density is the complete reunification with the one Creator, and is seen by your physicists and astronomers as that which is called the black hole, for within this level of being, all experience, all light, all matter, all of creation is indrawn into the one Creator, so that the fruits of the great journey may be gathered and become the foundation for the further experience and expression of the one Creator.

第八密度是與造物者的完全的重新合一，它被你們的物理學家和宇航員看到是被稱之為黑洞的事物，因為在這個存有的層次中，所有的體驗，所有的光，所有的物質，所有的造物，都被吸收進入到太一造物者了，因此，那個偉大的旅程的結果可以被收集並成為太一造物者的進一步的體驗和表達的基礎了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: I'm trying to clarify as to your density, the fourth density particularly. From what I understand you do have the physical form, and you also have said that you continue to have polarization, perhaps even greater polarization that we have here. Does this mean that you have dissension? Does it mean that you have problems? What are the problems that you have in this density? And what are the things that make you happy? To me those are very basic. And what are the things that make you fulfilled in your existence between yourselves, not in dealing with us?

提問者：我正在嘗試在關於你們的密度，明確地第四密度的方面進行澄清。根據我所理解的事情，你們確實擁有物質性的形體，你們同樣也已經說過你們繼續擁有極性，也許比我們在這裏的極性甚至更大的極性。這意味著你們是有不和的嗎？這意味著你們有問題嗎？你們在這個密度中有什麼問題呢？什麼事情是會讓你們高興的事情呢？對於我，這些是非常基礎的。那些會讓你們在你們的存在性中，在你們自己中間，而不是在與我們打交道的過程中感到滿足的事情是什麼呢？

I am Hatonn, and am aware of your query, my brother. We must first preface our response by suggesting that the experience of each succeeding density beyond your own is difficult enough to describe in words that at some point it becomes impossible within the confining boundaries of words (to describe) that which is quite beyond description. However, we shall attempt to speak to your query.

我是 *Hatonn*，我們理解了你的問題，我的兄弟。我們必須在我們的回應之前首先這樣建議來開頭，我們建議，在你們自己的密度之外的每一個隨後的密度的體驗都是足夠難以用言語來表達，以至於在某個位置它在言語的限制性的邊界之中，要去描繪相當無法描述的事物會成為不可能的事情了。然而，我們將嘗試去談及你們的問題。

We, indeed, inhabit physical vehicles which, as we mentioned previously, are those which were derived from the second-density creatures within your own illusion. The ape form is that form which was chosen by the Logos to invest with the potential for completing the evolutionary process through the octave of densities. This form is chosen in approximately 5 percent of the planetary influences within this galaxy of which we are aware. There are other forms chosen in other planetary influences. This form is maintained through the fourth-density illusion and into the fifth-density illusion, at which point the mastery over one's own being proceeds to the point that it is possible within the fifth-density illusion to create whatever form is most helpful at the

moment, as the service that has been requested is offered. 我們確實是居住在物質性載具之中，如我們之前提到的一樣，這種物質性載具是從源於你們自己的幻象中的第二密度的生物的。猿的形態就是被理則選擇來投資生物的形體，它具有完成穿越密度的八度的音程的演化的過程的潛能。這種形體在我們所知的這個星系中大概百分之五的星球上被選擇了。在其他的星球上有其他的形體選擇。這種形體在穿越第四密度的幻象並進入到第五密度的幻象中被保留下來，在第五密度中對一個人自己存有有的掌握會前進到這樣一個位置，即在第五密度的幻象中可能去創造，在那個時刻，在已經被請求的服務被提供的時候，有幫助的無論什麼形體。

That which enriches our being and brings the greatest joy to our hearts is our ability to offer service to other portions of the creation which seek or ask for that which is ours to offer. We have within our social memory complex of entities a great variety of experiences upon which we may draw to decide how best to offer our services. There is not dissension as you know it amongst our beings, in that we do not seek to gain advantage over others for our own gain, but there is frequently difference of opinion as to how best to offer our service to others, for in offering service, one must be most careful that the free will of those whom one wishes to serve is not abridged, which is to say, that we do not provide specific directions as to how an entity should move in its daily round of activity and how specific choices in the life pattern should be made. Rather, we seek to offer the principles of the evolutionary process which we have found helpful in our experience, that those whom we wish to serve may interpret in their own way and in their own life patterns.

讓我們的存有變得豐富並給我們的心帶來了最大的喜悅的事物，就是我們對造物體的其他的尋求或者請求我們所要提供的服務的能力。我們在我們自己的實體的社會記憶複合體之中擁有極其多種多樣的體驗，我們可以汲取這種體驗以決定如何最佳地提供我們的服務。在我們的人群中沒有不和，如你們對不和的知曉一樣，因為我們並不尋求去為了我們的自己的利益而取得高於他人的優勢，但，是在關於如何最佳地向其他人提供我們的服務的方面頻繁地會有觀點上的不同，是因為在提供服務的過程中，一個人必須對於那些它希望去服務的人的自由意志，不活動被刪減是極其小心謹慎的，也就是說，在關於一個實體應該如何在它的日常生活活動中行動以及在生命模式中具體的選擇應該如何被做出的方面，我們不會提供具體的方向。毋寧說，我們尋求去提供我們已經發現在我們的體驗中有助的演化的進程的原則，這樣那些我們希望去服務的實體就可以用給它們自己的方式並在它們自己的生命模式中進行解釋了。

May we speak in any further fashion, my brother?

我的兄弟，我們可以用任何進一步的方式發言嗎？

Questioner: Do you have wars? You said that you have negative polarization entities that go into the fourth dimension, and positive. Once they get there, everybody's so happy to get there? Do you have wars in fourth dimension?

提問者：你們有戰爭嗎？你們說過你們有負面性的極化的實體會進入到正面性的第四密度。一旦它們到達那裏了，每一個人都會如此高興到達那裏嗎？你們在第四密度中會進行戰爭嗎？

I am Hatonn, and am aware of your query, my brother. This is a topic which is quite difficult to enunciate with enough clarity that confusion may not be brought about. We again shall attempt to respond. In a situation such as that which pertains to your own planetary influence, your population of entities ...
我是 *Hatonn*，我理解了你的問題，我的兄弟。這是一個很難藉由足夠的清晰度來闡明以至於混淆不會被產生出來的主題。我們將嘗試去回應。在一個諸如與你們自己的星球有關的情況之類的情況中，你們的實體的群體.....

(Tape ends.)

(磁帶結束。)

March 8, 1989

1989-03-08 與自我的傳訊

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and thank you for calling our group to your meeting this evening. It is a great pleasure to be with each of you and a privilege to share this meditation time with you. Our hearts are filled to overflowing with the joy of your presence and we love and bless each.

我是 Q'uo，我們感謝你們今晚呼喚我們的團體來到你們的集會。與你們每一個人在一起是一種巨大的快樂，與你們分享這個冥想的時間，是一種榮幸。我們的心是被你們的在場的喜悅而充滿直至溢出了，我們愛每一個實體並祝福每一個實體。

We are sorry for the delay experienced but this instrument was engaged in the successful challenging of a negative entity after which this entity was gone, but after which the channel challenged this entity until this entity was blue in the face. However, we thank the one known as Carla for this caution. It is caution of this type that we encourage each to use in the life and in action, for the tuning is sometimes one which may slip and the challenging that is not pure and wholehearted results sometimes in impressions upon which one may act which are not totally of the service-to-others path.

我們為延遲的體驗而抱歉，但是這個器皿正在進行對一個負面性的實體的成功的挑戰，在挑戰之後，這個實體不見了，但是，在那之後管道挑戰這個實體一直到它臉上發青為止。然而，我們為這種謹慎小心而感謝被知曉為 Carla 的實體。我們鼓勵每一個人在生命中和在行動使用的就是這種類型的謹慎，因為調音有時候會是一次有可能品質下降的調音，並不純粹且全心全意的挑戰有時候會導致深刻印象，一個人有可能會基於這種深刻印象做出並不完全屬於服務他人的道路的事情。

Now, each of you uses a kind of telepathy at all times. There is a strong connection which links the learning of the channeling and the living of the life, for one is a channel, in one sense, for specific discarnate entities which are carefully named and accepted by the instrument in those cases where the contact is stable. So it is in the daily life. The reason for the meditation is that it enables one to be a clearer channel. As this instrument would unfortunately put it, "a kinder, gentler," channel. 現在，你們每一個人在所有的時候都使用一種類型的心電感應。會有一種強有力的連接將對傳訊的學習與活出生命連接在一起，因為，在某種意義上，一個人是一個供一些特定的非投生的實體使用的管道，這些實體在那些接觸是穩定的情況中是被器皿小心謹慎地命名並接受的。因此，它是在日常的生活中的。要進行冥想的原因就是，它會使得一個人能夠成為一個更加清晰的管道。如這個器皿會不恰當地說的一樣，"一個更加好心的，更加溫和的"管道。

This is one of the great goals of the incarnation, for the gentle, peaceable and

harmless life experience is that one which reflects inner peace, and this is the first step towards graduation from third density. This requires a type of channeling. We have never done anything but applaud this instrument's desire to teach the vocal channeling. But the reason for our wholehearted thanks was not only for the one-in-a-thousand which continues in this service, but that we realize that the process is one which one may use in the daily life.

這是投生的偉大的目標之一，因為溫和的、平安的、無害的生命體驗是一種反映了內在的平安的生命體驗，這就是朝向從第三密度畢業的第一步。這要求一種類型的傳訊。我們除了讚賞這個器皿對於教導語音傳訊的渴望之外從未做過任何事情。但是，我們全心全意的感謝的原因不僅僅是因為會有十分之一的人會繼續這種服務，而是我們意識到這個過程是一個人可以在日常生活種使用的一個過程。

If you are telepathic with the self within, you are in contact with the Creator. The essence of eternity is the realization that the present moment will last forever, and if one is not present at the present moment in the present tense as the new student of life, much of vital information and perception for the far-seeing thinker will be missed. This cannot be done by will or intelligence. This must be a subconscious bias. The work upon the subconscious is through the waking and the sleeping states.

如果你是與內在的自我進行心電感應的，你就是在與造物者接觸了。永恆的實質就是領悟到，當下一刻將會永遠持續，如果一個人在當下一刻不是處於臨在狀態，如同新的生命的學生一樣，供有遠見的思考者使用的大量的充滿生命力的資訊與知覺就將會被錯過了。這是無法藉由意願或者智力被進行的。這必須是一種潛意識的偏向性。在潛意識上的工作是貫穿清醒狀態和睡眠狀態的。

In speaking of telepathy, we shall briefly speak of the dream state of telepathy, which is the satisfactory and deeper equivalent, physiologically speaking, of the meditative state—as more than one of this instrument's group has demonstrated at some point during a meditation by offering a snore. 在談及心電感應的時候，我們將簡要談及心電感應的夢境的狀態，從生理學方面而言，它是冥想狀態的令人滿意且更為深入的等價物——如同這個器皿的團體中不止一個人已經在一次冥想期間的某個時刻藉由提供一種鼾聲證明了一樣。

We may take this moment to note that this instrument's original statements earlier this evening were those which do agree with our own, that the physiological part of the meditative process is not the significant part of the experience, unless, and we do repeat that there is significance if one desires to spend one's life in meditation or to go into retreat and think intensively of the Creator. 我們可以利用這個集會指出，這個器皿在今晚早些時候最開始的說法是與我們自己的說法相一致的，即冥想的過程的生理上的部分不是體驗的重要的部分，除非，我們確實是在重複，如果一個人渴望去將它的生命花費在冥想中，或者開始隱修並強烈地思考造物者的話，才會有重要性存在。

We feel with the instrument, the danger to the integrated personality of

forcing the self to live with the intensity necessary to be with the Creator, it is, or could be, dangerous enough to the integrated self that the self moves apart and the mental balance is lost.

我們和這個器皿都覺得，強迫自我藉由與造物者在一起的所需的強度而生活，這對於完整的人格是有危險的，它是，或者，它能夠對於完整的自我是足夠危險的以至於自我會分解，心智的平衡會失去。

The request we make to avoid excessive periods of meditation is simply that we do not wish the accelerated process of change involved in meditation to disturb the seeker past its limits of endurance. If the entity experiences the difficulties in personality, other types of meditation, such as the working in the soup kitchen and, in short, any activity which brings forward a feeling of unity with the Creator but is active, is recommended until the self can once again tolerate the degree of change brought on by meditation.

為了避免對過長的冥想的時間，我們做出的請求單純地是，我們並不希望被加速的改變的過程被包含在冥想中以至於打擾了尋求者超出它忍耐的限度了。如果實體在任何中體驗到了困難，其他類型的冥想，諸如在救濟所中進行工作，以及，簡單地說，任何將會產生出一種與造物者統一的感覺的活動，只要它是活動，都是被推薦的，一直到自我能夠再一次忍受由冥想產生出的改變的程度為止。

It may be seen that we are aware that meditation is the key to service to others, to knowledge of self, and to knowledge of the Creator.

可以被理解的事情是，我們察覺到冥想是服務他人，是對自我的知曉，對造物者的知曉的關鍵。

We must pause that this instrument may retune. I am Q'uo.

我們必須暫停，這樣這個器皿就可以重新調音了。我是 *Q'uo*。

(Pause)

(暫停)

I am again with this instrument. I am Q'uo, and greet you in the love and in the light of the infinite One.

我再一次與這個器皿在一起了。我是 *Q'uo*，我在無限太一的愛與光中向你們致意。

Let us move on in this discussion of the lived life. For you see, the reason for the meditation is not that it is an end in itself but that it is a tool through which one may focus one's will and one's faith. It is—if we may speak in Christian terms—a communion, a thanksgiving, and offering a Eucharist. It is the time that is, if you are seeking the Creator, the center of the day. It is time that you call to remembrance that Thought which created you. It is, within the illusion you experience, as much a family matter as concern for your relatives, and upon the level of seeking, replaces one's concern for any loved ones. Sharpen the desire, sharpen the faith, and this shall be done through its use. Will and faith together; simple, dogged persistence; going on when you don't feel like

it; getting up when you are tired; honoring the Creator to make that mysterious entity a part of your real, everyday life.

在我們這次對活出生命的討論中繼續前進。因為你們看，冥想的原因不是，它在其自身之中有一個目標，而是它是一個工具，通過這個工具一個人可以將它的意願和它的信心聚焦起來。如果我們可以用基督教的術語談論的話，它是一種親密交流，一種感恩，是提供一次聖餐。它是你們回想起創造了你們的那個想法的時刻。在你們體驗的幻象中，非常類似於一個家庭問題會涉及到你的親戚一樣，在尋求的層次上，冥想會替代一個人對任何心愛的人的擔憂。打磨渴望，打磨信心，這將會是通過它的使用被進行。意願和信心一起，簡單的、頑強的堅持不懈，在你並不感覺到它的時候繼續進行，在你疲倦的時候站起來，榮耀造物者以使得那個神秘的實體成為你真實的，每日生命的一部分。

You shall experience change. The change is partially the dailyness of yourself, and so shall your true adventure begin as you learn what you truly desire as meditation changes your point of view and, again and again, truths leave, new truths come and the imperishable truths glow and glorify the one infinite Creator. May you be daily—may you see that you were following metaphysically a path which cannot fail. May you be aware of your process of change and so be tolerant of those who are not changing at your speed.

Make the allowances reflect the Presence within.

你將會體驗改變。改變部分上就是你自己的日常屬性了，因此，你真實的冒險將會隨著你瞭解你真正渴望什麼事物而開始，隨著冥想改變你的觀點，一次又一次，真理離開了，新的真理出現了，不朽的真理發光並榮耀太一無限造物者了。祝願你們成為逐日的——祝願你們看到你們是在形而上學地跟隨一條不會失敗的道路。祝願你們察覺到你們的改變的過程，並對那些沒有用你們的速度改變的實體人是能容忍的。使得那種容許反映內在的臨在吧。

We welcome each upon the path, we walk with you, and at your mental request, we are with you in silence to worship the one infinite Creator and to be with you in a deepening state of meditation.

我們歡迎在道路上的每一個人，我們與你們一起行走，當你們在心智中請求的時候，我們會在靜默中與你們一起崇拜太一無限造物者並在一種加深的冥想狀態中與你們在一起。

I am Q'uo, and I know I speak for all of my brothers and sisters of the creation, some of whom are, perhaps, more akin to your vibration than we. Ask for that entity with whom you are acquainted, which to you is the clearest and most shining voice of your own truth, and allow that silent Presence to be with you by mentally requesting it. There are no words, there is no message, there is only you and the Creator part of you, and telepathically there is communication from self to self within. You are many levels, and, in the end, my friends, you are the Creator. Allow yourself to allow the energy of your life to pour out as a fountain in the infinite radiance of the one Creator. It is merely spending enough time each day that shall enlarge your viewpoint.

我是 Q'uo，我知道我們是為所有我的造物的兄弟姐妹發言的，它們中一些，也許是，比我們與你們的振動更為近似的。請求那個你熟悉的實體，請求那個對你

是你自己的真理的最清晰且最閃耀的聲音的實體，允許那個靜默的臨在藉由在心智中請求它而與你在一起。沒有言語，沒有資訊，僅僅只有你和你的造物者的部分，用心電感應的方式，會有從自我到內在的自我的交流。允許你自己允許你生命的能留如同在太一造物者的無限的光輝中的噴泉一樣傾瀉而出。單單每一天花足夠的時間，就將會拓展你的視野了。

I would now transfer to the one known as Jim, if there are any queries. We are those of Q'uo.

我會轉移到被知曉為 *Jim* 的實體，如果有任何問題的話。我們是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again through this instrument in love and in light. At this time we would ask if there might be further queries to which we may speak?

我是 *Q'uo*，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們會請問，是否有我們可以發言的進一步的問題呢？

Questioner: Would you speak about the state which is between waking and sleeping that Carla spoke about earlier, that she called the hypnogogic state? 提問者：你們願意談談 *Carla* 在早些時候談到的在醒著和睡著的狀態之間的，她稱之為入前意識狀態 (*hypnogogic state*) 的狀態嗎？

I am Q'uo. The conscious attention of the seeker begins, as the meditation is entered or as sleep is turned into wakefulness, to pass a point that is available from either direction. As the conscious mind relaxes and as the sleeping self awakes, there is the point of awareness which partakes, in some degree, of both the conscious and the unconscious mind and its abilities within each mode of being. At the state which you have called the hypnogogic state, the seeker is aware that it is aware, and yet what it is aware of and how it is experiencing this awareness is markedly different from the conscious awareness of the daily routine. The hypnogogic state may be seen to be that of pure listening, shall we say, being before action, in which there is the greater receptivity and the closer examination of that stimulus which is received.

我是 *Q'uo*。當冥想被進入的時候，或者當睡眠被轉為清醒的時候，尋求者的有意識的注意力會經過一個位置，這個位置從兩個方向中任何一個方向都是可以被取得的。當有意識的心智放鬆的時候，當睡著的自我醒來的時候，會有一個察覺的位置會以某種程度同時參與到有意識地心智和潛意識的心智，並帶有它在每一個存有的模式中的能力。在你們已經稱之為前意識狀態的狀態中，尋求者是察覺到它是察覺的，而它所察覺到的事物以及它如何體驗這種察覺是與對日常慣例的有意識的察覺明顯地不同的。前意識狀態可以被視作是，容我們說，純粹的聆聽，在行動前的存在的狀態，在其中會有更大的接納性以及對被接收到的刺激物的更為仔細的檢查。

Most usually, the source of the stimulus, however, is inward rather than being a product of the external environment. The perception or awareness is one which allows the seeker to partake more fully with that which is perceived that there is less distinction between the perception and the perceiver, yet enough that the seeker is, indeed, aware that it exists in what seems, in some cases, to be a dual reality. This experience is one which may allow the seeker to receive communication from deeper portions of the self and from other sources that may be external or more relatively unavailable to the conscious self. For the hypnogogic state may be seen to be somewhat similar to the carrier wave, shall we say, in your radio-electronic terms, as we believe they are used. This carrier wave allows for the placing upon of information, be it in images, in symbols, in feelings, in verbalizations that are inwardly heard. These communications may be the product of conscious querying over a fairly significant portion of the life experience; may be the focus of conscious concern that is intense in nature and, perhaps, shorter lived in drawing the attention. The communication has the purpose of providing an insight into the point of concern, whether it be conscious or unconscious. The use of this state over a prolonged period of time is quite helpful as a means of communication to the subconscious mind and of retrieving information which has been recorded there and which may lend an insight or direction to the use of catalyst in the conscious mind and in the daily round of activities.

極其不同尋常的是，刺激物的源頭，無論如何，是內在的，而不是外在環境的一個產物。知覺或者察覺是一個允許尋求者更為充分地參與到被感覺到的事物的知覺，以至於在知覺和感知者之間是差別較小的，小到尋求者足以，確實，察覺到，它是存在於在一些情況中看起來似乎是一種雙重實相的事物之中。這種體驗是一個允許尋求者從自我的更為深入的部分，以及從可能是外部的其他的源頭，或者相對更加無法為有意識的自我所取得的源頭接收溝通交流的體驗。因為前意識狀態可以被視為是與多少類似於你們的電臺電子設備的術語中的，容我們說，載波，如我們相信它們被使用的一樣。這種載波允許放置資訊，無論它是通過形象，通過過象徵，通過感覺，通過在內部被聽到的言語。這些溝通交流可能是對一段相當重要的生命體驗的部分的有意識的提問的結果，可能是在屬性上是強烈的，但也是許在吸引注意力的方面是較為短命的有意識的關注點的焦點。溝通交流的目的是對那個關注點提供一種洞見，無論它是有意識的還是無意識的。在一段延長的時段中對於這種狀態的使用，作為一種與潛意識的心智進行溝通交流以及取回已經在那裏被記錄了資訊的方式是相當有幫助的，這種資訊可以對於在有意識的心智中以及在日常生活的活動中對催化劑的使用賦予一種洞見或者方向。

We feel that we have at this time given a great deal of information which we hope has not been confusing in this area and would, at this time, ask if there might be another query?

我們感覺到我們在此刻已經給予了大量的資訊了，我們希望這些資訊尚未在這個區域中是令人混淆的，我們會在此刻詢問，是否可能有另一個問題呢？

Carla: I have one more that I think as a follow-up to this one is kind of important. You're saying, then, basically, that dreaming is a kind of telepathy or meditation—telepathy between the subconscious and conscious—a way

to retrieve information from the deeper and wiser parts of ourselves that are working with the same catalyst that we are consciously working on. Is that correct? You can just validate that or not.

Carla：我還有一個問題，我認為他是這個問題的一個具有重要性的後續問題。你們基本上是在說，做夢時一種類型的心電感應或者冥想——在潛意識和表面意識之間的心電感應——一種從我們自己的更為深入且更有智慧的部分取回信息的方式，我們自己的這個部分是在與我們用有意識的方式進行工作的相同的催化劑一同工作的。那是正確的嗎？你們是否能夠僅僅確認那一點嗎？

I am Q'uo, and this is primarily correct, my sister. The unconscious mind, however, works not so much upon the catalyst, as does the conscious mind, as it provides the conscious mind information in various areas which very likely are the areas of use of catalyst by the seeker. However, the unconscious mind may also provide information which lies somewhat outside of the realm of the patterns or lessons. The use of the catalyst is by the consciously seeking entity. For example, the unconscious mind may be used in the manner of which we previously spoke to engage in the problem solving, as we believe you call it, where information is requested that would allow a completion of thought and activity to occur or another step upon this journey to be taken.

我是 Q'uo，這大部分是正確的，我的姐妹。然而，無意識的心智，並不是和表面意識的心智一樣，如此大量地在催化劑上進行工作，因為它在各種各樣的區域中向表面意識的心智提供資訊，這些區域非常有可能就是尋求者使用催化劑的區域。然而，無意識的心智同樣可以提供多少存在於模式或者課程的領域之外的信息。對催化劑的使用時被有意識地尋求的實體進行的。舉個例子，無意識的心智可能用我們之前談及的方式被使用以參與到對問題的解決中，如我們相信你們對它的稱呼一樣，當資訊被請求的時候，它會允許一種對想法和行動的完成發生，或者允許在旅程上的另一步被走出。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Just a conclusion. So, keeping a dream notebook, then, and working with your dreams is a good part of the meditative process if you use it right. Is that what you're saying?

Carla：僅僅是一個結論。因此，記錄一份夢境的筆記，接下來，與你們的夢境一同工作，如果你正確地使用它，是冥想過程的一個有益的部分。那就是你們正在說的事情嗎？

I am Q'uo. Indeed, the working with the self within the dreaming state is one very helpful means by which an entity may come to know the self in a manner that provides a richness and variety of points of view.

我是 Q'uo。確實，在夢境狀態中與自我一同工作，是一個實體藉由其可以開始用一種提供了一種視角的豐富性和多樣性的方式知曉自我的非常有幫助的方式。

Carla: But can it reach to God, the Creator?

Carla：但是它能夠抵達神，抵達造物者嗎？

I am Q'uo, and we would suggest that as the seeker of truth attempts to know the self by whatever means is chosen, the seeker is making itself aware of the face of God in one aspect or another as it is expressed in the incarnational pattern. Thus, to know the self in the deepest sense is to know all selves; is to know the creation; and is to know the one Creator.

我是 Q'uo，我們會建議，當真理的尋求者嘗試去藉由無論什麼被選擇的方式來知曉自我的時候，尋求者就在讓它自己通過這樣或者那樣的面向，當這個面向在投生模式中被表達的時候，來知曉造物者的面孔了。因此，要在最深的意義上知曉自我，就是去知曉所有的自我，就是去知曉造物，就是去知曉太一造物者。

Carla: Thank you, Q'uo.

Carla：感謝你們，Q'uo。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I had a dream several days ago that I described to my child and my child explained it to me and it seemed the explanation was really sharp. My question is, does it mean that my child has talent, or does it mean that some people have talent to explain dreams, or talking about a dream, God would use a child to clarify—God would use instruments to clarify dreams, because it is difficult to be objective with our dreams? 提問者：我幾天前做了一個夢，我向我的孩子描述那個夢，我的孩子向我解釋了它，看起來似乎解釋真的是敏銳的。我的問題是，它是意味著我的孩子是有天賦的，還是意味著某些人會有天賦去解釋夢，或者談論一個夢境呢，神會使用一個孩子來澄清——神會使用器皿來澄清夢境嗎，因為要對我的夢境是客觀的是非常困難的？

So my question is really, do the talents some people maybe have about reading dreams and maybe how you go and work on it? I'm not sure I'm very clear. 因此，我的問題是，一些人真的可能會擁有的解讀夢的天賦嗎，也許你要如何對它進行工作呢？我不確信我是非常清楚的。

I am Q'uo, and I believe that we grasp the thrust of your query, my sister.

我是 Q'uo，我相信我理解了你的問題的推力了，我的姐妹。

There are, indeed, those which express a talent for the translation, shall we say, of the dream images. These entities may have previous experience within other life patterns working with the subconscious mind and the, we shall call it, language or archetypical nature of the subconscious mind of your peoples. For each race of entities—or in many cases, each nationality—shares similar experience in a general and most basic sense that is available to each entity within the population in a way that may be translated and understood by those familiar with the archetypical journey of each human entity which is

expressed within the mythology, shall we say, of each culture. 確實，會有一些實體會表達出一種對於夢境的形象的，容我們說，轉譯的天賦。這些實體可能在其他生命模式中在之前有過與潛意識心智，以及你們的人群的潛意識心智的，我們將稱之為，語言或者原型的特性一同工作的體驗。因為每一個實體的種族——或者在很多的情況中，每一個國家——都用一種一般性且極易基本的方式分享了類似的體驗，這種分享的體驗，用一種可以被那些熟悉每一個人類實體的原型旅程的實體所轉譯並被理解的方式，可以被在全體人群中的每一個實體所取得的，這種原型的旅程是在每一個文化的，容我們說，神話中被表達的。

There are many which study—as any field of inquiry may be studied—the nature of the subconscious mind, and, more specifically, the process of dreaming. Therefore, there is the progress that might be made through study that may enhance the natural inclination of those who find themselves drawn to working with the language of the subconscious mind as a means of being of service to those who also find value in this endeavor.

如同任何的調查研究的領域都可以被研究一樣，會有很多對潛意識心智的特性，更為具體地，對夢境的過程的研究。因此，會有進展是可能通過研究被取得的，這種進展可能會增強那些發現他們自己被吸引到與潛意識心智的語言一同工作的人的自然性的傾向，這種工作是作為一種對那些同樣也在這種努力中發現有價值的實體進行服務的途徑的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我都姐妹。在此刻有另一個問題嗎？

Questioner: Is it possible—and, if possible, useful—to gain active control of the consciousness within dreams so that you might be an active participant in the dream, in making decisions within the dream?

提問者：有可能在夢境中取得對意識的主動的控制，這樣你就可以在夢境中成為一個活躍的參與者，並在夢境中做出決定嗎，如果有可能的話，這是有用處的嗎？

I am Q'uo, and am aware of your query, my brother. Though this is, indeed, quite possible for the student which not only shows a talent for this particular field of study but which also perseveres for a great period of your time, the ability to move consciously within one's subconscious mind is properly an activity which is possible only for those most adeptly trained in this area. The training is by experience and desire, working with a portion of the being which one feels holds great resources and which one honors and respects in a way which is reflected in the daily round of activities [and also through] the insights gained within the dreaming state, utilized as living portions of the

conscious awareness of the seeker.

我是 Q'uo，我理解了你的問題，我的兄弟。對於那些不僅僅在這個特定的學習的領域展現出一種天賦，同樣也在一段很長的你們的時間中堅持不懈的學生，在它的潛意識心智中有意識地移動的能力，用適當的方式成為一種活動力，雖然這確實是相當有可能的，它僅僅對於那些在這個區域受過極其內行的訓練的實體才有可能的。訓練是藉由體驗和渴望與存有的的一個部分一同工作的，這個存有的部分是一個人會感覺到擁有巨大的資源，它會一種在日常生活活動中，同樣也通過在夢境狀態中被取得的洞見，並作為尋求者的有意識的認識的活生生的部分被利用被反映出來的方式而對這個存有的部分是榮耀與尊重的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: I didn't understand the answer. There are more primitive cultures on Earth—or supposed more primitive cultures on Earth—who have within their culture a technique of going back into a dream and actively controlling their consciousness within the dream. As I understand, you say that this is extremely difficult for us to do, even though in the particular culture that I'm referring to, children can do it or learn to do it. Can you speak about that aspect?

提問者：我並不理解那個答案。地球上有更為原始的文化——或者被假設是更為原始的地球上的文化——它們在它們的文化中擁有一種返回進入到一種夢境中並主動地控制它們在夢境中的意識的技術了。如我的理解，你們說，這對於我們是極其難以進行的，即使在特定的我所指的文化中，而孩子能夠進行它或者學會去進行它。你們能夠談談那個方面嗎？

I am Q'uo, and we shall attempt clarity at this time. The ability to consciously move within the dreaming state is, for most entities within your current culture, an activity reserved only for those much practiced at the use of the dreams, for there is less respect given to the use of dreams, in particular, in the use of the subconscious mind in general, within your culture than there is within other cultures, some of which you have described as being of a more technologically primitive nature. Yet, these cultures are much more aware through their own beliefs and teachings of the value of the unconscious mind and the dreams in particular. And, therefore, the ability to move within the dreaming state in a conscious manner is a more natural part of their culture than it is of yours, and because it is a foundation stone upon which their culture rests, is an avenue frequently traveled and the doors, therefore, are more open to such travel for such entities.

我是 Q'uo，我們將在此刻嘗試去澄清。有意識地在夢境狀態中移動的能力，對於在你們當前的文化中的大多數實體，是僅僅為那些已經對與對夢境的使用進行過相當多的實踐的實體而保留的一種活動，因為對於夢境的使用，尤其是對於一般而言的潛意識的使用，在你們的文化中是比在其他的文化中被給予了較少的尊重的，這些其他的文化中就是一些文化就是你已經描述為具有一種在科技的方面更為原始新的特性的文化。然而，這些文化通過它們自己的信念和教導是更多地察覺到潛意識心智以及具體而言的夢境的價值的。因此，相比你們的文化，在夢境

狀態中移動的能力是它們的文化的一個更為自然而然的部分，因為它是一個它們的文化構建於其上的基石，是一個頻繁地被旅行的途徑，因此，對於這樣的實體，大門是對於這樣的旅程更大地開放的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, I understand now. Thank you.

提問者：沒有了，我現在理解了。謝謝你們。

I am Q'uo, and we thank you, my brother. Is there a final query at this time?

我是 Q'uo，我們感謝你，我的兄弟。在此刻有一個最後的問題嗎？

Carla: If no one else has a final one, I do. I suppose, really, that it would be an infringement of free will, but can you give any comment whatsoever on our decision which has been tentatively made, but not finally made, to stop the teaching of channeling itself from long distance and to offer instead the experience of the channeling without teaching others to channel unless they're close enough to be able to stick with it for a long period of time?

Carla：如果沒有任何其他人有一個最後的問題，我有。我假設，真的，它會是一個對自由意志的侵犯，但是你們能夠對於我已經猶豫不決地做出的決定給予無論什麼任何的評論嗎，但是它尚未最終被做出，它是去停止從遠距離教導傳訊本身，並作為替代提供傳訊的體驗，而不教導其他人傳訊，除非它們足夠接近有能力堅持它一段長的時間？

I am Q'uo, and as we find that this query still rests as a query within each mind, we do not wish to infringe upon either free will by biasing in one direction or the other. Therefore, we must beg your forgiveness for finding our inability to speak to this query.

我是 Q'uo，因為我們發現這個問題仍舊作為一個問題留在每一個人的頭腦中，我們並不希望藉由在這個或者那個方向上有傾向性而侵犯任何一個人的自由意志。因此，我們必須為發現我們無法談及這個問題而請求你們的原諒。

Carla: That is perfectly acceptable and understandable. I kind of expected it.

Thank you anyway, Q'uo. God bless. Carla：那是完全可接受與可以理解的。我某種程度期待它。無論如何謝謝你們。 Q'uo。上帝保佑。

I am Q'uo, and we thank you for your patience and your understanding, my sister.

我是 Q'uo，我們為你的耐心和你的理解而感謝你，我的姐妹。

At this time we shall, with great joy in our hearts, thank each for inviting our presence this evening and shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我們將，帶著在我們的心中的巨大的喜悅，感謝每一位邀請我們今晚出席，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。 *Adonai*，我的朋友們。 *Adonai*。

March 11, 1989

1989-03-11 自願暫停懷疑

Group question: Focusing around the phrase, "the willing suspension of disbelief" and the clearing of the lower energy centers, information concerning the red, orange and yellow.

團體問題：問題聚焦在這個說法上，"自願暫停懷疑"，以及對較低的能量中心的清理，以及關於紅色、橙色與黃色能量中心的資訊。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, of which we all partake. It is a great blessing and privilege to be called to your group, for it is our way of being of service, to share our opinions with you who call upon us with a certain vibration of seeking in service to others. It is also the way we ourselves learn and progress, so you are teachers to us as we are teachers to you. And we are companions together upon a very, very long journey.

我是 Q'uo。我在我們全體都分享的無限造物者的愛與光中向你們致意，被呼喚到你們的團體是一種巨大的福分與榮幸，因為與你們這些藉由一定的通過服務他人而尋求的振動而呼喚我們的實體分享我們的觀點，這就是我們進行服務的方式。它同樣也是我們自己學習和發展的方式，因此，你們是我們的老師，如同我們是你們的老師一樣。我們是在一條非常，非常漫長的旅程上的一起旅行的同伴。

The journey that we are all upon is much like a very, very long story, a story that takes place in an instant, simultaneously, and yet within your illusion and our illusions and those in between and those before and those beyond us, in rivers of time and space, so that there are pastures of experience along which you may feed and grow and learn. And when you are participating in your story, you are the hero and the heroine, the villain and all the bit parts. You are the audience, and you choose when to ring the curtains up and down. And in any story, in any fiction, in any narrative, the first requirement of the reader and the observer of that narrative is that that observer suspend willingly, out of free will, the faculty of discrimination or disbelief.

這條我們全都處於其上的旅程非常類似於一個非常非常長的故事，一個同時性地發生在一瞬間的故事，而它發生在你們的幻象中，我們的幻象中，在兩者之間的那些幻象中以及那些在我們前方且超越我們的幻象中，發生在時間和空間的河流中，因此，會有那些體驗的牧場，你們可以在其上吃草、成長與學習。當你們參與到你們的故事中的時候，你們就是男英雄與女英雄，是反派角色以及所有的小角色。你們是觀眾，你們選擇了什麼時候拉起和放下舞臺的幕布。在任何故事中，在任何虛構的作品中，在任何的敘事中，那個敘事的讀者和觀眾首先得要求就是，那個觀眾首先自願地，出於自由意志，將分辨力或者不相信的機能暫停。

Note that it is suspended, while the action is taking place. It is not suggested that after the story is finished there be no afterthought, no process of

discernment, no attempt to come to many various terms with all of those things which have happened within the story. "The willing suspension of disbelief" is a phrase taken from literary criticism, however, it is an equally important staple of the diet of heavenly food which nourishes and strengthens and enables the seeking soul to learn and grow.

注意，它是在表演正在進行的時候被暫停。它不是建議在故事結束後不要有事後的思考，沒有分辨的過程，不嘗試去與在故事中已經發生的那些事情達成許許多多的協定。"自願暫停懷疑"是一個出自于文學批評的措辭，然而，它是天上的食物的食譜的一個同等重要的原材料，這種天上的事物會滋養、增強尋求的靈魂並使得其能夠學習和成長。

It is all too tempting, within your illusion, to work with the negative energies of judgment. Turned in upon the self or out upon others, this faculty is equally damaging to the one who generates it. The entire lifetime experience, then, we are suggesting, is the period of the narrative of each entity's incarnational story, each entity's incarnational journey. Because it is an illusion that is nearly perfect and complete, it is most important to withhold judgment upon the self and others completely, in that one is never condemned but is seen as an entity which shall be, and indeed truly is, perfect, for the reality which you are experiencing at the same time that you experience space and time is the reality of the present moment, or to put [it] another way, the reality of eternity. The appropriate time for careful judgment is that moment called the day of judgment by that holy work which you call the Holy Bible, and that day shall arrive for each, and the judge shall be yourself. It is you that you must please. It is you that you must convince. It is you that are the critic. It is you that will write the outline of your next play, when you decide in the far more enlightened atmosphere outside of your particular illusion what biases you still wish to emphasize and what ones to de-emphasize.

在你們的幻象中，與評判的負面性的能量一同工作，這是過於令人誘惑的事情。歸咎于自己或者歸咎於其他人，這種機能對於一個產生它的人是同等地破壞性的。那麼，我們正在建議的是，整合生命體驗，就是每一個實體的投生的故事，每一個實體的投身旅程的講故事的時段。因此它是一個幾乎完全且完全的幻象，完全抑制住對自我和對其他人的批判，這是極其重要的，在其中一個人永遠都不要被責備，而是被視為是一個，將會是完美的，且確實真的是完美的實體，因為在你體驗空間和時間的同時你正在體驗的那個實相，是當下那一刻的實相，或者換句話說，是永恆的實相。進行仔細的評價的適當的時間，就是那個被你們稱之為聖經的神聖著作稱之為審判日的時刻，那個日子將會為每一個人到來，法官將是你自己。你必須取悅的那個人就是你。你必須說服的那個人就是你。那個批評就是你自己。當你在你的特定的幻象之外的遠遠更加被照亮的環境中做出決定，什麼偏向性是你將會希望去強調的，什麼偏向性是要被不予強調的時候，那個將會寫下你的下一部戲劇的人就是你。

Now, within any extended story cycle, which is, indeed, the life experience, there are many times of transformation and epiphany, many new beginnings, and it is at those times that we do, indeed, encourage each to take stock of the present moment, to remove that suspension of discrimination and

disbelief and to examine, as deeply and as completely as possible, using rational and intuitive faculties alike, what it is that the lesson just experienced has been catalyst concerning, and then, as you gaze at the present moment and move into the river of time and space in the future, you may think carefully what you wish, what you desire, for what you feel passion, hunger and thirst. And when you have found the intensity within yourself, you know the direction you wish to go within the new situation, within the new story, within the new cycle of being that moves as the seasons do within the emotions to heart and the mind of each entity which [is] ensouled within a body within your sphere of existence at this time.

現在，在任何延長的故事週期中，也就是，確實在生命體驗中，有很多的轉變與頓悟的時刻，會有很多新的開始，就是在那些時刻，我們確實鼓勵每一個人都去觀察當下一刻，移除那種對分辨力與懷疑的暫停，通過一樣地使用理性和直覺的機能來盡可能深入與完全地檢查，剛剛被體驗到的課程是什麼，涉及到的催化劑是什麼，接下來，當你注視當下一刻並進入到在未來的時間和空間的河流的時候，你可以仔細地思考，你希望什麼，你渴望什麼，你對什麼感覺到熱情、饑餓與渴望。當你已經找到在你內在之中的強度的時候，你就會知曉你希望在新的情況中，在新的故事中，在新的存有的週期中前往的方向了，你的存有的週期是，如同在情緒中的季節一樣，移動到每一個在此刻在你們的存在性的範圍中在一個身體中被賦靈了的實體的心與心智之中的。

There is another phrase which may lend some illumination to the phrase, "the willing suspension of disbelief," and that is a phrase used by, shall we say, one of your more angst-ridden Christian apologists. That phrase is, "the leap of faith," for you see, the willing suspension of disbelief can only be done in the faith that it is safe to disbelieve—that is, to the intelligent, rational mind—like saying that it is safe to jump off the cliff without a moment's thought for how deep the cliff may be or what lies below. This is what faith is about. It is a choice made in a vacuum. The choice is very simply to abide and to have faith. What shall you have faith in? We would not call it anything more specific than love, for love is the closest word you have in your language to the terrible, awful, beautiful, creative and infinite love of the infinite One, the Father and Mother of all that there is.

會有另一個措辭可能會將某種啟發賦予“自願暫停懷疑”的說法，那是一個被你們更加為焦慮所折磨的基督教的護教者所使用的措辭。那個措辭就是“信心的飛躍”，因為你們看，自願暫停懷疑僅僅能夠在信心中被進行，那種信心即不相信——也就是說，不相信邏輯智力的，理性的、安全的心智——是安全的，這就好像說，走出懸崖而一刻都不思考，那個懸崖可能有多深，或者在懸崖下面有什麼，這是安全的。這就是信心之所是。它是一個在空中被做出的選擇。選擇就是非常單純地停留並有信心。你將對什麼有信心呢？除了稱之為愛之外，我們無法更為明確地稱之為任何事物，因為愛就是在你們的言語中你們擁有的最接近那個無限太一，一切萬有的天父與聖母的驚人的、可怕的、美麗的、創造性的，無限的愛的詞語了。

It is not easy to leap into space within one's mind and heart, having nothing to hold onto but the faith itself which you have decided is your first choice. You

have decided to trust the process whereby you shall learn what you came here to learn, and you take the step; you cooperate with change and you are in midair almost immediately. Not only has your disbelief been suspended, you yourself are suspended upon nothing but faith. This will occur time and time again to one who seeks.

在一個人的頭腦中與心中躍入到空中，除了信心本身之外不緊緊抓住任何事情，這並不是容易的事情，你已經決定這種信心就是你的第一選擇了。你已經決定去信任那個你將會藉由其學習你來到這裏來學習的事物的過程了，你踏出了腳步，你與改變合作，你幾乎立刻就在半空中了。不僅你的懷疑已經被暫停了，你自己的對除了信心之外的任何事情都是懸而未決。這將會一次又一次地發生在尋求的人的身上。

This cycle of an experienced faith and a faith only hoped for is the necessary cycle of the seasons of the soul, for no soul can learn with unmitigated suffering, nor can any soul learn with unmitigated joy. The dynamic of the desert and the oasis is that which gives dynamic, interest and detail to each seeker's unique path. Let us say that each of you is on a very long journey. So does the one known as Jesus speak of the prodigal son. We find that in this connection, this story is helpful in illustrating the willing suspension of disbelief, or the leap of faith. In the first place, we would point out that that entity which did not go upon a journey, which made no mistakes, and had no good or sad adventures, was incapable of rejoicing, whereas that prodigal son, which had done so many things incorrectly, had squandered his inheritance, and was living with swine, was able to experience deep and intensely felt emotions of sadness, longing for home, hunger to be even a slave in his father's household.

這個一種被體驗到的信心和一種僅僅被期待的信心的迴圈，就是靈魂的季節的必不可少迴圈的，因為既沒有靈魂能夠藉由沒有被緩和過的路線來學習，也沒有靈魂能夠藉由沒有被緩和過的路線來學習。興趣和具體細節的動力性了。讓為每一個尋求者的獨一無二的路線非常漫長的旅程上的。就如同被知曉為耶穌的我們說，你們每一個人都是在這一個節點，這個故事在指出，對於並未走上這條信心的飛躍的方面是有幫助的。在首先得位置，我們會指出，對於並未走上這條旅程，沒有犯過錯誤，未曾經歷過好的或者悲傷的冒險的實體，是無法喜悅的，而那個浪子，它已經不正確地做了如此多的事情，它的已經揮霍了它的遺產，它與豬一起生活，它能夠體驗到深深的、強烈地被感覺到的悲傷、渴望家，甚至渴望在他的父親的家中當一名奴隸的情緒了。

And so, footsore and weary to the bone, hungry and thirsty for home, come we all along the road, along our story, along our journey. We know that our Father greets us with joy and gives us a feast and we know that joy. We can anticipate it. And all of these feelings are within a story, that story that is unable to be felt except upon an inner level.

因此，當腳走痛了且疲倦深入骨髓了，且對家園饑渴的時候，我們全都走在那條道路上，走在我們的故事中，走在我們的旅程上。我們知道，我們的天父會帶著喜悅歡迎我們，並給予我們一場盛宴，我們知道那種喜悅。我們能夠預測它。所

有這些感覺都是在一個故事中，那個故事除了在一個內在層面上之外是無法被感覺到的。

So, too, you may choose to see your story in everyday, mundane, logical and pragmatic ways. Yet, you shall not learn as a soul by this technique. Far more shall you learn if you seek to suspend all disbelief in love, if you leap into love, whether it is a void or whether it is full and can hold you completely, you must make that choice always at each beginning, at each turn in the path.

因此，你們同樣可以選擇去用日常生活的、世俗的、邏輯的且實用主義的方式來看待你們的故事。而你們將不會藉由這個技巧作為一個靈魂而學習。你們如果你們尋求去在愛中暫停所有的懷疑，如果你們躍入到愛中，你們將學會遠遠更多的事物，無論這種愛是一種空無，或者無論它是充滿的並能夠完全支撐你，你都必須在每一個開始，在道路上的每一個轉彎處都一直做出那個選擇。

In order to do this, it is very much necessary to meditate upon the daily basis, to put oneself in the Father's house at the Father's feasting table for just a few moments in the day, so that you know who you are and Whose you are. You are not your own. You do not belong to yourself. You are a story in the mind of the infinite Creator. May you leap into each leg of your journey with faith undiminished, ready to run the race in love, in joy and in hope of wisdom and compassion.

為了要這樣做，每天進行冥想，並將自己放置在天父的房屋中，在天父的盛宴上，僅僅那一天的一會兒的時間，這是非常有必要的，這樣你就會知曉，你是誰以及你是屬於誰的。你不是你自己。你不是屬於你自己的。你是在無限造物者的心智中的一個故事。祝願你們帶著沒有減少的信心邁出你們的旅程的每一步，並準備好在愛中，在喜悅中，在對智慧和同情心的希望中奔跑。

About the lower energy centers and their blockages we could speak for many, many hours, yet much has already been spoken about these blockages. We can only say that there is no body of philosophical or spiritual material upon your planet, of which we are aware, that has not within it some good insights into the voyager's search for the peaceful inner self. Thus, it is not a matter of pointing you in this direction or that, this religious system or that, but rather, perhaps, we may say in a very general sense that those things which keep energy from pouring at full volume into the heart energy center are those things which are not of love, but are distortions of love, seen in the faces and voices of those who have experienced pain. The essence of that which robs the heart of energy is separation. Thus, if you anger yourself, you must sit down and find that self within you which may forgive, find the grace within the self which redeems and makes one new. When the difficulty is perceived as being another, let it be clear that in some way you gaze upon the Creator and the self. From this you may learn if you are capable of remaining faithful and abiding in an inner peace which allows one the larger point of view.

關於較低的能量中心以及它們的阻塞，我們能夠發言很多很多個小時，而關於這些阻塞已經有大量事情被說過了。我們僅僅能夠說，我們所知道的所有在你們的星球上的哲學或者靈性材料的作品，都在其內在之中包含某種對於旅行者對那

個平安的內在的自我的尋求的有益的洞見。因此，這並不是將你指向這樣或者那樣的一個方向，這樣或者那樣一個信仰系統的問題，毋寧說，我們也許可以用一種非常一般性的方式說，那些阻礙能量用完全的數量傾瀉進入到心的能量中心的事物，是那些並不屬於愛，而是愛的扭曲的事物，這些事物可以在那些已經體驗到痛苦的人的臉上和聲音中被看到。掠奪了心的能量的事物的實質是分離。因此，如果你對你自己感到憤怒，你必須坐下來並在你內在之中找到那個可以寬恕的自我，在自我內在之中找到會救贖並讓一個人更新的恩典。當困難被感覺為是另一個困難的時候，讓它成為清晰的，這樣你就會用某種方式注視造物者並注視自我了。藉此，你們可以瞭解，是否你們能夠保持有信心並留在一種內在的平安中了，這種內在的平安會允許一個人擁有更大的視角。

Impulses towards kindness are sometimes not helpful in clearing lower energy centers, for there is a distinct difference between pleasing another and serving another. Before an interaction takes place, ask the self what spiritual principle is being called upon in this interchange and what role am I playing within the dynamics of love within this situation? For that which you wish to offer to others is that which may enable them to grow spiritually. Sometimes those things are not pleasing to those whom you would wish to serve, yet, if it be your light, given to you as your own truth, that to serve, this and this must be, then this and this must be the way that you act, in kindness, in compassion, and in unity, forgiving and being forgiven. To experience forgiveness, to allow it to be generated through one, is perhaps the shortest way to the clearing of the lower energies.

對於好意的衝動有時候在清理較低的能量中心的方面不是有幫助的，因為在取悅另一個人和服務另一個人之間會有一種顯著的不同。在一個互動發生之前，詢問自我在這種交換中什麼靈性原則正在被祈請，在這個情況中我在愛的動力性中正在扮演的角色是什麼？因為你們希望提供給其他人的事物是可以使得它們能夠在靈性上成長的事物。有時候，那些事物對於那些你希望去服務的人並不是令人高興的，然而，如果它是你的光，是作為你自己的真理被給予你的，也就是說，要去服務，這個和那個事情是必須的，接下來，這個和那個事情必須就是你行動的方式，在好意中，在同情心中，在統一中，寬恕和被寬恕吧。去體驗寬恕，去允許它通過一個人被產生出來，也許這就是通往對較低能量中心的清理的最短的道路了。

Perhaps the only other thing we would suggest in this regard, because of the shortness of the time period in which we have to work, is that each in its meditation move to that portion of the self which is the inner room deep within each heart and soul, and within that inner room offer the self up in complete and total surrender to the Creator which awaits within the self, but which will not come into conscious relationship with the self unless that relationship is thirsted for and hungered for as if it were the very food and drink that sustains life, and may we say, my children, in a metaphysical sense the presence of the one infinite Creator is, indeed, absolutely necessary for the soul's health. May you invite it. May you greet it, thank it, bless it and allow it to enable you to open the heart, to leap faithfully, joyfully and abidingly into the clear, unobstructed air of the grace and blessing of love itself. It is infinite,

and it certainly seems void. And sometimes you will experience it as void and dark, and those are your desert times. Rejoice in them also and worry not if you feel blocked, because just as surely as you have entered the desert, so your steps shall bring you to the garden.

因為我們不得不其中工作的時間的短暫，也許在這個方面另一個我們的會建議的
事情僅僅是，每一個人在它的冥想中都移動到自我，在那個在對造物者但祂和祂的
深處的那個內在的房間的部分，在那個內在的房間之中，在對造物者但祂和祂的
臣服中有將自己的奉獻出來，那種關係，非那關係是如同我的孩子們，必須的。祝願心
我建立有意識的關係，除非那種關係是如同我的孩子們，必須的。祝願心
是太無限渴望並對其感到臨在確切，對於靈魂的健康絕對必須的。祝願心
願你們向祂致意，感謝祂，祝福祂，允許祂的使你們的，沒有阻礙。祝願心
喜悅的，是無限的，它肯定看起似乎，空無的。祝願心
中，它是無窮的，你們的沙漠時期，同樣也。祝願心
黑暗的，那些是，因為就好像你是確切地進入到那個沙漠一
是阻礙的，因為就好像你是確切地進入到那個沙漠一
將帶你前往花園。

We are those of Q'uo, and we would transfer this contact to the one known as Jim. We are those of Q'uo.

我們是 Q'uo，我們會將這個接觸轉移到被知曉為 Jim 的實體。我們是 Q'uo。

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and am again with this instrument. We greet you again in love and in light, and offer the blessing of the infinite One. We find that the one known as Jim has explained to us that we must not linger. Therefore, we would bless each, thank each and remember to suggest once again that each seeker may best participate in his own story by treating all things as if they were heavenly food, including the self. They are to be blessed, and then to be broken and given to others that they may multiply. So does service multiply itself in love. Each entity who dwells in love creates that which it could not imagine by its mere persistence. May your light shine persistently. May your life in faith never need words, but only deep feeling and faith. We offer each the peace of the journey to the Source. We leave you in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. Adonai, my children.

Adonai.

我是 Q'uo，我再一次與這個器皿在一起了。我們再一次在愛與光中向你們致意，並提供無限太一的祝福。我們發現被知曉為 Jim 的實體已經向我們解釋，我們無法延長時間了。因此，我們會祝福各位，感謝各位並記住再一次建議，每一個尋求者都可以，藉由對待包括自己在內的所有的事情就好像它們是天上的食物一樣，而參與到他自己的故事中。它們是要被祝福的，接下來，它們是要被打碎並被給予其他人，這樣它們就可以倍增了。服務就是如此在愛中自我增長的。每一個居住在愛中的實體都會藉由它的全然的堅持不懈創造出它無法想像的事物。祝願你們在信心中的生命永不需要言語，而僅僅需要深入的感覺與信心。我們向每

一個人提供通往源頭的旅程的平安。我們在太一無限造物者的愛與光中離開你們。我們是你們知曉的 *Q'uo*。 *Adonai*，我的孩子們。 *Adonai*。

March 12, 1989

1989-03-12 伴侶關係中的愛

Group question: Concerning how our (most importantly) mated relationships are perhaps a manifestation of our love for our self. And to carry this further, how all relationships that we might come in contact with, however brief or long, intense or shallow, might also be some kind of a manifestation of our love for our self.

團體問題：問題是關於我們（極其重要的）伴侶關係如何也許是我們對我們的自我的愛的一個顯化。更進一步，對於所有我們可能與之建立聯繫的關係，無論是短暫的關係或者是長期的關係，深入的關係或者是膚淺的關係，它們如何同樣可能成為我們對我們的自我的愛的某種類型的一個顯化。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, and rejoice to be called again to work with your thoughts and offer some opinions that we may have. We are honored to join in your meditation, and we do thank you very much. We must be sure that you understand, as always, that we are not infallible, and that each truth that is your own truth is that which is recognized rather than learned. You already know the truth—it is at a level of your mind complex which does not use words. However, when the truth is clothed in words, the deep self remembers and recognizes that personal truth. Truth is, as far as we have learned, subjective, in that all of experience is subjective.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意，我們很高興被呼喚來與你們的想法一起工作並提供一些我們可能擁有的觀點。我們對於加入你們的冥想是感覺到榮耀的，我們確實非常感謝你們。我們必須確信你們理解，一如既往，我們不是不會犯錯的，每一個真理，如果它是你們自己的真理，都是要被認出來，而不是要被學會的。你們已經知曉了真理了——它是位於你們的心智複合體的一個並不使用言語的層次上的。然而，當真理被覆蓋了言語的外衣的時候，深入的自我會回憶起並認出那個個人的真理。就我們已經瞭解的範圍，真理是主觀性的，因為所有的體驗都是主觀性的。

This leads to discussion of the thought offered by the one known as R that the mate is the gift of love of the self to the self.

這引出了對由被知曉為 R 的實體提出的想法的討論了，即伴侶是自我對自我的愛的禮物。

Firstly, we would like to remove one aspect from this commentary quickly, and that is the always challenging difference betwixt the male and the female entity. Although it could equally be said, for instance, that each mate is an accurate reflection of the subconscious of the other, yet still, to the female energy is given the freer access and the greater energy and power of intuition and the half-knowledge of that which is veiled which is called intuition or

inspiration. And to the male is given the reaching for that inspiring. 首先，我們想要快速地從這個評論中移除一個面向，那就是在男性和女性的實體之間一直都會有挑戰性的差異。雖然它同等地可以被這樣認為，舉個例子，每一個伴侶都是另一個伴侶的潛意識的一個準確的映射，而女性能量仍舊被賦予了更為自由的通道，更大的能量、直覺的力量以及對被罩紗遮蔽的事物的部分的知曉，這種知曉被成為直覺或者靈感。

To look at it in another way, one might see the quandary of a Creator which creates a companion for Itself, only to find the companion is not happy spending all of its time with the Creator, but rather feels alone without his own kind. We are not saying that this is the way creation in your density began. We are simply saying that the concept there embodied in the female being the artifact of man and man's desire not to be alone is far different than the original statement of the loved one as a reflection of the love of self for self. For in this debased picture, the two perfectly dovetailed species, male and female, are offered less than equal roles in a creation. Thus, we must pluck from the concept of the outer world of experience being created by the self's love for the self, we must broaden the horizons of this concept, as the author of this concept rationally had already begun to do, so that it includes all that there is.

用另一種方式來檢查這一點，一個人可以看到一個造物者的窘境，它為祂自己創造了一個伴侶，結果僅僅發現，那個伴侶在將它所有的時間都花費在與造物者在一起的方面是不高興的，這個伴侶毋寧是因為沒有他自己的同類而感覺到孤單的。我們並不是說，這就是在你們的密度中造物開始的方式。我們單純地是在說，在女性是男性的人造物以及男性不想要孤單一人的渴望的人造物這個說法中所體現的觀念，是與一個心愛的人是自我對自我的愛的一個映射這個最初的說法是大不相同的。因為，在這個被貶低的形象中，男性和女性這兩個完美地相互契合的物種，是在造物中被提供了較不同等的角色的。因此，我們必須將外在的體驗的世界是由自我對自我的愛所創造的這個觀念連根拔起，我們必須拓展這個觀念的範圍，如這個觀念的創作者已經在理性的方面開始去做的一樣，這樣它就包含了一切萬有了。

Now we may gaze at the nature of the entity within third-density incarnation, and we say that this statement is a statement of an ideal nature of a certain kind. It is a spiritual ideal which is invoked. Indeed, the greater Self or the Creator is invoked in this concept, that is, the sense in which this statement is correct and literally accurate, is that the self, which is in the end the Creator, somewhat young and confused within third density, and certainly remaining confused by our fifth-density experience, somehow still contains that perfection which created all that there is. And in that sense, the Creator gazes at the Creator and knows that all has been created because of love.

現在，我們可以注視在第三密度的投生中的實體的屬性，我們認為這個說法是一個具有一種一定類型的理想性的屬性的說法。它是一個被祈求的靈性上的理想。確實，更大的自我或者造物者是在這個觀念中被祈求的，也就是說，自我最終就是造物者，這個自我在第三密度中是有些年幼且混淆的，並一直到我們的第五密度的體驗之前肯定會保持混淆，並且會以某種方式仍舊包含了創造一切萬有。

的完美性，從這個意義上，這個說法是正確的，在字面上是準確的。

All that is is a reflection of the Creator 's love for Itself, and further, Its desire to know more about Itself, to communicate with Itself for the enlargement of Its personality and to learn that which seems to be subjectively true, beautiful and perfect, that which, unlike the physical vehicles of your density, is imperishable. In the sense of the God-self residing within the many layers of distortion and confusion that abound within third-density experience, the statement is accurate. However, we would quickly add that it is misleading to consider to oneself that one is capable of living in the God-self for any length of time and having this experience be a steady state. It is not that this is not possible; it has been done by those who ruthlessly remove themselves from anything but the sitting, the silence, the meditation, the breaking down completely of the self. When one resides, acts and reacts within the societal structure which is your best environment for learning, one cannot remain the God-self. Thus, as one gazes into the eyes of the loved one, one may upon one level try to remember that one gazes at the gift of love of God for Itself.

一切萬有都是造物者對祂自己的愛的一個映射，更進一步，是它對於更多地知曉祂自己的渴望，對於與祂自己進行交流以拓展它的人格渴望，以及對於學會看起來似乎是主觀上真實、美麗且完美的，以及，與你們的密度的物質性載具不同，不朽的事物的渴望的一個映射。從神性的自我居住在第三密度中大量存在的許多層次的扭曲與混淆的之中的意義上，這個說法是準確的。然而，我們會快速地補充，去對自己考慮，一個人是有能力活在神性的自我內在之中任何時間的長度，並讓這種體驗成為一種穩定的狀態，這是令人誤導的。這並不是說它是不可能的，對於那些已經無情地將他們自己從除了靜坐、靜默、冥想以及對自我的完全的分解之外任何事情上移除的人，這就已被它們進行了的事情。當一個人居住在社會化的構架之中，並在其中行動與做出反應的時候，這個環境是對於學習的最佳的環境，一個人是無法保持神性的自我的。因此，當一個人凝視心愛的人的眼睛的時候，它可能是一個層次上嘗試去回憶起，它是在注視著對神的愛給祂自己的禮物的。

On another level, it is well to remember that you are gazing at yourself. You may well not love yourself. Therefore, you will not be pleased with the face of another, the conversation of another, or the actions or thoughts of another. The more disturbed or upset that face is able to create the catalyst for you to become, the more that self has to teach. We do not suggest that any learning difficult lessons attempt for any length of time to remain consciously the God-self, for it is a dangerous choice of personas, a risky choice of masks. The risks to one who walks incautiously upon the path of learning [are such that one] finds that one has been waylaid almost inevitably, for one's energy, unless taken from what you may call the world full time, is most usually not equal to the task of remembering who you really are.

在另一個層次上，去記住你是正在注視你自己的，這是很好的。你可能不是非常愛你自己。因此，你將不會對另一個人的面孔，與另一人的交談，或者另一個人的行為或者想法感到高興。那個面孔能夠為你創造出的催化劑越是令人煩惱或者令人不安，那個自我就有越多的事情要去教導。我們並不建議對任何困難的課

程的學習嘗試任何時間的長度以有意識地保持那個神性的自我，因為它是一個對人格的危險的選擇，是一個對面具的冒險的選擇。對於一個漫不經心地走在學習的道路上的人，風險是一個人會發現它已經幾乎不可避免地被埋伏了，因為一個人的能量極其通常地是不等同於回憶起你真正是誰的任務的，除非那種能量是在所有的時間種都從你們所稱的世界中被取出的。

Now, you are here to learn, rather than to dispense information and learning to others. The learning is primary; the fruits of that learning, secondary. Thusly, that which comes to a seeker from the faces of those around the seeker will reflect various facets of that seeker to itself, as a mirror may reflect accurately or in a most distorted fashion. Indeed, all of the mirrors are distortions, in some way, of love, yet the catalyst that this distortion of love may bring is far from a joyful experience.

現在，你來這裏是來學習的，而不是來向其他人散播資訊或者學問的。學習是首要的，那種學習的成果，是次要的。因此，從在尋求者周圍的人的臉上出現在一個尋求者面前的事物，將會向它自己映射出那個尋求者的各種各樣的面向，如同一面鏡子可以準確地，或者用一種極其扭曲的方式進行映射一樣。確實，所有的鏡子，用某種方式，都是愛的扭曲，而這種愛的扭曲可以帶來的催化劑，遠遠不是一種令人愉快的體驗。

We would like to take a few moments to talk about a very basic subject, that subject being meditation. It may well be said of those of the Confederation of Planets in the Service of the Infinite Creator that we sound one note very often, that note of meditation—daily, constant meditation. The reason for that is not one thing, but many, all concerning, however, the progress which each of you, the pilgrims that seek, may make.

我們想要花一些時間來談論一個非常基礎的主題，那個主題就是冥想。對於那些屬於服務於無限造物者的星際聯邦的實體，我們非常頻繁地會發出一個音符，那就是冥想——每天冥想，持續不斷的冥想，這樣說是很好的。我們那樣做的原因不是因為一個事情，而是多個事情，然而，所有的事情都涉及到你們每一個人，尋求的朝聖者，可能要做出的進展。

As we allow these pauses, we are hoping and asking that you may begin to feel a presence, a presence called to this group from beyond us. We practice at this moment the presence of the one infinite Creator. Allow your heart to open to the greatest amount it may stably open. Do not ask it to become brighter or more crystalline than the power that is moving into it, but allow that to bloom. Allow the feeling of being in the presence of the Creator to bring to you praise, worship, adoration and thanksgiving. You sit with the Father and Mother of All, infinitely available to all, infinitely loving and infinitely unable to speak.

當我們允許這些暫停的時候，我們是在希望並請求，你們可以開始感覺到一種臨在，一種從高於我們的位置被呼喚到這個團體的臨在。我們在此刻練習太一無限造物者的臨在。請允許你們的心用它可以穩定地開放的最大的程度開放。不要要求它變得比正在進入它的能量更加明亮或者更加結晶，而是允許它綻放。允許那種存在於造物者的臨在之中的感覺帶給你讚美、崇拜、愛慕與感恩。你與萬物的

天父與聖母坐在一起，它們可以為全體無限地取得，它們無限地有愛且無限地無法講述。

Each of you, then, by the changes made by meditation, may begin to perceive differently throughout a lifetime of sincere and openhearted effort in love, not duty. The viewpoint may change and widen and deepen and strengthen greatly in balance. As one meditates, one is intending to experience firsthand the Creator and the environment of the Creator, which is love, light and eternity, all of those in infinite quantity. With enough repetitive, impassioned silence and listening, one's reactions begin to change because one's consciousness has begun to change.

接下來，你們每一個人，藉由由冥想產生的改變，都可以開始在貫穿整個生命都用不同的方式感覺到愛中，而不是因為責任，的真誠而心靈開放的努力了。這個視角可以在平衡的方面極大地改變，拓寬，深入與強化。當一個人冥想的時候，它是正在打算體驗第一手的造物者和造物者的環境，那就是愛、光和永恆的環境，所有這些在數量上都是無限的。藉由足夠的重複，充滿熱情的靜默與聆聽，一個人的反應開始改變，因為一個人的意識已經開始改變了。

Meditation does other things as well. One great aid that it brings to the meditator is simply the strengthening of the bridge betwixt conscious and subconscious, intuitive and rational; all the parts of what a medical person would call the encephalos, working together and not at odds. We find often among your peoples that there are many voices within, each with a different viewpoint, each with a different program, if you would speak in terms of a computer, and all together having mutually opposing agendas. Meditation, taken daily, systematically and without the long, long meditations, but, rather, short meditations followed by the feeling of being strengthened, the mind begins to remake the basic metaprogram of the biocomputer mind in order that it may complete the process of integration so that one may become more and more a positive, unified entity, capable of a singleness of heart, a singleness of purpose, and a singleness of passion and love.

冥想同樣也有其他的作用。它會帶給冥想者的一個巨大的幫助就是，單純地強化在表面意識與潛意識之間，在直覺與理性之間的橋樑，所有一個醫學方面的人會稱之為腦部的部分，全都一起工作並沒有衝突。我們在你們的人群中經常發現，會有許多內在的聲音，每一個都帶有一個不同的觀點，每一個都帶有一個不同的程式，如果你們願意用一個電腦的措辭來談論的話，所有這些聲音在一起都擁有相互衝突的議程。冥想，如果是每天、系統性的方式進行的，不用長時間的冥想，而毋寧是，跟隨著被強化的感覺的短時間的冥想，心智就會開始對生物電腦的心智的基礎的元程式進行再造，以便於它可以完成整合的過程，這樣一個人就可以越來越多地成為一個正面的，統一的實體，並具有一心一意，一個單一的目的，以及一種熱情和愛的專注了。

That which works—that is, that which functions within meditation—is not much affected by the meditative state achieved. The meditative state may, for most of your peoples, never be satisfactory in a subjective opinion, the self of the self. This is due to what this instrument would call your lifestyle; that which

is full is ever a little fuller and details clog the arteries of inspiration. With meditation, intention, desire and passion are all, for the process is not a physiological one, not unless what you are attempting is the relaxation of the physical vehicle. Meditation is spending time with the infinite One and with Infinity Itself. It is a completely metaphysical act. Indeed, it does aid a person to be relaxed in order to meditate, but even the strong desire to meditate, pray, contemplate or worship has the desired effect; it opens a door behind which stands a Creator who will not knock, who will not ring the bell within the head, who waits patiently to be asked to come in, to join with the seeking soul and to offer it light, love, healing, peace and joy.

起作用的事物——也就是說，在冥想中發揮功效的事物——並不是藉由被取得的冥想的狀態而大大地被影響的事物。冥想狀態，對於你們人群中的絕大多數人，可能從一個主觀性的觀點上從未是令人滿意的，讓自我對自我感到滿意。這是由於這個器皿所稱的你們的生活方式，被充滿了的生活不斷要塞得更滿一點，具體細節阻塞了靈感的動脈。伴隨著冥想，意圖、渴望與熱情全都出現了，因為這個過程不是一個生理上的過程，除非你們正在嘗試的事情是讓物質性載具放鬆。冥想是花時間與無限造物者在一起，與無限其自身在一起。它是一個完全形而上學的舉動。確實，它確實會幫助一個人放鬆以便於進行冥想，但是，甚至是對冥想、祈禱、沉思或者崇拜的強烈的渴望都會擁有被渴望的效果，它會打開一扇門，在門後站著一個造物者，祂將不會敲門，祂將不會在頭腦中按門鈴，祂耐心地等待著被請求進入，被請求與尋求的靈魂結合在一起，被請求提供它的光、愛、療愈、平安與喜悅。

Yes, indeed, my friends, the Creator loves, and all of you are part of what it loves, for all of you are part of Itself. It desires to know each of you with a passion that is incomprehensible. All of the reactions which one has in love, about love, with love are shadows of the Love that created all that there is, the one great original Thought that is the Creator. We encourage you, therefore, not to see love in every face if you do not, but to take it into meditation without judgment, for you are as you are; each pilgrim, with its self-perceived strengths and weaknesses is unique. The Creator does not judge, but loves. Thus, we urge each never to force or push the spiritual seeking, but to allow it to occur naturally. When the seeker finds itself impatient for more knowledge, more truth, the seeker needs to realize that this is not a means to an end; this is the end desired. The Creator's hope is one thing more than self-knowledge. It is self-love.

是的，確實，我的朋友們，造物者愛，你們所有人都是祂愛的事物的一部分，因為你們全體都是祂自己的一部分。它渴望用一種無法理解的熱情來知曉你們每一個人。所有一個人愛中，對於愛，藉由愛所擁有的反應，都是那創造了一切萬有的愛，那造物者之所是的那一個偉大的原初的想法的影子。因此，我們鼓勵你們，不是在每一個面孔中看到愛，如果你們做不到的話，而是去不帶評判地將它帶入到冥想中，因為你們就是你們之所是，每一個人都在朝聖，朝聖者自我感覺到的優點和缺點都是獨一無二的。造物者並不評判，而是允許它自然而然地出現。當尋求者發現它自己對於更多的知曉，更多的真理沒有耐心的時候，尋求者需要意識到，這不是一條通往一個終點的途徑，這就是被渴望的終點。造物者的希望是一個比對自我的知曉更大的事物。它就是自我之愛。

We urge and encourage and exhort each to love each other and to see the face of Love in every face. We equally urge each never to judge the self or to become discouraged when this is not occurring, for that which is occurring is that which needs to occur at the very moment you experience that which is occurring. It is the raw material which, when refined, will become the gold of compassion, wisdom and humility.

我們敦促、鼓勵、勉勵每一個人都去彼此相愛，並在每一個面孔中看到愛的面孔。我們同等地鼓勵每一個人永遠不要評判自我，或者在這沒有出現的時候變得灰心，因為正在出現的事情就是在那個你體驗到正在出現的事情的那一刻需要出現的事情。它是就是原材料，當它被精煉的時候，它將成為同情心、智慧和謙遜的金子。

We find that there are assorted concerns, and would transfer to the one known as Jim, that if any wish, they may query further of us. I am Q'uo, and I leave this instrument in love and in light.

我們發現，有各式各樣的關注點，我們會轉移到被知曉為 *Jim* 的實體，這樣，如果任何人希望的話，它們就可以進一步詢問我們了。我是 Q'uo，我在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we might speak to any queries which yet remain upon the minds of those gathered this evening.

我是 Q'uo，我們通過這個器皿在愛與光中再一次向各位致意。在此刻我們很榮幸詢問是否在今晚聚集在一起的實體的頭腦中仍舊留有任何我們可以談論的問題。

Carla: Well, if nobody else will kick it off, I'll ask a question you can't possibly answer, but I was curious. I sensed another presence here and patrolled the perimeter and found it, and was having a lot of trouble dealing with it for a few seconds. I was holding up an imaged cross. So, instead, I put this cross down and put my arms out and let the cross be big enough for me to be on it and challenged again in the name of Christ, and the entity vanished as quickly as I've ever seen one go. If you can make any comment on that, I'd be interested to know what was occurring with the challenging process?

Carla：好的，如果沒有其他人開球的話，我將問一個你們有可能無法回答的問題，但是我很好奇。我感覺到這裏有另一個存在，我在周邊巡邏並發現了它，我在與它打交道的時候有幾秒鐘遇到了一些麻煩。我正在舉起一個想像的十字架。因此，作為替代，我將這個十字架放下並將我的手臂伸出，讓這個十字架對於我足夠大以置於它的身上，並再一次用基督的名義挑戰它，這個實體消失了，我從未見過一個人這麼快地消失。如果你們能夠對此作出任何評論，我會有興趣知道，在那個挑戰過程中正在發生什麼事情。

I am Q'uo, and am aware of your query, my sister. The effect that was accomplished by exchanging the small visualized cross for that upon which you might place yourself was to magnify the intensity of your challenge to the point that the purity of your desire to serve in the positive aspect was overwhelming to the entity towards which the challenge was offered. Therefore, the entity found the need to take its leave of this group.

我是 Q'uo，我理解了你的問題，我的姐妹。伴隨著將小的觀想的十字架替換為你可以放置在你自己身上的十字架的效果是，放大你的挑戰的強度到了你對於用一種正面性的方式服務的渴望的純度對於那個挑戰被給予的物件的實體是壓倒性的程度了。因此，那個實體發現需要離開這個團體了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you. That was a lot more than I'd hoped for.

Carla：沒有了，感謝你們。那的答案比我希望的多得多了。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: What did that entity intend by its presence?

提問者：那個實體藉由其在場打算做什麼呢？

I am Q'uo, and am aware of your query, my brother. This entity of negative polarization was hopeful that it might be able to make some inroad into the channeling process, as is the habitual desire, shall we say, of those of the negative polarity, hoping that by their insertion of their philosophy into the positively oriented of a group such as this one, that they might in some degree partake of the power that is generated when entities of a positive nature gather together to seek more of that which they call the truth.

我是 Q'uo，我理解了你的問題，我的兄弟。這個屬於負面極性的實體希望它可能能夠侵入到挑戰的過程中，容我們說，如同那些具有負面極性的實體的習慣性的渴望一樣，它們希望藉由將他們的哲學插入到諸如這個團體之類的正面導向的團體中，它們可以在某種程度分享當具有一種正面屬性的實體聚集在一起尋求更多的你們所稱的真理的時候被產生出來的力量。

Therefore, this entity was hopeful of being able to, shall we say, bleed away part of that power, and, if successful in that first step, then be able to take a larger and larger role in the contact with this group, hoping that, perhaps, its information might become more predominant as a focus or concern for this particular group.

因此，這個實體希望能夠，容我們說，讓那種力量的一部分洩露出來，如果在那個第一步是成功的話，接下來就能夠在於這個團體的接觸中佔據一個越來越大的角色，並希望，也許它的資訊可以作為這個特定的團體的一個焦點或者關注點而變得更加顯著。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: What density was that entity?

提問者：那個實體是什麼密度的呢？

I am Q'uo. The density was that of four. Is there another query, my brother?

我是 Q'uo。密度是第四密度。我的兄弟，有另一個問題嗎？

Questioner: Not from me at this time, but I would like to thank you for an extraordinarily illuminating answer, from my perspective, to the question that was originally posed.

提問者：在此刻我沒有問題了，但是我想要為你們對於那個最開始被提出的問題的一個，從我的觀點來看，極其啟發性的回答而感謝你們。

I am Q'uo, and we thank you, my brother, for posing this query, for it has allowed us to speak upon a point which we felt was of some importance. It is by queries of this nature, and, indeed, by the seeking of each heart gathered this evening that we are able to have a beingness at all within your illusion, and to serve in the humble way in which we have the opportunity to serve.

我是 Q'uo，我們感謝你，我的兄弟，為提出這個問題，因為它允許我們談及一個我們感覺到具有某種重要性的要點了。就是藉由具有這種特性的問題，確實，藉由今晚聚集在一起的每一顆心，我們能夠在你們的幻象中擁有一種存在性，並用一種謙遜的方式服務了，我們就是通過這種方式就擁有了服務的機會了。

Is there another query?

有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo. Again, may we thank each for inviting our presence to your group this evening. It is a great feeling of joy that overcomes us when we receive the invitation to join your circle of seeking, for with the invitation comes the opportunity of walking more fully with each of you and feeling your presence, your desire to know and your desire to serve, which when generated within the heavy chemical illusion that you inhabit is all the more precious for the great spiritual effort that has gone forth on the part of each of you to create these desires of a positive nature. We appreciate the illusion in which you dance and realize that it is not an easy task to continue your daily round of activities, which seem so burdensome so often, to then move the concerns from the daily round of activities to that which lies behind each activity, to that which lies within each self and each beating heart, to look for those clues of the Creator, to follow that trail of love, no matter how trying the journey. We salute each and share with you that which is our love for the Creator in each. We are those of Q'uo. At this time we shall take our leave of this group,

leaving each, as always, in the love and light of the one infinite Creator.
Adonai, my friends. Adonai.

我是 Q'uo。再一次，容我們感謝各位邀請我們今晚出席你們的團體。當我們接收到邀請加入你們的尋求圈子的時候，它是一種淹沒了我們的巨大的喜悅的感覺，因為伴隨著邀請會有更為充分地與你們每一個人同行並感覺你們的存在，你們去知曉的渴望以及你們去服務的渴望的機會出現了，當你們的渴望在你們所居住的重重的化學性幻象中被產生出來的時候，這種渴望對於巨大的靈性上的努力是極其珍貴的，這種努力是在你們每一個人的部分上產生出來以創造出這些具有一種正面屬性的渴望的。我們欣賞你們在其中舞蹈的幻象，我們意識到，要繼續你們的看起來如此經常是如此難以負擔的日常生活的活動，並接著將關注點從日常生活活動移動到存在於每一個活動背後的事物，移動到存在於每一個自我以及每一顆跳動的心內在之中事物，以尋找那些造物者的線索，跟隨那條愛的小路，無論那條旅程多麼令人難以忍受，這不是一個容易的任務。我們向你們每一位敬禮，我們與你們分享我們對在你們每一個人內在之中的造物者的愛。我們是 Q'uo。在此刻我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai*。

March 19, 1989

1989-03-19 Hatonn : 1989 百樂餐

Group question: Taking potluck questions tonight.

團體問題：今晚進行百樂餐。

(Carla channeling)
(Carla 傳訊)

We are Hatonn, and we greet you in the love and the light of the infinite Creator. May we say what a blessing it is, and an honor, to be allowed to share your meditation and to join your circle of seeking at this time. May we ask that each in the circle realize that there is only one being, one consciousness, amongst all seekers. Each is unique, but each a part of the same movement, the same process, each of you companions on the road from the Creator to the Creator. We ask that you settle down, perhaps, a bit deeper in order to serve as batteries for this instrument. We ask that this tuning procedure be enhanced if necessary by visualizing a small globe in the midst of the circle, and it moving until all are within that globe, all within the light, all protected and united in their seeking.

我們是 *Hatonn*，我們在無限造物者的愛與光中向你們致意。容我們說，被允許分享你們的冥想並在此刻加入你們的尋求的圈子，這是怎樣一種福分和怎樣一種榮耀呀。容我們請求在這個圈子中的每一個人都意識到，在所有的尋求者當中，僅僅只有一個存有，一個意識。每一個存有都是獨一無二的，而每一個存有都是相同的運動，相同的過程的一部分，在這條從造物者到造物者的道路上，你們每一個人都有同行的夥伴。我們請你們稍稍更為深入一點地，容我們說，安定下來，以便於作為供這個器皿使用的電池起作用。我們請求這個調音的過程被強化，如果有需要的話，藉由觀想一個小小的球體在這個圈子當中，它移動著，一直到所有人都位於那個球體當中，所有人都在光當中，所有人都被保護起來，並在它們的尋求中它們是聯合起來的。

We have been called to your group this evening by the thoughts and desires of those who are here. We come gladly because it is our method of service to others to be with you at this time. We would perhaps recognize the motives of service to others that moves some among your peoples to go to those other peoples upon your sphere which are needy and teach the ways of using the environment to their environment. So, too, we wish to aid entities in another environment than that of the physical bread, the physical food, the physical existence. Each of you also is an awakening spirit, and each of you begins to awaken to the need, not only for food of the spirit, but for tools and resources, that one find the means of growing the wheat, of removing the chaff, of grinding and breaking that which is hard within you, that the newborn spirit, that the wheat, that the gold which you have made and found within yourself may glow and become a channel for the love and the light of the infinite Creator. This is what all of us seek to do, and this is the adventure at the beginning of which you now gaze with a fascination that this

instrument would say would be shown by Dorothy in the Wizard of Oz. She knows she is not in Kansas anymore, but she does not know where she is.

我們今晚已經被那些在這裏的實體的想法和渴望呼喚到你們的團體了。我們快樂地前來，因為在此刻與你們在一起，這就是我們服務他人的方法。我們也許會承認那些服務他人的動機，就是這些動機推動你們的人群中的一些人前往在你們的星球上那些其他的有需要的人群，並教導對它們的環境使用環境的方法了。用一樣的方式，我們同樣也希望去幫助那些處在除了物質性的麵包、物質性的食物以及物質性的存在性的環境之外的其他的環境中的實體們。你們每一個人同樣也是一個覺醒的靈性，你們每一個人都開始覺醒於靈性的需要，不僅僅是對靈性的食物的需要，同樣還有對工具和資源的需要，一個人會找到種植小麥，移除穀殼，研磨並打破那在你內在之中是堅硬的事物的方法，這樣新生的靈性、小麥，你已經在你自己內在之中製成並發現的鏡子，就可以發光並成為無限造物者的愛與光的一個管道了。這就是我們所有人尋求去做的事情，這就是冒險之旅，在這場冒險的開始出，你們現在注視這在《奧茲巫師》中的桃樂西所展現出來的這個器皿所說的一個幻境。她知道她不在堪薩斯，但是她不知道她在哪裏。

We feel that it is a kindly universe, a most loving and loving and beloved Creator, and we find that our fates, as far as our teachers know, are most benign, and that our end is never; that we are imperishable beings, created to be the active portion of the one Creator, cells of an infinite Mind, which learns about Itself because of the interaction of all of us, all of you, all those of your sphere, all of your galaxy, all those of the billions of galaxies that you may see, all those in the infinity of the illusion of this octave of experience.

我們感覺到這是一個仁慈的宇宙，一個極其有愛的，摯愛的，親愛的造物者，我們發現我們的命運，就我們的老師所知曉的範圍，是極其良性的，我們的終點是不存在的，我們是不朽的存有，我們被創造為太一造物者的活躍的部分，一個無限的心智的細胞，因為我們全體，你們星球上的所有實體，你們的星系中的所有實體，你們可能看到的數十億的星系中的所有實體，以及在這個八度體驗的無限數量的幻象中的所有實體的相互作用，這個無限的心智瞭解了祂自己。

We of the Confederation of Planets in the Service of the Infinite Creator come to you with a very simple message. We come to you with what may be said to be a message so simple that it cannot be heard. We come to say that there is one great original Thought; that thought is Love. Not a love as you know it, but a full and complete love, a love both beautiful and terrible, the love of the Creator to know Itself. In that love, It created by using free will that which is called consciousness, self-consciousness, shall we say. Each of you is a mixture of the very stuff, shall we say, of the active principle of the Creator, that is, you have a God Self. However, to it was bonded free will, and in the immature, shall we say, seeker, that free will shows as willfulness, variousness and unpredictability in choice making. Indeed, many do not see that each day and, perhaps, each hour a decision that is to be made, that may seem very small, actually bears upon a spiritual principle. One could be working upon one's development as a polarized service-to-others entity. Many, many times, one misses the opportunity because one is far too much involved in that illusion which you call the everyday life.

我們服務於無限造物者的星際聯邦是帶著一個非常簡單的資訊到來你們面前的，我們是帶著可能會被認為是一個如此之簡單以至於它無法被聽到的資訊來到你們面前的。我們前來說，有一個偉大的原初的想法，那個想法就是愛。不是一種如你們所知曉的愛一樣的愛，而是一種完全而完整的愛，一種同時是美麗而又可怕的愛，是造物者去知曉祂自己的愛。在那種愛中，造物者藉由使用自由意志創造出了被稱之為意識，容我們說，自我意識的事物。你們每一個人都是由具有造物者的活躍的原則的，容我們說，原材料構成的一個混合物，也就是說，你擁有一個神性的大我。然而，自由意志是與這個大我綁定在一起的，在，容我們說，不成熟的尋求者之中，那種自由意志會顯現為在做出選擇的方面的任性，多變性以及不可預測性。確實，很多人看不到，每一天，也許每一個小時都有一個決定要被做出，這個決定可能看起來似乎是非常小的，它實際上是帶有一個靈性原則的。一個人能夠在它作為一個極化的服務他人的實體的發展上進行工作。很多很多次，一個人會錯過機會，因為它是遠遠過多地被包含在你們稱之為日常生活的幻象之中的。

We come to speak of a love that is so great that it does not run out. It is infinite in supply. We come to urge each to participate in that great original Thought of Love, for the more that one participates in the great original Thought, the more one's point of view regarding the mundane and everyday experiences of the life experience become infused with the light of the one infinite Creator and the compassion that is felt by the Creator for Itself, all parts of Itself, those who love the dark as well as those who love the light.

我們是前來談及一種愛的，這種愛是如此之巨大以至於它不會耗盡。它的供給是無限的。我們前來鼓勵每一個人都參與到那個偉大的原初的愛的想法中，因為一個人越多地參與到那個偉大的原初的想法中，一個人在關於生命體驗的世俗與日常體驗的觀點就會越多地被太一無限造物者的光，以及造物者對祂自己，對祂自己的所有的部分，對那些熱愛黑暗的實體，同樣還有那些熱愛光明的實體感覺到的同情心所灌注了。

The greatest and most powerful pathway to an experience of the infinite Creator that is available in a way which will remain with the entity is persistent daily meditation, for in meditation one moves oneself through the door into the inner room in which stands waiting the Creator. The Creator is most willing to dwell and abide with each entity, but it is each entity's decision to open that door to the inner room of silence, meditation, contemplation and listening. If you may do one thing to accelerate the pace of spiritual growth, it is simply to choose a place and a time in each diurnal period where the meditation may take place in silence, and the listening within may be uninterrupted.

通往一種對無限造物者的體驗的最大且最強有力的途徑就是堅持不懈的每日冥想，造物者用一種將會與實體同在的方式而是可被取得的，因為在冥想中一個人讓它自己通過大門進入到內在的房間中，在那裏造物者等待著。造物者是極其樂意於與每一個實體住在一起並呆在一起的，但是，去打開那扇通往靜默、冥想、沉思和聆聽的內在的房間的門，這是每一個實體的決定。如果你可以做一件事情來加速靈性成長的速度的話，它單純地就是在每一個晝夜期間選擇一個地方和一個時間，在其中冥想可以在靜默中發生，在內在之中的聆聽就不會被干擾了。

The process is most difficult to judge, we find, from those within the illusion, for within your society the mind complex is requested to be very active at all times and the body usually also. This makes it rather difficult for what this instrument would call the western or Occidental entity to participate in a passive meditation with much true quietness of mind. We ask you not to be discouraged on that account, for the work that you do in consciousness by meditating and listening is that work of the will, the will to discipline the personality, to change willfulness into that phrase from your holy work, "Not my will, but Thine," in other words, not the will of free will which is various, but the will of the Creator Self which is a will to love. To this, we ask you to surrender, as the finite surrenders before the infinite, as the past and the future surrender to the resonance of the present moment. Intersecting with the present moment at all present moments is eternity. One may think of it as, shall we say, perpendicular to all things. It is enmeshed with you. You dwell in heaven at this time.

這個過程，我們發現，是極其難以由那些在幻象中的人做出判斷的，因為在你們的社會中，心智的複合體是被要求去在所有的時刻都非常活躍的，身體通常也是一樣。這使得這個器皿所稱的西方或者歐美的實體要去帶著大量的心智的真正的安靜參與到一種被動的冥想中，是相當困難的。我們請你們不要因為那個原因而感到洩氣，因為你們藉由冥想和聆聽在意識中做的工作是意願的工作，願意去進行人格鍛煉，將任性改變為來自於你們的神聖著作的那個說法，"不是依照我的意願，而是依照汝的意願，"換句話說，不是依照多變的自由意志的意願，而是依照造物者的大我的意願，那是一種去愛的意願。我們請你們臣服於這個愛的意願，如同有限臣服於無限，如同過去和未來臣服於當下一刻的共鳴。在所有的當下一刻與當下一刻相交的就是永恆。一個人可以將當下一刻視為是，容我們說，與所有的事物都垂直的。它是與你纏繞在一起的。你在此刻居住在天堂之中。

Oh, my friends, we urge you to open the eyes and gaze about at the creation of the Father. We ask you to see the cooperation and the joy that there is in the green cathedral of nature. We ask you to seek the trees and the bushes that breathe out that which your species must breathe in, that breathe in that which your species must breathe out. The cooperation is great, yet completely without thought. Again and again within the world of nature, one may find not only beauty, but cooperation, harmony and a way of living in which each may exist and be wild and free and beautiful. That is still your heritage.

哦，我的朋友們，我們鼓勵你們睜開眼睛並注視天父的造物。我們請你們看到在大自然的綠色的大教堂中存在的合作與喜悅。我們請你們尋求樹木和灌木，它們將你們的物種必須吸入的事物呼出了，它們將你們的物種必須呼出的事物吸入了。這種合作是巨大的，而完全不用思考的。一次又一次，在大自然的世界中，一個人可以不僅僅找到美麗，同樣還有合作、和諧以及一種活著的方式，在這種方式中，每一個實體都可以存在，並且是天然的、自由的、美麗的。那種方式仍舊是你們的繼承物。

You see, you carry about with you a second-density creature. This creature is your body. You yourself have the consciousness of third density, but you must

walk about upon this particular heavy physical density of illusion, and so, you carry about with you a certain kind of animal. This human animal is a delightful thing, and we ask each to honor it, to understand its needs, to harmonize and cooperate with that which some have called the temple of the soul. We would prefer the term physical vehicle, for you use it much as you would use a car; it gets you around, and through its senses you perceive much. But please reckon with this animal and know that it, including its ability to reason and to have instinct, is not informed in the same way that one which has chosen to become conscious of one's hope of accelerating spiritual growth is. You must realize that part of the willfulness that must be regularized so that the will may be turned to work in consciousness is that of the outer illusion, one's relationships, both in society and most especially with those with whom one is intimate, one's family.

你們看，你在你身上攜帶著一個第二密度的生物。這個生物就是你的身體。你自己擁有第三密度的意識，但是你必須在這個特定的沉重的物質性的幻象上四處行走，因此，你在你身上攜帶著一定類型的動物。這個人類的動物是一個愉快的事物，我們請你們每一個人都榮耀它，理解它的需要，並於那些一些人已經稱之為靈魂的聖殿的事物協調一致與合作。我們更喜歡物質性載具這個詞語，因為你們使用它非常類似於你們使用一輛汽車，它帶著你四處移動，通過它的感官，你感覺到大量的事物。但是請重視這個動物，並知曉，它，包括它去推力的能力以及它擁有本能的能力，並不是用與一個已經選擇去察覺到它加速靈性成長的希望的方式被鼓舞的。你必須意識到，那個具有任意性的部分必須成為有秩序的，這樣那種意願才可以被轉變為在意識中的工作，而那個任意性的部分就是屬於外在的幻象的部分以及一個人的關係的部分了，同時是在社會中的關係，以及極其具體地，與那些一個人與之是親密的實體，與一個人的家庭之間的關係。

It is well to do the very best one can to place one's creature in a good position for survival, so that one may go about the business of polarizing in consciousness. Do not allow the intellect or the instinct to rule the behavior, but turn again and again to the glory, the unity, the peace, and the joy of the presence of the one infinite and mysterious Creator, that Thought of love which created all that there is. Do not choose to be that which carries you around. Do not choose to be willful forever, but choose instead to will to surrender to that greater Self within. Ah, my friends, what a jewel rests within you, what light, what love! You are unique, each of you, unique as snowflakes. You have experienced much. You would not be here upon this planet within an incarnation at this time if you did not have a good chance of choosing to be of service to others to the extent that you polarize enough to graduate from this density to that density of love and understanding where the veil between the conscious and the subconscious mind is lifted, and much is seen and understood that can never be understood within this illusion.

去盡一個人的所能將一個人的生物放置在對於生存而言的一個有利的位置上，這是很好的，這樣一個人就可以著手開始在意識中的極化的工作了。不要允許邏輯智力或者本能掌控行為舉止，而是一次又一次地轉向太一無限與神秘的造物者，那一個已經創造了一切萬有的愛的想法的臨在的榮耀、統一、平安與喜悅了。不要選擇去成為那個攜帶著你四處移動的生物。不要選擇去成為永遠任性的，而是

作為替代選擇去意願臣服於那個內在之中更大的自我。哦，我的朋友們，有一個怎樣的珍寶存在於你們內在之中呀，怎樣的光，怎樣的愛呀！你們是獨一無二的，你們每一個人，都如同雪花一樣獨一無二。你們已經體驗了大量的事物了。如果你們並不擁有一個好的機會去做出那個服務他人的選擇到了你會充分極化到從這個密度畢業到愛和理解的密度的程度，你們在此刻是不會在這個地球上處於一次投生之中的，在第四密度，在表面意識和潛意識之間的罩紗被升起了，會有大量的在這個幻象中無法被理解的事物會被看到並被理解了。

We do not mean to suggest for a moment that there is any hurry about this; it is one's choice completely. We do not mean to suggest for a moment that the fourth density is easier than the third. This is not so; it is simply different. The fourth density is a density in which one refines one's ability to love and one's knowledge of love, one's ability to be love and one's knowledge of being love. However, because there is a fourth density negative, there is a dynamic tension, and both those of positive and of negative persuasion may speak to your people. We ask you, therefore, to discern and discriminate carefully with each piece of information that you hear, including ours. We are fallible. What we have to say to you is, we believe, helpful. We hope it is. But if it is not, my friends, we ask you to let it go, for we would not be a stumbling block before you in any way.

我們絕對不是打算建議，關於這個選擇需要有任何倉促，它完全是一個人的選擇。我們絕對不是打算建議，第四密度比第三密度會更加容易。並非如此，它單純地是不一樣的。第四密度是這樣一個密度，在其中一個人會精煉它去愛的的能力，以及它對與愛的知曉，精煉一個人成為愛能力，以及它對於成為愛的知曉。然而，因為會有一個負面性的第四密度，會有一種動態的張力，那些屬於正面性的信念和屬於負面性的信念的實體同時都可能會向你們的人群發言。因此，我們請你們對於你們聽到的每一條資訊，包括我們的資訊，都仔細分辨與辨別。我們是會犯錯的。我們所要對你們說的事情，我們相信，是有幫助的。我們希望它是有幫助的。但是如果它不是有幫助的，我的朋友們，我們請你們讓它離開，因為我們不希望以任何方式成為你們面前的一塊絆腳石。

We would not ask you to meditate for the long periods of time, for we find that the process of spiritual growth among your peoples causes a good deal of change. It is well that the change take place slowly enough that one's mate may deal with it as well as one's self. The process of change is sometimes painful, and we urge each to be extremely courageous and pick oneself up after each and every self-perceived failure to turn one's face again to the mysterious face of the Eternal One. We join you on this journey. We hope that you will meditate each day for a short period of time, not the long. We hope you will enjoy the changes that you perceive in yourself. We hope that you may again and again and again choose love and serving others over that love which takes, controls and manipulates.

我們不會要求你們進行長時間的冥想，因為我們發現在你們的人群中的靈性成長的過程造成了大量的改變。讓改變足夠緩慢地發生，以便於一個人的伴侶可以和一個人自己一樣地與這種改變打交道，這是很好的。改變的過程有時候是痛苦的，我們鼓勵每一個人都極其勇敢並在每一次自我感覺到的失敗之後都將自己扶起

來以再一次將它的面孔轉向永恆的太一的神秘的面孔。我們會在這條旅程上加入你們。我們希望你們願意每一天冥想一小段時間，不用很長時間。我們希望你將會享受你在你自己內在之中感覺到的改變。我們希望你可以一次又一次再一次選擇愛和服務他人，超過那種去奪取、控制和操縱的愛。

See those activities and behaviors within yourself and start making other choices. These things you can do—not out of your own strength, but because you spend time with the Creator. May we say to you, the basic, single, most thorough-going advice we may give to you is to meditate on a daily basis, for one moment with the Creator can make one feel joyful, peaceful, centered and ready to meet that which comes later. Then when one is in a difficult situation, one may cast one's mind back to that centered place and in some way draw eternity into the most difficult of situations. It simply is a matter of spending time with the Creator. This mysterious Entity created you. It is infinite, It is intelligent, It is invisible. This much we know. The Creator is still a mystery to us as well. But the Creator intersects with your life at this time and at every time, for each moment is the present moment, and each moment is eternity. May you spend your time with the Creator so habitually that this becomes a resource that you may become a channel for the love and the light of the infinite One. And then, my friends, you shall shine like a lighthouse, like a beacon, for you shall be a channel for love, that which does not stop, that which is infinite. It is the lightening of the consciousness of the planet Earth that is our hope at this time.

看到那些在你自己內在之中的活動和行為舉止，並開始做出其他的選擇。這些事情都是你能夠做的——不是出於你自己的力量，而是因為你花時間與造物者在一起了。容我們對你們說，我們可以給予你們的基本的，單一的，最為徹底的建議，就是去用一種每日的方式進行冥想，因為與造物者在一起的一會兒的時間就可以使得一個人感覺到喜悅、平安、處於中心並準備好面對之後會出現的事物了。接下來，當一個人處於一個困難的情況中的時候，它就可以讓它的頭腦返回到那個處於中心的位置並以某種方式將永恆拉入到最為困難的情況中。它單純地就是花時間與造物者在一起的問題。這個神秘的實體創造了你。它是無限的，它是智能的，它是看不見的。我們就知道這麼多。造物者對於我們同樣仍舊是一種神秘。但是，造物者在此刻是與你的生命相交的，每一刻都是永恆。祝願你們如此習慣性地將你們的時間花費在於造物者在一起，以至於這會成為一個資源，這樣你就可以成為無限太一的愛與光的一個管道了。接下來，我的朋友們，你們將好像一個燈塔一樣，好像一座烽火一樣地發光，因為你們將會成為一個愛的管道，愛不會停止，愛是無限的。我們在此刻的希望正是照亮行星地球的意識。

With this thought, we would leave this instrument, and transfer to the one known as Jim. I am Hatonn.

帶著這個想法，我們離開這個器皿，並轉移到被知曉為 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again in love and light through this instrument.

At this time it is our privilege to ask if there might be further queries upon the minds of those gathered this evening to which we may speak? Again, we remind each that that which we offer is our opinion, offered freely and joyfully, yet with no desire that our words be seen as anything other than our opinions. Is there a query at this time?

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸詢問，在那些今晚聚集在一起的實體的頭腦中是否可能有進一步的問題是我們可以發言的？再一次，我們提醒各位，我們提供的是我們的觀點，我們的觀點是自由且喜悅地被給予的，但是我們並不渴望我們的言語被視為除了是我們的觀點之外的任何事物。在此刻有一個問題嗎？

Questioner: I have one. I believe that my higher self has created the illusion of my being here on Earth at this time. I believe in incarnations, since all time is one. Do I have all of my incarnations simultaneously working together now in and out of my being that is here in this room?

提問者：我有一個問題。我相信我的高我已經創造了在此刻在地球上在這裏的我的存有的幻象。我相信投生，因為所有的時間都是一個時間。我是同時性地讓我的所有的投生現在一起在我在這房間中在這裏的存在的裏裏外外工作嗎？

I am *Hatonn*, and am aware of your query, my sister. The simultaneous nature of time is a difficult concept to express in your words, for the nature of words themselves is that which works against, shall we say, the understanding of time at its heart. For within your illusion, time moves as does a river, with that which is past, that which is present, and that which is future moving sequentially in order that the mind complex may grasp in a specific or narrowed function certain lessons, shall we say, or concepts that shall require this focused attention in order to be realized within the depths of one's being. Therefore, time, as you experience it, is greatly distorted for a purpose, that you might learn intensively and with focus and purity. However, the larger view of time and of your own being includes a great deal more than this concept, than this illusion, and more than our humble words can begin to approach, though we shall attempt this process.

我是 *Hatonn*，我理解了你的問題，我的姐妹。時間的同時性的特性是一個很難用你們的言語表達的觀念，因為言語的特性本身就是與，容我們說，在時間的核心之處對時間的理解相悖的。因為在你們的幻象中，時間是如同一條河流一樣地流動的，過去的事物，現在的事物，以及未來的事物是有順序地移動的，以便於心智複合體可以用一種具體的，或者被縮窄的方式掌握一定的，容我們說，課程或者觀點，這些課程或者觀念需要這種被聚焦的注意力以便於它們在一個存有的深處之中被實現。因此，時間，如你們對它的體驗一樣，是為了一個目的而極大地被扭曲的，這樣你們就可以強烈地並帶著聚焦與純度學習了。然而，對於時間和你自己的存有的更大的視野包含了比這個觀念，比這個幻象遠遠更多的事物，這是大大超出我們謙遜的言語所能夠開始處理的，儘管我們將嘗試這個過程。

Your, as you have called it, higher self is what you now would call your fully potentiated self at a point in time that you would call your future. This higher self has what you might see as a road map laid out for you that has the

beginning point, the ending point and many possible avenues of journeying between these points. The higher self has resources available to it upon which you may call through your desire to know more of the mystery of yourself, of this illusion, of the creation, of the Creator.

你的高我，如你已經稱呼它一樣，是你現在會稱之為在時間中在你所稱的你的未來中的一個位置的你的完全賦能的自我。這個高我擁有你們可以視為是一個已經為你鋪設好的地圖的事物，這個地圖擁有開始點，結束點，以及在這些點之間的有可能的冒險的旅程。高我擁有可以為它所取得的資源，你們可以通過你們的渴望呼喚這種資源以知曉更多你自己、這個幻象、這個造物，以及造物者的神秘。

As you begin to request information of this nature, you are guided, shall we say, by your higher self to meet the various entities, activities and resources that are necessary to satisfy your desire and to allow you to continue upon your process of evolution. One of the resources which may be called upon in this process you may see as your various incarnational selves which exist within your being as probabilities or possibilities, infinite in number, and which contain, within their realms or boundaries of being, information gathered through experience within these incarnations which may prove useful in your current incarnation. It is more accurate to see the incarnational process in the simultaneous time framework as a kind of parallel existence which has no beginning or no end, if one explores carefully one's own connections, not only to one's present self or those that one might consider past or future, but also one's connections to each portion of the creation of which one is aware. For as you have become familiar with the concept of unity of self with all of the creation, this concept indeed begins to make itself more obviously apparent, or shall we say, apparently obvious, as one sees the connections between the self and each particle of the creation, and begins to see that there is that of value in each portion of the creation and is that which might teach or inform the self as the self moves through its currently perceived experiences.

當你開始請求具有這種特性的資訊的時候，你們是被，容我們說，你的高我指引去遇到各種各樣的實體、活動與資源的，它們對於滿足你的渴望並允許你繼續處於你的演化的進程中是需要的。在這個過程中可以被呼喚的資源中的一個資源就是你可以視為是你各種各樣的投生的自我的事物，它們是作為可能性或者或然性存在於你的存有之中的，它們在數量上是無限的，它們在他們的存在的領域或者邊界中包含了通過在這些投生中被收集起來的資訊，這些資訊在你當前的投生中可能被證明是有用處的。如果一個人仔細探索一個人自己與不僅僅是它當前的自我，或者是那些一個人可能認為是過去或者未來的自我之間的連接，同樣還有與一個人察覺到的造物的每一個部分之間的連接的話，將在同時性的時間框架中的投生的過程視為是一種類型的平行的存在性，它們是沒有開始或者沒有結束的，這是更加準確的。因為當你已經開始對自我與所有的造物的一體性的觀念變得熟悉的時候，這個觀念確實會開始讓它自己是更為明顯地是顯著的，或者容我們說，更為顯著地是明顯的，因為一個人會看到在自我和造物的每一個微粒之間的連接，並開始看到在造物的每一個部分中有具有價值的事物，並且在自我穿越它當前被感覺到的體驗的時候有可以教導或者激勵自我的事物。

All this is to say, my sister, that your supposition, though correct in its

foundation, is somewhat oversimplified, as is our explanation in response to it with the words we have used, for the nature of one's being at the heart of one's being partakes of this unity which is unshakable and is the primary foundation stone upon which all of the creation is built. 一言以蔽之，我的姐妹，你的假設，雖然在其基礎上正確的，是有些過度簡單化的，如同我們在藉由我們已經使用的言語來回應這個問題的過程中我們的解釋是過度簡單化的一樣，因為一個人的存有的本性，在其存有的核心之處是分享了這種統一性的，它即使所有的造物構建於其上的無法動搖的，根本性的基石了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: I had an unusual experience that all of a sudden I had an insight, as if everybody that I was with in this particular room at a given time was me and I was them. I zoomed into them and they zoomed into me. Is everybody in this room tonight and everybody I come in contact with "other me"? 提問者：我有過一次非同尋常的體驗，突然間我得到了一個洞見，就好像在這個特定的房間中在一個給定的時間與我在一起的每一個人都是我，我就是它們。我進入到它們之中，它們進入到我之中。今晚在這個房間中的每一個人以及我與之接觸的每一個人都是“另一個我”嗎？

I am Hatonn, and am aware of your query, my sister. At the heart of each being, this is, indeed, true for each. Indeed, each entity which one meets in the daily round of activities is an other self, not just because each entity projects from its own conscious and unconscious mind a certain image of the self that serves as a kind of filter or eyeglass through which one sees one's universe, but even more profoundly, each entity is, indeed, the one Creator, and as the One exists in all, then all exists in the One, and, indeed, in each other. Therefore, the experiences that each entity accumulates in each incarnation are available as a resource to all, if each entity is able to move through the deeper levels of the mind complex to that place within the subconscious mind where this unity is more obvious and more profoundly in effect within each incarnation and each portion of each entity.

我是 Hatonn，我知曉了你的問題，我的姐妹。在每一個存有的核心之處，這對於每一個人都，確實是真實的。確實，一個人在日常生活活動中遇到的每一個實體都是一個其他的自我，不僅僅因為每一個實體都從它自己的表面意識和潛意識的心智投射了一定的自我的形象，這個自我的形象會起到一種類型的一個人通過其觀看它的宇宙的篩檢程式或者透鏡的作用，同樣也因為，設置是更為深入地，每一個實體，確實都是太一造物者，因為太一存在於一切事物之中，那麼一切事物都存在於太一之中，確實，都存在於相互彼此之中。因此，每一個實體在每一次投生中積累的體驗，作為一個對所有人的資源都是可供利用的，如果每一個實體都能夠通過心智複合體的更為深入的層次到達那個在潛意識心智之中的位置，在那個位置這種一體性會更為明顯，它在每一次投生中以及在每一個實體的每一個部分的效果會更為深入。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Not at this time.

提問者：在此刻沒有了。

I am Hatonn. Is there another query?

我是 *Hatonn*。有另一個問題嗎？

Carla: Well, I'll jump in while everybody else is thinking. I've always wondered about simultaneous time. If some past life version of you does something differently, like have another kid or die early and doesn't have kids or whatever, does the future all change? I mean, simultaneously?

Carla：好的，既然每一個其他人都在思考，我將會插入。我一直對於同時性的時間感到好奇。如果你的某個前世的版本做了某個不同的事情，就好像有了另一個孩子或者早亡或者並沒有有過孩子或者無論什麼，未來全都會改變嗎？我的意思，同時性地？

I am Hatonn, and am aware of your query, my sister. This again, though correct in its basic premise, is somewhat oversimplified, for there is not just one past or one future; there are many, many of each, each with a different response, perhaps in degree or in quality, to those events which are occurring in a simultaneous fashion for the entity in one portion of its being that is seen within a certain framework of time. As we are sure that you begin now to see, the process is one which is dynamic in its interaction and the connection with not only deeper portions of one's own being, but with the entire creation about one as well.

我是 *Hatonn*，我理解了你的問題，我的姐妹。這，雖然在其基本的假設中是正確的，卻多少有點過度簡單化，因為不僅僅有一個過去或者一個未來，每一個實體都會有很多很多的過去和未來，**每一個實體都會對那些用一種同時性的方式發生的事件帶有一個不同的回應，也許是在程度上，或者是在屬性上，因為實體在它的存有的一個部分之中是在一定的時間框架之中被觀察的。**在我們確信你現在開始觀察的時候，過程是一個不僅僅在它與一個人自己的存有的更為深入的部分之間，同樣也在它與在一個人周圍的整個造物之間的相互作用與連接中是動態的過程。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

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

我是 *Hatonn*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: There's been a lot of study going on in life after death

experiences of people that have come back, and from everything that I've understood, people go to a light, the source of God, as we believe it to be, as I understand it. There have been some that have not gone to this light. Is this not just in your own thought of what life is? And once you have passed through this period of time, are you not with God at that point, even if you have fear, even if you have a sense of evil or bad, do you not spend the time and still return to God? Instead of, for instance, hell? Is there even a hell?

提問者：在死後複生的瀕死的體驗的方面已經有了很多的研究了，從我已經理解的每一個事情，人們會進入一道光，神的源頭，如我們理解其之所是一樣，照我對它的理解。已經有過一些人尚未前往這道光。在難道不是僅僅在你自己對於生命是什麼的想法中嗎？一旦你已經通過了這個時期，你在那個位置不是與神在一起的嗎，即使你有恐懼，即使你有一種邪惡或者壞的感覺，你難道不是花時間，並仍舊返回到神嗎？反之，舉個例子，進入地獄嗎？甚至有一個地獄存在嗎？

I am Hatonn, and am aware of your query, my sister. Indeed, each entity, whether within the incarnation as you experience it or moving through the door of death, as you call it, to a different form of existence, each entity always is within the presence of the one Creator. That presence is perceived in a fashion which responds to the, shall we say, beliefs or structure of beliefs which the entity has formed within the current incarnational pattern. These beliefs may again, to use our former analogy, be seen as the spectacles, the eyeglasses upon the face through which the entity views its environment.

我是 *Hatonn*，我理解了你的問題，我的姐妹。確實，每一個實體，無論是在投生中，在如你們對它的體驗一樣，還是正在穿越死亡的大門，如你們對它的稱呼一樣，前往一種不同形式的存在性，每一個實體一直都是在太一造物者的臨在之中的。那種臨在會用一種回應實體在當前的投生模式中已經形成的，容我們說，信念或者信念的構架的方式被感覺到。這些信念可以再一次，使用我們之前的比喻，被視為在臉上的眼睛、透鏡，通過它實體會觀察它的環境。

Thus, that which is experienced immediately following the process you call death partakes most fully of this distorting factor of belief that filters that which is, so that it is seen and experienced according to the beliefs of the entity having the experience. Thus, there is much of confusion for many, as each entity has formed a unique system of beliefs to some degree during the incarnation and must, at the time of the death process, first view that which is to come through this structure of beliefs. As the entity becomes more accustomed to its new environment, it begins to allow certain of the more distorting and obviously less useful beliefs to fall away as a natural function of the continuing process of transferring consciousness from one illusion to another less distorted illusion. Therefore, the entity begins to see ... 因此，在你所稱的死亡過程之後緊接著被體驗到的失去，會極其充分地帶有這種信念的扭曲性的因素，它會對體驗之所是進行過過濾，這樣它就會根據經歷那個體驗的實體的信念而被看到與被體驗到。因此，對於很多人會有大量的混淆，因為每一個實體都已經在投生期間在某種程度上形成了一個獨一無二的信念的系統，並必定會在死亡過程的時刻，首先觀看到通過這個信念的構架而出現的事物。隨著實體開始對它的新的環境變得更加熟悉，它會開始允許一定的更加扭曲且明

顯較不有幫助的信念消散，作為從一個幻象到另一個較不扭曲的幻象轉換意識的持續進行的過程的一個自然性的機能。因此，實體會開始看到.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and am again with this instrument. Is there a further query at this time?

我是 *Hatonn*，我再一次與這個器皿在一起了。在此刻有一個進一步的問題嗎？

Questioner: As I, in this physical being, pass into death, and I take all of my biases and my prejudices and my learnings with me, and certain distortions fall away on the other side, whatever period of time I choose to stay on the other side, does a refined spirit come back through to the next incarnation in body?

提問者：當我，在這個物質性的存有中，進入死亡的時候，我會將所有我的偏向性，我的偏見以及我的學問帶在我身邊嗎，一定的扭曲會在另一邊消散，無論我選擇留在另一邊多長時間，一個被精煉過的靈性會返回並進入到在身體中的下一次投生嗎？

I am Hatonn, and am aware of your query, my sister. As you begin to penetrate the realms of what we find called Etheria or the higher realms of the astral planes after moving through the death process, you become aware that there is a greater self towards which you move, until this "self" which has completed one incarnation, and the "self" which has not only lived each incarnation but has served as a repository of those lessons and experiences gathered in each, then becomes the [new] self, so that you are again unified with what may be called the essence of the self, or as most of your peoples call it, the soul.

我是 *Hatonn*，我理解了你的問題，我的姐妹。當你在通過死亡的過程之後開始刺穿我們發現被稱之為乙太的領域或者星光層的更高的領域的時候，你會開始察覺到有一個更大的自我是你在朝向其移動的，一直到這個已經完成了一次投生的“自我”，以及那個不僅僅活在每一次投生中，同樣也起到在每一次投生中被收集起來的那些課程和體驗的儲藏庫的作用的自我，接下來成為了新的自我為止，這樣你就再一次與可以被稱為自我的實質，或者如你們的人群的大多數人對它的稱呼一樣，與靈魂結合在一起了。

This being, then, with the aid of others who have served as the guides and the teachers, and with the aid of the higher self, reviews the incarnation which has been completed in order that that which has been gained of learning and of service might be compared with that which was desired and planned before the incarnation. Where there has been less efficient learning, there is the renewed desire to pursue that which was left undone. Where there has been

the completion of lessons, there is then the addition or refinement of these lessons so that the experience that is to come within the following incarnation might offer to the self an enhanced opportunity to know the self and to know the Creator, and also to allow the Creator to know Itself through the self within the new incarnation in a fashion which is also enhanced or refined, shall we say.

接下來，在其他的已經作為指導靈和老師而服務的實體的幫助下，在高我的幫助下，這個存有會回顧那個已經被完成的投生以便於已經從學習和服務中被取得了的事物可以與在投生前已經被渴望以及被計畫了的事物進行比較。在已經有較不有成效的學習的位置，就會有更新的渴望去追尋尚未被進行的事情。在已經有課程的完結的位置，接下來就會有對這些課程的補充或者精煉，這樣在接下來的投生中將會出現的體驗就可以為自我提供一個增強的機會去知曉自我並知曉造物者了，並同樣也允許造物者通過在新的投生中的自我用一種同樣也被增強或者，容我們說，被精煉過的方式來知曉祂自己了。

Thus, one may compare succeeding incarnations to the succeeding grades or classes within your schooling system, so that that which has been learned previously begins to form a foundation upon which the structure of the greater self might be built.

因此，一個人可以將隨後發生的投生與在你們的學校系統中的接著的年級或者班級進行對比，這樣，在之前已經被學會的事物就會開始形成一個基礎，這樣，更大的自我的構架就可以被構建在這個基礎上了。

May we answer a further query, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Is the greater self ever-changing, as God is? I mean, is there no—since there's infinity, is the greater self still going to expand and expand and expand for all eternity too? 提問者：那個更大的自我，和神一樣，是不斷改變的嗎？我的意思是，既然有無限，那個更大的自我仍舊將會拓展、拓展、並同樣也為了所有的永恆而拓展嗎？

I am Hatonn, and am aware of your query, my sister. As there is a limit, shall we say, to the dimensions or densities within one octave of being, there is a definite opportunity provided to each entity or portion of the one Creator to know the self, the creation, and the Creator. This progression of opportunities to know the Creator, at a certain [point] within the process many, many, as you would call them, millions of years in what you would call your future, moves to a point at which the unification of the small self with the great self with the higher self and with the Creator becomes so perfected, that, indeed, the self becomes the Creator and returns in a fashion that might be likened unto the workers bringing the harvest home, in order that the Creator, then, at this point might be able to utilize those fruits of the harvest, those experiences and lessons and services gathered as the seeds for a further octave of beingness that will begin as this one began, with the most basic elements of being: the earth, the wind, the fire, and the water blowing and burning

incandescently in what would be seen as a chaotic fashion until again there is the beginning of the organization of consciousness and the moving forth into a new octave of experience that will allow further explorations for the Creator within the new creation, this process being infinite in nature, as far as we are aware.

我是 *Hatonn*，我理解了你的問題，我的姐妹。因為在一個存在的八度音程中會有一種維度或者密度的限制，會有一定的機會被提供給每一個實體或者太一造物者的每一個部分去知曉自我，造物以及造物者。這個去知曉造物者的機會的進程，在你們的所稱的未來中的你們所稱的許許多多百萬年的時間的過程中的一定的位置上，會移動到一個那個小我與大我，與高我，並與造物者之間的統一性會變得如此完善的位置，以至於，確實自我成為了造物者，並會用一種可以被比喻為勞動者將收穫物帶回家的方面返回，以便於造物者，在這個位置，可以接下來利用那些收穫物的成果，那些已經被收集起來的體驗、課程與服務作為用於一個更進一步的存在性的八度音程的種子，這個更進一步的存在性的八度音程將會，如同這個八度音程一樣，用基本的存有的要素開始：土、風、火、水，它們會用會被視為一種混亂的方式熾熱地爆炸並燃燒，一直到再一次，會有具有意識的組織的開始以及向前移動到一個新的體驗的八度音程，這種八度音程將會允許造物者在新的造物中進一步探索，就我們所知曉的範圍，這個過程在屬性上是無限的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Thank you, no.

提問者：沒有了，謝謝你們。

I am Hatonn, and we would ask if there is a final query for this evening?

我是 *Hatonn*，我會詢問是否今晚有一個最後的問題。

Questioner: I have one. If a person is, in their heart, interested in helping others, and the particular area they're trying to help in is dangerous, is putting their mind on the level of a criminal mind, is following in those directions to help our society from becoming victims, so to speak, of these people, what does a person need to do to protect themselves or to look at?

提問者：我有一個問題。如果一個人在它們的心中對幫助其他人感興趣，而那個它們嘗試去幫助的區域是危險的，是在將它們的心智放在一個罪犯的心智的層次上的，並且是跟隨著這樣的方向，即幫助我們社會，使其不會成為這些人的，可以說是，受害者的，一個人需要做什麼事情來保護它們自己或者進行觀察呢？

I am Hatonn, and am aware of your query, my sister. We find that this query is far more complex than its simple statement would presume, for within the query are various presumptions, some of which work against others. We would suggest that the greatest protection for any entity in any situation is to see the self and all other selves as the Creator and to have as the foundation stone of any interaction between selves a true and heartfelt love for the other selves. Whatever actions may then depend from this basic attitude of love, compassion and acceptance may then proceed within the boundaries, shall

we say, of the greatest protection that is possible. For to those who move within the ways of love, there is no fear of any other self, for all is seen as the Creator.

我是 *Hatonn*，我理解了你的問題，我的姐妹。我們發現這個問題是比它簡單的陳述會假設的複雜性要遠遠更加複雜的，因為在問題中有各種各樣的假設，一些假設會與其他的假設有矛盾的。我們會建議，在任何情況中對於任何實體最大的保護就是去將自我和所有其他自我都視為造物者，並將一種對其他自我的真實而由衷的愛作為在自我之間的任何互動的基石。接下來，無論什麼行動就可以依賴於這種基本的愛的態度了，同情與接納接下來就可以在有可能最大的保護的，容我們說，邊界中前進了。對於那些在愛的道路中移動的人，沒有對於任何其他人的恐懼，因為所有人都是被視為造物者的。

Within your illusion this attitude of total and unconditional acceptance is not common. Indeed, within your illusion, most entities go through the daily round of activities in a fashion which is far removed from such an attitude of acceptance, and within this separation of self from other self, there is room enough for fear to grow to the point that one would feel the need to shield or armor the self in a more practical or physical fashion from others. These activities of shielding and armoring the self are those activities which provide the potential within the being practicing them for the swinging of the pendulum, shall we say, so that the attitude, through a series of testing and trials, becomes more amenable to the removing of the boundaries and the recognition of shared existence within your illusion.

在你們的幻象之中，這種完全而無條件的接納的態度並不是通常性的。確實，在你們的幻象中，大多數實體會用一種遠離這樣一種接納的態度的反思來著手處理日常生活的活動，在這種自我與其他自我的分離之中，會有足夠的空間供恐懼成長到一個人會感覺到去用一種更為實際或者物質性的方式對其他人防守或者防衛自我的需要的程度。這些防守與防衛自我的活動就是那些在提供這樣一種潛在可能性的活動了，在實踐這些活動的過程中會有，容我們說，鐘擺的搖晃，因此，通過一系列的考驗與磨難，態度對於移除在你們的幻象中被分享的存在性的邊界以及對其的識別的方面會成為更為順從的。

In order to accomplish certain mundane or more worldly goals, it is often necessary to form the boundaries and the narrower ways of viewing a situation. This is well for the entity engaged in such activity, for each such activity will provide the entity a further step along its journey of seeking, yet shall not be the end of the journey. Each entity within your illusion, then, has as one of the primary goals the dissolving of boundaries so that there might be seen and experienced more and more of the unity of the self with all other selves, with the creation, and with the Creator. This is a significantly long journey, and oftentimes there is much of trial and trauma, in your terms, that must proceed before each step must be taken upon this journey. Yet, the steps are taken, and the journey is successfully accomplished in some degree by each entity within each incarnation.

為了要完成一定的世俗的或者更為塵世性的目標，去形成邊界以及觀察一個情況的較為狹窄的方式，這經常是需要的。這種邊界對於實體參與到活動中是很好的，

對於每一個人，這樣的活動將會為實體提供沿著它的尋求的道路的更進一步的步子，而它將不會是旅程的終點。在你們的幻象中的每一個實體，接下來，就會將邊界的消除作為一個主要的目標，這樣就可能會有越來越多的自我與其他自我，與造物，與造物者之間的統一性被看到與被體驗到了。這是一個相當漫長的旅程，時常會有大量的，用你們的說法，磨難與創傷是必須在這條旅程上的每一步被走出之前就被處理的，這條旅程在某種程度上是被在每一次投生中的每一個實體所成功地完成的。

At this time, we will make our gratitude known again to each for allowing our presence within your circle of seeking. We feel that we have exhausted various of the entities within this circle with, in some cases, an overabundance of information and, in others, a paucity of information. For this we apologize, but will attempt in succeeding gatherings to refine our ability to share our opinions and our joy at having been invited to your circle of seeking. We are those of Hatonn, and at this time we shall take our leave of this instrument and this circle, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我們將會再一次為你們允許我們出席你們的尋求的圈子而向你們每一位致以我們的感激。我們感覺到我們已經耗盡了在這個圈子中的各種各樣的實體了，在一些實體身上會有一種資訊的過度豐盛，在其他實體身上，會有一種資訊的不足。我們為此而抱歉，但我們將在之後的機會中嘗試去精煉我們分享我們的觀點與我們對於已經被你們的尋求的圈子所邀請的喜悅的能力。我們是 *Hatonn*，在此刻，我們將會離開這個器皿和這個圈子，我們一如既往在太一無限造物者的愛與光中離開各位。 *Adonai*，我的朋友們。 *Adonai*。

March 25, 1989

1989-03-25 Latwii：肉身之死（R）

Group question: How do we reconcile the concept of death with our earthly lives?

團體問題：我們如何將死亡的概念與我們塵世的生命進行調和呢？

(Carla channeling)
(Carla 傳訊)

I am Latwii. I greet you in the love and in the light of the one infinite Creator and am most pleased to be with you this evening and to have been called to your group by voices seeking truth, by ears open to hear, by hearts hoping to understand. We find each of you to be most beautiful in your vibrations, and we bless and thank each for the opportunity to share in these vibrations and in this meditation. We would ask that you attempt to stay awake, but we promise you that we shall not complain too much if there is the occasional snore. It is all right, for we shall simply speak that which we have to speak, knowing that that which is not of truth which is acceptable or recognized by you will be and must be ignored and put aside, for we would not be a stumbling block in the way of any. We have our opinions, but they are not infallible. Perhaps we have walked a few steps further, but our feet are still dusty with the walking of the same journey upon which you now plod, trudge, skip or dance, according to your mood.

我是 Latwii，我在太一無限造物者的愛與光中向你們致意，我們很高興在今晚與你們在一起，你們的團體已經藉由尋求真理的聲音，開放聆聽的耳朵，希望去理解的心呼喚了我們，我們對此是極其高興的。我們發現你們每一位在你們的振動中都是至為美麗，我們為在這些振動中和在這次冥想中進行奉獻的機會而祝福並感謝每一位。我們請求你們嘗試保持清醒，但我們保證如果有偶爾的打呼，我們將不會抱怨太多。這是沒問題的，我們單純地說我們要說的話，我們知道如果某個並非是真理的事物是你無法接受或無法認出的，你將會且一定會忽略它，並把它放到一邊，因為我們不願意成為任何人的道路上的絆腳石。我們有我們的觀點，但它們並非不會犯錯的。或許我們比你們多走了幾步路，但我們的雙腳仍然因為走在與你們現在正在其上，根據你們的情緒，艱難地行走、沉重地跋涉，跳躍或者舞蹈的旅程相同的旅程上而佈滿了灰塵。

~~When we speak with you about the nature of the death experience, we cannot speak completely in general. We would like, if we could, to back up from that death experience and speak of those things which the one known as M lightly considered a portion of his query, that is, the question of faith,~~
that is "faith," rather than "belief in." We, of the Confederation of Planets in the Service of the Infinite Creator, do not greatly advocate "faith in" this or that, for that which may be formed into words shall one day ring false because of the change of time and thinking and the illusion.

當我們與你談到死亡的體驗的特性的時候，一般而言 我們無法完整地述說。如果我們可以的話，我們想從那個死亡的體驗後退，並談及被知曉為 M 實體輕易

地考慮為這個詢問的一部分的那些事情，也就是信心(faith)的問題，問題是“信心”，而不是“相信”(belief in)。我們隸屬於服務無限造物者的星球聯邦，我們並不極力鼓吹對“信仰”(faith in) 這個事情或者那個事情，因為任何可以形成文字的東西總有一天會因為時間、思考以及幻象的改變而聽起來是虛假的。

Thus, the concept of faith must be divorced from all objective reference. One is best prepared for the death experience when one has learned to live a life in faith. Basically, this faith has no objective referent, in that the Creator is not an objective referent. This is no palpable, tangible, testable, visible Creator. Rather, the Creator is infinite intelligence, a concept which cannot fully be expressed using your language. The closest we may come to the active principle of that one great original Thought, which is the Creator in its active phase, is that inadequate word, Love. Consequently, that which one has faith in, if one must have faith in everything, is Love Itself, that which creates, that which destroys, that which is wonderful, that which is terrible, that which is all that there is.

因此信心的概念必須與所有客觀參考物斷絕關係。當一個人已經學會去活出一次在信心中的生命的時候，它就為死亡體驗做好了最佳的準備了。基本上，這種信心是沒有客觀的參考物的，因為造物者不是一個客觀的參考物。這不是可感知、可觸摸、可測試、可見的造物者。毋寧說造物者是無限智慧，一個無法使用你們語言被充分表達的概念。我們可以找到用來描述那一個偉大的原初的想法，即在其活躍狀態的造物者之所是的最接近的辭彙，就是“愛”這個不恰當的詞語。因此，如果一個人要一定要每一個事物都有信心，它有信心的物件就是愛本身；那創造而又毀滅的愛；既美妙又可怕的愛，一切萬有之所是的爱。

Divine and creative love is a great mystery. To have faith in a mystery is to truly have faith, for faith is that which does not rest upon surety, but upon things unseen, unknown and unproven.

神聖與創造的爱是一個偉大的奧秘，對於這一個奧秘有信心是真正地有信心，因為信心並不在確切的事物上安歇，而是歇息在那不可見、不可知、無法證明的事物上。

If you wish to live as a faithful person, faith works in the following way. A person of faith will, by centering oneself upon the first and great original Thought of Love, attempt to listen to those interchanges which come to one, and before responding, ask oneself, “How may I indicate compassion, support, wisdom and understanding, and most of all, love? How may I be of spiritual aid to this entity speaking with me?” This is the life and faith. It contains no dogma and no doctrine. 如果你希望如同一個有信心的人一樣地活著，信心會用下面的方式工作。一個有信心的人，將會藉由讓它自己處於愛的那個一個首先的且偉大的原初的想法的中心，而嘗試去聆聽那些出現在一個人面前的互動，並在進行回應之前問它自己，“我如何才能表明同情心、支持、智慧、理解，以及最重要的，表明愛呢？我如何可以對於這個正在和我說話的實體具有靈性上的幫助呢？”這就是生命和信心。它並不包含教條與教義。

Many there are who have found the path of an orthodox faith to be the path that aids the seeker most ably along the journey of prodigal sons and daughters that we all walk. Others find that this walk is incomprehensible and therefore the walk must be created as a personal, shall we say, myth of self, Creator and the relation betwixt self and Creator. However, all these are things which one does with one's mind in order to exhort oneself to an ever-deeper intensity of desire to focus and center upon the presence of the mystery of Love, that is, the presence of the love and the light of the one infinite Creator. If one is able to die, knowing one is dying, and recalling one's faith in love, one's transition is the easiest possible. 會很多的實體已經發現那條屬於一種傳統的信心的道路，就是最有能力幫助尋求者沿著那條我們全都走在其上的流浪的兒女的道路的行走的道路。其他的人會發現這條屬於傳統的信心的道路是無法理解的，因此，道路必須被創造為自我、造物者以及在自我和造物者之間的關係一種，容我們說，個人的神秘。然而，所有這些都是一個人用它的頭腦進行的事情，以便於勉勵它自己實現一種越來越深入的渴望的強度，那種渴望即聚焦於愛的神秘的存在，也就是太一無限造物者的愛與光的存在上，並處於其中心。如果一個人在知曉它即將死去的時候，能夠在喚起它對愛的信心的情況下死去，這一個人的過渡時期將有可能是最容易的。

Now we shall talk about those things within the physical incarnation which distort and confuse the question of death. Although it is completely known that each entity will and must die to this life before entering a larger one, yet still, we find among your peoples a profound fear of the loss of the animal which carries you about, that which [you] call the human being. We find this instrument noted it has also been called a featherless biped, but we merely add this for the humor. In any event, this animal, of whatever name, is not you. Are you in your toes? If you cut one off, would you disappear? If you cut off your leg, would you go away? What portion of yourself could you remove and no longer be yourself?

現在我們將談論一些在物質性的投生之中會扭曲與混淆死亡的問題的事情。每個實體都將會在這次生命中死去並一定會死去，然後進入一個更大的生命，雖然這是完全被知曉的事情，而我們仍舊在你們人群中發現了一股深沉的恐懼，對失去這個承載你們四處移動的你們稱之為人類的動物的恐懼。我們發現該器皿指出，這個動物同樣也已經被稱之為一個無毛髮的兩足動物，但我們只是為了幽默的緣故增加這個稱呼。在任何活動中，這個動物，不管名字是什麼，都不是你。你在你的腳指裏頭嗎？如果你切掉一根腳指，你會消失嗎？如果你切掉一條腿，你會

不見了嗎？你自己的什麼部分一旦被移除，你就不再是你自己了呢？

You are consciousness. And consciousness has natural laws. The greatest of these depends upon your choice, for you must follow the natural law towards quicker and more efficient polarization in consciousness, one way or the other, in order to have accomplished those changes in consciousness which you yourself, with aid, created the opportunity for before your incarnation.

你是意識，而意識有其自然法則，這些法則中最大的一項仰賴於你的選擇，因為你必須跟隨這個自然法則用這樣或者那樣的一種方式在意識中向著更快且更有效率的極化發展，以便於完成那些在意識中的改變，你，你自己，在你的投生之

前就已經，在幫助下，為這些改變創造了機會了。

We wish each to remember that this incarnation is most special, for at this particular, what you would call, time, those wishing to participate in the polarization of consciousness upon planet Earth are far more than the opportunities for animals which may house these consciousnesses. Therefore, souls to move into these human-being animals are chosen by seniority of vibration. This means that each of you is capable within this lifetime of achieving a harvestable attitude towards love. That is, each of you is capable of caring more for another, more for loving another, understanding another, comforting another, consoling another, forgiving another, than each cares for being understood or being loved or being consoled or being forgiven. This sacrificial nature of love, where one spends more of one's time concerned with aiding others than one does concerned with aiding oneself, is a tremendously helpful way to move in polarization ever closer to the point where, when you do enter the larger life after the death of the animal which has carried you about, you shall be able to use the requisite amount of light from the infinite Creator.

我們但願每個人記得這次投生是極其特殊的，因為在這個特定的，你們所稱的時刻，那些想要參與到在行星地球上的意識極化的實體的數量是遠超過可以容納這些意識的動物所提供的機會的數量的。因此，移動進入這些人類的動物的靈魂們是藉由振動上的老資格而被選擇的。這意味著你們每一位都能夠在這次生命中取

得一種可收割的朝向愛的態度。換句話說，你們每一位都有能力去更多地關心別人，愛護別人，照顧別人，安慰別人，慰藉別人，寬恕別人；超過一個人對被理解、被愛、被安慰或者被寬恕的關注。在這種愛的犧牲的特質中，一個人會花更多時間去關注協助他人，超過關注幫助它自己，這種愛的特性對於在極化的方面越來越更加靠近這樣一個位置是一種驚人地有幫助的方式，在這個位置，當你在承載著你四處移動的那個動物死亡之後進入更大的生命之際，你將能夠使用來自無限造物者的必需的光的數量。

Now, we would not want you to feel that there is only one path. There is also the negative path, which we feel is very difficult, and is not that which we teach. It does, however, have a validity, although this validity is limited, and one cannot move the entire journey to the Creator, as far as we know, without having finally to reverse polarity to the positive, for that is the truth of the creation: love, unity and oneness. All of you and all of creation is one thing. You experience yourself as having boundaries. This is necessary for you; it is also necessary in terms of the experience within this illusion. Your very heavy physical vehicles, your animals, protect you from each other and from your own subconscious, for in this relationship you do the equivalent of taking the first real step in a mature and carefully considered way, a step which then must be pursued with persistence through many experiences, through several densities and through many, many refinements.

現在，我們不想要讓你感覺僅僅只有一條道路。同樣也有負面的途徑，我們感覺這條途徑非常困難，我們並不教導這條途徑。無論如何，它確實擁有一種有效性，雖然這種有效性是有限的，就我們理解所及的範圍，在不用最終不得不將它的極

性被反轉為正面的極性的情況下，這條途徑無法完成整個通往造物主的旅程，因為造物者的真理就是，愛、統一與一體性。你們所有人與所有的造物都是一個事物。你體驗你自己是擁有邊界的。這對於你是必須的，從在這個幻象中的體驗的意義上，它同樣也是必須的。正是你們的沉重的物質性的載具，你們的動物，保護你們遠離相互彼此，遠離你們自己的潛意識，因為在這種關係中，你們必須去做等同於用一種成熟的，被知曉考慮過的方式邁出第一個真實的腳步的事情，這是一個必須通過許多的體驗，通過許多的密度，並通過許許多多的精煉，帶著堅持不懈被追尋的腳步。

The death that you experience watching others grow old and leave their physical bodies is that death of the animal. It is unfortunate that death often contains a period just prior to the leaving of the physical vehicle where there is a great deal of pain. This occurs, as does everything else in life, to get one's attention, to allow one the opportunity or the reason to consider the great mysteries of the incarnation that has been experienced.

你們在看著他人變老，並離開他們的肉體的過程中你們所體驗的死亡，是那個動物的死亡。不幸的是，那個動物的死亡通常包含一段在離開物質性的載具之前的時期，在這個時期中通常帶有大量的痛苦。這個過程發生，如同生命中所有其他事情，都為了吸引一個人的注意力，以允許一個人有機會或有理由去考慮已經被體驗過的投生的偉大奧秘。

Now, those who are unaware of a life in faith, those who have spent a great deal of time working to manifest physical possessions and loving those physical possessions, shall find it difficult to become those who care more for others than for the self, although if one withholds the possessiveness which one may feel for one's possessions, and sees them rather as a gift from the Father, one may train oneself to think of oneself as a steward of the Creator's goods. Thus, if there are already many possessions, stop thinking of them as yours, and realize that you are the steward that is taking care of that which is the Creator's in every atom and every energy circle. These are those things which keep one from having the easy transitional experience. 現在，對於那些並不察覺一次在信心中生命的人們，那些花費大量時間工作以顯化物質性的所有物並熱愛那些物質性的所有物的人們，它們將發覺關心他人超過關心自己是困難的，雖然，如果一個人能克制它可能會對它的所有物感覺到的占有欲，而毋寧是將它們視為都來自天父的一個禮物，它可以訓練它自己成為造物者的貨物的一個管理員。因此，如果你已經擁有許多所有物，停止將它們視為是屬於你的，瞭解到你是造物主的管家，你正在照顧屬於造物主的東西，而每一個原子與每一個能量圈都是祂的。這些所有物就是那些會讓一個人無法擁有容易的

轉換體驗的事物了。

There is one more thing which may cause a very difficult experience, and that is a very intense focusing upon some Earthly matter. The soldiers in the battle sometimes are not aware that they have been killed for some time, because it has happened so suddenly. Those with an obsession may be so focused upon the object of that obsession that they may become Earth-bound spirits, until the object of that obsession is gone, or until some entity helps the

Earth-bound spirit to free itself from the blindness of the lower, what you would call, astral planes.

還有一個事情可能會造成一次非常困難的轉換的體驗，那就是十分強烈地聚焦在塵世的事物上。戰場中的士兵有時候並不覺察他們已經被殺害一段時間了，因為它發生得如此突然。那些帶有一種執迷的人可能會如此聚焦在那個執迷的物件

上，以至於它們可能成為地縛靈，直到執迷的物體消失，或某個實體幫助那個地縛靈從較低星光層面，如你們可能稱呼的一樣，的看不見中釋放它自己。

So, we suggest to each that during the lifetime one begin with the daily meditation to ground oneself in the Creator's love and light, to focus upon service to others, to love oneself and love each other, and to have no fear of death, for there is no break in consciousness; there is no snuffing out of the flame of consciousness; the animal which has carried you about simply becomes unviable. Among your peoples, this event is very moving and poignant, and, indeed, in our density too, we mourn our mates and our teachers. But we do not hold onto them, nor they to us. Each has the freedom to stay or to go, whereas within your illusion, sometimes entities do not know what freedom they do have.

所以，我們向每一位建議，一個人在生命中可以從每日冥想開始，將自己紮根在造物主的愛與光中，聚焦在服務他人之上，愛自己並彼此相愛，無懼於死亡，因為意識沒有中斷點，意識的火焰不會熄滅；只是承載你四處移動的動物軀體變得無法存活。在你們人群中，這個事件十分地感人與深刻，的確，在我們的密度中也是這樣，我們悲悼我們的伴侶與老師。但我們既不會對它們牢牢抓住，它們也不會對我們緊握不放。每個實體都有自由留下或離去，然而在你們的幻象中，有時候人們並不知道他們確實擁有的自由是什麼。

Thus, one could experience many different things upon the occasion of the physical death. Some things are purely physiological and most uncomfortable. May we wish each a comfortable death? We certainly would not want to wish the contrary. However, once the physical body has been dropped, there are any number of experiences that may occur, depending upon the consciousness of the individual. In many cases, there is healing work to be done. In some cases, the healing work involves creating an atmosphere which equals the happiest time of the previous incarnation, and this primary healing technique is used until the entity is strong enough to face the rest of a difficult incarnation. At other times, the entity is conscious enough of the angelic guidance received during the incarnational experience that the entity moves without fear and with knowledge of the journey and with curiosity into whatever amount of light that entity can absorb comfortably and use.

因此，在肉身死亡的場合，一個人可能經驗許多不同的事情。一些事情是純粹生理上的且是極其不舒服的。我們可以祝願每個人擁有一場舒服的死嗎？ 我們肯定

不會希望是相反的。無論如何，一旦肉體被拋下，取決於個人的意識，會有任何數量體驗可能發生。在許多情況中，會有要被進行的療愈的工作。在某些情況，療愈的工作包含了創造一個氛圍，這個氛圍等同於之前的投生的最快樂的時光，這種主要的療愈的技巧會被使用，直到該實體強壯到足以面對一次困難的投生的其餘的部分。在其他情況，如果一個實體在投生時期期間就察覺到了足夠多的被

接收到的天使的導引，那個實體就將無懼地移動，帶著對旅程的知曉並帶著好奇心進入到它可以舒適地吸收與使用無論什麼數量的光之中。

Thus, eventually each is healed, each moves to a portion of the creation which has the light density which is comfortable for it, and from this vantage point, with its higher self, and, we always add, with that which we can only call grace, the entity judges its incarnation. The entity gazes back and leafs through the pages, or to use another metaphor, looks closely at the woven tapestry of emotion and thought and action which made up a life. Is your tapestry beautiful? Have you used rich colors and loving emotions? Is it stark with cold emotions or disturbing with anger? How are you making the tapestry of your life? It is you who will judge yourself. Please yourself today. Then judgment will not be so difficult.

因此，最終每個實體都被療愈，每個實體移動到造物的一個部分，那裏將擁有對於這個實體是最舒服的光的密度，從這個有利位置，與高我一起，我們一直會補充，藉由我們僅僅能夠稱之為恩典的事物，該實體對它的投生做出評價。實體回顧並翻閱此生的書頁，或用另一個比喻，仔細地查看這幅由組成一次生命的情感、思想、行動構成的織錦畫。你的織錦畫是美麗的吗？你可曾使用豐富的颜色與愛

的情感？或者它是由於冰冷的情緒與由於憤怒而產生的煩惱而是荒涼的吗？你如何製作你生命的織錦畫？將會評價裏自己的實體就是你。今天就使你自己滿意。那麼評價就將不會那樣困難了。

Once the incarnation has been reviewed, and you have judged how well you have learned the lessons that you came to learn and what lessons remain to be learned, you may then plan your next incarnation. At this particular time in your density, many of you are hoping for, and some of you will achieve, harvest, thus going on to a more light-filled density, the density of love or understanding. If that is so, then the concerns of the higher self for that incarnation will be those of the new soul in a new situation which wishes, as always, to offer love. This is the beginning of the social memory complex that our colleagues known as Ra have spoken of through this channel.

一旦投生已經被回顧了，且你已經判定你多麼好地學習了你前來學習的課程，以及還有哪些課程尚待學習，接下來，你就可以規劃下一次投生了。在你們的密度中的這個特定的時刻，你們中的很多人都期待收割，你們中的一些人將會取得收割，並由此繼續前往一個更多為光充滿的密度，愛或者理解的密度。如果情況就是這樣的話，接下來，高我對於那次投生的關注點就將會是那些對於在一個新的情況中的新的靈魂的關注點了，一如既往，那些關注點會希望去提供愛。這即是我們的同事，被知曉為 Ra 的實體，已經通過這個管道談到過的社會記憶複合體的開始了。

We ask you to become aware of the present moment. All of eternity exists now. Time is an illusion, space is an illusion; your consciousness is not. Many, many confusions occur because you live in an illusion with the x-axis of time and the y-axis of space. There are other illusions, but they are illusions. The reality is closer to you than your breathing, but one is completely unable to find it. It is your consciousness. Work with it until you are happier with yourself

today than yesterday, and at the same time, as always, we caution each never to be discouraged, for each day is a new day and a new start. Each day is the present moment. Each moment intersects with eternity, and in each moment there is the presence of the living and infinite Creator.

我們請你們開始察覺到當下一刻。所有的永恆的都存在於當下。時間是一個幻象，空間是一個幻象，你們的意識不是幻象。很多很多的混淆出現了，因為你們活在一個幻象中，幻象的 X 軸是時間，Y 軸是空間。會有其他的幻象，但是它們是幻象。實相是比你的呼吸離你更近的，但是一個人完全無法找到它。它就是你的意識。與它一同工作過，一直到今天你對於你自己比昨天感到更高興為止，同時，一如既往，我們提醒各位，永遠都不要灰心，因為每一天都是一個新的日子，都是一個新的開始。每一天都是當下一刻。每一刻都是與永恆相交，在每一刻中，都會有活生生且無限的造物者的臨在。

Why spend your time skating upon the pond of life? Break through that thin ice and dive into the deep, pure, warm waters of deeper consciousness. Visit the tabernacle of the Most High in meditation, for it is within you. You do not stand upon holy ground. You are an earthen vessel, but within you lies the holy ground of the infinite One. Honor this within yourself, emphasize this within yourself. Let this self open a conduit through you, that this self may flow through you in an infinity of energy you could never sustain. The more time that you spend doing this work in consciousness, the more you will die to yourself.

為什麼花費你的時間在生命的池塘上溜冰呢？打破薄冰，潛入到更為深入的意識的深深的、純淨的、溫暖的水域中。在冥想中造訪 聖中至聖，因為它就在你的裏面。你並沒有站在聖地上。你是一個塵世的容器，但是在你內在之中存在有無限

太一的聖地。榮耀這個在你自己內在之中的聖地，在你自己內在之中強調它。讓這個自我打開一條通過你的管道，這個自我就可以用一種你永遠無法維持的無限的能量流經你了。你在意識中的工作上花費的時間越多，你就將會更多地讓你自己死去了。

Perhaps the best advice we could give to those who are interested in the death of a body is to point them toward the true death that the choice between positive and negative paths demands. You have the power to choose. This is your time of choice. This is the heavy illusion in which you must make your choice. It was designed that you would have very few clues of a clearly overt nature as to the true nature of the mystery of the Creator. You make your choice in darkness, a shadowland where you can see nothing clearly. Wrong seems not-so-wrong and right seems questionable. There is nothing within the illusion that suggests ideals, ultimates or superlatives. Yet, we say to you that you yourself are absolutely unparalleled by any other spirit within the infinite creation. You are unique. You are very, very important to the Creator and much loved. When you know this, perhaps it is easier to open the heart to love in return. Perhaps it is easier to open your mouth to words of praise and thanks. Perhaps it becomes slowly easier to think of things from another person's point of view or from some larger point of view which alters provincial and petty thinking.

或許，我們可以給予那些對身體死亡感興趣的人們最佳的忠告是將它們指向真實死亡，這種真實的死亡就是在正面性的道路和負面性的道路之間的選擇所要求的事物了。你有選擇的力量，這是你做選擇的時刻。在這個厚重的幻象中，你必須做出你的選擇。在關於造物主之奧秘的真實本質的方面，被設計好的事情就是，你們只會擁有非常少的具有一種清楚明瞭的特性的線索。你們在黑暗中，在一個幻境中做出選擇，在其中你們什麼也看不清楚。錯的事物似乎不那麼錯，對的事物似乎令人質疑。在這個幻象中沒有任何事物是暗示了理想的、終極的或巔峰的。然而，我們對你說，你，你自己與在無限造物之中的任何其他的靈體都是不一樣的。你是獨一無二的。你對於造物主而言，是非常、非常重要，並且是大大地被愛著的。當你知道這點，或許打開心胸去回饋這份愛會容易些，或許打開嘴巴說出讚美與感謝的話會容易些。或許，從別人的觀點，或者那種會改變狹隘且瑣屑的更大的觀點去想事情，會慢慢變得更加容易些。

Now, each of you shall lose your physical vehicle. As you do so, our best advice to you is to have lived a loving life, to have encouraged within yourself a consciousness of love in the presence of the infinite Creator. It is a matter of allowing it to occur. It is a matter of asking for it, of desiring it. That which you desire, you shall receive. If you wish proof, we suggest that you join those technicians which are called scientists among your peoples who create many, many gadgets, using principles that are a mystery to them. They will not admit the mystery. Do you wish to live in a world of observations, repetitions and tests? Or do you wish to live a life of love and faith? Then take heart. Take courage and do it, persistently, one day at a time, and one day you shall die and you shall experience that which you have prepared yourself for.

現在 你們每個人都將失去肉體載具。當你這樣做的時候，我們給你的最佳的忠告是活出一個有愛的人生，在你的內在之中鼓勵一種愛的意識處於無限造物者的臨在之中，這是一個請求它，並渴望它的問題。因為你所渴望的，你將接收到。如果你想要證據，我們建議你加入那些在你們的人群中被稱之為科學家的技術專家，他們創造出許多許多新玩意，使用一些對他們來說是奧秘的原則。他們將不會承認奧秘。你想要活在一個充滿觀察、重複與測試的世界之中嗎？或者你想要活出一個充滿愛與信心的人生嗎？那麼，振作精神。鼓起勇氣並堅持不懈地進行它，一天一次，會有一天你將會死去，你將會體驗你已經讓你自己為之做好準備的事情。

May you all move into fourth density positive. May you all find so much love for the Creator and for yourself that you can love others even more than you love yourself and see in them the infinite One. Then shall your death be a change of clothing. A moment, no more, of transition, and you shall be where you need to be, reaching your hand out to those whom you wish to greet you. Fear death not, for it is benign. While you are here, do not question that you have a reason to be here. As long as you are alive, you are fulfilling that which you came to do. Natural death will occur when, shall we say, your hitch is up, for you have signed on to a very difficult assignment, a very difficult tour of duty.

願你們全都移動進入第四正面密度。願你們全都為了造物主與自己找到如此大量的愛，以至於你能夠愛他人超過愛自己，並在他們內在之中看見無限太一。那麼

你的死亡將只是換一件衣服的過程。不過是一個轉換的瞬間，你將處在你需要處於的地方，你將朝向那些你希望前來歡迎你的存有們伸出你的手。不要害怕死亡，因為它是良性的。當你在這裏的時候，不要懷疑，你是有一個在這裏的原因的。只要你活著，你就在實踐那個你來這裏來做的事情了。容我們說，當你搭便車到達目的地時，即是你自然死亡的時刻，因為你已經簽下一份非常困難的任務合同，一個非常困難的義務之旅程。

May you find that in yourself which is of faith and love and wishes to give, and through meditation and desire, nurture it until the tapestry of your life becomes jewel tones upon jewel tones and patterns upon patterns and you become a poem to give to the infinite Creator, the fruit of a life in faith—peace, love and joy; also sorrow, suffering and death. See all these things as your brothers and sisters. They all equally teach; they are all equally blessed. Gaze with love upon all, and when you gaze upon death, you shall think of the Creator, Its light, Its love, and you shall be instantly in a wonderful, beautiful place.

願你在你自己內在之中找到具有信心與愛的事物，並且想要給予它，透過冥想與渴望，滋養它，直到你生命的織錦鑲嵌上一個又一個的寶石，繡上一個又一個的圖案，於是你成為獻給無限造物者的一首詩，一顆來自一次在信心中的生命的果實，包含和平、愛與喜悅；也包含憂傷、苦難與死亡。將所有這些事情都視為你的兄弟姐妹。它們全都同等地教導，它們全都是同等地受祝福的。帶著愛凝視一切，那麼當你凝視死亡時，你將想到造物主，祂的光芒與愛，你將立刻處於一個美妙而美麗的地方。

This is the preparation we would suggest, the turning of the attention to love, the nurturing of the awareness of the Creator by meditation and by frequent, tiny thoughts during the day to bring one back to center. The physical death is momentary. You are spending this incarnation preparing for, shall we say, the final exam that shall occur thereafter. Do your homework, my children.

這些是我們建議的準備事項：將注意力轉向愛，透過冥想滋養對造物者的覺知，藉由在一天當中的頻繁而微小的想法將帶回到中心。肉體的死亡是短暫的，你們將這次投生花費在為在其後出現的，容我們說，期末考試做好準備。我的孩子們，好好做你們的功課。

We would at this time thank this instrument for using us to channel, for this instrument is itself a terrible joke teller, and we are able to express more of our humorous personality through this instrument than in some groups. We hope you do not mind our lightheartedness, but it is our firm belief that without the light touch, the spiritual path can become far too serious and thereby lose its intensity and its joy. We hope for each to find joy as well as progress on this stony path, peopled by so many companions, my children.

我們在此時感謝這個器皿 使用我們進行傳訊，因為她本身是一個厲害的笑話高手，於是我們能夠透過該器皿，比在一些團體中，更多地表達我們幽默的人格。我們希望你們不要介意我們的興高采烈，但我們堅定的信念是，如果沒有輕觸，靈性途徑可能變得太過嚴肅，從而失去它的強度與喜悅。我們希望每一位在行走 在這條佈滿石頭的路上 的同時也能找到喜悅，並有許多夥伴同行，我的孩子們。

I would now transfer to the one known as Jim, with thanks to each and encouragement. I am known to you as Latwii.

我現在轉移通訊到被知曉為 Jim 的實體，帶著對各位的感謝並帶著鼓勵。是我們知曉的 Latwii。

(Jim channeling)
(Jim 傳訊)

I am Latwii, and greet each of you again in love and light through this instrument. At this time it is our privilege to ask if there might be further queries which remain upon the minds of those gathered this evening. We again remind each that we share that which is our opinion, and though we share it with great joy, we do not wish to offer that which would seem to be infallible to any. Please take those words that we speak and use them as you will, forgetting those that speak not to your heart. Is there a query at this time?

我是 Latwii，再次地 我在愛與光中向你們致意。在此刻我們很榮幸詢問，在今晚聚集在一起的人們的頭腦中是否可能有留有進一步的問題。我們再次提醒所有在場的各位，我們分享的只是我們的觀點，雖然我們是帶著巨大的喜悅分享它的，我們並不希望提供在任何人看起來似乎是絕無錯誤的事物。請拿走我們所說的言語中的那些你們願意拿走的言語並使用它們，忘記那些沒有觸動你心坎的部分。此時，是否有任何詢問？

M: Yes. First of all, I want to thank you for your answer to my personal question. It was very touching for me. I did have a couple of questions, though. You spoke of death as being—that there's no break in consciousness.

And you also spoke of the notion that time and space is an illusion. I have experienced a break in consciousness, I presume, for example, when I've been operated on, I've been put under into unconsciousness. Is this any way comparable to death? I go through a period of time where I do not even recognize the existence of time, or I have no idea where I am or I have no idea of my own self. Is that a kind of unconsciousness that is comparable to death?

M: 是的，首先，我想要感謝你回答我個人的問題。它對於我是非常令人感動的。雖然我確實有幾個問題。你剛才說到死亡是——在意識中是沒有中斷的。

你們同樣也談到這樣的觀點，即時間與空間都是幻象。我已經體驗過在意識中的中斷了，我假設，舉個例子，當時我正被動手術，我已經被置於無意識狀態中。這是否以任何方式類似於死亡？我穿越一段時期，在其中我甚至沒有識別出時間的存在，我不曉得我在什麼地方，我也不知道我自己的自我。這一類型的無意

識是與死亡是類似的嗎？

(Side one of tape ends.)
(磁帶一面結束)

(Jim channeling)
(Jim 傳訊)

I am Latwii, and am again with this instrument. The experience of entering the subconscious mind via the drug-induced procedure that is utilized by those of your medical profession is one in which the door to the subconscious mind is momentarily opened, and the consciousness enters by a means that it is for the most part unaware of, and exists for the most part in a similar manner. Therefore, the experience, though it has some similarities to moving through that door which is called death, does not truly approximate this type of transition, for the experience of the process of death is one in which a remembering occurs that informs the conscious mind of more of its own beingness, that which has always been with it and has in its own way at the appropriate moments informed the conscious mind of certain pieces of information that would be helpful in a certain situation.

我是 Latwii，我再一次與這個器皿在一起了。透過你們的醫生注入麻醉藥的程式而進入到潛意識心智的體驗，是一種在其中通往潛意識心智的門戶暫時被開啟，意識藉由一種在絕大部分過程是不察覺的方式進入，並會用一種類似的方式在絕大部分過程是存在的體驗。因此，雖然這類的經驗跟穿越死亡的門戶有些雷同，但並不是真的近似這種類型的轉換，因為死亡的過程的體驗是一種在其中一種憶起出現的體驗，這種憶起會告知表面意識的心智更多屬於它自己的存在性，而這種存在性是一直都與它在一起並已經在適當的時刻用它自己的方式告知表面意識的心智在一定的場合中會有幫助的一定的資訊了。

The experience of becoming so engrossed in the moment of your conscious existence, which is often called the daydream, or the—we find the colloquialism used of “spacing out” in the consciousness, is also, though similar in some respects, removed from true analogy to the experience of the process of death, in that the daydreaming provides a pathway, shall we say, into the upper reaches of the subconscious mind by invigorating the intuitive connection between the conscious and the subconscious mind, so that there might be the refreshment, shall we say, that the subconscious mind can provide the conscious mind when the conscious mind has been properly stilled in order that it might be informed or imprinted with another experience.

如此之全神貫注於在你的有意識的存在性中的片刻的體驗，這種體驗經常被稱之為白日夢，或者——我們找到了在意識中“發呆”（spacing out）的口語的用法，儘管在某些方面是類似的，同樣也不是與死亡的過程的體驗是真正類似的，因為白日夢藉由激勵在表面意識的心智和潛意識心智之間的直覺性的連接的方式提供了一個進入到潛意識心智的上部的範圍的，容我們說，小路，這樣就可能會有潛意識心智能夠提供給表面意識的心智的，容我們說，提神了，在表面意識的心智已經適當地安靜下來以便於它可以被另一種體驗所告知或者印刻的時候。

Is there another query, my brother?

是否有其他詢問，我的兄弟？

M: Yes, thank you. Along the same line of questioning—in other words, you’re saying, if I understand you correctly, that at death there is a kind of awakening

to a lot of experiences that you may have even forgotten. I assume that that means that you're still aware of the life that you've just finished living, and yet what I find is that there seems to be very little communication between those who have died and those who are still living. Why is this?

M： 是的，謝謝你。沿著相同的詢問路線，換句話說，如果我正確地理解你，你是說，在死亡的時候會有一種類型的對大量你可能甚至已經遺忘的體驗的喚醒。我假設這意味當你結束這一生之後，你仍然覺察那次你剛剛結束的生命，然而，我發現的事情是，那些已經死去的人們與那些仍舊活著的人們之間的溝通看起來似乎非常少。這是為什麼呢？

I am Latwii, and am aware of your query, my brother. For the most part, the reason that there is so little of communication between those who have moved through the door of death and those who remain within the conscious incarnation is that there is little, if any, attempt made by those remaining incarnate to communicate with those who have moved into what you would call the discarnate or state of consciousness on the other side of the door of death. There is little belief amongst the majority of your peoples that such communication is either possible or advisable if it is possible, for that which is unknown amongst your peoples is feared to a large extent, and it is much more comfortable to most of your peoples to allow that which is unknown and that which is feared to remain untested and to not set foot within such mysterious fields, shall we say.

我是 Latwii，我的兄弟，我理解了你的詢問。在那些已經通過死亡大門的實體與那些留在有意識的投生中的實體之間有如此之少溝通的原因，絕大部分是因為，在那些留在投生中的實體與那些已經進入到你們所稱的非投生的狀態或者處於死亡的大門的另一邊的意識狀態之中的實體之間，幾乎沒有溝通交流的嘗試被做出。在你們人群的大部分人當中幾乎沒有人相信這樣的通訊要麼可能的，要麼它是可取的，如果它是有可能的話，因為你們人群對於未知的事物會有一種很大程度的恐懼，對於你們的人群中的大多人，允許未知的事物以及被恐懼的事物保持不被檢查並不涉足於這樣的，容我們說，神秘的區域中，這是遠遠更加舒服的。

Another reason why there is little communication betwixt these two groups of your peoples is that, for the most part, those who have moved through the door of death have within their being a feeling of completion for the incarnation which has just ended and have a great feeling of the desire to explore that which is obviously awaiting them on their own journey of seeking, so that there is little desire to move back, shall we say, to that illusion which they have so recently left.

為什麼在你們的人群的這兩個團體之間幾乎沒有溝通交流的另一個理由是，那些已經穿越死亡門戶的實體們，它們絕大部分，在他們的存有中對於剛剛已經結束

了的投生有一種完成的感覺，它們會有一股巨大的渴望，想要去探索那些在它們自己的尋求旅途上明顯正等待他們的東西，所以，他們很少渴望要返回，容我們說，那個才剛離開的幻象。

There are instances, however, where there is a final communication with those who have been the loved ones within the incarnation just completed.

Oftentimes, this communication will take the form not of words or spoken concepts, but of a feeling of the essence of the entity being blended with the one with whom communication is attempted.

無論如何，在某些情況中，與那些在剛剛被完結的投生中已經是被愛的人之間會有一種最後的交流。通常，這個通訊並不以言語或被表述的觀念的形式發生，而是一種對實體的實質的感覺，這種實質是與那個正在嘗試進行溝通的實體混在一起的。

Thus, the one who now moves through the door of death and enters a larger existence will find a great deal to draw the attention onward in order that the evolutionary journey which is now more obvious to the entity than it was within the incarnation will become the sole focus of the attention in order that there might be further progress upon it.

因此，一個現在穿越了死亡的大門並進入到一種更大的存在性的實體將會發現大量的事物會向前注意力吸引注意力，以便於演化的進程將會成為唯一的注意力的焦點，這樣就可能會有在它身上的進一步的發展了，這種演化的旅程相比在投生中現在對於那個實體是更加明顯的了。

Is there another query, my brother?

是否有其他的詢問，我的兄弟？

M: Just another one, and then I'll let somebody else ask questions. Just to clarify that. As I understand what you're re saying, most of us who are living sort of do not believe that we can actually communicate with our loved ones who are dead, but I also seem to understand that if we did, or if we attempted it in the right way, that it would be possible. First of all, is this true what I'm saying, and secondly, are there any peoples on Earth who are doing that? Or are interested in that and are doing it in a way that is visible?

M: 還有一個問題，接下來我就會讓某個其他人問問題了。我僅僅想澄清一點。按照我對你們正在說的事情的理解，我們這些活著的人大多數並不相信我們真的可以與已死去的我們的摯愛人進行通訊，但我也大致理解如果我們相信，如果我們以正確的方式嘗試，它是有可能的。首先，我所說的是正確的嗎，其次，在地球上是否有任何人正在進行那種通訊嗎？或者有人是對那種通訊感興趣並正在以某種看得見的方式在進行它呢？

I am Latwii, and am aware of your query, my brother. The ability to communicate with those who have moved beyond the boundaries of the present illusion is an ability which may, indeed, be learned by those who have the intense desire and the persistent practice that is required in the area of becoming, shall we say, a clear receiver and a clear sender of consciousness upon which information may be placed. This involves the careful examination of the life pattern, in order that the system of energy centers or chakras within the human physical vehicle might be utilized in a clear and lucid fashion that will allow the passage of the intelligent energy or love of the Creator through these centers without significant distortion.

我是 Latwii，我的兄弟，我理解了你的詢問。與那些已經超越了當前的幻象邊界

的實體們溝通的能力，是一種確實，可能被這樣的實體學會的能力，這些實體具備強烈渴望，並會在成為，容我們說，資訊可以被放置於其上的意識的一個清晰的接收者和一個清晰的傳送者的區域中對所需的練習堅持不懈。這個過程包含了對生命模式的仔細的檢查，以便於在人的物質性載具內在之中的能量中心系統或脈輪可以用一種清晰的且明亮的方式被利用，這種方式將允許造物主的智慧能量或愛流經這些中心而沒有顯著扭曲。

This process is involved enough and demanding enough of the ruthless honesty, shall we say, of the seeker of truth that there are few who have mastered the ability to first communicate with the self in terms that are clear and unmistakable that will later allow communication upon nonverbal levels with other entities, be they incarnate or discarnate.

這個過程涉及到且需要真理的尋求者的，容我們說，足夠多的無情的誠實，以致於幾乎沒有人已經精通這種首先用清晰而沒有錯誤的方式與自我進行溝通交流的能力，這種能力將會在之後允許與其他實體之間在非言語的層次上的交流，不管它們是投生還是非投生的存有。

Therefore, we are unaware of a great number of peoples upon your planetary sphere who have mastered these disciplines of the personality to the extent that is required for such communication to occur. There are, however, various groups of entities within your planetary environment that are able to utilize their dreaming state in a manner which allows a more, shall we say, ephemeral type of communication to occur, that which occurs within the inner planes or the astral planes of this particular planetary influence, while one entity who is incarnate is involved in the sleeping process in which the dream is the meeting ground between the discarnate and the incarnate entity. There is the ability to communicate in this manner which has been developed by a number of peoples upon your planetary surface, primarily those that you would describe as living a somewhat more primitive existence, that which is closer to the natural rhythms of your planet and within the environment of your second-density plants and animals so that there is the familiarization with more, shall we call them, organic rhythms than is generally possible within your more industrialized and populated nation states.

因此，我們並不知道在你們的星球上有大量的人已經精通了這些人格的鍛煉到了讓這樣的溝通交流發生所需的程度了。然而，在你們的星球的環境中有各種各樣的實體的團體能夠用這樣一種方式來利用它們的夢境狀態，這種方式會允許一種更為，容我們說，轉瞬即逝的類型的交流發生，這種交流發生在內在層面或者這個特定的行星影響範圍的星光層，在其中一個投生的實體被包含在睡眠的過程中，在其中夢境就是非投生和投生的實體之間的會面的場所了。在你們星球的表面上有一些的實體已經發展出來了用這種方式進行溝通交流的能力了，這些實體主要是那些你們會描述為過著一種多少有些原始的存在性的生活的實體，這種存在性是更加接近於你們的星球的自然的旋律並處於你們第二密度的植物和動物的環境之中的，這樣就會有對於比在你們的更加工業化和群居的國家中通常有可能的旋律更加，容我們說，有機的旋律的熟悉了。

Is there another query, my brother?

是否有其他的詢問?

M: Not for the moment. Thank you very much.

M：現在沒有了，非常感謝你。

I am Latwii, and we thank you, my brother. Is there another query?

我是 Latwii，我的兄弟，我們感謝你。是否有其他的詢問?

K: Yes. My name is K, and I live in Missouri, and I am grateful for the opportunity to be here and listen to your message. My question is, recently I just completed a channeling class in St. Louis. I would like for you to comment upon my progress, if this can be made properly, and also about the extreme coldness that I have felt on the front of me in recent days.

K：是的。我的名字是 K，我生活在密蘇里州，我對於在這裏並聆聽你們的資訊的機會感到感激。我的問題是，最近我剛剛完成在聖路易斯的一個傳訊的課程。我想要你們對我的進展進行評論，是否它是被適當地做出了的，同樣也關於我在最近幾天在我前方已經感覺到的極度的寒冷。

I am Latwii, and am aware of your query, my brother. We find that we must in this particular case speak in terms which may be more general and less personally specific than you would desire, for a portion of your experience is significant enough to your own personal growth that it is well that your own free will be allowed to have full sway in this matter. However, we shall speak in a manner which we hope does not infringe upon your own free will.

我是 Latwii，我理解了你的問題，我的兄弟。我們發現，在這個特定的情況中，我們必須用可能比你渴望的方式更為一般性且較不在個人的方面是具體的方式來發言，因為你的體驗的一部分是對於你自己的個人的成長是足夠重要的，以至於最好讓你自己的自由意志被允許在這個問題上擁有完全的支配力。然而，我們會用一種我們希望並未侵犯你自己的自由意志的方式發言。

We are aware that your desire to serve as a channel or a vocal instrument is one which at heart has the desire to be of service to others motivating it. We are most grateful that you would wish to offer yourself in this type of service, for there is much of service that may be offered in this manner. The practice of the vocal channel is one which requires a great degree of study, of practice and of persistence, for it is not an art that might be learned and perfected in a short period of time. Therefore, though we would commend your efforts in pursuing this means of service as you have done, we would suggest that it is but the beginning, the opening of a door, shall we say, that must be done in a careful and persistent manner. There is the possibility for any new instrument to move more quickly, shall we say, than is normally advisable for one seeking to be of service in this manner, for as one serves as a vocal instrument, one is placing oneself potentially closer to a source of light and of power than is normal for any seeker of truth.

我們察覺到你作為一個管道或者一個語音管道服務的渴望，在其核心之處是擁有去服務鼓舞了這種服務的其他人的渴望的。我們對於你希望通過這種服務的類型

來奉獻你自己是極其感激的，因為用這種方式會有大量的服務是可以被提供的。對語音管道的練習是一種需要一種巨大的學習、實踐和堅持不謝的程度的練習，因為它不是一種可以在一段短的時期中被學會並被完善的技藝。因此，雖然我們會稱讚你在追尋這種服務的方式的方面你的努力，如你已經進行了的努力一樣，我們會建議它僅僅是開始，容我們說，是一扇門的打開，而這扇門的打開必須用一種仔細與堅持不懈的方式被進行。任何新的器皿都會有，比通常對於一個尋求用這種方式的服務的實體是適當的速度，容我們說，更加快速地移動的可能性，因為當一個人作為一個語音的器皿服務的時候，它是在將它自己放置在比對於任何真理的尋求者是通常的位置潛在更加接近一個光與力量的源頭的位置的。

This placement of the self in the close proximity to light and to the power that it generates is a step which has some risk, for there is the attraction to this light of beings that are less than desirous of being of service to you as you move toward that light and attempt to reflect or channel to others in a manner that might be of service to them. There are entities, shall we say, of the loyal opposition, those entities who are of the negative polarization who also would seek to control and master the power that is generated by the light that you would attempt to give to others through your vocal channeling. Their presence is a possibility which each new and, indeed, each experienced instrument must take the proper precautions in order to provide protection that will not allow their influence within your circle of seeking while you are practicing the art of the vocal instrument.

這種將自我放置在緊鄰光並緊鄰力量的位置，會產生出一個擁有某種風險的步子，因為在你朝向光中光移動並嘗試去用一種可能會對其他人有所服務的方式向其他人映射或者傳訊的時候，會有對於那些較不渴望對你有所服務的光的存有的吸引。會有一些實體是，容我們所，屬於忠誠的反對派的，這些實體是屬於負面極性的，它們同樣會尋求去控制並掌握你通過你的語音傳訊給予其他人的光所產生出來的力量。它們的在場時一種可能性，每一個新的器皿，確實，與每一個有經驗的器皿都必須進行適當的預防措施以便於提供保護，這種保護將不會允許在你練習語音器皿的技藝的時候它們在你的尋求的圈子中產生的影響。

We find that you are familiar with the concepts of the challenging of the spirits by the name or concept of that which you hold most dear and that which is the central sun around which your desire orbits in order that you might be of service to others. The challenging of spirits is most centrally necessary at each opportunity that you take to serve as a vocal instrument. It is also quite necessary before each such session to prepare oneself in such a fashion as would be analogous to placing the dial of your radio squarely upon the station that you wish to receive. This we have found this group calls the tuning of the instrument. By this procedure, whether it be by the singing of the sacred music, the visualizing of light, the reading of those inspirational words of meaning to you and to your group, or by whatever means has significance to you, is necessary in order that your desire during the channeling process be only that to serve others and to serve to the fullest of your ability while serving as a vocal instrument.

我們發現，對於藉由你最為重視的事物的名字或者觀念來傳訊靈體的概念，你是

熟悉的，那個你最重視的事物就是為了你可能對其他人有所服務你的渴望圍繞著其轉動的中心太陽了。對靈體的傳訊在每一個你利用來作為一個語音管道進行服務的機會都是極其中心地，必不可少的。在每一次這樣的集會之前同樣必不可少的事情是讓你自己用這樣一種方式做好準備，這種方式類似於對你的收音機進行調頻使其對準你希望接收的電臺。我們發現這個團體將這個準備過程稱之為對器皿進行調音。藉由這個程式，無論它是藉由歌唱神聖音樂，對光的觀想，閱讀對你和你的團體有意義的啟發性的文字，或者藉由無論什麼對你有意義的方式，為了你在傳訊的過程中的渴望僅僅是去服務他人，並在作為一個語音管道服務的時候盡你最大的能力進行服務，這個程式都是需要的。

When these precautions are properly taken, there is little chance that entities of a negatively oriented nature may influence one's efforts, for the light that one generates by these efforts of tuning the instrument and challenging spirits is that light which shows the truth to those about one and reflects it back to those who would seek to disrupt those efforts that you offer in service to others. When these precautions are left undone or poorly done, there is the possibility that the efforts may for that sitting be contaminated, shall we say, or influenced, and the contact mixed. The feeling of coldness is a sign, shall we say, that such entities have made their presence known.

在這些預防措施被適當地進行之後，那些具有一種負面導向的特性的實體就幾乎不會有機會可能影響一個人的努力了，因為一個人藉由這些為器皿調音以及傳訊靈體的努力而產生出來的光就是那種對那些在一個人周圍的實體展現出真理的光了，這種光會將這種它反向映射到那些尋求去干擾你在服務他人的過程中提供的努力的實體身上。當這些預防措施沒有被進行或者糟糕地被進行的時候，就會有可能性，對於那種穩固下來的努力可能會被，容我們說，污染了，或者，被影響了，接觸就有可能是混雜的了。寒冷的感覺是一種，容我們說，信號，即這樣的實體已經讓它們的在場被知曉了。

We can recommend that when this feeling of coldness is felt, that one might retire to the meditative state and find within that state the greatest degree and purity of unconditional love that one can within one's being and send his love to whatever entity or entities are responsible for providing the feeling of coldness, in order that they be bathed in your love as much as is possible for you to generate, and then this love may also be seen as light which you form about you as a type of shield or armor against further incursion. This procedure may be repeated for as many times as is necessary to remove the influence that leaves its feeling of coldness as a sign of its presence.

我們可以建議，當這種寒冷的感覺被感覺到的時候，一個人可以退入到冥想狀態之中，並在那種狀態中找到一個人可以在它的存有內在之中找到的最大程度和最大純度的無條件的愛，並將這種愛送給無論什麼一個或者多個要為提供那種寒冷的感覺負責的實體，這樣它們就可以被沐浴在你盡可能多地產生出來的愛之中了，接下來，這種愛同樣也可以被視為是你在你周圍形成的光，作為一種類型的防禦進一步的侵犯的盔甲或者防禦。這個過程可以被重複所需的次數以便於移除那種留下這種寒冷的感覺作為一種它的在場的信號的影響。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

K: I thank you for answering my question in such detail. I feel that I do understand it.

K：我為你們用這樣的具體細節回答我的問題而感謝你們。我感覺我確實理解它了。

I am Latwii. Is there another query, my brother?

我是 Latwii。我的兄弟，有另一個問題嗎？

K: I have been interested in UFOs. Can you comment properly, without infringement upon my free will, of any close contacts that I have had?

K：我對於 UFO 感興趣，你可否在不冒犯我的自由意志之前提下，適當地評論我曾經歷過的任何的近距離接觸嗎？

I am Latwii. It is with apologies that we must answer in the negative, for this area of inquiry is one which must remain totally within the boundaries of your own free will, for the mysterious nature of such occurrences has the purpose of drawing the attention not only to the experience itself, but to the larger life that the experience that the experience occurred within.

我是 Latwii，我們對你道歉，我們必須用否定的方式回答，因為你詢問的這個領域必須完全地保留在你的自由意志範疇之中，因為這樣的事件的神秘特質，不只吸引你的注意力到這個體驗本身，同樣也將對在內在之中發生的體驗的體驗吸引到更大的生命了。

Is there another query, my brother?

是否有其他的詢問，我的兄弟？

K: I would relinquish any further time to anyone else that had any further questions.

K：我會將任何更多的時間讓給會有任何進一步的問題的任何其他人。

M: I would like to ask a little bit further about the idea of creating a life of service. I think this is a very noble ambition, and as I understand it, it's also very useful for our evolution. However, there seems to be a paradox, and maybe you could help me understand this. I would like to develop this ability to serve and be of service more than I have it now, and yet to me that seems, in that very light, it seems kind of selfish to want to do that. I don't understand. In other words, is this process a process that one can learn? Or is it a process that should be a natural process that develops naturally as you evolve? Am I expressing myself okay?

M：我想進一步詢問關於創造服務的一生這個想法，我想這是一個非常高貴的志向，就我對它的理解，它同樣對於我們的演化也非常有用。然而，看起來似乎有一個矛盾，或許你能夠幫助我理解這點。我想要發展服務的能力，並比我現在進行的服務更多地進行服務，然而，對於我，在這方面，想要這麼做看起來似乎是某種類型的自私。換句話說，這個服務的過程是一個人可以學習的嗎？或者這

個過程應該是隨著你演化而自然而然地發展的自然的過程？我這樣表達 我自己可以嗎？

I am Latwii, and we are, indeed, aware of your query, my brother. The desire to be of service to others in order to enhance one's own evolutionary journey does partake of a certain degree of what you would call selfishness. We find that all actions within your third density illusion begin from the center of the self and then move outwardly in a certain fashion that is unique to each entity, until the area of concern for the entity moves from being centered solely upon the self and its needs for survival and for learning, for growth and for all those experiences which offer themselves within your illusion, to that point at which time the concern begins to touch upon other selves and, indeed, becomes so focused upon the well-being of those about one, that one has, shall we say, tipped the scales so that there is a greater percentage or intensity of concern for others than there is for the self.

我是 Latwii，我的兄弟，我們的確理解了你的詢問。渴望服務他人 以便於增進一個人自己的演化的旅程確實 帶有一定程度的你所稱的自私。我們發現在你們第一三密度的幻象中的所有行動都從自我之中心開始，然後用一定的對於每一個實體都是獨一無二的方式向外移動，一直到一個實體 關注的區域從單單以自我為中心，以自我對生存、對成長、對學習以及對在你們的幻象中提供了它們自己的體驗的需要為中心，移動到關注點開始觸及其他自我，並確實如此聚焦於周遭人的福祉，以至於，容我們說，讓天平傾斜到另一邊，這樣就會有比對自我的關注的一個更大百分比或者強度的對其他人的關注了。

This process, as we stated previously, must begin with the self. It may then be a process of learning through the necessary interactions that are a portion of the daily round of activities, to be of service to others through the, shall we say, necessities of the moment, where, without thinking, one becomes involved with other selves, other entities that move about one and which make requests of one, either overtly or by their very presence. Therefore, there is the ability to learn first upon the subconscious level to interact with other selves to the degree that one begins to see this interaction and a serving of others as a natural portion of one's own being and activities. 這個過程，如我們先前陳述，必須從自己開始。它接下來可以成為一個通過所需的互動的學習的過程，這種互動就是日常活動的一部分了，以便於通過在這一時刻的需要來服務他人，在這種互動中，一個人在無需思考的情況下就與其他自我以及在其周圍移動並向它提出請求的其他的實體建立關聯，不管這種請求是公開地或藉由自身的存在被做出的。因此，首先需要學習的能力是在潛意識層次與其他自我互動，一直到這個人開始將這種互動與服務他人視為自己的存有與活動中的一個自然的一部分的程度。

As one becomes more aware in a conscious fashion through one's own seeking of the purpose of life and the possibilities of the life pattern, then this service by necessity, shall we call it, becomes expanded so that there is taken a certain degree of pleasure in the serving of others. The continued conscious seeking of the nature of the life pattern and its purpose will provide the seeker

of truth with renewed opportunities for providing those services which are unique to each seeker to provide other selves. Then we find the seeker of truth discovering that there is even greater pleasure in serving others than there is in serving the self, while realizing that there is a certain, shall we say, base requirement of needs which the self must provide the self in order that the self might continue in its third-density experience.

當一個人透過尋求生命的目的以及生命樣式的可能性用一種有意識的方式變得
更為覺察的時候，接下來，這個藉由必要性而進行的服務，容我們這樣稱呼它，
被擴展了，於是在服務他人的過程中會呈現出一定程度的愉悅。對生命的樣式以
及對生命的目的的屬性的持續的有意識的尋求，將提供真理尋求者重新開始的機
會去向其他自我提供那些對於每一個尋求者都是獨一無二的服務。接下來，我們
發現，真理尋求者會發現在服務他人的過程中，有著比服務自我遠遠更大的愉快，
並同時認識到，自我有一定的，容我們說，基礎需求，尋求者必須提供給自我這
些需求，以便於自我能夠繼續他第三密度的體驗。

There is a point which we see is at a slight distance beyond the 50 percent level of service, at which time the desire to be of service to others exceeds the desire to be of service to self, while the desire to be of service to self may, indeed, be yet significant. It is acceptable, shall we say, for the percentage of intentions to serve others to be fifty-one percent or greater for the student to be available for graduation or for harvest, as you may call it. It is necessary that the student have the persistent desire to be of service to others in excess of the 51 percentile in order that this student might be able to withstand the more intense light emanations that are the normal boundaries or givens, shall we say, of the fourth-density experience.

我們看到有一個位置位於比 50%服務的程度稍遠一點點的地方，在這個時刻，
對於服務他人的渴望超過對於服務自我的渴望，同時，服務自我的渴望的確還是
顯著的。容我們說，這是可接受的，因為服務他人的意圖百分比到達 51%或更多，
則該學生可以畢業或迎接收割。這個學生需要擁有持久不懈的服務他人之渴
望，程度超過 51%，以便於這個學生能夠忍受更強烈的光的放射，這種光的放
射，容我們說，是屬於第四密度經驗的正常邊界，或者是已知的。

The experience of the fourth density, therefore, is enough more demanding in the way of providing further opportunities of growth that the student is required by its own ability to be able to offer itself in service to others to this degree, that being the 51 percent or greater. Such a student is able to begin at the lower levels of the fourth-density illusion and continue its learning at that point, having the fourth density, therefore, as its resources upon which to draw for further learning and further service.

因而，第四密度的體驗在提供進一步成長機會的方式上是遠遠更加要求高的，以
至於學生被會被它自己的能力要求能夠將它自己奉獻給服務他人，到了 51%或者
更大的程度。這樣一個學生能夠從第四密度幻象的較低水準開始，在那個位置繼
續它的學習，並因此將第四密度作為它從其汲取進一步的學習和進一步的服務的
資源。

Is there another query, my brother?

是否有其他詢問，我的兄弟？

M: I think you've been very kind in your detail. I have one troublesome ... This is the last question I'll ask tonight. Along those same lines, we've been talking about human beings who have a choice, but I'm interested in human beings, also, who do not have a choice, such as people who are born severely retarded in consciousness or people who are born insane or people who become insane or people who are aborted even before they have a chance to be born. Can you speak about this? How are they allowed to evolve? Or is there something so wrong with their choice that they just have to start all over again? Can you just answer that a little bit?

M：我想你們在提供這些具體細節的方面已經是非常好心了。我有一個麻煩的.....這是我今晚將會詢問的最後的問題。沿著那些相同的線路，我們一直在談論關於那些擁有一個選擇的人，但我感興趣的是，同樣還有一些人是並不擁有一個選擇的，諸如一出生就有在意識中的嚴重的遲鈍的人，或天生的精神異常的人或者變得精神錯亂的人，或有些人甚至在它們擁有一個被生下來的機會之前就被墮胎。你們可以談談這一點嗎？他們如何被允許進行演化呢？是在它們的選擇的方面有某個事情是如此錯誤以至於他們必須重頭來過嗎？你們能夠僅僅對那一點做一點點回答嗎？

I am Latwii, and am aware of your query, my brother. We would remind you, my brother, that the current incarnation, though it may seem all of existence and all of possibility at this moment for you and for your peoples, it is, in truth, but a moment in the progression of any entity through the third density illusion. There is the choice available to each entity that enters the illusion concerning the manner of its experiencing of the illusion. There are some who, for specific reasons and previous experiences in other incarnations, have the need to experience the more intensified form of the incarnational pattern within your illusion. These you find in many situations, those which you have just spoken of yourself and many, many others as well, where it seems that the entity has little conscious choice within the incarnation as to how its incarnation shall proceed and what may be gleaned from such an incarnation.

我是 Latwii，我的兄弟，我們理解了你的問題。我們要提醒你，我的兄弟，當前的投生，雖然對於你以及對於你們的人群，它在此刻看起來是你們所有的存在性以及所有的可能性，事實上，它不過是在任何穿越第三密度的幻象的實體的進程中一個片刻而已。每一個進入這個幻象的實體，在關於他對幻象的體驗的方式的方面，都擁有一個選擇。有些人，因為特定的原因以及在其他投生中的之前的體驗，需要在你們的幻象中體驗投生的模式的更為強烈的形式。你們會在很多你自己剛剛已經談到過的情況中發現這些形式，同樣還有很多很多其他的情況，在這些情況中看起來似乎，這些實體在投生中，在關於它的投生將如何進行以及什麼事物可以從這樣一次投生中被收集起來的方面，只有很少的有意識的選擇。

We again remind each that experience of any incarnation within your third-density illusion has the purpose of balancing those experiences which have been gained in previous incarnations and also providing the beginning point, shall we say, for further balancing that shall occur within what you

would call future incarnations.

我們再次提醒各位，在你們的第三密度的幻象中的任何投生的體驗，都具有平衡那些在之前的投生中已經被取得的體驗的目的，它同樣也提供一個，容我們說，起點，以便於進一步的平衡在你們所稱的未來的投生中發生。

Therefore, there is no incarnational experience that is lost. There are many, many experiences that are not understood while the experience is ongoing. However, upon the cessation of the incarnation, when the incarnation is reviewed before another is attempted, there is the greater range of viewpoint, shall we say, that allows the entity to see those forces in movement while it was incarnate that were a result of seeds it had itself planted, either previous to the incarnation or within the incarnation, so that whatever fruit was gathered might be utilized in the overall growth of what you would call the soul or the essence of the entity. There are many incarnations which fall far short of that which was hoped before the incarnation began; however, none are lost, for though the lesson learned may not have been the one that was anticipated, all incarnations and all experiences do, indeed, teach in the overall sense and scope of the soul.

所以，沒有任何投生體驗會遺失。會有許許多多的體驗在體驗正在進行的時候是無法理解的。無論如何，在投身結束的時候，當投生在另一次投生被嘗試之前被

回顧的時候，會有更大的，容我們說，視野的範圍，它會允許該實體看見當它在投生的時候的這些在運動中的力量是它自己已經，要麼是之前的投生中，要麼是在這次投生中，種下的種子的一個結果，這樣無論什麼果實被收集起來，都可以在你們所稱的靈魂或者實體的實質的整體成長中被利用。會有許多次投生是達不到在投生開始之前被期待的目標，然而，沒有任何投生體驗會被失去，因為雖然被學會的課程可能不是那個被期待的課程，在整體的意義中以及在靈魂的範圍內，所有的投生與所有的體驗都的確有所教導。

Is there another query, my brother?

是否有其他的詢問，我的兄弟？

M: No, thank you. That was very nice.

M：不了，謝謝你。你剛才說得真好。

I am Latwii, and we thank you, my brother. Is there a final query at this time?

我是 Latwii，我的兄弟，我們感謝你。在此刻是否有最後的詢問？

Carla: Well, I have a question. There are two kinds of people that write to us at L/L that have trouble finding time to be of service to others or feel that they haven't been of service to others, and that is the person, man or woman, who has a business or works for a business that takes a lot of hours and gets one really tired so that one can't meditate very well and one can't spend a lot of time thinking or reading, or the caretaker, usually a woman, who is keeping house, taking care of children, chauffeuring around, going to the grocery, going quietly crazy, and really it's a very noisy environment, not a lot of time ever to sit down and just relax, especially with small children. And I tell them,

you're being of service to others by your very consciousness. It's the best I can think of. Could you comment on that? And expand in any way on how those people are being of service and how they set that up?

Carla：我有一個問題。有兩種人寫信給我們愛/光研究機構，他們發覺要找時間服務他人有困難，或者他們感覺未曾服務他人，這些人，男人或者女人，是那些擁有一個生意或者為一個生意工作的人，它們每天花很多小時工作，並讓一個人真的是疲倦的，所以一個人無法好好冥想，也沒有很多時間思考或閱讀，或者它們是照看家務的，通常是一個女人，它們要打掃家裏，照顧小孩，接送家人，去超商購物，安靜地發瘋，真的這是一個非常吵鬧的環境，沒有很多時間坐下來並僅僅放鬆一下，尤其是與小孩子在一起的時候。我對他們說，你們憑藉自己的意識就是正在服務他人的。這是我想得到的最佳回應，你可否就此評論？在關於這些人要如何服務，如何安排那種服務的方面，有任何方式進行拓展嗎？

I am Latwii, and am aware of your query, my sister. The inundation by the daily round of activities amongst your peoples is an experience which is quite common, for it seems that the details of the day are by far the most important concerns which the entity shall meet, and these concerns must have a proper resolution in order that one move the attention further to other concerns and other entities.

我是 Latwii，我的姐妹，我理解了你的問題。在你們人群當中，被日常活動淹沒，這是一個相當常見的經驗，因為看起來似乎那一天的具體細節是實體將會遭遇到的最為重要的關注點，這些關注點必須擁有一種適當的解決方案，以便於一個人將注意力進一步移動到其他的關注點與其他實體上頭。

We would suggest that each entity be reminded that it is the desire that is found within the heart of the being that is of most importance in any incarnation. The desire to imbue each relationship and each activity with as much love and service as one can find within one's being is that quality which shall provide the entity with the peace of mind, shall we say, in the ultimate sense.

我們建議每一個實體都回想起，在存有的核心之中被找到的渴望才是在任何投生中具有最大的重要性的事物。將每一個關係與每一個活動浸泡在它能夠在它的存有內在之中找到的盡可能多的愛與服務之中，這個渴望就是將會，在終極的意義上，為實體提供心智的平安的特性了。

We are aware that each entity looks at its own life pattern in a manner which is less than complimentary in this regard and sees the self as falling far short of those goals which one has set in the metaphysical sense. That one constantly falls short of that which is desired is unimportant in the overall growth of the soul. What is of importance in this growth is the desire to seek, the desire to serve, and the desire to continue even when one feels one has been nothing but a failure. We would remind ...

我們知道每一個實體都會用一種在這個方面較不讚賞的方式來檢查它自己的生命模式，並將自我視為是達不到那些一個人在形而上學的意義上已經設置好的目標的。一個人會持續不斷地達不到被渴望的事物的要求，在靈魂的整體性的成長的方面，這是並不重要的。在這種成長中重要的事情，去尋求的渴望，去服務的

渴望，甚至在一個人感覺到它除了一種失敗之外什麼都沒有的時候都去繼續服務的渴望。我們會提醒.....

(Tape ends.)
[錄音帶結束]

April 9, 1989

1989-04-09 星際聯邦與獵戶實體的接觸的差異

Group question: The question this evening has to do with the issues that exist between the Orion, or the so-called renegade UFO type of entities, and the Confederation entities, both of which seem to be [in] contact with the population of our planet. What are the issues between them and how does our planet fit into the scheme of things and to the scheme of issues between the Orion and the Confederation entities?

團體問題：今天晚上的問題是與存在于獵戶團體，或者所謂的變節的 UFO 類型的實體，與星際聯邦的實體之間的爭端有關的，兩個群體同時都看起來似乎在與我們星球的人群接觸。在它們之間的爭端是什麼，我們的星球如何適應於事物的方案，並適應于在獵戶實體和星際聯邦的實體之間的爭端的方案呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. In this service we come to you. We greet and bless each and thank you with our whole heart for allowing us to blend our vibrations with your own, and we thank you for calling us by the energy and intent of your seeking and the nature of your questions.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們在這種服務中來到你們身邊。我們向各位致意並祝福各位，我們用我們的全部的心感謝你們允許我們將我們的振動與你們自己的振動混合在一起，你們藉由你們的尋求的能量和意願，並藉由你們的問題的特性呼喚我們，我們為此感謝你們。

We of the Confederation of Planets in the Service of the Infinite Creator are those who wait for the call, for we are those upon the path of service to others, and where there is no call for service it is not within the bounds of our free will to offer it. Therefore, we rejoice at this opportunity to share our opinions with you through this instrument, although we do wish you to remember to discriminate carefully in all that you may hear, for all that you hear through this instrument are our opinions. We have moved through many more experiences than have you. We have been where you are and we have gone forward, yet we do not know precisely the end of the road ahead nor do we feel the end of our identity, and we know that these things will occur at somewhat, shall we say, the same time.

我們服務於無限造物者的星際聯邦是那些等待呼喚的人，因為我們是那些走在服務他人的道路上的實體，在那條服務的道路上，如果沒有對服務的呼喚，去提供服務就不是位於我們的自由意志的範圍之內的。因此，我們為這個通過這個器皿與你們分享我們的想法的機會而歡慶，雖然我們確實希望你們記得在所有你們可能聽到的內容中仔細進行分辨，因為所有你們通過這個器皿聽到的事物都是我們的觀點。我們已經穿越了比你們多得多的體驗了。我們已經在你們現在所在的位置存在過，我們已經前進了，而我們既不完全知曉在前方的道路的終點，我們也沒有感覺到我們的身份的終點，我們知道這些事情將會在，容我們說，多少相同

的時刻出現。

Thus, we are as you, pilgrims upon a very, very long and rewarding road, the road that seeks the mystery, the road that is the mystery of the one infinite Creator. You are all energy; that which you see as form and manifestation is, instead, an higher organization of energy fields. This will be helpful to remember as we speak with you about your question of the Confederation of Planets in the Service of the Infinite Creator and its possible differences from the so-called Orion or Orionis group.

因此，我們和你們一樣，是在一條非常非常漫長且有獎賞的道路上，在那條尋求神秘的道路上，在那條太一無限造物者的神秘之所是的道路上的朝聖者。你們全都是能量，你們視為形狀和顯化的事物，確實是一種更高的能量場的構成。當我們和你們談及你們關於服務於無限造物者的星際聯邦以及他與所謂的獵戶實體或者獵戶團體之間的有可能的差異的問題的時候，這一點將會是有幫助的。

There is an energy that radiates outward, blessing, shining, warming. The sun that you experience is a good example of such radiance. This is the radiance of unity, and in its promise lie the bloom of many kinds of qualities that may be considered positive and radiant—love, peace, unity, consolation, hope and joy. There is another sort of energy which may be worked upon to empower it, that is magnetic or attractive energy, in which the entity creates the self as the Creator and controls the creation about it as would a king his kingdom.

會有一種向外輻射、祝福、照耀和溫暖的能量。你們體驗到的太陽就是這樣的輻射的一個好的例子。這就是一體性的輻射，在它的承諾中存在有很多類型的可以被視為是正面性和發光的特性的綻放——愛、平安、統一、安慰、希望與喜悅。會有另一種能量的類型，它可以被工作以為其賦予力量，那種能量就是磁吸的或者吸收性的能量，在這種能量中，實體將自我創造為造物者，並控制在它周圍的造物，如同一個國王對他的王國的控制一樣。

These two energies manifest in many, many different ways; they are two sides of the one coin of the infinite intelligence that created all of the densities of space and time through which in this creation we shall move. The trip may be longer for some than for others because the basic choice that this particular density asks the seeker to make is the choice of which energy to use in order to further understand the mystery of the one infinite Creator, the one original Thought or Logos that created all that there is. This choice may seem a simple one to make when gazed at theoretically, however, this particular illusion is designed to confuse and befuddle and trap, fool and mystify any and all attempts to make black and white out of the warp and woof of speckled gray that is this illusion.

這兩種能量會用很多很多不同的方式顯化，它們是具有無限智慧的一個硬幣的兩面，無限智慧創造了我們將在這個造物中穿越的所有的空間和時間的密度。對於一些人，旅程可能是比其他人更加漫長的，因為這個特定的密度要求尋求者做出的那個基本的選擇就是對為了進一步理解太一無限造物者的神秘以及創造了一切萬有的那個原初的想法或者理則而要使用的哪一種能量的選擇。當這個選擇用

理論化的方式被注視的時候，它可能看起來似乎是一個要被做出的簡單的選擇，然而，這個特定的幻象就是旨在產生混淆，產生迷惑，設下圈套、愚弄並蒙蔽任何以及所有從這個幻象之所是的點綴著灰色的經紗與緯紗中分出黑與白的嘗試的。

Thus, this choice must be made with the only real evidence pointing in the direction of personal power as more effective than the radiant path of acting as the servant of all shining upon all freely, spontaneously and generously. Therefore, the person who has not thought deeply upon these matters moves through his life doing one good turn for a neighbor and then cutting another off in traffic, feeling murderous toward a fellow worker, and then noticing how beautiful is the sky at sunset upon the return home. The net result: dead zero; the changes in consciousness have moved back and forth in the gravity well of indifference.

這個選擇必須在這樣一種情況下被做出，即唯一真實的證據是指向這樣一個方向，個人力量是比作為僕人而行動的輻射的道路是更有成效的，這個僕人是自由地、自發性地且慷慨地發光照耀在所有人的身上的。因此，一個尚未深入地思考這些問題的人會在穿越他的生命的時候，他會在路上為了一個鄰居讓路，並接著超另一個鄰居的車，對一個同事感覺到兇惡，接著在回家的路上注意到夕陽下的天空是多麼美麗。而淨值是，零，在意識中的改變已經在冷漠的重力井中來來回回地移動了。

Now let us describe these paths from this point of choice until the point at which they move together again in the density beyond our own, that is, the sixth. The positive polarity in fourth density is learning how to love completely, manifesting that love by creating a social entity of itself, that is, a single group memory. Thus, we call ourselves Q'uo to you, I myself who am speaking to you am an individual within that population which has chosen to serve at this time in this manner. However, I have access to the experiences, ideas and thoughts of all of those who work with me at this time.

現在，一直到這些道路在超越我們自己的密度，也就是在第六密度中的那個位置上再一次結合在一起之前，讓我們從這個選擇的位置考慮這些道路。在第四密度中的正面性的極性是學習如何完全地去愛，並同時藉由創造屬於它自己的一個社會性的實體，也就是說，具有一個單一的記憶的團體，來顯化那種愛。因此，我們向你們稱呼我們自己為 Q'uo，正在向你們發言的我自己，是在已經在此刻選擇用這種方式服務的那個全體中的一個個體。然而，我讀取了所有那些在此刻與我一同工作的實體的經驗、觀點以及想法。

This is the work of positive fourth density; it is work that is not as difficult as the work you do now within the heavier illusion, for we can remember that which you cannot. We remember the long, long line of choices that has brought us to the point at which we now find ourselves; this is in fourth density. Therefore, although there are many disharmonies, the disharmonies are understood. It is more possible by far to communicate and disregard differences [in] culture, sex and race. Full concept communication, or telepathy, is most often used in this density, thus eliminating the need for

comparison of symbols which because of different racial archetypical minds can never be translated from one culture to another.

這就是正面性的第四密度的工作，它並非是如同你們現在在這個更為沉重的幻象中進行的工作一樣困難的工作，因為我們能夠記得起你們無法回憶起的事情。我們記得已經將我們帶到了我們現在發現我們自己處於其上的那個位置的長長的、漫長的選擇的線路，這個位置是在第四密度中的。因此，雖然會有很多的不協調，不協調是被理解的。要進行交流，且不理睬在文化、性別、種族中的差異，這是要遠遠更加有可能的。完整的觀念的溝通交流或者心電感應，在這個密度中是極其經常被使用的，並由此刪除了對於象徵物的比較的需要，這種象徵物比較是由於不同的種族的原型心智是永遠無法從一個文化被轉譯為另一個文化的。

There are those of us who in this fourth density turn back toward the third to offer themselves as teachers. There are those of the fifth or wisdom density that do the same, and we are one of those groups within the Confederation. There are very few sixth density entities which still attempt to communicate, for much happens within the sixth density, you see. The fourth density is a density of love or understanding. All the lessons that you are learning now have to do with how to love the unlovable, how to accept the unacceptable, how to remain radiant though all of the negative seeming experiences of the illusion, how to refrain from armoring the self.

我們這些在第四密度中的實體中會有一些實體會返回第三密度以提供它們自己作為老師。會有那些屬於第五密度或者智慧的密度的實體會做一樣的事情，我們是屬於在星際聯邦中的團體中的一個團體的。會有非常少數的第六密度的實體仍舊會嘗試去進行交流，因為，你們看，有大量的事情發生在第六密度中。第四密度是一個具有愛或者理解的密度。所有你們現在正在學習的課程都是與如何去愛無法愛的事物，如何去接納無法接納的事物，如何在穿越所有的幻象的表面上負面性的情緒的過程中保持發光，已經如何避免防守自我聯繫在一起的。

These are very, very difficult problems to deal with within your heavy illusion. Therefore, there are those of us in the love density and in the wisdom density which turn back to aid as teacher. But, in the sixth density, wisdom and love must be combined and it is wisdom's final conclusion that we all are one. This creates within the negatively-oriented entity the terrible, tragic, unbelievable knowledge that it can go no further in its seeking for the one Creator unless it sees all others as the self. It can no longer manipulate others and fool itself that it is being otherwise all-compassionate. This is a great crisis for those upon the negative path, for those upon the negative path in fourth density create the social memory complex in a very rigid pecking order. Thoughts are shielded whenever possible and no one is truly trusted, for personal power remains that which is sought in order to use the Creator's light, and much, much learning is available to those willing to think only of the self at all times.

這些都是在你們的沉重的幻象中要去處理的非常非常困難的問題。因此，會有我們的這些在愛的密度中的實體以及在智慧的密度中的實體會作為老師返回來提供幫助。但是，在第六密度中，智慧和愛必須被混合，我們全都是一體的，這就是智慧的最後的結論。這在負面導向的實體內在之中創造出了可怕的、悲劇性的，無法想像的知曉，即它在尋求太一造物者的方面無法更進一步前進了，除非它將

所有其他的實體都視為是自我。它再也無法操縱其他人並愚弄它自己，它在其他方面是完全充滿同情心的。對於那些走在負面性的道路上的實體，這是一個巨大的危機關頭，因為那些在第四密度中走在負面性的道路上的實體們用一種非常嚴格的啄序創造了社會記憶複合體。無論在什麼有可能的時候，想法都是被防守起來的，沒有人是真的被相信的，因為為了使用造物者的光，個人的力量依舊是被尋求的事物，對於那些在所有的時候都僅僅樂意於考慮自我的實體，會有很多很多的學習是可供利用的。

In our opinion, the positive path is much, much to be preferred. The other is, however, a viable though somewhat more difficult and certainly longer path. In fifth density the negative entity remains very much by itself, learning from its teachers and remaining completely solitary. It is in the sixth density that the negative entity must come face to face with this terrible difficulty, for the sixth density is the density of unity, and in this density those who have worked so hard to develop negative polarity must, as quickly as a magnet could switch from South to North, move to positive polarity of the equal strength. This is a supreme act of will and is the unification of the children of the Creator.

在我們看來，正面性的道路是遠遠更被偏愛的。無論如何，另一條道路是可行的，雖然它是多少有些更加困難且肯定更為漫長的道路。在第五密度，負面性導向的實體在很大程度上會依舊靠它自己，從它的老師身上學習，並保持完全地孤單。在第六密度中，負面性的實體必須面對面地遭遇這個可怕的困難，因為第六密度是合一的密度，在這個密度中，那些已經如此努力工作去發展負面性的極性的實體不得不如同一個能夠從南極轉向北極一樣快速地移動到具有相同的力量的正面性的極性。這是一種至高的意志的行動，它是與造物者的孩子們的統一。

You may consider all of yourselves as those involved in the polarity betwixt the positive or radiant path and negative or magnetic path. Now, in the fourth density there are many who are on the negative path who move into this density during windows of opportunity which are allowed by the one infinite Creator under the premise that one with free will shall make a choice far more powerful than one with only partial information.

你們可以將你們自己全體都考慮為那些被包含在正面性或者輻射的道路與負面性或者磁吸的道路之間的極性之中的實體。現在，在第四密度，會有很多走在負面性的道路的實體會在機會的視窗期間進入到這個密度，這種機會的視窗是被太一無限造物者基於這樣一個前提而允許的，即一個具有自由意志的實體將會比一個僅僅只擁有部分的資訊的實體做出一個遠遠更為強有力的選擇。

Therefore, you may hear, perhaps, even a majority of negatively directed information pass through your hearing apparatus. This is not an indication of the Creator's opinions; this is the stuff of an illusion made of energy. You are to make a choice in a seemingly negative atmosphere to be radiant and positive and loving, to offer the self as servant for all, to humble the self and surrender to that Self within, and in this you have help. You have us who have been called angels to you. There are those upon the inner planes that have refused to go on, although finished with third-density work, concerned that so many sit at this time upon the fence unwilling or unable to bring themselves to that

final cornerstone decision, "Yes, my life will be service to others in the name of the infinite Creator, in the name of the mystery that I shall seek imperishably." 因此，你們也許，可能會聽到，甚至絕大多數是負面性導向的資訊通過你們的聽力的器官。這不是對造物者的觀點的一個指示，這是一個由能量組成的幻象的原材料。你們是打算要在一個在表面上似乎是負面性的環境中做出一個選擇，去成為輻射的，正面性的且有愛的，去提供自己作為全體的僕人，去讓自我成為謙卑的並臣服於內在之中的那個大我，在這種環境中，你們是擁有幫助的。你們擁有我們這些已經被你們稱之為天使的實體。會有那些在內在層面中的實體，雖然它們已經完成了第三密度的工作，它們已經拒絕繼續前進，它們關心如此多的在此刻騎牆的，不願意或者無法將它們自己帶到那個最終的基礎的決定，這個決定即，"是的，我的生命將會成為以無限造物者的名義，以我將會永久尋求的神秘的名義對他人的服務。"

We hope that each that is in incarnation at this time will realize the opportunity of free choice within such a heavy chemical illusion. It shall make a far deeper etching upon the picture, shall we say, of the self. It shall delineate more biases of polarity done in incarnation than can ever happen outside of incarnation, when all is known and choices are obvious. Those upon the positive side, seeing that the negative entities attempt conquest at this time upon planet Earth, do in thought [join] battle [with] what one may fancifully call the forces of darkness.

我們希望在這次投生中的每一個實體在此刻都將會意識到在這樣一個沉重的化學性的幻象中的自由選擇的機會。它將會在，容我們說，自我的圖像上產生出一個遠遠更加深入的刻蝕。相比在投生外部，在一切都被知曉且選擇是顯而易見的時候所能夠產生的極性的偏向性，在投生中它將勾勒出更大的被產生的極性的偏向性。那些處於正面的一邊的實體，在它們看到負面性的實體在此刻嘗試去征服行星地球的時候，它們會通過想法加入到與一個人可以想像性地稱之為黑暗的力量之間的戰鬥中。

However, that Armageddon, shall we say, has been raging for two hundred of your years already upon the spirit plane and seems to be that which has no probability either way, for the good [in] winning loses its polarity and must fall back to regroup, at which time the negative moves forward to take light. The battle is a delusion of fourth density, which fourth density entities learn for themselves the wisdom or folly of. However, you are more than pawns in this game. These entities are not more powerful than you, not in the metaphysical sense. That is, perhaps they might, in some negative manner, cause the entity to cease living, cause the discomfort or the pain, the embarrassment or the humiliation or the fright, but they too are bound by the basic laws of free will and prey largely upon those whose minds are not complex in their thinking processes.

然而，容我們說，善惡大決戰，已經在靈性的層面上肆虐了你們的兩百年的時間了，它看起來似乎在任何兩條道路的一條道路上都不會有取勝的可能性，因為，善在取勝的過程中失去了它的極性並必須後退以重新集結，同時負面性就會前進佔領光了。戰鬥是一個第四密度的幻象，第四密度的實體為它們自己學會了這種戰鬥的智慧或者愚蠢。然而，你們在這場棋賽中遠遠不是小卒子。這些實體不是

比你們更加強有力的，在形而上學的意義上不是的。也就是說，也許它們可能，用某種負面性的方式，使得實體無法存活，造成不適或者痛苦，造成窘迫、屈辱或者恐怖，但是它們同樣也是受制于自由意志的基本的法則並主要捕獵這樣一些實體，這些實體那些在它們思考的過程中它們的心智不是複雜的。

You are the kings and the queens and the knights upon the board. You are the players in this game. The game, my friends, however, is too simple for most entities to grasp—to love, to smile, to have the light touch, to consider cautiously to reserve judgment, to encourage each other, to care for those whom you know who may need it. These are simple things, yet each act offered in humility increases your polarity in just as much power as does the more obvious power of the entity who gains power by his charisma and his skillful manipulation of entities about him.

你們是在棋盤上的國王、王后和馬。你們是在這場棋賽中的下棋的人。我的朋友們，無論如何，棋賽對於大多數實體去掌握是太過簡單了的——去愛，去微笑，去進行輕觸，去謹慎考慮以保留評判，去彼此鼓舞，去關心那些你知道可能需要關心的人。這些都是簡單的事情，而每一個在謙遜中被提供的行為都會增加你的極性，相比藉由他的領袖魅力和他對在他周圍的實體的熟練的操縱而取得力量的實體的更為明顯的力量，這些行為是擁有一樣多的力量的。

All of those within the Confederation are not within one galaxy. All of those in the so-called Orion group are not within that galaxy, and all about you you will find some positive and some negative entities, some positive and negative planets. This is part of the plan of this particular creation laid into place and moving as smoothly as the working of a clock. Please understand that both space and time are illusions and that each of you is energy, a thought, or consciousness, if you will. Do not gaze at the phenomena of negative and positive. Gaze within the self in silence and pray that your energy may be always radiant and never that which sucks, like the vampire, the energy of those about you. When you need help, radiance is in accepting it, and in the one who gives, it in giving it. There is no circumstance whatsoever in which one cannot be of service by the cheery smile, the light touch, the gentle word, and the listening ear.

所有那些在星際聯邦中的實體並不是都在一個星系中的。所有那些在所謂的獵戶集團中的實體並不是都在那個星系中的，在你們周圍的所有實體中，你將會發現一些正面性實體和一些負面性的實體，一些正面性的行星和一些負面性的行星。這就是這個特定的造物的計畫的一部分，這個計畫已經啟動並如同一個鐘錶的工作一樣流暢地運行。請理解，空間和時間都是幻象，你們每一個人都是能量、一個想法，或者意識，如果你們願意這樣說的話。不要注視負面性和正面性的現象。在靜默中注視自我內在之中，並祈禱你的能量可以一直都是發光的，且永遠都不會如同吸血鬼一樣地吮吸在你周圍的人身上的能量。當你需要幫助的時候，發光就是在對它的接納中，在一個給予它的實體之中，在給予它的過程中。在無論什麼任何環境中，一個人都是能夠藉由愉快的微笑，輕觸，溫和的詞語以及聆聽的耳朵來進行服務的。

We are all pilgrims, and in talking with each other do we encourage each

other to move onward and to seek the Father 's house. Oh, prodigal daughters and sons, whatever your condition your Father awaits you and all of us with rejoicing, and we are all hungry for home. Yet, let us vow in whatever place we may be to pay attention, to see, and observe, and perceive that which our catalyst is attempting to give us in the way of lessons about love. Do not lose any opportunity to ask yourself in difficult circumstances, "Where is the loving thing to do; where is the love here?"

我們全都是朝聖者，在與相互彼此交談的過程中，我們確實鼓勵相互彼此去繼續前進並尋求天父的房屋。哦，你們都是流浪的女兒和兒子，無論你們的情況是什麼，你們的天父都帶著歡喜等待著你們和我們全體，我們全都渴望家園。然而，讓我們在無論什麼我們可能處於的地方都發誓，去留心，去看、觀察並感覺我們的催化劑正在嘗試去通過關於愛的課程的方式給予我們的事物。在困難的情況中，不要漏掉任何機會去問你自己，"要做的有愛的事情在哪里，在這裏愛在何處？"

Yes, negativity and positivity exist, and it seems prudent to both positive and negative entities to form alliances in the positive sense so that we may share in one higher self which is a common memory of us all. In the negative sense, there are various reasons, shifting and restless, for combination. They all have to do with conquest. About those things which are political we wish to remain silent, simply reminding each that phenomena are manifestations of energy. The energy may be understood very simply. Gaze at any phenomenon and ask yourself, "Is it radiant and giving and loving and unifying or is it frightening and painful and difficult to bear?" Are you requested, or are you told and commanded? Judge for yourself the polarity of entities and situations, and know that armies will clash until entities tire of that game. The mystery of why the Creator chose to offer us these challenges and these ways of learning remains unknown to us. It is as well to accept, for now, that such is the case and to move always upon the positive path, thinking of others more than you do the self, giving more than you receive, understanding more than you are understood, being content to love. You are loved, loved most passionately and imperishably as the imperishable and unique soul that you are. The Creator is fascinated with you and wishes to know the tapestry of your feelings and thoughts and ideas and intentions. Offer to the Creator a passionate life, a life filled with caring and giving and loving and sharing. Let the colors be true and rich and let yourself have those periods which are the desert times, for those colors, too, must be in a truly beautiful painting or tapestry. Know, as you go through the dark times, of all the life that awaits to burst forth through the soil at the first drenching of blessed rain, and know that you shall as a soul receive that rain and walk once again in the lush oasis of joy.

是的，負面性和正面性是存在的，在正面性的意義上去形成聯盟，這樣我們就可以分享一個更高的自我，這個更高的自我是我們全體的一個共同的記憶，這同時對於正面性和負面性的實體都是要謹慎小心的。在負面性的意義上，對於混合會有各種各樣的狡詐與不安。它們全都是與征服有關的。對於所有那些政治性的事情，我們都希望保持沉默，我們同時單純地提醒每一個人，現象是能量的顯化物。

能量可以非常簡單地被理解。注視任何的現象並問你自己，“它是輻射的、給予的、有愛的、聯合的嗎，或者它是令人害怕的、痛苦的以及難以承受的嗎？”你們是被要求的嗎，或者你們是被告知並被命令的嗎？為你自己判斷實體和情況的極性，並知曉一直到實體們厭倦了那個遊戲之前，軍隊都將不會崩潰。為什麼造物者選擇提供給我們這些挑戰以及這些學習的途徑，這個奧秘依舊是我們不知道的。去暫時接納情況就是這樣並一直在正面性的道路上移動，同時比你會考慮你自己更多地考慮其他人，比你接收事物更多地給予事物，比你被理解更多地去理解，並對愛感到滿意，這同樣也是很好的。你們是被愛的，你們是極其熱烈地、永久地被愛，因為你是不朽而獨一無二的靈魂。造物者對於你感到著迷，並希望去知曉你的感覺、想法、觀念與意願的織錦。向造物者提供一次充滿熱情的生命，一次被關心、給予、愛和分享所充滿的生命。讓色彩成為真實而豐富的，讓你自已擁有那些是沙漠的時刻的時期，因為那些色彩，同樣必須，存在於一副真正美麗的圖畫或者織錦之中。當你經歷那些黑暗的時刻，知曉所有的生命都等待著在第一次祝福之雨浸透的時候沖出土壤，知曉你將作為一個靈魂接受到那場雨，並再一次走在喜悅的草木茂盛的綠洲之中。

We thank you for allowing us to come to you this evening. We are being told by the one known as Carla that we have, perhaps, talked long enough for this evening. We, therefore, at this time wish to transfer to the one known as Jim, that that entity may conclude this session. I am Q'uo.

我們為你們允許我們在今晚來到你們面前而感謝你們。被知曉為 *Carla* 的實體正在告訴我們，我們也許已經在今晚發言了足夠長的時間了。我們因此在此刻希望轉移到被知曉為 *Jim* 的實體，這樣那個實體就可以結束這次集會了。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if there might be further queries to which we may respond before leaving this group. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸請問，是否有我們在離開這個團體前可以回答的進一步的問題。在此刻有一個問題嗎？

Questioner: Where do the fourth, fifth and sixth dimensions exist?

提問者：第四密度，第五密度和第六密度存在於何處呢？

I am Q'uo, and I am aware of your query, my brother. Each portion of the creation vibrates in complete harmony with the one infinite Creator which contains within Its being all the densities or dimensions which are the means by which each portion of the Creator shall know himself and shall know his Creator and, conversely, shall the Creator know Itself through each portion that It has created. Thus, each portion of the creation, your own planetary sphere, for example, has within its force field each density of light vibrating completely and fully. However, within your planetary sphere there is the activation of only the densities one through four at this time, with the fourth

density that which is in the process of beginning its cycle of evolution as your third density illusion completes its cycle. Thus, the fifth and sixth and seventh densities of your planetary sphere remain, for the most part, in potentiation, serving only as vibrational frequencies to be utilized by those of like vibration from elsewhere, shall we say, at this time.

我是 Q'uo，我理解了你的為它，我的兄弟。造物的每一個部分都是在與太一無限造物者的完全的協調中振動的，造物者在祂的存在中包含了一切的密度和維度，密度和維度是造物者的每一個部分藉由其知曉他自己並知曉他的造物者的途徑，反過來，造物者將通過祂已經創造的每一個部分知曉祂自己。因此，造物的每一個部分，舉個例子，你們自己的星球，在其力場中擁有每一個完全且充分地振動的光的密度。然而，在你們的星球中，在此刻僅僅只有從第一密度到第四密度是啟動的密度，同時，在你們的第三密度的幻象完成它的週期的過程中，第四密度正處於它的演化的週期的開始的過程之中。因此，你們的星球的第五、第六、和第七密度，在絕大部分，是處於賦能狀態中的，它們在此刻，僅僅作為振動的頻率被那些來自，容我們說，其他地方的具有類似的振動的實體所利用。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Those of like vibration who are for going to the mind of the One versus those of the like vibration who are moving towards material. How do their vibrations differ in feeling and aura and sound? How do we recognize those who are different vibrations here on this planet?

提問者：那些具有類似的振動的實體是會去尋找具有太一的心智的實體，還是去尋找那些具有類似的振動的，並正在向著材料移動的實體？它們的振動如何在感覺、靈光或者聲音的方面是不一樣的呢？我們如何識別那些在這個地球上具有不同的振動的實體呢？

I am Q'uo, and, as we understand your query, those of your population, that is of the third density, would be for the most part unable to recognize the vibration of entities of densities beyond their own, whether the entities were of the positive or negative orientation, unless these entities chose to make certain portions of their being known to those of your population. However, there are many among your peoples that have awakened the abilities of the initiate and have become somewhat sensitized in a manner which would allow them to perceive with finer tuning, shall we say, some of the qualities of entities of advanced densities.

我是 Q'uo，如我們對你們的問題的理解，你們這些屬於第三密度的人群，絕大部分是無法認出高於它們自己的密度的實體的振動，以及這些實體是屬於正面導向還是負面導向，除非這些實體選擇去讓它們的存有的一定的部分讓你們的人群中的人們所知曉。然而，在你們的人群中有很多人已經喚醒了啟蒙的能力並已經用這樣一種方式多少成為敏感的了，這種方式會允許它們藉由更為微妙的，容我們說，調音來感覺具有更為先進的密度的實體的一些特性。

For the most part, the aura of the negatively-oriented entity will have in his field a predominance of the colors of the lower energy centers, those being

the red, the orange, and the yellow. The positively-oriented entity, on the other hand, will exhibit the colorations of the higher energy centers, beginning with the heart and the green, the blue, and the indigo. The entities of the negative orientation will, when making their presence known to an entity of your third density, exhibit the feeling of coldness and will set in motion a subtle feeling of agitation or fear. The positive-oriented entity will seek to engender only those feelings of brotherhood, of inspiriting or inspiring those entities that they touch with any portion of their presence.

對於絕大多數實體，負面導向的實體的靈光將會在他的場域中擁有較低能量中心的色彩，也就是紅色、橙色和黃色，的突出。在另一方面，正面導向的實體，將會展現出更高的能量中心的染色，從心的能量中心以及綠色開始，展現出藍色與靛藍色。負面性導向的實體，在它們使得它們的在場讓屬於你們的密度的實體知曉的時候，會展現出冷酷無情的感覺並將會引發一種焦慮或者恐懼的微妙感覺。正面導向的實體將會尋求去僅僅產生出那些兄弟情誼的感覺，以及對那些它們藉由它們的存在的任何部分接觸的實體的鼓舞或者啟發的感覺。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: What about those who have gold auras, and those who have gray auras, and those who have triangular shaped auras? Are these walk-ins or inter-breds?

提問者：那些擁有金色的靈光，那些擁有灰色的靈光，那些擁有三角形的靈光的實體是什麼呢？這些實體是接管者(walk-ins)或者雜交的嗎？

I am Q'uo, and I am aware of your query, my brother. To the first query, we may respond suggesting that the aura that is of gold or the aura that is white with the gold appearing within it as a living color are entities that are, shall we say, from elsewhere of a positive orientation who have chosen to return or to come for the first time to this planetary influence for the purpose of offering their service in whatever way might be possible for them. The entities that exhibit the more unusual configurations of the aura of which you have spoken, being the grayish aura and the triangulated aura, are entities that have become, shall we say, a portion of the play between the forces of what are called light and the forces that are called darkness upon your planetary sphere, and have become, shall we say, influenced in a way which we would rather leave to the free will thinking of those who are interested in such riddles, for there is a line beyond which we may not move in giving information without infringing upon the free will of those to whom we speak and, in some cases, the free will of those about which we speak. For this we apologize, my brother.

我是 Q'uo，我理解了你的問題，我的兄弟。對於第一個問題，我們可以這樣回應，我們建議，具有金色靈光的實體，或者具有白色的靈光，並在白色內在之中出現了就好像一種活的顏色的金色的實體，這些實體是，容我們說，來自於其他的地方的具有一種正面導向的實體，它們已經選擇去返回或者第一次來到這個星球的影響範圍，以實現用無論什麼對於它們是有可能的方式來提供它們的服務的。

目的。那些你已經談及的展現出了更為不同尋常的靈光的配置的實體，包括灰色靈光以及三角形靈光，是那些已經成為了在被稱為光明力量和被稱為黑暗的力量之間在你們的星球上進行的，容我們說，表演的一部分的實體，這些實體已經在某種方式上，容我們說，被影響了，我們寧可將這種影響的方式留給那些對這樣的謎題感興趣的實體的自由意志的思考，因為在不侵犯那些我們對其發言的人的自由意志，在一些情況中，不侵犯那些我們談及的實體的自由意志的情況下，會有一條我們可能在給予資訊的方面可能不會越過的邊界。我們為此而抱歉，我的兄弟。

Is there another query?

有另一個問題嗎？

Questioner: The auras that are triangular shaped and people who have triangular marks on their body, what does this signify and where are they from?

提問者：對於那些靈光是三角形的人以及在它們的身體上擁有三角形的記號的人，這意味著什麼，這些記號是從何處而來的呢？

I am Q'uo, and I am aware of your query, my brother. As we were speaking previously, these entities are those who have had contact with entities of an origination other than your planetary sphere, who have, shall we say ...

我是 Q'uo，我的兄弟，我理解了你的問題。如我們之前正在說的一樣，這些實體是那些與其起源不是你們的星球的實體有過接觸的實體，容我們所，這些實體.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We shall ask if there is another query?

我是 Q'uo，我再一次與這個器皿在一起了。我們將請問，是否有另一個問題？

Questioner: How do we know if we are walk-ins, inter-breds, hybrids or we have been tagged? Must this information be protected from us or is there a way to discern?

提問者：我們如此知道，是否我們是接管者(walk-ins)，雜交品種或者混血兒呢？這個資訊是必須被保護不讓我們取得嗎，還是有一種分辨的方式呢？

I am Q'uo, and I am aware of your query, my brother. For a general response to this query that does not risk the infringement upon the free will of those who seek the mystery of their own being, we must suggest that one look within one's own being within the state of meditation or of prayer and for those who are accomplished at working with their dreams within the sleeping

state there might be sought information in these areas that is not readily accessible to the conscious mind. The part which desires with great intensity to know the nature of its own being and the purpose of its being shall, with dogged persistence, continue to seek within the meditative or prayerful state this information which the subconscious mind contains in full and which it will release in symbolic form to the conscious mind in order that the conscious mind might be informed in the manner by which it has sought information.

我是 Q'uo，我理解了你的問題，我的兄弟。對於這個問題的一般性的回應是不會冒著侵犯那些尋求它們自己的存有的神秘實體的自由意志的危險的，我們必須建議一個人在冥想或者祈禱狀態中在它自己的存有內在之中檢查，對於那些已經在睡眠狀態中與它們的夢境一同工作的方面完成了一定的工作的實體，在這些尚未準備好被有意識的心智觸及的區域中可能會有被尋求的資訊。那個帶著巨大強度的去知曉它的存有的屬性以及它的存有的目的渴望的部分，將藉由固執的堅持不懈，繼續在冥想和祈禱狀態中尋求這個潛意識的心智完整地包含的資訊，潛意識的心智將會用一種象徵性的方式向表面意識的心智釋放這個資訊，以便於表面意識的心智可以用它已經藉由其尋求資訊的方式被告知。

This is the means by which one knocks upon the inner door that it might be opened and there might be an exchange of information and experience between the conscious and unconscious minds. The masks, shall we say, that each entity wears within an incarnation are placed as they are by the entity and its free will choices prior to each incarnational experience in order that certain potentials might be offered for learning certain lessons and offering services as a result of these experiences. Thus, each entity has the mystery that surrounds it that offers to it the constant opportunity to penetrate the veil of forgetting, as it is called, in order that a glimpse of that which lies beyond shall inspire the seeker to continue on this journey, finding a glimmer of light here, then there, then here and there, and, putting together these pieces of illumination, might begin to understand the nature of its own being and its connection to all of the creation about it.

這就是一個人藉由其敲那個內在的門的方式，這樣那扇門就可以被打開，就可能有一種有意識的心智和無意識的心智之間的資訊和體驗的交換。容我們說，每一個實體在一次投生中帶著的那些面具，是在每一個投生體驗之前被實體和它的自由意志的選擇而被如其所是地安排好的，以便於一定的可能性可以被提供作為這些體驗的一個結果而學習一定的課程，並提供服務。因此，每一個實體都擁有一個實體的神秘，這種神秘為它提供了持續不斷的機會以刺穿遺忘的罩紗，如它被稱呼的一樣，以便於對於存於外部的物的一瞥將會鼓舞尋求者繼續進行這條旅程，並同時找到在這裏或者那裏，在那裏或者這裏的存在的少量的光，通過將這些啟發的片段集合在一起，就可以開始理解它自己的存有的屬性以及它在它周圍的全部的造物之間的關聯了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

B: The people, the beings who come in from the Confederation, do they contact and take people for experimentation only with their permission? Or

do they feel that they have a higher ethical imperative which overrides those of us of the lower dimensions?

B：那些來自於星際聯邦的人，存有，它們會與人進行接觸並僅僅在那些人的允許的情況下將人帶走進行實驗嗎？或者，它們感覺到他們擁有一種更高的道德上的規則，這種規則會踐踏我們這些屬於較低的維度的實體嗎？

I am Q'uo. It is the desire of each entity and group of entities that comprise the Confederation of Planets in the Service of the One Infinite Creator to offer those services to the population of your planetary sphere that are requested, as long as these services do not infringe upon the free will of those requesting the service. Thus, the interaction between those of the Confederation and your planetary population is one which is carefully guarded for the benefit of the population of your planet, for if there is interaction that is too, shall we say, open or blatant and which gives answers too easily, the student will not benefit from the interaction. Though it shall know the answers to the, shall we say, test of life, it shall not be able to move upon its own direction without the assistance of those who are more informed. This is not a situation which is desirable for the entities on your planetary sphere or those of the Confederation of Planets.

我是 Q'uo。組成了服務於太一無限造物者的星際聯邦的每一個實體和實體的團體的渴望都是去向你們地球上的人群提供那些被請求了的服務，只要這些服務是不會侵犯那些請求服務的實體的自由意志。因此，在那些屬於星際聯邦的實體與你們的地球上的人群之間的互動，是一種為了你們地球上的人群的利益而被小心守護的互動，因為如果會有，容我們來說，過於開放，或者過於露骨，或者過於容易地給予答案的互動，學生就將不會從那種互動受益了。雖然它將會知曉，容我們說，對於生命的考試的答案，它將無法在沒有那些更為見多識廣的實體的幫助的情況下在它自己的方向上移動。這對於你們的地球上的實體或者對於那些屬於星際聯邦的實體，不是一個理想性的情況。

Thus, the positively-oriented contact will be one which is most subtle, in most cases. There are, of course, anomalous situations in which these general guidelines may not apply, however, there is always the great desire to insure the exercise of free will by those of your population so that there is no infringement of this free will and no interaction that causes undue fear, if this can be avoided at all. Thus, most of the contacts that occur between the Confederation of Planets and those of your population are contacts which occur upon the, shall we say, inner planes or the astral level of experience which is accessible through the sleep and dreaming process or the meditative state. There are few contacts of a positively-oriented nature that occur in the face to face encounter, as we find you have called it.

因此，正面導向的接觸，在大多數情況中，將會使一種極其微妙的接觸。當然會有在其中一般性的指導原則可能是不適用的異常情況，然而，一直都會有對屬於你們的人群中的人的自由意志的實踐的確保，這樣就不會有對這種自由意志的侵犯，不會有會造成不適當的害怕的互動，如果這種害怕是可以完全被避免的話。因此，大部分的在星際聯邦和你們的人群中的實體之間發生的接觸是發生在，容我們說，內在層面和體驗的星光層的接觸，這種接觸是通過睡眠和夢境的過程，

或者通過冥想狀態而可被接觸到的。會有少數的具有一種正面導向的屬性的接觸是通過面對面的遭遇，如我們發現你們已經這樣稱呼它一樣，發生的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

B: Yes. Those who are renegades, do they have a different ethical imperative that allows them to override the ethics and values of those of the third dimension? That is, do they work against our will without us having a say?

B：是的。那些變節的實體，它們擁有一種不同的道德上的規範嗎，這種規範會允許它們踐踏那些屬於第三維度的實體的倫理與價值嗎？也就是說，它們會在我們沒有發言權的情況下未被我們的意願嗎？

I am Q'uo, and am aware of your query, my brother. Those of the negatively oriented polarity have chosen the path that is magnetic or absorbent in nature, shall we say. That of light, of power, of energy or of fruitfulness of any nature which is about such an entity shall be controlled, shall we say, by that entity, in order that its own power might be enhanced. Thus, the entities of the negative orientation have chosen to travel a path in which the subjugation of the will of others is a natural part of that path, enabling those who gain power over others to exercise that power in a manner which does, indeed, infringe upon the free will of those who [are] brought under the control of the upper, shall we say, echelons or ranks of this polarization.

我是 Q'uo，我理解了你的問題，我的兄弟。那些屬於負面導向的實體已經選擇了磁吸的或者，容我們說，在屬性上是吸收性的道路。在這樣一個實體周圍的具有光、具有力量，具有能量或者具有任何特性的成果的事物，都將是要被那個實體，容我們說，所控制的事物，以便於它自己的力量可以被增強。因此，屬於負面導向的實體已經選擇了在這樣一條道路上旅程，在這條道路上，對其他人的意願的征服就是那條道路的一個自然而然的部分，這條道路會使得那些取得了高於其他人的力量的實體能夠用這樣一種確實會侵犯那些被控制好的實體自由意志的方式來使用那種力量，那些被控制的實體處於具有這種極性的，容我們說，階層或者等級的上級的控制之下的。

The interaction betwixt these entities and the population of your planet has as one of the cornerstones the engendering of the emotion of fear in order that the population of your planet might look with a feeling of fear and separation at the entities that comprise your population and at the concept of contact with extraterrestrial beings in general. The concept of fear then can be utilized to divide, shall we say, the desire of your peoples to travel the path of seeking the light, if that path can be shown to be strewn with difficulties and the unknown and fear-filled quality of beings that populate it. Thus, with the ignorance that is engendered by such fear and separation can the population of a peoples be controlled and utilized as what you might call the slaves that produce endlessly that which is desired by the master.

在這些實體與屬於你們的星球的人群之間的相互作用，是將對恐懼的情緒的產生作為一塊基石，以便於屬於你們的星球的人群可以帶著一種恐懼和分離的感覺來

看待組成了你們的人群的實體，以及看待與一般而言的外星存有之間的接觸。恐懼的概念接下來就能夠被利用以讓你們的人群對於走尋求光的道路的渴望產生，容我們說，分裂，如果那條道路對於那些走在其上的存有能夠被顯現為遍佈困難、未知與為恐懼所充滿的特性的話。因此，藉由被這樣的恐懼和分離產生出來的無知，你們的人群就能夠被控制並被利用，如同你們所稱奴隸一樣，奴隸會無止境地產生出被主人所渴望的事物。

Is there a further query?

有一個進一步的問題嗎？

B: I have a final question. Those who seek the light, is there a way we can protect ourselves from those who seek the darkness?

B：我有一個最後的問題。對於那些尋求光的人，有一種方式是我們能夠保護我們自己不受那些尋求黑暗的實體的影響的嗎？

I am Q'uo, and am aware of your query, my brother. We are most grateful that you have queried in this regard, for there is, indeed, the means by which any seeker of light might provide itself with a protection from such influence. Though it seems quite a foolish thing to do, the means is to enter, within one's own heart, within the state of meditation or prayer and to find as much heartfelt love as one can generate and offer it to those that would wish one less than well, and to bathe these entities in this love and in that light and to offer to them that unconditional love from the heart which is so sweet and delicate to those of the positive polarity but which has the opposite effect upon those of the negative polarity.

我是 Q'uo，我理解了你的問題，我的兄弟。我們對於你們在這個方面已經詢問的問題是極其感激的，因為，確實會有任何光的尋求者可以藉由其為它自己提供一種免受這樣的影響的保護的方式。雖然它看起來是一個要去做得相當愚蠢的事情，那個方式就是去進入一個人自己的心，進入冥想或者祈禱的狀態，並找到一個人所能產生出來的由衷的愛，並將它提供給那些會希望一個人不好的實體，並將這些實體沐浴在這種愛和這種光之中，向它們提供那種來自於心的無條件的愛，這種愛對於那些屬於正面極性的實體是如此之甜蜜與優美，但是在那些屬於負面極性的實體的身上會擁有相反的效果。

However, we must remind each that it is necessary that the intention for such a protection be not to resist or to cause the entities of negative polarity any discomfort at all, but to simply offer the heartfelt love to such entities and then to bathe the self in the armor of love and light and to offer this love as often as is necessary in order that the protection and wall of light be constructed about the entity in a pure and heartfelt manner. Thus, the positive and negative poles offer a natural boundary, shall we say, or resistance, each to the other, for a certain portion of time and experience before the unification of these polarities is accomplished within the sixth-density illusion, as we spoke previously.

然而，我們必須提醒每一個人，對於這樣一種保護的意圖不必是去抵抗或者去給那些屬於負面極性的實體造成無論什麼任何不適，而是去單純地向這樣的實體提

供衷心的愛，並接著讓自我沐浴在愛與光的盔甲之中，並按照需要經常地提供這種愛，以便於那種保護和光的牆壁可以在實體周圍用一種純淨且由衷的方式被構建。這樣，正面性和負面性的極點就會，在一定的時間與體驗的部分中，為相互彼此，提供了一個自然而然的，容我們說，邊界或者阻礙，在對於這些極性的聯合。如我們之前說過的一樣，在第六密度的幻象中被完成之前。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

B: No, thank you.

B：沒有了，感謝你們。

I am Q'uo, and we thank you, my brother. Is there another query for the evening?

我是 Q'uo，我們感謝你，我的兄弟。今晚有另一個問題嗎？

Carla: Just one small one. If someone has an implant, is there a way to remove it?

Carla：僅僅一個小問題。如果某個人擁有了一個植入物，有一種移除它的方式嗎？

I am Q'uo, and am aware of your query, my sister. We shall offer this response as the final response for the evening. The implant that has been utilized so frequently in the contact betwixt the negatively-oriented entities and some of the peoples of your population is a device which is not readily responsive to the technology of your medical profession at this time ...

我是 Q'uo，我理解了你的問題，我的姐妹。我們將提供這個回答作為今晚的最後的回答。已經被如此頻繁地在負面性導向的實體和你們的人群中的一些人之間的接觸中被利用的植入物，是一種裝置，它對於你們在此刻的醫療行業的技術並不是反應迅速的.....

Carla: Um-hmm. I was wondering about radionics, actually ...

Carla：嗯。我實際上想要知道關於射電電子學.....

... for it is that which has properties that are, shall we say, multidimensional in nature. The ability to affect or remove these implants is present in those who seek to work in the metaphysical realm using the techniques of visualization and the, as we find you have called it, the laying on of hands in order that the healing touch of love and compassion might be directed according to the visualization which sees the implanted substance being dissolved by the intelligent energy which moves through the one serving as healer to the one seeking the healing.

.....因為那是那種擁有在屬性上是，容我們說，多維度的特性的事物。影響或者移除這些植入物的能力是存在於那些尋求在形而上學的領域中使用視覺化觀想的技術，以及如你們所稱的，按手療愈的實體身上的，以便於具有愛與同情心的療愈的接觸可以根據視覺化觀想而被引導，這種視覺化觀想會看到被植入的事物

被智慧能量所分解，這種智慧能量會通過一個作為療愈者服務的實體移動到那個尋求療愈的實體身上。

This means of dissolving the implanted particle may be enhanced by the prayerful attitude of the one seeking the healing and any other entities of an harmonious vibrational character which would offer themselves in the healing circle at the time that the healing is attempted. Whether the circle is in the same location as the healer and one to be healed is unimportant. The important quality here is that the assistance is given at the time that the healing is attempted. There is the necessity of preparing the place of working for this healing in order that it is of a purified nature and offers only the most positively-oriented vibrations possible, so that the healing energies might be attracted and channeled with as little obstruction as possible from the lower vibrational nature of any place of working before it has been purified.

這種分解被植入的粒子的方式可以藉由一個尋求療愈的實體，以及在療愈被嘗試的時候在療愈的圈子中提供它們自己的任何其他的具有一種和諧的振動的特性的實體的祈禱性的態度而被增強。圈子是否是與療愈者以及要被療愈的實體在同樣的地點，這是不重要的。在這裏重要的特性是，在療愈被嘗試的時候被給予的幫助。會有為這種療愈準備工作的場所的需要，以便於它具有一種純淨的屬性並僅僅提供有可能最為正面導向的振動，這樣療愈的能量就可以藉由盡可能少的障礙被附加並被傳遞了，這些障礙是來自於任何工作的場所在它已經被淨化之前的較低的振動的屬性。

The purification of such a place of working might be accomplished in whatever manner has meaning to the one serving as healer and the one seeking the healing. Whether this be by visualization of light filling and cleansing the room, whether it be by the reading of sacred words, by the singing of sacred songs or chants, or by the physical cleansing that will symbolize the metaphysical cleansing that is desired is up to the discretion of those partaking in the healing service. Therefore, it is necessary to carefully prepare the place of the working and to prepare those that shall partake in this working in order that the energies provided might be enhanced as much as is possible.

對於這樣一個工作的場所的淨化可以用無論什麼對於一個作為療愈者而服務的實體以及一個尋求療愈的實體有意義的方式被進行。無論這種淨化是藉由對光充滿並清理房間的觀想，還是藉由朗讀神聖的詞語，藉由歌唱神聖的歌曲或者咒語，或者藉由象徵著被渴望的形而上學的清潔的對身體的清潔，這是由那些參與到療愈的服務的實體自行決定的。因此，去仔細準備工作的場所，並讓那些參與這次工作的實體做好準備，以便於被提供的能量可以盡可能多地被增強，這是有必要的。

Carla: May I ask a simple yes or no just to end? Would this by any chance be what Jesus meant when he said some demons can only come out by prayer?

Carla: 我可以問一個簡單的是或者否的問題來結束嗎？這或許就是在耶穌說一些惡魔是僅僅能夠被祈禱趕走的時候他所說的意思嗎？

I am Q'uo, and am aware of your query, my sister, and this is, indeed, the basis of the instructions which we have shared with you this evening. There is no greater healing power than that of true, heartfelt compassion given without condition and offered as a prayer to the one Creator which exists within one creation and which responds to the heartfelt plea for assistance.

我是 Q'uo，我理解了你的問題，我的姐妹，這確實就是我們今晚已經與你們分享的指導的基礎了。沒有比真實的、由衷的，無條件地被給予的，以及作為一個向太一造物者祈禱而被提供的慈悲更大的療愈的力量了，太一造物者是存在於一個造物之中的，它會回應對於幫助的衷心的懇求的。

Carla: Thank you. God bless.

Carla：謝謝你們。上帝保佑。

I am Q'uo, and we thank you, my sister, and thank each within this circle of seeking this evening for inviting and allowing our presence. It has been a great joy and a great privilege to be able to blend our vibrations with yours and we cannot thank each enough for allowing this great experience of blending our vibrations with yours this evening. We at this time shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們感謝你，我的姐妹。我們感謝今晚在這個星球的圈子中的每一個人邀請並允許我們出席。能夠將我們的振動與你們的振動混合在一起，這已經是一種巨大的喜悅和一種絕大榮幸了，為你們允許這種將我們的振動與你們的振動在今晚混合在一起的偉大的體驗，我們怎麼感謝各位都是不夠的。我們在此刻將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

April 12, 1989

1989-04-12 夢境的類型

Group question: The question this evening has to do with dreaming, the use that we can make of dreams in our lives and the various kinds of dreams that we might experience and how each might have something to offer us.

團體問題：今天晚上的問題與夢境、我們在我們的生命中能夠對夢境進行的利用、各種各樣類型的我們可以體驗的夢境，以及每一個夢境如何擁有某些要提供給我們的事情有關。

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and the light of the one infinite Creator in Whose service we answer your call for information this evening. We thank you for calling us to you and giving us the opportunity to share our thoughts with yours. It is most kind of you and most helpful to us, and we hope that we may in some humble way offer you a thought or two that you may use. However, we do warn you that we are not infallible, and, as always, we ask for you to use careful discrimination in absorbing any information, using your discernment and your own inner remembrance and recognition of what is true for you.

我是 Q'uo，我們在太一無限造物者的愛與光中向你們致意，在造物者的服務中，我們回應你們今晚對於資訊的呼喚。我們為你們呼喚我們來到你們身邊，並給予我們機會與你們分享我們的想法而感謝你們。你們對於我們是極其親切的，這對我們是極其有幫助的，我們希望我們可以用某種謙虛的方式提供給你們一兩個你們可以使用的想法。然而，我們確實告誡你們，我們不是不會犯錯的，一如既往，我們請你們在吸收任何資訊的過程中使用仔細的分辨力，使用你們的分辨力，在你們自己內在回憶以及認出那些對於你們是真實的事物。

There are several types of dreams for all entities and for some there are more specialized types of dreams. We shall go over what this instrument would call the garden variety of dreams first, and that is the typically half-remembered, somewhat chaotic dream which has elements within it which are recognizable from the recent past. That which occurred within the recent past was not the appropriate solution for your mind or your emotions or your physical vehicle or your spirit and thusly a proportion of your mind is working out different ways of experiencing the situation which was not satisfactory to you or which held a meaning to you that was subconsciously recognized at the time. Thus, in the non-dramatic dream where the images are scattered and do not seem clear, it is important simply to recognize that you are more than casually troubled by something within the experiences which are being rehearsed within the dream experience in whatever distorted form. These are new items of distress and have not yet descended to the level of deep dreaming. These are the easiest dreams to work with, therefore, for although they may not seem as clear or as important, that small change which is dealt with in a daily

manner, when balanced, becomes a very, very large amount over the long run.

對於所有的實體有數種夢境的類型，對於一些實體，會有一些專門的夢境的類型。我們將首先仔細檢查這個器皿所稱的普通的夢境，也就是典型的部分記得的，多少有點混亂的夢境，這些夢境在其內在之中擁有可以從不久前的過去識別出來的要素。在不久前的過去之中發生了的事情，對於你的心智、或者你的情緒、或者你的身體載具、或者你的靈性並不是適合的解決方案，因此，一定比例的你的心智正在設法找出不同的體驗那個情況的方式，那個情況對於你是不令人滿意的，或者那個情況對你擁有一種在那個時刻用潛意識的方式被認出的意義。因此，在非戲劇性的夢境中，在其中圖像是散亂的且並不是看起來是清晰的，重要的事情單純地就是去認出，用多少有些扭曲的方式，你遠遠更加嚴重地被在夢境中的某個正在被排練的體驗中的事物所困擾。這些就是新的苦惱的項目，它們尚未下沉到深入的夢境的層次上。這些就是最容易對其進行工作的夢境，因此，雖然它們可能看起來似乎是不清楚或者不重要的，**對於用一種日常的方式被處理的小小的改變，當這個改變被平衡的時候，會在一段很長的時間中成為一個非常非常巨大數量的改變。**

It is important to remember the absolute necessity of the dreaming process. Therefore, even if you cannot remember the dreams at all, at least at first, never fear that you are lacking in the dream experience but assume that there is some other reason for the dreams to be removed from the ability to recall. In some cases, perhaps it is not well that the conscious mind deal with that which the subconscious mind finds conflicting and difficult. This will, however, cause the one who does not remember the dreams finally to experience a clearer dreaming process, perhaps in a more dramatic manner, say, than one who remembers dreams in a regular fashion and works with the images and their impact upon waking reality and what your own spirit has undergone in order to withstand or bear the catalyst that you re-experience in the dream.

重要的事情是去記住，夢境的過程的絕對的必要性。因此，即使你無法完全回憶起夢境，至少一開始無法完全回憶起，永遠都不要擔心你會缺少夢境的體驗，而是假設，會有某個其他的原因使得夢境無法被回憶起來了。在一些情況中，也許表面意識的心智與潛意識的心智發現是有衝突且困難的事物打交道，這是不好的。無論如何，這將會使得一個無法回憶起夢境的人最終體驗到一次更為清晰的夢境的過程，也許是用一種比，假設，一個用有規律的方式記起夢境並與那些圖像、它們對清醒的時候的實相的影響、以及你自己的靈性已經經歷了的事物一同工作的人更為戲劇性的方式，以便於經受得住或者忍耐住你在那個夢境中重新體驗到的催化劑。

The other, shall we say, garden variety type of dream is the so-called clear dreaming where one feels one is conscious within the dream. It is unusual for an entity to be able to cause the dream body to move and accept the living consciousness of the living self, therefore it is difficult, for instance, to cause the self in the dream to move limbs, eyes or mouth, however, it is perfectly possible to observe the self and these dreams are normally easier to remember. These dreams of clarity come to you after a certain amount of suffering.

另一種，容我們說，普通的類型的夢境是所謂的清晰的夢境，在其中一個人會感覺到它在夢境中是察覺的。能夠實體夢境的身體移動並接納活的自我的活的意識，這對於一個實體是不同尋常的，因此，舉個例子，要讓自我在夢境中移動四肢、眼睛或者嘴巴，這是困難的，然而，去觀察自我，這是完全有可能的，這些夢境通常是容易回憶起來的。在一定數量的受苦之後，這些具有清晰度的夢境會出現在你的頭腦中。

It is not always relationships that cause one to suffer. One's progress through life may be a course which is causing suffering. One's lack of excellent equipment may be holding one back from what one feels to be one's true career. There are many, many things, beginning with those experiences within your younger times, that are linked in a chain throughout the years, where you as an entity have continually avoided balancing some certain disappointment, difficulty or challenge. These dreams often recur. Common themes are loss of control, lack of preparation for a test; basically those feeling times which indicate some sort of fear or negative emotion which the self is attempting to deal with while maintaining the integrity of the conscious mind. Dreaming is to be welcomed as it is an absolute spiritual necessity, an absolute physical necessity, [and] emotional and mental necessity. Therefore, not only the sleeping but the dreaming is to be valued for these two simple things alone.

會使得一個人受苦的事物，並非一直都是關係。一個人穿越生命的發展可以是一個正在造成苦難的過程。一個人的缺少優秀的技能，可能會一直讓它無法得到它感覺是它真正的職業的事物。從在你們的更加年幼的時期中的體驗開始，會有很多很多的事情是在貫穿多年的時間中被連成一個鏈條的，在其中你作為一個實體已經持續不斷地避免平衡一定的失望、困難或者挑戰了。這些夢境經常會重現。常見的主題是失去控制，對於一個考試沒有做好準備，基本上是那些表明了某種類型的恐懼或者負面性的情緒的感覺的時刻，這些情緒是自我在維持有意識的心智的完整性的同時正在嘗試去與之打交道的情緒。夢境是要被歡迎的，因為它是具有一種絕對的靈性的必要性，一種絕對的身體的必要性，以及情緒和情緒的必要性的。因此，單單因為這兩個簡單的事情，不僅僅是睡眠，夢境同樣是要被重視的。

Yet there are other types of dreams. There is the prophetic dream. This is caused by a sensitive instrument's picking up the simultaneous time in the future—which is actually simultaneous with right now—when something usually disastrous may happen. If it is a very clear dream, do not be surprised if it comes true. This is not a particularly common occurrence but is common enough to be mentioned. Also to be mentioned in this regard, with more interest, is that sort of clear dream which prophesizes in a parable or extended metaphor concerning choices to be made in the near future. These are dreams greatly to be valued and carefully to be studied.

然而，還有其他類型的夢境。會有預言性的夢境。這是由一個敏感的器皿拾起了在未來中的同時發生的時間而被產生出來的——未來實際上是與現在同時發生的——在那個時候某個通常是災難性的事情可能會發生了。如果它是一個非常清楚的夢境，如果它成真了，不要感覺到吃驚。這不是一個特別通常的事件，但

是它是足夠通常，以至於會被提到。帶著更大的興趣，在這個方面同樣要被提到的事情是這樣一種類型的清晰的夢境，它是在關於在不久的未來要被做出的選擇的方面用一個寓言或者拓展的比喻進行寓言的夢境。

There are two very esoteric types of dreams, which some have at some point within their lives, and some do not. It simply depends upon where that particular spirit is in its evolution. If one has come to this plane of existence from another in which memories are retained at some level, it is not surprising that some who call themselves wanderers would dream of adventures and heroics of one kind or another in the service of those who are desperate for help.

有兩種非常深奧的夢境的類型，一些人會在它們生命中的某個位置做這樣的夢，一些人卻不會。它單純地是取決於那個特定的靈體在它的演化中所處於的位置。如果一個人是從另一個存在的層面來到這個存在的層面的，且在另一個層面中的記憶在某個層次上被保留下來了，一些稱它們自己為流浪者的實體會夢見在服務那些極其渴望幫助的人的過程中的這樣或者那樣一種類型的冒險或者英雄舉動，這就不是令人吃驚的事情了。

This is an experience which those who choose the path of service to others will inevitably go through. Thus, you are remembering that which has happened to you in another illusion and you need not expect it to make sense except as a fantasy; let it be a fantasy to you.

這是一個選擇了服務他人的道路的實體將會無可避免地經歷的體驗。因此，你們正在回憶起在另一個幻象中已經發生在你們身上的事情了，你們無需期待它是合情合理的，除非是作為一個幻想，就讓它成為對於你而言的一個幻想吧。

This is not an important type of dream, for you see you are now an Earth person. You have incarnated and are just as much under the planetary, natural law as any third-density Earth native. The real work of living a life in faith is living it within this illusion, at this time, with no evidence of glory or perfection outstanding. The challenge is to feel the glory and the majesty of creation, to feel the life that is lived now, to feel oneself opening as a flower to the Creator. These memories of aid do not truly help the émigré to Earth, for it is here that each spirit has chosen to make—once again—that great choice, of service to others or service to self. And we have all come with balanced karma, but we will not leave unless that karma remains balanced. Consequently, we urge each in this sort of dream experience to acknowledge that you, perhaps, had unusual adventures. But remember always that you are here to love and to accept love, to be wise and accept wisdom, to feel the time, to feel the space that is the appropriate time for each thing.

這不是一種重要的夢境的類型，因為你們看，你現在是一個地球人了。你已經投生了，你和任何第三密度的本地人一樣多地是受制於星球的、自然的法則的。在信心中活出一次生命的真實的工作，就是在這個幻象中，在此刻，在沒有任何榮耀或者完美的顯著的證據的情況下活出它。挑戰是去感覺到造物的榮耀和威嚴，去感覺到現在被活出的生命，去感覺到自己如同一朵花一樣向造物者綻放。這些具有幫助的記憶並不會真的幫助那些來到地球的移民，因為每一個靈性已經選

擇來到這裏來做出——再一次——那個偉大的選擇，服務他人或者服務自我的選擇。我們全都已經是帶著平衡的業力而來的，但是我們將不會離開，除非那個業力依舊是平衡的。因此，我們鼓勵每一個人在這種類型的夢境體驗中去承認，也許你確實經歷過不同尋常的冒險。但是一直記得，你是來這裏來愛並接受愛，來成為智慧的並接受智慧，來感覺到這個時間，來感覺到這個空間就是對於每一個事情是適當的時間。

There is one more type of dream that some do have who are very intensely working upon the indigo-ray center, that is, who are doing work in consciousness. Such will remember being with a teacher but will not remember what is taught. This is, of course, as it should be, for those things which are of true help in taming the unruly spirit of mankind are far below the conscious level of control.

還有一種類型的夢境是那些正在非常強烈地與靛藍色光芒中心一同工作的人，也就是那些在意識中進行工作的人會擁有的夢境。這樣的人將會回憶起與一個老師一同工作但將不會回憶起被教導的內容。當然，這就是它應該是的樣子，因為那些在馴服人類的難以駕馭的靈性的過程中真正有幫助的事物，是遠遠低於有意識的控制的層次的。

The aggressive impulse that has come to you through the type of body which each chose to inhabit, the variousness of free will, all of these things cause you to experience a normal, human experience. However, within the dream state, it is possible to receive instruction that may, over a period of time, aid in the instinctive reactions to challenging situations in order that your spirit may be calm and untroubled while the concern is put aside and the problem at hand approached as an enjoyable challenge. With this type of dream as well, it is very unlikely that you shall be able to remember that which you have been taught. On some occasions there will be one thought or one sentence which you are left with. It is well to write that down, for these are your teachers, these are those who are with you always, these are the Comforter which vibrates in that vibration which comforts you. So bless and welcome your teachers, they have much to tell you.

通過每一個人選擇去居住在其中的那種類型的身體出現在你身上的侵略性的沖動，自由意志的多變性，所有這些事情都將會使得你體驗一次通常的，人類的體驗。然而，在夢境狀態中，有可能去接受指引，那個指引，在一段時間之後，會在對挑戰性的情況的直覺性的反應的方面有幫助，以便於你的靈性可以成為平靜的且不受打擾的，同時擔憂被放到一邊，在手邊的問題作為一個令人愉快的挑戰被處理了。同樣也藉由這種類型的夢境，你將會有能力記住你已經被教導的事物，這是非常不可能的。在一些情況中，將會有一個想法或者一個句子是你會剩下的。去將其寫下來，這是很好的，因為這些實體是你的老師，這些實體是會一直與你在一起的實體，這些實體是在那種會安慰你的振動中振動的安慰者。因此，祝福並歡迎你的老師，它們有大量要告訴你的事物。

We have not touched upon the nightmare for the nightmare is not a different kind of dream. A nightmare can be that which was caused by the happenings of the day, that which was caused by repeated trauma in childhood. The

classic, shall we say, nightmare is simply that type of dream which is very, very useful to examine, for what is feared, how it is feared and what the situation that is feared is actually like, this sort of working with the dream is most helpful.

我們尚未觸及噩夢，因為噩夢不是一種不同的夢境的類型。一個噩夢可以是由於那一天的遭遇而被引發的，可以是由於在童年時期的重複的創傷而被引發的。容我們說，傳統性的噩夢單純地就是那種在進行檢查的方面非常非常有用處的夢境的類型，因為感到恐懼的事物，它是如何感到恐懼的，被恐懼的那個情況實際上是什麼樣子的，這種類型的與夢境一起進行的工作是極其有幫助的。

Now, we are aware that it is felt sometimes that there is some help in offering difficult images in the dreaming process. However, we may suggest that you protect yourself by praying as you sleep, that is, as you enter the state of sleep. A simple prayer, the Lord's prayer or a simple childhood rhyme, thus surrounding yourself with the love and the light of the Creator which you remember instantaneously and Who instantaneously sheds grace abundant upon you.

現在，我們察覺到，有時候會被感覺到的事情是，將在夢境的過程中的困難的形象給予出去，這是有某種幫助的。然而，我們可以建議，在你睡覺的時候，也就是說，當你進入到睡眠的狀態的時候，你藉由進行祈禱來保護你自己。一個簡單的祈禱詞，主祈禱，或者一個簡單的兒童的歌謠，並由此用造物者的愛與光將你自己包圍起來，你瞬間回憶起造物者，造物者瞬間就將豐盛的恩典照耀在你身上了。

The psychic greeting dream does exist but is so very specialized that it is extremely rare. Realize that your own lives have shown you abuse, terror, shame, humiliation and many extremes you would much prefer not having experienced. All of this is catalyst and is dealt with largely on the subconscious level. So your nightmares are actually attempts to heal and are to be valued as much as the happiest dream, for they represent a valiant and courageous subconscious mind which is quite determined to see you through that which has made you fear something or someone.

心靈致意的夢境確實存在，但是這是如此非常專門性的，以至於它是極其罕見的。意識到你們自己的生命已經向你們展現了虐待，恐怖，羞恥，屈辱和很多你們寧願尚未體驗過的極端情況了。所有這些都是催化劑，並主要是在潛意識的層次上被處理的。因此，你的噩夢實際上是去治癒的嘗試，你的噩夢是要和最為快樂的夢境一樣地被重視的，因為它們代表了一種英勇而勇敢的潛意識的心智，這個潛意識的心智在看著你通過已經使得你害怕某個事物或者某個人的事物的方面是相當堅決的。

There is a waking dream which is identical to a sleeping dream in terms of the brain wave pattern of an entity. This is called the day-dreaming process and is closely linked to dreaming. It is recommended that this process be monitored, much as the dreaming process is monitored, that you may discover what it is that your mind is focused upon, what your true desires are. This is what you wish to know from within yourself.

會有一種醒著的夢境，它在一個實體的腦波模式的方面是與一個睡著的夢境是等同的。這就是被稱為白日夢的過程了，它是與夢境緊密聯繫在一起的。被推薦的事情是，這個過程被監督，非常類似於夢境的過程被監督一樣，這樣你就可以發現，你的心智被聚焦於的事物是什麼，你真實的渴望是什麼。這就是你希望從你自己內在之中知道的事情了。

So, as you approach your sleeping time, ask yourself inwardly to dream truthful dreams and to remember them well, and, if you can, write them down. We think you will find this most helpful. It is to be remembered in analyzing dreams that a principle this instrument has learned from psychology is true. That is: each character in your dream is an aspect of yourself. This is a very large key to the analysis of many dreams.

因此，當你接近你的睡覺的時刻的時候，向內請求你自己做真實的夢並清楚地記住它們，如果你能夠的話，寫下它們。我們認為你將會發現這是極其有幫助的。要被記住的事情是，在分析夢境的過程中這個器皿已經從心理學學會的一個原則是有效的。那就是，在你的夢境中的每一個角色都是你自己的一個面向。這對於很多的夢境的分析是一個非常大的關鍵。

That which you do not realize, do not remember, and will never know, that which makes sleeping and dreaming utterly necessary, is that heavenly food and drink which each sleeping entity receives by the grace of the one infinite Creator. Much healing occurs in sleep, much forgiveness is engendered in sleep. Sleep is rest not only for the body; it is food, nourishment, absolutely necessary for the Spirit within. For you starve that Spirit, my children. You do not give that Spirit its wings in the daytime hours. You do not become excited passionately about what you are doing often enough. You have not enough zest. We encourage you to learn from your dreams, to grow from your dreams, and, taking one step at a time, to allow reality to become that which you, by analyzing your dreams, have found to be the peaceful, appropriate way of joy and dance for you.

你們沒有認識到，沒有記起來，並將永遠不會知道的事物，那個使得睡眠和夢境是絕對必須的事物，就是每一個睡著的實體藉由太一無限造物者的恩典而接收到的天上的食物與飲品了。大量的療愈發生在睡眠中，大量的寬恕在睡眠中被產生出來。睡眠不僅僅是身體的休息，它是食物，是養分，它對於內在的靈體是絕對必不可少的。因為你們讓那個靈體挨餓了，我的孩子們。你們並未在白天的時間中給予那個靈體它的翅膀。你們並未在關於你們正在做的事情的方面足夠頻繁地變得熱烈地激動。你們尚未足夠有熱情。我們鼓勵你們從你們的夢境中學習，藉由你們的夢境而成長，一次走一步，去允許實相成為你，藉由分析你的夢境，而已經發現是適合於你的平安的、適當的喜悅和舞蹈的途徑的事物。

At this time we would transfer to the one known as Jim in case any have questions at this time. I leave this instrument in love and light. I am known to you as Q"uo.

在此刻，我們會轉移到被知曉為 *Jim* 的實體，以免在此刻有任何的問題。我在愛與光中離開這個器皿。我是你們知曉的 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which may remain upon the minds. Is there a query at this time?
我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去回答可能留在頭腦中的問題。在此刻有一個問題嗎？

Questioner: One question. I have attached a significance before to people in dreams that are new to me. People that I don't know who appear in my dreams seem to be very significant. Would you please talk about that? 提問者：一個問題。我已經將一種重要性附加在我在夢境中對於我是新鮮的人身上了。出現在我的夢境中的我不認識的人看起來似乎是非常重要的。你們願意談談那一點嗎？

I am Q"uo, and am aware of your query, my brother. The significance, in general, for entities which appear in the dream are—we correct this instrument—is that the entity represents some aspect of the self. That this can be the case with a stranger underlines the quality of the self that has been seen, or as you might say, projected, upon the entity that is the stranger. In this instance, we would suggest that the unconscious mind is able to perceive a quality within the stranger that is obvious enough in importance to the conscious mind, being a significant aspect of the self, to bring to the attention of the self this quality. The quality may be felt rather than defined by the unconscious mind, therefore the strange entity, one unknown to the conscious self, is chosen in order that this feeling tone might be easily made apparent rather than finding this quality within a known entity and risking the coloration of the quality with what is already known in the familiar friend.
我是 Q"uo，我理解了你的問題，我的兄弟。一般而言，出現在夢境中的實體的重要性是——我們更正這個器皿——是實體代表了自我的某個面向。這就是對於一個陌生人的情況了，它強調了自我的那個已經被看到，或者如你們可能會說的一樣，被投射在那個陌生人之所是的實體身上的特性。在這個情況中，我們會建議，無意識的心智是能夠在陌生人身上感覺到一個特性的，那個特性對於表面意識的心智在重要性的方面是足夠明顯的，它是自我的一個重要的面向，以讓這種特性引起自我的注意。這種特性是可能被無意識心智感覺到而不是被定義出來的，因此，陌生的實體，一個對於有意識的自我不認識的實體，是被選擇好，以便於這種感覺的音調可以容易地成為明顯的，而不是在一個認識的實體身上發現這種特性並冒著因為在熟悉的朋友中已經知曉的事物而讓這種特性被染色的風險。

Is there another query, my brother?

我的朋友，有另一個問題嗎？

Questioner: I feel like the question that I have has already been answered so I won't ask it again. I appreciate the answer, that makes sense.

提問者：我感覺我擁有的問題已經被回答了，因此，我不會再一次詢問它。我感激那個答案，那是言之有理的。

I am Q"uo. We thank you for your query, my brother. Is there another query at this time?

我是 Q"uo。我們為你的問題而感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: How, in a few sentences, could you tell someone that writing down dreams would help the spiritual life? I would like to interest some friends in doing it but I don't know how to tell or explain how it could be useful to them. 提問者：簡單地說，你如何才能告訴某個人，將夢境寫下來會幫助靈性上的生命呢？我想要讓一些朋友對這樣做感興趣，但是我不知道如何講述或者解釋，它如何能夠對於它們是有幫助的。

I am Q"uo, and we will do our best, my sister, to be brief with the description of the value of the dreaming process.

我是 Q"uo，我的姐妹，我們將盡我們所能描述夢境過程的價值的方面成為簡潔的。

The conscious mind, the conscious entity, moves through its life observing itself and its interaction with others. This, many have called the Observer, that which talks to the self, critiques, motivates, reacts. Just so, the unconscious mind has such an observer quality that has a far broader point of view and a greater wealth of resources to offer in its commentary upon the conscious life. Thus, through the dreaming process is this commentary made available to the conscious self in order that both the conscious and unconscious portions of the mind—that male and that female quality—might be utilized in a fashion [that] when well done is of a balanced nature. Therefore, to rely only upon the conscious mind and its analysis of the life pattern is to utilize only half of the resources which are available to each entity within your illusion.

有意識的心智，有意識的實體，會在穿越它的生命的過程中觀察它自己以及它與其他人之間的互動。這個實體，很多人已經稱之為觀察者，這個觀察者會與自我說話，評論、鼓舞並做出反應。就是用一樣的方式，無意識的心智擁有這樣一種觀察者的特性，它擁有一個遠遠更為寬廣的視角以及一種更為豐盛的資源是要在它對有意識的生命的評論中提供出來的。因此，通過夢境的過程，這種評論可以為有意識的自我所取得，以便於心智的有意識的部分和無意識的部分——那種男性的特性和女性的特性——可以同時用這樣一種方式被利用，當那種方式被有效地進行了的時候是具有一種平衡的特性的。因此，去依賴於有意識的心智以及它對生命模式的分析，就是去僅僅利用每一個實體在你的幻象中可供利用的資源的一半。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you very much ... I had a question, it may not be

interesting to everyone. I often have a dream where I see someone asking for help and I wonder if that is me asking for help?

提問者：沒有了，非常感謝你們……我有一個問題，它可能不是對於每一個都是有趣的。我經常做一個夢，在其中我看到某個人請求幫助，我想知道，是否那是我在請求幫助？

I am Q"uo, and am aware of your query, my sister. The possibilities begin, of course, as we have said, with the self. One may see various aspects of the self painted into the dream landscape so that one may see each portion of the self as a piece in a larger puzzle or portrait. The utilization of other entities and situations may well make correlations between a portion of the self and the environment outside of the self and how the self relates to that environment. It is well in viewing any dream or portion of a dream to ask the self—we correct this instrument—to ask the self, if it is not obviously apparent, what each portion of the dream represents.

我是 Q"uo，我理解了你的問題，我的姐妹。如我們已經說過的一樣，可能性，當然是從自我開始的。一個人可以將自我的各種各樣的面向視為是被描繪在夢境的風景之中的，這樣一個人可以將自我的一部分視為是一個更大的拼圖或者素描中的一塊了。對其他的實體以及情況的利用，可能有效地在自我的一部分和在自我外部的環境之間，以及自我是如何與那個環境建立關聯的方面建立相關性。去觀察任何的夢境或者一個夢境的一部分以請求自我——我們更正這個器皿——以詢問自我，夢境的每一個部分代表什麼，是否這不是明顯地顯而易見的。

When there is uncertainty, it is well to begin a process of, shall we call it, "What if ...?" What if that is so and so? What if that is myself as I relate to this person? What if that is this portion of myself from childhood? What if that is a portion of myself that had a certain experience recently? Ask any question which you can think of, for the conscious and unconscious mind will at this point feed likely possibilities to your conscious mind as you consider the dream and its meaning. Imagine as you consider each possibility that this is true for the time that you consider it. As this is done with each possibility, each "What if ...?" examine the feeling within your heart so that when there is a recognition below the conscious level that you will be aware that the unconscious mind has resonated in harmony with that possibility. Thus, you may utilize both the conscious and unconscious mind in the analysis of the dream episode.

當有不確定性的時候，開始一個，如我們對它的稱呼一樣，“萬一……”的過程，這是很好的。萬一那是這樣與那樣呢？萬一當我與這個人建立關聯的時候那就是我自己呢？萬一那就是我自己來自於童年的一個部分呢？萬一那就是我自己的一個最近有過一定的體驗的部分呢？問任何你能夠想到的問題，因為有意識的心智和無意識的心智在這個位置會在你考慮夢境已經它的意義的時候為你的有意識的心智提供適當的可能性。在你考慮每一個可能性的時候，想像在你考慮它的那段時間中這個可能性是有效的。當這個工作在每一個可能性，每一個“萬一……”上都被進行了之後，檢查在你的心內在之中的感覺，這樣，當有一種在有意識的層次之下的認識感的時候，你將會知曉無意識的心智已經與那種可能性協調一致地共鳴了。這樣，你就可以在分析夢境的場景的過程中同時使用有意識和無意識的心智了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

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

我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個選擇嗎？

Carla: If it wouldn't detune the instrument, I've often wondered why some people dream in black and white and some people dream in color. Please don't answer that if it would detune the instrument.

Carla：如果這不會讓器皿失去調音的話，我已經經常想要知道為什麼一些人會做黑白的夢，一些人會做彩色的夢。如果這會讓器皿失去調音，請不要回答那個問題。

I am Q"uo, and am aware of your query, my sister, and appreciative of your concern as well. We shall do our best to speak to this query, though this instrument is somewhat dubious of our ability.

我是 Q"uo，我理解了你的問題，我的姐妹，我們同樣也感激你的關注。我們將盡我們所能談及這個問題，雖然這個器皿對於我們的能力多少是有點半信半疑的。

The dreaming in the color as is the life experience is a quality or ability which is not as widely utilized as one would imagine since it seems logical that the dreaming process would faithfully reflect the day-to-day experience and the record made by the eyes. However, for many, the process of dreaming contains enough filters, shall we say, that may be utilized for a variety of purposes that some dreams are remembered or rendered in more simple qualities, that of the black and white as you have called it. For some, this is the result of the distance one feels not only from the dreaming process, but more importantly and saliently, the distance one feels from the life experience. When there is little of the—we look for the correct words—élan vitale or gusto as you may call it, the zest that enlivens the daily round of activities so that there is little of the numbness, little of the lack of feeling, but great feeling and motivation from within the self to partake in the life experience, thus the filters that one has put in place, shall we say ... 彩色的夢境，如同生命體驗一樣，是一種特性或者能力，它並未如一個人會想像地一樣廣泛地被利用，因為做夢的過程會忠實地反映日常生活的體驗以及由眼睛所做的記錄，這看起來似乎是有邏輯的。然而，對於很多人，做夢的過程包含了足夠多的，容我們說，篩檢程式，這些篩檢程式可以被用於多種多樣的目的，這樣一些夢境就會用更為簡單的特性被記住或者被描繪了，那就是黑白的特性，如你們對它的稱呼一樣。對於一些人，這不僅僅是一個人感覺到的與夢境之間的距離的結果，更重要且更加顯著的是，這是一個人感覺到的與生命體驗之間的距離的結果。當幾乎沒有——我們尋找正確的詞語——活力、或者熱忱，如你們對它的

稱呼一樣，熱情來為日常活動賦予生命力，以至於會有一點麻木，一點缺少感覺的時候，但是會有來自於自我內在之中的去參與到生命體驗的巨大的感覺以及動力，這樣一個人已經設置好的篩檢程式，容我們說……

(Tape ends.)

(磁帶結束。)

April 16, 1989

1989-04-16 造物的次序與層級

Group question: The question this evening, J, has to do with the basic sounds, shapes, colors, and mathematical equations that are found in nature. Is there a fundamental mathematical equation or relationship between any, or among all, of the basic shapes, the manifestations that we see in everyday life within the primal nature environment? Is there a correlation between the manifestation? Does it have a shape and a sound and a color and a mathematical equation that will tell us what it is if we only know one of those factors about it?

團體問題：今天晚上的問題，J，是與在大自然中發現的基本的聲音、形狀、顏色以及數學的方程有關的。在我們在原始的自然環境中在日常生活中看到的那些基本的形狀與顯化物的任何兩個中間，或者在所有的顯化物中間，有一個基本的數學方程或者關係嗎？在顯化物中間有一種相互關係嗎？它擁有一個形狀，一個聲音，一個顏色，一個將會告訴我們它是什麼的數學方程嗎，如果我們僅僅只知道一個關於它的那些要素？

(Carla channeling)

(Carla傳訊)

I am Yom. I greet you in the love and the light of the infinite Creator. We are most pleased to be called to this group. We have never used this instrument. There is a good reason for not using this instrument. This instrument is very ill equipped to speak in scientific language. We shall, however, do the best we can with this instrument as your subject is one which, shall we say, we cover when it comes to the type of call that comes to Confederation entities. We tend, shall we say, to specialize so that each of us may learn a somewhat different lesson in service, given that we have a certain gift in our culture for one thing or another. For us, it happened to be that science led us to what you would call religion rather than religion leading us to science. Therefore, we are those of faith who learned through science rather than those of faith to whom science may seem to be an adversary. Thus, this is our subject and we are most grateful to have this call from you. We do apologize for this instrument's paucity of acceptable technical vocabulary, for there is much within your scientific jargon which we could use if this instrument were aware of the words. This instrument does not wish to go into trance, therefore, we shall have to give you the layman's version of our studied answer to your query which was, although awkwardly phrased, an important query we thought, and one which deserved, perhaps, to be restated in terms of its central question.

我是 Yom。我在無限造物者的愛與光中向你們致意。我們極其高興被呼喚到這個團體。我們從未使用過這個器皿。這是一個不使用這個器皿的好理由。這個器皿在用科學的語言發言的方面是缺乏訓練的。然而，我們將會對這個器皿盡我們最大的能力，因為你們的主題是一個，容我們說，我們所涉及的主題，當這個主題遇到所有出現在星際聯邦的實體的面前的呼喚的類型的時候。我們傾向於，

容我們說，專門化，這樣我們每一個人就可學會一個在服務中的多事有不定同的
的課程，對於我，在我們，我言，我們文，都擁對以學會一個在服務中的多事有不定同的
是宗的。信，而我們，到巧是科，都將我，於引這到那有們所一的宗情，們而是不通
過教信而學習，我，碰科是學，都將我，於引這到那有們所一的宗情，們而是不通
的激的。我們，到巧是科，都將我，於引這到那有們所一的宗情，們而是不通
這器血並答的問，一也，值，在，關，於，它，的，中，心，的，問，題，的，重，新，闡，述，的，問
題。

That is, is there an order to nature and does it somehow coincide with a metaphysical order? We feel that this was the question that was attempting to be asked, and it is a large subject. First of all, let us address the subject of order.

也就是說，大自然有一個次序嗎，它是以某種方式與一個形而上學的次序一致的嗎？我們感覺到這就是正在嘗試去被詢問的問題了，這是一個巨大的主題。首先，讓我們講述次序的主題。

In the sense which most of your measuring devices could discover, there is only observed order and not true order. In terms of metaphysical order, the universe gives certain hints of the nature of this order. It does not occur to entities how fragile their physical vehicles are and how probable it would be, were there not absolute order, for there to be enough significant variation in the habitat of creatures such as yourselves that life would not be possible. One may gaze at the starry sky and notice that the light is neither imploding nor exploding. The stars remain fixed, although, we may note, there is always the oxymoron in spirituality. You gaze at the past as you gaze at the order of the universal sky. There would have to be infinite order, for the Creator is without order. Anything that is created is created first because the Creator had a Thought, a Thought of Love. It decided to create beings of Itself, so that they could exist in illusions, react as free conscious entities and send back to that Self that is the Creator within that information about the self to the Great Self.

在你們的大部分的度量的工具能夠發現的方面，僅僅會有被觀察到的次序，而不是真實的次序。在形而上學的次序的方面，宇宙給出了對於具有這種次序的屬性的一定的暗示了。實體們不會想到的事情是，它們的身體載具是多麼的脆弱，以及如果沒有絕對的次序，身體載具可能會是什麼樣子的，因為在諸如你們自己之類類的生物的自然環境中會有足夠重大的變化，以至於生命會是不可能出現的。一個人可以注視夜空並注意到，光既不是向內爆炸，也不是向外爆發的。星星一直都是固定的，雖然我們可以指出，一直都會有在靈性上的矛盾修飾法。當你們注視著宇宙的天空的次序的時候，你們是在注視過去。必定會有無限的次序，因為造物者是沒有次序的。任何被造物被創造，首先是因為造物者有了一個想法，一個愛的想法。它決定創造屬於祂自己的存有，這樣它們就能夠在幻象中存在，

作為具有自由意識的實體而做出反應，並將關於自我的資訊送回到內在的造物者之所是的那個自我，送回到那個大我。

Thus, the Creator created a principle, a Thought; it was Love. Love chose, out of all the ways to create, the particle called the photon. Light is your constant in a metaphysical way that is not at this time measurable by your scientists. The radiance of the sun which may physically be measured is notable in that it moves in a constant rate of speed. This velocity organizes and is the tune of love. It both is and moves. It is that which creates space and time.

因此，造物者創造了一個原則，一個想法，它就是愛。愛從所有的途徑中選擇創造了被稱之為光子的粒子。光用一種形而上學的方式是你們的常數，這個常數在此刻不是你們的科學家可以測量的。可以用物理的方式被測量的太陽的輻射是值得注意的，因為它是用一種固定的速度移動的。這個速度形成組織，這個速度就是愛的音調。它同時是存在和運動的。它就是創造了空間和時間的事物。

As all is a unity, all things within the creation that is local are, indeed, fractions of that which you may call unit velocity or the speed of light, for the photon creates all that there is and creates it, not as your scientists believe by the creation of mass, but by the creation of vibratory energy patterns in a severely hierarchical and mathematical order.

因為一切都是一個統一，在本地的造物中的一切事物都，確實是，你們可以稱之為單位速度或者光速的事物的片段，因為光子創造了一切萬有，光子不是如同你們的科學家相信的藉由品質的創造而創造了一切萬有，而是藉由用一種嚴格地有層級的且在數學上有次序的方式對振動的能量模式的創造而創造了一切萬有。

The link between many unrelated observed simultaneous periodic happenings is a link that is tangential to that basic common denominator which you call the speed of light, it being the vibration of intelligent energy and that which your universe must be builded from. There are hierarchies of order. Much as in your classifications of plants and animals, there are the phyla, the genera, the species. So in anything which the Creator has wrought, there are hierarchies of energies. Thus, within the world which you call your natural world, there is a good deal of order.

在很多的無關聯的同時發生的週期性的偶然性事件之間的關聯，是一種與你們稱之為光速的基本的公分母的無關緊要的關聯，這個公分母是智慧能量的振動，你們的宇宙必定是從其而被建造的。會有次序的層級。非常類似於你們的植物和動物的分類，會有種群、類群、物種。因此，在造物者已經製造出的任何的事物中，都會有能量的層級。因此，在你們稱之為你們了的大自然的世界中，會有大量的次序。

Now, some of this order must seem somewhat random because it has to do with time rather than space. We have trouble expressing our thoughts through this instrument but will forge ahead as best as we can to try to explicate this hierarchy. It is as though there were one universe which contained one great principle, that principle being Love. In all forms, from animal to mineral, to the vegetable kingdom, to spirits of air and water, wind

and fire, to gods and goddesses and planets, to all the mythical thoughts of all the cultures, there is, indeed, an order. Yet some of this order is, shall we say, the "y" axis, and your scientists move along the "x" axis. The intersection at the very middle is the constant. The universe is one and expresses itself as love.

這種次序中的一些次序必定看起來似乎是有點隨意的，因為它是與時間而不是與空間有關的。我們在通過這個器皿表達我們的想法的過程中有困難，但是我們將盡我們所能地前進，以嘗試去闡明這種層級。它就好像曾經有一個宇宙，它包含了一個偉大的原則，那個原則就是愛。在所有的形式中，從動物到礦物，到植物世界，到空氣、水、風與火的靈體，到神、女神與星球，到一切文化的所有的神秘主義的真相，確實會有一個次序。然而，這種次序中的某個次序是，容我們說，Y 軸，你們的科學家是沿著 X 軸移動的。在正中間的交叉點就是常數。宇宙是一，它表達它自己為愛。

Now, it is understandable that gazing closer and closer at an object with the tools at your disposal, your scientists would gradually find that nothing can be measured. You are part of an intelligent infinity. You are all one thing. Finitude is apparent but it is an illusion. Press that illusion and it shall fail. The average, as this instrument would say, man on the street does not know how to press the illusion except by the use of mind-altering substances. The thinker, the religionist, and the scientist have far more resources. And they shall discover chaos and order and chaos and order once they discover the hierarchical nature of consciousness, for all is perfect in its consciousness and life and all is the Creator, yet there are various manifestations of consciousness, from the least conscious rock to the self-awareness that each of you who seek now show as you choose to seek the truth. Can you measure yourself? Do you have order? Yes, my friends, you are creatures of geometrical order. Your mind can be understood. Its resources may be used, but may we say to you, that along the "y" axis of time, there is that which is called patience. All the emotions are those created by time. Emotions are to be given their due in understanding as best you can that which is the natural order of the self-conscious entity. We know not how to offer you a mechanical way to gaze with this wisdom at the world of nature. We cannot, because of the restrictions of infringement upon free will, discuss the qualities of such things as the use of the voice in speaking or singing, or instruments in making tunes or colors or shapes. We can say specifically that one may think of some of the shapes which one may see among your peoples as you might think of the brands of your cattle.

藉由可供你們支配的工具越來越近地注視一個物體，這是可以理解的，你們的科學家會逐漸發現，沒有任何事物是可以被度量的。你們是一種智慧無限的一部分。你們全都是一個事物。有限性是明顯的，但它是一個幻象。擠壓那個幻象，它將會失效。在街上的人們的，如這個器皿會說的一樣，平均標準，並不知道如何擠壓幻象，除了藉由對心智改變的物質的使用之外。思考者，宗教家，科學家，會擁有遠遠更多的資源。一旦他們發現了意識的層級的特性，它們將會發現混亂與次序緊接著混亂與次序，因為在意識中一切都是完美的，生命與一切事物都是造物者，而會有意識的各種各樣的顯化物，從最少意識的石頭到你們每一個人的自我意識，當你們選擇去尋求真理的時候，你們每一個人現在都在尋求展現這種

自我意識。你能夠度量你自己嗎？你擁有次序嗎？是的，我的朋友們，你們是具有幾何次序的生物。你的心智可以被理解。它的資源可以被使用，但是容我們說，那是沿著時間的 Y 軸的次序，有被稱之為耐心的事物。所有的情緒都是被時間創造的情緒。通過盡你們所能地理解具有自我意識的實體的自然的次序，情緒是要被給予它們應有的位置的。

Therefore, each of you must think and feel. And you will find that your scientists will make their breakthroughs not only as those who use those numbers which have proven effective in creating useful things in the past, they will also be using themselves as instruments—their intuition, their deep knowledge, the discipline of their personality. To this approach will the illusion offer the most clarity of observation.

因此，你們每一個人都必須思考和感覺。你們將會發現，你們的科學家不僅僅將會作為那些使用數字的人取得它們的突破，這種數字在過去在創造出有用處的事物的方面已經是證明有效的了，它們同樣也將會將它們自己用作器皿——它們的直覺、它們的深入的知識、它們對人格的鍛煉。我們不知道如何提供給你們一種機械性的方式去藉由這種智慧來注視大自然的世界。因為對自由意志的侵犯的限制，我們無法討論諸如通過說話或者唱歌對聲音的使用，或者產生出音調或者色彩或者形狀的工具之類的事物的特性。我們能夠明確地說，一個人可以考慮它可能會在你們的人群中看到的一些的形狀，如同你們可能會想到你們的牛群身上的烙印一樣。

This instrument is challenging me again. Pardon me, we must pause.

這個器皿正在再一次挑戰我們。原諒我們，我們必須暫停。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am Yom. I am again with you. This instrument is very keen on the challenging, we must say. She hurls herself at us, and we would be most fearsome and want to leave, indeed, if we did not come able to say, "Christ is Lord." This child has Christ as Lord, thus, we may say that. We may therefore stay, but, my goodness, this little entity is very fierce.

我是 Yom。我再一次與你們在一起了。我們不得不說，這個器皿對於挑戰是非常熱心的。她讓她自己對我們進行猛攻，確實，如果我們不能說，“基督就是主”的話，我們會極其害怕並想要離開。這個孩子將基督視為主，因此，我們可以那樣說。我們因此可以留下來了，但是，我的天啦，這個小小的實體是非常猛烈的。

Now, we were speaking of the metaphysical order of the human personality. It is to be, because of the needs of time, a slow and gentle penetration of the subconscious by the conscious mind. It is a very, very good idea to remember that that which is the most real thing within this illusion, that is, the human spirit, has both the "x" axis of space and the "y" axis of time. It is, therefore, an

entity of love and it must be approached lovingly. The subconscious must be wooed, not only gently, carefully, discriminatingly, but also with gentleness, with returned passion, with respect, with praise, and with honor.

現在，我們正在談及人類的人格形而上學的次序。因為時間的需要，它是表面意識的心智對潛意識的一種緩慢而溫和的刺穿。去記住在這個幻象中最高為真實的事情，也就是人類的靈性，是同時擁有空間的 X 軸和時間的 Y 軸，這是一個非常非常好的主意。因此，它是一個屬於愛的實體，它必須要帶著愛被接近。潛意識必須被求愛，不僅僅是要溫和地、小心地、有分辨力地、同樣也是要帶著溫柔，帶著被返回的熱情，帶著尊重，帶著讚美，並帶著幽默被求愛。

It may seem unnecessary in meditation to approach the silence as one would approach a lover, yet we ask you to sit and listen as you would listen to the one you adore, waiting with bated breath for that moment when you are aware that you and the Creator are lost in light together.

就好像一個人會接近一個愛人一樣地在冥想中去接近靜默，這可能看起來似乎是不必要的，而我們請你們坐下來並聆聽，就好像你們會聆聽一個你們愛慕的人一樣，屏息等待這那個在其中你們察覺到你們和造物者是一起沉醉於光之中的時刻。

This experience is the teacher that is the basis of all of those inquiries that each field of study shall make that shall offer a more appropriate model of the illusion, for once one understands the reality, one may see, of course, the illusions are carefully, systematically and hierarchically engineered. We may suggest one application that a member that is present in this group would find especially interesting, and that is that there are connections between sounds, shall we say, and color, however, perhaps the most satisfactory blending of "x" and "y" axis is the use of the human voice in the chanting and praying simultaneously. For there is the notation, black and white upon the page of music, the words to speak clearly, and then the "y" axis of emotion, the breath of finitude, the time factor. You see time as a river. See time, rather, as a woman and woo her. Enjoy her and honor her, for that is one of those measurements which is beyond knowledge. Lost in infinity, the parentheses of birth and death in an incarnation is not measurable. There we have a random effect, yet it is not random, as many things are not random. They are choices made at some hierarchical level of creation by a Creator, which above all things in the vast illusion of the infinity that we call space and time ...

這個體驗就是老師了，它是在每一個研究的領域將會產生出來的所有那些追尋的基礎，它將會幻象提供一個更為合適的模型，因為一旦一個人理解了實相，一個人就會看到，幻象，當然是被仔細地、系統性地、有層級地被設計的。我們可以建議，在這個團體中的一個在場的成員會發現是尤其有趣的應用，那就是在，容我們說，聲音和色彩之間是有關聯的，然而，也許對 X 軸和 Y 軸最為令人滿意的混合，就是在同時性地吟詠和祈禱的過程中對人類聲音的使用。因為會有在樂譜上的音樂符號，黑色於白色，會有要去清楚地說出的詞語，接下來，會有情緒、具有限定的呼吸，以及時間因素的 Y 軸。你們將時間視為一條河流。毋寧是，將時間視為一個女人並向她求愛。喜愛她並榮耀她，因為，那就是那些度量中的一種超越了知識的度量。沉醉於無限之中，一次投生中的生與死的圓括弧不是可度

量的。在那裏我們有了一個隨機的因素，然而，它不是隨機的，因為很多事情都不是隨機的。它們是在造物的某個層級的層次被一個創造者做出的選擇，在我們稱之為空間和時間的無限的巨大的幻象中最重要事情.....

We must pause. We are Yom.

我們必須暫停。我們是 *Yom*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

We are Yom. We are again with this instrument, but we find that we have a fatigued instrument and we are losing this instrument, therefore we would attempt to transfer to the one known as Jim, if this instrument would accept the contact.

我們是 *Yom*。我們再一次於這個器皿在一起了，但是我們發現我們擁有了一個疲倦的器皿，我們正在失去這個器皿，因此，我們會嘗試轉移到被知曉為 *Jim* 的實體，如果這個器皿會接受接觸的話。

We will now leave this instrument in love and light. We are known to your group as Yom.

我們現在將在愛與光中離開這個器皿。我們是你們的團體所知曉的 *Yom*。

(Pause)

(暫停)

(Jim channeling)

(*Jim* 傳訊)

I am Yom, and greet each once again through this instrument. This is a new instrument for us, and we are grateful to be able to speak our thoughts through it, however, it may take some coordination, shall we say, upon our part and upon the part of the instrument as well, before we have a satisfactory contact. We are happy to work with this instrument and shall do so as we complete that thought which we have begun through the one known as Carla.

我是 *Yom*，我通過這個器皿再一次向各位致意。這對於我們是一個新的器皿，我們對於能夠通過它講述我們的想法是感激的，然而，在我們擁有一種令人滿意的接觸之前，它可能需要某種在我們的部分上，同樣也在器皿的部分上的協作。我們很高興與這個器皿一同工作，我們將在我們通過這個器皿完成我們已經通過被知曉為 *Carla* 的器皿開始了內容的過程中與這個器皿一同工作。

My friends, as you are trapped within the infinity of all that is by your experience within your illusion, you find yourselves pondering the

relationships between yourself and that which is about you. And we have spoken this evening of those relationships having as their unifying factor that quality of the Creator which is called amongst your peoples the photon—light, my friends. You travel and are at your very heart moving within this light which has love as its product, love that is formed in such and such a way according to the vibrations of light that has formed all that is. You find yourselves attempting to penetrate the mysteries of your existence, which means that you attempt to penetrate the nature of love and the nature of light and the nature of free will which has created both of these qualities, the nature of the one infinite Creator, that Creator which has chosen to set in motion the creation as you know it, and the creation that lies beyond that which you know, that which rests in mystery.

我的朋友們，當你們藉由你們在你們的幻象中的體驗而陷入到一切萬有的無限性之中的時候，你們會發現你們自己在沉思你自己與在你周圍的事物之間的關係。我的朋友們，我們在今晚已經談及了那些關係是將造物者的那種在你們的人群當中被稱之為光子——光的特性作為它們的一致性的因素的。你們旅行，並且在你們的最中心之處你們處於這種光之中的，這種光擁有愛作為它的產物，這種愛是用這樣或者那樣的一種方式根據已經形成了一切萬有的光的振動而被形成的。你們發現你們自己正在嘗試去刺穿你們的存在性的神秘，這意味著你們嘗試去刺穿愛的特性、光的特性，以及已經同時創造了這兩種特性的自由意志的特性，太一無限造物者的特性，造物者已經選擇去啟動了如你們所知曉的造物，以及存在于你們知曉的事物之外並在神秘之中休息的造物。

As you explore on the equations of your relationships, on the qualities of your experience, you will find that the components of these equations can be reduced to your ability to accept more of yourself, of the creation, and of your experience as being whole and perfect within itself, lacking nothing. There is within each human heart the ability to express this acceptance in a direct ratio with the sincere desire to know what you call truth, for as you sincerely seek the truth of your experience and of yourself, you will find that all has the foundation of love and the qualities of light as it vibrates in a specifically defined field that gives you a framework or an environment in which to exercise your love. Thus, the creation has been made that you might play, as it were, study, romp as does the young kitten in the fields of experience that are made possible by the vibrational frequencies of the light which enfolds you and the love which empowers you.

當你們探索你們的關係的方程式，探索你們的體驗的特性的時候，你們將會發現這些方程式的組成部分能夠被簡化為這樣一種能力，即你有能力更多地接納你自己，接納造物，以及接納你的體驗在其自身內在之中就是完整的和完美的，是什麼都不缺少。在每一個人的心的內在之中都有這種表達這種接納的能力，這種能力是與去知曉你們所稱的真理的真誠的渴望成正比的，因為當你真誠地尋求你的體驗和你自己的真理的時候，你將會發現，一切事物都愛的基礎和光的特性，當光在一個被具體定義好的領域中振動的時候，這個領域會給予你一個框架或者一個環境，你可以在其中練習你的愛了。因此，造物已經被產生出來，這樣你們就可以玩耍，可以說是，學習，並嬉鬧，就好像你們的年幼的貓咪在體驗的領域中嬉鬧一樣，這個體驗的領域是藉由將你們包含在其中的光的振動的頻率以及為你

們賦予能量的愛而成為可能的。

At this time, we feel that we have spoken upon this point in relationship to the ability of these instruments to express, in general terms, an introductory exploration into the unifying factors of shape, of sound, of color, and of the conceptualizations that depend therefrom. Therefore, we shall at this time ask if we may speak to any further queries which those present may have for us, realizing, of course, that we have a difficulty with the vocabulary of these instruments.

在此刻，我們感覺到我們已經在關於關係的方面在這一點上盡這些器皿的能力來發言，以表達，一般來說，一種對於形狀、聲音、色彩、以及取決於其的觀念化的一致性的因素的介紹性的解釋了。因此，我們將在此刻請問，是否我們可以對於在場的人可能向我們提出的任何進一步的問題發言，我們同時認識到，當然，我們對於這些器皿的辭彙表是有一種困難的。

Questioner: I have a question. You mentioned that sound has a relationship with color. Does sound or vibration also have a manifestation as form or shape?

提問者：我有一個問題。你們提到聲音與色彩有一種關係。聲音或者振動是和形式或者形狀一樣同樣也擁有一種顯化嗎？

I am Yom. The phenomenon of sound that is the vibration that is perceived by the ear has not only the color that is caused to spring to the clear mind, but may have a shape according to the, shall we say, receptive abilities of the one who hears the vibration. This is to say that there is an interrelationship and an interaction between the vibration which is heard and the mind of the one who hears the vibration. The color correlation is more nearly, shall we say, of an objective nature, and may be formed according to the desires of the entity experiencing the sound vibration. There is, however, also the possibility that if the source of the sound vibration desires, there may be a transmission of concept or form in what you may loosely call the holographic picture that may be perceived, then, by the receiver. There is in that case, then, a more definite image which is possible to construct according to the construction of the sound vibrations, these vibrations being multiple in nature in order to construct the image.

我是 Yom。那種被耳朵感覺到的振動之所是聲音的現象，不僅僅擁有可以被引發以躍入到清晰的心智之中的色彩，同樣也可以擁有一種形狀，這是取決於，容我們說，聽到振動的實體的感受性的能力的。這就是說，在被聽到的振動以及聽到振動的心智之間會有一種相互關聯以及相互作用。色彩的交互作用是更多地具有，容我們說，一種客觀性的特性的，這種交互作用可以根據正在體驗聲音振動的實體的渴望而被形成。然而，如果那個聲音振動的源頭渴望的話，同樣也會有的可能性，可能會有一種通過你們可以鬆散地成為全像性的圖像對觀念或者形式的傳遞，這個全像性的圖像接下來就可以被接收者感覺到了。在那種情況中，會有一種更為明確的形象就有可能根據聲音振動的結構而被構建，為了構建這個形象，這些振動在特性上是加倍的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Yes. When a thought is created, does this thought become a vibration or is it already a vibration that, again, is manifested as a form?

提問者：是的。當一個想法被創造的時候，這個想法會成為一個振動，或者它已經是一個，再一次，作為一個形式被顯化出來的振動了嗎？

I am Yom. You may see each thought that is created by the thinker as being similar to the message written upon the sand next to your body of water. The action of the waves will erase the drawing if it is not repeated often enough. The thought, which has but small duration, then, does not retain its integrity over a long span of time without the re-thinking or re-creation of the thought.

我是 Yom。你們可以將每一個被思考者創造的想法視為是類似於在你們的水體邊上的沙灘上被寫下的資訊。波浪的運動將會擦除圖形，如果它沒有被做夠經常地重複的畫。想法僅僅擁有少量的持續時間，如果沒有對想法的反復思考或者再創造，想法接下來就不會在一段很長的時間跨度中保持它的完整性了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Yes. Within the electromagnetic spectrum, we are limited in our instruments to visual phenomenon, auditory phenomenon and tactile phenomenon. Are we also limited to shapes within these phenomenon and creation of forms? Are there some basic shapes that we are locked into in this field that we exist in? Are there basic—five or six basic shapes reoccurring in nature?

提問者：是的。在電磁光譜之中，我們在我們的器皿中是被限制在視覺現象，聽覺現象和觸覺現象的。我們在這些現象和外形的創造物中同樣也是被形狀限制的嗎？有一些基本的形狀似我們在這個我們存在於其中的場域中被鎖閉與其中的嗎？會有基本的——五個或者六個基本形狀似在大自然中重複出現的嗎？

I am Yom, and within your third-density environment we find that this is, indeed, true, for the experience that you now enjoy has certain parameters that preclude further construction of shapes that would exist beyond those which you now know as the fundamental geometric shapes. We find that it is difficult to describe with the words of your illusion that which may lie beyond the illusion in terms of the shapes, those that would partake also in time. Therefore, we must apologize for our inability to describe beyond the limits of the words and the limit of this instrument's vocabulary.

我是 Yom，在你們的第三密度的環境中，我們發現，這確實是真實的，因為你們現在享受的體驗是擁有一定的參數的，這些參數排除了存在於你們現在知曉為基本的幾何形狀的外部的進一步的形狀的構建。我們發現，要用你們的幻象的持續來描繪在形狀的方面可能存在於幻象之外，那些同樣也會參與到時間中的事物，這是困難的事情。因此，我們必須為我們無法描繪超越言語的局限和這個器皿的辭彙表的局限的事物而抱歉。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Yes. Are the basic shapes squares, triangles, lines, pyramids ...

提問者：是的。這些基本的形狀似方形，三角形，直線，金字塔.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Yom, and am again with this instrument. As we perceive the query, we might suggest that the basic shapes which you have described are those which are, indeed, fundamental to your illusion, and we would suggest that the limitation that exists is one which is related, as we spoke previously, to the parameters of your illusion which make it possible.

我是 *Yom*，我再一次與這個器皿在一起了。如我們對問題的感知一樣，我們可以建議，你們已經描繪的基本的形狀，確實是那些對於你們的幻象是基本的形狀，我們會建議，存在的局限性是，如我們之前說過的一樣，一個與使得幻象有可能存在的你們幻象的參數有關的局限性。

Carla: I have a question. Do circular shapes and spirals have more to do with the "y" axis than the "x," more to do with time than space? *Carla*：我有一個問題。圓形和螺旋是與 Y 軸有比 X 軸更多的關聯，是與時間有比空間更多的關聯嗎？

I am Yom. These shapes have a great deal, indeed, to do with that which you call time, for their construction suggests that which is eternal, that which has no beginning and no end and their utilization as a form of metaphysical geometry, if we may use these terms, is to suggest to the deeper mind the concept of eternity and the mystery which surrounds it in order that the seeker might utilize these shapes as a type of visualized mantra that will awaken certain portions of the unconscious mind that has contained within it the more fundamental perceptions regarding the self in its relationship to the current illusion and the movement beyond the current incarnation in order that the seeker might begin to relate itself to those qualities that it currently sees as beyond the self, but which, in truth, are contained in a larger perception of the self.

我是 *Yom*。這些形狀確實與你們所稱的時間有大量的關聯，因為它們的結構暗示了永恆的事物，沒有開始且沒有結束的事物，對它們作為一個具有形而上學的幾何，如果我們可以使用這些術語的話，的形狀的應用，就是向更為深入的心智暗示包圍著它的永恆和神秘的觀念，這樣尋求者就可以利用這些形狀作為一種類型的視覺化的咒語，它們將會喚醒無意識的心智的一定的已經在其內在之中包含了更為基礎性的知覺的部分，這種知覺是關於自我在其與當前的幻象之間的關係

以及超越當前的幻象的運動的知覺，這樣尋求者就可以開始將它自己與那些它當前視為是超越自我的特性建立觀念，而實際上，這些特性是被包含在一個更大的對自我的知覺之中的。

Is there another query?

有另一個問題嗎？

Carla: So even the DNA double helix points directly to the mystery of the Creator in infinity, is that right?

Carla：因此，甚至是 DNA 的雙螺旋都直接指向在無限中的造物者的神秘了，那是正確的嗎？

I am Yom, and this is quite acceptable, my sister.

我是 Yom，這是相當可以接受的，我的姐妹。

Carla: Thank you, Yom.

Carla：謝謝你們，Yom。

Questioner: I have another question. If ... is the point of the "x" and the "y" axis our present incarnation? And if so, then we exist also in the ... beyond the present incarnation at the same time and we create and generate forms and realities coexistent with the present incarnation. Is this true?

提問者：我有另一個問題。如果.....X 軸和 Y 軸的那個交叉點是我們當前的投生嗎？如果是這樣的話，接下來，我們同時就同樣也存在於.....當前的投生之外，我們創造並產生於當前的投生共存的形體與實相了。這是真實的嗎？

I am Yom. We find that your observation has a basic correctness to it, though we are unsure as to our ability to add significantly the ramifications which we feel are significant. The intersection of the, as you have called it, "x" and "y" axis, is a point within an incarnation, as well as being, perhaps, seen as the incarnation itself. In this description, then, you may see the point as not just the point, but as describing a progression or that which would begin to appear as the moving line as the incarnation itself progressed. However, this again lacks refinement, for the line does not move in a singular path, but has variation according to both the "x" and the "y" axis as well as varying according to certain, shall we call them, internal rhythms or predilections of each individual seeker.

我是 Yom。我們發現你的觀察是擁有它的一種基本的正確性的，雖然我們在關於我們去實質性地補充我們覺得是有意義的分枝的能力的方面是不確信的。X 軸與 Y 軸的交叉點，如你對它的稱呼一樣，就是在一個投生中的點，它也許同樣可以被視為是投生本身。那麼，在這個描述中，你們可以將那個點不僅僅視為那個位置，同樣也視為在描繪了一個進程的事物，或者隨著投生本身的發展開始成纖維移動的線條的事物。然而，這再一次是缺少精煉的，因為線條比更不會在一條單一的道路上移動，但卻同時根據 X 軸和 Y 軸擁有變數，同樣也根據一定的，容我們稱呼它們為，每一個個體的尋求者的內在的旋律或者偏好而是變化的。

Therefore, there is oftentimes a contact with or an awakening of latent portions of the personality or of the greater self which would add a certain influence that would also need to be registered upon the point that has become now a line, which again begins to move in other directions so that there is described that which begins to shape—we correct this instrument—begins to take a shape or a form, so that the point then becomes the line, then becomes three-dimensional, then begins to take the form of a picture so that you might see the incarnation as completing a kind of sculpture, so that after a certain point, the analogy of the “x” and the “y” axis becomes too simplistic in order to describe the entire range of this process, that is, the self moving through an incarnation that moves through a creation that is itself moving within and beyond itself.

因此，時常會有以人格的潛藏的部分或者更大的自我之間的一種接觸或者一種對它的喚醒，這會增加一定的影響，這種影響同樣需要在那個現在已經變成了一條線的那個點上留下印記，那個點在另一個方向上移動，這樣，就會那個開始形成——我們更正這個器皿——開始呈現一個形狀或者一個形式的事物描繪出來了，這樣那個點接著成為了線，接著成為了三維的，接著開始呈現出具有有一個圖像的外形，這樣你就可以將投生視為是完成了一定類型的條數，這樣，在一定的位置之後，為了要描繪這個過程的全部的範圍，X 軸和 Y 軸的類比就會過於簡單了，這個過程的也就是，正在穿越一次投生的自我穿越了一個造物，那個造物在其自身是在內在之中移動並超越它自己的。

Is there another query?

有另一個問題嗎？

Questioner: I'd like to ask that a different way. We exist in the third density but we also exist in the fourth, in the fifth, in the sixth simultaneously, and probably more. And we are able to leave the present density and see different times and spaces and personalities of ourselves. Is that right?

提問者：我想要用一種不同的方式詢問那一點。我們存在與第三密度中，但是，我們同樣也同時性地存在與第四密度，第五密度和第六密度中，有可能更多。我們能夠離開當前的密度並看到不同的時間，空間以及我們自己的人格。那是正確的嗎？

I am Yom. Again, we do not wish to mislead by oversimplification, for there is a great deal of what you would call complexity and extrapolations and ramifications to this simple statement. For many, this is, indeed, true, that there are parallel existences that may, in certain instances, be tapped into, as you may call it, so that information might be received in one fashion or another, whether through dreaming, through the creative process, through the intuition or through information that simply appears within the mind complex.

我是 Yom。再一次，我們並不希望藉由過度簡單化來誤導，因為這個簡單的說法會有大量你們所稱的複雜性、推論以及衍生物。對於很多人，存在有平行的存在性，這種存在性在一定的情況中是可以被接入，如你們對它的稱呼一樣，這樣，資訊就可以用這樣或者那樣一種方式被接收到，無論是通過夢境，通過創造性的

過程，通過直覺，或者通過單純地在心智複合體內在之中出現的資訊，這確實是真實的。

There is, through this communication to the self from other portions of the self, the attempt to widen the point of view so that there is the possibility of enhancing the current incarnational experience in a manner which fulfills the goals for the incarnation that were set prior to its inception. However, there are some entities that have as their primary experience this incarnation and this incarnation alone, for their objectives have a far simpler construction and are in need of the more, shall we call them, nuts and bolts type of experiences that will allow for the beginning of the construction of the larger conception of the self that shall at a later incarnation, shall we say, be added upon.

通過這種從自我的其他部分與自我的溝通交流，會有去擴展觀點的嘗試，這樣就會有可能性用一種實現在投生的開端之前就為投生設置好的目的的方面來增強當前的投生體驗了。然而，會有一些實體會將這次投生以及僅僅這次投生作為它們最主要的體驗，因為它們的目標擁有一個遠遠更為簡單的構架並需要更多的，容我們稱呼他們為，螺母與螺帽的基本組成類型的體驗，這種類型的體驗將允許對自我的更大的概念的構建的開端，這個自我的更大的概念將在一次之後的投生被添加。

We would ask for another two or three queries before we finish this session with this instrument.

我們會在我們結束與這個器皿的這次集會之前請求另外兩三個問題。

Questioner: I have a question.

提問者：我有一個問題。

Questioner: Go ahead. I have one more, but I'd like to ... I've been dominating, I'm sorry. Somebody was ask ... 提問者：繼續前進吧。我還有一個問題，但是我想要.....我一直都是處於優勢地 位的，我很抱歉。某個人詢問.....

Questioner: I would like to ask a question. This is kind of not on the same subject but it's a ... it's a kind of a burning question. Is it possible that—is it possible to make a wrong decision? I have to make some very important decisions with people that I associate myself with in the next few days and there are many possibilities, there are many ways to go, and no clear-cut answers as to which way to decide, and is it possible that we can decide upon a destiny line or is it already preordained that we have to go through certain experiences? And if so, can we make our own decision? I guess I just need to be more at ease about that.

提問者：我想要問一個問題。這個問題不是相同類型的主题，但是，它是.....它是一種緊急的問題。有可能.....有可能做出一個錯誤的決定嗎？我在未來的幾天與一些我自己與之有關聯的人不得不做出一些非常重要的決定，會有一些可能性，會有很多要去走的道路，在關於要決定哪一條道路的方面沒有清楚的答案，又可能我們能夠按照一條命運的線路來做決定嗎，或者我們必須經歷一定的體

驗，這已經是命中註定的嗎？如果是這樣，我們能夠做出我們自己的決定嗎？我猜想我僅僅需要在關於那一點的方面更多地不受拘束。

I am Yom. This is a question that has merit and we appreciate the opportunity to speak to it. Within your illusion, and, indeed, within any illusion in which conscious entities exist there is only experience which may be had. It is not possible to make what you would call within your illusion a mistake, for the experience which has been set out for you by you with the aid of others under whose care you exist has been programmed, shall we say, into your subconscious mind in a fashion which will allow you to perceive within others and within various situations that which you need to perceive, in the way that you need to perceive it, in order that the opportunity be presented to you to pursue those lessons and those services which you have felt appropriate within this life experience. This is to say that there is a subconscious lens, as it were, through which all experience is perceived.

我是 Yom。這是一個擁有優點的問題。我們感激談及它的機會。在你們的幻象中，確實，在任何有意識的實體存在於其中的幻象中，僅僅會有可能被擁有的體驗。去犯下在你們的幻象中你們所稱的一個錯誤，這是不可能的，因為你已經為你設置的體驗是已經被，容我們說，編程進入到你的潛意識心智之中，這種編程是由你，在那些關心你的其他的實體的幫助之下，設置的，這種編程是用這樣一種方式進行的，它允許你在其他人身上以及在各種各樣的情況中感覺到你需要去感覺的事物，以及你需要去感覺它的方式，以便於機會可以被呈現給你，以追尋那些你在這次投生體驗中感覺到合適的課程與服務。這就是說，會有一個通過其所有的體驗都被感覺到的潛意識的，可以說是，透鏡。

Thus, two entities may look upon the same situation and draw from it separate conclusions according to those lenses which have been placed previous to the incarnation and have been refined through free will during the incarnation. As you make choices, you will discover that you perceive that which is within your ability. Therefore, to perceive, it is necessary that you allow for the greatest expertise in perceiving to determine that which you feel is of importance to you, that which is your desire, that which you ask or expect from a situation.

因此，兩個實體可以觀察相同的情況，並根據那些在投生前已經被設施好的並已經在投生期間通過自由意志被精煉過的透鏡從那個情況得出不同的結論。當你做出選擇的時候，你將會發現，你感覺到了在你的能力範圍之內的事物。因為，要去感覺，在感覺的過程中你允許最大的專門技能來決定你感覺對於你是具有重要性的事物，你的渴望之所是的事物，你從一個情況尋求或者期待的事物，這是必不可少的。

When you have decided this through contemplation, through prayer, and through meditation and have done so with sincerity, you will discover that there is a certain ordering of priorities that becomes more apparent to your conscious mind as you pursue this ordering of priorities. You will provide yourself with those opportunities that you have determined to be appropriate previous to the incarnation and you will have provided yourself with these

opportunities in the most efficacious manner that is possible. Though there are, indeed, no mistakes within your experience, or within any experience, there is the possibility of greater or lesser ease in presenting the self with that opportunity to learn. Therefore, we suggest that you take the necessary time to ask yourself what it is you desire so that those choices that await you might begin to become more clearly ordered according to their appropriateness at this particular time within your experience.

當你們已經通過沉思，通過祈禱，通過冥想做出決定，並已經帶著真誠這樣做了的時候，你就將會發現，隨著你追尋這種優先順序的次序，會有一定的優先順序的次序已經對於你的表面意識的心智變得更為明顯了。你將會為你自己提供那些你在投生前已經確定是合適的機會，你將會為你自己用有可能最有效的方式提供這些機會。雖然在你的體驗中，或者在任何體驗中，確實沒有錯誤，在將那些學習的機會呈現給自我的過程中確實會有更大或者更小的容易的可能性。因此，我們建議，花費所需的時間來問你自己，你渴望什麼事物，這樣那些等待著你的選擇就可以開始根據它們在這個特定的時間在你的體驗中的合適性用更為清晰的方式被安排了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

Questioner: I have a question. Earlier you said, if I understood it correctly, that basically we do not create with a single thought, thought only one time. If I understood that correctly, could you elaborate just a little bit on the process of reinforcement of creation by thought when that thought is reinforced through repetition?

提問者：我有一個問題。在早些時候你們說過，如果我正確地理解了它的話，我們基本上不會用一個單一的想法，一次僅僅用一個想法進行創造。如果我正確地理解了那一點的話，你們能夠對於當那個想法通過重複被強化了的時候藉由想法對創造的強化的過程進行一點點詳盡闡述嗎？

I am Yom, and we shall use the analogy of the artist. The first thought that one may begin to create with is as the beginning idea with which the artist begins. If the idea has no merit, if the artist has not the time to pursue it, the idea, perhaps, will fade. If the artist feels, however, that there is merit, perhaps the first outline of a sketch will present itself in the mind. Perhaps this shall be carried further and shall be put upon the paper with the outline. If there is further inspiration for this beginning work of art or thought, perhaps there shall be the elaboration, the adding of color, the refining, perhaps, after the preliminary drawings have been made. There shall be the sculpting in clay; perhaps the final product shall be bronzed.

我是 Yom，我們將使用藝術家的類比。一個人可以開始藉由其進行創造的第一個想法，就如同藝術家藉由其開始的初始的觀念一樣。如果那個觀念是沒有優點的，如果藝術家沒有時間去追尋它，那個觀念，也許就將會褪色了。然而，如果

那個藝術家感覺到，會有優點，也許一個草圖的最初的輪廓將會在頭腦中將它自己呈現出來。也許這將會被帶到更遠的位置，並將會用草圖被畫在紙上。如果對這個意識或者想法的開始的工作有進一步的靈感，也許將會有細緻的工作，有對色彩的添加，也許在初步的圖畫被完成之後，會有對它的精煉。將會有在黏土上的雕刻，也許最後的產物將會被鍍上青銅色。

As an entity begins to think a thought, and finds that the thought holds the interest, that it has merit, the entity will begin to think further upon the thought within the mind, adding the ramifications, deciding that there is a small thing that might be done now to aid the vitalization of this thought. Perhaps continued thinking will produce continued action. Perhaps the entity shall then find that the thought begins to take upon itself a certain life of its own, and there is a communication developed between the entity and the thought, with the thought seeming to offer suggestions as to how it might become a thing within the experience of the thinker.

當一個實體開始思考一個想法，並發現那個想法擁有興趣，它擁有優點，實體將會開始進一步在頭腦中對那個想法進行思考，同時添加分枝，決定會有一個小事可以現在被進行以幫助為這個想法賦予生命力。也許繼續的思考將會產生出繼續的行動。也許實體將會接著發現，那個想法開始讓它自己呈現出了一定的屬於它自己的生命了，在實體和那個想法之間會有一種交流被發展出來，同時那個想法看起來似乎會在關於它可以如何在思考著的體驗內在之中成為一個事物的方面提供建議。

It is necessary in this process that there be some action of a concrete nature taken at some point within the thinking process, for though it is true that the mind is a powerful tool that has the ability to create, it is also true that, as with any form of what you might call the ritualized white magic, there must be grounding within the physical material illusion of that which is within the metaphysical realms at its inception. Therefore, as you continue the dialogue between yourself and the thought, you will find a natural process of creation being played through this dialogue. Then you will begin to discover that this is not an exotic process reserved for but a few, but a process which is constantly being utilized by each entity at all times.

在這個過程中，需要某種具有具體的特性的行動在思考的過程中的某個位置被做出，因為心智是一個擁有創造的能力的強有力的工具，雖然這是真實的，同樣也是真實的事情是，藉由任何形式的你們所稱的儀式化的白魔法，必定會有對於在形而上學的領域之中的事物，在其開端處，在物質性的材料的幻象之中的紮根。因此，隨著你們繼續在你自己和那個想法之間的對話，你將會發現一個自然而然的創造的過程通過這個對話被進行了。接下來，你就將會發現，這不是一個僅僅為少數人保留的外來的過程，而是一個持續不斷地在所有的時間都被每一個實體利用的過程。

There is, however, the possibility of utilizing this process within any sphere of one's experience and not just within the more mundane levels of the daily round of activities, as one easily visualizes the running of errands, the attending of the class, the doing of the work. These become as easy as the

breathing, the walking, and the looking. The ability to utilize this process in a manner which is new to the seeker is what is generally called the creative ability and is one which needs only the refinement in order to be utilized within the life experience.

然而，不僅僅是在更為世俗的日常生活的活動的層次中，而是在一個實體的體驗的任何範圍內之中，當一個人輕易地觀想差事的運轉，參加課程以及進行工作的時候，都會有利用這個過程的可能性。這些會變得和呼吸、走路、觀看一樣地簡單。用一種對於尋求者是新的方式去利用這個過程的能力，就是通常被稱之為創造能力的事物了，這種能力僅僅需要精煉以便於在生命體驗中被利用。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: I have a final question I'd like to ask. When the time and space axis creates a physical entity that we are in this creation, what happens when another consciousness enters in that with us, such as intervention by star people or so-called possessions? Do we have a dual consciousness and does one subjugate the other? How does that work?

提問者：我有一個我想要問的最後的問題。當時間和空間的中軸創造了在這個造物種我們之所是的一個物質性的實體的時候，當另一個意識與我們一起進入到那個造物，諸如被外星人干預或者所謂的著魔的時候，發生了什麼事情呢？我們擁有一個雙重意識嗎，是一個意識壓制另一個意識嗎？那是如何工作的呢？

I am Yom. Whether an entity has a shared experience with those of the, shall we call it, extraterrestrial nature or an experience with a terrestrial entity of the same family and neighborhood or geographical location, the consciousness that experiences the blending of energies, for however long it might last, is a consciousness that remains intact and that which has the ability or the power to continue exercising it's own free will, unless it shall for any reason, conscious or unconscious, choose to give that power to another, as those who study your psychology and sociology will attest.

我是 Yom。無論一個實體是與那些，容我們稱之為，具有外星特性的實體擁有一種被共用的體驗，還是與屬於相同的家庭、鄰居或者、屬於相同的地理位置的一個地球的實體一同擁有一個體驗，體驗到對能量的混合的意識，無論它可能次序多長時間，都是一個保持完好無損的意識，這個意識擁有能力或者擁有力量去繼續實踐它的自己的自由意志，除非它因為任何原因，將會有意識或者無意識地選擇去將那個力量給予另一個實體，如同那些研究你們的心理學和社會學的實體將會證明的一樣。

There is, in the relationship of human beings, the continual trading of the power over the self between various entities for a great variety of reasons, each of which has a relationship to the central theme of the incarnation, the ability to give and receive love under a great variety of conditions, therefore, the relationship that has as its foundation the complete power to exercise free will vested within each entity, each entity having a variety of lessons and services that it desires to perform, and therefore when it joins with any other

entities there is the interrelationship and interaction that affects both entities in a manner which is described by the preincarnative choices that, in themselves, form the lens of which we spoke previously, that which is the subconscious predilection to see certain events in certain ways.

在人類的關係中，在各種各樣的實體之間，因為各種各樣的原因將會有對於控制自我的力量的持續不斷的交換，每一次交換都是與投生的中心性的主題，與在各種各樣的情況下去給予愛和接受愛的能力擁有一種關係的，這樣，關係就會擁有去行使在每一個實體內在之中都是既定的自由意志的完整的力量作為它的基礎了，每一個實體都將擁有各種各樣的課程以及它渴望去進行的服務，因此，當它與任何其他實體結合在一起的時候，就會有相互關係與相互作用會同一種被投生前的選擇所描繪的方式同時影響兩個實體了，這些投生前的選擇，在其內在之中，就形成了我們之前談及的透鏡，以及用一定的方式看待一定事件潛意識的偏好。

At this time we would ask for the final query.

在此刻，我們會請求最後的問題。

Carla: Well, thank you. I didn't think that I was going to get to ask one. I was really interested in something, uh ... twice, well once, you gave ... and then I went ahead and channeled it but then I stopped and challenged a fairly specific piece of information, and I know that you were a little irritated, but I really did need to know, and the second time you were starting to say something and I thought to myself, I'm going to challenge before I channel that and then I thought, oh gosh, you know, I'm really tired. Maybe I'd better not leave the responsibility of challenging to myself. I'll just stop and see if Jim can get it past the challenge and Yom passed the challenge to you.

Carla：好的，謝謝你們。我並不認為我將會問一個問題。我真的對某個事情是感興趣的.....兩次，好的，一次，你們給出了.....接下來我就前進並傳訊了它，但是，接下來我停下來並挑戰一條相當具體的資訊，我知道你們有一點點惱怒，但是我真的確實需要知道，第二次你們正在開始說某個事情，我和我自己思考，我將會在我傳訊那個事情之前進行挑戰，啊呀，你們知道，我真的是疲倦的。也許我最好不要將挑戰的責任留給我自己。我僅僅停下來並看看是否 Jim 能夠讓它通過挑戰，Yom 將挑戰傳遞給你了。

Now, was the reason that I was able to get that information about sound and words that I didn't channel was just you'd given me the concept and I just refused to channel it without checking with you? I'd really like to know, is it because it's a validation of something the person interested already knows? Or is there some other rule in your area of information where you can give more specific information?

現在，我能夠得到那個關於我並未傳訊的聲音和詞語的資訊的原因是，你們已經給予了我觀念，而我僅僅拒絕在沒有與你們進行核對的情況下傳訊它嗎？我真的想要知道，它是因為，它是對於人對它已經知道它感興趣的某個事情的確認嗎？或者，在你們的資訊的區域中有某個其他的規則，在其中你們能夠給予更為具體的資訊？

I am Yom. The point which you query about is a point which we did not feel was potentially that which could infringe upon the free will, for the description of the vibration of sound in this instance was a description which we find has been made available to this group through a previous contact and was therefore that which already existed in the memory of this group.

我是 Yom。你詢問的那個要點是一個我們並不感覺到潛在地能夠侵犯自由意志的要點，因為在這個情況中對聲音振動的描繪是一個我們發現通過一次之前的接觸已經可以為這個團體所利用的描繪，因此這個描繪是已經存在於這個團體的記憶中的事物了。

Carla: Hmmm, not mine. Ha. Thank you.

Carla：嗯，不是我的記憶。哈。謝謝你們。

Therefore, we find no risk of infringing upon the free will when the free will has been made aware of information previously.

因此，我們發現當自由意志之前已經知曉資訊的時候，沒有侵犯自由意志的危險。

Carla: Very good, thank you.

Carla：沒有好，謝謝你們。

I am Yom, and we thank you, my sister. We apologize for the necessity to bring this particular session to a close but we find that each instrument has had a somewhat wearying day and this makes concentration necessary for a clear contact somewhat difficult. Therefore, we shall express our great gratitude at being able to join this group and utilize these instruments this evening. It has been a great span of your time since we have had the honor of joining your group as other than observer. We thank each for extending this invitation and look forward to any future opportunity in which our service might be appreciated. We are those of Yom and leave each in the love and in the light of the one infinite Creator. Adonai, my friends.

我是 Yom，我們感謝你，我的姐妹。我們需要結束這次特定的機會而抱歉，但是我們發現每一個器皿都已經擁有了一個多少有點令人疲倦的日子了，這使得對於一次清晰的接觸所需的專注多少有些困難了。因此，我們將表達我們對於能夠加入這個團體並在今晚利用這些器皿的巨大的感激。自從我們擁有榮耀不作為觀察者而加入你們的團體，已經有一段很長的時間的跨度了。我們為延長這個邀請而感謝各位，我們期待任何未來的在其中我們的服務可以被欣賞的機會。我們是 Yom，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。

April 23, 1989

1989-04-23 Yom : 造物的重複性與關係

Group question: The spectrum of queries for the evening revolves around the concept of is there a basic descriptive equation or simple set of factors that can tell you what a fern can be made from, what a musical phrase can be made from, what a human being is made from, sounds [are made from]; what is our relationship to each portion of the creation, and how can we know that we have a relationship to it? Is it worthwhile to attempt to find the reason why an acorn will produce an oak tree every time, and why any specific seed will grow a specific plant each time that it is grown? What's the basic equation to which each can be reduced? And how are we related to each thing that has being?

團體問題：今天晚上的問題的範圍圍繞著這樣一個觀念旋轉，是否存在有一個基本的描述性的方程式，或者一系列簡單的因素，它們能夠告訴你一個蕨類植物是由什麼所製成，一個樂句是由什麼形成的，我們與造物的每一個部分之間的關係是什麼，我們如何才能知道我們與之擁有的一種關係呢？嘗試去找到為什麼一粒橡子每一次都將會產生出一顆橡樹的原因，為什麼特定的種子每一次它長大的時候都將會長成一個特定的植物的原因，這是有價值的嗎？每一個事物都能夠被還原為的基本的方程式什麼呢？我們如何與已經存在的每一個事物產生關聯的呢？

(Carla channeling)

(Carla 傳訊)

I am Yom. We greet you in the love and in the light of the infinite Creator. We are most grateful to be speaking with you this evening. Although this channel, as we have mentioned before, is not one which has a large capacity to speak in scientific terms, yet may we say to you, my friends, without seeming to be anything but informative, that we welcome the use of instruments such as this one, even though the instrument has not the vocabulary which might, perhaps, make things clearer to a, shall we say, technologically oriented person, for this instrument is more sensitive to the tuning process and is resistant to detuning.

我是 Yom。我在無限造物者的愛與光中向你們致意。我們對於在今晚向你們發言是極其感激的。雖然，這個管道，如我們之前已經提到過的一樣，不是一個擁有一種很大的能力去通過科學性的辭彙發言的管道，然而，我的朋友們，容我們對你們說，我們除了看起來似乎是增進知識的之外什麼都不是，我們歡迎使用諸如這個器皿之類的器皿，即使這個器皿並不擁有，也許可能使得事情對於一個，容我們說，科技導向的人變得更加清楚的辭彙表，因為這個器皿對於調音的過程是極其敏感的並對於失去調音是抵制的。

We must preface all remarks tonight by expressing that our intent is not to explicate the mechanical aspects of the creation which may be measured or predicted in one way or another. The gift or service which we hope we have to offer to those of your planet is an ever-increasing realization of each entity's

own capacity by will and faith to grow in love and light, to more and more become one with the infinite Creator and more and more to be a channel for an infinite love and an infinite light that humankind does not have in its native design, nor was ever intended to have. So we shall be speaking with a philosophical or spiritual slant, and, therefore, we are satisfied to use this instrument, ignorant though she is.

我們必須在今晚在所有的評論之前表達，我們的意願不是去詳盡闡釋可以用這樣或者那樣一種方式被測量或者被預測的造物的機械性地面向。我們希望我們要向你們地球上的人群提供的禮物或者服務，是一種藉由意志與信心對每一個實體自己的能力的不斷增長的領悟，以在愛與光中成長，越來越多地與無限造物者合一，越來越多地成為一種無限的愛和一種無限的光的管道，這種無限的愛與光既不是人類在其天生的設計中所擁有的，也不是人類也曾打算去擁有的。因此，我們將藉由一種哲學的或者靈性的傾向性來發言，因此，我們對於使用這個器皿是滿意的，儘管她是沒有學識的。

We also thank this instrument for persisting in the challenging process. There were multiple challenges and a very persistent negative entity has now left the vicinity. We say this because we know that each of you is a channel, and each of you channels each and every day. We strongly suggest the use of the challenge or the simple question, "What spiritual principle does this action, does this person, does this relationship, does this interaction call to mind? How would I prefer to accelerate my spiritual growth or aid another in its spiritual growth at this point?" This we hope is something that is never far from your minds through the day, and whatever you may ask us, it is an eye to the practical as well as the theoretical that we make our answers, for we are not those that simply say that the Creator is love and love is the Creator. This is true, but this gives the student no steps to take from the miasma of the confusion of everyday life to the truths of eternity.

我們同樣也為這個器皿在挑戰的過程中的堅持不懈而感謝這個器皿。有大量的挑戰，一個非常堅持不懈的負面性的實體現在已經離開了附近的區域了。我們這樣說是因為我們知道你們每個人都是一個管道。你們每個人每一天都進行傳訊。我們強烈建議使用挑戰或者這樣簡單的問題，“這個行動的靈性的原則是什麼，這個人，這個關係，這個吸引了心智的互動的靈性的原則是什麼？我如何在這個位置更喜歡加速我的靈性，或者在另一個人的靈性成長中幫助它？”我們希望這就是在貫穿一天的過程中永遠都不會遠離你的頭腦的事物了，無論你們可能詢問我們什麼事情，我們會讓我們的回答著眼於實用性，同樣也著眼於理論性，因為我們不是那些單純地說造物者是愛和愛就是造物者的實體。這是真實的，但是，這不會讓學生踏出腳步離開日常生活的混淆的瘴氣並前往永恆的真理。

Thus, listen with the inner ear as well as the outer to what we have to say, and above all, as always, refrain from thinking of us as an information source that is always right. We consider ourselves fallible, and we hope you do too. Trust your own intuition, your own sense of recognition of the truth. If it does not ring true for you, it is the truth which does not work for you. Simply toss it aside and move on. You will meet it again one day, and it will be helpful, or you have gone past it already. Waste not time in worry about whether what

we have to say is true or untrue, for you shall recognize truth as if remembering it.

因此，用內在的耳朵，同樣也用外在的耳朵聆聽我們所要說的內容，最重要的是，一如既往，避免將我們視為是一個一直正確的資訊源。我們認為我們自己是易於犯錯的，我們希望你們同樣也這樣認為。信任你自己的直覺，你自己的認出真理的感覺。如果它對於你並不是聽起來是真實的，它就是對你並不起作用的真理了。單純地將它扔到一邊並繼續前進。你將會有一天再一次遇到它，它將會是有幫助的，或者你已經超越它了。不要把時間浪費在疑慮是否我們所要說的事情是真實的還是不真實的上面，因為你們將會認出真理，就好像回憶起它了一樣。

The spiritual principle that governs the likeness of forms upon various levels of the hierarchical nature of your creation is "as above, so below." That is, you will find repeated again and again certain motifs which are those motifs which express the Creator's original creation of a certain kind of life form which was designed to carry a certain amount of consciousness, or what you would call, perhaps, Christ consciousness, that is, the God-self within. That which is elemental is that which is made up almost entirely of the love and the light of the infinite Creator. There is only minimal consciousness; therefore, there is no need for movement or thought. The ground upon which you stand, the rocks, water, chemicals, the wind, the fire are of a simple mind, completely lost in the Creator.

掌管你們的造物的層次性的屬性的各種各樣的層次上的外形的相似性的靈性的原則是，"如其上，如其下。"也就是說，你們將發現一定的主旋律一次又一次地被充分，這些主旋律就是那些表達了造物者對一定類型的生命形式的最初的創造的主旋律了，這種類型的生命的形式是旨在承載一定數量的意識，或者也許就是你們所稱的基督意識，也就是內在的神的自我。基本的事物就是幾乎完全有無限造物者的愛與光所組成的事物。僅僅有最小的意識，因此，沒有運動或者想法的需要。你們站立在其上的地面，岩石、水、化學物質、風以及火都是具有一個簡單的心智的，它是完全沉醉於造物者之中的。

Thus, one who is a true magician that may cause changes in consciousness at will, one with faith, may, indeed, move the mountain or cause that to happen which seems a miracle. Such is the nature of the will at the level of humankind. 因此，一個可以在意識中按照意願產生出改變的真正的魔法師，一個具有信心的人，確實可以移動山，或者使得看起來似乎是一個奇跡的事情發生。這就是在人類的層次上的意願的屬性了。

The nature of the air and the fire is that of radiance or movement. The nature of earth and rock is that which complements and is fecund to wind and fire. That which is called the water is to the elements the Eucharist or blessing or thanksgiving which does bless and balance in the sense that a mother balances a family, the Earth plane. It is the only element besides that of fire which contains movement. The movement of fire expresses the excellence of destruction, the other side of the coin of knowledge. The water is the nurturer, the mother aspect of the Creator and is a blessing to first density as well as second and third, it being of a crystalline nature, much as is the rock. It is,

therefore, more able to be charged with consciousness. Wind and fire may be charged with consciousness, but only momentarily because of the movement therein.

空氣和火的屬性就是發光或者移動的屬性。土地和岩石的屬性就是對於風與火是補全的事物以及使其多產的事物。被稱之為水的事物是聖餐或者祝福或者感恩的事物，從一個母親平衡一個家庭的意義上，水確實祝福並平衡了地球的層面了。它是除了火之外唯一的包含了運動的元素。火的運動表達了毀滅的優異性，它是知識的硬幣的另一面。水是滋養者，是造物者的母親的面向，它是對於第一密度，同樣也是對於第二密度和第三密度的一個祝福，它是具有一種結晶的特性的，非常類似於岩石。因此，它更加有能力藉由意識而被充能。風與火可以藉由意識而被充能，但由於它的運動，這種充能僅僅是瞬間性的。

When we see the various intricacies of development of life forms within the animal and the vegetable kingdoms, we see that there are many, many roads which the Creator tried in an effort to find life forms that would be satisfactory to this particular sphere which you call Earth. The design of it was careful, and there was an attempt at balance so that each species had a reason for being, a natural food which was available to it, and that group mind which is the level of consciousness at that level of being. That is, the being has movement and moves towards the light. This recapitulates the very beginning of the life force, which is the spiral.

當我們觀察在動物和植物的領域中的生命形式的發展的各種各樣的複雜性的時候，我們看到會有造物者，在一種去找到會讓這個你們稱之為地球的特定的星球感到滿意的生命形式的努力中，嘗試過的很多很多道路。它的設計是仔細的，會有一種對平衡的嘗試，這樣每一個物種就會擁有一個存在的理由，擁有可以為其所利用的一種天然的食物，擁有在存在的層次上的意識的層次之所是的團體心智。也就是說，存有擁有運動並向著光移動。這扼要概述了生命力的最開端，也就是螺旋。

The Creator's variety of life forms is difficult to grasp or believe. The generosity and creativity of the infinite One in creating ways for consciousness to express are most wonderful, and we know that each of you as you have gazed at the beautiful flowering trees and shrubs, the plush greens of new leaves and fresh lawn, the forests coming alive with birds and deer, that you are aware of the particular beauty of your planetary sphere at this time. Realize that this sphere was designed according to a metaphysical law that is far more important to understand than the mechanical laws of growth, and that is that the creation serves each other. Each species controls the population of another species and, in turn, itself is controlled so that all may have their fair share. The trees that grow upon your planet, those great beings, and all that is green, exhales the oxygen which is needed by second and third-density entities, who in turn offer back to those green things around, in symbiotic fashion, the carbon dioxide which is needed for their growth and blooming. It is a creation whose spiritual principle is unity. The term that your scientists have used to describe the basic unity of any environment is ecological balance, or the ecology of an environment.

造物者的生命形式的多樣性是很難掌握或者理解的。在創造出途徑讓意識得以表達的方面，無限太一的慷慨與創造性是極其精彩的，我們知道你們每一個人在你們已經注視了樹木和灌木叢的美麗，新的樹葉與新鮮的草地的漂亮的綠色，以及伴隨著鳥兒與鹿的而活過來的森林之後，你們都會在這個時候察覺到你們的星球的獨特的魅力。請意識到，這個星球是根據一個形而上學的法則而被設計的，理解這個法則比理解成長的機械性的法則更加重要的，這個法則即，造物是相互彼此服務的。每一個物種都控制另一個物種的數量，反過來，它自己是被控制的，這樣一切事物就可以擁有它們公平的份額了。在你們的星球上生長的樹木，那些巨大的存有，所有綠色的事物，都呼出氧氣，氧氣是被第二密度和第三密度的實體所需要的，這些實體反過來為周圍的那些綠色的事物，用象徵性的方式，提供了它們的成長和繁茂所需二氧化碳。造物的靈性的原則就是一體性。你們的科學家已經用來描繪任何環境的這種基本的一體性的措辭，就是生態平衡，或者一個環境的生態學。

We believe that is all we shall say about the repetitive shapes of those life forms which exist in each case, though one may find the predictive mathematical formula for prediction of that which is grown from that which is within the seed. That which cannot be predicted and cannot be measured by your present scientists is far more important, and that is the level of consciousness within the plant. For just as some people within your culture are born only to die young and have little energy, so it is with the smallest seed. It may make the creation that follows the pattern of the spiral energy of life within it, but it may be a weak, poor specimen and die quickly, its consciousness returning to the genetic pool from which that particular species springs. Other seeds or acorns or any sort of reproductive material may be full of a metaphysical vitality which includes that which you know of as will, the will to live and bloom and flourish.

我們相信那就是在關於在每一個情況中存在的那些生命形態的重複性的外形的方面我們將要說的全部了，雖然一個人可能找到預測性的數學公式以預測從在種子中的事物生長出來的事物。無法被你們當前的科學家所預測或者度量的事物是要遠遠更加重要的，那就是在植物內在之中的意識的層次上的事物。因為就好像在你們的文化中的一些人出生後僅僅在年幼時期就死去了，而只擁有很少的能量一樣，最小的種子也是一樣。它可能產生出創造物，這個創造物是跟隨著在它內在之中的生命的螺旋的能量的，但是它可能是一個虛弱而瘦小的雛形，並快速地死去，它的意識返回到那個特定的物種從其噴湧而出的基因池了。其他的種子或者榛子或者任何類型的繁殖材料，可能充滿了一種形而上學的生命力，這種生命力包含了你們知曉為意志的事物，去活著，繁茂並繁榮。

Now, the relationship between you who are above and the plants and animals that are below is that you with your consciousness may affect that which is of second density, or even that which is of first, by your love of it, not because it is mechanically able to be predicted, but because it is life and is part of the one great original Thought which unifies all of us. The response to that thought whenever you see it, if you are centered, is to love, or, if there is not love in the artifacts of the moment, to do that which must be done for love's sake, your love of the infinite Creator. The equation need go no further than

that. This alone is a perfectly acceptable reason for action. Thus, an interaction that you may have with animals, with plants, even with those things of first density, may invest them with more consciousness, more love, more beingness, until finally the consciousness that has permeated this life form which is so miraculous does not move back into the gene pool of that particular species, but has become individualized and has begun the walk towards the third density and full self-consciousness.

現在，在處於上方的你們和處於下方的植物與動物之間的關係，就是你們藉由你們的意識可以影響屬於第二密度的事物，或者甚至影響屬於第一密度的事物，藉由你對它的愛，不是因為它在機械性地方面是能夠被預測的，而是因為它是生命，它是那個讓我們全體合為一體的那一個偉大的原初的想法的一部分。對於那個想法的回應，無論你在什麼時候看到它，如果你是處於中心的，就是去愛，或者在那個時刻人為的現象中如果沒有愛，回應就是去做因為愛的緣故，因為你對無限造物者的愛的緣故，必須要去做的事情。方程不必比那種愛更進一步了。單單這個原因就是一個對於行動而言完全可以接受的原因了。因此，你可能與動物、植物、甚至那些屬於第一密度的事物之間可能擁有一種互動，是用更多的意識、更多的愛、更多的存在性對它們進行投資的，一直到已經充滿了這個如此奇跡般的生命形式的意識最終不會返回到那個特定的物種的基因池中，而是已經個體化並已經開始朝向第三密度以及完整的自我意識前進為止。

It would be predictable, you see, that nature would repeat itself, as the shapes of nature, that which may use fuel and live within this atmosphere, though they are only limited by the imagination of the Creator which is infinite, are, indeed, limited by the necessities of finding a way to fuel the physical vehicle during its life experience. Gaze through the microscope at anything, and you will find many, many, many interesting things. Gaze in the telescope, and you will find the same interesting things. The more sophisticated your knowledge, the more mystical you shall become as a scientific inquirer, for the more that you will be able to see the part that is played by the wills of those third-density entities which observe that which is occurring within the acorn, the seed, the animal behavior, and so forth.

你們看，可以預測的事情是，那種特性會重複其自身，作為屬於大自然的形體，那個可以充能並在這個大氣層中活著的事物，雖然它們僅僅是被造物者的無限的想像力所限制的，確實僅僅是被在它的生命期間找到一種方式去為物質性載具供能的方式的必要性所局限的。通過顯微鏡來注視任何事物，你們將會發現相同的有趣的事情。你的知識越發複雜，你作為一個科學的探求者就將會變得更加神秘主義，因為你將能夠看到更多的由那些觀察在榛子、種子、動物的行為舉止以及諸如此類的事物中正在發生的事情的第三密度的實體的意願所扮演的角色。

The key to this is "as above, so below," a saying very old in your culture, but very, very true. You may think of the culture in which you live, the ecology in which you live, as the very tip, lower tip of an upside-down tree. And as you ascend this tree, it grows many, many ramifications and becomes larger and more complex. And finally at the end of a lifetime of seeking, you have moved up the tree of knowledge, and you move into the root system, rooted in what you would call the Kingdom of Heaven. And you find that this tree is eternal,

and that life forms recapitulate themselves because of the Creator's sense either of aesthetics or humor. 關鍵就是“如其上，如其下”，這是在你們的文化中的一個非常古老的成語，但是它是非常非常真實的。你們可以將你們在其中生活的文化，你們在其中生存的生態系統，考慮為最末端的事物，一個上下顛倒的樹的較低處的末端。當你們爬上這棵樹，它逐漸發生出很多很多的分支，並變得更大，且更加複雜。最後在一次尋求的生命的終點處，你們已經爬上了這顆知識之樹，你們進入到了根部系統，那個根部系統紮根於你們所稱的天堂的領域之中。你們發現，這顆樹是永恆的，生命的形式扼要重複它們自己，要麼因為造物者的美感，要麼因為造物者的幽默感。

Now, when you gaze upon the artifacts of humankind, you may not count and rely upon the naturalness of these artifacts. There are those artists which draw or speak of reality peculiar to their own self-consciousnesses which may not resonate with other's consciousnesses. However, for purposes of personal growth, may we suggest the extreme efficacy, when the mind is in turmoil, of turning from all that seems confused, moving into a natural atmosphere if possible, and raising the voice in song. For with your breath, your consciousness, your faith and your will, you may change that consciousness and remove yourself from that confusion. At the end of your time of singing, you have cleared out much emotion that, kept inside, is not liable to redound to your comfort and general health, shall we say.

現在，當你們注視人類的人造物的時候，你們可能不會指望或者依賴於這些人造物的自然性。會有一些藝術家會描繪或者談及對於它們自己的自我意識是獨特的真相，這種自我意識可能不會和其他人的意識有共鳴。然而，為了個人成長的目的，容我們建議，在心智是處於混亂狀態中的時候，從所有看起來似乎是混淆的事物轉身離開，進入到一種自然的氛圍，如果有可能，放聲歌唱，這是具有極大的效力的。因為藉由你的呼吸，你的意識，你的信心和你的意願，你可以改變那個意識並讓你自己離開那種混淆。在你歌唱的時間的結束的時候，你已經清除了大量的情緒，這些情緒如果被留在內在之中，是不利於增加你的舒適和，容我們說，一般而言的健康的。

Thus, we may say to you, yes, it is interesting and permissible for you to move into nature with all the measurements, observations and so forth at your command, but there is always the consciousness factor. There is a growing amount of consciousness as one comes closer to third density. And when one finds oneself in third density, we may tell you, if your will is strong enough, those who should die and will to live, live. Those who should live and will to die, will die. This is the degree of free choice which your consciousness permits you. Thus, we suggest that you heartily move towards a consciousness which thinks of the mystery of the love of the Creator; that your purpose in picking up each piece of paper, in doing your chores, in doing the most menial of jobs, your purpose is to express your love of the infinite One. It has nothing to do with pleasing others, relating to others or dealing with others.

因此，我們可以對你們說，是的，帶著所有的度量、觀察以及諸如此類的聽你們

指揮的事物進入到大自然中，這對於你們是有趣的且得到許可的，但是，一直都會有意識的要素。隨著一個實體接近第三密度，會有一種不斷增加的意識。當一個人發現它自己處於第三密度中的時候，我們可以告訴你們，如果你們的意願是足夠強有力的，那些應該死去而願意活下來的人，會活下來。那些應該活下來而願意死去的人，將會死去。這就是你們的意識允許你們擁有的自由選擇的程度。因此，我們建議，你們真誠地向著一種考慮造物者的愛的神秘的意識移動，你們在拾起每一張紙的過程中，在進行你們的雜務的過程中，在進行最為卑下的工作的過程中，你們的目的就是去表達你們對無限太一的愛。它與取悅其他人，與其他人建立關聯或者與其他人打交道沒有任何關係，

The first step in consciousness is that decision which you make to remain within the purview of what this instrument would call Christ consciousness. For that which is metaphysical in third density becomes completely sovereign over that which is of the material of the physical body, and, indeed, in cases of those with unusual gifts, shall we say, the disposition of objects outside the physical body.

在意識中的第一步就是那個你們做出的去留在這個器皿所稱的基督意識範圍之中的決定。因為在第三密度中的形而上學的事物會對於屬於物質性身體的材料擁有完全的主宰，確實，在那些具有非同尋常的天賦的實體的情況中，形而上學的事物對於在物質性身體之外的事物的安排擁有完全的主宰。

The reason that the singing is most important is that the intellect does not know what the subconscious knows. The intellect, therefore, will take upon itself the concern, the worry, the analysis, and so forth. In more than half of the cases, shall we say, of humankind's concern, once an analysis that is accurate has satisfied an entity, the faith and the will need to replace the concern, the worry, and the fear. And as you raise the voice in praise and thanksgiving, in joy, in laughter, in fun, so you occupy your mind and allow the strength of your faith and your emotions to move to the situation at hand and with their greater wisdom subtly rearrange things, so that as you finish singing, as you finish praising the one infinite Creator, or as you finish meditating in silence, that which seems to be thus and thus transforms itself because of your faith in a positive outcome.

唱歌是極其重要的原因是，邏輯智力並不知曉潛意識知曉的事物。因此。邏輯智力將會讓它自己承擔起憂慮、擔憂、分析以及如此等等。在人類的憂慮的多餘一半的情況中，一旦一個準確的分析已經讓一個實體感到滿意了，信心和意願就需要去替代那個憂慮，擔憂和害怕了。當你們在讚美和感恩中，在喜悅中，在歡笑中，在高興中放聲歌唱的時候，你們就如此佔據了你們的心智並允許你們的信心和你們的情感的力量移動到那個在手邊的情況中，並憑藉著它們更大的智慧微妙地對事物進行重新安排，這樣，當你們結束歌唱的時候，當你們結束讚美太一無限造物者的時候，或者當你們完成在靜默中的冥想的時候，看起來似乎是這樣或者那樣的事物就會因為你們對於一個正面性的結果的信心而自我轉變了。

We realize this seems to stray far afield from the land of microscopes, repeating patterns in nature, and so forth. But the Creator's order is such that were there no consciousness, all would move in an animalistic and balanced

fashion which would support all. It is the distortions of humankind which have created the situation which rests upon your planet at this time. By your body you can only manifest the fruits of that which comes from within [of your] love for this planet and for each other and for the one infinite Creator.

我們意識到這看起來似乎是遠遠地偏離了顯微鏡的世界，在大自然中的重複性的模式，以如此等等。但是，造物者的命令就是如此，以至於如果沒有意識，一切都會通過一種動物性的且平衡的方式移動，這種方式會支援全體。恰恰正是人類的扭曲已經創造出了在此刻在你們的星球上存在的狀況的了。藉由你的身體，你能夠顯化出來自於你對這個星球、對相互彼此，以及對太一無限造物者的愛的內在之中的事物的果實了。

That which is designed a certain way finds itself to be a natural form which has an equation, is interesting, but that that same form is completely a consciousness of service to all that is around it is a far more central truth, for that which you understand with the heart results in communication with the consciousness within, that natural shape about you. And it thrives upon your words of love and encouragement, just as you thrive upon the inspiration of the one infinite Creator. You are not the Creator, but your consciousness is one quantum leap ahead, and so it is as if you were turning back to help the little ones to grow as you speak to nature and express your appreciation, your heartfelt emotion, your caring and compassions and love of the beauty that is all about you.

那個用一定的方式被設計的事物會發現它自己成為了一種自然的擁有一種平衡的形式，這是有趣的事情，但是，那個相同的形式對於在其周圍的一切萬有完全是一種服務的意識，這是一個遠遠更為中心性的真理，因為你們藉由心來理解的事物會產生出與內在之中的意識。與在你們周圍的自然性的形體之間的溝通交流的結果。它會因為你們的愛和鼓勵的言語而茁壯成長，就好像你們會因為太一無限造物者的啟發而茁壯成長一樣。你們不是造物者，但是你們的意識是在前方一個量子躍遷的位置的，因此，在你與大自然說話並表達你的感激、你的真誠的情感，你的關心、同情心，以及對在你周圍的一切事物的美麗的愛的時候，這就好像你是在轉身回來幫助那些小小的實體成長一樣。

You too, you see, grow according to natural genetic laws. The spiral of life within you without consciousness is as, shall we say, soulless or dead as any other flower that springs upon the planet, blooms in its brief hour, and passes into the compost heap. You must not take your bodies too seriously, but live by will and faith. It is good to care for the body, for it is spiritualized by your consciousness, and as you take care of it, so you shall be able to serve longer and more efficaciously. Thus, to take the best care you may understand of your physical vehicle is not selfishness, but merely a recognition that your physical vehicle is the temple of your consciousness, the God within.

你們看，你們同樣是基於自然的遺傳法則而成長的。在你們內在之中的生命的螺旋，如果沒有意識，就會如同任何其他的花朵一樣地是，容我們說，沒有靈魂的或者是死去的，這些花朵會在星球上發芽，在它短暫的時間中開花，並死亡成為堆肥。你們不必對你們的身體太過嚴肅了，而是去藉由意志和信心而活。去照顧身體是很好的，因為它是藉由你們的意識而賦予了靈性的，當你照顧它的時候，

你因此將能夠更長時間且更有效率地服務了。因此，去根據你對你的物質性載具的理解進行你可能進行的最佳的照顧，這並不是自私自利，而僅僅是一種認可，即你的物質性載具是你的意識，是內在的神的聖殿。

But your essence, my friends, and the essence of all that is, is not that which can be measured in the acorn, although it is in the acorn, that which cannot be measured in the fertilized ovum. It is a matter of the strength of will and faith that that life form may be capable of. You have all seen the flowers and trees and shrubs that are strong to grow, and grow regardless, and those that seem hothouse flowers, unable to deal with the rigors of life in the sun and wind. So it is with entities, yet you, my friends, are self-conscious, and you know the value of desire. Desire carefully to seek the truth of the creation. Desire compassionately to love each other, and much more shall be learned than the gazing at the order which permeates this local illusion. It must be remembered that the order is complete and the illusion is complete; therefore, all order will eventually break down as the illusion is penetrated. This does not mean that there has not been order; it simply means that the illusion has been penetrated.

但是，你們的實質，我的朋友們，一切萬有的實質，都不是能夠在榛子中被度量的，雖然那種實質是存在於榛子中，那無法被度量的事物是在受精卵之中的。這是一個生命的形式有能力進行的意志與信心的力量的問題。你們已經全都看到花朵、樹木、灌木從，它們在生長的方面是強有力的，它們無論如何都會生長，那些看起來似乎是溫室的花朵的事物，是無法與在陽光與風中的生命的嚴酷打交道。因此，就是藉由這些實體，你們，我的朋友們，是自我察覺的，你們知曉渴望的價值。仔細地渴望去尋求造物的真理。充滿熱情地渴望去彼此相愛，相比注視充滿這個局部的幻象的次序，會有遠遠更多的事物將會被學習。必須被記住的事情是，次序是完整的，幻象是完整的，因此，所有的次序都將最終在幻象被刺穿的時候粉碎。這並不意味著沒有次序，它單純地意味這，幻象已經被刺穿了。

This illusion was not meant to be penetrated. It was meant for scientists and artists, workmen and musicians, and all humankind alike to labor under the shadow of unknowing, because it was designed for you not that you grow in such and such a way; that information is stored in each cell of your body. That which you seek upon this planet at this time is a consciousness that moves closer and closer to the one great original Thought of love. As you do this, you increase your vitality, your will, your ability to abide through difficult times, and your courage in being able to leave that behind which has not worked, and to grasp that new experience which holds the promise of transformation. 這個幻象不是打算要被刺穿的。它是打算要讓科學家、藝術家、工作者、音樂家，讓所有人類都一樣地在不知道的影子下辛苦工作的，因為它是旨在讓你們不用這樣或者那樣的一種方式成長的，資訊是被儲存在你的身體的每一個細胞中的。你們在此刻在這個地球上尋求的事物，是一種越來越接近那一個愛的偉大的原初的想法的意識。當你們這樣做的時候，你們就在你們的生命力、你們的意志、你們去忍受困難的時刻的能力，以及你們的勇氣的方面增長了，這種勇氣即你們有能力將已經不起作用的事物留在後面，並能夠掌握帶來了轉變的希望的新體驗了。

You, my friends, are entities of choice. The order of the second density is such that there is no choice. Each living being moves towards the sun, in some way is affected by each rhythm daily, monthly, seasonally, yearly, and so are your second-density bodies affected. Of course, it is well to understand that which affects the physical vehicle. And among your scientists there are many who are studying those physical vehicles which were used to create the physical vehicle which you now enjoy. One may learn much of the animal within by doing the research ... 我的朋友們，你們擁有選擇的實體。第二密度的次序就是如此以至於沒有選擇。每一個活的存有都朝向光運動，並以某種方式被每天，每個月，每個季節以及每一年的每一個旋律所影響，你們的第二密度的身體一樣也會被影響。在你們的科學家中，有很多人正在研究那些被用來創造出你們現在所享用的身體載具的物質性載具。一個人可以藉由進行研究瞭解大量在動物內在之中的事物.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... corrupted, shall we say, and changed, not transformed, but simply moved back into that which is the producer of future fertility for other second-density life forms.

.....容我們說，腐爛了並改變了，但卻沒有轉變，而是單純地返回到供其他的第二密度的生命形式使用的未來的肥力的製造器之中了。

It is when an entity becomes self-conscious that an entity enters into imperishable things. Scientists may use science to come to the conclusion that there is a great mystery which must be taken notice of. Those who work with artistic muses find an easier time of coming to grips with that fact, for they are working more with the subconscious than are those which measure and calibrate and reproduce and hypothesize. Nevertheless, any form of living whatsoever that you have chosen for yourself will contain those things which you need to learn at this time, and if you become uncomfortable or feel that you are no longer learning from a situation, then you have the freedom given you by the one infinite Creator, in spite of the inevitability of how you had to grow, based on the fertilized ovum of mother and father. You have freedom to make choices, to will to be, to will to do, to will to say. You may will to live by faith; you may will to abide.

就是當一個實體成為自我察覺的時候，它進入到了不朽的事物之中了。科學家可以使用科學來得出結論，會有必須要被注意的一種巨大的神秘。那些于藝術的繆斯一同工作的人會發現，要掌握那個事實是要更為容易的，因為相比那些度量、測定、複製和假設的人，它們更多地于潛意識一同工作的。雖然如此，你已經為你自己選擇的無論什麼任何的活的形式，都將包含那些在此刻你需要去學習的事情，如果你感覺到不舒服或者感覺到不再從一個情況學習了，接下來你就擁有

了被太一無限造物者給予你的自由了，無論你是如何必須基於母親和父親的受精卵而成長的不可避免性。你擁有自由去做出選擇，去意願去成為，去意願去行動，去意願去說話。你可以意願藉由信心而活，你可以意願去等待。

You have become a co-creator with the Creator. Value the artifacts of humankind in this light and see what those with special ears or eyes or hearts may offer in enlarging your sympathy, and, if we may use the word, understanding of the deeper self which is never plumbed by the biological self, but is needed desperately by the self which, as a spiritual, imperishable entity, wishes to learn to live by faith.

你已經成為了一個與造物者一起的共同造物者。在這種光中重視人類的人造物的價值並看到那些擁有特別的耳朵、眼睛或者心的人可以在擴大你的同情心以及對更為深入的自我的理解，如果我們可以使用那個詞語的話，的方面可以提供的事物，這個更為深入的自我是永遠都不會被生物性的自我所看穿的，但卻無可救藥地被是被那個作為一個靈性的、不朽的實體的自我所需要的，這個自我是希望去學會藉由信心而活的。

We are aware that this has been in some ways a most unsatisfactory discussion, yet we felt it would be helpful to each to reemphasize the center of learning about all things that is the inner room. When you enter it within your heart, shut the door, and be alone with the Creator. Do not attempt to visualize this occurrence; let it occur to you as it will. But ask. Ask with much intensity of hope and desire that you may be with the one original Thought of love. For you love that Creator, and you wish to do all that you do out of love of that Creator. And in that consciousness, much shall begin to become apparent to you about the entire range of human knowledge, depending upon that upon which you work, that was never clear before. It is a matter of getting the self, the questioning, curious, restless, gypsy self, put to one side long enough to sit in silence with infinite love. That infinite love is not far away. It resides within your inner room, yet there is the door that you must open yourself. It will never be opened for you in the normal course of events. Remember to open that door, to step inside, and to make use of the deepest portion of yourself, that self which moves in a geometric and regular and, yes, a repetitive way, hierarchical, into the racial mind, the planetary mind, the archetypal mind, and the mind of the Creator.

我們察覺到，這次討論已經以某種方式是一次極其不令人滿意的討論了，而我們感覺到，去反復強調瞭解所有在內在的房間之中的事物的中心性是對每一個人都會有幫助的。當你在你的心中進入到它的時候，關上門，一個人與造物者在一起。不要嘗試去觀想這個情境的發生，讓它如其所願地發生在你身上。但卻請求。帶著大量的希望和渴望的強度來請求你可以與愛的那一個原初的想法在一起。因為你們愛那個造物者，你們希望做所有你們出於對那個造物者的愛要去做的事情。在那個意識中，取決於你在其上工作的事物，在關於人類知識的整個範圍的方面的大量事情將會開始對於你變得明顯了，而那種人類知識之前從未是清晰的。這是一個讓自我，讓那個提問題的，有好奇心的，坐立不安的吉普賽人的自我擱置在一旁足夠長的時間以在靜默中與無限的愛坐在一起的問題。無限的愛不是在遠處的。它是居住在你內在的房間之中的，而會有那扇你必須靠你自己打開的門。

它將永遠都不會是一個通常的事件的過程中為你被打開。記住去打開那扇門，走進入，利用你自己的那個最深的部分，那個自我會用一種幾何性的，有規律的，是的，一種重複性的方式，等級性的方式，進入到種族心智、星球心智、原型心智以及造物者的心智之中。

It is possible that [the] mathematician that is a mystic shall be that person who is of most help to the beginning of those in fourth density. But may we say that at the end of third density, what we feel would be the most help is not physical, is not explanation of the order of nature, but rather an insistence upon a gaze at the spirituality of all that there is, the thought that each thing that one does is done for the love of the Creator. There need be no other reason, there need be no higher path. Anything that is done may be done for the love of the Creator. And as long as you are practicing that presence and the Creator is with you, all that you do, though it may be the most menial and undramatic thing possible, is blessed and appreciated, and you are loved.

如果數學家是一個神秘主義者，這個數學家將有可能是那個對於在第四密度中的實體的開端極其有幫助的人。但是，容我們說，在第三密度的結束的時刻，我們感覺到會是最有幫助的事情不是物質性的，不是對大自然的次序的解釋，而毋寧是在一種對一切萬有的靈性的注視上，以及對那個一個人做的每一個事情都是為了對造物者的愛而做的想法上的堅持不懈。不需要有其他的理由，不需要有更高的途徑。任何被進行的事情都可以是為了對造物者的愛而被進行的。只要你是在練習那種臨在，且造物者是與你在一起的，所有你做的事情，即使它可能是有可能最為卑微的以及不引人注意的事情，它人就是被祝福的以及被犧牲了行的，你們人就是被愛著的。

Indeed, if you do nothing, you are still loved. You shall always be loved. The only difficulty in third density, truly, is learning to trust that love, to rest back in the love, and to have the courage to return that love, although its recipient is invisible and infinite. As you spend time with the Creator, as you converse with the Creator, you will find that there is no circumstance in which the Creator cannot be a conscious part. And you will find your scientific concerns falling into appropriate perspective.

確實，如果你什麼都不做，你仍舊是被愛的。你將一直都是被愛的。在第三密度中的唯一的困難，真的就是去學會信任那種愛，去背靠那種愛，去擁有勇氣返回到那種愛，雖然這種愛的感受者是看不見且無限的。當你花時間與造物者在一起的時候，當你與造物者交談的時候，你將會發現，沒有任何環境是在其中造物者無法成為一個有意識的部分的。你將會發現你的科學性的關注點落入到了適當的觀點之中了。

We find this instrument is requesting that we transfer this contact, and so we shall move to the one known as Jim, with great thanks for this instrument's being willing to channel us this evening, in spite of some fatigue. We leave you in this instrument's mouth in love and light as we transfer to the one known as Jim. I am Yom. 我們發現這個器皿正在要求我們轉移這個接觸，因此，帶著對這個器皿不顧某種疲倦而樂意於在今晚為我們傳訊的巨大的感謝，我們將移動到被知曉為 *Jim* 的實

體。在我們轉移到被知曉為 *Jim* 的實體的時候，我們通過這個器皿的嘴巴在愛與光中離開你們。我是 *Yom*。

(Jim channeling)

(*Jim* 傳訊)

I am Yom, and greet each again in love and light through this instrument. At this time we feel that we have spoken sufficiently to begin that portion of your meditation which is the question and answer portion. If we may speak to further queries, we would be most happy to do so at this time.

我是 *Yom*，通過這個器皿再一次在愛與光中向各位致意。在此刻，我們感覺到我們已經充分地發言以開始你們的冥想的那個提問和回答的部分了。如果我們可以談及進一步的問題，我們會極其高興在此刻這樣做。

M: I would just about like to thank you for being with us tonight, and query about something that you spoke about in the latter part of your message tonight, and that is, you said, "If you do nothing, it's just as ..." The impression I had was, if you do nothing, it's about the same thing as if you do a lot of research and thinking and whatever. This brings to my mind the question of responsibility. My question is, what are our responsibilities as human beings to ourselves and to the other people around us? And also in a universal sense? Is a human being supposed to be doing something, or is it simply a question of what he feels like doing?

M：我會僅僅想要為你們今晚與我們在一起而感謝你們，問題是關於你們在今晚你們的資訊的一個後面的部分談到的某個事情，也就是，你們說，“如果你什麼都不做，它就好像是……”我得到的印象是，如果你什麼都不做，它與如果你做了很多研究，思考以及無論什麼事情是相同的事情。這讓我的頭腦中出現了責任的問題。我的問題是，作為人類存有，我們對我們自己和我們周圍的其他人的責任是什麼呢？同樣，在一個宇宙性的意義上，我們的責任是什麼呢？一個人類存有是被假設要做某個事情的嗎，或者它單純地是一個他感覺想要做什麼的問題。

I am Yom. In truth, my brother, we would suggest that you, as any creature of the one Creator which contains the quality of free will, may do as you will, for each action shall, in some degree, teach. To learn of the self and to learn of the Creator and the relationship between these concepts within all of your creation is the purpose of your existence and of the existence of all of the creation. That you shall find standards by which you shall live, and shall take upon yourselves responsibilities, as you call them, as a result of what you learn from what you do and from what you seek is the natural outgrowth of experience which has had analysis and which has generated further thought and action.

我是 *Yom*。實際上，我的兄弟，我們會建議，你們，如同太一造物者的任何的包含了自由意志的特性的生靈一樣，可以如你們所願地去做事情，因為每一個行動，在某種程度上，都將會教導。去瞭解自我，去瞭解造物者和在所有你們的造物中的這些概念之間的關係，這就是你們的存在性，以及所有造物的存在性的目的了。你們將會發現你們將會藉由其而活的標準，你們將會讓你們自己承擔起責

任，如你們對它們的稱呼一樣，作為你們從你們做的事情，以及從你們尋求的事情所學會的事物的一個結果，這就是已經進行了分析以及已經產生出了進一步的想法和行為的體驗的自然地衍生物了。

Thus, as this process becomes more and more a conscious process, the seeker of truth shall find that there are more appropriate ways in which to conduct this process which take into account the welfare and needs of other entities about it, the welfare and needs of the environment in which it moves and has its being, and the welfare and needs of the inner self, shall we say, that portion of the self which seeks to be informed and to extend the boundaries of experience and identification. Thus, from the beginning command, shall we say, for lack of a better word, that command being, "Do as thou wilt," comes a progression of learning and a refinement of this process in a conscious manner.

因此，當這個過程越來越多地成為一個有意識的過程的時候，真理的尋求者將會發現，會有更為合適的通過其進行這個過程的方式，這種方式會考慮到在它周圍的其他實體的福利與需要，它在其中移動並擁有它的存在的環境的福利與需要，以及內在的自我的福利與需要，容我們說，這個內在的自我就是那個尋求去被激勵並延伸體驗和認同的邊界的自我的部分。因此，從一開始，指令，因為缺少一個更好的詞語，指令就是，“如你所願地去做，”一個學習的進程以及用一種有意識的方式對這個過程的精煉就會出現了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

M: I guess that what I'm thinking about is just the point of it all. I mean, it sounds to me that, based on some of the knowledge I've gathered from other meetings such as this, that kind of education that we are supposed to attain out of each lifetime is—and correct me if I'm wrong—a kind of experiential education, as you just said, that in a sense, anything that you do is based on the need to learn a particular lesson, so in a sense, however we proceed is a kind of fulfillment of this education. So, in a real sense in terms of our evolution, is there any point in trying to attain another kind of education which is one that we create for ourselves, the kind of education we create which is through science or through metaphysical gatherings such as this tonight? In terms of our evolution through reincarnation, will this kind of created education, will it be helpful for us in our evolution?

M：我猜想我正在思考的事情恰恰就是它全部的要點了。我的意思是，基於我已經從諸如這次集會的其他的集會收集起來的一些資訊，在我聽起來，我們被假設要從每一個生命取得的那種類型的教育是——請更正我，如果我是錯誤的話——種類型的體驗性的教育，如你們剛剛說過的一樣，在某種意義上，任何你做得事情都是基於去學習一定的課程的需要的，因此，在某種意義上，我們無論用什麼方式前進，都是對這種教育的一種類型的實現。因此，從一個真實的意義上，在我們的演化的方面，在嘗試去取得另一種類型的教育的方面有任何的要點嗎，這種教育是我們為我們自己創造的教育，是那種我們通過科學或者通過諸如今晚的集會之類的集會創造的教育？在我們通過投生的演化的方面，這種類型的被創

造的教育，它在我們的演化中將會對於我們是有幫助的嗎？

I am Yom, and each such means of learning shall serve as a catalyst that one might accomplish what is at the heart of one's desire, whether the mind which creates the course of study is aware consciously of what is at the heart of the desire to learn. Thus, you may pursue any particular path of your so-called created education and because of the biases within your subconscious mind you will see and experience this created education in a manner which is congruent with your true desire. Thus, it shall be a vehicle for the accomplishment of that which you have set out to do.

我是 Yom，每一個這樣的學習的途徑都將期待一個催化劑的作用，這樣一個人就可以完成在它的渴望的中心處的事物了，無論創造了學習的進程的心智是否有意識地察覺到了在渴望的中心處要去學習的事物是什麼。因此，你們可以用你們所謂的被創造的教育任何特定的途徑來追尋，因為在你的潛意識心智中的偏向性，你將會用一種與你真實的渴望相一致的方式看到並體驗這種被創造的教育。因此，它將會成為一個載具以供完成你著手開始進行的事情。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

M: No, thank you. That's very reasonable. Just a query about you, the entity of Yom. This is the first time that I've had the pleasure of meeting with you. Could you tell me what density you are from and anything else about your background that you care to talk about?

M：沒有了，感謝你們。那是非常有道理的。僅僅一個關於你們，Yom 實體的問題。這是第一次我有幸與你們相遇。你們能夠告訴我，你們來自於的密度以及關於你們的背景的方面任何你們想要談及的事情？

I am Yom, and am seldom requested within this particular group, for our specialty lies in an area which is somewhat akin to those explorations of your more scientifically-oriented entities, though we do not call ourselves scientists in that strict sense. We are as many within the Confederation of Planets in the Service of the Infinite Creator, and that is a race of beings which have joined their conscious seeking so that it is unified in its direction and purpose. We seek at present within the density of light which is, according to the numbering system we are familiar with associated with this group, being five. 我是 Yom，我很少在這個特定的團體中被請求，因為我們的專長存在於一個與你們的那些更多科學導向的實體的探索的區域多少有些類似的區域之中，雖然我們並不會從那個嚴格的意義上稱呼我們自己為科學家。我們和服務無限造物者的星際聯邦中的很多實體一樣，我們是一個已經將它們的有意識的存有結合在一起的存有的種族，這樣在它的方向和目的的方面，它就是統一的了。我們在當前是在光的密度中尋求的，根據我們熟悉的於這個團體聯繫在一起的計數系統，我們的密度的編號是五。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

M: No, thank you.

M：沒有了，感謝你們。

P: You said earlier that you had some hesitation about the quality of the answers that you were giving in that it was maybe not what was expected. But I'd like to say that I appreciate the direction of the answer that you gave and understand the direction of the answer that you gave. A question I have is, you spoke earlier of a time when—a time when a person has confusion, that they should sing, and the question I have, is singing in that manner the same as playing a musical instrument or expressing oneself creatively, or do you literally mean singing with your voice?

P：你們之前說過，你們在關於你們正在給予的回答的品質的方面有某種猶豫，因為它可能不是被期待的事物。但是我想要說，我很感激你們給予的回答的方向，我理解你們給予的回答的方向。我擁有的一個問題是，你們之前談及了一個時間——一個在其中一個人有混淆的時間，它們應該唱歌，我擁有的問題是，用那種方式唱歌和彈奏一個樂器或者創造性地表達它自己是一樣的方式嗎，或者你們實際上的意思就是，用你的聲音唱歌？

I am Yom. It was our intent to suggest the creative activity in general in order that the conscious confusion could, for the moment, be set aside so that the channel to the subconscious mind might be opened and allow the information which is being blocked by the confusion to be transmitted in some form to the conscious mind. The singing is one means by which this may [be] accomplished, as it effectively removes the necessity for further thought. The playing of a musical instrument would accomplish the same goal, for when the muscle memory, as we find you call it, is allowed to produce its patterns of creativity, then the conscious mind may for that period of time be emptied of the confusion, so that a new beginning might be had and the progress toward a solution to the problem at hand might be enhanced.

我是 Yom。我們的意圖是去建議一般性的創造性的活動，以便於有意識的混淆，能夠暫時被放在一邊，這樣通往潛意識的心智的管道就可以被開放，並允許由於混淆而正在被阻塞的資訊用某種形式被傳遞到表面意識的心智。唱歌是一種藉由其這個過程可以被完成的途徑，因為它會富有成效地移除進一步思考的需要。彈奏一個樂器會完成同樣的目的，因為當，我們發現你們稱之為，肌肉的記憶被允許產生出它的創造性的模式的時候，接下來，有意識地心智就可以在那個時段將混淆清空，這樣一個新的開始就可以被擁有，朝向對於在手邊的問題的一個解決方案的過程就可以被增強了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

P: Another thing I'd like to ask about that you spoke of, penetrating the illusion and that the illusion was not meant to be penetrated, but that it might be, and I'm unclear what you were speaking about there.

P: 另一個我想要詢問的事情是關於，你們談到刺穿幻象以及那個幻象並不是打算要被刺穿的，但是它是可能被刺穿的，我對於你們在那個位置正在談論的事情不是很清楚。

I am Yom. We speak of illusion, for the environment which each of us inhabits is more than it appears to be, and by being more than it appears to be, invites the seeking as to what that more might be and how it might be related to the self. Within your particular illusion, the nature of the illusion is quite dense, shall we say, in relation to those which follow it. The density of your illusion, the heaviness of it, has the purpose of providing an unbiased field of experience for free will to be exercised in a manner which is consciously directed for the purpose of eventually choosing to move in a certain fashion rather than another.

我是 Yom。我們談及幻象，因為我們每一個人居住的環境是比它表面上樣子要更大的，藉由比它表面上的樣子要遠遠更大，在關於那個更大的事物可能是什麼以及它可能如何與自我產生關聯的方面，它吸引了尋求。在你們的特定的幻象中，幻象的特性，在與那些跟隨它的實體的關聯的方面，容我們說，是相當厚重的。你們的幻象的密度，它的厚重，是擁有這樣一個目的的，它提供一種無偏向性的體驗的領域以供自由意志用一種有意識地被指向這樣一個目的的方式被實踐，這個目的即最終選擇用一定的方式，而不是用另一種方式移動的。

To be specific in this instance, your particular illusion asks that you choose to become aware of self to such a degree that you are, indeed, conscious beings, which then may choose the manner of your progression in evolution, either by choosing to be radiant and giving of that which you have found of value in your own searching or to be absorbent or magnetic and to take unto you that which you have found to be helpful, not only within your own experience, but to require that those about you serve you as well.

要在這個方面成為具體的，你們特定的幻象要求你們選擇在這樣一種程度上察覺到自我，即你們確實是有意識地存有，你們接下來就可以選擇你們的在演化中發展的方式了，要麼是藉由選擇去發光並給出你已經在你自己的尋求中發現是有價值的事物，要麼選擇成為吸收性或者磁吸的，並將你已經發現是有價值的事物拿到你身上，不僅僅是那些在你自己的體驗中有幫助的事物，同樣也要求在你周圍的那些人一樣地服務你。

Thus, your illusion offers the opportunity to make this great choice and the ability to penetrate this illusion in any degree is in direct ratio to the desire and persistence with which the seeking for truth, as you would call it, is conducted by each seeker. Thus, there are moments of inspiration and illumination which are the natural outgrowth of any sincere seeker's experience, and during these moments of illumination a glimpse may be had into a wider point of view that has not so many veils hiding it from the inner eye of the seeker. However, even with many such glimpses of the truer nature of things, the seeker shall find that far more is unknown than is known.

因此，你們的幻象提供了機會去做出這個偉大的選擇，你們用任何的程度去刺穿這個幻象的能力，是與每一個尋求者藉由其進行的對真理的尋求，如你們對它的

稱呼一樣，的渴望與堅持不懈成正比的。因此，會有一些啟發和啟蒙的時刻會是什麼真誠的尋求者的體驗的自然而然的衍生物，在這些啟蒙的時刻期間，對於一種更為寬廣的視角的一瞥可以被擁有，這種視角不會擁有如此多的罩紗將它從尋求者的內在的眼睛遮蔽起來。然而，甚至是藉由許多這樣對事物的更為真實的屬性的模糊印象，尋求者將會發現比被知曉的事物遠遠更多的不知道的事物。

Is there a further query, my brother?

有一個進一步的問題嗎？

P: Yes. Is the penetration of the illusion related to a term that we use called magic? Or is that not related? I should say, successful penetration of the illusion.

P: 是的。對幻象的刺穿涉與一個我們使用的被稱為魔法的詞語有關聯嗎？或者那是沒有關聯的嗎？我應該說，對幻象的成功的刺穿。

And we shall make this our final query for the evening, for it has been a lengthy session this evening. The term magic, as you have used it in relationship to the evolution of consciousness, may be seen as the conscious ability to gain access to the unconscious mind. The most often used definition within your culture which describes this term is the ability to create changes in consciousness at will.

我們將使得這個問題成為我們今晚的最後的問題，因為今晚的集會已經是一場漫長的集會了。魔法這個詞語，如你們在與意識的演化的關係用已經使用了它一樣，是可以被視為是，去進入到無意識的心智的有意識的能力。描繪了這個詞語的在你們的文化中最為經常地被使用的定義是，在意識中隨意創造改變的能力。

We find that the conscious ability to utilize the subconscious mind is the foundation principle which allows the ability to create changes in consciousness at will. The persistent desire and practice on the part of the seeker of truth to persist and to analyze and meditate upon the results of the seeking is the quality which aids most in the development of this ability to create the changes in consciousness at will, for as the seeker explores the mysteries of creation, the seeker will discover that the journey does not move far from the self, but, indeed, focuses upon the nature of the self. And as the seeker begins to know more and more of its own self, it gains the ability to form that self in a fashion which is the result of conscious choice rather than the unconscious programming received in the early years of the life that was designed previous to the incarnation.

我們發現去利用潛意識的心智的有意識的能力是允許在意識中隨意創造改變的能力的基礎的原則。在真理的尋求者的部分上的堅持不懈的渴望與練習，以堅持下去，並對尋求的結果進行分析與冥想，這就是在發展這種在意識中隨意創造改變的能力的方面最有幫助的特性了，因為隨著尋求者探索造物的神秘，尋求者將會發現，旅程並不會遠離自我，而確實是聚焦於自我的特性的。隨著尋求者開始越來越多地知曉它自己的自我，它會取得用這樣一種方式形成自我的能力，這種方式是有意識選擇的結果，而不是在投生前被設計好的從生命的早期的時間被接收到的無意識的編程的結果。

Thus, as the conscious seeker becomes aware of those programs within the deeper self that it itself has placed there, and begins to untangle the riddle of the self and its purpose, the seeker gains a mastery of the self that allows it not only to move the self as a result of conscious choice, but to move the self in an harmonious fashion with entities about it and with the environment about it as well. For there is an harmonic resonance that the seeker may become aware of that proceeds outward from each portion of the creation and which may be utilized in a fashion which is likened unto singing with harmony with another being, so that those songs which are sung then become the means by which the further evolution of the self may be accomplished.

因此，隨著有意識的尋求者開始察覺到在更為深入的自我內在之中的那些它自己已經放置在那裏的程式，並開始解開自我以及它的目的的謎題，尋求者會去的一種對自我的掌控，這種對自我的掌握允許它不僅僅作為一個有意識的選擇而移動自我，同樣也用一種與它周圍的實體，同樣與它周圍的環境協調一致的方式來移動自我。因為會有一種和諧的共鳴是尋求者可以察覺到的，這種共鳴從造物的每一個部分向外前進，並可以用一種類似於與另一個存有在一起藉由和聲來歌唱的方式被利用，這樣，那些被歌唱的歌曲接下來就會成為自我的進一步的演化藉由其可以被實現的途徑了。

We are aware that it is growing late, shall we say, and we shall take this opportunity to thank those who have gathered here this evening and who have invited our presence by their desires. We are most grateful for the opportunity to speak through these instruments that we might share that which is our joy and our passion. We ask that each evaluate according to what is within the heart, taking that which has resonance and leaving that which does not. We are known to you as those of Yom, and we leave each at this time in the love and the light of the one infinite Creator. Adonai, my friends.

我們察覺到，時間逐漸，容我們說，變晚了，我們將利用這個機會感謝那些在今晚已經聚集在這裏的實體們，以及那些已經藉由它們的渴望邀請我們出席的實體們。我們對於通過這些器皿發言的機會是極其感激的，這樣我們就可以分享我們的喜悅和我們的熱情了。我們請求每一個人都根據在心內在之中的事物進行評估，拿走那些有共鳴的內容，並將那些沒有共鳴的內容留下來。我們是你們知曉的 Yom，我們在此刻在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。

April 30, 1989

1989-04-30 傳統神話與個人神話

Group question: As our world becomes more interrelated and interdependent there seems to be a new generation that is experiencing a breakdown of traditional cultural and religious mythologies in the way that we are raised, so that there is a blending of some of these various traditions from person to person. Could you speak to this reforming of the various traditions and to a personal mythology or path to the Creator? And is there any difficulty that might come from the radical change in our upbringing so that there seems to be fewer reference points made between the way children are raised now and the way they used to be raised.

團體問題：隨著我們的世界變的更為相互關聯且相互依賴，看起來似乎有一個新的世代正在體驗到一種我們通過其被撫養長大的傳統文化和宗教的神話的崩潰，這樣就會有對各種傳統中的一些傳統的一種從人到人的混合。你們能夠談談這種對各種傳統的革新，並談談一種個人的神話或者通往造物者的道路嗎？在我們的對孩子的撫養中會有任何困難可能來自於這種劇烈的改變，這樣，在孩子在現在被撫養長大的方式以及它們在過去習慣於被撫養長大的方式之間，看起來似乎就會有較少的參照點了。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. The Creator 's blessing and ours be upon you, and our thanks and gratitude to you for the honor of being called to your group this evening to discuss the question of old and new mythologies, and, perhaps most importantly, the dealing with the young ones among you in the face of the teacher/parent's having found that the older and settled mythologies are not acceptable.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。願造物者的祝福和我們的祝福降臨在你們身上，我們今晚被呼喚到你們的圈子來討論舊的神話和新的神話的問題，也許極其重要地是，在老師/父母已經發現較為陳舊且固定的神話不再是可接受的情況下與在你們當中的年幼的孩子打交道的問題，我們為這種榮耀向你們表達我們的感謝和感激。

This is a large subject, and we shall do no more this evening than scratch the surface. However, we would like to give you some ideas, reminding you, [as] always, that we are prone to error, as any which is not whole and entirely within the Creator. As long as we have an identity of our own, there will be biases, and we ask always that you remember to discriminate carefully, and to keep those truths that seem helpful, to keep those inspirations that seem to be truth that you remember and recognize for the first time, and if something jars or is unhelpful, lay it aside and move ahead. That is part of what creating a personal myth consists in.

這是一個巨大的主題，我們在今晚僅僅只能對這個問題抓抓表面。然而，我們想要給予你們一些觀點，我們同時提醒你們，一如既往，如同任何並非完整的且並

未完全處於造物者之中的實體一樣，我們是易於犯錯的。只要我們還擁有一個我們自己的身份，就將會有偏向性，我們一直請求，你們記得仔細地進行分辨，並留下那些看起來似乎有幫助的真理，留下那些看起來似乎是你們第一次回憶起來並認出來的真理，如果某個事情是令人煩躁的，或者是沒有幫助的，將它放在一旁並前進。那就是創造一個個體的神話所包含的事物的一部分了。

Now, let us lay some groundwork. First of all, the words mythology and religion should be far more interchangeable than they are. The difficulty is that in myth there is no judgment between one myth and another, whereas in religion those of one religion square off with hostility against those religions which in some way contradict it. Thus, we prefer to talk of all paths of spirituality as personal myths, including classical paths such as the path of mystical Christianity, the path of literal Christianity, the path of mystical Buddhism, the path of literal Buddhism, and so forth.

現在，讓我們打下某種基礎。首先，神話和宗教這兩個詞語是應該比它們之所是遠遠更加是可互換的。困難是在於，在神話中，在一個神話和另一個神話之間不會有評判，然而，在信仰的方面，那些屬於一種信仰的人會帶著敵意與那些其信仰以某種方式是與其有矛盾的人擺好姿勢準備戰鬥了。因此，我們更喜歡談及所有的靈性的道路都是個人的神話，包含諸如神秘主義基督教的道路，字面上的基督教的道路，神秘主義佛教的道路，字面上的佛教，以及諸如此類的傳統的道路。

Realize that the essence of myth is to move the seeking entity by its own faith and its desire to know the truth over a kind of rainbow bridge, a magical covenantal span that links time and eternity, that which is known and that which is a mystery. Those who dwell in that which is known have a deadness inside them, though they live and their hearts beat. Those that dwell from time to time in eternity have a livingness that only crossing that span into eternity may offer. Certainly, there are those who naturally and unaffectedly spend each moment in the present moment. These are, for the most part, the young souls which parent/teachers are responsible for aiding in their growth and nurturing in the agony of constant change as growth occurs.

請意識到，神話的實質就是藉由實體它自己的信心和它去知曉真理的渴望而推動尋求的實體跨越一種類型的彩虹橋，一種魔法的誓約性的跨度，它將時間和永恆連接在一起，將已知的事物和屬於一種神秘的事物連接一起。那些居住在已知的事物中的實體在它們內在之中擁有一種死氣沉沉，雖然它們或者，它們的心臟跳動著。那些不時地居住在永恆之中的人會擁有一種生動性，這種生動性僅僅只有那種跨越了跨度進入永恆的事物才能提供。肯定地，會有一些人會自然而地且真實不虛地將每一刻都花費在當下一刻之中。這些實體絕大部分是年幼的靈魂，在它們的成長的過程中起幫助作用的方面，以及在隨著成長而發生的持續不斷的改變的煩惱中進行養育的方面，它們的父母/老師是對此負責任。

Therefore, we do not wish to engage in judgment betwixt settled world religions, except to describe how they create the rainbow bridge to eternity. Within the Oriental religions, the consciousness is considered to be spiritual, and that which is honored is the continuation of living eternity: father to child, to its child, to its child, and so forth. This mythological path is a path of ethic

and wisdom. It is somewhat passive and unsuited to the Western, shall we say, mentality, as this instrument would put it.

因此，我們並不希望參與到在對於在根深蒂固的世界性的宗教信仰之間的評判之中，我們僅僅描述它們是如何創造了那座通過永恆的彩虹橋。在東方的宗教信仰中，意識是被認為是靈性的，被尊崇的事物是活在永恆之中的持續性：父親傳給孩子，孩子傳給它的孩子，孩子傳給它的孩子，如此等等。這條神話的道路是一條合乎道德且有智慧的道路。它多少是有些被動的且不適合於，容我們說，西方的智力的，如這個器皿會這樣說的一樣。

That which you may call Buddhist is a group of paths covering exercise, breathing, work and worship. It is, perhaps, the most passive of the paths that are traditional, in that the goal is to cleanse the self of preferences so that one may see clearly and be unmoved by the illusion. This is a path of wisdom. The Muslim and the Jewish religions are those which have the God which acts for and against entities on a sometimes apparently capricious basis. This is a religion of ethic and one is taught to do certain things which shall span the rainbow bridge to eternity.

你們可以稱之為佛教徒的道路是一個涵蓋了修煉、呼吸、工作和崇拜的團體的道路的集合。也許它是最為被動的傳統的道路，因為它的目標是清理自我的偏向性，這樣一個人就可以清楚地看到而不為幻象所動搖了。這是智慧的道路。穆斯林和猶太教的信仰是那些擁有神的信仰，這個神會用一種有時候是明顯反復無常的方式來支援和反對實體。這時候一個具有倫理道德的信仰，一個人是被教導去做一定的東西，這些事情將會跨越那個通往永恆的彩虹橋。

The many kinds of Christian religion are, to some extent, the more active of the world religions in that there is a strong ethic implied, an ethic of excellence, purity and good behavior, yet also an ethic which states quite clearly that by no means shall action bring one to paradise, to eternity, over the bridge. In this particular spiritual system it is acknowledged that there must be the bridge in place that by faith can be crossed. The Occidental part of the world finds this ethical and mythical system in its activity more suited culturally, and, indeed, though all the so-called world religions have much to offer, it is probable that the parable of the channeling of Jesus the Christ, being part and parcel of the culture in which each present dances, is perhaps the most accessible and the most useable.

很多種類的基督教的信仰，在某種程度上，是更為主動的世界性的宗教信仰，因為有一個隱含的強有力的倫理道德，一個具有優秀、純度和益處的行為舉止，而同樣也有一個倫理道德相當清楚地表明，行動無論如何都將無法將一個人帶到天堂，帶到永恆，跨越那座橋。在這個特定的靈性的系統中，被承認的事情是，在適當的位置必定有橋存在，這座橋是藉由信心才能被跨過的。世界的西方的部分會發現這種倫理道德和神話系統在其活動中在文化的方面是更加適合的，確實，雖然所有的所謂的世界性的宗教信仰都有大量要提供的事物，很有可能的事情是，耶穌基督所傳訊的寓言，它是即每一個人當前在其中舞蹈的文化的一部分了，也許是最為容易理解且最為易於使用的。

Now, we speak of Christianity, Buddhism, Shintoism and so forth as if they

were singular. This is not so. Each of these religious systems has one thing in common, and that is a call to mysticism, a call to a life in faith. That faith is what makes the bridge between time and eternity firm. Faith is fed by desire. Thus, the beginning of the creation of the personal myth is a burning, passionate, consuming desire to know the truth, the truth of who you are, of that which you are constructed, of your relationships to eternity and imperishability. Consciousness is malleable. It is plastic. And you are either at the helm of your consciousness or being dragged along by it, having lost the reins. Therefore, when deciding to create a personal mythology it is well first to grasp the reins of desire and discipline and passion, to hone and whet the edge of the need to know, the desire to understand. If you seek the Creator, your path will come to you.

現在，我們談及基督教、佛教、神道教，以及諸如此類的宗教，就好像它們是獨立的一樣。並非如此。這些宗教系統中的每一個都擁有一個共同的事物，那就是一種對神秘主義的呼喚，一種對一次在信心中的生命的呼喚。那種信心就是那個使得在時間和永恆之間的橋樑變得堅固的事物了。信心是被渴望所餵養的。因此，對個人的神話的創造的開始，是一種熾熱的，充滿熱情的，折磨人的對知曉真理的渴望，那個真理即你是誰，你是由什麼所構建的，你與永恆的和不朽能力之間的關係的真理。意識是有韌性的。它是可塑的。你要麼是處於你的意識的地獄之中，要麼是被它拖著，且已經丟失了韁繩了。因此，當決定要去創造一個個人的神話的時候，首先去抓住渴望、修煉和熱情的韁繩，去打磨、磨快那種對知曉的需要，對理解的渴望的邊緣，這是很好的。如果你尋求造物者，你的道路將會出現在你面前。

Now, if one looks at any of the world religions—and we shall concentrate, since we are speaking to those of western culture, on Christianity—one may see that the images, the parables, the myth of the life of Jesus the Christ itself has very little objective referent to the time in which you now experience this illusion. It does not fire the imagination to think of the images and the stories which Christianity has to offer. The younger one is the more true this is, simply because the parental generation may well not have offered the child the experience of organized religion, and the child, therefore, may not have a clear image of that for which it hungers, for at any age a spirit will hunger and thirst for spiritual food.

現在，如果一個人檢查世界性的宗教信仰的話——我們將集中在基督教上，因為我們是在向那些屬於西方文化的實體發言——一個人可以看到，耶穌基督其自身的形象、寓言與神話，與你們現在在其中體驗這個幻象的時代只擁有非常少的客觀的參照性。它不會激發想像力去想到基督教所要提供的形象和故事。這對於更為年幼的實體是更加真實的，這單純地是因為父母的一代人很有可能並未提供給孩子有組織的宗教信仰的體驗，因此，孩子可能並未對於它渴望的事物擁有一個清晰的形象，因為在任何年齡，一個靈體都將會對靈性上的食糧感到饑渴。

Thus, in relation to the children we would suggest very strongly that if the parents do not engage in traditional church-going, it is well if there be an altar or holy place, small as it may be, within the dwelling or close to the dwelling that may be dry from the weather and accessible in all temperatures

so that one may go there and meditate each day. When children see how seriously the parents desire to know the truth, when they see dailyness and discipline in seeking, they will, by osmosis and acting like the parents, imitate and grow to feel that place within themselves that hungers for heavenly food.

因此，在關於孩子的方面，我們非常強烈地建議，如果父母並未參與到傳統的去教堂的習慣，如果在住所中或者靠近那個住所的地方有一個祭壇或者聖地，這是很好的，它可能會非常小，它可能是不受天氣影響的乾燥的地方，並可以在所有氣候中都可以進入的，這樣一個人就可以每一天去那裏冥想了。當孩子看到父母多麼嚴肅地渴望去知曉真理，當它們看到每日的尋求以及在尋求中的紀律的時候，它們將會，藉由滲透作用以及照著父母一樣行動，而模仿父母並逐漸開始感覺在它們內在之中的那個渴望靈性的食糧的場所。

In short, what we are saying is, what you use to make the bridge should be a product of your desire. That which you can have imperishable faith in will come to you. Accept nothing that does not feel solid, and if it does feel solid no longer, leave it behind and move onward, for truth recedes infinitely in front of the pilgrim, remaining always a mystery and allowing one more and more, as one grows more and more mature and aged, to see the great depth, breadth and height of the spiritual path, the amount of glory and strength in service to others, the amount of joy and peace indwelling in love and light with those who also seek. To have companions along the way is most important.

簡單地說，我們正在說的事情是，你們用來建造那座橋樑的事物將會是一個你的渴望的產物。你們能夠對其擁有不朽的信心是將會出現在你們的面前。不要接納任何你們並不感覺穩固的事物，如果它確實感覺不再穩固了，將它留在後面並繼續前進，因為真理會在一個朝聖者的面前無限地後退，一直保持是一個神秘並允許一個人隨著它逐漸變得越來越成熟和年齡變大而越來越多地看到靈性的道路的巨大的深度、廣度和高度，看到在服務他人之中的那個的榮耀與力量的數量，在與那些同樣也尋求的實體一起存在於在愛與光之中的喜悅與平安的數量。在沿路上擁有夥伴是極其重要的。

There are other reasons for the rejection of ancient myths than that of their being irrelevant to that which is occurring at this time upon your planet. That is, few people, for instance, breed sheep; therefore the thought of the one known as Jesus as shepherd is difficult to manage, and the leaving of the ninety-nine for the one that is lost nothing more than a cosmic joke. Those of you in the West have experienced and are extending to all portions of the Earth the experience of heightened technology. Science has mistakenly assumed that it is separate from spirituality. This is a fatal flaw within science, and it shall be corrected, although within your particular life experience, it may not yet be evident science and spirituality are one.

除了古老的神話與在你們星球上在此刻正在發生的事情是無關的之外，會有其他的拒絕古老的神話的原因。那個原因就是，舉個例子，很少有人養羊了，因此，被知曉為耶穌的實體是牧羊人的想法就難以處理，並會讓為了一個迷失的羊而離開九十九之羊成為不過一個宇宙笑話而已。那些在你們的西方的實體已經體驗到並正在地球的所有的部分上拓展高科技的體驗。科學已經錯誤地假設，它是與靈

性是分開的。這是一個在科學中的致命的錯誤，它將會被更正，雖然在你們特定的生命體驗中，科學與靈性是一體的，這可能尚不是明顯的。

Knowledge has nothing to do with faith. Dogma and doctrine are deadly enemies of faith. To live a life in faith is simply to say, "I have faith that I am a survivor, that I am held in the gentle arms of a kindly Creator, that that which is happening to me right now is what is supposed to be happening to me right now." Those who wish to polarize towards to service to others add upon that faith by attempting to listen carefully to others, that they may know how best to serve—not how to please, but serve.

知識是與信心沒有任何關係的。教條和教義是信心的死敵。去活出一次在信心中的生命單純地就是去說，“我有信心我是一個倖存者，我是被抱在一個仁慈的造物者的溫柔的雙臂之中的，現在正在發生在我身上的事情就是現在打算好正在發生在我身上的事情。”那些希望去向著服務他人極化的實體會藉由嘗試去仔細聆聽其他人來增加信心，這樣它們就可以知曉如何最佳地服務——不是去取悅，而是去服務。

The materialism within your culture and the work ethic within your culture both mitigate strongly against an appropriate attitude towards creating a personal myth, for though it is well to have good ethics and good moral behavior, the bridge to eternity is made almost entirely of the deep and intuitive portions of the mind, the feelings, the emotions, and the inspiration.

在你們的文化中的物質主義以及在你們的文化中的工作倫理同時都強有力地減輕了一種朝向創造一個個人的真理的適當的態度，因為雖然去擁有有益的倫理和良好道德的行為舉止是很好的，通往永恆的橋樑卻幾乎完全是由心智、感覺、情緒以及啟發的那些深入且直覺性的部分所構成的。

We ask each of you, honestly, what inspires each? We see confusion in your minds at this question, except for this instrument who has chosen its own personal mythology as mystical Christianity. Thus, we say to you, concentrate upon this creation. Begin to know who you are by processes which may be described easily—that of keeping the diary, that of keeping the dream diary, that of moving back in mind to painful experiences in the past and working with them until there is balance and forgiveness.

我們真誠地詢問你們每一個人，什麼啟發了你們每一個人？我們在你們的頭腦中看到了對於這個問題的混淆，除了這個器皿之外，這個器皿已經選擇了神秘主義基督教作為它個人的神話。因此，我們對你們說，集中注意力在這個造物上。開始藉由可以被輕易地描繪的過程來知曉——那些過程是記日記，寫夢境的日記，在性質中返回在過去的痛苦的體驗並與它們一同工作，一直到有一種平衡和寬恕為止。

You see, without the bridge to eternity each entity is stuck fast in the mire of time and space. Things will go on and on, a road that never ends. This is an unreal picture of reality, but a true picture of the illusion in which you find yourself at this time. The key to forming a personal mythology, then, is to discover that which you may have faith in; that is, not belief, but simple faith. It

often works best, for those who are new to the concept of being, to act as though one had faith in a kindly Creator and a redeeming Creator, and therefore to be able to forgive yourself and others simply by the strength of your faith. It is not faith in anything or anyone, perhaps, but merely a faith in the general kindness of the one infinite Creator and of your own preference to serve others, to polarize towards the positive rather than to serve the self and control others, to move along a negative path.

你們看，在沒有通往永恆的橋樑的情況下，每一個人實體都是被死死地陷入到時間和空間的泥潭之中的。事情將會不斷發展，一條道路永無止境。這是一個是實相的不真實的形象，但是它就是你發現你自己在此刻處於其中的幻象的一個真實的圖像了。關鍵是去形成一個個人的神話，接下來，去發現你可以對其抱有信心的事物，也就是說，不是信念，而是單純的信心。對於那些剛接觸到存在的概念性的實體，就好像一個對一個仁慈的造物者和一個救贖的造物者有信心的人一樣行動，並因此能夠單純地藉由你的信心的力量寬恕你自己和其他人，這經常會最佳地起作用。也許，它不是對於任何事物或者任何人的信心，而僅僅是一種對於太一無限造物者的一般性的善，以及你自己對於服務他人，對於朝向正面性的偏好，而不是服務自我，控制他人並沿著一條負面性的道理移動的偏好的信心。

How does one create a personal myth? It begins, as most things do, with the process of coming to know the self well, coming to feel the yearnings, the frustrations, the strong and the weak points of the self. Coming to find out what the self really desires, then honing that desire, sharpening that desire and becoming passionate in the desire to know the truth of the infinite One and your relationship to the infinite Creator.

一個人如何創造一個個人的神話呢？如同大多數的事情一樣，它是從清楚地知曉自我，開始感覺那些渴望，挫折，以及自我的優點和缺點的過程開始的。開始弄明白自我真正渴望什麼事物，接下來打磨那種渴望，使得那種渴望變得鋒利，並對於去知曉無限太一的真理以及你與無限造物者之間的關係充滿熱情。

When you have determined that which creates the bridge to eternity for you, we urge you to cross that bridge as often as possible. The ideal which was shown by many Christed entities is to live in such a way that the entire life experience becomes a channeling, a parable of the journey to infinity, of the ridding of oneself of the dross of perishability and the winning through of the understanding that your consciousness, more and more refined, polarized and uplifted, is, indeed, imperishable and is your true self. The more time one spends having crossed the rainbow bridge into eternity while in the physical body, the more one is able to offer in consolation, in forgiveness, in peace-making. For to one who has faith, there is no problem too great to solve, and that which is unsolvable is acceptable. Each day and night is its own entity, appreciated for itself, experienced for itself and action done for love out of faith. This is the life in faith.

當你已經決定了那個為你創造了那座通往永恆的橋樑的事物的時候，我們鼓勵你們盡可能頻繁地跨越那座橋樑。被很多的基督化的實體所展現出來的理想是用這樣一種方式而活，以至於整個生命體驗成為了一場傳訊，一個前往永恆的旅程的寓言，將會腐朽的雜質從一個人自己身上除去，並贏得這樣一種理解，即當意識

越來越多地被精煉，被極化並被提升的時候，這個意識確實就是不朽的，並且就是你真實的自我。一個人在處於物質性身體之中的時候花費越多的時間跨越那座彩虹橋並進入到永恆之中，一個人就越發能夠在安慰中，在寬恕中，通過締造和平來給予了。因為對於一個有信心的人，沒有問題是過大以至於無法解決的，無法解決的事物是可接受的。每一個白天和夜晚是其自身的實體，都為它自己所欣賞，為它自己所體驗，行動是出於信心為了愛而被進行的。這就是在信心中的生命了。

Some entities require a very simple myth of a personal nature, and those within the so-called New Age movement demonstrate the simplistic nature of the path to infinity. It is, however, a path which is difficult to remain upon, for the nature of the illusion is to challenge and test the growing entity again and again. Those who feel that there is naught but love and light may be most distressed and confused by that which happens in the life experience which may be called traumatic or devastating. The impulse is to remove the faith and replace it with anger. Avoid such impulses, for the Creator is not simplistic. The Creator and you, together, have designed quite carefully the kind of lessons of love that you are to attempt to study within this life experience. To study them as a materialistic entity who lives and dies is, perhaps, all too often to remain asleep to the possibilities of challenge.

一些實體需要一個具有一種個人屬性的非常簡單的神話，那些在所謂的新時代的運動中的人們展現了通往無限的道路的簡單化的特性。然而，它是一條很難留在其上的道路，因為幻象的特性就是去一次又一次地挑戰並考驗不斷成長的實體。那些感覺到除了愛與光之外什麼都沒有的人，可能會因為在生命體驗中發生別的可以被稱為創傷性的或者破壞性的事情而感到沮喪和混淆。衝動是移除信心並用憤怒取代它。避免這樣的衝動，因為造物者不是簡單化的。造物者，和你一起，已經相當仔細地設計了你打算要嘗試去在這次生命體驗中學習的愛的課程的類型了。要作為一個活著和死去的物質主義的實體學習它們，也許就是過去頻繁地對於挑戰的可能性保持沉睡了。

To face each trouble, difficulty and challenge with confident faith and quiet sureness in that bridge is to distance oneself from time and space, and, with that longer point of view, to gaze upon experience and choose the reaction which the hero would have. For this is the essence of myth. The hero, whether it be the Christ known as Jesus, the Christ known as Buddha, the Christ known as Lao Tsu, or the Christ known as Zoroaster, makes very little difference if one is mystical in one's faith and non-literal. The great difficulty with all settled religious systems is that they have become combative, materialistic and an artifact of the world and the culture in which you live.

去用信實的信心來面對每一個麻煩，困難和挑戰，並對於那座橋樑非常確信，就是讓自己遠離時間和空間，並帶著一種更長的視角來注視體驗並選擇英雄會做出反應。因為這就是神秘的實質。英雄，無論它是被知曉為耶穌的實體，被知曉為佛陀的基督，被知曉為老子的基督，被知曉為瑣羅亞斯德的基督，如果一個人在其信心的方面是神秘主義而不是字面性的，這就沒有多少區別。所有根深蒂固的宗教信仰的巨大的問題是，它們已經成為鬥爭性的，物質性的，它們已經成為你們生活在其中的世界與文化的一個人造物了。

Many are the priests in all faiths that attempt with every fiber of the being to retrieve the parables, the mythology, the story which initially sparked the spiritual movement. However, divisive elements, competitive elements within the nature of humankind create an ever onward going series of schism, splits, disagreements and steps backwards from unity into discord. Thus, many choose not to frequent the established spiritual system of myth for public worship. There is, however, an instinctive need for group worship. There is a need to come together as the children of the infinite Creator to worship, to offer praise and thanks and to ask for blessings.

會有很多的教士會在完全的信心中用存有的每一根纖維來重現最初啟發的靈性運動的寓言、神話以及故事。然而，在人類的屬性內在之中的分離性的要素，競爭性的要素，會創造出一系列不斷發展的分派、分裂、不同意見以及從統一退回不和。因此，很多人選擇不去經常與供公眾崇拜的被構建好的神話的靈性系統打交道。然而，會有對於團體崇拜的一種本能性的需要。會有一種作為無限造物者的孩子聚集到一起以崇拜，給予讚美與感謝，並請求福分。

Thus, there are meetings, such as these and many other of the so-called New Age type, which aid the seeker in the creation of his own story. The personal myth is that of the hero or the heroine who must go on a very difficult and challenging journey. During this journey, this entity will lose everything which it has, but by the aid of the infinite Creator, in one form or another, that which has been lost miraculously revivifies and becomes imperishable. This is the basic parable or story of the hero.

因此，會有諸如這些集會之類的集會以及很多其他類型的所謂的新時代類型的集會，它們在尋求者創造它自己的歷史的過程中幫助它。個人的神話是必須經歷一次非常困難且有挑戰性的旅程的男英雄和女英雄的神話。在這場旅程中，這個實體將會失去一切它擁有的事物，但是藉由無限造物者的幫助，用這樣或者那樣一種形式，已經被失去的事物會奇跡般地恢復，並成為不朽的。這就是英雄的基本的寓言或者故事了。

Let us look at the compelling myth of the Holy Grail. It has perhaps seized the imagination of mystics in a more direct way than any spiritual system, for it involves entities in a myth which is adventurous. The hero must go forth alone. It must pass impossible tests. It must bring back that which is unavailable, seemingly, and it must do it for the love of the infinite Creator. It is, of course, in the journey itself that the transformation of the hero occurs. When the hero returns, this entity, then, becomes the teacher, able to speak in parables and stories, anecdotes that may make sense to those about one.

讓我們看看引人注目的聖杯的神話。它也許已經用一種比任何靈性系統更為直接的方式抓住了神秘主義者的想像力了，因為它將實體包含在一個冒險的神話中了。英雄必須獨自前進。它必須通過不可能的考驗。它必須帶回，在表面上，無法被取得的事物，它必須為了對無限造物者的愛而進行它。當然，就是在旅程本身中，英雄的轉變發生了。當英雄返回的時候，這個實體接下來成為了老師，它能夠通過可能對於在它周圍的人有意義的寓言、故事與奇聞發言了。

What is your story? Have you conceived of yourself as a hero or a heroine? Have you learned to love the self and realized the consciousness of the self as blessed and holy ...

你的故事是什麼呢？你已經將你自己想像成一個男英雄或者一個女英雄了嗎？你已經學會去愛自我，並領悟到自我的意識是被祝福的與神聖的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... and to become able to hollow the self of those things which are materialistic, greedy, grasping and worldly? The hero must lose a great deal of emotional and mental baggage, must unlearn the biases of pain and suffering found in childhood experiences and adult experiences as well, so that the life is self-forgiven, the self is seen as consciousness, which in essence is holy.

以變得有能力將那些物質主義的、貪心的、貪婪的和世俗的事物都從自我身上清空嗎？英雄必須丟下大量的情緒和心智的包袱，它必須忘記在童年體驗，同樣還有成人體驗中被發現的痛苦與苦難的偏向性，這樣生命就是自我寬恕的，自我是被視為是意識，意識在其實質是神聖的。

By sending oneself upon the metaphysical journey of the pilgrim, one sets out for the Holy Grail, the impossible dream. One has nothing but faith, whether the personal myth combines well with traditional spiritual systems or whether the personal myth has been created by the self, the entity needs to see itself as a true hero, one who wishes to serve, to sacrifice, and to learn. With the heart open, with the intellect disciplined, the traveler begins to learn to feel the natural feelings of consciousness.

藉由將一個人自己送上朝聖者的形而上學的旅程，一個人出發尋找聖杯，那個不可能的夢想了。一個人除了信心之外什麼都沒有，無論個人的神話是否很好地與傳統的靈性系統混合在一起，或者無論個人的神話是否已經被自我創造出來了，實體都需要去將它自己視為一個真正的英雄，一個希望去服務，去犧牲，去學習的人。帶著開放的心，帶著被訓練過的智力，旅行者開始學會去感覺意識的自然感覺了。

The feeling we hope most to encourage you in is the emotion of worship or thanksgiving or praise. For the infinite Creator, the Imperishable One, is indeed Head of all, Source of all and Omega to all. You are all, indeed, a portion of the infinite Creator. And when your personal myth, your personal journey has been enough refined—and we are not at that state yet, at all—you shall one day gather that consciousness in its purity, having burned away all the dross of illusion, and move once again into the uncreated love of the one infinite Creator.

我們極其希望鼓勵你們處於其中的感覺，就是崇拜、或者致謝、或者讚美的情緒。因為無限造物者，那個不朽的太一，確實就是萬物之主，萬物的源頭以及萬物的

終點。你們確實，全都是無限造物者的一部分。當你個人的神話，你個人的旅程已經被足夠地精煉了——我們尚未處於那種狀態，根本就沒有——你就將會有一天，在已經將所有的幻象的雜質燒掉之後，在意識的純度中收集那種意識，並再一次進入到太一無限造物者的永存的愛之中了。

To sum, we encourage you to do two things. Firstly, to realize the central importance of living a life which points towards imperishability on a daily basis. In this way shall the pilgrim slowly discover its power, its strength, and its service. Secondly, we wish to encourage each parent to allow the children to see an active worship period on a daily basis in the home for those who do not attend the traditional places of worship. And for those who do attend the traditional places of worship, let there be the daily practice of that particular form of worship within the home environment. In either case, the young spirit shall, by identifying with the father and the mother, which seem like the Creator to the young spirit, will then have solidly, firmly in the subconsciousness of childhood for the entire life experience of the feeling of the presence of the one infinite Creator. This is a great, great gift to give your children. It demands discipline upon the part of parents, for it is difficult to do anything upon a daily basis. We are aware of your work ethic. We are aware of your busyness. We ask that you make the time to worship each day, standing upon the holy ground that is beneath your feet wherever you stand, for within yourself there is holiness.

總的來說，我們鼓勵你們做兩件事情。首先，去意識到每天都活出一次不朽能力的生命的中心性的重要性。用這種方式，朝聖將會緩慢地發現它的力量，它的優勢以及它的服務。其次，我們希望鼓勵每一個父母去允許孩子在家中每天都看到一種主動的崇拜的時段，對於那些並不參加傳統的崇拜的場所的人。對於那些確實參加傳統的崇拜的場所的人，讓那種特定崇拜的形式在家庭的環境中每天都被進行。在兩種情況的任何一種中，因為母親和母親對於年幼的靈魂看起來就好像是造物者一樣，年幼的靈魂將藉由與父親與母親認同而接下來在整個生命體驗中都堅實而穩固地在童年的意識中擁有太一無限造物者的臨在的感覺。這是一個給予你的孩子的偉大的，巨大的禮物。它要求在父母的部分上的訓練，因為要用一種每天的方式做任何事情都是困難的。我們知道你們的工作倫理。我們知道你們的忙碌。我們請你每天都找出時間來崇拜，並同時站在聖地上，那個聖地就是無論你的雙腳站立於其上的地方，因為在你自己內在之中就有神聖。

Encourage yourself in your pilgrimage and love one another. And although you need not believe in Jesus Christ or Buddha Christ or whomever, we ask that you have a consciousness of faith and live a life of faith to create that which you were born to be—a living string in the plangent tonality of infinite love.

鼓勵你自己處於你的朝聖之中，並彼此相愛。雖然你們不需要去信奉耶穌基督或者佛陀基督或者無論誰，我們請你們擁有一種具有信心的意識並活出一次具有信心的生命，以創造出你被生下來去成為的事物——在無限的愛的澎湃的音調中的一個活生生的絃樂器。

We are glad to be with you in your daily meditations or spiritual observances.

You have only mentally to ask, and we will be there silently, attempting to aid in deepening the meditation or increasing the intensity of the spiritual experience.

我們很高興在你們的每日冥想和靈性的儀式中與你們在一起。你們僅僅需要在頭腦中請求，我們就將會安靜地在那裏，並同時嘗試去幫助加深冥想或者增加靈性體驗的強度。

We thank this instrument and would transfer at this time, in love and in light and in the joy and in thanks, to the one known as Jim. I am Q'uo. 我們感謝這個器皿，我們會此刻，在愛中，在光中，在喜悅中，轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we are honored to offer ourselves in the attempt to speak to any further queries which may remain upon the minds of those present this evening. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻，我們對於提供我們自己來嘗試去回答可能仍舊留在今晚在場的人們的頭腦中的任何進一步的問題而感到榮耀。在此刻有一個問題嗎？

P: You spoke of ridding oneself of pain and suffering of experiences in childhood. Could you speak about this a little bit longer?

P：你們談及了將在童年時期的痛苦與受苦的體驗從一個人身上除去。你們能夠在關於這一點的方面多談一點點嗎？

I am Q'uo. This topic, my brother, moves into that area of the examination of the life pattern which seeks to understand the roots of that life which has grown to the point at which the self now finds it expressing itself. The attempt to look at those formative experiences within the young years of the life experience is an attempt to see the means by which the preincarnative choices have been set in motion. It is during this portion of the life experience that the seeds of these choices are planted within the fertile soil of the young child, for at this time the child has a far more active subconscious mental capacity that is more malleable, shall we say, and which shall, as it is formed, continue to feed the parameters of the formation to the growing and soon-to-be dominant conscious mind of the entity.

我是 Q'uo。我的兄弟，這個主題進入到了那個對生命模式的檢查的區域中了，那種檢查會尋求去理解生命的根源，而生命已經成長到了自我在其上現在發現它在表達自我的位置了。去檢查那些在你們的生命體驗的年幼的時期中的形成性的體驗，是一種去觀察投生前的選擇已經藉由其被啟動的途徑的嘗試。就是在生命體驗的這個部分之中，那些選擇的種子已經被種植在年幼的孩子的肥沃的土壤中，因為在這個時刻孩子擁有一種遠遠更加活躍的潛意識的心智的能力，這種能力是更為，容我們說，可塑的，當這種能力被形成的時候，它會繼續為成長以及

很快將會佔據支配地位的實體的表面意思的心智提供構型的闡述。

Thus, it is well to explore how this process was carried out in order to gain a clearer understanding of those patterns and preferences which have become, to the observant student, repeated themes within the life pattern. This study may be undertaken in a number of ways, or should we say, there are many methods by which this study may be accomplished. To begin the searching of the conscious memory and analyzing those remembered experiences of significance is recommended, for the conscious mind does retain a great deal of information to the student which seeks the resources contained therein. Oftentimes this study, beginning with the conscious reflection, is well accomplished in the recording of a journal or diary that may be shared with others that are seeking the same goals for themselves, for though one may remember significant experiences, oftentimes it is the comment of another that will show the experience in another light or perspective and will add to the depth or richness of the reconstructed experience.

因此，去對這個過程是如何被進行的進行調查研究，以便於對已經成為了那個留心的學生的生命模式中的重複性的主題的那些模式和偏好取得一種更為清晰的理解，這是很好的。這個學習可以用多種方式被進行，或者容我們說，會有很多的方法是這種學習可以藉由其被完成的。開始對有意識的記憶進行搜索並分析那些具有重要性的被記得的體驗，這是被推薦的，因為有意識的心智確實會為尋求被包含在其中的資源的學生保留大量的資訊。這種研究是從有意識的反思開始的，它時常會通過記筆記或者寫日記而被很好地完成，這些日記可以與其他的正在為他們自己尋求相同的目標的實體分享，因為雖然一個人可以回憶起有意義的體驗，將會用另一種光或者遠景來展現體驗，並增添被重構的體驗的深度和豐富性的事物，時常會是另一個人的評論。

A natural outgrowth of the conscious reflection is to look within the subconscious mind for that which resides there in memory concerning these same experiences. The subconscious mind may be accessed by the hypnotic regression or by the recording and revealing of the dreams that have been received as a result of continued asking of the subconscious mind to give the conscious mind the information that the conscious mind seeks. The dream episodes at some point then will begin to reflect the formative experiences which are felt to be significant to the seeking entity.

有意識的沉思一種自然而然的衍生物就是去在潛意識心智中尋找留在那裏的，在記憶中涉及到這些相同的體驗的事物。潛意識的心智可以藉由催眠回溯，或者藉由對夢境的記錄與剖析而被接觸到，夢境是作為對潛意識心智的一個持續不斷的請求的結果而已經被接收到，以給予表面意思的心智它所尋求的資訊。夢境的情節在某個位置上接著就將會開始反映出尋求的實體感覺是有意義的形成性的體驗了。

There are many means by which information gained in such a manner may be analyzed, and it is well to review the dream landscape by the method which feels to the seeker to have the most to offer. There may be an interchange or blending of techniques from time to time. It is always helpful to engage in

such review and analysis with others, for, again, the insights of the objective observer are oftentimes helpful to the seeker, which may not have the same perspective as another would have. To then utilize this information, however it has been gained, to gain a larger view of the life pattern and to begin to observe the roots, shall we say, of cause and effect, is the goal which the student will seek by such methods. There is the possibility, then, that by understanding the reasons for certain behaviors, that the student will begin to accept these behaviors and then the self in a greater degree, so that there might be more affecting of the conscious evolution in a freely chosen manner in the present moment, rather than having the behavior continually moved as is the marionette by forces that reach far back into the early years of the incarnation.

會有很多資訊藉由其用這樣一種可以被分析的方式被取得的途徑，用尋求者感覺到會有最多的要去提供的方法來檢查夢境的風景，這是很好的。不時地可能會有對多個技巧的互換或者混合。去與其他人一起進行這樣的檢查和分析，這一直都是有助的，因為，再一次，客觀的觀察者的洞見，經常會對尋求者是有幫助的，尋求者可能不會與另一個人擁有相同的遠景。要接著利用這個信息，無論它是如何已經被取得的，以對生命模式取得一個更大的視角，並開始觀察，容我們說，原因和結果的根源，就是學生將會藉由這樣的方法尋求的目標了。接下來，會有可能性，藉由對一定的行為舉止的原因的理解，學生將會開始接收這些行為舉止，並接著在一個更大的程度上接受自我，這樣就可能會有用一種在當前自由地被選擇的方法對有意識的演化的更多的影響，而不是讓行為舉止持續不斷地移動，就好像是被那種可以回溯到遠至投生的早期的時間的力量所左右的牽線木偶一樣。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

P: No, thank you. That explained what I was wondering about.

P：沒有了，謝謝你們。那解釋了我想要知道的事情了。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I have one about children, something I've been thinking about for a long time. I myself was raised with extreme responsibility for my age, and older than my age. I find myself, as an adult, able to deal with children in an authoritative way which escapes all my friends. My friends' children seem to be only under a very limited amount of control, and in some cases, such as my friend B, no control whatsoever. Yet, I may go into the same situation and establish my own relationship with the same young entities, clearly define the limits which I find acceptable, and am able to make a perfectly reasonable relationship with the children, whom I see as young souls who have just as much to say as I do. I am puzzled. I realize that each child is different and each child needs special things, but I wonder what the effect is of so many children these days having very elastic limits in every direction, so they truly

do not know what would be the correct thing to do at any one time? Or am I simply uptight in wanting to control the situation for my comfort in asking children to behave?

Carla：我有一個關於孩子的問題，某個我很長一段時間一直在思考的事情。我自己是藉由對於我的年齡而言的，以及比我的年齡更大的年齡的極大的責任感而被撫養長大的。我發現我自己，作為一個承認，是能夠用一種權威性的方式與孩子們打交道的，這種方式忽略了我所有的朋友。我的朋友的孩子們看起來似乎僅僅是處於一種非常有限數量的控制之下，在一些情況中，諸如我的朋友 *B*，完全沒有無論什麼任何控制。然而，我可以進入到相同的情況中並與相同的年幼的實體構建我自己的關係，清晰地定義我發現是可接受的局限性，我能夠與孩子們建立一種完全合理的關係，我將這些孩子視為年幼的靈魂，它們和我擁有一樣多的要說的事情。我感到困惑。我意識到每一個孩子都是不一樣的，每一個孩子都需要特殊的事物，但是我想知道，如此多的孩子在這些日子中在每一個方向上都擁有非常靈活的局限性，這樣它們就真的並不知道在任何一个時候要去做的正確的事情會是什麼了，這樣的效果是什麼呢？或者，我單純地是在想要去控制請求並通過要求孩子去行為舉止而取得我的舒適的方面是極度保守的。

I am Q'uo, and am aware of your query, my sister. The, shall we say, more modern theories in the raising of children have evolved, as do all theories and thought, from that which has gone before, and each portion of the process has that which is helpful and that which is not. Each attempts to build upon that which has gone before, and yet there is oftentimes a, shall we say, lag in the development of a truly superior means of achieving any goal. Much trial and error must take place before there is true progress.

我是 *Q'uo*，我理解了你的問題，我的姐妹。容我們說，在撫養孩子的方面的更為現代的理論，和所有的理論與想法一樣，已經從之前已經發展了的理論發展了，這個過程的每一個部分都擁有有幫助的事物和沒有幫助的事物。每一個理論都嘗試去構建在之前已經發展了的事物上，而在取得任何目的的一種真正優秀的途徑的發展的方面，時常會有一種滯後。會有很多的試錯必須在會有真正的發展之前被進行。

The tenor or tone of the raising of children in years previous to those now experienced by your present culture was one that partook more of what we shall call wisdom, the clearly defined rules and limits that would be enforced with the harsh word and the rod. There was, as a general rule, less concern for the feelings, the rights, and the development of the young entity. This tenor or tone has, through the years and the modification of each generation, moved from that which we have called wisdom to that which we might call compassion, where there is, indeed, a great deal of concern for the feelings, the rights, and the experiences of each young entity. There is, perhaps, in our humble opinion, an overbalance in this case, of compassion, which has replaced the clearly defined limits of wisdom. Thus, the child is placed at the center of concern with, in many cases, little to guide the child as to the appropriateness of its choices when its choices infringe upon the rights of others.

在你們當前的文化現在所體驗到的年代之前的年代中，對孩子的撫養的音高或者

音調，是一種更多地帶有我們所稱的智慧的音調，被清除定義的規範和局限性會藉由嚴厲的言語與棍棒被施加。作為一種一般性的規範，會有對年幼的實體的感
覺，權利以及發展的較少的關注。這種音高或者音調，已經經年累月並通過每一
代的改進而從我們所稱的智慧移動到我們所稱的同情心了，在這種同情心中確實
會有一種對於每一個年幼的實體的感覺、權利和體驗的關注。也許，通過我們謙
遜的觀念來看，在這種情況中，也許會有一種對於同情心的過度平衡，同情心已
經取代了被清晰定義的智慧的限定了。因此，孩子是被放置在關心的中心的，它
在很多情況下，在關於當孩子的選擇侵犯了其他人的權利的時候孩子的選擇的適
當性方面，對於孩子的指引是很少的。

It is helpful to be able to blend both the wisdom to set limits and the compassion for the child's development, so that the creative nature of each child finds a free range of expression within a certain field of experience, the field of experience being defined in the large part by the parents with the aid and assistance of the larger community of the educational system, the cultural mores, and the inspirational or religious direction. Thus, the child would find that it was free to a degree, with the freedom and range of freedom enlarging with the passing of years and the gaining of experience which would inform the decision-making process for the young entity that is now maturing into the entity which has discovered that its field or limits have also enlarged with its own experience and increasingly fall within its own free will choices.

能夠同時將設置限制的智慧與同情心混合起來，這對於孩子的發展是有幫助的，
這樣每一個孩子的創造性的特性就會在一定的體驗的領域中找到一種自由的表
達的範圍了，這個體驗的區域大部分是被父母在更大的教育系統、文化習俗以及
啟發性或者宗教信仰的方向的集體性的幫助和輔助下被定義出來的。因此，孩子
會發現它在一定程度上是自由的，這種自由和自由的範圍是隨著時間的流逝以及
經驗的取得而擴大的，這個過程會鼓舞年幼的實體的做選擇的過程，那個年幼現
在正在成熟成為已經發現它的領域或者限制同樣也會藉由它自己的體驗而擴大，
並越來越多地落入到它自己的自由意志的選擇之中的實體了。

It is difficult for any of those parents of your present culture to reconcile the discipline with which they were raised and the difficulties that many experienced with this discipline, and to reconcile these conclusions with the strong desire to give to the young entity a feeling of selfness which the parents have determined is important for the child to be able to express itself in those ways which are available to it. Thus, there is the ongoing process of refining the techniques by which the child is nurtured into adulthood.

要去調和它們藉由其被撫養長大的訓練以及很多人對這種訓練體驗到的困難，並
去將這些結論與給予年幼的實體一種對自我屬性的感覺的強烈的渴望進行調和，
因為父母已經確定這種自我屬性的感覺對於孩子能夠通過那些它可以取得的方式
來表達它自己是重要的，這對於你們當前的文化的任何的父母都是困難的。會
有一個持續進行的對於孩子通過其被養育成為成人的技巧的精煉的過程。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you. Thank you very much.

Carla：沒有了，謝謝你們。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: One last one. I know that after we have come back with the Grail, as heroes or heroines, it is time to stand as a light on the hill, as the Christians say, so the city may see it. And I wondered what your opinion was on ways of doing that—being, doing, serving in soup kitchens, meditating? Is it equal for everyone to do whatever they do, or are there some services that are over others in preference?

Carla：最後一個問題。我知道在我們已經帶著聖杯回來之後，作為男英雄或者女英雄，現在就是，如基督教徒會說的一樣，如同一盞在山上的燈一樣站立起來，以便於城市可以看到它的時候了。我想知道，你們對於那樣做的方式的觀點是什麼——存在，行動，在救濟站服務，還是冥想呢？對於每一個人去做無論什麼它們做的事情，這些事情是同等呢，還是會有一些服務在優先選擇的方面是高於其他的服務的呢？

I am Q'uo, and am aware of your query, my sister. Though, in the absolute and objective sense, there may be seen great inequality in one service over another, yet it must be remembered that each entity which incarnates within your third-density illusion has programmed those means by which that which is learned may be turned outward and shared with others by any of the means which you have mentioned, and by an infinite number of others as well, for within each life pattern there is presented the opportunity to learn those lessons which were considered appropriate for the incarnation, but also are offered those opportunities to share with others that which has been learned and that which has been taken within the being of the self, and which therefore colors all that proceeds from the self in a manner which has subtle or easily noticeable effects upon those about one or the environment in which one lives and works.

我是 Q'uo，我理解了你的問題，我的姐妹。雖然從絕對和客觀的意義上，在一種服務中可能會有高於另一種服務的巨大的不同等被看到，每一個實體都必須記住的事情是，在你們的第三密度的幻象中的投生已經規劃好了那些藉由其被學習的事物可以被轉向並藉由任何你已經提到的方式，同樣也藉由無限數量的其他的方式與其他人分享的途徑了，因為在每一個生命模式中都會有機會被呈現出來以學習那些被認為是對於那次投生是合適的課程，每一個生命模式同樣也被提供了機會去與其他的實體分享已經學會了的事情，這些事情是已經被帶入到自我的存有之中並因此為所有從自我開始進行的事情染色了，這種染色的方式在一個人周圍的人身上或者在一個人在其中生活和工作的環境上會有的微妙而易於注意到的效果。

Thus, there is the pattern of experience laid out before each entity that includes both the learning and the teaching, and that which is appropriate for the entity is always provided for the entity so that there is little need to

concern oneself overmuch with how to accomplish this or that goal. The most easily obtained means of achieving such goals is to notice that which is before one's sight, before one's experience, and to look upon each experience as that which holds the opportunity for both the learning and the serving.

因此，會有體驗的模式被擺在每一個實體的面前，這些模式同時包含了學習和教導，適合於那個實體的事物會一直都為那個實體被提供出來，這樣就幾乎不需要去過度擔心一個人自己如何完成這樣或者那樣的目標了。實現這樣的目標的最為容易被取得方式，就是去注意到在一個人的視線中的事物，在一個人的體驗中的事物，並將每一個體驗視為是同時包含了學習和服務的機會的事物。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Just a follow-up on a personal note. I personally have had years of trouble—and it intensifies from time to time and it's pretty intense now—dealing with increasing amount of disability and feeling that I'm really useless because I can't fix dinner or iron or wash or sweep the floor or anything like that. About all I can do is care about people and communicate with them and do the channeling. And ironically, a lot of my friends feel that they're not doing anything, because all that they're doing is cooking and cleaning and so forth, and they're not doing anything dramatic. I wonder where the peace is for a feeling of being of service? A very nebulous question, but a real one.

Carla：僅僅是關於一個個人的評論的後續問題。我個人已經長年在與不斷增加的殘疾與我真的是沒用的感覺打交道的方面遇到困難了——它時常會增強，它現在是相當嚴重的——因為我無法準備晚餐，或者熨燙、或者洗衣服，或者拖地，或者類似那樣的任何事情。所有我能做的事情就是關心人，與它們進行交流，並進行傳訊。諷刺性的是，我的很多朋友感覺他們並沒有在做任何事情，因為所有它們正在做的事情就是做飯，清掃以及如此等等，它們沒有做任何引人注目的事情。我想知道，對於一種有所服務的感覺的平安在何處呢？這是一個非常模糊不清的問題，但它是一個真正的問題。

I am Q'uo, and am aware of your query, my sister. In this regard may we say that peace within your illusion has a small place. There is a time that occasionally occurs for each entity in which it will feel the peace and the contentment of that which has been accomplished and will feel a quiet and joyful anticipation of that which is to come. Yet, for most a great deal of time is taken up within the incarnation agonizing over just those points which you have raised. This angst is that which might be seen as the motivator to seeking, for if one were always peaceful and satisfied with that which has occurred in the life pattern, there would be little to move one into further learning and further service.

我是 Q'uo，我理解了你的問題，我的姐妹。在這個方面，容我們說，在你們的幻象中平安只佔有一小塊地方。每一個實體偶爾會遇到一個時刻，在其中它將會感覺到平安以及對於已經被實現的事物的滿意，並將會感覺到一種對於即將發生的事物的一種安靜且喜悅的期待。然而，對於大多數人，在投生中的大量的時間

都被對於你已經提出的那些要點的苦惱所佔據了。這種苦惱是可以被視為是尋求的驅動力的事物，因為如果一個人一直都是對於在生命模式中已經發生的事情是平安的和滿意的，就幾乎不會有會推動一個人進一步學習和進一步服務的事物了。

Thus, the dissatisfaction that may tinge to a greater or lesser degree all that one accomplishes within the life pattern, and, indeed, the life pattern itself, may be seen as the, shall we say, grease which keeps the wheels turning. Thus, we recommend that even this dissatisfaction be valued for its motivational qualities. However, it is also helpful to keep the process lightly in mind, with a certain perspective that allows for acceptance of the self as one queries inwardly what the most appropriate means is to learn and to serve next. The light touch, that which retains the wider point of view, is a great ally to the seeker, and is the balance to the overdone angst, shall we say.

因此，那種可能會在一個或大或小的程度上位所有在生命模式中一個人實現了的事物染色，並確實為生命模式其自身染色的不滿意，就可以被視為是，容我們說，讓輪子一直轉動的潤滑劑了。因此，我們推薦甚至這種不滿都因為其驅動性的特性而被重視。然而，當一個人向內詢問什麼是最為合適的學習與服務的途徑的時候，對這個不滿意的過程不要太當回事，並帶著一定的允許那種對自我的接納的遠景，這是同樣也是有幫助的。輕觸，以及那個保留了更為寬廣的視角的事物，就是尋求者的一個偉大的同盟，就是對，容我們說，過度的苦惱的平衡了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, that is all, Q'uo.

Carla：沒有了，謝謝你們，那就是全部，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Q'uo. We are most grateful for being invited to join your circle of seeking this evening. We have been most heartened by the queries, which we feel have struck close to the heart for the purpose for the incarnation and the means by which the purpose shall be discovered and enacted by each seeker of truth. We have enjoyed sharing our opinions, and we do remind each that we have shared opinions. We do not wish our words to be taken too seriously, shall we say, if they do not sound a note of harmony within.

我是 Q'uo。我們對於被邀請加入你們的今晚的尋求的圈子是極其感激的。我們已經因為問題而感到振奮了，我們感覺這些問題，為了投生的目的以及這個目的藉由其將被每一個真理的尋求者發現並對其做出行動的途徑而已經衝擊了心的附近了。我們很高興分享我們的觀點，我們確實提醒每一個人，我們已經分享的

是觀點。我們並不希望我們的言語被太過嚴肅地對待，如果它們並未在內在之中響起一個和諧的音符的話。

We shall look, as you would say, forward to those times in your future during which we shall again have the opportunity to blend our vibrations with yours and to walk more closely on that path which you now find yourselves on, that path which leads ever onward and ever homeward. We are those of Q'uo, and we leave each at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們，如你們會說的一樣，期待在你們的未來的那些時刻，在其中我們將再一次有機會將我們的振動與你們的振動混合起來的，並更為靠近地走在那條你們現在發現你們自己走在其上的道路，那條道路會一直向前，並一直朝向家的方向。我們是 Q'uo，我們在此刻在太一無限造物者的愛與光離開各位。Adonai，我的朋友們，Adonai。

May 7, 1989

1989-05-07 感受感覺與英雄的旅程

Group question: About feelings. As we move through our daily round of activities, day after day, we come into situations in which we have various feelings that we either accept and let move through us, or, if the situation seems to be something we want to avoid for any possible reason, we might cut the feelings off, armor ourselves against them, and push them aside. When we actually begin feeling the feelings then, does this feeling of the feelings help us to move through the situation and to increase or enhance the general flow of energy through our energy centers or chakras and to make our experience more vivid or harmonious or real?

團體問題：問題是關於感覺的。當我們日復一日穿越我們的日常生活的活動的時候，我們進入到情境中，在其中我們擁有各種各樣的感覺，我們要麼接受這些感覺並讓它們流經我們，或者，如果情況看起來似乎是某種我們因為任何有可能的原因而想要去避免的情況，我們可能會壓制感覺，保護我們自己不接觸它們，將它們推到一旁。當我們實際上開始感覺到感覺的時候，接下來，對這些感覺的這種感覺會幫助我們穿越情況並增加進過我們的能量中心或者脈輪的一般性的能量流動，以使得我們的體驗更加鮮明、或者協調、或者真實嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, and wish to thank you and bless you for inviting us to share in the beauty of your meditation and the earnestness and sincerity of your seeking. We, too, are such as you, earnestly seeking, perhaps a step or two ahead, and so we have chosen, for this moment in what you might call time, to offer service, yet we cannot give you this service unless you request it, for when one works in positive polarity, as the Confederation of Planets in the Service of the Infinite Creator does, one must observe the cardinal importance of free will. So we are most honored by your call, for it is our manner of service, and it is a joy to be with you.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意，我希望為你們邀請我們分享你們的冥想的美麗，和你們的尋求的熱情與真誠而感謝並祝福你們。我們，和你們一樣，同樣在熱情地尋求，我們也許超前了一兩步，因此，我們已經在你們所稱的時間的這個時刻，選擇去提供服務，而除非你們請求了這種服務，我們都無法將其給予你們，因為當一個人在正面性的極性中工作的時候，如同服務無限造物者的星際聯邦所做的一樣，它就必須遵守自由意志的基本的重要性。因此，我們對於你們的呼喚是感到極其榮耀的，因為這就是我們服務的方式，與你們在一起是一種喜悅。

We must tell you that we are not infallible, but pilgrims on the way, such as yourselves. We can give you our understanding, such as it is, but it is limited. Therefore, because we know that that which we say is biased to some extent, we would appreciate it if each used careful discernment. If that which we say

rings of truth and seems to be a dim memory, suddenly clearly remembered, then by all means keep that which we have given, for it has achieved its goal. If that which we say, on the other hand, disturbs or makes one indifferent, then we have not achieved our goal of expressing a truth which is relevant to your particular point of departure, shall we say, on the spiritual path. We would not be a stumbling block to any, therefore we do ask that you practice discernment.

我們必須告訴你們，我們不是不會犯錯的，我們只是諸如你們自己一樣走在道路上的朝聖者。我們能夠給予你們我們的理解，諸如這個理解之類。但是，它是有限的。如果每一個人都使用了細緻的分辨力，我們們會感激它。如果我們說的事情聽起來是真實的，並看起來是一種模糊的記憶，突然間清楚地被回憶起來了，接下來，無論如何留下那個我們已經給予的事物，因為它已經取得了目標了。如果我們所說的内容，在另一方面，是令人不安的或者讓一個人不在靈性的，那麼我們就尚未取得我們表達一個真理的目標了，這個真理是與你在靈性道路上的特定的目的地聯繫在一起的。我們不願意成為任何人的塊絆腳石，因此，我們確實請你們實踐分辨力。

We are most happy that you ask this question about feelings, for feelings are the distilled intelligence of many, many lifetimes and constitute the actual personality which is your imperishable self. The temptation of the illusion is to place the identity of the self within the mind. The mind is created to make choices, so that one may survive within an environment. The so-called frontal lobes, however, which are designed for work in consciousness, have not been overly used among your people. Indeed, less than 5 percent of all of the brain which you possess is put to use. That is, like any statistic, variable and therefore false, but it is a pretty fair average. The illusion is that you are a creature with the body and the mind, and as one achieves the height and weight and years of an adult and grown-up person, one learns to act in ways which are approved of by the society.

我們極其高興你們詢問了這個關於感覺的問題，因為感覺是很多很多次生命的被蒸餾過的智慧，感覺構成了你的不朽的自我之所是的實際的人格。幻象的誘惑就是將對自我的認同放置于心智之中。心智是被創造以進行選擇的，這樣一個人就可以在一個環境中生存下來了。然而，所謂的前額葉，是被設計出來在意識中進行工作的，前額葉在你們的人群中尚未被過度使用。確實，你們所擁有的整個大腦的少於百分之五的部分是被利用了的。如同任何統資料一樣，那個數位是可變的並因此是無效的，但是它是一個相當良好的平均值。你們之所是的幻象是一個身體和心智的創造物，當一個人取得了一個成年人和一個長大了的人的身高、體重和歲數的時候，它就學會去用種種被社會認可的方式去行動了。

In your particular society, those known as women live longer than those manifesting as men because of the variation in the behavioral rewards given for various behaviors to boys versus that given to girls. For instance, if a girl might have a fight, she is considered to be less of a girl. If the same-aged male engages in the same fisticuffs, this entity is considered to be better than he was before, especially if he is able to win. Therefore, women are not trained to be competitive to the extent that men are trained. In other words,

within your culture, women are encouraged in many subtle ways to act out their feelings. Crying is accepted. Feeling tense, nervous, afraid and many other emotions are accepted because of the mistaken notion that the particular subspecies called woman is an inferior race.

在你們特定的社會中，那些被知曉為女人的是體是比那些作為男人顯化的實體要活得更長的，因為由於各種行為舉止的緣故而被給予男孩的這方面的獎賞，與由此被給與女孩的獎賞相比，是有差異的。舉個例子，如果一個女孩可能打了一場架，她會被認為是較不像是一個女孩。如果相同年齡的男性參與到相同的鬥毆中，這個實體會被認為是比之前更好的，尤其是如果他能夠贏的話，因此，女性沒有在男性被訓練成為競爭性的程度上被訓練。換句話說，在你們的文化中，女性是用很多微妙的方式被鼓勵去基於她們的感覺而行動。哭泣是被接受的，感覺到緊張、神經質、害怕以及很多其他的情緒，是被接受的，因為有這樣的錯誤的觀念，那種被稱之為女人的特定的亞種是一個較為低劣的人種。

Indeed, what is occurring is that women are fulfilling that balance of the male and the female which is called the yin and the yang. The female is storing spiritual and emotional energy, the deeper portion of the mind.

確實，正在發生的事情是，女性正在完成那種被稱之為陰陽的男性 and 女性之間的平衡。女性是在儲存靈性的與情緒的能量，心智的那個更為深入的部分。

Let us consider that the mind is a pond which has been filled with water and alcohol. Let us consider that the alcohol tends to rise to the top of the water and not to mix. Now, as one might skate across frozen alcohol, or as one would swim in the alcohol layer of life, one would be dealing with the material of the surface mind, the conscious mind, and very little of that which [is] from the deep mind would be allowed to come through the veil between subconscious and conscious. Women are given permission to move into the deep water. Men, for the most part, attempt from time to time to move deeply into life, but as they duck their heads, they do not, perhaps, go far enough, and one cannot breathe alcohol, if we may continue the metaphor. One must get to the water, for that which is at the very surface of the subconscious mind is perhaps not quite as confused and jumbled as that which the surface mind is sorting through in its process of making choice after choice after choice. However, it is dealing with topical, daily, ordinary material.

讓我們考慮，心智是一個池塘，她已經被水和酒精充滿了。讓我們考慮酒精傾向于上升到水的頂部而不是混合。現在，當一個人在結冰的結晶上滑冰的時候，或者當一個人在生命的酒精的層次中游泳的時候，它會是在與心智表面，有意識的心智的材料打交道，只有非常少的來自于深入心智的事物會被允許穿越潛意識和表面意識之間的罩紗。女人是被給予了許可如進入到深水之中。男人，在絕大部分時候，都會不時地嘗試去深入生命，但是當它們把頭紮入水中的時候，它們也許不會走足夠遠，一個人無法呼吸酒精，如果我們可以繼續那個比喻的話。一個人必須抵達水，因為，在潛意識心智的非常表面的位置的事物，也許不是和在表面心智上在它做出一個接一個又接一個的決定的過程中正在分類整理的事物一樣地相當混亂且雜亂的。無論如何，表面心智是與局部的，日常的，普通的材料打交道的。

The imperishable personality, the true intelligence of each of you, the Christ-self within, that spark which makes all things one, is contained in deep feelings. This is true intelligence. It will never be seen as so within your culture. Indeed, there is no culture which has moved in any way towards mechanism and more crowded conditions in general of living that are able to encourage both sexes to find working with the deeper feelings natural. Therefore, men within the culture of, shall we say, Europe and America, as you call these various geographical locations, are a difficult testing ground in which one must dig through the alcohol and dive deep into the water to experience what one really thinks. Because feeling in a deep way is actually the thinking of many, many life experiences.

不朽的人格，你們每一個人之所是的是真實的智能，內在的基督的自我，那個讓萬物合一的火花，是被包含在深入的感覺之中的。這就是真實的智慧。它將永遠不會在你們的文化中被視為是如此的。確實，如果一個已經用任何方式向著機械性和更為擁擠的一般性的生命的狀況移動了，這個文化是無法同時鼓勵兩種性別都發現與更為深入的感覺一同工作是自然而然的了。因此，在，容我們說，歐洲和美洲，如你們對這些各種各樣的地理位置的稱呼一樣，的文化中的男人，是處在一個困難的考驗性的地面上的，在其中一個人必須挖穿酒精並深潛到水中，以體驗一個人真正思考的事物。因為用一種深入的方式感覺實際上是在思考很多很多的生命體驗。

Now, we, having shown that feeling and emotion, especially the deep emotion, is very important to the growth of the spirit, would suggest tools with which one may approach learning how to feel feelings. May we say that in our opinion, the easiest way to feel is to begin with that which you feel most deeply. It may seem to be that which is furthest from you, however, the decision, the choice—and we emphasize this word, choice—to take a path of faith and live it, day in and day out, as this instrument would say, is central to opening the heart to feeling, to moving deeper into the water consciousness of the deep mind.

現在，在我們已經說明了感覺和情緒之後，尤其是深入的情緒，它對於靈性的成長是非常重要的，我們會建議一個人可以用來著手學習如何感受感覺的工具。容我們說，在我們看來，最為容易的去感覺的方式就是從你們最為深入地感覺到的事物開始。它可能看起來似乎是距離你最遠的事物，然而，去走一條信心的道路並，如這個器皿會說的一樣，日復一日地活出信心的決定和選擇——我們強調選擇這個詞語——對於向著感覺開放心，對於更為深入地進入到深入心智的意識之水中是中心性的。

Therefore, we would suggest starting the day with a hymn of praise to the infinite One, as you know that higher power to be. Worship is so much easier for the Creator than it is to see the Creator in others, simply because the Creator is an abstraction which is mysterious, yet which has created all that there is. The wonder of this, the beauty of this, is enough to send someone without experience into ecstasies. There is beauty unbounded upon your sphere within the plant, animal and mineral lives. There is much beauty of character in your people. There have been many, many beautiful thoughts

and songs and pictures and resonances of reality sounded by artists and philosophers, poets, essayists and writers. These entities have moved into their feelings, into the true intelligence of the deeper self.

因此，我們會建議用一首讚美無限太一，如你們所知曉的那個更高的力量之所是一樣，的讚美詩開始一天。對於造物者的崇拜，相比在其他人身上看到造物者是要遠遠更加容易的，單純地因為造物者是一個抽象的觀念，它是神秘的，而它已經創造了一切萬有了。這個的奇跡，這個的美麗，是足以將某個沒有經驗的人送入到狂喜之中的。在你們的植物、動物和礦物活在其中的星球上有著無邊的美麗。在你們的人群中有著大量具有美麗的特性。已經有很多很多的美麗的想法、歌曲、圖畫以及有實相的共鳴已經被藝術家、哲學家、詩人、散文家和作家表達出來了。這些實體已經進入到它們的感覺中，進入到更為深入的自我的真實的智慧之中了。

It does not matter what you choose for your personal faith. Or to put it another way, in the words of Joseph Campbell, which this instrument recently saw, "It does not matter how you construct your personal myth, however, it must do certain things. It must be a myth in which all the mistakes and errors and misjudgments of the past can be washed away, forgiven and forgotten, just as you can forgive that which has been done to you." 你們選擇什麼事物代表你個人的信心，這並不重要。或者，換句話說，用這個器皿最近看到的 *Joseph Campbell* 的話說，"你如何構建你個人的神秘，這並不重要，然而，它必須確實包含事物。它必須是一個神秘，在其中所有的錯誤和差錯以及過去的誤判都能夠被沖洗掉，被寬恕並被忘記，就好像你能夠寬恕已經對你做了的事情一樣。"

Forgiveness is very difficult without a kind of bridge or shuttle between the conscious and the subconscious mind, for the upper levels of the subconscious very much wish to make the behavior more perfect in many cases, or perhaps one has given up, but yet sits upon the surface of life and tells sad stories. To start the day, opening to the Creator, is very helpful. If it is only thirty seconds as you lie in the bed upon waking and think to yourself, "Creator, I love You, I adore You, thank You for this day," you have begun speaking during this day to the one imperishable portion of yourself, that being the infinite Creator which is a part of each of you, which will enable you to take the material that the day's catalyst gives you and give you the resources to see difficulties as challenges and good things as wonderful gifts for which one gives thanks. When one has realized how much the Creator loves one, one begins to love back. It is easy to love the Creator. That love is unconditional.

寬恕在沒有在意識和潛意識心智之間的一種橋樑或者運輸器的情況下是非常困難的，因為潛意識的上部的層次在很多的情況中是非常希望去讓行為舉止更加完美的，或者也許一個人已經放棄了，但它仍舊坐在生命的表面上並講述悲傷的故事。通過向著造物者開放而開始一天，這是非常有幫助的。如果它僅僅是三十秒鐘，在你剛醒來躺在創傷並對你自己思考，"造物者，我愛你，我崇拜你，為這一天我感謝你，"你就已經開始在這一天期間對你自己的那一個不朽的部分，你們每一個人的那個是無限造物者的部分，說話了，它將使得你有能力去將困難視為是

挑戰，將好的事物視為是你對其致謝的美妙的禮物。當一個人已經意識到造物者有多麼愛它的時候，它就會開始反過來愛了。要去愛造物者是很容易的。那種愛是無條件的。

And so, in whatever form your myth takes, you must jump into it in faith, with no proof, with no idea where the road may lead, with terror, shall we say, and one then lives this way each day, each week, each month, each year, through the life experience, doing all that one does for the love of the one infinite Creator, and therefore becoming a portion of that one great original Thought of love. As you give to others, as your love of the Creator begins to manifest in your life in the cheerful smile, in the recognition within the self that one is self-forgiven, one is redeemed, one is holy and sanctified if one wishes to be by simple prayer. One begins to become a light to others—and it is not because that entity is clever, for cleverness can be devastatingly terrible—it is because that entity feels love. Love created all that there is. That is the key. 因此，通過無論什麼你的神秘採用的形式，你必須在信心中，沒有證據，不知道那一條道路將會通向何方，容我們說，帶著恐懼，躍入其中，一個人接下來就要每天，每一周，每一個月，每一年，穿越生命的體驗都活出這種方式，同時做所有一個人要為了對太一無限造物者的愛而做的事情，並因此成為那一個愛的偉大的原初的想法的一部分。當你給予其他人的時候，當你對造物者的愛開始在你的生命中顯現在愉快的笑容中，顯現在自我內在之中對一個人是被自我寬恕的認可中的，它就被救贖了，它就是神聖的且聖潔的，如果一個人希望藉由簡單的祈禱而成為的話。一個人會開始成為其他人的一種光——它不是因為那個實體是聰明的，因為聰明能夠成為毀滅性地可怕的——它是因為那個實體感覺到了愛。愛創造了一切萬有。那就是關鍵。

Now, when one loves another entity, one is loving a distortion of the Creator, the distortion caused by free will acting through many incarnations upon the personality of the one that is loved. True love occurs between entities when one looks into the eyes of the entity and sees not only the familiar self, but the Creator. This is a deep, deep feeling, a deep recognition, but must depend upon that first great choice which must be taken in ignorance. Faith has nothing to do with belief. Belief is for those who need that structure in which right is always right and wrong is always wrong. Within your illusion, this is simply not so, and within the wider view which one's imperishable soul would take, many, many choices which the brain makes are quite irrelevant to the aiding of the spiritual growth of the self.

當一個人愛另一個實體的時候，它是在愛造物者的一個變貌，那個藉由自由意志通過許多次投生作用於一個被愛的實體的人格而產生出來的變貌。在一個人凝視者實體的眼睛並不僅僅看到那個熟悉的自我，同樣也看到造物者的時候，真實的愛出現了。這是一種深深的感覺，一種深入的認可，但是它必須基於那個首先的偉大的選擇，那個選擇必須在不知道之中被作出。信心與信念沒有任何關係。信念適合於需要那個在其中正確的事情一直都是正確的，錯誤的事情一直都是錯誤的構架的人。在你們的幻象中，單純地不是這樣的，在一個人的不朽的靈魂會使用的更為寬廣的視野中，大腦作出的很多很多的選擇與幫助自我靈性的成長是沒有多大關係的。

We emphasize worship, worship of that which is infinite and invisible, that which loves without stint, that which may be seen most clearly as a symbol as the sun—radiant, generous and ever outpouring. It blazes forth in ecstasy and fusion, in unity that is so powerful that it keeps each entity upon your sphere within the ability to live. Such generous love has your Creator for all of you, all of us, all of the infinity that is the creation, all of the illusions contained within that creation.

我們強調，崇拜，對無限和無形的事物的崇拜，對毫不吝惜地去愛的事物的崇拜，對可以被極其清晰地視為是一個如同太陽一樣的象徵物的事物——發光的、慷慨的、不斷向外傾瀉的事物的崇拜。它在狂喜中，在聚變中，在統一中發光，它的光輝如此強有力以至於它讓在你們的星球上的每一個實體都有能力去活下來的。這樣慷慨的愛就是你們的造物者對你們全體，我們全體，所有造物之所是的無限，所有在造物者被包含著的幻象的愛。

Before we leave this topic, we would address the subject of whether finding and feeling the feelings and realizing that one is feeling feelings is helping to one's physical body. We may say most certainly, "Yes." There is no question but that what has been called as a cliché, positive thinking, is correct thinking. It is appropriate to think hopefully, with love, and with trust. Those who feel too vulnerable to do that will armor themselves against a world in which they cannot trust. Yet until one can trust, the heart cannot open, the deep self cannot come forward. One must begin; one must make the choice to have faith, to have hope, to have trust, to have this cluster of words that can barely express something called love.

在我們離開這個主題之前，我們會講述這個主題，找到感覺，感受感覺並意識到一個人正在感受感覺，這是否對一個人物質性身體與有幫助的。我們可以極其肯定地說，“是的。”除了已經被稱之為一種老生常談的事物，即正面性的思考之外，都沒有問題，正面性的思考是一種正確的想法。去抱有希望，帶著愛，帶著信任思考，這是合適的。那些感覺到太過易受傷害以至於會進行那種正面性的思考的人，它們將會保護它們自己與一個它們無法對其信任的世界隔離。然而，在一個人能夠相信之前，心都是無法開放的，深入的自我都無法前進。一個人必須開始，一個人必須作出選擇，以擁有信心，抱有希望，抱有信任，並說出這一串話語，而這些話語是幾乎無法表達某個被稱之為愛的事物的。

Now, it is true that when one trusts entities, sometimes the trust is broken. One learns from these episodes, too. But one does not, if one is seeking to emphasize spiritual growth, armor the self, blame the self or blame the other self, but simply sees that a process is taking place and that all is well, and love does abide, whether in the present or in memory.

現在，當一個人信任實體的時候，有時候信任會被打破，這是真實的。一個人同樣也要從這些插曲中學習。但是，如果一個人是在尋求強化靈性的成長，它不會去保護自我，責備自我，或者責備其他自我，而是單純地看到一個過程正在發生，且一切都好，愛確實存在，無論是在當下還是在記憶中。

Entities in any walk of life, whether it be long or hard work in the outdoors or

long and hard hours at the desk, are not hampered from dwelling upon holy ground and loving the Creator, for all that one does may be done specifically for the love of the one infinite Creator. This hallows the entire life experience and creates many opportunities in which one may move into the deeper part of the mind in conversation with others who recognize an entity who can truly speak of substantial things.

在任何生命的道路中，無論它是在戶外的漫長或者艱苦的工作，還是在書桌旁的漫長而艱苦的時間，實體都不會因為停留在聖地上和對造物者的愛而被妨礙，因為所有一個人做的事情，都可以是專門為了對太一無限造物者的愛而被做的。這會讓整個生命的體驗變得神聖，並創造出很多的機會，在這些機會中，一個人可以進入到心智的最為深入的部分，在與其他人的交談中，它會認出一個真正在談及實質性的事物的實體。

And so a network of love, a web that grows, begins, and little by little, one begins to know more and more entities who love unconditionally that which they see of Christ, if we may use that word, or the Creator in you. Each within the circle wishes to learn to love and to love each other. Those who feel they are not doing enough for the most part are loving already, but they are blocked from their own ecstasy, from their own joy at love, because they see the illusion of work and toil, of shadow and arguments. They see the daily things upon the surface of life, but they never reach the life-giving water of heavenly food, which is the deeper self.

這樣，一個愛的網路，一個成長的網路就會開始了，一點一點地，一個人會開始知曉越來越的無條件地愛的實體，這些實體會在你內在之中看到基督，如果我們可以使用那個詞語的話，或者看到造物者。在這個圈子中的每一個人都希望學習愛並學習彼此相愛。那些感覺到它們做得不夠的人在巨大部分都已經在愛了，但是它們與它們自己的狂喜，與它們自己對愛的喜悅隔離開了，因為它們看到工作和勞苦、陰影和爭論的幻象。它們看到在生命表面上的日常的事物，但是它們從未抵達過擁有天上的食糧的那個賦予生命的水域，即更為深入自我。

Therefore, to encourage one's feelings, we encourage reminding oneself how much one loves the Creator or how much one loves the weed by the road, the tree at the top of the hill, the house in the middle of the city, the river as it meanders downstream. Anything that is truly, truly loved by a seeker may be dwelled upon, and as one does any chore whatsoever in life, one may do it and ennoble it because one does it for the love of the one infinite Creator. In this way, feelings move. They are safe feelings, they are feelings that are silent, they are feelings to be tended, as was the Christ child, swaddled and rocked and fed and kept very silent, because others would harm a young entity that is opening to bloom.

因此，要鼓勵一個人的感覺，我們鼓勵提醒自己是多麼愛造物者，或者他是多麼愛在路邊的雜草，在山頂的樹木，在城市中的房屋，以及蜿蜒向下流動的河流。任何真正地，真的被一個尋求者所愛的事物，都可以被放在頭腦中思考，當一個人做在生命中的無論什麼任何的雜務的時候，它可以做它並以之為榮，因為一個人是為了對太一無限造物者的愛而做它的。用這種方式，感覺運動了。它們是安全的感覺，它們是安靜的感覺，它們是要被照料的感觉，就好像基督的孩子要被

照一樣，被包裹在繭襪中，被搖晃，被餵養並保持非常安靜，因為其他人會傷害一個幼小的實體，這個實體正在向著繁茂開放。

Others do not understand why some wish this process to occur, and are content to swim along the surface, enjoying the gusto. Protect yourself from these entities by speaking not of that which you feel. But let yourself feel, and you will find that as you love the Creator, you will begin to realize your other loves. There are things which each love, there are people which each love deeply, irrevocably. To be in touch with those feelings and to be in touch with a feeling of self-forgiveness about all that occurred or occurs between these two entities or between you and that particular career or thing which is loved, is simply the outgrowth of the original love which is infinite, intelligent and what you would call divine. Love runs through you as a river, and as you make that choice to leap into a life in faith and not look back, you do a great service to yourself and to the consciousness of planet Earth, which is improving greatly at this, and we thank each of you that is a part of that.

其他人並不會理解，為什麼一些人希望這個過程發生，它們會滿足於沿著表面游泳，並享受趣味。藉由不要談及你感覺到的事物而保護你自己不受這些實體的影響。讓你自己去感受，你將會發現，當你愛造物者的時候，你將會開始領悟你的其他的愛。會有每一個人愛的事物，會有每一個人深深地，不可改變地愛著的人。與那些感覺接觸，並於與這樣一種自我寬恕的感覺接觸，這種感覺即所有發生的事情，或者在這兩個實體中間，或者在你和那個特定的職業或者被愛的事物之間發生的事情，都單純地是那個無限的、智能的、你們稱之為神聖的原初的愛的衍生物。愛會如同一條河一樣流經你，當你做出選擇去躍入到一次在信心中的生命並不再往會看的時候，你就對你自己，對行星地球的意思進行了一種偉大的服務了，行星地球會因此而大大地改善，我們感謝你們每一位，你們每一位元都是那種偉大服務的一部分。

The feelings are very effective in controlling the energy and the passage of energy through the chakras. One who is dwelling in love and doing that which one does for the love of the Creator moves fairly easily in this consciousness through the challenges of difficult relationships or problems, through wearying times, trying times, sad times and happy times, exhibiting always an awareness of that which is going on—we do not wish to speak like Pollyanna—but realizing also that beneath these daily occurrences of life and death within the illusion there lies an imperishable, infinite point of view that is made entirely of love. This realization quickens and crystallizes each of the chakras, as you yourself seek and feel the excellence of that which the Creator has made. So it is always helpful to one who feels very tired, very disappointed, very downhearted, or very depressed, to visualize each chakra and open the self to the love of the one infinite Creator and allow it to rise until the heart expands and sorrow has had its day and the heart now sings with the love of the Father.

在控制能量和能量經過脈輪的移動的方面，感覺是非常有效的。一個停留在愛中並正在做一個人為了對造物者的愛而做的事情的人，它會相當容易地在這種意識中穿越困難的關係的挑戰或者問題，穿越令人疲倦的時光，令人難以忍受的時光，

悲哀的時光和快樂的時光，並一直展現出一種對於正在發生的事情的認識——我們並不希望好像過分樂觀的人一樣地說話——但同樣也認識到，在這些在幻象之中的生命與死亡的日常際遇之下存在有一個不朽的、無限的觀點，它是完全由愛組成的。當你自已尋求並感覺到造物者已經創造的事物的優秀的時候，這種認識會讓每一個脈輪變得有生命力並結晶。因此，對於一個感覺非常疲倦，非常失望，非常沮喪，或者非常壓抑的人，去觀想每一個脈輪並讓自我向著太一無限造物者的愛開放，並允許這種愛上升，一直到心拓展了，且憂傷大行其道的時間已經過去了，現在心帶著對天父的愛歌唱為止，這是很好的。

You must realize that the Creator is Father/Mother, rather than Father; that is, the Creator creates, but also nurtures. There is comfort there for the seeker by simple mental request. There are those which are with you always. So as you wish to know what you truly feel, ask before you sleep; ask when you awake, after you have praised the one Creator; and keep asking. Do not make it an obsession, but make it that which you are most curious of and wish to learn, for it is those who seek who find. Respect and use your deep intelligence. Allow the experience of many lifetimes to inform you. Allow all of the intelligences of the universe which flow through you to speak to you. Go ever deeper. Jump ever further in faith. Trust ever more in a kindly but mysterious Intelligence that is love. Trust love. All within the illusion will fall and fail at one time or another; that is because free will is various. But that within you which is imperishable is safe, and that is where you must repair to lick your wounds, to soothe your soul, to ease your mind and to seek your deepest heart. Come to your safe place often and experience love from the one infinite Creator and love for the one Creator.

你必須認識到，造物者就是天父/天母，而不是天父，也就是說，造物者的創造，但造物者同樣也撫育。會有一安慰在那裏供尋求者使用，只要藉由心智上的請求。但會有那些一直都與你們在一起的實體。因此，當你希望去知曉你真正感到什麼的時候，在你睡覺之前請求。在你醒來的時候，在你已經讚美造物者之後請求，一直請求。不要使它成為一個執迷，而是一個使你的讚美太好的希望。去瞭解的事物，因為就是那些尋求的人才會找到。尊重的並使用你的深智慧。越許很多的生命的體驗告知你。允許所有流經的宇宙的智慧告知你。不斷深入。越來越深地躍入到信心之中。越來越多地信任一種仁慈但神秘的智慧，這種智慧就是愛。相信愛。所有在幻象中的事物都將掉落，並在這樣或那樣的一個時刻失是敗，那是因為自由意志的多種多樣的。但是在你的內在中，那個不朽的事物是安全的，那就是你必須進行修復的位置，以舔你的傷口，安慰你的靈魂，平復你的頭腦並尋求你最深的心。經常來到你的那個安全的場所，並體驗來自太一無限造物者的愛和對太一造物者的愛。

This instrument is telling us that we are speaking too long, but we would speak about one more facet of this equation, shall we say.

這個器皿正在告訴我們，我們正在發言超時了，但是我們會談及這個，容我們說，方程式的一個更多的面向。

We wish to emphasize that the reason that some mythical systems not only exist, but last for many, many centuries is that they are myths which do things

which are needed to move someone from [finitude] to infinity. The leap of faith needs to be taken holding someone's or something's hand. There must be the feeling of safety while being the fool. No one within the illusion can talk oneself into the belief that one can do everything perfectly and unravel the secrets of the universe by the self. You go into uncharted waters, and you will change by seeking in this manner. You must determine that in which you have faith, and if you need to make up a figure, so be it. If you need to visualize a quality, visualize it as a figure of some kind that demonstrates that quality. But allow the means of moving from time to eternity to be personal to you, to be an object of worship and love, for it is the bridge of faith that moves you into the present moment which has all the resonance of eternity. We cannot express to you what hero you may have, what great teacher you may follow, or what you may make up, feel and follow as your own path, but make it personal and own it faithfully and live in faith, abiding in faith and hope, no matter what the outer illusion indicates. This is the basic choice toward positive polarity, to live in faith. For in faith, one does love others, one sees the Creator in others and, finally, one makes that move from loving the Creator in someone to loving someone with all the foibles, the character defects, and the aggravations.

我們希望強調一些神話系統不僅僅存在，同樣也延續了許多許多的世紀的原因是，為了讓某個人從有限移動到無限，這些神話做了那些被需要的事情。信心的飛躍需要在抓著某個人或者某個事物的手的情況下被做出。在成為傻子的時候必須要有安全感。在幻象中沒有人能夠讓它自己相信，它能夠完美地做每一件事情並靠自己解開宇宙的秘密。你進入到沒有標記的水域，你將會藉由用這種方式尋求而改變。你必須決定那個你對其有信心的事物，如果你需要建造一個塑像，就這樣吧。如果你需要觀想一個特性，觀想它是具有展現了那種特性的某種類型的圖像。但是允許那條從時間移動到永恆的途徑對於你成為個人性的，成為愛崇拜和愛的一個對象，因為它是信心的橋樑，它讓你進入到當下一刻中，那種當下一刻擁有所有的永恆的共鳴。我們無法向你們表達你們可以擁有什麼英雄，你們可以跟隨怎樣偉大的老師，或者你們可以構建，感覺並跟隨什麼事物，來作為你自己的道路，但是使它成為個人的，並信實地擁有它，活在信心中，留在信心中，並有希望，無論外在的幻象表明了什麼。這就是朝向正面極性的基本的選擇，去活在信心中，因為在信心中，一個人確實愛其他人，一個人在其他人身上看到造物者，最終一個人會做出那個從愛在某個人身上的造物者移動到愛某個人的轉變，帶著其所有的缺點，所有性格上的弱點以及所有的惱怒愛某個人。

The first challenge the seeker has is the self. The first work must be done to forgive and love the self. That is why a personal symbol of redemption is necessary. Each workable myth creates a means of that redemption. Thus, those who move through that particular program of belief system experience the emotion of faith. We encourage you to experience the emotion of faith, no matter how slender your faith. Do not make it pretentious or show it upon the outside. Let it be personal and real and authentic, and if it takes years in the growing, so be that. You have years. Take them. It is most important to you.

尋求者所擁有的第一個挑戰就是自我。首先的工作必須為了寬恕和愛自我而被進

行。那就是為什麼一個個人的救贖的象徵物是需要的。每一個可實行的神話都創造出那種救贖的一個途徑。因此，那些穿越了那種特定的信念系統的程式的實體會體驗到信心的情緒。我們鼓勵你們去體驗信心的情緒，無論你們的信心是多麼微薄。不要使它成為虛飾，或者向外部展現它。讓它成為個人的，真實的和可靠的，如果它要花費多年時間成長，順其自然好了。你擁有時間。花費它們。它對於你是極其重要的。

Again, we thank you for this most insightful question and affirm the deep, deep importance of one's true intelligence, one's deep feelings. We would at this time thank this instrument and move to the one known as Jim. I am Q'uo. 再一次，我們為這個極其有洞見的問題而感謝你們了，並肯定一個人的真實的只能，一個人的深入的感覺的深入的，深刻的重要性。我們在此刻會感謝這個器皿並移動到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument.

我是 Q'uo，我通過這個器皿在愛與光中向各位致意。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

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

我是 Q'uo，我與這個器皿在一起了。在此刻有一個問題嗎？

Carla: What are the important elements of a personal myth? Besides redemption?

Carla：除了救贖之外，一個個人的神話的重要的要素是什麼呢？

I am Q'uo, and am aware of your query, my sister. This is, indeed, a large field of investigation which this query begins to uncover. We shall attempt to speak in a fashion which covers only briefly that which is of great depth and breadth.

我是 Q'uo，我理解了你的問題，我的姐妹。確實，這個問題開始揭開的是一個龐大的探索的區域。我們將嘗試去用一種僅僅簡要地揭露具有巨大的深度和廣度的內容的方式去談論。

The nature of any mythology is that which offers the model, the blueprint, which provides the seeker a means by which it might move itself in a general fashion, made more specific by application, with the goal of enlightening the self with the love and the light of the one Creator in a relatively pure fashion. 任何深化的本性就是提供模型、藍圖的事物，以及提供尋求著一條它可以藉由其用一種一般性的方式移動它自己的途徑的事物，@它通過應用，並帶著藉由用一

種相對純淨的方式用太一造物主的愛與光啟發自我的目標而變得更加具體。

The first element of any workable mythology is the hero which may be identified as any entity who places itself upon the path of the pilgrim who seeks the answers to the great mysteries of the life pattern, the nature of the life, the nature of the self, the purpose of both and their relationship of each to the other, the nature of the Creator, the existence of such, the relationship of self to the Creator and all those created entities about one.

任何可行的神話的首先的要素，就是英雄，它可以與任何將其自身放置在朝聖者的道路上的實體等同起來，尋求者尋求對於生命模式的偉大的神秘的答案，尋求生命的本性，自我的本性，同時需求兩者的目的以及相互彼此之間的關係，尋求造物者的本性，這樣的存在性以及自我與造物者以及在一個人周圍所有那些被造的實體之間的關係。

Then there is the journey of the hero that symbolizes the life pattern through which the hero moves, encountering difficulties and dangers, as it would seem, as these are the means by which the desire of the hero is strengthened, then tested, then strengthened again, and tested once again as those riddles of the life pattern begin to [be] answered in a small degree, and by the answering reveal yet more mystery which remains unsolved and which draws the hero onward upon this journey.

接下來，就會有英雄的旅程了，它象徵著英雄所穿越的生命模式，遭遇到的困難和危險，如它看起來似乎是一樣的，因為這些就是英雄的渴望藉由其被強化，接著被考驗，接著再一次被強化，再一次被考驗的途徑了，隨著那些生命模式的迷題開始在一個小的程度上被回答，並藉由回答揭露出更多的仍舊未被解決的神秘，這種神秘會吸引英雄在它的旅程上繼續。

As the hero continues upon the journey, the hero learns that there are those forces, both seen and unseen, which may be called upon for assistance when there is a particularly difficult problem that is set before the hero and which yields no easy solution and yet which must be solved in some degree if further progress is to be had. These forces take many forms, depending upon the culture in which the hero is placed, for each culture produces those who have gone before the hero and who themselves have been heroes in their own lives. And yet these entities, once mortal, also called upon that which was greater than they and received an answer, assistance, which empowered, inspired and motivated the hero to continue. These forces then become a source which is seen at first to be ex exterior to the hero and his or her personality.

隨著英雄繼續這場旅程，英雄會瞭解到，同時會有那些看得見和看不見的力量可以在有一個格外困難的問題被擺在英雄的面前時候被呼喚，這個問題是沒有容易的解決方案的，而如果要作出更進一步的前進，它又必須在某種程度上被解決。這些力量基於英雄被放置于其中的文化會呈現出許多的形式，因為每一個文化都會產生出那些已經走在英雄前面，且已經在它們自己的生命中已經自己就是英雄的實體。而這些曾經都是凡人的實體們，同樣都呼喚過那些比它們更大的力量並接收到一個答案，接收到了會使得英雄有能力繼續，並啟發和鼓舞英雄的幫助。

這些力量接下來就成為了一個源頭，這個源頭一開始是被看到是在英雄以及他或者她的人格的外部。

However, after a relationship is developed between these powers which are greater than the self and the self, there is seen by the perceptive hero or seeker a connection betwixt these forces and the self which seeks their assistance, so that the seeds of realization of this connection are planted within the being of the hero and provide one of the many opportunities for transformation which take place as the hero moves through various phases and cycles of the journey for that which is in many cultures called the Holy Grail.

然而，在一種關係已經在這些比自我更大的力量和自我之間被發展了之後，會有一種在這些力量和尋求它們的幫助的自我之間的一種關聯會被感受力強的英雄或者尋求者看到，這樣，這種關聯的領悟的種子就被種植在英雄的存有之中並會提供許多機會中的一個機會，以供轉換在英雄穿越各種各樣的旅程階段和週期的時候發生，而這場旅程就是追尋在很多的文化中被稱之為聖杯的旅程。

As this realization of that which is greater being within the self grows in the heart and in the mind of the hero, the hero finds new abilities within the self, and yet with these new abilities, finds new challenges, that the answers to the great riddles which the hero seeks may be driven ever more deeply into the conscious mind and into the very being of the hero.

隨著這種對於在自我內在之中的更大的存有之所是的領悟在英雄的心中和頭腦中逐漸成長，英雄會在自我內在之中找到新的能力，而在這些新的能力之中，英雄會發現新的挑戰，這樣，對於英雄尋求的偉大的謎題的解答就可以被越來越深入地推入到有意識的心智之中並被推入到英雄的核心存有之中了。

Thus, as the hero continues the journey, the process is of that which is identification, the identification of the small self with an enlarging view of the self, so that the hero might begin to place the viewpoint in a manner within the self which experiences a wider and wider definition of the self to include that which is experienced.

因此，隨著英雄繼續這場旅程，過程就是認同的過程，將小小的自我與一種自我的擴大的觀點的認同，這樣英雄就可以開始將用這樣一種放置設置視角了，這種方式會在自我內在之中體驗到一種越來越寬闊的自我的定義以包含被體驗到的事物。

The matter of redemption plays a vital role in this process, for as the hero begins to identify the self with a growing viewpoint of the self to include more of that which it views or has viewed as exterior to the self, there is the necessity for allowing the smaller viewpoint to fall away, which is another way of saying that as the hero continues upon this journey, it finds that that which has impeded its progress is its own definition of itself in various modes or manners of expression that have taken root within the perception of the self by the self within the incarnation.

救贖的問題在這個過程中扮演了一個至關重要的角色，因為隨著英雄開始讓自我

與一種對自我的不斷成長的觀點認同，以包含更多它看到的事物，或者已經視為自我外部的事物，會有允許較小的觀點逐漸消散的必要性，這就是另一種表達這樣一個觀點的方式了，隨著英雄繼續這條旅程，它會發現已經用各種各樣的表達的模式或者方式阻礙了它的進程的事物就是它自己對自我的定義，這種定義已經紮根在自我在投生中對自我的知覺之中了。

Thus, as these limiting definitions are discarded, there is the need to forgive or to redeem the self which has held these limiting points of view, limiting only as the hero has felt the necessity to move beyond them. For each new point of view or definition of the self will serve the hero for a certain portion of its experience, until it is ready to move beyond this point of view as well. At that time, that point of view will become a hindrance to further progress until a larger point of view is found and the smaller point of view is discarded. This is a simplistic means of describing the process of redemption or redefining of the self.

因此，隨著這些限制性的觀念被拋棄，對於那個已經抱有了這些限制性的，僅僅是在英雄已經感覺到去超越這些觀點的時候它們才是限制性的，觀點的自我，會有去寬恕自我或者對其進行恢復的需要。因為每一個自我的新的觀點，或者新的對自我的定義，都將會對英雄體驗的一定的部分起作用，一直到英雄準備好同樣也去超越這個觀點為止。在那個時候，那個觀點將會成為進一步的發展的一個障礙物，一直到一個更大的觀點被發現，且較小的觀點被拋棄為止。這是描述對自我的救贖或者重新定義的過程的一個簡單化的方式。

This process is much aided when the hero entity has other forces or sources of inspiration that are seen as greater than the self to call upon for the sustenance that they provide. However, as the hero continues upon this journey, it begins to identify itself with these forces to such an extent that at some point this journey is seen to be completely interior. The hero is beginning here to see that the self is all—and all is the self—and all are one. 在那個英雄的實體已經擁有了其他的被視為是被自我更大的力量或者啟發的源頭來呼喚它們所提供的支援的時候，這個救贖的過程是會大大地被幫助的。然而，當英雄繼續走在這條旅程上，它會開始將它自己與這些力量認同到這樣一個程度，在某個位置上，這條旅程會被看到是完全內在的。英雄在這裏正在開始看到自我就是一切——一切就是自我——萬物都是一體的。

This is a long process, and yet, as the various stages or cycles of this process are traveled, the hero begins to identify the self with a larger and larger point of view until the realization of unity with all is accomplished, at which point the illusion has provided the means by which the hero has been able to transcend the illusion, for however brief a time. And as the hero has been able to transcend the illusion, it then begins to reflect the nature of the illusion more and more faithfully within the life pattern.

這是一條漫長的過程，而隨著這個過程被旅行，英雄會開始讓自我與一個越來越大的觀點認同，一直到與萬物的統一的認識被實現為止，在那個位置上，幻象已經提供了英雄藉由其已經能夠，用無論多麼短暫的一段時間，超越幻象的途徑了。當英雄已經能夠超越幻象的時候，它接下來會開始在生命模式中用越來越有信心

的方式映射幻象的特性了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, I'll think about that. And if I ask another question, I promise I'll ask it as the question at the beginning. Thank you very much.

Carla：沒有了，我將會思考那一點。如果我問另一個問題，我保證我將會作為開始的問題詢問它。非常感謝你們。

I am Q'uo. We thank you, my sister.

我是 *Q'uo*。我們感謝你，我的姐妹。

H: I'd like to tell you what I'm thinking about. A friend of mine is sixteen and has been going through a very severe mental breakdown, and I'd like to support her as much as possible. And if you can give me any clues as to how to go about that. She seems to have lost her concentration and her ability to connect, comprehend, and I'm not clear whether she'll ever get that back. And I really ... I know I can love her and I can be with her, and that's important,

but I feel a little bit at sea as to how I can help her. *H*：我想要告訴你們我正在思考的事情。我的一個朋友是十六歲，並一直在經歷一次非常嚴重的心理崩潰，我想要盡可能多地支持她。你們是否能夠在關於如何著手進行那種支持的方面給予我任何的提示。她看起來似乎已經失去了她的專注以及她去連接與瞭解的能力了，我不是很清楚是否她將會恢復正常。我真的..... 我知道我能夠愛她，我能夠與她在一起，那是重要的，但是，我在關於我如何才能幫助她的方面感覺到茫然不知所措。

I am Q'uo, and am aware of your query, my sister. The desire to be of service to another is the place where we would suggest the beginning be made. The opening of the heart to another with the desire to share that which may be of healing assistance is the key which may be able to unlock the door, shall we say, that will open a new point of view to the one seeking the healing. The opening of the heart is the first step which allows that word or gesture or concept to move through to the one seeking the healing in a manner which is most appropriate to that person at that moment. We do not find that there are strict rules or techniques beyond the honest sharing of that which is available to the self by opening the heart in this manner. As you are aware from previous experience, there are, shall we say, surprises to the self which occur when one honestly opens the self to another and moves with those intuitive feelings that rise naturally to the conscious mind from the subconscious mind when the desire to serve another provides the bridge betwixt these two portions of the mental complex.

我是 *Q'uo*，我理解了你的問題，我的姐妹。去服務另一個實體的渴望就是我們會建議從其開始的位置了。帶著去分享可能具有療愈性的幫助的事物的渴望向著另一個實體開放心，就是可能能夠，容我們說，打開門鎖的鑰匙了，它將會向一個尋求療愈的實體開放一個新的視野。開放心就是第一步，它允許言語、姿勢或

者觀念用一種極其適合於在那個時刻的那個人的方式移動到一個尋求療愈的實體身上。除了對自我藉由用這種方式開放心而可以為自我所利用的事物的真誠的分享之外，我們並未發現其他的精確的規則或者技巧。如你們從之前的體驗知曉的一樣，當一個人真誠地向著另一個人開放自我並與這些自然而然地從潛意識心智上升到了表面意識的心智的直覺性的感覺移動移動的時候，當去服務另一個人的渴望提供了在兩個心智複合體的部分之間的橋樑的時候，會有，容我們說，讓自我吃驚的事情發生。

Thus, perhaps our greatest aid in this instance would be also to suggest the trusting of one's own self and the intuitive recognition that comes to the self as one desires to serve another. It is also quite helpful to provide an environment which supports and makes comfortable the one seeking assistance. This is done more by the relationship which is developed between the one seeking assistance and the one desiring to give it than the physical placement of either entity. To provide the loving words, understanding, sympathy and embrace is to make safe the relationship and trust which are most necessary for any assistance to be received.

因此，在這個方面也許我們最大的幫助同樣會是去建議，信任一個人自己的自我以及當一個人渴望去服務另一個人的時候出現在自我頭腦中的直覺性的識別。去提供一種環境，它會支持一個尋求幫助的人並使之舒適，這同樣是相當有幫助的。相比對任何一個實體物質性的安置，藉由在一個尋求幫助的人和一個渴望給予幫助的人之間被發展出來的關係，這種幫助更多地被進行。去提供有愛的言語，理解，同情心以及擁抱，就是去產生出安全的關係並產生出信任，這種信任對於任何幫助被接收到是極其有必要的。

Thus, the true caring that you bring to the effort to assist is that which shall allow and enable the intuitive connection to be established within your own being and between the one seeking your assistance and yourself, so that that information which moves through your own intuitive process will move as freely as possible and will be received as clearly as possible.

因此，你將會帶給進行幫助的努力的真實的關心，就是那個將會允許直覺性的連接在你自己的存有之中，以及在一個尋求你的幫助和你自己之間被建立並使之成為可能的事物了，這樣流經你自己的直覺性的過程的資訊就將會盡可能自由地移動並將盡可能清晰地被接收到了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

H: I think that's quite clear to me. Thank you.

H：我想那對於我是相當清楚的。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

H: I would like to create my life with some way of [aiding] ... I don't know, a connection, a spiritual connection, such as what is going on now, in my own ...

when I'm away from here. And, I'm not a channeler and I don't have a church that I feel comfortable in at this point, and I'm wondering if you have a suggestion for me?

H: 我想要用某種有幫助的方式創造我的生命.....我不知道，一種連接，一種靈性上的連接，諸如現在正在發生的事情，在我自己的.....當我離開這裏的時候。我不是一個傳訊者，我並不擁有我在這個位置會在其中感覺到舒適的教堂，我知道，你們是否能夠有一個給我的建議。

I am Q'uo, and am aware of your query, my sister. Without infringing upon your own decision-making abilities, we can suggest that there is for each entity such as yourself a, shall we say, library of information that is available within your culture that offers inspiration that is found to be more or less useful to those who seek a daily inspiration as a means of centering the self and moving from that center in service to others.

我是 Q'uo，我的姐妹。在不侵犯你自己做決定的能力的情況下，我們能夠建議，對於諸如你自己之類的每一個實體，都會有一個，容我們說，在你們的文化中的可供利用的資訊的圖書館是會提供啟發的，對於那些尋求一種每日的靈感作為一條讓自我處於中心並從那個中心開始在服務他人中移動的途徑的實體，這種啟發是會被發現是或多或少是有用處的。

For each such entity, we may recommend that a portion of the day be reserved solely for the inner seeking and reflection which may provide the seeker a drink, shall we say, of the everlasting waters which truly nourish. The time for meditation may be at one's own discretion and be joined with the reading or listening to inspirational information which has been chosen for its special feeling of connection with the seeker. By setting aside a certain portion of each day in a regular manner, one consciously speaks to the subconscious self which has the ability to respond by offering guidance so that a dialog begins to be constructed in which the seeker consciously asks for assistance and also gives thanksgiving for that which has blessed the life pattern.

對於每一個這樣的實體，我們都可以推薦，一天的一部分被單獨留出來以進行內在的尋求和反思，它們可以為尋求這提供一種對真正會滋養的永久的水域，容我們說，啜飲。冥想的時間可以是由一個人自己決定的，並可以與閱讀或者聆聽啟發性的資訊結合在一起，這些資訊是已經為了它與尋求者之間的特別的連接的感覺而被選擇了的。藉由用一種有規律的方式留出每一天的一定的部分，一個人會有意識地對潛意識的自我說話，這個潛意識的自我擁有能力藉由提供指引來回應，這樣一種交談就會開始被構建，在其中尋求者會有意識地尋求幫助，並同樣也為已經祝福了生命模式的事物而致謝了。

Thus, the affirmation of the blessedness of the opportunity of each day is given, not only as an affirmation of the day and of opportunity, but as an affirmation of the resiliency and determination and nobility of the self as it seeks to understand the incarnation and its purpose and to share in some manner that understanding as a service to others.

這樣，對每一天的機會的充分的肯定就被給予了，當自我尋求去理解投生以及投生的意義，並用某種方式作為一樣對他人的服務分享那種理解的時候，這種肯定

不僅僅是作為對那一天和對機會的一種肯定，同樣也是作為對自我的恢復、決心以及高貴的一種肯定。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

H: No, thank you. That was nice.

H：沒有，感謝你們。那是很好的。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

（暫停）

I am Q'uo, and we have apparently exhausted the queries at the same time as we have exhausted this instrument, and we are most grateful for each query and for this circle's invitation to us to be a part of its seeking for this evening. We are most grateful for this opportunity, and are hopeful that our words have provided a small insight into those matters which are of great concern to each, as each moves upon that great journey which the hero undertakes in the heart of each entity. We are those of Q'uo, and we shall leave this group at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們已經明顯地耗盡了問題了，同時，因為我們已經耗盡了這個器皿了，我們對於每一個問題，並對這個圈子邀請我們成為今晚它的尋求的一部分都是極其感激的。我們對於這個機會是極其感激的，我們希望我們言語已經對於那些對於每一個人都具有巨大的關注的問題提供了一個小小的洞見了，因為每一個人都在每一個實體的心中在那條英雄進行的偉大的旅程上移動的。我們是 Q'uo，我們將會在此刻在太一無限造物者的愛與光中離開這個團體。Adonai，我的朋友們。Adonai。

May 14, 1989

1989-05-14 識別早期的不幸

Group question: Has to do with how we might recognize adversity in its early stages, so that we might do whatever is necessary in order to diminish the more traumatic effects, shall we say, or to avoid it completely.

團體問題：問題是與我們如何才能在不幸的早期階段認出它有關的，這樣我們就可以做無論什麼需要的事情以便於減輕，容我們說，創傷的效果，或者完全避免它。

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, and am so very happy and blessed to share this meditation with you and to be a part of your circle of seeking. As always, when we answer your questions with our opinion, we do ask you to be discerning upon your own behalf, for your personal truth shall be as if remembered, not learned but recognized, not for the first time: those things are for you. Other things which have no meaning to you or present a stumbling block are not for you, and we ask you to leave them without a second thought, for we would not wish to be a stumbling block. Anyone has the right to the path of his choice, and those things that we say are of a very decided polarity, that being of service to others. Also, we understand that although our distortions have been refined from your harsh illusion, yet still, subtle confusion persists and the mystery of the universe draws us ever onward.

我是 Q'uo。我在太一無限造物者的愛與光的向你們致意，與你們分享這次冥想並成為你們的尋求的圈子的一部分，我們是如此之非常高興並且是有福的。一如既往，當我們用我們的觀點回答你們的問題的時候，我們請你們為你們自己進行分辨，因為你們的個人的真理將會是就好像被回憶起來的一樣，不是會被學會的，而是被認出的，不是第一次被認出：那些事情就是適合於你們的了。其他的對於你們沒有意義或者呈現了一塊絆腳石的事物是不適合你們的，我們請你們毫不猶豫地離開它們，因為我們並不希望成為一塊絆腳石。任何人都擁有權利做出它的道路的選擇，那些我們所說的事情是具有一種非常明確的極性的，那就是服務他人的極性。我們同樣也理解，雖然我們的扭曲已經通過你們的嚴酷的幻象被精煉過了，而微妙的混淆仍舊繼續存在，宇宙的神秘不斷拉著我們前進。

We must do a bit of background speaking before we can speak upon the subject of adversity and how to recognize it in its early stages. First of all, we would like to specify that it is our opinion that each of you is in part perfect and of the Creator, that in truth all of you and all of we are one together with all else in creation. There is nothing dead; all is alive and all is a unity. The illusions are formed by a series of electromagnetic fields. That is all. We know that the illusion can be very, very trying, tormenting and painful. You, yourself, have designed this to be so, and we will tell you why.

在我們能夠在不幸以及如何在其早期階段認出它的主題上發言之前，我們必須做

一點點背景工作。首先，我們想要具體說明，在我們看來你們每一個人都是在很大程度上是完美的，並且是屬於造物者的，實際上，你們能所有人和我們所有人，與在造物中的所有其他人一起，都是一體的。沒有任何事物是無生命的，一切都是活生生的，一切都是一種統一。幻象是被一系列的電磁場域所形成的。那就是全部。我們知道幻象能夠使非常非常令人難以忍受的，令人折磨且痛苦的。你，你自己已經打算好讓這個幻象成為這樣的了，我們將告訴你們為什麼。

At this time in your planet's history, it is approaching a time when conditions for third density will become most difficult, and it will not make a great deal of sense to attempt having third density life forms upon this planet. Consequently, we speak to those who are, shall we say, advanced students, old souls. In order for each of you to have been born at this time, you had to be able, through the use of faith and will, to achieve service to others of a 51 percent grade or higher; that is, you are capable of serving others more than you serve yourself. One might describe it as giving the other person the larger half of the sandwich instinctively. That is a simplistic way of describing the attitude of service to others. It is not that one is hurting the self—one takes a little less and gives a little more. This is the path of the suffering servant, but it is also the path of unending joy.

在你們的星球的歷史中的這個時刻，它正在接近一個時刻，這個時刻第三密度的情況將會變得極其困難，嘗試去讓第三密度的生命形態留在這個星球上，這將不會是非常有道理的事情。因此，我們向那些，容我們說，是高級的學生，是老靈魂的實體發言。為了讓你們每一個人在此刻被誕生出來，你們必須有能力，通過對信心與意志的使用，去取得具有一種百分之五十一的水準或者更高水準的服務他人，也就是說，你們有能力去服務他人多於服務自我。一個人可以將其描述為本能地將三明治更大的一半給其他人。這是一種描述服務他人的態度的簡化的方式。這不是說一個人是在傷害自己——一個人少拿一點，並多給一點。這就是受苦的僕人的道路了，但是它同樣是具有無盡的喜悅的道路。

Therefore, before you came into this incarnation, you planned for yourself temptations, trials and troubles aplenty. You may have piled your plate very high, or, as this instrument has put it about herself, you have done the equivalent of taking a twenty-one hour semester. It is not advisable, but there are certain souls which are advanced enough that we permit even an ambitious lifetime, for if the ambition turns into fruit, it shall be great fruit. And those who suffer are those who bear fruit, therefore, each of you has chosen difficulties on purpose, not for your abstraction, disgust, apprehension, fear or worry, but for catalyst, that you may learn the lessons of love that it has been given you to learn to make the choice of service to others.

因此，在你進入到這次投生之前，你就為你自己計畫好了豐富的誘惑、考驗與麻煩了。你可以將你的盤子堆得非常高，或者，如這個器皿關於她自己會說的一樣，你已經做了等同於進行一次二十一小時的學年的事情了。它不是適當的，但是會有一定的靈魂是足夠先進以至於我們甚至允許了一次雄心勃勃的生命了，因為如果那種雄心勃勃轉變為成果，它將會是巨大的成果。那些受苦的人，就是那些結果的人，因此，你們每一個人都已經故意選擇了困難，不是為了你們的不切實際、厭惡、不安、恐懼或者疑慮，而是為了催化劑，這樣你們就可以學習已經被給予

你去學習的愛的課程，以做出服務他人的選擇了。

Now, we must do a bit further background work in establishing the actuality of this adversity. Within the illusion, adversity is most real, and, for the most part, normal. It impinges on one, and one reacts to it. In actuality, it is part of a plan set up by your deeper self and the Creator, and it has a sense about it which, when one has lived long enough, yields to inspection. There is always the pattern of the incarnational experience. Over and over again has come the same experience, the same disappointment, or the same betrayal, the same anger or the same love, the same difficulty or the same needs. And after a time one may begin to see an incarnational pattern. Perhaps one is learning patience; perhaps one is learning to love without expectation of return.

現在，我們必須在建立這種不幸的現實性的方面做一點進一步的背景工作。在幻象中，不幸是極其真實的，對於絕大部分人，不幸是常見的。它衝擊一個人，一個人對它做出反應。實際上，它是由你的更為深入的自我和造物者設置的一個計劃的一部分，當一個人已經活得足夠長的時候，可以被觀察到的事情是，不幸是擁有一個意義的。一直都會有投生體驗的模式。一次又一次，相同的體驗，相同的失望，或者相同的背叛、相同的憤怒或者相同的愛，相同的困難或者相同需要，出現了。也許一個人正在學習耐心，一個人正在學習在不期待回報的情況下去愛。

That is within this instrument's mind because this instrument believes it is her personal reason for choosing to incarnate at this time as opposed to the work of channeling that she is doing. To love without expectation of return is a most important lesson to learn. To reach out and console, to bring into unity—these are the traits of a strong character whose control is not over others but for the sake of others. And to be in control for the good or for the bad, you must begin and end within yourself.

那就是在這個器皿頭腦中的事情了，因為這個器皿相信，它選擇在此刻投生的個人的原因是與她正在進行的傳訊的工作相抵觸的。要在不期待回報的情況下去愛，是一個要去學習的極其重要的課程。要向外伸出手並安慰，要產生出統一——這些都是一個強有力的角色的特性了，它的控制不是去控制他人，而是為了其他人的原因而控制。無論是為了利或是弊而處於控制地位，你都必須從你自己開始並在你自己身上結束。

The first item on the agenda of one who wishes to recognize adversity in its early stages is to know, in a systematic and organized fashion, oneself. This is done by examining the reactions one has had and the behavior one has advertently or inadvertently done during the day. It is best done in contemplation or analysis in the last portion of the day, perhaps when one is drifting off to sleep. And if there has been difficulty and pain to you, your first duty and honor is the healing of yourself. You must be your mother in the sense that the Creator is your mother. You must nurture and cradle yourself and allow the hurt to fall from you. Allow forgiveness to pour into you, for there is no end to forgiveness if it comes through the entity and not from the entity.

身上的不幸，這種不幸——可能不是來源於疾病、流行病、瘟疫或者饑荒，而是來自相互彼此的心智、心與言語——一個人必須在內在之中深深地搜尋以確信它是用一種誠實的方式說話的。在用一種完全開放而誠實的方式說話的周圍，會有一種明白無誤的確實性。

If those about you are unable to deal with the fact that you as a seeker have become an actor in the play who writes his own lines, not one who mouths the lines given by mother or grandmother or mate, one simply does not be concerned that others are not understanding, that others do not seem to be loving. For the satisfaction of being a true, independent, metaphysical spirit is in the loving. However, communication is, indeed, a prize worth pursuing on a daily basis with the mate. However, it is not necessary to achieve the ability to see adversity coming and the ability to become an actor rather than a reactor in the situation.

如果你周圍的人無法與這樣一個事實打交道的話，這個事實即你作為一個尋求者已經成為了在那出寫下他自己的臺詞，你不是那個說由母親、祖母或者伴侶給予的臺詞的戲劇中的演員，那麼，你單純地不用擔心其他人是不理解的，其他人看起來似乎不是有愛的。因為對於成為一個真實的、獨立的、形而上學的靈性的滿意是就是在愛中的。然而，交流確實是一個值得每天與伴侶尋求的一個獎賞。無論如何，有能力去看到不幸出現，並有能力在那個情況中成為一個行動者而不是反應者，去取得這樣的能力並不是必須的事情。

Much can be said about the quality of faith in this regard. Every entity will have the time of temptation in the desert, the time of confusion, loss and heartsickness. One does not know how long these seasons last or when the oasis shall appear, and in each mated relationship it is only after much work together that entities move in their moods together. Most often entities move according to their own rhythms and have not unified with the other entity enough to experience the same emotional life. Therefore, one of the mated pair may be stolid while the other is excitable. One may be calm, while the other speaks quickly and enthusiastically.

在這個方面會有大量能夠被說的事情。每一個實體都將遇到在沙漠中的考驗的時刻，混淆、損失以及悶悶不樂的時刻。一個人並不知道這些季節會持續多長時間，或者什麼時候綠洲會出現。在每一個伴侶關係中，僅僅是在大量在一起進行的工作之後，實體才會在它們的情緒中一同移動。極其經常的事情是，實體會根據它們自己的旋律移動並尚未與另一個實體足夠多地統一，以體驗到相同的情緒上的生命。因此，配對的伴侶中的一個實體可能是感覺遲鈍的而另一個是敏感的。一個人可能是平靜的，而另一個人可能是快速且熱情地說話的。

Communication is most difficult. To practice it, simply practice telling the truth to yourself, the whole truth as you see it. When one says it out loud, one hears it about oneself for the first time, and one may, perhaps, learn that one has not got the right of it yet. So, in communication with others you open yourself up to the mirror of your mate, your friend or whomever you are speaking to. And this mirror, if the mirror be objective and kind, is the most incredibly helpful mirror that you may have. If it is objective and critical, it may be painful,

but it is still helpful. If it is critical and inaccurate, it is to be ignored. It is most important that you filter that which goes into the self to avoid the constant drain upon self-worth to those who honestly wish to give sacrificially within this illusion in order to polarize sufficiently to graduate into larger life.

溝通交流是極其困難的。去練習它，單純地練習向你自己說出真理，如你所看到的一樣完整的真理。當一個人大聲說出它的時候，它會第一次在它自己周圍聽到它，一個人就可以，也許瞭解到，它尚未正確地掌握它。因此，在與其他人溝通交流的過程中，你向著你的伴侶、你的朋友或者無論是什麼你正在對其說話的人的鏡子開放你自己了。這個鏡子，如果鏡子是客觀且仁慈的，會是你可能擁有的極其不可思議地有幫助的鏡子。如果它是客觀的且批評的，它可能是痛苦的，但它仍舊是有幫助的。如果它是批判的且不準確的，它是要被忽略的。對於那些真誠地希望在這個幻象中用犧牲的方式給予，以便於充分地極化以畢業到更大的生命之中的人，極其重要的事情是，你們對進入到自我身上的事物進行過濾，以避免對自我價值的持續不斷的耗盡。

We ask that you remember the Christ, who suffered unto death willingly, if not enthusiastically, because it was the will of the Father. We take this example because it is most important to each of you. Each of you is upon a journey, upon a quest. What you are to do is directly in front of your eyes. It may be the scrubbing of a pot, it may be a great adventure, it may be professional work or waxing the car, but if it be done for the love of the Creator, then shall it be blessed and nothing shall be unholy within your spirit, your heart and your mind. For as you do all that you do, you do it for the love of the Creator, and adversity then seems much further off, much more distant, and you are strengthened by your faith and by your will to be yourself.

我們請你們回憶起基督，它樂意地，如果不是充滿熱情地，受苦至死，因為這是天父的意願。我們使用這個例子，因為它對於你們每一個人是極其重要的。你們每一個人都走在一條旅程上，都在進行一次追尋。你們要去做的事情是就在你眼前的。它可能是擦一個鍋，它可能是一個偉大的冒險，它可能是專業的工作或者為汽車打蠟，而是如果它是為了造物者的愛而被進行的，接下來，它就將會是被祝福的，在你的靈性中，你的心中，你的心智中沒有任何事物是不神聖的。因為當你做作為你做的事情的時候，如果你是為了造物者的愛而做它的話，不幸接著就會看起來似乎更遠了，更加遙遠了，你被你的信心並被你成為你自己的意願所強化了。

That God-self within you waits to come forth as you tame your will; therefore, will to know the Father 's will until finally your will is one with the Father. Ask always, "Not my will but Thine," for in this harsh chemical illusion you cannot see every desert experience ahead of time. Through the grace of the one infinite Creator, you may be led to instinctive actions. Trust those instincts if they are helpful, if they bind wounds, if they create better situations. Trust those instincts that you know not quite how you found. Ask before sleep the solution to that which puzzles you. Ask at all times and strengthen your will to know, your will to seek the truth.

在你馴服你的意志的時候，在你內在之中的神性的自我等待著出現，因此，意願去知曉造物者的意願，一直到你的意願最終與天父的意願合一為止。一直請求，"

不是依照我的意願，而是依照汝的意願，“因為在這個嚴酷的化學性的幻象中，你無法提前看到每一個沙漠的體驗。通過太一造物者的恩典，你可以被導向直覺性的行為。如果它們是有幫助的，如果它們包紮了傷口，如果它們創造出更好的情況了，信任那些直覺。信任那些你並不清楚知曉你如何找到的直覺。在睡覺前請求對於那個讓你困擾事物的解決方案。在所有的時候都請求，並增強你去知曉的意願，你去尋求真理的意願。

We are afraid that each of you has chosen a sacrificial life to a certain extent for the express purpose of working towards a greater polarization in your native density. That is, we are saying that each of you is a wanderer, each of you comes from elsewhere in order to aid this particular planet at this particular time. You need not remember that you are a wanderer, indeed, it is not important at all, for you are now naturalized citizens of Earth, dressed in a physical body and soon to die—soon enough, that is; we do not wish to alarm you. When you are now free of the physical body, then you shall examine all those adversities that you met and see if you acted within adversity as well as good times with integrity and authenticity, being yourself and being as kind and compassionate and self-assertive as possible, feeling your worth and feeling others as well.

我們恐怕你們每一個人都已經在一定程度上選擇了一次犧牲性的生命，以表達在你們的原生的密度中朝向一個更大的極化工作的目的。也就是說，我們正在說，你們每一個人都是一個流浪者，你們每一個人都是從其他地方而來以便於在這個特定的時刻幫助這個特定的星球。你們不必回憶起你是一個流浪者，確實，它完全不重要，因為你現在就是地球的歸化的居民，你們穿著一件物質性身體的衣服，你們很快就會死去——足夠快，我們並不希望警告你們。當你現在擺脫物質性身體的束縛的時候，接下來你就將會檢查所有你遭遇的那些不幸，並看看是否你在不幸中，同樣也在好時光中是帶著完整性、真實性而行動的，是否你成為了你自己，是否是盡可能慈悲、充滿同情心且堅持己見的，是否感覺到你自己的價值並同樣也感覺到其他人的價值了。

We remind the seeker of the phrase, “In quietness and confidence is our strength.” This is in the mind of this instrument and is from your holy works. You are imperishable spirit. You have chosen to come into a harsh kind of boot camp, shall we say. It does not last long, but it is intense, and within the situations of your life, which keep repeating over and over, you have many attempts to learn the same lesson. Therefore, the solution to an early end to adversity is to feel the friction mentally and emotionally of resistance, a sliding friction of ideas or feelings which comes from resisting that which has created the adversity, whether it be someone or something someone has said.

我們提醒尋求者想起這句話，“在平靜和信任中有我們的力量。”這就是在這個器皿的頭腦中的話了，它是來自於你們的神聖著作的。你們是不朽的靈體。你們選擇進入到一個嚴酷的，容我們說，新兵訓練營。它並不會持續很長時間，但是它是強烈的，在你們的生命的情況中，它會一次又一次不斷重複，你們已經多次嘗試去學習相同的課程了。因此，對於不幸的一次早期的終結的解決方案就是去在心智和情緒上感覺到抵制的摩擦，一種來自於反抗已經創造了不幸的事物，無論它是某個人，或者某個人已經說了的某個事情，的觀念或者感覺的滑動的摩擦。

In other words, in this instance and in every instance you are the instigator of your own pain, others are merely catalyst for you. You must stand upon your own two feet metaphysically and see that, yes, you are responsible, yes, you do not know why, perhaps, you are in a situation, but, yes, you have the faith that it is no mistake whatsoever, but what should be happening, and, yes, you have the will to endure, to love, and to serve.

換句話說，在這種情況中，以及在每一個情況中，你都是你自己的痛苦的策劃者，其他人僅僅是你的催化劑。你必須形而上學地自己站起來並看到，是的，你是負責任的，是的，你並不知道為什麼，也許，你是在一個情況中，但是，是的，你擁有信心，無論什麼錯誤都沒有，而僅僅是應該發生的事情，是的，你擁有去忍受，去愛並去服務的意願。

Be yourself, for you are part of I AM, you are part of consciousness, you are part of All That There Is. Do not be discouraging to yourself, but give yourself every encouragement as would a mother, and do all that you do for the love of the Creator. If you are imperishable, you must ask yourself the question, when adversity begins and you feel that friction: "Shall I move with my catalyst and eat it as fast as I can and learn from it, or shall I surrender to it and be taken like a ship in high wind with no rudder out to sea?" Needless to say, you wish to maintain control of the rudder, control of the sail, control of the direction of your tack or sail.

成為你自己，因為你就是我是（I AM）的一部分，你就是意識的一部分，你就是一切萬有的一部分。不要對你自己感到灰心失望，而是就好像一個母親會做的一樣給予你自己每一個鼓勵，做所有你會為了造物者的愛而做的事情。如果你是不朽的，你就必須在不幸開始且你感覺到那種摩擦的時候問你自己那個問題：“我將會與我的催化劑一同移動，並盡可能快地吃下它且從它學習了，還是我將會臣服於它，並好像一艘在颶風中的無舵的船一樣地被帶入到海洋之中呢？”不用說，你希望去保持對舵的控制，對風帆的控制，以及對你的航向或者航程的控制。

You do this by being yourself and being radiant and positive where there is difficulty. Find that which is hopeful while recognizing the difficulty. For every feeling, there is the antithesis. For every incarnational pattern there are early warning signs which have mostly to do with that certain feeling that you are resisting change, that you are resisting catalyst, that you are not allowing the self to flow for fear that the self shall disappear. You each are perfect jewels. You can never disappear. You may ask yourself, "Will this be important in ten millennia?" If the answer is no, then you need not be concerned with it overmuch. If you see that within the answer there is a spiritual principle, apply that spiritual principle if you can, and nurture and forgive yourself and give yourself the strength to try again in complete forgiveness if, at this moment, you are not able to stop the catalyst from becoming your illusion, your reality. It takes patience, persistence and courage to follow the path of faith.

你是藉由成為你自己，成為發光的，成為正面性的而這樣做的，在其中會又困難。在認出困難的同時找到有希望的事物。對於每一個感覺，都會有對立面。對於每一個投生模式，都會有早期的警告的幸好，它們大多數是於一定的感覺有關的，

這種感覺即，你正在抵制改變，你正在抵制催化劑，你沒有允許自我流動，因為你害怕自我會消失。你們每一個人都是完美的寶石。你們永遠無法消失。你可以問你自己，“在一萬年後，這將會是重要的嗎？”如果答案是否定的，接下來你就不需要過度對它擔憂呢。如果你們看到，在答案中會有一個靈性原則，如果你能夠的話，應用那個靈性原則，撫育並寬恕你自己，如果在這個時刻，你無法阻止催化劑成為你的幻象，你的實相的話，給予你自己力量在完全的寬恕中再一次嘗試。它需要耐心，堅持不懈與勇氣去跟隨信心的道路。

We speak to those who seek to have faith. Yet those who seek to have faith do have faith dimly remembered, do have passionate love for the Creator, and they seek to reach that within themselves. Make that connection, feel the true worth of the self, stand upon one's own two feet, metaphysically speaking, and that which is catalyst will then come to you as catalyst. And once one has discovered the basic lesson of the incarnation, one may quickly move, when the sliding resistance begins, into a positive attitude of asking for the change, asking for the experience, asking to change, opening that biocomputer of the mind to new programming, new selfhood, new ways of perception and new ways of storing memory.

我們是在向那些尋求有信心的人說話。而那些尋求去有信心的人確實擁有被模糊地回憶起來的信心，確實擁有對造物者的充滿同情心的愛，它們尋求去在它們自己內在之中伸手觸及。建立那種連接，感覺到自我的真實的價值，從形而上學的方面而言地靠自己站立起來，催化劑接下來就會作為催化劑出現在你的面前了。一旦一個人已經發現了投生的基本的課程，它就會在滑動的抵抗開始的時候快速地進入到這樣一種態度，這種態度為了改變而請求，為了體驗而請求，請求改變，並同時向著新的編程、新的自我屬性，新的知覺的方式和新的儲存記憶的方式開放心智的生物電腦。

Much of your brain is not at this time used. Start suggesting to yourself that a spiritual portion of your mind, so often symbolized by the third eye of the forehead but containing the whole of the skull, be recognized. Above all, we ask that you allow adversity, handled well or handled poorly, to mellow into sweetness within the character. Kindness and charity and hope and faith—all of these things are different ways of saying love, and that is the essence of your being, that is the essence of your Creator, that is the essence of creation itself.

你的大腦的大量的部分在此刻是沒有被使用的。開始向你自己建議你的心智的一個靈性的部分被認出，這個靈性的部分如此經常會象徵性地表示為前額的第三只眼，但是它世紀上包含了整個頭顱。最重要的是，我們請你們允許不幸成熟成為在性格中的甜蜜，無論這種不幸是被很好地處理了，還是被糟糕地處理了。好心、慈悲、希望和信心——所有這些事情都是講述愛的不同的方式，那就是你的存有的實質，那就是你的造物者的實質，那就是造物其自身的實質。

As for adversity ... ah, you have designed it to come upon you. You shall one day be interested, rather than fearful, of what the day may bring, for the entity which rules himself needs little but the infinite Creator and the ability and opportunity to love others.

請求不幸.....啊，你們已經打算好讓它發生在你們身上了。你們將會有一天對於那一天可能會帶給你們的事物感興趣，而不是感到害怕，因為對於那個掌控了他自己的實體，他除了需要無限造物者和愛其他人的能力和機會之外，幾乎什麼都不需要。

When there are practicalities involved, we suggest that one use one's biocomputer as logically and carefully as possible. However, over against this caution, we assure you that you cannot truly make a mistake, for whatever road upon which you turn, you shall meet your catalyst again and again until you recognize it, love it, forgive it and move beyond. You are queens and kings, rulers of yourselves, all of you royal. Remember who you are, remember your birthright and remember that you live in a spiritual democracy where each entity is precisely, mathematically equal. The differences within the illusion come from your use of will through faith.

當有實際的問題被涉及到的時候，我們建議一個人盡可能有邏輯且仔細地使用它的生物電腦。然而，與這個提醒相對地，我們向你們保證，你們無法真的犯一個錯誤，因為無論什麼你們走上的道路，你們都將會一次又一次地遇到你們的催化劑，一直到你認出它，愛它，寬恕它，並超越它。你們是皇后與皇帝，你們是你們自己的統治者，你們所有人都是皇家。回憶起你是誰，回憶起你的天賦權利，回憶起你是活在一種靈性的民主之中的，在其中每一個人實體都是精確地，嚴格地同等的。在幻象中的區別會藉由你通過信心對你的意願的使用而出現。

With this thought we shall leave this instrument and transfer this contact, with thanks to the one known as Carla, to the one known as Jim. I am Q'uo, and we would, as we leave this instrument, thank it once again for removing a somewhat negative entity from the circle at the time we began. We were grateful that that was removed. We would now transfer in love and light. We are those of Q'uo.

帶著這個想法，我們將離開這個器皿並轉移這個接觸到被知曉為 *Jim* 的實體，我們同時感謝被知曉為 *Carla* 的實體。我是 *Q'uo*，我們會在我們離開這個器皿的時候，再一次感謝它從這個圈子在我們開始的時候移除了一個多少有些負面性的實體。我們對於那個實體被移除是感激的。我們在愛與光中現在轉移。我們是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. We are privileged at this time to offer ourselves in the attempt to speak to any further queries which may have found their way into the minds of those present. Is there a query at this time?

我是 *Q'uo*，我們在愛與光中再一次向各位致意。我們很榮幸在此刻提供我們自己來嘗試去談及任何可能已經進入到那些在場的人的頭腦中的進一步的問題。在此刻有一個問題嗎？

Carla: I have one from K. I would like to know anything that you can tell me

about the basic worthwhileness and use of crystals, whether they are just fashionable right now or whether they have use, and if they have use, what are the uses?

Carla: 我有一個來自 *K* 的問題。我想要知道任何你們能夠告訴我的關於水晶的基本的價值以及使用，它們是僅僅暫時流行的呢，還是它們有用處的呢，如果它們是有用處的，用處是什麼呢？

I am *Q'uo*, and am aware of the query, my sister. The crystal is a living entity, full of the intelligent infinity of the one Creator, and may be utilized as any other portion of the Creator's creation, that is, it may be used well or poorly as a tool for understanding and serving, or as merely an adornment.

我是 *Q'uo*，我理解了你的問題，我的姐妹。水晶是一個活的實體，它充滿了太一造物者的智慧無限，並可以如造物者的造物的任何其他部分一樣地被利用，也就是說，它可以很好地或者糟糕地被用作一個理解和服務的工具，或者被僅僅用作一種裝飾物。

The use of the crystal is a field of inquiry which is quite large, as once would expect. However, it might be summarized by suggesting that the crystal, through its facets in construction and the inner properties of geometry and geography, intensifying both the instreamings of intelligent energy from the creation and the vibrational harmonics of the entity that seeks to utilize the crystal in any consciously directed fashion. The crystal then may be utilized to aid the deepening of one's meditative state by desiring that this outcome be produced and by placing the self within a structure of a crystalline nature, such as the framework of a teepee, for example, which would funnel the intelligent energy of the Creator in a fashion that could deepen the meditative state of an entity which has placed itself in the middle of such a structure.

對水晶的使用，如同一個人會期待的一樣，是一個相當龐大的詢問的領域。然而，它可以藉由這樣建議而被扼要概括，水晶，通過其在構建中的面向以及幾何學以及地理上的內在的屬性，會同時強化來自于造物智慧能量的流入，以及那個尋求去用任何有意識地被指引的方式利用水晶的實體的振動上的諧音。水晶接下來就藉由渴望這個結果被產生出並藉由將自己放置在一個具有晶體屬性的構架中而可以被利用以幫助深化一個人的冥想狀態，諸如，舉個例子，印第安人帳篷的結構之類的一種構架，會用一種能夠深化一個已經將它自己放置與這樣一個構架中的實體的冥想狀態的方式彙聚造物者的智慧能量。

The smaller and more commonly used crystal gems may be utilized by one who seeks to be of service as that which you call the healer, for when the crystal has been chosen according to those qualities which are known to be a part of each gemstone, the appropriately selected crystal may be charged or enhanced by the desire of the one serving as healer in order that the interruption of the energy pattern of the one to be healed might be achieved. This interruption of the energy pattern would allow for another configuration, loosely known to your peoples as health, to be chosen according to the newer mental understanding of the one to be healed, realizing that it has learned what was necessary from the previous configuration of mind that

produced the diseases, shall we say, within the mind/body/spirit complex. 較小的與更為通常性地被使用的結晶的寶石，可以被一個尋求服務的人用作你們稱之為療愈物的事物，因為當水晶已經根據那些被知曉為是每一個寶石的一部分的屬實體性而被選擇的時候，被適當地選擇好的水晶可以藉由一個作為療愈者而服務的實體的渴望而被充能或被增強，以便於對那個要被療愈的時候提的能模式中斷健體可以被取得了。這種能量模式的中斷會允許另一種鬆散地被你們的人群知曉為健康的配置，根據一個要被療愈的實體的更新的心智的理解，而被選擇，這個實體會同時意識到它通過之前的在心身靈複合體中產生出了，容我們說，疾病的心的配置已經學會了所需的課程了。

Thus, the crystal may be seen as similar to a magnification device and an intensification device that may aid the healer in its attempt to offer its services ...

因此，水晶可以被視為是類似於一個放大的設備和一種增強的設備，它可以幫助療愈者，在其去提供它的服務的嘗試中.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，我與這個器皿在一起了。有另一個問題嗎？

Carla: Yes. I would like to follow up on that with just a couple of small ones. I know there are objects which are also able to contain a lot of negative energy and people have magnetized them that way. Is the best way to demagnetize them ... is it sufficient to use salt and water, holy water, or is it necessary to grind them up or otherwise destroy the form of such objects which feel negative?

Carla：是的。我想要跟著那個問題問幾個小問題。我知道有一些東西是同樣能夠包含很多的負面性能量，人能夠用那種方式磁化它們。最佳的為它們消除磁性的方式是.....使用鹽和水，聖水是足夠的嗎，或者需要去去磨碎它們，或者不那樣的話，破壞這樣的感覺是負面性的東西的外形嗎？

I am Q'uo, and I am aware of you query, my sister. The use of the salt and blessed water is sufficient for the removal of negative thought forms or vibratory complexes from the artifacts of your illusion when utilized with the desire that is manifested to do so. That is to say, that it is helpful to devise a personally meaningful ritual, if one has not chosen an established ritual of cleansing and consecration of a place or a thing. Thus, we recommend the choosing of such a ritual to accompany the use of the salt and the blessed water.

我是 Q'uo，我理解了你的問題，我的姐妹。對於鹽和受過祝福的水的使用對於從你們的幻象的人工製品上移除負面性的思想形態或者負面性的振動複合體是

足夠的，當它們是帶著去這樣做的被顯化的渴望而被利用的時候。那就是說，如果一個人尚未選擇一種被構建好的清理與聖化一個場所或者一個事物的儀式的話，去設計一個對個人有意義的儀式，這是有幫助的。因此，我們會推薦選擇這樣一種儀式來輔助對鹽和受過祝福的水的使用。

Carla: Thank you. The other follow-up was having to do with water, especially salt water. Water just makes my arthritic body feel a lot better, especially warm water, and going to South Carolina and getting into the sea water, it seems like I really get better every time I go. Is there some kind of crystal quality to water, especially maybe salt water with minerals in it, that acts as do crystals to heal?

Carla：謝謝你們。另一個後續問題是與水有關的，尤其是鹽水。誰會讓我的患了關節炎的身體感覺更好一些，尤其是熱水，前往南卡羅來納州並進入到鹽水中，看起來似乎我真的每一次都更好了。水有某種晶體的特性嗎，尤其是在其中帶有礦物質的鹽水，它會如同水晶一樣祈禱療愈的作用嗎？

I am Q'uo, and I am aware of your query, my sister. The salt water of your seas and oceans has an especially beneficial healing effect upon the general weariness and fatigue of the physical vehicle. Water in general, and, more specifically, that water which contains salt, is a kind of demagnetizer, shall we say, if one can see the weariness and fatigue of the bones, muscles and joints of the physical vehicle as being that which has accumulated within the vehicle and which may be attracted outward from the vehicle by the immersion of the vehicle in the solution of salt and water.

我是 Q'uo，我理解了你的問題，我的姐妹。你們海洋中的鹽水對於物質性載具的一般性的疲倦和疲勞擁有一種特別有益的療愈的效果。一般來說水，更為具體地，包含鹽分的水，是一種類型的，容我們說，消除磁性的事物，如果一個人能夠將物質性載具的骨頭、肌肉和關節視為是在載具中被積累起來的並可以藉由將載具浸泡在鹽和水的溶液中而向外被吸引出來的事物的話。

Carla: Does it help to visualize this occurring cell by cell?

Carla：去觀想這個過程一個細胞接著一個細胞的發生，這是有幫助的嗎？

I am Q'uo, and this would be effective for an entity which consciously sought healing from the salted water and was able to visualize with some degree of effectiveness.

我是 Q'uo，這對於一個有意識地尋求來自鹽水的療愈，並能夠藉由某種程度的效力進行觀想的實體會是有成效的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you, Q'uo.

Carla：沒有了，謝謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你。在此刻有另一個問題嗎？

J: I find myself that I am experiencing a lot of dramatic emotions around me, and within my reasoning I feel that it is unwise for me to participate in the emotions, and I find that my life is more pleasurable by simply thinking about things, becoming aware of myself and my surroundings, but yet I find it unnecessary to participate in the dramatic emotions that surround me. I'm just wondering—I find that I do that, so I'm wondering why I do that.

J: 我自己發現，我正在體驗到在我周圍的許多的創傷性的情緒，在我的推理中，我感覺到去參與到這些情緒中對於我是不明智的，我發現我的生命藉由思考事物並察覺到我自己和我的周遭環境是更為愉快的，但是我發現去參與到在我周圍的創傷性的情緒中是沒有必要的。我僅僅想要知道——我發現我那樣做，因此，我想知道我為什麼那樣做。

I am Q'uo, and if we understand your query correctly, we may not speak as to the motivation for your actions which is unknown to you, for that which is your heart's desire, if unknown to you, is that which you must seek by your own efforts. We would suggest that each entity in the life pattern takes those actions and thinks those thoughts and speaks those words that one feels are appropriate to the situation at hand. And yet if this entity will look at the motivations for each word, thought or deed, one may discover that it is not a simple matter to put the finger squarely upon the single reason for any thought, word or deed. For each of you, my friends, is a complex being with various lessons, abilities, desires, blockages and challenges to face, all revolving about the concept of love and compassion.

我是 Q'uo，如果我們正確地理解了你的問題，我們可能不會在關於你所不知道的你的行動的動機的方面發言，因為你的心的渴望之所是的事物，如果是尚未為你所知曉的，就是你必須藉由你自己的努力來尋求的事物了。我們會建議，每一個實體在生命模式中都會進行一些行為，思考一些想法並說一些話，它們是一個人感覺到對於在手邊的情況是合適的事物。而如果這個實體將會檢查每一個言語、想法或者行為的動機的話，一個人可以發現，要將手指筆直地指向對於任何想法、言語或者行為的單一的原因，這並不是一個簡單的問題。因為，你們每一個人，我的朋友，都是一個帶有各種各樣的課程、能力、渴望、阻塞以及要面對的挑戰的複雜的存有，所有這些全都是圍繞著愛與同情心的觀念旋轉的。

As one begins to move beyond the surface or appearance of one's motivations, one begins to see an interrelationship developing so that there are a number of influences proceeding from the subconscious mind into the conscious behavioral patterns affecting each and every portion of the existence and the being. Thus, there is much which can be learned by turning the curious eye inward and continuing to study that which is seen in order to glean the many fruits which await therein.

當一個人開始超越它的動機的表面或者表像的時候，它就會開始看到一種相互關聯正在發展出來，這樣會有多個影響從潛意識前進進入到有意識的行為舉止的模式，並同時影響存有和存在性的每一個部分。因此，藉由將好奇的眼睛轉向內在並繼續研究被看到的事物以便於收集在那裏等待著的許多的果實，就會有大量能

夠被學會的事物了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

J: Yes, let's do a little bit of clarifying on that. What I was trying to get, what I was trying to understand was that what I'm feeling about the way I react to these emotions surrounding me, I feel that it is healthy for me though I am not supported by the emotions, in other words, others may feel that it is unhealthy for me and that in the end I will lose the battle by choosing not to participate in the emotional pond, I guess. And I'm just wondering if it is healthy for me. I feel that it is healthy for me now, but I guess I'm wanting to know the future—if it's still beneficial at the same time or if I'm on the wrong path, I guess. I realize I have to decide my own path and react to the surroundings, but I guess that's a frustration for me now because I feel that I am alone in my decision to not become involved in the emotions.

J: 是的，讓我們對那一點進行一點點澄清。我正在嘗試去弄明白的事情是，我正在嘗試去理解的事情是，我在關於我對這些包圍著我的情緒做出反應的方式的方面正在感覺到什麼，我感覺到它對於我是健康的，雖然我並未被情緒所支持，換句話說，其他人可能感覺到我不健康的，並且我將會藉由選擇不去參與到情緒的池塘中而最終失去那場戰鬥，我猜想。我僅僅想要知道，如果是否對於我是健康的。我感覺到現在它對於我是健康的，但是我猜想我想要知道未來——是否它同時是有益處的，或者是否我走在錯誤的道路上，我猜想。我意識到，我必須決定我的道路並對於周遭環境做出反應，但是我猜想那對於我是一個挫折，因為我感覺到在我決定不去被包含在情緒中的方面是孤單的。

I am Q'uo, and we shall attempt to speak to this query. Whether an action is helpful in the overall sense of one's soul development or is not helpful is a conclusion which is most difficult to reach within your third-density illusion, for much is veiled from the conscious mind, so that what seems helpful in one sense may be just the opposite in another sense when seen from a larger perspective, and vice versa is also true. That is to say, that which seems unhelpful in the short run of things, as you would say, may in the overall sense be quite beneficial.

我是 Q'uo，我們將嘗試去談及這個問題。一個行動是從一個靈魂的發展的整體性的意義上是有幫助的還是沒有幫助的，這是一個在你們的第三密度的幻象中極其難以取得的結論，因為會有大量的事物是被遮蔽起來與表面意識的心智分開的，因此，在一方面看起來似乎是有幫助的時刻，可能會在另一個方面當從一個更大的遠景被查看的時候是正好相反的，反之亦然。也就是說，如你會說的一樣，短期看起來似乎沒有幫助的事情，可能在整體性的意義上是相當有益處的。

One may look at one's tendencies or the possibilities which exist as one interacts with those about one. One may choose a certain action and attempt to carry it out in a conscious fashion, feeling that this is the most helpful action that might be chosen. This is a part of the overall learning of any entity, and will eventually bring the entity to that point which is appropriate in its

own process of learning, and that is that its true feelings will be discovered, whether they were known in any degree before the action was decided upon or not.

一個人可以檢查在它與那些它周圍的實體進行互動的時候它的傾向性或者可能性。一個人可以選擇一定的行為並嘗試去用一種有意識的方式將它執行出來，並同時感覺到這是有可能被選擇的最有幫助的行為。這就是任何實體的整體性的學習的一部分了，它將最終將實體帶到在它自己的學習的進程中的適當的位置，在那裏它的真實的感覺將會被發現，無論它們在那個行動被決定之前是否用任何程度是被知曉的。

That which is most helpful to an entity in utilizing the catalyst of the daily round of activities is the spontaneous and unrehearsed thought, word or deed which is carried out to its logical or appropriate conclusion, then reflected upon in a conscious fashion and utilized within the meditative state, so that any biases that are not deemed consonant with the highest ideals of the seeker might be noted and marked for future reference, so that the lesson which is embodied might be clarified and a certain set of actions might be associated with that lesson.

在利用日常生活的活動的催化劑的方面，對於一個實體極其有幫助的事情是，自發性的和未被排練過的想法、言語或者行為，它被執行以取得它邏輯上的或者適當的結論，接著用一種有意識地方式被映射出來，並在冥想狀態中被使用，這樣，任何被認為是與尋求者的最高的理想協調一致的偏向性就可以被注意到並被標記出來以供未來的參考，這樣，被具體表現出來的課程就可以被澄清，一定的套路的行為就可以與那個課程被關聯起來了。

Thus, the entity begins to look upon the world with a new point of view that has been enhanced by spontaneous action that has been carefully analyzed, meditated upon, and placed within the proper perspective in the overall growth of the soul as seen from the viewpoint of the conscious seeking self.

因此，實體開始用一個新的視角來觀察世界，那個視角是已經被自發性的行動所強化過的，而那種自發性的活動已經被仔細分析過，被冥想過，當這個自發性的活動從有意識的尋求的自我的視角被觀察的時候，它已經被放置在靈魂的整體性的成長中的適當的遠景中了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

J: No, thank you.

J：沒有了，感謝你們。

I am Q'uo, and we thank you. Is there a further query at this time?

我是 Q'uo，我們感謝你。在此刻有另一個問題嗎？

A: Yes. I would like to learn to deal with passion that relates to the human being—a passion which is destructive, which doesn't lead any place, which hurts. How to dominate it and how to make it less destructive? Maybe there is

no way, maybe there is a way. What would you advise someone particularly in love with someone since a long time and doesn't know how to deal with it anymore and knows it doesn't lead any place. What would you advise this person to deal with so this person doesn't get hurt so much, that this person has no room to serve, or it diminishes the action of this person to really serve the others because there is this healing process going on, or this big hurt and wound going on?

A: 是的。我想要學習處理那種與人建立關係的熱情——這是一種破壞性的，並不會導向任何位置的熱情，它會造成傷害。如何把持它，如何使得它是較不破壞性的呢？也許沒有方法，也許有一個方法。對於某個自從很長時間之前就特別地愛著某個人，但卻不知道如何處理它，並知道它不會導向任何位置的人，你們會建議這個人什麼事情呢？你們會建議這個人處理什麼事情，這樣這個人就不會如此受傷，這個人沒有去服務的空間，或者它削弱了這個人真正去服務他人的行動，因為會有這種持續進行的療愈的過程，或者這種巨大的傷害和創傷會繼續發生？

I am Q'uo, and we feel much within your query which is unspoken and which speaks loudly as to the desire to be of service and the confusion as to how best to achieve true service in this regard. We may not give specific suggestions in this type of query, for that which is closest to the heart of the seeker is that which must respond only to the seeker's free will choice and not to words that we may give as teacher. For when the test is true there is the opportunity to express the learning which one has achieved at a time that may seem most traumatic, and it is at this time that the choice rests squarely upon the shoulders of the seeker which may be confused as to the direction of movement, the shape of the movement, and the final outcome. All of this is the nature of mystery which is at the heart of each incarnation.

我是 Q'uo，我們在你的問題中感覺到大量未被講述的事物，以及在關於進行服務的渴望的方面，與在關於如何最佳地在這方面取得真實的服務大量被說出聲來的事情。我們可能不會在這種類型問題中給予具體的建議，因為，那個最接近尋求的核心事物，就是必須要僅僅回應尋求者的自由意志的選擇的，而不是響應我們可能作為老師而給予的言語的事物。因為當考驗是真實的時候，就會有機會在一個可能看起來似乎極其創傷性的時刻去表達一個人已經取得了的學習了，就是在這個時刻，對於那個在關於行動的方向，行動的形式，以及最終的結果的方面感到混淆的尋求者，選擇是正好就在它的肩上休息的。所有這些都是位於每一次投生的核心之處的神秘的本性了。

But we might suggest that when the seeker of truth finds itself confronted with such a choice that is felt to be of great importance within the life pattern, that there is no time during which it is more important to remain close to the heart within and to move in the manner which the heart declares.

但是，我們可以建議，當尋求者發現它自己在面對這樣一個被感覺到生命模式中具有巨大的重要性的選擇的時候，最重要的時間就是在其中去與內在之中心緊靠在一起並用一種那顆心所宣稱的方式前進的時間了。

How to find this feeling of the heart; this is the dilemma of the seeker. Each will recognize the choices before one in such a situation. Much thought will be

given to each. Prayers may be offered. Each possibility may be embraced within meditation. All of the attention of the seeker is placed upon each possible choice. Play out each within your heart of hearts one at a time, perhaps on separate days, when you feel a great desire to know and have the opportunity to meditate in peace and in silence. Observe your heart and your feelings as each choice is played out, and most especially the after-effects.

如何找到這種心的感覺呢，這就是尋求者的兩難局面了。每一個人都將會認出在這樣一個情況中在它面前的選擇。每一個可能性都可以在冥想中被擁抱。尋求者所有的注意力都被放置在每一個有可能的選擇上。在你的心的中心將每一個選擇一次表演一個，也許隔一天一次，當你感覺到一種巨大的去知曉的渴望並擁有機會在平安和靜默中冥想的時候。在每一個選擇被表演出來的時候，觀察你的心和你的感覺，尤其是副作用。

When you have played each choice to its logical conclusion and visualized the ramifications attendant to each possibility, then it is that your heart will speak; that this is or is not a possibility. As you eliminate possibilities, you will at some point discover the direction of the heart, for the heart seeks not only the welfare of the single self, but of those with whom the self has joined in the like pattern so that there is a harmony that the heart sees and reflects when the conscious mind asks sincerely.

當你們已經表演了每一個選擇到它的邏輯上的結論，並已經觀想了每一個可能性所伴隨著的衍生物的時候，接下來，將會說話的就是你的心了，這會是，或者不會是一個可能性。當你刪除可能性的時候，你將會在某個位置發現心的方向，行為，因為心不僅僅尋求單一的自我的福利，它同樣也尋求那些自我已經與之在類似的模式中結合在一起的人的福利，這樣，當有意識的心智真誠地詢問的時候，就會有一種心會看到並會映射出來的和諧了。

Thus, we can recommend no specific answers to your situation, for it is such challenge that you have placed before yourself and which is of such importance that each step which you take to be most helpful in the overall growth of the world must be that which is freely chosen by your own desires.

因此，我們無法對你的情況建議具體的回答，因為這樣的挑戰就是你已經放置在你面前的事物了，它對於你走出的每一步都是具有如此的重要性的，以至於對於那個必須成為自由地被你自己的渴望所選擇的事物的世界，它對於這個世界的整體性的成長都是極其重要的。

May we speak in any further fashion to another query, my sister?

我的姐妹，我們可以用任何更進一步的方式談及另一個問題嗎？

A: Thank you, that's fine.

A：謝謝你們，那是很好的。

Carla: So, what you are saying is follow your deepest desires no matter what. Follow your heart.

Carla：因此，你們正在說的事情是，去跟隨你最深入的渴望，無論那個渴望是什麼，都跟隨你的心。

I am Q'uo. That is correct, my sister.
我是 Q'uo。那是正確的，我的姐妹。

Is there another query?
有另一個問題嗎？

J: I guess I have one that goes back to my original—my first question. If ... the strong emotions, what part do they play in this density as far as the benefits in order to graduate to a higher level or whatever. What are the benefits of the emotions?

J: 我猜想我有一個問題，它返回到我最初的——我的第一個問題。如何.....強烈的情緒，在為了畢業到一個更高的密度或者無論什麼的密度的益處的所及範圍內，它們在這個密度中扮演的角色是什麼？情緒的益處是什麼呢？

I am Q'uo, and am aware of your query, my brother. The benefit of such emotional biases is personal to each seeker. The stronger the emotional bias, the more intensity there is noted within the learning opportunity. That is to say, the greater the emotion, the greater the bias, and the more obvious the lesson which is being presented to the seeker, for there is but one response to any catalyst within your illusion that reflects a balanced point of view. That response, as you know well, is love or compassion. When any other emotion is noted within the mind/body/spirit complex of the self, then the seeker may assume there is catalyst there to be processed in order that a balancing may occur.

我是 Q'uo，我理解了你的問題，我的兄弟。這樣的情緒性的偏向性的益處對於每一個尋求者都是個人性的。情緒性的偏向性越為強有力，在學習的方面就會有具有更大的強度的機會被注意到。也就是說，情緒越大，偏向性越大，正在向尋求者呈現出來的課程就會越為明顯，因為在你們的幻象中對於任何的催化劑僅僅會有一個回應會映射出一種平衡的觀點。那個回應，如你們清楚知曉的一樣，就是愛或者同情心。當任何其他的情緒在自我的心/身/靈複合體中被注意到的時候，接下來尋求者就可以假設，在那裏有催化劑要被處理以便於一種平衡可以發生了。

Is there another query, my brother?
我的兄弟，有另一個問題嗎？

J: Would you say that these emotions are the emotions other than compassion, love, which I feel (inaudible) there are purely instinctual, instinctive, anyway. I think they are more of logic, that you should have compassion, because that is giving for others. Do you feel that the other's emotions are purely self-centered and egotistical and have no benefit to the serving of others?

J: 你們會說這些情緒是除了同情心、愛之外的情況嗎，我感覺到的（聽不見），無論如何，會有純粹直覺性、本能性的情緒。我認為這些情緒是更為有邏輯的，即你們應該有同情心，因為那是為了其他人給予的。你們覺得，其他人的情緒是

純粹地以自我為中心，自我主義並對於服務他人沒有益處的嗎？

I am Q'uo, and am aware of your query, my brother. The benefit, as we spoke previously, is to each seeker in that the emotions alert the seeker to that which remains to be balanced. As balancing occurs, the ability to serve others is enhanced.

我是 Q'uo，我理解了你的問題，我的兄弟。如我們之前說過的一樣，對於在那種情緒中的每一個尋求者，益處就是去提醒尋求者注意到仍舊有要被平衡的事物。當平衡發生的時候，去服務他人的能力就會被增強了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

J: I'm not quite understanding what you're saying.

J：我不是特別理解你們正在說的事情。

Carla: Well, I'd like to clarify that, too. To me there is a distinction between surface emotions, which are almost always destructive, and deep emotions which are intelligent emotions.

Carla：好的，我同樣也想要澄清那一點。對於我，在表面的情緒與深入情緒之間會有一個區別，表面的情緒幾乎一直都是破壞性的，深入的情緒是智慧的情緒。

J: I feel that anger and hatred and things like that are very destructive, but I can see that they would help the individual if they helped them, but only if they could be intelligent enough to become aware of what happened and how they can learn from the situation. But if the person's not intelligent enough, I guess, or doesn't want to be aware of the situation, is wont to display the dramatic emotions, I feel that that may be self-centered, but I'm not sure if it is, because it may have some effects, I guess. I don't know. I guess that's what I want to know.

J：我感覺到憤怒、仇恨以及類似的非常具有破壞性的事物，但是我能夠理解它們會幫助個體，如果它們幫助過它們的話，但是，僅僅只有它們能夠足夠有理解力以察覺到發生了什麼事情以及它們如何能夠從那個情況學習的情況下。但是，如果那個人不是足夠有理解力，我猜想，或者並不想要察覺那個情況，它就不會表現出創傷性的情緒，我感覺那可能是以自我為中心的，但是我不確信是否它是，因為它可能有一些效果，我猜想。我並不知道。我猜想那就是我想要知道的事情了。

I am Q'uo and am aware of your query, my brother. The ability of the seeker to consciously recognize catalyst is primary to any learning in a conscious sense. Most entities within your illusion have only the barest conscious glimpse of the value of the emotions which mark their biases and growth potential, shall we say. Such entities must experience the same catalyst, whether it is intensely felt anger or blandly experienced boredom, over and over again before the catalyst makes its mark within the conscious mind strongly enough to draw the attention there to discover the possibility of

balancing that exists within every bias. Whether the emotion is small and superficial or deep and [perceived as dangerous], the lesson that is possible within any situation remains as a function of the intensity of the bias.

我是 Q'uo，我理解了你的問題，我的兄弟。尋求者有意識地認出催化劑的能力，主要是為了用一個有意識的方式進行任何的學習。在你們的幻象中的絕大多數實體僅僅擁有了對於標誌了它們的偏向性以及，容我們說，潛在的成長的情緒的價值的最為勉強的有意識的模糊印象。這樣的實體必須一次又一次地體驗相同的催化劑，無論它是強烈地被感覺到的憤怒，或者是溫和地體驗到的無聊，一直到催化劑在有意識的心智中足夠強有力地留下它的標記，以將注意力吸引到那裏來發現在每一個偏向性中存在的平衡的可能性。無論情緒是小的、膚淺的、還是深入的，以及被感覺到是危險的，在任何情況中有可能存在的課程都依舊是那種偏向性的強度的一個機能。

There may, indeed, be emotions within your illusion, as you are well aware, that are quite mentally or physically destructive. All of these ramifications of interaction are significant portions of the learning process. The more important the lesson or the transformation of point of view, the greater will be the price or the sacrifice that the entity shall need to make in order to purchase that which may, indeed, be a pearl of great price. Thus, great anger can teach as great a measure of compassion. However, each learning does, indeed, have its price.

在你們的幻象中，如你們清楚知曉的一樣，確實可能會有情緒是在心智上或者在物質性上是相當有破壞性的。所有這些相互作用的衍生物都是學習的過程的重要部分。課程或者觀點的轉換越重要，為了要買到確實是具有巨大價值的一顆珍珠，實體將會需要付出的代價或者做出犧牲就會越大。因此，巨大的憤怒是能夠和巨大的同情心一樣地教導的。無論如何，每一個學習，確實都擁有它的代價。

Is there a further query?

有一個進一步的問題嗎？

J: No, thank you.

J：沒有了，感謝你們。

I am Q'uo, and we thank you, my brother. Is there a final query at this time?

我是 Q'uo，我們感謝你，我的兄弟。在此刻有一個最後的問題嗎？

Carla: Thank you, Q'uo.

Carla：感謝你們，Q'uo。

I am Q'uo, and we, indeed, express our gratitude to each present this evening. It is a great honor to join this group, to blend our vibrations with yours. We cannot thank each enough for this opportunity. Again we remind each that if any word we have spoken does not ring true to the heart, that it should be forgotten immediately. We do not wish to place any stumbling block before the seeker of truth.

我是 Q'uo，我們確實向今晚每一個在場的人都表達我們的感激。加入這個團體，

並將我們的振動與你們的振動混合在一起，這是一種巨大的榮耀。我們怎麼感謝這個機會都不夠。再一次，我們提醒各位，如果我們已經說了的任何的言語並沒有對心聽起來是真實的，它就應該立刻被忘記。我們並不希望在任何真理的尋求者面前放置任何絆腳石。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.
在此刻，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

May 28, 1989

1989-05-28 靈性的巧合

Group question: Has to do with what we might call a spiritual kind of coincidence in our lives, which ranges from how the various events of the day that aid our learning and understanding occur, whether it might be we meet the right person, the right book or the right travel agent, or whether it might be that the entity that incarnates through us as a child comes into our lives. It is said by many that there are spiritual entities of various densities and degrees of understanding located within various of the realms of the astral level and of the devachanic levels of our Earth plane that are attracted to us by our current vibrations or understanding or seeking for information. How are all of these entities and ideas, peoples and events brought together in our lives in what seems later to be an appropriate configuration so that just the right learning occurs and just the right service at the right time?

團體問題：今天的問題是與在我們的生命中我們可以稱之為一種靈性類型的巧合有關的，這種巧合的範圍包括，一天之中的各種各樣的幫助我們的學習和理解的旅行社，或者是否它可能是作為一個孩子在我們中間投生的進入到我們生命的那個實體。很多人都說過，會有屬於各種密度並具有各種理解的程度的靈性的實體居住在我們的地球層面的星光層以及提婆層的各種領域之中，它們是藉由我們當前的振動，或者理解，或者對資訊的尋求而被吸引到我們身邊的。所有這些實體、觀點，人和事件是如何在我們的生命中通過在之後看起來似乎是一種適當的配置的事物被帶到一起，這樣，就會在適當的時間恰好有適當的學習和適當的服務出現了？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you all in the love and the light of the infinite Creator. May we thank this instrument for removing from the group's atmosphere the negative entity which could have confused this contact. We appreciate this instrument's care in challenging spirits.

我是 Q'uo。我們在無限造物者的愛與光中向你們全體致意。容我們感謝這個器皿從這個團體的環境中移除了本來已經能夠讓這次接觸變得混亂的負面性的實體了。我們感激這個器皿在挑戰靈體的方面的小心。

It is a beauty and blessing to us to be called to your group this evening. Joy washes over us as we enjoy your combined vibrations and the light of seeking which together you build, which comes through the ethers as a call which we may answer. For we are of those who desire to be of service through contact with those of your people who serve as vocal channels.

在今晚被呼喚到你們的團體，這對於我們是一種美麗與福分。喜悅在我們享受你們的混合的振動和尋求的光的時候沖刷著我們，這種尋求的光是你們一起建造的，它就如同一個我們可以回應的召喚一樣穿過了以太。因為我們是那些渴望去通過與你們的人群中的那些作為語音管道而服務的實體之間的接觸而進行服務

的實體。

That which we have to say is opinion, and we ask you carefully to beware of authoritarianism in us or anyone, for all is opinion—nothing is known. This is not important in a final sense, for there is much to learn before the spiritual gravity within us calls us away from identity and back to the uncreated oneness of the Creator. Consequently, that which we have to say to you, if it is inspirational, please feel free to use it. If it provides for you a stumbling block, remove it without a second thought. We thank you for your discrimination and encourage it.

我們所要說的事情是觀點，我們請你們小心謹慎地警惕在我們身上或者在任何人身上的權威主義（*authoritarianism*），因為一切都是觀點——沒有任何事物是被知曉的。在一個最終的意義上，我們所說的事情是不重要的，因為在那種在我們內在之中的靈性上的重力呼喚我們離開身份並返回到造物者的永存的一體性之前，會有大量要去學習的事物。因此，我們所要對你們說的事情，如果它是有啟發的，請隨意使用它。如果它向你們提供了一塊絆腳石，請毫不猶豫地移開它。我們為你們的分辨力感謝你們並鼓勵這種分辨力。

The question this evening concerns spiritual coincidence. It is a subject that may be approached from many ways, and we have debated how to approach it. We have decided that perhaps the best way is to express the grand principle of free will among all your peoples, all of humankind and third density upon your sphere. There is free choice at all times. There is that which is called faith or destiny, in that each of you with the help of the higher self decided what lessons you are to attempt within this life experience. However, there are many, many plans made because entities do not follow the dictates of their deepest free will, of their happiness and bliss, as the one this instrument is fond of—as Joseph Campbell would say.

今天晚上的問題涉及到靈性上的巧合。它是一個可以通過很多的途徑被處理的主題，我們已經爭論了如何處理它。我們已經決定也許最佳的方式就是去表達在你們所有人，在你們星球上的所有屬於第三密度的人類當中的自由意志的偉大的原則。在所有的時候都有自由的選擇。會有被稱之為信心或者命運的事物，在那種命運中，你們每一個人都在高我的幫助下決定了在這次生命體驗中你們打算要嘗試的課程。然而，會有很多很多的被制定的計畫，因為實體並不會跟隨它們最深的自由意志的命令，跟隨，如這個器皿喜歡的一個實體，*Joseph Campbell* 會說的一樣，它們的快樂與狂喜的命令。

Thus, let there be no talk of destiny disrupting free will, for free will is paramount. Each of you has the choice at all times of which voice to which you may listen, which instinct feels correct, which hesitation is born of fear and which of wisdom. The comforting thing about spiritual coincidence is that it continues as long as one is upon the spiritual path. As humankind misses by misunderstanding spiritual coincidences, patiently, carefully, the higher self organizes a probable series of actions which will teach the same lesson. It tends to have more force each time it is repeated so that the seeker may recognize the problem more easily.

因此，不要讓任何關於命運的說法打斷自由意志，因為自由意志是至高無上的。關於你們可以聽從哪一個聲音，哪一個是直覺感覺是正確的，哪一個是從恐懼而產生出來的猶豫，哪一個是具有智慧的方面，你們每一個人在所有的時間都擁有選擇的。在關於靈性的巧合的方面的令人安慰的事情似乎，只要一個人是走在靈性的道路上的，它就會繼續發生。當人類因為誤解而錯過了靈性上的巧合的時候，我會耐心地，仔細地安排一系列有可能的行動，它們將會教導相同的課程。每一次課程被重複，它都傾向擁有更大的力量，這樣尋求者就可以更為容易地認出問題了。

To some, it may seem as if the Creator is progressively against them [to] these or those who have not awakened to the catalyst being that which is borne as fertilizer to the ground of faith and love and service to others, that fruit may appear from the suffering endured and learning the lesson. Why is there suffering, my friends? It is very simple. Suffering is a natural concomitant of change, and when something new is realized and put into action within the self and the self's thinking and behavior, change occurs. The energy of programs which have become useless may now turn to new programs, and so the student progresses upon the path of seeking the infinite mystery of the one Creator.

對於一些人，這可能看起來像是造物者正在漸進地反對它們一樣，對於這樣或者那樣的實體，如果它們尚未覺醒于催化劑是作為信心、愛和服務他人的土地的肥料而被誕生出來的事物，果實是可能從被忍受的苦難和對課程的學習中出現的。我的朋友們，為什麼會有受苦呢？它是非常簡單的。受苦是自然而然的與改變相伴隨著的事物，當某個新的事物沒有被認識到，並在自我、自我的思考以及行為舉止的內在之中付諸行動的時候，改變就發生了。已經成為無用的程式的能量現在可以轉到新的程式了，這樣學生就在尋求太一造物者的無限的神秘的道路上前進了。

At any point, an entity may say, "This I cannot handle at this time," and may walk away from the catalyst. There is no loss of free will, nor is there merely one conclusion that may be drawn from the same catalyst. Each entity will experience a common catalyst in a unique way.

在任何位置上，一個實體都可以說，“這是我在此刻無法處理的，”並可以離開那個催化劑。既沒有自由意志的損失，也不會僅僅有一個結論可以從相同的催化劑被得出了。每一個實體都將用一種獨一無二的方式體驗一個平常的催化劑。

Therefore, we ask that you be aware that spiritual coincidence is not coincidence, but planning. Before your birth—and we may parenthetically add here that each of you upon this sphere at this time is capable of graduation into fourth density—has had the opportunity to make many, many choices, to see catalyst in a way that can be of service to self and others or in a way that is self-destructive and destructive to others. These coincidences are so that the one who is working along the spiritual path may be cheered and strengthened in faith. It takes nothing away from the free will of the entity to have a situation presented in which this lesson may be demonstrated as learned, this particular lesson that you interpret in this

particular way. But if you walk away from this opportunity, this catalyst, you shall again encounter a similar catalyst, in different circumstances, in a different spiritual set of coincidences, so that you may further recognize that lesson you came to express and manifest.

因此，我們請你們知曉，靈性上的巧合並不是巧合，而是在你們出生前的計畫——我們可以附帶性地在這裏補充，在這個星球上的你們每一個人在此刻都有能力畢業進入到第四密度——你們每一個人都已經擁有機會去做出許許多多的選擇，去用一種能夠對自我和其他人有所服務的方式，或者用一種是自我破壞並且對其他人是破壞性的方式來看待催化劑。這些巧合就是如此，這樣一個在靈性的道路上工作的人就可以在信心中感到愉快並被增強了。一個情況被呈現在實體面前，在這個情況中這個課程可以被證明是被學習過的，被證明是這個你用這種特定的方式詮釋的特定的課程，這不會從實體的自由意志中拿走任何事物。但是，如果你從這個機會，這個催化劑走開，你將會再一次在不同的情境中，通過一種不同的靈性的巧合的設置，遭遇到一個類似的催化劑，這樣你就可以進一步認出你前來表達並顯化的課程了。

We ask you to think of yourself in a symbolic manner as the Christ upon the cross. Each suffers; each dies. Each spends the life, no matter how happy, in some degree of psychic, spiritual, emotional, mental or physical pain. This is the road of service to others. This is the sacrificial road which each of you has chosen as service-to-others entities. Each of you loves each other. Each of you would step in front of the other to stop the bullet. This is service-to-others polarity, and this entire vibratory nexus which you call third density is that in which you make the foundation choice which each of you has already made to be of service to others and to live a life in faith. Your basic contribution is living the life in faith; not in being happy or melancholy or useful or productive, but in being a certain kind of entity, an entity that is able to shine through the windows of the eyes and the smile upon the lips with the light of the one infinite Creator.

我們請你用一種象徵性的方式將你自己考慮為在十字架上的基督。每一個人都受苦，每一個人都是死去。無論多麼快樂。每一個人都將生命花費在了某種程度的精神的、靈性的、情緒的、心智的或者身體上的痛苦上了。這是服務他人的道路。這是你們每一個人作為服務他人的實體已經選擇了的犧牲性的道路。你們每一個人都彼此相愛。你們每一個人都會走到其他人前面去擋子彈。這就是服務他人的極性，這個你們稱之為第三密度的整個的振動性的節點，就是你們在其中做出那個基礎的選擇的密度，你們每一個人都已經做出了服務他人並活出一次在信心中的生命的選擇了。你們的基礎的貢獻就是在信心中活出生命，而不是成為快樂的，或者感傷的，或者有用的，或者富有成效的，而是成為具有一定類型的實體，一個能夠通過眼睛的窗戶和在嘴唇上的笑容閃耀太一無限造物者的光的實體。

While you are doing this, you are carrying the cross to which you are nailed. This is, shall we say, the valley of the shadow of death. To put it in completely another context, this is your boot camp. This is a difficult time for each seeking spirit, for you must begin to learn your true value as a child of the one Creator. You must begin to choose your service and to make that service so much a part of your life that it becomes your freedom and the inability to

serve becomes enslavement. 當你們正在進行這個工作的時候，你們就在承擔起那個你們被釘上其上的十字架了。容我們說，這是死亡的幽谷。要在一個完全不一樣的上下文來表達它，這是你們的新兵訓練營。對於每一個尋求的靈體，這都是一個困難的時間，因為你必須開始瞭解你作為太一造物者的一個孩子的真實價值。你必須開始選擇你的服務，並讓那個服務成為你的生命的如此多的一部分，這樣它就會成為你的自由，而無法服務就會成為奴隸了。

Therefore we ask you, even though it is difficult, not to fear the pain of change or the sometimes bewildering energy that may accompany it. For change you will, if you meditate each day, and if you attempt to choose always to serve the one infinite Creator.

因此，我們請你們不要害怕改變的痛苦，或者有時候可能伴隨著改變的令人狼狽不堪的能量，即使這是困難的。因為如果你們每天冥想，如果你們嘗試一直都選擇服務太一無限造物者，你們就將會改變。

It was part of the question that there were many upon your inner planes which were at all times available and might aid the entity. This is indeed so. None is alone ever. Each is beloved not only by the Creator but by those who have chosen to be companions within the life experience of this spirit. Thus, the second thing which we would encourage in each is a program of daily, humble, simple, listening, silent meditation. There are voices deep within you of the Creator, of what this instrument would call the Spirit, and many others, the higher self, of guides, of the inner planes, of the deeper recesses of the self, which in a subjective sense is equal to the description of the outer spirits above, that can give information to you which you are unable to reach or have access to while in the normal waking state.

問題的一部分是，在你們的內在層面中會有很多實體在所有的時候都是可供利用並可以幫助實體的。確實如此。沒有人是孤單一人的。每一個人都不僅僅被造物者所摯愛，同樣也被那些選擇這個靈體的生命體驗中成為夥伴的實體們所珍愛。因此，我們會在每一個人內在之中鼓勵的第二個事情，就是一個每天的、謙遜的、簡單的、聆聽的，靜默的冥想的程式。在你們內在深處會有造物者的聲音，會有這個器皿所稱的聖靈的聲音，以及很多其他的聲音，高我的聲音，指導靈的聲音，內在層面的聲音，自我的更深的隱居所的聲音，這些聲音在一種主觀的意義上都等如同於對上述的外部的靈體的描述的，它們能夠給予你們在通常的清醒狀態中你們無法觸及或者無法取得的資訊。

Thus, to put oneself in a state of listening is most important in opening the intuition and strengthening that rainbow bridge betwixt time and eternity, betwixt the past, present and future and now, the eternal moment. For all of you, you see, experience an illusion called time, and an illusion called space, that the great tapestry of your life may be woven by you, warp and woof, color upon color and pattern upon pattern, as a gift to the infinite Creator. In silence, these deeper voices may speak to you, and you find what you truly and most deeply wish to do.

因此，將一個人自己放置於一種聆聽的狀態中，在向著直覺開放並強化在時間和

永恆之間，在過去、現在、未來和當下，那個永恆的瞬間之間的那座彩虹橋的方面是極其重要的。因為，你們看，你們所有人都體驗到一個被稱之為時間的幻象，一個被稱之為空間的幻象，這樣你們的生命的那個偉大的織錦就可以被你們，用經紗與緯紗，用一個接一個的色彩，用一個接一個的圖案，被編織出來，作為一個獻給無限造物者的禮物了。在靜默中，這些更為深入的聲音就可以對你們說話，你們就會發現你們真正地且最為深入地希望去做的事情了。

We do not suggest that because you feel that you have heard this or that, you obey it. We encourage always the discrimination. But we encourage each to listen to the clear dream, to the sudden realization, to the result of meditation. For, my friends, your consciousness uses for its subtle spiritual work that portion of the brain which is called the frontal lobes. It is faith that creates the rainbow bridge betwixt the waking, thinking and creative self and the spiritual wilderness of most entity's frontal lobes.

我們並不建議，因為你們感覺到你們已經聽到了這個或者那個，你們就要去遵從它。我們一直都鼓勵分辨力。但是，我們鼓勵每一個人都去聆聽清晰地夢境，聆聽突然的領悟，聆聽的冥想的結果。因為我的朋友們，你們的意識會為了這種微妙的靈性的工作使用大腦的那個被稱為前額葉的部分。正是信心創造出了在那個醒著的，思考的和創造性的自我和大多數實體的前額葉的靈性的曠野之間的彩虹橋了。

Each of you which is doing work in consciousness needs to be aware that there is a simple physiological movement of the consciousness which is the cause of so many of the teachers of meditation advising the gaze upon the third eye within the forehead. It is not the gland itself that is so important; it is the physical matter of the frontal lobes which, when given attention by the deep mind, may open by faith that one may cross into eternity and look at situations from the standpoint of now, a now which is ten thousand years later, a now which may give the planetary view, a now which gives the eternal view.

你們每一個正在進行在意識中的工作的實體都需要去意識到，會有一種簡單的意識的生理上的活動，這就是如此多的冥想的老師建議凝視在前額的第三只眼的原困了。並非那個腺體本身是如此重要的，前額葉在身體上的重要性在於，當深入心智將注意力集中在前額葉上時候，深入心智就可以藉由信心開放了，這樣一個人就可以跨越進入到永恆之中，並從當下的視角注視情況了，這個當下是一萬年以後的當下，一個可以給予全球性的觀點的當下，一個給予永恆的觀點的當下。

It is said that all roads lead to Rome; we find this within this instrument's head. We assure you, you cannot make too many detours to move through the densities. It merely is up to you as to how fast you wish to progress. The faster that you progress, the more uncomfortable that you will be. If you truly wish to progress quickly, it is best to do it with another entity at least, for the energies released are strong. The revolution around meditation and balancing of the day's experiences or analysis of the day's experiences is most important. The taking of the life seriously is helpful, and the viewpoint of laughter, merriment and seeing the life as [a] cartoon is equally helpful. Both viewpoints are needed to form an accurate picture of that which occurs within

because this is an illusion, my friends, a complete and total illusion. 一個伴侶的選擇是極其重要的，因為，如果那個靈體與另一個實體是共同協作的，而另一個實體同樣也是致力於擔負起人類屬性的十字架並受苦以學會愛的課程。一個尋求的人是可以更為穩定地，更為客觀性地，且更為創造性地尋求的。我們在類別上不是基督徒，就如同我們在類別上不是佛教徒，道教徒或者神道教徒一樣。我們是那此些談及愛與光的實體，我們希望每一個人都領悟到，對於那些將一次生命體驗視為是比喻上的一碗櫻桃一樣的酸甜人生的實體，它們已經在某種方式上說對了，因為這是一個幻象，我的朋友們，這是一個完全而徹底的幻象。

That through which you are going at this time will not leave a mark upon you—that is, your spirit—unless you allow it to. This and that shall happen with difficulty to your mind, your emotions, and your body; all which is born, shall die. You are perishable, yet you are also imperishable, and the spiritual coincidences of this illusion give to you information, subjective personal information, not of use to others, not of general importance, not of proof, shall we say, but that which is subjectively interesting to you.

你在此刻正在經歷的事物將不會在你身上——也就是說，在你的靈性上——留下一個記號，除非你允許它留下記號。那樣與那樣的事情將會帶著困難發生在你的頭腦中，你的情緒上，和你的身體上，一切被生出來的事物，都將會死亡。你們是會死亡的，而你們同樣也是不朽的，這個幻象的靈性上的巧合會給予你資訊，主觀的個人的資訊，對其他人沒有用，不具有一般性的重要性，容我們說，無法證明，但是那個資訊對於你在主觀上是有趣的。

In daily meditation you sink into your intuitive mind, into your subconscious, and you build that rainbow bridge of faith. Above all things, we urge you to live a life in faith and love, faith that what is happening should be happening, love for all that moves and breathes, love for the elements themselves, love for the Creator, and above all, love of each other. Listen increasingly, as your intuition becomes more able to communicate with you consciously. Keep the dream notebook, keep the notebook of that which comes to you when awake, and see what your concerns are, what the pattern of your difficulties may be. Your so-called brain is a biocomputer which is of limited use. It is very useful as an employee of your spirit, and we urge you to place that ability to think and discern upon those things which have already happened which need analysis, though we urge you to keep the intellect in abeyance while experiencing intuitional information.

在每日冥想中，你們沉入到你們的直覺性的心智之中，沉入到你們的潛意識之中，你們構建了那座信心的彩虹橋。最重要的是，我們敦促你們去活出一個在信心與愛中的生命，有信心正在發生的事情是應該發生的，愛所有移動和呼吸的事物，愛元素本身，在造物者，最重要的是，愛相互彼此。當你們的直覺變得更加能夠與你有意識地交流的時候，越來越多地聆聽。記錄夢境的筆記，在醒來的時候記下在你的頭腦中的事物，看看你的關注點是什麼，你的困難的模式可能是什麼。你們所謂的大腦是一個生物電腦，它的用途有限。作為你的靈性的一個雇員，它是非常有用處的，我們鼓勵你們安排那種能力對已經發生的需要分析的事情進行思考和分辨，雖然我們鼓勵你們在體驗直覺性的資訊的時候將那種邏輯智力擱置在一旁。

My friends, there is not a lack of free will, but each of you has a destiny. Each of you has come here hoping to fulfill some job, shall we say, some change in attitude, some feeling, some bias that before you were born you decided needed strengthening. Therefore, that which is happening to you is happening to you because you chose to be strengthened in a certain way. Let your intuition speak to you concerning the catalyst of the day and especially the spiritual coincidences that occur. For much information, in fact, all that there is, resides within your own consciousness which in itself is a portion of the one infinite Creator in its active state. Trust in your birthright, and do not be fooled by this little life that you live at this time. You cannot make a mistake within this illusion if you but shoulder your troubles and carry on, having faith that you have arranged for yourself in a perfectly simple and understandable manner that which confronts you. No matter how confused or difficult it may seem, there is a heart to it and in that heart is a lesson of love.

我的朋友們，不會有一種缺少自由意志，但是你們每一個人都擁有一個命運。你們每一個人都已經來到同時希望完成某个工作，實現在態度上的，容我們說，某種改變，實現你們在出生前你們就決定需要強化的某種感覺，某種偏向性。因此，正在發生在你們身上的事情是因為你們選擇用一定的方式被強化而正在發生在你們身上的。讓你們的直覺在關於那一天的催化劑的方面，尤其是在發生的靈性的巧合的方面向你們發言。因為大量的資訊，實際上一切萬有，都居住在你自己的意識之中，你自己的意識在其自身就是太一無限造物這在其活躍狀態中的一部分。信任你的天賦權利，不要被在此刻的這次小小的生命所愚弄了。你無法在一個幻象中犯一個錯誤，如果你僅僅擔負起你的麻煩並繼續前進，有信心你已經用一種完全地簡單而可以理解的方式為你自己安排好了你會遭遇的事物了。無論它可能看起來似乎多麼混亂或者困難，在其中會有一個核心，在那個核心是一個愛的課程。

Do not berate the self as you fail in your own eyes, but simply start again, look again, meditate again, and persevere in the desire to know. For if you desire to know the truth, the truth will repeatedly come to you, some truths useful for a small period of time, some truths useful for all of eternity. When one truth changes to another, do not be afraid, for the basic truth is love, and its basic expression within your density, faith. You were born as part of the Creator and part of free will. You have within you love and variousness. As you move through the variety of experiences that your free will chooses, allow that Creator-spirit within to recognize the spiritual lessons which you are to learn. Allow that rainbow bridge to form, allow, shall we say, in a mechanical way, the use of the frontal lobes in which are stored all of creation.

當你在你自己的眼中失敗了的時候，不要責備自我，而單純地再一次開始，再一次觀察，再一次冥想，在去知曉的渴望中堅持不懈。因為如果你渴望知曉真理，真理將會重複出現在你面前，一些真理在一小段時間會有用處，一些真理會對全部的永恆都有用處。當一個真理改變為另一個真理的時候，不要害怕，因為基本的真理就是愛，它在你們的密度中的基本的表達就是信心。你們是作為造物者的一部分，自由意志的一部分而誕生的。你在你內在之中擁有愛和多樣性。當你穿越你的自由意志選擇的多種多樣的體驗的時候，允許那個內在之中的造物者之靈

認出你要去學習的靈性的課程。允許彩虹橋形成，容我們說，用一種機械的方式，允許對前額葉的使用，在其中儲存著一切的造物。

At this time, we would transfer this contact to the one known as Jim, thanking this instrument for its effort upon our behalf, and especially for the ridding from the group of an entity with which we would have difficulty in keeping a clear contact. I am Q'uo. I leave in love and light and transfer at this time.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體，我們同時感謝這個器皿以我們的名義進行的努力，尤其感謝這個器皿從這個團體驅逐了一個實體，我們與那個實體在一起會在保持一個清晰的接觸上遇到困難。我是 Q'uo。我們在此刻在愛與光中轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. Is there a query at this time to which we may speak?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸提供我們自己嘗試去談及那些可能仍舊留在那些在場的人的頭腦中的問題。在此刻有一個我們可以發言的問題嗎？

J: Yes, I have a question. Earlier, Q'uo, in the channeling you spoke of if a person decides to go rapidly in your spiritual seeking and take the hard path, I believe you said, it is best to have a kindred spirit making the journey with you. I think I understand why, but could you elaborate just a little bit in case there's some things about that I'm not thinking of?

J: 是的，我有一個問題。早些時候，*Q'uo*，在傳訊中你們談到過，如果一個人決定去在你們的靈性的尋求中快速前進，並走那條艱難的道路，我相信你們說過，最好去擁有一個同類的靈體與你一起進行那條旅程。我想我理解為什麼，但是，你們能夠僅僅詳盡一點地闡述嗎，以免在關於那一點上有一些我沒有想到的事情。

I am Q'uo, and am aware of your query, my brother. As one progresses upon the journey of evolution of mind, body and spirit, one will discover that the catalyst which aids in this progress is most usually configured in a manner which will present the challenge in order that abilities of the entity may be stretched, shall we say, to the limits and the possibility of enlarging these abilities then offered. If one chooses to progress in a more rapid or conscious fashion, this in the mundane world of your daily experience may well mean that the difficulties will be enhanced.

我是 *Q'uo*，我理解了你的問題，我的兄弟。當一個人在心智、身體和靈性的演化的旅程上前進的時候，一個人將會發現，在這個過程中起幫助的催化劑極其通常地會用這樣一種方式被形成，它將會呈現挑戰，以便於那個實體的能力可以被拉升極限，而擴展這些能力的可能性接下來就會被提供出來了。如果一個人選擇

用一種更為快速或者有意識的方式去前進，在你們的日常體驗的世俗的世界中，這很有可能意味著，困難將會被增大。

Thus, it is well upon such a journey to travel with a companion of similar desire that wishes above all else with you to make this journey of seeking, of learning and of service, for those who are of a like mind will far more surely find those clues within the catalyst that point the direction for the next step, and those who travel together will experience their catalyst and processing of same in an unique fashion, with one utilizing the intensity of experience at a time, perhaps, when the other has less intensity, so that there might be assistance given from one to another. The support of one seeker for another is crucial in those times during which the night of the soul is experienced and despair descends upon the perception of the one who is experiencing the battle of learning and of service. For there is much to untangle within each incarnational experience and when one seeks to speed this process, one is asking to suffer in the mundane world in order that the limits of ability might be enhanced and enlarged.

因此，在這樣一條旅程上與一個具有類似的渴望的同伴一同前進，這是很好的，這個同伴會高於一切地希望與你一起進行這場尋求、學習和服務的旅程，因為那些具有一個相似的心智的實體將會遠遠更為確切地找到在催化劑中的那些指出了下一步的方向的線索，那些一同旅行的人們將會用一種獨一無二的方式體驗它們的催化劑並處理相同的催化劑，當另一個人擁有較小的強度的時候，這樣就會有從一個人給予另一個人的幫助了。在那些靈魂的暗夜被體驗到以及絕望降臨在一個正在體驗學習和服務的交戰的人的知覺之上的時期中，一個尋求者對另一個尋求者的支持是至關重要的。因為在每一個投生體驗中會有大量要去解開的事物，當一個人尋求去加速這個過程中的時候，它就正在請求在世俗的世界中受苦以便於能力的限制可以被增強並被擴大了。

Thus, there is much of comfort and of solace and of support that each may provide the other as the goal of learning and of serving is achieved.

因此，在學習和服務的目標被取得的過程中，每一個人都可以提供給另一個人大量的安慰，慰藉與支持。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

J: No, thank you very much.

J: 沒有，非常感謝你們。

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

我是 Q'uo，我的兄弟，感謝你。有另一個問題嗎？

Carla: Could you speak on the reprogramming of the mind?

Carla：你們能夠在心智的重新編程的方面談談嗎？

I am Q'uo, and we shall speak but briefly ...

我是 *Q'uo*，我們將僅僅簡要地發言.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am *Q'uo*, and am again with this instrument. We shall continue. The term "reprogramming" has some misdirection within it to which we would first speak. It is possible to assume by this term that one would change the program that has been set in motion in some fashion due to conscious desire and specific efforts. We would rather focus upon the completion of programming rather than that which would change programming which has been chosen previous to the incarnation's beginning. For the preincarnative choices that have allowed certain biases and tendencies to manifest within the incarnational pattern have the purpose of allowing a greater point of view or perspective to be achieved as the preincarnative biases are experienced, analyzed, meditated upon, and consciously worked with in a manner which draws unto them their appropriate complements, in many cases these being the opposite of the original bias.

我是 *Q'uo*，我再一次與這個器皿在一起了。我們將繼續。“重新編程”這個詞語在其內在之中有某種方向的錯誤，我們將首先談及它。有可能藉由這次詞語去假設，一個人會因為有意識的渴望和特定的努力而改變已經用某種方式被設置好的程序。我們毋寧會聚焦於程式的完成，而不是改變已經在投生開始之前被選擇的程序。對於已經允許一定的偏向性與傾向性在投生模式中顯化的投生前的選擇，它們的目的是允許一個更大的視角或者遠景隨著投生前的偏向性被體驗到，被分析，被冥想而被取得，這種偏向性在很多情況中會用這樣一種將它們適當的補充物吸引到它們身上的方式有意識地被工作，這些補充物是最初的偏向性的對立面。

Thus, one may experience a good deal of frustration and anger pointed toward the self within an incarnational pattern as a result of various what an entity may call mistakes and ineffective application in order that a greater love and compassion might eventually replace the anger and frustration which were the first distortions or biases with which the entity began. Thus, the continued experience of this anger pointed toward the self may eventually attract the attention of the entity to the degree that the entity begins to consider why such anger exists and what use may be made of it, all the while building the potential for eventual acceptance and compassion for the self and then for others about the self.

因此，作為一個實體可能稱之為錯誤的或者無效的各種各樣的應用的一個結果，一個人可以在一種投生模式中體驗到大量被指向自我的挫折與憤怒，以便於一種更大的愛與同情心可以最終替代憤怒與挫折感，這種憤怒和挫折感就是這個實體藉由其開始的最初的扭曲或者偏向性之所是了。因此，這種被指向自我的憤怒的持續性的體驗，可以最終吸引實體的注意力到了這樣一種程度，實體開始考慮為

什麼這樣的憤怒存在以及可以利用它做什麼事情，並同時為對自我，接著對自我周圍的其他人構建最終的接納和同情心的可能性了。

Thus, it is our recommendation that each entity seek to understand and to identify those biases or programmings which are prominent within the life pattern and to trace these behaviors of thought, of word, and of action to their deepest source within the being and to then note the effect that these programmings have brought about within the point of view or attitude of the entity. It is well to enter into the daily round of activities without pretense or predisposition to, shall we say, clamp down upon the self certain behaviors due to their being felt to be of an unhelpful nature, but rather to allow the natural response in each situation to find its expression within the self and to work with that response at a later time when the emotional coloration has left the mind and to work in the contemplative or prayerful or meditative state with these spontaneous responses in order that they might be enhanced to the point that their logical conclusion is seen and felt within the being.

因此，我們的建議是，每一個實體都尋求理解並認同那些在生命模式中明顯的偏向性或者編程，追溯這些想法、言語、行為的行為舉止到它們在存有中的最源頭，並接著注意這些編程在實體的視角或者觀點中引發的效果。在沒有虛飾或者傾向的情況下進入到日常生活的活動中，這是很好的，這種虛飾或者傾向會在自我身上壓制一定的行為舉止，由於它們被感覺到是一種沒有幫助的特性，毋寧是允許在這些情況中的自然而然的反應以在自我內在之中找到它的表達並在一個之後的時間，在那種情緒性的染色已經離開了心智的時候，與那種反應一同工作，並在一種沉思性或者祈禱性或者冥想性的狀態中與這些自發性的反應一同工作，以便於它們可以被增強到它們的邏輯性的結論被看到並在存有中被感到的程度。

At this point it is then possible that the appropriate complement that is meant to be drawn to the entity through these spontaneous experiences will make itself known as well within the field of vision of the inner eye. When this has occurred with equal intensity, then, at the deepest level of awareness possible for the seeker, it may be seen that the life pattern has the purpose in this instance of allowing this range of experience to be had in the life pattern in order that certain opportunities and lessons and services might be made available.

在這個位置，適當的補充物接下來就有可能讓它自己同樣也在內在的眼睛的視野之中被知曉了，這種補充物是打算通過這些自發性的體驗被吸引到實體身上的。當這已經用相同的強度發生的時候，接下來，在對於尋求著有可能的意識的最深入的層次上，可以被看到的事情是，在這個情況中，生命模式所擁有的目的就是允許這種體驗的範圍在生命模式中被擁有，以便於一定的機會與課程可以被取得。

Thus, it is our recommendation that the conscious working with catalyst, that which may be called the reprogramming, be done as a function of the natural experience that forms the life pattern and be done in a conscious fashion with the desire to penetrate to the heart of the experience so that the surface

appearance is soon left behind and the deeper significance is discovered, buried layer upon layer within the symbolic formation of this programming within the entity's life pattern.

因此，我們的建議是，對催化劑進行有意識的工作，這個工作可以被稱為重新編程，作為形成生命體驗的自然體驗的一個機能被進行，並用一種有意識的方式伴隨著去刺穿體驗的核心渴望被進行，這樣，表面現象就會很快被留在後面，而更深入的重要性就被發現了，這種更為深入的重要性是被一層接一層地埋藏在這個實體的生命模式中的這種變成的象徵性的構造物之中的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: It says in the Bible, "By their fruits you shall know them," and that's sort of a biblical equivalent of the work ethic which Americans have. It sounds to me that you're saying that worldly ambition and the work ethic work, or can work, against living a life in faith or living a life by spiritual principles. Is that correct?

Carla：在聖經中說，"藉由它們的果實，你們將知曉它們，"那是美國人所擁有的工作倫理的某種類型的一個聖經中的等價物。在我聽起來你們是在說，世俗的野心以及工作倫理是違背，或者能夠違背活出一次有信心的生命或者藉由靈性原則活出一次生命的。

I am Q'uo, and am aware of your query, my sister. If one's focus of attention remains solely upon the surface of experience, that which you call the worldly ambition, then, indeed, it is so that such can retard the progress of one upon the path of evolution. For it is truly said that it is an illusion in which you now dwell. "It is far more than it appears," is another way of stating this point of view. Thus, there are various levels of realization that one may obtain from any particular experience. One may remain upon the surface of experience and realize only that which is mundane and worldly in your normal round of activities. One may chose at some point within the life experience to seek further the meaning of the experience.

我是 Q'uo，我理解了你的問題，我的姐妹。如果一個人的注意力的聚焦僅僅留在體驗的表面，以及你們所稱的世俗的野心，那麼，確實，它就是如此以至於能夠延緩一個人在演化的道路上的前進。因為，真實的情況是，這是一個你們現在居住於其中的幻象。"它比表面的樣子是要遠遠更多的，"這是另外一個陳述這個觀點的方式。因此，從任何特定的體驗，一個人可以取得的領悟會有各種各樣的層次。一個人可以留在體驗的表面上，並僅僅意識到在你們的平常的活動中的塵世的和世俗的事物。一個人可以在生命體驗中的某個位置選擇去進一步尋求體驗的意義。

At this point the entity will begin to see beyond the appearance of the illusion and the daily round of activities so that a pattern of purpose begins to form itself within the conscious seeking entity. Thus, the journey inward has begun and may continue for as long and as far as the entity wishes to pursue it.

在這個位置上，實體將開始看穿幻象和日常活動的表像，這樣一種目的的模式就

開始在有意識的尋求的實體內在之中顯化它自己了。因此，向內的旅程就已經開始，無論實體希望去追尋這條旅程多久與多遠，它就可以繼續多久與多遠。

May we speak further, my sister?

我們可以進一步回答嗎，我的姐妹？

Carla: But you can do a job and make a living, as long as you don't take it home with you. It wouldn't matter then, right? You could still progress spiritually?

Carla：但是你能夠做一份工作並謀生，只要你不將它帶回家。那麼它並不重要，對嗎？你能夠仍舊在靈性上前進，是嗎？

I am Q'uo. One may, indeed, complete the job, as you have called it, and provide a living for the self and the family and yet be able to take great strides of evolution. For all that comes before the conscious seeker of truth in the daily round may be utilized in a higher and higher sense, shall we say, once the mundane level of experience has been accomplished.

我是 Q'uo。一個人確實可以，如你已經稱呼它的一樣，完成工作，並為自己和家庭謀生，而能夠在演化上大踏步地前進。因為一旦體驗的世俗的層次已經被實現了，所有在日常生活活動中出現在真理的有意識的尋求者的面前的事物都可以用一種，容我們說，越來越高的意義被利用。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Is the opposite true? Can one who does not do any physical service find a way to progress spiritually?

Carla：對立面是正確的嗎？一個不進行任何物質性的服務的人能夠找到一種在靈性上前進的方式嗎？

I am Q'uo, and am aware of your query, my sister. Within your illusion it is quite possible to progress in a spiritual sense without physically doing any particular thing, for the entity which is consciously aware of the process of evolution may utilize any experience, thought or desire in order to advance the ability to feel love and compassion for the self and for all other selves. Thus, it is only necessary that the desire to learn and to serve be present within the entity for these goals to be realized within your illusion.

我是 Q'uo，我理解了你的問題，我的姐妹。在你們的幻象中，在沒有用物質性的方式做任何特定的事情的情況下在一種靈性的意義上前進，這是相當有可能的，因為有意識地察覺到演化的過程的實體可以利用任何的體驗、想法或者渴望以便於增進對自我和對所有其他自我感覺愛和同情心的能力。因此，唯一必須的事情是，對於學習和對於服務的渴望在實體內在之中被呈現出現，以便於這些目的在你們的幻象中被實現。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo, thank you very much.

Carla：沒有，Q'uo，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有一個問題嗎？

J: I have another question. I don't want to be a hog, but this has been bothering me the whole time we've been sitting here. It goes back to when Carla was channeling at the very beginning. Before she was channeling, just before we said the Lord's prayer, I was running a real negative trip in my head about a common friend and our experiences, and it was really just bothering me, because here we were about to start praying together and I was running all this real heavy negative stuff. And then Carla came and channeled and said and was thanked by Q'uo for challenging a negative entity. My question is, was this negative entity in any way involved with the intensity of my thoughts, my negative feelings? If this doesn't infringe upon free will, could you comment upon it, please?

J：我有另一個問題，我並不想要成為一個獨吞的人，但是這個問題在所有我坐在這裏的時間中一直都在困擾我。它返回到在最開始 Carla 正在傳訊的時候。在她正在傳訊的時候，就在我們說主祈禱之前，我正在我的頭腦中在關於一個普通的朋友和我的們的體驗的方面進行一次真正負面性的思考，它真的就是讓我感到困難，因為我們真要開始一起祈禱，我正在思考這個真正嚴重負面性的材料。接下來 Carla 來了，她傳訊並說話，Q'uo 因為她挑戰了一個負面性的實體而感謝她。我的問題是，這個負面性的實體用任何方式與我的想法，我的負面性的感覺的強度是有關聯的嗎？如果這並不侵犯自由意志，能請你們對它進行評論嗎？

I am Q'uo and am aware of your query, my brother. The entity of which we spoke through the instrument known as Carla was an entity which was attracted to the desire to be of service that was present within this circle of seeking. This desire is seen upon the metaphysical planes as a light This light is seen in its intensity to possess a power to transform. The negatively-oriented entity desired to influence this light in as great a fashion as possible in order that the light might be brought within its domain, for this is the nature of the negatively-oriented entity, to gather from whatever source possible as much light power as possible in order that its own power might be enhanced at the expense, shall we say, of others.

我是 Q'uo，我理解了你的問題，我的兄弟。我們通過被知曉為 Carla 的器皿談及的實體是一個被在這個尋求的圈子中呈現出的進行服務的渴望所吸引的。這種渴望在形而上學的層面上是被視為一種光的。這種光是在其強度上是被看到擁有一種轉換的力量。這個負面導向的實體渴望去用盡可能大的一種方式影響這種光以便於光可以被帶到它的領域中，因為去從無論什麼源頭盡可能多地收集光的力量以便於它自己的力量可以通過，容我們所，犧牲他人為代價而被增強，這就是負面性導向的實體的本性。

The thoughts of those within the circle of seeking, inasmuch as they would

deviate from the harmony normally present within such a positively-oriented group, may be utilized by such an entity to provide a chink, shall we say, in the armor of protective light that this group or any such group provides by its desire to seek information in order to be of service to others.

那些在這個尋求的圈子中的實體的想法，因為它們會違背在這樣一個正面性導向的團體中通常會呈現出的協調性，是可能會被這樣一個實體利用，以在這個團體或者任何這樣的團體藉由它尋求資訊以便於服務他人的渴望而提供的光的保護性的盔甲中提供一個，容我們說，裂縫的。

Thus, the thoughts that were present within your mind complex were available as a resource for this entity which would have been happy to utilize them by enhancing their intensity and removing your positive contribution to the circle of seeking. This was in potential and was not yet a possibility for the entity, however, the entity was aware of such possibility.

因此，在你的心智複合體中被呈現的想法是可以作為這個實體的一個資源而可供利用的，這個實體已經很高興藉由增強它們的強度並消除你對這個尋求的圈子的正面性的貢獻而利用它們了。這是潛在性的，而不是對於實體的一個可能性，無論如何，這個實體會察覺到這樣的可能性。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

J: In other words, from what you just said, this entity hadn't really focused on me, but was just aware, because this is not the first time this particular thought had been entertained by me. But you're saying that it really wasn't a focus at this time of this entity on my particular thoughts that made them so intense?

J：換句話說，從你們剛剛說過的內容，這個實體並未真的聚焦在我身上，而僅僅是知道，因為這不是這個特定的想法第一次被我考慮了。但是你們正在說，使得我的特定的想法如此強烈的事物並不是真的就是在此刻這個實體對它的一種聚焦？

I am Q'uo, and am aware of your query, my brother. Without infringement, we may suggest that the notice of the thoughts of which you speak was as far as the entity was able to proceed, though the normal process for such an entity is, indeed, to intensify such choices freely made that deviate from the harmony possible for an entity. There is no ability of negatively-oriented entities to plant, shall we say, such a thought within the mind of another without the other first creating that thought of its own freewill.

我是 *Q'uo*，我理解了你的問題，我的兄弟。在沒有侵犯的情況下，我們可以建議，對於你談及的想法的注意，是在這個實體能夠處理的範圍內的，雖然這樣一個實體的通常的過程，確實就是去強化這樣的被自由地作出的，違背一個實體有可能的協調的選擇。負面實體並沒有能力，在沒有另一個人首先憑藉它自己的自由意志創造出那個想法的情況下將這樣一個想法，容我們說，植入到那個實體的頭腦中。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

J: No, thank you very much.

J: 沒有了，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: Would you address the difference between judgment and discernment?

提問者：你們願意講述在評判和分辨之間的區別嗎？

I am Q'uo, and am aware of your query, my sister. The hallmark difference from our point of view between the judging and the discerning is that in the act of judging an action, a thought, or an entity, one in some degree removes that thought, action or entity from the loving compassion that one would feel in a normal sense without the judgment. In the act of discerning, one looks at a thought, a word, an action, or an entity and attempts to describe what is occurring without removing this thought, word, action or entity from the heart, shall we say, and attempts to relate to that thought, word, action or entity in a fashion that is consonant with the feeling of compassion and love that each portion of the Creator has as a natural birthright.

我是 Q'uo，我理解了你的問題，我的姐妹。從我們的觀點看，在評判和分辨之間的標誌性的區別是，在評判一個行為、一個想法或者一個實體的舉動中，一個人在某種程度上是將那個想法、行動或者實體從一個人會用一種通常的方式不帶有評判地感覺到的有愛的同情心中移除了。在分辨的舉動中，一個人會檢查一個想法、一個言語、一個行為或者一個詞語，並嘗試去在不去，容我們說，從心中移除這個想法、言語行動或者實體的情況下，用一種與同情心和愛的感覺協調一致的方式與那個想法、言語、行動或者實體建立關聯，同情心與愛就是造物者的每一個部分所擁有的一種自然的天賦權利了。

May we speak in any further degree, my sister?

我的姐妹，我們可以進一步發言嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有一個最後的問題嗎？

Carla: I guess I'd like to ask the one that was brought up about the sevens. There were a lot of seven densities and seven sub-densities and so forth. Have you any comment to make on that particular arrangement?

Carla：我猜想我想要詢問一個被提出的關於七的問題。有許多的七個密度和七

個子密度，如此等等。你們對於那個特定的排列有任何評論嗎？

I am Q'uo, and am aware of your query, my sister. Each density of light provides a certain vibrational possibility for learning and for service. Within your third density, as is true with each density before and after the third density, there is the primary division of the density into seven levels of vibration, each building upon the previous level in the possibility of obtaining experience, of learning through experience, and of serving through utilizing that which has been learned. There is within each sub-density a further division of seven that proceeds yet into further division of seven, until one may assume that the division is infinite.

我是 *Q'uo*，我理解了你的問題，我的姐妹。每一個光的密度都為學習並為服務提供了一定的振動的可能性。在你們的第三密度中，如同對於在第三密度之前和之後的每一個密度都是有效的一樣，會將密度主要劃分為七個振動的層次，每一個層次在取得體驗，通過體驗取得學習以及通過使用已經被學會的事物來服務的可能性的方面都是構建在之前的層次上的。在每一個子密度中都會有一種進一步的七個層次的劃分，這種劃分會前進到進一步的七個層次的劃分，一直到一個人可以假設那種劃分是無限的為止。

Thus, possibility for learning and serving through the gradation of experience is also infinite. The divisions of each density and sub-density are not arbitrary or created by any particularized entity or group of entities, but are rather a function of the nature of the creation itself which has certain vibrational characteristics that naturally fall into those areas which in your numbering systems correspond to that which equals seven.

因此，通過體驗的分級的學習和服務的可能性同樣也是無限的。每一個密度和子密度的劃分不是任意的，或者是被任何特定的實體或者實體的團體的創造的，而毋寧是一個造物本身的屬性的機能，這種機能擁有一定的振動的特性，它們會自然而然地落入到那些你們的計數系統與之一致的區域中，那個計數系統等於七。

Thus, within your illusion, there are many mystery schools, shall we say, which find meaning in this division of sevens, so that in a mathematical sense there is the possibility of creating the model or the analog which approaches the deeper levels of understanding of the very nature of creation. Thus, one finds that the pursuit of the understanding, shall we say, of the mysteries of life, as you would call it, may be described in a general fashion by the application of the qualities that are associated with the seven levels of vibration of light which form the creation or the universe as you know it.

因此，在你們的幻象中，會有很多神秘的學校，容我們說，發現在這種七的劃分中的意義，這樣，在一種數學的意義上，會有創造出模型或者類比的可能性，這個模型或者類比會接近對造物的核心屬性的更為深入的理解的層次。因此，一個人會發現，對於，容我們說，生命的神秘的理解的追尋，如你們對它的稱呼一樣，可以用一種一般性的方式藉由對與形成了如你們知曉的造物或者宇宙的光的振動的七個層次聯繫在一起的特性的應用而被描述。

Thus, each entity within this circle of seeking and within the third density in

general has reproduced within its energy systems, or those areas which you have called the chakras, the seven levels of vibration, each energy center or chakra containing also a division of seven levels of apprehending the basic nature or tone of experience that is possible within each energy center, with each succeeding center providing a finer or more refined application of the basic energy which enters through the root chakra and proceeds through the system of chakras or energy centers in the form of light, so that the entity is able, or potentially able, to apply its own level of understanding to its daily round of activities and discern those experiences which have significance in the journey of evolution.

因此，在這個尋求的圈子中，以及在一般性的第三密度中的每一個實體，都已經在其能量系統，或者那些你們稱之為脈輪的區域中複製了七個振動的層次了，每一個能量中心或者脈輪都同樣也包含了在每一個能量中心中有可能的對體驗的屬性或者音調的基礎的特性的領悟的一個七個層次的劃分，同時每一個後續的中心都提供了一個更為微妙或者更為精煉的對用光的形式從根部脈輪進入並通過脈輪或者能量中心的系統的基礎的能量的應用，這樣，實體就能夠，或者潛在性地能夠，將它自己的理解的層次應用在它的日常活動中，並分辨那些在演化的旅程中擁有重要性的體驗了。

Thus, the system of sevens provides each seeker of truth the ability to penetrate beyond the surface appearance of any thought or experience so that there might be gained from each a variety of levels of experience or symbolism that will enhance the evolutionary process.

因此，七的系統為每一個真理的尋求者提供了能力去刺穿任何想法或者體驗的表面的外觀，這樣就可能從每一個體驗或者象徵性的多種多樣的層次取得將會增強演化的過程的事物了。

At this time ...

在此刻.....

Carla: Could I ask just one more question? To follow up? It's just this. Excuse me—I didn't mean to interrupt you, but I was so curious. Would it be correct to say, then, that the peculiar plangency and heartfelnness of music, especially sacred music, is due to the fact that music is the physical analog of that spiritual truth, since it moves in octaves—seven notes and then the next note is the same as the first, only an octave higher?

Carla：我能夠僅僅多問一個問題嗎，後續的問題嗎？它是這樣的。請原諒我，我並不是打算要打算你們，但是我是如此好奇。那麼這樣說是正確的嗎，音樂，尤其是神聖音樂特有的激蕩和深深感覺到的感覺，是由於那個音樂是對那種靈性上的真理的物質性的類比的事實，因為它是在八度中移動的——七個音符，接下來，下一個音符就是第一個音符，僅僅更高一個八度？

I am Q'uo, and this is correct, my sister, for the vibration that is felt within an entity as a response to the musical notation being reflected through voice or instrument is a vibration which sets up the possibility of viewing the present experience of the entity from that level of vibration created by the music. Thus,

certain music, as you call it, will excite certain centers of energy, and through that excitation the entity will feel various levels and qualities of inspiration. Thus, the perception of the entity will blend in an harmonious fashion with the music and provide the entity an experience that would not be possible without the presence of the music.

我是 *Q'uo*，這是正確的，我的姐妹，對於在一個實體內在之中被感覺到的那種振動，它是對於通過聲音或者樂器被映射出來的音樂符號的一種回應，這種振動設置了從被音樂創造出來的振動的層次上觀察當前的體驗的可能性。因此，一定的音樂，如你們對它的稱呼一樣，將會激發一定的能量中心，通過對能量的那種激發，實體將會感覺到各種啟發的層次與屬性。因此，實體的知覺將會用一種協調的方式與音樂混合起來並為實體提供一種在沒有音樂存在的情況下不可能出現的體驗。

Carla: Thank you, Q'uo. I'm done now, and I just want to thank you for being with us tonight and invite you to join us afterwards for our merriment and laughter. Be with us, and we thank you so much, all of us. Adonai.

Carla：謝謝你們，*Q'uo*。我現在問完了，我僅僅想要感謝你們今晚與我們在一起，我邀請你們之後在我們的快樂和笑聲中加入我們。與我們在一起，我們如此感謝你們，我們所有人都是。*Adonai*。

I am Q'uo, and we are most grateful, my sister, to each present for allowing our presence this evening, for without your invitation we would have no beingness within your circle of seeking. We are most grateful for the opportunity to speak those words which we offer freely and which are the fruits of our own seeking. We remind each that we offer that which is but our opinion, and we do not wish any word to provide a stumbling block to any seeker. Please accept those words which have meaning to you and use them as you will. If any word does not ring true, please forget it at once.

我是 *Q'uo*，我們對於每一個在場的人允許我買了在今晚出席是極其感激的，我的姐妹，因為沒有你們的邀請，我們是不會在你們的尋求的圈子中擁有存在性的。我們杜宇說出那些我們自由地提供的言語的機會是極其感激的，這些言語是我們自己的尋求的成果。我們提醒每一個人，我們提供的僅僅是我們的觀點，我們不希望任何的言語對任何尋求者提供一塊絆腳石。請接受那些對你們沒有意義的詞語，並如你們所願地使用它們。如果任何言語聽起來不是真實的，請立刻忘記它。

We at, this time, would leave this instrument and this circle, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我們在此刻會，一如既往，在太一無限造物者的愛與光中，離開這個器皿和這個圈子，

June 18, 1989

1989-06-18 艱難的旅程 (R)

Group question: Most people feel that the spiritual journey should become easier, happier and healthier the further and longer that you travel. This doesn't seem to be so. In many cases there seem to be more difficulties or challenges, shall we say, that are put in the path of the sincere and persistent seeker. Why is it that the path does not necessarily become easier or happier or healthier the longer that you travel?

小組問題：大多數人覺得，當你走在靈性旅程上越遠與越久，你就應該覺得更輕鬆、更快樂、更健康。然而看起來似乎並非如此。在許多情況中，似乎有更多的困難或挑戰，容我們說，被放置在誠摯且堅持不懈的尋求者的旅途上。為什麼你旅行越久，那條道路卻不一定會變得更輕鬆、更快樂、更健康呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. I greet you in the love and in the light of the one infinite Creator. We of Q"uo thank you for the desire which has come to make you one circle of seeking, one desire for truth, one unity of spirit. The question that you have asked this instrument to channel upon is one which this instrument will find interesting because this instrument has immediately previous to this read a similar message to a similar question. It is a good chance for those who have been channeling to see that there are nuances and subtleties to questions within a group that are personalized by the group so that although the end result is hopefully an inspiration which may be universal, it is carefully shaped to the questions between the lines of the question.

我是 Q"uo，我在太一無限造物者的愛與光中向你們致意。我們 Q"uo 為你們的渴望而感謝你們，那種渴望已經使得你們成為一個尋求的圈子，一個渴望真理的圈子，一個與靈性統一的圈子。你們已經請求這個器皿傳訊的問題，是一個這個器皿將會發現是有趣的問題，因為這個器皿在這個問題之前剛剛讀到過對一個類似的問題的一個簡單的資訊。對於那些一直在進行傳訊的人，這是一個很好的機會去看到，在一個團體中，在那些被團體所個人化的問題上是有著細微差別與微妙性的，因此，雖然最終的結果會有希望是一個可能是全面性的啟發，它是在問題的字裏行間仔細為問題而被塑造出來的。

Within your culture, you have a condition of emotion, spirit and body which is called burnout by this instrument. The cause of this is that you have not given over those portions of yourself which are not good fruit and, therefore, that within you which is not good fruit tries to take over the good vine, as your holy book would put it. Now, we are starting from a spiritual standpoint, because we feel that to this group meditation, inspiration, integrity and singleness of heart are already in place. This is [the] spiritual atmosphere in which we urge each to come. Each of you comes already in this mode, centered by meditation and contemplation and a burning desire to serve the Creator and all of your brothers and sisters. Therefore, we shall move into the

subject from the secular standpoint.

在你們的文化中，你們的情感、靈性、與身體有一種狀態被器皿稱為耗竭 (burnout)。這個狀態是因為你尚未把你自己的那些不結好果子的部分交托出去，因此，如你們的神聖著作對它的描述一樣，在你內在之中的那個不結好果子的部分會嘗試接管好的葡萄蔓。現在，我們正在從一個靈性的觀點開始，因為我們感覺到，那個靈性的觀點對於這個團體的冥想、啟發、完整性、一心一意是已經就位了的。這就是我們鼓勵各位進入到的那種靈性的氛圍了。你們每一位元已經進入到這種模式中，並已經藉由冥想與沉思，以及一種去服務造物主以及你所有的兄弟姐妹的熾熱的渴望而處於中心了。因此，我們先從世俗的觀點進入這個主題。

When you face a challenging task, it is often exciting, and if you are given the opportunity to finish the task before beginning another, there is much satisfaction. If you begin another large task while in the midst of finishing the first, the stress and anxiety of time allotment occurs, not because there is not enough time, but because you are depending upon yourself. This is a secular world, a secular culture, an unchurched culture. The offering of unity and unconditional love that the master known to you as Jesus offered has been so subverted and contaminated with doctrine and dogma that it seems that there is no longer the possibility of what one may call Christian worship.

當你面臨一個挑戰性的任務，那通常是令人興奮的，如果你被賦予了機會在另一個工作開始前完成這個任務，會有大量的滿足感。但如果你正在完成第一個任務的過程中，又要開始另一個大任務，對於時間分配的焦慮與壓力就會出現，並不是因為沒有足夠的時間，而是因為你是在依靠你自己。這是一個世俗的社會，一個世俗的文化，一個與教會無關的文化。你們知曉為耶穌的大師所提供的合一與無條件的愛，已經受到教義與教條如此大量的腐蝕與污染了，以至於看起來似乎

一個人可以稱之為基督崇拜的事物的可能性都不復存在。

Yet I say unto you, my children, this is an untruth. You may, in opening yourself to the less personal side of yourself, find the strength, find the time, and find the grace to know the will of the Creator and to do it. This cannot happen to you secularly or in a human fashion, for you are, in your waking consciousness, very, very little aware of the fact that all of you are channels. Therefore, you attempt to channel your own deepest love and service to others. And at some point, you reach your own limits and can go no further, and this seems to you to be a great failure.

然而我對你們說，我的孩子們，這是一個不真實的事物。你們可以通過向著你自己較不個人性的面向開放你自己而找到力量，找到時間，找到恩典去知曉造物者的意願，並去實踐它。這是無法擁一種世俗的方式或者用一種人類的方式發生的，因為你們在你們的清醒的意識中，是非常非常少地察覺到你們全都是管道的事實的。因此，你們嘗試去傳訊你們自己對他人最深的愛與服務。在某個位置，你們抵達了你們自己的極限，並無法更進一步了，這對於你們看起來似乎是一種巨大的失敗。

We ask you first of all never to judge the self. That judgment will come, and you yourself shall be the God-self which evaluates this lifetime experience for you. As you well know, you are your own hardest critic, your own most difficult

audience. To please yourself with what you do is the greatest challenge. Paradoxically, in order to maximize one's service, there is much of oneself that needs to be burned away, as the chaff from the wheat, so that the wheat may be gathered as it springs green upon the hillside, and then golden, and then ripens unobstructed by the weeds of daily concern.

我們首先請你們永遠不要評判自我。那種批判將會出現，你，你自己將會是那個為你評估這次生命體驗的神的自我。如你們清楚知曉的一樣，你就是你最刻薄的批評者，你自己最困難的聽眾。要用你做的事情來取悅你自己，這是最大的挑戰。悖論性的是，為了要最大化一個人的服務，在一個人自己身上會有大量需要被燒掉的事物，如同麥子的麥麩一樣，這樣當麥子在山上變綠，接著變成金色，接著在不受日常憂慮的雜草所阻礙的情況下成熟的時候，麥子就可以被收集起來了。

So our focus, perhaps, to you this evening would be to suggest that a time be set aside, and, if possible, a special place where one may go to listen within one's heart, having opened the door behind which stands the consciousness of Christhood, the consciousness of Love. This consciousness is infinite, and one who trusts it and has faith in it is able to tap into that overflowing, beautiful and ineffable stream of the Creator's love. You tap into it, it flows through you, and you are not weary or disappointed or saddened, for you have done your best, you have done your work, you have prepared yourself, you have challenged each spirit and found that spirit to be true to your own beliefs.

因此，也許我們今晚給你們的焦點，會建議你留出一個時間，如果可能的話，留出一個特別的地方，在其中一個人可以在內在之中聆聽它的心，打開那扇在其後站著基督意識、愛的意識的門。這個意識是無限的，一個信任它並對它抱有信心的人是能夠利用那條滿溢的、美麗的，造物者的愛的難以言喻的溪流的。你可以取用它，它會流經你，你就不會疲憊或失望或悲傷了，因為你已經盡你所能，你已經進行了你的工作，你已經讓你自己做好了準備，你已經挑戰了每一個靈體並發現那個靈體對於你自己的信念是真實了的。

Then there is no burnout, there is no tiring, there is simply to do more and more because of the joy in the doing of it. We may say that this is equally true of healing. Those who attempt to heal by the power of their own inner being, by anomalous electromagnetic fields, or by any other means will soon find themselves beleaguered and truly unwilling to act anymore as a healer, for there is great heartbreak in working as a healer. Sometimes the healing involves the end of this particular physical body. Sometimes the answer to your prayer is a simple no. Always, you are asked to sacrifice the personal self in some way.

接下來，不會有耗竭，不會有厭倦，單純地只有因為在做的過程中體會的喜悅而想做更多、更多。我們可以說，這對於療愈是同等地有效的。那些嘗試藉由它們自己的內在的存有的力量，藉由不規則的電磁場域，或者藉由任何其他的途徑進行療愈的人，將會很快發現它們自己被包圍並真的不願意去再作為一個療愈者而做任何事情了，因為再作為一個療愈者而工作的過程中會有巨大的心碎。有時候療愈包含了對這個特定的物質性身體的終結。有時候對於你的祈禱的答案是一個簡單的不。你用某種方式一直是被要求去犧牲那個個人的自我的。

Now let us look at the process. You have given over yourself to the ideal of service to the Creator by serving as the Creator. You have opened that inner door, that closet within, and metaphorically knelt there in listening reverence. You have spent time worshipping in your own way. You have not begrudged those things which fall away from you, because they do so naturally to someone who is meditating daily.

現在，讓我們檢查這個過程。你已經藉由作為造物者而服務而將你自己交托給了服務造物者的理想了。你已經打開了那扇內在的大門，那個內在的密室了，並在聆聽的崇敬中用比喻的方式跪在那裏了。你已經用你自己的方式花時間崇拜了。你尚未吝惜那些從你身上掉落的事物了，因為對於某個每天冥想的人，它們是如此自然而然地掉落的。

At this point we feel each of you is at this time. Now what lies ahead of you is what one of your poets would call "the road less traveled." For we are not here to evangelize. We are not here to ask you to believe in dogma or doctrine. We are here because we are those of the consciousness of love, and we come to you as called for this particular kind of information which we give you in love, asking you always to remember that all that we say is opinion and not gospel. If anything that we say disturbs or disquiets you, we urge you to put that aside immediately, for you will recognize your own personal truth. It will be as if you remembered it.

在這個位置上，我們感覺到你們每一個人都是處在這個時刻的。現在，在你們前方存在的事物，就是你們一位詩人所稱的“較少被旅行的道路”。因為我們不是在這裏來傳教的。我們不是來這裏要求你們相信教條或者教義的。我們在這裏，因為我們是那些屬於愛的意識的實體，我們來到你們身邊，因為我們是為了這種特定的類型的我們在愛中給予你們的資訊而被呼喚的，我們同時請你們一直記住，所有我們說的事情都是觀點，而不是福音。如果任何我們說的事情讓你不安或者讓你煩惱了，我們敦促你們立刻將那個事情放在一邊，因為你們將會認出你們自己個人性的真理。它將好像是你們回憶起了它一樣。

After the first several years of an intensely lived spiritual life, some good habits and some bad habits are in place. The good habits tend to be that of dailyness and regularity and intensity in worship. More time is spent thinking about the one infinite Creator and Its loving nature; less time is spent considering the treasures of this particular illusion. Yet, there are always teachers which will urge you onward, and the primary teacher which always urges you onward is yourself, for you came into this incarnation blazing with zeal to do the Creator "s will in whatever way it has been laid out for you to do. By faith alone can you silence each day, "What is there for me to do?" and find a feeling in answer. We advise that you sit in meditation until you reach the point at which you are illumined, may we say, and lost in the Creator, so that each cell of the body and mind and spirit-if spirits may be said to have cells-is comforted, strengthened, sustained and blessed.

在經過一開始的幾年密集的靈性生活之後，一些好習慣和一些壞習慣將會處於適當的位置了。這些好習慣傾向於在崇拜的方面的日常性、規律性以及強度。將更

多時間花費在思考太一無限造物者及其愛的本性上。將更少時間花在考慮這個特定的幻象的財寶上。然而，一直都會有那些將會驅策你們向前的老師，那個一直都會驅策你們向前的最主要的老師就是你自己，因為你進入到這次投生是帶著去用無論什麼已經為你準備好去做的方式來行使造物者的意志的熱情而閃耀的。單單憑藉著信心，你才能夠每天在靜默中問“有什麼是我可以做的？”然後在回應中找到一種感覺。我們建議你們坐在冥想中，一直到你們抵達那個位置，在那個位置上，你們是被照亮的，容我們說，是在造物者中失去了自我了，這樣，身體、心智和靈性的每一個細胞——如果靈性可以被認為是擁有細胞的話——就會被安慰，被強化，被支持並被祝福了。

Gaze about you in your mind's eye at the beauty of the surroundings that you have just traversed. It is a fragile beauty, blooming one day and dying the next. And yet each perfect bloom in its moment of glory is ineffably beautiful to the Creator and to those with the eyes to see. We ask you to see that nature itself, the second density upon which you so depend, works hard to renew itself, to heal itself of the wounds that mankind has inflicted upon it. We would ask you in your daily meditation to pray for the peace and the integrity of your planet, for as each of you does so, the consciousness of this planet is lightened and more and more entities are ready for graduation into the next density.

用你的心智的眼睛環顧你剛剛已經走過的周遭環境的美麗。那是一個脆弱之美，今天盛開明天就凋零。然而每一朵在其光榮的時刻完美盛開的花朵，對於造物者，以及對於那些有眼睛去看的人，都是難以言喻的美麗。我們請求你去看看大自然自身，看看那個你們如此倚賴的第二密度，它努力工作以自我更新，以療愈它自己身上的人類加諸其上的傷口。我們請求你在每日冥想中為地球的和平與完整性祈禱，因為當你們每個人這樣做的時候，這個星球的意識將被照亮，同時越來越多實體可以為畢業進入下一個密度做好準備。

Now, you have already experienced that things become harder as one goes along throughout an incarnational experience. It may seem simplistic to you, but we ask you to think of your school system: first grade, second grade, third grade, and so on. Such is the classroom in which you are now in terms of the way we measure dimensionality. You lie at the very cusp of third and fourth density, finishing the old and beginning to feel the new vibrations. Those who are negatively inclined will be more negative. Those who are positively inclined will be polarizing more and more towards service to others, for there is no one upon this planet at this time who does not have a chance for graduation. Each of you has earned this incarnation, this precious experience, by seniority of vibration, by being able, by learning the lessons of this incarnation to make that step from thinking more about the self than others to thinking more about others than the self. If one were to be given calculus in the first grade and reading in the tenth, it would be rather chaotic, would it not?

隨著一個人在貫穿一次投生性的體驗期間一路前進，你已經體驗到事情變得越來越困難了。它可能對於你們看起來似乎是簡單化的，但我們請你思考你們的學校系統：一年級、二年級、三年級，如此等等。這樣的年級是從我們衡量維度的

意義上你們現在正處於其中的課堂了。你們現在正處在第三與第四密度的最尖端的位置，結束舊的振動，開始感覺新的振動。那些正面性傾向的人將會越來越多地朝向服務他人極化，因為此時在這個地球上，沒有一個人是不擁有一個畢業的機會的。你們每個人藉由老資格振動，藉由能夠學會這次投生的課程而賺取到這次的投胎機會，這次寶貴的體驗，以便於讓你踏出重要的一步：從思考自我多餘

思考其他人，走到思考其他人多於思考自我。如果一個人在一年級要學習微積分，到十年級才學習閱讀，這會變得相當混亂，不是嗎？

Therefore, we begin slowly. The creation, first density of rock, sea, fire and air; the second generation or dimension of plants and animals, all of these are connected intimately with love. This is why many of you experience such a deep peace when surrounded by wilderness of nature, for it sways with the rhythm of creation and has an open heart for all beings around it. It even offers to each of you the oxygen that you breathe, just as you offer it the carbon dioxide which it needs.

因此，我們緩慢地起步。第一密度是岩石、海洋、火焰與空氣；第二個世代或者維度是植物與動物，它們全都親密地與愛連接在一起，這就是為什麼你們許多人在被大自然的荒野所包圍的時候會體驗到這樣一種深入的平安的原因了，因為他是與造物物的旋律一同搖擺並對於所有在它周圍的存有都擁有一顆開放的心的。它甚至向你們每一個人提供了你們呼吸的氧氣，就好像你們提供給它那些它需要的二氧化碳一樣。

So you learn the beginning of things first. You learn to turn towards the light in second density, and by the end of second density you have become an individual, whether you be an animal, a plant, or a rock formation. If it is invested with enough devotion and love from third-density entities such as yourself, it too will become ensouled within a physical body which is able to be self-conscious.

因此，你們首先學會的事物的開端。你在第二密度中學會轉向光，在第二密度的盡頭你已經成為一個個體了，不管你是一個動物、一個植物、或一塊岩石的形態。如果它是被諸如你自己這樣的來自第三密度的實體的足夠的奉獻於愛所投資的話，它同樣將會在一個物質性身體中成為有靈魂的實體，這個實體是能夠成為有自我意識的。

The third density, in which you now enjoy experience, is a density in which one thing is raised high before everyone's eye. And that is the choice: faith or doubt; light or darkness; hope or despair. Each time that you pass through the fire and find that you have learned something very difficult, you wipe your brow, metaphysically speaking, and say, "Ohh, I hope that is all I need to learn right now." My friends, your higher selves are ambitious for you. They are not content with a little of this and a little of that. They ask you for your life, and in return give you the sense of life eternal, which is the imperishable truth about each of you, for each of you is a consciousness which was before the world began. Each of you is a spark of God-self with a matching and appropriate amount of free will, set loose to make your own choices, to decide whether you shall serve others and serve the Creator, or serve yourself and so serve

the Creator.

你們現在正在其中享受體驗的第三密度是一個在其中有一個事物被高舉到每一個人面前的密度。那個事物就是一個選擇：信賴或疑慮；光明或黑暗；希望或絕望。每一次當你通過烈火的考驗並發現你已經學會了某件困難的事物的時候，你在形而上學的方面擦擦額頭並說：“喔 現在我希望這就是我所有需要學習的東西了。”我的朋友們，你們的高我對你們是有抱負的。它們不會滿足於一點這個一點那個。它們向你們要求你們的人生，而它們作為回報給予你們對永恆生命的覺知，即關於你們每一個人的不朽的真理，因為你們每一個人都是一個意識，這個意識在世界開始之前就存在了。因為你們每一位都是神的自我的一片火花，它真有一種匹配的，適當數量的且寬鬆的自由意志，以做出你自己的選擇，並在關於你是將會服務其他人並服務造物者，還是你將會服務你自己並因此服務造物者的方面做出決定。

There are two reasons why things become more difficult as one goes along. Perhaps the most characteristic reason is that of the unlearned or incompletely learned lesson of love. Each lesson which comes to you, each challenge and difficulty and demand, holds a lesson of love for you. If you do not successfully work out this particular lesson through the aids of meditation, contemplation, inspiration and analysis, you may not learn the lesson in front of you. You may decide instead that perhaps you have a more glorious ministry, a more exciting gift to give to the world. You are impatient. Yet there is no room for impatience in timelessness, and, my friends, all of your spiritual growth takes place in the timeless present moment. Until you have removed yourself from today, yesterday and tomorrow, you have not contacted infinity, and it is infinity for which you yearn, for that is your birthright.

當一個人走在旅途上的時候，事情為什麼變得更困難，有兩個原因。或許最為典型性的原因是，沒有被學會，或者沒有完整地學習到的愛的功課。每一個來到你面前的課程，每一個挑戰、困難與要求都為你包含一個愛的功課。如果你沒有透過冥想、沉思、靈感與分析的協助來成功地解決這個功課，你可能沒有學會這個在你面前的功課。你可能作為替代決定，你有一個更光榮的職務，一個更令人興奮的禮物要給予這個世界。你是缺乏耐心的。然而在無時性之中沒有空間留給急躁，我的朋友，你所有的靈性成長發生 在這無時性(timeless)的當下一刻之中。

一直到你將自己從今天、昨天與明天移除之前，你都尚未接觸到無限；你所渴望的事物正是無限，因為那是你天賦的權利。

Any lesson, then, which was not successfully observed, analyzed, intuited and acted upon will in another way, but with the same dynamics of feeling, repeat itself in a more intense fashion so that you may hear more and more clearly the internal urgency of making the choice between the positive path and the negative path. One of the most terrible misconceptions of any group of seekers is elitism, the fallacy that because one is seeking, teaching, channeling or learning, one is better, elect and special compared to those who gaze upon your television sets and consume your alcoholic beverages.

接下來，任何沒有被成功地被觀察，被分析，用直覺瞭解並基於意志行動學習的功課，或者用另一種方式學習，但卻帶著相同的感覺的動力性的課程，都將會用一種更強烈的方式重複其自身，這樣，你就可以越來越清晰地 在正面與負面途徑

之間做出選擇的方面聽到內在的急迫感了。任何尋求的團體最糟糕的一個錯誤觀念就是精英主義，謬誤是在於，因為一個人在尋求、教導、傳訊或者學習的，相較於那些愛看電視與飲用你們的酒精飲料的人們，它就是更好的、是上帝的選民、並且是特別的。

Your higher self is very patient. It does not mind how long it takes for you to learn a particular lesson. It is gazing at you from the prospect of several million years. It is helping you as its gift; your gift to yourself from what you would call the future. Learn to trust in that gift. Learn to trust your own advice. Tackle the job. Talk it through and work it out the first time. There then need be no two-by-four applied to the forehead with a more stringent second lesson or an even more stringent and difficult third lesson.

你的高我是十分有耐心的。它不介意你要花多久學會一個特定的功課。它從數百萬年的遠見注視著你。它正在幫助你，作為它的禮物，作為從你所稱的未來你給 你自己的禮物。學會去信任那個禮物。學會去信任你自己的建議。處理工作。與工作促膝長談並第一次就解決它。對於一個更加緊迫的第二次的課程，或者一個甚至更加緊迫且困難的第三次的課程，並不需要有富頭棒喝。

Gaze at the pattern of your incarnation. What do you suppose the lessons were that you came to learn? What has your life been patterned like? All lives are a patchwork quilt when seen up close, bewildering to the eye. Yet when one backs off, one sees a pattern, a beautiful, carefully sewn pattern. All the pieces are stitched together, making the truth of love complete. And quilting is placed beneath the coverlet that you may be soft in your zeal, gentle in your speaking of the truth, never intrusive but always ready to witness to that which is in your heart when someone asks.

注視你的投生的模式。你假設你來來這裏開學習的課程是什麼呢？你的生命已經形成了的圖案是什麼樣子呢？所有生命，當被近距離觀察的時候，都是一個讓眼睛相當迷惑的東拼西湊的東西。然而，當一個人後退的時候，一個人會看到一副圖案，一個美麗的，被仔細地縫合起來的圖案。所有片段都被縫在一起，並使得愛的真理成為完整的了。被子是被放在床單的下面，這樣你就會在你的熱情中成為柔軟的，在你談及真理的時候成為溫和的，永遠都不會是侵入性的，而是一直準備好在某個人詢問的時候去見證在你的心之中的事物。

Therefore, the first and greatest cause of the feeling that things are getting harder as one goes along is that one is resisting a change. For in order to be of service to other people in a truly compassionate manner, one must stop making assumptions about what, in a human term, one would think this or that person needs, this or that person desires, this or that person should hear. You may drop the seed now and again. You may suggest a thought, but toss it as if it were a lighthearted shuttlecock in a badminton game. Let it flow gently and freely over the net of another's resistance. And if it is caught and hit-very well; you may move on. If it is not caught-very well; you may move on. It is not your responsibility to change anyone's life but your own. It is no one's responsibility that you have difficulties or joy. Each of you is a completely independent, metaphysical, equal being, equal in stature to any being in the

creation, for that of which you are made is the Creator, and that of which all things are made is of the Creator.

因此，當一個人正沿著道路前進的時候，感覺到事情正變得越來越難的首要的且最大的原因，就是一個人正在抗拒一個改變。因為為了要用一種真正充滿熱情的方式來服務他人，一個人必須停止在關於一個人認為這個人或者那個人需要什麼事情，這個人或者那個人渴望什麼，這個人或者那個人應該聽到什麼的方面，用一種人類的方式，做出假設。你可以不時地丟下種子。你可以建議一個想法，但是，丟下它就好像它是在一場羽毛球比賽中的一個無憂無慮的羽毛球一樣。讓它溫和且自由地流經另一個人的抗拒之網。如果它被抓住並被擊中了，非常好，你可以繼續前進了。如果它沒有被抓住——非常好，你可以繼續前進了。你的責任不是去改變任何人的生命，而是你自己的生命。你會擁有困難還是喜悅，這不是你的責任。你們每一個人都是一個完全獨立的，形而上學的，平等的存有，你在發展的高度上是與在造物中的任何的存有都同等的，因為你是由造物者被製成的，一切被造的事物都是由造物者製成的

We suggest to you, therefore, that whatever your strong point is-intuition, analysis, meditation, prayer or contemplation-that you focus upon this in a daily and earnest manner, seeking to know how you may offer love, asking that the opportunity be given to you to share that love with others. If one does this, the lessons will still become harder, but they will at least have the interesting factor of being different. It is when one resists the pattern that one must repeat the lesson again and again.

我們建議你，不管你的強項是什麼——直覺、分析、冥想、祈禱、或沉思——你都可以用一種每日且真誠的方式聚焦於這個強項，尋求知曉你要如何給予愛，請求你被給予機會去與其他人分享那份愛。如果一個人這麼做，功課還是可能變得更難，但至少你擁有了不一樣的有趣的原動力了。就是當一個人抗拒模式的時候，他就必須一次又一次地重複這個功課。

There is another reason that the road becomes stonier and rockier as one moves along. What you are seeking to do is to take a bipedal animal with self-consciousness and so far integrate that bodily self into the consciousness that every cell of the being may listen to the secret, small voice within the closed door of the closet of your heart. You shall not ever be satisfied with yourself. This is one of those facts of the illusion which may seem to be sad, yet there is no sadness here, for you are wanting to lose those odd little parts of yourself that do not serve in any way, and wanting to fill the places that you have made with the choices of service to others.

當一個人沿著道路前進的時候，道路變得更崎嶇難行還有另一個原因。你正在尋求去做的事情是，使用一個具有自我意識的雙足動物，你迄今為止都在將身體的自我整合到意識之中，以便於存有的每一個細胞都可以聆聽那在心的密室的鎖閉的門之中的那個神秘而微小的聲音了。你將一直都對於你自己感到不滿意。這就是幻象可能看起來似乎是令人傷心的事實中的一個了，而這裏不會有悲傷，因為你想要讓你自己身上的那些奇怪的小小的部分，那些不再用任何方式是有用處的部分脫落，因為你想要將那些空缺的地方填補上你已經做出的服務他人的選擇。

The third reason that the lessons become more difficult is simply that there is

a great subtlety to the art and the craft of service to others. Very many of your people confuse this with pleasing others, and if they please others, they feel they have served. We suggest that this may not, indeed, be the case, and that each request for service be gazed at, not from the standpoint of pleasing the self or the other self, but from the standpoint of where the love is in the situation so that you may fasten on to that lodestar of love and light and act accordingly to those principles which stream therefrom.

課程更加困難的第三個原因單純地是，服務他人的藝術與技藝會有一種巨大的微妙性。你們非常多的人把取悅他人跟服務他人混為一談，如果它們取悅了其他人，它們就會感覺到它們已經服務了。我們建議確實不是這樣子的，我們建議每一個服務的請求都被注視，不要從取悅自我或其他自我的視角去看，而是從在這個情況愛在哪里的視角去看，這樣你就可以緊盯那愛與光的北極星，並給予從那裏流出的原則而行動了。

How we admire you. We remember third density. It is the shortest of the densities, the density of choice. You are here to choose to serve the Creator by serving others or by serving the self and manipulating others. As you serve others, you may be asked to do outrageous things, to go beyond your limitations, to do what cannot be done yet which shall be done because it must. And in those situations we strongly advise that you release your personal personality and move to an impersonal portion of your deep self, that God-self of unmitigated and straightforward compassion. To determine what is pleasing as opposed to what is serving another entity is sometimes difficult, especially on the spur of the moment. Therefore, we ask you to steep yourselves as you would immolate a tea bag in the teacup in the love and the light of the infinite One, that what needs be done for you to polarize, for you to choose, may be done with what this instrument would call singleness and gladness of heart.

我們多麼欽佩你們呀。我們記得第三密度。它是最短的密度，選擇的密度。你們是來這裏來選擇去藉由服務他人或者藉由服務自我並操縱他人服務造物者的。當你們服務他人的時候，你們可能會被請求去做殘暴的事情，去超越你們的極限，去做無法被完成而卻有應該被完成，因為它必須被完成的事情。在那些情況中，我們強烈建議你們釋放你們的個人的人格，並移動到你的深入的自我的一個非個人性的部分，那個具有純粹且直截了當的同情心的神的自我的部分。要確定什麼事情是在取悅另一個實體，相對什麼事情是在服務另一個實體，這有時候是困難的，尤其是在一時衝動的時候。因此，我們請你們就好像將一個茶袋犧牲在一個茶杯中一樣將你們自己浸泡在無限太一的愛與光之中，為了你進行極化，為了你做出選擇而需要被進行的事情，可以帶著這個器皿所稱的一心一意與心的愉快被進行。

Much of the illusion is based upon the feeling that you are not all right, that you are imperfect, that you are flawed. In a human sense this is true. Each of you has free will and that free will causes you to act variously at various times. Some of those times are successful, some of those times are disgusting and failures. We do not ask that you succeed, nor does your higher self ask that you literally and in a worldly sense succeed in service to others ...

大量的幻象是以那種你們不是沒問題的，你們是不完美的，你們是有缺陷的感覺為基礎的。在一個人類的意義上，這是真實的。你們每個人都擁有自由意志，那個自由意志會使得你們在各種各樣的時候用各種各樣的方式行動。一些時候是成功的，一些時候是令人厭惡且失敗的。我們並不請求你們成功，你們的高我同樣也不會請求你們在服務他人的方面在字面上切用一種世俗的方式成功.....

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

... you spirit, this polarization as the steps between the polarity you experience and the polarity you wish becomes smaller or shorter but much more intense, for you are burning away a great deal of what people may call personality. This is not to say that you should not be merry, full of laughter and joy, comforting and exhorting each other always in love. Each of you was put here for each of you. You have the freedom to be one with everyone or to single out the self as more important than everyone.

.....你的靈性，這種極化，隨著你體驗到的極性與你希望成為的極性之間的步驟變得更小或者更短，而卻變得遠遠更加強烈，因為你正在將大量的人們可以稱之為人格的事物燒掉。這不是說，你不應該是快樂的，充滿笑聲與喜悅的，一直在愛中安慰並勉勵相互彼此。你們每一位被放在這裏是為了你們每一個人的。你們擁有自由去與每一個人合為一體；或者將自我作為比任何人都更加重要的人將自我挑選出來。

Now, there is a trick, which we may shamelessly call that, for aiding the floundering spirit, and that is this. The Creator, if asked, will give you what you desire. Indeed, this is so much true that in a way we fear to say the truth, for that which you wish you will surely get. And many of you wish sometimes for very self-destructive things because you are unhappy with yourself. Let no illusion trouble you, but remain in your heart, in your spirit, on your path, for all paths lead to the one infinite Creator.

現在有個把戲(trick)，我們厚顏地稱之為把戲，為了協助還在慌亂掙扎的靈魂，這個把戲是這樣的。如果一個人請求造物者，祂將給你那個你渴望的東西。的確，從某個方面來看這句話是如此真實，以至於我們用某種方式害怕說出那個真理，因為你所盼望的，你必然將得到它。你們許多人有些時候想要的是非常自我-毀滅的事物，因為你對自己是不高興的。不要讓幻象困擾你，只要駐留在你的內心中、你的靈性中，留在你的道路上，因為所有的途徑都通往太一無限造物者。

Now, as you gain experience and service to others, you may find your work with other people in service changing, because you are changing. Change, of course, is painful, yet it is what you are desiring, each and every one of you. If you do not wish to feel pain, refrain from the meditation, refrain from helping others, be secure and safe within your own four walls and live your life. Perhaps in the next incarnation you shall take up the quest once again. You

have all the time in the world, and we mean that literally. There is no hurry; there is no judgment; there is simply a large portion of the Creator which has separated itself by the action of free will that it may know itself, that it may know itself better and better.

現在，當你們開始取得經驗與對他人的服務的時候，你們可以發現你們在服務的方面對其他人的工作正在改變，因為你們正在改變。改變，當然是痛苦的。而這就是你們，你們每一個人正在渴望的事物。如果你們並不希望體驗痛苦，避免冥想，避免幫助其他人，在你自己的四面牆壁之中過你日子，你是穩固與安全的。也許在下一次投生中，你將再一次承擔起追尋。你在世界上擁有所有的時間，我們的意思就是字面上的意思。不用著急，沒有評判，單純地有一個造物者的很大的部分已經藉由自由意志的行動與祂自己分開了，這樣祂就可以知曉祂自己，這樣祂就可以越來越好地知曉祂自己了。

This is not the first creation, nor shall it be the last. Each of you is old, older than you can imagine, wiser than you can imagine. But these attributes are very deep within the subconscious mind. When you desire to seek the true service as opposed to pleasing entities, it is well to spend time in silence, allowing all the situation, the feelings, the expectations of others and so forth, to wash through you, and then to tune yourself to the highest and best that you possibly know and can carry on a stable basis.

這既不是第一個造物，它也將不會是最後一個造物。你們每一個人都是年老的，比你們能夠想像的更加年老，比你們能夠想像的更加智慧。但是這些屬性是在潛意識的非常深處的。當你渴望尋求真實的服務，而非取悅其他實體的時候，最好花時間在靜默中，允許所有情境、感覺、他人的期待，以及如此等等沖洗你，流過你；然後將你自己調音到你有可能知曉的最高與最佳的狀態，並且是你可以用一種穩定的方式承載的狀態。

We speak simple truths. There isn't anything new about what we say. It is just that we have, shall we say, no ax to grind, no churches to build. All we care is to serve one person, one soul at a time, and we are most, most happily content, for each of you, my friends, is worthwhile, imperishable, perfect and beautiful. Now, the process that you go through in becoming a less personal servant and a more impersonal servant through which things come involves more and more sacrifice, adjustment, understanding and laughter. If you are not laughing and feeling merry at some times as you meditate, then it is time for you to learn to laugh, for you to release the spontaneity which is your birthright.

我們講述簡單的真理。關於我們所說的事情，沒有任何新的東西。它僅僅就是我們擁有的事物，容我們說，沒有要去磨的斧頭，沒有要去建造的教堂。所有我們關心的事情就是，一次服務一個人，一個靈魂，我們極其極其高興地是滿意的，因為，朋友們，你們每一位都是值得的、不朽的、完美的、美麗的。現在，你們在成為一個較不個人性的僕人和一個更加非個人性的僕人的過程中你們經歷的過程，會包含越來越多的犧牲、調整、理解和笑聲，事物就是通過這個過程出現的。在你們冥想時，如果你們在一些時候沒有歡笑並感覺到快樂，接下來這就是你學習去笑的時候了，現在就是你去釋放那種你的天賦權利之所是的自發性的時候了。

You see, each of you has complete free will. You do not have to follow the path of the Creator. You may stay in one place, or you may move in a negative fashion, controlling others and manipulating them to serve yourself. The choices are yours, and as you make one successful choice the strength is then given to you to try again and again and again. You will many times feel that you have failed. But remember, you cannot judge yourself, not until this illusion is gone from you and you can see the truth face to face. The very desire and zeal to be faithful and loving to one another is a light for the nations, a lightening of the planetary consciousness and the hope of your planet [at] this particular time.

你們看，你們每一個人都擁有自由意志。你們並不一定要去跟隨造物者的道路。你們可以呆在一個地方，或者你們可以用一種負面性的方式移動，同時控制其他人並操縱它們去服務你自己。選擇是你們的選擇，當你做出了一個成功的選擇的時候，力量接下來就會被給予你去一次又一次地嘗試。你將會很多次感覺到你自己已經失敗了。但是記住，你無法評判你自己，一直到這個幻象已經離開了你，且你能夠面對面地看到真理之前，你都無法評判你自己。去對相互彼此有信心並彼此相愛的渴望與熱忱，這對於國家是一種光，是在這個特定的時刻的對星球意識以及你們的星球的希望的一種照亮。

Let us reckon with free will before we close in this instrument. You have an equal measure of free will and of God-self. This is your makeup. When you are small in stature and have not learned you are very self-involved. You are hungry, and you cry; you are wet, and you cry; you wish to be comforted, and you cry. Communication is very easy. The free will of the mother and father who nurture is not given many options, for it is in the nature of the relationship of parent and child that nurturing will in some way be done or at least attempted. But now all of you have passed that stage of living a free-will life and have found that the only true free will is the will to serve.

在我們在這個器皿中結束之前，讓我們處理自由意志。你們對於自由意志和神的自我的意志擁有一個同等的度量。這是你們的構成。當你們尚未長大且學會為自我考慮的時候，你們是饑渴的時候，你們哭，你們希望被安慰的時候，你們哭，你們潮濕的時候，你們哭。交流是非常容易的。養育的母親和父親的只有意識並未被給予許多的選項，因為就是在父母與孩子的關係的特性之中，撫育將會以某種方式被進行，或者至少被嘗試。但是，現在你們已經通過了那個活出一種自由意志的生命的階段了，你們已經發現唯一真實的自由意識就是去服務的意志了。

Thus, willfulness becomes willingness, and difficulty becomes a smoothly running river of love and light that cascades you know not where. You do not know whose lives you touch, but by faith your life itself may touch many and give them the light that they need to make their choices.

這樣，任意會成為樂意，困難會成為一條流暢地奔流的愛與光的河流，這條河流會在你不知道的地方成為瀑布落下。你並不知道你接觸到誰的生命，但是藉由信心，你的生命本身可以觸及許多的生命並給予它們光，它們需要這種光來做出它們的選擇。

We urge each neither to proselytize nor to refrain from witnessing to that truth which is yours personally when asked. This is simple, solid, metaphysical information which has been written down many times in your holy works. But it is always new, as each day is new and as each day you are new. And so we turn to that which breaks the back of willfulness, and that is forgiveness. In willfulness you want to do this and you want to do that, and you will do this and you won't do that. And the God-self sits in a corner with its hands folded in the closet of your heart, waiting for you to open the door. One day you open the door, but you see nothing. You go in and you seat yourself and you prepare yourself and you find nothing. Perseverance brings awareness, a subtle awareness of the God-self, the Christ-consciousness within.

我們敦促每一個人既不要勸人改宗，也不要在你被詢問的時候避免為你個人的真理之所是的真理做見證。這是簡單的，穩固的，形而上學的資訊，它已經在你們的神聖著作中被多次寫下了。但是，它一直都是新的，因為每一天都是新的，因為每一天，你都是新的。因此，我們會轉向那個衝破了任意性的背景的事物，那就是寬恕。在任意性之中，你想要做這個，你想要做那個，你願意做這個，你不願意做那個。神的自我坐在一個角落中，祂的雙手在你的心的密室中交叉著，祂等待著你去打開那扇門。有一天你打開了門，但是你什麼都看不到。你走進去，你讓你自己坐下來，你讓你自己做好準備，你什麼都沒有找到。堅持不懈帶來了察覺，一種對神的自我，對內在之中的基督意識的微妙的察覺。

It is inevitable that each grade, shall we say, is going to be more difficult than the last, more challenging, more interesting, for that which is before you now is based upon that which you have learned so far in this incarnational experience. Perhaps the key to being able to distinguish that which you wish to do is the letting go of the decision and the allowing of inner wisdom to inform you in your free will what seems the best service to perform. Then one can turn the will with a glad and merry heart to the task at hand, wasting no time in doubt, but only tuning yourself always to the highest and best that you can be, moving again and again to the center of your being, and, no matter how harsh the failure seems to you subjectively at any one time, to refrain from the judgment of the self.

無可避免地，每一年級，容我們說，都將比上一個年級困難，也更有挑戰、更有趣，因為現在在你們面前的事物是以你在這次投生體驗中迄今為止已經學到的事物為基礎的。或許關鍵就是能夠辯認出，你希望去做的事情是去放下做決定，並允許內在的智慧通過你的自由意志告訴你，什麼事情看起來似乎是最佳的要去進行的服務。接下來，一個人就可以懷著一顆歡喜與快樂的心去做手邊的工作，毫不浪費時間在疑慮上，而僅僅是一直讓你自己調音到你能夠成為的最高和最佳的狀態，並一次又一次進入到你的存有的中心。不管在任何時候失敗在你主觀上看起來似乎是怎樣地嚴酷，都避免去評判自我。

Learning has always been a painful task. It is exciting, and when one looks back upon it, it is wondrous and adventurous. One feels as a voyager would, going to conquer new lands, going to embrace the world with love and light. Just about the time that you feel this way, the next lesson shall begin. This is what you planned for yourself for the utmost polarization for service to

others.

學習總是一件痛苦的任務。它是令人激動的，當一個人回顧它的時候，它是令人驚奇的且充滿刺激的。一個人會覺得自己像是個航海家一樣，將要以愛與光去征服新大陸，擁抱全世界。正當你這麼感覺時，下一個功課就將要開始了。這就是

你為你自己規劃的事情，以便於你在服務他人的方面產生最大限度的極化。

(Pause)
[停頓]

We paused briefly, simply to enjoy the beauty of this circle of seeking, and we thank and bless each of you for calling us this evening to your meditation to share in your vibrations at this time. It is most blessed to us to be able to share our thoughts with you, our most hoped-for event, and we thank you, for as we speak with you, and as we share in the anguish and joy that each brings this evening, we re-experience the third-density illusion, the heaviest of all illusions, and we see and are inspired by the bravery, the courage, and the determination of those who wish to do the Father's will, regardless of what it costs.

我們停頓片刻，單純地享受這個尋求的圈子的美麗，我們為你們今晚呼喚我們來到你們的冥想以在此刻在你們的振動中分享而感謝並祝福你們每一位。我們感到莫大的福氣能夠分享我們的思想給你們，這是我們極其期待的事情，我們感謝你們，因為當我們與你們說話，當我們分享你每一個人今晚帶來的悲痛與喜樂的時候，我們重新經驗第三密度幻象，所有幻象中最沉重的一個，我們看到了，我們被你們的勇敢、勇氣與決心所激勵，你們的決心不管要付出怎樣的代價，都希望執行天父的旨意。

We would at this time transfer this contact to the one known as Jim, thanking this instrument and each instrument in the group and all in the group, indeed, for acting as batteries for this instrument. We leave in love and light. We are Q'uo.

我們在此時轉移這個接觸到被知曉為 Jim 實體，我們感謝這個器皿，在團體中的每一個器皿，以及在團體中的所有人，確實，因為在團體中的所有人都作為這個器皿的電池而起作用了。我們在愛與光中離開。我們是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. Before we take our leave of this group for this evening, we would offer ourselves in the attempt to speak to any queries which those present may have remaining upon the mind. Is there a query at this time?

我是 Q'uo，我在愛與光中通過這個器皿再一次向你們致意。在我們今晚離開這個團體之前，我們會提供我們自己嘗試去談及那些在場的人可能仍舊留在頭腦中的任何的問題。此時是否有任何詢問？

Questioner: You spoke just now of how we act as a battery for the primary

channel. Could you say more about that process?

發問者：你剛才說到我們作為主要的管道的一個電池而起作用。你可否再多說一些這個過程？

I am Q"uo, and am aware of your query, my brother. As each has entered this circle of seeking this evening, there is the desire that is paramount in each heart and mind to partake in the seeking for some portion of truth, some portion of light that might be utilized to inspire the service to others within the self, to inspire the greater understanding within the self of how service is rendered and how one might evolve in the sense of mind, body and spirit.

我是 Q"uo，我覺察你的詢問，我的兄弟，在這個傍晚，當每個人進入這尋求的圈子的時候，在每個人的心與心智中有個至高無上的渴望，即是參與團體對於真理的某個部分，光的某個部分的尋求，這個真理與光的部分可以被用來激勵自我內在之中的對他人的服務，並在自我內在之中激發關於服務如何被提供，以及一個人如何在心、身、靈的方面演化的方面的更大的理解。

Thus, the desire that each brings into this circle of seeking which has been enhanced by a lifetime of service may be seen as a kind of food or energizing force that, when taken cumulatively with each other entity"s desire, provides a sustained level of energy for the one serving as instrument to draw upon. The desire, then, of the entire group might be seen to be likened unto the antenna of one of your radio devices which is able to receive a signal from a distant source in direct relationship or ratio to the amount of power or energy that is available to that antenna. Thus, each of you provides a portion of that energy, and for this service we are most grateful, my brother.

因此每位成員帶入尋求圈的渴望都是經由一生的服務而被增強了的，這種渴望可以被視為一種食物或供能的力量，當每個成員的渴望相互彼此累加起來的時候，這種渴望會提供一份持久的能量供作為器皿而服務的實體所汲取。那麼，整個團體的渴望可以被看作是類似於你們的收音機的天線，天線能夠接收來自於一個遠處的源頭的信號，而對信號的接收是與可供那個天線所取得的力量或能量數量有直接的關係，或者是成正比的。因此，在座每一位都提供該能量的一部分，我們至為感激這項服務，我的兄弟。

Is there another query?

是否有其他詢問？

Questioner: I had a question about the concept of a dark force, an evil force, and the light force. I"ve heard it said that the evil force is an illusion, and the only evil is between your ears, that it doesn"t really exist, and we are in this illusion, learning, leaning towards the light. And my question is that, in that leaning, should one even acknowledge that there"s darkness, that it is illusion?

發問者：我有一個關於一種黑暗力量、一種邪惡力量以及光明的力量的問題。我聽說邪惡力量是一個幻象，唯一的邪惡只在你的兩耳之間，它並不真的存在，我們在這個幻象中學習，朝向光傾斜。我的問題是，在那傾斜的過程中，一個人是應該承認黑暗的存在呢，還是要承認它是幻象呢？

I am Q'uo, and am aware of your query, my brother. We would first begin by reminding each that the creation itself is a finely wrought and intricately designed illusion which gives each portion of the Creator a means whereby it might come to know the Creator through experience, and the Creator might come to know each portion of Itself through that same experience. Within the illusion of the creation, there is that which is of the positive or radiant and that which is of the negative or magnetic. There are many terms that are used to describe the duality of forces which together form the dynamic tension which holds the creation in place as a manifested thought that might be utilized for growth and for service.

我是 Q'uo，我覺察你的詢問，我的兄弟，我們首先提醒每一位，造物(creation)自身是一個被精細塑造與精巧設計的幻象，它給予了造物主的每個部分一條途徑，藉由那條途徑，造物的每一個部分都可以通過體驗開始知曉造物者，而造物

者可以通過那個相同的體驗開始知曉祂自己的每一個部分。在這造物的幻象中，有些途徑是屬於正面或放射的，有些途徑屬於負面或磁吸的。有許多辭彙被用來描述力量的二元性，它們一起形成動態的張力，這種動態的張力將造物固定在適當的位置成為一個被顯化的想法，這個想法可以被使用來服務或成長。

Within the illusion of this creation there is that which is not illusory, that from which the creation has been made, the one Creator, that which is beyond thought, beyond mind, beyond consciousness. There is that truth, then, of unity from which is created that which you know as the creation. There is That Which Is-unity-and That Which Is Not-and that is separation. From these two paths, then, come the two viable paths that might be traveled to the one Creator. That path which attempts to see the unity of all creation, to recognize it in each face that comes before your own, this is the path of service to others, the path of radiance, of giving and of positivity. Far more travel this path than travel that path of negativity, that path which enhances the concept of seeming separation and takes it to its logical conclusion, the path of service to self that attempts to gain for the self the power of the light and use it in subjugation of those about one in order that the power of each might redound to the one exercising control.

在這個造物的幻象中，存在有並不是幻象的事物，那即是造物從其而被造的事物，即太一造物者，祂是超越思維，超越心智，超越意識的事物。接下來，存在有一體性的真理，從這種一體性創造出你們所知的造物。存在有其之所是 (That Which Is)，即合一；以及其之所不是 (That Which Is Not)，即分離。然後從這兩條途徑，出現了可以被旅行通往太一造物者的兩條可行的途徑。一條路徑嘗試看見所有造物的一體性，在每張來到你自己面前的臉孔中認出造物者，這是服務他人的途徑；屬於放射、給予、正面性的途徑。這條途徑是比負向途徑延伸得更遠的途徑，而負向途徑增強表面分離的概念，將之帶到合乎邏輯的結論，服務自我的途徑嘗試為自我取得光之力量，並用它來征服在其周遭的實體，以便於每一個實體的力量都可以返回到那行使控制的實體的身上。

Within your illusion of the third density these two paths have been seen as good and as evil. This is a distortion, as you may be aware of the true nature of these paths. The more difficult of the path is that of the negative polarity,

that which is called within your cultures, evil, for the attempt to bend the wills of others to one's own desire meets the difficulty of the dissipation of the power thusly gained as the ability to blend one's seeking with another is blocked by the separation that has been enhanced and pursued.

在你們第三密度的幻象中，這兩條途徑已經被視為善與惡了。這是一個扭曲，如你們可能覺察到這些途徑的真實特質一樣。比較困難的途徑是負向極性的途徑，你們文化習慣稱呼它為邪惡，因為一個實體嘗試使他人的意志屈服於自己的渴望，這樣的嘗試將面臨由此而被獲取的力量的消散(dissipation)的困難，因為將

一個實體的尋求於另一個實體的尋求混合起來的能力受到已經被增強並被追尋的分離的阻礙。

This path finds its conclusion within that density numbering six, where it is of necessity required that each entity wishing to proceed further in the path of unification with the Creator see all about one as the Creator. This is not difficult for those of positive polarity, for the path of positive polarity attempts as the fundamental quality of that path to see all as the Creator. It is difficult enough for those of negative polarity that the negative polarity must be abandoned at that point, and an immediate shift in polarity, shall we say, is then accomplished, for the power is the same, from the same source, and might then be reversed, shall we say, with some difficulty, in order that the seeking then proceeds with the eyes looking upon a new world and a new creation and a new sense of self.

這條路徑會在那個編號為六的密度中找到它的終結，在這個密度中每個想要在與造物者合一的道路上更進一步地前進的實體所需的必要條件就是，將在一個實體周圍的一切都視為造物者。對於正向極性的實體，這並不困難，因為正向極性的途徑，作為那條途徑的基本的屬性，就是嘗試將一切視為造物主。這對於那些負向極性的實體而言則有夠困難，以至於負向極性必須在那一點被拋棄，一種在極性上的直接的轉換，容我們說，接下來就被完成了，因為力量是相同的，來自相同的來源，那麼力量就可以，容我們說，帶著某種困難，被倒轉，以便於尋求接

下來繼續前進，同時雙眼看到一個新的世界，一個新的造物，以及一種對自我的新的感覺。

Therefore, that which has been called evil or negative might be seen as that journey which turns upon its head all that is positive and in reverse fashion finds its pleasures in that which is dark and that which is hidden, in that which provides the opportunity for advancing the self at the expense of others. However, the end point and the final goal of each path is the one Creator, for there is no other goal, there is no other source, there is no other journey. There are, however, two means of apprehending this journey and of accomplishing its end.

是故，那被稱為邪惡或負面的途徑，可以被視為是這樣一條旅程，它轉頭背離一切正面的東西，以反向的方式在那些黑暗與被隱藏的事物中找到它的快樂，並在

其中提供機會以犧牲別人為代價讓自我前進。無論如何，各個途徑的終點與最終的目標都是太一造物主，因為再無其他目標，再無其他源頭，再無其他旅程。然而，有兩條領悟這個旅程與並抵達其終點的途徑。

Is there a further query, my brother?

是否有進一步的詢問，我的兄弟？

Questioner: No, thank you.

發問者：沒有，謝謝你。

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

我是 Q"uo，我們感謝你，我的兄弟，此時是否有其他的詢問？

Questioner: Another question. I was curious about what you said was the energy, as I understand it, showering down on the planet at this time. You said something about the negativity increasing or the energies that people are

working with, if they happen to be of the resistant path, they're going to be increasing. I guess that is true on the positive path, also? And it will continue until the fourth density comes into completion?

發問者：有另一個問題。我對於你們剛剛說的事情感到好奇，就我對它的理解，此時有許多能量傾盆灑在地球上。你曾說過一些關於負面性在增強，或者關於在人們在與之一同工作的能量的事情，如果它們碰巧是屬於抵抗性的道路，它們將會被增加。我猜想對於正面性的途徑，那同樣也是有效的嗎？這個現象將繼續一直到第四密度完成嗎？

I am Q"uo, and am aware of your query, my brother. We find that you have in essence provided the answer to your query, in that it is, indeed, our observation that as your planetary sphere moves into a new sector of time and space that the increased love and light of that sector is felt as it streams through the web of energy vortices of your planet by each entity upon your planet, much as would the print on the written page be enlarged by the magnifying glass. Therefore, the directions which have been chosen, either to the positive radiant or the negative and magnetic, be enhanced in their direction and vector.

我是 Q"uo，我覺察你的詢問，我的兄弟，我們發現你已經實質上回答了你自己的問題，因為，的確，就我們的觀察，當你們的行星體移動進入時間與空間的一個新區域，這個區域的被增強過的愛與光，在它流經你們的星球的能量漩渦的網路的時候，會被在你們的星球上的每一個實體感覺到，這非常類似於書本上的文字透過放大鏡變大了一樣。因此，已經被選擇了的方向，無論是對於正面性的輻射，還是負面性與磁吸，都會在它們的方向和向量上獲得增強。

Therefore, it is a situation in which there is more energy as a resource to call upon and therefore becomes a natural portion of the everyday environment, shall we say, so that each individual within your planetary cultures has available the stepped-up level of vibrational energy that is affecting the daily round of activities and the perceptions of the individual, so that there is an intensification of experience.

因此，在這個情況中，有更多的能量可以作為一個資源而被呼求，並因此成為日常環境的一個自然的部份，這樣，每位在地球文化中的個體都擁有可被利用的升

級的能量振動的層次，它影響日常活動以及個人的感知，因此會有一種經驗的強

化。

Is there a further query, my brother?

是否有進一步的詢問，我的兄弟？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

I am Q"uo, and we thank you once again, my brother. Is there a further query at this time?

我是 Q"uo，我們再一次感謝你，我的兄弟。在此刻有一個進一步的問題嗎？

Questioner: May I ask a question of a personal nature?

提問者：我可以問一個具有個人屬性的問題嗎？

I am Q"uo, and we will be happy to entertain any query that is presented to us, however, we are bound by the desire that we not infringe upon an entity"s free will by giving responses that would affect that entity"s future or the personal interpretation of experience that is, of necessity, best left to the entity. With these caveats, we are happy to respond, my brother.

我是 Q"uo，我們將很高興招待任何被呈現給我們的問題，然而，我們是受到這樣一種渴望的約束的，即我們不要藉由給予回應來侵犯任何實體的自由意志，如果那個回應會影響那個實體的未來，或者影響對於那種必須最好被留給那個實體的體驗的個人性的解釋的話。帶著這些告誡，我們很樂意於回應，我的兄弟。

Questioner: I understand. I experience from time to time jolts of energy coming through my body which cause my head to jerk or tremble, even when I am not intending to channel healing energy, although it is quite prevalent at those times. And I am desirous of knowing what exactly that phenomenon is. What am I experiencing?

提問者：我理解了。我不時地會體驗到能量搖晃流經我的身體，它使得我的頭痙攣或者發抖，甚至在我並不打算要傳訊療愈的能量的時候，雖然在那些時候，療愈的能量是相當佔優勢的。我渴望知曉那個現象究竟是什麼，我正在體驗什麼？

I am Q"uo, and am aware of your query, my brother. We find that we may speak in a general fashion, leaving the specific application to your own discrimination. For one who has offered the self in the capacity of serving as healer to those who are broken or incomplete in some fashion, according to their own perceptions, there is over a period of time and the experience of serving as a healer, a buildup of a certain kind of energy that is of an healing nature. There is within some entities the need to discharge a portion of this buildup of energy which has, in what might be seen as a consciously unbidden manner, moved into the energy pattern of the healer as a kind of natural reflex, shall we say, the path of energy having been traversed many, many times previously. Thus, the buildup has the need of discharge in order that there not be a, shall we say, back-burning of the circuits within the

electrical body.

我是 Q“uo，我理解了你的問題，我的兄弟。我們發現我們可以用一種一般性的方式談論，並將特定的應用留給你自己的分辨力。因為對於一個通過其作為療愈者而服務的能力而向那些已經，根據它們自己的觀念，以某種方式是破碎的或者是不完整的人提供了自我的實體，會有一段時間以及作為一個療愈者而服務的體驗會積累一定類型的具有一種療愈的屬性的能量。在一些實體內在之中會有需要去釋放這種能量的積累的一部分，這種釋放的能量已經用可能會被視為一種有意識地自發性的方式，作為那條已經在之前很多很多次被經歷過的能量途徑的，容我們說，一種類型的自然的反射作用進入到療愈者的能量模式之中了。因此，積累擁有釋放的需要，以便於在電性身體中不會出現一種回路的熔斷。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

Carla: I'd like to follow up on that. Is that like ... Never mind. I know the answer. Forget it. Thank you.

Carla：我想要跟著那個問題詢問。那就好像.....不用介意。我知道答案了。謝謝你們。

I am Q“uo, and we thank each. Is there a final query at this time? 我是 Q,uo，我們感謝各位。在此刻有一個最後的問題嗎？

Questioner: Tell us about our fondness for and our attraction to felines, particularly of the Siamese societies like these.

發問者：告訴我們，為什麼我們喜歡貓科(feline)動物，為什麼我們被貓(cat)吸引，尤其是類似這些貓的暹羅貓的社群？

I am Q“uo, and am aware of your query, my brother. We look upon the second density which you have called within your culture the cat, the member of the feline family, and see an entity that has from ages past within your third-density illusion served as that which might be seen as the guard, that which watches carefully the path that is traveled by the seeker of truth. There have been many cultures within your planet's history that have revered the cat for this particular quality of serving as one which watches, as one which guards, and gives a certain nurturing care to the seeker of truth which travels the path of the positive polarity. Thus, there is the general attraction to this particular creature by those who feel a sensitivity towards the inward seeking. 我是 Q“uo，我覺察你的詢問，我的兄弟，我們注視你們文化中已經稱之為貓的第二密度的生物，貓科家族的成員；我們看到，在你們的第三密度的幻象中的久遠的過去，貓就已經作為可以被視為守衛的實體而進行服務了，它謹慎地看守真理尋求者行經的途徑。貓作為一個看守的實體、作為一個守衛，並且給予一定的走在正向極性的途徑上的真理的尋求者的滋養性照顧的實體，在你們地球的歷史中已經有許多文化已經因為貓的這種特定的服務的特性崇拜貓了。因此，對於那

些感覺到一種朝向向內的尋求的敏感度的實體們，這種特定的生物會具有一種一般性的吸引力。

There is in many individual cases a further attraction to the cat, having been established within previous incarnations in a culture which did, indeed, revere the feline creatures. We look especially to that culture of ancient Egypt which found great use for the form and the function of the cat, serving as guard to many of the rooms of the initiation chambers and rooms used for the learning and service to others. Thus, the cat is old within the archetypical mind of all of your peoples, and is especially placed upon a cherished point of focus for many individuals upon your planet who have had previous experience with these nurturing creatures.

在許多個體的情況中，一種對於貓的更為深入的吸引力已經被構建在一個確實崇拜貓科動物的文化中的之前的投生中了。我們特別檢查了古老埃及文化，它被發現大量使用貓的形態與機能，這種機能是用作許多被用於學習與服務他人的啟蒙密室的守衛者。因此在你們人類的原型心智中，貓是古老的，在你們的星球上的許多已經在之前擁有過與些滋養性的生物在一起的體驗的個體，他們會特別地將貓擺在一個被珍愛焦點上。

At this time we would like to thank each within this circle of seeking for inviting our presence amongst you in order that we might share some of our thoughts upon some of those topics which are of greatest interest to you on your journeys of seeking. It is a great honor for us to be asked to such a circle and we cannot thank each enough for this privilege. Again we would remind each that we offer that which is but our opinion, that which we have learned upon our own journeys. We do not wish any word that we have spoken to be a stumbling block for any present. Please disregard any words which have not rung of truth to you, and use those which have in that way which serves you most. We would leave each at this time in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends.

Adonai. 在此時，我們感謝每個尋求圈中的每一位邀請我們來到你們中間，以便於我們可以對於一些在你們的尋求的旅程上對於你們具有最大的興趣的主題分享一些我們的想法。我們被請求來到這樣一個圈子中個，這是我們的一種巨大的榮耀。我們為這種榮幸怎麼感謝都不夠。再次地，我們提醒每一位，我們提供的話語只是我們的意見，是我們在我們自己的旅程上學到的東西。我們不希望任何我們已經

講述的話語成為任何在場的人的一塊絆腳石。請忽略任何對你沒有共鳴的話語，用對你們最有幫助的方式來使用那些有共鳴的話語。我們此時在太一無限造物者的愛與光中離開每一位。我們是你們知曉的 Q"uo. Adonai，我的朋友。Adonai。

June 21, 1989

1989-06-21 Latwii : 伴侶關係中的虐待

Group question: It is said that our main goal or lesson is to learn to love, to serve, to give of the self to others. Is there a point beyond which one should not give, because it damages the self too much? For instance, giving one's free will to a dominating person or giving health to unreasonable demands of non-supporting family members or destroyed self esteem to the constant criticism by a mate.

團體問題：常言道，我們的主要的目標或者課程就是去學習愛，學習服務，學習將自我給予其他人。有一個位置是我們不應該在超出它的情況去給予的嗎，因為它對自我的傷害是過大的？舉個例子，將一個人的自由意志給予一個操縱性的人，或者將健康給予一個不支持的家庭成員的無理的要求，或者由於一個伴侶的持續不斷的批評而破壞自尊。

(Carla channeling)

(Carla 傳訊)

I am Latwii. I greet you in the love and in the light of the one infinite Creator. We are most blessed to be able to share our thoughts with you and to be called to this circle of seeking. We are aware that the question you have asked is multifaceted. And we shall do our best to look at the question from various perspectives so that rather than deciding for anyone what there is to do, we may simply lay forth the choices as we see them to be within your illusion.

我是 Latwii。我在太一無限造物者的愛與光中向你們致意。我們對於能夠與你們分享我們的想法並被這個尋求的圈子所呼喚是感到極其有福的。我們察覺到你們已經詢問的問題是多面向的。我們將盡我們所能來從各種各樣的遠景檢查那個問題，這樣，與其說，我們是在為任何人決定有什麼是要去做的事情，毋寧說，我們可以單純地提出選擇，如我們在你們的幻象中看到它們就是選擇一樣。

The question has to do with the mistreatment of one entity by another, the second entity being unaware that he is mistreating the God-self within, that person which is hurt and the person himself. Therefore, though an entity may suffer from the vagaries of a domineering mate, one is not part of the difficulty that constrains the mate which is confused and striking out.

問題是與一個實體被另一個實體的虐待有關的，第二個實體並未察覺到他是在虐待內在之中的神性的自我，察覺到那個被傷害的人，以及他自己之所是的那個人。因此，雖然一個實體可能因為一個支配性的伴侶的怪異的行為而受苦，**它並不是那個束縛了那個感到混淆並正在三振出局的伴侶的困難的一部分。**

The situation in many, many cases, when mates begin to seek, is that one will seek truly, the other upon the surface; one with the heart and the other the intellect. Therefore, the one moving from the heart center will be changing and growing and the pace of growth accelerates as the journey moves along—not that you are aware of the milestones that fly by you. But if you are persistent in doing what you feel you should do, then you are the light of the

world. 在很多很多的實例中，當伴侶開始尋求的時候，情況是一個人將會真正地尋求，而另一個人會在表面上尋求，一個人是用心來尋求，而另一個人是用邏輯智力來尋求。因此，一個從心的中心移動的人將會是改變與成長的，成長的速度會隨著旅程的移動而加速——這並不是說你會察覺到從你身邊飛逝而過的里程碑。但是如果你在做你感覺到你應該做的事情方面是堅持不懈的，接下來你就是世界的光了。

Perhaps we should say before we say anything else that it is time once and for all to banish any idea of inequality of any souls whatsoever. You cannot find a degraded, drunken person sleeping in his own vomit, for that person has consciousness and holds Christ within. No more can you misjudge those near and dear to you. Their behavior may be appalling, but you are still dealing with the Christ in each person.

也許我們在我們說任何其他的事情之前應該說的事情是，現在就是徹底驅散任何關於無論什麼任何靈魂的不平等的觀念的時刻了。你們無法發現一個墮落了的，醉酒的人正睡在它自己的嘔吐物中，因為那個人擁有意識並在內在之中擁有基督。你再也不能貶低那些你身邊的對你是心愛的人了。它們的行為舉止可能是可怕的，但是你將仍舊與在每一個人內在之中的基督打交道。

Consensus reality within your illusion and your particular culture at this time suggests and, indeed, encourages the option of separation when one person has been traumatized by another. This is actually a perfectly good solution. There is only one problem. If the termination of the relationship occurs before a full understanding of the dynamics of that relationship have been reached, then that situation will come up again and in a more intensified way, so that you may learn the lesson you have set for yourself to learn. Therefore, in all but the most drastic cases, it is well to work with that which challenges the seeker at the present moment rather than seeking to change the circumstances so that the entity may feel more at peace.

當一個人已經因為另一個人而受到心理創傷了的時候，在你們的幻象中的共識性實相以及你們在此刻的特定的文化建議，並確實鼓勵，分手的選擇。這實際上是一個完全有益的解決方案。僅僅只有一個問題。如果對關係的終結是發生在一種對那個關係已經涉及到的動力性的完全的理解之前的，接下來，那個情況將會再一次並用一種更為強化的方式出現，這樣你就可以學習你已經為你自己設置要去學習的課程了。因此，在所有的最為激烈的情況中，去與在當前的時刻挑戰了尋求者的事情一同工作，而不是尋求去改變那個情況以便於那個實體可以感覺到更多的平安，這是很好的。

You are all divine individuals. This is the key to your thinking about yourself. You view yourself in failure after failure, in disappointment after disappointment; but you do not see that free will within you has distorted that Creator-self into ways that were inappropriate, and it is from those failures that you have learned much, and it is from further failure that you will learn more. Consequently, though it seems paradoxical, if you suffer from being misunderstood or from not understanding the motives of one who seems to

be abusing you, that is perfectly satisfactory. It is only necessary to continue to keep the heart chakra open and to refrain from judgment on any level. 你們全都是神聖的個體。這就是你考慮你自己的關鍵。你看到你自已處於一次又一次的失敗中，處於一次又一次的失望之中，但是你並沒有看到在你內在之中的自由意志已經將那個造物者的自我扭曲行為了不適當的方式了，就是從那些失敗，你已經學會了大量的東西了，就是從進一步的失敗，你將會學會更多。因此，雖然它看起來似乎是自相矛盾的，如果你因為被誤解或者因為沒有理解一個看起來似乎在虐待你的人的動機而受苦了，那是完全令人滿意的。唯一必不可少的事情是繼續保持心的脈輪的開放並避免在任何層次上的評判。

Now, with that said, we would address the question of free will. The questioner posed a situation in which one mate has completely taken over the life, the thinking and the mentality of the spouse, and the spouse has become a kind of slave. The law of free will moves against this organization of illusion with the utmost compassion and force. The ways of natural law always tend toward the balancing of such situation. However, this balancing may take many, many years. Therefore, we may say very simply, it is extremely unwise to let anyone do one's thinking for one. It is unwise to allow another entity to belittle you and believe it. All insults should be shed as if there were a raincoat around your heart, so that they may be considered and analyzed with no hard feelings by yourself, and if the criticisms have merit, then you may use them. For the most part those who criticize others are those who are truly criticizing themselves.

現在，在那一點被說了之後，我們會處理自由意志的問題。提問者拿出了一個情況，在其中一個伴侶已經完全接管了配偶的生命、思考和心理了，配偶已經成為了一種類型的奴隸了。自由意志的法則會用最大的同情心和力量來反對這種幻象的構架。自然法則的途徑一直會傾向於平衡這樣的情況。然而，這種平衡可能會花費很多很多年。因此，我們可以非常簡單地說，允許另一個實體去貶低你並相信它，這是不明智的。所有的侮辱都應該被排泄掉，就好像在你的心周圍穿上了一件雨衣一樣，這樣它們就可在沒有困難的感覺的情況下被你自己考慮與分析了，如果那些批評是有優點的，接下來你就可以使用它們了。因為大多數那些批評其他人的人是那些在真正地批評它們自己的人。

When an entity has lost its free will to the point that it seems paralyzed and unable to move further, then that entity must needs go within and tabernacle with the Creator and listen very closely to the silence. Within that silence there is a love and imperishable beauty, a compassionate wisdom and an ever-comforting pair of arms that will rock you gently through the cradle of this incarnation until the chrysalis that you are becomes, in fourth density, the butterfly. The butterfly now is within you, waiting to occur. Honor yourself and let no man or woman take away from you your own knowledge of your own nature and birthright, for you are all made of love.

當一個實體已經失去了它的自由意志到了它看起來似乎是被麻痹了且無法進一步前進的程度的時候，接下來那個實體就必須進入到內在之中，與造物者共處至聖所並非常密切地聆聽那種靜默了。在那種靜默中會有一種愛和不朽的美麗，一種充滿同情心的智慧，一種一直安慰性的雙臂，它將通過這次投生的搖籃溫和地

搖晃你，一直到你之所是的蝶蛹，在第四密度，變成了蝴蝶為止。那個蝴蝶現在在你內在之中，它想要出現。以你自己為榮並不要讓任何男人或者女人從你身上拿走你自己對你自己的本性和天賦權利的知曉，因為你完全是由愛製成的。

We encourage people to love each other. This is a blanket statement that has nothing wrong with it. However, we find that within your culture people confuse pleasing people with serving people. To please someone is a never-ending struggle, because no entity can be pleased all the time. Each entity will have its cycles of inward mood, regardless of outer circumstance. It is not your responsibility to take care of the mood level of those about you, but rather to maintain your own centered joy and peace.

我們鼓勵人們去彼此相愛。這是一個空白的陳述，它是不帶有任何的錯誤的。然而，我們發現在你們的文化中，人們將取悅人與服務人混淆了。去取悅某個人是一個永無止境的掙扎，因為沒有實體能夠在所有的時候都被取悅。無論外部環境是什麼，每一個實體都將擁有它內在的情緒的週期。去照顧你周圍的人的情緒的層次，這不是你的責任，你的責任毋寧是保持你自己處於愛與平安的中心。

In extreme cases such as you have queried about, there are options concerning communication or a simple action for the good of the entire family unit. But we cannot decide for any person where that point is. We can only say that if one perceives that one is at the point where one cannot go on in partnership, it is not a negative thing, lovingly to separate. It is also quite likely that if it is done with no rancor that the couple may be together once again on an entirely different footing—the footing of equals. 在諸如你們已經詢問的情況之類的極端的情況中，會有關於涉及到交流或者為了整體的家庭單元的益處的一個簡單的行動的選項。但是我們無法為任何人決定，那個位置是在何處的。我們僅僅能夠說，一個人如果感覺到它是在那個在其上它無法繼續伴侶關係的位置了，帶著愛分開並不是一個消極的事情。如果它是不帶有怨恨被進行的，那對伴侶可能會在一個完全不同的立場——平等的立場——上再一次在一起。

The great problem in most of your male/female relationships is the problem of inequality. This is a false and illusory concept, that is, that one entity may be worth more or [be] more important than another. We live in a completely, as you would call it, democratic creation. All souls are equal, for all souls are of the same Creator-self, mixed with free will.

在大多數的你們的男性/女性關係中的巨大的問題是不平等的問題。這是一個虛假且虛幻的觀念，也就是說，一個實體可能是比另一個實體更有價值或者更重要的。我們是活在一個，如你們會這樣稱呼它一樣，完全民主的造物中。所有的靈魂都是平等的，因為所有的靈魂都是與自由意志混合在一起的，相同的造物者的自我。

The query then revolves in the end about free will itself and choices that one wishes to make, and there are no clear and hard and fast reasons and ways of thinking that can move one to right action. Sometimes the right action is to remove oneself and one's children from the situation. Sometimes the right

action is to move along within the strong and persistent will of the self, doing in a difficult situation what needs to be done, and feeling that this is indeed the peace that you have found within yourself.

接下來，問題最終是圍繞著自由意志自身以及一個人希望做出的選擇轉動的，不會有清楚、確實與迅速的理由與思考的方法能夠讓一個人移動到正確的行動。有時候，正確的行動是讓自己與它的孩子離開那個情況。有時候正確的行動是在自我的強有力而堅持不懈的意志之中向前移動，同時在一個困難的情況中做需要被做的事情，感覺到這就是你已經在你自己內在之中找到的平安。

That is the important thing: to discover joy and peace within yourself. If it is being robbed from you, you must cut that cord that tugs your good times away from you. This does not necessarily mean that you physically no longer see the mate, the friend, or any entity that may hurt you, but that when you do see that entity, you are corresponding with that entity in the language of the Creator-self and not the language of free will. Realize that your own free will is completely predominant. You may decide to accept a very sacrificial environment because you have decided to learn a very difficult lesson about love, that generally being that one loves the ideal, but one sees the shallowness and foolishness. It is difficult to love shallowness and foolishness, yet this is the incarnation in which you must make the choice to love and be of service to others.

這是重要的事情：在你自己內在之中發現喜悅並找到平安。如果它從你身上被奪走了，你必須切斷那條將你的好時光從你身上拉開的繩索。這並不一定意味著你要用物質性方式不再看到那個實體了，你是用造物者的自我的語言，而不是自由意志的語言來回應那個實體。意識到你自己的自由意志是完全處於支配地位的。你可能決定去接受一個非常犧牲性的環境，因為你已經決定去學習一個關於愛的非常困難的情況，**一般性的情況是，一個人熱愛理想性的事物，但是一個人看到膚淺與愚蠢的事物。**很難去愛膚淺與愚蠢，而這就是你在其中必須做出去愛與成為對他人的服務的選擇的投生了。

Therefore, if there is the strength within to continue loving despite the challenges of a troublesome mate, a good spiritual line of accelerated growth will spiral forth and you shall shine brighter and brighter. It is a myth that certain circumstances create more spirituality than others. Spirituality is that which is recognized within one's self. 因此，如果有內在之中的力量去不顧一個麻煩的伴侶的挑戰而繼續愛，一條加速成長的有益的靈性的線路就將會旋轉而出了，你將會越來越明亮地照耀。一定的環境會創造出比其他環境更大的靈性，這是一個神秘。靈性就是在一個人自我內在之中被認出的事情。

Therefore, you have yourself, hampered only by your free will, which in the beginning is willful and moves you in various directions, and, indeed, in the case of one mate trying to dominate another, it is normal that the dominating mate not be aware of Christ consciousness in the other, and the one dominated being aware of the total democracy of spirits, and therefore being unwilling to be less than perfectly gracious, considering that each entity is the

Creator. 因此，你僅僅會藉由你的自由意志而讓你自己被妨礙，自由意志在開始的時候是任性的並會在各種各樣的方向上移動你們，確實，在一個伴侶嘗試去操縱另一個的情況中，通常會發生的事情是，那個操縱性的伴侶不會察覺到在其他的實體中的基督意識，而那個被操縱的伴侶會察覺到靈性的完全的民主，並因而樂意于成為完全寬厚的，並認為每一個實體都是造物者。

Various entities may evaluate this data in different ways. The important thing to remember, we feel, is that you are responsible for your own thoughts, your own ideals and hopes and aspirations, your own prayers, your own consolations and your own peace, for Christ is within you; not far away, but a friend when there is no other. Open the door to your heart, reach out your hand and that consciousness that is you and the Creator is there.

各種各樣的實體可能會用不一樣的方式來評估這個資料。我們覺得，重要的事情是去記住，你是要為你自己的想法，你自己的理想、希望、願景，你自己的祈禱，你自己的安慰和你自己的平安負責任的，因為基督是在你內在之中的，不是在遠處，而是在沒有其他人的時候的一個朋友。打開那扇通往你的心的大門，向外伸出你的手，你之所是的意識與造物者就在那裏。

So, in solving a riddle that cannot be solved, such as the riddle of how to deal with someone who is despitely using you, it is well to take into meditation this dilemma, not urging one or the other way, but asking, seeking, hoping for an answer that may be more unitive, more loving and more effective in making loving gentle relationships occur.

因此，在解決諸如如何與某個惡意地利用你的人打交道的謎題之類的一個無法被解決的謎題的時候，去將這個兩難局面帶入到冥想中，而不是催促這樣或者那樣的方式，而是詢問，尋求並期待一個可以是更加直覺性的，更加有愛的，且在讓那種充滿愛的溫和的關係發生的方面更加有成效的答案。

There is that among your people which is called ambition. Perhaps the most destructive of ambitions is the ambition to save the physical world. There are many who fall from a very high state of consciousness because they are not content with working with one person at a time, but rather wish to manipulate the entire planet for its entire good. We do not have this bias. We simply ask you to evaluate carefully whether you have learned the lesson that this difficulty has given. When you have learned that lesson, you will feel a peace and a release from the situation.

在你們的人群中會有被稱之為野心的事物。也許最具破壞性的野心就是拯救物質性的世界的野心。會有很多人會從一個非常高的意識的狀態中跌落，因為他們並不滿足於一次與一個人進行工作，而毋寧是希望去操縱整個星球以實現它整體的利益。我們並不擁有這種偏向性。我們單純地請你們仔細評估，是否你已經學會了這個困難已經給予的課程了。當你們已經學會了課程，你們將從情況中感覺到一種平安和一種釋放。

Trust that meditative process. Trust that asking and seeking, and when you hear the answer, find the grace and the will to act upon it with a singleness of

heart. For you wish to give glory to the infinite Creator, and no matter who you love, that you love is the glory of humankind. It does not matter if that love be twisted by another; it does not matter if that love be unknown or thrown away or despoiled. It matters only that you radiate the beauty, the peace, and the joy of a life centered in faith.

信任那個冥想的過程。信任那種請求和尋求，當你們聽到答案的時候，找到恩典和意志來帶著一種一心一意來基於它行動。因為你們希望將榮耀給予無限造物者，無論你們愛誰，你們的愛都是人類的榮耀。如果那種愛是被另一個人所扭曲的，這並不重要，如果那種愛是不被知曉的，或者是被扔掉的，或者是被掠奪的，這並不重要。重要的僅僅是你輻射出一種以信心為中心的生命的美麗，平安與喜悅。

Turning to those about you for help will inevitably confuse. Yet, each person may have something interesting to say. It is always well to listen, for after all, all have opinions, just as we do. But in our way of thinking, we would simply suggest that in this very difficult illusion the main focus be upon centering oneself in love and acting out of love rather than reacting out of negative emotion. If in your evaluation of yourself you find that this is completely impossible, it is then time to attempt communication to work such difficulties out.

轉向那些為了幫助而來到你周圍的人，這將會無可避免地是令人混淆的。然而，每一個人都可以擁有某些要講述的有趣的事情。去聆聽一直都是很好的，因為畢竟，所有人都擁有觀點，就和我們一樣。但是，根據我們自己的思考的方式，我們會單純地建議，在這種非常困難的情況中，主要的焦點是位於將一個人自己放在愛的中心，並做出愛的行動，而不是對負面性的情緒做出反應。如果你對你自己的評估中你發現這是完全不可能的，那麼現在就是嘗試進行交流來解決這樣的困難的時候了。

If these difficulties cannot be worked out, possibly being apart will effect some healing, so that when you come together again there is more of a realization upon both parts of the true nature of mated relationships. Mated relationships are a true adventure and ordeal. They are the sacrificing of two entities to become one. In addition to each entity, there is an "us," and that us does many, many things: raising children, running a house, living a life together, walking across the carpets and stones of daily life.

如果這些困難無法被解決，有可能分開將產生出某種療愈，這樣當你們再一次在一起的時候，同時在兩個人的部分上就會有更多的一種對於伴侶關係的真實特性的領悟了。伴侶關係是一種很是的冒險或者嚴峻考驗。它們是在讓兩個實體做出犧牲成為一個實體。除了每一個實體之外，會有一個“我們”，那個我們會做很多很多的事情：撫養孩子，運轉一個家庭，一起活出一個生命，並跨越日常生活的地毯與石塊。

Thus, you cannot, within the illusion, see what is to be done with someone who is holding you down irrationally, who is mistreating you, who is abusing you, and who is taking away your self-respect. These are things that in the end you have allowed to happen, and it is, if you wish to change the situation,

yours to change. Each is capable of looking at options, gazing at them clearly and choosing.

因此，對於某個正在沒有道理地貶低你，正在虐待你，正在折磨你，以及正在奪走你的自我尊重的人，你在幻象中是無法看到要在這個人身上被完成的事情是什麼的。這些就是在最後你已經允許發生的事情，如果你希望去改變那個情況，要去改變的是你的情況。每一個人都能夠檢查它的選項，清晰地注視它們並做出選擇。

We ask only that you remember at all times that you are choosing as Christ would choose, that your mind is the mind of Christ, and if your willfulness moves your mind instead of your mind your will, you have put the cart before the horse, and you will go nowhere. Therefore, sit in silence and patience day after day, week after week, and allow the process of acceleration of growth spiritually to occur in a natural manner. When you receive an impression as to what would be well to be done, act upon it in a loving and compassionate manner, for truly you are dealing, no matter how else it may seem, with yourself, with the Creator.

我們僅僅請你們在所有的時候都記住，你們正在如同基督會選擇一樣地選擇，你們的心智就是基督的心智，如果你的任性讓你的心智移動，而不是你的心智推動你的意志，你就是將貨車放到馬的前面了，你將會哪里都去不了。因此，一天接一天，一周接一周地坐在靜默和耐心中，允許在靈性的方面的成長加速的過程用一種自然而然的的方式發生。當你們接收到一個在關於什麼事情被進行是沒問題的方面的印象的時候，用一種有愛且充滿同情心的方式基於它行動，因為你真正是在與你自己，與造物者打交道，無論它可能看起來似乎是什麼其他的事物。

Therefore, bring a sense of honor for the one who causes you pain. Rather than causing him pain, you may witness unto him of the light and the love of the infinite Creator by refusing to be beaten down, by moving from love imperishable into action, by reacting not at all to the negative things that move about one, but, rather, to put oneself in a protective shell and move through the life as one who is not quite of the life or the illusion.

因此，對於那個造成了你的痛苦的人帶著一種幽默感。不是去使得它痛苦，你可以藉由拒絕被貶低，藉由從不朽的愛進入到行動，藉由完全不對在一個人周圍運動的負面性的事情做出反應來為它見證無限造物者的光與愛，你毋寧是將自己放置在一個保護性的外殼中，就好像一個相當大地屬於生命或者幻象的人一樣地穿越生命。

It is a matter of the point of view. One cannot help or decide for another entity what path that entity may take, what thoughts that entity may think. You are the only guinea pig you have the right to work upon. Therefore, we ask that you gird your loins in situations of this kind, put on the armor of light and move out freely against any and all wickedness, knowing that love does overcome all things, and that all things besides love are distortions of love, no matter how depraved.

它是一個視角的問題。一個人在關於另一個實體可以走的道路是什麼的方面是無法幫忙或者為那個實體做出決定的。你擁有權利去在其上進行工作的唯一的試驗

物件就是你。因此，我們請你們在這種類型的情況中準備就緒，傳奇光的盔甲並自由地沖出任何與所有的惡意，並同時知曉愛會征服一切事物，除了愛之外的一切事物，無論多麼地墮落，都是愛的扭曲。

The situation the question describes is not a pleasant one. It seems full of anguish, sadness and even horror. It is absolutely unacceptable metaphysically for one person to enslave another, either by criticism, by keeping the entity within the house, by any kind of mental or physical force whatsoever, so that if this is happening to you, then you are aware that you are in a situation which is unacceptable. At that point we would suggest that you consider deeply and take into prayer and meditation the possibility of being the one who makes the compassionate change, not closing doors, but opening them, finding a situation that will be better than the one that exists at this time.

問題描述的情況不是一個令人愉快的情況。它看起來似乎充滿了苦悶、悲傷甚至恐怖。一個人奴役另一個人，要麼是藉由批評，要麼藉由將實體關在家中，或者藉由無論什麼任何類型的心智或者物質性的力量，這在形而上學的方面都是絕對無法接受的，因此，如果這就是正在發生在你們身上的事情，接下來你們會察覺到，你們是處於一個無法接受的情況中。在那個位置上，我們會建議你們深入地考慮這樣的可能性並將其帶入帶祈禱和冥想中，可能性即是去成為一個做出充滿同情心的改變的人，而不是去關上們，而是去打開它們，並同時找到一個將會被在此刻存在的情況更好的情況。

In conclusion, we would like to say that there are many angelic spirits upon your Earth who live with entities most difficult to bear and who are untouched by any pain or grief or frustration or anger, simply because they do not identify what the person says with who that person is. We would not want to lead you astray, and so we wish to state at this time that we are not suggesting that any leave a mate because of difficulties. We are simply suggesting that a thought process available to the analytical part of the mind may come in useful as the life experience moves into a pattern.

總而言之，我們想要說，在你們的地球上會有很多天使般的靈魂，它們會與最為難以忍受的實體一起生活，它們是不會被任何的痛苦、或者悲傷，或者挫折，或者憤怒所觸及的，單純地因為它們並不會將人會說的事情與那個人之所是的身份看成是一致的。我們並不想要引領你們進入歧路，因此我們希望在此刻說，我們不是在建議，任何人因為困難而離開一個伴侶。我們單純地建議，一個想法的過程是可以為心智的那個分析性的部分所取得的，那個想法的過程會隨著生命體驗進入到一種模式中而成為有用處的。

Once you see that you have found the basic lesson of love which you are to learn, then it may become clear to you why you have been associated with this difficult spouse in the mated relationship. This difficult spouse is breaking natural law by interfering with your free will. It is indeed difficult not to reciprocate. We urge you not to. We urge you to continue at all times to look upon each person as the Creator, but we do not urge masochism upon anyone, and if, after meditation, there is peace about the leaving of such an

entity, then so be it. We find the idea of the so-called sin of divorce or separation to be misunderstood among your peoples. Mates are very rare. Many marry upon your sphere of existence, but few form strong teams. When one has a mate which is willing to work with one, one is blessed and should be humble before that and offer thanksgiving each and every day.

一旦你們看到你們已經找到了你們要去學習的那個愛的基本的課程了，接下來，為什麼你在伴侶關係中已經與這個困難的配偶聯繫在一起了，這就可以對於你成為是清晰的了。這個困難的配有是藉由侵犯你的自由意志來打破了自然的法則的。不去報復，這確實是困難的。我們鼓勵你們不要去報復。我們鼓勵你們在所有的時候都繼續將每一個人都視為造物者，但是我們不會鼓勵在任何人身上的自我虐待，如果在冥想之中後，在關於離開這樣一個實體的方面會有一種平安，那麼就這樣就好了。我們發現所謂的離婚或者分手的罪過的觀念是在你們的人群中被誤解的。伴侶是非常罕見的。在你們的存在性的星球上，很多人會結婚，但是很少會人形成強有力的團體。當一個人擁有一個樂意于與它一同工作的伴侶的時候，它是有福的，並應該在那種情況面前成為謙遜的，並每一天都進行致謝。

If one has the challenging relationship that tests one day after day, exhausts one, tires one, confuses one, then we suggest time alone, a walk, a meditation each day, a retreat to a beautiful place for the weekend, times when you—the entity who you really are—may sit down and contemplate the entire picture of your incarnational pattern that you may see a lesson of love you are to learn. Once you have seen that, the “slings and arrows,” as this instrument would quote, “of outrageous fortune,” though still hitting you, cannot penetrate, because you understand whence these negative feelings arise. This is not an easy task. This is not a task in which it is at all easy to be successful, for those who are in constant negativity tend simply to become too tired to do other than react to any situation at hand. We urge each never to become too lazy, too tired, too hopeless, too despairing to center in on who you really are and to move ahead that day as a child of the one infinite Creator.

如果一個人擁有那種日復一日的考驗一個人，讓它筋疲力盡，讓它疲倦，並讓它感到混淆的挑戰性的關係，接下來，我們會建議一個人獨處的時間，一次散步，每天的冥想，在一個美麗的地方隱居週末的時間，以及那些在其中你——你真正之所是的那個實體——可以坐下來並沉思你的投生模式的完整的畫面的時間，這樣你就可以看到你要學習的一個愛的課程了。一旦你們已經看到，如這個器皿會應用的一樣，“狂暴的命運的明槍暗箭”，儘管仍舊在打擊你，它們卻無法刺穿你了，因為你會在這些負面性的感覺升起的時候理解了。這不是一個容易的任務。這不是一個在其中它將會完全易於成功的任務，因為那些處於持久的負面性之中的實體會單純地傾向於變得過於疲倦以至於不會對任何近在眼前的情況做出反應了。我們會鼓勵每一人永遠都不要變得過於懶散，過去疲倦，過去無望，過於絕望以至於要無法處於你真正是誰的中心位置，並如同一個太一無限造物者的孩子一樣在那一天中前進。

We are aware that we have given little instruction, but merely pointed out some options and some thoughts about them. Because matedness among third-density entities is so completely misunderstood as being a kind of business partnership, it is no wonder that many relationships are emotionally

bankrupt. We do not encourage cruel or unfortunate behavior upon your part in retaliation for what has happened. We do encourage prayer on behalf of the one which is disturbing you. But most of all we ask you to step back and look up at night at the infinity of the heavens and find within yourself that place which contains all those heavens. The tabernacle of creation lies within your heart. This you may seek again and again, and if you have courage and persistence, you will still seek again and again, but you will be moving more quickly.

我們察覺到我們幾乎沒有給予任何的指導，而僅僅是指出了一些選項以及關於它們的一些想法。因為在第三密度實體當中的伴侶關係是如此完全地被誤解為一種類型的商業的夥伴關係，很多的關係就會在情緒上破產了，這就是不足為奇的了。我們並不鼓勵在關係對於已經發生了的事情的報復中在你的部分上的殘忍的或者不幸的行為舉止。但是，最重要的是，我們請你們後退，仰望夜空看到天空的無限性，並在你自己內在之中找到那個包含了所有天上的事物的地方。那個造物主的至聖所是存在於你的心之中的。這就是你們可以一次又一次地尋求的，如果你擁有勇氣與耐心，你將會仍舊一次又一次地尋求，但是你們將會更快地移動。

Many entities at this time have chosen to come into relationship with entities which challenge them. This is because it is easier to push against a force to polarize than to polarize from internal pressure. That is to say, it is easier when there is a bad example to be a good example than when all there is about you is good examples.

在此刻很多實體都已經選擇去與那些會挑戰它們的實體進行到關係之中了。這是因為要對抗一種力量以極化是比從內在的壓力進行極化要更加容易的。那就是說，當有一個壞榜樣的時候，去成為一個好榜樣是要比在所有在你周圍的人都是好榜樣的時候要更加容易的。

One more thing that we would mention is the involvement of children in such difficulties of relationship between mates. The disharmony that is tolerable to a grown being is often painfully intolerable to a younger soul who is more sensitive. Find the nurturer within yourself, that you may nurture those young ones who are in pain.

還有一個我們會指出的事情是，在這樣的兩個伴侶的關係的困難中的孩子的參與。對於一個長大的存有可以忍受的不協調，對於一個更加年幼的，更為敏感的靈魂，經常是痛苦地可以忍受的。在你自己內在之中找到那個撫育者，這樣你就可以撫育那些在痛苦之中的年幼的實體了。

Before you lie two realities. One is small. It contains things like garages, houses, relationships, jobs, chores and time. It is the surface of your life. But behold, underlying that surface is an incredibly beautiful, perfectly manifested God-self within. Seek that light that is brighter than light. Seek that love which ravishes and makes one whole. Seek to be with the Father. This is the most important thing which any entity may do to improve the level of vibration of your planet. The good deeds are helpful, but no more so than good intentions. That is the metaphysical rule: thoughts are things. So look at the infinite creation. It is a blessing, a beauty, and a transcendent joy and gauge

yourself in the life of life around you. Be your own person with your own resources. Hold your head high in the face of challenge, resting in the mercy seat of the compassion of your heart, for if you have the will to tame your willfulness to the service of the infinite Creator, there is no kind thing which is beyond your ability to do.

在你的面前存在有兩個實體。一個是小的實體。它包含了類似小玩意，房屋、關係、工作、雜物以及時間之類的事情。它是你的生命的表面。但是，注意，在那個表面之下存在的是一個難以置信地美麗的，完美地被顯化的內在的造物者的自我。尋求那種比光更明亮的光。尋求那種令人狂喜並使得一個人完整的愛。尋求與天父在一起。這就是一個實體為了增進你們的星球的振動可以去做的最重要的事情了。好的行為是有幫助的，但是，更重要的是好的意圖。那就是形而上學的法則，想法就是事物。因此，查看無限的造物。它是一個祝福，一個美麗，一種超越體驗的喜悅，在生命中用你周圍的生命來度量你自己。藉由你自己的資源，成為你自己的那個人。在面對挑戰的時候，高高揚起你的頭，在你的心的同情心的慈悲的座位上休息，因為如果你擁有意志去馴服你在服務無限造物者的方面你的任性的話，就不會有那種超越了你的能力範圍的事情了。

May we say at the end that that which seems broken may be whole and that which seems to be lost may be found, for the Creator did not cause one to have a certain path throughout the incarnation, but rather placed certain lessons for us to learn. It is to those lessons we encourage you to look. It is the pattern of your incarnation we encourage you to analyze, but most of all, we encourage you to spend time tabernacling with the Creator and knowing that the place whereon you stand is holy ground.

容我們的最後說，看起來似乎是破碎的事物可以成為完整的，看起來似乎被失去了的事物是可以被找到的，因為造物者並不會使得一個人在貫穿整個投生中都擁有一定的道路，而毋寧是為我們設置一定的課程以學習。我們鼓勵你們去檢查的就是那些課程。我們鼓勵你們去分析的就是你的投生的模式，但是最重要的是，我們鼓勵你們花時間與造物者共處至聖所，並知曉，你站立於其上的位置就是聖地了。

As always, we of the Confederation of Planets in the Service of the Infinite Creator are with you at your mental request to aid you in your meditations, to urge you on and exhort you in cheer and joy and laughter. There is much to be let go of in a life which focuses on the spiritual. Much personal that must become impersonal that one may become a better channel. Sometimes relationships are created for apparently no reason whatsoever, but when one examines the dynamics of the relationship, one discovers the lesson that one needs to learn the most. In some cases, that is, "I am worthy." You are perfect, unique and ultimately worthy. 一如既往，我們服務無限造物者的星際聯邦，會在你們在心智上請求在你們的冥想中幫助你們，鼓勵你們繼續前進並在歡笑、喜悅和笑聲中勉勵你們的時候與你們在一起。在一次聚焦於靈性的生命中會有大量要被放下的事物。當大量個人的事物必須成為非個人的事物的時候，一個人就可以成為一個更好的管道了。有時候，關係在明顯地沒有無論什麼任何原因的情況下被創造出來的，但是當一個人檢查關係的動力性的時候，一個人會發現一個人最需要學習的課程。在一些情況

中，那個課程就是，“我是有價值的。”你是完美的，獨一無二的，無限地有價值的。

We would leave this instrument in love and light and transfer at this time to the one known as Jim. I am Latwii.

我們會在愛與光中離開這個器皿並在此刻轉移到被知曉為 *Jim* 的實體。我是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which may yet remain upon the minds. Is there a query to which we may speak?

我是 *Latwii*，通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸提供我們自己來嘗試去談及那些可能依舊留在頭腦中的問題。在此刻有我們可以發言的一個問題嗎？

S: I just have one. I have a need to feel you. Will you touch me?

S：我僅僅有一個問題。我擁有一種去感覺你們的需要。你們願意接觸我嗎？

I am Latwii, and it is our great joy and honor, my sister, to pause briefly and to make our presence known to you. We shall pause.

我是 *Latwii*，短暫地暫停並讓我們的在場被你所知曉，這是我們的巨大的喜悅與榮耀，我的姐妹。我們將暫停。

(Pause)

(暫停)

I am Latwii, and am again with this instrument. We have enjoyed the blending of our vibrations with yours. Is there a query at this time?

我是 *Latwii*，我再一次與這個器皿在一起了。我們已經享受過將我們的振動與你的振動混合在一起了。在此刻有一個問題嗎？

(Side one of tape ends.)

(磁帶一面結束。)

Carla: I just have one, and I just want a validation. When I patrolled the perimeter before I started challenging, I found low level negative vibrations surrounding our entire group, and I wondered if it was because it was important to L/L Research. I banished them all, but it took awhile. They couldn't stand up to the Christ challenge, but I was just wondering why the unusual gathering at this time? And the validation I would expect is, because it is S and S is very much a part of us and we hope to stand as close to the light as possible. Comment?

Carla：我僅僅有一個問題，我僅僅想要一個確證。當我在我開始挑戰前對邊界進行巡邏的時候，我發現了低層次的負面性的振動圍繞在我們整個團體的周圍，我想知道是否這是因為它對於愛/光研究機構是重要的。我驅逐了它們的全部，但是它花了一會兒的時間。它們無法承受基督的挑戰，但是我僅僅想要知道，為什麼在此刻會有不同尋常的聚集？我會期待的確證是，因為它是 S，S在很大程度上是我們的一部分，我們希望盡可能地接近光。有任何評論嗎？

I am Latwii, and we do indeed affirm the presence of these entities of which you have spoken. The reason is much as you have surmised, that being that the gathering of this particular group of entities is that which has a spiritual significance, shall we say. There is a great deal of desire to be of service amongst those presently gathered. There is, therefore, the notice upon the metaphysical of this light. This light attracts the attention much as does your electrical light attract the attention of the night creatures which fly about in your air. Thus, there are many of the negative orientation that are interested in this light, but for the most part have little other than curiosity to bring them to this light, for it is that which is of the moment at this time.

我是 Latwii，我們確實肯定那些你已經談及的實體的在場。原因在很大程度和你已經假設的是一樣的，原因及這個特定的實體的團體的聚集是擁有一種，容我們說，靈性上的重要性的聚集。在那些當前聚集在一起的實體當中，會有一種巨大的進行服務的渴望。因為，在形而上學的層面上，會有對這種光的注意。這種光會吸引注意力，非常類似於你們了的電燈會吸引在你們的空中到處飛舞的夜間的生物的注意力。因此，會有很多負面性導向的實體會對這種光感興趣，**但是絕大多數實體僅僅是好奇心將它們帶到這種光的周圍，因為在此刻它就是那個時刻的事物了。**

Is there a further query at this time, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I just have one, and you can skip it if you don't want to tackle it, because it's personal and long, but I have been struggling to accept my disability for a long time, and I really don't seem to have succeeded. And it's hard for me to feel useful or worthy. I find myself feeling the opposite of it a great deal because of the things that I can't do, and I wonder how best I could nurture myself so that I could stop dumping on myself. I can work so little in a day now that it drives me crazy.

Carla：我僅僅有一個問題，如果你們不想要處理它，你們可以忽略它，因為它是個人性的且冗長的，我已經有一段很長的時間一直在與接受我的殘疾掙扎了，我真的看起來似乎並不是已經成功了的。我很難感覺是有用處或者有價值的。我發現我自己因為那些我無法做的事情而大量感覺到它的反面，我想要知道我如何才能最佳地撫育我自己，這樣我能夠停止將垃圾倒在我自己身上。我現在在一天時間中能夠進行如此少的工作，它要讓我發瘋了。

I am Latwii, and am aware of your query, my sister. We would wish to relieve such suffering if there were not great rewards from the overcoming of such suffering that might be achieved by your own efforts which we also

acknowledge are being made with a whole heart at this time. The fact that you have not succeeded to your own satisfaction in discovering the value within yourself of your existence and of the part that you play of this incarnation and of the planet at this time is that which would again remind you does exist. However, the finding of that treasure of great value within is a part of a journey which must be seen as a whole, for when you began this incarnation, there was much that you set before yourself to accomplish, and we would affirm that, indeed, much, much has been done in this regard.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們會希望減輕這樣的苦難，如果沒有由於克服這樣的苦難而產生的巨大的回報是可能被你自己的努力所取得的話，我們同樣也承認，你自己的努力此刻是帶著一顆完全的心被做出的。你在發現在你自己內在之中的你的存在性，以及你在此刻在這次投生中以及在這個地球上所扮演的角色的價值的方面並未成功到讓你自己滿意的程度，這個事實就是會再一次提醒你確實是存在的事物了。然而，在內在之中找到那個具有巨大價值的寶藏，這就是必須被視為一個整體的旅程的一部分，因為當你開始這次投生的時候，會有大量你在你自己前方設置要去完成的事物，我們肯定，在這個方面，很多很多的事物已經被完成了的。

However, the greater task—that being larger, shall we say, than the service which you might offer others—for your own beingness has been to discover that the self which is within that focus of energy that serves others has a great value and integrity of its own. That you look to that which remains to be accomplished, and that which cannot, due to limitations, be accomplished, is a portion of the means you have used to advance your own seeking, for that angst which seeks to complete that which is begun is a great motivating force. 然而，對於你自己的存在性是更加偉大的任務——我們將會說，它是比你可能提供給其他人的服務是更大的——已經是去發現，那個在服務他人的能量的焦點內在之中的自我，是擁有屬於它自己的價值和完整性的。也就是說，你會檢查依舊要被完成的事情，以及由於局限性而無法被完成的事情，這就是你已經用來讓你自己的尋求進步的途徑的一部分了，因為尋求去完成那個被開始了的事物的焦慮是一種極大的驅動力。

However, as it has been a strength, it can also become that which is the weakest link, shall we say, in the chain of your own beingness, and we would advise your careful contemplation and prayerful consideration of the over-emphasis upon that quality of your being, that driving force to complete that which remains to be done, and look at those times when you do feel the need to do one thing or another.

然而，因為它是擁有一種力量的，它同樣能夠成為在你自己的存在性的鏈條上的，容我們說，最為薄弱的一環，我們會建議在關於對於你的存在性的特性上的過度強調，對於那種去完成仍舊未被完成的事情的驅動性的力量進行仔細的沉思與祈禱性的考慮，並那些你在其中會確實感覺到去要去做這樣或者那樣的事情的時刻進行檢查。

Look then at that which has been accomplished and give praise for that moment to the one Creator for the opportunity and the privilege of

accomplishing that which you have indeed accomplished. Look also at the Creator which gives those gifts of opportunities to serve in the manner which you have served and give praise for the ability to look with a longer view upon your own life pattern that you might see the wholeness and the completeness of this pattern.

接下來，檢查已經被完成了的事情，並在那個時刻為完成你已經確實完成了的事情的機會和榮幸而向太一造物者致謝。同樣也看著造物者，造物者給予了那些用你已經服務的方式進行服務的機會的禮物，對於去用一種更長的視線觀察你自己的生命的模式以便於你可以看到這種模式的完整性與完全性的能力而致謝。

Therefore, we have given you, my sister, we are afraid to admit, something of the old adage that it is well to count one's blessing. Such a simple reminder, however, when taken to heart, might be of great assistance in this regard. 因此，我們已經給予了你，我的姐妹，我們恐怕要承認，某種屬於舊的諺語的事物了，去數算一個人的福分，這是很好。然而，這樣一個簡單的提醒物，當被帶入到心中的時候，是可以在這個方面具有巨大的幫助的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有，感謝你們。

I am Latwii. Is there a final query for this session?

我是 Latwii。有這次集會的一個最後的問題嗎？

S: I just have a thought, going back to the three of us meditating and the low level of service-to-self entities, and I, too, felt those, and I went through some unusual things I usually don't have to hear. A thought came to me that perhaps that if we all lived in one location, a group of us, and why we haven't done it sooner, but why we think and hold on to the faith that we will in the future is perhaps the imbalance we would put on a larger location because of the concentration of one path, service to others, and that as long as each one of us have other drains on our energy that to—such as I with my children and Carla with her singing, Jim with other expenditures—that when we choose or when it is time for all of us to be together that the concentration of our energy in that one path is going to draw the other side and that we will need to be fully ready to support the battle that might develop or the strain of the two sides pulling? Does that make any sense or would you like to respond to that?

S：我僅僅有一個想法，返回到我們三個人進行冥想的時候，我同樣也感覺到那些低層次的服務自我的實體了，我經歷了一些我通常不必聽到的不同尋常的事情。一個想法出現我的頭腦中，也許如果我們全都生活在一個地方，一個我們的團體，為什麼我們沒有更早進行它，但是為什麼我們會思考並對於那個我們意願的信心緊握不放的原因，在未來也許就是我們會放在一個更大的地點上的不平衡，因為對一條道路，服務他人的道路的聚焦，只要我們中的每一個人都讓其他

人耗盡我們的能量——諸如我與我的孩子們，Carla 和她的歌唱，Jim 和其他的能量支出——當我們選擇或者當我們全體聚集在一起的時候，我們的能量在那一條道路上的集中是將會吸引另一面，我們將需要完全做好準備去支援可能發展的戰鬥或者另外兩邊的拉扯的張力嗎？那是有任何道理的嗎，或者你們想要回應那一點嗎？

I am Latwii, and we believe that we have the grasp of your query, my sister. Please ask further if we are incorrect. The fact that when entities of a strong polarization towards service to others are gathered together and join in a seeking, whether it be for a short or a long duration of your time, that there is an attraction also of the, shall we say, loyal opposition of negatively-polarized entities, is a situation which is true for all positively-oriented entities. It is not a situation which, in our opinion, needs the, shall we say, alteration of plans of any kind, for it is simply the natural response to a given situation.

我是 Latwii，我們相信我們已經理解了你的問題了，我的姐妹。如果我們是不正確的，請進一步詢問。當具有一種朝向服務他人的強有力的極化的實體聚集到一起並加入到一個尋求之中的時候，無論它是一小段時間還是一段長的持續時間，都將同樣會有一種對於，具有負面極化的實體的忠誠的反對派的吸引，這個事實就是一個對於所有正面導向的實體都是真實的情況。在我們看來，它不是一個需要對任何類型的計畫進行變更的情況，因為它單純地是對一個給定的情況的自然性的回應。

We would suggest that for each present and others which are also members of this particular grouping of entities, that should there come the feeling within the heart of being that there is now a need or an opportunity for blending the energies in a closer configuration in order that a service might be offered that would not be possible should this blending not be so close, that this possibility at that time be explored, but that there not be the over-concern given to such before this feeling has arisen within each entity or within those entities that would feel the need to alter their conditions of existence in order to bring about the joining of energies.

我們會建議，對於每一個在場的實體以及同樣也是這個特定的實體的團體的成為的其他的實體，如果在存有的核心出會出現這樣一種感覺，即現在有一個需要或者一個機會讓能量用一種更為緊密的配置混合在一起，以便於一個服務可以被提供，並且如果這種混合不是如此緊密，那種服務會是不可能出現的，我們建議，在那個時候，這種可能性被探索，但是不要在這種感覺已經在每一個實體內在之中，或者在那些會感覺到去改變它們的存在性的情況以便於產生能量的結合的實體內在之中出現之前，就對於這樣的可能性賦予過度的擔憂了。

What we are hoping to convey through this response is that there is not the need for concern either that there is a great distance or time, in your measurement, separating entities or that there would a greater responsibility placed upon the group or any individuals within it should there be a joining of entities and energies at some point within your future. There is within each entity, and indeed within this group in its larger definition, a thread of, shall we say, logical existence or a preplanned design that has its outlines well in place,

and there is always the opportunity for realizing a fuller description of that design for any entity that would wish to meditate carefully and sincerely upon that design, shall we say.

我們希望通過這個回應傳遞的事情是，既不需要因為擔憂而讓實體分開一個巨大的，用你們的度量的，距離或者時間，或者如果在你們的未來的某個位置會有一種實體與能量的結合，也不需要因為擔憂而將一個更多的責任放置在團體或在團體中的任何個體身上。在每一個個體中，確實在這個團體中，在其更大的定義中，會有一條，容我們說，邏輯上的存在性或者一種被規劃好了的線條，它會在適當的位置顯示出它的輪廓，對於任何會希望去仔細且真誠地對那個，容我們說，設計進行冥想的實體，一直都會有機會對那個設計領悟一種更為完整的描述。

We wish to affirm to each that all is indeed well with the pattern as it has been and is now being lived. There is the fullness within each moment, even though that fullness may yet escape the conscious detection of any particular entity within the group at those times when the illusion is heavy upon the mind and strikes sharply to the heart. All is indeed well, my sister, and there is great opportunity that awaits each.

我們會向每一個實體肯定，一切事物對於那個模式確實都是好的，因為它已經被活出來，並現在正在被活出來。在每一刻之中都會有完整性，即使那種完整性在那些當幻象是沉重地壓在頭腦上並劇烈地衝擊心的時候可能會避開在那個團體中任何特定的實體的有意識的發現。一切確實都是好的，我的姐妹，會有偉大的機會等待著每一個人。

Is there a further query at this time?

在此刻有一個進一步的問題嗎？

S: No, thank you.

S：沒有了，謝謝你們。

I am Latwii, and we are most grateful to have been asked to join this group and are especially grateful that we have been able to sit in silent and spoken meditation with the one known as S. We are never absent from this entity's presence, however, we do rejoice at the opportunity of speaking in a more ordinary, shall we say, way to this particular entity.

我是 *Latwii*，我們對於已經被請求加入這個團體是極其感激的，我們尤其對於我們已經能夠與被知曉為 *S* 的實體一起坐在靜默與說話的冥想中而是感激的。我們從未不在這個實體的身邊，然而，我們確實會對於用一種更為，容我們說，通常的方式向這個特定的實體發言的機會而感到喜悅。

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

在此刻，我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai。

June 25, 1989

1989-06-25 Oxal - 自尊與自卑

Group question: Concerns self-esteem or self-worth. There are a lot of people in the world who, on conscious reflection of their life patterns, do not feel that they have produced enough worthwhile information, inspiration or products or service—enough things—to feel that they deserve to be on the planet, alive and living. Now do we, in the spiritual sense, look at ourselves and come away with a justified feeling of self-worth? In other words, how can you feel that you have a reason and a purpose and a value in your life? How do we measure such things spiritually?

團體問題：關於自尊或者自我價值。在這個世界上有一些人，他們在對他們的生命模式的有意識的映射的方面並不覺得他們已經產生出足夠的有價值的資訊、啟發或者產品或者服務——足夠的事物——以感覺到他們是值得活在這個星球上並在這裏生活的。現在，我們可以從靈性的意義上查看我們自己並帶有一種有正當理由自我價值的感覺嗎？換句話說，你如何才能感覺到你在你的生命中是擁有一個理由、一個目的以及一種價值的呢？我們如何才能用靈性的方式衡量這樣的事情呢？

(Carla channeling)

(Carla 傳訊)

I greet you in the love and the light of the one infinite Creator. I am known to you as Oxal. It is a privilege to be called to this group, as we have not been for some time. This question, however lies more, shall we say, within our area than most of your queries, and we thank you that you give us this opportunity to offer our service, humble though it may be. We share the information that we have, knowing that we do not know the whole story, and hoping and encouraging each to realize also that we do not know the whole story. Therefore, we ask you to take that which is of value to you and leave the rest behind, for we would not mislead you or cause you to stumble on the spiritual path.

我在太一無限造物者的愛與光中向你們致意。我是你們知曉的 Oxal。被這個團體呼喚是一種榮幸，因為我們已經有一段時間沒有被呼喚過了。然而，這個問題相比你們大多數問題，容我們說，更多地存在與我們的領域之中，我們感謝你們給予我們這個機會來提供我們的服務，儘管它也許是謙卑的服務。我們分享我們所擁有的資訊，我們同時知曉，我們並不知道完整的故事，我們希望並鼓勵每個人同樣也意識到我們並不知道完整的故事。因此，我們請你們拿取那些對你們有價值的事物並將其他的留在後面，因為我們不願意誤導你們或者使得你們在靈性的道路上絆倒。

This instrument asks the question to which she knows the answer so well that we are very surprised we must channel to this instrument. However, we find that in this instrument the pathways which lead to tolerance of self are blocked. Therefore, we will speak in general about this blockage and about how one may estimate spiritually one's progress towards self-esteem.

這個器皿詢問的問題是它如此清楚地知曉它的答案的問題，以至於我們非常吃驚我們必須向這個器皿傳訊。然而，我們發現，在這個器皿的通向對自我的寬容的道路被阻塞了。因此，我們將用一般性的方式談論這個阻塞以及一個人如何才能用靈性的方式評估它通向自尊的進程。

Consider the cul de sac, the dead end alley. This is what the entity which judges itself chooses. One runs into the end of oneself. The human self can never judge the human self, for that is an illusion judging an illusion, and neither your consciousness nor your behavior are in any continuum most normally but that of space/time. Self-worth is a time/space activity and a tremendous inner discipline, and we would suggest none feel cocky or confident in any way, for each of you is at the beginning of a long refining process, as if you were crude oil and the distillation was to begin and continue until the finest of oil was made.

考慮一下死路 (*cul de sac*)，死胡同。這就是對自我進行評判的實體所選擇的事物了。一個人將它自己逼進了死路。人類的自我永遠無法評判人類的自我，因為這是一種幻像對幻象的評判，無論是你的意識還是你的行為在最為平常的情況下都是沒有任何連續性的事物，相反，它們都是屬於空間 / 時間的事物。自我價值是一個時間 / 空間的活動，一種巨大的內在的修煉，我們會建議一個人不要以任何方式感覺到自大或者驕傲，因為你們每個人都處在一條漫長的精煉的過程的開端，就好像你們是原油，提煉正準備開始，它將持續進行一直到產生出最佳的石油。

In this density you do the big muscle movement, shall we say, of the dance of creation: you choose your partner. Shall you choose a Creator that is loving and giving, and shall you be loving and giving? Or shall you seek a Creator that is self-serving and hungry for praise, and you yourself be self-serving and hungry for praise? This is your dimension; this is your choice. This is where you make the choice. You are in the right place. Each of you has made the choice, yet still each wonders about the spiritual excellence of the self. And each judges the self as the person would never judge another. The self is always hardest upon the self, for it is privy to its stream of consciousness and very aware of what this instrument would call the clay feet.

在這個密度中，你們進行，容我們說，造物的舞蹈的大規模的肌肉運動：你們選擇了你們的舞伴。你們會選擇一個有愛與奉獻的造物者嗎，你們會成為有愛和奉獻的嗎？或者你會尋求一個自我服務並渴望讚美的造物者嗎，你會讓你自己成為自我服務並渴望讚美的嗎？這是你維度，這是你的選擇。這就是你作出選擇的位置。你是處在正確的位置上的。你們每個人都已經做出了選擇，而每個人仍舊對自我的靈性上的卓越感到疑惑。每個人都在評判自我，因為人永遠不會評判另一個人。自我一直都對它自己是最嚴厲的，因為它對於它的意識的溪流是心知肚明的，它非常清楚地知曉到這個器皿所稱的致命弱點 (*clay feet*)。

Thus, we would suggest that none upon your planet may feel self-esteem of any height, for each is barely beginning the refinement process. At the same time, you must realize that within each is the perfect Creator-self. Each of you has taken upon himself that Creator-self, has realized that the Creator does lie

within, that the answers do lie within, that the great question of "Who?" only has its answers in silence. And so each of you spends time seeking the truth, hoping for advancement and probably judging yourself harshly for mistakes which you have made over things you have not done, but could have.

因此，我們會建議在你們的星球上沒有任何人可能感覺到具有任何的高度的自尊，因為每一個人都是剛剛開始精煉的過程。而同時你必須意識到，在內在之中，每一個人都是完美的造物者的自我。你們每個人都用自己承擔起了那個造物者的自我，你們每個人都已經意識到造物者確實存在於內在之中，答案存在於內在之中，那個“誰？”的偉大的問題僅僅在靜默中擁有它的答案。因此，你們每個人都將時間花費在尋求真理上，而同時你們每個人都希望發展並很可能會因為你已經在那些你沒有做到但本來可以做到的事情上犯下的錯誤而嚴厲地評判你自己。

It would be simple to tell each simply to release the low self-esteem, to let it go, to loosen its bonds from the personality and see it drift away, but it would not be apt, because those who are saddled with the lower opinion of themselves cannot let anything go. There is a tightness and a tension to the self-destructive attitude that is as heavy cord, binding the thought form to the self. Attempts to change the thought or to let it go mean nothing, for one is virtually tied to the concern and worry. This is to say that one cannot, in one's human self, remove oneself from one's self-esteem being low and instead produce a new self with good esteem, good self-worth and a sense of normalcy. The capacity of the entity which you are at this time is finite. Consequently, each seeker must realize that it cannot, of itself, esteem itself, but can only esteem itself within the Creator that is the true self.

單純地告訴每個人去釋放自卑，去放下它，去鬆開它對人格的束縛並看到它逐漸消散，這會是簡單的事情，但這是不恰當的，因為那些背負著認為它們自己是比較差勁的觀念的包袱的人是無法放下任何事物的。在這種自我毀壞的態度上有一種緊繃和一種緊張，它就好像粗繩子一樣將思想形態綁在自我的身上。嘗試去改變想法或者嘗試去放下它是沒有意義的，因為一個人實際上是被捆綁在憂慮與擔心上的。這就是說，一個人無法在它的人類的自我之中讓它自己擺脫它的自卑並取而代之產生出一個新的，帶有良好的自尊心、良好的自我價值和一種平常心的自我。你之所是的實體所擁有的能力在此刻是有限的。因此，每一個尋求者必須意識到它是無法藉由其自身來尊重它自己，而它僅僅能夠在造物者之中尊重它自己，而造物者就是真實的自我。

Now, this Creator exists before it behaves, before it thinks, before it acts. The creation is made up of the Creator 's thought, the great original Thought of Love that is within each. Now each has the free will. In an immature entity it is willful and you are moved by the will as one may be moved by the tides or the wind. In others, willfulness has given way to willingness, willingness to work, to share, to love, to be a part of the good of creation. This is the basic struggle of third density, the taming of the free will, the discovery of true free will, which can be found only when one has decided completely and dedicated oneself utterly to one of the two paths and is following that path in a daily way.

現在，這個造物者在祂產生行為舉止之前，在祂思考之前，在祂行動之前就是存在著的。造物是由造物者的想法，那個在每個人內在之中的愛的偉大的原初的想

法所組成的。現在，每一個人都是擁有自由意志的。在一個不成熟的實體的身上，自由意志是任性的，你是被這個意志所推動就好像一個人被海浪或者被風推動一樣。在其他的成熟的人的身上，任意性讓位于心甘情願的樂意，樂意于工作、樂意于分享、樂意于愛、樂意于成為造物者的善的一部分。這就是第三密度的根本性的努力了，它即是對自由意志的馴化與對真實的自由意志的探索，真實的自由意志僅僅會在一個人已經對於兩條道路中的一條道路完全做出決定並將它自己徹底奉獻那條道路且用一種日常的方式來追尋那條道路的時候才會被找到。

Now, we have explained to you why everyone should feel low self-esteem and why all should feel quite high in self-esteem. We've also indicated that the progress or maturity which one attains upon the spiritual path within this density has to do with the use of will.

現在，我們已經向你們解釋了為什麼每個人都會感覺到自卑以及為什麼所有人都應在感覺到相當高度的自尊。我們同樣也指出了一個人在這個密度中在靈性的道路上取得的進展或者成熟是于意願的使用有關的。

To will to do all things for the love of the Creator is not a very specific will. But when it is translated into practical ethics and workaday situations, one finds the Creator looking very odd sometimes—in the face of a strange woman or a peculiar man, someone who is attempting to get your attention, but who is irritating you. Or perhaps today the Christ appears in another way. Always there is that which may engage the self in selfless giving. Always there is the opportunity to be one who gives.

決心要為造物者的愛做一切的事情並不是一個非常明確的意願。但是當它被轉譯為實踐性的道德倫理與日常的情況的時候，一個人會發現造物者時常會看起來非常古怪——祂有一個奇怪的女人的面孔或者一個古怪的男人的面孔，某個嘗試去吸引你的注意你卻又讓你感到惱火的人的面孔。也許今天基督就會用另一種方式出現了。一直都會有讓自我參與到無私的奉獻中的事物。一直都會有機會去成為一個給予的人。

Now, when one who is willing to give is not able to give all because of bodily distress, as we find this instrument's case to be, or because of any other reason for limitation, we do not find that the being of the self has changed at all, but rather that the attitude becomes self-destructive because the entity judges a self which no longer exists. And in some degree, this progress of less and less activity as one becomes older, of less and less ability to have energy to help with projects and so forth, is universal and not to be mourned, but to be investigated as any other situation. There are many useful things about a situation in which there is much time for contemplation and thought. There is the opportunity at all times to do whatever one is doing for the love of the one infinite Creator. In that adoration, in that worship, lies the light of the consciousness of your planet.

現在，當一個樂意於去奉獻一切的人因為身體上的痛苦（如我們在這個器皿身上發現的情況一樣）或者因為任何其他的限制性的原因而無法奉獻的時候，我們並沒有發現自我的存在有了任何的改變，我們毋寧是發現那種態度成為了自我毀壞的態度，因為實體對一個並不存在的自我進行評判。在某種程度上，隨著一個人

變老，這個活躍度越來越低的過程，這個越來越無法擁有去對計畫提供幫助的能量的過程，以及諸如此類的過程，是普遍性的，它不是要被惋惜的事物，而是要如同任何其他情況一樣被調查研究的事物。對於一個在其中有大量進行沉思和思考的時間的情境，在關於這個情境的方面會有很多有益處的事物。在所有的時間都會有機會去做一個人為了太一無限造物者的愛而正在做的無論什麼事情。在那種愛慕中，在那種崇拜之中存在著你們的行星的意識之光。

This is your basic work and this is your basic worth. When you can bring into manifestation that which vibrates in service to others, the universe is happy with you, and those who receive the bounty that you give are happy with you. But if there is no production, if there is only the being and that beingness remains joy-filled and filled with thoughts of the one infinite Creator, thoughts of love, thoughts of unity, thoughts of peace, the entity continues, then, to function fully as one whose work it is, whose mission it is, whose job it is, whose choice it is to serve others, to help lighten the planetary consciousness at this time with so many brothers and sisters which have also come from afar. 這就是你的根本性的工作，這就是你的根本性的價值。當你能夠將在服務他人中振動的事物帶入到顯化之中的時候，宇宙對你感到高興，那些收到了你所給予的饋贈的人會對你感到高興。但是，如果沒有成果，如果僅僅只有存在而那種存在性一直是保持充滿了喜悅並為太一無限造物者的想法、愛的想法、合一的想法、平安的想法所充滿的，那麼，那個實體會持續不斷地如同一個其工作、其使命、其任務、其選擇就是去服務他人，去在此刻照亮這個星球的意識的人一樣完全地發揮作用，而這個實體是與如此多同樣遠道而來的兄弟姐妹們一同工作的。

We find among your people that low self-esteem runs rampant. There is a shocking effect of the speeding up of things occurring which is characteristic of a change into fourth density. There is the polarity of the evil, shall we say, or negative and good or positive, each showing more polarity. Of course, it is those of service-to-self polarity which normally are considered newsworthy, but there are many, many more who are polarizing positively than negatively at this time. Why does each have low self-esteem? Few escape the difficulties. 我們發現在你們的人群中自卑氾濫成災。會有一種事情正在加速發生的衝擊性的效果，這是進入到第四密度的一種典型性的改變。會有，容我們說，邪惡的或者負面性的極性和善良的或者正面性的極性，每一個人都在顯示出更多的極性。當然，那些屬於服務自我的極性的人通常會被認為是有新聞價值的，但是，在此刻正面極化的實體是比負面極化的實體要遠遠多得多的。為什麼每一個人都會有自卑感呢？幾乎沒有人能逃過這些困難。

We gaze upon humanity and realize how deep the illusion is with you. You see yourselves as a rather pinkish-colored, two-footed creatures, with eyes so and mouth so, and hair this, and clothes that. And that is what you think of as you. We will tell you how we see your density. We see energy fields. Some energy fields are radiant and beautiful. Some come together as yours and make a light that we cannot describe, for it is truly said when two or three are gathered together, there is much universal power.

我們注視著人類屬性並意識到與你們在一起的幻象是怎樣的深入呀。你們將你們

自己視為一個略帶淺紅色的雙足生物，有這樣的眼睛，那樣的嘴巴，這樣的頭髮和那樣的衣著。你們就是這樣考慮你們的。我們將告訴你們我們看待你們的密度的。我們看到能量場。一些能量場是發光且美麗的。一些人和你們一樣聚集到一起並產生一種我們無法描述的光，因為當兩個人或者三個人聚集到一起的時候，會有大量的宇宙的能量，這是說得很對的。

We think, perhaps, that there is no way to escape low self-esteem, given the willfulness of the natural entity. Even the most disciplined entity will from time to time be unable to deal with the spiritual path because of exhaustion or confusion or anger or fear. And then we say to that person, remember you are not alone. You have support. You may call us angels, you may call us UFO contactees. We do not care what you call those of the inner planes who wish to help. It is enough for you to know that you are never, never without comfort if you ask for it. And if you ask for it, you shall find it—a comfort that you cannot give yourself because you are limited, but a comfort that can be given to you because the nature of the Creator is love and compassion.

也許我們認為，考慮到自然的實體的任意性，是沒有去逃脫自卑的辦法的。甚至是受到過最好的訓練的實體都會因為耗竭或者混淆或者憤怒或者恐懼而時常無法處理靈性的道路。接下來我們會對那個人說，記得你不是孤單的。你擁有支持。你可以稱呼我們為天使，你可以稱呼我們為 UFO 接觸者。我們並不介意你稱呼怎麼稱呼那些希望提供幫助的內在層面的實體們。你知曉你永遠、永遠都不會沒有安慰，如果你們請求它的話，這對你就足夠了。如果你請求它，你將會找到它——這是一種你無法給予你自己的安慰，因為你是受限的，但是，它是一種可以被給予你的安慰，因為造物者的本性就是愛和慈悲。

If you are able in this incarnation to serve others more than half the time that you are doing something, you have succeeded, and we are not speaking of ritualized ways of aiding people, such as the job and so forth, nor are we speaking as if one could not be of service to others in solitude. But it is the person whose will has been brought so into alignment with the desire of the infinite One that those things which one has to face each day are faced, realized for the lessons that they are, and assimilated. There is seldom going to be a perfect day, shall we say, for a human entity, because each entity has biases because of willfulness in past lives. One cannot explain these biases. One is merely aware that one has somehow fallen short. Indeed, that is part of the human condition. Indeed, each has fallen short. This is an excellent lesson for each student of truth. All fall short. All fail. No entity may find the kingdom of the Father by itself or with any ease. There must be dependence upon love, a realization, a brave willingness to realize that the Creator is real, that the Creator loves and forgives and has forgiven all that is mis-done, that the Creator has no low self-esteem, but rather, work for you to do.

如果你能夠在這次投生中將你用來做一些事情的時間的多於一半的時間用於服務他人，你就成功了，我們並不是在談及幫助人的程式化的方式，諸如工作以及如此等等的事物，我們也不是在說似乎一個人獨自一人就無法服務他人。但是，當一個人意志已經與無限造物者的渴望如此協調一致以至於那些一個人在每天不得不去面對的事情都可以被面對了的時候，就是這樣，一個人會意識到這些不

得不去面對的事情就是課程，並會去消化這些課程了。容我們說，對於一個人類的實體，很少會有一個完美的日子，因為每一個實體都因為之前的生命的任意性而擁有偏向。一個人無法解釋這些偏向性。一個人僅僅察覺到它已經以某種方式是不符合標準的。確實，那就是人類的情境的一部分了。每個人都是不符合標準的。這是每一個真理的學生的一門優秀的課程。一切事物都是不符合標準的。一切事物都是有缺陷的。沒有實體可能憑藉它自己或者輕易地找到天父的王國。必須要依賴於愛，依賴於一種領悟，依賴於一種勇敢的心甘情願，這種心甘情願認識到造物者是真實的，造物者是愛和寬恕，造物者已經寬恕了所有做錯的事情，造物者沒有自卑，毋寧說，造物者有工作要你做。

Thus it is that one who would remove the self-esteem look to service to others, move into those places where something needs to be done and help with a glad and merry heart, a song upon the lips and a smile upon the face. Each day it is possible for that to be the day in one's own mind. If one meditates and centers oneself during the day, it is often possible to find a rather blissful rhythm to a period of daylight and a period of darkness.

因此，一個願意消除自卑的人恰恰就是會尋求去服務他人的人，它會進入到那些在其中某個事物需要被進行的位置，並在那裏帶著一顆高興和快樂的心，一首在唇邊的歌和在臉上的笑容來給予幫助了。每一天都有可能在一個人自己的頭腦中成為那樣的一天。如果一個人在那一天中進行冥想並讓他自己處於中心，去找到一種相當極樂的白天和黑夜的旋律，這經常是有可能的。

We hope we have not confused by looking at the problem of low self-esteem from several points of view, but we simply wish to point out that it is not a simple question, and spiritually one cannot measure oneself; one can only attempt to improve the use of the will that it may desire the desire of the Creator. For the Creator has things for each entity to offer today in love and in light, as a flower its bloom, as a tree its leaves, as a house its shelter. Each of you moves through each day purposefully, you know not why. The purpose will be unknown to you until the moment it is revealed. It is the centered and canny watcher and observer that spots the opportunity for love, that finds the place to give a smile of hello or a welcome handshake, a cheery word or a pat on the back. It takes a will to serve others to bear the questions in between the lines of the questions entities ask you, that you may minister unto them according to the knowledge that is within you. All of these things are what should occupy the mind.

我們希望我們沒有藉由從數個不同的視角來查看自卑的問題而令人感到混淆，但是我們單純希望指出這不是一個簡單的問題，從靈性的方面而言，一個人是無法衡量它自己的，一個人僅僅能夠嘗試去增強對意志的使用以便於它可以讓它的渴望成為造物者的渴望。因為造物者擁有每一個實體在這一天要去在愛與光中給出的事物，就好像一朵花給出它的花朵，就好像一棵樹給出它的樹葉，就好像一個房屋給出它的遮蔽。你們每個人都有目的地穿過每一天，你並不知道為什麼。一直到這個目的被揭露出來，這個目的都將是你所不知曉的。就是那個保持在中心且警覺的看守者和觀察者會認出愛的機會並找到位置去給出一個問候的笑容或者一個歡迎的招手、去說出一個愉快的話語或者輕拍後背表示鼓勵。要將問題保持在實體們向你提問的問題的邊界的範圍之內，這是需要一種服務他人的意願

的，即你可以根據你內在之中的知曉為實體們服務。所有這些事情都是應該牢記的事情。

The judgment of the self we need not say is inappropriate to this illusion from within this illusion, for those within the illusion cannot even see that they are energy fields with consciousness. Each thinks each is solid and pink and two-legged. We ask you, how much more distorted a picture of the self could one receive? Yet, that is how you perceive and are perceived. Consequently, never judge the self, but each day groom the will to desire to seek the love and the light of the one infinite Creator, and then, if there is aught to do for the Creator that lies before you, do it with a glad and merry heart and singleness of vision for only one reason—for love. And that is your salvation. 無需多言，從這個幻象之中對自我的評判對於這個幻象而言是不合適的，因為那些在幻象中的人們甚至無法看到它們是意識的能量場。每一個人都認為人人是一個固體的、粉色的兩隻腳的動物。我們問你們，一個人能夠接收到的扭曲的一幅自我的圖像怎麼才能更加扭曲呢？然而，這就是你們如何感覺和如何被感覺到的。因此，永遠不要評判自我，而是在每一天都修飾你渴望去尋求太一無限造物者的愛與光的意願，接下來，如果有要為造物者做的事情擺在你的面前，帶著一顆高興和快樂的心和為了僅僅一個原因的一心一意來做這件事情，這個唯一的原因就是愛。愛就是你的救贖了。

We speak to you thusly not to keep you from being humble. We simply wish to allow you to see things as we see them. And, indeed, there is a glory to third density from those who have chosen to discipline their will to that will which is called divine will. May that be your goal in each day. And may you each cease thinking about the self. To the extent that low self-esteem even enters the mind, the mind needs to be concerned with how others are doing, what may be needed and so forth.

我們這樣對你們說不是要讓你們變得不謙虛。我們單純希望你們如我們看待事物一樣地去看它們。確實，對於那些已經選擇去修煉它們的意志成為那種被稱為神聖意志的意志的人們，會有一種因為這些人而產生屬於第三密度的榮耀。祝願它稱為你在每一天中的目標。祝願你們每個人都停止考慮自我。根據自卑甚至會進入到心智之中的程度，心智是需要去擔心其他人正在如何做事情，什麼事情可能是被需要的，如此等等。

It has been a pleasure to speak through this instrument. We are at this time going to close through this instrument, that we may speak through the one known as Jim. We leave this instrument in love and in light. I am Oxal.

通過這個器皿發言是一直都是一件快樂的事情。我們在此刻離開這個器皿，這樣我們就可以通過叫做 *Jim* 發言。我們在愛與光中離開。我是 *Oxal*。

(Jim channeling)

(*Jim* 傳訊)

I am Oxal, and I greet each once again in love and in light. It has been some time since we have had the opportunity to utilize this instrument and it will

take some amount of adjustment in order to make our contact both comfortable and clear. We thank this instrument for offering itself in the capacity of speaking our thoughts, and we would at this time ask if we might speak to any queries which are upon the minds of those present.

我是 *Oxal*，我再一次在愛與光中向各位致意。自從上一次我們有機會使用這個器皿到現在已經有一段時間了，它需要進行一些調節以便於使我們的接觸同時是舒適和清晰的。我們感謝這個器皿藉由說出我們的想法的能力而給出它自己，我們在此刻請問在任何在場的人們的頭腦中是否有任何我們可以回答的問題。

Carla: Well, just the one thing that wasn't touched on—it was my question. I felt real bad because the instrument, Jim, has to give up so much of his life in order to help me have a life. I'd just be in bed without him, I think, and it doesn't seem right that one person should have to spend so much time with another person's upkeep. Do you have any comments on that?

Carla：好的，只有一個沒有被談及的事情——它就是我的問題了。我感覺真的很糟糕，因為這個器皿，*Jim*，不得不放棄他的生命中的如此多的部分以便於幫助我擁有一種生命。如果沒有他，我想我就只能躺在床上了，一個人不得不花費如此多的時間在另一個人的維護上，這似乎看起來是不正確的。你們對此有任何評論嗎？

I am Oxal, and would speak to that query by reminding you, my sister, that there are those who wish to accomplish somewhat more during a lifetime than do others, and more than, shall we say, the entity may have attempted with previous incarnational patterns according to the needs both of the entity and of the entities that it wishes to serve within an incarnation. The fact that there is what you may call a norm for relationships within your culture that proceeds from the ordinary activity and range of motion upon the mundane level is not particularly good reason to assume that a pattern that deviates from that normal pattern is either better or lesser than that pattern, to be thought less of or to be embraced, for in the ultimate estimation of the entire range of possibilities available to third-density entities, the situation in which you find yourself falls only somewhat more toward limitation and intensity of experience in a certain manner than does the great majority of life patterns upon your planet.

我是 *Oxal*，我們會這樣回答這個問題，我的姐妹，我們會提醒你，根據一個實體的需要，同樣也根據那些他希望在一次投生中去服務的實體們的需要，會有一些人希望在一次生命中完成比其他人多少有點更多的事情，完成比那個實體可能在之前的投生的模式中已經嘗試過完成的事情多少有點更多的事情。在你們的文化中會有你所稱的一種人際關係的規範，它是源自于通常的行為以及在世俗的層次上的活動的範圍的，而這個事實並不是去假定一個從那種通常模式衍生出來的模式是比那個模式要麼較好，要麼較差，要麼被忽視，要麼被擁抱的特別好的理由，因為在對第三密度實體可以獲取的可能性的完整的範圍的最終的評估中，相比在你們星球上的絕大多數的生命模式，你發現你在其中跌倒的情境僅僅是用一種特定的方式多少有些更為傾向的體驗上的局限性或者強度的。

Thus, the individual point of view is that which is of paramount importance in

any situation, for each incarnational pattern will contain the challenges and the resources to meet those challenges, and each incarnational pattern will have the potential to increase the intensity of the experience if that is the desire of each entity involved. That each moves through your illusion as a function of the exercise of free will is of primary importance, for some there are that prefer one type of lesson over another, some there are who prefer greater intensity to lesser intensity. Yet each chooses freely to engage in that which it is felt will be of the most assistance in both the learning of those lessons which are placed before the entity and in the providing of services to others as a function of giving of that which has been learned. Thus, there are various ways of operating within your illusion, of moving the self along the evolutionary path, and each is quite capable of allowing the seeker to explore those realms which it desires.

因此，個人的觀點是在任何情境中具有至高無上的重要性的事物，因為每一個投生模式都將包含挑戰和滿足那些挑戰的要求的資源，每一個投生模式都擁有去增加那種體驗的強度的潛能，如果那是每一個實體的渴望所包含的事物的話。每一個人都作為一個行使自由意志的機能而穿過你的幻象，這是具有最高的重要性的，因為一些人會偏好一種類型的課程高於另一種類型的課程，一些人會偏好更大的強度而不喜歡較小的強度。而每個人都自由地選擇去從事被它感覺是將具有最大的幫助的事物，這種幫助既是在學習那些被放置在這個實體面前的課程的方面，同樣也是在作為一種給出那已經被學會的事物的機能而為他人提供服務的方面。因此，在你們的幻象中有各種各樣的讓自我沿著演化的道路前進的方式，每一個人完全有能力允許尋求者去探索那些它所渴望的領域。

We recommend that each look at the situation that comprises the life pattern, and if there are areas which do not please the discerning eye, then we would recommend that these areas be investigated even more closely with an eye that sees with a somewhat different focus, looking for that which has not previously been found, the opportunities which lie waiting, waiting for the careful gaze of the patient seeker.

我們推薦每一個人去檢查包含了生命模式的情境，如果有一些區域是讓有辨識的眼睛感覺不高興的，那麼我們會推薦對這些領域被更為密切地調查研究，藉由一只用多少有點不同的焦點來觀察的眼睛，並同時尋找在之前沒有被發現的事物，尋找潛藏著的等待的機會，這些機會在等待有耐心的尋求者的細緻的凝視。

Opportunities abound, my sister. Where there is limitation and discomfort, yet do opportunities abound if one is able to look upon the life pattern with the discerning eye which does not allow itself to be confused by comparison to that which is more normal or ordinary within the daily round of activities for many of your peoples.

我的姐妹，機會遍地都是。在有局限性和不適的地方，如果一個人能夠藉由一隻有分辨力的眼睛來查看生命的模式，確實機會遍地都是，這只有分辨力的眼睛不會允許它自己通過與在你們人群中的許多人的日常活動中的更為通常或者平常的情況做比較而變得混淆。

Before asking for a further query, we shall pause in order that this instrument

might tend to its recording devices. We shall pause at this time. I am Oxal. 在詢問一個進一步得問題之前，我們將暫停以便於這個器皿可以照料它得錄音設備。我們將在此刻暫停。我是 *Oxal*。

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

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

我是 *Oxal*，我再一次與這個器皿在一起了。此刻有另一個問題嗎？

Carla: In The Ra Material, some people are spoken of as coming from outside the solar system, coming from Deneb. Do they have a different set of archetypes? Do they have an archetypical mind that is different from the archetypical mind of this particular star system?

Carla：在 *Ra* 資料中，一些人被認為是來自於太陽系之外，來自於天鵝座的天津四 (*Deneb*)。它們擁有一套不同的原型嗎？它們所擁有的原型心智與這個特定的恒星系統的原型心智是不同的嗎？

I am Oxal, and we consider your query, my sister. Those whose origin is of the Deneb system, as those whose origin is from any system outside of your own, will of necessity bring with them the archetypical resonances of their own system, which is enough different from your own that there is of necessity a blending of certain facets or features within the deep mind, so that there might be the continuation of the spiritual journey that calls upon these deep resonances in an harmonious fashion. Thus, all those who have joined your third-density experience from those solar systems outside of your own add to the richness of your own archetypical system, which may be seen as a kind of a blueprint or structure of evolution that provides resources for the enhancing of the use of catalyst within your illusion.

我是 *Oxal*，我們考慮你的問題，我的姐妹。那些其起源是屬於天津四系統的實體，與那些其起源是來自於你們自己的系統之外的任何系統的實體一樣，它們將不可避免的在它們身上攜帶著它們自己的系統的原型上的共鳴，它們自己的原型系統是與你們自己的系統有著充分的不同以至於不可避免地會有一種在深入心智之中的特定的面向或者特性上的一種混合，因此，可能會有一種在靈性旅程上的連續性，它會用一種和諧的方式喚起這些深入的共鳴。因此，所有那些已經從在你們自己的星系之外的恒星星系加入到你們的第三密度的體驗的實體們，都會增添你們自己的原型系統的豐富性，它可以被視為一種演化的藍圖或者構架，它為強化對你們的幻象中的催化劑的使用提供了資源。

There may be some confusion for those who pursue the study of the archetypical mind in a specific and quite conscious sense when attempting to grasp qualities that may seem alien. However, when most of your entities

engage themselves in the study of this portion of the deep mind, there is that quality of awe and wonder that easily accepts that which seems foreign within the realm of the personal experience in order that it might enrich that experience, for when the deep mind is explored in a conscious fashion, there is always the feeling that this is not only holy ground, but ground which the self in its smaller sense is walking for the first sense. Therefore, the additions of exterior, shall we say, archetypical influences offers less of a difficulty than it offers greater richness.

對於那些尋求用一種具體明確且相當有意識的方式研究原型心智的人們，當嘗試去理解那些可能看起來是外來的特性的時候，可能會有某種混淆。然而，當你們大多數實體讓它們自己從事對這個深入心智的研究的時候，會有那種敬畏和驚奇的特性，這種特性會輕易地在個人體驗的領域之中接受那看起來是外來的事物以便於它可以豐富那種體驗，因為當深入的心智用一種有意識的方式被探索的時候，一直都會有這樣一種感覺，即這不僅僅是神聖的地面，**這同樣也是在第一感覺上自我用其較小的方面正在行走的地面**。因此，容我們說，外部的原型影響的補充所提供的更大的豐富度要比它所提供的困難是要更多的。

Is there a further query, my sister?

我的姐妹，有進一步問題嗎？

Carla: Well, the reason that I asked that question was because I had been praying for peace in China—not military peace, that has happened—but a democratic peace that didn't happen. And I'd like to continue praying for it, but I was thinking perhaps I was sort of holding up hope that somehow it would work out, that China would make it, and so I was sort of using that archetype as we know it from the Tarot that we studied with The Ra Material. But I wondered if there was a useful difference that I could add to my visualization that would make it more powerful to that other archetypical system of imagery, so that my prayers would be mate to them, to their aid.

Carla：好的，我問這個問題的原因是因為我一直在為中國的和平而祈禱——不是為軍事上的和平，這是已經發生了的——而是為一種尚未發生的民主的和平。我想要繼續為此進行祈禱，但是我想也許我在某種程度上抱有希望，它會以某種方式產生效果，中國可以實現這種民主上的和平，因此我在某種程度上依照我對我在 Ra 資料中學到的那個塔羅牌的瞭解而使用了那個原型。但是我想知道是否有一種我可以添加到我的觀想的有用處的差別會使得它對於其他的原型系統的圖像更加強有力，這樣我的祈禱就可以與之匹配以給予幫助。

I am Oxal, and your query is a thoughtful one. However, we feel that at your current level of development, shall we say, it is the sending of the love and the light in the general form, the simple vibrations and intentions for harmony and peace within the heart, that may with hopefulness be sent, and it then be realized that as all healing vibrations, these shall be used and be translated, shall we say, in a most general sense by those to whom they are sent.

我是 Oxal，你的問題是一個深思熟慮的問題。然而，我們感覺在你現在的發展的層次上，容我們說，可以帶著希望而被送出的事物是用通常的方式送出的光與愛、單純的振動和在心中對和諧與和平的意願，接下來會被認識到的是，如所有

的療愈性的振動一樣，這些被送出的事物將會，容我們說，用一種非常通常的方式被那些它們被送給的物件所利用和轉譯。

The ambiance, shall we say, of the inner planes as they are related to this particular culture is enhanced so that there is a greater feeling of goodness, shall we say, of nurturing, of support that may be drawn upon by those which have distortions or biases in this direction. Thus inspired, these receiving such vibrations will then allow the resonance of these vibrations to influence the life pattern to some degree. All of this, of course, operates upon the most basic and general of levels of spiritual existence, thus enhancing the mundane life pattern which grows from that foundation.

容我們說，內在層面的氛圍在它們與這種特定的文化聯繫在一起的時候會被增強，這樣，會有一種更大的，容我說，善、滋養、支持的感覺會被在這個方向上擁有變貌或者偏向性的人們所利用。由此收到啟發，這些收到這樣的振動的人們接下來將會允許這些振動的共鳴在某種程度上影響生命的模式。當然，所有這些都在最為基礎和一般性的靈性存在的層次上運作，從而增強從那個基礎上發展起來的世俗的生命模式。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Carla: No, thank you, Oxal.

Carla : 沒有了，感謝你們。*Oxal*。

I am Oxal, and thank you, my sister Is there another query at this time?

我是 *Oxal*，感謝你，我的姐妹。現在有另一個問題嗎？

(Pause)

(暫停)

I am Oxal, and would take this opportunity to express our great gratitude at having the rare opportunity to address this particular group. It has been a great portion of your time since we were able to speak through this group. We are most appreciative. We hope that our words have been of some small assistance, and we hope that you will disregard those which have not. We await your further calls with joy and the desire to answer such calls with that which we have found helpful upon our own journeys of seeking. At this time we shall leave this group. We are known to you as those of Oxal. Adonai, my friends.

我是 *Oxal*，我們會利用這個機會表達我們對於擁有這個罕有的向這個特殊的團體發言的機會的極大的感激。自從上一次我們能夠通過這個團體發言至今已經有一段相當長的時間了。我們非常感激。我們希望我們的言語已經具有了某種小小的幫助，我們希望你們將拋開那些沒有幫助的內容。我們帶著喜悅等待著你們進一步的呼喚，我們渴望去回應這樣的呼喚，我們發現回應這樣的呼喚對我們自己的尋求的旅程是有幫助的。在此刻我們將離開這個團體。我們是你們知曉的 *Oxal*。 *Adonai*，我的朋友們。

July 2, 1989

1989-07-02 老師的必要性與昆達利尼

Group question: Has to do with the concept of the kundalini energy. In many of the teachings of the East it is suggested that the student of evolution not attempt to energize or raise the kundalini energy on his own, but rather should attempt to do this only in the presence of a guru or an enlightened master, and when this is done with the guru, that it is much more effortless and much safer. And what we are wondering this evening, if it is possible in any other fashion for the conscious seeker to be able work upon the kundalini and to move it along its upward path?

團體問題：問題是與昆達裏尼能量的概念有關的。在很多的東方的教導中被建議的事情是，演化的學生不要嘗試去憑藉它自己充能或者升高昆達裏尼的能量，而毋寧是僅僅在一個古魯或者一個覺醒的大師的在場的時候才嘗試這樣做，那是遠遠更為不費力且更快的。我們今晚想知道，有意識的尋求者是否有可能用任何其他的方式能夠在昆達裏尼上進行工作以讓它沿著向上的途徑運動呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We thank you gratefully for your gracious invitation to join our vibrations with yours at this circle of seeking and bless all who seek for truth. Our love is shared with each of you as we enjoy this privilege and hear through this instrument's ears the sounds of your quiet evening, the soft, soaking rain of summer and the seeking thoughts of those who wish to serve others to serve the Creator and to know the truth.

我是 Q'uo。我們在太一無限造物者的愛與光中向你們致意。我們為你們將我們的振動與你們的振動在這個尋求的圈子中結合起來的親切的邀請而感激地感謝你們，我們祝福所有尋求真理的實體。在我們享受這種榮幸並通過這個器皿的耳朵聽到你們安靜的夜晚，夏天的柔和而濕潤的雨水，以及那些希望去服務他人以服務造物者並知曉真理的人們的尋求的想法的聲音的時候，我們的愛是與你們每一個人分享的。

The query that you ask shall take us some untangling of vocabulary to answer because in the older established religions of your planet those words which at first were innocent and neutral in their meaning have become laden with emotional bias towards the positive or towards the negative depending [on] the entity which hears the word. So we shall try to work around the vocabulary that so greatly differs between what we may call in general the Western tradition of faith in the Christ and the Eastern tradition of faith in Buddha.

你們詢問的問題將會讓花費一些時間來解開辭彙表的纏繞以便於回答，因為在你們的星球上的較為古老的被構建的宗教信仰中，那些在它們的意義中一開始是單純而中性的詞語已經背負了情緒上的偏向性了，取決於聽到那個詞語的實體，那種偏向性是朝向正面性的或者是負面性的。因此，我們將嘗試去在辭彙表周圍進

行工作，那個辭彙表在我們可以一般性地稱之為西方對於基督的信仰傳統和東方對於佛陀的信仰的傳統之間有著如此大的區別。

Now, the entities which enjoy Buddhism and Hinduism are those which have experienced many lives in a culture which has been set up to furnish certain spiritual lessons about love, just as your own situation is. However, those who move through those lessons are those of other temperaments, of other needs, of other feelings that they have had in gazing at the past incarnation. As a result, they will move back into that system of polarizing towards service to others and realization in the way [most suited] to them, life after life after life. 現在，那些喜歡佛教和印度教的實體，就好像你自己的情況一樣，是那些已經在一個已經被設置好來提供一定的關於愛的靈性的課程的文化中體驗過許多次生命的實體。然而，那些已經經歷了那些課程的實體，是那些具有與你們不同的其他的性情、其他的需要的實體，或者當這些人注視前世的時候，它們已經擁有了或者其他的感覺了。作為一個結果，它們將在一次接一次的生命中用最適合於它們的方式返回到朝向服務他人的極化的系統與領悟。

Now, in the Western systems—and we will allow the danger of over-generalization to occur for the sake of time—the Creator is sometimes barely noticed because of the devotion many put upon the guru of this particular religion, that being the one known as the teacher, Jesus. It was his intent to create a guru that would live and speak within each as the spirit within and that would give guidance, that would have a higher self, so that the situation between those who work with the kundalini in the Eastern way are those who are working with the multiplicity of divinities, but one teacher, whereas those in your Western religion claim a three-in-one Creator and many, many saints, yet one entity stands out as the guru.

現在，在西方的系統中——因為時間的緣故我們將允許過度概括的危險發生——因為很多人已經被放置在屬於這個特定的信仰的古魯，也就是被知曉為老師耶穌的實體身上的奉獻，造物者有時候是幾乎沒有被注意到了。耶穌的意願是去創造一個古魯，它會就好像在內在中的靈體一樣活在每一個人內在之中並在內在之中說話，它會給予指引，並會擁有一個高我，因此在那些與東方的道路的昆達裏尼一同工作的實體中間的情況就是那些與神性的多樣性，但卻只有一個老師一同工作的實體們的情況了，反過來，那些在你們的西方的信仰中的實體會宣稱一個三位一體的造物者和很多很多的聖人，而一個實體會作為老師站出來。

The Creator does not call the ordering of the growth of the human spirit. Each is co-creator and has completely free will. As a general suggestion, we suggest that in whatever culture one is, one take a long and mystical view of the religion of that culture, using that myth as the guru for protection, for inspiration, and for information. That which you desire to know lies latent within yourself. It is the process of recognition of that which is already known, the process of remembering that occurs during the raising of what you have called the kundalini.

造物者並不會提出人類的靈性成長的要求。每一個人都是共同造物者並擁有完全的自由意志。作為一個一般性的建議，我們建議在無論什麼文化中，一個人都對

那個文化的宗教信仰使用這一種長距離且神秘主義的視角，使用作為古魯的神秘來取得保護、啟發或者資訊。那你渴望去知曉的事物是存在於你自己內在之中的。它是認出已經被知道的事物的過程，它是在你們已經稱之為昆達裏尼的事物的升起期間發生的憶起的過程。

Now, the outpourings of what one may call prana are everywhere and move from every point in every direction so that the universe is full of creative life and light. It moves this energy into the body complex with sometimes quite physiological feelings, sometimes none, and one who is doing work in consciousness may then lean back into the arms of the guru's meditation. In the case of Jesus the Christ, this leaning back is called faith. Yet, let us say in this regard that those of the Eastern tradition have a different kind of faith, so that the culture might be accommodated. They believe that which they see. The challenge of those who do not choose the guru that is living is to have faith that the guru, which is Christ, has its consciousness within you and will yield to the persistent knocking and opening of the door to that inner room within you, to that rag and bone shop of the heart, as the poet would say. The guru indwells each.

現在，一個人可以稱之為普納（*Prana*）的事物的傾瀉，是無處不在並從每一個位置在所有的方向上移動的，這樣，宇宙就是充滿了創造性的生命和光的。它將這種能量移動到身體複合體中，有時候是帶著相當生理性的感覺的，有時候什麼感覺都沒有，一個在意識中進行工作的人可能接著會依賴于古魯的冥想的幫助。在耶穌基督的情況中，這種依賴被稱為信心。然而，讓我們在這個方面說，那些屬於東方傳統的實體是擁有一種不同類型的信心的，因此，文化是可以被調和的。它們相信它們看到的事物。那些並不選擇活的古魯的實體的挑戰就是去對那個基督之所是的古魯抱有信心，基督在你內在之中擁有它的意識並將會回應堅持不懈的敲門並會將你內在之中的那個內在的房間的門，如詩歌會說的一樣，那個新的破布和骨頭的商店的門打開。那個古魯居住在每個人內在之中。

Because you are of the Western culture, those to whom we speak this evening, we would recommend moving along those lines, if the Christ myth is able to express each spiritual feeling and emotion, adoration and worship that you wish. The process of raising the kundalini is as simple as that of removing blockages or dams from a swollen river. An infinity of prana enters the physical vehicle which houses your consciousness.

因為你們，我們今晚向其發言的實體，是屬於西方文化，如果基督的神秘是能夠表達每一個你們希望的靈性的感覺、情緒、讚美和崇拜，我們會推薦沿著那些線路移動。提升昆達裏尼的過程是如同從一個漲了水的河流上移除障礙物或者水壩一樣簡單的。無限的普納會進入到那個容納了你們的意識的物質性載具。

If you are blocking energy by holding it at any chakra before the heart chakra, the kundalini will have a very quiet time resting within. The blockages of relationship that are not peaceful or a situation that is not helpful in the workplace, things of these natures, may well block and stop the universal energy which is the one infinite Creator from providing sufficient energy to the heart chakra. This is why over and over again we encourage that entities

meditate and that they do so from time to time in groups, for in the group comes the universality of worship, adoration and love.

如果你因為在心的脈輪前的任何脈輪上對能量緊握不放而正在阻礙能量，昆達裏尼將會在內在之中擁有一個非常安靜的時間。在不平靜的人際關係中的阻礙或者在工作場所的一個沒有幫助的情況，以及具有這些特性的事情，都非常可能會阻礙並阻礙太一無造物者之所是的宇宙能量向心的脈輪提供足夠的能量。這就是為什麼我們一次又一次鼓勵實體冥想，它們時常會在團體中進行冥想，因為在團體中會出現崇拜，愛慕和愛的普遍性。

To have companions along the road of spiritual seeking is extraordinarily helpful, and to have the guru is, as we have intimated, nearly necessary in order to advance beyond a certain point. We say nearly necessary simply because anything is possible. However, the same physiological, mental and emotional changes occur within each, whether in the Eastern, or negating, tradition or the Western, or radiating, condition. Each has the guru in place. Now, this teacher is important, for not only does this teacher give information, but more than that and mainly, the time that is spent in communion with this teacher gives to that deeper mind which is the feelings, the emotions, and the biases the nourishment that it needs in order to see one's own blockages and difficulties, to see that one has created them, to see that they may be healed and forgiven.

在靈性尋求的道路上擁有夥伴，這是極其有幫助的，去擁有古魯，如我們已經暗示過的一樣，為了要前進超越一定的位，幾乎是不可避免的。我們說幾乎是不可避免的單純地是因為任何事情都是可能的。然而，同樣的生理的、心理的以及情緒的改變會在每一個人內在之中發生，無論是在東方傳統，或者陰性的傳統，或者西方的情境，或者輻射性情況之中。每一個人都在適當的位置擁有古魯。現在，這個老師是重要的，因為這個老師不僅僅會給予資訊，比那更重要的且主要地，被花費在與這個老師一起的親密交流的時間會賦予感覺、情緒以及偏向性之所是更為深入的心智它需要的營養，以便於看到一個人自己的阻塞與困難，並看到一個人已經創造了他們，看到他們可以被療愈並被寬恕。

The greatest danger we find in those upon your sphere is that of the attempt to open the higher energy centers without dealing first with whatever material the seeker has brought into his life as he lives it in the present. Many times the early childhood or the failed marriage, the groom left at the altar or the death of a parent, may completely confuse and befuddle the seeker and the seeker must rest. In this situation it is not well to go forward, for in confusion can come biases that are false and you wish to find out what you are, not what you are not.

我們發現在你們的星球上的人們身上的最大的危險是，尋求者嘗試去在沒有首先與他在當下活出他的生命的時候已經帶入到他的生命的無論什麼材料打交道的情況下去打開更高的能量中心。很多時候，早期的童年或者失敗的婚姻，被留在聖壇邊的新郎，或者一個父母的死亡，都可能是讓尋求者完全混亂並迷惑，那個尋求者必須休息。在這個情況中，去前進是不好的，因為在混淆中，虛假的偏向性會出現，你希望去弄明白你是什麼，而不是你不是什麼。

Therefore, as one who is, as you call it, in the Western tradition of mystical seeking, we greatly encourage the spending of time with the teacher, that is, in silent meditation visualizing, if you will, the mind of Christ or Christ consciousness, allowing yourself to be bathed in it, allowing it to do with you what it will. This is very useful in bringing up energy to the heart chakra and in many cases such as the communications you hear this evening, the indigo chakra and blue chakra are also much involved in the service to which you come by spiritual coincidence.

因此，當一個人是處於，如你們對它的稱呼一樣，西方的神秘主義尋求的傳統之中的時候，我們會極其鼓勵花時間與老師在一起，也就是說，在靜默冥想中觀想，如果你們願意這樣說的話，基督心智或者基督意識，同時允許你自己沐浴在其中，允許它與你一起做它願意做的事情。這在將能量向上帶入到心的脈輪的方面是非常有用處的，在諸如你們在今晚聽到的交流之類的很多的情況中，靛藍色脈輪和藍色脈輪同樣是被大量包含在你們藉由靈性上的巧合而進入到的服務之中的。

It is necessary to have a teacher for one simple reason. The energies which each seeks destroy as easily as heal. The light does not blink at negative or positive, but is available to both. One who seeks erratically or without guidance, one who does not practice dailyness in offerings and worship, is either simply unawakened or, when the meditation does occur, may be open to receiving information or subconscious biases which are service to self. The teacher and the pupil is the relationship to be treasured above all. Yet, we feel that in the Western world the myth of Christ functions perhaps more appropriately at this time than the myth of Buddha because the responsibility for opening the door to the teacher then becomes completely subjective. You cannot get out of your car and open the door and walk into the room with your guru and sit and meditate and gaze upon the guru's face. The face of the mind of Christ you will never know. Therefore you are a faith-filled people when you are working at the parables of Jesus the Christ's life and the parable within the parable, each parable which he told, that is.

需要擁有一個老師是因為一個簡單的原因的。每一個人尋求的能量會如同產生療愈一樣地容易地產生破壞。光並不會無視負面性或者正面性，而是可以同時為兩者所利用。一個用反復無常的方式或者在沒有指引的情況下尋求的人，一個並不每天練習奉獻和崇拜的人，要麼是單純地尚未覺醒的人，要麼在冥想確實發生的時候，可能會向著接收服務自我的資訊或者潛意識的偏向性開放的人。老師和學生是要被首先珍惜的關係。然而感覺到在西方的世界中，基督的神秘也許在此刻是比佛陀的神秘更為合適地運轉的，因為向老師打開門的責任，接下來就成為完全主觀性的了。你們無法下車，開門，與你們的古魯走進屋子，坐下來，冥想並注視古魯的臉。你們將永遠不會知曉基督心智的臉。因此，當你們在於耶穌基督的生命的寓言，以及在寓言中的寓言，也就是他講述的每一個寓言，一同工作的時候，你們是一個為信心所充滿的人。

It is our feeling that it is more indicative of the joy of creation to move the kundalini in the Western manner for those who are of Western feelings and belief, simply because the physiological body needs, in most cases, a lifetime of preparation in order to move culturally into the subconscious rhythms and

archetypes of a different belief system. 我們的感覺是，對於那些具有西方的感覺和信念的實體，用西方的方式來移動昆達利尼，是對於創造的喜悅的更為清楚的表達，單純地因為生理上的身體，在大多數情況中，需要一次做好準備的生命，以便於用文化性的方式進入到潛意識的旋律和具有一種不同的信念系統的原型之中。

We hope that you are not at all surprised that you are not alone. Since the creation is within you, you are far, far from alone, for you have infinity within you. Thus, we urge each to the dailyness of meditation and taking oneself seriously enough in the intention of the meditation to move thoughts out of the mind that come into the mind, to continue refocusing and recentering for a short time, rather than sitting with the eyes closed and planning the dinner menu, as this instrument has been known to do. This is your moment of nourishment. This is the bread of heaven. Your energy rises as you put out the fires, shall we say, in red, orange and yellow chakras.

我們希望你們對於你們不是孤單的不會有任何的吃驚。因為造物是在你們內在之中的，因為你們在你們內在之中擁有無限。因此，我們鼓勵每一個人都每天進行冥想，並且在冥想的意願的方面足夠嚴肅地對待自己，以將那些想法在頭腦中拿進拿出，繼續重新聚焦並重新返回中心一小段時間，而不是閉著眼睛坐著，並同時計畫晚餐功能表，如這個器皿已經被知曉做了的一樣。這是你們的補充營養的時刻。這就是天堂的麵包。你們的能量在你們熄滅在紅色、橙色、黃色脈輪中的，容我們說，火焰的時候升起。

Now, how can this be done with the guru and with no speech in the Eastern tradition? It is done in this way because the Eastern tradition is passive and negative. It seeks a nothingness. It is not sacrificial, but, rather, joyful, and it demands of its priests—as this instrument would call them—that they be realized enough entities to perform some small portion of what Christ consciousness may perform. In that culture the teacher simply entrains the consciousness of the chela, or student, to its own impersonal vibration in adoration of the One.

現在，這個工作如何與在古魯一起而又在沒有在東方的傳統中的言語的情況下被進行呢？它是用這種方式被進行的，因為東方的傳統是被動與陰性的。它尋求一種空無。它不是犧牲性的，而毋寧是，喜悅的，它要求它的祭司——如這個器皿稱呼它的一樣——它們是足夠有領悟的實體來執行基督意識可以執行的某個小部分的事情。在那個文化中，老師單純地將徒弟或者學生的意識運送到它在對太一無限造物者的愛慕之中的非個人性的振動之中。

In this Western culture of yours, such would be considered brainwashing. Instead, in this culture entities are encouraged to use the mind, the intellect, as well as the heart to discover a life in faith. This is unfortunate, in that it emphasizes that which is not important, that is, the specifics of the life in history of Jesus the Christ. In order for this entity, Jesus, to be a guru or teacher or rabbi, the entity had to dismantle several thousand years of brutal solipsistic thinking concerning the Creator. Against a backdrop of many gods, those who preceded the one known as Jesus tried to cling to one, but they

were not successful. Thus, the path was not single and progress was difficult. 在你們的西方文化中，這樣的運送會被認為是洗腦。反過來，在這個文化中，實體是被鼓勵去使用心智、智力，同樣也使用心來發現一種活在信心中的生命。這是不幸的，因為它強調了不重要的事物，也就是在耶穌基督的歷史中的生命的具體特性。為了要讓這個實體，耶穌，成為一個古魯，或者老師，或者拉比，實體不得不去摧毀數千年時間的在關於造物者的方面的蠻橫無理的以自我為中心的思考。在一個具有多個神的背景下，那些前往被知曉為耶穌的實體的人，嘗試去依附於一個實體，但是它們是不成功的。因此，道路不是一心一意的，過程是困難的。

Within the Western tradition there have, of course, been just as many difficulties, and so it is with the Sufis and Elijah and with Muslim and Allah. One cannot say this or that way of worshipping is perfect. One can only firstly assume that it is probably that the greatest grist will be ground from the mill of the religion of one's culture that one has been steeped in all of one's incarnational experience. We urge that careful attention be paid first to settling within oneself one's feeling about one's being and sexuality.

在西方傳統中，當然已經有過很多的困難了，在蘇菲信徒和以利亞，在穆斯林信徒和安拉就是如此的。一個人無法說，這樣或者那樣的崇拜的方式是完美的。一個人僅僅能夠首先假設，會有可能最大的要旨將會是紮根於一個人在它的全部投生體驗中已經浸泡與其中的文化的信仰的磨坊之中的。我們鼓勵仔細注意力首先被投入到讓一個人固定在它關於存在和性的方面的感覺之中。

We realize that the one known as Jim was speaking of this previously, but what the Eastern guru does with the chela is put metaphysical training wheels upon the chela that are false, that is, they are of the guru, and as long as the meditations with the guru continue, then the meditations are satisfactory. But the guru is an entity, one who cannot move past the hump of humanness, that none can within third density. Therefore, these entities are weaker in wisdom and compassion often than the teacher known to you as Jesus. They all, each prophet, each savior, each figure, has something to add to an overall perspective, for it is agreed, if nothing else, that there is one Creator. Upon this point, most of the world's religions would settle.

我們意識到被知曉為 *Jim* 的實體之前正在談及這一點，但是東方的古魯與徒弟一起做的事情是將形而上學的訓練輪放在徒弟身上，這個訓練輪是虛假的，也就是說，訓練輪是古魯，只要與古魯在一起的冥想繼續，那麼冥想就是令人滿意的了。但是，古魯是一個實體，一個無法超越人類性的山丘的實體，在第三密度中，沒有任何人能夠超越人類性。因此，這些實體在智慧和同情性的方面經常是比你們知曉為耶穌的老師是要更為無力的。每一個先知，每一個救主，每一個任務，都有某個事物要添加到一個整體性的遠景上，因為被一致同意的事情是，如果沒有任何其他事物的話，存在有太一無限造物。在這一點上，大部分世界的宗教信仰都是固定的。

Therefore, [if] you wish to ask the guru's help, that is, in meditation, ask within if there is a difficulty with the sexuality, with the feeling of being worthwhile, with anything which might threaten the stability and comfort of the body. This

should be worked with consciously and rooted out, that that energy center may be clear and energy flow through it. We are not saying that each must have the sex life; we are saying that each must feel good about having a sex life, whether one is or is not in a relationship at the time. One must feel not only tolerant but good when one thinks of one's passion and sexuality, for the passion that you feel at orgasm is your first experience of the steady state of the Creator. It is brief and fleeting, but it is an indication given as a gift and also as a perfectly practical means of evolving the species [offered by] the one infinite Creator.

因此，如果你們希望請求古魯的幫助，那麼，在冥想中，在內在之中詢問，是否
在性的方面，在有一價值感方面，在任可可能會威脅身體的穩定性和舒適的能
在事情的方面會有一種困難。這應該用有意識的且深入透徹的方式被進行，這能
量的中心就可以被清理，能量就會流經它了。我們不是一種性方面，每個人都
面生命，我們是在說，每一個人都是必須對於擁有一種關係。一個人的必須在性
無論是一個人在那個時刻是或不是處於一種關係良好，因為你們在性高潮的時
熱情和性的時候不僅僅感覺到容不忍，同樣也感覺良好，因為你們在性高潮的時
感到的熱情就是你們對於造物者的穩定狀態的第一體驗了。它是一個短暫而無
逝的體驗，但是，它是作為一個禮物被給予的一個指示，它同樣也是被太一無限
造物者給予的發展中的物種的一條完美實踐性的途徑。

When we move from red to orange, we gaze at the murkiness of relationships, and we say to you that if you are at odds with any, do your best at this point to seek forgiveness and to forgive self. If there are those whose forgiveness you cannot ask, know that you are forgiven, for others forgive you easier than you forgive yourself. The clearing of the orange ray and the yellow ray has a good deal to do with how one's conduct is, whether it is spontaneous, heartfelt and honest, or whether it is studied, positional and angular.

我們從紅色脈輪移動到橙色脈輪，我們注視關係的明暗，我們對你們說，如果你
們與任何人不和，在這個位置盡你們的全力去尋求寬恕與寬恕自我。如果有一些
人你們無法請求它們的寬恕，請知曉，你是被寬恕的，因為其他人寬恕你是要比
你寬恕你自己要更為容易的。對橙色光芒和光色光芒的清理是與一個人的舉止是
如何的有大量的關係的，無論舉止是自然而然，由衷的，誠實的，或者它是刻意
的，姿態性的且生硬的。

We are speaking of the Western tradition of living upon the very surface of the pond, shall we say, of life. People skate across the ice and enjoy the beautiful things that your planet has to offer without living in a state of praise and thanksgiving, without looking at each moment and asking, "Can I help? Can I love? Can I share?" The mind of Jesus is a most helpful interior guru. To move ahead without such an one to guide and govern these times is to ask not only for a lack of inspiration, but even a decline or regression in one's spiritual growth. The human entity does not have the simple, persistent strength to be daily throughout a lifetime without opening the door within to the teacher that bids you take up the cross, take up your condition, take up your humanity and follow in the footsteps of one who healed, who loved, who brought light, who brought union, who brought joy.

我們是在談及活在，容我們說，生命的池塘的最表面上的西方傳統。人們在冰面上滑冰，並享受你們的星球所提供的美麗的事物，而不用活在一種讚美和感恩的狀態中，不用檢查每一刻並詢問，“我能夠幫助嗎？我能夠愛嗎？我能夠分享嗎？”耶穌的心智是一個極其有幫助的內在的古魯。要在沒有這樣一個古魯去指引和支配這些時間的情況下去前進，就是不僅僅請求一種缺少靈感，同樣也請求甚至一種在一個人的靈性成長中的下降或者倒退。如果沒有向著老師開放內在的們，人類實體並不擁有那種簡單與堅持不懈的力量在貫穿一次生命中每天都（前進），那個老師會命令你拿起十字架，拿起你的情況，拿起你的人類性，並跟隨一個療愈的人，一個愛的人，一個帶來光的人，一個帶來統一的人，一個帶來喜悅的人的腳步。

Within your culture you are tolerant of your Earthly priests, and this is healthier, we feel. You know that they all have clay feet—so do gurus. That is the difficulty, the one salient problem with the system of teacher and pupil both being incarnate. However, whether you learn from an Earthly teacher or whether you have your hand in the Christ's or visualize in some other way the identification of that consciousness and yourself, you will be less strong than if you can make a simple habit of moving in consciousness to the center of one's being, the open and compassionate heart.

在你們的文化中，你們對於你們的世俗的牧師是容忍的，我們感覺，這是更加健康的。你們知道它們全都擁有致命的缺點——古魯也是一樣。對於老師和學生的系統，那就是困難所在，即兩者同時都是投生的實體，這是一個凸顯的問題。然而，相比如果你能夠建立一個簡單的習慣，即在意識中移動到一個人的存在的中心與那個開放而充滿同情心的心，無論你們是從一個世俗的老師身上學習，還是將你的手放到基督的手中，或者用某種其他的方式觀想那種意識與你自己之間的一致性，你都將是較不強有力的。

When the red, orange and yellow energy centers are all functioning, spinning brightly and moving the energy well, the conditions are good for the seeker to undertake work in consciousness. It is not good to undertake work in consciousness of a higher kind before one has gazed at one's life and, to the extent it is possible, made amends, squared away debts and, in general, until the person no longer has the love of the wealth of the planet, but the love of the Creator as the motivating force. This change in attitude often comes in an instant, but that instant is preceded by a good deal of work. And when realization has come, then you shall find your next lesson and you shall find that the idea of becoming perfected and realized by yourself is quite impossible and not of this density. The teacher is there to guard, to protect, and to deepen the meditative state by meditating with an entity. You may ask any of us to do the same thing. We are happy to.

當紅色、橙色、黃色能量中心是充分運轉的，明亮地旋轉且順利地移動能量的時候，情況對於尋求者在意識中進行工作是良好的。在一個人已經注視了它的生命，並在有可能的程度上，償還並結清了欠債之前，一般來說，在一直到一個人不再擁有對屬於星球的財富的，而是擁有對作為驅動力的造物者的愛之前，在意識中進行一種屬於更高的類型的工作，這都是不好的。這種在態度上的改變經常是在一瞬間出現的，但是那一瞬間是跟在大量的工作之後的。當領悟已經出現的時候，

接下來你就會發現你下一個課程，你將發現憑藉你自己成為完美的和覺悟的觀念是相當不可能且不屬於這個密度的。老師是在那裏藉由與一個實體一起冥想來守衛、保護並深化冥想的狀態的。你們可以請求我們任何一個實體來做相同的事情。我們非常樂意於去做。

Each entity has his own understanding of teachers, gurus, guides, angels or the Holy Spirit. Do not let the differences in vocabulary cause you to think there are differences in the emotional and mental experiences of those who seek to live a life in faith. We believe it is well that the kundalini move easily and flowingly into the heart chakra and right up through into that measure of the vibratory rate of the self, the violet ray.

每一個實體都擁有它自己對老師、古魯、指導靈、天使或者聖靈的理解。不要讓在辭彙表中的不同使得你們認為，在那些尋求去在信心中活出一次生命的實體的情緒與心智的體驗中有區別。我們相信，讓昆達利尼容易且流暢地進入到心的脈輪，並一直向上進入到那個對自我的振動性的振動度量，即紫羅蘭光芒之中，這是很好的。

The problem one faces in achieving realization of the self within Western incarnation is distraction. You are the most bombarded society upon the planet. The music, the television, the loudspeakers in the stores, the traffic noises, the constant movement about that is characteristic of your society ... 在許大部分的投生中在取得對自我的領悟的方面一個人面對的困難是分心物。你們是在星球上的被分心物轟炸的社會。音樂、電視、在商店裏的揚聲器，交通更的噪音，以及持續不斷的四處移動，這就是你們的社會的典型特徵了.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... is that which puts out the light; which keeps the kundalini asleep. Now, we do not condemn any of your gadgets. We realize that—as is in this instrument's mind at this moment—there are interesting and informative and enjoyable programs of entertainment within the media. Information is passed about which one cares. And it is not necessary to move to a cave and block out all sensory input in order to work with the kundalini. For this kundalini is nothing more nor less than the way the body physiologically organizes the infinite instreamings of prana and those effects which various stars and galaxies have upon the entity, keeping it moving, keeping it alive, letting it flow through one. This is a goal much to be desired, for though the life has become simple and—as the one known as T would certainly say at this point—impersonal, it is also free, for the first time in the life experience.

那就是將光熄滅的事物，就是讓昆達利尼沉睡的事物。我們意識到——如在這個器皿的頭腦中在此刻的所想的一樣——在媒體中有有趣的，富有教益的且令人愉快的娛樂節目。關於一個人專注的資訊被傳遞了。為了要與昆達利尼一同工

作，並不需要搬到一個洞穴裏並關上所有的感官的傳入。因為昆達利尼不多不少就是身體用生理的方式組織普納的無限的流入，以及各種各樣的恒星與星系在實體身上產生的影響，並同時使得它保持運動，使得它是保持活躍的，使得它不斷流經一個人的方式。這是一個被極大地渴望的目標，因為雖然生命已經變得簡單且——如被知曉為 *T* 的實體在這個位置肯定會說的一樣——非個人性的，它同樣也是自由的，在生命體驗中第一次是自由的。

Each of you is dragged about by the free will of each. That is the willfulness which masks the Creator-self within. There is that in you of the mischievous child, that which wishes to play hooky. Consequently, we urge two things upon you, first that you attempt a very intentional time of just spending time with the Christ consciousness each day, silent and listening, and we ask that you love each other, for in loving each other, you shall work very actively upon the kundalini. Love expressed is infinitely valuable. Know that it comes through you, not from you. Don't expect this to be a human task. It is a superhuman ordeal, but you have that within you which is superhuman, that is, above the state of third density. You have within you the Creator-self. It is simply that you begin your life experience somewhat deaf to the inner voice and the outer voices are so riveting to the young soul in the childhood years, that it is the rare child who begins to seek spiritually in any way except in imitation of the parents.

你們每一個人都是被每一個人的自由意志四處拖拽的。那就是遮蔽了那個內在之中的造物者的自我的任意性了。在你內在之中有那個淘氣的孩子，它希望去翹課。因此，我們對你們鼓勵兩件事情，首先，你們每天都嘗試將一個非常有意圖的時間花費在與基督意識同在上，安靜且聆聽，我們請你們每一個人都彼此相愛，因為在彼此相愛中，你們將非常積極地在昆達利尼上進行工作。被表達的愛是無限有價值的。請知曉它流經你，而不是來自於你。不要期待這成為一個人類的任務。它是一個超越人類 (*superhuman*) 的艱苦考驗，但是你們在你們內在之中擁有那個超越人類的事物，也就是說，高於第三密度的狀態的事物。你們在你們內在之中擁有造物者的自我。它單純地就是，在你們開始你們的生命體驗的時候，你們對於內在的聲音是有些聽不見的，外在的聲音對於年幼的靈魂在兒童時期是如此吸引人，一個孩子會用除對父母的效仿之外的任何方式開始靈性的尋求，這是少見的事情。

And in that regard, we may say [to] those with children who wish to help their children become more aware and to raise their own kundalini power that the most effective way to move children into relationship with the one infinite Creator is by example. It can be a totally unspoken example. There is simply one place where the mother, the father, go to sit and worship and adore and intercede and give thanksgiving and share hopes and talk and then listen. Silent prayer or meditation is the greatest key to spiritual growth.

在那個方面，我們可以對那些擁有孩子並希望幫助它們的還是孩子更多地察覺到它們自己的昆達利尼的力量並提升那種力量的實體說，最有效的讓孩子進入到與太一無限造物者之間的關係的方式就是藉由示範。它能夠是一個完全無言的示範。單純地會有一個地方，在那裏母親，父親會坐下來，崇拜，愛慕並代禱，給予致謝，分享希望，說話並接著聆聽。靜默的祈禱和冥想是靈性成長的在最大的

關鍵。

We find that we have again taken up too much of your time. This instrument is telling us that she asked us to speak shortly, but, my children, we have spoken shortly; there is so much more upon the subject that we could say. This was the shortest we could make it. We wish you to know we were trying to coincide with your wishes.

我們發現我們已經再一次花費了你們過多的時間了。這個器皿正在告訴我們，她請我們簡短地發言，但是，我的孩子們，我們已經簡短地發言了，在這個主題上有如此更多的事情是我們能夠說的。這就是我們能夠使得它變得最短的發言了。我們希望你們知曉，我們正在嘗試與你們的希望一致。

At this time we would like to thank this instrument for allowing us to use it, would remind each that we are not an infallible source of information, but merely those in the group which has gone through the density which you now enjoy and has learned some further lessons. We are not perfect. We are far from it, my friends; we could be wrong. It is well for you to listen and discern that which is for you and toss the rest away, for you will be attracted to and recognize your truth.

在此刻我們想要感謝這些器皿允許我們使用它，我們會提醒各位，我們不是一個不會犯錯的資訊源，而僅僅是那些在一個已經在穿越了你們現在享受的密度並已經學多了一些更進一步的課程的團體中的成員。我們不是完美的。我們是距離它很遠的，我的朋友們，我們是能夠犯錯的。你們去聆聽並分辨適合於你們的事情，並將剩下的都扔掉，這是很好的，因為你們將會被吸引到你們的真理並認出它們。

And as that truth changes as you change, we advise you to let that flow also, as change is the hallmark of the raising of the kundalini. You may be often uncomfortable in, what this instrument would call, the fast lane of spiritual progress, for change equals discomfort. It is your choice. We encourage you to work on your polarity, to use your teacher, whether it be incarnate or discarnate and to allow some discomfort into the life, that one may burn away that which is not needed and temper the personality that remains to be flexible, gentle and very, very strong in love of neighbor and of Creator.

當真理隨著你們發生改變而改變的時候，我們推薦你們同樣也讓那個真理流動，因為改變就是昆達利尼的升起的標誌了。你們可能經常會在靈性進程的快車道上，如這個器皿對它的稱呼一樣，是不舒服的。它是你的選擇。我們鼓勵你們去在你們的極性上進行工作，我們鼓勵你們使用你們的老師，無論它是投生的老師還是非投生的老師，我們鼓勵你們允許某種不適進入到生命之中，這樣一個人就可以將那些不需要的事物燒掉並鍛煉被剩下的人格成為靈活的，溫和的，且在愛鄰里和愛造物者的方面是非常非常強有力的。

We shall leave this instrument now in love and light and transfer to the entity known as Jim. I am Q'uo. 我們現在將在愛與光中離開這個器皿，我們轉移到被知曉為 *Jim* 的實體。我是 *Q'uo*。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與光中向各位致意。我們在此刻很榮幸提供我們自己來嘗試去談及任何進一步的問題。在此刻有一個問題嗎？

T: Yes, I have a question. When attempting to go within and listen to the still, small voice within, there are times when it seems that I'm very sure that I am not bringing something out of my own everyday conscious mind. There are other times when I'm not, and there are times when I'm sure that it's just me, my everyday self saying this. How can one tell? Your thoughts on how one can tell you're truly listening to the Creator within, your own higher self?

T：是的，我有一個問題。當嘗試去進入內在之中並聆聽那個內在之中的安靜與微小的聲音的時候，會有一些時候看起來似乎，我非常肯定我沒有將任何事情從我自己的日常生活的心智中帶出來。會有其他的一些時候，我並不確信，會有一些時候我很確信，就是我，我的日常生活的自我在說這個。一個人如何分辨呢？在關於一個人如何才能分辨你是在真正聆聽內在的造物者，你自己的高我的方面，你們的想法是什麼呢？

I am Q'uo, and am aware of your query, my brother. We find that though you asked the query, you have determined to a large extent the answer, for you have discovered that there are times during which you feel that the information and guidance that you receive when you ask for the voice of that small and still voice, that the response is indeed that voice, and other times it is more of the conscious waking self's response. We may affirm that each entity has not only access to this voice, but has the means to determine the depth from which information comes. For as you look upon your own mind, much likened to a tree that stands with roots traveling deep into the earth, that your own mind is like this tree; that you have a simple and sure connection to the voice which speaks from the center of your heart in simplicity and in clarity; that you listen to this speaking, and that the feeling that you have in response to the speaking is that which shall inform you as to the nature of that speaking and of the voice which speaks it.

我是 Q'uo，我理解了你的問題，我的兄弟。我們發現，雖然你詢問了那個問題，你已經在一個很大的程度上確定答案了，因為你已經發現，會有一些時候，在其中你感覺到在你請求那個微小而安靜的聲音的時候你接收到的資訊和指引。那個回應確實就是那個聲音，會有其他的時候，它更多是意識清醒的自我的回應。我們可以肯定，每一個實體都不僅僅可以取得這個聲音，它同樣也擁有途徑去確定資訊來自於的深度。因為當你觀察你自己的心智的時候，你的心智非常類似於一棵樹，它藉由在深深的土壤中旅行的根部而站立著，你自己的心智就好像這棵樹一樣，你擁有與從你的心的中心用簡單和清晰的方式說話的聲音之間的一個簡單而確切的連接，你聆聽這個話語，你在回應這個聲音的過程中所擁有的感覺就是那個將會告知你那個話語以及說出它的聲音的特性的事物了。

Know that each guidance from within has come from a deeper portion of your own self and has been filtered through more or less of your conscious awareness according to what you might call the inner weather or conditions of that particular day or time, or as with the weather of your planetary sphere, there is a weather that is active within your own mind in both the conscious and subconscious realms that is responsive to various mental, emotional and experiential conditions within your life pattern. Therefore, there will be times when the inner communication is far more clear than at other times when the weather conditions, shall we say, might have a distorting influence due to the coinciding of certain rhythms or cycles within your own nature.

請知曉，每一個來自於內在之中的指引都是從你自己的自我的一個更深的部分而來的，並已經多少通過你的有意識的察覺被過濾了，這種過濾是根據你們所稱的內在的天氣，或者那個特定的日子或者時間的情況，或者如同你們的星球的天氣一樣，會有一個在你自己的心智中，同時在表面意識和潛意識的領域中都是活躍的天氣，它會對於在你的生命模式中各種各樣的心智、情緒和體驗的狀況是敏感的。因此，將會有一些時候，內在的交流是比其他的時候遠遠更加清晰的，在那些其他的時候，容我們說，天氣的狀況可能會擁有一種產生扭曲的影響，這是由於在你自己的屬性中的一定的旋律或者週期的重合而產生的。

Thus, if there is ever doubt as to the nature of the voice that speaks from within, we would recommend that first you ask yourself the nature of this voice, that if doubt remains, that you at another time seek again that guidance. Do this until you are certain that you have received the clearest and most substantial information that you can receive. Thus, you take advantage of the varying inner conditions of your own being and affirm that which is given, or determine that you must seek again.

因此，如果在那個從內在之中說話的聲音的屬性的方面有任何懷疑，我們會推薦你首先詢問你自己這個聲音的特性，如果疑慮依舊存在，你就在另一個時候再一次請求那個指引。這樣做，一直到你對於你已經接收到了你能夠接收到的最清晰和最實質性的資訊是肯定的為止。這樣，你就會利用你自己的存有的可變的內在的狀況的優勢，並肯定那個被給予的事物，或者確定你必須再一次尋求。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

T: No, thank you very much. That was excellent.

T：沒有了，非常感謝你們。那是非常優秀的。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: I have one, too. At the beginning of this meditation, when I was holding myself in a state of openness, I felt an enormous power that I had felt before when I was very young in a dreaming state. Was this of the kundalini?

提問者：我也有一個問題。在這次冥想的開始，當我正在一種開放性的狀態中握

住我自己的時候，我感覺到一種極大的力量，在之前我在非常年幼的時候，在一個夢境狀態中，我就已經感覺過這種力量了。這是昆達利尼嗎？

I am Q'uo, and am aware of your query, my brother. When we speak to matters that are of an intensely personal nature, we must take great care that we do not move beyond the boundary that signifies an infringement upon an entity's free will, for many mysteries there are in each seeker's life pattern that must remain mysteries until that seeker has of his or her own accord and effort discovered a significant enough portion of the riddle to be given hints and clues as to the further unraveling of such a riddle. The experience of which you speak falls within this type of information and mystery. We may speak in a general sense only in this regard in order that we do not infringe upon your own free will.

我是 *Q'uo*，我理解了你的問題，我的兄弟。當我們談及具有一種極大個人屬性的材料的時候，我們必須極其小心我們不會跨越那個標誌著一種對一個實體的自由意志的侵犯的邊界，因為在沒有一個尋求者的生命模式中會有很多的神秘是必須保持神秘，一直到那個尋求者已經自然而然地發現了那個謎題的一個相當足夠的部分已經在關於進一步解開這樣一個謎題的方面被給予了提示與線索為止。你談及的體驗是落在這種類型的資訊和神秘的範圍之中的。我們僅僅可以在這個方面用一般性的方式發言，以便於我們不會侵犯你自己的自由意志。

The power of which you speak does indeed have close relationship to the energy which we have been calling kundalini this particular evening. The nature of this relationship is one which is likened unto the guiding sign, shall we say—we search for the correct word within your language—the inner clue that reveals a possibility to the self from a deeper portion of the self by having a certain center of energy or chakra energized to the point that the feeling of overwhelming power elicits from your conscious self the desire to penetrate the mystery, to follow the thread left upon the ground and which leads into the forest. Thus, this experience is much like a letter from home, shall we say, and we find that this is the extent of the information which is permissible at this time to give upon this topic.

你談及的力量確實與我們在今晚一直稱之為昆達利尼的能量是有著密切的關係的。這種關係的特性是一種非常類似于，容我們說，導向標誌——我們在你們的語言中尋找那個正確的詞語——的內在的線索的特性，這種內在的線索是，藉由讓一定的能量中心或者脈輪充能，到了壓倒性的能量會從你的有意識的自我引出了去刺穿神秘，去跟隨被留在地面上的引入到森林之中的線索的渴望的程度，而從自我的一個更為深入的部分向自我揭露了一種可能性的。因此，這個體驗是非常類似於一份來自，容我們說，家園的信，我們發現這就是在此刻在這個主題上被許可的資訊的層次了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Thank you for that answer.

提問者：為那個回答感謝你們。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I've got a couple. I'm not sure if you can answer one. This is about the fifth meditation in a row that I have had to chase off fairly low level negative entities. This time it was all around the circle, not just around one side. Why are they hanging around? Can you answer that? They don't usually.

Carla：我有幾個問題。我並不確信是否你們能夠回答一個。這個問題是關於我已經進行了的連續性的第五個冥想以趕走一些相當低層次的負面性的實體。著一次它就在圈子周圍，不僅僅是在圈子的一邊。為什麼它們在周圍閒逛？你們能夠回答那一點嗎？它們並不是通常性的。

I am Q'uo, and am aware of your query, my sister. You may liken the gathering of this nature to the gathering of entities around the campfire at night in the woods. The entities around the campfire warm themselves by the heat of the fire, light themselves enough to see each other's face and communicate that which is of meaning at that moment. Many other eyes there are that see this fire and look upon it as that which offers something of interest, something of potential gain. These eyes from outside the circle may or may not be those eyes which wish the circle well, however, their presence is assured when the fire is lit, for elsewhere there is but darkness. That you have not been aware of the entities of which you speak previously before the last few of your meditative seekings is a function of your own ability to perceive that which is present and may be expected to continue in its growing acuity.

我是 Q'uo，我的姐妹，我理解了你的問題。你可以將具有這種類型的機會比作在森林裏在夜晚在營火周圍的實體的聚集。在營火周圍的實體藉由火的溫暖來讓它們自己取暖，為它們自己照明足以看到相互彼此的臉，並對在那個時刻有意義的事情進行交流。會有很多其他的實體的眼睛看到了這團火焰並將它視為是提供了某種有趣的事情，某種具有潛在的收穫的事情。這些在圈子外面的眼睛可能或者可能不會是那些希望這個圈子好的眼睛，然而，當火被點燃的時候，它們的在場是肯定的，因為其他的地方僅僅只有黑暗。你在過去幾次冥想的尋求之前尚未察覺到這些你早些時候談及的實體，這是你自己的察覺在場的事物的能力的一個機能，這種機能是可以被期待在其不斷增加的敏銳度的方面繼續的。

Is there a further query, my sister?

我的姐妹，會有一個進一步的問題嗎？

Carla: Yeah. This is the one that's general. I think I'm like everybody, in that with the best will in the world, I have three or four people in my life that simply will not forgive me for something they think I've done or not done or something. The people like the one known as N—you can get all that information out of my mind or Jim's—people that I have not been able to please and have attempted everything in my power to make things right with and have simply fallen flat on my face. And I wonder sometimes, is it acceptable to forgive the self until the other self forgives you?

Carla：是的。這是一個一般性的問題。我認為我喜歡每一個人，因為那是在世界上最佳的意願，在我的生命中有三個或者四個人單純地不願意原諒我，因為某些它們認為我已經做了或者沒有做的事情，或者因為某個事情。諸如被知曉為 *N* 的實體——你們能夠從我的頭腦或者 *Jim* 的頭腦中得到所有的資訊——我尚未能夠讓那個人高興，我已經用我的力量嘗試過每一個事情來讓事情變好，而我單純地完全失敗了。我有時候想知道，寬恕自我一直都另一個自我寬恕你為止，這是可以接收的嗎？

I am Q'uo, and am aware of your query, my sister. You and each seeker would be quite surprised, we believe, if you knew the number of entities that may have yet to forgive some thought, word or deed that was your offering to them. It is well to forgive these entities and to forgive yourself for those offerings which missed their mark or have been misunderstood. Indeed, it is all that any individual can, for within your illusion, misperception and miscommunication are the rule, for you exist in an illusion, which means that you exist in a frame of reference that is other than it appears to the surface glance, and, indeed, is other than it appears even to the serious seeker that attempts to move beyond the surface appearance.

我是 *Q'uo*，我理解了你的問題，我的姐妹。如果你和每一個尋求者知道可能尚未寬恕某些你們提供給它們的想法，言語或者行為的實體的數量，我們相信，你們都會感到相當吃驚。去寬恕這些實體，並寬恕你自己提供了那些錯過了它們的目標或者已經被誤解了的事情，這是很好的。確實，那就是任何個體能夠做的全部的事情了，因為在你們的幻象中，錯誤的觀念，錯誤的交流，就是慣例，因為你們存在於一個幻象中，這意味著你們存在於一個參考系之中，這個參考系與它一眼看過去的樣子是不一樣的，確實甚至對於嘗試去超越表象的嚴肅的尋求者，它都會與它呈現出來的樣子是不一樣的。

Thus, it is not important in the ultimate sense that one is fully forgiven by each entity that one touches in the life pattern. But it is quite important that one forgives not only each entity that touches one's life pattern, but that one forgives the self for those efforts which have fallen short of the desire to be of service. One is responsible for the self. One cannot learn for another. One can learn only for the self, and then share with others that which has been learned and forgive all for any misunderstanding or injury that has been done.

因此，一個人完全被它在生命模式中接觸到的每一個實體所寬恕，從終極的意義上，這是不重要的。但是，一個人不僅僅寬恕接觸了它的生命模式的每一個實體，它同樣也為那些已經沒有達到服務的渴望的標準的努力而寬恕自我，這是相當重要的。一個人要為自己負責任。它無法為另一個人學習。一個人僅僅能夠為自我學習，接著與其他分享已經被學會的事物，並寬恕所有已經被做出的任何的誤解或者傷害。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Yes, just a quickie. And again, this may infringe on free will, and it's perfectly okay if you don't answer it, but I'd just like to check my perceptions,

because we're working in an invisible metaphysical field here and there isn't anything but subjective proof, but if you could confirm this. I heard Oxal at the very beginning, but he was not wanting to give a message. He was wanting to be present and to give his blessing. Is that correct? Can you confirm?

Carla：是的，僅僅一個簡短的問題。再一次，這可能會侵犯自由意志，如果你們不回答它，這是完全沒有問題的，但是我僅僅想要檢查我的知覺，因為我們在這裏正在一個看不見的形而上學的領域工作，除了主觀的證據之外沒有任何證據，但是如果你們能夠肯定這一點的話。我在最開始的時候聽到 *Oxal* 了，但是他並不需要給予一個資訊。他想要到場並給予他的祝福。那是正確的嗎？你們能夠肯定嗎？

I am Q'uo, and am aware of your query, my sister. We can indeed confirm that which you have correctly surmised. Those of Oxal offer their blessings to those that are of a nature to appreciate and welcome this blessing.

我是 *Q'uo*，我理解了你的問題，我的姐妹。我們確實能夠肯定你已經正確地猜到的事情。*Oxal* 團體想那些具有一種會欣賞並歡迎這種祝福的實體提供了它們的祝福。

Carla: Well, then, would I be correct in assuming that Oxal was here to greet our new guest?

Carla：好的，那麼，我如果假設，*Oxal* 是在這裏來歡迎我們的新客人，我是正確的嗎？

I am Q'uo, and this, too, is correct, my sister.

我是 *Q'uo*，我的姐妹，這同樣也是正確的。

Carla: Okay, that works out. Thank you so much, Q'uo.

Carla：好的，那就解決了。非常感謝你們，*Q'uo*。

I am Q'uo. Again we thank you, my sister. Is there a further query at this time?

我是 *Q'uo*，再一次，我們感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are most happy to have been able to speak to those areas of concern for each of those gathered this evening. It has been a great honor, and we humbly thank each for inviting our presence. Again, we remind each that we do not wish to provide a stumbling block for any seeker. If we have spoken any word which does not ring true, we ask that you forget that word and use those which do ring of truth to you as you will. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 *Q'uo*，我們對於已經能夠在那些對於今晚聚集在這裏實體所關注的區域中發言是極其高興的。它已經是一種巨大的榮耀了，我們謙遜地感謝各位邀請我們

的出席。再一次，我們提醒各位，我們並不希望對任何尋求者提供一個絆腳石。如果我們已經說了任何言語是聽起來不真實的，我們請你們忘記那個言語，並使用如你們所願地使用那些聽起來是真實的言語。我們會在此刻離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Q'uo*。 *Adonai*，我的朋友們。 *Adonai*。

July 3, 1989

1899-07-03 存在與改變

Group question: Has to do with two concepts, the first of which being the necessity for remaining open-minded and willing to process new information and to change as we travel on our journey back into unity with the Creator, and the second concept has to do with the individuality that we construct that is our personality, the core of ourselves, which makes choices, makes decision, and is open. We would like to have some information concerning the relationship between the somewhat fixed and stable nature of the personality that makes these choices and the ability to remain open and flexible so that one can change and become a new being and eventually become more unified with the Creator.

團體問題：問題是與兩個觀念有關的，第一個觀念是保持開放的心，以及在我們返回到與造物者的合一的旅程上我們對於去處理新的資訊以及去改變的樂意的需要，第二個觀念是與我們構建的個體性聯繫在一起的，這個個體性就是我們的人格，我們自己的核心，它會做出選擇，做出決定並且是開放。在關於那個做出這些選擇的人格的多少有些固定的和穩定的特性的方面，以及在關於去保持開放和靈性的能力以便於一個人能夠改變，成為一個新的存有並最終與造物者變得更加統一的方面，我們想要在關於兩者之間的關係的方面有一些資訊。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet each of you in the love and in the light of the one infinite Creator and thank each for requesting our service which we may humbly perform, for in our life experiences at this time, our service to those upon your sphere who wish to hear the words of light and truth is our way of progressing and refining our understanding love, compassion and wisdom. Therefore, you are being of great service to us, as well as to yourselves, by pondering those questions that have substantive meaning without regard to time or space.

我是 Q'uo。我在太一無限造物者的愛與光中向你們各位致意，我們為你們請求我們可以謙遜地進行的我們的服務而感謝各位，因為在我們在此刻的生命體驗中，我們對於你們的星球上的那些希望去聽到光與真理的人們的服務，就是我們發展並精煉我們的理解、愛、同情與智慧的途徑了。因此，藉由你們沉思那些擁有實質性的意義而與時間或者空間無關的問題，你們對於我們，同樣也對於你們自己，是偉大的服務。

The question that you ask this day seems to contain a paradox. This means that the questioner is on the right track, for the spiritual quest has as its signal virtue continual paradox. In this case, the paradox is "How does one be oneself while one is becoming oneself? How does one be, yet be open to change?" 你們今天詢問的問題看起來似乎包含了一個悖論。這意味著提問者是處在正確的軌道上的，因為靈性上的探尋就是將持續不斷的悖論作為它明顯的優點的。在這

個案例中，悖論是，“當一個人正在成為它自己的時候，它如何成為它自己？一個人如何存在，而又向著改變開放呢？”

Firstly, we would like to express that beyond any control of your own, you are. You have no choice but to be what you are, for you are an imperishable metaphysical entity, a form of light. The beauty of your vibrations is unique to each. The balance of service is unique to each, yet each is beautiful and cherished by us. And we thank all who seek the truth and turn their face towards the mystery of infinity and the Creator's love. 首先，我們想要，超出任何屬於你自己的控制之外，你是。你除了是你之所是之外沒有選擇，因為你是一個不朽的形而上學的實體，一個光的形式。你的振動的美麗對於每一個實體都是獨一無二的。服務的平衡對於每一個實體都是獨一無二的，而每一個實體都是美麗的且被我們珍惜的。我們感謝所有尋求真理並將它們的面龐轉向無限的神秘和造物者的愛的實體。

Each of you existed as a definite consciousness before the world you dwell upon was created and each will continue infinitely to be a consciousness for many millions of years into your future, as you would call it. Indeed, the infinity of our consciousness stretches before us too, although our teachers express to us that they are aware of those entities which have gained enough spiritual gravity or solidity or crystalline nature, shall we say, where compassion is enough perfected that the entity moves into the consciousness of the one Creator. That consciousness, then, is lost, but informs the one Creator and is part of the active principle of the one Creator.

在你們居住於其上的世界被創造之前，你們每一個人都是作為一個明確的意識而存在的，每一個人都將在你們的未來，如你們對它的稱呼一樣，的許多百萬年的時間繼續無限地是一個意識。確實，我們的意識的無限性同樣也在我們前方伸展，雖然我們的老師向我們表達，它們知道那些已經取得了足夠的靈性上的重力或者確實性或者，容我們說，結晶的屬性的實體，在這些實體身上，同情心已經被足夠地完善了以至於那個實體進入到了太一造物者的意識之中了。接下來，那個意識就失去了，但卻告知了太一造物者，並成為了太一造物者的活躍原則的一部分了。

By far the greater part of the Creator is not active but resides in a state of love, which force created all that there is, and which force each of you seeks to bind into your lives more and more naturally, more and more authentically, more and more deliberately. The thrust of this thought is that you cannot help being. It is within you, unquestionable, from our viewpoint, as to what vibratory complex each of you is. We realize this is not available to you in this illusion, but we assure you that you are imperishable ones and that there is no mistake that one may make that could eliminate the beingness, the consciousness of the self.

造物者的遠遠更大的部分是不活躍的而是居住在一種愛的狀態之中的，這種愛的狀態就是創造了一切萬有的力量，這種愛的狀態就是你們每一個人都尋求越來越自然地，越來越真實地，越來越有意地與你們的生命連接在一起的力量。這個想法的衝力是，你們是情不自禁地存在的。從我們的視角來看，在關於你們每一個

人是什麼振動複合體的方面，毋庸置疑，它是在你們內在之中的。我們意識到，在這個幻象中，這是無法為你們所取得的，但是我們向你們保證，你們是不朽的存有，一個人可能會產生出能夠消除存在性，自我的意識的事物，這並不是錯誤的。

Now, let us turn our minds to the phenomenon of learning. Any learning experience is a kind of ordeal. The spiritual learning experience is one of a great deal of catalyst and change, for the spiritual seeker who attempts to accelerate the rate of his spiritual growth will discover more and more how uncomfortable change can be. So it may be that, in the darker moods, one wonders whether one is spiritual enough, whether one has stayed upon the road to the kingdom that awaits. One questions oneself.

現在，讓我們將我們的心智轉向學習的現象。任何學習的體驗都是一種類型的嚴峻的考驗。靈性的學習的體驗是具有大量的催化劑和改變的體驗，因為嘗試去加速他的靈性成長的速度的靈性的尋求者將會越來越多地發現，改變能夠是多麼地不舒服。因此，那種不舒服可能會是，在更加陰暗的心境之中，一個人想要知道是否它是靈性上充足的，是否一個人已經是留在那條通往等待著的國度的道路上。一個人會質疑它自己。

We ask each to pull back the focus of attention, the point of view, as though you were a camera moving farther and farther away. First you see your entire block, then the entire planet, and then you are so far away that you can only see the Sun. This is a point of view worth attempting. The discomforts of the spiritual journey are all linked to the desire to change. It is a blessing to one who serves others when that entity understands that that which he is to do is prepared for him and sits in front of his face.

我們請每一個人都將注意力的焦點，將視角往後拉，就好像你是一台正在向越來越遠的地方移動的照相機一樣。首先，你看到你的整個街區，接下來，整個星球，接下來，你是如此之遠，以至於你僅僅能夠看到太陽。這是一個值得嘗試的視角。靈性的旅程的不舒服全都是與對改變的渴望聯繫在一起的。當那個實體理解他要去做的事情就是讓他自己做好準備並坐在他的面前的時候，這對於一個服務他人的實體是一種福分，。

Thus, no one needs to use an enormous amount of discrimination in order to do the work necessary to make changes necessary in consciousness. The trap of those with spiritual pride is that they would rate dramatic services to others above the less dramatic services and those who render them.

因此，為了要進行所需的工作以在意識中產生出所需的改變，沒有人需要去使用一種驚人數量的分辨力。那些帶有靈性上的驕傲的實體的陷阱就是，它們會將對於他人的戲劇化的服務評估為，是高於較不戲劇化的服務以及那些提供這些服務的實體的。

This will never advance the cause of lightening the consciousness of Earth. Rather, it is a series of paradoxes which we suggest you consider—that is, the middle way, the via media—for walking in balance with the life about one in service to others. Non-dramatic services to others—those who tend the child,

those who sweep the hearth, those who work in jobs that do not seem to have satisfaction in them—are just as capable as the most experienced seeker of bringing into manifestation within their creation the love of the infinite One. 這將永遠推進照亮地球意識的事業。毋寧說，它是我們建議你們考慮的一系列的悖論——也就是說，中道，中庸之道——對於在服務他人的過程中與在一個人周圍的生命的平衡中行走的方面，非戲劇化的對他人的服務——那些照顧孩子的人，那些打掃壁爐的人，那些在看起來似乎並不讓它們滿意的工作中工作的人——它們是與那些最有經驗的尋求者是一樣有能力將對無限太一的愛帶入到它們的造物之中的。

Now, the paradox between judgment and tolerance or open-mindedness is solved only by faith; that is, the faith that we are, that each is, that oneself is an I AM. All you are responsible for, in that regard, is learning who you are. Many there are who get so caught up in spiritual growth that they do not ever establish for themselves the roots of their faith. Consequently, they move from one spiritual practice to another, never getting the satisfaction and consolation of spiritual guidance and service to others in community.

現在，在評判與寬容或者開放的心之間的悖論，僅僅是會被信心所解決的，也就是說，對於我們是，每一個人是，一個人自己是我是（I AM）的信心。在那個方面，你們要負責任的全部的事情是，瞭解你們之所是。會有很多人在靈性的成長中是如此卡住了的，以至於它們從未為它們自己構建它們信心的根部。因此，它們會從一個靈性練習移動到另一個練習，而從未對於它們在集體中的靈性的指引和對他人的服務感覺到滿意和安慰。

Thus, we would say it is well to know the self well, to know what the physical vehicle that moves each about needs, and to provide it carefully, to treat that instrument kindly, for it carries you about. Then one may turn one's face to the changing, assured of who one is, for in changing, you are not changing in kind but in refinement of quality.

因此，我們會說，去充分知曉自我，去知曉那個推動每一個人四處移動的物質性載具的需要是什麼，並仔細地提供它，去親切地對待那個器皿，因為它攜帶著你四處移動，這是很好的。接下來，一個人就可以將它的臉轉向改變，並對於其之所是感到確信，因為在改變中，你不是在類型上改變，而是在對品質的精煉上的改變。

Therefore, the open mind, the attempt of new things, will, of course, bring changes within the conscious mind and the programming of the subconscious mind as well, and this, as always, will be experienced as times of discomfort, frustration, sorrow, anger or some other negative stress. From within the illusion that is the picture that the eyes carry to the brain. This is not an accurate picture, for in retrospect one may always discover that where there was catalyst for change and the difficulty of changing in order to be of more service to others, there has also been the balance of learning that intensifies during traumatic events.

因此，開放的心，對新的事物的嘗試，將當然會在有意識的心智中帶來改變，同樣也會對潛意識的心智進行編程，一如既往，這將會時常會被體驗為不適、挫折、

憂傷、憤怒或者某種其他的負面性的壓力。那是從幻象中眼睛帶給大腦的圖像。這不是一個準確的圖像，因為在回想中一個人可以一直都發現，在有改變的催化劑和改變的困難以便於更多地服務他人的地方，同樣已經有了在那個創傷性的事件期間增強的學習的平衡了。

Thus, each seeking entity must do the work of discrimination and judgment for himself. Let no one express truth to you in a way which is infallible, but rather allow that which is infallible, the Creator-self within, to have constant daily opportunities to center and tabernacle with the one infinite Creator.

因此，每一個尋求的實體都必須為他自己進行分辨力和評判的工作。不要讓任何人用一種會犯錯的方式向你表達真理，而毋寧是允許那個會犯錯的事物，那個內在之中的造物者的自我，去擁有持續不斷的每天的機會去處于中心並於太一無限造物者共處至聖所。

You would be very startled, my children, if you knew what your true spiritual temperature is. None of you knows himself to the extent that we do, simply because we may read you. We may see your vibrations and your balances in their uniqueness, in their crystalline purity. Within the illusion you do not see a crystal forming in consciousness, but rather you see lumps of bone and muscle and sinew, hair and various features, things very much touchable, and it is almost impossible to experience, without experiencing through the senses of the physical body with relationship to the physical world, the pain of change. In actuality, when the pain is occurring, frequently this is the time of the greatest step forward for an entity. The challenge of the catalyst has focused the attention and, therefore, the seeker is more ready to welcome change in terms of increasing one's polarity in service to others. 你會是非常吃驚的，我的孩子們，如果你們知曉你們真實的靈性的溫度是什麼。你們沒有任何人會在我們知曉他的程度上知曉他自己，因為我們可以讀取你們。我們可以在它們的獨一無二性的方面。在他們的結晶的純度的方面看到你們的振動以及你們的平衡。在幻象中，你們看不到在意識中一個晶體在形成，毋寧說，你們看到了一大堆的骨頭、肌肉、筋腱、毛髮和各種各樣的特性，以及非常摸得到的事物，在沒有通過物質性身體的感知，帶著與物質性世界的關係去體驗的情況下，要去體驗改變的痛苦，這幾乎是不可能的。實際上，當痛苦正在發生的時候，頻繁地，這就是一個實體向前最大的邁步的時刻，催化劑的挑戰已經將注意力聚焦起來了，因此，尋求者是更加準備好去在增加一個人在服務他人的方面的極性的意義上歡迎改變的。

Now, we realize that none of you knows precisely how to know the self. May we suggest that especially in the mated relationship, the mate which is upon the spiritual quest with the other mate functions as teacher and mirror so that that which one hears comes into the biocomputer of the mind, is filtered through subconscious biases and thus becomes a rather distorted reflection of yourself. When conversation takes place, the two seeking entities are seeking to aid each other, to comfort each other, to console each other and to learn together. Thus, they become honest; they become malleable to speaking clearly on any subject.

現在，我們意識到，你們沒有任何人準確地知曉如何知曉自我。容我們特別地建議在伴侶關係中，與另一個伴侶一起位於靈性的探尋之上的伴侶，會起到老師和鏡子的作用，這樣一個人聽到的進入到心智的生物電腦的事物，就會通過潛意識的偏向性被過濾，並因此成為一個相當扭曲的對你自己的映射了。當談話發生的時候，兩個尋求的實體是在尋求去彼此幫助，彼此安慰，彼此慰藉並一同學習的。因此，它們成為誠實的，它們會在清晰地任何主題上發言的方面成為可塑的。

Within your culture many subjects are considered inadvisable to dwell upon. The spiritual is a matter of life, and, in this illusion, death, for that which you do within this illusion, the choices that you make here, will in turn affect your being at the harvest, and the more polarized towards the light you have become, the more loving, the more compassionate, the more accepting, the more peaceful, the more joyful, the more light you may accept in joy and use. And in that term, light, we do not mean simply the photon, but rather the energy that is the Creator 's. The photon is the manifestation of that great original Thought of Love. 在你們的幻象中，很多的主題是被認為是要對其反復思考是不可取的。靈性是一個生命以及在這個幻象中的死亡的問題，因為你們在這個幻象中做的事情，你們在這裏做出的選擇，將會反過來影響你們在收割的時候的存有，你已經越多地朝向光極化了，你越多地成為更加有愛的，更加富有同情心的，更加接納性的，更加平安的，更加喜悅的，你就可以在喜悅中接受並使用更多的光了。從光的方面而言，我們的意思並不單純地是光子，而毋寧是造物者的能量之所是的能量。光子是愛的那個偉大的原初的想法的顯化。

So, we would suggest that each examine the portions of experience which have caused each to feel an emotion, for emotion is a very deep and purified kind of thinking. As one gazes into one's prejudices and biases, one has the opportunity to attempt to balance them, to acknowledge the paradox, the opposite, and to see that they are two sides of one thing, that all is one, that there is no separation. The practical difficulty which we find this instrument feels is so, is that there is a great deal of material which refers to philosophical and spiritual principles. Much of that material has been mixed with specific material concerning what this instrument would call eschatological concerns. 因此，我們會建議，每一個人都檢查體驗的那些已經使得每一個人感覺到一種情緒的部分，因為情緒是一種非常深入且被淨化過的思考的類型。當一個人注視著它的偏見與偏向性的時候，它就擁有機會去嘗試去平衡它們，去承認悖論，對立面，並看到它們是一個事物的兩面且一切都是一體的，沒有分離。我們發現的實踐上的困難是，這個器皿感覺到就是如此的，會有大量的材料提及了哲學和靈性的原則。大量的材料已經與特定的涉及到這個器皿所稱的末世論的憂慮的材料被混合在一起了。

We do not deny in any way that there is the possibility of planetary disaster upon your sphere. However, we do suggest that the true nature of the New Age is that which comes after the death in this illusion and the walking of the path of light until one has found the light that one can accept the best and enjoy most fully. We ourselves are on that same path and we ourselves have a

experience of opening the inner door by meditation. Many times learnings will come to a seeker through dreams, daydreams or visions. These should never be ignored, but should be valued as deep indicators of who you are.

但是，你是誰是你行為舉止的方式，服務他人不是取悅他人。這些是要被沉思的想法。很多人嘗試去藉由幫助並取悅人來朝向光極化。需要被每一個人詢問的問題是這樣的，“這個人已經請求了我的幫助了嗎？我能夠回應嗎？”如果你無法找到靈性上的原則，你卻仍舊能夠藉由避免評判與提供同情心來幫助另一個人。如果你的建議是被請求了，而你不知道要去說什麼，那是可以接受的。你不必去藉由對於麻煩可能是什麼做出一個猜測來取悅那個實體。你們看，目標就是處於一種意識的狀態中，在這種狀態中，與太一造物者合一的感覺，在冥想中處於至聖所得體驗，以及藉由冥想打開內在的大門的體驗被保留下來了。很是時候，學習將通過夢境，白日夢以及幻覺來到一個尋求者的身上。這些永遠都不應該被忽略，而是應該作為你之所是的深入的指引而被重視。

A paradox, too, is the result of a life lived in faith and service, for as one serves, one is served a dozen-fold, a hundred-fold, a thousand-fold. As one gives, one receives in plenty. Thus, the paradox is that compassionate feelings and actions in service to other entities by loving, by supporting, by sharing or by a brief smile to a stranger, these things commend you as a servant of the one infinite Creator, yet what you receive back from the creation is a thousand-fold that which [you] have expressed.

一個悖論，同樣也是在信心和服務中被活出的一次生命的結果，因為當一個人服務的時候，一個人是幾十倍，一百倍，一千倍地被服務的。當一個人給予的時候，它豐盛地收到了。因此，悖論就是富有同情心的感覺和在服務其他的實體的過程中的行為，藉由愛，藉由支持，藉由分享或者藉由對一個陌生人的一次短暫的微笑，這些事情都將你作為一個太一無限造物者的僕人而稱讚了，而你從造物反過來收到的事物，是一千倍的你已經表達了的事物。

Thus, we suggest that each begin to become aware of the very core of the being that is joyful and merry and full of passion. You see, my children, when we say that we greet you in love and in light, we are only using words which are inadequate, because there is no word in your language for the extreme amount of infinite passion the one infinite Creator has for each of its parts of consciousness that are active and teaching the Creator about Itself.

因此，我們建議，每一個人都開始察覺到存有的最核心之處，也就是喜悅，快樂與充滿熱情。你們看，我的孩子們，當我們說，我們在愛與光中向你們致意的時候，我們僅僅是在使用不充分的詞語，因為在你們的言語中沒有詞語代表太一無限造物者對它的意識的每一個部分的無限的熱情的極大的數量，這種意識的每一個部分都是活躍的並都在教導造物者關於祂自己的事情。

Seek that inner fire. Seek to deepen the ability to worship the Creator, to give adoration, praise and thanksgiving to the Creator for all things, including those challenges which have been set up that you may learn what you intended to when you came here. You shall never be rid of your selfhood. It is only possible to be unaware of it. The practice of honesty with the self is the cornerstone of this basically analytical process.

尋求那個內在的火焰。尋求去深化崇拜造物者的能力，以及為一切事物，包括那些為了你可以學會你來到這裏來打算要學會的事物而已經被設置好的挑戰，而向造物者致意愛慕、讚美和感恩的能力。你們將永遠無法擺脫你的自我屬性。唯一有可能的事情是，不去察覺它。對自我誠實的聯繫是這種基本的分析的過程的基石。

In the case of the questioner and in many other cases the amount of learning that has been programmed into this incarnation is the maximum amount that the higher self felt that each was capable of in this density. Many entities, therefore, experience great difficulty and have designed that in place in the life experience for the purposes of learning to serve without expectation of return. This instrument has a great deal of trouble remembering that it is a service to receive, and we would remind each that those who receive are as blessed as those who give. The blessedness lies in the compassion between the two people. That which is done grudgingly is not going to polarize your consciousness towards the positive, so if it is impossible to serve cheerfully, it is well to move into solitude and meditation until one has the balance back, until one's faith is firm, until one no longer feels despair.

在提問者的情況中以及在很多的其他的情況中，已經被規劃進入到這次投生的學習的數量是高的我感覺到每一個人有能力在這個密度中學習的最大的數量。很多的實體，因此，感覺到巨大的困難，這些困難是為了學習去不期待回報地服務的目的而已經在生命體驗中的適當的位置被設計好的。這個器皿在記起去接收是一種服務的方面擁有大量的困難，我們會提醒各位，那些接收的人是和那些給予的人是一樣受祝福的。福分是存在於在兩個人之間的同情心之中的。勉強地被進行的事情將不會讓你的意識向著正面性極化，因此，如果去快樂地服務是不可能的，去進入到孤單與冥想中，一直到一個人讓平衡回復，一直到一個人的信心是堅定的，一直到一個人不再感覺到絕望為止，這是很好的。

You have a choice to make, my children, in this incarnation, since is the last probable incarnation for each within this density. You have the opportunity and the ability to move into the next [density] ... 我的孩子們，你們在這次投生中有一個要去做出的選擇，因為這次投生很有可能 是每一個人在這個密度中的最後的投生。你們擁有機會和能力去進入到下一個密度.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... yet you have some work to do in this incarnation in order that you may be harvestable as a service-to-others entity. Thus, the illusions of illness, limitation, financial ruin and any other life disturbing patterns may well not be disasters at all, but, rather, marvelous challenges that enable you to polarize thousands of times more quickly than we ever could within our density, which

is the fifth, or any other density besides your own. The third density is the intensive density. It is the density of making the choice to serve the Creator by serving the self or to serve the Creator by serving others.

.....而你們在這次投生中有某種要去的工作，以便於你們可以作為一個服務他人的實體成為可收割的。因此，疾病、局限性、財物上的破產以及任何其他讓生命不安的模式，都很有可能完全不是災難，而毋寧是非凡的挑戰，它們使得你們有能力比我們在我們的密度中，也就是第五密度中，或者在除了你們自己的密度之外的任何其他密度中十倍地更快地極化。第三密度是強烈的密度。它是做出選擇的密度，選擇藉由服務自我來服務造物者，還是去藉由服務他人來服務造物者。

Now, you came, each of you, into the life experience with the biases which we encourage you to discover for yourself. You may then evaluate these biases for their polarity in service to others and in mutual love. Remember the great passion that is the Logos. You have been created with that steady state which you experience during orgasm in the sexual sense. This is the intensity of the Creator 's love for each, and to be oneself in fact and not in conjecture, one needs to open oneself carefully and gaze with interest and an acuity of observation upon each and every situation, looking for the opportunity to serve and to share love.

現在，你們，你們每一個人，都是帶著偏向性進入到生命體驗中的，我們鼓勵你為你自己去發現這些偏向性。你們接下來就可以為了這些偏向性在服務他人和在相互的愛之中的極性來評估這些偏向性。記住理則之所是的巨大的熱情。你們是藉由那種你們在性的方面在性高潮期間體驗到的穩定狀態而已經被創造出來的。這就是造物者對每一個人的愛的強度，去成為一個人自己是實際的，而不是猜想，一個人需要小心謹慎地開放它自己，並帶著興趣和一種觀察的敏銳注視每一個情況，同時尋找機會去服務，去分享愛。

As you understand your biases better, so may you work upon increasing the biases you feel worthwhile and decreasing the biases you feel not worthwhile. You may change your own consciousness, but again we say, your becoming is illusory, for in the ultimate sense there is no time, there is no space—there is the present moment which is infinite. Very few entities are able to dwell in the present moment, but, rather, they are chastising themselves or congratulating themselves on that which is passed or worrying about that which is to come. It is well to remember that each moment intersects eternity. We ask each to release the fear of living in this illusion, to release the fear of leaving the illusion, and to become content with whatever conditions prevail, accepting any condition as agreeable, even though it may seem to be a serious challenge or difficulty.

當你們更好地理解你們的偏向性的時候，你們就可以在增加你們感覺到有意義的偏向性以及減少你們感覺到沒有價值的偏向性的方面進行工作了。你們可以改變你們的意識，但是，再一次，我們會說，你們的成為是虛幻的，因為在終極的意義上，沒有時間，沒有空間——只有當下一刻，當下一刻是無限的。非常少的實體能夠居住在當下一刻之中，毋寧說，實體們正在為了已經過去的事情而懲罰它們自己或者讓它們自己未知歡慶，或者憂慮即將發生的事情。去憶起每一個

時刻都是與永恆交叉的，這是很好的。我們請每一個人都釋放在這個幻象中對生活的恐懼，釋放對離開幻象的恐懼，並對於無論什麼盛行的情況感到滿意，接受任何情況都是適合的，即使它可能看起來似乎是一個嚴肅的挑戰或者困難。

You are not alone, as you work towards becoming more of what you are. Basically, you are uncovering who you are as you refine yourself, for the original self that is your consciousness is the consciousness of the Creator, that great, intense, passionate love which calls into being the photon and from that point all manifestations of your illusion.

當你們向著更多地成為你們之所是而工作的時候，你們不是孤單的。基本上，當你精煉你自己的時候，你就在揭露你之所是了，因為你的意識之所是的那個遠處的自我就是造物者的意識，那個形成光子並形成了你們的幻象的所有的顯化的位置的巨大的、強烈的，充滿熱情的愛。

There is much to be said for sheer persistence and the refusal to rebuke the self, for the more unsparing you are of the self in the attempt to realize the Creator-self within in manifestation within the illusion, the more difficulties you will experience. Allow the fact that this is an illusion to sink deeply into the mind. Think of all that there is. It is made, we are aware that your scientists have said, of atomic and subatomic particles and combinations thereof. However, there has never been a sighting of an actual mass, merely the track of the energy has been found by your scientists. They see at first-hand the depth of the illusion.

對於全然的堅持不懈以及拒絕責難自我的方面，有大量要被說的事情，因為在嘗試去領悟在幻象中在顯化中的內在的造物者的自我的方面你對於自我越發慷慨，你將會體驗到的困難就會越多。允許這是一個幻象的事實深深沉入到心智之中。思考一切萬有。我們知道你們的科學家已經說過，它是有原子以及亞原子的顆粒以及它們的混合物組成的。然而，從未有過對於一個實際的品質的觀察，僅僅只有能量的軌跡已經被你們的科學家發現了。它們直接地看到了幻象的深度。

May you too realize that you are a mind and body and spirit composed of complex energy patterns, that you are sensitive to the environment in which you dwell and the universe in which you find yourself. We believe that we have said what we wished to about this topic, although we are most happy to answer further questions. The art of becoming is not an art that is won easily. It is a craft, and you are the artist. It is a play, and you the actor. Know yourself as well as you can, and then listen open-mindedly to all information and put it to the test within and within you will come the answer, for you will recognize your own truth. Each entity has a slightly different path to the Creator. What is functional for one entity may be useless to another, with the exception of the practice of silent meditation and listening.

祝願你同樣也認識到，你是由複雜的能量模式構成的一個心智、身體的靈性，你對於你居住於其中的環境以及你在其中發現你自己的宇宙是敏感的。我們想像，我們已經在關於這個主題上說了我們希望說的事情了，雖然我們對於回答進一步的問題是極其高興的。成為的技藝不是一個會被容易贏得的技藝。它是一個工藝品，你是藝術家。它是一個表演，你是演員。盡你所能地知曉你自己，接下來帶

著開放的心聆聽所有的資訊並在內在之中對它進行檢驗，在你內在之中將會出現答案，因為你將會認出你自己的真理。每一個實體都擁有一條稍稍不同的通往造物者的道路。對於一個實體是用用處的事物，可能對於另一個人是沒有用處的，除了靜默冥想和聆聽的練習之外。

We wish you the joy of knowing, even in pain and difficulty and distress, that work in consciousness that you have planned for yourself is being accomplished fruitfully, beneficially and steadily, so that each persistent and faithful pilgrim along the way shall, by conscious decision and intention, live more and more the life of the instant which is eternal, bringing infinity into the illusory experience, bringing the vast point of view into the mind which is saddled with many words and numbers.

我們祝願你們擁有知曉的喜悅，甚至是在痛苦、困難和不幸之中，你已經為你自己規劃好的在意識中的工作室正在被富有成效地、有益處地且穩定地被完成的，因此，每一個在道路上的堅持不懈且有信心的朝聖者，都將藉由有意識的決定和意願，越來越多地活出永恆之所是的即刻的生命，並同時將無限帶入到幻象的體驗中，將巨大的視角帶入到那個負擔著許多的詞語和數字的心智之中。

We wish you to be extremely nurturing of yourselves as you perceive failure within the illusion. You have no idea of how you are doing within the illusion. You will not know how you have done until you have left the heavy chemical illusion that you experience and are once again able to look at the life experience as part of what this instrument would call the Akashic Record, turning the pages of the life, gazing at the tapestry one has woven of love and sorrow and service and selfishness. May each weave the most beautiful tapestry he can. May each look to the life experience as to a poem, an attempt to write each line with grace and beauty. In this you are supported and are never alone, for the higher self, under any guise which you wish to call this energy, is with you as comforter and nurturer, and when despair does overtake the soul, we ask that you suspend all judgment, all discrimination of the self, and move into an awareness that one is being held in the infinite arms of the infinite Creator, that one is, in truth, nurtured.

當你們在幻象中感覺到失敗的時候，我們希望你們對於你們自己是極其愛護的。你們對於你們在幻象之中做得如何是沒有觀念的。一直到你們已經離開了這個你們體驗的沉重的化學性的幻象並再一次能夠檢查作為這個器皿所稱的阿凱西記錄的一部分的生命體驗，翻動生命的書頁並注視著一個人已經用愛、憂傷、服務和自私所編織的那個織錦之前，你們都將無法知道你們已經做得如何了。祝願每一個人都編織他能夠編織的最美麗的織錦。住院每一個人都將看待生命體驗就好像看待一首詩歌，一次去帶著優雅與美麗來寫下每一行的嘗試。在這次生命體驗中你們是被支持的，你們永遠都不是孤單的，因為高我，無論你希望用任何的裝扮來稱呼這種能量，是作為安慰者與滋養者與你們在一起的，當絕望確實壓倒了靈魂的時候，我們請你們暫停所有的評判，以及所有對自我的分辨，並進入到這樣一種察覺中，一個人是正在被抱在無限造物者的無限的臂膀之中的，一個人實際上是被撫育的。

We thank this instrument and would at this time transfer to the one known as

Jim, leaving this instrument in love and light. We are known to you as those of Q'uo.

我們感謝這個器皿並會在此刻轉移到被知曉為 *Jim* 的實體，我們在愛與光中離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去回答任何進一步的問題。在此刻有一個問題嗎？

Questioner: I have one. To continue the question of the paradox just a little bit further. In the direction now of spiritual practice, when one meditates there seems to be a fine line between making an effort and letting go. Can you speak to the question of what the most effective way of meditating is, whether it involves the use of imagination or simply not thinking?

我有一個問題。繼續對於悖論的問題僅僅更加深入一點。在對於現在的靈性實踐的方向上，當一個人冥想的時候，看起來似乎在做出一種努力和放下之間有一條微妙的線。你們能夠談及什麼是最有效的冥想的方法的問題嗎，是否它包含了對想像力的使用，還是單純地不思考呢？

I am Q'uo, and am aware of the query, my brother. We cannot say that there is one means of meditating that is, in general, better than another, for each individual will approach the meditative state and the balance point of which you speak in a unique fashion. The ability to prepare the self inwardly, whether it be by the imagery or the mental ritual that is constructed for personal use or by any other means is the active phase, shall we say, of this preparation. The entity which wishes to set the table, shall we say, must needs prepare the self in whatever manner has meaning to that self. This is determined by the experience of the entity. There are a variety of ways in which an entity may go about this, and each may discover that the final choice is not so final when refinements are discovered.

我是 Q'uo，我理解了你的問題，我的兄弟。我們無法說，會有一種冥想的方式是一般而言要比另一種更好的，因為每一個個體都將會用一種獨一無二的方式接近冥想的狀態以及你談及的平衡的位置。讓自己在內部做好準備的能力，無論它是藉由想像力或者藉由為了個人性的使用而被構建的心智的意識，或者任何其他途徑，都是這種準備的活躍的階段。希望去鋪好桌子的實體，容我們說，必須用無論什麼對那個自我有意義的方式來讓自我做好準備。這是由實體的體驗決定的。會有一個實體可以藉由其著手進行這種準備工作的各種各樣的方式，每一人都可以發現決定性的選擇在精煉物被發現的時候就不是如此決定性的了。

We do not mean to, shall we say, dodge the query, but mean to express the nature of the flexibility that the seeker has at its disposal for preparing to open

the inner eye to a field of vision and experience which is not available to the entity without such preparation within the meditative state. Thus, we recommend experimentation, choice, dedication, perseverance and, as the theme of this meditation has been, the ability to remain open to new ideas and possibilities. Thus, the seeker shall find that the experience is one which will offer itself—that is, the seeker—the continuing possibility for growth. There is much within each seeker which remains hidden and which through the perseverance and dedication to regularity will be revealed as the seeker [is] ready.

我們並沒有打算要，容我們說，對這個問題進行躲閃，而是打算要表達這樣一種靈活性的特性，即尋求者在做好準備向著一個視野和體驗開放內在的眼睛的方面，這由尋求者自己來決定的，而這種體驗在沒有在冥想狀態中的這樣的做好準備的情況下是不可能為實體所取得的。因此，我們推薦試驗、選擇、付出、堅持不懈，以及如這次冥想的主題已經是的一樣，去向著新的觀念和可能性保持開放的能力。因此，尋求者將會發現，體驗是一個將會提供給它自己——也就是尋求者——持續不斷的成長的可能性的事物。在每一個尋求者內在之中會有大量的事物是保持隱藏狀態的，它們將通過對有規律的鍛煉的堅持與付出在尋求者做好準備的時候被揭露。

Thus, we find the most important point to emphasize in this regard is the dedication or the regularity in the practice of the meditation and the motivation for such meditation, that motivation being most helpful when the heart of the desire is to seek union with the Creator. When such dedication and regularity are a firm portion of the foundation of the seeker in its daily round of activities, there will be made available to the seeker those opportunities for refining the process which are appropriate at a certain time determined by an inner rhythm that is a great portion of the mystery which forms not only the larger portion of the Creator but the heart of the seeker as well.

因此，我們發現在這個方面要去強調的最重要的要點是，在對冥想的練習的方面的付出以及規律性，以及對這樣的冥想的動力，那種動力會在渴望的核心就是去尋求與造物者的合一的時候是極其有幫助的。當這樣當付出以及規律性是尋求者在其日常生活的活動中的基礎的一個穩固的部分的時候，將會有那些在一定的時刻會是合適的過程進行精煉的機會對於尋求者是可以取得的，這個時刻是由神秘的一個偉大的部分之所是的一種內在的旋律決定的，那個神秘不僅僅形成了造物者的更大的部分，同樣也形成了尋求者的核心。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你。在此刻有另一個問題嗎？

Carla: So, basically, what you're saying is we're like a block of stone and the friction of experience and catalyst chips away everything that's not an elephant, to use the old adage. Basically, is that what you're saying?

Carla：因此，基本上，你們正在說的事情是，我們就好像一大塊石頭，使用那個舊的諺語，體驗和催化劑的摩擦將每一個不是一隻大象的事物都鑿掉。基本上，那是你們正在說的事情嗎？

I am Q'uo, and am aware of your query, my sister. This is indeed a large portion of the concept which we wish to convey, however, this analogy is one which describes primarily the subconscious nature of experience for any entity within your illusion, for whether the entity seeks in a conscious fashion or not, there is yet the catalyst of each day which does indeed chip ever so slowly away at that which is not desired according to the overall plan of the incarnation.

我是 Q'uo，我們理解了你的問題，我的姐妹。這確實是我們希望傳遞的觀念的一個很大的部分，然而，這個比喻是一個主要描繪了在你們的幻象中任何的實體的體驗的潛意識的特性的比喻，因為無論尋求者是否是用一種有意識的方式來尋求，仍舊會有每一天的催化劑確實會不斷如此緩慢地將根據投生的整體的計畫不被渴望的事物鑿掉。

However, at some point, each seeker will discover the beginning working of this process of evolution and will seek to accelerate this process in order that it might, in a conscious fashion, take part in the creation of the statue, shall we say, that is the self, the truer self, the ideal self, within certain boundaries or limitations, those limitations being set by your third-density illusion. Thus, the seeker seeks to become co-creator of that which it is and that which it experiences and seeks to place the chisel in just the right location and seeks to strike it with just the right force.

然而，在某個位置上，每一個尋求者都將會發現這個演化的過程的工作的開始，並將會尋求去加速這個過程，以便於它可以，用一種有意識的方式，參與到對雕像的創造之中，容我們說，那個雕像就是自我，真實的自我，在一定的邊界中或者局限性之中的理想的自我，那些局限性是由你們的第二密度的幻象所設置的。因此，尋求者尋求去成為其之所是以及它體驗到的事物的共同創造者，尋求去將那個鑿子放在正好合適的地方，並尋求用正好合適的力量來敲擊它。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, I just have one more. I have been working with a feeling of low self-esteem forever, since I started being disabled, and I wonder if you have any comments concerning work in the area of reprogramming early childhood misconceptions which one has mistakenly brought into the present as biases. How does one most easily go about the reprogramming process? I have as yet been relatively unsuccessful.

Carla：是的，我僅僅還有一個問題。我一直在與一種永久的自卑感一同共工作，因為我開始成為殘疾的了，我想知道，是否你們在對早期的童年的錯誤的觀念重

新編程的區域中的工作的方面有任何的評論嗎，這種錯誤的觀念是一個人已經作為偏向性錯誤地帶入到當前的事物？一個人如何最為容易地著手進行這個重新編程的過程呢？我在這方面已經是相對不成功的了。

I am Q'uo, and am aware of your query, my sister. We find that you have at your disposal techniques which are effective in this regard, those being the working with the subconscious mind through dream states and through the keeping of what you have called the daily journal and the analyzing of the fruits of each endeavor in order to bring into a synthesized whole the overall picture of the incarnational pattern. It is well to have one with whom this type of activity might be shared so that there might be the comment and criticism that expands the viewpoint and enriches the conclusions.

我是 Q'uo，我理解了你的問題了，我的姐妹。我們發現你對於在這個方面是有效用的技巧是可以自己做決定的，那些技巧可以是通過夢境狀態以及通過記錄你所稱的每日日記來與潛意識心智一同工作，並對每一個努力的果實進行分析，以便於將產生出一個對投生模式的綜合性的，完整的整體性的圖像。擁有一個這種類型的活動可以與之分享的人，這是很好的，這樣就科恩會有會拓展視野以及豐富結論的評論與批評了。

Thus, we find again that the beginning of such activities and the perseverance on a regular basis is most helpful in this regard.

因此，我們會再一次發現，這樣的活動的開始以及用一種規律性的方式堅持不懈，在這個方面是極其有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, Q'uo, thank you very much and thank you for coming.

Carla：沒有了，Q'uo，非常感謝你們，感謝你們的來到。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

I am Q'uo, and we are most grateful, once again, to each for inviting our presence. We cannot thank you enough for this honor. We look, as you would say, forward to each gathering in which we may participate as your brothers and sisters seeking the source of the same mystery which each here finds the center of the life pattern. We shall leave this group at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我

我是 Q'uo，再一次，我們對於你們每一位邀請我們出席是極其感激的。我們對於這種榮耀怎麼感謝你們都不夠。我們，如你們會說的一樣，期待著每一場我們

可以作為你們的兄弟姐妹參與的集會，我們尋求與在這裏每一個人都發現是它們的生命模式的中心的神秘是相同的神秘的源頭。我們將在此刻，在太一無限造物者的愛與光中離開這個團體。*Adonai*，我的朋友們，*Adonai*。

July 9, 1989

1989-07-09 墮胎問題

Group question: Concerns abortion and the ramifications to both the entity that is aborted, what type of difficulties or opportunities are presented by being aborted, and to the entities that are conducting the abortion, what sort of difficulties or opportunities are presented to the mother and the father that decide upon an abortion?

團體問題：問題涉及到墮胎，以及對於被墮胎的實體的的衍生物，藉由被墮胎，什麼類型的困難或者機會被呈現出來了，對於那些進行墮胎的實體，什麼類型困難或者機會被呈現給了決定進行一次墮胎的母親和父親了呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We were sometime in passing this instrument's challenge, and we find her spirit to be very fierce. We are glad that we are the good guys. That is what we told her, finally, and it made her smile.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。我們在太一無限造物者的愛與光中向你們致意。我們在通過這個器皿的挑戰的過程中花費了一些時間了，我們發現她的精神非常的猛烈的。我們很高興我們是好人。那就是我們告訴他的事情了，終於，這讓她微笑了。

It is a great privilege to share your meditation this evening and to offer our opinions on a subject that you have a need to know the truth of. We will give you what truth we know. It is not infallible, and we may be mistaken, for we are pilgrims along the same road as are you, and though we have gone many steps beyond you, yet as we gaze ahead, we see only more to learn. Consequently, know that we give you the best information that we have, but we ask you not to regard this information as an authority, but rather look and listen and discriminate, for you will recognize your own truth. It will be as if you remember that which we say. When that occurs, when that resonance is felt, allow that thought to be a part of the good in your life, and we shall be most happy to have been of this humble service.

在今晚分享你們的冥想並在一個你們擁有一種去知曉它的真理的需要的主題上提供我們的觀點，這一種巨大的榮幸。我們將給予你們我們所知曉的真理。它不是沒有錯誤的，我們可能是會犯錯的，因為我們是和你們一樣走在相同的道路上的朝聖者，雖然我們已經超出你們多走了很多步了，而當我們向前看的時候，我們僅僅看到更多要去學習的東西。因此，請知曉我們給予你們我們所擁有的最佳資訊，但是我們請你們不要將這個資訊視為是一種權威，而毋寧是去看，去聽並進行分辨，因為你將會認出你自己的真理。它將將會如同你回憶起中我們所說的內容一樣。當那種憶起發生的時候，當那種共鳴被感覺到的時候，去允許那個想法成為在你的生命中的善的一部分，我們將極其高興已經進行了這個謙遜的服務了。

The question of abortion is much like all of the environmental questions of your ecosphere, that is, it is a question that would not be asked in any other density. In second density, propagation is natural and behavior instinctual. Seldom is an animal left to die because the mother is a rogue. When it happens, it happens. There are no abortionists for animals. If they have too many children, they simply die.

墮胎的問題非常類似於你們的生態圈的所有的環境的問題，也就是說，它是一個不會在任何其他的密度被詢問的問題。在第二密度，反之是一個自然的與行為上的本能。一個動物很少因為母親是一個離群的野獸而被拋下等死。當它發生的時候，它發生了。動物沒有墮胎。如果它們有過多的孩子，它們單純地死亡。

In the density to which you aspire at this time, the density of love and understanding and compassion, it would not occur to entities that were unsuited, to create new life, because each could see each other's radiance and particular aura and configuration of spirit. When there is no need for behavior or communication, then things become far more simple.

在你們在此刻所渴望的密度中，在愛、理解和同情心的密度中，不適合於創造新生命的實體，是不會出現，因為每一個人都能夠看到相互彼此的發光、特定的靈光與靈性的配置。當沒有行為舉止或者溝通交流的需要的時候，接下來事情會變得遠遠更加簡單了。

It is within third density that the illusion is so thick that each of you is unable to link himself to all else in the universe. Consequently, such things as the acid rain, the various pollutants of farming and those of war, all of these things exist because you are in third density, and in third density the illusion is that there is the dark and the light and it is for you to make a choice. Many things are misdone by entities seeking their path. Many may feel that they have erred in some way, but there is no more of an ethical nature to aborting an unborn entity than there is in polluting the air, polluting the water, and above all, polluting the minds of those within your culture. In your culture, passion is veiled; true passion, true love, for creation, for the Creator and for each other are not things that are intensely felt, appreciated, given thanks for among the majority of your people.

就是在第三密度中，幻象是如此之厚重以至於你們每一個人都無法將它自己與在宇宙中的所有其他人連接起來的了。因此，諸如酸雨，各種農業與戰爭的污染物之類的事情，所有這些事情都存在，因為你們是在第三密度中，在第三密度中，幻象即，會有黑暗與光明，它是為了讓你們做出一個選擇。很多事情都是被尋求它們的道路的實體們錯誤地進行了的。很多人可能感覺到它們已經在某個方面出錯了，但是，相比污染空氣，污染水，最重要的是，污染在你們的文化中的那些人的心智，在讓一個尚未被生出來的實體墮胎的方面並不是具有一種更大的倫理道德的屬性的。在你們的文化中，熱情是被遮蔽的，在你們絕大多數人中間，對造物，對造物者，對相互彼此的真實的熱情，真實的愛，不是那些被強烈感覺到，被欣賞，並被致謝的事物。

The same abuse is given to the body of the animal which carries each entity about. Instead of cooperating with this animal and using the human skills of

reasoning and communication to make wise decisions about mated relationships, there are games within games, shadows within shadows and communication is quite unclear among your peoples, as you well know. Therefore the basic moral turpitude which has been suggested to be the lot of those who abort children is unreal. It is part of the illusion.

相同的濫用是被給與了承載著每一個實體四處活動的身體的。不是與這個動物一同合作，並使用人類的推理和交流的技巧來在關於伴侶關係的方面做出明智的決定，毋寧是會有遊戲中的遊戲，陰影中的陰影，溝通交流在你們的人群中，如你們知道的一樣，是相當不清晰的。因此，那種已經向許多讓孩子流產的人們建議的基本的道德上的卑劣性，是不真實的。它是幻象的一部分。

Now let us get to the meat of the question, that which interests us as well as you, and that is what dynamic moves an entity into birth, into incarnation, and in what way is this process guided and governed?

現在讓我們進入到問題的實質，它同樣也是讓我們和你們一樣感興趣的，那就是，什麼動力性讓一個實體出生，讓其進入到投生中，這個過程是用什麼方式被指引和被掌控的。

We wish each of you to know that you decided upon who your parents would be. Not only that, but as your higher self between incarnations, you drew the basic geographical map of the journey that you would take and the lessons that you would learn within this lifetime. This is why we encourage each never to be disappointed because you have seemingly failed. Because the only thing that is important is that you persist in attempting to communicate love and light. Causing it to be manifest is the gift of grace, not the hallmark of humanity.

我們希望你們每一個人都知曉，在關於誰是你的父母的方面，是你做出了決定。不僅如此，在兩次投生之間，你同樣，作為你的高我，為你會在這次生命中所進行的旅程和所學習的課程繪製了基本的地圖。這就是為什麼我們鼓勵你們每一個人永遠都不要因為你已經在表面上失敗了而感到失望。因為唯一重要的事情是，你在嘗試去交流在於光的方面堅持不懈。使得愛與光顯化出來，這是恩典的禮物，它不是人類的標誌。

Let us say that we deplore and find very sad the sleep that has overtaken most of the people that are, as this instrument would say, civilized. The basic numbness and indifference of the good entities within your density is quiet and low in profile. Your culture is oriented to examining in detail the negative emotions involved in murders, crashes and other disasters. Consequently, one becomes quite numbed to experience, and one does not feel deeply.

讓我們說，我們對於那種已經壓倒了你們的，如這個器皿會說的一樣，文明社會的人的大多數的人的沉睡感到哀痛，並發現這是非常令人傷心的。在你們的密度中的，善良的實體的麻木和冷漠是安靜且低姿態的。你們的文化被導向去具體檢查被包含在謀殺、墜機以及其他的災難中的負面性的情緒。結果是，一個人會對於體驗變得相當的麻木，它不再會深深地感覺了。

Furthermore, because of the—we search for a word—dinosaur nature of the

established church, it does not meet the needs of entities who wish to have good moral guidance at this particular time in the face of a world which has no morals except those of capitalism, that is, the conservation of capital by all. Different of your nation states do this in different ways, but that is the somewhat grimy nature of your density. It is built upon something that does not exist, that is true money, and therefore all of the society which depends upon this for personal verification is annihilated. Entities for the most part have no moral guidance which reaches the heart, which engages the mind and which stirs the passion. All of the religions that are established are moribund, soon to die, and those that will be coming are now in the making. You live in the darkness before the dawn. And you see much that is soiled and spoiled and sad. And you ask yourself, "How could this be a good world and a good Creator?" when all of the suffering goes on.

而且，因為在被構建的教會中的——我們尋找一個持續——恐龍的特性，在面對一個除了資本主義，也就是說，被所有人維護的資本，的道德之外並不擁有道德是世界的時候，對於那些希望去在此刻擁有有益的道德上的指引的實體們，教會並不滿足的這樣需要。你們不同的國家會用不同的方式進行這個工作，但是，那就是你們的密度的多少有些骯髒的特性了。它是建立在某種並不存在的東西，也就是金錢之上的，因此，所有依賴於金錢來進行對人的校驗的社會，都是被毀滅了的。大多數的實體並不擁有會觸及心的道德上的指引，心會約束頭腦並激發熱情。所有的被建立的宗教信仰都是奄奄一息，垂死的，那些將會出現的信仰，現在是在發展過程中的。你們生活在黎明前的黑暗之中。你們看到了大量被破壞，被濫用且令人悲哀的事物。在所有的苦難繼續進行的時候，你問你自己，“這如何可能是一個好的世界和一個好的造物者呢？”

Let us examine the process of choosing an incarnation. Each of you has had enough experience as an entity of third density that you have the capacity within this lifetime of becoming harvestable. That is the only reason that you are now here: to aid in the harvest and to be part of the harvest. This includes wanderers and natives alike.

讓我們檢查選擇一次投生的過程。你們每一個人都已經作為一個第三密度的實體有過足夠多的體驗了，以至於你們擁有能力在這次生命中成為可收割的。那就是你現在在這裏的唯一的原因：去在收割中幫忙並成為收割的一部分。這場收割包含了流浪者，同樣也包含了本地人。

We cannot give you passion and wisdom and integrity. We cannot urge careful morals or ethics in any mass way, because it is simply not a message which anyone wishes to hear. Those who attend your organized religions for the most part are sleeping through the opportunity for group worship. The children then, because the parents are not fed the bread of heaven, also starve at the same table, and we would urge each parent to have a daily worship and to feel very strongly and passionately about it, for this is the way your children learn what life is like within this illusion. You are their teacher, each parent, and you hopefully will desire to give passion and love and a sense of peace that you feel within your heart to those children that are yours to teach and rear and tend.

的課程。在這個器皿身上，舉個例子，這個器皿選擇了她應該成為其父母的實體作為父母，並因為這樣一個年幼的母親而體驗到了一次困難的童年。然而，這不是因為這個器皿想要傷害她自己，而是因為這個器皿希望去更為細緻且更為充分地學習不期待回報地去愛。你們每一個人都能夠回顧投生並看到一個模式。模式就是讓你去超越的——不是去克服，而是平衡。

Growth comes from within the self. Everything that is outside of the self, including the most intimate of relationships, is part of the illusion, is working within the illusion, is communicating within the illusion and will remain within the illusion. What must be done by the person who seeks to grow is to find what the entity in the relationship wants from you to determine that which can and cannot be done and to attempt as openly and as clearly as possible to communicate that of which you are capable and those things which you would wish of a relationship. May we note that this clear communication is very seldom seen among your people. We would suggest more of it for each of you, for each of you that has chosen a mate has chosen a mate as carefully as you have chosen the parents, and if you cannot learn the lesson that this mate offers and you move on to another, then you shall learn the lesson, but it will be more difficult so that it will get your attention completely and you will be moved to passion, to love, and to selfhood. What you are attempting to do is become a whole metaphysical being.

成長來自於自我的內在。一切自我外在的事情，包括最為親密的關係，都是幻象的一部分，都是在幻象中進行工作，都是在幻象中進行交流並依舊留在幻象之中。尋求去成長的人必須做的事情是，去找到在關係中的實體想要從你身上得到的事情，以確定能夠被做和無法被做的事情，並嘗試去盡可能開放且清晰地對你有能力去做的事情以及那些你會對一個關係有期待的事情進行交流。容我們指出，這種清晰的溝通交流在你們的人群中是極少被看到的。我們會對你們每一個人建議更多的清晰的溝通交流，因為你們每一個已經選擇了一個伴侶的人都是如同你們已經選擇了父母一樣仔細地選擇了一個伴侶的，如果你們無法學會這個伴侶提供的課程，你會繼續移動到另一個，接下來你將會學習那個課程，但是，它將會是更為困難的，這樣它就將會完全抓住你的注意力，你將會被推向熱情，愛與自我屬性。你正在嘗試去做的事情就是去成為一個完全形而上學的存有。

When a woman decides to have an abortion, what she is doing is taking away one opportunity for that particular entity to enter incarnation. It is sometimes a way in which painful relationships are balanced, for it is certainly abuse to be aborted, yet that same entity may well have needed this balancing so that that which you call karma would be balanced. Each entity within each fetus comes into the body at a different time. The more consciously entities live, the more that they will feel the call of the soul that awaits them and the more they will put personality into their thinking about the child to come. In this case, the bonding of mother and child is as flowing and instinctual as any other mammal's carrying of her young. It is the human's unfortunate aspect to be melancholy even when blooming to new birth.

當一個女人決定去進行一次墮胎的時候，她正在做的事情拿走那個特定的實體的一個進入到投生的機會。它有時候是一種通過其痛苦的關係被平衡的方式，因為

被墮胎，這肯定是虐待，而相同的實體可能已經非常需要這種平衡，這樣你們稱之為業力的事物就會被平衡了。在每個胎兒中，它們就將人格更多的意識，置連在受孕新的時候進到身體之中。它們就將人格更多的意識，置連在受孕新的時候進到身體之中。在這種情況中，在母親和孩子的流動與本能性的。甚至。

Thus you choose; not for comfort in a lifetime, not for convenience, but for growth. It was each of your decision to experience that which you have experienced and that which you are experiencing now. If for some reason this situation becomes intolerable and you escape it, you will meet it again with a more fearsome face and a larger growl. The wolf at the door will come back again and again until you have turned into a lamb and have walked innocently and in a balanced fashion through the tattered remnants of what was a ruined relationship or a lack of love.

你們如此選擇，不是為了在一次生命中的舒適，不是為了方便，而是為了成長。去體驗你們已經體驗到的事物，以及你們現在正在體驗的事物，這是你們每一個人的選擇。如果因為某個原因，這個情況變得無法忍受且你逃離了它，你將會再一次藉由一張更可怕的臉和一聲更大的怒吼面對它。在門口的狼將會一次又一次回來，一直到你們已經變成一隻羔羊並已經天真無邪地日用一種平衡的方式穿過了之前是一個破碎的關係或者一種缺少愛的事物的破爛的殘餘物為止。

You see, my friends, it is possible to live one's own life, not in relation to another's life, but in essence and in depth the living of the life is a responsibility that must be seen to be completely one's own. Only in this way can each entity experience itself as a living imperishable metaphysical being. You do realize, we are sure, that no souls are lost in the abortion. It is merely that there is a carelessness and lack of appreciation for the sanctity and beauty of life itself in one thoughtless enough to engender such a child and then remove it. Many are those who skate upon the pond of life, as we have said before, and never ever find the magical kingdom beneath that thin crust in water consciousness.

你們看，我的朋友們，要活出一個人自己的生命，而不與另一個人的生命有關聯，這是有可能的，但是用實質性且深入的方式活出生命，這是必須要被視為是完全屬於一個人自己的一個責任。僅僅用這種方式，每一個實體才能夠體驗到它自己是一個活生生的，不朽的形而上學的存有。我們相信，你確實意識到，沒有靈魂在墮胎中被失去了。它僅僅是，在一個對於產生這樣一個孩子足夠缺乏考慮並接著移除了孩子的人身上，有一種輕率和缺少對生命本身的神聖與美麗的欣賞。很多人是那些在生命的池塘上滑冰的人，如我們以前說過的一樣，它們從未發現在意識之水的薄薄表層之下的魔法領域。

Even though we say there is no moral or ethical problem about abortion, we do recommend that an entity who is pregnant go through a careful process of listening within to the intuitions and feelings of the heart. This deeper mind, this intuitive mind, is a medium through which may be transmitted answers to

such thorny questions as, "Do I keep this baby?" It is at that level that the unborn child that has agreed to stay with you communicates with you, at all times, before birth and after birth, the surface communication being important, but the very deep communication always being there. So you do no one harm by aborting the body of an unborn one, but yourself, in that you did not value a relationship which, had you faith, you would perhaps have felt was acceptable under whatever circumstances there needed to be to allow a soul which had chosen you to be given the opportunity to experience you.

即使我們說，在關於墮胎的方面沒有道德或者倫理上的問題，我們確實推薦一個懷孕的實體進行一個仔細的在內在之中聆聽心的直覺和感覺的過程。這個更為深入的心智，這個直覺的心智，是一個媒介，通過其對於諸如“我要留下這個嬰兒嗎？”之類的棘手的問題的回答就可以被傳遞了。就是在那個層次上，未被生出來的孩子已經同意去留下來與你進行溝通交流，在出生之前，在出生之後，表面上的交流是重要的，但是非常深入的交流一直都在那裏。因此，藉由讓一個未出生的實體的身體墮胎，除了你自己之外，你沒有對一個實體產生傷害，因為你並沒有珍惜一個關係，如果你對那個關係有信心，你本來也許已經感覺到那個關係無論在什麼情況下都是可以接受的，在那些情況中，會有需要去允許一個已經選擇了你的靈魂被給予機會去體驗你。

Now, there are guards put against childbirth for some. This is due to their having come to this plane for other reasons. These entities will not have children, but will not have the decision of abortion either. If an entity which has come here only for a spiritual path conceives, the child is simply spontaneously aborted, as the body's consciousness already knows that the mission of this particular entity does not include the luxury of loving a child, but rather the entity must face the fact that that work to which he gives his love and labor is his child.

現在，會有指導靈會阻止一些實體生孩子。這是由於它們是為了其他的原因而來這個層面的。這些實體將不會有孩子，但是同樣也不會做出墮胎的決定。如果一個僅僅是為了了一條靈性的途徑而已經來到這裏的實體懷孕了，孩子單純地會自然而然地被流產，因為身體的意識已經知道，這個特定的實體的使命並不包含愛一個孩子的奢侈，毋寧說，實體必須面對這樣一個事實，即他將他的愛與辛苦所賦予的作品，就是他的孩子。

I feel that there is some disappointment because we have neither said that it was good or bad to abort a child, except of course, in terms of the consciousness of the self. If there is anything that you can take away from this particular evening, it is that you are part of all that there is, and the more consciously that you relate to everything and everyone, the more honest, straightforward, open and clear you are, regardless of catalyst, the more you may become an interest for the Creator 's light to shine in a very dim world. You cannot do this of your human self, therefore we ask you to go into meditation at least once a day for however long you can, placing yourself in the presence of eternity and the Eternal One Who is Creator of All.

我們感覺到，會有某種死亡，因為我們沒有說，讓一個孩子流產是好的還是壞的，當然，除了在自我的意識的方面。如果有任何事情是你們能夠從這個特定的夜晚

帶走的，它就是你們全都是一切萬有的一部分，你們越發有意識地與每一個事物和每一個人關聯起來，你們越誠實、直接、開放與清晰，無論催化劑是什麼，你們都可以更多地成為一個益處，以便於讓造物者的光在一個非常暗淡的世界中閃耀。你無法依靠你的人類的自我來做這一點，因此，我們請你們每天至少進入冥想一次，無論你能夠進行多少時間，將你自己放置在永恆與永恆的太一的臨在之中，太一即萬物的造物者/

As you go through your day, retain the resonance of eternity in each present moment if you can, and you shall do precisely that which you and Father have set out for you to do. It seems to be a muddled and imperfect world. It is, in fact, a nearly perfect illusion, and when you leave the chemical body you have used during this incarnation and are again a being of light, you will gaze back and thank that body that suffered on your behalf and died for giving you the opportunity to feel so intensely, that you discovered a passion that was stronger than death. That passion is the love of the one infinite Creator. When you feel the orgasm of your sexual union, you then understand the Creator's love for you. It is that intense as a steady state, and for that reason you can see why we find the word love to pale and not be adequate to convey what the Creator's love truly is. You can only imitate that love by returning it.

當你們穿越你們的日子時候，如果你們能夠的話，將這種與永恆的共鳴留在每一個當下一刻之中，你們將精確地做你們和天父已經派遣你們來做的事情。看起來似乎這是一個混亂而不完美的世界。實際上，它是一個幾乎完美的幻象，當你們離開這個你們在這次投生期間已經使用的化學身體，並再一次成為一個光的存有有的時候，你們將回顧並感謝那個身體，它已經為了給予你們機會去如此強烈地感覺而代表你受苦並死亡了，以至於你們會找到一種比死亡更加強有力的熱情了。這種熱情就是對太一無限造物者的愛。當你們感覺到你們性的結合的性高潮的時候，你們接下來就理解，造物者對你們的愛了。它就是作為一種穩定狀態的那種強度，因為那個原因，你就能夠明白，為什麼我們發現愛這個詞語是蒼白的且不足以去傳遞造物者的愛真正之所是。你們僅僅能夠藉由回饋那種愛來模仿它。

We would now transfer this channel, with thanks to this instrument, so that questions may be asked. I am known to you as Q'uo, and I leave this instrument in love and light.

我們現在會帶著對這個器皿的感謝轉移這個管道，這樣問題就可以被回答了。我是你們知曉的 Q'uo，我在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo and greet each again in love and light through this instrument. At this time it is our privilege to attempt to speak to those queries which may yet remain upon the minds of those present. We would ask if there might be a query with which we may begin?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻我們很榮幸嘗試去談及那些可能仍舊留在那些在場的人的頭腦中的問題。我們請問是否有一

個我們可以用來開始的問題？

C: If the lesson is repeated (inaudible) in the case where the (inaudible) will be passed along to the child (inaudible) that when the child is born (inaudible) that the child is (inaudible) is more difficult (inaudible).

C：如果課程是重複的（聽不見）在情況中，在其中（聽不見）將會被傳遞給孩子（聽不見）當孩子被出生地時候（聽不見）以至於孩子是（聽不見）更加困難的（聽不見）。

I am Q'uo, and am aware of your query, my brother. In many cases, this would be the situation which would pertain, however, in other cases, it is possible that the entity which decided upon the abortion and carried it out to its completion might have what you would call a change of heart and welcome the next opportunity that presented itself within the life pattern to conceive, bear and raise the young entity. The attitude of the parental entity is the attitude that is paramount in importance in this situation. For the entity which resists the lesson which it has placed before itself and resists with great fervor is the entity which will find that lesson somewhat difficult according to the degree of resistance. Therefore, the passing of the opportunity by abortion is a portion of the, shall we say, equation which determines the intensity of the lesson when it does appear again in the life pattern, and we may add that in most cases, the lesson shall appear again within the current life pattern, and if it remains incompletely processed in one life pattern, then it shall be available for future incarnations.

我是 Q'uo，我理解了你的問題，我的兄弟。在很多情況中，這會是合適的情況，然而，在其他的情況中，決定進行墮胎並將它執行完畢的實體可能會擁有你們所稱的一種心的改變，並歡迎下一個在生命模式中將其自身呈現出來的去懷孕、生育並撫養年幼的實體的機會。父母的實體的態度就是在這個情況中具有至高無上的重要性的態度了。因為如果實體抵制它已經放置在它自己面前的課程並帶著巨大的感情來抵制的話，那個實體將會發現根據抵制的程度課程多少更加困難了。因此，藉由墮胎而發生的機會的流逝，就是，容我們說，方程式的一部分，這個方程式決定了當課程再一次出現在生命模式中的時候的課程的強度，我們可以補充，在大多數情況中，課程將再一次在當前的生命模式中出現，如果它在一個生命模式中依舊沒有被完全處理，接下來它將會是可供未來的投生所取得的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: One further question. Abortion before the current (inaudible). How, in a situation such as that, that the (inaudible).

C：一個進一步的問題。在當前的（聽不見）之前的墮胎。在一個諸如那樣的情況中，如何（聽不見）。

I am Q'uo, and am aware of your query, my brother. Each entity within a mated relationship brings, shall we say, the baggage, the lessons which await the learning, the lessons which have been processed to some degree, and the

lessons which have been ignored or refused, shall we say. As the couple proceeds in the mated relationship, each shall find that there is the necessity of focusing upon certain lessons that are individual in nature and are shared in nature. Each shall find that it becomes a portion of the other's incarnational pattern, and must in some way process that other self's experience in order to find the harmonious or agreed-upon balance in the relationship in each area awaiting the learning. Thus, if an entity has ...

我是 *Q'uo*，我理解了你的問題，我的兄弟。在一個伴侶關係中的每一個實體都帶來了，容我們說，包袱，等待著學習的課程，已經在某種程度上被處理過的課程，以及已經被，容我們說，忽略或者拒絕了的課程。當夫妻在伴侶關係中前進的時候，每一個人都將會發現，有必要去聚焦於一定的課程，那些課程在屬性上是個人性的，並在屬性上是被分享的。每一個人都將會發現，他成為了其他人的投生模式的一部分，並必須用某種方式處理其他自我的體驗，以便於在關係中在每一個等待著學習的區域中找到協調且一致同意的平衡。因此，如果一個實體.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this instrument. To continue. If one entity in a mated relationship has chosen previous to the relationship to engage in any action which resists a certain lesson, that entity shall find at some point within the life pattern that the opportunity for learning that lesson shall again present itself in a form which is easier to distinguish, that is to say, which may cause somewhat more difficulty if the entity still presents the resistance to the lesson. If this is the case, then the entity's mate shall find that there is a further ramification to the relationship that shall also affect it in a manner which is consonant with the overall design or purpose of the mated relationship.

我是 *Q'uo*，我再一次與這個器皿再一次了。繼續。如果一個實體在一個伴侶關係中已經在那個關係之前選擇去進行任何的抵制一定的課程的行動，那個實體將會在生命模式中的某個位置發現，學習那個課程的機會將再一次用一種跟我給容易辨認的方式將其自身呈現出來，也就是說，如果那個實體仍舊向著課程表現出抵制的話，那個課程可能會造成多少有些更大的困難。如果是那樣子的話，接下來，實體的伴侶就會發現，會有那個關係的一個進一步的衍生物同樣會用一種與伴侶關係的整體的設計或者目的協調一致的方式產生影響。

Therefore, each entity brings into the relationship those areas which each shall find the necessity of focusing upon. It would seem at first glance that there could be the possibility of unfairness or an injustice in such a situation, for those areas left undone by either entity would then present both entities with the increased need to focus the attention and to process the catalyst in these areas. We would suggest that in truth there is no injustice or unfairness, for when the mated relationship is entered into, this is a function of preincarnative choices that have set forth the possibility of a relationship

which would offer certain opportunities or challenges to each entity within the relationship. The fact that there are certain areas within each entity's life pattern that may have been less well learned or processed is simply a portion of the overall nature of the relationship and those opportunities that the relationship has presented to each entity.

因此，每一個實體都將那些每一個人發現有必要去聚焦於其上的區域帶入到關係中。一開始看起來似乎會在這樣一個情況中會有不公平或者一種不公正的可能性，因為那些被任何一個實體留下來未被工作過的區域會接著藉由在這些區域中的強化集中注意力並處理催化劑的需要而同時向兩個實體呈現出來。我們會建議，實際上沒有不公正或者不公平，因為當伴侶關係被進入的時候，就會有一種投生前的選擇的機能已經設置好了一個關係的可能性，這個關係會為在關係中的每一個實體都提供一定的機會或者挑戰。事實是，在每一個實體的生命模式中會有一定的區域是可能已經沒有被很好地學習或者處理的，它們單純地是關係和關係已經呈現給每一個實體的那些機會的整體的特性的一部分。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: (Inaudible)

C: (聽不見)

I am Q'uo, and am aware of your query, my brother. This occurs with some frequency within your illusion, my brother.

我是 Q'uo，我理解了你的問題，我的兄弟。這在你們的幻象中會藉由某種頻率發生，我的兄弟。

Is there another query?

有另一個問題嗎？

C: When you talked about mated relationships that in the case where the relationship failed and the parties split, that one of the lessons that were to be learned would come back in an even stronger version. Is there the case where the lesson learned is that it is right for the mated relationship to end?

C: 如果關係失敗了，雙方分開了，當你們談論在這種情況中的伴侶關係的時候，一個要被學習的課程會用一種甚至更加強有力的模式返回。會有情況是，在其中課程被學會了，伴侶關係結束是適當的嗎？

I am Q'uo, and am aware of your query, my brother. In this situation, we find that there are those instances in which the lessons which have been set forth by each entity have been learned to the fullest extent that each is able to achieve without some deterioration of the overall purpose of the relationship. In most cases, a relationship which is entered into is that situation which is most appropriate and beneficial for the lessons which remain for each entity. Oftentimes, however, there is a, shall we say, a souring of the catalyst which each feels due to the inability to balance certain distortions within the individual life pattern. In such a situation, the separation of the entities is

much like the marathon runner discovering that at the midway point through the race it must stop and catch its breath, so to speak.

我是 Q'uo，我理解了你的問題，我的兄弟。在這種情況中，我們發現，會有一些情況是，在其中已經被每一個實體設置的課程已經在為充分的程度上被學會了，這是每一個人都能夠在沒有某種對於關係的整體性的目的變質的情況下取得的。在大多數情況中，一個被進入的關係是那個對於每一個實體所留下的課程最合適且最有益處的情況。然而，由於他們無法平衡一定的在個體的生命模式中，時常會有一種每一個實體感覺到的催化劑，容我們說，變味。在這樣一個情況中，實體的分離非常類似於一個馬拉松跑步者發現，在比賽的中途的位置，它就必須停下來並，可以說是，喘口氣了。

In each instance, whether it be the race or the relationship, it is advisable for each entity to consider well the obstacles that caused the need to catch the breath, in order that these might be worked upon as catalysts, so that there is a balancing of distortions that would then allow the beginning again of the race, whether with the same mate or with another is not of the greatest importance as is the beginning again of the race in order that the lessons which have been set forth might be worked upon as much as is possible, for the lessons have been chosen with great care and offer the greatest opportunity for each entity's personal growth and service to others.

在每一個情況中，無論是跑步還是關係，每一個實體都去仔細考慮造成了要去喘口氣的需要的障礙物，以便於這些障礙物可以作為催化劑在其中被工作，這是可取的，這樣就會有一種對於扭曲的平衡，接下來這種平衡會允許再一次開始跑步，相比再一次開始跑步以便於已經被設置的課程可以盡可能多地被工作，是與相同的伴侶一起還是與另一個伴侶在一起，這並不是最重要的事情，因為課程是帶著巨大的仔細被選擇的，並會為每一個實體的個人的成長以及對他人的服務提供最大的機會。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: No, thank you.

C：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

J: For the entity that was aborted, does that entity prior to conception, does this entity have the choice or is it a part of the process of the choice for abortion, and if so, of what benefit is abortion to this entity?

J：對於那個被墮胎的實體，那個實體在懷孕之前，這個實體擁有選擇嗎，還是它就是對於墮胎的選擇的過程的一部分呢，如果是那樣的話，對於這個實體，墮胎的益處是什麼呢？

I am Q'uo, and am aware of your query, my brother. In many cases, the entity that wishes to enter the incarnation and which is the focus of the abortion, as

you call it, does partake in the making of this decision, but not usually at the level of the decision to abort this particular entity, but rather has made a choice with the parental entities that it shall offer this opportunity and shall take part in the decision to limit the opportunity in order that that which can be learned from the overall process might be offered to those who serve as the potential parental entities. This is in some few cases. However, in the great majority of cases, the entity which has its opportunity to enter the incarnation stopped momentarily by the decision to abort will find that there are other opportunities which are then made available to it, for the experience within the metaphysical realms is more obviously multifaceted than is your own, although your own experience is indeed multifaceted as well, although you are aware that as one choice is made, those other potential choices that could have been made as well are then set aside and do not manifest within your reality. However, within the metaphysical realms, the entity which has had the opportunity ended in one area will find that there are other potential entities with which it has made preliminary agreements, each of course, needing certain conditions or prerequisites to be in place before the entry into the incarnation is complete. Therefore the decision of the parental entities to have the abortion rather than the child is a decision which then offers the aborted entity the opportunity to seek the entry into incarnation with other parental entities.

我是 Q'uo，我理解了你的問題，我的兄弟。在很多情況中，希望進入投生，並會以墮胎，如你對它的稱呼一樣，為焦點的實體，確實參與到做出這個決定的過程中了，但是它通常不是在讓這個特定的實體墮胎的決定層次上參與的，而毋寧是已經與父母的實體一起做出了一個決定，即它將會提供這個機會並將參與到限制那個機會的決定中，以便於從整個過程可以被學會的事物可以被提供給那些作為潛在的父母實體而服務的實體。這是在少數的實例中的情況。然而，在絕大部分，對於已經擁有了它的機會去進入到投生但卻暫時因為墮胎的決定而停下來了的實體，那個實體將會發現會有其他的機會接下來可以為它所利用了，因為在形而上學的領域中的體驗是要比在你們自己的體驗更為明顯地是有個面向的，雖然你們自己的體驗同樣確實也是多面向的，你們還是察覺到，當一個選擇被做出來的時候，那些同樣也能夠被做出的其他的潛在的選擇接下來就被放在一邊並不會在你們的實相中顯化了。然而，在形而上學的領域中，已經擁有了在一個區域中被結束的機會的實體，將會發現會有其他的潛在的實體是它已經與其達成了預先條的一致意見的，當然，每一個實體都需要一定的在進入到投生前就被設置好的條件或者預設條件是全面滿足了的。因此不是孩子，而毋寧是父母的實體去進行墮胎的決定，是一個接下來提供了被墮胎的實體去尋求藉由其他的父母的實體進入投生的機會。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

J: At the moment of conception, is the fetus at that point a spirit/mind/body complex, or is it simply physical, at that point lacking spirit and mind?

J: 在懷孕的時刻，在那個時刻胎兒是一個心/身/靈複合體嗎，或者它單純地是身體，在那個時刻是缺少靈性和心智的。

I am Q'uo, and am aware of your query, my brother. There is no general response that is accurate in each instance, for though the entity which is conceived is indeed a live being, at the conception, it is not always the case that the entity contains the mind/body/spirit complex. The very nature of the physical vehicle brings with it a consciousness which is intelligent, however, the entity which will eventually incarnate or desires to incarnate may not enter this physical vehicle which has consciousness until a point later in the gestation period, according to the needs and desires of that entity to experience more of the metaphysical realm prior to the birth or the need and desire to experience that which life within the womb may offer it. It is rarely the case that the entity defers entry into the physical vehicle until after it has been birthed into your illusion. However, this is possible and does occur in rare instances. Therefore, we can suggest that the point of entry into the physical vehicle created by the parental entities is quite various.

我是 Q'uo，我理解了你的問題，我的兄弟。在每一個情況中沒有一般性的回應是準確的，雖然被懷孕的實體，在受孕的時刻，確實是一個活的存有，不會所有的情況中那個實體都會包含了心/身/靈複合體。物質性載具的本性會在其上帶有一個有智慧的意識，然而，將會最終投生或者渴望去投生的實體，一直到在懷孕期的一個後面的時刻之前，都可能不會進入到這個擁有意識的物質性載具，這是根據那個實體在出生之前去體驗更多的形而上學的領域的需要與渴望，或者對體驗在子宮中可能提供給它的體驗的需要和渴望。實體會推遲進入到物質性載具一直到在它已經被出生進入到你們的幻象之後，這是極其少見的情況。因此，我們能夠建議，實體進入到有父母實體創造的物質性載具的時刻是相當多變的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

J: No, thank you.

J: 沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I'd like to go back and look at what you answered C earlier about when people get together they take on each other's catalyst and work it as if it were their own. Just before Don Elkins died, I had a complete mental breakdown, and I have had several suicidal attacks since then, and it has occurred to me that what I am doing is getting well from the mental illness that Don had, as well as the one that I had. But I don't know if that is in any metaphysical way correct. Could you comment?

Carla: 我想要返回並檢查你們在之前回答 C 的內容，即當人們聚集在一起的時候，它們會承擔起相互彼此的催化劑並就好像它是它們自己的催化劑一樣地對它進行工作。就在 Don Elkins 去世前，我經歷了一次完全的心理的崩潰，我自從那個時候已經有過數次自殺性的發作了，已經發生在我身上的事情是，我正在做的事情是從 Don 已經經歷過的，同樣也是我已經經歷的心理的疾病上逐漸康復。

但是我不知道是否那在任何形而上學的方面是正確的。

I am Q'uo, and we shall attempt to speak to this query in two different modes. Firstly, the statement that the mated couple may take on themselves each the other 's catalyst is not exactly correct, for we wished to state in that response that the catalyst of either entity may be enhanced by previous experience which would include the resistance to catalyst. The effect this has upon each partner is to intensify the catalyst which each partner already possesses, for catalyst is of the subconscious mind, that is to say, is personal in nature, so that one entity cannot truly take upon itself another entity's catalyst unless that other entity's catalyst is already identical to its own. This is usually the case when an entity has a difficulty that it ascribes to another. It has, in truth, not taken the other 's catalyst, but has used its own in another manner or in a more intense manner.

我是 Q'uo，我們將嘗試去用兩種不同的模式談及這個問題。首先，配對的伴侶可能會讓它們自己承擔起相互彼此的催化劑，這個說法並不是完全準確的，因為我們在那個回復中希望去表述的是，任何實體的催化劑都可能被之前的包含了對催化劑的抵抗的體驗所強化。這會對每一個伴侶擁有的效果就是去強化每一個伴侶已經處理的催化劑，因為催化劑是屬於潛意識心智的，也就是說，在屬性上是個人性的，這樣一個實體是無法真的讓他自己承擔起另一個實體的催化劑的，除非其他實體的催化劑已經與它自己的催化劑是一樣的了。當一個實體擁有一個它歸咎給另一個實體的困難的時候，這是通常會出現的情況。實際上，它並沒有承擔起其他人的催化劑，而是它已經用另一種方式或者用一種更為強烈的方式使用了它自己的催化劑了。

To speak to the specificity of your query, we would suggest that the relationship which existed between the one known as Don and yourself was a relationship anomalistic enough in its nature that it would be quite difficult and indeed quite inadvisable to apply what might be learned from it to another relationship. For that bond which existed between the two of you was unique in that it had been tempered by many, many previous experiences. Thus, we may agree in general with your supposition that you have been completing much of that which was begun during the life of the one known as Don, however we would not extrapolate from that experience and suggest that this is common amongst entities within the third-density illusion.

要談及你的問題的特異性，我的會建議，在被知曉為 *Don* 的實體和你自己之間存在的關係是一種在其特性中足夠不規則的關係，以至於要將可能從其學會的事物應用到其他的關係中，這是相當困難且確實相當不可取的。因此在你們兩個人之間存在的那種連接時獨一無二的，因為它已經被許許多多的之前的體驗錘煉過了。因此，我們可以一般性的贊成你的推測，即你已經完成了大量的在被知曉為 *Don* 的實體的生命的期間被開始的事物了，然而，我們不會從那個體驗外推並建議這在第三密度的幻象中的實體中間是通常的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I have one on another subject. Thank you for that. That's very interesting and informative. I observed two coincidences tonight. One was that while I was cleansing and doing my prayers, I did something I hadn't done for a long time. I invoked the archangels, whom I've always loved. And when I sat down here and took a look around the watchtower—is the way I call it—took a look around the mental atmosphere in here, I saw the usual white, green far away of entities that are not good that would like to come in, and I got rid of them in an instant. But there was over arching all of this circle a beautiful golden dome, except that it did not have any end to it, it just went up and up and up. And it is very beautiful and I just wonder if that had anything to do with the archangels?

Carla：我在另一個問題上有一個問題。為那個回答而感謝你們。那是非常有趣且有教益的。我今晚觀察到兩個巧合。一個是當我正在清理並進行我的祈禱的時候，我做了某個我有很長一段時間沒有做過的事情。我祈禱了大天使，我一直都愛著它們。當我坐在這裏並在瞭望塔四周看了一眼——這就是我稱呼它的方式——看了一眼在這裏的心智的氛圍，我看到了通常的白色、綠色的遠處的實體，它們並不是良好的，它們想要進入，我立刻驅逐了它們。但是，有一個美麗的金色的圓頂從上面籠罩著在這個圈子的所有人，除了它沒有任何的盡頭，它僅僅向上，向上，向上。它是非常美麗的，我僅僅想要知道，是否那與大天使有任何關係嗎？

I am Q'uo and am aware of your query, my sister. We might suggest that you have perceived that which has always been so as a function of your own desire and invocation within your own being that this circle of seeking receive the added blessings of those who always watch from some distance, as you would say, such proceedings.

我是 Q'uo，我理解了你的問題，我的姐妹。我們可以建議，你已經感覺到作為你在你自己的存有中的你自己的渴望和氣球的一個機能而已經一直都是如此的事物了，這個尋求的圈子因此接收到了那些一直從某種距離之外觀察，如你會說的一樣，這樣的活動的實體的被添加的祝福了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, Q'uo.

Carla：沒有了，感謝你們，Q'uo。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

T: This question doesn't follow the line of thinking we're pursuing this evening—yes, I guess it does in a way. When you have a relationship, specifically with a child/parent relationship, spouse type relationship, if you have a relationship where seemingly at a conscious functional level, one person in the relationship does not seem to be willing to face up to or even acknowledge that there is a problem or lesson to be learned or problems to

be worked out in this relationship between the parents, can this carry over for the half of this relationship that is trying, say it's the child that is trying to work out the parent and they're not acknowledged, does this carry any karmic problems into later lives for this child where this child, where what he is is trying to work out the problems because the other entities would not agree to work out their problems, at least on a conscious level?

T: 這個問題並不是跟著今晚我們正在追尋的思考的線路的一一是的，我猜想它以某種方式是跟著那條線路的。當你擁有一個關係，尤其是具有一種孩子/父母的關係，配偶類型的關係的時候，如果你擁有一個關係，在其中在表面上在一個有意識的功能的層次上，一個處於那個關係中的人，看起來並不樂意於去面對甚至去承認，在這個與父母之間的關係中有一個要被學習的問題或者課程，或者要被解決的問題，這能夠在正在嘗試這個關係的另一半上延續下去嗎，假設是孩子正在嘗試去解決父母的關係，它們沒有被承認，這會將任何的業力的問題帶入到這個孩子之後的生命中，帶入到那些生命中，帶入到他正在嘗試去解決的問題中，因為其他的實體沒有一致同意去解決它們的問題，至少在一個有意識的層次上？

I am Q'uo, and am aware of your query, my brother. The lesson, whatever its nature, may be ignored in any degree by either entity, in which case this lesson shall be again chosen and faced and worked with to the point that it has offered complete harmony and balance, whether in this incarnation or another. For the entity that has given its fullest effort and has received little effort in return in the processing of the catalyst, the intention to process the catalyst fully will serve that entity well in that it shall find alternate opportunities, shall we say, to specifically apply that desire to learn and utilize that particular lesson or set of lessons. This is to say that the entity shall not find its opportunity ended or diminished because of the unwillingness of the other entity to engage in the processing of the catalyst, but shall instead find that there are other means by which this particular lesson might be learned, and the desire to learn this lesson will then, shall we say, ease the processing of the catalyst, whether that catalyst might be discovered within the current incarnation, which is most likely, or in a further incarnation where it shall be joined again with yet other catalyst.

我是 Q'uo，我理解了你的問題，我的兄弟。課程，無論它的屬性是什麼，都可能被任何實體在任何程度上忽略，在這樣的情況中，這個課程將會再一次被選擇，被面對並被工作，一直到它已經提供了完全的和諧和平衡為止，無論是在這一次投生中還是在另一次的投生中。對於在處理催化劑的方面已經付出了它最完整的努力，並幾乎沒有接受到回報的努力的實體，去充分地處理催化劑的意願將會對那個實體起作用，因為它將會發現，容我們說，替代的機會，去具體應用那個渴望以學習並利用那個特定的課程或者一套課程。這就是說，實體將不會發現它的機會因為其他實體不樂意去參與到對催化劑的處理而被結束或者被減少，而是將會作為替代發現，會有其他的途徑這個特定的課程可以藉由其被學會，接下來，學習這個課程的渴望將會，容我們說，使得對催化劑的處理變得容易，無論催化劑可能會在當前的投生中被發現，這是極其有可能的，還在在在一次更遠的投生中被發現，在其中它將會再一次藉由其他的催化劑被加入。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

T: So, just to take it a little further. One of the other entities recognizes that this is just a seemingly impossible situation, where the other will not do anything, and if he was trying to learn something to work this out, he'd probably be better off just dropping it than to try to get the other the other entity to work with him. Is that correct?

T：因此，僅僅稍稍更進一步。其他實體中的一個識別從，這僅僅是一個在表面上不可能的情況，在其中其他的實體將不會做任何事情，如果他正在嘗試去學習某個事情以解決這個情況，他很有可能扔掉它，而不是嘗試去找別人，其他的實體來與他一同工作是更好的。那是正確的嗎？

I am Q'uo and am aware of your query, my brother. We would suggest that it would be most appropriate not to cease the attempt, but to leave the door, as you would say, open so that if there is a change of heart or attitude upon the part of the other entity, that the processing of the catalyst might begin again. However, we would suggest that the entity continue in its desire to learn this particular lesson and make itself available, perhaps upon a more passive level if it feels that it is presenting a stumbling block to the entity which refuses to share the catalyst.

我是 Q'uo，我理解了你的問題，我的兄弟。我們會建議，不去停止那個嘗試，而是，如你會說的一樣，讓留扇門開著，這會是極其合適的，這樣如果會有一種在其他的實體的部分上的心或者態度的改變的話，對催化劑的處理就可以再一次開始了。然而，我們會記憶，實體在它去學習這個特定的課程的渴望中繼續，並使得它自己是可被取得的，也許是在一個更為被動的層次上，如果它感覺到它對於那個拒絕分享催化劑的實體正在呈現一塊絆腳石的話。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

T: No, thank you.

T：沒有了，謝謝你們。

I am Q'uo, and we thank you, my brother. Is there a final query at this time?

我是 Q'uo，我們感謝你，我的兄弟。在此刻有最後一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we would take this opportunity to thank each for offering us the blessing of joining your circle of seeking this evening. We cannot thank each of you enough for this blessing, for we learn as you do within these sharing and blendings of vibrations. We learn of your great desire to know more of that which you call the truth, and we learn of your courage in persevering under circumstances which are obviously quite difficult to

comprehend and to harmonize within the life pattern. And we learn that the desire to know the Creator grows strongly and brightly within each heart, as it does within our own. We thank you for sharing with us that which is of utmost importance to you, and we look, as you would say, forward to those opportunities when we again have the opportunity to blend our vibrations with yours.

我是 Q'uo，我們會利用這個機會感謝各位提供給我們在今晚加入你們的尋求的圈子的福分。我們對於那種福分怎麼感謝你們都是不夠的，因為在這些對振動的分享和混合中，我們是和你們一樣學習的。我們學習到你們對於去更多地知曉你們所稱的真理的課程，我們學習到你們在明顯相當困難的情況下堅持不懈以在生命模式中去領悟並協調一致的過程中的勇敢。我們學到了去知曉造物者的渴望會在每一個人的心中強有力地且冥想你成長，就好像它在我們自己的心中一樣。我們為你們與我們分享對你們具有最大的重要性的事物，我們，如你們會說的一樣，期待那些我們再一次有機會將我們的振動與你們的振動混合在一起的時候的機會。

At this time we shall take our leave of this instrument and this circle of seeking, leaving each, as always, in the love and in the light of the one infinite Creator.

We are known to you as those of Q'uo. Adonai. Adonai.

在此刻，我們會離開這個器皿和這個尋求的圈子，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai。Adonai。

July 16, 1989

1989-07-16 生命的苦難與課程

Group question: The question this evening deals with the common situation which everybody at some point in their lives find—that there is difficulty that is almost unsolvable; that we have to find our way out of frustration, repeating patterns of behavior that continually bring us into situations in which we are tested. Is this test something that we have devised for ourselves? Are we being tested by some source outside of ourselves? How can we learn from our experience and find some peace or grace or means of dealing with the difficult situations that seem to add up to a cross that each of us bears in our life? Is there any alternative to bearing the cross? Or are we destined to suffer? Or is there some meaning in the suffering that we can take inspiration from, and continue on the same path with a better means of feeling about it, dealing with it?

團體問題：今天晚上的問題是與每一個人在它們的生命中的某個位置上發現是共同的情況打交道的——那個情況即，會有幾乎無法解決的困難，我們不得不找出我們擺脫挫折以及重複的行為舉止的模式的方式，就是這些行為舉止的模式持續不斷地將我們帶入到我們被考驗的情況中。這個考驗是某種已經為我們自己設計出來的事物嗎？我們是被某種我們自己外部的源頭考驗的嗎？我們如何才能從我們的體驗中學習並找到某種與困難的情況打交道的平安、優雅或者方式呢，這種困難的情況看起來似乎在我們的生命中添加了一個我們每一個人都要去背十字架了？或者，我們是命中註定要受苦的嗎？或者在受苦中有某種意義是我們能夠從中得到啟發，並繼續藉由一種更好的去感覺它的方式走在相同的道路上，並同時與打交道嗎？

(Carla channeling)

(Carla傳訊)

I am Q'uo, I greet you with great joy in the love and the light of the one infinite Creator. Our hearts are brim-full in thanks for your calling us to your meeting here this evening, for sharing with us your love for each other, your love of the Creator, and your earnest and sincere seeking for the truth and the mystery of creation.

我是 Q'uo，我在太一無限造物者的愛與光中帶著巨大的喜悅向你們致意。我們的心盛滿了對你們的感謝，感謝你們呼喚我們來到你們今晚在這裏的集會，感謝你們與我們分享你們對相互彼此的愛，你們對造物者的愛，以及你們對於真理和造物的神秘的神熱忱與真誠的尋求的。

Truth recedes, we have found, as the path is traveled, therefore we cannot give you final truths, for we are not a final source. We are ourselves pilgrims on the same road whose stones stub your feet and whose nettles may catch and scratch.

我們已經發現，隨著道路被旅行，真理會後退，因此，我們無法給予你們最後的真理，因為我們不是一個最終的源頭。我們自己是走在相同的道路上的朝聖者，道路上的石頭絆住我們的腳，道路上的荊棘可能會擦破與刮傷。

You have asked this evening about suffering: whether it is necessary, why it repeats itself, and what its uses may be. Let us lay a little ground work first. Each of you was created before your planet emerged from its timeless and chaotic state. This is, as we understand it, due to the fact that each of you was an unit of consciousness in the creation before this one, so that when the Creator began this creation, He sent out those agents of His active love housed in physical vehicles in many different illusions so that they might add to the complete knowledge of the Creator of Himself, for the Creator wishes, as anyone, to know Itself and It cannot know Itself without experiencing Itself as each of your Christ-selves within offer, as a gift to the Creator, all that you feel and suffer and think and manifest.

你們已經在今晚詢問關於苦難的問題了：是否它是必須的，為什麼它會自我重複，它的用處可能是什麼？讓我們首先打下一點基礎的工作。你們每一個人都是在你們的星球從它無時性和混亂中浮現出來之前就被創造出來的。如我們對它的理解，這是由於你們每一個人都是在這個造物之前的造物中的意識的一個單位，因此當造物者開始祂的造物，祂送出了祂的活躍的愛的那些代理，這種愛是被包圍在許多不同的幻象中的物質性的載具之中的，這樣它們就可以添加造物者對祂自己的完全的知曉了，因為造物者，和任何人一樣，希望知曉祂自己，祂無法在沒有體驗祂自己的情況下知曉祂自己，因為你們每一個的內在之中的基督的自我提供了所有你感覺的，遭受的，思考的和顯化的事物，作為一個給予造物者的禮物。

You are active agents of the Creator, part of your being truly a Creator-self. The majority of the people do not have an awareness of this fact. This is not necessary, this awareness, in order to make the harvest that is to come, a harvest of souls that have learned to be of service to others to the extent that they spend more than half their time in terms of service to someone else besides themselves. It is not necessary to understand, intellectually, any particular point, if the entity is a natural worker and has a feeling for the evolutionary process of humankind.

你們是造物者的活躍的代理人，你們的存有的一部分真的就是一個造物者的自我。絕大多數人並不會對這個事實擁有一個認識。為了要進行即將到來的收割，一場對靈魂的收割，這種認識並不是必不可少的，那些要收割的靈魂是已經學會了服務他人，到了它們會將它們多於一半的時間花費在服務某個除了它們自己之外的其他人的程度了。如果實體是一個自然而然的工作者，並擁有了一種對人類的演化的進程的感覺的話，在邏輯智力上去理解任何的特定的要點，這不是必不可少的。

Now, as we gaze over the octave which all of us are now engaged in experiencing, we see the analogy of the classroom to fit fairly well, and we have used this many times, but, my friends, it is also a certain kind of school. It is a school for the evolution of homo sapiens into a new man, one who is consciously aware of the God-self within, and one who acknowledges it, treasures it, and attempts to experience and manifest its presence.

現在，當我們注視我們所有人現在都參與體驗的八度音程的時候，我們看到了教室的比喻是相當適用的，我們已經使用過這個比喻很多次了，但是，我的朋友們，

它同樣也是一定類型的學校。它是一所學校，這所學校是為了讓人類演化成為一個新的人，一個有意識地察覺到內在之中的造物者的自我的人，一個承認祂，珍惜祂並嘗試去體驗並顯化祂的臨在的人。

Each density in the octave of creation we now experience is a very long affair in terms of your time, millions of years passing in one density, as the problems to be learned have no resistance. There is no polarity in this type of learning of elements, animals and the vegetable world, for there is no self-consciousness. 在我們現在體驗的造物的八度音程中的每一個密度，在你們的時間的方面上都是一個非常漫長的事物，在一個密度中幾百萬年的時間過去了，要被學會的問題是沒有任何阻礙的。在這種類型的元素、動物和植物世界的學習中，沒有極性，因為沒有自我意識。

In densities after your own, again you shall be spending what you conceive of as "time," for each density is an illusion, working to refine something that has been chosen the hard way. The density of choice, the density of sorrow, the density of the cross, the density of the hard way, is third density.

在你們自己的密度之後的密度中，再一次，你們將會花費你們想像是“時間”的事物，因為每一個密度都是一個幻象，都是在進行工作來精煉某個事物，那個事物已經被選擇成為困難的方式了。選擇密度，憂傷的密度，十字架的密度，艱難的道路的密度，就是第三密度。

As we gaze within our memory at other third density planets, we may honestly say that some have done less well than you in producing a harvestable crop of entities who are ready to move on to more light-filled lessons. We feel very hopeful about many making positive choices and polarizing in power and strength in the spirit of love and light in service to the infinite One.

當我們在我們的記憶中注視其他第三密度的行星的時候，我們可以誠實地說，在產生出一個準備好繼續前進到更加充滿光的課程，可收割的實體的收成的方面，一些第三密度的行星是沒有你們做得好的。我們感覺到非常有希望，很多人會做出正面性的選擇並在服務無限太一的方面在愛與光的靈性的力量和強度中極化。

Each entity who dwells upon the planet at this time has the capacity to graduate into the fourth density, that density in which the veil between the conscious and the subconscious mind is lifted, and once again you may for yourself, without any egotism, see the Christ within, see the harmony—and those harmonies that can be so easily made harmonious, for no one is hidden from anyone.

每一個在此刻居住在這個星球上的實體都擁有能力畢業進入到第四密度，在那個密度中在意識和潛意識之間的罩紗被升起了，再一次你可以為你自己，在沒有任何利己主義的情況下，看到內在之中的基督了，看到協調性——那些能夠如此容易地成為協調一致的協調性，因為沒有人對任何人被隱藏起來了。

The social memory complex is being formed and thoughts about being "One" are available, as in a data bank, to all others within that planetary

population of entities which has decided to seek as one being. 社會記憶複合體正在被形成，關於“太一”的想法，如同在一個資料庫中一樣，是已經決定去作為一個存有尋求的實體的星球的全部人群中的所有其他人所取得的。

The death of the illusion which you experience is tremendous. We do not minimize your task. Indeed, as we remember what you suffer, without understanding, as we remember how we suffered also, we can only, in humility, bow to your bravery and your steadfastness, for it is courage and persistence and will that lead one to an understanding that transforms suffering into a life of transcendent joy.

你們體驗到的幻象的死亡是巨大的。我們並沒有輕視你們的任務。確實，因為我們記得你們在沒有理解的情況下所遭受的事物，因為我們記得我們如何同樣也所苦過，我們僅僅能夠，在謙遜中，向你們的勇敢和你們的堅定鞠躬，因為就是勇敢、堅持不懈和意志，會將一個人引導到一種理解，那種理解會將苦難轉變為一次具有超驗喜悅的生命。

This instrument has a great deal of this knowledge locked within its subconscious, as do each of you, and is, perhaps, somewhat more transparent to it than to some, but to no one is it clear why the illusion is set up to be so difficult, so wearing, so difficult, so confusing, so irrational and in many ways so continually, endlessly negative—when all that you wish for yourself, or for those you love, is peace, harmony, joy and laughter.

這個器皿擁有大量的這種知識被鎖閉在它的潛意識中，你們每一個人也是一樣，這種知識也許對於這個器皿是比對於某些人多少是更加透明的，但是，為什麼這個幻象是被設置為如此困難，如此令人疲倦，如此麻煩，如此令人混淆，如此沒有道理，當所有你對於你自己，或者對於那些你愛的人希望的事物就是平安、協調、喜悅和歡笑的時候，這個幻象卻用很多方式是如此持續不斷地，沒有盡頭地是負面性的——這對於任何人都是不是清晰可見的。

These are very, very good things. These are, however, manifestations of a state of mind which can only be achieved when those things which trouble one, in the incarnational pattern, have been finally perceived in their spiritual sense, the challenge read correctly and the lessons well completed.

這些是非常非常有益處的事情。然而，僅僅是當那些困擾一個人的事情，在生命模式中，已經被最終在它們的靈性的意義上被領悟了，挑戰被正確的解讀了，且課程完全被完成了的時候，這些事情才是能夠被取得的一種心智的狀態的顯化。

The reason that many times an experience will happen again and again and again is that the situation is one which demands change. And more specifically, change which can only be made by one who is confident within the self and who has no fear for the future. You may think of making difficult choices of service to self versus the martyrdom—which sometimes seems to be the essence of service to others—is difficult to sort out within the illusion—the kernel, the heart, the core, of the lesson about love one is attempting to learn. Therefore, the reason for the repetition is that you are

obeying the dictates of your own deeper will, which lies deep within inside you, in the unconscious part of you, and it takes both a clear and logical mind and contemplative, meditative, intuitive consciousness to achieve a fair understanding of the love inherent in this difficult situation.

很多時候一個體驗將會一次又一次再一次地發生的原因是，那個情況是一個要求改變的情況。更明確地，僅僅只有一個在自我內在之中有信心且對於未來沒有害怕的人才能夠做出改變。你們可以考慮服務自我對比殉道者——這時常看起來似乎是服務他人的實質——做出選擇的困難——兩者在幻象中是很難分清的——這就是一個人正在嘗試去學習的關於愛的課程的核心，中心，內核。因此，重複的原因就是你正在聽從你自己更為深入的意志的命令，這個意志存在於你內在之中的深處，存在於你的無意識的部分，要取得一種對於在這種困難的情況中所固有的愛的一種充分的理解，它同時需要一種清晰而有邏輯的心智和沉思的、冥想的、直覺的意識。

You have called yourself to this lifetime and have had the privilege of being incarnate at this very exciting time because you deserve to be here. Each of you is capable of moving into the fourth density at the end of this incarnation.

It is no wonder, then, that you are receiving the final and the hardest lessons. 你已經召喚你自己來到這次生命，你已經擁有了在這個非常激動的時刻投生的特權了，因為你值得在這裏。你們每一個人都有能力在這次投生的結束進入到第四密度。那麼，你正在收到最後和最為艱難的課程，這就不足為奇了。

Now, let us take the lesson of the one who is under another's thumb, the one who is the slave. How can the slave feel spiritually free, how can the one who is habitually beaten down be dignified, whole and triumphant? The answer lies in change of perception about self. The answer lies in beginning to stop the resistance one naturally has towards change, since that is painful in this process, and urge oneself to become that better self which one has not yet been able to be.

現在，讓我們看看一個受人擺佈的人，一個奴隸的課程。這個奴隸如何感覺到在靈性上是自由的呢？一個習慣性地被擊倒在地的人如何才能使有威嚴的，完整的和成功的呢？答案存在於關於自我的觀念的改變之中。答案存在於開始停止一個人會自然而然地對於改變擁有的抵制之中，因為在這個過程中是痛苦的事物會推動一個人成為它尚未能夠成為的那個更好的自己。

If the slave frees itself, mentally, and chooses to do all for the love of the infinite Creator, the owner, no matter how mistaken in his feelings of possession, has no longer any true power to disturb the one who prays to change in freedom.

如果奴隸在心智中釋放它自己，並選擇去為無限造物者的愛做所有的事情，為他的擁有者，無論在他對所有物的感覺是這樣地錯誤，都不再擁有任何真實的力量去侵犯一個在自由中祈禱改變的人。

Now, what is the essence of freedom? Each of you certainly feels that it is "somewhere else" and certainly not in the present moment, or in the present life experience. And yet we say to you that full freedom is available to you

within this experience, just as the Kingdom of Heaven is available to any who will do the work to transform themselves into a lighter being. Therefore, we ask you to have faith in your own self when you face repetitive problems. You have simply put yourselves into a situation which is a challenge to love the unlovable; to accept the unacceptable; to return the good for the negative; to be blithely oblivious of the negative, and see the good in all; to retain the hopefulness of close and deep association with nature, both second-density trees, grasses and blooms, and third-density entities.

現在，自由的實質是什麼呢？你們每一個人都肯定感覺到它是在“某個別的地方”，肯定不在當下一刻，或者不在當前的生命體驗中。而我們對你們說，完全的自由是在這種體驗中可以為你所取得的，就好像天堂的國度是可以為任何願意進行工作來將它們自己變成成為一個更加明亮的存有的實體所取得的。因此，我們請你們在你們面對重複性的苦難的時候，對你自己的自我有信心。你們單純地已經將你們自己放置在這樣一個有挑戰的情況中，挑戰是去愛無法愛的事物，去接受無法接受的事物，去對負面性回饋善，去快樂地忘記負面性，並在一切事物中看到善，在與大自然之間的緊密而深入的關聯中保持有希望，這種大自然同時包含第二密度的樹木、青草、花朵和第三密度的實體。

Once you have been able to come to the heart of the repetitive pattern you may break it by forgiveness of that which may be forgiven, and by the remembering of the self by the self of the nature of the self. Each of you has, within you, the creation and the Creator. You are entities to be honored—you are all one, and you are all the Creator's children.

一旦你們已經能夠進入到重複性的模式的核心之處，你們就可以藉由對可以被寬恕的事情的寬恕，並靠自己藉由回憶起自我的本性而打破它。你們每一個人都，在你內在之中，擁有造物和造物者。你們是要被榮耀的實體——你們全都是一體的，你們全都是造物者的孩子。

Now, when you began this octave of experience, each of you had made certain progress in a previous creation. You had made progress to a certain point, and to that point the Creator now knows about Itself. But the Creator is generous and curious and in perpetual motion. And so, when all of us come together at the end of what could be done in one octave of creation, then from the heart of the infinite One will set again a new creation, incorporating all of those things which the Creator had learned about Itself—making pathways for the evolution of the Christ-self within clearer and plainer with each octave of experience.

現在，當你們開始這個體驗的八度音程的時候，你們每一個人都已經在一個之前的造物中取得了一定的進步了。你們已經進步到了一定的位置了在那個位置上，造物者現在知曉關於祂自己了。但是造物者是慷慨而又好奇心的，它是處於永恆的運動中的。因此，當你們所有人在一個造物的八度音程中已經能夠被進行的事情的終點聚集到一起的時候，接下來，從無限太一的心中，將會再一次開啟一個新的造物，囊括了造物者已經在關於祂自己的方面已經學會了的所有的事情——在更為清晰且更為平坦的每一個體驗的八度音程中創造出基督的自我的演化的道路。

So, you see, you bring to this incarnation a pattern, what would be to you an infinite amount of experience, which has caused certain biases. Now, it is these biases, prejudices, and foolishly held opinions of the self that create an atmosphere of pain, of one entity to another. To one who has safely anchored within the gate of the Creator, the noisy clamor of the critical and foolish world comes as against a picture window all about one, splatters and falls like rain, leaving you untouched, for you are no longer finding it necessary to have that suffering.

因此，你們看，你們將一個模式，將對於你會是一種無限數量的體驗的事物，已經產生出一定的偏向性的事物，帶到這次投生了現在，就是這些偏向性，偏見，愚蠢地抱有的對自我的觀念，創造出了一個，在實體相互彼此之間的，痛苦的氛圍。對於一個已經安全地停泊在造物者的大門之中的實體，批判性且愚蠢的世界的嘈雜的喧鬧，就好像在一個人周圍觀景窗上出現的事物一樣，就好像雨水的劈裏啪啦的落下，而你是受觸及的，因為你不再發現需要去擁有那種苦難了。

But, as you finish one lesson, your ambitious higher self will prepare you for another. Thus, your incarnational pattern, if you do not learn the first lesson, will be an endless repetition of that pattern. If you wish to accelerate the process of growth, then you will take the harder and less traveled road. And when you have solved one riddle of love, another challenge shall be put before you.

但是，當你完成一個課程的時候，你的雄心勃勃的高我，將會為你準備好另一個課程。因此，你的投生模式，如果你沒有學會第一個課程的話，將會是對那個模式的一個無盡的重複。如果你希望加速成長的過程，接下來，你將會走上那條更為困難而少有人旅行的道路。當你已經解開了一個愛的謎題的時候，另一個挑戰將會被放置在你的面前。

It is the tendency of entities at this particular time, so close to harvest, to have made for themselves extremely ambitious processes of learning, wishing to learn to give love without expectation of return; wishing to see the Christ in the self without doubt, without pride, and with humility, and you learn to bend the will to that Christ-self so that the willfulness that is free will ceases being various, ceases enslaving one, and, instead, becomes guided by the will of the infinite One.

在這個特定的，如此接近收割的時刻，實體的傾向性去去為他們自己安排極其雄心勃勃的學習的過程，希望去學會在不期待回報的情況下去給予愛，希望去在自我內在之中看到基督，沒有懷疑，沒有驕傲，帶著謙遜，希望你學會去讓意志轉向基督的自我，這樣自由意志的任性就不再是多種多樣的了，不再奴役一個人了，並反而被無限太一的意志所指引了。

Paradoxically, when one has completely given the life over to the service of the infinite One, when one does all that one does, from the meanest chore to the most magnificent, one will be polarizing rapidly. Entities which you see about you are illusory. You also are illusory, but the one thing which is not illusory is your consciousness. Most of your people are not taking full advantage of this intensive experience upon your sphere at this time, but

rather have diverted themselves into non-polarizing paths of existence. There is no harm in this, but neither is there any gain. Each of you has eternity to move through this creation and back to the one infinite source of all that is.

悖論地，當一個人已經完全將生命獻給了對無限太一的服務的時候，當一個人住了，從卑賤的雜務到最莊嚴的事情的，所有它做的事情的時候，它就會快速地極化了。你在你周圍看到的實體是虛幻的。你同樣也是虛幻的，但是一個不是虛幻的事物，就是你的意識。你們的人群中的大多數人都並未充分利用在此刻在你們的星球上的這個強力的體驗，而毋寧是讓它們自己轉移到不極化的存在性的道路之中了。在這條道路中是沒有害處的，但是同樣也沒有任何收穫。你們每一個人都擁有無盡的時間來穿越這個造物並返回萬物之所是的太一無限的源頭。

We find that each find it a bit difficult to believe that the basic self is what this instrument would call the Christ-self, for you experience the vagaries of your free will willfully. You do this and that, willfully. You have this sensitivity and that doubt, and this guilt and that lack, or limitation, and you do not see yourselves as the completely equal, quite perfect metaphysical beings that you are. It is not pride, nor is it arrogance to claim the Christ within oneself, for by doing this one is then able to gaze upon the difficult and challenging situation. If one is being misunderstood, one may attempt clear communication, but without attachment to an outcome.

我們發現，每一個人都發現要去相信那個基本的自我就是這個器皿所稱的基督的自我，這是一點點困難的，因為你體驗到你的自由意志的任性的異想天開了。你們信任地做這個事情和那個事情。你們擁有這樣的敏感性和那樣的疑慮，這樣的內疚和那樣的缺少或者局限性，你們並沒有將你們自己視為是完全同等的，和你們之所是的相當完美的形而上學的存有。去宣稱在一個人自己內在之中的基督，這既不是傲慢，也不是去自大，因為藉由怎樣做，一個人接下來就能夠去注視困難和挑戰性的情況了。如果一個人是被誤解的，它可以嘗試去讓交流變得清晰，但卻沒有對一個結果的牽絆。

Each of you is far more independent and strong than you may be aware of. This does not mean that there will be an end to suffering. It is possible to move to third density without suffering to the extent your peoples have. Your own planet has had many, many conflicts, which have added many negative biases to the thought patterns of the inhabitants of that fragile sphere. So, perhaps our best advice to you would be, if you wish to make an end to the repeated lessons: meditate, pray, ask to dream, and focus upon the love that must be, for you know by faith that that must be, in the situation that is repeating and repeating and causing you pain—the pain is the pain of change. If you may flow with the change and become that which is needed to balance the challenge, then you will have finished with that lesson and it shall not be repeated, except perhaps to make sure that you have understood the lesson.

你們每一個人都是比你們可能察覺到的是要遠遠更加獨立且強有力的。這並不意味著將會有一個受苦的終點。有可能進入第三密度而沒有在你們的人群已經受苦的程度受苦。你們自己的星球已經有過許許多多的衝突了，這些都已經將需要的負面性的偏向性添加到那個脆弱的星球的居民的思維模式之上了。因此，也許

我們對於你們的最佳的建議也許就是，如果你們希望讓重複的課程產生一個結束的話：冥想、祈禱，請求夢境，並聚焦於那個課程必定之所是的愛，因為你藉由信心知道，在那個正在重複，重複並造成你的痛苦——痛苦是改變的痛苦——的情況中，那個課程必定是愛。如果你可以與那個改變一同流動並成為平衡挑戰所需的事物的話，接下來，你就將會已經完成了那個課程，它就將不再重複了，除非也許是為了要確信你已經理解那個課程了。

Most frequently the challenges within third density are those of relationships. Entities who love each other do not know the depth of each other, yet they begin to discover patterns that are sometimes destructive to the relationship, in that there is a separation by this action within the relationship. Therefore, any action which is a separating action—we do not mean this literally, but figuratively—is to be regarded as an intellect solution, for you are at this time choosing to lead a whole and complete and unique life in service to others, polarizing constantly towards service to others. You are committing yourselves to a series of painful changes as the unnecessary portions of personality—especially that which this instrument would call low self-esteem—are simply vacuumed away by the realization that one does not have to take in that which is given, but can instead create a unity and end to discord simply as an act of will. Communication is very helpful, but there are few among your people who are capable of clear communication. This is due to the fact that the illusion is indeed so very, very convincing and there really does seem to be a bias within all that one may see of humankind towards the negative.

在第三密度中挑戰極其頻繁地是那些關係的挑戰。彼此相愛的實體們並不知曉相互彼此的深度，而它們開始發現模式有時候對於關係是破壞性的。因為會有由於這個在關係中的行動產生的一種分離。因此，任何的一個分離性的行為——我們的意思並不是在字面意義上的，而是比喻性的——都是要作為一個智力上的解決方案而被考慮的，因為你們在此刻正在選擇去通過服務他人而引領一次完全的、完整的，且獨一無二的生命，並同時持續不斷地向著服務他人極化。你們正在讓你們自己致力於一系列的痛苦的改變，因為人格的不需要的部分——尤其是這個器皿所稱的自卑的部分——正在單純地被這樣一種認識說清空，即一個人不必將被給予的事物拿進來，而能夠作為替代作為單純地一個意志的行為創造一種統一性和對不和的終結。溝通交流是非常有幫助的，但是在你們的人去中很少有人能夠進行清晰的交流。這是由於幻象確實是如此非常非常有說服力的事實，在所有一個人看到是人類屬性的事物中，真的看起來似乎都會有一種朝向負面性的偏向性。

There will be a negative harvest from this planet, but it will be small. Most of you who graduate shall have graduated because you have polarized in service to others.

這個星球將會有一種負面性的收割，但是它將會是少量收割。你們絕大多數會畢業的人，都將已經畢業了，因為你們已經向著服務他人極化了。

The question of martyrdom is interesting to us, for in fact one of the lessons of love is martyrdom. It is the most foolish choice, and therefore the most

blessed of all choices, but if it is martyrdom for no good reason, then, though it may help you, it shall not aid the creation as much as if the concentration of the seeker is moving always towards questions of substance and changes of substance. For you wish to hollow yourselves out as an earthen vessel is described in your holy work, that sacred things may be held therein. Your earthly vessel has but a little time and it shall perish. Therefore, we encourage each to realize the incredible amount of aid each is to each, for when there is a relationship difficulty, it is often not the entities themselves who first grasp the lesson, but a third party, one who observes, one who makes the opinion known when asked, one who sees from the farther perspective as one who is uninvolved in this particular catalyst.

殉道者的問題對於我們是有趣的，因為實際上，愛的課程中的一門課程就是犧牲。它是最愚蠢的選擇，因此是所有選擇中最有福的選擇，但是如果是為了沒有益處的原因而殉道，相比如果尋求者專注於的事物是一直朝向實質的問題和實質的改變前進，它將不會與是一樣大地幫助造物的。因為你們希望去如同一個土制的容器在你們的神聖著作中被描述的一樣地清空你們自己，這樣神聖的事物就可以被裝在其中了。你們的塵世的容器僅僅只擁有一點點時間，它將會死亡。因此，我們鼓勵每一個人都認識到每一個人對每一個人的令人難以置信的幫助的數量，因為當有一個關係上的困難的時候，首先掌握了課程的實體經常不是實體它們自己，而毋寧是一個第三方，一個觀察者，一個在觀點被詢問的時候給予觀點的人，作為一個沒有被包含在這個特定的催化劑中的人，這個人是從更遠的遠景去觀察的。

Each of you may do that, as a mirror for the other. Mated relationship is both the best place for this to happen and the place where it most seldom does happen, because of the way your lifestyle, shall we say, has been arranged by you. You seem to be a planet of scurrying, hurrying, worrying elves, with pickaxes over their shoulders, constantly whistling as they work, constantly trying to find the gold of life, the silver, and the precious stones. Look upon the ground before you—the simplest pebble sings of heaven. It is all an illusion. You can pay attention to anything you wish, and when you see that you are being attacked and the bias is unfair, you may perhaps choose to defend yourself. Or you may, perhaps, choose to create a new situation, to move with confidence against the challenge of criticism and say quietly and confidently, "All is well, let us move forward from here. We cannot resolve this today. Let us pray on it, and resolve it tomorrow."

你們每一個人都可以那樣做，就好像一面給其他人的鏡子一樣。伴侶關係是讓這種鏡射效應發生的最佳的位置，因為你們已經被你們自己安排好的，容我們說，生活方式，伴侶關係同樣也是在其中鏡射效應幾乎很少發生的位置。你們看起來似乎是一個匆忙、慌張而憂慮的小矮人的星球，小矮人將鋤頭扛在它們的肩上，在它們工作的時候持續不斷地吹口哨，持續不斷地嘗試去找到生命的金子，銀子，和珍貴的石頭。看看在你們前面的地面——最簡單的小石頭都歌唱著天堂。這全都是一個幻象。你們能夠留心任何你們希望留心的事情，當你們看到你們正在被攻擊且偏見是不公平的時候，你可能也許選擇去自我防守。或者，你也許可以選擇去創造一個新的情況，去帶著信心對著批判的挑戰前進，並安靜且有信心地說，"一切都好，讓我們從這裏前進。我們今天無法解決問題。讓我們為它祈禱，"

並明天解決它。”

Some there are who are skilled at communication, and when two such entities come together, the work that is done is very intense. But even in this case, there will be the repetition and the lesson may be somewhat more refined. The choices which one makes for harmony, union, love and an increase in joy, and, above all, the choice of the light over the dark thing to say or do, the more you become ready and able to see through the illusion, if only dimly, [and] choose not to suffer, but to be confident of the self to be humble before all and before the Creator, and yet to know at the heart of oneself is the Creator.

會有一些人是非常擅長於溝通交流的，當兩個這樣的實體來到一起的時候，被進行的工作就是非常強烈的了。但是，甚至在這種情況中，都將會有重複，課程可能會是更多更加精煉的了。當一個人為了協調、統一、愛，以及一種在喜悅中的增長而做出的選擇，最重要的是，選擇去說或者去做光明的事物而不是黑暗的事物的時候，你就會越多地準備好並能夠去看穿幻象，即使僅僅是模糊地看穿，並選擇不去受苦，而是去對於自我有信心，以在一切事物面前，在造物者面前成為謙遜的，而又在在在心中知曉，一個人自己就是造物者。

This is your birthright, this is your nature, this is your destiny. What you are building now is the cornerstone of that structure of personality, that disciplined character, which shall be reformed and refined and refined again, until compassion and wisdom have blended as one, and all that is possible to be learned by each unique entity within the creation has been learned. Needless to say, the process is infinite.

這是你們的天賦權利，這是你們的本性，這是你們的命運。你們現在正在建造的是人格構架的基石，那個被修煉過的性格，它將會被重塑，一次又一次地被精煉，一直到同情心和智慧已經被混合為一體的，且所有在造物中有可能被每一個獨一無二的實體學會的事物都已經被學會為止。不用說，這個過程是無限的。

It is also, we feel, a great blessing. For we find it a blessing to be conscious, to be able to make our choices. We are building, shall we say, the skyscraper that is based upon the firm foundation you now are laying, the foundation of accepting the unacceptable, of loving the unlovable, of changing the insult into the light touch. You have the control to make these choices at will. Each of you has this within, but how difficult, my friends, it is to call upon it. As always, we move to the suggestion of persistent daily meditation, the listening within, the learning of who you really are, the centering of oneself within the creation, so that no thing is strange and no one a stranger. Nothing threatens, but only challenges.

我們感覺到，這同樣也是一個巨大的福分。我們發現去成為有意識的，能夠做出我們的選擇，這是一個福分。我們正在建造，容我們說，摩天大樓，它是以你們現在正在打下的堅實的基礎為地基的，這個基礎就是接納不可接納的事物，愛無法愛的事物，將攻擊改為輕觸。你們擁有控制力去按照意願做出這些選擇。你們每一個人都在內在之中擁有這個控制力，但是，我的朋友，去呼喚它是多麼困難呀。一如既往，我們會移動到這樣的建議，即每日冥想，在內在之中聆聽，學習

你真正是誰，讓一個人自己處於造物的中心，這樣就沒有事物是陌生的，沒有任何人是一個陌生了。沒有任何事情是有威脅的，而僅僅是挑戰。

Try to make your decisions for love with all the passion within your heart, with all the caring in your spirit, for the depth of your commitment to the positive path of service to others in the service of the one infinite Creator will be the measure of the amount of light that you may use and enjoy when this incarnation is at an end. We realize each of you wishes to be able to use the love and the light of the fourth density. We assure you the challenges and the problems do not stop simply because the choice has been made. It is a long, long process of refinement of the knowledge that one has gained, of the biases that one has earned.

嘗試去帶著在你的心中的所有的熱情，帶著在你的靈性中的所有的關注來做出你的決定，因為你在服務太一無限造物者的過程中對服務他人的正面性的道路的奉獻的深度，將會是對於你在此刻投生結束的時候你可以使用並享受的光的數量的衡量。我們意識到你們每一個人都希望能夠使用第四密度的愛與光。我們向你們保證，挑戰和問題不會單純地因為選擇已經被做出而停止。它是一個長長的，漫長的精煉一個人已經取得的知曉，以及一個人已經贏得的偏向性的過程。

So, when you see the repetitive event, analyze with the mind, ask the intuition, in dream, to speak to you upon the subject, begin to discover the nature of the change that will bring into the situation a balance of love. And when you have decided what that action is, quietly and confidently and doggedly do that, in the face of the repeated catalyst. Without the reaction of bias towards difficulty towards you, actions towards you meant to harm or inadvertently meant to harm, cannot touch you, cannot come close to you. You are forging the foundation of your very being as a metaphysical entity. In this particular density, by the choice you make in this density and by the excellence with which you make it, so you create the atmosphere for that which must be refined and refined and refined until that which is left of the personality is that which is of the Christ-self and the rest has been burned away, that one may be truly be the earthen vessel that holds great treasure. That treasure is your Christ-self.

因此，當你們看到重複性的事件的時候，用頭腦進行分析，詢問直覺，在夢境中，與你在那個主題上談論，開始去探索那個會將一種愛的平衡帶入到情況中的改變的特性。當你已經決定那個行動是什麼的時候，在面對重複的催化劑的過程中，安靜地，有信心地，固執地進行那個行動。在沒有對於你遇到的困難的具有偏向性的反應的情況下，對於你的行動無論是打算要傷害，還是出於無心地打算要傷害，都是無法觸及你，無法接近你的。你正在鍛造你作為一個形而上學的實體的核心的存有的基礎。在這個特定的密度中，藉由你在這個密度中做出的選擇，藉由你做出它所憑藉的優秀，你因此為那個必須被一次又一次又一次被精煉的事物創造出了環境，一直到人格剩下的事物就是那個基督的我，而其餘的部分都已經被燒掉了為止，這樣一個人就可以真正成為那個包含了巨大的寶藏的土制的容器了。那個寶藏就是你的基督的自我。

Before we leave this instrument, we wish wholeheartedly not to be

[discouraging]. You may think that you have made many mistakes. You may think that you have failed many times. This is not important, this is not what should be upon your minds. Rather, immerse yourself in the present moment, for each moment your life begins now, and each moment, the old life is ended. There is the constant opportunity of renewal, growth, inspiration and positive change. To learn to flow gracefully with the tides of experience is indeed the work of the pilgrim sailor who seeks the land of milk and honey. It is there, my friends, it is there. And all that is broken shall be healed.

在我們離開這個器皿之前，我們全心全意地希望你們不要灰心。你們可以認為你們已經犯了很多的錯誤。你們可以認為你們已經多次失敗了。這並不重要，這不是應該留在你的頭腦中的事情。毋寧說，讓你自己沉浸於當下一刻之中，因為每一個時刻，你的生命都開始了，每一個時刻，舊的生命就結束了。會有持續不斷的更新、成長、啟發和正面性的改變的機會。要學會去優雅地與體驗的潮汐一同流動，這確實就是那個尋求牛奶與蜜汁的土地的朝聖的水手的工作了。它在那裏，我的朋友們，它在那裏。所有被打破的事物都將被療愈。

You may yourself accelerate this process, with your trust, your love, your refusal to allow the weary world to influence your consciousness. We join in meditation not only at this time but at any time you wish to have a meditation partner. It is our honor to add our vibrations to yours. We do not speak at such times, but only share in the holy silence of sacred ground. Please be aware, as always, that these are our opinions and are not to be taken as absolute truth, for we know no absolute except that All is One. Each of you seems to be separate, yet you all are one. You all are part of the Creator.

你可以憑藉你自己，藉由你的信任，你的愛，你對於讓這個疲倦的世界影響你的意識的拒絕，來加速這個過程。我們不僅僅會在此刻加入你們的冥想，我們同樣也會在任何你們希望擁有一個冥想的夥伴的時候加入冥想。將我們的振動添加到你們的振動上，這是我們的榮耀。我們不會在這樣的時候說話，而僅僅是在聖地的神聖的靜默中分享。請知曉，一如希望，這些事我們的觀點，它們不是要作為絕對的真理被接受的事物，因為我們除了知道萬物都是之外，並不知道絕對的真理。你們每一個人看起來都是分開的，而你們全都是一體的。你們全都是造物者的一部分。

We would leave this instrument at this time with many thanks to the this group for its excellent focus and energy for this contact, for this instrument has been much aided thereby. We are those of Q'uo, and would now transfer the contact to the one known as Jim, in love and in light.

我們在此刻帶著對於這個團體的許多的感謝離開這個器皿，這個團體為這次接觸，提供了它優秀的聚焦於能量，因為這個器皿已經因此而大大地得到幫助了。我們是 Q'uo，我們現在，在愛中，在光中，將接觸轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and I greet each again in love and light. We are honored to offer ourselves at this time in the attempt to speak to any remaining queries which

those present may have. Is there a query at this time?

我是 Q'uo，我在愛與光中再一次向各位致意。我們對於提供我們自己在此刻嘗試去談及那些在場的人可能會擁有的任何剩下的問題而感到榮耀。在此刻有一個問題嗎？

Questioner: Are there ways to learn clearer communication for people who have trouble communicating?

提問者：對於在溝通交流方面遇到麻煩的人，有去學會更為清晰的交流的方式嗎？

I am Q'uo, and am aware of your query, my sister. The easiest answer that we have for that query is simply to practice the communication. To be more to the point, it is well if one become familiar with what one feels in any particular situation so that one may have the deepest truth from which to offer the communication. It is also quite necessary that there be a certain level of trust developed between those who would seek clear communication, for the clarity of communication may reveal, in the same clear light, some indications or messages that may make one uncomfortable, and it is well that each in the relationship trust that there is no harm, shall we say, intended, that each is searching in virgin or new territory within the self and may be as perplexed as the other at what is found there.

我是 Q'uo，我理解了你的問題，我的姐妹。我們對於那個問題的最簡單的回答是，單純地去練習交流。要更加切中要害，如果一個人會對在任何特定的情況中它所感覺到的事物變得熟悉了，這是很好的，這樣一個人就可以擁有那個從其提供交流的最深的真理的了。同樣是相當必不可少的事情是，在那些會尋求清晰的溝通交流的人中間，會有一定的信任的層次被發展，因為交流的清晰度可以，在相同的清晰的光中，揭露某種跡象或者資訊，它們可能會讓一個人不舒服，每一個人都在關係中都去信任，沒有，容我們說，有意的傷害，去相信每一個人都在自我內在之中的純淨或者新的區域中尋找，並可能對於在那裏被發現的事情是和其他人一樣感到為難的，這是很好的。

It is well to enter into communication with the desire and the intention to speak that which is felt and that which is true for the self with the attitude that it is not the final answer and that it might become a stepping stone toward that which is desired, if the clear communication has uncovered that which, though not desired, is truly the case at that moment. Thus, the trust is the foundation stone between the two who seek clear communication. And upon that foundation stone of trust may be added the speaking of that which is truly felt as a portion of the communication that shall continue to reveal a balance and a harmony that can be found when the communication has been clear enough for long enough that the, shall we say, whole picture begins to be seen beyond the boundaries of what is felt and thought by the self, by each self.

帶著去說出被感覺到事情以及對於自我是真實的事情的渴望和意願來進入到溝通交流，並帶著這樣一種態度來進行交流，即如果清晰的交流已經揭露出來，不被渴望的，但卻真的是那個時刻的情況的事物了，它不是最後的答案，它可能

是一塊通往被渴望的事物的踏腳石，這是很好的。在那塊信任的基石上，談及真正被談及到的事物，就可以作為溝通交流的一部分被添加了，這將會繼續揭露一種平衡和一種協調，它們是能夠在溝通交流已經有足夠長的時間是足夠清晰的時候被發現，這樣，容我們說，完整的圖像就會開始在被自我，被每一個自我感覺到和思考的事物的邊界之外被看到了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Well, just the observation that from what you said it seems that in third density we have absolutely necessary suffering because of the fact that change is painful, and I was wondering what consolation, what boon/goal, what healing lies in place (inaudible) so that one is not so bruised, so that one has an ability to heal?

提問者：好的，僅僅是從你們已經說過的事情的觀察，看起來似乎在第三密度中因為改變是痛苦的這個事實，我們擁有絕對的必要性去受苦，我想知道，在（聽不見）的位置存在有什麼安慰，什麼饋贈/目標，什麼療愈，這樣一個人就不會如此受傷，這樣一個人就會擁有一種去療愈的能力了。

I am Q'uo, and am aware of your query, my sister. The boon, as you have called it, is the positioning for creation of the self [by the self] through experience and may take the form of the concept which you know of as faith, for though the trail may be long and difficult, there must be the faith within the seeker that there is a reason for traveling the trail. The seeker may turn to those sources of inspiration that are found in your literature which record the voices of those seekers of your past who have traveled this same trail and left records that illustrate the reality of their faith and of faith that might be found by others of their kind on similar journeys. One may look to such sources for a kind of inspiration that speaks to a deeper portion of the self that is beyond the confinement of your narrow, walled illusion and which vibrates in recognition of the truth when it is heard by these voices who have traveled the same journey.

我是 Q'uo，我理解了你的問題，我的姐妹。饋贈，如你對它的稱呼一樣，就是對於自我的創造物的確定位置，這種創造物是由自我通過體驗而創造的，並可能會呈現出你知曉為信心的觀念的形式，因為雖然小徑可能是漫長而困難的，在尋求者內在之中必定會有信心，在那條小徑上旅行是有一個原因的。尋求者就可以轉向那些靈感的源頭，你們在你們的文學作品中可以找到靈感的源頭，它們記錄了在你們的過去的那些已經在相同的小徑上旅行過並已經留下了記錄的尋求者的聲音，那些記錄都示範了它們的信心，以及可以被在類似的旅程上的與它們的同類的其他人所找到的信心的存在。一個人可以去尋找這樣的源頭以取得一種那個類型的啟發，它會談及自我的一個更為深入的部分，這個部分超越了你們的狹窄的，有圍牆的幻象的限制，當這些已經在相同的旅程上旅行過的人們的聲音被聽到的時候，這個自我更為深入部分會在對真理的認出中振動。

Thus, the inspiration of others may speak to that spark of the self that we have called the Christ Consciousness and in which the still, silent moments of

reflection and contemplation and meditation and prayerful attention cause a feeling of purpose and goodness and direction to well up from within and bolster, shall we say, the faith that has been nurtured by much experience through each seeker.

因此，其他人的靈感是可以談及我們已經稱之為基督意識的事物的自我的火花的，在其中，那些反思，沉思、冥想以及祈禱性的關注的安靜而靜默的時刻，會使得一種目的，益處和方向的感覺從內在之中湧出並，容我們說，支撐那種已經被每一個尋求者所經歷的大量的體驗所滋養過的信心了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, Q'uo, but I'd like to share with you a short hymn that I've been singing since I was a little girl, and I think it's really what you are saying. It's called "Temper My Spirit, Oh Lord."

提問者：沒有，Q'uo，但是我想要和你們分享一個短小的讚美詩，我自從我是一個小女孩開始就一直在唱它了，我想它真的就是你們正在說的事情。它被稱為“鍛造我的靈，主。”

Temper my spirit, oh Lord Keep it long in the fire Make it one with the flame
Let us share but one (inaudible) desire.

鍛造我的靈，主，讓它長時間在火焰中，使它與火焰合一，讓我們僅僅分享一個（聽不見）渴望。

(Inaudible)

(聽不見)

Temper my spirit, oh Lord.

主，鍛造我的靈。

I am Q'uo, and we listen with joy at the resonance in our own hearts to those words of your hymn. We thank you, my sister. Is there another query at this time?

我是 Q'uo，我們帶著對於我們在我們的心中感覺到對你的讚美詩的那些詞語的共鳴的喜悅聆聽了。我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: How can a person know the difference between life situations which are a part of a general learning experience and negative life situations [which] come along that may be defined as a psychic greeting which appear to be an outward attack on a person, possibly as a result of their seeking and possibly as a result of changes they have brought about themselves as a result of seeking? That's my question.

提問者：有兩種生命的情況，一種生命的情況是一種一般性的學習體驗的一部分的情況，一種生命的情況是伴隨著可以被定義為一種心靈致意的事物的負面性的生命的情況，這種情況會看起來似乎是對一個人的一種外部的攻擊，有可能是作為它們的尋求的一個結果，有可能是作為它們已經在它們自己周圍帶來的作為尋

求的一個結果的改變的一個結果，一個人如何在兩種生命的情況中進行區分呢？

I am Q'uo, and aware of your query, my brother. We would suggest that there is, in fact and in function, no significant difference betwixt the situations which you describe, for each offers the opportunity to learn, one at a level we would describe as ordinary, or common, the other at a more intensified or magnified level of—we search for the correct word within this instrument's mind—level of intensity is the closest which we may find. Each offers the same opportunity. The attention may be more focused by that experience which you have described, the psychic greeting, for the experience is more intensified, but though it has the component of those of the, shall we say, loyal opposition, the initial choice was your own, and you are thereby experiencing that which is yours in a more lucid or vivid fashion.

我是 Q'uo，我理解了你的問題，我的兄弟。我們會建議，在兩種你所描述的情況之間，實際上以及在功能上，是沒有明顯的區別的，因為每一個情況都提供了去學習的機會，一個情況是在我們會描述為普通的或者通常的層次上的，另一個是在一種更為強烈的，或者擴大的層次上——我們在這個器皿的頭腦中尋找正確的詞語——我們可以找到的最接近的詞語是，強度的層次。注意力可以因為你們已經描述過的體驗，即心靈致意，而更多地被聚焦，因為體驗是更加強烈的，但是，雖然它擁有那些屬於，容我們說，忠誠的反對派的實體組成部分，最初的選擇是你自己的選擇，你因此用一種更為清晰或者鮮明的方式體驗到了那個選擇了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: So, just to get an understanding better, what you are saying is that we deal with each situation the same way without trying to make a differentiation of what it might be? Or do we have different ways of dealing with it depending which way we perceive it to be?

提問者：因此，僅僅取得一個更好的理解，你們正在說的是，我們要用相同的方式與每一個情況打交道，而不用嘗試去對它可能是什麼做出一種區分？還是說，取決於我們感覺到它是哪一個情況，我們有與它打交道的不同的方式呢？

I am Q'uo, and am aware of your query, my brother. We mean to suggest that there can be no psychic greeting component without your free will choice in an area which lies within your course of study, shall we say. There may be no obstacles placed in your path by those who are of the loyal opposition, as we have described it, but those entities may magnify those experiences which you utilize, though we must at this time suggest that this phenomenon is far more unusual than most entities would imagine, for most of the entities within your illusion find themselves moving between the choice of service to others and service to self, and have not moved far enough in either direction to attract the attention of those who would choose to manipulate that movement.

我是 Q'uo，我理解了你的問題，我的兄弟。我們打算要建議的事情是，如果在

一個存在于你的，容我們說，學習的進程中的區域中沒有你的自由意志的選擇，就不會有心靈致意的組成部分了。在你的道路上可能沒有被那些，如我們已經對它們的描述一樣，忠誠的反對派所放置的障礙物，而是那些實體，可能會擴大那些你使用的體驗，雖然我們必須在此刻建議，這個現象是比天多數實體會想像的遠更加不常見的，因為在你們的幻象中的大多數實體發現它們自己在服務他人和服務自我的選擇中間移動，並尚未在任何一個方向移動要足夠遠的位置以吸引那些會選擇去操縱那種運動的實體的注意力了。

We also suggest that it is not a point to be overly concerned about, for your life pattern will be as it will be, and will include those lessons that you have chosen, and there is no need to concern yourself about the factor or entity outside of the self, but there is great need to look carefully at that which is within the experience of self at the moment of experience in order that the heart of the self may be expressed as clearly and as cleanly and as spontaneously as is possible, whatever experience one encounters.

我們同樣會建議，對其過度擔憂不是一個要點，因為你的生命模式將會如其所是，並將會包含那些你已經選擇的課程，沒有必要去讓你自己擔憂在自我之外的要素或者實體，會有在體驗的時刻去仔細檢查在自我體驗內在之中的事物的巨大的需要，以便於自我的心可以盡可能清晰地，清楚地，自然而然地被表達，無論一個人遭遇到的體驗是什麼。

There will be those elements that are of an exterior nature, whether they be third density entities or those from higher densities. The important ingredient is the perception and attitude of the self as it takes part in and responds to those experiences that belong to it.

將會有那些是具有一種外部的特性的要素，無論它們是第三密度的實體還是那些來自更高密度的實體。在自我參與其中並回應那些屬於它的體驗的過程中，自我的知覺和態度是重要的組成部分。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No. I appreciate [the answer as it has been given.]

提問者：沒有了。我很感激那個回答，如它已經被給予的一樣。]

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

我是 Q'uo，我們感謝你，我的兄弟，為了你的問題。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we wish to thank those gathered this evening for offering to us the desire to know more of the nature of your own experience and its relationship to the plan of evolution which each of us finds ourselves moving within. It is a great and mysterious journey that each of us undertakes when

we seek to unlock the keys to the fundamental questions of the nature of our lives of the creation about us and of our source and destination in this great experience of life. We bless each which moves upon this journey, and we thank each for allowing us to join you for a step or two along your way. We take inspiration from your efforts and we hope that we may give you inspiration with our information that might be helpful upon your journeys. We cannot thank you enough for your very being and for your gracious desire to share with us. We are those of Q'uo, and we take this opportunity to leave this instrument and this group at this time, leaving each, as always, in the love the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們希望為你們提供給我們的渴望而感謝那些在今晚聚集在一起的人們，你們渴望去知曉更多的你們自己的體驗的特性以及它與我們每一個人都發現我們自己在其中移動的演化的計畫之間的關係。當我們尋求去解開我們在我們周圍的創造物中的生命的特性，以及在這場偉大的生命的體驗中我們的源頭和我們的目的地特性的基礎的問題的關鍵的時候，我們每一個人都進行的那條旅程是一條偉大而神秘的旅程。我們祝福每一個走在這條旅程上的人，我們感謝每一個人允許我們加入你們在你們的道路上一起走一兩步。我們從你們的努力得到了靈感，我們希望我們可以用我們的資訊給予你們可能在你們的旅程上有幫助的啟發。對於你們的核心的存有，以及你們與我們分享的親切的渴望，我們怎麼感謝你們都不夠。我們是 Q'uo，我們在此刻利用這個機會離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla傳訊)

[I am Yadda.] I speak only briefly. But wish to say to each here, there is one thing which acts as a brake, a stopping mechanism on the learning, and that is fear. When one is afraid, one cannot see whole and unity. Many of your concerns are only fears, and fear is an inappropriate emotion, for you have nothing to fear. Where can you go except the creation? Who can you be, except yourself? You can never be crushed.

[我是 Yadda。]我僅僅簡要地發言。但是我們希望向在這裏的每一個人說，僅僅只有一個失去會在學習上起到一個剎車，一種停止的機制的用處，那就是恐懼。當一個人害怕的時候，它就無法看到整體和統一性了。你們很多的憂慮僅僅是恐懼，恐懼是一個不合適的情緒，因為你們沒有任何要害怕的事物。除了造物之外，們能夠去哪里呢？除了你自己之外，你能夠才能夠為誰呢？你永遠無法被擊垮。

It is simply that you, for a time, might decide to be afraid. What are you afraid of? Speak your mind and never worry about the reputation, the opinion of others, or even your opinion of yourself. But do the walk you came to do, and lose the fear which stops your evolution. Replace it consciously. Give it a good hour without fear. With hope and faith, these are the keys, not fear. Not the one who is unworried but simply the attitude of being a positive and loving positive and let people deal with you as they will. You are responsible for yourself. You may be as happy as you chose. You lose the fear, please.

它單純地就是你，有一段時間，可能決定要去害怕。你害怕什麼呢？說出你的想
法，永遠不要擔心聲譽，其他人的觀點，或者甚至你的恐懼。你對自己的觀點。但是卻
那條你來這裏走的好時光。帶著希望和信心，這正是你。你對自己的觀點。但是卻
成為一個沒有憂慮的人，而是單純地成為一種正面性。你對自己的觀點。但是卻
讓人們用它們願意的方式與你打交道。你會為你自己負責。你可以如你選擇了
一樣地快樂。請你丟下恐懼。

We thank this instrument. She not challenge us to death this time. We have learned that we must follow her wishes or we cannot speak. So we thankfully [leave] in the love and the light of the One Who is All. I am Yadda.

我們離開這個器皿。在這一次並沒有死命挑戰我們。我們已經學會，我們必須服從她的希望，否則我們就無法發言。因此，我們感激地太一的愛與光中離開，太一就是萬物。我是 *Yadda*。

July 23, 1989

1989-07-23 靈性的巧合與命運

Group question: The question this evening has to do with catalyst and the use of catalyst in the seeming synchronicities or coincidences in our lives where there is a change in direction or attitude or content of the life pattern. How do we utilize catalyst in this way? Do we draw it to us by our previous work? How do we prepare ourselves for it, and when it shows up, how can we best take advantage of it so that we actually do move ourselves along the evolutionary path?

團體問題：今天的問題是與在我們的生命中看起來似乎是同時性或者巧合的情況中的催化劑和對催化劑的使用有關的，在這些情況中，在方向、態度或者生命的模式的內容的方面會有改變。我們如何用這種方式來使用催化劑。我們是藉由我們之前的工作將它吸引到我們身上的嗎？我們如何讓我們自己為它做好準備，當它出現的時候，我們如何最佳地利用它，這樣我們就會實際上讓我們自己沿著演化的道路前進了。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet each of you this evening in the love and the light of the one infinite Creator, the one original Thought of love. We thank you for the generosity of your spirit in asking for information upon subjects which seem abstracted from the daily pattern of mundane activity. Yet by calls such as yours, we recognize those who have committed themselves towards accelerating paths of their spiritual evolution, and we salute and greet each as colleagues upon the path of seeking the knowledge of the truth.

我是 Q'uo。我在今晚在太一無限造物者的愛與光中，在愛的那一個原初的想法中向你們各位致意。在你們請求在關於從日常活動的世俗的模式看起來似乎是抽象的主題上的資訊的方面，我們為你們的靈性的慷慨而感謝你們。然而，藉由諸如你們的呼喚之類的呼喚，我們認出了那些已經讓它們自己致力於加速它們的靈性的演化的道路的速度實體們了，作為在這條尋求真理的知識的道路上的同事，我們向你們每一個人敬禮與致意。

The question which you ask this evening is many-faceted. There is no error which an entity may make during which an opportunity for growth and learning is forever past. Each seeker has an infinite amount of time to learn the lessons of this density, to grasp the illusory nature of all that is born, blooms, withers and dies. Each of you hungers for a food which is spiritual, for part of you is an imperishable being of light and that portion of you is your reality. That consciousness is not only your consciousness, but within it, largely in the deeper portions of the mind, lies the entire creation.

你們今晚詢問的問題是有多個方面的。當一個成長的學習的機會是永遠過去了的時候，在其中一個實體是沒有犯錯的。每一個尋求者都有無限數量的時間來學習這個密度的課程，來掌握一切出生、繁茂、凋零並死亡的事物的虛幻的特性的。你們每一個人都渴望一份具有靈性的食糧，因為你們的一部分是一個不朽的光的

存有，你們的那一個部分就是你們的實相。那個意識不僅僅是你的意識，而是在其內在之中，主要在心智的較為深入的部分中，存在有整個造物。

The process by which each of you has chosen in an incarnational pattern for this incarnational experience, is one's own judgment of oneself. We realize that much has been said in spiritual literature about judgment, however, it is impossible within the illusion to judge in any way the effectiveness of what is being done. You cannot know what your score is. You cannot count up wisdoms or number strategies of meditation until you reach enlightenment. You merely put one foot before the other before a very long and dusty road. It is the road less traveled, as this instrument would say, and it does make all the difference. You have decided to seek in a theoretical and abstract way the nature of the composition of your consciousness. We find that this concern moves to the heart of the reason for third density being as intense an illusion as it is. It also explains the necessity of continuous spiritual coincidence, which some may call synchronicity.

你們每一個人藉由其已經為這次投生體驗選擇了一個投生模式的過程，是一個自己對自己做出判斷的過程。我們意識到，在關於審判的方面，已經有大量的事物在靈性的作品中被談到了，然而，在幻象中不可能用任何方式對已經被進行的事情的成效進行評判。你無法知道你的分數是什麼。你無法積累智慧或者冥想的策略的數量，一直到你取得覺悟為止。你僅僅只是在面對一條非常漫長而佈滿塵土的道路的時候，將一隻腳放在另一隻腳的前面。它是很少有人旅行的道路，如這個器皿會說的一樣，但它卻是改變一切的道路。你們已經決定去用一種理論化且抽象的方式來尋求你們的意識的構成的特性了。我們發現這個關注點進入了第三密度的存有的原因的核心之處了，幻象有多沉重，這個關注就會有多強烈。它同樣也解釋了持續不斷的靈性上的巧合的必要性，一些人可能會將這種巧合稱之為同時性。

When one first comes into the realization of one's own self-consciousness as being something more than the brain of an animal which carries you around, each responds by moving towards knowledge, seeking to know the answers to questions. Where one begins seeking is largely a matter of free will, for in few cases do the very young remember anything of the undistorted images of light which express a spiritual entity. So, each of you has planned before this incarnation, with the aid of the higher self, those things which are needed to be learned within the incarnation.

當一個人第一次意識到它自己的自我意識是某種比一個攜帶著你四處移動的動物的大腦更多的事情的時候，每一個人都會藉由朝向知識而移動，尋求知曉問題的答案來做出回應。一個人從什麼地方開始尋求，這主要是一個自由意志的問題，因為在很少的情況中，非常年幼的靈魂會確實記得關於表達了一個靈性的實體的光的無扭曲的形象的任何事情。因此，你們每一個人在這次投生前都已經在高我的幫助下，計畫了那些在投生中需要被學習的事情。

Now, each of you also came primarily to serve, and by focusing daily upon the Creator, you have served and served well. And each moment that you spend consciously aware of your relationship with the Creator is a moment in

which the consciousness of the planet upon which you abide [is served]. You have no clear idea of the kind of light source that you can truly be and that each of you is from time to time.

現在，你們每一個人同樣也是主要來服務的，藉由在每一天聚焦於造物者，你們已經服務並很好地服務了。你們有意識地花費在察覺到你們與造物者之間的關係的每一刻，都是一個在其中你們居住於其上的星球的意識被服務了的時刻。你們對於你們能夠真正成為的，以及你們每一個人不時地是的那種類型的光的源頭並沒有清晰的觀念。

Now, there is destiny, let us say, but there is not predestination, that is, in no way is an entity's life fixed. It is malleable as a soft piece of new clay. The entity begins the incarnation forgetful entirely of all its good reasons for choosing this parent, that sibling, this situation, that relationship. Rather than wasting the time of pondering these things, we might suggest that it is an act of faith to trust that whatever is happening at the moment is what should be happening at the moment, and the only important thing is that you approach the moment with the resonance of eternity within your consciousness so that the mundane and grimy world cannot touch the light being that you are, nor can it touch your ability to act as a channel for love and light to those who suffer in one way or another.

現在，讓我們說，會有命運，但是卻沒有註定的命運，也就是說，一個實體的生命絕對不是被固定下來的。它就好像一小塊新的粘土一樣是可塑的。實體是在完全忘記了它選擇了這個父母，那個兄弟姐妹，這個情況，那個關係的全部的好的理由的情況下乃是這次投生的。與其浪費時間來沉思這些事情，我們可以建議，去相信無論什麼在那一刻發生的事情就是在那一刻應該發生的事情，這是一個信心之舉，唯一重要的事情是帶著在你的意識之中永恆的共鳴來對待那一刻，這樣世俗與污垢的世界就無法觸及你之所是的光的存有，它也無法觸及你作為一個給予那些用這樣或者那樣一種方式受苦的人們的愛與光的一個管道而行動的能力了。

You and your higher self, before the incarnation, have chosen what in most cases is a difficult incarnational pattern. The reason for this is that each entity to whom we speak has the capacity to graduate to the fourth density, to accept more love and more light, and to live in a denser light within this illusion, each of you. Nevertheless, each of you came first to serve, and then only secondarily to work upon the personal consciousness. This is a situation such as your Red Cross might answer in case of peril on a large scale.

你和你的高我，在投生前已經選擇了在大多數情況中會是一種困難的投生模式的事物了。這樣的選擇的原因是，每一個我們向其發言的實體，都擁有能力去畢業到第四密度，去接受更多的愛和更多的光，去活在一種比在這個幻象中的光更為緻密的光之中，你們每一個人都是。雖然如此，你們每一個人都是首先前來服務的，接下來，次要地是去在個人的意識上進行工作。這就是諸如你們的紅十字會可能會冒著一種的危險大規模地做出回應的情況之類的一個情況了。

We visit you by thought because there is a great call for information of this type. As when people attempt to move into the established forms of doctrine

and dogma of religion, they simply cannot any longer accept symbols that have become meaningless to them. Thus, you may find yourself creating a personal philosophy, religion or myth. The words are interchangeable. For it is important that those who walk the spiritual supermarket look carefully at each choice on the shelf, each path to the Creator, and then choose one and follow it persistently and deeply. Those who never begin to move toward the center of things, those who continue walking around the rim—we correct this instrument—the rim of the wheel of life, cannot polarize in either direction, and therefore will not be able to express the joy and the passion and delight in the light that is necessary for movement, comfortable movement into fourth density.

我們通過想法訪問你們，因為有一種對這種類型的資訊的巨大的呼喚。因為當人再嘗試去進入到宗教的教義和教條的被構建好的形式之中的時候，它們單純地再也無法接受已經對於它們沒有意義的象徵物了。因此，你可能會發現你自己創造了一個個人的哲學，信仰或者神秘。詞語是可互換的。因為，那些走在靈性的超市中的人們去仔細檢查在貨架上的每一個選擇，每一條通往造物者的道路，接下來的選擇一條並堅持不懈且深入地跟隨它，這是很重要的。那些從未開始向著事物的中心移動的人，那些繼續繞著生命之輪的邊緣走動的人，它們將無法表達對於進入到第四密度，舒適地進入到第四密度是不可避免的在光中的喜悅、熱情與快樂。

Let us speak now of spiritual coincidence. As we have said, there is destiny but not predestination. You are co-creator of your life. The portion of you that is co-creator is the portion of you that began the incarnation as complete, chaotic, unruly willfulness. The portion of you which remains ever the same is the Creator-self within. Now, because of this sameness, this complete congruency betwixt all individuals in their most basic makeup, the universe may be seen to collapse into a field of unified consciousness. This is the very long and slow movement back to the source which each prodigal son and daughter decides to take.

讓我們現在談談靈性的巧合。如我們已經說過的一樣，會有命運，但不會有註定的命運。你們是你們的生命共同創造者。你的那個是共同造物者的部分是你的那個作為完全的、混亂的、蠻橫的任性開始這個投生的部分。你的那個一直都保持不變的部分就是那個內在之中的造物者的自我。現在，因為這種同等性，這種在所有個人中間的在它們最基本的組成中的完全的一致性，宇宙可以被看作是壓縮形成了一個統一性的意識場域。這是每一個流浪的兒女都決定要去進行的那個非常漫長而緩慢的返回到源頭的行動。

Spiritual coincidence is often used in order to offer proof of a subjective nature that one has hit upon something that it is important about which to think, or has somehow blossomed and begun to manifest in a new and different way, and signs are there for you alone, to reassure you that your job is being well done. Likewise in sadness, in grief and in frustration, there is always comfort available, for each is nurtured by the one infinite Creator and no entity need be or feel alone at any time.

靈性的巧合經常被使用以便於提供具有一種主觀上的特性的證據，一個人已經撞上了某個對其進行思考是很重要的事物，或者已經以某種方式綻放並開始用一種

新的，不同的方式顯化的事物，信號是僅僅為你一人而存在的，以向你保證，你的工作正在被順利進行。同樣地，在悲傷中，在傷痛中，在沮喪中，一直都會有可以被取得的安慰，因為每一個人都是被同一無限造物者所滋養的，沒有實體需要在任何時候獨自一人或者感覺到孤單。

Spiritual coincidence is also used in another way. It is used when one is attempting to learn a somewhat complex lesson and the higher self finds its conceptualized lesson to be distorted by the illusion in one way or another. This means that, for awhile, the work in consciousness which the seeker is doing is either delusive and even vain. At that point, often a spiritual coincidence will occur to express in some radical way the need simply to pay attention, to remember who one is and who one's Father and Creator is.

靈性上的巧合同樣也可以用另一種方式被使用。當一個人正在嘗試去學習一個多少有些複雜的課程，且高我發現它的觀念化的課程是用這樣或者那樣一種方式被扭曲了的時候，靈性上的巧合就被使用了。這意味著，在那段時間，尋求者在意識中正在進行的工作，要麼是欺騙性的，要麼甚至是徒勞無益的。在那個位置，一個靈性上的巧合將會發生以用一種激烈的方式表達單純地留心的需要，去回憶起它是誰以及它的天父與造物者是誰的需要。

So, some spiritual coincidences are set up to encourage and console the weary-footed seeker. Other spiritual coincidences occur so that one may take another and different look at the same challenge of love. There are many, many things to learn about loving. Few there are who may love unconditionally within your density. There is always the temptation for the bargaining, the rights of each, and so forth. When two entities who are mated seek together, you may find the spiritual coincidences mounting rapidly because each mate teaches the other. Each offers a fairly undistorted mirror to the other self, enabling that self to see itself in an objective way; thereby, intuitive or rational decisions can be made and change occur.

因此，一些靈性的巧合是被設置好去鼓勵並安慰雙腳疲憊的尋求者的。其他的靈性上的巧合發生，這樣一個人就可以對愛的同樣的挑戰進行另一種不同的檢查。會有很多關於愛的事情要去學習。在你們的密度中，很少有人可以無條件地去愛。一直會有討價還價，每一個人的權利，以及如此等等的誘惑。當兩個成為伴侶的實體一同尋求的時候，你們可能發現靈性上的巧合急速上升，因為每一個伴侶都教導另一個。每一個人都向另一個自我提供了一面相當無扭曲的鏡子，並使得自我能夠用一種客觀性的方式看到它自己了，這樣，直覺的或者有理的決定就可以被做出，改變就會發生了。

Thus, when there is a seeming synchronicity that has entered your life pattern, allow yourself to be completely fascinated by it and to follow the trail that it leads you to. The forest of ignorance and unknowing and indifference blocks the sun from many. Thus, we urge each not to become calmer and calmer, but rather to become spiritual warriors. Those who take advantage of the challenges of this very precious, small portion of time which is your incarnational experience, you will find that there is a good deal of change involved in deciphering spiritual coincidence.

因此，當有一個表面上是同時性的事物已經進入到你的生命模式中的時候，允許你自己去完全被它迷住，並跟隨那條它引導你前往的道路。忽視、無知和冷漠的森林會從很多人身上遮蔽陽光。因此，我們鼓勵每一個人不是去變得越來越平靜，而毋寧是成為靈性的鬥士。那些會利用這個你們的投生體驗的非常寶貴，非常短暫的時間段的部分的挑戰的人，你們將會發現，在破譯靈性上的巧合的過程中，會有大量的改變被包含在其中了。

You will also find at the time it occurs it may seem to be a disaster, for when one decides to manifest in another way, when one decides to discipline or change one's personality, one must, in this instrument's terms, dump programs that have been working and set in place within the biocomputer of your mind for time long enough for the habit to be very difficult to break.

你們將會發現，在它出現的時候，它可能看起來似乎是一個災禍，因為當一個人決定去從另一種方式顯化的時候，當一個人決定去鍛煉或者改變它的人格的時候，它必須，用這個器皿的話說，將在你的心智的生物電腦中一直在在工作並已經被安裝了對於習慣而言的足夠長的時間以至於非常難以打破的那些程式清空。

When you recognize synchronicity, there is the key, the clue, the harbinger which says, "Pay attention, find the love in this, this is your challenge, this is your pattern." Move and flow with it without resistance. We are aware that there is nothing harder for any entity to do than to have blind trust and faith that all will be well. When difficulties seem to be large, perhaps even insurmountable, when the juice of gladness and joy seems to have left and the life seems empty of true purpose, this also is an excellent time to meditate upon and to analyze one's emotional and physical environment, for a truly exhausted soul will often need to sit by the road for a time and refresh itself.

當你們認出同時性的時候，會要關鍵，線索、預兆，它們說，“留心，找到在其中的愛，這是你的挑戰，這是你的模式。”毫不費力地與它一同移動與流動。我們知道，對於任何實體，沒有任何事情是比去擁有一切都將是沒問題的盲目的信心要更為困難的了。當困難看起來似乎是巨大，也許甚至是難以逾越的時候，當快樂和喜悅的果汁看起來似乎已經離開了而生命看起來不再有真實的目的的時候，這同樣也是一個極好的時刻去冥想並分析一個人的情緒和物質性的環境，因為一個真正筋疲力盡的靈魂將經常去要去坐在路邊一段時間並讓它自己恢復精力。

Thus, we encourage each to be completely non-judgmental of the self or others, to appreciate the validity of subjectively interesting spiritual coincidences, and to realize that the seeker enters an ordeal. The seek—we correct this instrument—the seeking of the Holy Grail might perhaps be the best way to express the journey that each is on. Each yearns for the food of eternal existence and in the day-to-day cares of the world, love can become sour, trust can become embittered, walls can be built that can't be broken down.

因此，我們鼓勵每一個人都去完全不去評判自我或者其他人，去欣賞主觀上有趣的靈性上的巧合的確實性，並認識到，尋求者進入到了一個嚴峻考驗之中了。尋求——我們更正這個器皿——對聖杯的尋求可能也許是對每一個人都處於其上的那條旅程最佳的表達的方式的。每一個人都渴望外在的存在性的食物，在世界

的日復一日的憂慮之中，愛能夠成為酸澀的，信任能夠成為怨恨的，無法被推倒的牆壁能夠被建起來。

In order to avoid slowly building oneself into a fixed position which you [as] an entity do not like, it is well to make every attempt to flow through the changes and not hold on to any truth, but rather have faith that that which is true at this time is indeed valid, but that at sometime in the future you may find another learning which gives you a deeper understanding of the particular lesson that you are attempting to learn.

要了要避免緩慢地將自己建造在一個你作為一個實體並不喜歡的固定的位置上，去做出每一個嘗試去流動穿越改變而不對任何的真理緊握不放，而毋寧有信心，在此刻是真實的事物確實是有效的，但是在未來的某個時刻，你可以發現另一個學習會給予你對你正在嘗試去學習的那個特定的課程的一個更為深入的理解，這是很好的。

It is much more exciting for entities to learn efficiently, but we find that your people do not learn efficiently and we find that most third-density entities do not learn efficiently. The inefficiency of the illusion as far as its offering to the seeker any outer proof of the existence of eternity is simply not there. So each must gaze upon the catalyst before him and say quite seriously, "What has this to do with me? What would be the way to serve, the way to unburden, the way to console, the way to bring light?"

實體去富有成效地學習，這是遠遠更加令人激動的，但是我們發現你們的人群並有效地學習，我們發現大多數的第三密度的實體都沒有有效地學習。在幻象向它的尋求者提供的幻象的無效性的範圍內，任何外在的永恆的存在性的證據單純地並不存在。因此，每一個人都必須注視在它面前的催化劑，並相當嚴肅地說，“這與我之間的關聯是什麼呢？去服務的方式，去減輕負擔的方式，去安慰的方式，去帶來光的方式是什麼呢？”

Therefore, we very much encourage each to recognize the great importance of subjectively interesting spiritual coincidence or synchronicity, and to gaze keenly at the situations either by intuition or by analysis or both, seeking out what pattern is being repeated in this particular situation. For each of you, my children, has an incarnational pattern with one or two basic lessons which you wished to learn.

因此，我們非常鼓勵每一個人都去認出，主觀上有助的靈性上的巧合或者同時性的巨大的重要性，去敏銳地要麼藉由直覺，要麼藉由分析來注視情況，同時找出在這個特定的情況中正在被重複的模式。因為，你們每一個人，我的朋友們，都擁有一個投生的模式，它帶有你希望去學習的一個或者兩個基礎的課程。

Now, mind you, your anxiety is not because of your own learning, for each of you wishes far more to aid others than each may take seriously the self. We would suggest that each continue to attempt to serve others, but that each take oneself more seriously. We do not mean that you should lose your sense of humor. That is certainly necessary within an illusion such as yours, which is quite comedic, we find. But in order to avoid becoming a pawn in someone

else's game you must grasp the dimensions of the understanding that is being asked of you, and then to the best of your ability attempt to learn and to manifest that new understanding, to undergo the pain of transformation and change, and to use the energy of that pain for a building of a new and higher truth for yourself.

現在，提醒你們一下，你們的憂慮並不是因為你們自己的學習，因為相比每一個人可能會嚴肅對待自我，你們每一個人都遠遠更加希望去幫助其他人。我們會建議，每一個人都繼續去嘗試服務他人，但是，每一個人都更加嚴肅地對待它自己。我們的意思，你們應該失去你們的幽默感。在諸如你們的幻象的一個幻象中，那肯定是需要的，我們發現，你們的幻象是相當喜劇性的。但是，為了避免成為某個其他人的遊戲中的走卒，你們必須掌握你被請求的理解的維度，接下來盡你最大的能力長時期去學習並顯化新的理解，去經歷轉變和改變的痛苦，去使用那種痛苦的能量來為你自己構建一個新的更高的真理。

There are few who examine the life minutely, moment by moment each day. Most entities are content to be intro—we correct this instrument—introspective from time to time only. It is well to never focus upon oneself to the extent that one is oblivious of other's needs, but it is also most important for each of you, my children, that you respect yourself, that you move within your consciousness as on holy ground, for all of creation, all of love, dwells within the infinity of your deep mind.

會有一些人會在每一天，每時每刻，每分鐘都檢查生命。大多數實體會對僅僅時不時地進行反省感到滿意。永遠不要聚焦在一個人自己身上到了它會對其他人的需要不在意的程度，這是很好的，但是，我的孩子們，你去尊重你自己，你在你自己的意識中移動，就好像在神聖的地面上移動一樣，這對於你們每一個人同樣也是極其重要的，因為所有的造物，所有的愛，都居住在你的心智深處的無限性之中。

If you wish to work with spiritual coincidence more intensively, the writing down of the dreams when one awakens is an helpful adjunct to silent prayer and meditation. In the silent meditation, one simply is with the Creator, and slowly, the self of each self in that atmosphere becomes and is the Creator. This is the depth and the resonance of the present moment which infinitely intersects with eternity. And the more consciousness that each has of the eternal moment, denying time and space any final reality, there is a great opportunity for that entity to find knowledge that is being sought. Then there is the responsibility and the duty to put into action those things which are learned.

如果你希望更為集中地與靈性上的巧合一同工作，當一個人醒過來的時候寫下夢境，這靜默祈禱和冥想的是一個有幫助的助手。在靜默冥想中，一個人單純地是與造物者在一起的，緩慢地，在那種氛圍中，每一個自我的自我都成為造物者，並就是造物者了。這就是當下一刻的深度與共鳴了，當下一刻是無限地與永恆交又的。每一個實體對於那個永恆的瞬間擁更多的意識，並同時否認時間和空間有任何最終的實際性。那個實體就會有一個偉大的機會去找到正在被尋求的知識了。接下來，就會有去將那些已經被學會的事情付諸行動的責任和義務了。

May we say in reassurance, that it matters not how many times you may misread the will of the Father for you, for in each situation—synchronistically, if you will—events will fall in such a way that you are presented once again with the area of learning to love that you have been working upon for some time. It is well to know one's incarnational goals, not only in service to others, but in terms of honoring the self as a portion of the creation enough to place that self in a meditative state where there is light abundant and food plentiful for the soul and the spirit.

容我們這樣說來做出保證，無論多少次你可能錯過天父對你的意志，這都是沒關係的，因為在每一情況中——同時性地，如果你願意這樣說的話——事件將會用這樣一種方式掉落，你們會被再一次呈現去學習愛的區域，這種區域是你們一直在其上工作有一段時間的區域。去知曉，一個人的投生的目標，這是很好的，這個目標不僅僅是在服務他人之中，同樣也是在榮耀自我是造物的一部分以足以將自我放置在一個冥想的狀態中的方面，在這個冥想的狀態中，會有豐富的光和大量的供靈魂和靈性使用的食物。

Daily meditation, as always, is something which we feel is at the heart of one's acceleration of spiritual growth, but never think that you are being moved about by destiny. This is not so. The free choice is always your own. If you do not wish a lesson, if you are too weary, you may simply sit by the side of the road and let others go by for awhile. And when you are refreshed, you simply begin again where you stopped. There is no hurry, there is no worry, there is no concern, there is no attachment. There is only the challenge of the chase for the Grail and the infinite satisfaction of spending time with the one infinite Creator. Indeed, each time the mind turns to the Creator with a word of praise or thanksgiving, the service rendered thereby is incalculable. Each time that each may smile at the stranger, or comfort, or help one who needs it, each is expressing a kind of consciousness that one is attempting to learn, that is, unconditional love.

每日冥想，一如既往，是某種我們感覺到是某種處於一個人的加速靈性成長的核心之處的事物，但是永遠不要認為，你是在被命運四處移動的。不是這樣的。自由意志一直都是你自己的。如果你不希望學一個課程，如果你不是過於疲憊的，你們可以單純地坐在路邊並讓其他人從身旁經過一段時間。當你們恢復精力的時候，你們單純地從你們停下來地方再一次開始。沒有倉促，沒有擔憂，沒有憂慮，沒有牽絆。僅僅只有追尋聖杯的挑戰和花時間與太一無限造物者在一起的無限的滿意。確實，每一次心智帶著一個讚美或者感恩的詞語轉向造物者的時候，由者而被提供的服務就是數不勝數的了。每一次每一個人可以對著陌生人微笑，或者安慰，或者幫助一個需要它的人的時候，每一個人就都在表達一種類型的意識，即它正在嘗試去學習無條件的愛。

So it is as if, say for instance, you wished to drive to the town of Chicago, you may go by one way or by another. You may sail about the world or drive the distance in a very short period of time. Eventually, however, you shall arrive at that destination which is yours. So nothing is wasted and nothing is lost in processing catalyst in a biased fashion. You are, of course, attempting to hone out of the stuff of which you are made, that is, free will and the Creator-self

within, a self in which the will has become disciplined. 因此，它就好像，假設舉個例子，你希望開車去芝加哥，你可以走一條路或者另一條路。你可以繞著世界航行或者用一段非常短的時間開車通過那段距離。無論如何，最終，你都將抵達那個你的目的地。因此，在用一種有偏向性的方式來處理催化劑的過程中，沒有任何事情是被浪費的，沒有任何事情是丟失的。當然，你正在嘗試去打磨那些你有的其而被造物，那就是自由意志和內在之中的造物者的自我，在這個自我之中，意志已經被鍛煉過了。

And one thing that spiritual coincidence does for those who heed it is encourage them upon their quest. When one is in a deep feeling of despair, one is still a hologram of the one infinite Creator. There is no way one is not going to get to Chicago, if we may continue the metaphor. It is just that there are many, many roads, some shorter, some longer, some easier, some more difficult. The measure of an entity's spiritual mettle is basically the entity's ability to express faith that all is as it should be and that there is love in the moment. This takes a complete, blind trust and faith because the illusion has been designed for you to see a fairly large portion of negativity within the relationships one has, the friendships one has, and the wars and rumors of wars of those upon your planet who would wish ...

對於那些留心的人，靈性的巧合確實對它們做的一個事情就是去鼓勵它們進行它們的探尋。當一個人是處於一種深深的絕望的感覺之中時，它仍舊是太一無限造物者的一個全像。一個人絕對不會到不了芝加哥，如果我們可以繼續那個比喻的話。僅僅是會有很多很多的道路，一些更短些，一些更長些，一些更加容易些，一些更加困難。對一個實體的靈性上的氣質的衡量，基本上就是那個實體去表達信心的能力，即一切都是它應該是的樣子，在那一刻中有愛。這需要一種完全的，盲目的信任和信心，因為幻象已經設計好了以讓你看到在一個人擁有的關係中，在一個人擁有的友誼中看到一個相當大的負面性的部分，在你們的星球上的戰爭和戰爭的謠言.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... The instrument has just informed me that she would wish that I transfer this contact at this time, for we seem to have spoken in enough of a volume of your time that were we to be longer, we would lose you, as this instrument would say, as each drifted sweetly off to sleep. Therefore, we would close this meditation through the instrument known as Jim. I am known to you as Q'uo.

..... 這個器皿剛剛通知我們她希望我在此刻轉移這個接觸，因為我們看起來已經用了你們的時間的一個足夠的大塊的部分發言了，如果我們變得更長，我們就會失去你們，如這個器皿會說的一樣，因為每一個人都快速地漂流到睡夢中了。因此，我們會通過被知曉為 *Jim* 的實體結束這個冥想。我是你們知曉的 *Q'uo*。

(Jim channeling)

(Jim傳訊)

I am Q'uo, and greet each again in the love and light through this instrument. At this time it is our privilege to ask if we might speak to any queries which yet remain upon the minds of those present. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸詢問，是否我們可以談及仍舊留在那些在場的人們的頭腦中的任何問題。在此刻有一個問題嗎？

Questioner: To continue the analogy that was presented in tonight's session about a trip to Chicago, I wonder if there would be the possibility of an accelerated path to Chicago, maybe to use an analogy like time travel. In other words, how does an entity accelerate along the path to reach the ultimate goal?

提問者：要繼續在今晚的集會上被提出的關於一次前往芝加哥的旅程的類比，我想知道是否會有可能性有一條前往芝加哥的加速的道路，也許是使用一個類似時間旅行的比喻。換句話說，一個實體如何在道路上加速抵達最終的目標呢？

I am Q'uo, and am aware of your query, my brother. We may suggest that there is that which you call the accelerated path, that path being the one which is consciously chosen and followed. This is in contrast to the path which many of your peoples follow, that which is, as yet, less a conscious choice than a preincarnative and subconscious choice, that uses catalyst far less efficiently than does the path that has been carefully considered and has been consciously made the focus point of the life pattern by the seeker.

我是 Q'uo，我理解了你的問題，我的兄弟，我們可以建議，會有你所稱的加速的道路，那條道路是一條有意識地被選擇和被跟隨的道路。這條道路與你們的人群中的很多人選擇去跟隨的那條道路相比，被跟隨的道路是比一個投生前與潛意識的選擇，可以說是，較不有意識的選擇，相比已經被尋求者仔細考慮過並已經有意識地被塑造為生命模式的焦點的道路，是遠遠較不有效地利用催化劑的。

We are aware that you query as to the possibility of further accelerating the consciously chosen path. In this regard, we may respond by suggesting that as one carefully considers the daily round of activities and the seeming coincidences that present themselves in such activities, that one then follow the product of the intuition and the analysis as soon as one is aware that there is a direction which feels appropriate to the heart of the being. There is much within your illusion and your life patterns that is of mystery. As you are able to sort that which is of most value from that which is of less value, you will find yet that there are still choices to be made, and contemplation, meditation, and the prayerful attitude to be undertaken in the evaluation of the most efficient choice.

我們察覺到你們的問題是關於進一步加速有意識地選擇了的道路的可能性。在這個方面，我們可以藉由這樣建議來回應，當一個人仔細考慮日常生活的活動以及在這樣的活動中將它們自己呈現出來的表面上的巧合的時候，一個人一察覺到有一個對於存有的核心感覺是適合的方向的時候，它就馬上接著去跟隨直覺與分析

的產物。在你們的幻象和生命模式中會有大量神秘的事物。當你們能夠去將具有極大的價值的事物從具有較小的價值的事物中分類整理出來的時候，你們就將會發現，仍舊有要被做出的選擇，仍舊有在對最有成效的選擇進行評估的方面要被進行的沉思、冥想、以及祈禱的態度。

If one is able to move in harmony with these feelings and contemplative products of meditation and a prayerful attitude, one will be moving as quickly as it is well for one to move, for there is within each entity a rhythm, shall we say, of awareness that presents itself as a kind of pattern that offers the surest and most stable growth possible. If one attempts to move more quickly than one may successfully assimilate lessons and learning and service to the heart of one's being, there is danger of overloading, shall we say, the spiritual and mental emotional circuitry of the mind/body/spirit complex. It is well, therefore, to move with some stability as well as with [the] eagerness of the seeker which sees, if only faintly, the goal which is in reach.

如果一個人能夠與這些感覺，冥想的沉思性的成果以及一種祈禱性的態度一同協調移動，它就將會盡可能快速地移動，只要它對於一個人的移動是沒問題的，因為在每一個實體內在之中都有一個，容我們說，察覺的旋律，這個旋律將其自身作為一種類型的模式呈現出來，它們提供了有可最為確切且最為穩定的成長。如果一個人嘗試去比它可能成功地將課程、學習以及服務整合到它的存有的核心之中的速度更快地移動的話，就會有心/身/靈複合體的靈性、心智以及情緒的回路，容我們說，超載的危險。因此，去帶著某種穩定性，同樣也帶著尋求者的熱情來移動，這是很好的，尋求者會看到，即使只是模糊地看到，在所及範圍內的目標。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Not at this time, thank you.

提問者：在此刻沒有了，謝謝你們。

I am Q'uo. We thank you my brother. Is there another query?

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes. I'd like to ask about ... I'm a little confused about how the mirror image works in the mated relationship. I—it seems like maybe one person is really patient and the other person is impatient, for example, and I'm sure that's part of the Creator's way of showing us that each of us contains both the patience and the impatience. But what if you, say, if you consider you're the patient person and you're seeing the impatience in the other person, does that indicate that you need, or that you feel that you should become more patient than you already are ... um ... I'm kind of confused how this works, how to best utilize this system here.

提問者：是的。我想要詢問關於.....我在關於鏡射的形象如何在伴侶關係中工作的方面有一點點混淆。我——看起來似乎，舉個例子，也許一個人是真的有耐心的，另一個人是沒有耐心的，我們每一個人都同時包含了耐心和不耐心，我很

確信那就是造物者向我們展現的途徑的一部分。但是，萬一你，假設，如果你認為你是有耐心的人，你正在看到在其他人身上的不耐心，那是向你表明，你需要，或者你感覺到應該比你已經是耐心的變得更有耐心嗎.....嗯.....我在關於這是如何工作的，在這裏如何最佳地在利用這個系統的方面以某種方式是混淆的。

I am Q'uo, and am aware of your query, my sister. We shall do our best to respond in the manner which is most helpful.

我是 Q'uo，我理解了你的問題，我的姐妹。我們將會盡我們所能來用最有助的方式來回應。

The mirroring effect that those within the mated relationship experience is an intensification of the mirroring effect that is experienced by each entity at all times when in contact with others. It may be noted within the mind, when there is an interaction between entities, when a thought, word or deed that has been shared remains within the thoughts that you think and remains with a certain charge, shall we say, when there is a response by yourself to any thought, word or deed of another that causes you to move from the center of your being, and causes you concern of any kind, you may notice the mirroring effect as it is generated from your own subconscious mind.

在伴侶關係的體驗中的人們身上的鏡射效應，是一種對被每一個實體在所有的時候都體驗到的鏡射效應的強化作用。可以在心智中被注意到的事情是，當在兩個實體之間有一種互動的時候，當一個已經被分享的想法、言語或者行為留在你思考的想法中，並且是，容我們說，帶著一定的電荷留下來的時候，當有一個你自己對於任何的另一個人的想法、言語或者行為的回應使得你從你的存有的中心移動，並使得你有了任何類型的擔憂的時候，你可以注意到鏡射效應了，當它從你自己的潛意識的心智被產生出來的時候。

This is to say that you have before the incarnation chosen certain lessons upon which you shall apply yourself. You have therefore biased your perceptions in a manner which will allow you to see what we may call a neutral experience, or neutral catalyst, in such and such a fashion that is in accordance with your preincarnative choices. Thus, a number of entities may witness the same exchange of experience and respond by feeling a variety of responses. This is due to the unique nature of each entity's preincarnative programming and subconscious bias.

這就是說，你在投生前已經選擇了一定的你將會應用於你自己身上的課程。你因此已經用一種將會允許你看到我們可以稱之為一種中立的體驗，或者中立的催化劑的事物的方式，並用這樣或者那樣一種與你自己的投生前的選擇協調一致的方式來使得你的知覺產生偏向性。因此，一些實體可能會看見相同的體驗的交換並藉由感覺到多種多樣的回應來做出回應。這是由於每一個實體的投生前的編程和潛意識的偏向性的獨一無二的屬性。

Thus, whatever experience you share with another that leaves its mark upon your memory is one which you would do well to consider within your own meditations, to look within your own self to see what significance this experience has. Then one may, in a meditative state, look at that experience

within the life pattern to note the repetition of this experience or similar experiences, and begin by this analysis to discern the deeper pattern that comprises the lesson that you are attempting at this time to learn, and which has been signaled by the experience shared with another that registered a strong emotional response in your own being.

因此，你與另一個人分享的無論什麼在你的記憶中留下了它的記號的體驗，如果你在你自己的冥想中去考慮它，在你自己的自我內在之中去檢查這種體驗擁有的重要性，你就是做的很好的了。接下來，一個人可以在冥想的狀態中，檢查在生命模式中的體驗以注意這種體驗或者類似的體驗的重複性，並藉由這種分析開始分辨出構成了你在此刻嘗試去學習的課程的更為深入的模式了，這種模式是已經被與另一個人分享的體驗所預示了的，這種體驗在你自己的存有中留下了一個強有你的情緒上的回應了。

Thus, each life pattern is unique and the response to various stimuli or catalyst is also unique and may be observed for the impact that it has on the self.

因此，每一個生命模式都是獨一無二的，對於各種各樣的刺激物以及催化劑的回應同樣也是獨一無二的，並可以因為它已經在自我身上產生的影響而被觀察到。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you, that was very helpful.

提問者：沒有了，謝謝你們，那是非常有幫助的。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Well, I'd sort of like to go back and look at the situation such as R's, which is very common, where a person is not doing something that he feels expresses himself, but rather puts on a mask and expresses a persona—a part of the self, but not the whole self. And again and again an entity has attempted to move into a different direction, yet each time, as R said this evening, there is some compelling reason to return to a kind of irreverent humor which is considered by the entity to be perhaps less than completely helpful in service to others. What is going on when this kind of yellow-ray difficulty occurs with the society, with work, and so forth?

Carla：好的，我有些想要返回並檢查一下諸如 R 的情況之類的非常普通的情況，在這個情況中一個人沒有做某種他感覺表達了他自己的事情，而毋寧是帶上了一個面具並表達了一個人格——自我的一部分，但不是全部的自我。一次又一次，一個實體已經嘗試在一個不同的方向上移動了，而每一次，如 R 在今晚說的情況一樣，會有某種強迫性的原因去返回到一種類型的不尊重的嘲諷，這種嘲諷會被實體考慮為在服務他人的方面也許是較不完全有幫助的。當這種類型的黃色光芒的困難在社會，工作以及如此等等的情況中發生的時候，正在發生什麼事情呢？

I am Q'uo, and I am aware of your query, my sister. One may look at each life pattern as having various vehicles for expression. The relationship with the

mate is one of primary importance. The relationship with those with whom one labors in the daily round of activities is another. Each relationship or situation of an enduring nature that one encounters in the life pattern may be seen as the vehicle through which the preincarnative choices find a field of play, shall we say. It is within such relationships that those opportunities to express the lessons and services preincarnatively chosen appear. It is less important to the supposed effect upon another entity that one may assume has been made than it is to observe the effect of the experience upon the self.

我是 Q'uo，我理解了你的問題，我的姐妹。一個人可以將每一個生命模式是做實擁有各種各樣的表達的載體的。與伴侶之間的關係是一個具有首要的重要性的關係。與那些一個人在日常生活的活動中與之一同工作的人之間的關係是另一個具有首要的重要性的關係。一個人在生命模式中遭遇到的每一個具有持久的特性的關係或者情況，都可以被視為是投生前的選擇通過其找到一個，容我們說，遊戲場的載體。就是在這樣的關係中，那些去表達投生前已經被選擇了的課程和服務的機會出現了。相比去觀察體驗在自我身上產生的效果，一個人可能假設已經在另一個實體身上產生的被假設的效果是較不重要的。

It is well, therefore, to look not so much at the vehicle by which or through which one is expressing the self, as it is to look at the feeling or tone within the self that is, shall we say, the motivating force for the expression in such and such a manner. We would recommend, therefore, that there be less emphasis given to the form or framework within which lessons are attempted and more emphasis be given to the motivation for those structures that are built and operated within for the purpose of attempting those lessons.

因此，不去如同檢查在之中內在之中的感覺或者音調一樣地如此多地檢查一個人藉由其或者通過其表達自我的載體，這是很好的，這種感覺和音調就是，用這樣或者那樣一種方式來進行表達的，容我們所，驅動力了。因此，我們會推薦獎較少的重點賦予課程在其中被嘗試的形式或者框架，而將更多的重點賦予那些構架被建造並在內在之中為了嘗試那些課程的目的而被操縱的驅動力。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, just an observation. You sounded ... very good and I really appreciated it. Thank you.

Carla：沒有，僅僅是一個觀察。你們聽起來是.....非常好的，我真的感激它。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I guess I do have one more. I was conjecturing it to myself earlier today. We were talking about time being different in different dimensions and being experienced differently in different dimensions and I thought, well, gee, you know, we experience time differently in a subjective sense in this illusion even. I mean, even with a clock ticking all the time and saying what time it is, if you

don't look at the clock, if you're doing something you really dislike doing, a minute can last about three hours, and if you're doing something you love doing, three hours can last about a minute. So time is very malleable and obviously an illusion, a subjective illusion, even while the clock ticks on in the illusion, you can see through it even though you're within the illusion. It's one of the easiest things to see through, and I was wondering if in the higher densities, the reason that there is so much time in human terms, you know, millions of years to work on lessons, that perhaps, subjectively, that time is not experienced as a long, long time but rather, is experienced as a time of concentration in which all sense of time is lost while one attempts to learn a very refined lesson.

Carla：我猜想我確實還有一個問題。我在今天早些時候靠自己推測了它。我正在談論時間在不同的維度是不一樣的，在不一樣的維度是用不一樣的方式被體驗的，我想到，好的，哎呀，你們知道，我們在這個幻象中甚至都是用一種主觀的方式體驗用不一樣的方式體驗時間的。我的意思是，甚至在伴隨著一個鐘在所有的時候都滴答作響並所現在是什麼時間，如果你並不看鐘，如果你正在做某事你不喜歡做的事情，一分鐘能夠持續大概三個小時，如果你正在做某事你喜歡做的事情，三小時能夠持續大概一分鐘。因此，時間是非常可塑的，且明顯是一個幻象，一個主觀的幻象，甚至在鐘在這個幻象中滴答作響的時候，你能夠看穿它，即使你是在幻象之中的。這是最容易看穿的事情中的一個，我想知道，是否更高的密度中，在人類的意義上要有如此多的時間的原因，你們知道，幾百萬年的時間在課程上進行工作，也許，主觀上地，時間並不是被體驗為一段很長很長的時間，而毋寧是被體驗為一個時間的濃縮物，在其中所有的時間感在一個人嘗試去學習一個非常精煉的課程的時候都失去了。

I am Q'uo, and am aware of your query, my sister. We shall attempt to describe this function of time by suggesting that the fluidity or quick passage of time is a function of the lack of resistance to experience. To state this in the positive sense, the ability to move in harmony with one's experience allows the dissolving of the barriers of time for that entity as it is able to move in harmony.

我是 Q'uo，我理解了你的問題，我的姐妹。我們將嘗試去藉由這樣建議來描繪時間的這個機能，我們建議，時間的流動性，或者快速的流逝是不去阻礙體驗的一個機能。要用正面性的方式陳述這一點，與一個人的體驗協調一致地行動的能力會允許時間的對於那個實體的障礙物消散，因為它能夠協調一致地行動了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Oh no, thank you, Q'uo.

Carla：哦，沒有了，謝謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I sense that the energy of the instrument is getting low at this

point, so perhaps maybe just a brief answer can be given about the use of magnetism, on what we know as Atlantis.

提問者：我感覺到這個器皿的能量在這個位置正在逐漸減少，因此也許僅僅只有一個簡短的問題能夠被給予，問題是關於我們所知曉的亞特蘭蒂斯人對磁性的使用。

I am Q'uo, and am aware of your query, my brother, and we appreciate your concern for the energy of the instrument, for it is quite low at this time.

我是 Q'uo，我理解了你的問題，我的兄弟，我們感激你對於這個器皿的能量的關心，因為它在此刻是相當低的。

The entities within the Atlantean culture were in many respects quite successful in utilizing various means of tapping into what might be called the intelligent infinity or infinite intelligence of the creation, thereby bringing through a kind of intelligent energy which was utilized in many ways to technologically advance the culture. The use of the magnetic field of force as well as use of the energy contained within the atom and use of the crystal for penetrating intelligent infinity was made by a careful application of trial and error testing as is the way of the rational and, as you call it, scientific mind.

在亞特蘭斯文化中的實體，在利用各種各樣的方法來利用可以被稱之為智慧無限或者造物的無限智慧的事物，並由此產生出一種類型的智慧能量的方面在很多方面是相當成功的，這種智慧能量用很多方法被利用來用科技性的方法來推動文明的進步了。對於磁性力場的使用，同樣還有對包含在原子中的能量的使用，以及為了刺穿智慧無限而對水晶的使用，是藉由一種對試錯實驗的仔細的應用而被產生出來的，如同有道理且，如你們所稱的，科技性的心智所使用的途徑一樣。

The utilization of these forms and forces was, for the most part, an exercise in the mundane application of energy for the use of but a few within the culture and at the expense of the majority of entities within that culture. There were those who felt that the mental discipline of the personality would yield far greater results for both the individual and the culture, and these entities, before the down-sinking of Atlantis, chose therefore to remove themselves from this culture to distant locations upon your planetary surface in order to continue the metaphysical studies that they felt would provide greater opportunity for learning and for service than would the utilization of the technological means of gaining and of applying the intelligent energy through the use of magnetic fields of force, through the use of crystals, and through the release of nuclear energy.

對這些形式和力量的使用，在絕大部分，是一種在對能量的世俗的應用中的一種運用，以供在文化中的僅僅少數人的使用，並是在那個文化中的絕大多數實體為代價的。會有那些感覺到對人格的心智的訓練會同時為個體和文化產生出遠遠更大的結果的實體，這些實體，在亞特蘭蒂斯沉沒之前，選擇讓它們自己離開這個文化，前往你們的星球表面上的偏遠的地區，以便於繼續形而上學的研究，它們感覺，相比利用科技的方式來通過使用磁性力場，通過使用水晶，通過釋放核能量來取得並應用智慧能量，這些形而上學的研究會為學習和服務提供更大的機會。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，感謝你們。

I am Q'uo, and again thank you, my brother. Is there a final query at this time?

我是 Q'uo，我再一次感謝你，我的兄弟。在此刻有一個最後的問題嗎？

Carla: All right, I have a question. The negative entities that seem to be coming among us at this time in spacecraft seem bent on manipulating our people for some reason. Could you comment on that at all?

Carla：好的，我有一個問題。在此刻看起來似乎是用太空船來到我們中間的負面性實體，看起來似乎因為某種原因下決心要操縱我們的人群。你們能夠對那一點進行任何評論嗎？

I am Q'uo, and am aware of your query, my friend. Our comment upon this phenomenon in order to avoid the infringement upon free will must be of a general nature, for there is much activity within the various cultures of your planet at this time that is, shall we say, of the planetary again, and must remain mysterious in order for the free will of the general population of your planet to be maintained. When there is sharing and opportunity of sharing that which is helpful in the positive sense of service to others, as is the growing experience of your planet at this time, there must also be the balancing opportunity for the population of your planet to choose the path.

我是 Q'uo，我理解了你們的問題，我的朋友。為了要避免對自由意志的侵犯，我們對於這個現象進行的評論必須是具有一種一般性的特性的，因為在此刻在你們的星球的各種各樣的文化中會有大量的活動是，容我們說，再一次，屬於星球的活動，這些活動必須保持神秘以便於你們的星球的一般性的人群的自由意志可以被保留。當會有分享和分享的機會是從正面性的服務他人的意義上是有幫助的時候，就如同在此刻你們的星球的不斷增強的體驗一樣，必須同樣也有平衡性的機會以供你們的星球的人群去選擇道路。

Therefore, the experiences of which you speak are a portion of this opportunity. The choice, however, remains always, with each individual to look upon the creation about it, either as that which is an extension of the self and that which is helped by the services of each entity, or as that which is to be controlled and plundered for the benefit only of the self or of the group to which the self belongs. Each experience and each entity shall therefore find a free range of choice available. The experiences that you refer to are much in the minds of those who work within the metaphysical studies at this time, for there is also at this time much of light and service to others that is moving as a conscious experience for a greater number of the people of this planet.

因此，你們談及的體驗就是這個機會的一部分。無論如何，選擇一直存在，同時每一個個體都要去觀察在它周圍的造物，要麼將其視為是自我的一個衍生，並且

是會被每一個實體的服務所幫助的，要麼將其視為是要僅僅為了自我或者自我所屬於的團體的利益而被控制或者被掠奪的事物。每一個體驗和每一個實體由此都會找到一個可供利用的自由選擇的範圍。你們偏好的體驗是大量位於那些在此刻在形而上學的研究中工作的實體的心智中的體驗，因為作為對這個星球的一個更大數量的人群的一種有意識地體驗，在此刻同樣有大量的光和對他人的服務正在移動。

At this time, we shall thank each present for inviting our presence in your circle of seeking this evening. It has been a great honor to share that which is ours to share with you. We wish to remind each that we are but your brothers and sisters who have perhaps moved a bit farther along the same path that you travel than have you, but we do not wish any word we have spoken to serve as a stumbling block to you upon that path. Therefore, if we have spoken any words which do not ring true, please forget them at once and use only those concepts for which you feel affinity. We are known to you as those of Q'uo and we leave each at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我們將感謝每一個在場的人邀請我們出席你們今晚的尋求的圈子。去分享我們要與你們分享的內容，這已經是一種巨大的榮耀了。我們希望提醒各位，我們僅僅是你們的兄弟姐妹，我們也許已經沿著你們所旅行的相同的道路並你們已經旅行的距離稍稍遠一點，但是我們並不希望我們已經說的任何的言語起到了你們走在其上的那條道路上的一塊絆腳石的作用。因此，如果我們已經講述了任何聽起來是不真實的言語，請立刻忘記它們，並僅僅使用你們感覺到吸引力的那些觀念。我們是你們知曉的 Q'uo，我們在此刻在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

July 30, 1989

1989-07-30 修道院與世俗的生活

Group question: The question this evening has to do with the ability that many seekers have when concentrating carefully and working diligently to stay centered within themselves so that they are aware of their feelings, their actions, and the meaning of both. But what do you do when you partake in the daily round of activities and you don't have that steady concentration? How do you maintain a contact with the center of yourself so that you're able to take advantage of the opportunities for growth that present themselves? How do you keep from getting off the track and getting lost in the television, the mundane activities, the conversation, the emotions of the moment?

團體問題：今天晚上的問題是與很多的尋求者擁有的能力有關的，很多尋求者能夠仔細地集中注意力並勤奮地進行工作來處於它們自己內在之中的中心位置，這樣它們就會察覺到它們的感覺，它們的行動，以及同時察覺到兩者的意義了。但是，當你參與到日常生活的活動中的時候，當你並不擁有穩定的集中注意力的時候，你要做什麼呢？你如何保持一種與你自己的中心的接觸，這樣你就能夠利用那些自我呈現的成長的機會呢？你如何避免偏離正軌並迷失在電視、世俗的活動、談話以及在那個時刻的情緒之中呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and the light of the one infinite Creator, and thank you for calling us to share with you what humble information we may have. About the subject of living the life of the monastery in the seeming non-monastery of the mundane world, we are most happy to take up this subject, for it is central to the process of polarizing in consciousness towards service to others and an awareness of the Creator's love for you and your adoration of the Creator who has made all things well.

我是 Q'uo。我在太一無限造物者的愛與光中向你們質疑，我們為你們呼喚我們來與你們分享我們可能擁有的謙遜的資訊而感謝你們。關於在表面上並非修道院式的世俗的世界中活出修道院的主題上，我們極其高興採用這個主題，因為對於在意識中朝向服務他人的極化的過程，以及一種對造物者對你的愛以及你對已經很好地創造了萬物的造物者的崇拜的認識，它是中心性的主題。

As always, we ask that you remember that we are not infallible, that we still have much to learn, and that as long as we have identity, we will be making errors from time to time. The only lack of error lies in non-polarized love, and that love is a love so intense that it [vitiates] the necessity for a conscious personality. It is, therefore, stored within the Creator as the active principle of the Creator when eventually we each return to our source.

一如既往，我們請你們記住，我們不是不會犯錯的，我們仍舊有很多要去學習的事物，只要我們還擁有身份，我們就將會不時地犯錯。唯一的沒有錯誤存在於沒有被極化的愛之中，那種愛是一種如此強烈的愛，以至於它讓對於一種有意識的人格的需要失效了。因此，當我們每一個人最終返回到我們的源頭的時候，這種

愛是作為造物者的活躍的原則被儲存在造物者內在中的。

It is written in your holy works that the teacher known to you as Jesus stated that birds of the air had their nest, but that the son of man had nowhere to put his head. This was the simple truth. This entity did not operate from a home base of any kind, but rather was peripatetic and walked to different places to learn and to teach and to inspire and to fulfill that purpose for which he accepted incarnation in third density.

在你們的神聖著作中記載著，被你們知曉為耶穌的老師說，空中的鳥擁有它們的巢穴，但是人之子沒有任何地方去安置它的腦袋。這是簡單的真理。這個實體比更沒有藉由任何類型的一個根據地來進行工作，而毋寧是四處遊歷並走到不同的地方以學習、教導、啟發並實踐那個它接受作為第三密度中的投生的目的。

This entity's life, like all entities who are sons of man and daughters of man, was the experience of the endless journey. Those who choose to sequester themselves—we correct this instrument—from the mundane world by moving into monkhood or the nunnery or some specific way of organized religion supporting those who are contemplatives, these entities remove themselves, they think, from the catalyst that they would experience as ordinary citizens who are not specifically religious or of the cloth, as this instrument would say. This is a snare and a delusion.

這個實體的生命，和所有人類的兒子和女兒之所是的實體一樣，是對無盡頭的旅程的體驗。那些選擇去讓它們自己隱退的實體——我們更正這個器皿——那些藉由進入到僧侶身份或者女修道院或者某種具體的支持那些沉思的人的有組織的宗教的方式來讓它們自己從世俗的世界隱退的人，這些實體認為，它們讓它們自己離開了它們會如同那些不是具有特定的信仰或者，如這個器皿會說的一樣，具有教士的職業的普通的平民一樣地體驗到的催化劑了。這是一種陷阱與一種欺騙。

Humankind is equally confused and unbalanced in various ways throughout all populations, whether they be monasteries, colleges, towns or countryside. The holiness, the steeping in sanctity that is available in this life of monastery living becomes the daily round, the normal routine, the working. Mundane personalities clash between brothers and between sisters. Authority finds itself in confrontation just as much within so-called religious orders as in any other job. This is not to say that we would discourage people from becoming ministers, monks or nuns. It is merely to say that the same temptations, distractions and waywardness will await those who move into a specifically religious lifestyle to the extent that each as an entity needs catalyst. The catalyst will be there. The thought of the protection of the monastery may well be comforting, but in years of experience of living in such a community, any thoughtful religious person living therein would say that there is mundane activity that must be done always, that there is no escape from the surface of life.

人類是同等地在貫穿所有的人群中都用各種各樣的方式感到混淆與失去平衡的，無論它們是在修道院、學院、城鎮或是鄉村。在這種僧侶生活的生命可以被取

rewarding. Going through spirals of learning, painful change, peaceful plateaus, and new learnings, pain and new peaceful repose—this is the surface of your life. Do not consider for a moment that your conscious mind is all that is responding to the perceived catalyst.

我們首先說這一點是因為我們希望你們知道，你們所注視的任務不是一個無望的任務，而毋寧是一場回報越來越大的無盡的旅程。它穿越你們的學習的螺旋，穿越痛苦的改變，平靜的平臺期，新的學習、新的痛苦和新的平靜的回應——這就是你的生命的表面。一刻都不要認為你的有意識的心智，完全就是那個正在回應被感覺到的催化劑的心智。

While the conscious mind is busy with the numbers, the letters, the chores, the subconscious mind is seeking the Creator in those who wish to move toward polarity in service to others. The foundation of this double consciousness, where one is capable of completing all mundane tasks necessary while remaining aware of the one infinite Creator, has its foundation in meditation, that is, the silent meditation of listening without any expectation, just listening.

在那些希望向著服務他人的極性移動的實體中，當表面意識的心智正在忙於數字、信件與雜務的時候，潛意識的心智是正在尋求造物者的。在這種雙重意識的基礎上，一個人是有能力在保持對太一無限造物者的察覺的同時完成所有必須的世俗的工作的，這種雙重意識是在冥想中擁有其基礎的，也就是，在沒有期待的情況下去聆聽的靜默的冥想，僅僅去聆聽。

Each entity will feel the presence of the one infinite Creator in a different way. Some feel it in the heart, some feel it more cerebrally, some feel it with a deep emotion tone that cannot be described. But once this direct experience of being with the Creator has been recognized, acknowledged and praised—and this is available to any who are able to make love—the journey is well begun and it simply requires a steady, persistent effort to observe the thoughts which move through your mind complex, to discard those which do not seem proper, or if unable to discharge them, to experience them, knowing it is a part of the catalyst of your particular lesson and feeling neither anger nor disappointment at the Creator or at yourself for becoming stuck in the mire of every day and losing the contact of the heart with the Creator within.

每一個實體都用一種不同的方式感覺到太一無限造物者的臨在。一些人在心中感覺它，一些人用更為理智的方式感覺它，一些人用一種無法被描述的深入的情緒的音調感覺它。但是，一旦這種與造物者同在的直接體驗已經被認出了，被承認並被讚美了——在種直接的體驗是可以為任何能夠做愛的人所取得的——這條旅程是被很好地開始了的，它單純地需要一種穩定、持久的努力去觀察穿越你的心智複合體的想法，拋棄那些看起來似乎不合適的想法，或者如果無法拋棄它們，去體驗它們，同時知曉它是你特定的課程的催化劑的一部分，並不為深陷於日常生活的泥潭之中與失去與內在的造物者的心接觸而對造物者或者對你自己感到憤怒或者死亡。

It is very important that each who attempts to accelerate the pace of the

spiritual evolution realize that this will be done through a series of failures as well as successes, each failure being as important or more important than the successes because of the situation in which one decides one must change. This changing to come more into line with full consciousness of the Creator in all that is is a long, progressive lesson, shall we say, a seemingly endless journey.

非常重要的事情是，每一個嘗試去加速靈性演化的速度的人都意識到，這將是通過一系列的失敗，同樣也通過一系列的成功被進行的，因為在其中一個人決定它必須改變的情況，每一個失敗都是和成功一樣重要，或者是比成功更加重要的。這種更多地與在一切萬有中的造物者的完整的意識協調一致的改變，是一門漫長的，漸進的，容我們說，課程，是一條表面上無盡的旅程。

There are other techniques for training the mind to awareness that each present moment has the resonance of eternity. One way is simply to remind oneself of that fact as often as one thinks of it and to pause for a moment in praise, thanksgiving and adoration of the Creator which allows free will to its various parts, that they may learn freely, choose freely, and evolve each at its own rate.

會有其他的訓練心智技巧來讓心智察覺到，每一個當下一刻都有永恆的共鳴的。一個方法單純地就是盡可能經常地在一個人想到它的時候提醒它自己，在對造物者的讚美、感恩和讚美中暫停一會兒，造物者允它的各種各樣的部分擁有自由意志，這樣它們就可以自由地學習，自由地選擇，並用它自己的速度演化了。

Any of the senses can be used to remind one of the infinite Creator. The artifacts of humankind, especially the media, are excellent for the weary soul, however, this mass information exchange tends to entrain the mind, to manipulate the attitudes, and more than anything else, to emphasize the surface life which each entity finds, as it spirals through desert periods of its learning, to be completely inadequate to form a satisfactory life.

任何的感知都可以被用來提醒一個人想起無限造物者。人類的人造物，尤其是媒體，對於疲倦的靈魂是優秀的，然而，這種大眾資訊的交換傾向於娛樂頭腦，操縱態度，最重要的是，傾向於強調生命的表面，在每一個實體螺旋穿越它的學習的沙漠的時期的時候，每一個實體都會發現完全這種表面的生命完全不足以形成一種令人滿意的生命。

There is a good reason for this. We realize that in speaking of evolution, we speak of those things about which your culture is uneasy. However, we believe that it is true that you as entities have come to the near end of physical evolution in third density, which is surely reasonable considering how little of third density is left for each.

這種情況是有一個優秀的理由的。我們意識到，在談及演化的方面，我們談及了那些你們的文化對其感到不舒服的事情。然而，我們相信，真實的情況是，你們作為實體已經來到了第三密度的物質性演化的接近終點的位置了，去考慮第三密度給每一個人留下的時間是怎樣之少，這是一個肯定有道理的考慮。

The future evolution of humankind will be what entities of your culture would

call philosophical or religious. These are misnomers because that which is spiritual and that which is scientific are, in the end, congruent. And time spent pondering the various gadgets and contrivances which your people are so excellent at creating, you create the distraction, the unnecessary that seems to be needed, and underscore the surface of life for yourself.

人類未來的演化將會是你們的文化的實體會稱之為哲學的或者信仰的演化。這些是用詞不當，因為靈性的事物和科學性的事物，最終，是協調一致的。時間被花費在衡量各種各樣的你們的人群如此擅長于創造的小玩意和新發明之上了，你們創造了分心物，看起來似乎是有需要的不必要的事物，你為你自己強調了生命的表面了。

Now, how shall you pull yourself up by your own bootstraps, as this instrument would say, to become true disciples of the one infinite Creator, to become those who truly wish to manifest the incredibly intense and infinite love that created all that is? To continue the point of view of gazing at the energy centers of the entity, we may say that once the full energy or prana or love/light of the one infinite Creator is able to reach the heart chakra, at that point the desk, shall we say, is cleared for work in consciousness. While one is mired in the surface details, one simply does not have the same consciousness. Therefore, we do not suggest in any way that any change the style of living, the way of laboring, the way of earning that which purchases food and clothing and shelter. We urge each to explore the resonances, the undertones and light motifs of everything from relationships to clear communication to any experience of any kind. In all experiences, you are on holy ground and the simple remembrance of this fact enables the seeking soul to polarize more and more in that consciousness of sanctity.

現在，你如何，如這個器皿會說的一樣，用你自己的鞋拔子來將你自己拔起來，以成為太一無限造物者的真實的弟子，成為那些真正希望去顯化那創造了一切萬有的令人難以置信地強烈而無限的愛的實體呢？要繼續注視實體的能量中心的視角，我們可以說，一旦太一無限造物者的完整的能量、或者普納、或者愛/光，能夠抵達心的脈輪了，在那個位置，容我們說，桌子為了在意識中的工作被清理乾淨了。當一個人陷入到表面的細節的泥潭之中的時候，它單純地不會擁有相同的意識。因此，我們不會用任何方式建議，在生活方式、工作方式、賺取購買食物、衣服和遮蔽物的事物的方式上的任何的改變。我們鼓勵每一個人都去探索從人際關係到清晰的交流到任何類型的任何體驗的每一個事物的共鳴、低音以及的光的主題。在所有的體驗中，你都是站在神聖的地面上的，對這個事實的簡單的憶起，會使得尋求的靈魂有能力去越來越多地在神性的意識中極化。

There is great polarization on your planet at this time, for harvest is near and some entities are as negative as others are positive and so many are neither negative or positive but simply unaware of a choice having to be made. To those we would say, drop a seed here and there, but have no attachment to that seed's growing in a way you would wish, for each entity will make its own choice for service to self or service to others. Each entity has an infinite time to do so. There is no tragedy that is truly tragedy, no loss that is truly a loss, and, conversely, no happiness that is complete on the surface of your life. But

with a sense of humor and a merry will, not seriously but lightheartedly, as though it were a play, we urge each to systematically cleanse the self of separation and fear whenever it rears its head.

在此刻，在你們的星球上有巨大的兩極分化，因為收割臨近了，一些實體是負面性的，同樣有其他的實體是正面性的，如此多的實體既不是負面性也不是正面性的，而單純地是沒有察覺到有一個必須要被做出的選擇。對於那些人，我們會說，到處播撒一粒種子，但不要用一種你們會希望的方式對於種子的成長有任何牽絆，因為每一個實體都將對於服務自我還是服務他人做出它自己的選擇。每一個實體都擁有無限數量的時間這樣做。沒有任何的悲劇真的是悲劇，沒有任何的損失真是一種損失，反過來，沒有快樂在你們的生命的表面上是完全的快樂。但是，帶著一種幽默感和一種快樂的意願，不是嚴肅地，而是心情輕鬆地，就好像它是一個遊戲一樣，我們鼓勵每一個人都去系統性地從自我身上清除分離與恐懼，在無論什麼它露出它的腦袋的時候。

Fear is usually the cause of separation—fear that one may be hurt, fear that one may be passed over and so forth. Then there are fears that one may perhaps not be able to meet one's obligations. There are fears of the future and of the past. There is fear of illness, of so many things, my children, and this fear keeps you handcuffed to the surface of life. We urge each of you to dive as deeply as you can each day in meditation, and when an action is undertaken, especially in reference to other entities, whether it be the making love, the clear communication, the companionship, or the comforting, make a conscious intention of this love and pleasure, for the praise, the thanksgiving and the worship of the one infinite Creator, whose nature is so loving that it is to your third-density experience unbelievably explosive.

恐懼通常就是分離的原因了——害怕一個可能被傷害，害怕一個人可能去世，以及如此等等。接下來，就會有對於一個人也許可能無法滿足它的義務的恐懼。會有對於未來的恐懼和對於過去的恐懼。會有對於疾病的恐懼，對如此多的事物的恐懼，我的孩子們，這種恐懼讓你被生命的表面帶上了手銬了。我們鼓勵你們的每一個人都盡可能深地在每一天都潛入到冥想之中，當一個行動被進行的時候，尤其是行動會涉及到其他實體的時候，無論它是做愛，清晰的交流，友誼，或者安慰，對於這種愛和快樂做出一個去讚美、感恩並崇拜無限太一造物者的有意識的意願，造物者的屬性是如此有愛，以至於它對於你們的第三密度的體驗是令人難以置信地爆炸性的。

It is very helpful to have another entity or a group of entities with which one is seeking. This is the main use of the idea of community that is behind the monasteries, however, any group may be a support group, each to the other, if each, when the other is in difficulty and confusion, can remember that that is all right, that is acceptable, that is a portion, a natural part of the endless spiritual journey.

擁有一個人與之一起尋求的另一個實體或者一個實體的團體，這是非常有幫助的。這就是在修道院背後的集體的觀念的主要的使用，然而，任何團體都可以成為一個支持性的團體，當其他人是處於困難和混淆狀態的時候，如果每一個人都能夠記起，那是沒問題的，那是可以接受的，那是無盡的靈性的旅程的一部分，一個自然而然的，每一個人對於向彼此就都是支持性的了。

The spiritually polarized entity finds things dropping away, finds the life becoming simpler in an inexplicable way, and as the entity polarizes more and more in the manifestation and fruit of service to others, there is a growing and ultimately irresistible aid in that the more one polarizes towards service to others in a natural rather than forced way, the more one begins to view what is known to you as virtue with affection and fondness rather than a weary eye for legality and guilt. You do not live to yourself. You live to others and others live for you.

在靈性上極化的實體會發現事物脫落了，發現生命用一種難以言喻的方式正在變得更加簡單了，隨著實體越來越多地在服務他人的顯化物和成果中極化，會有一種不斷增強的且最終無法抗拒的幫助，因為一個實體越多地用一種自然而然的而不是強制性的方式朝向服務他人極化，它就會越多地開始帶著愛慕與喜愛而不是用一種疲倦的尋找合法性與罪咎的目光來看待被你們知曉為美德的事物了。你們不是為你自己而活。你是為其他人而活，其他人是為你而活。

Realize deep within yourself that that which seems mundane and everyday, the workplace, each environment, is in actuality the Creator speaking with the Creator in one way or another. It is much easier to see the love, the joy, the bliss and the bloom of second-density creation than it is to see the same of each self-conscious, self-aware entity which has gained the right, the obligation, in its own time to make a choice betwixt service to self and service to others.

在你自己內在之中深深地意識到，看起來似乎是世俗的與日常生活的事物，工作場所，每一個環境，實際上都是造物者在用這樣或者那樣一種方式與造物者說話。去看到第二密度的愛，喜悅、至福與繁茂，相比在每一個已經取得了權利、義務，並要在它自己的適當的時間在服務自我和服務他人之間做出一個選擇的，自我察覺的，自我意識的實體身上看到相同的事情，是要遠遠容易得多的。

Therefore, each entity has its own, what this instrument would call, psychology of being. For some, the simple repeating of a spiritual phrase whenever one is not specifically thinking of something else will aid tremendously. For others, the cutting off of negative thinking and the application of trust and abiding faith and lack of fear does its slow but inexorable work of clearing the consciousness that it may see, not simply what the five senses of your physical body perceives, but what your entire entity perceives. The subconscious portion of the self is well aware of the Creator in all that is, of the worshipfulness inherent in being a child of the Creator. This is very slow work. The journey is long and, [to] those who attempt to discipline the personality, to live within the Kingdom of Heaven while functioning upon Earth, is somewhat intense.

因此，每一個實體都擁有它自己的，這個器皿所稱的，存在的心理學。對於一些人，在無論什麼一個人沒有特別地想到某種其他的事情的時候對一個靈性上的措辭的簡單的重複，就將會是極其有幫助的了。對於其他人，切除負面性的想法，對信任、不變的信心以及無懼的應用，會在清理意識的方面進行它緩慢而又不屈不撓的工作，這樣，它就可以看到，不僅僅是你的物質性身體的五感所感知的事

物，同樣還有你的整個實體所感覺到的事物了。自我的潛意識的部分是清楚地在一切萬有之中察覺到在成為一個造物者的孩子之中所固有的崇拜的。這是非常緩慢的工作。旅程是漫長的，對於那些嘗試去訓練人格的人，去活在天堂的領域中而又同時在地球上運轉，這是多少有點強烈的工作。

We would not urge one single way for anyone to do this work, for work in consciousness is unique to each consciousness, which is also unique. The basic premise of our suggestion is that time spent thinking of the Creator in meditation and thanking and praising the Creator throughout each day in whatever way this is desired is the way to dive deeper and deeper into the present moment where there is no fear, there is no guilt from the past or worry of the future. If you may live in the moment, you are living, as this instrument would call, the Kingdom of Heaven. Those who are truly service to others oriented are most often in the thick of things doing that which has been given them to do within the mundane world creating service to others each in its own unique way. Each of you has an unique way to be of service.

我們不會對任何人鼓勵一條單一的途徑來進行這個工作，因為在意識中的工作對於每一個意識都是獨一無二的，每一個意識同樣也都是獨一無二的。我們的建議的基本的前提是，時間被花費在貫穿每一天在對造物者的冥想、感謝和讚美中思考造物者之中，用無論什麼方式，只要這種被渴望的方式是越來越深地潛入到當下一刻之中的方式，在當下一刻之中沒有恐懼，沒有來自於過去的罪咎，或者對未來的憂慮。如果你可以活在那一刻之中，你就是，如這個器皿會說的一樣，活在天堂的領域之中了。那些真正以服務他人為導向的實體極其頻繁地在大量的事情中去做已經被給予它們的要在世俗的世界中去做的事情，並同時創造出對他人的服務，每一個人都用它獨一無二的方式。你們每一個人都擁有一條獨一無二的進行服務的方式。

Service is largely non-dramatic and impossible to detect by one who is not aware of the process going on within you. A simple smile, a soft answer to a hard question, a way of smoothing things over in the workplace—all these efforts, all these sharings of the self and the goodness of the self [redound] to the consciousness of the planet and lighten it for you to bear fruit and bloom each time you become fully aware that you are gazing at the Creator in all that you see, and that your response need contain no fear. Each of you lives within a perishable vehicle and there is much fear connected with the body complex's desire not to end the incarnational experience. We would, on the other hand, suggest that ...

服務大部分是不激動人心的服務，對於一個尚未察覺到在你內在之中進行的過程中的人，這種服務是不可能被發現的。一個簡單的微笑，對一個困難的問題的一個溫和的回答，一種在工作場所讓事物順利解決的方法——所有這些努力，所有這些對自我和自我的善的分享，都會有利於星球的意思並為你照亮它，以在你每一次完全察覺到你正在一切你看到的事物中注視造物者的時候，在你每一次你的回應無需包含恐懼的時候，結出果實並綻放。你們每一個人都是活在一個會死去的載具中，會有大量與身體複合體不去結束投生體驗的渴望聯繫在一起的恐懼。在另一方面，我們建議.....

We shall pause. I am Q'uo.

我們將暫停。我是 Q'uo。

(Pause)

(暫停)

We would suggest to each that this surface illusion begin to be consciously penetrated by the heart and the consciousness. It is well to spend much time ...

我們會向每一個人建議，這種表面的幻象是被心和意識開始有意識地刺穿的。花費大量的時間.....這是很好的。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... planet, in its own way remarkable and unique and all the senses are teased and delighted with the lovely smells of the various second-density things which grow within your Earth and create such beauty for the eyes. But you are third density and hoping to become fourth density. This means that your basic philosophy is that of one who runs the straight race, as the entity known as Paul has written in the holy work known as the Bible.

.....星球，用它自己非凡的且獨特的方式，所有的感知都藉由各種各樣在你們的地球上生長並為眼睛創造出如此的美麗的第二密度的事物的可愛的味道而被逗弄並感到高興了。但是，你們是第三密度並希望成為第四密度的。這意味著你們的基本的哲學，如被知曉為 *Paul* 的實體在被你們知曉為聖經的神聖著作中已經寫道的一樣，是一個跑直線的比賽的人的哲學。

Never force the self to be "spiritual." Never force yourself to be good, polite or helpful but rather when you have discovered a blockage within yourself and have communicated clearly that you have a problem, move deep into your consciousness and examine that difficulty, finding the love and the lesson in that situation. There is no way of which we know for an entity to make an errorless life experience. Even the entity known to you as Jesus, who is mistakenly worshipped by many who do not realize that this entity was a perfect channel for the one infinite Creator, [had] this confusion. Perfect bliss is available only to those who remove themselves in solitude so that no mirrors are held up to the self and one may go one's eccentric and idiosyncratic way seeking God as it will, seeking love and expressing love as it can.

永遠不要強迫自我成為“有靈性的”。永遠不要強迫你自己成為好的，禮貌的或者有幫助的，而毋寧是當你已經在你內在之中發現一個阻塞並已經清晰地交流了你有一個問題的時候，深深地進入到你的意識之中並檢查那個困難，同時在那個情況中找到愛與課程。我們不知道一個實體可以用來創造一次沒有錯誤的生命體驗

的方式。甚至是你們知曉為耶穌的實體，它錯誤地被很多並沒有認識到這個實體是太一無限造物者的一個完美的管道的人所崇拜了，並已經產生出了之中混淆了。完美的至福僅僅會被那些在孤單中將他們自己移除的人們所取得，這樣就沒有鏡子會向著自我被舉起，一個人就可能走上它偏執而特異的道路，同時如其所願地尋求造物者，如其所能地尋求愛並表達愛了。

You will find that each of you has gifts and talents which can be used to emphasize the progress of spiritual evolution within yourself. We know that you wish to evolve. The simple remembrance of that wish within you creates a call and a desire which will give to you subjective experiences that build one upon the other over long periods of time, so that without judging the self, one may honestly say, "Yes, twenty years ago I did not think so much about the Creator and my imperishable relationship with that infinite and imperishable Creator." Each of you has the answer within. This is why we began with such a direct and simple example of meeting the Creator in the act of love. There is no need for fanciness of thought or great stretches of the imagination but only unreserved compassion in order to polarize more and more towards being a consciously loving and serving entity.

我們發現你們每一個人都擁有能夠被用於強調在你自己內在之中的靈性演化的進程的禮物與天賦。我們知道你們希望演化。對於那個在你內在之中的希望的簡單的憶起就會創造出一種呼喚和一種渴望，它將會給予你主觀上的體驗，這種體驗會在一段很長的時期時候不斷累加，這樣在沒有對自我的評判的情況下，一個人就可以真誠地說，“是的，二十年前我並不如此大量地思考造物者和我與那種無限的和那個不朽的造物者之間的不朽的關係。”你們每個人都在內在之中擁有答案。這就是為什麼我們是用在具有愛的行為中遇到造物者的這樣一個簡單而直接的例子來開始的原因了。並不需要別出心裁的想法或者對想像力的巨大的拉升，而僅僅需要無保留的同情心，以便於越來越多地朝向一個有意識地去愛和服務的實體極化。

This instrument has informed us that we have exceeded the required time limit. We are sorry to be so verbose but this particular subject is one upon which we could speak for many hours. We ourselves are still polarizing towards service to others. This is not a short journey. This is an uncomfortable journey that is real. That which you see with your five senses is a complete illusion. That which you hear from entities who are unaware that the Creator lives within them may convince you that there are some entities who are hopeless. All contain the Creator within and this is your great guide, this is why the meditation of silence is central and why it should be as frequent as possible, preferably daily and at the same time. It is especially helpful at the beginning of the day to think upon the Creator in one way or another by reading of spiritual books, by singing of spiritual songs or by the simple going within and opening the inner door to that presence which already lies within you whole and perfect, the Creator within.

這個器皿已經通知我們，我們已經超過了規定的時間限制了。我們很抱歉如此多話，但是這個特定的主題是一個我們在其上可以發言許多小時的主題。我們自己仍舊在向著服務他人極化。這不是一條短暫的旅程。這是一條不舒服的旅程，這

是真的。你用你的五官看到的事物是一個完全的幻象。你從那些不察覺到活它在是
們內在之中的造物者所人在內在之原中聽到的事，可能這會讓你確信，不會有導，到實體是為
沒有希望的。所想是中心性的原因了，這就為，麼這是你偉大的嚮導，頻繁的或那靈
什麼靜默的冥想是進行並相極其有幫助的，藉由閱讀靈性的書去用，藉由歌
樣一種方式思考造物者，這是進入內在之中並向著那種意境存在於你內在之
性的歌曲，或者藉由單純地進入內在之中並向著那種意境存在於你內在之
完整與完美的內在的造物者的臨在打開內在的大門。

We wish each the quality of faithfulness, foolishness and persistence; faithfulness in the face of adversity, foolishness in the face of those who do not believe ideals are worth holding to, and above all, an easygoing and joyful, light touch, so that you move lightly through the illusion, always gazing at the Creator.

我們祝願每一個人都擁有信心、愚蠢和堅持不懈的特性；在面對逆境的時候有信心，在面對並不相信理想是值得堅持的人的時候成為愚蠢的，最重要的是，一種隨和的和喜悅的輕觸，這樣你就可以輕快地穿越幻象，並同時一直注視造物者了。

Again we say to you, use your environment. There is no environment that is not full of the love and the light of the infinite Creator. There is no environment which is not ripe for you to be of service to others at the time at which it is asked of you. Many are the times one must wait, for one cannot be of service if one attempts to be of service in a way that is not pleasing to the one served. But if the willingness and the unconditional love of the open heart is maintained through clearing up all lower energy blockages, each entity has a more and more available opportunity to dive into the soul of reality and to experience and bring back to this world which you now enjoy the resonances of eternity.

我們再一次對你們說，使用你們的環境。沒有環境不是充滿了無限造物者的愛與光的。在對他人的服務被向你請求的時候。所有的環境都會為你準備妥當來供你服務他人的。很多時候，一個人必須等待，因為如果一個人嘗試用一種不去取悅它服務的物件的方式進行服務的話，它是無法進行服務的。但是如果開放的心的樂意與無條件的愛是通過清理所有較低的能量的阻塞而被維護的話，每一個實體就會擁有越來越多地可被利用的機會來潛入到實相的靈魂之中，體驗永恆的共鳴並將其帶回到這個你現在正在享用的世界之中了。

We would at this time transfer this contact to the one known as Jim. I leave this instrument in love and light. I am Q'uo. 我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我在愛與光中離開這個器皿。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken overly long this evening, but we wish to offer the

opportunity for further queries to be asked if there are any as yet remaining upon the minds of those present. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。我們意識到，我們在今晚已經發言了過長時間了，但是我們希望提供機會以供進一步的問題被詢問，如果在場的人的頭腦中仍舊留有任何問題的話。在此刻有一個問題嗎？

Questioner: I don't have any questions, but I would like to say that that was a rather amazing channel, and it answered an awful lot of questions and it clarified directions for me and I thank you very much for the information and for the time and the love in which it was given.

提問者：我並不擁有任何的問題，但是我想要說，那是一次相當令人驚奇的傳訊，它回答了很多的問題，它為我澄清了方向，我非常感謝它的資訊以及它在其中被給予的時間和愛。

I am Q'uo, and we are most grateful to you as well, my brother, for offering the query. Is there a query at this time from any present?

我是 Q'uo，我們對於你同樣也是極其感激的，我的兄弟，為你提供的問題。在此刻有一個來自任何在場的人的問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are most grateful to have been able to join this group this evening and to share those words and thoughts which are the product of our own seeking, for we seek as do each of you, my brothers and sisters. We seek on that endless trail which many before us have trod and many which come after us shall also trod. We thank all seekers that offer their supplications to the one Creator, that there might be those to respond to such calls for service and in such response be as blessed [as] are we this evening in answering your call.

我是 Q'uo，我們對於已經能夠在今晚加入這個團體，並能夠分享我們自己的尋求的產物之所是的那些言語和想法而是極其感激的，因為我們是與你們每一個人一樣地尋求的，我的兄弟姐妹們。我們在那條無盡的小徑上尋求，那條小徑是很多的在我們之前的實體已經走過的，也是很多在我們之後的實體同樣將會行走的。我們感謝所有向太一造物者提供了它們的祈求的尋求者，可能會有那些會回應這樣的對服務的呼喚的實體，在這樣的回應中，它們是與我們在今晚回應你們的呼喚是一樣有福的。

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

在此刻，我們將離開這個團體，我們一如既往，在來自於太一無限造物者的愛與光中，離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

Note: Carla: The quote is from Kahlil Gibran's The Prophet: "Work is love made visible. And if you cannot work with love but only with distaste, it is

better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy." The flavor of the whole essay is that "to love life through labor is to be familiar with life's innermost secret."

注釋：Carla：這個引用是來自於卡利爾·紀伯倫的《先知》：“工作就是讓愛看得見了。如果你們無法帶著愛工作，只是覺得厭惡，那麼你最好不要工作，就坐在廟宇門口，等待著以勞動為樂的人救濟你們。”整個散文詩的風味就是那句“通過勞動來愛生命就是熟悉生命最深的秘密。”

August 6, 1989

1989-08-06 *Laitos* : 伴侶關係中的交流

Group question: The question this evening is: misconceptions and unclear communications seem to be a continuous difficulty in mated relationships. Could you recommend any practices or development of attitudes that couples could share in order to clear their communications and still be able to communicate from the heart?

團體問題：今天晚上的問題是：錯誤的觀念和不清晰的交流看起來似乎是在伴侶關係中的一個持續性的困難。你們能夠推薦任何伴侶能夠分享的練習或者對態度的發展，以便於澄清他們的交流，並仍舊能夠從心進行交流嗎？

(Carla channeling)

(*Carla* 傳訊)

I am Laitos. I greet you in the love and the light of the infinite Creator and express our delight and gratitude to be called to this group at this time, for this question is a portion of information that we, in our particular social memory complex, have specialized in. That is, the relation of self with other self within the life experience. We thank you for allowing us to be of service to you by sharing our opinions, but we wish you to understand, as always, that our opinions are not infallible, nor are we a source that can be approached as one would a holy work. We are your neighbors and we have come to help at a difficult period. Therefore, take that which you find resonating within you away with you and allow it to work within your life. But if it does not resonate when first heard, simply drop it from your consciousness, for each person's truth is different and each person's time to come to certain truths is different and you are a unique entity with the right and the duty of choosing each and every step that you take.

我是 *Laitos*。我在無限造物者的愛與光中向你們致意，我們對於在此刻被呼喚到這個團體表達我們的高興與感激，因為這個問題，在我們的特定的社會記憶複合體之中，是我們對其擁有專長的資訊的一部分。那個部分即，在生命體驗之中自我與其他自我的關聯。我們為你們允許我們藉由分享我們的觀點來對你們進行服務而感謝你們，但是我們希望你們理解，一如既往，我們的觀點不是沒有錯誤的，我們也不是一個如同一個人會對待一個神聖著作一樣被接近的源頭。我們是你們的鄰居，我們在一個困難的時期前來幫助。因此，請拿走你們發現在你們內在之中有共鳴的內容，並允許它在你的生命之中進行工作。但是，如果它沒有在一開始聽到的時候就是有共鳴的，單純地將它從你的意識中丟掉，因為每一個人的真理都是不一樣的，每一個人來到一定的真理的時間也是不一樣的，你是一個獨一無二的實體，你擁有權利和責任去選擇你要走的每一步。

As we gaze upon your mated relationship in your culture we find that there is a great need for understanding of the true nature of relationships that is lacking among your people. To become mated is to become one—one flesh, one line, and one spirit. If one is not able to commit one's respect and admiration, either physically, mentally, emotionally or spiritually, then the

relationship is hampered from the beginning by the lack of the other's good opinion. 當我們了注視在你們的文化中的你們的伴侶關係的時候，我們發現會有對於關係 的真實的屬性的理解的一種巨大的需要，這種理解在你們的人群中是欠缺的。成 為伴侶就是成為一體的——一個肉體，一條繩子，一個靈性。如果一個人無法 保證它的尊重和讚美，要麼是身體上的、心智上的、情緒上的，或者是靈性上的， 接下來關係就會從開始因為缺少另一個人的有益的觀點而被妨礙了。

The true nature of the married relationship—or the mated relationship as we prefer to call it, marriage having confusing connotations—is that each may help the other upon the spiritual path that they are making through the seeming time span of their short lives. That is what each of you does. You walk one step at a time down a road whose end you can not and will not ever see. And to have a comrade at your side to share the dust of the road with, to share the enjoyment of nourishment and water when the oasis is found, simply to go through the same experiences and catalysts together, is a very, very great service from each to each, for each has much to teach and much to learn.

婚姻關係——或者伴侶關係，如我們更喜歡對它的稱呼一樣，婚姻擁有令人混淆的含義——的真實的特性是，每一個人都可以在它們穿越它們的表面的短小的生命的時間跨度的過程中在他們走在其上的那條靈性道路上幫助另一個人。那就是你們每一個人所做的事情了。你們沿著一條大路一步一個腳印地行走，你們無法看到並將一直都看不到那條道路的盡頭。在你的邊上擁有一個同伴來與你分享那條道路的塵土，分享在綠洲被找到的時候的營養和水的快樂，單純地一起穿越相同的體驗和催化劑，對每一個人對相互彼此的一種非常非常巨大的服務，因為每一個人都有大量要去教導的事物和大量要去學習的事物。

Thus, in an ideal sense, we may say that in a natural way of being, insofar as the body complex is concerned, it is the self-conscious choice of some entities not to be mated monogamously but to be mated whenever there is an opportunity. Thus, it is not the animal through which you express your being that is to blame if unwise sexual choices are made. It is the mind that needs to be gazed at.

因此，在一個理想的意義上，我們可以說，用一種自然而然的存在的方式，就身體複合體所涉及的範圍，一些實體會藉由自我意識做出選擇不用一夫一妻的方式成為伴侶，而是在無論什麼有一個機會的時候進行配對。因此，如果關於性的方面的不明智的選擇被做出了，要被責備的不是那個你通過其表達你的存有的動物。需要被注視的是心智。

Now, when two entities contemplate the ordeal that marriage is they must ask themselves if this is the person they wish to be yoked with until one of you dies. Is this the person you wish to serve until one of you dies? Is this a person whose conversation will not pall? There are many questions one may ask oneself. The fundamental question is, "Do you love?" and if the answer in regard to that relationship is, "Yes, I have love for this entity," then on some level of friendship, or more than friendship, is a natural and desirable

outgrowth of such attractions of mind. However, entities within your culture believe, and no one has told them differently whom they can respect and believe, that it is well to marry for love and that one lives the “happily ever after” of the picture books. This is not so.

現在，當兩個實體沉思婚姻之所是的嚴峻的考驗的時候，他們必須問它們自己，是否這個人就是它們希望與之共軛的人，一直到你們中的一個人死亡為止？這個人是那個你希望去服務的人，一直到你們中的一個人死亡為止？這個人是那個與它的交談將不會喪失吸引力的人嗎？會有很多一個人可以問它自己的問題。基本的問題是，“你愛嗎？”如果在關於那個關係的方面的答案是，“是的，我對這個使用擁有愛，”接下來，在某個友誼的層次上，或者比友誼更高的層次上，就會有這樣的心智的吸引力的一個自然而然和理想性的派生物了。然而，在你們的文化中的人們相信，為了愛而結婚，並且一個人和故事書所講述的一樣地“從此以後幸福地”生活下去，這是很好的，這就是所有它們能夠尊重或者相信的人都已經異口同聲地告訴它們的事情。而並非如此。

A marriage is the beginning of two paths converging together into one single, enhanced path for both. That is—we shall use the information from this instrument’s connection with the one known as Jim, knowing that it is given us freely to do so. The struggle that entities who do not have instinctive understanding of each other is to communicate and it is such a challenge that people seldom are able to continue to communicate upon a subject that is difficult beyond a certain point. If entities were able to reason with each other, there would not be the discord. However, when one enters into marriage one enters into that which, by its very nature, has a strong potential of becoming an adversary relationship.

一次婚姻是兩條道路合併在一起成為一條單一的，對於兩個人同時都是增強性的道路的開始。那就是——我們將使用來自於這個器皿與被知曉為 *Jim* 的實體之間的連接的資訊，我們同時知曉，它被自由地給予我們來這樣做了。對於那些並不擁有對相互彼此的直覺性的理解的實體，這些實體的掙扎就是去進行交流了，它是這樣一種挑戰，以至於人們很少能夠在一個困難的主題上繼續進行交流超過了一定的位置。如果實體能夠與相互彼此講道理的話，就不會有不和了。然而，當一個實體進入到婚姻的時候，一個人就進入到了這樣一種關係中，這種關係藉由其本性，擁有一種強有力的潛能成為一種對抗性的關係了。

No two entities are alike. Their paths may cross here and there in the mundane sense, but no two paths are at all alike. Consequently, when one attempts to express oneself, to give information about the self to one of another sex, it is as if one is talking through a muffling device. And this is also true for women who attempt to communicate with men. It is as if all the words were somehow distorted. And this is, indeed, due to the fact that men and women do not think the same way. Women have a greater access to their deeper mind, which is the emotions, among other things.

沒有兩個實體是類似的。它們的道路可以在世俗的意義上在這裏與那裏交叉，但是沒有兩條道路是完全一樣的。因此，當一個人嘗試去表達它自己，並嘗試去在關於自我的方面給予屬於另一個性別的實體資訊的時候，這就好像是一個人正在通過一個消音裝置說話一樣。對於嘗試去與男人進行交流的女人，這同樣也是真

實的。這就好像言語以某種方式全都被扭曲了一樣。確實，這是由於男人和女人不是用相同的方式來思考的事實。女人擁有一個更大的進入到它們的更為深入的心智的入口，這個更為深入的心智，除了其他的方面之外，就是情緒了。

So, you may see that the basic flaw that causes so many entities not to communicate and to have disastrous experiences with someone whom one loves, is in communication. Now, let us examine that to a certain extent. Communication speaks upon all levels of the consciousness of the entity. The giving of the self to the other's support is that which is most difficult for entities who are perhaps not entirely in agreement with their spouses. However, it is well to remember that each of the spouses is also an unique spiritual entity. Consequently, even if you are being treated as an adversary by your spouse, it is well for you to recall that you have made vows and pledged a promise to cherish an entity until this entity requests being released from the cherishing of you.

因此，如此多的實體不去與某個它愛的人進行交流並與之擁有了悲慘的體驗，你們可以看到造成這種情況的基本的缺陷，就是在溝通交流的方面的缺陷了。現在，讓我們在一定程度上檢查那一點。溝通交流是在實體的所有的意識的層次上發言的。讓自我接受其他實體的支援，對於那些也許並未與它們的配偶完全協調一致的實體，這也許是極其困難的事情。然而，配偶中的每一個人同樣也是一個獨一無二的靈性的實體，記住這一點是很好的。因此，即使你正在被你的配偶好像一個對手一個被對待，你去回憶起你已經發過誓並已經做出了一個承諾，一直到這個實體請求從你的珍愛中被釋放出來之前都去珍愛一個實體，這是很好的。

The nature of the animal which moves you about is relatively peaceful. That is, if you did not have a brain beyond that found in animal life of other species, your actions would not therefore become wicked, or what you would call wicked if you criticized your own behavior. It would simply revert to a more instinctual way of living. Each entity is free in its own right and no one can be possessed or possess anyone else.

讓你四處移動的動物的本性是相對平安的。也就是說，如果你在外面並不擁有一個大腦，那個大腦會在那種平安之外發現有屬於其他的物種的動物的生命的，你的活動就不會因此成為邪惡的，或者你們稱之為邪惡的事物，如果你批評你自己的行為舉止的話。它會單純地回復到一種更為本能性的生活的方式。每一個實體在它自己的權利的方面都是自由的，沒有任何人能夠被任何其他人所佔有或者占有任何其他人。

These are all misunderstandings about marriage and mating that lead to many arguments, distressing differences, and ultimate separation. Thus, it is wise to provide oneself with a partner with whom one may speak clearly. Then you merely have a fairly hard job rather than an impossible one. You and the other self make a pact to live a very poetic and beautiful life together, a life described within your scripture and your writings as most benign and helpful. However, it is not well for an entity to take for granted that because there was attraction at one time nothing will ever change. Changing is constant, especially for spiritually, consciously working individuals.

這些都是關於婚姻和伴侶的誤解，它們導向了許多的爭吵、令人苦惱的差異，以及最終的分離。因此，為一個人自己提供一個它可以清晰地與其說話的夥伴，這是明智的。接下來，你僅僅擁有了一個相當困難的工作，而不是一個不可能完成的工作了。你和其他自我達成了一個約定，去一起活出一次非常詩意且美麗的生命，一次在你們的經文和你們的作品中被描述為極其親切且有幫助的生命。然而，一個實體去認為那是理所當然的，這是不好的，因為會有這樣一種吸引力，即在一個時候什麼事情都將不會再有改變了。改變是持久的，尤其是對於在靈性上有意識地工作的個體。

Thus, first of all, learn your own body. Learn it that you may balance it, and use it by your own will and not by its own will. This discipline of the red-ray energy is not suggested because of moral or ethical reasons. It is due to our love of free will. As the two who are yoked together to pull the consciousness of light and love into the Earth plane they may realize they have created between them the beginnings of a third entity. Each will have to change a good deal and give up much in order that one's own path and one's mate's path may remain close enough to communicate about. So, communication is always the key. The entity who loses the temper and raises the voice is going to accomplish nothing except a healthy release of frustration, which may well keep such an entity from ulcers or cancers. In that regard we applaud such honesty; in all others we see no use for it.

因此，首先，瞭解你自己的身體。瞭解它，這樣你就可以平衡它，藉由你自己的意志，而不是藉由它自己的意志來使用它。這種對紅色光芒的能量的鍛煉不是由於道德或者倫理的原因被建議的。它是由於我們對於自由意志的愛。當兩個被結合在一起的實體將愛和光的意識拉入到地球層面的時候，它們可以意識到它們已經在它們之間創造出了一個第三個實體的開端了。每一個人將不得不改變大量的事物並放棄很多的事物以便於一個人自己的道路和它的伴侶的道路可以保持足夠接近以進行交流。這樣，交流就一直都是關鍵了。那個不再發脾氣並提高聲音的實體，除了實現一種對挫折的健康的釋放之外是不會實現任何事情的，這可以很好地讓這樣一個實體遠離潰瘍和癌症。在那個方面，我們讚賞這樣的誠實，除此之外，我們看不到它的用處。

The animal, however, does have a strong fight-or-flight mechanism, and because of the derivation of your body forms you may well be aware that you are not particularly aggressive in the fact of your animal-hood. For if you gaze at your animal predecessors you may see them cooperating in tribes and families. It seems that you have known and can trust this sort of pattern. The body, however, is controlled by the mind. Even those things which you call autonomous in the nervous system may be controlled by mind. Consequently, it is well within the limits of possibility that two entities who are aware of the ordeal that marriage will be and who wish to tackle it together would be [choosing] the best of all personal reasons for the mated relationship.

然而，動物確實擁有一種強有力的或戰或逃的機制，因為你的身體的外形的起源，你很有可能察覺到在你的動物屬性的事實的方面，你並不是特別有侵略性的。因為，如果你注視你的動物的祖先，你可以看到它們在部落與家庭中合作。看起來似乎你已經知曉並能夠信任這種類型的模式了。然而，身體是被心智所控制的。

甚至是那些在神經系統中你會稱之為自發性的事情，都可能是被心智所控制的，因此，在兩個察覺到婚姻的嚴峻考驗並希望去一起與應付它的實體，在可能性的限制的範圍內，為那種伴侶關係選擇所有的個人理由中的最佳的理由，這會是很好的。

When one mates due to the physical attractiveness of the other, one mates with a shell, the inside of which may be rotten, sickly or undernourished. We ask out of respect to each of you as imperishable light beings that you respect and uplift yourselves to the highest and best mated relationship that you can imagine, this simply being the specialized case that those who are workers for the light will have their light dimmed or put out by a spouse that does not like or approve of the seeking that goes on in meetings like this one.

當一個人是由於另一個人的身體上的吸引力而結成配偶的時候，它是與一個外殼結成配偶，那個外殼的內部可能是腐敗的、生病的或者營養不足的。我們出於對於作為不朽的光的存有的你們每一個人的尊重而請你們尊重你們自己，並將你們自己提升到你們能夠想像的最高和最佳的伴侶關係，那些為了光而工作的人將會因為一個不喜歡或者不贊成在諸如這個集會之類的集會中進行的尋求的配偶而讓它們的光變得暗淡或者被撲滅了，這單純地是特殊的情況。

We do not encourage you to blame your body for the difficulties that you have with another. We encourage you to realize that the difficulties that you may have with another stem from your perception that there is a separation between you. Good mates, when finding this distance coming from the other, drop all things, run to the side of the one who has fallen into error in thinking, and correct the opinion as well as possible before returning to work. After just so long a while the entity will learn not to distrust, not to be afraid. Meanwhile, there is the comfort to give, even when one does not feel it is deserved.

我們並不鼓勵你去因為你與另一個人遇到的困難而責備你的身體。我們鼓勵你認識到，你可以可能與另一個人遇到的困難是源自於你的觀念，及在你們之間有一種分離。好的伴侶，在發現這種距離是來自於另一個人的時候，會丟下所有的事情，跑到那個已經在思考中落入到錯誤之中的人的邊上，在返回到工作之前盡可能地糾正那個觀點。在僅僅如此長的一會兒時間之後，那個實體將學會不去懷疑，不去害怕。同時，會有安慰要給予，甚至在一個人並不感覺到它是值得安慰的時候。

Marriage is an ordeal. In this instrument's mind these words are Joseph Campbell's. They are also the simple truth. Life is an ordeal. All things are ordeals of one kind or another and the mated relationship is the greatest of all challenges in catalyst because it is the most intense experience of one entity living with another, with the opportunity to choose either to be on each other's side and to be one in thinking or to be over against each other in different opinions that are hard-held so that you are unable to compromise and that separation betwixt the two of you who were so in love once wanes and dies.

婚姻是一個嚴峻的考驗，在這個器皿的頭腦中，這些是約瑟夫·坎貝爾的話。它們同樣也是簡單的真理。生命是一個嚴峻的考驗。所有的事情都是這樣或者那樣

一種嚴峻的考驗，伴侶關係在催化劑的方面是所有的挑戰中最大的挑戰，因為一個實體與另一個實體一起生活這是極其強烈的體驗，同時會有機會去選擇要麼與相互彼此站在一邊並在思考中成為一體的，要麼在被緊握不放的不同的觀點中彼此對立，**這樣你們就無法調和在你們兩個曾經如此相愛的人中間的分離，那種愛就會衰退並死亡了。**

Therefore, we suggest that the greatest tool in working with relationship is silent meditation, sitting together in silence. Also are exercises appropriate by which each recognizes the other as the Creator. It is a matter of turning the will to the welfare of another entity above and in preference to the will of your own self. If there is no judgment of error, but merely a disagreement, then we always would suggest that all be talked out, resolution come and unity restored in the diurnal cycle in which it was disturbed. Do not allow difficult and unhappy feelings about the mate to extend past the time limit of one daytime period, for once one begins to refrain from saying those things that bother it, from then on it becomes more and more and more difficult to communicate until finally it is almost impossible within the perceptions of those who are attempting the communication. There is anger and fear and guilt instead of love and joy and peace.

因此，我們建議，在於關係一同工作的方面的最大的工具就是靜默的冥想，在一起坐在靜默中。同樣也會有每一個人可以其認出另一個人是造物者的適當的練習。這是一個將對於另一個實體的福利的意志轉到高於並優於你對你自己的自我的意志的問題。如果沒有對於錯誤的評判，而僅僅只有一種不同意見，接下來，我們就會一直建議，一切都被說出來，解決方案會出現，統一就會在它被干擾的那個晝夜期間被恢復了。不要允許關於伴侶的困難和不愉快的感覺延伸超過一天的時間的界限，因為一旦一個人開始不願意說那些讓它困擾的事情了，從那個時候開始，要進行溝通交流就會變得越來越，越來越困難，一直到最後在那些正在嘗試溝通交流的人的觀念中，它幾乎是不可能的了。會有憤怒、恐懼和內疚，而不是愛、喜悅和平安。

This is completely the free will choice of mated entities. They need to know their animal selves. They need to know that the animal self they came from was indeed mated, that it is the mind of man and womankind that creates multiple sexual relationships. The reasons for this are quite simple and based upon survival. They stem from an instinct as deep as that which you would call Neanderthal. And that is that one's tribe is one's family, one's group is a coherent and cohesive group and will work all things out.

這完全是配對的實體的自由意志的選擇。它們需要知曉他們動物的自我。它們需要知曉那個它們源自於的動物的自我確實是被配對的，也就是說，正是男人和女人的心智創造出了複合式的性的關係了。這種關係的原因是相當簡單且是以生存為基礎的。他們源自於一種和你們所稱的尼安得特爾人一樣深入的本能。也就是說，一個人的部落就是它的家庭，一個人的團體是一個有條理且有凝聚力的團體，這個團體將會解決所有的事情。

When you come together in the marriage it is well to remember what is ahead because what is ahead are startling discoveries about yourself and

about the entity whom you love, about how life in general happens to people upon your planet. And you may choose not to learn from this but rather to become bitter and sour and be one who whines and says, "It's not fair." But the true mate, the mate that is desirable, is one who already knows that nothing is fair within this illusion, but that a trust level may be achieved between two persons which makes it virtually impossible under normal circumstances for that entity to feel separated in any significant way from its mate. You have no animal's excuse for moving from relationship to relationship. You only have the cultural preference that has been fed to you time and time and time again by those within what you call the media and within the pages of many books. It is a kind of fantasy life of your population which all too often is acted out rather than balanced within the heart as it should be.

當你們在婚姻中來到一起的時候，去記住在前方的事物是什麼，這是很好的，因為在前方的事物是關於你自己、關於那個你愛的實體以及關於生命一般來說是如何發生在你們的星球上的人身上的驚人的發現。你們可以選擇不去從這個事物學習，而毋寧是變得諷刺而乖戾，並成為一個哀歎並說“這是不公平”的人。但是，真正的伴侶，理想性的伴侶，是已經知曉在幻象中沒有事物是公平的人，但它知道，在兩個人之間會有一種信任的層次可以被取得，這種信任的層次在通常的環境下幾乎不可能會使得的那個實體用任何值得注意的方式感覺到與它的伴侶是分開的。你沒有動物的藉口從一種關係移動到另一種關係。你僅僅擁有文化上的偏好，這種偏好是已經被在你們的所稱的媒體中和你們的很多的書本中的人們一次又一次地餵養給你的。它是你們的人群的一種類型的幻想的生命，它太過頻繁地被表演出來，而不是在心之中被平衡了，如同它應該是地一樣。

Now, we would not for the world judge anyone who has wished to make love without benefit of marriage or who wishes to make love after marriage with another. We are not condemning from that point of view. We condemn simply the breaking of a promise before the promise is discussed. However, such events put a tremendous strain upon the relationship, and it is difficult in that situation for entities not to become adversaries even if they were in harmony before.

現在，對於任何已經希望去在沒有婚姻的益處的情況下做愛的人，或者任何希望在結婚之後去與另一個人做愛的人，我們不會為了世界而評判這樣的人。我們不是從那個視角在責備。我們單純地責備在承諾被討論之前就打破一個承諾。然而，這樣的事件會將一種驚人的緊張放置在關係上，在那個情況中，實體不去成為對手，這是很難的，即使它們之前是協調一致的。

It is a simple choice, you see, of taking the time and the effort to understand the other person's point of view. It will be radically different than your own, for men and women do not think alike, although they often come to the same conclusions. They have, shall we say, a different interior mathematical framework.

你們看，花時間並花費努力去理解其他人的觀點，這是一個簡單的選擇。其他人的觀點與你自己的觀點將會是極其不一樣的，因為男人和女人不會類似地思考，雖然它們經常會得出同樣的結論。它們擁有，容我們說，一種不同的內部的數學的構架。

Another tool one may use to become more and more one with one's mate and to avoid the adversary relationship is to allow the child within to have its freedom, to offer it swims and picnics and joyful companionship of all kinds. Never, ever, let the joys of childhood depart from you but rather find the child within your mate and let both children out to play. It keeps you as an integrated being, healthy and cheerful. This is very helpful.

另一個一個人可以用來越來越多地與它的伴侶合一並避免對手的關係的工具，就是去允許那個內在之中的孩子擁有它的自由，去向它提供游泳、野餐與所有類型的愉快的友誼。永遠、永遠不要讓孩子的喜悅離開你，而毋寧是找到你的伴侶內在之中的孩子，並讓兩個孩子一起出來玩耍。它使得你成為了一個整合的存有，健康而高興的。這是非常有幫助的。

The morning meditation and any other observances which one wishes to offer on a daily basis, this is very helpful too. And, perhaps, for one who has a certain measure of will, just an intellectual analysis of the situation which explains to one that one is becoming an adversary is often enough to rein in that person who does not wish to be an adversary to one's mate. There is nothing inevitable about matings becoming boring, adversarial or unhappy. The reason that they so often do so is that people are not aware that marriage is an ideal, not a reality. Mating, monogamy and so forth, are in the self-conscious individual a choice just like any other. A choice, in this case, that is truly service to others. It is a choice each makes day by day, from the simple standpoint of sharing sexuality. That by itself is transparent. There is nothing in the exchange of sexual energy to create the fear or the distress on anyone's part. Nevertheless, we note well that within your culture such things are considered transgressions, and we would, as always, encourage each to live according to not only one's highest moral and ethical principles, but also as much as possible within the dry bones of legality.

晨間冥想以及一個人希望每天都提供的任何其他的儀式，同樣也是非常有幫助的。也許，對於一個已經擁有了一定數量的意志的人，僅僅對於情況的一種智力的分析就可以向它解釋，它正在成為一個對手，這個事實就足以在那個並不希望成為它的伴侶的一個對手的人內在之中產生約束了。關於伴侶關係正在變得無聊、敵對或者不高興的方面，沒有任何事情是不可避免的。它們如此經常這樣做的原因是，人並沒有認識到，婚姻是一個理想，而不是一個現實。結成伴侶，一夫一妻以及如此等等的事物，在自我察覺的個體身上是一個選擇，就好像任何其他的选择一樣。在這個情況中，它是一個真正服務他人的選擇。從那個簡單的對於性的分享的立場來看，它是一個每一個人日復一日地做出的選擇。那種分享在其自身是透明的。在性能量的交換中沒有任何事物會在任何人的部分上創造出恐懼、或者苦惱。雖然如此，我們清楚地注意到，在你們的文化中，這樣的事情是被認為是犯法的，我們會一如既往鼓勵每一個人不僅僅根據它最高的道德和倫理的準則而活，同樣也盡可能多地活在合法性的枯骨之中。

The adversary relationship is difficult to spot until it has become full-blown. Therefore, our last suggestion to you is that each mate become to the other more of a presence, more of a warmth, more the one with the self, so that

there is the intimate feeling between two that does not need to be spoken. This inner peace of high trust level, one with the other, can pull both through the crises of the incarnational experience, as they will almost never have the same breaking point in any given situation. Always one will be able to help the other.

敵對的關係一直到它已經成為充分發展的之前都是很難認出的。因此，我們對你們的最後的建議是，每一個伴侶都對另外一個人成為更多的一種存在，更多的一種溫暖，更多的一種與自我的合一，這樣在兩個人之間就會有不必被說出口的親密感覺了。一個人與另一個人的高度的信任的層次的內在的平安，能夠同時拉動兩個人穿過投生體驗的危機時刻，因為它們在任何已知的情況中都將一直不會有相同的擊穿點。一個人一直都將能夠去幫助另一個人。

When you spot within yourself the beginnings of disagreement, ask for a meeting. When it is convenient have that meeting and express your preferences clearly. Then your mate may express its preferences clearly. This is the beginning of what may be seen as a negotiation within a company, which marriage basically is, an incorporation of two entities into one unit. Thus, the communication is very, very difficult, at first especially. However, one who perseveres will find that the companionship, while not replacing the ordeal, does enhance the ordeal, give it soul, spirit and heart and a vector towards the light.

當你們在你自己內在之中認出不同意見的開始的時候，請求一次會面。當它是方便的時候，進行那次會面並清楚地表達你的偏好。接下來，你的伴侶可以清晰地表達它的偏好。這就是可以被視為是在一個公司中的協商的開端了，婚姻基本上，就是一種將兩個實體結合在一起成為一個單元。因此，溝通交流是非常非常困難的，尤其是在一開始。然而，一個堅持不懈的人將會發現那種夥伴關係，雖然沒有替代那種嚴峻的考驗，確實增強了那種嚴峻考驗，並給予了靈魂、靈性和心一個朝向光的向量。

So we ask you to love each other, my friends, and to serve them not as you would serve yourself but as they would have you serve them. We ask each who is ready to offer the bitter answer or a sarcastic question to stop and ask the self, "Am I uniting with my mate by this statement or am I separating from my mate with this statement?" If the realization may come, then the behavior should well improve as one becomes conscious that the actual reasons for seeming incompatibility and fighting within the mated relationship is within the person itself and not in the spouse. Then one has to move into a far more responsible position within oneself, realizing that as a student of the universe each is alone with the Creator and various other principles of light and love that aid in guiding one. Ask those entities to aid in your relationship also.

因此，我們請你們彼此相愛，我的朋友們，去服務它們，不是因為你會服務你自己，而是因為它們會讓你服務它們。我們們請每一個準備好提供諷刺的回答或者一種挖苦的問題的人，停下來並問自己，“我正在藉由這種說法與我的伴侶統一嗎，或者我正在藉由這種說法與我的伴侶分開呢？”如果那種認識可能出現了，接下來，當一個人意識到在伴侶關係中的表面上的不相容以及交戰的原因是在那個人它自己內在之中，而不是在配偶內在之中的時候，行為舉止就會很好地改進

了。接下來，一個人就必須進入到一個在它自己內在之中遠遠更加負責任的位置，並同時意識到，作為宇宙的一個學生，每一個人都是與造物者，與各種各樣的其的光與的原則在一起的，造物者和這些原則會在指引一個人的過程中幫忙的。請求那些實體同樣也在你的關係中幫忙。

And realize that all relationships within the density that you now enjoy, with very few exceptions, go through difficult times. Not just once but cyclical. Do not be afraid of these times, but rather gaze at what unites the two rather than what separates you, one from the other. Do this for the love of your mate, for your love of self, and, above all, for your over-arching desire to be part of the good that comes to the Creator's heart.

意識到在你們現在所享用的所有的密度中的所有的關係，都將經歷困難的時刻，只有非常少的例外。不僅僅是一次，而是週期性的。不要害怕這些時刻，而毋寧是去注視將兩個人統一起來的事物，而不是將你們與相互彼此分開的事物。為了對你的伴侶的愛，為了你對自我的愛，最重要地，為了你至高無上的成為進入到造物者的心之中的善的一部分的渴望而這樣做。

May you lighten the consciousness on planet Earth. May each of you learn the way to inner peace. May each of you find soft answers to hard questions. Brothers and sisters, love one another. If you cannot do so right away, do not be discouraged. Nobody else can either. You have lots of time, but you must be persistent in your will and your desire to know and to manifest the truth within you, the glory and the splendor and rightness of the Creator-self within you. And that can only be crystallized and activated when the opening has been made for that energy to be moved with the help of those of us from other densities.

祝願你們照亮在行星地球上的意識。祝願你們每一個人都瞭解通往內在的平安的道路。祝願你們每一個人都為困難的問題找到溫柔的答案。兄弟姐妹們，彼此相愛。如果你們無法立刻這樣做，不要沮喪。同樣也沒有任何其他的人能夠做到。你們有許多的時間，但是你們必須在你的意志和你去知曉並顯化在你內在之中的真理，以及在你內在之中的造物者的自我的榮耀、光輝與正確性的渴望中這樣做。那僅僅能夠在開口已經被創造出來以便於能量在我們這些來自於其他的密度的實體的幫助下被移動的時候被結晶與被啟動。

At this point we would like to thank this instrument. It has been a long time since we spoke through this instrument and we are most happy to have spoken with her. And we are also very thankful that the entity known as Carla who challenged [rigorously], due to the fact that the first entity that the one known as Carla challenged is already known to this group as a fifth-density negative entity capable of moving along the same basic vibratory rate as its counterpart in the physically positive sense. The challenge was successfully made and this very strong negative entity caused to move from these environs, and we thank this instrument that it does take care to preserve the purity of what we may ever so incoherently say to you.

在此刻，我們想要感謝這個器皿。自從我們上一次通過這個器皿發言，已經過去了一段很長的時間了，我們對於已經能夠對她發言是極其高興的。我們同樣也對

被知曉為 *Carla* 的實體是非常感激的，被知曉為 *Carla* 的實體挑戰的第一個實體是已經被這個團體知曉為一個第五密度的負面性的實體，這個實體能夠沿著與在物質性的正面性的意義上它的對立物相同的基本的振動而移動，因為這個事實，她嚴格地進行了挑戰了。挑戰是被成功地進行了的，這個非常強有力的負面性實體被迫離開了這些環境，我們感謝這個器皿，因為這個器皿對於我們可以一直如此沒有調理地對你們講述的內容的純度的維護確實是非常小心的。

I leave this instrument with thanks and love and in light. I am Latwii.

我帶著感謝和愛，在光中離開這個器皿。我是 *Latwii*。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet each in the love and in the light of the infinite Creator. It is our privilege to offer ourselves at this time, and we attempt to speak to any queries which those present may have upon the mind. We are very happy to speak in this capacity and would remind each again that we are not infallible beings but are those who wish to share as freely as possible that which we have found helpful on our own journey of seeking. Is there a question to which we may speak at this time?

我是 *Latwii*，我在無限造物者的愛與光中向各位致意。在此刻我們很榮幸提供我們自己，我們嘗試去談及在場的人可能在頭腦中擁有的任何的問。我們非常高興用這種方式發言，我們會再一次提醒各位，我們不是不會犯錯的存有，而是那些希望去盡可能自由地分享我們在我們自己的尋求的旅程上已經發現是有幫助的食物。在此刻有一個我們可以發言的問題嗎？

Questioner: Yes. (Inaudible).

提問者：是的。(聽不見)

I am Latwii, and I am aware of your query, my brother. We find that the gathering together of three entities for the purpose of accomplishing spiritual work is a most beneficial circumstance when seen in a balanced sense. That is to say, there is the increased possibility of providing a framework through which and upon which work of a spiritual nature may be accomplished, for there is within the grouping of three a source of energy that is greater than the addition of each individual energy and is so in a manner which exceeds even the pairing that provides a oneness, of which we have previously spoken, that is also greater than the individuals composing it.

我是 *Latwii*，我理解了你的問題，我的兄弟。我們發現三個實體為了完成靈性上的工作的密度而聚集在一起，當從一個平衡的意義上被觀察的時候，這是一種極其有益處的環境。也就是說，會有提供一個框架的增強的可能性，通過這個框架且在這個框架上，具有一種靈性上的屬性的工作就可以被完成了，因為在一個三個人的團體的內在之中會有一種能量的來源，**這個能量的來源是比每一個個體的**

能量的附加要更大的，它用一種甚至超過了我們之前已經談到過的提供了一種一體性的配對的方式是能量是更大的，它同樣也比組成它的個體的能量是要更大的。

Three is a very stable number and form. If one observes the strength of the triangle, there is a bracing effect that is apparent in the triangular shape which provides a strength that is not matched by any other geometrical form that does not also take the triangle into account and into the construction. Thus it is as well within the mental and spiritual complexes for entities within a grouping of three.

三是一個非常穩定的數字與形式。如果一個人觀察三角形的力量的話，在三角形的形狀中會有一種明顯的加強的效果，它提供了一種任何其他的沒有將三角形計算在內或者包含在內的幾何形狀都無法媲美力量。因此，在一個三個人的團體中的實體的心智和靈性的複合體中同樣也是如此。

We would, however, also suggest that due to the history of relationships within your culture, and, indeed, within most cultures of your planet, that there is a great inner and emotional resistance, in many cases, to the addition of the third member of the group, for there is quite often the competition, shall we say, that provides the catalyst within the grouping so that there is often either the spoken or unspoken voting that ends in the two-against-one verdict.

然而，我們同樣也會建議，由於在你們的文化中的關係的歷史，確實，在大多數你們的星球的文化中，在很多情況中會有對於團體中的第三個成員的加入有一種巨大的內在的和情緒上的抵抗，因為相當頻繁地會有競爭，容我們說，這種競爭會在團體內在之中提供催化劑，這樣就經常會有要麼被說出來，要麼沒有被說出來的投票會以二對一的決定的方式結束。

The communication that is so difficult within the mated pair becomes also more difficult within the grouping of three, for when there is the addition of another perception to a situation, there is the additional need for clearing the communication and making the effort to keep the communication clearly spoken. The chances for misperception and miscommunication are as enhanced as are the opportunities for increasing the growth of each individual within the group and of providing greater service to the group. Therefore, that which has been suggested for the clearing and maintaining of communication for the mated pair is also recommended for the grouping of three.

在配對的伴侶之間的如此困難的溝通交流在三人團體中同樣也會變得更加困難，因為當會有對於一個情況的另一個觀念的補充的時候，就會有對交流進行清理，以及讓交流一直清晰地被說出來的努力的需要了。錯誤的觀念和錯誤的交流的機會，會隨著在團體中的每一個個體的不斷增加的成長的機會，以及向團體提供更大的服務的機會的而被增強。因此，已經被建議過的適合於配對的伴侶的清理與維持溝通交流的事物，對於三人的團體同樣也是被推薦的。

Is there another query?

有另一個問題嗎？

Carla: If he doesn't mind, I'd like to follow up on that because it's—I'm very interested in that, because we have a third person coming and because we had a three person unit before. Before the three person unit worked because the two men were not jealous of each other because I had an agreement to be sexually faithful and a good friend, and that is all that entity desired, with one of the two. With the other of the two I had a celibate, worldly, yet primary relationship. And this was understood. I find myself all too aware at this point that it is possible that triangles can, and often do, become difficult because of the angle of the sexual desire for both other entities by the odd man out, shall we say. Could you speak to that?

Carla：如果她不介意的話，我想要跟著那個問題提問，因為它是——我對那一點非常感興趣，因為我們有一個第三人正在出現，因為我們之前有過一個三人組。在三人組工作之前，因為兩個人並不彼此妒忌，因為我有一個對於性方面的忠誠的約定以及一個好朋友，對於兩個人中的一個人，那就是那個實體渴望的全部了。對於兩個人中的另一個人，我有一個獨身的，世俗的，而又首要的關係。這是被理解的。我發現我自己同樣也知道，在這個位置，三角關係有可能能夠，且經常會，因為對於另外兩個實體的同時的性渴望的角度藉由，容我們說，一個人出局而成為困難的。你們能夠談論那一點嗎？

I am Latwii, and am aware of your query. Our response to this query must, of course, be in a general sense, for each situation is quite different from any other. There must be in such a relationship, indeed, within any relationship of three, an agreement that is clearly understood and which is valued by each entity within the threesome. This agreement is that which defines the boundaries of that which is acceptable and that which is not acceptable. It is well for each entity within the grouping of three to consider well what each desires from the relationship, from the grouping, and speak clearly these desires to those within the group so that all may be clearly understood and utilized as the means by which decisions shall be made. It is often the case that there are secret desires that are not spoken, perhaps not even fully recognized by the one holding the secret desire.

我是 Latwii，我理解了你的問題。我們對於這個問題的回應，當然必須是在一般性的意義上的，因為每一個情況與任何其他的情況都是相當不一樣的。在這樣一個關係中，確實，在任何的三個人的關係中，都必定會有一個被清晰地理解以及被在三人組中的每一個實體所重視的一致意見。這個一致意見就是定義了可被接受的事物和不可被接受的事物的邊界的事物了。在三人團體中的每一個實體都去好好考慮，每一個人從那個關係中，從團體中渴望什麼，並清楚地向團體中的那些人講述這些渴望，這是很好的，這樣所有的事物就可以被清晰地理解並被利用為藉由其決定將會被做出的方式了。經常會出現的情況是，會有沒有被講述的秘密的渴望，也許，甚至那個抱有這個秘密的渴望的實體都沒有充分地認出這種渴望。

Therefore, it is well for each entity before entering into such a relationship to explore carefully that which is within the heart, shall we say, and within the

mind, exploring each possibility so that the self might be known to the self and then shared clearly and truly with the other selves within the group in order that the foundation for the relationship might be built upon firm ground.

因此，在進入這樣一個關係之前，每一個實體都去仔細探索，容我們說，在心之中的事物，在頭腦中的事物，探索每一個可能性，這樣自我就可以被自我所知曉，並接著清晰且真實地與團體中的其他自我被分享，以便於那種關係的基礎可以被建立在堅固的地面上，這是很好的。

There will be difficulties from time to time within the relationship due to misperceptions. These can be dealt with with clear communication if all has been clearly revealed before entering into the relationship. When there are hidden desires there is the increased possibility that there shall be the increased difficulty at a later time within the relationship that will need resolution.

在關係中由於錯誤的認知將會不時地會有困難。這些困難是能夠藉由清晰的溝通交流被處理的，如果所有的事物在進入到那個關係中之前都已經被清晰地揭露出來了。當會有隱藏的渴望的時候，就會有增強的可能性，將會在一個之後的時間在關係中有增加的困難將會需要解決。

Is there a further query?

有一個進一步的問題嗎？

Carla: There's something I've wondered about for some time and haven't been able to figure out why it is true. It is true that spiritually I'm far more compatible with my husband than I am with most of the people at the church where I go. Yet, my husband is completely unchurched, and I myself find extreme consolation in the Eucharist and in the church beauty in general, singing the sacred music and so forth. I had chances to marry Christian people who would seemingly share my path more exactly. Yet, it was given to me not to make those choices. There was just no possibility of my making that choice. It had to be with this entity who is so different from me but who somehow seems more spiritually kindred to me than meets the eye. I imagine there are a lot of things like this, a lot of relationships like this. And I wonder what is the key, when two people are so different? What brings them together? What keeps them together? Why is a spiritual path obviously not shared literally like, "If you're not a Christian you cannot share my path," but rather in a far more broad a sense of religiosity, that is, "We all need to find some way to come to God." If you can make a question of that.

Carla：會有一些事情是我已經感到驚奇有一段時間了的，我一直都無法弄明白為什麼這是真的。在靈性上，相比我與我參加的教堂的大多數人之間的關係，我是與我的丈夫要遠遠更加協調的。而然，我的丈夫是完全與教會無關的，我自己會在聖餐中，在一般而言的教會的美麗中，在歌唱神聖音樂以及如此等等之中找到巨大的安慰，我有機會去嫁給信仰基督教的人，它在表面上是更為確切地分享了我的道路的。然而，我得到的建議是不要做出那個選擇。僅僅沒有我做出那個選擇的可能性。選擇是與這個與我如此不同的實體在一起，但是這個實體以某種

方式是比眼睛所見與我有更大的靈性上的血緣關係的。我想像會有很多類似這樣的事情，很多類似這樣的關係。我想知道，當兩個人是如此不同的時候，什麼是關鍵？什麼將它們帶到一起？什麼使它們結合在一起？為什麼一條靈性上的道路明顯地沒有被共用的，它字面上就好像是說，“如果你不是一個基督徒，你就無法分享我的道路，”毋寧說，在一種遠遠更為寬廣的一種信仰的意義上，那就是，“我們全都需要找到某條前往上帝的道路。”如果你能夠從那一點產生一個問題的話。

I am Latwii, and am aware of your query, my sister, and we shall attempt to respond. The desire that is at the heart of each life experience is in truth for each entity the desire to know the Creator, to know the self, to know the purpose for the life. Many have called this the seeking for the Holy Grail. This desire is at the heart of all creation for it is the desire of the Creator, which is all creation, to know Itself. There are as many means of fulfilling this desire as there are portions of the creation.

我是 *Latwii*，我理解了你的問題，我的姐妹，我們將嘗試去回應。在每一個生命體驗的核心之處的渴望，對於每一個實體實際上是對知曉造物者，知曉自我，並知曉生命的目的的渴望。很多人已經將這種渴望稱之為對聖杯的尋求了。這種渴望就是所有造物的核心，因為它是造物者，即一切造物之所是，去知曉祂自己的渴望。有多少造物的部分，就會有多少實踐這種渴望的途徑。

There are many entities, such as those gathered here this evening, who have put form to this desire in a manner which has meaning to the entity. The form will undoubtedly vary from one entity to another because of the uniqueness that is the hallmark of this creation. Though the forms may vary there are certain attributes, shall we say, that are fundamentally of necessity in order for entities to take pleasure, shall we say, in sharing the parallel journeys that are moving each entity closer toward the desire to know the Creator. The ability to accept that which is other than and different than and even to find a fascination in that which is different from the self, is of paramount importance. The ability to open the mind and the perceptions to alternate expressions of selfhood and of the desire to know the Creator is most important; far more important, shall we say, than sharing each step of the journey in a congruent fashion, for there is the enrichment that comes from contrast and comparison that does a great deal to enhance the journey of each because of the other's differences.

會有很多的實體，諸如在今晚聚集在這裏的實體，已經用一種對那個實體是有意義的方式為這種渴望賦予了外形了。這種外形將毋庸置疑地是會從一個實體到另一個實體發生變化的，因為這個造物的標誌就是獨特性。雖然形式可能變化，卻會有一定的，容我們說，屬性，實體為了要在分享那些正在讓每一個實體不斷接近去知曉造物者的渴望的平行的旅程的方面感到愉快，這些屬性在基礎的方面是必不可少的。去接納與自己不一樣的事物與不同的事物的能力，甚至在那個與自我不同的事物中找到一種強烈的愛好的能力，是具有至高無上的重要性的。向著自我屬性以及知曉造物中的渴望的另類的表達開放心智和觀念的能力，是極其重要的，容我們說，是比用一種協調的方式分享每一個旅程的腳步要遠遠更加重要的，因為會有來自於對比與對照的豐富性，這種豐富性會因為其他人的不同而對

每一個人旅程產生極大的增強。

There is also the necessity for the breadth of viewpoint to be arranged in such a fashion that a sense of proportion, or that which you call a sense of humor, is possible to experience within the life pattern. The ability to accept that which is other than the self and other than the self's journey and to view it with sympathy, as one views the self, provides the opportunity for the humor to infuse the relationship and the seeking within the relationship with a vitality which enhances the journey. That entities who are quite different in their expression of the desire to know the Creator might find traveling upon a journey an harmonious thing to do is due as well to ...

同樣也會有視角的寬度用這樣一種方式被安排的需要，這樣一種比例感，或者你們所稱的一種幽默感，就有可能在生命模式中被體驗到了。去接受與自我不一樣的事物以及與自我的旅程不同的旅程，並帶著同情心來注視它，就好像一個人注視自我一樣，這種能力提供了機會讓幽默注入到關係之中，並注入到帶著一種會增強那個旅程的活力在關係中的尋求之中。那些在它們對知曉造物者的渴望的表達中是相當不一樣的實體，可能會發現在一條旅程上旅行是一件要去做的和諧的事情，這同樣也是由於.....

And the instrument at this point has lost its track. We apologize, for the instrument was listening to another voice. We shall begin again.

器皿在這個位置已經找不到它的思路了。我們抱歉，因為這個器皿正在聽另一個聲音，我們將再一次開始。

... that entities who travel upon this journey may find the differences between to be an enlivening and harmonious experience is due to the ability of the wider point of ...

在這條旅程上旅行的實體可能會發現，在兩者之間的不同是一種有活力且協調的體驗，這是由於更為寬闊的視角的能力.....

(There was difficulty with the recording equipment and a loss of contact with Latwii. A reestablishment of the contact brought no more information.)

(在錄音設備上遇到困難，與 *Latwii* 的接觸丟失了。一種對接觸的重建沒有帶來更多的資訊。)

August 13, 1989

1989-08-13 服務的方向

Group question: The question this evening has to do with service and the direction of our service. How we can discover the direction and pursue it and accomplish service in the most harmonious and effective way possible?

團體問題：今天晚上的問題是與服務和我們的服務的方向有關的。我們如何才能找到方向，並用有可能最為協調與有效的方式追尋它並完成服務呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet each of you in the love and the light of the one infinite Creator. We thank you for your call to us this evening. It is a great blessing to be with you and to share in your vibrations of meditation, service and love. To speak our humble words to you is our service, and we wish particularly to emphasize that it is a service that is not infallible, that all that we say should come under the discrimination of the individual, for each of you already knows all that there is. It is at a level beneath the conscious mind. However, when a truth is given that is new to the conscious mind but is a personal truth, there will be a resonance, a remembering, that this indeed is true—a subjective surety that makes all the difference. We ask that you keep only those thoughts that have this impact and allow the rest to be blown away like chaff in the wind for we would not be a stumbling block to any.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們為你們今晚呼喚我們而感謝你們。與你們在一起分享你們冥想、服務和愛的振動，這是一種巨大的祝福。向你們講述我們謙遜的言語就是我們的服務，我們尤其希望強調，這種服務不是沒有錯誤的，所有我們說的事情都應該被放在個人的分辨力之下被檢查，因為你們每一個人都已經知曉了一切萬有了。它是在一次表面意識心智之下的層次的。然而，當一個對於表面意識是新的真理被給予，而它確是一個個人性的真理的時候，將會有一種共鳴，一種憶起，及這確實是真實的——會有一種主觀上的確定性，這種確定性會是關係重大的。我們請你們僅僅留下那些會有這種效果的想法，允許其他的想法都如同在風中的麥殼一樣被吹走，因為我們不願意成為任何人的絆腳石。

You have asked us to talk about service to others. The instrument has urged us to be terse. We must admit that it will be difficult to be terse, but we will attempt to be less wordy than we sometimes are.

你們已經請我們談論關於對他人的服務了。這個器皿已經催促我們成為簡潔的了。我們必須承認，成為簡潔的將會是困難的，我們有時候會是多話的，但是我們將嘗試較不多話的。

Let us begin gazing at the nature of the one infinite Creator. It is not polarized. It is not good nor is it bad. It is not positive nor is it negative. It is. And the beingness of that which is the Creator is something called in your language love. Yet this love is the strength and intensity of orgasm. Thus, even in the

red-ray experiences that seem so basic and unspiritual sometimes, you may find a Eucharist for the spirit in that experience wherein you know firsthand and are immediately with the infinite Creator. That is the energy that powers creation, that energy which is expressed by the red ray in the reproduction of children. This makes each of you very powerful people—powerful to yourself, for that which you decide to be the directions and movements of your incarnational experience you are completely free to follow. You are free to achieve that which you will. You are free to evaluate life experiences and make choices. Free will is utmost in importance within the system of service to others in love of the Creator.

讓我們開始注視太一無限造物者的屬性。它是沒有被極化的。它既不是好的，也不是壞的。它既不是正面性也不是負面性的。它是。造物者之所是的存在性是某種在你們的語言中被稱之為愛的事物。而這種愛就是性高潮的力量與強度了。因此，甚至在看起來似乎如此基礎且時常是無靈性的紅色光芒的體驗中，你都可以在那種體驗中找到靈性的聖餐，在其中你可以直接地知曉無限造物者並親密地與無限造物者同在。那種能量就是為造物賦能的能量了，那種能量就是在對孩子的繁衍中由紅色光芒表達的能量了。這種能量使得你們每一個人都成為了非常強有力的人——對於你自己是強有力的，對於那個你決定成為你的投生性的體驗的方向與運動的事物，你是完全擁有自由去跟隨那個事物的。你是完全擁有自由去取得你所意願的事物的。你是完全擁有自由去評估生命體驗並做出選擇的。自由意志在藉由造物者的愛來服務他人的系統中是極其重要的。

Therefore, the first act of service to others is continually, daily, to spend time working with the discipline of the personality. The discipline of that willfulness that sometimes wishes to serve and sometimes wishes not to serve. The discipline of that lack of focus that causes one to feel needless negative emotion. The loss of that point of view of love that you are cultivating that causes you to behave towards your brothers and sisters as if they were not one with you and one with the infinite One.

因此，服務他人的最初的行動，就是持續不斷地，每天地，花時間與對人格的鍛煉一同工作，這種鍛煉即對那種有時候希望去服務有時候希望不去服務的任性的鍛煉，對那種會使得一個人感覺到不必要的負面性的情緒的缺少聚焦的鍛煉，對失去你正在培養的愛的視角的鍛煉，就是這種失去了愛的視角使得你對你的兄弟姐妹的行為舉止就好像它們不是與你是一體的，不是與無限太一是一體的一樣。

Thus, we encourage each who wishes to be of service to others to move carefully and thoughtfully through each experience which has caught upon the mind as a burr upon the clothing. It is sticking there; it does not belong there; it is potentially painful. It is time, once this is realized, to balance this catalyst so that an understanding of sorts may be achieved and a balance found. This does not mean that you may cure yourself all at once of some defect of character that you subjectively apprehend. Indeed, due to the efficiency of the illusion many times you do not know when you are of service when you are not. Therefore, the primary service, especially that of wanderers who carry the vibrations of their home density, is to be free of care, free of worry, free of judgment, and free of negativity so that the spirit may soar, the

heart be content, and the knowledge of what one wishes to do has an open door, unblocked by doubt.

我們鼓勵每一個希望去服務他人的人都小心謹慎且深思熟慮地穿越每一個已經如同在衣服上的一個毛刺一樣抓住了心智的體驗。它是卡在那裏的，它並不屬於那裏，它潛在是痛苦的。一旦這一點被意識到了，就是去平衡這個催化劑的時間了，這樣，屬於某種類型的一個理解就可以被取得，一種平衡就可以被找到了。這並不意味著，你可以立刻從你自己身上治癒所有的你主觀上感覺到的性格的缺陷了。確實，由於幻象的效力，很多時候你並不知道你什麼時候是在進行服務的，你什麼時候不是在進行服務的。因此，最主要的服務，尤其是那些攜帶著它們家園的密度的振動的流浪者的最主要的服務，就是去擺脫煩惱、擺脫憂慮，擺脫評判，擺脫負面性，這樣靈性就可以翱翔，心就會感到滿意，對於一個人希望去做的事情的知曉，就會擁有一扇開放的，不會被懷疑阻擋的門了。

The greatest tool in this first phase, and one which we recommend you never be without on a daily basis, is that of the silent listening meditation. There are other ways of doing spiritual work and they are excellent, but this first way of honoring the self and opening the deeper self which carries the Father within is central to the service of your life experience. Thus, meditate and listen. No matter what other prayers, songs or disciplines that you use for spiritual growth, always quiet the inner mind. It does not have to be a long meditation. It is only necessary that you begin to realize that you are standing upon holy ground and that the Creator lies within you.

在這個第一階段中的最大的工具，一個我們會推薦你們每天都永遠不要沒有的工具就，就是靜默的聆聽的冥想的工具。會有其他的進行靈性上的工作的方式，它們是優秀的，但是，這個榮耀自我並開放那個在內在之中帶有天父的更為深入的自我的首先的方法，對於你們的生命體驗的服務是中心性的。因此，冥想並聆聽吧。無論你用於靈性成長的其他祈禱、歌曲或者鍛煉是什麼，一直都讓內在的心智安靜下來。它不必是一次長時間的冥想。唯一需要的事情你，你開始意識到你是站在聖地上的，造物者是存在於你內在之中的。

In this way you may learn not to brutalize yourself with bad opinion. Not to rail against the conditions of life but rather to flow with them. To become, in short, a person whose life is spent in eternity while within the illusion of time and space. For each present moment has a very deep resonance back to the beginning of all that is and on towards the ending and the return to the Source. Open gently the doors to deeper knowledge. Never force it. Try not to allow yourself to become discouraged. Do not judge the self if the self misses a meditation, but simply move back into meditation the next day.

用這種方式，你可以學會不用壞的觀點來讓你自己變得和野獸一般。不去抱怨生命的情況而毋寧是與它們一同流動。簡短地說，去成為一個在處於幻象的時間和空間之中的時候其生命是被花費在永恆之中的人，因為每一個當下時刻都擁有一種非常深入的共鳴返回到一切玩有的開始，繼續前進到終點並返回源頭。溫和地向著更為深入的知曉打開門。永遠不要強迫它。嘗試不去允許你自己變得沮喪。如果自我錯過了一次冥想，不要評判自我，而是單純地在下一個日子返回到冥想中。

Results are perceived subjectively, differently by each unique personality. Therefore, we cannot say to you will feel blissful, peaceful and full of love as you meditate. For some, much is being worked through during the meditation on an unconscious level and it will be perhaps uncomfortable in some way. This is, we hope, acceptable to you because the meditative process is simply burning out those poisons which are close to the top of the unconscious mind at the subliminal level. It brings whatever is there that is negative out so you can see it. Recognize it for part of yourself. Take it to your breast and love that part of yourself as you would a child. You need to believe that you are whole. That is the first step towards service to others.

結果是被每一個獨一無二的人格用主觀性的方式，用不同的方式感覺到的。因此，我們無法對你說，你將會在你冥想的時候感覺到至福，平安和充滿了愛。對於一些人，很多事情是在冥想期間在一個無意識的層次上被正在被解決的，它將會用某種方式也許是不舒服的。我們希望，這是你們可以接受的，因為冥想的過程是單純地將那些在潛在的層次上接近無意識心智的頂部的毒素燒掉。它會將在那裏的無論什麼負面性的事物都引發出來，這樣你就能夠看到它了。認出它就是你自己的一部分。將它擁抱在懷中，愛你自己的那個部分，就好像你會愛一個孩子一樣。你需要去相信，你是完整的。那就是朝向服務他人的第一步了。

Now, in the illusion no one is whole. No one can perceive another as whole. When one becomes aware of the various facets of any personality one becomes aware of defects of character that are subjectively perceived by the observer. That these are defects may not necessarily be so, but for you and your universe, for your state of mind and your service, your opinion is all that there is. So gaze carefully, objectively and with a long view at the opinions that you hold. Encourage the ones that seem to create more positivity. Discourage the ones that are self-destructive, or in any way not of service to others but the self.

現在，在幻象中，沒有一個人是完整的。沒有一個人能夠將另一個人感覺是完整的。當一個人開始察覺到人格的各種各樣的面向的時候，它就會開始察覺到被觀察者主觀上感覺到的性格的缺陷了。這些缺陷可能並不一定是缺陷，但是對於你，以及你的宇宙，對於你的心智和你的服務的狀態，你的觀點就是一切萬有了。因此，仔細地，客觀地，且藉由一個長的視線來注視你所抱有的觀點。鼓勵看起來似乎創造了更多的正面性的觀點。打消那些自我破壞的觀點，或者用任何方式不是服務他人而是服務自我的觀點。

Now, each begins needing service to self almost entirely. Each of you recapitulates the childhood of the human race in infancy for it simply cries out its demands and a kindly nature provides for all but a few.

現在，每一個人都是幾乎完全從對服務自我的需要開始的。你們每一個人都概括了在嬰兒期的人類的兒童時代，因為它單純地哭喊著提出它的要求和一種親切的屬性，這種親切的屬性會向除了少數人之外的所有人提供生計。

Now, with this background in mind we would like to look at the concept of service to others. We have said this before and we feel it is an important point—namely that service to others does not equal the pleasing of others.

Service to others is acting in such a way that you are full of hope in attempting to share with your colleague thoughts of inspiration, love, compassion, peace and understanding. It is not always that which someone wants to hear, wants to see have happen, that will be of service to that entity. And it is your discrimination only that will allow you the grace to know just what your service will be.

現在，在頭腦中具有了這個背景之後，我們想要檢查服務他人的觀念。我們在之前已經說過這一點，我們覺得它是一個要點——也就是，服務他人並不同於取悅他人。服務他人是用這樣一種方式進行的舉動，你會在嘗試去與你的同伴分享啟發、愛、同情心、平安與理解的想法的方面充滿了希望。那個將會對那個實體有所服務的事情，並非一直都是某個人想要聽到，想要看到已經發生的事情。將會允許你擁有恩典來知曉你的服務將會是什麼的事物，僅僅是你的分辨力。

It is certain that you have a service and that it is front of you at this moment. That is true for all. The creation is one of order and each of you chose a life path which intended to learn certain personal lesson being of service in certain ways. Perhaps the most obvious of these ways is the one least appreciated, that being the rearing, teaching and nurturing of young souls. This has been extremely underrated and given over to those who are not parents but teachers to which the child was born. This is a most, most important service for you are cultivating and planting in the fertile soil of a mind that is hanging on your every word, the world which that young one will see to love or despise, to feel good about or to feel dyspeptic about. It is the parents in this non-dramatic and extremely difficult service who have the opportunity both to explain the idea and how important that is and to explain those gray areas, as this instrument would call them, which cover the human world of civilized nation states where every transaction is recorded upon the paper within the computer and so forth until the human race drowns in its own intellectual knowledge.

肯定的事情是，你擁有一個服務，它在此刻就在你面前。這對於所有人都是真實的。造物者是一個有序的造物，你們每一個人都選擇了一條生命的道路，這條大路是打算要學習一定的個人的課程，並同時用一定的方式進行服務。也許這些方式中最為明顯的方式是一種最不被感激的方式，那就是養育、教導和撫養年幼靈魂。這種服務已經極大地被低估並被交托給那些不是被出生的孩子的父母而是老師的實體了。這是一種極其、極其重要的服務，因為你們是在一個會緊緊抓住你的每一個詞語的心智以及那個年幼的靈魂將會看到的世界的肥沃的土壤中培育與種植，當年幼的靈魂看到那個世界的時候，它會去愛它，或者去輕視它，去對其感覺良好，或者對其感覺陰鬱。就是在這種並非激動人心且極其困難的服務中，父母有機會去解釋觀點以及這個觀點有多麼重要，並同時去解釋那些灰色區域，如這個器皿對它們的稱呼一樣，這些灰色區域涵蓋了那些人類的文明的國家的世界，在其中每一個事物都在電腦以及如此等等的事物中被記錄在紙上，一直到人類在它自己的智力的知識中淹死為止。

Each goes to work most every day and each receives a pay. When one is doing spiritual work one goes to work each day but one does not reap what one sows. It is reaped by those to whom you give. And those to whom you

give will sow to you and you shall reap what they offer to you. And that which you offer to them will almost surely be reflected in what they offer to you. Therefore, simply being of a certain consciousness, being in love with life, being in love with eternity, being aware of the long view in truly wishing to serve others—these things are very, very important, but you should not judge yourself. And if there comes a time when you know something will please but not serve another, then it is that you must speak, gently and compassionately, explaining your point of view and allowing that person to learn from your point of view a more spiritualized way of gazing at the difficulty that lies in front of you.

每一個人幾乎每天都進行工作，每一個工作都會收到一份報酬。當一個人正在進行靈性的工作的時候，它每天都進行工作但它不會收割它播種的事物。它是被那些你給予的物件所收割的。那些你給予的物件將會對你播種，你將會收割它們提供給你的事物。你提供給它們的事物將幾乎確切地在它們提供給你的事物中被映射出來。因此，單純地具有一定的意識，愛生命，愛永恆，並在真正希望去服務他人的方面察覺到長的視線——這些事情是非常非常重要的，但是你不應該評判你自己。如果出現了一個時刻，在其中你知道某個事情將會取悅另一人但不會服務於它，接下來，正是你必須溫和地且充滿同情心地說話，同時解釋你的觀點，並允許那個人從你的觀點學會一種更加有靈性的注視存在於你面前困難的方式。

Now there are many, many different kinds of service to others. We realize that in the New Age, as it is called among your people, nearly everyone wishes to take up some dramatic service. Some service that will make a large difference, some service that will be noticeable. My friends, this seldom occurs. Yet it is still true that that which is within your purview at the moment is that to which you may be of service and it is not by accident that you are in the milieu that you are. Your service is there. Your learning is there. When it not there any longer your life will move inexorably to the next step.

現在，會有很多很多不同類型的服務他人。我們意識到，在新時代，如它在你們的人群中被稱呼的一樣，幾乎每一個人都希望承擔起某種激動人心的服務，某種將會是會產生出很大的不同的服務，某種將會是會被注意到的服務。我的朋友們，這是很少發生的。然而，在此刻在你們的視野範圍內的事物就是那個你可以進行服務的事物，這仍舊是真實的，你處於你所處於的周遭環境中，這不是偶然的。你的服務就在那裏。你的學習就在那裏。當它不再在那裏的時候，你的生命將不可抗拒地移動到下一步。

Now, those who meditate each day and work in consciousness shall spend a great deal of time being uncomfortable because they are changing. Change is almost always painful. When one has to stop thinking a certain way because it is incorrect and correct that thinking it is as if one were to take out an entire program of a computer. Dumping that program that you have decided is not service to others releases a tremendous amount of energy which is often experienced as great discomfort. Know that discomfort and bless it, for by it you grow. By it you polarize. By it you make choices for the positive. You yourself, however, are a servant. All who are of service to others need to

cultivate, along with the knowledge of themselves as whole and perfect, the realization of the human self as being quite imperfect, quite locked within an illusion and very much in need of more information, more tools, and more resources to work with your path to the infinite One. No two paths are just alike and therefore we would suggest to those who wish to be of service to others the gathering together into groups and exchanging of ideas so that the group energy may develop service that to one person would not be possible.

現在，那些每天冥想並在意識中進行工作的人，將會花費大量的時間處於不舒服的狀態，因為它們正在改變。改變幾乎一直都是痛苦的。當一個人不得不停止用一定的方式思考，因為它是不正確的，並糾正那種思考的時候，這就好像一個人正在將一個完整的程式從一台電腦中取出來的樣子。將那個你已經決定不再服務他人的程式倒掉，就是釋放出一種驚人數量能量，這經常會被體驗為巨大的，你藉由它去做正面性的選擇。然而，你藉由它而成長。你藉由服務他人而極化，你藉由它需要去培養，伴隨著對於它們自己的完整和完美的知曉，伴隨著對於人類的自我是相當不完善的，極大地被鎖閉在一個幻象中，且極其需要更多的資訊、更多工具、更多的資源來與你通往無線太極無限造物者的道路一同工作的認識。沒有兩條道路是類似的，因此，我們建議那些希望對其他人有所服務的實體，在團體中聚集在一起並交換觀點，這樣團體的能量就可以發展出那種一個人不可能發展出的服務了。

It is not always the wise word or the compassionate smile that is of service to others. There are times to listen and say nothing. There are times to be confrontive and surgical, and blunt and honest because the entity you wish to serve has got to know your point of view. Do not do this unless it is asked of you. But when it is asked of you in a compassionate way, express yourself in clear communication, in brilliant blue ray. For, you see, your deeper mind is telepathic and often you may feel that you know things that you know not how you know. But the conscious mind is anything but telepathic. Indeed, it is almost guaranteed not to be telepathic without training, for the distractions, the noise, the activity, and the shallowness of the illusion that you enjoy do not encourage depth of being. This is what you are seeking as one who seeks to serve others—is more and more depth and resonance of being.

服務他人並非一直都是睿智的言語和充滿同情心的微笑。會有那些去聆聽而什麼都不說的時候。會有那些勇敢面對的，外科手術一般的，直率且誠實的時刻，因為你希望去服務的實體已經開始知道你的觀點了。除非你的觀點已經被請求了，不要給予你的觀點。但是當它被請求的時候，你可以用一種充滿同情心的方式，用清晰的溝通交流，在明亮的藍色光芒中表達你自己。因為你看，你的較為深入的心智是心電感應的，你經常可以感覺到你知道你不知道你是如何知道的事情。但是表面意識的心智絕對不是心電感應的。確實，在沒有訓練的情況下，它幾乎可以保證不會是心電感應的，因為你們正在享受的幻象的分心物、噪音、活動以及膚淺性，是不會鼓勵存有的深度的。作為一個尋求去服務他人的人，這種存有的深度就是你正在尋求的事物——即越來越大的存有的深度與共鳴。

When you work upon yourself you begin to recognize the situations, to

realize the opportunities whereby you may perhaps offer a spiritual thought or principle that may be of inspiration or help to a brother or sister. Many, many of these small conversations, these moments of listening and so forth, may seem like nothing at all, not a service but merely passing the time. This is virtually impossible. You are either wishing to be of service or not wishing to be of service; it is seldom that one is indifferent. However, many of your people are oriented very close to indifference because they have utilized the illusion to distract them completely from thinking or feeling those deeper things within which lie the mystery of creation and Creator.

當你在你自己身上進行工作的時候，你開始認出情況，並意識到你可以在其中提供一個靈性的想法或者原則的機會，這個想法或者原則可能對於一個兄弟或者姐妹是具有啟發性或者是有助的。很多很多的這些小小的交談，這些聆聽的時刻以及如此等等的時刻，都可能看起來似乎什麼都沒有，不是一種服務，而僅僅是時間的流逝。這是幾乎不可能的。你要麼在希望進行服務，要麼不在希望進行服務，一個人幾乎不會是漠不關心的。然而，你們很多人是被導向非常接近漠不關心的，因為他們已經利用幻象讓它們完全從思考或者感覺那些更為深入的事情上分心了，在那些更為深入的事情之中存在有造物和造物者的神秘。

To protect yourself as a servant simply surround yourself with white light and move into the world with the eyes of eternity. With the long point of view and whatever your skill is—and you will find that skill—do it first for the love of the infinite One and secondly because of the realization that that entity that you wish to serve is the infinite One.

要去保護作為一個僕人的你自己，單純地將你自己用白光環繞起來，帶著永恆的眼睛進入到世界。帶著那種長的視角，無論你的技巧是什麼——你將會遭到那種技巧——首先為了無限太一無限造物者的愛，其次因為那種你希望去服務的那個實體就是無限太一的領悟而進行它。

Many entities among your people and those to whom we speak at this time feel much loneliness within your third-density illusion because it is difficult to deal with the vibrations that are harsh and confrontive and cause one to make choices without enough knowledge. That is the key. You are never given enough knowledge to make an intellectual decision. You must do the meditating, the listening so that you may be intuitively inspired to know when the time has come for you to concentrate every iota of your being in love and compassion for another. There is no service that is small. All service is gauged by the intensity of the intention to serve. That is what you will be looking for when it you review your incarnation.

在你們的人群中以及在我們在此刻對其發言的人當中有很多實體，在你們的第三密度的幻象中感覺到大量的孤單，因為要與那種刺耳且直面的幻象打交道，並讓一個人在沒有足夠的知曉的情況下做出選擇，這是困難的。而沒有足夠的知曉就是關鍵了。你們永遠不會被給予足夠的知曉來做出一個邏輯智力上的決定。你們必須進行冥想，聆聽，這樣，當你將你的存有的每一個微粒都集中在對另一個人的愛與同情心之中的時刻已經出現的時候，你可以在直覺的方面被啟發去知曉了。沒有服務是微小的服務。所有的服務都是用去服務的意圖的強度被衡量的。那就是當你回顧你的投生的時候你將會尋找的事物了。

Consequently, we ask each who wishes to be a servant to find that passionate surety that service to the Creator is perfect freedom. If one experiences one's need to be of service to others as a kind of job or chore it will never be done with a light heart and a merry tongue. Know you must take the light touch and the patient attitude and allow situations to develop until you see and are asked for a chance to be of service. Anything that may help you [help] another upon its path, any comfort for the discouraged, any consolation for the bereaved, any company for the lonely, any balm for the sick person, any visit to one who has not been visited. All of these things, even if you visit a stranger, are pure acts of love and service to others in the name of the one infinite Creator.

因此，我們請每一個希望成為一個僕人的人去找到那種充滿感情的確實性，即對造物者的服務是完美的自由。如果一個人體驗到它對服務他人的需要是一種類型的工作或者事務，它將永遠無法帶著一顆輕鬆的心和一種快樂的語調被進行了。請知曉你必須進行輕觸，並採用耐心的態度，並允許情況發展，一直到你看到並被請求一個進行服務的機會為止。任何可能幫助你的事物，都會在另一個人的道路上幫助它，任何對於沮喪的人的安慰，任何對於喪失親人的人的慰藉，任何對於孤單的人的陪伴，任何對於生病的人的止痛藥，任何對於一個尚未被拜訪過的人的拜訪，所有這些事物，即使是你拜訪一個陌生人，都是乙太一無限造物者的命運愛和服務他人的純粹的舉動。

Consequently, to some may be given the gift of communication, such as this channel has. To another the gift of healing. To another the ability to teach/communicate very clearly. There are in infinite ways—we correct this instrument—there are an infinite number of ways to be of service, therefore your flexibility and acuity of observation of the present moment is as helpful as your sense of humor. The sense of humor is very important in your spiritual growth. One who becomes sober and solemn with the weight of spiritual service is not ready yet for this level of service and perhaps needs to find a more obvious service such as volunteering in prisons, in hospitals, in hospices, and so forth.

因此，諸如這個管道之類的某個實體可能被賦予了溝通交流的禮物。另一個實體可能被賦予了療愈的禮物。另一個實體可能被賦予了非常清晰地進行教導/交流的禮物。會有無限數量的方式——我們更正這個器皿——會有無限數量的進行服務的方式，因此，你們的靈活性和對當下一刻的觀察的敏銳，和你們的幽默感是一樣有幫助的。幽默感在你們的靈性成長中是非常重要的。一個對靈性的服務的重量變得一本正經而陰鬱的人，是尚未為這個服務的層次做好準備的，並也許需要找到諸如在監獄中，在醫院裏，在救濟所以及如此等等的地方當志願者之類的更為明顯的服務。

It is for you to gauge each opportunity and to see if your heart moves you towards that opportunity. Again the dependence upon meditation is simply that you wish to communicate with the deeper self within to find the point of view of eternity and to carry it with you in your consciousness through this life stream until the physical vehicle has done its job and you are once again free

of the heavy chemical body that you now enjoy. 它是供你去評估每一個機會並看
到是否你的心會將你推向那個機會。再一次，依賴於冥想就是你單純地希望與內
在之中的更為深入的自我進行交流，以找到那個永恆的視角，並將其在你的意識
中帶在你身邊來穿越這次生命的溪流，一直到物質性載具已經完成了它的工作，
你再一次釋放了那個你現在享用的沉重的化學身體為止。

More and more people are beginning to feel the aspect of service to others which is involved in the idea of living in a fairly close-knit community where each may help each. This is the beginning of your fourth-density social memory complex. These stirrings, longings and needs within you to be in a communal situation, to be in the world, to be part of an effort to serve, these things are precisely what should be happening to each as third density draws to its close upon your planet and fourth density begins. Therefore, never undervalue like-minded entities, for those of like mind who both have faith—a deep abiding faith in things unknown and unseen—may be the most powerful light, the most powerful healing force that one is capable of offering within this illusion.

越來越多的人正在開始感覺到被包含在生活一個相當聯繫緊密的社區中的觀念中的服務他人的面向了，在這個社區中每一個人都可以彼此幫助。這就是你們的第四密度的社會記憶複合體的開端了。這些在你內在之中處於一個社區性的情境中，處於世界中，成為一種努力的一部分的鼓舞、渴望和需要，這些事情恰恰就是隨著第三密度在你們的地球上接近尾聲且隨著第四密度開始應該發生在每一個人身上的事情了。因此，永遠不要低估具有相似的想法的實體，因為那些具有相似的想法的人，那些有信心的人——同時對未知與看不見的事物擁有一種深入而持久的信心的人——是可以成為一個人有能力在這個幻象中提供的最為強有力的光與最為強有力的療愈的力量的。

We suggest firstly that the meditative place be picked carefully; a place that is not used except for the meditation, if that be possible. At any rate, to meditate in the same place and at the same time of day is very helpful for the body is a creature of habit. When one goes out into the world, braced and refreshed by the breath of eternity, one has two choices. One may gaze at the smog, shall we say, spiritually speaking, of your sphere and the peoples upon it. Or, one may gaze at the possibilities. When one has the long view the level of possibilities is greatly enhanced. The service-to-others entity which meditates faithfully will find itself to be more and more intuitive, more and more creative in somehow knowing without knowing how one knows the thing that feels correct to do in order to be a service-to-others entity.

我們首先建議冥想的場所被小心謹慎地挑選，一個除了用於冥想之外不會被使用的場所，如果那是有可能的話。不管怎麼說，在相同的位置，在一天中的同樣的時間冥想，是非常有幫助的，因為身體是一個習慣的造物。當一個人走出去進入到世界中的時候，它已經被永恆的呼吸激勵過並煥然一新了，它有兩個選擇。一個人可以注視著你們的星球上的，容我們說，從靈性的方面而言的，迷霧，和在星球上的人群。或者一個人可以注視可能性。當一個人擁有長的視線的時候，可能性的層次是極大地被增強了的。忠實地進行冥想的服務他人的實體，在莫名其妙

妙地知道那個為了要成為一個服務他人的實體而感覺起來是要去做的正確的事情，而又不知道它是如何知道那個事情的方面，將會發現它自己變得越來越有直覺，越來越有創造力。

Now, each of you becomes different over and over again and you cannot expect that you will only have one service, for life situations change, paths of service change. This is the density of choice but as long as each choice is to be of service to others you will polarize and continue to polarize and by the intensity of your passion to help you will lighten the consciousness of planet Earth in a way that cannot be described except to say that it is the saving of your planet. Many, many more entities among your peoples are attempting to lighten and gentle the untamed will of humanity. Encourage these movements in entities about you. As for yourself, keep in touch with the true self. Do not be discouraged when you cannot find it. It is only misplaced. It has not been lost. Just simply continue persistently and faithfully. Although every instinct tells you [you] are making no progress, those instinct—we correct this instrument—those instincts are incorrect because each honestly made attempt to be of service lightens the planetary consciousness and polarizes you more and more. Each of you has the opportunity to graduate to fourth density, else you would not be here at this time. There are not enough bodies to hold all those who are within third density at this time so those who are experiencing an incarnation at this time are experiencing it because their vibratory level was such that they were capable—with work and prayer ...

現在，你們每個人都一次又一次地成為不一樣的，你將無法起到你將僅僅擁有一個服務，因為生命的情況改變了，服務的途徑就改變了。這是選擇的密度，但是只要每個人選擇是服務他人的選擇，你就將會計畫並繼續極化，憑藉著你的熱情的強度幫助你，你將會用一種除了說它是拯救你們的星球之外無法被描述的方式照亮行星地球的意識。在你們的人群中有許許多多的實體正在嘗試去照亮並馴服人類屬性的未受過抑制的意志。鼓勵在你周圍的實體中的這些運動。請求你自己，與真實的自我保持接觸。不要在你無法找到它的時候變得沮喪。它僅僅是被放錯了地方。它尚未被丟失。單單堅持不懈地，忠實地繼續下去。雖然每一個直覺都會告訴你，你沒有進步，那些直覺，我們更正這個器皿，那些直覺是不正確的，因為每一個被誠實地做出的進行服務的嘗試都將會照亮星球意識並讓你越來越多地極化。你們每個人都擁有機會去畢業到第四密度，否則你就不會在此刻在這裏了。沒有足夠的身體來容納所有那些在此刻在第三密度中的實體，因此，那些正在體驗一次投生的實體因為它們的振動層次就是如此以至於它們能夠體驗到它而在此刻是正在體驗它的——藉由工作和祈禱.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

You may attempt to be wise but you may fail. This is not important. It is the intensity of the attempt and the desire to help that polarizes an individual

towards the positive pole. This is your goal—to become more and more positive, more and more filled with light, less and less trammled by the trappings of materialistic society.

你們可以嘗試去變得有智慧，但是你們可能會失敗。這是不重要的。會讓一個個體向著正面性的極點極化的事物是嘗試的強度和去幫助的渴望。這就是你們的目標——去變得越來越正面性，越來越被光所充滿，越來越少地被物質主義的社會的裝飾物所束縛。

The instrument is informing us that we need to stop so that questions may be asked and we are sorry for there is more to say on this subject as we said at the outset. However, this instrument is somewhat adamant about the length of our discussions and it has been reached. Consequently, we thank this instrument for once again making itself available to us and in love and light we would transfer this contact to the one known as Jim. I am Q'uo.

這個器皿正在告訴我們，我們需要停下來，這樣問題就可以被詢問了，我們很抱歉在這個主題上還有更多要說的內容，如我們在開頭的時候說過的一樣。然而，這個器皿在關於我們的討論的長度的方面是怎麼有點堅決的，那個長度已經被抵達了。因此我們為這個器皿再一次讓它自己可以為我們所取得而感謝它，我們在愛與光中將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in an attempt to speak to any queries which may yet remain in the minds of those present. Is there a query at this time?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及在場的人們的頭腦中可能仍舊留有的任何的問題。在此刻有一個問題嗎？

Carla: Well, I have a question. I don't know if you can answer or not. The meditations we've been having lately have all been visited by entities who call themselves Confederation members but do not pass the challenge. It seems to be intensifying or it seems to happen much more often than it used to. As a matter of fact, it seems to happen just about every time. I wonder if you could speak to the general spiritual principles behind that and what one may do to continue to ensure discrimination.

Carla：好的，我有一個問題。我並不知道是否你們能夠回答。我最近一直在進行的冥想已經被一些稱它們自己為星際聯邦的成員但卻沒有通過挑戰的實體所訪問了。它看起來似乎在增強，或者看起來似乎比它過去經常發生的更加頻繁地發生了。作為一個事實，它看起來大概每一次都發生。我想知道你們是否能夠談及在那背後的一般性的靈性的原則，以及一個人可以做什麼事情來繼續確保分辨力。

I am Q'uo, and am aware of your query, my sister. The intensification of the

desire on the part of those in this circle of seeking to be of service and to offer the self as an instrument for our words and the words of other entities in the Confederation of Planets in Service to the One Creator is likened unto a glowing light which attracts the attention of those entities which recognize the power of such a light and who perhaps may be of the orientation that seeks to be of service to the self and to take what power may be found where e'er it may be found and use it for the self. As this process occurs you will note the increasing presence of such entities and it will be necessary for you to exercise the challenging of the spirits of which you are quite familiar by this time.

我是 Q'uo，我理解了你的問題，我的姐妹。對於這個尋求去進行服務並提供自我作為我們的言語以及服務於太一造物者的星際聯邦的其他實體的言語的一個器皿的圈子，在這個圈子中的實體的部分上的渴望的強化就好像一種熾熱的光一樣，它吸引了那些認出了這樣一種光的力量實體的注意力了，這些實體可能是具有尋求去服務自我的導向的，它們會尋求去在無論什麼力量可能被發現的地方奪取那種可能被發現的力量並將它用在自己身上。當這個過程發生的時候，你將會注意到這樣的實體的不斷增加的臨在，你去使用你到現在為止已經相當熟悉的對靈體的挑戰，這將會是有必要的。

You may in one sense regard this phenomenon as a kind of (inaudible) the work which you do, however, it does require (inaudible) vigilance in order that the contacts which you allow to speak might be of the most beneficial and positive nature possible. We commend your vigilance and can only suggest that it be continued, for as each entity moves further along the path of evolution there is presented to each entity an increasing array of what you may see as challenges which have the hoped for effect of increasing one's desire, one's discrimination, and one's ability in the final analysis to be of service in the manner which has been chosen. Thus, that which has served you well as you have pursued the service of the vocal channel—that is, the discrimination and challenging of spirits and the tuning required (inaudible) meditation's beginning—are those qualities which shall continue to serve you well. It is the faithful servant that gives of the self continually and which seeks to remain faithful that is most appreciated by those of us who treasure such contacts with your peoples as we are, through them, able to give shape and meaning to those concepts which are sought from us and which we hope shall be of service as we (inaudible).

你可以在某種意義上將這種現象視為是一種類型的你進行的（聽不見）的工作，然而，它確實需要（聽不見）警惕，以便於你允許發言的那些接觸可以最有益處，並具有有可能最大的正面性的屬性。我們稱讚你的警惕，我們僅僅能夠建議，它被繼續，因為當每一個實體沿著演化的道路前進的時候，每一個實體都會被呈現一系列不斷增加的你們可以視為是挑戰的事物，這些挑戰會擁有被期待的增加一個人的渴望，一個人的分辨力以及一個人在用已經被選擇的方式進行服務的最終的分析的方面的能力的效果。因此，當你已經尋求了語音傳訊的服務的時候，那個已經很好地服務了你的事物——也就是對靈體的分辨力以及挑戰，以及在冥想開始（聽不見）被要求的調音——就是那些將會繼續很好地服務你的特性了。正是那個會持續不斷地奉獻自我，並尋求去保持忠誠的僕人，會被我們這些珍惜

與你們的人群之間的這樣的接觸的實體們所感激，因為，正是通過它們，我們能夠將那些從我們身上被尋求的觀念賦予形狀和一樣了，我們希望這些觀念將有所服務，因為我們（聽不見）。

Is there another query?

有另一個問題嗎？

Carla: No, thank you, Q'uo.

Carla：沒有了，謝謝你們，Q'uo。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）

I am Q'uo, and am aware of your query. We are well aware from our own experience that even with the purest of intention there may be, as you have discussed, the situation which arises that is less than that which was desired and indeed may seem deleterious to those to whom service was offered. This is the way of illusion, my brother. For each of us moves in one kind of illusion or another in which there is much which is other than it seems. The riddles and puzzles of creation within and without are those qualities which draw each of us onward to seek the final solution in unity with all.

我是 Q'uo，我理解了你的問題。我們從我們的經驗清楚地知曉，甚至是伴隨著最為純淨的意圖，都可能會有，如你們已經討論過的一樣，較不被渴望的情況出現，這些情況確實可能看起來似乎是對於那些服務被提供的物件是有害處的。這就是幻象的方式了，我的兄弟們。因為我們每一個人都是在這樣或者那樣一種類型的幻象中移動的，在其中會有大量的事物是與它看起來的樣子是不一樣的。在造物內部和外部的謎題與拼圖，就是那些吸引我們每一個人前向，以在與萬物的合一之中尋求最後的解決方案的特性了。

However, upon that journey each shall—even with very pure intentions—find that the effort falls short. This is the way of all learning for there is the attempt to offer the self within an illusion in which the self and other self are seen less distinctly and clearly than truly do they exist. Thus, with such hindrances, shall we say, it is to be expected that there will be the efforts which fall short. However, to be able to reflect upon one's experience and to see each portion as a puzzle piece and to refine the fitting of each piece in succeeding efforts to serve is the means by which wisdom is gained.

然而，在那條旅程上，每一個人都將——甚至是帶著非常純淨的意圖——發現努力將會達不到要求的。這就是所有的學習的方式了，因為在一個幻象中會有嘗試被提供給自我，在這個幻象中，自我和其他自我是比它們真正存在的樣子較不明顯且較不清晰地被看的。因此，帶著這樣的妨礙物，容我們說，會有努力將會是達不到要求的，這就是可以被期待的事情了。然而，能夠對一個人的體驗進行反思，並能夠將體驗的每一個部分都視為一片拼圖，並通過接連的進行服務的努

力來精煉每一片拼圖的匹配，就是藉由其智慧被取得的方式了。

However, within your illusion the intention, the desire, the motivation, the passion to serve is that which is of most importance, for it is the nurturing of this passion that opens the center of the heart that one may give in an universal and unconditional sense and by so giving express most purely the compassion and unconditional love which are the foundation for all of creation.

然而，在你們的幻象中，去服務的意圖、渴望、動機與熱情，就是具有最大的重要性的事物了，因為就是對這種熱情的滋養開放了心的中心，這樣一個人就可以用一種全面性且無條件的方式給予，並藉由這樣的給予極其純淨地表達同情心與無條件的愛了，這種無條件的愛就是一切造物的基礎了。

The refining of this great outpouring of caring is a work which will, shall we say, follow the nurturing of this passion in succeeding densities of experience. First the foundation must be discovered in the individual entity so that the beginning of conscious seeking and serving is placed upon firm ground. Let those errors in judgment fall as they may and nurture always that passion, that intention, that motivation. The refining shall find a time, a season within your being that is more appropriate for its expression. However, we are aware that as conscious beings each seeker and servant shall undertake a small portion of that refining as it continues one's journey in service and seeking. The motivating force that allows that journey to continue is passion, a great desire to be of service even if that desire shall fall short of the ideal.

對於這種巨大的向外傾瀉的關心的精煉，即使一種將會，容我們說，在隨後的體驗的密度中，跟隨在對這種熱情的滋養之後的工作了。首先，基礎必須在個體的實體的內在之中被發現，這樣有意識的尋求和服務的開始就會被安置在堅固的地面上了。讓那些評判中的錯誤掉落吧，在它們可以掉落的時候，一直滋養那種熱情，那種意圖，那種動機。精煉將會在你的存有之中找到一個時間，一個季節，這個季節對於它的表達是更為合適的。然而，我們知道，作為有意識的存有，每一個尋求者和僕人都將會承擔起那種精煉的一個小小的部分，當它繼續它在服務和尋求中的旅程的時候。允許旅程繼續的驅動力就是熱情，一種巨大的進行服務的渴望，即使那種渴望將會無法滿足理想的要求。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

I am Q'uo, and it has been a great privilege and pleasure to be asked to join your circle of seeking this evening (inaudible) thank each of you for this great honor. We remind each that we give that which is our experience and our learning and opinion and do not wish any word we have spoken to become a stumbling block upon your journey. If any has not the ring of truth to you please forget those words (inaudible). We will be with each in what you call your future. Upon the request we are most happy to join each in silent meditation in order that meditation might be deepened. We do not speak in any vocal sense at those times but simply blend our vibrations with yours in order that we might tabernacle with you (inaudible) one infinite Creator.

我是 Q'uo，在今晚被請求加入你們的尋求的圈子，這已經是一種巨大的榮幸和快樂了，（聽不見）為這種巨大的榮耀而感謝你們每一位。我們提醒各位，我們給予的事物僅僅是我們的體驗、我們的學習和我們的觀點，我們不希望任何我們已經說過的言語成為在你們的旅程上的一塊絆腳石。如果任何的內容在你聽起來不是真實的，請忘記那些言語（聽不見）。我們將在你們所稱的未來與各位在一起。在你們的請求下，我們會極其高興在靜默的冥想中加入每一位，以便於那種冥想可以被深化。我們不會在那些時候在任何言語的意義上發言，而單純地將我們的振動與你們的振動混合在一起，以便於我們可以與你們共處至聖所（聽不見）太一無限造物者。

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

在此刻，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。

September 10, 1989

1989-09-10 *Yaum* : 方向的起源

Group question: The question this evening has to do with the fact that when one observes the study of astronomy in the various cultures around the world, the roots of all the studies in the various cultures seem to show that each culture, whether independently or through some sort of cooperation or a trade of information, arrived at four cardinal points: North, South, East, and West, and what is normally seen as a mandala with the cross in the middle. Many also have a perpendicular point or line rising from that mandala, going into the infinite ethers, supposedly supporting the universe and also symbolizing a world or universal view, the structure or source from which we all come. And our question concerns, "How did each culture or why did each culture arrive at the same four cardinal points and have so many other similarities regarding the cosmological view of the universe through the study of astronomy?"

團體問題：今天晚上的問題是與這樣一個事實有關的，當一個人觀察在全世界各種各樣的文化中對天文學的研究的時候，在各種各樣的文化中的所有的研究的根部看起來都似乎顯示出，每一個文化，無論是獨立地，還是通過某種類型的合作，或者通過一種資訊的交換，都抵達了四個基本的位置：東、南、西、北，以及通常被視為是一個在中間帶有十字架的曼陀羅的事物。很多文化同樣也擁有一個正交點，或者從那個曼陀羅上升的一條直線，進入到無限的以太之中，被假設是正在支撐著宇宙，同樣與象徵著一個世界或者宇宙的觀點，我們全都從其而來的構架或者源頭。我們的問題是關於，"每一個文化為什麼並且是如何，通過對天文學的研究，抵達同樣的四個基本位置並在關於對宇宙的宇宙論的觀點的方面擁有如此多其他的類似性？"

(Carla channeling)

(*Carla* 傳訊)

I am *Yaum*. I greet you in the love and in the light of the one infinite Creator. It is a great privilege to be able to share the beauty of your silent meditation. We may see each seeking heart, each thirsting soul, and we realize that many upon your planet are asleep, but that there are those who have awakened, and are seeking deeper answers. Indeed, it is our belief that change will come about for your people when they start discovering which questions to ask of themselves and others before acting. There is much [within the world of nature] to which the Creator has given qualities which resemble those of the human being. The term this instrument uses is anthropomorphism, "the attributing of human characteristics to those who are not human."

我是 *Yaum*。我在太一無限造物者的愛與光中向你們致意。能夠分享你們的靜默的冥想的魅力，這是一種巨大的榮幸。我們可以看到每一顆尋求的心，每一個饑渴的靈魂，我們意識到，在你們的星球上有許多人是沉睡的，但是，會有那些已經醒來並正在尋求更為深入的答案的人。確實，我們相信，當你們的人群開始探索在行動之前要向它們自己以及向其他人詢問的問題的似乎，改變就將會發生在它們身上了。在大自然的世界中會有大量的事物是造物者已經賦予了與人類的特

性相似的特性的。這個器皿使用的措辭是擬人化，「將人類的特性賦予那些並非人類的事物。」

We are taking this instrument to a deeper level, if you will pardon our pause
We shall return soon. I am Yaum.

我們正在將這個器皿帶到一個更為深入的層次上，如果你們願意原諒我們的停頓，我們將很快返回。我是 Yaum。

(Pause)

(暫停)

I am Yaum. We shall continue. There is the simple logic of identification behind those things which man does but cannot control. The fact that man cannot control his fate is central to an understanding of third density. A man can only choose his destiny. There is far further to go after that initial choice. But it is in the body that you experience now, or one very like it, with the veil dropped completely between you and the subconscious, that will do the work that you do in this lifetime to give glory to the one Creator, to find resources within the self and to be a radiance, a part of the good of other 's lives.

我是 Yaum。我們將繼續。在那些人類進行的但卻無法控制的事情的背後有同化的簡單的邏輯。人是無法控制他的命運的，這個事實對於一種對第三密度的理解是中心性的。一個人僅僅能夠選擇它的命運。在那個最初的選擇之後會有遠遠更遠的道路要走。但是，就是在你現在體驗到的身體中，或者在一個人非常喜歡的身體中，伴隨著罩紗完全掉落在你和潛意識之間，你將會做你在這次生命中做的工作已將榮耀給予太一造物者，在自我內在之中找到資源，並成為一種光輝，成為其他人的生命的善的一部分。

It is inconceivable to most people, even at the present, for there to be that in the heavens which does not influence densities. One of the reasons that many different cultures have obtained the same basic information is that many sought the same information at a time when that information was ripe as the fruit on the vine and ready to be plucked for good or for ill.

對於大多數人這是無法想像的，甚至是在此刻，因為在天堂中會有那個不會影響密度的事物。很多不同的文化已經取得了同樣的基本的資訊的原因就是，在一個資訊是如同在葡萄藤上的果實一樣成熟，並準備好被採摘以用於善或者用於惡的時候，很多人是尋求相同的資訊的。

Given that man is an entity with eyes that face forward, it inevitably follows that he has a front, two sides and a back. This is linear thinking, not three-dimensional thinking, and it bears no resemblance to the simple truth that each of you is standing on the side of a ball, and the directions are up to the heavens, and down to the Earth.

假設人是一個眼睛朝前的實體，不可避免地會出現的事情是，他有一個前面，兩個側面和一個後面。這是一種線性的思考，不是三維的思考，它與你們每個人是站在一個球體的一面上，方向是上至天堂，下至地球的簡單的真理是沒有相似之處的。

Yet, this is so. Consequently, people may move about, people may change all that they can of their life paths, but in the end the human entity is limited by its own configuration and in this configuration there are four directions: before one, behind one, to the left of one, and to the right of one, relative to nothing but the self. It is simple logic that entities would see this strength rather than the strength of all bonding together in a global mass. Therefore, each of the religions, as you have said, and many philosophies, talk about direction.

然而，就是如此。因此，人可以四處移動，人可以改變所有它們在它們的生命的道路上能夠改變的事物，但是，最終，人類實體是被它自己的配置所限制的，在這種配置中有四個方向：一個人的前、後、左、右，除了自我之外沒有其他的參照物。實體會看到這個優點，而看不到一切事物都是在一個全球的團體中連接在一起的優點，這是簡單的邏輯。因此，每一個宗教信仰，如你們已經說過的一樣，很多的哲學，都談論方向。

Another great reason, of course, that there is something called north, south, east and west was the discovery, many of your centuries ago, of the lodestone, which always points to magnetic north. Being able to use this and simple instruments to study the configurations of stars which do not appreciably change within one's lifetime, was to be able to be far more free to travel, to learn and to experience than ever before.

另一個巨大的原因，當然，會有某種被稱之為東南西北的事物，在你們很多個世紀之前，會成為對天然磁石的發現，磁石是一直指向磁性的北面的。能夠使用這個工具以及簡單的工具來研究星辰的排布，星辰的排布在一個人的生命中是不會可察覺地改變的，就是能夠比之前任何時候都遠遠更加自由地旅行，學習與體驗了。

In the illusion, you are not the center of the universe. Within your own creation and within the personal myth generated by your thinking, your faith, and your will, you will discover that which works for you but you will find it difficult to free yourself of preconceived anthropomorphic notions about those who are unlike you, yet those who are your brothers and sisters.

在幻象中，你們不是宇宙的中心。在你自己的造物中，在由你的思考，你的信心以及你的意志產生的個人的神秘之中，你將會發現對於你起作用的事物，你將會發現很難讓你自己不受對於那些和不一樣而又你的兄弟姐妹的人的先入為主的擬人化的觀點的影響。

The foursomes you are all familiar with are powerful constructions, whether they be positive or negative. The four horsemen of the apocalypse, for instance, is a very archetypal image, and it takes the four groups. If there were entities with persistence of a lifetime nature who wished to observe and contemplate, that person might well discover a theory that is most helpful.

你們全都熟悉的四人一組是強有力的構架，無論它們是正面性還是負面性的。舉個例子，天啟四騎士是一個非常原型性的形象，它使用了四個團體。如果有實體具有一生的堅持不懈的特性，並希望去觀察並沉思的話，那個人很有可能發現一

個極其有幫助的理論。

As we have said, in our opinion the cosmology of the Earth plane is too simple to understand. You are here to learn the lessons of love and to love each other, but you will be limited by your physical self and you will think in terms not of up and down and around, but of "in front of you" and "in back of you," "to the right of you" and "to the left." This is a biologically based way of thinking, it relates to the body of the person thinking, and this personal realization of the Holy Ground is the result.

如我們已經說過的一樣，在我們看來，地球層面的宇宙論是過於簡單以至於無法理解的。你們是來這裏來學習愛的課程並學習去彼此相愛的，但是你們將會被你們的物質性的自我所限制，你們將不用上下和四周的方式，而是用“你前面”，“你後面”，“你左邊”和“你右邊”的方式來思考。這是一種思考的生物性的偏向性的方式，它是與人思考的主體聯繫在一起的，這種對於神聖的地面的個人的領悟就是結果。

The New Age will begin—for those who still await the New Age—when they wake up within their next incarnation. Some there are who have not the need for spiritual discipline, being naturally spiritually disciplined. But most have the need for signs and wonders, of harbingers and telltale signs of all kinds that say that we are all connected, that when the one thinks about something, one will receive the answer.

新時代將會開始——對於那些仍舊等待新時代的人——當它們在它們的下一次的投生中醒來的時候。會有那些並不需要靈性的鍛煉的人，它們是自然而然地在靈性上被鍛煉過的。但是，大多數人會有對於預兆的信號和奇跡，以及對所有類型的警示的訊號的需要，這些訊號表明，我們全都是被連接在一起，但一個人思考某個事情的時候，一個人將會接收到答案。

Another reason for the north, south, east and west concept is the growing interest in the Middle Ages, in attempting to predict the activities of the stars, the activities which the moon causes upon the Earth, and so forth. Being scientists, it would be difficult for them to understand that the thought of Love, that powerful original Thought, is that which has brought this person to self-realization, and to self-responsibility.

東南西北的觀念的另一個原因是，在中世紀在嘗試去預測星辰的活動，月亮在地球上造成的活動，以及如此等等的方面，不斷增長的興趣。對於科學家，它們要去理解愛的想法，那個強有力的原初的想法，就是已經將這個人帶到自我實現以及自我責任的事物，這對於它們會是困難的事情。

We would offer you a suggestion, based upon these four, in that it is a good protection and can be done quickly. This instrument knows the exercises of the Middle Pillar, and so it is very easy to speak through her to this point. The phrase "Before me, Raphael, behind me, Gabriel, on my right hand Michael, and on my left hand Auriel." It is onomatopoeic in the literal sense but (inaudible) the mystical coincidences which occur to form lifetime situations almost always take one by surprise. You yourself are a lodestone, and Polaris

for you is likely to be that shuttle of the spirit which enables one to tabernacle with the spirit.

我們會提供給你們一個建議，基於這是個方向，因為它是一種有效的保護並可以被很快地被進行。這個器皿知道中柱（*Middle Pillar*）的練習，因此，要通過她談及這一點是非常容易的。短語是，“拉斐爾，站到我前面，加百利，站到我後面，米勒加，站到我右面，阿瑞爾，站到我左邊。”在字面的意義上，它是擬聲的，但是（聽不見）會發生以形成人生中的情境的神秘的巧合幾乎一直都會讓一個人吃驚。你自己就是一塊天然的磁石，北極星對於你就好像是靈性的運輸器，它使得一個人能夠與靈性共處至聖所了。

The so-called L-shaped shift or ninety degree phase shift is an abstract concept difficult to imagine, yet out of each clime comes a certain set of deep feelings among those who have settled there. There are just as many deep feelings in those who are seated here, or any who may hear our words. It is not, in our opinion, a cruel or meaningless thing to drop the veil of forgetting over all that has been past, and over all that one consciously hoped for before the birth. Each lifetime is a fresh start, a blank tablet, and so each of you does work in consciousness, learning how to praise the one infinite Creator, but always there is the feeling, “The Christ before me, the Christ behind me, the Christ to the right of me, and the Christ to the left of me.”

所謂的 L 型轉換或者九十度相位轉移，是一個難以想像的抽象的觀念，然而，從每一個地帶都會有一定的深入的感覺出現在那些已經在那裏固定下來的人中間。在那些已經坐在這裏的人，或者任何可能聽到我們的言語的人的內在之中，會有一樣多的深入的感覺。在我們看到，會有遺忘的罩紗掉落到所有已經過去了的事情之上，掉落到所有一個人在出生前有意識地期待了的事情之上，這不是一個殘忍的或者無意義的事情。每一次生命都都是一次全新的開始，一個空白石板，這樣你們每一個人就會在意識中進行工作，同時學會如何去讚美那一無限造物者了，而一直都會有這樣的感覺，“基督在我前面，基督在我後面，基督在我右面，基督在我左邊。”

This is the way the master known as Jesus saw all entities whatsoever. The entity's compassion was complete and pure and very self-sacrificing. But here you are, in the twentieth century, still wearing heavy chemical clothing, before you put on your outer clothing, the chemistry of bone and blood muscle and fat. Perhaps it is time now to think seriously about working to accelerate the speed of your growth. You may do many things. You may keep a diary of your dreams, you may keep a journal of thoughts that come to you, but at any rate you are communicating with the Creator on that piece of paper.

這就是被知曉為耶穌的大師看待所有無論什麼實體的方式了。這個實體的同情心是完全的，純淨的，且非常自我犧牲的。但是，在這裏，在二十世紀，你們仍舊穿著厚重的化學的外衣，在你們穿上你們的外部的衣服之前，你們仍舊是骨頭、血液、肌肉與脂肪的化學作用。也許，現在就是去嚴肅地考慮進行工作來加速你的靈性成長的速度的時刻了。你們可以做很多事情。你們可以對你們的夢境寫日記，你們可以對出現在你們的頭腦中的想法記筆記，但是，無論用什麼速度，你們都是在那張紙上與造物者進行交流。

It is not for anyone upon your sphere. It is also the third reason or strand of the rope which makes up the logic of the way things are done. It is also true that we can only respond to the call. We do not have the free will simply to plunge into your midst. We must be bidden by the question itself.

它不給在你們的星球上的任何人的建議。它同樣也是組成了事物被進行的方式的邏輯的第三個理由或者繩子的第三股。同樣也是真實的事情是，我們僅僅能夠回應召喚。我們並不擁有自由意志單純地躍入到你們中間。我們必須被問題本身所命令。

The one key concept that has never been understood is the ninety degree phase shift, because it is a logical oxymoron. But we say to you, my friends, that this is the way it is as far as we know.

一個從未被理解的關鍵性的概念是，九十度的相位轉換，因為它是一個邏輯上的矛盾修飾法。但是我們對你們說，我的朋友們，就我們所知曉的範圍，這就是其之所是的方式。

Which direction is holy for you? Which direction is sanctified? May we suggest that you are in the culture which does not pay much attention to directions, which does not cover a good deal of geological or geographical detail. It is our feeling that the natural anthropomorphism of man is to a great extent responsible for the extremely heightened interest in astronomy and astrology. We would not suggest that any take up these tasks, or others of a spiritual nature, without careful consideration, because you will be in a sacrificial position. And unless you feel good about what you are doing, the love in the situation is lost. We would hope that you could find as many labors of love to do as possible. Love of each other is love of the Christ consciousness.

哪一個方向對於你是神聖的呢？哪一個方向是聖潔的呢？容我們建議，你們是處於那種並未對方向給予大量的注意，並未涉及大量的地質或者地理上的具體細節的文化之中的。人的天生的擬人化在一個很大的程度上是為對天文學或者星相學的極其高度的興趣負責任的。我們不會建議，在沒有仔細的考慮的情況下，任何人承擔起這些任務，或者承擔起其他的具有一種靈性屬性的任務因為你們將會處在一個犧牲的位置上。除非你們對於你們正在做的事情感覺良好，在那個情境中的愛都是失去的。我們希望你們找到盡可能多的愛的工作來做。彼此相愛就是對基督意識的愛。

So, to sum up in a very mundane and prosaic way, you have two arms, which point out on each side; you look straight ahead, and your dorsal side can't see anything. The one who looks straight ahead and sees you clearly is Raphael, and he is rich in blessings. The subconscious is represented by that which is below; is it not said the first shall be last and the last first?

因此，用一種非常世俗且單調的方式來總結，你有兩個手臂，每一個手臂都指向一個側面，你朝前筆直看，你的背面看不到任何事情。一個筆直朝前看，並清晰地看到你的人，就是拉斐爾。他是富含祝福的。潛意識是被在下方的事物所代表的，俗話不是說，最先的將成為最後的，最後的將成為最先的嗎？

As this instrument would say, the world is full of many things. You begin to

experience some of the inner work of consciousness by asking these questions. The question is the important thing, as we have stressed already, for if you are pondering these mysteries your mind is fixed upon the Creator and should you die at that time you would not have one regret, for your mind would be in service to others and bringing oneself to a higher realization of the self.

如這個器皿會說的一樣，世界是充滿了很多的事情的。你開始藉由詢問這些問題來體驗意識的一些內在的工作了。問題是重要的事物，如我們已經強調過的一樣，因為如果你正在沉思這些神秘，你的心智就固定在造物者上了，如果你在那個時候死去，你將不會有一個遺憾，因為你的心智會是服務他人並將自己帶到一種對自我更高的實現之中。

You will find some differences. Some of the races upon your planet, due to the fact that their archetypical system varies somewhat from the Eastern traditional, Western tradition (inaudible). Yet, this entity, too, may be aided and helped. It remains for each of you to meditate persistently, daily, not necessarily for very long, but with extreme intention, so that we may separate ourselves from the anthropomorphism of our ancestors.

你們將會發現一些區別。在你們的星球上的一些種族由於它們的原型系統多少與東方的傳統的原型系統是不一樣的，西方的傳統（聽不見）。然而，這個實體，同樣可能會被協助並被幫助。在你們每一個人堅持不懈地，每天冥想的時候，它會留下來，不必冥想非常長的時間，但是帶著極大的意圖，這樣我們就可以將我們自己與我們的祖先的擬人化分開了。

The only anthropomorphic symbol that the one known as Jesus used was that of the family. He spoke to the Creator as "my Father." He spoke that he was the son of man, and spoke, "Do not be afraid, for these things shall come upon me." It was an act of ultimate compassion, the giving up of oneself in hopes of saving the creation. But even this event was held close to the summer equinox. The older religions felt the influence of the stars more greatly. Firstly, because there were no lights to hide the sky. The pinkish glow of the city at night is not conducive to good gazing. Also, it is absolutely true that each star system and planet has a certain personality, those, of course, that are inhabited. The others dwell simply in the love and the light of the infinite Creator.

被知曉為耶穌的實體使用過的唯一的擬人化的象徵就是家庭的象徵。它提及造物者是“我的天父”。他說他是人之子，他說，“不要害怕，因為這些事情將會出現在我身上。”這是一個具有終極的同情心的行為，帶著對拯救造物的希望放棄了它自己。但是，甚至這個事件都是在接近夏季的二分點的時刻被進行的。更為古老的宗教信仰更大地感覺到了星辰的影響力。首先，因為沒有光亮隱藏天空。在夜晚城市的粉紅色的光亮是不利於良好的注視的。同樣，每一個恒星系統和行星都擁有一定的人格，這是絕對真實的，那些有人居住的行星，當然擁有人格。其他的行星簡單地居住在無限造物者的愛與光之中。

Many things are happening for you now. It is painful to change. We understand this, and you may have as much time as you wish in this type of environment of third density to learn the lessons of love. But if you do not

wish to linger in the land of MacDonald's Golden Arches, then it is perhaps appropriate for a daily meditative pattern to emerge. 很多事情現在正在為你而發生。去改變是痛苦的。我們理解這一點，在這種類型的第三密度的環境中，要去學會愛的課程，你希望擁有多少時間，你就可以擁有多少時間。但是如果你不希望去麥當勞的金色大門的土地上徘徊，接下來，讓一種每天冥想的模式出現，這也許就是合適的了。

When you count your value upon how much you aid another you have put a great strain on that other person. He has to need you so that you have a reason to live. We do not suggest this kind of rationale. We simply suggest that those who are in incarnation at this time have a chance of creating enough polarity in consciousness to achieve fourth density, or in the case of wanderers, to move back to the home atmosphere. This information is not particularly interesting to those who do not believe in reincarnation and/or the Creator. Let them, with all of their measuring instruments, explain love. Explain the power of the unrestrained mind. Explain the most unusual things that have occurred throughout history. It simply will not wash.

當你你用你幫助了另一個人多少來計算你的價值的時候，你就將一種巨大的緊張放在另一個人身上了。他不得不需要你，這樣你就會擁有一個活著的理由了。我們並不建議這種類型的理論基礎。我們單純地建議，那些在此刻在投生中的人都擁有一個在意識中創造足夠多的極化的機會以取得第四密度，或者在流浪者的情況中，返回到家園的環境。這個資訊對於那些並不相信轉世投生以及/或者造物者的人並不是特別有趣的。讓它們，用它們所有的度量工具，來解釋愛，解釋不受束縛的心智的力量，解釋在貫穿整個歷史已經發生的最為不同尋常的事情吧。它單純地將不會經得住考驗。

Perhaps we have given you more information than you actually wished, since the simple truth of the before, behind, the left, and right is entangled, literally, with the fact that one has a face, a back, a right and a left. When the circle is put around that finity, the circle which has no end becomes that which holds finity, or finitude within the bounds of creation.

也許我們已經給與了比你們實際希望的資訊更多的資訊了，因為前面，後面，左邊和右面的簡單的真理，實際上是與一個人擁有一個臉、一個背、一個左邊和一個右邊的事實纏繞在一起的。當圓形被放在那個有限性周圍的時候，那個沒有盡頭的原型會成為那個將有限性或者限定包含在造物的邊界之中的事物了。

Do you wish to graduate, my friends? You cannot do it by good works, although you can be fed in such a way. You cannot do it by constant meditation and contemplation. You can do it only by being exactly who you are; this is, the undistorted Christ within. Some portions of the aspects of humankind are difficult. Those who have aggression towards women, those who steal, those who murder, etc. In other cultures, however, woman is looked to as the source of wisdom. So you see, there is nothing totally archetypical about this man/woman relationship. We believe that each entity carves out for itself the life it would like to have, once it has found a loving mate. But always recognize that north, in the sense of subjectivity, is straight up in the

air; south is the direction at your feet; and there is no right or left, but merely a circle which the hands would describe if the feet turned around at the apex of the cross.

我的朋友們，你們希望畢業嗎？你們無法藉由有益的工作來進行它，雖然你們能夠用這樣一種方式被喂飽肚子。你們無法藉由持續不斷的冥想和沉思來進行它。你們僅僅能夠藉由真正地成為你們之所是，也就是那個內在之無扭曲的基督來進行它。人類的面向的一些部分是困難的，那些對於女人有侵略性的人，那些偷竊的人，那些謀殺的人，等等。然而，在其他的文化中，女人是被視為智慧之源的。因此，你們看，在關於這種男人/女人的關係的方面，沒有任何事物是完全原型性的。我們相信每一個實體都會為它自己開創它想要的生命，一旦它已經找到了一個有愛的伴侶了。但是，一直認出那個北面，從主觀性的意義上，是一個圓，如果雙腳在十字形的頂點處轉一圈的話，這個圓就是雙手所描繪出來的圓了。

There is also some dogma which is quite unimportant within the Jewish community concerning these things, but because they are muddled enough we do not wish to recommend to you any reading upon the subject, but, rather, living that subject.

在猶太教的團體中在關於這些事情的方面同樣有一些教義是相當不重要的，但是因為它們是足夠混亂的，我們必須希望在這個主題上向你們推薦任何的讀物，我們毋寧是推薦你們，活出那個主題。

We are those of Latwii. It has been a great—we correct this instrument. We are those of Yaum. Those of Latwii are here, that is why this instrument took so long between the two contacts. She could banish neither of them, so she simply had to ask which one wished to speak. I am Yaum, connected with the one known as Latwii, and at this time we would like to transfer to the one known as Jim.

我們是 *Latwii*，這已經是一種巨大的——我們更正這個器皿，我們是 *Yaum*。*Latwii* 團體在這裏，那就是為什麼這個器皿在兩個接觸之間花了如此長時間。她能夠驅逐兩者中任何一個，因此，她單純地必須詢問哪一個希望發言。我是 *Yaum*，我與被知曉為 *Latwii* 的實體是連接在一起了，在此刻我們想要轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and I greet each in the love and in the light of the one infinite Creator. We have been waiting patiently for our turn to be able to speak to this group, and it is our privilege to offer ourselves in your question and answer portion with the hope that we might be of some small service.

我是 *Latwii*，我在太一無限造物者的愛與光中向各位致意。我們一直在耐心地等待輪到我們以能夠向這個團體發言，我們很榮幸在你們的提問與回答的部分提供我們自己，我們希望我們可以進行某種小小的服務。

We have listened with some degree of humor with our interest as the topic of the directions was discussed by our brothers and sisters of Yaum. Our humor has its source in that the most simple of concepts have been made so complex and difficult by that crowning achievement of your peoples, the rational mind. We do not wish to denigrate the achievements of your rational mind or of your desire to use it in the evolution of your kind, but find some humor in the over-complexity that often colors this great desire for advancement through the thinking.

在關於方向的主題被我們的兄弟姐妹 Yaum 討論的時候，我們已經帶著某種程度的幽默並帶著我們的興趣聆聽了。我們的幽默是擁有它的源頭的，因為這個最簡單的觀點已經因為你們的人群的理性的心智的登峰造極的成就而變得如此複雜了。我們並不希望貶低你們的理性的心智的成就，或者你們在你們的演化中去使用它的渴望，但是我們在那種過度複雜性中發現了某種幽默，這種過度的複雜性經常會對這種通過思考而前進的巨大的渴望染色。

Without further ado or comment upon our part, we would now offer ourselves in the attempt to speak to those queries which might arise within the minds of those present. Is there a query with which we may begin?

無需在我的部分上的進一步的費力或者評論，我們現在提供我們自己來嘗試去談論那些在場的人們的頭腦中可能會出現的問題。有一個我們可以用來開始的問題嗎？

Questioner: Yes, I have a question (inaudible). You ask if you wish to move ahead spiritually (inaudible) you don't have to. You mentioned several things you have to do (inaudible) just have to be yourself (inaudible). I am presuming that you mean that you just have to make contact with the Creator within and basically structure your life according to that advice and that way of thinking that the Creator would give you. I have been attempting to do this and, as usual, I ran into the problem of what is my thought and what is the thought of the Creator (inaudible) being given to my mortal mind to act upon. Do you have any suggestions as to how a person can delineate between his everyday mortal thoughts and those which the Creator inspires in him?

提問者：是的，我有一個問題（聽不見）。你們問道，是否你們希望去在靈性上前進，（聽不見）你們並不是必須的。你們提到了數個你們必須去做的事情，（聽不見）必須成為你自己（聽不見）。我正在假設你們的意思是，你必須要與內在之中的造物者建立接觸，並根據那個造物者會給予你的建議和思考的方式在基本的方面構建你的生命。我已經一直嘗試著這個工作了，通常，我會遇到我的想法和造物者的想法的問題（聽不見）被給予我的凡人的心智來行動。你們在關一個人如何才能在他們的日常的凡人的想法和造物者在他內在之中啟發的想法之間進行描繪的方面給予任何建議嗎？

I am Latwii, and am aware of your query, my brother. To clarify the statement, we would recommend that each entity realize that there is within each the program which has been placed in motion previous to the incarnation's beginning that contains all that is necessary for the entity and its progress towards the union with the one Creator and the service of each of its portions

within the daily rounds of activities.

我是 *Latwii*，我理解了你的問題，我的兄弟。要澄清那個陳述，我們會推薦每一個實體都意識到，在每一個人內在之中都有在投生的開始之前就已經被啟動的程序，那個套裝程式含了所有那個實體需要的事物，它朝向與太一造物者的合一的進程以及在日常生活的活動中它的每一個部分服務。

It is the task of each seeker, therefore, to allow the program to manifest itself, shall we say, within the conscious mind and within the daily round of activities. This program has been carefully considered by each entity with the aid of its guides and higher self previous to the incarnation and has been constructed because it contains those areas which are considered of most importance when viewing the entire beingness or soul identity, shall we say.

因此，每一個尋求者的人物，就是去允許那個程式在，表面意識的心智中，在日常生活的活動中，容我們說，顯化其自身。這個程式已經在每一個實體的指導靈和高我的幫助下，在投生前就已經被仔細考慮過，並已經被構建好了，因為在觀察整體的存在性或者，容我能說，靈魂的統一性的方面，它包含了那些被認為具有最大的重要性的區域。

Each has traveled many paths and lived many incarnations and learned a great deal about the Creation ...

每一個人都已經旅行了很多的道路，生活過許多的投生並學習了大量的關於造物.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am *Latwii*, and am again with this instrument. To continue. That which has been learned, therefore, becomes the foundation and the resources which may be called upon in the learning of that which remains to be learned. Each incarnation, then, is an exploration in mystery. The seeker will do well to refrain from placing its thoughts and its actions in too narrow a restriction, whether this restriction be philosophically, religiously or moralistically based, for that which waits to find full bloom within each seeker is that expression of the self, which has been carefully programmed, shall we say.

我是 *Latwii*，我再一次與這個器皿在一起了。繼續。因此，已經被學會的事物，成為了在學習仍舊要被學習的事物的過程中的基礎和可以被呼喚的資源了。那麼，每一次投生都是一場在神秘中的探索。尋求者如果避免將它的想法和它的行動放置在過於狹小的一種束縛之中，這會是做的很好的，無論這種束縛是哲學上的，宗教信仰上的，還是以倫理道德為基礎的，因為在每一個尋求者內在之中等待著完全綻放的事物就是那種自我的表達，它是已經被仔細，容我們說，規劃好了的。

But, it is not necessary to burden the self overly much with the rules, the

restrictions, the commandments, though it is well to have ideals and to attempt to bring an understanding of the ideals into the daily round of activities.

但是，用這些規則、束縛、戒律來讓自己負擔過重，這是沒有必要的，雖然去擁有理想並嘗試去將對理想的一種理解帶入到日常生活的活動中，這是很好的。

Thus, our suggestion to each is to allow the spontaneous responses to stimuli to occur. Then, to take these spontaneous responses into the meditative or contemplative state of consciousness in order that they might be examined for that which has the kernel of truth and that which contains the distortion of that truth. And then to find an acceptance within the being for each of these portions of the self, so that that which has been expressed becomes a food, or fuel, if you will, that continues to propel the seeker into the mystery of that which waits and that which shall further inform and inspire the seeking. When this is done, then there is a clearer channel through which the higher self or the Creator, if you will, might superimpose the inspirational direction, concept or thought.

因此，我們對每一個人的建議是，去允許對刺激物的自發性的回應發生。接下來，將這些自發性的回應帶入到意識的冥想的狀態或者沉思的狀態，以便於它們可以被檢查以找到擁有真理的內核與包含了真理的扭曲的事物。接下來，在存有之中為這些自我的每一個部分都找到一種接納性，這樣已經被表達的事物就成為了一種食物了，或者燃料了，如果你們願意這樣說的話，它將會繼續推動尋求者進入到那個等待著的，並將進一步鼓舞和激發尋求的事物的神秘之中。當這個工作被完成之後，接下來，會有一種更為清晰的管道，通過它高我或者造物者，如果你們願意這樣說的話，就可以添加啟發性的方向，觀念或者想法了。

Is there a further query my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No. Thank you.

提問者：沒有了，謝謝你們。

I am Latwii, and we thank you, my brother, and is there another query?

我是 *Latwii*，我們感謝你，我的兄弟，有另一個問題嗎？

Carla: I have a question. I don't know how close you can come to answering it, but it just seems like lately, I have to send people away, and away, and away, before I get a good contact. Luckily I challenge, fairly sincerely, and am fairly effective at removing them, but it takes time and I just wanted any kind of comment you could give me on what they're doing it for, and what we can do about it, because it is a threat to the channeling.

Carla：我有一個問題。我並不知道你們在回答它的方面能夠多麼接近，但是在最近看起來似乎，在我取得一種良好的接觸之前，我不得不讓人送走，送走，送走。幸運的是，我進行了挑戰，相當真誠地，我在將它們移除的方面是相當有成效的，但是，它要花時間，在關於它們正在為了什麼這樣做，我們能夠對它做什麼的方面，我僅僅想要你們能夠給予的任何類型的評論，因為它對於傳訊是一個

威脅。

I am Latwii, and am aware of your query, my sister. Where there is food, there are frequently those creatures we call the "ants." There is attraction to that which is light. There is attraction to the power that is generated by a group such as this group which sits in a circle for the sole purpose of seeking some portion of the truth. The power that is generated by such a circle of seekers attracts the attention of those of many orientations. Some of those who are thusly attracted are not desirable in such a circle and must be asked, in all graciousness and firmness, to leave. It is the nature of the work which we do, my sister.

我是 *Latwii*，我理解了你的問題，我的姐妹。在有食物地方，經常就會有那些我們稱之為“螞蟻”的生物。會有對於光的吸引力。會有對於力量的吸引力，它們是被諸如這個團體之類的一個並僅僅為了尋求真理的某個部分的目的而坐在一個圈子中團體所產生出來的。被這樣一個尋求者的圈子產生出的力量吸引了具有很多的導向的實體的注意力。一些因此而被吸引的實體是在這樣一個圈子中不被渴望的，它們必須，帶著所有的仁慈與堅定，被請求離開。我的姐妹，這就是我們做的工作的屬性了。

Is there another query?

有另一個問題嗎？

Carla: Why is it increasing?

Carla：為什麼它是增加的呢？

I am Latwii. We can only ... (inaudible) that there may be a greater desire within the circle that is small and yet sincere, thus generating a great attraction.

我是 *Latwii*。我們僅僅能夠.....（聽不見）在這個小小的而又真誠的圈子中可能有一種更大的渴望，並因此產生出一種巨大的吸引力了。

Is there another query?

有另一個問題嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

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

我是 *Latwii*，我們再一次感謝你，我的姐妹，在此刻有另一個問題嗎？

Questioner: I have a question about using intuitive ideas and concepts that come into one's mind and become manifest and tend to pull a person in a direction. Myself, I have become able to be aware of intuitions, and lately, maybe within the last two years, I have begun to follow up on some of them, and in some cases they take me places, physically. For instance, I am going to

go to an archeological place, Indian place, called (inaudible) in about two weeks, and my point of being there is to be there for the Equinox sunrise; beyond that I don't know why I'm going there, but I'm going. My question, specifically, is, I don't feel like this will benefit anyone else, for me to be there, and my wonder is, why do I ... should I be there ... why should I follow that intuition, if it doesn't benefit anyone?

提問者：我有一個關於使用直覺的想法和觀念的問題，這些想法和觀念會出現在一個人的頭腦中，顯化出來並傾向於在一個方向上拉動一個人。我自己，我已經能夠察覺到直覺了，最近，可能是在最近兩年時間中，我已經開始跟隨它們中的一些了，在一些情況中，它們在物質上將我帶到一些地方了。舉個例子，我將會在天概兩周後前往一個考古學的地方，印第安人的地區，被稱之為（聽不見），我的要點是，在那裏會有晝夜二分點的日出，除此之外，我並不知道我為什麼要去哪里，但是我要去。我的問題，明確地是，我並不感覺到我去那裏將會對任何其他人有益處，我想知道的是，為什麼我要.....我應該去那裏.....為什麼我應該跟隨那個直覺，如果它並不會讓任何人受益的話？

I am Latwii, and am aware of your query, my brother. If the seeker's desire to feed others with the radiance which has illuminated its own journey, must it not first be fed itself? That portion of the self which might be called the shadow, or the subconscious mind, is much more closely connected with the programming, shall we say, which has been chosen for your current incarnation, and as the teacher makes suggestions to the student as to possible means of solving the problem at hand, so does the subconscious mind offer to the conscious mind suggestions as to how the journey of evolution might be illuminated in some finer degree by this or that action, thought or possibility. Thus, that which feeds the seeker becomes a fuel for those with whom the seeker shall exchange information and illumination.

我是 Latwii，我理解了你的問題，我的兄弟。如果尋求者的渴望是用已經照亮了它自己的旅程的光亮來餵養其他人，難道它不是必須首先被餵養給它自己嗎？自我的那個可能會被稱之為影子或者潛意識心智的部分，是與已經為你當前的投生選擇好的，容我們說，編程，遠遠更為緊密地連接在一起的，就如同老師會向學生建議解決在手邊的問題的有可能的方法一樣，潛意識心智會一樣在關於演化的旅程如何可以在某種微妙的程度上被這樣或者那樣的行為、想法或者可能性照亮的方面向表面意識的心智提供建議。因此，會餵養尋求的事物會成為一種燃料，供那個尋求者將會與其交換資訊和啟發的實體所使用。

The journey for many is one which is roundabout, shall we say. There is much movement to and fro, in order that the overall picture might be more clearly painted and understood by the conscious mind.

對於很多人，旅程會是一條，容我們說，迂回曲折的旅程。會有大量來回往復的運動，以便於整體性的圖像可以被越來越清晰地被表面意識的心智所描繪和理解。

Is there another question, my brother?"

有另一個問題嗎，我的兄弟？

Questioner: Along the same lines—and this would have to do, maybe, with the question that T asked awhile ago; I didn't feel like I got an answer for it, within the answer for his question—I can either blindly follow an intuition, when it first makes itself apparent to me, and not question it, or I can—I don't know what the right word is—I can come up with some rationalization that I should not follow the intuition, and I would like to know what your feelings are about that.

提問者：沿著相同的線路——這是與，也許，*T*在不久之前問的問題是有關的嗎，我並不感覺到好像我得到了一個給它的答案，在對他的問題的答案中——我能夠要麼盲目地跟隨一個直覺，當它首先讓它自己向我顯現出來的時候，不起質疑它，要麼我能夠——我不知道適當的詞語是什麼——我能夠想到某種合理化，我不應該跟隨那個直覺，我會想要知道你們在關於那一點的方面的感覺是什麼？

I am Latwii, and am aware of your query, my brother. This bears directly upon our comment at the beginning of our speaking through this instrument, which, in effect, suggests that the interplay betwixt the conscious and subconscious minds of each seeker is often that which is overly complex. If there were absolute honesty spoken betwixt the self that is conscious and the self that is beneath the conscious level of awareness, there would be a simplified communication that would be clear and succinct. However, because each of you dwell in a third-density illusion that contains a veil betwixt your conscious and subconscious minds, there is the need upon the part of the conscious mind to question, to question all experiences, to question, oftentimes, to the point of absurdity. When this occurs, it is well for the seeker to retire to the meditative state and to allow that jumble of thought to resolve itself by what we might call a kind of "sedimentation" so that that which is extraneous falls from conscious awareness, leaving only that which has importance or significance in the current efforts of seeking.

我是 *Latwii*，我理解了你的問題，我的兄弟。這是直接與我們通過這個器皿的發言開始的時候的評論是有關聯的，實際上，我們的評論建議在每一個尋求者的表面意識與潛意識心智之間的相互作用經常是過度複雜的。如果在表面意識的自我和在意識的表面層次之下的自我之間的絕對的誠實被講述的話，會有一種簡化的溝通交流了，這種交流會是清晰而簡明的。然而，因為你們每一個人都居住在一個第三密度的幻象之中，這個幻象包含了在你們的表面意識和潛意識心智之間的一個罩紗，在有意識地心智的部分上有去質疑的需要，去對所有的體驗進行質疑，時常是對荒謬的事物的質疑。當這種質疑發生的時候，尋求者退入到冥想狀態並允許思想的混亂藉由我們所稱的一種類型的“沉降作用”自我澄清，這是很好的，這樣枝節的事物就可以從表面意識的察覺掉落，僅僅留下在當前的尋求的努力中擁有重要性或者意義的事物了。

Thus, our suggestion to you, my brother, is that you look at that which is your desire, and focus carefully upon that desire, purifying it of that which is extraneous through your own meditative efforts; then ask clearly and forcefully of your subconscious mind that it might illuminate your desire in some way; then to attend to any symbols, imagery, or inspiration that you become aware of and act upon them accordingly.

因此，我的兄弟，我們對你的建議是，你檢查你的渴望之所是，仔細地聚焦於那種渴望，通過你的冥想的努力將枝節的事物從其中淨化掉，接下來清晰而有力地詢問你的潛意識心智，這樣它就可以用某種方式啟發你的渴望，接下來，注意任何的你察覺到的象徵物、形象或者啟發，並相應地對其作出行動。

It is well said that when the seeker knocks upon the door, the door shall be opened; when you ask, you shall receive the answer. We recommend simplification of desire and the simplification of questioning and the simplification of action. This, of course, requires a great deal of honesty, which is achieved by continuing to persevere in the seeking and continuing to meditate regularly upon the heart of your desire and to act faithfully according to that which is found in the meditative state to be the direction of thought and action.

俗話說的好，當尋求者敲門的時候，門將會被打開，當你詢問的時候，你將會接收到答案。我們推薦對渴望的簡化，對詢問的簡化，對行動的簡化。當然，這需要大量的誠實，這種誠實是藉由在尋求中繼續堅持不懈，以及繼續有規律地對你的渴望的核心進行冥想，並根據在冥想狀態中被發現的是想法和行動的方向的事物忠誠地行動而被取得的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: I appreciate the answer very much. It's a helpful answer. I have one more question. I would like to know about a ninety degree phase shift that was mentioned earlier. I feel like I have heard of it before, but I don't know what context you're speaking of. Could we talk about it a little more?

提問者：我非常感激那個回答。它是一個有幫助的回答。我還有一個問題。我想知道在早些時候被提到過的一種九十度的相位的轉換。我感覺我之前聽過它，但是我不知道你們正在談及的上下文是什麼。你們能夠關於它多談論一點嗎？

I am Latwii, and am aware of your query, my brother. This shift that has been called the ninety degree phase shift is a movement in consciousness from that which is physical to that which is metaphysical; from that which is mundane to that which is sacred; from that which is seen to that which is unseen.

我是 *Latwii*，我理解了你的問題，我的兄弟。這種已經被稱之為九十度相位轉換的轉換是一種在意識中的運動，從物質性的事物轉換到形而上學的事物，從世俗的事物轉換到神聖的事物，從看得見的事物轉換到看不見的事物。

Each concept, each action, each manifestation, each thought within your third-density illusion has the mundane nature of your illusion contained within it, for within your third-density illusion that which is of central importance is most usually hidden and mysterious, awaiting the discovery of the persevering seeker. Thus, to shift one's consciousness or the phase of one's consciousness in a manner which is helpful to the heart of the evolutionary process for the seeker, is to move from what is apparent within your illusion to what is, shall we say, undergirding, sustaining and is the foundation of the

illusion. 在你們的第三密度的幻象中的每一個觀念，每一個行動，每一個顯化物，每一個想法，都擁有你們的幻象的世俗的特性被包含在其中，因為在你們的幻象中，具有中心的重要性的事物是極其通常會被隱藏起來且神秘的，它們會帶著堅持不懈的尋求者的探索。因此，要將一個人的意識或者一個人的意識的相位用一種對尋求者的演化的進程的核心有幫助的方式進行轉換，就是去從在幻象中表面性的事物，轉換到，容我們說，從底部支撐的，支持性的，且是幻象的基礎的事物。

By this statement, we mean to suggest that one must penetrate the appearance of experience and of your illusion in general, in order to find that which is of the essence, that which is at the heart of all experience. This requires a changing of attitude, shall we say. Moving from the surface to the heart, moving inwardly in the beingness, in order to find that which sustains the beingness and to find the avenue, shall we say, the traveling of which will lead to the desire of the heart when it is discovered.

藉由這個說法，我們打算要建議的是，一個人必須刺穿你們的體驗和一般而言的幻象的表像，以便於找到實質之所是，以及所有的體驗的核心之所是。這需要一種，容我們說，對態度的改變。從表面移動到心，在存在性之中向內移動，以便於找到那個支持存在性的事物，並找到要去旅行的途徑，當這條途徑被發現的時候，這條途徑將會導向心的渴望。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No. Thank you very much.

提問者：沒有，非常感謝你們。

I am Latwii, and I again thank you, my brother. Is there another query at this time?

我是 *Latwii*，我再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: This is a specific question. I don't know if you can answer it or not. I doubt it. E (inaudible) has sent a list of good foods, most of which I don't recognize, to be fixed, and my groom and I never could get to fix them because I can't fix anything, and because he works all day, so it's never been done. Would it be logical to try to follow the one known as E as faithfully as possible, or is it just a waste of time? I don't think you can answer this, but I thought it was worth asking.

Carla：這是一個具體的問題。我不知道是否你們能夠回答它。我懷疑這一點。*E*（聽不見）已經發送了一張要被遵守的有益的食物列表，大多數是我不認識的，我的丈夫和我從來都無法遵守它們，因為我無法固定任何事物，因為他全天都工作，因此，它從未被進行過。嘗試去盡可能忠實地跟隨被知曉為 *E* 的實體，這是有道理的嗎，或者它僅僅是一種浪費時間嗎？我並不認為你能夠回答這個問題，但是我想它值得詢問。

I am Latwii, and, indeed, a query well worth the asking, and, indeed, we

cannot answer. For this we apologize.

我是 *Latwii*，確實它是一個相當值得詢問的問題，確實，我們無法回答。我們為此而抱歉。

Is there another query at this time?

在此刻有另一個問題嗎？

(Pause)

(暫停)

Carla: No, I'd just like to thank you, Q'uo, for whatever happened between me and my mom, when Daddy died. She was pulling and pulling on me and now she seems to be quite fine and I really appreciate the answer to the prayers that I offered up. Thank you very much.

Carla：沒有了，我僅僅想要為在父親去世的時候在我和我母親之間發生的無論什麼事情而感謝你們，Q'uo。她不斷地拉我，現在她看起來似乎相當好，我真的很感激對於我提供的祈禱的回應。非常感謝你們。

I am Latwii, and we are grateful that we have been able to speak through this instrument this evening, and to be able to share our humble thoughts with this group. We are always eager to address this group, for it is known for the breadth of the query and the ability to laugh with us at those foibles of all seekers of the truth. We share with you the laughter of each seeker which sees the broader point of view, in what you call the 20/20 nature of hindsight.

我是 *Latwii*，我們對於已經能夠在今晚通過這個器皿發言，並能夠與這個團體分享我們謙遜的想法是感激的。我們一直渴望向這個團體發言，因為它因為問題的廣度以及與我們一起取笑所有的真理的尋求者的那些小缺點是有名的。我們與你們分享每一個看到了更為寬廣的視角的尋求者的笑聲，這種視角就是你們所稱的 20 度的視力事後聰明。

(Laughter)

(笑聲)

We again thank each for allowing us this opportunity, and we shall be with you in your future as you continue in the seeking of the One. At this time, we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Latwii, and for those of Yaum and those of Q'uo, we bid each adieu.

我們再一次感謝各位允許我們擁有這個機會，我們將會在你們的未來在你們對太一的尋求中繼續的時候與你們在一起。在此刻，我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*，我們代表 *Yaum* 團體與 *Q'uo* 團體，向各位告別。

September 17, 1989

1989-09-17 處理壓力與人格鍛煉

Group question: The question this evening has to do with stress, and the predominance of stress in more and more people's lives and more and more intensely as our modern round of activities every day seems to include so many things to do, people to see, and hurdles to jump that a lot of people really don't have too much time to sit and meditate, or to even contemplate the more spiritual aspect of their lives. So, what our question this evening is is: How can we, in this type of society that moves so quickly and seems to leave so little time for the contemplative and prayerful and meditative of our lives, how do we manage to cope? How do we deal with our stress?

團體問題：今天晚上的問題與壓力以及在越來越多的人的生活中的壓力的突出有關，隨著我們的現代的日常生活的活動越來越強烈地看起來似乎包含了如此多的要去做的事情，要去看的人，以及要去越過的障礙，很多人真的沒有很多的時間坐下來冥想，甚至沒有時間去沉思它們的生命的更有靈性的面向。因此，我們今晚的問題是，我們如何才能，在這種類型的如此快速地移動且看起來似乎留下了如此少的時間用於對我們的生命的沉思、祈禱和冥想的部分的社會中，我們如何成功地與之打交道呢？我們如何處理我們的壓力呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and the light of the one infinite Creator. It is a pleasure, a privilege, and a blessing for us to share this meditation with you. We cannot thank you enough for calling for our humble opinions at this time.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。與你們分享這次冥想，這對於我們是一種快樂，一種榮幸和一種祝福。對於你們在此刻呼喚我們謙遜的觀點，我們怎麼感謝你們都是不夠的。

The subject which you approach is a symptom rather than it's a basic cause; that is, stress is not free-floating but rather has its roots in the undisciplined personality. Therefore, we shall speak about personality and its discipline as a kind of base of information before we discuss the question of stress, the great difficulty of your culture with its speedy changes and cultural dangers.

你們著手處理的主題，與其說它是一個基本的原因，不如說它是一個症狀，也就是說，壓力不是自由漂浮的，而毋寧是紮根於未受過訓練的人格之中的。因此，我們將談及人格以及對人格的鍛煉作為在我們討論壓力的問題之前的一種基本類型的資訊，伴隨著你們的文化的快速的改變以及文化性的危險，這種壓力你們的文化的巨大的困難。

It is, indeed, no wonder that entities feel stress, for the very planet upon which you place your feet is at this time under tremendous stress, for it must be birthed into fourth density and therefore the question of stress and how to deal with it is most important, because those of you who seek to be of service

to others are primarily seeking first to be of service to the planetary consciousness, to lighten it and to lighten the burden of the Earth as it is birthed into fourth density. It is at this time having a somewhat difficult delivery simply because there is much misplaced strong opinion upon things which cannot have objective reference, and, therefore, cannot be proven or shared from person to person. Without communication possible, one is left with one's biases and the stress, basically, that you feel is that of non-communication or unclear communication.

確實，實體會感覺到壓力，這是不足為奇的，因為你們站立於其上的這個星球在此刻正處於驚人的壓力之下，因為它必須被出生進入到第四密度，因為壓力的問題以及如何與它打交道的問題是極其重要的，因為你們中的那些尋求服務他人的人最主要地是在首先尋求服務於星球意識，去照亮它，在地球被出生進入到第四密度的時候去減輕它的負擔。在此刻它正在進行一場多少有點困難的分娩，單純地因為有大量的強有力的觀點被錯誤放置在那些無法擁有客觀的參照物並因此無法在人與人之間被證明或者被分享的事物上了。在沒有有可能的溝通交流的情況下，一個人基本上就只剩下它的偏向性和壓力了，你感覺到事物就是沒有交流或者不清晰的溝通交流。

The disciplining of the personality has two basic parts. The first part is that intentional effort made upon a daily basis to spend whatever moment one does have remembering, thanking, praising and praying to the one infinite Creator with a feeling of awe, wonderment and mystery, realizing that you are part of that mystery, that the Creator lies within you as well as within all those whom you meet, and all the beautiful plants and animals, and even elements. The human entity is a very vast illusion which makes it appear that each is separate and alone. This in itself is stressful, for to be completely alone is to rely upon the self even when the self would, perhaps, be aided by rest, contemplation or those quiet pleasures of leisure which are denied to so many who labor daily and long in order to provide for those whom they love.

對人格的鍛煉有兩個基本的部分。第一個部分是，要用一種每日進行的方式進行有意識的努力，以將一個人擁有的無論什麼時候花費在帶著一種敬畏、驚奇和神秘的感覺來憶起、感謝、讚美太一造物者並向其祈禱之上，並同時意識到你就是那個神秘的一部分，造物者是存在於你內在之中，同樣也存在於所有你遇見的人的內在之中，所有的美麗的植物、動物，甚至元素內在之之中。人類實體是一個非常巨大的幻象，它使得看起來似乎每一個人都是分離的且孤單的。這在其自身就是有壓力的，因為成為完全孤單的就是去依賴於自我，甚至在那個自我也許會被休息、沉思，或者那些安靜的閒暇的快樂所幫助的時候，對於如此多的每日辛苦勞作且勞作很長時間以便於為那些它們所愛的人提供生計的實體，這種被幫助是被否認的。

The turning to the Creator within is a massive basic discipline. We have times without number stressed the importance of daily meditation, and we do so now again, noting that meditation can be as swift as the striking of the clock if you have trained your mind at the chiming of the clock to turn to the one infinite Creator in praise and thanksgiving for the good that is in your life. This takes only a moment, but during that moment you rest in eternity and it is a

true rest. You cannot move too quickly for the spirit of love to find you and to comfort you. It is in the mental turning within, the mental face, that silent listening, even if only for a moment or two, will center one upon holy ground that can aid each no matter how busy with the daily round that is so stressful. 轉向內在之中的造物者是一個巨大的基礎性的訓練。我們已經無數次強調每日冥想的重要性了，我們現在會再一次這樣做，並同時指出，冥想是能夠如同鐘錶報時一樣迅速的，如果你已經在鐘錶報時的時候訓練你的心智在對在你的生命中的善的讚美和感恩中轉向太一無限造物者的話。這僅僅只會花一個片刻，但是在那個片刻期間，你在永恆中休息，它是一種真正的休息。你無法太快地移動以便於讓愛的靈性找到你並安慰你。就是在心智轉向內在的過程中，心智的面龐，那種靜默的靈性，即使僅僅是一兩個片刻，都將會讓一個人站在聖地的中心，無論如此有壓力的日常生活是多麼地忙碌，那個聖地能夠幫助每一個人。

It is also true of your culture that the pace of leisure has become hectic and rushed also so that the more contemplative leisure activities often have given way to the socialization, the parties, the competition, and those things which, instead of relaxing the entity, add to the level of stress.

在你們的文化中同樣真實的是，閒暇的步調已經同樣變得緊張而充滿，因此更為沉思性的閒暇的活動經常已經讓位于社交、聚會、競爭、以及那些不是讓實體放鬆而是增加了緊張的程度的事情了。

So, we would suggest those two things. First, momentary centering whenever possible. You may do it your own way. It does not have to be the striking of a clock. All entities have clocks that strike. It may be a whistle that you may hear that lets people out of a factory. It may be simply that you may remind yourself by looking at the time passing when you glance at your watch or your clock that you are on the Creator's time as well as the time of this illusion. And this realization of itself becomes your tabernacle and it will rest you. But you must turn within and allow the peace and the quietness and the strength of that which is real—that is, the love and the light of the one infinite Creator—to come deeply home to your heart so that you do not feel any longer alone.

因此我們會建議兩個事情。首先，在無論什麼有可能的時候的瞬間的處於中心。你可以用你自己的方式來進行它。它並不一定要是一個時鐘的報時。所有的實體都有報時的時鐘。它可以是一個你們可以聽到的讓人們從一個工廠出來的哨聲。它可以單純地是，你可以在你瞥見你的表或者你的鐘的時候藉由觀察時間的流逝來提醒你自己，你是按照造物者的時間，同樣也是按照這個幻象的時間的。這個領悟在其自身就會成為你的至聖所，它將會讓你休息。但是你必須轉向內在並允許那種真實的事物——就是愛，太一無限造物者的愛與光——的平安、寧靜與力量深深地進入到你的心的家園，這樣你就不會感覺到任何的孤單了。

The aloneness is part of the illusion that causes the stress, and that is why we constantly say to each of you, "Love one another," for those who console, those who pardon, those who listen and comfort, those who give because of the love of giving, may feel the same stress as others, but, as they cast that stressful effort in service to others, so washes back the love and the light that

is the reflection of your service. 孤單是幻象的一部分，它造成了壓力，那就是為什麼我們持續不斷地對你們每一個人說，“彼此相愛，”因為那些安慰、寬恕、聆聽與慰藉，因為給予的愛而給予的人，是可以感覺到和其他人一樣的壓力的，但是，當他們在服務他人的過程中將那個有壓力的努力拋開的時候，你的服務的映射的愛與光就會因此而沖回來了。

Now we shall speak about stress. In the first place, this illusion was designed to be uncomfortable, stressful, mysterious and confusing. We feel that the illusion is fairly good at providing these qualities. This level of confusion is necessary because each of you are in the process of making a choice of service to others or service to self.

現在，我們將談論壓力。在首先的位置，幻象是被設計為不舒服的，有壓力的，神秘的且令人混淆的。我們感覺到幻象是相當擅長於提供這些特性的。這個混淆的層次是需要的，因為你們每個人都處於做出一個服務他人還是服務自我的選擇的過程之中。

Now, when we speak of service to self we are not speaking of the work in consciousness which must be done if one is able to be of service to others. We are speaking of the service to self that causes entities to manipulate each other, to attempt to change each other, and so forth. Avoid, at all costs, the attempts to improve, change and modify any situation in which you have not been asked, for silence is often the greatest comfort to another rather than reams and reams of good, but irrelevant, advice.

現在，當我們談及服務自我的時候，我們不是在談及在意識中的工作，如果一個人是要服務他人的，在意識中的工作是必須要被進行的。我們是在談及那種使得實體去彼此操縱，嘗試去彼此改變，如此等等的服務自我。不計一切代價避免在你們尚未被請求的情況中嘗試去增進、改變並調節那個情況，因為靜默經常是對另一個實體的最大的安慰，而不是連篇累牘的有益但卻無關的建議。

Thus, your service to others who are stressed involves the waiting patiently for the request for information. And when that information is requested, it is well for you to center deeply, to move into the deepest consciousness of which you are capable and with intuition and guidance from within you may then speak those words which are affirmative, not negative, which are stress relievers, because they show to the one you are aiding a longer view, the wider perspective. The lack of perspective, the getting too close to the illusion so that one begins not to see the illusion but its apparent reality, is the greater error which those upon the path of service to others may make, for it pulls one away from one's central deep beingness.

因此，你們對於那些有壓力的實體的服務包含了耐心地等待對資訊的請求。當那個資訊被請求的時候，你們去深深地處於中心，去進入到你能夠進入的最深的意識，這是很好的，藉由來自於內在之中的直覺和指引，你們可以接下來談論那些肯定性而不是否定性的言語，談論那些解除壓力的慰藉，因為它們向一個你們正在幫助的人展現了一個更長的視野，更為寬廣的遠景。缺少那個遠景，與幻象太過接近，以至於一個人會看似看不到幻象而是看到他表面的實相，這是那些走在服務他人的道路上的人可能犯下的更大的錯誤，因為它讓一個人遠離了一個人存

心的深入的存在性了。

Now, we are speaking to those who are working consciously to accelerate their spiritual evolution. This message is not for those who are merely toying with the idea of meditating or are not serious in their seeking but rather [are] simply open-minded and interested. That which we have to say moves deeply into the part of the being that is all feeling, which has been so much ignored and so much repressed and denied that it is no wonder that there is a great deal of stress.

現在，我們是在向那些有意識地進行共工作以加速它們的靈性演化的實體發言。這個資訊並不適合於那些僅僅是在於冥想的觀念做遊戲的人，或者在它們的尋求中不嚴肅的人，而毋寧是適合於那些對尋求頭腦開放且有興趣的人。我們說要說的事情是深深地進入到存有的那個擁有全部的感覺的部分之中，那個存有的部分已經如此多地被忽略，已經如此多地被壓抑和否認，以及至於會有大量的壓力是不足為奇的。

We understand why much of the illusion is ignored. In this instrument's case, for instance, if the instrument were willing to be fully conscious at all times of the physical catalyst having to do with the arthritis which it experiences it would stop this entity from its service to others and would turn the focus towards service to self. Therefore, some stresses are not negative, but positive. If an entity knows why it must be under stress, that in itself relaxes the stress. For instance, this entity knows that it will accept as much difficulty as the day will bring while continuing to attempt to be of service. There is stress involved in this, but it is the stress of one who seeks to serve, and in each case, whether the stress is because of illness or difficulty, because of difficult relationships or because of the simple organic beingness which has become burnt out, as this instrument would say, the stress needs to be approached in a positive and affirmative way.

我們理解為什麼大量的幻象是被忽略的。在這個器皿的情況中，舉個例子，如果這個器皿是樂意於在所有的時候都對與它體驗到的關節炎有關的身體的催化劑都是完全察覺的，這個實體就會停止它對他人的服務並會將焦點轉向服務自我了。因此，一些壓力不是負面性的，而是正面性的。如果一個實體知曉為什麼它必須處於壓力之下，那在其自身就會緩解壓力了。舉個例子，這個實體知曉，在它繼續嘗試去進行服務的時候，日子將會帶來多少困難，它就將會接收到多少困難。會有被包含在其中的壓力，但是它是一個尋求服務的人的壓力，在每一個情況中，無論壓力是因為疾病或者困難，因為困難的關係，還是因為簡單的已經，如這個器皿會說的一樣，被耗竭的器官的存在性，壓力都需要用一種正面的且肯定性的方式被處理。

Let us take a moment to use this instrument's mind and ears and senses to point out at this time the soft cry of animals which are without the building, the gentle creaks and groans of your habitation as it settles into the cool of the day, shrinking and becoming somewhat different, although that difference cannot be seen by the human eye. We are aware that as you sit in circle each of you finds joy in the seriousness of seeking of each other; each is able to

build a trust because that goal is shared. 讓我們花一些時間來使用這個器皿的心
智、耳朵和感知來指出在此刻在屋外的動物的溫柔的叫聲，你們的住所溫和的嘎
吱作響，在它融入白天的涼爽之中的時候，它收縮並變得多少有些不同了，儘
管這種不同是無法被人類的眼睛看到的。我們察覺到在你們坐在圈子中的時候，
你們每一個人都相互彼此的尋求的嚴肅性中找到了喜悅了，每一個人都能夠構
建一種信任，因為目標是被共用的。

Therefore, when one feels most full of stress it is the time not so much to ask for help but to be of help, not so much to ask for comfort but to be of comfort to others. For, in dealing with others in a positive and affirmative way, one receives a hundred-fold that love which one has sent forth. Not that one loves in order to receive the bounty of love! This, indeed, is service to self and will not result in comfort. It is the genuine desire to serve and love, understand and console each other that brings peace to each and joy and affirmation to the one which you are serving and to yourself as you see the onus lightening, the yoke becoming easy, the stress level lowering.

因此，當一個人感覺到極為充滿壓力的時候，現在就是不去如此多地請求幫助，
而是去進行幫助，不是如此多地請求安慰，而是去安慰他人的時候了。因為在
一種正面且肯定性的方式與其他人打交道的過程中，一個人會一百倍地接收到它
已經送出的愛了。不是一個人為了接收愛的饋贈而去愛！確實，這是服務自我並
將不會產生出舒適的結果。將會給每一個人帶來平安的事物，將會給一個你們正
在服務的人並會給你自已帶來喜悅和肯定的事物，就是那種真誠的去彼此服務、
彼此相愛，去理解和安慰相互彼此的渴望了，因為你們看到重擔減輕了，軛變得
容易了，壓力的程度減少了。

The concept of money, rather than barter, or simply each being able to take what one needs and to give back what one does not, is so far from the pattern in your culture that it is remarkable. Rather than seeing spouses, children, co-workers, friends, acquaintances and strangers as the Creator, one who has not spent a moment upon holy ground lately is liable to view many or all of these entities antagonistically and confrontively. For, each feels that each has the right idea and therefore wishes to be of service by promulgating that right idea. This is a most stressful act. It is much, much kinder in a situation where one in whom you are in relationship with has difficulties, to sympathize and to await the giving of advice until it is asked. Simple sympathy and consolation and the expression of sure forgiveness of both self and other self is that which will lighten the load that each carries.

金錢的觀念，不是交易的觀念，或者單純地每一個人能夠得到一個人需要的事物
並反過來給出它不需要的事物的觀念，在你們的文化中的模式並非如此之遠，以
至於它是顯著的。一個尚未在最近花任何時間處於聖地之上的人，是不會將配偶、
孩子、同事、朋友、熟人以及陌生人視為是造物者的，它毋寧是易於用敵對的或
者對抗性的方式看待這些實體中的許多或者全部的實體的。因為，每一個人都
感覺到它擁有正確的觀念，並因此希望藉由傳播那個正確的觀念來進行服務。這
是極其有壓力的舉動。如果一個你與之處於人際關係中的人一個情況中有困
難，在這個情況中去表示同情，並一直到建議被請求之前都等待給予建議，這是
要遠遠更為仁慈的。簡單的同情、安慰以及同時對自我和其他自我的確定的寬恕

的表達，就是那個將會減輕每一個人擔負的重擔的事物了。

Now, each carries a load. There are no exceptions to this rule, for you are in an intense density. Many of you have come back to this density to be sure you understand the lessons of love. That is, that love is always given with no expectation of return. For wanderers, who are here to aid in the lightening of the planet upon which you dwell, this is very important.

現在，每一個人都擔負著一個重擔。這個規則沒有例外，因為你們是處於一個沉重的密度之中的。你們很多人都已經返回這個密度來確信你們理解了愛的課程了。也就是說，愛是在沒有期待回報的情況下一一直被給予的。對於那些在這裏來幫助照亮這個你們在其上居住的流浪者，這是非常重要的。

Realize, each of you, that stress must not get in the way of the light touch, the merry joke, the smile, the grin, the laughter, the good times. That is your true nature. You are all children of the Creator, and the Creator is love and joy, merriment and peace. Therefore, it is a matter of shifting the point of view from gazing at stressful situations and realizing that they are stressful to gazing at the same situation and asking the self confidently, serenely and surely, "What may I do to be part of the good that is occurring upon the planet at this time? What service may I perform?" Many times you find that the only service you have been asked to perform is that service of preparing the personality with the discipline of the free will so that one is not at the beck and call of one's emotions, that is, the surface emotions of the uninformed and mystery-clad being, but, rather, moves from the deeper source that is the heart and the spirit.

請你們每一個人都意識到，壓力是必定不會擋住輕觸、快樂的笑話，微笑、露齒笑、大笑以及好時光的道路的。那是你們的真實的本性。你們全都是造物者的孩子，造物者是愛與喜悅，是快樂與評判。因此，它是一個將轉換視角的問題，將視角從注視一個有壓力的情況並認識到它們是有壓力的，轉移到注視相同的情況並信任地、安定地且確切地詢問自我，“我如何可以成為在此刻在這個地球上正在發生的善的一部分呢？有什麼服務是我可以進行的呢？”很多時候，你們會發現，你們已經被請求去執行的唯一的服務就是藉由對自由意志的訓練來讓人格做好準備的服務，這樣一個人就不會聽命於情緒，也就是那個蒙昧無知且被神秘所覆蓋的存有的表面的情緒，而毋寧是從心與靈之所是的更為深入的源頭而移動。

The noise level of your society is stressful. We note that particularly because of the fondness that your culture has for the gadgets: the television, the video games, the armchair watching of others competing like gladiators. The noise beats against the serene and quiet mind and creates a cluttered mental landscape in which one finds it difficult to think clearly because one's attention is scattered, one eye upon the television, one eye upon one's empty stomach, another eye upon the consumer world relationship in the past or in the future.

你們的社會的噪音的層次是有壓力的。我們指出那一點尤其是因為你們的文化對於小玩意的喜歡：電視，視頻遊戲，坐在椅子上觀看其他人好像角鬥士一樣地競爭。噪音衝擊著寧靜且安靜的心智，並製造出一個雜亂的心智的風景，在這個風景中一個人發現要去清晰地思考是困難的，因為一個人的注意力是分散的，一隻

眼睛盯著電視機，一隻眼睛盯著它的空空的胃。另一隻眼睛盯著在過去或者未來的消費者的世界的關係。

It is well to discipline the personality to avoid this sort of free-floating thinking, worrying and being concerned. The answer to stress is action. For, in action one lets go of the stress because one is doing what one can, and when that is done there is a feeling, perhaps, of sadness that one subjectively feels that one has not been effective. But, metaphysically speaking, the intention to be of service, the effort to be of service, the sharing of the self is most precious and most relieving of stress, both for the giver and for the one to whom it is given.

對人格進行鍛煉以避免這種類型的自由漂流的思想、憂慮與擔憂，這是很好的。對於壓力的回答是行動。因為在行動中一個人因為它正在做它能夠做的事情釋放了那種壓力，當那就是被進行的事情的時候，會有一種，也許是悲傷的感覺，一個人主觀性地感覺到，它已經不是有成效的了。但是，從形而上學的方面而言，去進行服務的意圖，去進行服務的努力，對自我的分享是，同時對於服務的給予者與那個服務被給予的物件，都極其的寶貴的，並且是對壓力的最大的緩解。

We ask each of you to give each other the gift of love and peace and laughter and joy. What you cannot do for yourself you can do for others. Allow others to minister unto you as you minister unto them.

我們請求你們每一個人都給予相互彼此愛、平安、笑聲與喜悅的禮物。你無法為你自己的事情，你是能夠為其他人做的。允許其他人為你服務，就好像你為它們服務一樣。

There are many, many activities which bombard each of you. The days, far from being relaxed and long, with each entity spending time in the second-density creation of the Father, taking heart, taking consolation from the beauty—indeed, many do not see second-density beauty of tree and flower and butterfly, for the mind is single pointed towards the next chore, the next activity, as if chores and activities were all-important and the heart and soul of yourself were only something that may be tended to in your off-hours. It is difficult discipline to move from that off-center perception of the way things are to the realization that the beginning of a life lived peacefully is the disciplining of the personality so that one sees not confrontive people, not angry people, not disturbed entities, not catastrophes but, rather, love at work.

會有很多很多轟擊你們每一個人的活動。日子，遠遠不是放鬆的且漫長的，如果每一個實體將時間花費在天父的第二密度的造物之中，從美麗振作精神並得到安慰——確實，很多人沒有看到樹木、花朵和蝴蝶的第二密度的魅力，因為心智是專注於下一個事務，下一個活動，就好像事務和活動是最重要的，而你自己的心和靈魂是某種在你的休息時間才可以被照顧的事物一樣。從那個偏離中心的感知事物之所是的方式移動到這樣一種領悟，即開始用平安的方式被活出的一次生命就是對人格進行鍛煉，這樣一個人就不會看到敵對的人，憤怒的人，不安的實體和災難了，而毋寧是看到愛在運轉了，這樣一種轉換是困難的訓練。

Love gives entities the chance, again and again, to choose. Yours is the density of the first choice upon which many, many beyonds of your time will refine. Here you are intensely seeking that choice. That which will most get in the way, that which will most discourage one, is one's own feeling of failure at dealing appropriately with situations. We encourage each to analyze and balance emotions positive and negative so that you are, as much of the time as you can be, aware that you stand not only in time and space but in eternity, not only upon the good earth but upon holy and sacred ground, for the kingdom of the Creator is within each of you. All of your answers are within each of you. You, yourself, will be your teacher.

愛給予實體一次又一次去選擇的機會。你們的密度就是做出第一個選擇的密度，你們之後的許許多多的時間將會在那個選擇上進行精煉。你們在這裏是在強烈地尋求那個選擇的。那個將會最擋路的事物，那個將會最讓一個人沮喪的事物，就是一個人適當地與情況打交道的方面它自己的失敗的感覺了。我們鼓勵每一個人都去分析並平衡正面性和負面性的情緒，這樣你就能夠在盡可能多的時間中察覺到你不僅僅是站立在時間和空間中，同樣也是站立在永恆之中，不僅僅是站立在好的土地上，同樣也是站在神聖而聖潔的地面上，因為造物者的領域就在每一個人內在之中。所有的答案都在你們每一個人內在之中。你，你自己，將會是你的老師。

We may say things to you but unless they come to you as that which is remembered for the first time, that which seems perfectly obvious once it is spoken, it may not be your truth for this moment, and in that case we urge each to forget and pay no attention to those ideas which are unhelpful. We would not be a stumbling block to you and add stress to your stress by giving a long list of things which one must do to relieve stress. It is basically a pulling back of the point of view. The longer the point of view, the clearer the challenges of loving other people without expectation of return become. That is, the simple heart of living a less stressful life, becoming confident of your role within this illusion, this dance which you dance, for a fleeting moment, a parenthesis in eternity. To realize that you are eternal, imperishable and one with the Creator, to affirm that, to give praise for that, to give thanks for your blessings—these are things which take seconds but which may turn the mood completely.

我們可以對你們說一些事情，但是除非它們是出現在你們的頭腦中就好像第一次被回憶起來的事情，就好像一旦它被說出來就看起來似乎是完全顯而易見的事情，它都可能不是你在這個時刻的真理，在這種情況中我們鼓勵每一個人都去忘記並不要注意那些沒有幫助的觀念。我們不願意藉由給予一個長長的一個人必須去做以減輕壓力的事情的列表來成為你們的絆腳石並在你們壓力上增加壓力。它基本上是一種將視角往後拉。視角更長，在不期待回報的情況下愛其他人的挑戰就會變得更加清楚。也就是說，活出一次壓力較小的生命的簡單的核心，就是對於你在這個幻象中的角色，對於你跳的這個舞蹈，對於一個飛逝的瞬間，那個在永恆中的圓括號變得有信心。去領悟到你們是永恆的，是不朽的，是與造物者是一體的，去肯定那種一體性，為此而給予讚美，為你們的福分而致謝——這些就是那些會花幾秒鐘但卻可能完全轉變情緒的事情了。

Now, we have observed that among your peoples it is considered an acceptable hobby, shall we say, to worry, to be concerned, to question the self and to feel insecure. It would be a miracle if this were not so, for you have outstripped your spiritual seeking with the creation of many powerful gadgets. So, you are as if those in grade school, handling the materials that you shall receive many grades hence, and you must always remind yourself that you must turn your mind back from high-flying ideals and concerns to the moment, which is eternity, that present moment which resonates forever. When you are there you will hear the cries for help and you will be able to respond, not out of duty or out of feeling that you should respond, but because you see a soul in anguish and you wish to give comfort. That first soul in anguish is yourself. Therefore, we encourage each to work steadily on the disciplining of the personality so that when negative thought patterns occur they are recognized, discarded and replaced with an attitude of affirmation, love, praise and thanksgiving.

現在，我們已經觀察到，去擔憂，去憂慮，去質疑自我，去感覺到不安全，這在你們的人群中是被認為是一個可以接受的，容我們說，習慣。如果不是這樣的話，那就是一個奇跡了，因為你們已經憑藉著許多的強有力的小玩意勝過了你們的靈性的尋求了。因此，你們就好像那些在有評分等級學校裏面的學生一樣正在處理很多的材料，這樣你們就將會因此接收到很多的學分了，你必須一直提醒你自己，你必須將你的頭腦從高高飛揚的理想和憂慮轉回到那一刻，那一刻就是永恆，就是永遠共鳴的當下一刻。當你們在那裏的時候，你們將聽到對幫助的呼喚，你們將能夠回應，不是出於你們應該回應的責任或者感覺，而是因為你們看到一個在苦悶中的靈魂，你們希望去給予安慰。那個最先在苦悶中的靈魂就是你自己。因此，我們鼓勵你們每一個人穩定地在對人格的訓練上進行工作，這樣當負面性的想法的模式發生的時候，它們就會被認出，被拋棄，並用一種肯定、愛、讚美和感恩的態度被替代了。

How can one who works from dawn to dusk and then has many responsibilities thereafter follow our suggestions? A radical departure would be to arise a half hour or an hour earlier and to spend that time in meditation and prayer. This is a drastic move which has helped many who were stressed almost beyond the limits of sanity. A great tool and resource for the reducing of stress goes with the larger point of view, and that is the sense of humor. Any illusion has its synergies and their ...

對於一個從日出工作到日落並接著在此後擁有許多的責任的人，它如何才能跟隨我們的建議呢？一個激烈的方法會是早起半個小時或者一個小時，並將那個時間花費在冥想和祈禱中。這是一個果斷的舉動，它已經幫助了很多有壓力幾乎超過了神志清楚的極限的人。減輕壓力的一個偉大的工具和資源是伴隨著更大的視野出現的，那就是幽默感。任何幻象都擁有它的協同性以及它們的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

I am Q'uo. We shall continue. And if you gaze at the universe, not with a jaundiced eye, but with the eye of a merry child, one may see the comedy amidst the tragedy that is life as you experience it. The light touch, the sense of humor, is extremely helpful in lightening stress. To laugh is to be within the Kingdom of Heaven. To be in close love and harmony with another is to experience the bliss of that heavenly kingdom. These are things which are from time to time available to each of you. When these blessings surround you, recognize them. And when non-dramatic blessings occur, cultivate the habit of thanksgiving and praise.

我是 Q'uo。我們將繼續。如果你們注視這個宇宙，不是用一種有偏見的眼光，而是用一個快樂的孩子的眼光，一個人就可以看到在生命之所是的悲劇，如你對它的體驗一樣的，之中的喜劇了。輕觸，幽默感，在減輕壓力的方面是極其有幫助的。去歡笑就是去處于天堂的領域之中。去處於對另一個人的親密的愛以及與其的協調一致之中，就是去體驗那個天堂般的領域的至福了。這些事情是時不時可以為你們每一個人所取得的事情。當這些至福圍繞你的時候，認出它們。當非戲劇性的祝福發生的時候，培養感恩和讚美的習慣。

You may give thanksgiving for simple things: for a crust of bread, for a roof to keep out sun and rain, heat and cold in their extremes, for clothing to make one comfortable, for the sound of bird cry and the rustle of bush and tree, the gentle pit-patter of rain upon your roof. So many things, my friends, so many things which are blessings which are easily overlooked.

你們可以為簡單的事情感恩：為一塊麵包屑，為一個遮蔽太陽和雨水以及最嚴酷的寒暑的屋頂，為讓一個人舒服的衣物，為鳥鳴的聲音和灌木與樹木的颯颯聲，為落在你們的屋頂上的雨水的溫柔的劈裏啪啦聲音。如此多的事情，我的朋友們，如此多的是祝福的事物是會被輕易忽略掉的。

When your mind is occupied with noticing the beauty, the goodness, that which is to be praised, that which requires thanksgiving, one is much too busy to be in stress. One has become of a different mind. And this affirmative mind is not that mind of a "Pollyanna," but simply a mind that is willing to appreciate light in the darkness.

當你們的心智是被注意到美麗、善、要被讚美的事物以及需要感恩的事物所佔據的時候，一個人是太過忙碌以至於不會處於壓力之中的。一個人已經具有了一種不同的頭腦了。這個肯定性的頭腦不是波麗安娜（*Pollyanna*）的那種一個遇事過分樂觀的頭腦，而單純地是一個樂意於在黑暗中欣賞光的頭腦。

You live in darkness, but your hope is your light. As you hope to become more and more of service to others, let the hope shine as a beacon before you, drawing you ever onward, reminding you to step back from situations and to find the humor, the pathos, the sympathy, those positive emotions which one may fruitfully share with another.

你們活在黑暗中，但是你們的希望就是你們的光。當你們希望越來越多地服務他人的時候，讓希望如同一個燈塔一樣在你們面前閃耀，吸引你們不斷向前，提醒你們從情況中後退並找到幽默、憐憫、同情，以及那些一個人可以富有成效地與

另一個人共用的正面性的情緒。

An excellent stress reliever in the physiological sense, and that is in terms of removing the chemical imbalances in the brain due to stress, is simple exercise. And we would suggest for each that some program of exercise be followed in order that the physiological components of stress, those chemicals within the brain cells which cause these feelings, are able to be learned away by physical effort. It does not take a terribly long time—this instrument would call the time of exercising, perhaps, one half an hour as being completely adequate to remove the chemical basis of stress from the mind. Now, this only removes that which has already been a catalyst for the individual as stress and has not been used as catalyst, and, therefore, has moved into the body and mind complex and manifests as stress.

從生理學的意義上的一個優秀的壓力的緩解物，那是在消除在大腦中由於壓力產生的化學性的失衡的方面的緩解物，就是簡單的鍛煉。我們會向每一個人建議，某個鍛煉的項目被跟隨以便於那種壓力的生理學的成分，那些在大腦細胞中產生這些感覺的化學物質，能夠因為身體的努力而被清除。它不用花費一段驚人地長的時間——這個器皿稱呼鍛煉的時間，也許半個小時就是完全足夠從頭腦中清除壓力的化學性的偏向性的時間了。現在，這僅僅是消除那個已經作為壓力對於個體成為了一個催化劑，但尚未作為催化劑被使用，並因此進入到身體和心智複合體之中並作為壓力顯化的事物。

You may see yourself as a kind of transmitter, as each of you are instruments, each of you are channeling from within yourself the portion of yourself with which you are in touch. The secret, my friends, is to move ever deeper within the self in gentleness and respect and care that you do not do violence to yourself, but that gradually you are able to move into that consciousness in which stress is unnecessary.

你可以將你自己視為一種類型的無線電發射器，就好像你們每一個人都是器皿一樣，你們每個人都在在從你自己內在之中傳訊你自己的那個你接觸到的部分。我的朋友們，秘密就是，在溫和、尊重和小心謹慎中去更深地進入到自我內在之中，這樣你就不會對你自己造成侵犯，而是逐漸地，你能夠進入到那個在其中壓力是不需要的意識之中了。

We may say in a practical manner that it is much to be desired that entities choose those means of earning their daily bread, those relationships which are close, which add to one's peace and bliss and love. The taking of the job which is not desired is a self-destructive action unless one is so convinced that one needs to do just that in order to support one's dependents that it is worth the sacrifice. In that case the stress level should reduce itself dramatically in that the entity is aware that it is playing a role on the stage of this illusion for which it has not been well cast but it cannot find other parts to play at this moment and so it is doing the best it can with what lies before it.

我們可以用一種實用性的方式說，實體選擇了那些賺取它們每日的麵包的方式，那些親密的關係，那些添加了一個人的平安、至福與愛的事物，這就是極大地被渴望的事情了。接受不被渴望的工作，是一種自我破壞的行為，除非一個人如此

確信它就是需要那樣做以便於支援那些依靠它生活的人，以至於犧牲是值得的。在那種情況中，壓力的層次應該會急劇地自我減少，因為實體察覺到它正在幻象的舞臺上扮演一個角色，它雖然並未很好地被分配這個角色，但是它在那個時刻無法找到其他的要去扮演的角色，因此，它正在對那個出現在它面前的事物盡其所能了。

And that, my friends, is the heart of removing stress from the life: to do that which is in front of you, without worry, without concern, but giving thanks each time one looks out the window and sees the beauty of the creation of the Father, giving thanks for smiles received and given, giving thanks for any beauty perceived. It is a matter of attitude.

我的朋友們，那就是從生命中移除壓力的核心了：去做在你們面前的事物，沒有憂慮，沒有擔心，而是在每一次一個人看出窗外並看到天父的造物的美麗的時候去致謝，為被接收到和被給予的微笑致謝，為任何被接收到的美麗而致謝。這是一個態度的問題。

We cannot say that you shall not be worn out by laboring at relationships or employments of the self that are not appropriate. And when these things occur, we suggest a very deep internal gaze to find why this challenge has been given you. For, you see, there are no mistakes. What is happening to you is that which is designed by yourself before this incarnation to occur. What you did not design, what you could not design, was the action of your free will in dealing with the experiences of life. Thus, as always, one turns to faith and the will. Faith that what is happening to you, no matter how stressful, is not that which has defeated you but that which has challenged you to deepen and broaden your perspective, to learn the hard lesson that the master known as Jesus the Christ personified by carrying his own cross. This entity said, "If you wish to follow me, pick up your cross." The entity who said this was not feeling stress. It felt stress only before it had made its final decision.

我們無法說，你們將不會因為在人際關係或者在對於自我是不合適的工作上的辛苦勞作而變得筋疲力盡。當這些事情發生的時候，我們建議一種非常深入的內部的注視，以找到為什麼這個挑戰已經被給予你了。因為，你們看，沒有錯誤。正在發生在你身上的事情，是在這次投生髮生之前，由你自己設計好的。你沒有設計的事情，你無法設計的事情，就是你在與生命的體驗打交道的過程中你的自由意志的行動。因此，一如既往，一個人轉向信心和意志了。有信心正在發生在你身上的事情，無論壓力多麼大，都不是那個已經擊敗了你的事情，而是那個已經挑戰了你以深化並擴寬你的遠景，以學會艱難的課程，這個艱難的課程是由被知曉為耶穌的大師藉由舉起他自己的十字架而具體體現出來的。這個實體說過，“如果你們希望跟隨我，拾起你們的十字架。”說過了這句話的實體是不會感覺到壓力的。它僅僅在它已經做出了它的最終的決定之前感覺到壓力。

Thus, we suggest that you work towards that fundamental choice: to do the will of the Creator, your greater self, which you and your greater self have arranged for you. This day and every day a life in faith is a life that glows from within. We cannot protect you, and we do not wish to protect you from the catalyst of your environment. It is intended to be challenging. It is intended to

force you to make choices. Knowing what those choices are all about should aid each, and, as always, at any moment that you have leisure, move in consciousness to praise and thanksgiving for your consciousness, for those whom you love, for all the good that is within your life and for all that awaits you in that larger life of your imperishable soul.

因此，我們建議你們向著那個基礎的選擇工作：去行使造物者，你的更大的自我的意志，去做那個你和你的更大的自我已經為你安排好的事情。今天與每一天，一次在信心中的生命就是一次從內在之中發光的生命。我們無法保護你們，我們並不希望保護你們免於你們的環境的催化劑。它是打算好要成為挑戰性的。它是打算好要強迫你們去做選擇的。請知曉那些選擇全都是關於，一如既往，在任何你擁有閒暇的時刻，幫助每一個人進入到意識中，為你的意識，為那些你愛的人，為所有在你的生命中的善，為所有在你的不朽的靈魂的那個更大的生命中等待著你的事物而讚美和感恩

You must refrain from seeing the self as victim, and, instead, see the self as student, student of life itself. This illusion was designed for you to study the laws of love and to become one who is radiant and has chosen to give love regardless of what it gets in return. This is your environment. The actions that you take within it are totally of your own free will, but if you have the faith and the will to know deep within yourself that these things that occur that are difficult are truly challenges to the spirit, then it is easier to do the work in consciousness that needs to be done. It is easier to recover a feeling of thanksgiving, a feeling of praise. It becomes easier to realize how incredibly blessed each is that each is experiencing and has consciousness.

你必須避免將自我視為是受害者，相反，將自我視為是學生，生命自身的學生。幻象是被設計為讓你學習愛的律法，並成為一個發光的實體，一個已經選擇去不完管它會得到什麼回報都給予愛的實體。這就是你的幻境。你在其中做出的行動完全是由你自己的自由意志決定的，但是如果你擁有信心和意志去在你自己內在深處知曉，這些發生的困難的事情真的是對靈性的挑戰，接下來，要在意識中去做那些需要被進行的工作，就會變得更加容易了。要恢復一種感恩的感覺，一種贊美的感覺，就會變得更加容易了。要去意識到，每一個人正在體驗到意識並擁有意識，每一個人是多麼令人難以置信地受祝福的，就會變得更加容易了。

Your being is most praiseworthy and worthy of thanksgiving. Because you have been, and are, and will be, you are an exciting portion of a most exciting creation. You carry that creation about within you. Find that part of yourself through constant realization that you stand upon holy ground and are not alone but one with the Creator and those servants of the Creator such as we and many others in your inner planes.

你們的存有是極其值得讚美且值得感恩的。因為你們已經是，你們就是，你們將會是，你們是一個極其令人激動的造物的一個令人激動的部分。你們在你們內在之中攜帶著那個造物。領悟到，你是站在聖地上的，你不是孤單的，而是與造物者，與諸如我們以及在你們的內在層面之中的很多其他實體之類的造物者的僕人們是一體的，通過這種持續不斷的領悟找到你自己的那個部分吧。

We are being told by this instrument that once again we have spoken too

long and we do apologize. The instrument is capable of moving very deeply into concentration and is not aware of the time and we are afraid that anything to do with time/space remembering is difficult for us to gauge, as our reality is substantially different from your own. That is, our illusion is more transparent than your own, and, therefore, has less to do with the illusions of space and time.

我們正在被這個器皿告知，我們再一次已經發言過長時間了，我們確實抱歉。這個器皿有能力非常深入地進入到專注之中，它對於時間是沒有察覺的，我們恐怕任何與時間/空間的憶起有關的事情對於我們都是很難度量的，因為我們的實相與你們自己的實相是實質性地不一樣的。也就是說，我們的幻象是比你們自己的幻想更加透明的，因此是較少與空間和時間的幻象有關聯的。

We admire you, we wish very much to serve you and aid you. You are working harder than you will ever work again. But this is the important choice. This incarnation that you have now is an opportunity to choose once and for all to be a being of love, radiant, giving, sharing and loving. Make that choice and continue to polarize and the stress that you feel will bleed itself away as you find more and more things for which to give thanks, for which to give praise, for which to offer prayers. Do not see yourself entrapped in the illusion. It is an illusion. Look within to the great, vast reaches of the space within you, the space that is exemplified by the night sky. You carry infinity with you. Move into the present moment in thanksgiving and praise and rejoice.

我們崇拜你們，我們非常希望服務你們與幫助你們。你們是比你們任何其他時候都更加努力工作的。但是，這是一個重要的選擇。這次你們現在擁有的投生是一個去一勞永逸地選擇去成為一個屬於愛的、發光的、給予的、有愛的存有的機會。做出那個選擇並繼續極化，你們感覺到的壓力將會隨著你們找到越來越多的要去對其致謝，要去對其給予讚美，要去對其給予祈禱的事物而自己流走。在內在之中注視在你內在之中的那個偉大的，範圍龐大的空間，那個被夜空所體現的空間。你攜帶著無限。在感恩、讚美和歡慶中進入到當下一刻吧。

We thank you for listening to us, though we are overlong, and would at this time wish to thank this instrument for being available to us, you for calling us, and would like to transfer this contact to the one known as Jim. I am Q'uo.

我們為你們聆聽我們而感謝你們，儘管我們是超時的了的，我們會在此刻希望感謝這個器皿為我們所使用，感謝你們呼喚我們，我們想要將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time, if we have not overstayed our welcome, we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，如果我們尚未逗留過久而使人生厭的話，我們會提供我們自己嘗試去談及那些在場的人可

能會向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and am aware of your query, my sister. It is indeed true that for each seeker that attempts to live a conscious life that this entity must begin with what is, whether that be within the self, within other selves or within the environment in which one lives the daily round of activity. This process of accepting that which is, whether it be easy or difficult, is a process of, in one sense, becoming able to appreciate each facet of the Creator that is revealed to you and to build upon this appreciation so that it becomes more natural to give praise and thanksgiving for all one's experiences. For, within the attitude of praise and thanksgiving, one smoothes the journey, shall we say.

我是 Q'uo，我理解了你的問題，我的姐妹。對於每一個嘗試去活出一次有意識的生命的尋求者，這個實體必須從其之所是的事物開始，這確實是真實的，無論那個事物是在自我內在之中，是在其他自我內在之中，還是在一個人在其中經歷日常生活的活動的環境之中。這個接受其所是的过程，無論它是容易還是困難的，就是一個，在某種意義上，開始能夠欣賞造物者的每一個向你揭露出來的面向，並能夠積累這種欣賞的過程，這樣去對所有一個人的體驗給予咱們和感恩，就會變得更為自然而然的了。因為，在讚美和感恩的態度中，一個人讓旅程，容我們說，變得順利了。

This ability to accept that which is unacceptable is not easily won within your illusion, for there is much that is not as you would have it be. You, each of you, you seek for those qualities of unconditional love, of clearly illuminated wisdom and for the power to be of service to others. It is well to look at those qualities that are unacceptable, wherever they are found, and to see them as some aspect of the self, whether they are obviously of the self, or of other selves, or of your environment.

去接受無法接受的事物的能力，在你們的幻象中並不會輕易地被贏得，因為會有大量的事物是和你本來想要它成為的樣子是不一樣的。你們，你們每一個人人，你們都需求那些無條件的愛特性，被清楚地啟蒙了的智慧的特性，並尋求服務他人的力量。去檢查那些無法接受的特性，無論它們是在什麼位置被發現，並將它們視為是自我的某個面向，無論它們明顯地就是屬於自我的，還是屬於其他自我的，還是屬於你的環境的，這是很好的。

To look upon that which is unacceptable and upon that which is acceptable as portions of the self, or aspects of some portion of the self, begins to put the focus where it must needs be placed. For the perception which one has in viewing the world, the self and other selves, is a perception which has been constructed internally and, in most cases, on a subconscious level, having origins in preincarnative choices so that certain opportunities would be presented to the self according to the way in which the self would see or experience the incarnation.

去看待無法接受的事物以及看待可以接受的事物為是自我的部分，或者視為自我

的某個部分的面向，就是開始去將焦點放在它必須需要被放置的地方。因為一個人在觀察世界，觀察自我和其他自我的過程中所擁有的知覺，是一種已經在內在之中被構建了的知覺，在大多數情況中，在一個潛意識的層次上，這種知覺在投生前的選擇中擁有起源，這樣一定的機會就會，根據自我通過其觀察或者體驗投生的方式，被呈現給自我了。

Thus, when one begins to appreciate one's experience as being that which is completely internal, one then has the metaphysical feet, shall we say, upon firm ground and may begin to see not only that which is not yet acceptable but begin to see beyond the surface of that which is not acceptable so that there is not so much the reaction, or, shall we say, the knee-jerk reaction against that which is unacceptable, but there is the investigation of those qualities so that one may begin to understand their origins, their nature, their ramifications and their purpose within the being.

因此，當一個人開始欣賞一個人的體驗就是完全內在之所是的事物的時候，它接下來就讓，容我們說，形而上學的雙腳，站立在堅實的地面上，並可以看來是不僅僅看到尚未被接受的事情，同樣也開始超越那個不可接受的事情的表面來看，這樣對於無法接受的事物就不會有如此多的反應，或者，容我們說，應激反應了，而是會有對於那些特性的調查研究，這樣一個人就可以開始理解它們的起源，它們的屬性，它們的衍生物和它們在存有內在之中的目的了。

As this investigation is continued, it will be noted by the conscientious seeker that there is a certain freeing of the perceptions and the self that occurs when the truer nature of these distortions becomes known. It is well said that if one knows the truth the truth shall set one free. The careful investigation of those qualities which are unacceptable will eventually take one beyond the mere inability to accept certain qualities and will take one to those levels of the self which may be expressing in certain ways in order to attract the attention and allow a movement in the perception, in the consciousness, in a certain way that is indicated by the study of those portions of the self which are seen to be as unacceptable.

隨著這種調查研究被繼續，將會被認真負責的尋求者注意到的事情是，當那些扭曲的更為真實的特性開始被知曉的時候，會有一定的對知覺和自我的解放。俗話說，如果一個人知曉真理，真理將會讓它獲得自由。對於那些無法接受的特性的仔細的調查研究將會最終讓一個人超越單單無法接受一定的特性，並會將一個人帶到那些可以用一定的方式進行表達的自我的層次，以便於吸引注意力並允許在知覺中，在意識中，用一定的方式的一種運動，這種方式會藉由對自我的那些被視為是無法接受的部分的研究而被指示出來。

This new direction is that movement which has been planned, shall we say, preincarnatively and which offers to the entity the opportunity for releasing certain abilities, services and opportunities to grow that would not be possible without the biases and distortions that were first seen as unacceptable. That they are eventually seen is the hope that was born at the time of the incarnation so that these signposts, shall we say, would eventually lead the seeker in a manner which will yield the enhancement, the widening,

the enrichment of not only the perceptions but of the small self which moves toward a union with the greater Self.

這個新的方向就是那種已經，容我們說，在投生前就被計畫好了的，並會向實體提供機會以釋放一定的能力、服務以及去成長的機會的運動了，這如果沒有在一開始被視為是無法接受的偏向性和扭曲，這樣的成長的機會是不可能發生的。它們最終會被看到是在投生的時刻被誕生出來的希望，怎樣這些，容我們說，路標，就會最終將尋求者用一種將會不僅僅對知覺，同樣也對那個向著一種與更大的自我之間的一種一體性移動的小我產生出增強、拓寬和豐富的作用的方式引導尋求者了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, and I thank you.

提問者：沒有了，我感謝你們。

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

我是 Q'uo，我們感謝你。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are most grateful to have been invited to join your circle of seeking this evening, and again we apologize for speaking in a manner which is overly lengthy for most of your entities to appreciate. We so enjoy the opportunity to address those areas of your concern that we give too little thought, we fear, to your comfort, and we shall endeavor to be more brief in your future as you measure time.

我是 Q'uo，我們對於已經在今晚被邀請加入到你們的尋求的團體是極其感激的，我們再一次為用一種過度冗長以至於你們大多數實體無法欣賞的方式發言而抱歉。我們如此喜歡講述那些你們關注點的區域以至於我們恐怕我們對於你們的舒適給予了過少的考慮了，我們將努力在你們的未來，如你們對時間的衡量一樣，變得更為簡潔。

At this time we shall again thank each for this joyful opportunity of sharing that which we have found to be helpful in our own journey of seeking and shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

Adonai, my friends. Adonai.

在此刻，我們將再一次為這個分享我們在我們自己的旅程中已經發現是有幫助的事物的愉快的機會而感謝各位，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。

Adonai.

October 1, 1989

1989-10-01 崇拜與情感

Group question: The question this evening concerns worship. We would like to have some information along the lines of the purpose of worship in a person's growth, the elements that go into worship, concerning perhaps something along the lines of awe, of thanksgiving, of praise. We are wanting to know something about the means by which one can accomplish worship. Can it be done as simply as meditating and attempting to make a contact with the soul self, the higher self, the Creator, in a feeling of unity? Some people experience worship most profoundly when in the very strict and ritualized setting of the church. That would include singing of sacred music, the taking of Communion, the singing of song, and the listening to an inspirational message. Other people have begun to form their own "churches," shall we say, and find worship in meditation, in dance, in other types of ritual. So, we would like to have information concerning worship.

團體問題：今天晚上的問題涉及到崇拜。我們想要在關於在一個人的成長中崇拜的目的，以及進入到崇拜的要素的方面，在關於也許是某種敬畏、感恩、讚美的方面擁有一些資訊。我們要知道某種關於一個人能夠藉由其完成崇拜的途徑的事情。它能夠如同冥想一樣，以及如同嘗試與靈魂的自我，與高我，與造物者，在一種感覺中建立一種接觸一樣簡單地被進行嗎？一些人在非常嚴格與儀式化的教堂的設置中非常深入地體驗到了崇拜。那種教堂的設置會包含歌唱神聖音樂，進行聖餐，聆聽一個啟發性的資訊。其他人已經開始形成它們自己的，容我們說，"教堂"，並在冥想中，在舞蹈中，在其他類型的儀式中找到了崇拜。因此，我們想要在關於崇拜的方面擁有資訊。

(Carla channeling)

(Carla傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator in Whose name we come among you as brothers and sisters seeking the light and the love of the infinite One. We were with this instrument prior to the meeting, reading over the instrument's shoulder, as it were, as the instrument studies the progress of those whom she is teaching. Consequently, we were swift to answer. However, this question strikes at the heart of that which is to be learned upon the Earth plane within third density at this time.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，我們以造物者的名義作為尋求無限太一的愛光愛的兄弟姐妹來到你們中間。我們在集會前就與這個器皿在一起了，在這個器皿研究那些她正在教導的實體的進展的時候，我們，可以說是，就從這個器皿後面在閱讀了。因此，我們很快就回應了。然而，這個問題擊中了在此刻在第三密度中在地球層面上要被學習的事物的核心之處了。

You ask about worship. We find that worship is a daunting word in your society. Worship denotes that which takes place within an acceptable church or temple. Worship is that which is finite. Worship is that which is ritualized, and so forth. In this way, many of those who are unable to deal with the

proliferation of doctrine and dogma in settled religions find that they have lost the ability to worship, for they have lost their innocence, shall we say, and no longer believe that the Creator is separate and far apart from Its creation. Each seeker becomes aware subjectively that the Creator is imminent and at all times with each seeking entity. It is the entity's decision to open the door to Love.

你們詢問崇拜。我們發現崇拜在你們社會中是一個令人畏縮的詞語。崇拜意味著發生在一個可接受的教堂或者廟宇中的事情。崇拜是有限的事物。崇拜是儀式化的事物，如此等等。在這個方面，很多那些無法與在固化的宗教信仰中的教義和教條的激增打交道的實體，發現它們已經失去了去崇拜的能力了，因為它們失去了它們的，容我們說，天真無邪，並不再相信造物者是分離的且是遠離祂的造物的。每一個尋求者都在主觀上察覺到，造物者是近在眼前的，且在所有的時候都與每一個尋求的實體在一起的。實體的決定就是去向著愛打開門。

This is a large enough subject that we ponder the most clear way of proceeding. We shall begin with the concepts which are foreign to the culture of which you all are a part. Within those who follow the path of the guru and the chela, the concentration of worship is seen as a continuation of student, teacher and the Creator, all being one. This, however, gives the devotee of the one infinite Creator a living entity to adore, with feet that may be kissed and with hands that may receive garlands of flowers. In this way, the adoration of an entity which is seen is accomplished, and that entity is seen as a representative, or as one with, the infinite One.

這是一個足夠龐大的主題以至於我們會思考最為清晰的前進的途徑。我們將從對於你們全都是其一部分的文化是陌生的觀念開始。在那些跟隨古魯和弟子的道路的實體內在之中，對崇拜的集中被視為是一種學生、老師、造物者的連續性，所有都是一體的。然而，這給與了對太一無限造物者的熱愛者一個活的實體去崇敬，這個實體擁有雙腳可以被親吻，擁有雙手可以接受花環。用這種方式，對一個可見的實體的崇敬被完成了，那個實體是被視為無限太一的一個代表，或者被視為與無限太一是一體的。

There are many distortions within this way of worship involving, of course, the unfinished business of humankind which the most enlightened teacher still has to experience. Thus, the adoration is often less than pure as the entity is less than a pure representative of love. So, we shall turn to the options available to those wondering whether to worship within a structure made by others, a structure made by the self, or simply in silent communion.

在這種崇拜的方式內在之中有很多的扭曲，這些扭曲當然包含了最為覺醒的老師仍舊必須要去體驗的未完成的人類的工作。因此，崇敬經常是較不純粹的，因為實體是愛的一個較不純粹的代表。因此，在關於是否要在一個由其他人製造的構架中，或者在一個有自我製造的構架中，或者單純地在靜默的親密交流中進行崇拜的方面，我們將轉向對於那些想要知道這一點的實體可以利用的選項。

This instrument is a good example of the entity which is a natural mystic. The entity also experiences sensitively through each sense. We find that neither the word sensuous nor sensual has connotations in your language which are

spiritual. Yet, the heightening of all the senses is an aid to the keenness and whetting of the appetite for worship of the one infinite Creator. This instrument has simply chosen to ignore those doctrines which it cannot and will never understand. Therefore, the instrument keeps its mind upon a pure emotion, ways of feeling that are private between the self and that greater Self, which is all that there is. Because of this instrument's persistence in this practice and because of its ability to move through the service discarding that which it does not wish to take in, it has been able to use a system of stimulation of the senses which is intended to evoke strong emotional release. 這個器皿是一個天生的神秘主義者之所是的實體的一個很好的範例。實體同樣也通過每一個感知敏感地體驗。我們發現在你們的語言中“感覺的”和“感官的”這兩個詞語都沒有靈性上的含義。然而，對於所有的感知的提升對於對太一無限造物者的崇拜的渴望的敏銳性以及對它的刺激是一種輔助。這個器皿已經單純地選擇去忽略那些它無法理解並將永遠都不會理解的教條了。因此，這個器皿將它的性質放在一種純淨的情感上，放在感覺在自我和高我之間是私密的事物，即一切萬有的方式上。因為這個器皿在這種練習上的堅持不懈，且因為它在忽略它並不希望去接受的事物的情況下去穿越服務的能力，它已經能夠使用一個感知的刺激物的系統了，這個系統是旨在引發強烈的情感上的釋放的。

Prayers and worship are many, many things. They may be praise. They may be thanksgiving. They may be intercession. They may simply be a statement of adoration. Or, indeed, it may be the silent communion tabernacling with the One Who is All, knowing that self is indeed upon holy ground, standing at both the beginning and the ending of the great cycle of creation while it experiences the illusion of the passing of time.

祈禱和崇拜是許許多多的事情。它們可以是讚美。它們可以是感恩。它們可以是代禱。它們可以單純地成為一個崇敬的陳述。或者，確實它可以成為與萬物之所是的太一共處至聖所的靜默的親密交流，並同時知曉自我確實是在神聖的地面上的，並在它體驗時間流逝的幻象的時候是同時站在造物的偉大的週期的開始和結束之處的。

The purpose of the emotions evoked through worship is to so purify and clarify within a seeker the emotions of unconditional love that the entity becomes aware of the Source of unconditional love. When it is realized that the Creator is truly within, and the whole creation also, then it may be seen that it is an internal matter: the small human self through purified emotion opening the gateway to a deeper and deeper awareness of the Christ-self, the Creator-self, that is the core, the reality, the beginning and the ending of each.

通過崇拜被喚起的情感的目的是，是如此淨化並澄清在一個尋求者內在之中的無條件的愛的情感，這樣實體就會開始察覺到無條件的愛的源頭。當造物者真的就是在內在之中的，且整個造物同樣也是在內在之中的被領悟到的時候，接下來，這樣一個要點就可以被理解，即小小的人類的自我通過被淨化的情感向著一種越來越深入的對基督的自我，造物者的自我，以及核心、實相、每一個實體的開始與結束之所是的察覺開放大門，這就是一個內在的事情。

One cannot cause oneself to feel emotion. One may behave in such a way as

to indicate emotion, but there is the inner knowledge of the depth of that particular emotion. And what the seeker wishes to do is to intensify, by steps which are natural and unforced, one's emotions of adoration and worship of that great Self which is at the core of all that there is. Many simply go through the motions, hoping that worship will strike from the sky as lightning. However, it is to the persistent, steadfast, daily plodder, the one who walks with slow, firm steps, who accepts the dust and difficulty of the spiritual path of service to others, who is best able to begin the discipline of the personality that leads one to be able to release the personality and the limitations of human understanding, if we may use that term.

一個人無法使得它自己感覺情感。一個人可以用這樣一種表明情感的方式來行為舉止，但是，會有對於特定的情感的深度的內在的知曉。尋求者希望去做的事情是去，藉由自然而然的且不勉強的步驟，強化一個人的對那個處於一切萬有的核心處的大我的愛慕與崇拜的情感。很多人單純地經歷那些情感，並同時希望崇拜將會像閃電一樣從天空劈下。然而，閃電是擊中了那個堅持不懈的，穩定的，每天勤奮工作的人，一個藉由緩慢而堅定的腳步行走的人，一個接受了服務他人的靈性的道路的塵土和困難的人，一個最有能力開始人格鍛煉的人，就是人格鍛煉將一個人導向有能力釋放人格和人類理解的局限性了，如果我們可以使用“理解”這個詞語的話。

The understanding which each gathers is extremely helpful within this illusion and is intended for instruction that one may learn how better to love. However, all things within the illusion are distorted, not only the general things but the specific things in each entity's life experience. Each sensibility receives and perceives information in an unique way according to the eccentricities or idiosyncrasies of that entity's personality. There is a great problem with those who have come to an understanding that the Creator is within. Does one wish to worship the self? One would think, surely not—the self with the clay feet and the foolish mind and the sometimes unsteady heart. Worship is not possible from any entity. Worship is an emotion that flows through the entity.

每一個人在這個幻象中收集的理解是極其有幫助的，這種理解是打算要在一個人就可以學習如何更好地去愛的方面提供指導的。然而，在幻象中的所有的事情都是扭曲的，不僅僅是一般性的事情，同樣還有在每一個實體的生命體驗中的特定的事情。每一個感知能力都根據那個實體的個人的離心率與特有的風格用一種獨一無二的方式接收資訊。對於那些已經取得了一種理解，及造物者是在內在之中的人，這些人會有一個巨大的問題。一個人難道要希望去崇拜自己嗎？一個人會思考，肯定不是的——那個帶著致命的缺點和愚蠢的心智，以及有時候會不穩定的心的自我。崇拜是不可能來自於任何實體的。崇拜是一種流經那個實體的情感。

Now, the beginning of worship is a clear realization that the true self of you is the Creator, that you are love, and that within you is the capability of manifesting or channeling the love and the light of the infinite One though each of you are within a finite illusion and, therefore, are unable of yourselves to generate infinite emotion. Within your culture the attitude toward the

teacher is not that of adoration and worship. Within your cultural nexus this would seem to be blasphemy. The next great step, then, in preparing oneself for worship, is to yield up the humanness of the self, gladly, willingly and eagerly, to release oneself from the limitations of making sense, of being rational, of analyzing, thinking, concentrating, pondering and so forth. An emotion is experienced; it is not an experience. It is that which occurs to one.

現在，崇拜的開始是對於你的真實的自我就是造物者，你就是愛，且在你內在之中擁有顯化和傳訊無限太一的愛與光的能力的一種清晰的領悟開始的，儘管你們每一個人都是在一個有限的幻象中，並因此無法靠你們自己產生出無限的情感的。在你們的文化中對於老師的態度不是那種崇敬或者崇拜的態度。在你們的文化節點之中，這會看起來似乎是褻瀆的。那麼，在讓一個人自己為崇拜做好準備的下一個巨大的步驟，就是去將人類的自我快樂地，樂意地、熱切地，交托出去，以將一個人自己從言之有理，合理化、分析、思考，專注、沉思以及如此等等的局限性中釋放出去。一個情感被體驗到了，它不是一個體驗。他就是發生在一個人身上的事情。

And why would this occur? Let us gaze at the nature and the face of the Creator. Oh, how many books have been written about the Father/Mother/Creator of all that there is. How many words have been written, how many paths have been taken, to attempt to gain from the self wisdom, knowledge and information that may make one holy, sanctified and blessed. This type of belief that understanding and information will move one forward, to the exclusion of purified emotions, is termed among people "gnosticism," and is indeed, though not heretical, an ambiguous and unsuccessful road upon which to travel in search of the one infinite Creator.

這個事情為什麼會發生呢？讓我們注視造物者的屬性與面龐。哦，在關於一切萬有的天父、聖母、造物者的方面已經有多少的書被寫出來了。為了嘗試去從自我取得可以使得一個人成為神聖的、聖潔的且受祝福的智慧、知曉和資訊，有多少的詞語已經被寫下了，有多少的道路已經被走過了。在將被淨化過的情緒排除在外的情況下，理解和資訊將會讓一個人前進，這種類型的信念在你們的人群中被定義為“諾斯底主義 (gnosticism)”，雖然它不是異教的，但確實是在尋求太一無限造物者的過程中在其上旅行的一條模稜兩可且不成功的道路。

Now, you see many, many wish to be of service to others. Many feel the need to express love to others. But first there must be two realizations. The first realization is that the Creator loves you with a passion most intense, for you are a portion of the Creator experiencing Itself—love experiencing love. True worship is a response to the unconditional love that lies at the center of the universe and of your being. Within you is infinity and within that infinity, an infinite intelligence. And this principle is one of love and so all that there is is love.

現在，你看到了很多很多人都希望去服務他人。很多人感覺到對其他人表達愛的需要。但是首先必須要有兩個領悟。第一個領悟是，造物者是用一種極其強烈的熱情來愛你的，因為你是正在體驗祂自己的造物者的一部分——愛正在體驗愛。真實的崇拜是對於存在於宇宙和你的存有的中心處的無條件的愛的一種回應。在你內在之中是無限的，在那種無限之中，是一種無限的智慧。這個原則是一個愛

的原則，因此一切萬有都是愛。

Yet, you would wish, and we would recommend, that you strive to attain the emotion of worship, for within the process of moving toward worship one first dies to the self. That is, one releases oneself from one's humanity, one surrenders the self to the greater Self that lies within in complete trust that that which is love may be answered with the most profound and purified love in return.

然而，你們會希望，且我們會建議，你們努力取得那種崇拜的情感，因為在向著崇拜移動的過程中，一個人必須首先讓自我死去。也就是說，一個人將它自己從它的人類性釋放出來，一個人在完全的信任中將自我臣服于存在於內在之中的更大的自我，那種信任及愛之所是藉由作為回報的最為深入且最為純淨的愛而被回應。

The one known as Jesus was a teacher particularly adapted to offering these teachings. Yet, they were misunderstood, misquoted and, to some extent, lost, for this entity always declared that it was not he who spoke but the Father within, an indication of his own surrender to the infinite One Which lies at the heart of each and everything in creation.

被知曉為耶穌的實體是一個特別適合於提供這些教導的老師。然而，他的教導被誤解了，被錯誤引用了，並在某種程度上被遺失了，因為這個實體一直都宣稱，那個說話的人不是他，而是內在之中的天父，這是一個它自己臣服于存在於在造物中的每一個事物核心之處的無限太一的表示。

Some entities feel emotions of any kind with far more ease than others. Thus, we ask each entity to move toward worship, allowing itself whatever latitude it needs to work with the distortions of the self, to bypass that which is not held in faith. Worship is not an artifact of belief. Worship is a purified emotion from the self to the Self to the self to the Self to the self. One self may be capitalized; that is the Self within. The other self is your outer shell which is as a shadow dancing upon the wall of reality.

一些實體會用比其他人遠遠更大的容易體驗到任何類型的情感。因此，我們請每一個實體都向著崇拜移動，並同時允許它自己擁有無論什麼它需要自由以與自我的扭曲一同工作，已繞過那個沒有在信心中被抓住的事物。崇拜不是一個信念的人造物。崇拜是從一種自我到大我到自我到大我到自我的被淨化過的情感。一個自我是可以被大寫的，那就是內在之中的大我了。其他的自我是你的外殼，它就好像在實相的牆壁上跳舞的一個影子一樣。

Your physical shells are illusory. Your creation as you perceive it with your senses is illusory. And, indeed, the reason that many mystics are able to continue worshipping within the established church is that they have been able to separate themselves from the judgment of Self versus self and are able to see teachers, such as the one known as Jesus, not as objects of worship and adoration, but as worthy entities leaving a legacy of wisdom and compassion. Because of the times in which this entity offered its ministry, all of the senses were valued, and, thus, each sense was stimulated to align the

mind to obedient and complete surrender to that greater Self within. The music, the incense, the taste of body and blood of heaven, the smells and feelings of those buildings which are considered holy and which have been upheld in prayer, occupy the surface consciousness to great extent, thereby making it far more easy for the entity to move deeply into the self and open that inner door which none other shall ever open, to find love waiting, love so profound, so undeniable, so joyful that one cannot help but love, worship and adore in return.

你們的物質性的外殼是虛幻的。你們的造物，如你用你的感知對它的感覺一樣，是虛幻的。確是，很多神秘主義者能夠繼續在被構建起來的教會中繼續崇拜的原因就是，它們已經能夠將它們自己與大我對於自我的判斷分開了，並能夠將諸如被知曉為耶穌的老師，不是視為是崇拜和愛慕的物件，而是視為留下了一個智慧和同情心的遺產的有價值的實體。因為實體在其中奉獻了它的服務的時間，所有的感知都是有價值的，因此，每一個感知都被激發以將心智與對內在之中更大的我的順從于完全的臣服對齊。音樂、焚香、聖體與聖血的味道，那些被認為是神聖的並且已經在其中舉起了祈禱的建築的味道和感覺，都會在很大程度上佔據意識的表面，並因此使得實體遠遠更加容易更為深入地進入到自我內在之中，將那扇不會被任何其他入打開的內在的大門打開，以找到那等待著的愛，如此深入，如此無法否認，如此喜悅的愛，這樣一個人就會情不自禁地去回報愛、崇拜和愛慕了。

The Creator is, to use your word, holy and sanctified. Each of you is likewise holy and sanctified. But there is, shall we say, the surface illusion to be penetrated. As always, for this we recommend daily meditation and the daily contemplation at day's end of those things which have moved each so that one is familiar with one's human self and may find it easier and more safe to put aside, knowing that the surface self shall be resumed at a time when these purified emotions have surged through the spiritual shuttle which moves each into the infinite and eternal reality of the circle of creation.

造物者，使用你們的詞語，是神聖的且聖潔的。你們每一個人都是一樣神聖的和聖潔的。但是，容我們說，會有一要被刺穿的幻象的表面。但一如既往，對於這個工作，我們會推薦每日冥想和在一天結束的時候每日沉思。那些那些已經推動了每一個人的事情，這樣一個人就會熟悉它的人類的自我，並可能會發現，要將那個自我的自我放在一邊是更加容易且更加安全的，它會同時知曉那個表面的自我將會在這些被淨化過的情緒已經振盪穿過了靈性的運輸器之後的一個時刻被恢復，就是那個靈性的運輸器讓每一個人進入到造物的之圓的無限與永恆的實相了。

People do not wish to worship themselves. Yet, as they go to the churches they cannot find a Creator to worship for they cannot accept many things about the experience of the so-called spiritual fellowship. Those entering in the spiritual fellowship are of all stages of development of self-awareness and, therefore, there is great pressure on many within your organized religions to manipulate, to impress upon others the idea one has of oneself, to do things a way which seems correct as opposed to a way which seems not. And that intensive effort which would be given to pure experience within a service is frittered away in, shall we say, church politics and busywork.

人們並不希望去崇拜它們自己。然而，當他們前往教堂的時候，它們無法找到一個造物者去崇拜，因為它們無法接受在關於對所謂的靈性的團體的體驗的方面的很多的事情。那些進入到靈性的團體中的人是在處於在自我察覺的發展的所有階段上的人，因此，在你們的機構化的宗教信仰中，在很多人身上會有巨大的壓力要去操縱，去將一個人自己擁有的觀念在其他人的頭腦中留下印象，去用一種看起來正確的方式，而不是用一種看起來似乎不正確的方式來做事情。那種會被施加到在一個服務中的純淨的體驗之上的密集的努力，在教會的政治和事務之中會被一點點地浪費掉。

If the seeker seeks within the organized religions, let the seeker's seeking be daily and not dependent upon that which one does for service. For without worship, love and adoration of the one infinite Creator filling one's soul with inspiration, the services to others will not be of the highest and best that you may obtain in this stable manner. They will be distortions of that expression, distortions which are designed by the surface self and which therefore limit the infinity of the outpouring of the love that is the principle and nature of the Creator and of creation.

如果尋求者在機構化的宗教信仰中尋求，讓那個尋求者的尋求成為每日進行的，且不依賴於一個人為了服務而做的事情的。因為在沒有對太一無限造物者的崇拜、愛與愛慕用啟發填滿一個人的靈魂的情況下，對他人的服務將不會是你可以用一種穩定的方式取得的最高和最佳的服務。它們將會是對那種表達的扭曲，是被表面的自我設計的，且因此限制了造物者和造物的原則與特性之所是的愛的向外的傾瀉的無限性的扭曲。

To be in worship and adoration is to walk the path of angels. To move from that path to the daily round of activities is a sorry shock for most. Yet, we would suggest that it is the daily grounding of the self in surrender to the great Self within that may bring that eternity, that infinity of love into manifestation through the very being and nature of the entity. There is much sacrifice in this path, but as the teacher known as Jesus said, "I do not come to bring peace, but a sword." That sword shall refine and refine the choice that each makes to be of service to the infinite Creator. The peace that is found in the service of that infinite Creator is a peace found only in complete surrender.

處於崇拜和愛慕中就是去走天使的道路。從那條道路移動到日常生活的活動對於大多數人都是一個令人遺憾的衝擊。而我們會建議，就是日常的將自我紮根於對內在之中的大我的臣服，才可能通過實體的核心的存有與本性將那種永恆，將那種愛的無限帶入到顯化之中。在這條道路上會有大量的犧牲，但是如被知曉為耶穌的老師已經說過的一樣，“我不是來帶來和平的，而是帶來一把劍的。”那把劍將會對每一個實體做出的服務無限造物者的選擇進行精煉與再次精煉。在對無限造物者的服務中被找到的平安是一種僅僅能夠在完全的臣服中被找到的平安。

This is the sticking point for many who do not wish to surrender what seems to them their free will in order to worship that which cannot be seen, that which is intangible and has no objective referent. It seems equally improbable that one would worship another or that one would worship the interior of

one's being. In daily meditation, in listening, and in opening that inner door to that principle of love which meekly stands waiting to enter, is to begin the process of spiritual evolution that results in what this instrument would call "praying without ceasing." When one is conscious always of the greater Self within, the life becomes effortless and flows naturally as the spring of love wells up infinitely through the entity to the surface entity and then into manifestation to others.

對於很多希望去將對於它們看起來似乎是自由意志的事物交托出去以便於崇拜那無法被看到的，無法被觸碰到且沒有相對參照物的事物的人，這就是關鍵之處了。一個人會崇拜另一個人或者一個人會崇拜一個人的存有的內部，這看起來似乎是同等地不可能的。在每日冥想中，在聆聽中，在向著那溫柔地站著等待著進入的愛的原則打開內在的大門的過程中，就是開始靈性演化的過程了，這個過程會產生出這個器皿所稱的“不停歇地祈禱”的結果。當一個人一直察覺到內在之中的更大的自我的時候，生命會變得毫不費力並自然而然地流動，如同愛的源泉無限地向上湧出，經過實體進入到實體的表面，並接著進入到其他實體的顯化之中。

Emotions are not understood well or given appropriate importance within your illusion, for each prides itself upon its rationality, its practicality, and its common sense. These functions are those given to your biocomputer of your brain and these functions are extremely helpful in making choices, analyzing situations, and moving towards the spiritual by asking questions of this type. However, there will not be enough energy for anyone to sustain a manifestation of service to others unless that entity is feeding itself with the heavenly food of recognition, surrender and worship, and finally, dedication to be true to the enormous love between the greater Self and the expressing self within the illusion.

情感是沒有在你們的幻象中被充分理解或者被給予適當的重要性，因為每一個人都因為它的合理性，它的實用性、它的常識而對它自己感到驕傲。因此，這些機能是那些被給與了你的大腦的生物電腦的機能，它們在做選擇，分析情況並藉由詢問這種類型問題而朝向靈性的事物移動的方面是極其有幫助的。然而，任何人如果要維持一種服務他人的顯化，將不會有足夠的能量，除非實體是用認出、臣服與崇拜大我的天上的食物來餵養它自己，並最終致力於對於在更大的自我和在幻象中表達的自我之間的龐大的愛成為真實的。

Each of you sees yourself as a being progressing through the years, growing older, and facing the leaving of the physical vehicle. What will you bring with you? What is your permanent personality? It is the biases that you have gained by dwelling in love, praise, prayer and thanksgiving, in seeking harmony, in seeking peace, in remembering the humility of one laboring under an impenetrable illusion. Know this about yourselves. You are not at all whom you see in the mirror. You are not at all that which expresses in casual carelessness from day-to-day. You are not that which is thoughtless. This is all of the surface. What you shall take with you upon the spiritual level at the time of physical death to the vehicle are those biases which have been created by purified emotion; that is, adoration, worship and unconditional love.

你們每個人都將你自己視為是一個經過多年時間的發展中的存有，逐漸變老，並

面對物質性載具的離去。你會將什麼事物帶在你身邊呢？什麼是你永恆的人格呢？它是你藉由居住在愛、讚美、祈禱和感恩中，在尋求和諧中，在尋求平安中，在回憶起在一個無法刺穿的幻象之下的一場辛苦勞作的謙遜之中已經取得的偏向性嗎？在關於你們自己的方面知曉這一點。你們完全不是在日復一日的隨意的漫不經心中表達的事物。你們不是那個缺少思想的事物。這全都是的表面。你們將會在物質性載具死亡的時候在靈性上的層次上將那些已經藉由被淨化過的情感，也就是愛慕、崇拜和無條件的愛，創造出來的那些偏向性帶在你們的身邊。

We suggest to those who wish to form ...

我們向那些希望去形成.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

I am Q'uo. I am again with this instrument and shall continue briefly. For those who wish to enter ever more deeply into the covenant of Love meeting love, we can only suggest that with lighthearted merriment one observe the humor and, shall we say, the oftentimes ridiculous nature of the illusion while maintaining an awareness that at one's heart one is not foolish, one is not limited, one is of the Creator, one is love. Each day it is necessary to observe the self and begin to cleanse from the self those portions of personality which would keep one straying from the path of surrender to the infinite One. The fact that the infinite One is within means that this is work in consciousness to be done by the self with the Self.

我是 Q'uo。我與這個器皿在一起了，我將會簡短地繼續。對於那些希望越來越深入地進入到愛對愛的誓約之中的人們，我們僅僅能夠建議，一個人帶著輕鬆的心的快樂來觀察幻象的幽默的，容我們說，時常是滑稽可笑的特性，同時保持一種察覺，即在一個人的核心之處，它不是愚蠢的，它不是受限制的，它是屬於造物者的，它是愛。每一天都需要去觀察自我並開始從自我身上將人格的那些讓一個人偏離了臣服於無限太一的道路的部分清理掉。無限太一是在內在之中的，這個事實意味著，這就是要由自我與大我一起完成的在意識中的工作了。

The group meditations are most helpful in this regard and, indeed, it is true of worship in general that the greater the mass of worshipping, faithful souls, the greater the power of love that is experienced, not only by those who worship but, in the planetary sense, of the lightening of consciousness of planet Earth. It is for this reason that we never condemn any sort of religious practice which has as its goal, worship. We are not particularly interested in the specific means of attaining the emotion of worship and adoration. We are interested, and each entity needs be interested, in finding a path by song, by prayer, by whatever ritual required that opens the shell of the passing self, that self, that shell of personality that shall die and be no more, so that it may be broken apart as the egg broken into the dish. It is not the eggshell which those sitting

in this circle are interested in; it is that which is within the mystery of that egg, that life, that miracle of birth.

團體冥想在這個方面是極其有幫助的，確實，進行崇拜的，有信心的靈魂的團體越大，被體驗到的愛的能量也就越大，這一般來說對於崇拜是真實的，這種愛的力量不僅僅是被那些崇拜的人體驗到，同樣也在星球的意義上，照亮了行星地球意識了。就是因為這個原因，我們從來不會責備任何類型的將崇拜作為其目標的靈性的儀式。我們也不會特別地對於取得崇拜和愛慕的情緒的特定的途徑感興趣。我們感興趣的是，每一個實體需要感興趣的是，藉由歌唱，是藉由祈禱，還是藉由無論什麼儀式找到一條途徑，這條途徑會要求打開那個易逝的自我的外殼，那個自我，那個將會死亡並不再存在的人格外殼，這樣它就可以好像雞蛋被打破進入盤子一樣地被打破了。那些坐在這個圈子裏的人感興趣的事物不是雞蛋殼，而是在那個雞蛋，在那個生命，在那個出生的奇跡的神秘之中的事物。

If you are at this time only beginning to work upon the releasing of the surface self to the deeper and infinitely wiser will of the greater Self within, we may say, treat yourself as if you were a precious child, tiny, helpless, an infant which needs to be fed heavenly food. Find a way to feed that appetite through the singing, through the praying, through whatever has meaning for you, and do it persistently and for the love of the infinite One.

如果你在此刻僅僅是正在開始在釋放表面的自我給在內在之中的更大的自我的更為深入且無限地更加智慧的意志上進行工作，我們會說，對待你自己就好像你是一個寶貴的孩子，微小的，無助的，就好像一個需要被餵養天上的食物的嬰兒一樣。找到一種方式去通過歌唱，通過祈禱，通過無論什麼對於你有意義的事物來餵養那種胃口，並堅持不懈地，為了無限太一的愛而餵養它。

Worship, ecstasy, love—these are interchangeable words as regards the nature of the creation and the Creator. Your worship is only an answer to the Creator 's worship of love, for Love worships love in all ways. The illusion is most complex. That which is to be worshipped, the reality behind the illusion, has no concept, no shape, no face. It is a great mystery. It is also a mystery to us. We do not believe we will plumb the depths of this mystery until we are once again without any surface consciousness of personality, so that we have become completely that which is in the core of our being.

崇拜，狂喜，愛——這些是在關於造物者和造物者的屬性的可以交換的詞語。你的崇拜僅僅是一個對造物者對愛的崇拜的回應，因為愛用所有的方式崇拜愛。幻像是極其複雜的。要被崇拜的事物，在幻象背後的實相，是沒有觀念，沒有形狀，沒有面容的。它是一個偉大的神秘。它對於我們同樣是一個神秘。我們並不相信我們將會看穿這個神秘的深度，一直到我們再一次失去了任何人格的表面意識為止，這樣我們就完全成為了在我們的存有核心之中的事物了。

This task is wonderful, but also dusty, hot and long. There are difficulties which assail one when one attempts to polarize persistently. There are the stresses of change as the human personality is gradually taken more lightly and less seriously. Above all, we would encourage each to be persistent, to wait, to allow, to expect, to hope that one may feel the presence of that great Self within, that one may feel that one is always standing upon holy ground.

這個任務是美妙的，但同樣是佈滿塵土的，炎熱的和漫長的。當一個人嘗試去堅持不懈地極化的時候，會有攻擊一個人的困難。當人類的人格正在逐漸被變得更加輕鬆且較不嚴肅的時候，會有改變的壓力。最重要的是，我們鼓勵每一個人都堅持不懈，去等待，去允許，去期待，去希望一個人可以感覺到那個內在之中的我的臨在，這樣一個人就可以感覺到它一直都是站立在神聖的地面上的了。

Do not be discouraged. This is not the work of a lifetime. The work of your lifetime is specific lessons which you laid out for yourself and specific services which you wished to perform for the love of the one infinite Creator. Service to others without love has no real beingness metaphysically, and the so-called burnout of many of those who enter the helping professions is due to the limited awareness of the surface self and the lack of depth in seeking the heart of self so that those aids which one may give to others come through the self, not from the self, exhilarating and clarifying the self, not exhausting the self.

不要灰心。這不是一次生命的工作。你的生命的工作是你為你自己擺出來的特定的課程以及你希望為了太一無限造物中的愛而去執行的特定的服務。在沒有愛的情況下服務他人，在形而上學的方面是沒有真實的存在性的，你們很多進入到幫助的事業的人所謂的耗竭，就是由於表面的自我的有限的認識以及在尋求值我的心的方面的缺少深度，這樣那些一個人可以給予其他人的幫助就會經過自我，不是來自於自我，並讓自我興奮且感到新奇，而不是讓自我耗盡。

Emotions, when purified, are true thoughts. That which you consider thinking is simply that which has been given you in this illusion in order to make choices, and you make them well, my friends. But know this, that love is a steady state. As you tune into that steady state of the Creator 's love, you are so loved. You must needs yearn and hold out the hands of prayer, praise and thanksgiving to the One Who loves you infinitely. And, in time, your return may become infinite and you may, indeed, live the life of praying without ceasing, of seeing holy ground under each footfall, of seeing the face of love in each and every entity regardless of its condition of life.

當情感被淨化的時候，情感就是真實的想法了。你考慮思考的事物，單純地就是已經在這個幻象中被給予你以便於做選擇的事物，我的朋友們，你們很好地做出了選擇。但是請知曉這一點，愛是一種穩定的狀態。當你調音進入到那種造物者的愛的穩定的狀態中的時候，你是如此被愛著的。你必須渴望並將祈禱、讚美和感恩的手向著無限地愛著你的太一伸出來。在適當的時候，你的回報就可以成為無限的，你真的可以活出不停息地祈禱的生命，看到在每一個腳步之下的神聖的地面的生命，看到在每一個實體身上的愛的面容生命，無論那個實體的生命的狀況是什麼。

We have been informed by this instrument that we have once again spoken too long and we do apologize. The question asked tonight was, we feel, one of central importance, much misunderstood among your people who equate worship with action, worship with stewardship, with the giving of money and time and talent. These things cannot be done without the eating of spiritual food, and that spiritual food is the knowledge that you and the Father are one,

and it is not you who speak, but the Father who speaks through you. In this purified emotional state of worship shall your soul grow in service to others and in love for the one infinite Creator which, when translated into a life experience, means an immense and glorious tapestry of love in relationship within the mystery-clad Self and with all those things both made by humankind and created by the one infinite Creator that move one to emotion: the thanksgiving for beauty, the poignant joy of birth.

我們已經被這個器皿告知我們已經再一次發言過長時間了，我們確實抱歉。在今晚被詢問的問題，我們感覺到，是具有一種中心的重要性的，是在你們的人群中被大大誤解了的問題，你們的人群將崇拜等同於行動，將崇拜等同於管理工作，等同於給予金錢、時間和天賦。這些事情是無法在沒有吃靈性的食物的情況下，被進行的，那個靈性的食物就是知曉，你和天父是一體的，說話的人不是你，而是天父通過你說話。在這種崇拜的被淨化過的情感狀態中，你的靈魂將在服務他人的過程中，在對太一無限造物者的愛之中成長，當造物者被轉譯成為一次生命體驗的時候，造物者意味著在這樣一種關係中的巨大且榮耀的愛的織錦，這種關係是在那個為神秘所覆蓋的自我和所有那些同時由人製造以及由太一無限造物者創造的讓一個人向著為美麗，為出生的生動的喜悅而感恩的情緒移動的事物之間的關係

We would now at this time resume this contact through the one known as Jim. We are most grateful to have been able to speak through this entity and we do thank it and leave this instrument in love and light. I am Q'uo.

我們會在此刻通過被知曉為 *Jim* 的實體恢復這個接觸。我們對於已經能夠通過這個實體發言是極其感激的，我們確實感謝它，並在愛與光中離開這個器皿。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We, at this time, would offer ourselves in the attempt to speak to whatever queries may be upon the minds of those gathered this evening. We wish to remind each that we do not wish to be as infallible sources of information but, rather, those of your brothers and sisters who have moved to a position from which we may see that which you see in a somewhat clearer light and who wish to share that vision with you if it is of value to you. Is there a query at this time with which we may begin?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。我們在此刻會提供我們自己來嘗試去談及無論什麼可能出現在那些在今晚聚集在一起的人們的頭腦中的問題。我們希望提醒各位，我們並不希望成為不會犯錯的資訊的源頭，我們毋寧是你們的兄弟姐妹，我們已經移動到了一個位置，從那個位置我們可以用多少有些更加清晰的光來看你們看到的事物，我們希望與你們分享那種視野，如果它是對你們有價值的話。在此刻有我們可以用來開始的一個問題嗎？

Questioner: I have two students, one of which I have never actually taught, far away geographically who are working by themselves upon their channeling.

What advice would you give in general to those who are beginning the attempt to be of service by vocal channeling?

提問者：我有兩個學生，一個學生我從未實際教導過，它在地理位置上很遠，它們靠他們自己在他們的傳訊上進行工作。你們對於那些正在開始嘗試藉由語音傳訊而進行服務的人一般而言會給予什麼建議呢？

I am Q'uo, and am aware of your query, my sister. We can suggest what you would call the basic information here concerning the necessities for certain parameters that must needs be observed in order to proceed along a path which has the capacity of sharing greatly with others. Yet, because of the great opportunity, there is also the great necessity for taking care that the path be traveled as surely and as carefully as possible.

我是 Q'uo，我理解了你的問題，我的姐妹。我們能夠建議，你們在這裏所稱的在關於對於一定的必須被遵循以便於沿著一條擁有與其他人極大地進行分享的能力的道路前進的參數的需要的方面的基本的資訊。然而，因為巨大的機會，對於盡可能確切且小心謹慎地照顧那條被旅行的道路，同樣也有巨大的需要。

There is the need for the experienced instrument within the group, for the process of serving as a vocal instrument is one which may be learned with relative speed, as you measure time, but must be refined with the dedication and practice that comes from the student and the presence of the experienced vocal instrument that can discern those instances where there is the need for special attention that might easily escape the novice or the beginner.

同樣也有對於在團體中有經驗的器皿的需要，因為作為一個語音的器皿進行服務的過程是一個可以用相對的速度，如你們對時間的度量一樣，而被學會的過程，但這個過程必須藉由來自於學生的奉獻與練習，並在有經驗的語音的器皿的在場的情況下被精煉，有經驗的語音的器皿能夠分辨那些需要特別注意的場合，這些場合可能會輕易地不被新手或者初學者注意到。

There is, of course, the need for the numbering of the group to be that of three or greater in order that there be a natural kind of support and protection provided by the desires of each being melded into a wall, shall we say, of light that serves to unify the seeking being, shall we say, that calls for contact of those, such as are we, that might give information and inspiration through that contact. There is always the need within any new circle of instruments to be able to rely upon the inspiration of an experienced instrument for those times when the difficulties or doubts do arise. Therefore, once again, it is well that such a group contain the experienced instrument.

當然，團體的成員數目同樣也需要是三個或者更多，以便於有一種自然的類型的支持和保護被每一個成員的渴望提供出來，這些渴望會被結合起來形成一個，容我們說，光的牆壁，它會起到將那些呼喚了諸如我們之類的可以通過接觸提供信息和啟發的實體的接觸的，容我們說，尋求的存有結合起來的用處。為了那些困難或者疑惑確實會升起的時刻，在任何的新的器皿的圈子中一直都會有對於能夠依賴於一個有經驗的器皿的啟發的需要。因此，再一次，這樣一個團體包含了有經驗的器皿，這是很好的。

We would also recommend to any such group that the desire to serve as a vocal instrument be periodically examined and intensified so as to continually place the tuning of each entity within the group at the highest point that is able to be sustained upon a steady level. It is necessary, therefore, to continue to work upon the self in what you might see as a therapeutic manner in order that those energies which may block or distort such contact might be kept within the balance point of awareness, shall we say. It is well to continue to work at least as hard upon the self as it is to work upon the process of learning to become a vocal instrument. This is being sure that the foundation for such work is placed upon the firmest of ground with great attention to its stability in order that any service which might be produced through the vocal channeling might have some hope of longevity and providing a continuing means both of learning and of serving.

我們同樣也會推薦任何這樣的團體，作為一個語音的器皿來服務的渴望需要週期性地被檢查並被強化，以便於持續不斷地將對團體中的每一個實體的調音放置在能夠在一個穩定的層次上被維持的最高點。因此，有必要繼續在自我身上通過你們可以視為一種治療性的方法進行工作，以便於那些可能阻礙或者扭曲這樣的接觸的能量可以被保持在，容我們說，察覺的平衡位置中。至少如同在學習成為一個語音的器皿的過程上進行工作一樣地努力工作，這是很好的。這是要確信，這樣的工作的基礎是帶著對於它的穩定性的最大的關注而被放置在最為堅固的地面上。以便於任何可能通過語音管道被產生出來的服務可以擁有某種長壽的希望，並同時為學習和服務提供一條持續的途徑。

We feel these points are a good beginning for the new instrument, and, indeed, are points which any instrument, no matter what the degree of experience, does well to continually consider as a portion of the process of serving as a vocal instrument.

我們感謝到這些要點對於新的器皿是一個很好的開始，確實這些要點是任何的器皿，無論經驗的程度是什麼，都最好作為一個語音管道進行服務的過程的一部分而持續不斷地考慮的要點。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: (No further query.)

提問者：（沒有進一步的問題。）

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Yes. I have asked this question before, but in light of the wonderful information that we have heard tonight—which, for me, is one of the best I've ever heard—I feel like I need to ask the question again to see if there is anything that can be added to it, or just to refresh me. When communing with the inner self when attempting to receive guidance to

structure your life, or at least to (inaudible) your actions, I suppose, according to what you get from the inside (inaudible) sometimes I run into a very hard problem of differentiating between that which comes from the inner self and that which just comes from the mortal self that exists in the illusion. Could you comment further or reiterate?

提問者：是的，我之前已經問過這個問題了，但是考慮到今晚我們已經聽到的精彩的資訊——對於我，它是我聽過的資訊中最好的一個——我感覺好像我需要再一次問這個問題來看看是否有任何事情能夠被補充到其上的，或者僅僅是讓我恢復生氣的。當與內在的自我進行交流的時候，在嘗試去接收指引來構建你的生命，或者至少（聽不見）你的行動的時候，我假設，根據你從（聽不見）內在之中得到的事物，有時候我會遇到一個非常困難的，要在來自於內在自我的內容和僅僅來自於存在於幻象之中的那個凡人的自我的內容之間進行分辨的問題。你們能夠進一步評論或者再講一次嗎？

I am Q'uo, and am aware of your query, my brother. As one moves into the meditative state, it is well to prepare for this experience by first contemplating for a short period the reason that one moves into meditation, to prepare for that meditation by structuring the conscious mind in a fashion which serves as the personal tuning, shall we say. One may ask of the self what it is that one seeks, why it is that one seeks, how it is that one seeks. This will begin to place the attention in, shall we say, the proper attitude so that as the meditation is begun the attention will have a certain vector or direction that is not only inward but charged in a specific way. And by this charge, then, the consciousness that has been focused begins to move in a more meaningful fashion through the tree of mind down the branches to the trunk and therefrom to the deepest roots that are accessible to the entity at that time.

我是 Q'uo，我理解了你的問題，我的兄弟。當一個人進入到冥想的狀態的時候，藉由首先用一小段時間沉思一個人進入冥想的原因而為這種體驗做好準備，以藉由用一種起到，容我們說，個人調音的作用的方式來構建有意識的心智來為冥想做好準備，這是很好的。一個人可以詢問自我，什麼是它尋求的事物，為什麼它要尋求，它要如何尋求。這將會開始將注意力放置在，容我們說，適當的態度之中，這樣當冥想開始被開始的時候，注意力就擁有了一定的向量或者方向了，這個方向不僅僅是向內的，同樣也是用一定的方式被充能了的。藉由這種充能，已經被聚焦的意識接下來就開始用一種更為有意義的方式通過心智之樹沿著分支向下到達主幹，並由此進入到在那個時候實體可以進入的最為深入的根部了。

How deeply the entity is able to move down the tree of mind determines the degree of, shall we say, distortion or lack thereof, so that whatever information is gained does contain helpful insights, more and more helpful as the entity moves more deeply into or down into the roots of the mind complex. As the entity moves more deeply, the distortion factor is reduced so that those insights that are sought and which are supplied have less of a factor of distortion or of the coloration that is of necessity placed upon information from deeper portions of the self when this information must need travel through the more conscious portions of the mind or that which you might call the personality.

實體能夠多麼深入地向下進入到心智之樹決定了，容我們說，扭曲或者缺少扭曲的程度，因此，無論什麼資訊被取得，都確實會包含有幫助的洞見，隨著實體越來越深入地進入或者深入心智複合體的根部，被取得的洞見也會越來越有幫助。隨著實體更深地引動，扭曲的因素會被減少，這樣那些被尋求並被提供的洞見就會擁有較少的額扭曲的要素，或者擁有較少的需要被放置在資訊上的染色了，這種資訊是在這個資訊需要旅行通過心智的更加有意識的部分或者你們所稱的人格的部分的時候來自於自我的更深的部分的資訊。

Therefore, it is our suggestion that each insight that is gained be looked at within the meditative state and within the contemplative state after the meditation as that which is helpful and as that which must also be subject to discernment in order that whatever distortion might be present as a natural communicative function of the mind complex might be determined so that the information becomes as purely distilled as is possible.

因此，我們的建議是，每一個被取得的洞見都在冥想狀態中，以及在冥想之後的沉思的狀態中，在關於哪一個洞見是有幫助的，以及哪一個同樣是必須受制於分辨力的方面進行檢查，以便於可能作為一種心智複合體溝通交流的自然的功能而被呈現出來的無論什麼扭曲都可以被確定，這樣，資訊就會盡可能純淨地被蒸餾了。

We suggest that this is not as difficult a process as our lengthy description of it would suggest. There is the recognition of information that strikes to the heart of one's concerns that comes from the conscious mind as it considers that which has been placed before it. Therefore, we suggest that each piece of information be given careful consideration and be valued as that which has its origin within the deepest and purest parts of the self that touch unto the higher self.

我們建議，這個過程並不如我們對它冗長的描述會暗示的一樣困難。當心智考慮已經被珍現在它面前的事物的時候，會有對那個擊中了一個人來自表面意識心智的關注點的核心資訊的認出。因此，我們建議每一個資訊都被給予仔細的考慮並被作為在自我的那個接觸到高我的最深且最為純淨的部分之中擁有其起源的事物而被重視。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: (The questioner understands the basic description of the method of entering meditation and describes his daily meditative practice, but wants further suggestions as to what to do when seeking guidance in the middle of activity when there is no time to meditate. Also, how can one judge the validity of guidance received quickly in such situations when there is no time for considered reflection?)

提問者：（提問者理解對進入冥想的基本的方法的描述，並描述了他日常的冥想的練習，但是他想要在關於當沒有冥想的時間的時候在活動中尋求指引的時候要去做什麼事情的方面的進一步的建議。同樣，一個人如何才能判斷在這樣的情況中很快地就被收到的指引的正確性，當沒有時間進行審慎的沉思的時候？）

I am Q'uo, and am aware of your query, my brother. In such an instance, one may see the attempt to untangle the confusion by asking for assistance as the sudden and sharp stopping of the conscious mind and by the query itself, seeing the query move as an arrow or a bolt of lightning into the deepest portion of the self so that a response might as quickly be received as what is frequently called among your peoples as the "hunch," the intuition, the inspiration that is of at moment. This is an effective means of communicating with a deeper portion of the self. The degree of effectiveness is determined in large part by the degree of sincerity of the conscious question. By asking sincerely and desiring sincerely, the subconscious mind gives that which is of the instantaneous nature of insight—a word, a phrase, a concept, a feeling—in some form. It is well to pay attention to that which responds to the sincere query, that which is of the heart, for it is that portion of the self answering which contains that which is sought and communicates this in but an instant.

我是 Q'uo，我理解了你的問題，我的兄弟。在這樣一個情況中，一個人可以觀察到在表面意識的心智的突然而尖銳的停止的時候藉由請求幫助，以及藉由詢問它自己來嘗試去解開混亂，並同時看到問題就好像一支箭或者一束閃電一樣進入到自我的最為深入的部分，這樣一個回應就可以如同在你們人群中頻繁地被稱之為“預感”、直覺以及在那一刻的靈感的事物一樣快速地被接收到了。這是一個有效的與自我的一個更為深入的部分進行交流的途徑。有效性的程度是很大部分有有意識的問題的真誠的程度決定的。藉由真誠地詢問和誠摯地渴望，潛意識的心智可以給予具有暫態的特性的洞見——一個詞語，一個短語，一個觀念，一個感覺——用某種形式。去留心自我的那個回應真誠的問題的部分，也就是心的部分，這是很好的，因為就是那個自我的回應的部分包含了被尋求的事物並用僅僅一瞬間對這個事物進行了交流。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: (No further questions on this topic.)

提問者：（在這個主題上沒有進一步的問題。）

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

我是 Q'uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

（暫停）

I am Q'uo, and as we have apparently exhausted the queries for this evening, we would take this opportunity to thank those present once again for inviting our presence. We take increasing pleasure in being able to join this group, for we find the desire to explore the self in all its variety with honesty and clarity to be most refreshing, and we rejoice in the opportunity to be a part of your

seeking for these gatherings. We again remind each that we would offer only those words and concepts which may have value to you and would ask that you discard those that do not. We would leave this group at this time in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，因為我們已經很明顯耗盡了今晚的問題了，我們會利用這個機會再一次感謝在場的人邀請我們出席。我們對於能夠加入這個團體得到了不斷增加的快樂，因為我們發現帶著真誠和清晰度在自我的所有的多樣性之中探索自我的渴望是極其令人振奮的，我們對於在這些集會期間成為你們的尋求的一部分的機會而歡慶。我們再一次提醒各位，我們僅僅提供那些可能對於你們擁有價值的言語和關聯，我們會請求你們將那些沒有價值的部分都扔掉。我們會在此刻在太一無限造物者的愛與光中離開這個團體。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 8, 1989

1989-10-08 內在層面大師的教導與局限

Group question: We have a two-pronged question this evening, the first portion being, is there any additional way in which entities of the Confederation of Planets in the Service of the Infinite Creator, such as we contact in our group, can expand their contact with us and their teaching to us? For example, the inner-planes masters frequently take entities to other densities, or to other areas within the inner planes where [there are] experiences that are especially helpful to them. And then, once we have gathered information from whatever source, whether it be from the inner planes, from a guide, from a book, from a channeling, from a friend, or from whomever, how can we further put that information to work in our lives and produce more of the spiritual fruit, and the evolution of mind, body and spirit and the service to others that we have come here to accomplish?

團體問題：我們今晚的問題有兩個部分。第一個部分是：諸如在我們的團體中我們接觸到的實體之類的服務於無限造物者的星際聯邦的實體有任何別的方式，是通過其能夠拓展它們與我們直接的接觸以及它們對於我們的教導的嗎？舉個例子，內在層面的大師經常將實體帶到其他的密度，或者帶到在內在層面中的其他的區域，在那裏會有對它們格外有幫助的體驗。接下來，一旦我們已經從無論什麼源頭收集了資訊，無論它是來自於內在層面，來自於一個指導靈，來自於一個傳訊，來自於一個朋友，或者來自於無論什麼實體，我們如何進一步讓那個資訊在我們的生活中起作用並產生出更多的靈性的成果，心智、身體和靈性的演化以及我們前來完成的對他人的服務呢？

(Carla channeling)

(Carla傳訊)

I am Q'uo. We are very pleased to be speaking through this instrument. We wished this instrument to reach a deeper state of meditation after the instrument was satisfied it had challenged us properly. We feel the instrument is now ready to proceed. We wish you a most happy and blessed evening together. It is our privilege to be called to this circle of seeking. We come in the love and in the light of the one infinite Creator. Our gratitude for your allowing us to share our opinions with you is great. It is you who help us, as any teacher may understand, for we learn, slowly but surely, truly how to understand and have compassion, truly how to temper that compassion with wisdom, by gazing at those who are going through what we may call the fire of decision. Yours is a stressful time, as you would say. It is so for a purpose.

我是 Q'uo，我們對於通過這個器皿發言是極其高興的。我們希望這個器皿在它對於它已經適當地挑戰了我們感到滿意之後抵達一個更為深入的冥想的狀態。我們感覺到這個器皿現在準備好前進了。我們希望你們一起擁有一個極其快樂且有受祝福的夜晚。被呼喚到這個尋求的圈子是我們的榮幸。我們對於你們允許我們與你們分享我們的觀點的感激是巨大的。是你們在幫助我們，如任何老師都可以理解的一樣，因為我們是緩慢但卻確切地學習，如何真正地去理解並擁有同情心，如何真正地藉由注視那些正在經歷我們所稱的決定的火焰的實體來用智慧淬煉

那種同情心。你們的時刻，如你們會說的一樣，是一個有壓力的時刻。它是如此的是有一個目的的。

We would now move to the question that has been asked. We of Q'uo are those of what may be called outer plane principles. That is, we have had the experience of working as a social memory complex, and we have chosen as one to move back to a density in which our humble opinions may be of value. That which we may offer is limited by the steel boundaries of free will. We may offer to you principles that are spiritual; we may attempt to contrive resources and tools for you to learn. But that which we do is as you surmised earlier, governed by a counsel which has found no single happening of that which was intended coming from a service-to-others physical appearance. It is always an infringement upon free will.

我們現在會移動到已經被詢問的問題。我們 Q'uo 是那些可以被稱之為外在層面的原則的實體。也就是說，我們已經擁有作為一個社會記憶複合體工作的體驗了，我們已經作為一個實體選擇返回到一個在其中我們的謙遜的觀點可能會有價值的密度之中。我們可以提供的事物是被自由意志的鋼鐵般堅硬的邊界所限制的。我們可以提供給你們靈性的原則，我們可以嘗試去創造出適合於你們學習的資源和工具。但是，我們做的事情，如你們早些時候推測的一樣，是被一個委員會所管理的，這個委員會已經發現，沒有任何一次被計畫好的事件的發生是來自於一種服務他人的物質性的顯現的事件的。物質性的顯現一直都是一種對自由意志的侵犯。

Consequently, we speak with you as those who love and those who wish to serve, and you serve us as you listen and consider. Please consider always that our opinions are finite. We do not have the knowledge of the one infinite Creator. We are merely a little further along on a path which is as dusty to us as it is to you, and as joyful.

因此，我們是作為那些愛並希望去服務的實體而向你們發現的，在你們聆聽並考慮的時候，你們服務了我們。請一直考慮我們的觀點是有限的。我們並不擁有對太一無限造物者的知曉。我們僅僅是沿著一條和你們走的道路一樣佈滿塵土，一樣喜悅的道路走得更遠一點。

Let us speak about the inner-planes masters, so called. These are entities which have personally evolved to be harvestable to fourth density who have instead chosen to remain discarnate and to turn back and aid those of third density. These entities are creatures of your illusion which have moved to larger life and are able to see, shall we say, the tree of consciousness down to its roots and up to its loftiest branches. They are out of the illusion, but they have not had the experience of the higher densities by working with a social memory complex. It is, shall we say, a choice. There are service-to-others and service-to-self entities within your inner planes. There are very wise ones within your inner planes. They have done very, very difficult work, and they are to be commended. However, they have halted their own learning process, turning back to aid, and knowing only that which has been realized within the incarnation that makes the entity at the time of the physical death able to

move into fourth-density light. 讓我們談談所謂的內在層面的大師。會有一些實體已經在個人的方面演化到可以收割到第四密度，但它們卻已經選擇去留在非投生的狀態以返回並幫助那些第三密度的實體。這些實體是屬於你們的生靈，它們已經移動到更大的生命並能夠看到，容我們說，意識之樹，下至它的根部，上至它最高處的分枝。它們不在幻象中，但是他們尚未藉由與一個社會記憶複合體一同工作而有過更高密度的體驗。容我們說，這是一個選擇。在你們的內在層面中會有服務他人的實體和服務自我的實體。在你們的內在層面中有非常有智慧的實體。它們已經完成了非常非常困難的工作，它們是要被稱讚的。然而，它們已經暫停了它們自己的學習的進程，並反過來幫忙，它們僅僅知曉在那次使得實體在身體死亡的時刻能夠進入到第四密度的光之中的投生中已經被領悟的事物。

We have chosen, shall we say, a path with a broader vision. It may be said, perhaps, that we have chosen to love the Creator more than we love those to whom we speak, whereas the inner-planes masters love their students more than they love themselves, for they are unable to progress while still within the inner planes of third density. They are, however, able to give very, very good advice and to speak to specific matters that on our part would be an infringement of free will.

我們已經選擇了，容我們說，一條帶有一個更為寬闊的視野的道路。可以說，也許我們已經選擇去愛造物者多過我們愛那些我們向其發言的實體了，而內在層面的大師愛它們的學生多過它們愛它們自己，因為它們在仍舊處於第三密度的內在層面的時候是無法前進的。然而，它們能夠給予非常非常有益處的建議並談及具體的問題，那些具體的問題在我們的部分會是一種對自由意志的侵犯。

No, we cannot come among you. That which we know of the service-to-others path is enough to allow us to have concluded that the most effective way to aid humankind in this third-density illusion is to speak to spiritual principles with a long view, a point of view that is far away from yours in time and space, if you wish to use those terms. We look at thousands of years, while inner masters speak to the daily needs of their students.

現在，我們無法來到你們中間。我們知曉的服務他人的途徑足以允許我們得出結論，去幫助在這個第三密度的幻象中人類的最有效的方式就是，到這一種長的視野，一種在時間和空間的方面，如果你們希望使用那些術語的話，比你們的視角更遠的視角來談及靈性上的原則。

Each path of seeking among your peoples is acceptable. Those upon the inner planes have done the equivalent of crucifixion. They have not risen; they have not moved on. They have loved their brothers, and have so great a compassion that they stay within discarnate third density, and attempt to be of service to their brothers and sisters. We have chosen to learn to be, knowing that eventually we would be able to be of service by our being, and at this point in our development we have also conceived of the project of speaking with groups such as yours, and this has passed the Council, obviously, or this instrument who challenges so fiercely would not be speaking.

在你們的人群中，每一條尋求的途徑都是可接受的。那些在內層面上進行的實體，它們已經通過了委員會或者這個器皿，這個器皿如此強烈地對其進行了挑戰，否則它就不會發言了。

It is acceptable to seek the Creator either through the inner-planes masters, or through those such as ourselves who attempt to offer a cosmology and some tools and resources for entering into that which is infinite and unknown. This instrument would call it the noumenal. It is our feeling that as we seek the Creator and learn more and more within the social memory complex experience, we learn to become able to serve in such a way that we learn; and so our service is our learning, and all that we offer comes back to us a hundred and a thousand-fold.

要麼通過內在層面的大師，要麼通過諸如我們自己之類的嘗試去提供一個宇宙論以及一些工具與資源的實體來尋求造物者，這是可以接受的，這些工具和資源適合於進入到的無限和未知之所是，這個器皿將其稱之為本體界（*noumenal*）。我們的感覺是，當我們尋求造物者並越來越多地在社會記憶複合體中學習的時候，我們學會能夠用這樣一種我們進行學習的方式來進行服務，因此，我們的服務就是我們的學習，所有我們提供的事物都一百倍一千倍地返回到我們了。

The apparent difficulty, from the standpoint of an inner-planes entity, is that any kind of physical apparatus, even light bodies, must be maintained. The consciousness must be housed. We are uncomfortable, we have our catalyst, we are attempting to refine our understanding of the ways of wisdom. Learning is always less than comfortable. The inner-planes masters have the realization which they have achieved, and they are very comfortable, for they are only consciousness, and because they once stood upon the same planet as you, they may, through a materialization medium, come to you and speak specifically to you.

從一個內在層面的觀點來看，明顯的困難是，任何類型的物質性的身體器官，甚至光體，都必須被維持。意識必須被容納。我們是不舒服的，我們有我們的催化劑，我們正在嘗試去精煉我們對於智慧的道路的理解。學習一直都是較不舒服的。內在層面的大師擁有它們已經取得的領悟，因此它們是非常舒服的，因為它們僅僅是意識，因為它們一旦站立在和你們一樣的相同的星球上，它們可以通過一種物質化媒介，來到你們面前並具體地對你們說話。

There are those who need the daily touch, the intimacy, the ability to converse, of the inner-planes master or guide. A large percentage of your planet's entities choose this method of seeking. Let us say that the teacher known as Jesus the Christ offered a clearer view, that is, a longer view, of the purpose of the choice-making density, by living a parable, which may be seen to be that which explains that the one who is the greatest is the one who has chosen to

be a servant, that the one who is most centered and conscious is the one who moves to the least comfortable position so that others may have the comfort. 會有那些需要內在層面的大師或者指導靈的每日的接觸，親密關係以及交流的能力的實體。你們星球的一個很大的百分比的實體都選擇了這種尋求的方式。讓我們所，被知曉為耶穌的老師對於做選擇的密度的目的，藉由活出一個寓言，提供了一個更為清晰的觀點，也就是一個更長的視角，那個寓言可以被看到是解釋這樣一個觀點，一個最偉大的人是一個已經選擇去成為僕人的人，一個處於最中心處並最有察覺的人是一個移動到最不舒適的位置的人，這樣其他人就可以擁有舒適了。

You all wish to be service-to-others entities, and, as of this evening, you have chosen to work upon the way itself; not upon the answers, but upon the questions. It is our honest belief, from this point of view, that the questions are far more important than the answers that this instrument prizes. The point of the path of seeking is evolution, and a movement towards unity, not through experiencing the self as the Creator, but in experiencing the Creator through the self. That is, we see in each of you the Creator. We see the patterns of distortions that you have woven about the tapestry of your life so far. We can see the incarnational pattern, the learning of love that you are doing, and the integrity and sincerity and intensity of your intention to seek the truth. This is what makes the call that reaches the tuned ear.

你們希望成為服務他人的實體，截止今晚，你們已經選擇在道路之上進行工作，不是在答案上進行工作，而是在問題上進行工作。這是我們誠實的信念，從這個視角，問題是比這個器皿所珍惜的答案要遠更重要。尋求的道路是演化，一種朝向統一的運動，不是通過體驗自我就是造物者，而是在藉由自我體驗造物者的過程中。也就是說，我們在你們每一個人內在之中都看到造物者。我們看到你們迄今為止已經在關於你們的生命織錦的方面編織的扭曲的圖案了。我們能夠看到投生的模式，看到你們正在進行的對愛的學習，看到你們尋求真理的意圖的完整、真誠與強度。這就是使得呼喚抵達被調音過的耳朵的事物了。

Those who seek from inner-planes masters are often of, shall we say, an entirely different planetary origin, and find the need of inner-planes masters or guides because they are unwilling or unable to work within third density, within the prison of the flesh, within the additional prison of the brain, towards realization within the illusion, towards a penetration of the illusion from within the midst of that illusion. This is interesting to us.

那些尋求內在層面的大師的實體經常是，容我們說，具有一種完全不同的星球的起源，並發現需要內在層面的大師與指導靈，因為它們不願意或者無法在第三密度內在之中，在肉身的監獄之中，在大腦的補充的監禁中朝向在幻象中的領悟，朝向一種從那個幻象的內部對幻象的刺穿進行工作。這對於我們是有趣的。

We encourage people to take a long view. It is our honest belief that it is better to continue learning to be, and then, as a side product, being able to serve, than to turn one's back on one's own evolution, and sacrifice and martyr oneself within the inner planes in service to beloved students. This is only our opinion. There are very many service-to-others oriented, positively

polarized and excellent inner-planes beings, some of which you are aware. We find within this group a very burning desire to move on, to progress in evolution, knowing that service to others will be the natural byproduct of the sacrifice of comfort, the sacrifice of freedom, in the sense of having to have a physical vehicle and a place to be.

我們鼓勵人們採用一種長的視線。我們誠實的信念是，繼續學習去成為，接下來作為一個副產品，能夠去服務，這比轉身背對一個人自己的演化，並在內在層面中通過服務於摯愛的學生而犧牲自我並讓自我殉道是要更好的。這僅僅是我們的觀點。會有很多服務他人導向的，正面性極化且優秀的內在層面的存有，它們中的一些是你們知曉的。我們發現在這個團體中有一種非常熾熱的渴望去繼續前進，在演化中前進，並同時知曉服務他人將會是，在不得不擁有一個物質性載具和一個存在的位置的意義上的對舒適的犧牲，對自由的犧牲的自然而然的副產品。

You see, my friends, consciousness is not as you feel that it is. It is not the thinking; it is not the doing. The closest we may come to the essence of consciousness is purified emotion. There lies your wisdom. That which inhabits your brain, that which is given you within this illusion, is by and large that given for the making of choices, this being the density of choice. Much as a computer answers a question "yes" or "no," time and again, to come up with any number of informations, so too does the mind choose what it will perceive, and then arrange that perception according to the distortions of its own biases and understandings.

你們看，我的朋友們，意識和你們感覺到的其之所是不是一樣的。它不是思考。它不是行動。我們可以最接近意識的實質的觀點是被淨化過的意識。那裏存在有你的智慧。那個存在於你的大腦中的事物，那個在這個幻象中被給予你的事物，總的來說是為了做選擇而被給予的事物，這是選擇的密度。非常類似於一台電腦回答一個問題，電腦一次又一次地回答“是”或者“否”，以產生出任何數量的資訊，心智同樣也是這樣選擇它將會接收到的事物，接下來根據它自己的偏向性和理解的扭曲來安排那個知覺。

We suggest that whatever a person has found its path to lead it to at this time, that it is well to follow the heart, the preference, the bias, not to move from one way of seeking, such as inner-planes masters, such as speaking with those of us of the Confederation. It is a free choice, and good information comes from both, if the channel be pure.

我們建議，無論一個人在此刻發現它的道路將它導向什麼事物，去跟隨心、偏好與偏向性，而不是沿著一條諸如內在層面的大師，諸如與我們這些屬於星際聯邦的實體談話之類的尋求的道路前進，這是很好的。這是一個自由選擇，兩者都會產生有益的資訊，如果管道是純淨的話。

Now we would tackle the question of how you may be aided more by our beingness. We are parables; we are exemplars. We do not teach, we are the catalyst for teaching. We are the voice of the infinite One, and we speak with vast perspective, compared to your own. Yet we are called to very specific vibrations, such as this group's. Inner-planes masters are called to individuals.

They may be channeled to others, but they are in essence entities which belong to one person alone, or one person which belongs to one entity alone, depending upon the polarization of the contact.

現在我們會處理你們如何才能更多地被我們的存在性所幫助。我們是寓言，我們是範例。我們並不教導，我們是供教導使用的催化劑。我們是無限太一的聲音，我們藉由巨大的遠景而發言，與你們自己的遠景相比。而我們是被緩緩道諸如，這一個團體的振動之類非常明確的振動的。內在層面的大師是被呼喚到個體的。它們可以被傳訊給其他人，但是他們實質上是單單屬於一個實體的多個實體，或者是一個單單屬於一個實體的一個人，這是取決於對接觸的極化。

Humankind has for all of written history, this instrument would say, tried to become wise. It has written billions and billions of words in many, many languages. It has thought many thoughts, and proposed many proposals concerning the way things really are. Mankind has struggled to learn, to evolve, to believe in something that is real. There is a difficulty with that. Nothing is real. All that you experience, including your own personality, is illusion, shadow and distortion.

人類在整個有記載的歷史中都已經，如這個器皿會說的一樣，嘗試去成為智慧的了。人類已經用許許多的、語言寫下了數十億的詞語了。人類已經思考了很的想法，已經在關於事物真正存在的方式方面提出了許多的建議了。人類已經努力去學習，去演化，去相信某個是真實的事物了。那會有一個困難。沒有事物是真實的。所有你們體驗到的事物，包含你自己的人格，都是幻象、影子和扭曲。

It is our belief that because of our longer point of view we are able to serve you in a way that is different than the inner-planes master, and it is our belief that you are in a position to serve yourself in a way that is different from inner-planes guidance, and that is by the conscious use of spiritual principles in living the very uncomfortable life of one who is attempting, while in, shall we say, marine boot camp, to work twice as hard as the other entities who are grabbing the gusto, the bowling balls, and the beer. Those of you who hear my words and seek to help others are those who have chosen the dusty path, the path of sacrifice, the path of discomfort, of woes and troubles and problems. You have chosen to expose yourself to all that is in whatever form you may experience it, be vulnerable to it, be open to it, and attempt to learn from it, by the conscious use of spiritual principles.

我們的信念是，因為我們更長的視角，我們能夠用一種與內在層面的大師不同的方式來服務你們，我們的信念是，你是處在一個用一種與內在層面的指引不同的方式，也就是在活出一個人的非常不舒服的生命的過程中藉由對靈性原則的有意識地使用，來服務你自己的位置上的，這樣一個人在它處於，容我們說，海軍新兵訓練營的時候，正在嘗試去比其他的那些正在享受嗜好、滾球以及啤酒的人雙倍努力地工作。你們中的那些聽到我們的言語並尋求去幫助其他人的實體，是那些已經選擇了佈滿塵土的道路，犧牲的道路，不舒服的道路，災禍、麻煩和問題的道路的實體。你已經選擇將你自己暴露在所有你你可能會用無論什麼形式體驗到事物的面前，對它成為易受傷害的，對它成為開放的，並嘗試去，藉由對靈性原則的有意識地使用，從它學習。

Now, spiritual principles end always in two things: paradox and mystery. Consequently, it is the entity who seeks with a literal mind who seeks the inner-planes masters. It is more often the mystic, the poet, or, shall we say, the wanderer type, who is interested in the abstract principles which theoretically govern a living world of reality. Within your own life, then, you may devalue certain aspects of the brain's limitations of choice, and realize that beyond the veil of the inner being, if one is careful, and like a lover searches for the self, the heart of the self, and the heart of passion, that one may find, little by little, the self, amidst all the variousness of free will, and may begin by will and intent, consciously to change the polarity, to evolve spiritually, not because there is a guide who may speak to you each day, and tell you what to do, but because you are upon a quest. You are in search of an unfathomable mystery. That mystery is love. You have only one tool at the beginning of that great search, that dusty, infinite walk, and that is your intent, your desire, your seeking. The one known as Jesus the Christ said, "Seek and ye shall find, knock and it shall be opened unto you." This is inestimably true on many, many levels. Be very careful of that for which you desire, as it will come to you. Be sure of your desires; have the purity to know and examine the self.

現在，靈性原則一直都在兩個事物中結束：悖論和神秘。因此，一個尋求內在層面的大師的實體是帶著一個呆板的頭腦尋求的實體。對於在理論上支配著一個活生生的實相的世界的抽象的原則感興趣的人，更為經常地是神秘主義者、私人、或者容我們說，流浪者類型的人。那麼，在你們自己的生命，你們可以不去重視大腦的選擇的限制性的一定的面向，並意識到那個超越內在存有的罩紗的事物，如果一個人是仔細的話，就好像一個愛人尋找自我，自我的核心，熱情的核心一樣，這樣一個人就可以一點點地，在自由意志的所有多種多樣之中找到自我，並可以藉由意志與意願，有意識地開始改變那個極性，並在靈性上演化，不是因為有一個可以每天向你發言，並告訴你要去做什麼的指導靈，而是因為你是在進行一個尋求。你是在搜尋深不可測的神秘。那個神秘就是愛。在那場偉大的尋求，那個佈滿塵土的，無限的道路開始的時候，你僅僅擁有一個工具，那就是你的意圖，你的渴望，你的尋求。被知曉為耶穌基督的實體說過，“尋求，你將會找到，敲門，們將會為你打開。”這在很多很多的層面上是無價地真實的。對於你渴望的事物非常小心謹慎，因為它將會來到你們的面前。確信你的渴望，擁有純度去知曉並檢查自我。

Thus, we are suggesting to you that what we can do as beings is teach you that it is perhaps, although seemingly a choice of selfishness, [better] to move on and learn more, and not to stay behind in the inner planes and help students. It is better to go on, seeking, asking, being an entity with personality, which means that one has not yet approached the heart of the Creator. It is possible with inner guides masters to experience egolessness, personlessness and nonbeing. It is possible to have great realizations beneath the threshold of the conscious mind, and to allow one's being to be moved by whatever intuition those realizations produce. 因此，我們是在向你們建議，我們作為存有能夠做的事情就是教導你們，也許去前進並更多地學習，而不是留在內在層面中並幫助學生，這是更好的，儘管這看

起來似乎是一個自私的選擇。去繼續前進，尋求，詢問，成為一個帶有人格的實體，這是更好的，人格意味著一個人尚未接近造物者的心。內在的指引的大師去體驗無自我性、無個人性、無存在性，這是有可能的。去擁有在表面心智的門檻之下偉大的領悟，並允許一個人的存有被那些領悟產生的無論什麼直覺所推動，這是有可能的。

Eventually, each inner-planes master will decide to move on, for the will to evolve is so much a part of the nature of the active principle of the Creator that it cannot be forever denied. The inner-planes ones must take up their staves at some point, must take upon themselves manifestation and learn more, refine that choice, that understanding, that realization, more and more, until that which is called free will is found to be the desire to serve, that is the free will. When the free will and the desire to serve the one infinite Creator [are one]—this instrument would say the “not my will but Thine” syndrome—then the entity is most prepared to take full advantage of the

experience which this dance upon planet Earth at this time offers. 最終，每一個內在層面的大師都將決定去繼續前進，因為演化的意志是造物者的或與的原則的本性的一個如此大的部分，以至於它是無法永遠被否認的。內在層面的實體必須在某個位置拿起它們的杆，必須讓它們自己進入顯化，更多地學習，越來越多地精煉那個選擇，那個理解，那種領悟，一直到被稱之為自由意志的事物被發現成為了服務自由意志之所是的渴望了。當自由意志以及去服務太一無限造物者的渴望成為一體的時候——這個器皿會說“不是我的意志，而是汝的意志”綜合症——接下來實體就做好了最佳的準備去完全利用在此刻在行星地球上的這個舞蹈提供的體驗了。

You do not need to be other directed. We give you these words hoping for inspiration and information, but without hope that any will have any particular reaction to our words. We give them to you as opinion. We expect that you will take what is useful to you and forget the rest. This is excellent; this is the way it should be, for those who are conscious teach themselves by the catalyst of gazing into the face of the Creator, in each other, in us, and in the self.

你們並不需要去讓別人牽著鼻子走。我們給予你們這些言語是希望給予啟發與信息，而並不希望任何人將會對我們的言語擁有任何的特定的反應。我們將它們作為觀點給予你們。我們期待你們將會採用對於你們有用處的內容，而將剩餘的都忘記。這是優秀的，這就是它應該是的方式，因為那些意識的實體會藉由注視在相互彼此身上，在我們身上，在自己身上的造物者的面龐的催化劑來教導它們自己。

Take the long view, my friends. Find the lightness of heart that this gives you, the balance of opinion, and the thoughtfulness, and eventually, the faith that it offers. [For when there is no reason to anything within the illusion, then it is that that which is mysterious outside of the illusion has the only possibility of being real.] Gaze at that pontificated reality, and realize that that reality, that mystery, is love, an energy indescribable. The infinite intelligence of the one Creator is love, unpotentiated, unpolarized, unaware. It merely loves. The

active principle of free will is chosen again and again by the Creator, Who chooses to make a creation and form active principles of Itself that It may learn of Its own nature. We already know the answer: the nature of the Creator is love; the nature of you is love; the nature of your circumstances is love. Whatever they may be, all is as it should be; all offers the catalyst that is required at the present time.

我的朋友們，將視野放遠。找到這種視野給予你們的心的輕鬆，觀點的平衡以及深思熟慮，最終找到它給予的信心。(因為當對於在幻象中的任何事物都沒有理由的時候，接下來就是在幻象外部的神秘的事物擁有唯一的成為真實的可能性的時候了。)注視那個裝作是絕對正確的樣子的實相，意識到那個實相，那個神秘，就是愛，是一種無法描述的能量。太一造物者的無限智能是愛，未賦能、為極化，無察覺的愛。它僅僅愛。自由意志的活躍的原則一次又一次被造物者選擇了，造物者選擇創造一個造物並形成祂自己的一個活躍的原則，這樣祂就可以瞭解祂自己的屬性了。我們已經知道的答案是：造物者是愛，你們的本性是愛，你們的環境的本性是愛。無論它們可能是什麼，一切都是它應該是的樣子，一切事物都提供了在當前的時刻被需要的催化劑。

If one may have faith in this, and seek the one infinite Creator which is within the mystery, which is the mystery, and which is the core of the being of the self, then one may find one's way to a way of living that is beautiful, and makes of marine boot camp a very tidy place, a place of happy laughter and merriment, a place of lightheartedness and peace. For as you learn more and more about service to others, taking the punches, having the troubles, learning from them, and not from an inner guide who tells you what to think, so you become more and more aware of the humbleness of your own nature, and of your desire for servanthood. Servanthood is not as you may think of it. Servanthood is servanthood to the Creator. One may see the face of servanthood in the face of a mother or father, who serves the Creator and nurtures the beings that house those consciousnesses that are unique, just as each of you is unique.

如果一個人可以對此有信心，並尋求在神秘之中，神秘之所是，自我的存有的核心之所是，太一無無限造物者，接下來它就可以找到它自己通往一種美麗生活方式的途徑，並使得那個海軍新兵訓練營成為一個非常整潔的地方，一個具有歡樂的笑聲和快樂的地方，一個具有輕鬆的心和平安的地方。因為隨著你們越來越多地學習服務他人，承受打擊，遇到麻煩並從它們中學習，而不是從一個告訴你們要思考什麼的內在的嚮導身上學習，你就會因此變得越來越多地察覺到你們自己的本性，以及你對於僕人身份的渴望的謙卑性。一個人可以看到在一個母親或者父親的面龐中的僕人的面龐，父親或者母親服務造物者，養育那些容納了意識的存有，那些意識都是獨一無二的，就好像你們每一個人都是獨一無二的一樣。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Q'uo. We continue with this instrument. Each of you has a special gift to

give. That gift is the gift of the pattern of the self. Consider the snowflake, no two alike. So it is with spirits, as they grow in compassion and wisdom and service to others. Each one has a somewhat different energy nexus, a somewhat different emphasis or area of expertise. Each speaks uniquely to the Creator of itself; each has experiences no other in the infinite creation has had, and has experienced them in the idiosyncratic way of one truly conscious of the self within.

我是 Q'uo。我們繼續與這個器皿在一起。你們每一個人都擁有一個要去給予的特別的禮物。那個禮物就是自我的圖案的禮物。考慮雪花，沒有兩片雪花是一樣的。因為，它是帶有靈性的，因為它們是在同情心與智慧以及服務他人的過程中成長的。每一個人都擁有一個多少有些不同的能量節點，一個多少有些不同的重點或者專門技能的區域。每一個人都用獨一無二的方式向造物者談及它自己，每一個人都擁有在無限造物中的任何其他人都不會擁有過的體驗，並已經通過一個人真正察覺到內在的自我的獨特的方式體驗到它們了。

You see, my friends, you are a jailer as well as a prisoner. In most entities the jailer is the stronger of the two entities. And so the entity moves through the life depending on outside help. You do not need to depend on any outside help, my friends. You do not need us, you do not need any teacher. You merely need persistence, determination, and a kind of respect for the self that must be the foundation of seeking. The core of you is the infinite love of the one Creator. You are the Creator within. This is not evident; it is not intended to be. You must seek this beingness within. We can be with you in your meditations; we can strengthen your meditations. We cannot strengthen your persistence, your determination or your seeking. We cannot purify your intent, or widen your point of view. You must leave that to the consciousness that is within you, the purified and ever more purified emotion that comes forward as bliss, ecstasy, passion, intensity and, paradoxically, peace. All these things are within you.

你們看，我的朋友們，你們是一個獄卒，同時也是一個被囚禁的人。在大多數實體身上，獄卒是兩個實體中更強有力的一個。因此實體會依賴於外在的幫助穿越生命。你並不需要任何外在的幫助，我的朋友們。你並不需要我們，你並不需要任何的老師。你僅僅需要堅持不懈，有決心，以及一種對自我的尊重，那種對自我的尊重必須成為尋求的基礎。你的核心是太一造物者的無限的愛。你們是內在之中的造物者。那是不明顯的。這不是明顯的，它並沒有打算成為明顯的。你必須尋求這個內在之中的存在性。我們能夠在你們的冥想中與你們在一起，我們能夠強化你們的冥想。我們無法增強你們的堅持不懈，你們對你們的尋求的決心。我們無法淨化你們的意圖，或者拓寬你們的視角。你們必須將那個工作留給在你們內在之中的意識，留給那個作為一種至福、狂喜、熱情、強烈以及自相矛盾地，作為平安而出現的那種被淨化過，且不斷更多地被淨化的情緒。所有這些事情都是在你們內在之中的。

This is where that which is called faith becomes evidently different from that which is called belief, for inner-planes masters are those who have believed certain things, who have certain pathways to follow to graduate from third density. They are legitimate. There is a blindness to them, since the higher

densities have been bypassed by the entity's immediate realization of the one infinite Creator. This may seem to be a great advantage, but it is as if you were only visiting and must go home. The only way to move back to the source, the only way to become unpotentiated love once again, the only way to find and be the Grail, is to walk this dusty path, learning of the self, of the beingness, of compassion and wisdom and balance, in that order, so that one may at last, having experienced much, turn and offer to the Creator the one gift that is most excellent and holy: the self, with all the richness of its learning.

這就是被稱之為信心的事物與被稱之為信念的事物明顯不同的位置了，因為內在層面的大師是那些相信一定的事物的實體，它們擁有一定的要去跟隨的道路以從第二密度畢業。它們是正統的。它們有一種盲目性，因為更高密度已經被實體對太一無限造物者即刻的領悟所繞過了。這可能看起來似乎是一種巨大的優勢，但是，它就好像你們僅僅去遊覽但必須回家一樣。唯一的返回源頭的方式，唯一再佈滿塵土的道路，學習自我，學習存在性，學習同情心、智慧與平衡，就是走那個順序，這樣一個人就可以最終，在已經體驗了大量的事情之後，轉向造並將那一個極其優秀而神聖的禮物，即自我，帶著它的學習的所有豐盛，奉獻給造物者了。

May you see yourself as beautiful, my friends. May you attempt to live beautiful lives. May your laughter be hearty and real. May you delight in each other. May you seek together, may you be persistent and daily. At any time you wish for us to strengthen your meditation, we are welcome to be with you. We will not guide you. We respect you. You will guide yourself. All that you need to know lies within you. When you hear it, and say, "Yes, now I understand," there is a part of you that would wish to say, "Yes, now I remember." For that which is personal truth comes to one as a long forgotten memory that has somehow found its way to the surface. We welcome you to the dusty path. We feel it is an authentic option, a way to learn, a way back to the Source, and we are most grateful for your seeking.

祝願你將你自己視為美麗的，我的朋友們。祝願你們嘗試去活出美麗的生命。祝願你們的笑聲成為真心的而真實的。祝願你們對相互彼此感到快樂。祝願你們一起尋求，祝願你們成為堅持不懈且每天尋求。在任何你們希望我們來增強你們的冥想的時候，我們都歡迎與你們在一起。我們將不會指引你們。我們尊重你們。你將會指引你自己。所有你需要知道的事物都存在於你內在之中。當你聽到它並說，“是的，現在我記起來了。”因為個人真理之所是的事物會作為一個被忘記很長時間的記憶出現在一個人的頭腦中，那個記憶已經以某種方式找到了它到達表面的道路了。我們歡迎你們來到那條佈滿塵土的道路。我們感覺到它是一個真實的選項，一條去學習的道路，一條返回源頭的道路，我們對於你們的尋求是極其感激的。

This instrument informs us that we have been much overlong, as we are wont to do, and we apologize, but the question was an interesting one, and we must admit to being fond of interesting questions. We would at this time transfer this contact to the one known as Jim, that he may conclude tonight's working. I leave this instrument in love and light. I am known to you as Q'uo.

這個器皿告訴我們，我們已經大大超時了，因為我們不願意那樣做，我們抱歉，但是問題是一個有趣的問題，我們必須承認喜歡有趣的問題。我們在此刻會將這個接觸轉移到被知曉為 *Jim* 的實體，這樣他就可以結束今晚的工作了。我在愛與光中離開這個器皿。我是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. Again, may we remind you that we speak those opinions which we have found useful in our own journey. We do not wish our words to be accepted without discrimination upon your parts. Is there a query with which we may begin?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致以。我們在此刻很榮幸提供我們自己來嘗試去談及可能仍舊留在那些在場的人的頭腦中的問題。再一次，我們提醒你們，我們是談及那些我們在我們自己的旅程中已經發現是有用處的觀點。我們並不希望我們的言語在沒有在你們的部分上的分辨力的情況下被接受。有一個我們可以用來開始的問題嗎？

T: Yes, I have a question, or something I'd like to say. I'd like you to comment on it. I try to get an answer from myself or from within—you said earlier, there usually comes a point where you just feel it's right, when you know that this is right, and coming to accept this as a valid answer, or a safe answer, or however you want to say it—so therefore I trust it when it just feels right, and I believe I understood you to say earlier that this was the criteria that we should use when judging an answer or getting an answer. Could you comment on that, please?

T: 是的，我有一個問題，或者某種我想要說的事情。我想要你們對它進行評論。我嘗試去從我自己或者從內在之中得到一個答案——你們早些時候說過，通常會有一個位置出現，在那個位置上，你僅僅感覺它是正確的，當你知道這是正確的，並開始接受這是一個有效的答案，或者一個安全的答案，或者無論你們想要怎麼說它——因此，我在它就是感覺是正確的時候相信它，我相信我理解你們之前說，這是在判斷一個答案或者得到一個答案的時候我們應該使用的準則。你們能夠對那一點進行評論嗎？

I am Q'uo, and am aware of your query, my brother. The image that we give this instrument is that of the garden. This is an interior garden. There awaits in this garden many flowers, shall we say, that have been sown by the seeds of your desire, your interest, and the direction of your seeking. As you seek those answers from within, it is as though you continue to water this garden, and as you seek the specific direction of that inner voice you are accomplishing the same thing as though you were to pluck the flower from that garden.

我是 Q'uo，我理解了你的問題，我的兄弟。我們給予這個器皿的圖像是花園的圖像。這是一個內在的花園。在這個花園中有許多的花朵等待著，它們是已經被你的渴望，你的興趣，以及你尋求的方向播種了的花朵。當你們尋求那些在內在

之中的答案的時候，這就好像你繼續為這個花園澆水，隨著你們尋求那個內在的聲音的特定的方向，你正在完成如同你們從那個花園中將花朵摘下來一樣的事情。

Thus, by your own desire and your persistence you have tended this garden, and it provides you with those answers which are helpful in your daily round of activities as you call upon the inner garden for the beauty and the fragrance of the flowers whose seeds you have sown. In short, my brother, we affirm the query which you have presented to us.

因此，藉由你自己的渴望和你的堅持不懈，你已經照顧了這個花園，在你為了那些你已經播種的花朵的美麗和芬芳而呼喚內在的花園的時候，它為你提供了那些在你的日常生活的活動中會有幫助的答案。簡單地說，我的兄弟，我們肯定你已經呈現給我們的問題。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

T: No, thank you, that's a very nice way of saying it. Thank you.

T：沒有了，謝謝你們。那是一個非常漂亮的表述它的方式。謝謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

S: Yes, Q'uo. We are sometimes accustomed to distinguish (inaudible) energy between that portion which is manifest and that portion called the Godhead which is not manifest. I understand that we belong to the divinity, each in a unique way. This belonging is experienced by us in manifestation. What I would like to understand, explore, is the respect in which the manifestation of divinity is motivated within the Godhead Itself and to understand the sense in which factors such as emergence of will and desire come into play from within the Godhead.

S：是的，Q'uo。我們有時候會習慣於區分在那個顯化的部分和那個被稱之為未顯化的神性的部分之間的（聽不見）的能量。我理解我們是屬於神性的，每一個人用一種獨一無二的方式。這個所屬關係被我們在顯化物中體驗到了。我想要理解，探索的事情是神性的顯化物藉由其在神性自身中被激發的尊重，並理解藉由其諸如意志和渴望的出現之內的因素開始從神性內在之中開始運轉的感覺。

I am Q'uo, and am aware of your query, my brother. This is a large and most interesting field which you have chosen for your query, and for the sake of clarity we shall attempt to be brief rather than to explore in depth this field. Within that entity or quality which you have called the Godhead there exists a desire. That desire is to know the nature of that which you have called the Godhead, to know the nature of that great Self, to know the Source that is unmanifested from which that which is manifested springs, to know the possibilities of that which is manifest, to know if there is any boundary to that which is possible within manifestation, to explore as an adventurer that vast

plenum of manifestation.

我是 Q'uo，我理解了你的問題，我的兄弟。你已經為你的問題選擇的領域是一個巨大且極其有趣的領域，為了清晰度的緣故，我們將嘗試去簡潔而不是深入探索這個領域。在你已經稱之為神性的實體或者特性之中，存在有一種渴望。那種去渴望就是知曉你已經稱之為神性的事物的特性，去知曉我的屬性，去知曉被顯化的事物從其噴湧而出的未被顯化的源頭，去知曉顯化的事物的可能性，去知曉在顯化中對於任何有可能的事物是否有邊界，去如同一個冒險者一樣探索顯化的巨大的實空間（*plenum*）。

This desire is that same desire which moves in each particle and portion of the manifested creation and, indeed, moves in a freely chosen and intelligent manner in each entity such as yourself and all within the third-density illusion in which the mind, the body, and the spirit first are joined in this great journey of seeking. Thus, that sense of yearning to know is that quality which one may call the will. Thus, that which has no form or manifestation of any kind has provided the spark of desire, of will, that enlivens and enables that which is manifest, that there might be this great exploration of the nature of all that is, and that each portion of all that is might partake in this journey of seeking.

這個渴望與在被顯化的造物的每一個微粒和部分中移動，並確實是用一種自由選擇的且有智慧的方式在諸如你自己之內的每一個實體，以及在第三密度的幻象中的所有實體之中移動的渴望是相同的渴望，在第三密度的幻象中，心智、身體和靈性首先被加入到了這場偉大的尋求的旅程之中了。因此，那種渴望去知曉的感覺就是那種一個人可以稱之為意志的屬性。因此，那個沒有任何的外形或者具有任何類型的顯化的事物已經提供了渴望的火花，意志的火花了，這個火花為被顯化的事物賦予了生命力並使之成為可能，這樣就會有這種對於一切萬有的屬性的偉大的探索了，這樣一切萬有的每一個部分就可以參與到這場尋求的旅程之中了。

May we speak further, my brother?

我們可以進一步回答你嗎，我的兄弟？

S: There is one point I would like to look at more closely, and this has to do with the way our seeking fits into the experience of the Godhead. From where I stand now there seems to be an ambiguity between an understanding I have that the one infinite Creator has begotten me, and the sense in which I feel a kind of self-origination out of a desire within the Godhead. As I find my way back slowly and through the densities to the Godhead, it is important to find my way back to the specific place of my origin. Is that why one is so scrupulous to attending to one's biases? S: 有一個要點是我想要更為密切地進行檢查的，這個要點是與我們的尋求與神性的體驗相匹配的方式有關的。從我現在站立的位置，在我擁有一種對太一無限造物者已經生出了我的理解，和感覺到一種類型的在神性內在之中自我起源的渴望的感覺之間，看起來似乎有一種模稜兩可。當我找到我緩慢地返回，穿越密度的回到神性的道路的時候，找到我返回我的起源的具體的位置的途徑，這是很重要的。這是為什麼一個人要對於照顧它的偏向性如此認真負責的原因嗎？

I am Q'uo, and am aware of your query, my brother. We shall take your phrase, "the place of your origin" not to be a specific location, for, indeed, you are from all places, but to be that frame of mind or attitude of unity from which each portion of the one Creator springs, and, indeed, this is true, my brother, for each entity has begun in total unity as an unpolarized and undifferentiated particle of that one great original Thought of love which has set all creation in motion. Each entity, therefore, finds its uniqueness in the means by which it is able to refine and define this unity from a perspective born of experience that becomes of necessity unique, for as each portion of the creation that becomes intelligent and self-conscious does so, its experience is at variance to some degree from the experience of any other portion of the creation, for the hallmark of an infinite Creator, my brother, is variety. By the free will choices that are possible to each portion of the creation, there is seen an infinity of possibility for each portion of the creation.

我是 Q'uo，我理解了你的問題，我的兄弟。我們將會假設你的措辭“你的起源的位置”不是一個具體的位置，因為確實，你是來自於所有的位置，但卻要成為那個太一無限造物者的每一個部分從其噴湧而出的一體性的心智或者態度的框架，確實，我的兄弟，這是真實的，因為每一個實體都已經在完全的一體性中作為愛的那一個偉大的原初的想法的一個未極化且未區分的微粒開始的，愛已經啟動了所有的造物了。因此，每一個實體，都通過它藉由其能夠從一個觀點精煉並定義這種一體性的途徑找到它的獨特性了，這個觀點是源自於那種成為具有必不可少獨特性的體驗的，因為當造物的每一個成為智慧的且有意識的部分都這樣做時候，它的體驗在某種程度上是與造物的任何其他的部分的體驗都不相同的，因為太一無限造物者的標誌，我的兄弟，就是多樣性。藉由對於造物的每一個部分都有可能的自由意志的選擇，造物的每一個部分都會有無限數量的可能性被看到。

Thus does each entity such as yourself move in a rhythm that partakes of the great heartbeat of the universe, moving outward and outward, gathering experience, turning that experience into the power to serve, to love, to glorify the one Creator, and to continue on the journey, moving then back again to that place of unity from which all this began, having now gained the experience of moving through the cycles of creation. Thus, you are in microcosm the one Creator that has come to know Itself as you are now, and shall come to know Itself as all that is.

因此，諸如你自己之類的每一個實體都是用一種帶有宇宙的偉大的心跳的旋律而移動的，它不斷向外移動，搜集體驗，將體驗轉變為去服務，去愛，去榮耀太一造物者，並在旅程上繼續的力量，接著再一次返回那個一切從其開始的一體性的位置，在現在已經取得了穿越造物的週期的體驗之後。因此，你是在太一造物者的微觀宇宙之中的，造物者已經開始知曉祂自己，因為你現在，並將會開始知曉祂自己就是一切萬有。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: No, thank you very much.

S：沒有了，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的兄弟。有另一個問題嗎？

Carla: I have one. In analyzing what I can remember of what I channeled, I was struck mostly by, well, in the past there has been a lot of emphasis on two things: faith and will, will and faith. Now thinking about the guru trip, the trip of inner-planes masters, incarnate or discarnate, and thinking that perhaps although there is much faith, the will is given over to a teacher that is perceived as apart from the self, and that teacher interacts with the student, and the student becomes able to deal with fourth density light, but it has not honed its faith. In other words, it thinks it knows something.

Carla：我有一個問題。在分析了我對於我傳訊的內容能夠回憶起來的部分之後，我感到非常吃驚，好的，在過去已經有對兩個事情的許多的強調了：信心和意志，意志和信心。現在思考古魯的旅程，內在層面的大師，投生的或者非投生的大師的旅程，思考那條旅程，也許雖然有大量的信心，意志卻被交托給了一個老師，老師是被感覺是與自我分開的，老師是與學生進行互動，學生開始能夠與第四密度的光打交道了，但是它尚未打磨它的信心。換句話說，它認為它知道一些事情。

Whereas, the person who walks the road of spiritual principles and, shall we say, the hard school of knocks of life, instead of the ivory tower of talking with an inner-planes master, who has chosen to live the truth rather than study the truth, and because of that the only thing that moves one through experience is faith, and sooner or later it must be grasped by any one hopeful enough to continue to exist.

反過來，走在靈性原則的道路上以及，容我們說，處於在生命的撞擊的艱難的學校中，而不是與內在層面的大師談話的象牙塔中的人，是已經選擇去活出真理而不是學習真理的人，因為唯一會讓一個人穿越體驗的事物就是信心，或早或晚它都必須被任何足夠有希望的人掌握，以繼續存在。

So, that is why you recommend working things out within your experience without undue attention to any opinion but your own, and that is because faith does not depend on facts or proofs or anything that is known, but faith just is faith that all is well and all is one with the infinite Creator. Could you comment on that? I thought it was kind of an important thought.

因此，那就是你們為什麼推薦在你的體驗之中，在不對於除了你自己的觀點之外的任何觀點的過分的關注的情況下，來處理事物的原因了，那是因為信心並不是基於事實、或者證據、或者任何被知曉的事情，但信心就是有資訊，一切都是好的，一切都是以無限造物者是一體的。你們能夠對那一點進行評論嗎？我認為它是某種類型的一個重要的想法。

I am Q'uo, and am aware of your query, my sister. We shall attempt to speak to this point. It is difficult to generalize with accuracy in the manner which you have described, for with any teacher or student there is the likelihood that there will be anomalistic experience, that which deviates from the norm.

我是 Q'uo，我理解了你的問題，我的姐妹。我們將嘗試談及這個要點。要用你已經描述的方式帶著準確性來概括，這是很困難的，因為在任意的老師和學生身上，都會有可能性，將會有一種不規則的體驗，會有違背規範的偏離常軌的體驗。

There are many teachers of the origin of inner planes that work with specific beliefs as you have noted. There are many students who work either with a teacher or alone who also work diligently upon the nature of beliefs and the power of the mind to affect not only one's behavior but one's ability to move along the spiritual path, shall we say. Whether one works with belief and concentrates little upon faith, or whether one works greatly with faith in that which is unseen and little upon belief, there is within your illusion a quality built in, shall we say, in which all efforts shall both fall short of the mark and shall produce some fruit.

會有很多起源是內在層面的老師是藉由你已經指出的特定的信念工作的。會有很多的學生是要麼與一個老師一起工作，要麼獨自一人但同樣也勤奮地在信念的特性和心智的力量上進行工作，以不僅僅影響一個人的行為舉止，同樣也影響它沿著，容我們說，靈性的道路移動的能力。無論一個人藉由信念而工作而很少聚焦于信心之上，還是一個人是極大地藉由對於看不見的事物的信心而工作而很少在信念上進行工作，在你們的幻象中都會有一種被構建於其中特性，容我們說，在這種特性中所有的努力都將同時無法滿足目標，並將產生出某種成果。

The quality that we find most helpful to any student in whatever way the journey has been fashioned by that student, is the tandem, shall we say, use of will and faith. The desire to know, to grow, and to serve must be strong, and there must be the faith that such is possible, and we find that whether one has focused upon belief in certain principles, rituals or concepts, or has focused upon the direct application of faith, it is yet this quality of faith powered by the will, the desire, that is functioning either consciously or subconsciously, for each student has chosen—and in this sense we speak of those who are consciously seeking—to move the self upon the path of seeking to know in a way which implies and requires the exercise of faith in something, whether that something be a set of beliefs, a guru or teacher that personifies certain qualities, or whether it is indeed the faith itself, the faith that all entities share an origin, a journey, and a destination, and the surety that all is indeed well throughout the process of evolution.

無論學生已經通過什麼方式塑造了那條旅程了，我們發現對任何學生都極其有幫助的特性是，對意志和信心的，容我們說，串聯的使用。去知曉，去成長，去服務的渴望必須是強有力的，必須有信心這樣的渴望是有可能的，我們發現，無論一個人是否聚焦於對一定的原則、儀式或者觀念的信念上，還是很已經聚焦在對信心的直接的應用上，正在要麼有意識地，要麼無意識地發揮作用的事物，仍舊是這種被意志、被渴望所賦能的信心的特性，因為每一個學生已經選擇了——在這個意義上我們是談及那些有意識地尋求的實體——讓自己在尋求的道路上移動，以用一種暗示並要求了對某個事物的信心的使用的方式去知曉，無論那個事物是一套信念，是具體體現了一定的特性的一個古魯或者老師，或者無論它是否是被需要的，信心本身，那種對於所有實體都共用一個起源，一條旅程，一個目的地的信心，那種對於一切都確實是沒問題的確定性，都會貫穿整個演化的

過程。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式發言嗎？

Carla: Well that's very eloquent, it's just that I feel rather strongly that the organized religions, if you should take them literally, or take any body of teaching literally, or any spirit guide, following its directions literally impacts the will, and that's why I was saying that faith seems to have ascendancy over belief in being a good tool, because faith isn't faith in anything, it's just faith. If there's no further comment from you, than that was just—I thought that thinking for yourself and seeking your path did more to improve the strength of the will than the path of accepting that which a teacher has to say without question.

Carla：好的，那是非常生動有力的，它僅僅是我相當強烈地感覺到，機構化的宗教信仰，如果你們將會用字面性的方式接受它們，或者用字面性的方式接受任何的教導的內容，或者任何的靈性的嚮導，如果用字面性的方式跟隨它的方向，都會對意志造成影響，那就是為什麼我正在說，信心看起來似乎是在成為一個有益的工具的方面擁有高於信念的優勢的，因為信心不是對於任何事物的信心，它僅僅是信心。如果你們沒有被比那一點更進一步的評論——我認為相比在沒有質疑的情況下接受一個老師所要說的事物的道路，為你自己思考並尋求你的道路，是要更加有助於增強意志的力量。

I am Q'uo, and am aware of your query, my sister, and we would further comment by suggesting that it is indeed the most frequently noted experience that the organized, as you have called them, religions do seem after a period of time to solidify the tenets of the faith or of the belief so that there is a more narrow path that is permissible to walk upon.

我是 Q'uo，我理解了你的問題，我的姐妹，我們會這樣建議來進一步評論，機構化的宗教信仰，如你們已經對它們的稱呼一樣，確實看起來似乎會在一段時間之後讓信心或者信念的教義固化，這樣會有一條更為狹窄的道路是被允許在其上行走的了，這確實是極其頻繁地被注意到的體驗。

However, given this limitation of the hardening of the viewpoint and the narrowing of the viewpoint, there is ever available within each system of beliefs a path which is straight and true for those followers whose faith has remained unblemished and whose ability to awaken compassion within the beingness has ripened, shall we say, and has found a means of manifesting within the daily life.

然而，考慮到這種對觀點的固化和對觀點的限制的限制性，如果一個信念系統的追隨者的信心是保持不受污染的，如果它們的去在存在性中喚醒同情心的能力已經，容我們說，成熟了，並已經找到了一個在日常生活中顯化的途徑了，在每一個信念系統中一直都會有一條對於這樣的追隨者是筆直且真實的道路。

We would agree that the hardening of the beliefs provides a difficulty for those entities who do not take upon themselves the responsibility of making

those discriminations and interpretations and applications of the belief which will allow the awakening of compassion.

我們會同意，對於那些並沒有讓它們自己承擔起責任對那個將會允許喚醒同情心的信念進行分辨、解釋和應用的實體，對信念的固化會給它們提供一種困難。

May we speak in any further sense, my sister?

我的姐妹，我們可以在任何更進一步的方面發言嗎？

Carla: No, I thought that was very enlightening. Thanks a lot.

Carla：沒有了，我想那是非常令人啟發的。非常感謝。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

R: There is one other small, humble question. I get many sounds, and I wish your comment on these sounds. (Inaudible) before.

R：還有一個小小的，謙遜的問題。我聽到很多聲音，我希望你們對這些聲音的評論。（聽不見）之前。

I am Q'uo, and we must apologize, my sister, for being shy of information in this regard, for we find that if we were to speak in this way we would be infringing upon a process of inner growth which is in our opinion most beneficially aided by your own efforts. There is a line across which we do not desire to move, and that is the infringement upon an entity's free will when there is the process of inspiration occurring that is of an inner nature which must be discovered by the student without the teacher, shall we say, giving hints for the homework.

我是 Q'uo，我們必須為在這個方面的資訊的畏縮而抱歉，我的姐妹，因為我們發現，如果我們要在這個方面發言，我們會侵犯一個內在的成長的過程，在我們看來，這個過程最好藉由你自己的努力有益處地被幫助。會有一條邊界是我們不希望跨過的，當有一個正在發生的啟發的過程是具有一種內在的特性的，而這個過程必須在沒有老師，容我們說，給予對家庭作業的暗示的情況下由學生來進行探索的時候，跨過那個邊界就是一種對一個實體的自由意志的侵犯了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

R: That was (inaudible). Thank you.

R：那是（聽不見）。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I guess we're through, Q'uo. Thank you so much.

Carla：我猜想我們問完了。Q'uo。非常感謝你們。

I am Q'uo, and we thank each for allowing our presence this evening. It was a great honor to be able to blend our vibrations with yours and to walk with you upon your journey of seeking, which is indeed the same journey upon which we move as well. We take a delight in being able to give voice to our concepts and hope that we have been able to share some portion of our journey with you that might be of service to you. Again, we request that you apply your own discrimination rigorously upon those words which we have been privileged to share with you this evening.

我是 Q'uo，我們為你們今晚允許我們的出席而感謝各位。能夠將我們的振動與你們的振動混合在一起，並於你們一起走在你們尋求的旅程上，這是一種極大的榮耀，你們的旅程確實同樣也是我們走在其上的相同的旅程。我們對於能夠將我們的觀念變成聲音感到高興，我們希望我們已經能夠與你們分享我們的旅程的一些可能會對你們有所服務的部分了。再一次，我們請求你們對於我們已經有幸在今晚與你們分享的言語嚴格地應用你們自己的分辨力。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我們將離開這個器皿和這個團體，我們一如既往，在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 15, 1989

1989-10-15 1989百樂餐

Group question: Pot luck.

團體問題：百樂餐。

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, in whose service we come to answer your call this evening. May we say what a joy and blessing it is to us to enter your circle, and to aid in whatever way we may with the spiritual evolution of each, for, indeed, you do us a similar service by allowing us to serve you, for those who serve learn always more than those who receive. The teacher learns more than the student. Therefore, we are most grateful to you for continuing to be able to refine our understanding of compassion and wisdom. We find that we have been given a blank slate, a tabula rasa, this evening. It is good that the instrument is somewhat fatigued, for the sort of monologue which we would have through this instrument would perhaps be, shall we say, objected to if the instrument were less tired, for we shall touch on more than one subject.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，在造物者的服務中，我們前來回應你們今晚的呼喚。容我們說，進入到你們的圈子，並用無論什麼我們可以使用的，對每一個人的靈性上的演化有幫助的方式來幫助，這對於我們是怎樣一種喜悅和祝福呀，因為確實，你們藉由允許我們服務你們對我們進行了一種類似的服務，因為那些服務的人一直都比那些接受的人要學習得更多。老師是比學生學習得更多的。因此，我們為能夠繼續精煉我們對於同情心和智慧的理解而對於你們是極其感激的。我們發現我們今晚已經被給予了一個空白的石板，一個心靈的白板了。這個器皿是怎麼有點疲倦的，這是有益處的，因為如果這個器皿是較不疲倦的，我們會通過這個器皿進行的某種類型的獨角戲也許會被反對了，因為我們將接觸多於一個主題。

We believe that we shall start with the general gaze at the nature of third density. If you could consider an ice that was not cold, but merely a skin over water, that is what your conscious mind is to the ocean of consciousness beneath the limen of consciousness. Those who yet have not asked what their purpose in life, or what their purpose in eternity might be, skate upon that thin covering, thinking that it is life. Indeed, it is a grand illusion, an illusion within an illusion many times. Why are you here? What do you wish for yourself? What is the truth? We have very simple answers, my friends, too simple for your questions, for the truth is so simple that it is difficult to accept. The truth is that there is one great original Thought which created the creation in order that It may know Itself better, and by the use of free will moved love—that is, the one great original Thought—into manifestation as light, and through the use of this substance, shall we say, or radiation, created all that you see outside of your physical eyes, all of it an illusion, and all of it

designed to cause entities to make choices. Not simple and easy choices, like what to have for dinner, but the grand, major choice of this density, to serve others, in serving the one Creator, or to serve the self, realizing that the Creator is within.

我們相信我們將從對第三密度的特性的一般性的觀察開始。如果你們能夠考慮一片並不寒冷但僅僅是覆蓋在水上的薄薄的一層冰的話，那就是你們的表面意識與在意識的關限之下意識的上海洋之間的關係了。那些仍舊尚未詢問它們在生一命中的意義，或者在永恆中他們的目的是什麼的人，是在那層薄薄的是在上一個幻象中一個幻象。為什麼你確實在這裏？你對你自己的希望是什麼？真理是，因為真理是如此簡單以至於它很難接受。真理就是有一個偉大的原初的想法，祂創造了造物以便於祂可以更好地知曉祂自己，並藉由使用自由意志，祂將愛——也就是那一個偉大的原初的想法——進入到顯化之中成為光，並通過對於這種實質或者輻射的使用，創造了所有你在你們的身體眼睛外在看到的事物，它的全都都是一個幻象，它的全都是旨在使得實體做選擇。不是簡單且容易的選擇，類似晚飯吃什麼，而是這個密度的宏偉的，主要的選擇，去通過服務太一造物者來服務他人，還是通過領悟到造物者是在內在之中的而服務自我。

We are not a service-to-self contact. We only teach service-to-others information. But we feel that we are speaking to a group who would wish only positive information, so we are satisfied that we are universal enough in our scope, but we did wish to mention that there are, indeed, two sides to the story of this particular sphere at this particular time, as each side, the positive and the negative, attempts to polarize itself to the point of being able to form a social memory complex and to make use of the denser and fuller light of fourth density.

我們不是一個服務自我的接觸。我們僅僅教導服務他人的資訊。但是我們感覺到我們是在向一個僅僅希望正面性的資訊的團體發言，因此我們對於我們在我們的範圍中是足夠全面性的而感覺到滿意，但是我們確實提到，在這個特定的時刻這個特定的星球確實有兩個面向，因為每一個面向，正面性和負面性，都嘗試去讓它自己向著能夠形成一個社會記憶複合體的位置極化它自己，並嘗試去利用第四密度的更為緻密且更為圓滿的光。

This is the work in which each of you is engaged in one way or another. The choices are yours, and oftentimes distinctions are subtle, and difficult to judge accurately. This is acceptable, for within this density the whole idea is that you must work upon faith, that which is blind, as faith moves in many ways in the context of many wills, and no two entities follow the same path as they seek to form a polarity of service to others. But we encourage each at this time to realize that all those things which are outer within this illusion are in themselves illusions, that is, they are fields of energy, rather than the materialized objects which your physical eyes behold.

這就是你們每一個人都以這樣或者那樣一種方式參與其中的工作了。選擇是你們的選擇，區別時常是微妙的，要去準確地判斷是困難的。這是可以接受的，因為在這個密度中的全部的打算就是，你必須憑藉信心，憑藉看不見的事物來工作，

因為信心在很多的意志的背景中用很多的方式移動，沒有兩個實體在他們尋求去形成一種服務他人的極化的時候跟隨相同的道路。但是我們鼓勵每一個人在此刻去認識到，所有那些外在的事物在這個幻象中都是在其自身之中的幻象，也就是說，它們是能量場，而不是你們的身體的眼睛看到的物質化的事物。

The nature of everything is consciousness. Thus, to move the focus of attention most well towards the one infinite Creator, it is well first to move the attention from the world of phenomena to the world of paradox and mystery, these two characteristics being the hallmarks of spiritual truth. Although the paradoxes are in later densities blended and unified, the essence of spirituality is an awareness of the absolute polarity of this density, and the dear necessity, the grateful necessity, of choosing and continuing to choose one path to the Creator.

一切事物的特性都是意識。因此，要將注意力的焦點很好地向著太一無限造物者移動，首先將注意力從現象的世界移動到悖論和神秘的世界，這是很好的，這兩個特性就是靈性的真理的標誌了。雖然在悖論在之後的密度中被混合並被統一了，靈性的實質就是一種對這個密度的絕對的極性的認識，以及一種對選擇並持續不斷選擇一條通往造物者的道路的寶貴的必要性、令人感激的必要性的認識。

For it is those who choose, those who risk, those who leap blindly in faith, those who will and hope, who move themselves in a most accelerated manner along the path of spiritual evolution. It is not those who seek this phenomenon and then that. This is what we may call the spiritual seeking, and each of the paths examined, it is well to examine. But in the end we ask that you consider very carefully the creation of your own system of faith. We do not ask that you believe in one or another story about the Creator. We ask only that you see yourself as a pilgrim on a very long road, that you see yourself in transit and know that the price that you pay for accelerating along spiritual evolutionary paths is discomfort and pain, because of the nature of the brain as opposed to the nature of consciousness.

因為那些選擇的人，就是那些冒險的人，那盲目地躍入到信心中的人，那些意願並希望的人，那些將它們自己用一種極大地被加速的方式沿著靈性演化的道路移動的人。那些選擇的人不是那些尋求這個現象接著尋求那個現象的人。這就是我們所稱的靈性的尋求，每一條道路都被檢查了，去檢查是很好的。但是，最終我們請求你們非常仔細地考慮你們自己信仰的系統的創造物。我們並不要求你們相信關於造物者的這樣或者那樣的故事。我們僅僅請你將你自己視為在一條非常長的道路上的一個朝聖者，你看到你自己是在轉變中的，並知曉你為了沿著靈性演化的道路加速移動所付出的代價就是不舒服和痛苦，因為大腦的特性與意識的特性是相反的。

The nature of the brain is such that when changes occur the programming of the biocomputer brain must be altered. This is a painful process. The old programs are, somewhat painfully perhaps, removed, and the energy created by that removal is used to form a new personal understanding or truth, and this crystallization of the self, the understanding of the self, its relation to the creation and the Creator, it moves, but it is difficult.

大腦的特性就是這樣，當改變發生的時候，大腦的生物電腦的編程必須被改變。這是一個痛苦的過程。舊的程式，用也許多少有些痛苦的方式被移除了，藉由那種移除被創造的能量被用來形成一個新的個人的理解或者真理了，這種對自我的結晶，對自我的理解，它與造物者和造物者之間的關係，它移動了，但它是困難的。

So we warn each seeker that the path is not a comfortable, joy-filled picnic at all times. There are the oasis times, there are the desert times. In terms of the dynamic of human personality it is necessary that these two basic states of consciousness follow each other seriatim, for there are truths to learn from mountaintop experiences, and there are the same sacred truths to learn when deep in the valley of mundane ordinariness.

因此，我們警告每一個尋求者，道路不是在所有時候都是一場舒適的、充滿喜悅的野餐。會有那些綠洲的時刻，會有那些沙漠的時刻。從人類人格的動力性的方面，這兩個基本的意識的狀態按順序跟在相互彼此之後，這是必不可少的，因為會有要從山頂體驗學到的真理，會有當處於世俗的平常性的深谷之中的時候要去學習的同樣神聖的真理。

Now, those who work upon themselves may find it easy to undervalue those who skate along the skin of life. Remember always that the universe is an utter metaphysical democracy, as all entities are portions of the one infinite Creator in its active principle, that is, the Creator is made up partially of its active principle, which is each entity with consciousness, each planetary entity, each sun entity.

現在，那些在它們自己身上工作的人，可能會發現要去低估那些在生命的表面上滑冰的人的價值是很容易的。請一直記住，宇宙是一種絕對形而上學的民主，因為所有的實體都是太一無限造物者在其活躍原則中的一部分，也就是說，造物者是部分由它的活躍的原則組成的，這個活躍原則就是每一個帶有意識的實體，每一個行星的實體，每一個恒星的實體。

We would focus upon the crystallization of one's will and one's faith. The desires which are within each must be fulfilled before the entity is free to depart this illusion for another, more light-filled illusion to learn further lessons, all further lessons being the refinement of the choice made in this density. Thus, we ask that you be very careful of that which you desire, for you shall get it, and that before you may move on to the next density.

我們會聚焦在對一個人的意志和一個人的信心的結晶上。在實體自由離開這個幻象，前往另一個更多地為光所充滿的幻象以學習更進一步的課程之前，在每一個人內在之中的渴望都必須被滿足，所有的更進一步的課程都是對於在這個密度中做出的選擇的精煉。因此，我們請你們對於你們渴望的事物非常小心謹慎，因為你們將會得到它，在你們可以繼續前往下一個密度之前得到它。

Therefore, a prerequisite to graduation from this density is to have done all those things which you wished to do, and have purified the desire to the point where that which you desire is to know the will of the Creator within. It is very difficult to know that will until one has worked with the self for some time. The process of daily meditation in a listening sense rather than creative

visualizations, we feel, is central, for in listening to the silence within, passages are opened from the conscious to the subconscious mind, and voices may come upwards from the roots of the tree of mind and break through the threshold of consciousness and enhance and sustain the life experience.

因此，從這個密度畢業的一個先決條件就是，已經做了所有那些你們希望去做的事情，已經對那種渴望進行精煉到了這樣一個位置，在這個位置上你渴望去知曉內在之中的造物者的意志了。一直到一個人已經與自我工作有一些時間之前，去知曉那個意志都是非常困難的。用一種聆聽的方式而不是創造性的視覺化觀想的方式進行每日冥想的過程，我們覺得是中心性的，因為在聆聽內在的靜默中，從表面意識到潛意識的通道被打開了，聲音可以從心智之樹的根部上行並衝破意識的門檻，增強並支持生命體驗了。

Now, how should one go about this task and this joy? One may begin in many ways. But once one has settled upon a daily spiritual time, a daily spiritual routine, a daily spiritual practice of the presence of the one infinite Creator, then we suggest that you stop looking up and down the aisles of the supermarket of spiritual values, thoughts and phenomena, and to move into that leap of faith, acting upon that which moves you the most greatly of any inspiration, thoughts and ideals with which you may have come into contact. Then it is persistence and persistence alone that brings the results that you wish, meditation upon meditation upon meditation, not done any fancy way necessarily, done on the run, done when the clock strikes, done when the noon whistle sounds. Centering and calling for the presence of the one Creator, even momentarily, is a steadying and stabilizing experience, a part of the crystallization of a personality.

現在，一個人應該如何著手處理這個任務和這種喜悅呢？一個人可以用很多的方式開始。但是，一旦一個人已經設置好一個每天靈性的時間，一個每天的靈性的慣例，一個每天對太一無限造物者的臨在的練習了，接下來我們會建議你們停止在具有靈性的價值的事物、想法和現象的超市的過道中來回查看，進入到那種信心最堅的飛躍之中，同時依照那個你們可能已經接觸到任何的靈感、想法和觀點中，單單就是堅持不懈與堅持不懈，一次冥想接一次冥想，一次冥想接一次冥想，沒有必要用任何別出心裁的方式被進行，它們可以在忙碌與奔波中被進行，在整點報時的時候被進行，至在中午的哨子響起的時候被進行。處於中心位置並呼喚大一造物者的臨在，甚至是一會兒，都是一種令人穩定且令人穩固的體驗，都是對一個人人格的結晶的一部分了。

Now, we are aware that there is interest in crystals in this group this evening. The crystals are a large subject, and we do not wish to instruct you in them, as there are others far more able to speak, within the inner planes of your planet, than we. But let us say this, that without the entity becoming crystallized, the crystals are only rocks. The crystalline nature is that which may hold a metaphysical reality. Now, within the illusion you are not real, you are a personality shell. In order to become real to the self, in order to become conscious of one's own self-consciousness, one must become conscious of the discipline of the personality, of the choices one is making, of the thoughts

matter of choice after choice after choice as to how to live the life, how to serve the Creator, how to practice the presence of the Creator, and how to serve others, perhaps the most difficult question of all.

你們每一個人都是無限造物者的一部分。你們每一個人都是完全同等的——殺人犯、強姦犯，聖人、傻子。因為你們每一個人都在內在之中擁有整個星座的可能性，這對於每一個人就是一個在關於如何活出生命，如何服務造物者，如何練習造物者的臨在，以及如何服務其他人的方面做出一個接一個的選擇的問題，也許任何服務其他人是所有的問題中最困難的問題。

We study this still. We have found that it is foolish of us to attempt to serve others before they request it. We heard you speaking of the individual that is voiced, "Yod-he-vau-heh," or "Yahweh," or "Jehovah." This entity, which was a group entity and a guardian of this planet, a member of the Confederation, was extremely helpful in finalizing our code of ethics as regards this planet, for the plan to create improved, healthy human physical vehicles for souls turned from a plan which was focused upon entities being more able to move more quickly in spiritual growth and in service to others into a disaster where those who were somewhat superior mentally or physically simply became bellicose and worldly, moving away further and further from service to [others].

我們仍舊在學習這一點。我們已經發現，嘗試去在它們請求之前就去服務他人，這是我們愚蠢的地方。我們聽到你們正在談到那個名字發音是“Yod-he-vau-heh”或者“Yahweh”或者“Jehovah”的實體。這個實體是一個團體的實體，是這個星球的一個守護者，星際聯邦的一個成員。它在最終確定我們在關於這個行星的倫理的準則的方面是極其有幫助的，因為去創造被改進過的，健康的供靈魂使用的人類物質性載具的計畫，從一個被聚焦在實體在靈性成長中以及在服務它人的方面能夠更快地移動的計畫轉變為一場災難了，在那個災難中，那些在智力上或者身體上多少更高級的實體成為好戰的、世俗的、越來越遠離對他人的服務的了。

The quarantine upon your planet was therefore placed after this experience, and we may assure you that the positive entity, whose name was described Yod-he-vau-heh, moves still in this density attempting insofar as it may to correct the damage it has done.

在你們的星球上的隔離在這種體驗之後因此就被安置了，我們可以向你們保證，那個其名字表描繪為 Yod-he-vau-heh 的正面性的實體，仍舊在這個密度中移動並同時在它可能的範圍內嘗試去糾正它已經造成的傷害。

However, it is human nature that in an apparently separate universe—that is, each entity being separate from each—many would feel that the best way to serve others is to become strong in oneself, and this is easily turned by the entity who is not careful into an absorbing self-interest which removes the entity from the mainstream of human suffering and joy.

然而，在一個明顯地是分離的宇宙中——也就是說，每一個實體都是與相互彼此分離的——很多人會感覺到服務他人的最佳的方式就是在它自己的方面成為強有力的，而這很容易因為實體的不謹慎而被轉變成為一種吸收性的自我利益，這會讓實體離開人類的受苦與喜悅的幹道。

It is well to be painfully and vulnerably in touch with the dynamics of this illusion, for the choice-making is easier in the face of the facts. The decision to jump into the thin air of faith is made possible only because of an ultimate grasp of the fact that we understand nothing. All ends in mystery, regardless of where you pick up the string of phenomena. The string always leads at last into the mobius ring of eternity. Truth recedes before the seeker like a carrot upon a stick.

在與這個幻象的動力性接觸的方面成為痛苦的且易受傷害的，這是很好的，因為在面對事實的方面做選擇是更加容易的。決定去躍入到信心的稀薄的空氣中，是僅僅因為一種對我們什麼都不理解的事實的終極的掌握而成為有可能的。無論你們在什麼位置拾起現象的繩子，一切都在神秘中結束。那個甚至一直都最終導向永恆的魔比斯環。真理就好像一根棒子上的一個胡蘿蔔一樣會在尋求者前面後退。

If one is not careful one can create one's own spiritual burnout. We suggest that the meditations be limited to perhaps no more than an hour per day, perhaps no more than a half hour at any one sitting. This is due to the fact that meditation is a very powerful tool, and the rate of change needs to be slow enough that the personality of your consciousness may have time to absorb knowledge and inspiration that it receives and make its choices in a timely and deliberate manner. It is not well to rush or to hurry the spiritual life, for the soul has its leisure, and in the fullness of time are things accomplished. It cannot be known within the illusion which day is the day of jubilee for one entity, and that is not important. To seek the happiness, the contentment, this is not important. To seek the presence of the infinite One, this is a great aid, and we suggest that we do this most gently, most lovingly, opening to the subconscious as a suitor with bouquet and candy, knowing the spirit to be sweet and precious, the nature of love.

如果一個人是不小心謹慎的，它是能夠製造出它自己的靈性上的耗竭的。我們建議，冥想被限制在也許一天不超過一個小時，也許在任何一次坐下來不超過半個小時。這是由於冥想是一種非常強有力的工具，改變的速度需要是足夠緩慢的，這樣你的意識的人格就可以擁有時間去吸收它接收到的知識和靈感，並用一種適時的且審慎的方式做出它的選擇。去催促或者倉促加快靈性的生命，這是不好的，因為靈魂擁有它的閒暇時刻，事情是在時間的充足之中被完成的。對於一個實體，哪一天會是大赦的日子，在幻象中這是無法被知曉的，那並不是重要的。尋求快樂，滿意，這不是重要的。尋求無限太一的臨在，這是一種太的幫助，我們建議我們極其溫和地，極其有愛地進行這個工作，就好像一個帶著花束和糖果的求愛的人一樣向著潛意識開放，並知曉靈性是甜蜜而珍貴的，是愛的本性。

When you are aware that there is that jewel within, that crystallized entity within, it then becomes the goal to find that center of self, to find who one is, what one wishes, and how one wishes to go about the process of one's desires. Meditation is always most helpful, as is paying attention to the dreaming, which is a large part of the life of the deeper mind, and can constitute, in one who keeps a record of such things, an auxiliary report, auxiliary, that is, to your experience as perceived on a conscious level, for

love and the light of the one infinite Creator. These are the oasis times, these are the sweet honey times that sustain one through the next dry and bleak period within the life experience. Back and forth each entity goes, for there is much to be learned from both frames of mind, especially if an entity can begin to focus upon difficult situations as challenges, a kind of game in which one attempts to find the love hidden in the situation at hand. When one once sees and is able to grasp the principle involved in the lesson being learned, either by analysis or intuition, one may then simply will to complete that lesson.

你們很多人都感覺到它們必須要被一個更大的力量所征服，這是極其不幸的。偉大的力量存在於每一個人內在之中。它單純地是一個選擇去尋求那種力量的最高和最佳的部分的問題。這不是要在一天中被完成的工作，這時常是不會在一生中被完成的工作，因為對於所有，容我們說，具有沉重的打擊的靈性的道路的困難，都會有友誼的喜悅，學習的喜悅，即可體驗太一無限造物者的愛和光的喜悅。這些是綠洲的時刻，這些是甜美的蜜汁的時刻，它們會支持一個人穿越生命體驗之從中的下一個乾涸而荒涼的時段。每一個實體都來來回回，因為會有大量要同時從心智的框架中和一種類型的遊戲中被學習的事物，尤其是如果一個實體能夠開始聚焦于作為挑戰的困難的情況，在這個遊戲中一個人會嘗試去找到被隱藏在就在面前的情況中的愛。當一個人一旦看到並能夠掌握被包含在正在被學習的課程中的原則的時候，要麼是藉由分析，要麼藉由直覺，它接下來就可以單純地意願去完成那個課程了。

So you see, all phenomena are corollary to the great work of consciousness itself, the disciplining of the human personality, the encouragement of the greater self within, the encouragement of its being able to speak in many different ways through the subconsciousness to the conscious mind, always this produces the longer view, the more compassionate and wise point of view, for always one begins to see the pettiness of one's concerns and the overwhelming importance of love.

因此，你們看，所有的現象都是意識本身的偉大的工作，對人類人格的鍛煉，對內在的更大的自我的鼓勵，以及對它能夠用很多不同的方法通過潛意識向表面意識發言的鼓勵的必然結果，這一直都會產生出更長的視線，更大的同情心以及更有智慧的視角，因為一個人一直都會開始看到它自己的憂慮的瑣屑以及愛的壓倒性的重要性。

This instrument requests ...

這個器皿請求.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

We shall continue, leaving this instrument. We discover that this instrument has tried very hard to get below forty-five minutes, but we have outfoxed her

once again. We are most apologetic, we really have not the sense of time that we would need to be able to limit our sessions as to time. We are simply able to limit them by the strength of the group energy, and this normally is that which this instrument would call long-winded. We hope we have not bored you. We hope you realize that all truths are personal. That which is your personal truth you shall recognize. There shall be no struggle, you shall simply say, "Yes, I knew that, I remember that," and that is your truth, for however long it is your truth. Some truths are larger than others, some are fleeting, none are permanent except unity.

我們將繼續，離開這個器皿。我們發現這個器皿非常努力地嘗試去縮短到少於四十五分鐘，但是我們再一次瞞過了牠。我們極其抱歉，我們真的沒有時間感，我們需要這種時間感以能夠在關於時間的方面限制我們的集會。我們單純地能夠藉由團體能量的強度來限制它們，這通常就是這個器皿所稱的冗長了。我們希望我們尚未讓你們厭倦。我們希望你們認識到，所有的真理都是個人性的。你將認出那個是你個人的真理的事物。不會有掙扎，你將單純地說，"是的，我知道那一點，我記起了那一點了，"那就是你的真理，因為無論它有多長，它都是你的真理。一些真理是比其他真理更大的，一些是的短暫的，除了一體性之外沒有真理是永恆的。

We would now leave this instrument, asking each to continue the daily, faithful, moderate meditation, the centering whenever possible, momentarily within the presence of the one infinite Creator, that the intersection of eternity and present moment may work its magic through you that you may bring eternity into the lives of those about you.

我們現在離開這個器皿，我們同時請求每一個人都繼續每天的、信實的、適度的冥想，在無論什麼有可能的時候回到中心，時時刻刻處於太一無限造物者的臨在之中，那種永恆和當下一刻的交叉可以通過你產生出它的魔法，這樣你就可以將永恆帶入到在你周圍的那些人的生命之中了。

We would at this time transfer this contact to the one known as Jim, that this entity may conclude the session this evening. We thank this instrument and the one known as Jim also, both of whom are somewhat fatigued. We are most grateful for the willingness to be open to us, and we thank each for the service it offers us and for the call itself which is a great blessing to us. We are those known to you as Q'uo. We shall at this time transfer to the one known as Jim.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，這樣這個實體就可以結束今晚的集會了。我們感謝這個器皿，同樣也感謝被知曉為 *Jim* 的實體，它們兩人都多少有些疲倦了。我們對於向我們開放的樂意是極其感激的，我們為它提供給我們的服務，為呼喚本身而感謝各位，呼喚對於我們是一種巨大的祝福。我們是你們知曉的 Q'uo。我們將在此刻轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We

would at this time offer ourselves in the attempt to speak to any further queries that those present may have for us, though we are well aware that there is a significant amount of fatigue within the circle. We would wish that we might be able to speak to any query which may remain upon your mind, however. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。我們會在此刻提供我們自己嘗試去談及那些在場的人可能向我們提出的任何進一步的問題，雖然我們清楚地知曉在這個團體中有大量的疲倦。我們希望我們可以談及任何可能留在你們的心智中的問題，無論如何。在此刻有一個問題嗎？

Carla: I have none.

Carla：我沒有問題。

I am Q'uo. Very well then, we are most pleased to have been able to join this group this evening. We would remind each that we are but pilgrims upon the journey of evolution as are you, and wish that our words be carefully discriminated, that only those which are of value to you be kept in use. Please discard any that do not ring true. We would at this time take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo。非常好，我們極其高興今晚已經能夠加入這個團體了。我們提醒各位，我們僅僅是走在和你們一樣的演化的道路上的朝聖者，我們希望我們的言語被仔細分辨，僅僅那些對於你們有價值的言語被保留使用。請拋棄任何聽起來不是真實的言語。我們會在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 22, 1989

1989-10-22 禮物 (上)

Group question: How can people who are interested in pursuing in a life's work and being of service to others and developing their gifts discover what exactly the gifts are that they have, and then, if, say, they have more than one gift, how can people determine what the best way of service is, how to use the gifts or gift that they have in developing themselves, and then in being of service to others?

團體問題：對於追尋一生的工作、服務他人以及發展它們的禮物感興趣的人，如何才能發現它們擁有的禮物究竟是什麼，接下裏，如果，假設它們擁有多於一個禮物，人們如何才能確定什麼是服務的最佳的途徑，如何在發展它們自己，並接著對其他人進行服務的過程中使用多個或者一個它們擁有的禮物呢？

(Gifts, Part I)

(禮物，第一部分)

(Carla channeling)

(Carla傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. It is a great privilege to share in this circle of meditation and seeking and to see the earnest hearts of those who wish to express their unity of all that there is in the very life that they lead.

我是 Q"uo，在太一無限造物者的愛與光中致意。在這個冥想和尋求的圈子中分享，並看到那些希望在他們所引領的生命中表達它們與一切萬有之間的一體性的人們的真誠的心，這是一種巨大的榮幸。

We are aware that the illusion is a heavy one, and that missteps are inevitable and frequent. We urge each always to turn again in hope, to try once more, to be undiscouraged by circumstances, but simply to abide in this feeling that fills this dwelling place at this time, the unconditional love of the one infinite Creator.

我們知道這個幻象是一個沉重的幻象，失足是不可避免且頻繁的。我們鼓勵每一個人一直都在希望中再一次轉向更多一次地嘗試，不要被環境感到沮喪，而單純地居住在這種在此刻填滿這個住所的感覺中，居住在太一無限造物者的無條件的愛中。

The third density is not a density in which wisdom plays a great part. It is the folly of men to believe that there is wisdom in third density, and thus one may see the ideal of justice, an ethical, philosophical ideal which does not take into account either the nature of the illusion, the purpose of the illusion, or those entities which have come to self-consciousness within third-density illusion. In any real sense, there is little observable justice, for the plan which each has created before the lifetime often deliberately includes difficult, unfair and painful circumstance, and the more spiritually ambitious an entity is, the more

difficult the lessons that that entity came to manifest will be. 第三密度不是一個在其中智慧扮演了一個很大的角色的密度。恰恰正是人的愚蠢相信第三密度中會有智慧，因此，一個人會看到，正義的理想，一種倫理的，哲學的理想是不會被納入到幻象的特性，幻象的目的，或者那些已經在第三密度的幻象中取得了自我意識的實體的考慮範圍之內的。在任何真實的意義上，幾乎不會有可以觀察到的正義，因為每一個人在生命之前已經創造的計畫經常會故意包含了困難的、不公平的、痛苦的環境，一個實體在靈性上越發有抱負，那個實體會顯化的課程將會越發困難。

We speak this evening to those whose worldly ambitions are a cipher, a nothing. This has been decided. This leaves the mind free, regardless of whether work is done in the mundane world or not, to ponder and contemplate those philosophical and spiritual questions that you may have. This is a great head start that you have over people who are torn between the world and the cosmos, between this life and infinity. Those who have awakened, such as you, to their true desire to be of service to the one infinite Creator by loving each other, are so often in the difficult position of having to adjudge their own service in the absence of any support whatsoever.

我們在這個晚上談及那些其世俗的抱負是一個零，是一種空無的人們。這是已經被決定了的。這讓頭腦自由了，無論是否工作在世俗的世界中被進行了，去仔細考慮並沉思那些你們可能擁有的哲學上和靈性上的問題。這是你擁有的超過那些在世界和宇宙之間，在這次生命和無限性之間被撕裂的人們的一個巨大的領先優勢。那些諸如你們這樣已經覺醒於它們藉由彼此相愛而服務於太一無限造物者的真實的渴望的實體，會如此經常地處於不得不在沒有無論什麼任何支援的情況下確定它們自己的服務的困難的位置上。

This is especially true of the mated relationship, and the raising of children. There is no greater or more sacrificial service than the raising of young souls, attempting to offer to those souls that information which is grist not only for making one's way in the mundane world, but for becoming aware of eternity, becoming aware that so-called human beings have a context into which they fit. They are not the be-all and the end-all of evolution. Evolution moves steadily on, and the progress, after third density, is all spiritual. Within this density you still need more of the personality in order to deal with the heavy chemical vibrations. More and more you will see yourselves as a spiritual discovery, finding and refining that truth which is within you until you become aware of your nature. Becoming aware of one's own nature may or may not sound simple. It is not simple in our estimation, unless one has the gift of faith as this instrument does and simply bypasses the intellect, moving instinctively toward intuition and what the instrument calls purified emotion.

這對於伴侶關係，對孩子的撫養是尤其真實的。沒有比養育年幼的靈魂，並嘗試去向這些靈魂提供資訊的更偉大或者更加犧牲性的服務了，這種資訊就是磨坊中的穀物，它不僅僅為了讓靈魂在世俗的世界中走出它的道路，同樣也是為了察覺到永恆，察覺到所謂的人類的存有擁有一個它們要去適應的環境。它們不是全部的演化，也不是全部的演化的終點。演化穩定地繼續前進，在第三密度之後，發展是完全靈性上的。在這個密度中，你們仍舊需要更多的人格以便於與沉重的化

學性的振動打交道。你們將會越來越多地將你們自己視為一個靈性上的發現，並同時發現並精煉在你們內在之中的真理，一直到你們開始察覺到你們的本性為止。察覺到一個人自己的本性可能會或者可能不會是聽起來簡單的。在我們看來，它不是簡單的，除非一個人和這個器皿一樣擁有信心的禮物並會單純地繞過邏輯智力，並同時本能地朝向直覺和這個器皿所稱的被淨化過的情緒移動。

For the most part, entities wish to do something which is of true service to the Creator, and it seems logical and right to entities who have observed great spiritual figures of the past and present to wish to be great spiritual figures and to be of service in that way also. One can even seek dramatic, publicized service to others, and within the limitations of mixed contact, since there is ego involved in such hope, such channels are able to do much good to bring many souls to an awareness of the mystery that underlies all that there is.

在絕大部分，實體們希望去做某種對於造物者是真實的服務的事情，對於已經觀察到過去和現在的偉大的靈性的人物的實體，去希望去同樣也成為偉大的靈性的人物並用那種方式進行服務，這看起來似乎是有邏輯且正確的。一個人甚至能夠尋求戲劇化的，公開的服務他人，在混合的接觸的限度範圍內，因為在這樣的希望中有小我被包含在內，這樣的管道能夠做大量有益的事情將很多的靈魂帶到對存在於一切萬有之下的神秘的察覺。

We always say to each that we do not wish to become a stumbling block, and we wish you to take only that which makes sense to you from what we say. And no matter how inspiring, if confusing, we ask that you release and forget the information, for it is not your personal truth at this time, and there is no need for you to change and struggle and strive. The spiritual path is one of allowing things to occur, for you have planned well.

我們一直會對每一個人說，我們並不希望成為絆腳石，我們希望你們僅僅從我們所說的內容中拿走對於你們是有道理的部分。無論多麼令人啟發，如果資訊是令人混淆的，我們請你們放下並忘記那個資訊，因為在此刻它不是你個人的真理，你沒有需要去改變、掙扎和努力。靈性的道路是一條允許事情發生的道路，因為你已經很好地進行了規劃了。

Each of you would be unable to incarnate at this time upon this particular sphere, were it not possible for each and every entity to graduate either service to self or service to others, third density; that is, each has the opportunity of learning to use a denser and much enhanced cohesion of light. In this atmosphere, as the instrument has often said, thoughts become things. And as you are entering at this time into fourth-density space/time, thoughts are becoming things, over and over again. The negative emotions involved with lifestyles that are not helpful to the entity through anger, through feelings of rejection and so forth, cause much illness, much unhappiness.

如果每一個實體不可能在要麼服務自我，要麼服務他人的方向從第三密度畢業，你們每一個人都無法在此刻在這個特定的星球上投生，也就是說，每一個人都擁有機會去學會使用一種更為緻密的，具有增強的結合力的光。在這個環境中，如這個器皿已經經常說的一樣，想法成為了事物了。當你們在此刻進入到第四密度的空間/時間的時候，想法一次又一次地成為了事物了。被包含在生活方式之中

的負面性的情緒對於實體是沒有幫助的，這些負面情緒通過憤怒，通過拒絕的感覺以及諸如此類的感覺，造成了大量的疾病，大量的不快樂。

It is difficult for the person who comes to this information as a neophyte to imagine that he or she could be of equal service to those who heal or teach or channel, for the latter three are somewhat dramatic. The entity, if positively oriented, is relatively without ego, as you call the need to impress or to control. We would like to extend this idea to form a true picture of spiritual service in third density.

對於作為一個新手而遇到這個資訊的人，它會很難想像，他或者她能夠與那些治愈、或者教導、或者傳訊的人進行同等的服務，因為後面三個服務是怎麼有點戲劇性的。實體如果是正面導向的，它會相對沒有小我，如你們對於去銘記或者去控制的需要的稱呼一樣。我們想要將這個觀點進行拓展，以形成對於在第三密度中的靈性的服務的一副真實的圖像。

Perhaps the greatest spiritual service you can do is to center and meditate and think upon the Creator, lovingly, gratefully, emotionally, in a purified and inner way, not letting your prayers float to the four corners of the room in which you are so that entities may hear you, but rather stepping into that inner room and listening in silence, waiting for the presence of the infinite One.

也許你能夠做進行的最大的靈性的服務就是去處於中心，冥想並思考造物者，有愛地、感激地、充滿感情地，用一種純淨的且內在的方式，不是讓你的祈禱漂流到你處於其中的房間的四個角落以便於實體就可以聽到你了，而毋寧是踏入到那個內在的房間中，在靜默中聆聽，等待無限太一的臨在。

The difficulty for those within your culture is that people identify service to others with certain specific skills, which we would call dramatic skills, such as the vocal channeling and the healing. It is our opinion that each and every entity who has incarnated at this time upon the Earth has a beautiful, loving and right service to perform, planned beforehand, planned in such a way that one may be continuously rocked and buffeted by the winds of change that accompany realization.

在你們的文化中的人們的困難是，人會將對他人的服務等同於一定的具體的技能，等同于諸如語音傳訊和療愈之類的我們所稱的引人注目的技巧。我們的觀點是，每一個已經在此刻在地球上投生的實體都擁有一個美麗的，有愛的，適當的服務要去執行，這個服務是提前被計畫好了的，是用這樣一種一個人可以持續不斷地被伴隨著領悟的改變之風而搖晃與衝擊的方式被計畫好了的。

This is true whether or not the service is the greatest service of all, that of knowing who you are, and of vibrating in that knowledge consciously, or of non-dramatic service. This is what confuses your people. It is your people's idea that some services are greater than other services. This is true only insofar as some desires to serve are purer than other desires to serve. It does not matter what is in front of your face. What is in front of your face is your service. If you can allow yourself to flow intuitively in the river of

consciousness, you yourself will let yourself know, "Yes, I wish to do this," "No, I do not wish to do that."

無論服務是否是對所有人最大的服務，那個服務都是知曉你是誰的服務，是在那種知曉中有意識地振動的服務，或者是不引人注目的服務，這是真實的。這是會讓你們的人群感到混淆的事情。你們的人群的觀點是，某些服務是比其他的服務要更大的。這僅僅是在某些去服務的渴望是比其他的去服務的渴望更為純淨的範圍內在是真實的。在你面前的事物是什麼，這並不重要。在你面前的事物就是你的服務。如果你能夠允許你自己本能性地在意識的河流中流動，你自己就將讓你自己知曉，“是的，我希望去做這個，”“不，我並不希望去做那個。”

Therefore, we suggest that in order to find out one's gifts, one do several things. Firstly, if one is of some substantial age and has had many experiences, it becomes extremely easier to gaze back over the incarnation and see the pattern of lessons to be learned. One kind of lesson will occur again and again and again, until you have mastered and balanced your ability to serve under those conditions. Basically, each entity goes through a lifetime process of accepting the unacceptable, of forgiving the unforgivable, of loving the unlovable, of consoling the inconsolable, of pardoning one in error, even when that error has cost you greatly.

因此，我們建議一個人可以去做這樣幾個事情以便於找出它的禮物。首先，如果一個人是有相當大的歲數並且已經擁有了許多的體驗的話，去回顧投生並看到要被學會的課程的模式，這會變得是極其更加簡單的。一種類型的課程將會一次又一次地出現，一直到你已經精通並平衡了你在這些情況下去服務的能力了。基本上，每一個實體都會經歷這樣一個過程，即接受無法接受的事情，寬恕無法寬恕的事情，愛無法愛的事情，安慰無法安慰的事情，原諒一個犯錯的人，甚至在那個錯誤已經極大地損傷了你的時候，這是一個一生的過程。

It does not seem to be a service to be a parent, or a breadwinner, or any of the other myriad non-dramatic ways of living possible. What sets the spiritual seeker apart from one who simply lives in the mundane world without questions as to eternity, is that realization of the present moment as eternity, that ideal which says "I can have time spent with the infinite One, I can feel Its love and Its light. These experiences are meaningful to me." This creates an atmosphere within of trust, so that one may gradually, gradually relax, and allow the rhythm of life, as you have planned it, to overtake you.

成為一個父母，一個養家糊口的人，或者在其他無數的有可能的不引人注目的生活的方式中的任何方式，這似乎看起來不是一種服務。讓靈性尋求者與簡單地活在世俗世界中而不會在關於永恆的方面提出問題的人區分開的事物，就是對當下一刻就是永恆的領悟，就是那種會這樣說的理想，“我能夠將時間花在與無限太一在一起，我能夠感覺到祂的愛和祂的光。這些體驗對於我是有意義的。”這在內在之中創造了一種信任的氛圍，這樣一個人就可以逐漸慢慢放鬆下來，並允許生命的旋律，如你們已經對它做好了計畫一樣地，追上你了。

It is not well to pray and affirm in the attempt to control the life, because that which is upon the surface of your minds is as the tip of the iceberg, and those things which are deepest within take some time to express themselves

through dreams, visions or instant realizations after ten years of work. Some entities move quickly, others more slowly and more surely. All that we suggest to each is that each remain within the integrity of the self, feeling the selfhood of the self, feeling the discrimination and the thought processes of the self, so that as one listens to all of life, whether it be the weather report, a symphony or a channeling such as this one, one is listening with an ear to pray for the lost, to rejoice with the joyful, to give thanks for those who have had blessing, and to console those who are wretched.

去祈禱並肯定那種控制生命的嘗試，這是不好的，因為在心智的表面上失誤就好像冰山的尖尖一樣，那些在內在之中最為深入的事情是要在十年的工作之後花一些時間來通過夢見、異象或者瞬間的領悟來表達它們自己的。一些實體快速地移動，其他的實體會更緩慢且更加確切地移動。所有我們向每一個人建議的事情都是，每一個人留在那種自我的完整性之中，同時感覺到自我的自我屬性，感覺到自我的分辨力和思想的過程，這樣當一個人聆聽生命的一切的時候，無論它是天氣預報，一首交響樂或者一個諸如這種傳訊之內的傳訊，一個人就在用一隻耳朵聆聽，來為迷失的人祈禱，來與喜悅的事物一同歡慶，來為那些已經擁有福分的人們致謝，並安慰那些不幸的人們了。

Any form of loving one another is that action which expresses what this instrument would call the Christ consciousness, that which is deeply buried within you, that with which you are to some extent acquainted, but perhaps more to the point, of being able to love without stint, to give without thinking, to spend all one's energy, time, talent and what you call money, with the spiritual life central and in the mind.

任何愛另一個人的形式，就是那種表達這個器皿所稱的基督意識，以及表達被深埋在你內在之中的事物，那個你在某種程度上是熟悉的事物的行動，但也許說得更準確一些，就是能夠毫不吝惜地愛，在沒有思考的情況下給予，並將所有一個人的能量、時間、天賦和你們所稱的金錢，都在心智的中心與內在之中花費在靈性上的生命上。

It is possible to be of tremendous service while washing your dishes, for as one washes the dishes it is a waking meditation. The gestures are automatic, and it is possible in the meantime to be in a state of light meditation and listening, or in a state of contemplation, or in a state of intercessory prayer, where you are concerned for the health and the well-being of those you love. Thoughts are becoming things; your prayers are heard more than ever.

在洗盤子的時候是有可能進行非凡的服務的，因為當一個人洗盤子的時候，它是一種醒著的冥想。姿勢是自動的，有可能同時處於一種輕的冥想和聆聽的狀態，或者處於一種沉思的狀態，或者處於一種代禱的狀態，在其中你關注那些你愛的人們的健康與健全。想法正在成為事物，你的其他是比任何時候都更多地被聽到的。

We find that it is unfortunate that entities who are upon the spiritual path that does not include orthodox religion, tend to wish that they may be of this or that service rather than allowing service to come to them. It will come; it has been planned. It may not seem dramatic or large or important, but the dish

washed for the love of the one infinite Creator is a dish washed in a bath of love as well as soap and water, and that love radiates and lightens the consciousness of the planet. This is your greatest service, each of you, and you do it within the unmanifest being with no one to know, no drama, and no announcement of having done so.

我們發現那些走在並未將傳統的宗教信仰包含在內靈性的道路上的實體傾向於希望它們可以進行這樣或者那樣的服務，而不是允許服務出現在它們身上，這是令人遺憾的。它將會出現，它是已經被規劃好的。它可能看起來似乎不是引人注目的，巨大的，或者是重要的，但是為了對太一無限造物者的愛而洗盤子，是一種在愛的浸泡中，同樣也是在肥皂和水的浸泡中的洗盤子，愛照耀並照亮了星球的意識了。這就是你們最大的服務，你們每個人，你在未顯化的存有內在之中進行這種服務，沒有任何人知曉，沒有戲劇性，沒有對於已經這樣做的宣告。

You are working upon your evolution, and from third density forward all evolution is spiritual. Thusly, we would back up and look at how one may abide in faith, and have the patience, the persistence, and the faith to wait and do what there comes before the face to do. That, and that alone, for that instant, is all that is needed. It is never known to you when you have truly succeeded and when you have failed, nor is it important, for if you do anything for the love of the one infinite Creator, that radiant thought, however poorly the actions manifest, is a purely positive, loving and caring thought, and will add to the consciousness and the lightness of your sphere. 你是在你的演化上進行工作的，從第三密度向前的所有的演化都是靈性的。因此，我們會往後退並注視一個人如何才能安住于信心中，如何擁有耐心，堅持不懈以及去等待和做無論什麼出現在面前要去做的事情的信心。那種信心，單單就是那種信心，對於那個時刻，就是所有被需要的事物了。你永遠都不會知曉，什麼時候你已經是真正成功的，你什麼時候已經失敗了，它也是不重要的，因為如果你為了對太一無限造物者的愛做任何事情，那個發光的想法，無論行動多麼糟糕地顯化，就是一個純粹正面性的有愛的、關心的想法，並將會增添你們的星球的意識與亮度。

Entities within your culture are much bemused by gadgetry, much in love with foreign places, ambitious and restless and yearning, and thinking that what they hunger for is better money, a better position, more power, or more clout in some way. This is not the objective of living this particular incarnation in this particular density. You are attempting to drop that of yourself which does not seem to be loving, not in overcoming or repressing it, but by balancing it and understanding it within the self.

在你們的文化中的實體們是對小玩意極其著迷的，是對於外國的地方極其喜愛的，它們是野心勃勃的，坐立不安的，渴望的，並認為它們極其渴望的事物是更好的金錢，一個更好的地位，更多的權利或者以某種方式更大的權勢。這不是在這個特定的密度中在這個特定的投生中的生活的目標。你正在嘗試去將你自己身上的那個看起來似乎沒有愛的部分丟下，不是克服它或者壓制它，而是藉由平衡它並在自我內在之中理解它。

This is a difficult thing to do, painful for those with any sensitivity, for as you

know, all of creation lies within you. You are all that is. Circumstances may have made it possible for you to move through the incarnation comfortably, or uncomfortable but honestly, or comfortably and dishonestly, or uncomfortable and dishonestly. Yet, within each and every situation, no matter how unpromising, lies that which may be a certain knowledge, a certain determined hope in that which is unseen, that the situation before one's eyes is exactly what it should be, and, painful or wonderful, is giving you what you need to take in and work with as catalyst at this time.

這是一個要去做的好難的事情，對於那些帶著任何敏感性的人，它是痛苦的，因為如你知曉的一樣，所有的創造物存在於你內在之中。你就是一切萬有。環境可能已經讓你舒適地，或者不舒適但卻誠實地，或者舒適但卻不誠實地，或者不舒適且不誠實地穿越投生，對於你成為有可能的了。然而，在每一個情況之中，無論它多麼沒有希望的，都存在有可能成為對看不見的事物有一定的知曉，有一定的堅定的希望的事物，那個看不見的事物即，在一個人眼前的情況恰恰就是它應該是的情況，無路它是痛苦的還是美妙的，它都在給予你那個在此刻你需要去接受並作為催化劑與之一同工作的事物。

Each upon this planet at this time had a hand in creating the life pattern. Once one has discovered the lesson that one has set oneself, it becomes easier to see tiny moment after tiny moment, and small detail after small detail take on an aura of the spiritual as one seeks within such situations to find a way to manifest love where there is no love, light where there is no light, and union where there was discord.

在這個星球上的每一個人在此刻在創造生命模式方面都是有一手的。一旦一個人已經發現了它已經為它自己設置的課程了，當一個人在這樣的情境中尋求以找到一種方式去在沒有愛的地方顯化愛，在沒有光的地方顯化光，在有不和的地方顯化統一的時候，要看到一個接一個的小小的時刻，一個接一個的小小的具體細節呈現出一種靈性的靈光，這會變得更加容易。

We may say, because each is aware, that each is a wanderer who has come to this planet at this time to be of service to those who are attempting to graduate, who are not able to accept the consolations of any organized religion. We do not claim to be a religion, a church, a dogma, or a doctrine. We are those who have had experiences with the Creator, who have grown closer and closer to the Creator, and who expect to have quite a way to go before we are able to dissolve once again in the ocean of unmanifest love. The cycle is as beautiful as the beating of a giant heart, and the fact that anything that one does could not be one's service is to us improbable. Subjectively, one may feel that one has erred, made mistakes, been thoughtless, and so forth. It is well in those times to continue positive thinking, and move quickly towards a state of forgiveness of the self and of the one with whom there was conflict.

我們可以說，因為每一個人都是察覺的，每一個人都是一個已經在此刻來到這個星球以對那些正在嘗試去畢業的人，對那些無法接受任何有組織的宗教信仰的安慰的人進行服務的流浪者。我們並沒有宣稱是一個信仰、一個教會、一個教條或者一個教義。我們是那些已經擁有與造物者在一起的體驗，並已經成長越來越接

近造物者的實體，我們期待在我們能夠再一次消融在未顯化的愛的海洋中之前擁有一條道路去行走。週期是如同一個巨大的心臟的跳動一樣美麗的，一個人做的任何的事情都無法成為一個人的服務，這個事實對於我們是不大可能的。主觀上，一個人可能感覺到它已經出錯了，已經犯錯了，已經是缺乏考慮的，如此等等。在那些時候繼續正面性的思考，並快速移動到一個對自我以及那個一個人與之有衝突的實體的寬恕的狀態，這是很好的。

Perhaps the second greatest service upon your planet at this time, or at any time in third density, is the responsibility of parenting young souls who know and seek the truth with childish lilting voices and squeals of laughter. This particular service is looked down upon by most as being the lot of the one who is too lazy to work. We find the concept ludicrous in that children and a home are a great deal of work. There is no boss, there is no judge, there is only the parent attempting to be of service to the young one. And we may say that it is our opinion that the most helpful thing spiritually in the service of raising children, for the children, is either to bring them to any organized religious group for interaction with people of their own age and teachers, or, and this is undoubtedly preferable to many, to create a worship service within the home that is done daily and without comment. Emphasis is not put upon such spiritual discipline; it is picked up by young children as that stress or emphasis which protests too much. Happy are the parents who are settled in peace together and who may sit in meditation or whatever form of spiritual practice is desired, each and every day for a short time. This moves into the child's subconscious as that which is, and in our opinion this is the truth of that which is—that is, that the Creator is within everything.

在此刻在你們的星球上，或者在第三密度中的任何時刻，也許是第二大的服務，就是去撫育年幼的靈魂的責任，那些年幼的靈魂帶著孩子氣的歡快的聲音和笑聲的尖叫來知曉並尋求真理。這個特定的服務是被大多數人所看不起的，因為有很多人過於懶惰以至於不願意去工作。我們發現那個觀念是可笑的，因為孩子和一個家庭是大量的工作。沒有老闆，沒有法官，僅僅只有嘗試去服務年幼的實體的父母。我們可以說，在我們看來，在撫養孩子的服務的方面對於孩子是在靈性的方面最有幫助的事情是，要麼將它們代禱任何有組織的宗教信仰的團體以與屬於它們自己的年齡的人以及老師進行互動，要麼在家中創造一種每天進行且不必多說的崇拜的服務，後者對於很多人是毋庸置疑更喜歡的。重點不是被放在這樣的靈性修煉上，靈性修煉是被年幼的孩子學會，因為那種著重或者強調會要求過多了。如果與父母一起安坐于在的平安之中，並可以坐在冥想中或者無論什麼被渴望的靈性的練習之中，每天一小段時間，這樣的父母是快樂的。這會作為其之所是 (*that which is*) 進入到孩子的潛意識之中，在我們看來，這就是其之所是的真理了——也就是，造物者是在每一個事物之中的。

It is impossible not to serve if one is loving the Creator while doing the service. At this time your planet is very polarized. Very positive entities gaze upon the havoc created by very negative ones, and negative entities gaze back at those who are polarizing towards the positive and see what this instrument would call "suckers." We urge each, therefore, to allow those things to happen which happen, and to ponder them and ruminate on them, and even analyze

them—if one is of an analytical turn of mind—at the end of each day, that one may remain clear, confident and calm, centered in the love and the light of the one infinite Creator. We know of no other way to explain to you the difference between your view of service and our view of service than to say that to us there is no lifetime lived that is not potentially a life of service if things within it are done with a love of the one infinite Creator and in the love of the one infinite Creator.

如果一個人在進行服務的時候是愛造物者的，不去服務是不可能的。在此刻你們的星球是非常兩極分化的。非常正面性的實體注視著被非常負面性的實體製造的混亂，負面性的實體反過來注視著那些朝向正面性極化的實體並看到這個器皿所稱的“吃奶的孩子”。因此，我們鼓勵每一個人都去允許那些發生的事情發生，在每一天結束的時候，沉思它們並對它們進行反芻，甚至分析它們——如果一個人是具有一種分析性的心智的傾向的話——這樣一個人就可以保持清晰，信任與平靜，並處於太一無限造物者的愛與光的中心。我們會說，對於我們，如果在生命內在之中的事情是帶著一種對於太一無限造物者的愛並切實在這種愛之中被進行的話，沒有被活出的生命，是潛在不具有一種服務的生命，除了這樣說之外，我們不知道其他的方法來向你們解釋在你們對於服務的觀點和我們對於服務的觀點之間的差別。

This is not easy medicine for entities to swallow. Wanderers especially are quite certain they have a mission. Indeed, the mission may be an humble one. There are no missions that are not humble. Some seem to be more than humble services because they are dramatic, such as this instrument as she speaks without knowing what word will come next. This is interesting to people, a tightrope act, and therefore dramatic. Will the instrument lose the contact? Will the acrobat fall off the slim, round, slippery wire upon which he is walking between the present moment and eternity?

這不是對於實體容易吞下的藥物。流浪者尤其相當肯定它們是擁有一個使命的。確是，那個使命可能是一個謙卑的使命。沒有使命不是謙卑的。一些使命看起來似乎比謙卑的使命更大，因為它們是引人注目的，諸如這個器皿在不知道什麼詞語接下來將會出現的情況下發言之類的引人注目的服務。這對於人群是有趣的，是走鋼絲的行為，因此是引人注目的。器皿將會失去接觸嗎？走鋼絲的演員會掉下它在其上，在當下一刻和永恆之間行走的那條纖細的、圓形的、滑溜的鋼絲嗎？

You are here to bring light to a dark world. It is as simple as that. The purpose for which wanderers incarnated is all one—to love, and to love, and to love, and to love. You will be hurt, broken, humiliated and defeated in the course of a life in faith. It runs directly counter to the culture in which you live to do things for an ideal reason, to focus upon the Creator which is unseen rather than all of the phenomena, all of the gadgetry, all of the amusements that are so delightful upon the surface of life in your density. Be aware that even in those situations you may choose to be of service by moving constantly in an awareness of the love and the light of the one infinite Creator. But also, and most of all, be aware, we ask each, that non-dramatic service is as vital as dramatic service, just as the mouth of an entity speaks many things, but would not be able to function without each and every other organ of the

physical vehicle, which must be kept in some sort of balance in order that one may manifest any gifts whatsoever.

你們是在這裏來將光明帶入到一個黑暗的世界中的。就是那麼簡單的事情。流浪者投生所為的目的全都是一個目的——去愛，去愛，去愛，去愛。你將會在一次在信心中的生命的進程中被傷害，被打破，被羞辱，被打敗。它直接針對你在其中生活的文化，以為了一個理想的原因做事情，並聚焦於看不見的造物者，而不是聚焦於所有的現象，所有的小玩意，所有的在你們的密度的生命的表面上如此令人愉快的娛樂。察覺到，甚至在那些情況中，你們還是可以選擇藉由持續不斷地在一種對太一無限造物者的愛和光的察覺中移動而進行服務。但是同樣，最重要的是，我們請每一個人都察覺到，不引人注目的服務是和引人注目的服務一樣至關重要的，就好像一個實體的嘴巴說出很多的事情，但卻無法在沒有物質性載具的每一個其他的器官的情況下運轉一樣，物質性載具必須被保持在某種類型的平衡之中以便於一個人可以顯化無論什麼任何禮物。

We may say that there is one thing that we would not advise in attempting to be of service and find one's niche, and that is to attempt to control the process. The conscious mind has very little in it compared to the unconscious mind, in which lies the roots of mind and the Creator Itself, covered over and over by distortion, but there, perfect and whole nevertheless: each one's true nature.

我們可以說，在嘗試去進行服務並找到一個人的適當的位置的方面，有一個事情是我們不會建議的，那就是嘗試去控制過程。相比無意識的心智，有意識的心智在其內在之中擁有非常少的事物，在無意識的心智中存在有心智的根部和造物者祂自己，它們被扭曲層層覆蓋，但是那裏仍舊是完美和完全的：每一個人的真實的本性。

Now, we would suggest to this group, as it is doing somewhat advanced work, that it simply practice the presence as it moves about the daily activities, not berating the self every time one realizes one has not thought about the Creator for hours, but simply turning again and again to its simple ideal, the desire for the love of the infinite Creator, to love each other.

現在，我們會向這個團體建議，因為它正在做多少有些高級的工作，在它在日常活動中四處移動的時候，它單純地練習臨在，不是在每一次一個人意識到它已經有幾個小時沒有思考造物者的時候去責備自我，而是單純地一次又一次轉向它簡單的理想，對無限造物者的愛的渴望，以彼此相愛。

Almost any situation which seems difficult involves a lack or a loss of love. Hearts that are not opened to the love and the light of the infinite Creator can be mean and petty, hurtful and vicious, all in the name of service. Better it is that you do nothing but sit in one place and send love, than be active and confused, and somewhat negative as well as positive by desiring to control what happens to one.

幾乎在任何看起來似乎困難的情況中都包含了一種缺少愛或者一種愛的失去。並未向無限造物者的愛與光開放的心，能夠是卑劣且小心眼的，是傷害的且惡毒的，全都以服務的名義。相比藉由渴望去控制發生在一個人身上的事情而是活躍的且混淆的，是多少有些負面性同樣也是正面性的，更好的是你什麼都不做，而僅僅

坐在一個地方並送出愛。

For in the desire to help someone, there needs to be the realization that one must come to a halt within, and admit that one does not know all that there is to know about service to this entity, that one will need inspiration and intuition, so that one may call upon these deep resources of the self, which many call the higher self, the Holy Spirit, guardian angel, or inner planes master. All of these sorts of entities exist, the difference between them is only that of outer plane third density and inner plane third density. Those within the outer plane may come from other planes, those within the inner plane must have at one time been incarnate upon this particular sphere.

因為在去幫助某個人的渴望中，會有需要去領悟到，一個人必須在內在之中暫停前進，並承認一個人並不知道一切萬有以知曉對於這個實體的服務，承認一個人需要啟發和直覺，這樣它才可能召喚這些自我的深入的資源，召喚很多人所稱的高我，聖靈、指引的天使或者內在層面的大師。所有這些類型的實體都存在，在它們之間的不同之處僅僅是第三密度的外在層面與第三密度的內在層面的不同。那些在外在層面來的實體可以來自於其他的層面，那些在內在層面中的實體必須在一個時刻已經在這個特定的星球上投生過。

Thus, be aware, we ask you, [of] the service that you provide by your very consciousness, by your love of the sunlight and the dappled shades of autumn trees, by your love of the immensity of the universe and its noumenal mystery, by seeing life itself as sanctified, a blessing which oftentimes seems a most uncomfortable and inconvenient blessing.

因此，我們請你們察覺到你藉由你的核心意識，藉由你對於陽光和秋天的樹木的斑駁的陰影的愛，藉由你對於宇宙的浩瀚與它本體性的神秘的愛，藉由將生命本身視為神聖的，視為一個祝福而提供的服務，這個祝福時常看起來似乎是一個極其不舒服且不方便的祝福。

Now, how shall you reach that point of faith where you refuse to accept that you are not of service and simply continue to be of service? As this instrument has said many times upon its own, due to its own experience with its intelligence, the intellect has almost no help to give a spiritual seeker, for those truths which will be helpful to one will be recognized from within as personal truths.

現在，你們如何抵達那個信心的位置呢？在那個位置上你會拒絕接受你沒有進行服務，而卻單純地繼續進行服務。如這個器皿已經很多次對它自己說過的一樣，由於它自己與它的智慧的經驗，邏輯智力幾乎不會對於一個靈性的尋求者是有幫助的，因為那些將會對於一個人有幫助的真理，將會從內在之中作為個人性的真理而被認出。

Thus, we urge each when listening to us, or any other spiritually oriented being speak, to discriminate carefully, not in terms of intellectual right and wrong and so forth, but in terms of the intuitional feeling of recognition or non-recognition of truth. Each has a different path.

因此，我們鼓勵每一個人在聆聽我們，或者聆聽任何靈性導向的存有發言的時候，

去自己分辨，不是從邏輯智力的對與錯以及諸如此類的方面進行分辨，而是在對真理的認出或者沒有認出的直覺性的感覺的方面進行分辨。每一個人都有一條不同的途徑。

This thing that is common to all paths in third density is that you are learning how to love and be loved. This is the foundation of a social memory complex which shall be your next lesson, that is, to see all that there is in each mind—and in each mind is the mind of the murderer, the rapist, the robber, the revolutionary, the despot—and yet accept the self and all others for the nature which has been given them in order that they might make choices with free will.

這個對於在第三密度中的所有的道路都是共有的事情是，你正在學習如何去愛和被愛。者就是一個社會記憶複合體的基礎，它將會是你們下一個課程，也就是說，去在每一個心智中看到一切萬有——在每一個心智中都有謀殺者、強姦者、搶奪者、革命者和暴君的心智——而又接受自我和所有其他人，為所有已經被給予它們以便於它們可以藉由自由意志而做出選擇的特性接受它們。

It is very important that there be negativity and difficult experiences that one may learn the humility of one who allows, observes and then acts, rather than reacts. To take the life into one's own hands is not to take control of what one wishes by affirmations and prayers unceasing. It is rather to realize that the plan has already been made, the pattern has been set. It is the best pattern you and your higher self could create for you, and all that you need do this time is allow yourself to be upon the path upon which you are, keeping your eyes open, watching your feelings, finding ways to manifest love, the smile upon the street, the kind word to a stranger.

會有負面性和困難的體驗，這是很重要的，這樣一個人就可以學會一個會允許、觀察、並接著行動，而不是做出反應的人的謙遜了。將生命掌握在一個人自己的手中，並不是去藉由不停歇的肯定和祈禱來控制一個人希望的事物。它毋寧是去意識到，計畫已經被做出了，模式已經被設置了。它是你和你的高我能夠為你創造的最佳的模式，所有你在此刻需要做的事情，就是去允許你自己走在那條你處於其上的道路上，讓你的眼睛睜開，留心你的感覺，找到方法顯化愛，在街上的笑容，對一個陌生人的善良的言語。

This instrument is asking us to allow this to end, however we wish to make one more point before we leave. The instrument itself was concerned with its many gifts and its lack of desire to use the gifts of creativity in an intellectual or physical manner, such as the music, the dancing, the criticism, and the creative writing. In fact, all of these gifts are being used in the life pattern. It is simply that the gifts are being used to support that one thing with which the channel has been concerned and involved within its entire life experience, that being the living in a poem, the making of a beautiful tapestry of a life as a gift to the one infinite Creator.

這個器皿正在請求我們允許這次集會結束，然而我們希望在我們離開之前多強調一個要點。這個器皿它自己對於它的許多的禮物以及它在用諸如音樂、舞蹈、鑒定以及創造性寫作之類的一種智力的或者物質性的方式來使用創造性的禮物方

面的缺少渴望感到擔憂。實際上，所有這些禮物都在生命模式中正在被使用。它單純地是，禮物正在被使用以支持那一個管道已經對其感到關注並已經被包含在它整個生命體驗中的事物，那個事物就是活在一首詩之中，並製作一條一次生命的美麗的織錦，作為一個獻給太一無限造物者的禮物。

We would at this time transfer this contact, thanking the one known as Carla and the one known as Jim. We shall close the session through the one known as Jim. I leave this instrument in love and light. I am Q'uo.

我們會在此刻將這個接觸轉移，並同時感謝被知曉為 *Carla* 的實體和被知曉為 *Jim* 的實體。我們將通過被知曉為 *Jim* 的實體結束集會。我在愛與光中離開這個器皿。我是 Q'uo。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We would offer ourselves at this time in the attempt to speak to further queries if there are any remaining on the minds of those present. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致以。我們在此刻會提供我們自己來嘗試去談及進一步的問題，如果那些在場的人的頭腦中有任何問題留下的話。在此刻有一個問題嗎？

Carla: Well, if nobody else has a query I'll ask one that's real marginal, you probably can't help me, but ... in talking about spiritual principles with someone who is traumatized by traditional Christianity, one needs a very different vocabulary than one who is a Christian such as myself would use, and I wondered if there were any way to express what to me is a reality, that is that one does not exist metaphysically until one knows who one is, and can stand firm on that, to the point of death if necessary, in vocabulary that will be neutral, and helpful to one traumatized by religious dogma and doctrine.

Carla：好的，如果沒有任何其他人有一個問題，我將會問一個問題，那個問題是相當邊緣的，你們很可能無法幫助我，但是.....在與某個因為傳統的基督教而受到了傷害的人談及靈性得原則的時候，一個人需要一種與諸如我自己之類的基督徒會使用的辭彙表非常不同的辭彙表，我想知道，是否有任何方式去表達對於我是一個實相的事物，即一直到一個人知曉它是誰，並能夠對那一點堅定不移直到死亡的位置之前，如果死亡是需要的話，它都不是形而上學地存在的，那種表達的方式在辭彙的方面將會是中性的，對於一個因為宗教的教條和教義而被傷害過的人是有說明的。

I am Q'uo, and am aware of your query, my sister. We find that as it is important that one grasp and master these concepts of the knowing of the self to the heart of the being and the expressing of that knowing as a form of tuning and as a form of challenging of spirits, that it is also necessary that when one speak of these activities that one do so in a manner which is of one's own nature, shall we say. If it is a stumbling block to speak in this manner,

then perhaps the words may be written upon the page, after having been brought forth from the heart without censor, and then upon the page to be arranged in a manner that would be acceptable to the [one] which was not able to receive the words in their original form.

我是 Q"uo，我理解了你的問題，我的姐妹。我們發現，在存有的核心之處知曉自我，並將那種知曉表達為一種調音的形式以及一種對靈體進行挑戰的形式，因為一個人掌握和精通這些觀念是很重要的，同樣必不可少的事情是，當一個人談及這些活動的時候，一個人用一種屬於它自己的屬性的方式這樣做。如果用這種方式說話是一塊絆腳石，接下來也許詞語可以被寫在紙上，在這些詞語在沒有審查的情況下已經由心中被產生出來，並接在在紙上被用這樣一種對於那個無法用詞語的最初的形式接受那些詞語的實體會是可接受的方式被組織之後。

There are many ways of describing the, what we would call, basic principles of exercising as an instrument. There are as many ways as there are entities who have accomplished this task. Therefore, we are confident that one which has mastered this task can also redescribe or interpret that experience in a means which is acceptable to another, after having expressed that process as fully and as concisely as possible in the vocabulary and concepts which are natural to the entity, then accomplishing the translation, shall we say.

會有很多方式來描繪，我們所稱的，作為一個器皿訓練的基本的原則。有多少已經完成了這個任務的實體，就會有多少方式。因此，我們確信，一個已經精通了這個任務的人同樣也能夠用一種對另一個人是可接受的方式來重新描述或者詮釋那種體驗，在已經盡可能充分且準確地用對於那個實體是自然的辭彙表和觀念表達了那個過程之後，接下來完成那種，容我們說，轉譯。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

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

我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

K: I have a question. I've been in circumstances a number of times where those who are either not serious seekers, or those who are seekers within what appears to me to be a very narrow path, ask questions about my particular path, and I have often been at a loss as to how to answer them without either infringing on their free will, or seeming to place judgments on their views of life as being right or wrong. There seem to be such differences in viewpoints, and it's difficult for me to know how to answer the questions. Sometimes I feel that they shouldn't be answered at all, but again I'm at a loss to know how to do that without giving offense. Do you have any comments or suggestions on this situation?

K：我有一個問題。我已經有數次處於這樣的情況中了，在其中那些要麼不嚴肅的尋求者，要麼是處於對於我看起來是一條非常狹窄的道路中的尋求者，會詢問

關於我特定的道路的問題，我經常在關於如何在既不侵犯它們的自由意志，又不看起來在將評判放置在它們對於生命是對或是錯的觀點上的情況下回應它們的方面感到一種迷失。在觀點的方面似乎有這樣的區別，我很難知道如何回答那些問題。有時候我感覺到他們完全不應該被回答，但是，再一次，我不知道如何在不給予冒犯的情況下回答。你們對於這種情況有任何的評論或者建議嗎？

(Pause)

(暫停)

I am Q"uo, and am aware of your query. We apologize. The instrument was tickled.

我是 Q"uo，我理解了你的問題。我們抱歉。這個器皿覺得癢了。

(Pause)

(暫停)

I am Q"uo, and am again with this instrument, who has now added the necessary recording device. When you are in the presence of those who ask of your path, and you wish to answer in a manner that is both accurate and compassionate, it is our suggestion that you first ask yourself how it is you wish to serve this entity or these entities, that you find that desire to speak both clearly and yet with an understanding of the position that is experienced by the questioner.

我是 Q"uo，我再一次與這個器皿在一起了，這個器皿現在已經補充了所需的錄音設備了。當你遇到那些詢問你的道路的人，並且你希望用一種同時準確且富有同情心的方式來回答的時候，我們的建議是，你首先詢問你自己，你希望如何服務這些實體中的這個實體，這樣你就會發現那種清晰地，且同時帶著一種對於被提問者所體驗到的位置的理解發言的渴望了。

When you feel a desire to serve, then do not worry about the words that might be used to express that desire. Speak freely, as you serve as a channel from your conscious and subconscious minds concerning that journey upon which you find yourself. If one worries overmuch about the specifics of the question and its response, one may find the mind in a kind of tangle. However, if this worry can be circumvented by focusing upon a desire to serve freely and without judgment, then a clearer path is made to the subconscious portions of the mind which contain the clear and compassionate expression that will suffice as the reply to the query. Thus, one serves as an instrument in these situations that one might share that which has been helpful to the self.

當你感覺到一種去服務的渴望的時候，接下來，不要擔心可以被使用以表達那種渴望的詞語。當你作為一個來自於你的有意識的心智和潛意識的心智的涉及到你發現你自己處於其上的旅程的管道而服務的時候，自由地發言。如果一個人過度擔心問題的具體細節以及它的回應，一個人可能會發現心智處於一種類型的纏繞之中。然而，如果這種擔憂能夠藉由聚焦於一個去自由地且不帶有評判地服務的渴望而繞道而行的話，接下來一條更為清晰的道路就可以向心智的那個潛意識的部分被產生出來了，這條道路包含了清晰且富有同情心的表達，它作為對問題的

回答將會是滿足要求。因此，一個人可以在這些情況中作為一個器皿而服務，這樣一個人就可以分享那個已經對於自我是有幫助的事物了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

K: That was very helpful, thank you. I do have another question also, and that is, can you offer some suggestions on how to differentiate between serving and pleasing?

K：那是非常有幫助的，謝謝你們。我確實同樣還有另一個問題，那就是，你們能夠在關於如何區分服務和取悅的方面提供一些建議嗎？

I am Q"uo, and am aware of your query, my sister. We find in our experience that there is a significant difference in these concepts. The desire to serve another is based upon a concern for the other self, and how best to aid that other self in its thinking or in its actions or in its being. The desire to please another self, however, has its focus upon your own self, and receiving a reward from the other self for actions which have been constructed with the hope of receiving that reward, whether it be the smile, the confirmation, the attention, or in a negative sense, the removal of criticism.

我是 Q"uo，我理解了你的問題，我的姐妹。我們在我們的體驗中發現，在這些概念中會有一個重要的區別。去服務另一個人的渴望是基於一種對另一個自我的關注，以及如何最佳地在它的思考、或者它的行為、或者它的存有中幫助那個其他自我。然而，去取悅另一個自我的渴望，是將它的焦點放在你自己的自我，以及從那個其他自我接收到一種回報上，這種回報是對於帶著接收到那種回報的希望而已經被構建的行為的回報，無論它是笑容，肯定，注意，或者在一個負面性的意義上，消除批評。

Thus, look to that which is desired from the action to determine whether it is an action that has the other self or the self as its central focus.

因此，檢查從那個行為被渴望的事物以確定是否它是一個將其他自我，或者將自我作為它中心的聚焦的行為。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

K: Yes, along the same lines, if the desire is truly to serve the other self, there are still many circumstances in which I find it difficult to determine which course of action would truly be of service, and I find that I do not have the appropriate resources to determine that. That's the sort of situation that I'm really interested in. How do I decide what course of action to take with a person when there are various ones open to me and I do not know which would be of more service?

K：是的，沿著相同的線路，如果渴望是真正去服務其他自我的，仍舊會有很多的情況，在其中我發現很難確定行動的線路會真正進行服務的，我發現我並不擁有適當的資源來確定那一點。那是那種我真正感興趣的情況。當會有各種各樣

的行為的線路向我開放且我不知道那一個會是具有更大的服務的時候，我如何決定對於一個人要採用的行為的線路呢？

I am Q"uo, and am aware of your query, my sister. First, we would recommend that one determine what it is the other self desires. This may be accomplished by a simple query. It is the explicitly expressed desire for service from another self that is the clearest indication of how that self might be served, regardless of what one might feel would be the greatest service.

我是 Q"uo，我理解了你的問題，我的姐妹。首先，我們會推薦一個人確定，什麼是其他自我渴望的事物。這可以藉由一個簡單的問題而被完成。來自於另一個自我的被明確表達的渴望，就是對於那個自我可以如何被服務的最為清晰的指示，無論一個人可能會感覺到什麼事物會是最大的服務。

To become the other self is a means whereby one might in imagination as closely as possible approximate the other self and its desires if the other self is not present and able to be queried as to how best to serve that other self. The further one moves from the explicitly expressed desire from another self, the more possible it becomes that one"s offered service will deviate from an actual service. The desire to serve another which motivates action often goes astray when the other self has not requested a service, however, that desire is the fundamental quality that makes it possible to achieve a redress, shall we say, if the original effort has fallen somewhat short.

去成為那個其他自我是一種藉由其一個人可以通過想像力盡可能接近地估計其他自我以及它的渴望的途徑，如果其他自我並不在場且無法在關於一個人如何最佳地服務那個其他自我的方面被詢問的話。一個人越遠地離開那個來自另一個自我的被明確表達的渴望，一個人的被提供的服務就將越發有可能從一種實際的服務上脫軌了。那種激發了行動的去服務另一個人的渴望，經常會在其他自我尚未請求一種服務的時候走偏了，無論如何，那個渴望就是那個基礎的特性，它使得有可能取得一種，容我們說，調整，如果最初的服務多少有些是達不到要求的話。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

K: There are times when the explicit request or desire of another entity is something which I do not feel comfortable in being able to fulfill for one reason or another. At those times my assumption is that my responsibility is to exercise my own judgment as to what I feel that I can honestly give, and yet there are times also when I feel that I should be giving what is asked no matter what, because that is what service is, and that I feel that if I don"t that I"m not being of service. Can you comment on that sort of dilemma?

K：會有一些時候另一個實體的明確的請求或者渴望是某種我在能夠用這樣或者那樣的一個理由完成的方面並不感覺舒適的事物。在那些時候，我的假設是，我的責任是去在關於我感覺什麼事物是我能夠誠實地給予的事物的方面使用我自己的判斷，而同樣也會有一些時，我感覺到我應該給予被請求的事物，無論是什麼事物，因為那就是服務之所是，我感覺到到如果我不那樣做，我就沒有進行服務了。你們能夠對那種類型的兩難選擇進行評論嗎？

I am Q"uo, and am aware of your query, my sister. Indeed, it is a dilemma to be asked to give that which one finds it difficult to give. It is, shall we say, less of a gift if there is the taint of resentment given with the service. It is oftentimes better not to offer the service if it is not possible to offer without the feeling of resentment or guilt or other emotions which would confuse or color the gift in a manner that would disrupt the clear communication, shall we say.

我是 Q"uo，我理解了你的選擇，我的姐妹。確實，被請求去給予一個人很難給予的事物，這是一個兩難的選擇。如果有伴隨著服務的憤怒的污染被給予了，它就不怎麼是一個禮物了。如果不可在沒有憤怒或者內疚或者其他的情緒的情況下提供服務的話，不去提供那個服務時常是更好的，那些負面性的情緒會用一種會瓦解，容我們說，清晰的溝通交流的方式當禮物變得混亂或者為它染色了。

It is, as you have surmised, better to give what can be given with a cheerful heart than to give all of what was asked, but to include the negative emotions as well. It is often helpful in a situation in which one has been asked to give more than one feels one has to offer, to meditate upon that which limits the giving, in order that one might discover a facet of the being which might benefit from attention. There is much that can be learned by studying limitations and facing them in an honest fashion.

如你已經假設的一樣，相比給予所有被請求的事物，但卻同樣也包含了負面性的情緒，帶著一顆歡快的心給予能夠被給予的事物，這是更好的。在一個情況中，如果一個人已經被請求給予比一個人感覺它所要給予的事物更多的事物的話，去對於限制了那種給予的事物進行冥想，以便於一個人可以發現存有的一個面向是可能從留心而受益的，這經常是有幫助的。會有大量能夠藉由研究局限性並用一種誠實的方式面對它們而被學會的事物。

There is no shame in recognizing and admitting limitations. These are the boundaries which at one time served one well, and provided a fuller arena of experience, shall we say, but which at the present moment have the opposite effect in reducing that which may be offered as service. The discovery of these limitations increases the knowledge of the self so that there is possible an expanded view of the self that included the limitation and the beginning work upon the balance of the fundamental nature of the limitation.

在認出並承認局限性的方面是沒有羞恥的。會有在一個時候會對一個人很有用處，並會提供一個一個更為完整的，容我們說，體驗的競技場的邊界，但是，那個邊界在此刻會在減少可能作為服務而被提供的事物的方面有相反的效果。對這些局限性的發現增加了對自我的知曉，這樣就會有可能有一種被包含在局限性之中對自我的拓展的視野，以及在對那種局限性的基礎的特性的平衡上的工作的開始了。

Therefore, we would agree with your original assumption that it is better, in terms of the purity of service, to give what one can in a cheerful fashion, and when one is unable to give fully, to examine carefully that which limits that which is given.

因此，我們會同意你最初的假設，在服務的純度的方面，用一種快樂的方式給予一個人能夠給予的事物，這是更好的，而當一個人無法充分地給予的時候，就去仔細檢查限制了那種給予的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Would the examination of these limitations be with a view to removing the limitation or just to understanding and accepting it?

K：對於這些局限性的檢查會帶有一種去移除那個局限性的觀點，還是僅僅去理解並接受它呢？

I am Q"uo, and am aware of your query, my sister. Either may be the case, in our experience, for in many incarnations there are qualities or characteristics which are placed within the character structure that allow certain services to be offered, certain abilities to be expressed, that when seen from another angle, perspective or point of view may be seen as a limitation to yet another kind of expression. In such an instance it is well to accept that quality or characteristic that has been discovered through careful self analysis and meditation to be a fundamental building block of the incarnation, and to accept such freely, openly and with a joyful heart, realizing that service yet grows from this limitation.

我是 Q"uo，我理解了你的問題，我的姐妹。根據我們的經驗，情況可能是兩者中的任何一個，因為在很多投生中，會有已經被放置在性格的構架中的特性或者特徵，它們會允許一定的服務被提供，一定的能力被表達，當從它們另一個視角被觀察的時候，遠景或者觀點可能被視為對於另一種表達的一種局限性。在這樣一種情況中，去接受那個已經通過對自我的仔細的分析以及冥想而被發現的特性或者特徵是投生的一個基礎的構件，去自由地、開放地，帶著一顆愉快的心接受這樣的特性，而同時意識到仍舊會有從這種局限性逐漸產生出來的服務，這是很好的。

In other cases, it is possible that a limitation is a portion of the being that yet remains to be balanced, and when the balancing occurs that there is a greater or wider perspective that allows a larger amount of service, shall we say, for want of a better phrase, to be offered. Only one"s careful self-analysis and meditation upon the results of such analysis can determine whether certain characteristics must be accepted or might yet yield further growth.

換句話所，一個局限性有可能是存有的一個尚未被平衡的部分，當平衡發生的時候，會有一種更大的或者更為寬廣的遠景允許，因為沒有一個更好的措辭，容我們說，更大數量的服務被提供。僅僅只有一個人仔細的自我分析和對這樣的分析的結果的冥想才能決定是否一定的特性必須被接受，還是可能仍然會產生出進一步的成長。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: No, that's very helpful, thanks very much.

K：沒有，那是非常有幫助的，非常感謝。

I am Q"uo, and we thank you, again, my sister. Is there a query at this time with which we may complete this session?

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有一個我們可以用來結束這次集會的問題嗎？

(Pause)

(暫停)

I am Q"uo, and are most grateful to have been able to speak this evening to this group. We take great joy in joining our vibrations with yours, for we find the queries from this group are not only thoughtful and interesting, but come from the deepest concerns of the hearts of those present in the desire to know more of the self in order that the self might be offered to the self and to the Creator in its many other selves as a sincere honestation to that one Creator.

我是 Q"uo，我們對於已經能夠在今晚向這個團體發言是極其感激的，我們在將我們的振動加入你們的振動的過程中得到了大量的喜悅，因為我們發現來自於這個團體的問題不僅僅是深思的與有趣的，同樣也是來自於那些在場的人的在去更多地知曉自我的渴望的方面的心的最深的關注，這樣自我就可以被提供給自我，並作為給對太一造物者的一個真誠的裝飾物而被提供給在其很多的其他自我之中的造物者了。

We are those of Q"uo, and we await your calls in your future times as you reckon the movement of time and space. We shall leave this instrument and this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我們是 Q"uo，我們在你們未來的時間，如你們對時間和空間的運動的計算一樣，等待著你們的呼喚。我們將在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo，*Adonai*，我的朋友們。*Adonai*。

October 29, 1989

1989-10-29 內在層面的老師的業力

Group question: The question this evening has to do with the great variety that exists in types of beings, those that are incarnate and who go through the incarnational process, those who are incarnate and perhaps do not go through the incarnate process, those that we might call angels that provide guidance and assistance from the inner planes, other types of beings that perhaps do not individualize themselves, maybe the type that we would call the logos or the godhead that comprises the totality of the octave of experience [which we are enjoying,] and provides, actually, that octave for us to go through the evolutionary process. We are wondering about these beings that may not incarnate, those that may not partake as we do in the evolutionary process, and how it is that they exist, how it is they function, and how it is they might progress themselves, if indeed it is necessary for them to progress in any fashion.

團體問題：今天晚上的問題是與存在於存有的類型中的巨大的多樣性有關的，那些投生的實體，那些穿越了投生的過程的實體，那些投生卻也許並未經歷投生的過程的實體，那些從內在層面提供指引和幫助的我們可以稱之為天使的實體，以及其他類型的也許並未將它們自己個體化的存有，也許還有我們稱之為理則或者神的存有的類型，它們組成了[我們正在享用的]體驗的八度音程的整體性，並實際上提供那個八度音程給我們以經歷演化的過程。我們想要知曉這些可能沒有投生的存有，那些可能沒有和我們一樣參與到演化的過程中的存有，它們是如何存在，它們是如何運轉的，它們如何可能讓它們自己發展，如果它們需要用任何方式發展的話。

(Carla channeling)

(Carla傳訊)

I am Q'uo. May I greet each of you upon this beautiful day, within your blessed circle of seeking, quietness and faith. It is indeed a privilege to share this meditation with you, and to offer those few thoughts which are our opinions, and which may be provocative, challenging or inspiring. We hope to give you tools and resources so that you may accelerate your growth upon the spiritual path, your work, and your love of the one infinite Creator. That is the nature of creation, that is the nature of the Creator, and that is the nature of the biggest portion of the self.

我是 Q'uo。容我們在這個美麗的日子，在你們受祝福的尋求的圈子中，在安靜與信心中，向你們各位致意。與你們分享這次冥想，並提供那些我們的觀點之所是的是少數的想法，這確實是一種榮幸，那些想法可能是引發興趣的、挑戰性的或者是令人啟發的。我們希望給予你們工具與資源，這樣你們就可以加速你們在靈性的道路上，在你們的工作上以及在你們對於太一無限造物者的愛的方面的成長了。這就是造物的本性，就是造物者的本性，這就是自我的最大的部分的本性了。

Let us begin by saying that one who has moved in consciousness through work in consciousness and the disciplines of the personality, [that] one may

gradually become more and more open, able to receive, and able to discriminate that which one receives. Therefore, it is extremely wise to so regulate the in-pouring of consciously channeled energy, that it does not move beyond the boundaries of what is known as physiological capability for work in consciousness. Perhaps the gist of what we have to share is that each entity, no matter what the (inaudible), of angelic beings or (inaudible) discarnate entities (inaudible), is responsible for (inaudible), to serve the one infinite Creator in a unique way, for as each soul is different, so is each harmony and conflict special and different, and richer for that.

讓我們藉由這樣說來開始，一個已經在意識中經歷了在意識中的工作以及對人格的鍛煉的人，它可以逐漸越來越多地開放，並能夠接收且能夠分辨它收到的事物了。因此，用這種方式來規律化有意識地被傳送的能量的流入，這是極其有智慧的，它並不會為了在意識中進行工作而超越被知曉為的生理上的能力的邊界。也許我們說要分享的事物的主旨就是，無論什麼（聽不見）天使的存有、或者（聽不見）非投生的存有（聽不見），都是要為（聽不見）負責，以用一種獨一無二的方式服務無限造物者，因為如同每一個靈魂都是不同的一樣，每一個協調和衝突都是獨特的且不一樣的，並因為那種不同更加豐富了。

The question of, so called, discarnate entities, may perhaps be amended to the subject of entities which are not incarnating upon the earth plane at this time. The ones with which you are most familiar are those active and mischievous spirits called poltergeists. It is this kind of phenomenon in which people are most interested, for they are very fond of measuring, (inaudible) and (inaudible) the, so called, scientific method. This approach, that is, one of the observer who is not taking part in the experience, may yield good results for a time, but it is a false entity who moves continuously along this line.

所謂的非投生的實體的問題，也許可能被修正為關於在此刻沒有在地球層面上投生的實體的主題。你們最為熟悉的非投生的實體是那些被稱為吵鬧鬼（*poltergeists*）的活躍而淘氣的靈體。這種類型的現象是人們極其感興趣的，因為它們是非常喜歡測量、（聽不見）與（聽不見）所謂的科學性的方法。這種方法，也就是一種並不參與到體驗中的觀察者的方法，可能會在一個時候產生出良好的結果，但是如果一個實體持續不斷地沿著這條線路繼續移動，它是一個不誠實的實體了。

[Therefore, some things which we have to say are difficult to hear, but we still say them.] For, (inaudible). This entity has spoken much about the process of the (inaudible). There is a reason for that and we would like to go into it and find a pattern. (Inaudible). However, though you are at the mercy (inaudible). The true nature of (inaudible) is such that the entire metaphysical portion of the universe, that is, the time/space portion is still with an alternate spiritual velocity. Without the (inaudible) which fools entities by appearance, (inaudible) is evident no matter what (inaudible) no matter how high or how close to the light [the entity has come,] is surrounded by aid and comfort from those entities who (inaudible) wish to help and wait for the call to help.

因此，一些我們不得不說的事情是很難聽到的，但是我們仍舊要說它們。因為（聽不見）。這個實體已經說過大量關於（聽不見）的過程了。那是有一個原因

的，我們想要仔細檢查它並找到一個模式。（聽不見）。然而，雖然你們對於（聽不見）是無能為力的。（聽不見）的真實的特性就是如此，以至於宇宙的整個形而上學的部分，也就是說，時間/空間的部分，仍舊是帶有一種替代的靈性上的速度的。沒有那種用表像來愚弄實體的（聽不見），（聽不見）就是明顯的，無論什麼（聽不見）無論多高，或者無論實體已經距離光有多接近，被那些來自於那些（聽不見）希望去幫助並等待著去幫助的呼喚的實體們的幫助和安慰所圍繞著的。

The only way in which one may be decisive and authoritative in the (inaudible) process is to become aware of the metaphysical [and imperishable and whole self again.] This entity is whole unto himself. (Inaudible) bringing several people together and it may (inaudible) pre-incarnatively (inaudible) that each entity, whether in a group or alone, has the honor and the duty (inaudible) into the trunk of mind becoming able to be in touch with those [painful, carnal, tidal living and desire] (inaudible).

一個人可以通過其在（聽不見）的過程中是果斷的且決然的唯一的途徑，就是去再一次察覺到那個形而上學的、不朽的和完整的自我。這個實體在其自身就是完整的。（聽不見）將幾個人帶到一起，它可能（聽不見）投生前地（聽不見）每一個實體，無論是在團體中，還是獨自一人，都擁有榮耀和責任（聽不見）進入到心智的主幹之中，並同時能夠與那些痛苦的、世俗的、潮汐般的生活接觸並渴望（聽不見）。

[Why do you not realize this already?] This is an illusion. This is a total [illusion.] All that you see, hear, smell, taste and touch are illusory (inaudible) has a personality (inaudible) within the incarnation are illusory and ephemeral, and in that persona, it is impossible to realize the true nature of the (inaudible) process. Therefore, we strongly suggest that any (inaudible) to your studies of how to serve others place one's [first priority] upon the self and the (inaudible) that self will have faith in and desire for (inaudible).

[為什麼你們沒有已經實現這一點呢？]這是一個幻象。這是一個完全的幻象。所有你們看到、聽到、聞到、接觸到的事物都是虛幻的（聽不見），它在投生中擁有一個虛幻且轉瞬即逝的人格（聽不見），在那個人格中，要意識到（聽不見）的過程的真實的屬性是不可能的。因此，我們強烈建議，任何對於你們關於如何服務他人的研究的（聽不見），都將一個人的第一優先順序放在自我身上，並（聽不見）自我將會擁有信心和對於（聽不見）的渴望。

These questions are not easy. These questions [are to be the questions] of an entity's life experience. It is upon one's deciding the nature of oneself that one [entered] into service in a way which promotes the gifts [that empathy] and forgives (inaudible). This is true throughout the Creation for metaphysical beings, that you must move from the relative to the absolute, from the pragmatic and practical to the ideal in order to cleanse all (inaudible) and make a clear path for the words, the healing or the love of the one infinite Creator.

這些問題是不容易的。這些問題將會成為一個實體的人生體驗的問題。就是在一個人決定了它自己的本性的時候，它用一種提升了禮物的方式進入了服務中，

那些禮物同情並寬恕（聽不見）。你必須從相對性移動到絕對性，從注重實際和實用的事物移動到理想的事物，以便於清理所有的（聽不見）並為太一無限造物者的言語、療愈或者愛產生一條清晰的道路，這對於形而上學的存有在貫穿整個造物都是真實的。

How does one become a metaphysical being, a magical personality? Perhaps, the first step in this endeavor is the realization that you truly must start from the beginning, that you have the mind of the beginner, that you do not (inaudible). It is wrong to trample any pride or ambition underfoot, for worldly things will keep one upon the surface of life and stifle the thinking and feeling processes which are the very heart of the resources used for spiritual growth within. In meditation each day one might ask, "Who am I? What is my greatest ideal?" Throughout the day, one does many things and at the end of the day one may (inaudible) over that day's activities (inaudible). Then you may decide for yourself those things that you wish could have been done differently, that you may experience forgiveness and redemption through your own self to any other (inaudible) unhappy and, most of all, to the Creator.

一個人如何成為一個形而上學的存有，一個魔法的人格呢？也許在這個努力中的第一步就是，領悟到你真的必須從開始處開始，你擁有開始者的心智，你沒有（聽不見）。將任何的驕傲或者抱負都踩在腳下，這是錯誤的，因為世俗的事物將會讓一個人留在生命的表面，並讓那些思考和感覺的過程窒息，這些思考和感覺的過程就是供內在的靈性成長使用的資源的最核心之處了。在冥想中，每一個人都可以詢問，“我是誰？什麼是我最大的理想？”在貫穿一整天的過程中，一個人會做很多的事情，在那一天結束的時候，一個人可以（聽不見）回顧那一天的活動（聽不見）。接下來你就可以為你自已決定那些你希望本來可以用不同的方式被進行的事情，這樣你就可以，通過你自己的自我對任何其他的不快樂，（聽不見）的人，最重要的是，對造物者，體驗到寬恕和救贖。

To get one's spiritual feet under one, to be able to stand firmly at spiritual (inaudible), it is necessary to know the self well enough that the self becomes, for the time of the working, an absolute (inaudible) with no relativity, no personality but only the impersonal channeling of the infinite love and light of the one Creator. So, before one seeks to receive information, or to attempt healing or any of the other paths of service, it is well to make peace with oneself, peace (inaudible) but not worldly [peace]. Indeed, we were speaking of the peace of committing oneself totally to spiritual [thought.] Those who answered this call are no longer sleeping, but are willing and equal partners with the higher self of spirit and the one infinite Creator, weaving a [passage] through [this] life which not only teaches the self but reflects much for others that they may also learn from you, as you learn, complete, whole, perfect [services] to (inaudible) any kind of contact.

要擁有靈性的雙腳，要能夠堅定地站立在靈性的（聽不見），去足夠充分地知曉自我以至於，自我在工作的時候，成為了一種絕對性（聽不見），不帶有相對性，不帶有人格，僅僅是對太一造物者的無限的愛與光的非個人性的傳訊。因此，在一個人尋求去接收資訊之前，或者嘗試去療愈，或者嘗試任何其他服務的途徑之

前，去與它自己取得平安，這是很好的，這種平安（聽不見），但不是世俗的和平。確實，我們正在談及完全地將一個人自己奉獻給靈性上的想法的平安。那些回應了這個呼喚的人，是不再沉睡的，而是與靈性的高我以及太一無限造物者的樂意且同等的夥伴，並同時編織了一條穿越這次生命的通道，這個生命不僅僅教導了自我，同樣也為其他人映射了大量它們可以從你身上學習的事物，因為你學習，完整，完善且完美了服務，以（聽不見）任何類型的接觸。

Now let us move to more transient material. Although it is without bias, neutral (inaudible) and information we are happy to share, up to a certain point.

現在，讓我們移動到更為短暫的材料。雖然它是沒有偏向性，是中性的（聽不見）我們很高興分享的資訊，上至一定的位置。

There are two kinds of service (inaudible). One servant-ministry is that of the Confederation of Planets in the Service of the Infinite Creator. This instrument is correct in assuming that we could also be called angels. However, it is our function to indicate mystery, to indicate paradox, to stimulate thinking in seeking, searching for the truth.

有兩種類型的服務（聽不見）。一個僕人的服務就是服務於無限造物者的星際聯邦的服務了。這個器皿在假設我們同樣能夠被稱之為天使的方面是正確的。然而，我們的功能是去展現神秘，去展現悖論，去刺激在對真理的尋求和搜尋的過程中的思考。

We abide by the laws of free will and come only when called. We do not have the rights of those upon the inner planes to move into actual activity upon the Earth plane. To our dismay, we made [several] mistakes in attempting to move into right relationships with incarnate beings in third density by manifesting ourselves among them. The results were egregious and unacceptable to us. We were worshipped. We were over-esteemed. We were thought to be invincible and all-knowing. We still have much to do to uncover that part of light within. Consequently, it was our [detection] that we were living a lie, even as we taught the truth, by our very beingness and therefore the positivity of the work we were sharing was too much upset and offset by the (inaudible) involved, and in attempting to receive information without the finally settled notion of who you, as an entity, are. These are the questions of philosophy and religion. We are not capable of acting in the way (inaudible) upon the outer planes because we come only when called. We often work with people within their dreaming state or their daydreams. Our touch is subtle and gentle, we hope, and we are limited in what we may do to you, co-creators of the one infinite creation.

我們遵守自由意志的法則並僅僅在被呼喚的時候才出現。我們並不擁有那些內在層面的實體進入到地球層面上的實際的活動中的權利。讓我們吃驚的事情是，我們在嘗試藉由將我們自己顯化在那些在第三密度的投生的存有當中來嘗試去與它們進入到適當的關係的過程中犯下了幾個錯誤。結果對於我們是極壞的且無法接受的。我們被崇拜了，我們被過度尊重了。我們被認為是無所不能且全知的。我們在揭露那個內在的光的部分的方面仍舊有大量的工作要去進行。因此，我們

發現，我們是在活出一個謊言，即使在我們藉由我們核心的存在性而教導真理的時候，因此，我們所分享的工作的正面性，在嘗試在沒有對於你，作為一個實體，是誰的最終被確定下來的觀念的情況下去接受資訊的過程中，因為被包含在其中的（聽不見）而是被大大地攪亂了且被抵消了的。這些是關於哲學和信仰的問題。我們無法用那種在外在層面上（聽不見）的方式來行動，因為我們僅僅在我們被呼喚的時候出現。我們與人們在它們的夢境狀態或者它們的白日夢中一同工作。我們希望，我們的接觸是微妙且溫和的，我們在我們可以對你們做的事情的方面是受限的，你們是太一無限造物的共同造物者。

Those upon the inner planes who have remained behind after incarnation upon your sphere to work with all others who have not yet created their redemption so that each may become more and more aware that there is a universe within that is vaster, more interesting, more challenging, is more informative than that which may be consciously thought and surmised. 那些內在層面上的實體已經在你們的地球上投生之後留下來，以便於與所有其他的尚未創造出它們的救贖的人一同工作，這樣每一個人就可以越來越多地認識到，有一個在內在之中的宇宙是更為龐大的，更為有趣的，且更具挑戰性的，這些在內在層面的實體是比可能會有意識地被認為或者被推測的更加富有教益的。

There is a difficulty with those upon the inner planes. An inner-plane decision to remain within the vibrations of third density in a discarnate form is a good expression of martyrdom. For this entity, as long as it desires to be an inner planes teacher, may, itself not progress beyond this density and the study of its lessons. However, these entities have much more capacities to speak personally about specific things than those who, shall we say, are from the outer planes [existence.]

在那些處於內在層面的實體身上會有一種困難。用一種非投生的形式留在第三密度的振動中的一個內在層面的決定，是一種對殉道的有效的表達。對於這個實體，只要它渴望去成為一個內在層面的老師，它自己就可能不會發展超越這個密度以及對它的課程的學習。然而，這些實體是比那些，容我們說，來自於外在層面的存在性的實體，擁有更大的能力去用個人性的方式談及具體的事情的。

(Pause)
(暫停)

I am Q'uo. We are sorry for the pause but we were asking the instrument to retune. If there could be some chanting at this time, it would be well. I am Q'uo.

我是 Q'uo。我們為暫停抱歉，但是我們正在請求這個器皿重新調音。如果在此刻能夠有某種吟唱，它會是好的。我是 Q'uo。

(Carla and another sing:)
(Carla 和其他人唱歌：)

We all come from God
and unto God we shall return.

We all come from God
and unto God we shall return,
like a river flowing into the ocean,
like a ray of light returning to the sun.
我們全都來自於上帝 我們將會返回上帝
我們全都來自於上帝
我們將返回上帝 就好像一條河流流入海洋
就好像一道光返回太陽。

(Carla channeling)

(Carla傳訊)

I am Q'uo, and am, again, with this instrument. We appreciate this instrument's fastidiousness with challenging and its desire to retune when it sensed that there was not a satisfactory degree of (inaudible). We shall continue.

我是 Q'uo，我再一次與這個器皿在一起了。我們為感激這個器皿對調音的一絲不苟以及它對於重新調音的渴望，當它感覺到沒有一種令人滿意的（聽不見）的時候。我們將繼續。

The inner planes masters, so called, are often extremely wise. They have graduated to the next density. However, they have turned their back upon their own spiritual evolution that they may aid their brothers and sisters who have come after them. It is a truly sacrificial and, shall we say, theodic ministry of spirit. Yet, many are the spirits who have moved through the incarnational experience as the devoted pupil of some teacher or master. Consequently, one who has had this strong and (inaudible) relationship where the teacher basically becomes that which is worshipped, and the Creator worshiped only through that teacher, that you, yourself, begin to accomplish the karmic [mind] of necessity and that is, it is not balanced to receive constantly from the inner planes as much as it is balanced for entities to move on, continue their own seeking and, at the same time, stretch themselves in abundant service to a hungry world.

內在層面的大師，可以說，經常是極其有智慧的。它們已經畢業到下一個密度了。然而，它們已經轉身背對它們自己的靈性的演化，這樣它們就可以幫助那些在它們後面的兄弟姐妹們了。這是一種真正犧牲性，且容我們說，靈性的神職。然而，很多內在層面的大師是那些已經作為某個老師或者大師的虔誠的弟子穿越了投生的體驗的靈體。在這種關係中老師基本上成為了被崇拜的人，而造物者僅僅是通過那個老師，通過你，你自己而被崇拜的，因此，一個已經擁有了這種強有力且（聽不見）的關係的實體，會開始完成所需的業力的[心智]，也就是說，持續不斷地從內在層面接收指引，這並不是平衡的，平衡的是，實體繼續前進，繼續它們自己的尋求，並同時將它們自己延伸到一種對一個饑渴的世界的豐富的服務中。

We do not suggest that the interior monologues and dialogues which you have within yourself—these also being inner-planes thoughts by nature—may indeed be helpful. It is simply that as one is taught, so one will desire to get, and for those entities to whom worship is offered, these entities have the responsibility of steering, most gently, those entities back upon the path of thinking for the self, examining the self, and being aware of one's self-worth [as] an independence of spirit. For you need nothing to make you complete. The Creator, which is love, lives within you in infinite abundance.

我們並不是建議，你在你自己內在之中進行的內部的獨白和對話——這些藉由其屬性同樣也是內在層面的想法發——可能確實會是有幫助。它單純地是說，當一個人被教導的時候，一個人將因此渴望去得到，對於那些是崇拜被給予的對象的實體，這些實體擁有責任去，極其溫和地將那些實體轉回到這樣一條道路，即為自我進行思考，檢查自我的，並同時察覺到一個人作為一個獨立的靈體的自我價值。因為要讓你自己成為完整的，你什麼都不需要。愛之所是的造物者，在無限的豐盛之中活在你的內在之中。

Some entities approach the spiritual path as if they were drilling for oil and they do a good deal of harm within their minds, seeking too much too quickly, and unable to assimilate all of it. This constitutes what this instrument would call spiritual constipation. Thus, if you are enjoying a relationship with a discarnate teacher that is of the inner planes and advises one, in addition to speaking of spiritual principles, one is yielding one's free will to that which is the ephemeral personality of the master that speaks within. This will hinder an entity from becoming fully aware of its nature.

一些實體著手處理靈性的道路，就好像它們是在鑽井取油一樣，它們因為過多且過快地尋求而在它們的心智中製造了大量的傷害，且無法消化全部的內容。這構成了這個器皿所稱的靈性上的便秘了。因此，如果你們正在享受一種與屬於內在層面的非投生的老師之間的關係，並且那個老師除了談及靈性上的原則之外，它建議一個人，一個人要將它的自由意志讓渡給那個在內在之中發言的大師的轉瞬即逝的人格，這將會阻礙一個實體充分察覺到它的本性。

All inner planes entities are those who have incarnated, lived and offered much upon your Earth's sphere. Many of them are extremely wise, some of them are mischievous, and some, within the lower astral planes, are most disturbing. However, if one learns from a teacher rather than from one's own heart, one is forever dependent upon that teacher to be without the feet of clay. All entities have the feet of clay, not only in your environment of third density but as one moves on. Of course, that which one does not desire becomes more and more refined in its removal so that where, at first, one took large chunks of the being that did not aid the self and held them upward to the Creator saying, "Take these, these are no longer my personal truths," then one may get on with the business of paying attention to, blessing, nourishing and loving the self. This is the fundamental heart of service to others.

所有內在層面的實體都是那些已經在你們的地球上投生過，生活過並做出了大量的奉獻的實體。它們的很多是極其有智慧的，它們中的一些是淘氣的，一些在較

低的星光層面之中的實體是極其令人不安的。然而，如果一個人是從一個老師身上學習而不是從它自己的心學習，它就會永遠依賴于那個老師是沒有致命的缺點的。所有的實體都擁有致命的缺點，不僅僅是在你們的第三密度的環境中，同樣也是在一個個人繼續前進的時候。當然，一個人並不渴望的事物會通過將其除去而越來越多地被精煉，這樣，一個人會就會將對自我沒有幫助的那個存有的大塊拿出來並將它們舉起交給造物者，它會說，“拿走這些，這些不再是我個人的真理了，”接下來一個人就可以繼續那個留心自我、祝福、養育並愛那個自我的共工作了。這就是服務他人的基本的核心了。

It is impossible to move fully into the heart energy, that is, fully rather than substantially, but to, in whatever manner is comfortable for each seeker, examining the self, discovering and rediscovering the life, gazing at one's choices and asking one self, "Why did I choose? Who am I that I would choose this?" In this context, one looks for spiritual coincidence and for the repetition of the kind of situation which has occurred before and is now occurring once more. This is, if substantial, a part of your inner experience, most probably that which you, yourself, set for yourself to study within this life experience. So we would not particularly suggest that one move beyond one's own angelic (inaudible) for the simple reason that it has slowed the development of those teachers who sacrifice the self and in order to balance what this entity calls karma, each entity who works with guru as Creator must, in turn, be Creator to a student. It is a sacred obligation as the choice is constantly made to adore the teacher. This is much more prevalent in the cultures of Asia. However, because of the "global village" effect of mass-communications media, it remains possible to move through one's days in extremely good intentions but unknowing of those things which may be (inaudible). We do not encourage any to seek inner-plane masters unless you, as an entity, wish to spend some time in third-density time/space aiding those who wish to seek from within. If an entity feels comfortable and of service in this regard then we can do no more than encourage the entity to make this sacrifice.

完全進入到心的能量，也就是說，完全地而不是實質性地進入到心的能量，這是不可能的，但是一個人可以用無論什麼對於每一個尋求者是舒適的方式來檢查自我，發現並重新發現生命，注視一個人的選擇並問它自己，“為什麼我做出了選擇？那個做出了這個選擇的我是誰？”在這種背景中，一個人會尋求靈性上的巧合，並尋找之前已經出現過且現在正在再一次出現的那種類型的情況的重複。如果這個情況是有內容的，這就是你的內在體驗的一部分，並極其有可能是你，你自己為你自己設置好以在這次生命體驗之中學習的。因此，我們不會特別建議一個人超越它自己的天使的（聽不見），因為這樣的簡單的原因，及那已經減緩了那些犧牲自我的老師的發展了，為了要平衡過這個實體所稱的業力，每一個與作為造物者的古魯一同工作的實體，都必須反過來成為對於一個學生的造物者。當選擇被持續不斷地做出以崇拜老師的時候，這是一個神聖的債務。這在亞洲的文化中是遠遠更為流行的。然而，因為大眾交流媒介的“地球村”的效果，在極其有益的意圖中，但卻在不知道那些可能是（聽不見）的事情的情況下經歷一個人的日子，這依舊是有可能的。我們並不鼓勵任何人尋求內在層面的大師，除非你，作為一個實體，希望花費一些時間在第三密度的時間/空間中幫助那些希望從內在之中尋求的人。如果一個實體對於在這個方面的服務感覺到舒適，那麼我們除

了鼓勵那個實體做出這種犧牲外無法做更多的事情了。

Those who move ahead also have an imbalance of karma because they have left those who still were sick, struggling, miserable, wretched, angry and confused. Consequently, there is, at the appropriate time for each entity, this being also unique, there will be the need for those who have gone on and not stayed in the inner planes to move into the inner planes in thought and offer what inspiration, information and general spiritual guidance we may offer. It is our privilege and pleasure to be of the Children of Sorrow for as we move into your vibration we sense the deep horror, sorrow and anguish each feels over all that there is within this illusion which seems un-beautiful, impossible to restore, broken and hopeless. Yet we of the outer planes and those of the inner planes also, will say over and over and over again: all things are as they should be. An entity who is working within the self, with faith in the self, forgiveness for the self, and strength to the self will realize and recognize, increasingly, those lessons of love which are theirs to learn within this particular life experience. One gazes at one's gifts, whatever they may be, but one does not take these gifts for granted in relation to how one is to use the gifts at hand. It is well to gaze out into the greater community and, in serene and gentle yellow-ray energy, concern oneself with society and culture and all peoples as you are able to meet and know them. Realize that each of you is here at this time either to aid in the harvest as wanderers or to be in the harvest as those of third density reaching graduation for the first time.

那些前進了的實體同樣也擁有一種業力的不平衡，因為它們已經留下了那些仍舊是生病的、仍舊在掙扎的、不幸的、悲慘的、憤怒的，並且感到混亂的人們。因此，對於每一個實體都會有適當的時刻，這個時刻同樣是獨一無二的，將會要讓那些已經繼續前進了且沒有留在內在層面中的實體，通過想法進入到內在層面中並提供靈感、資訊以及我們可以提供的般性的靈性的指引。成為憂傷的孩這子，這是我們的榮幸與快樂，因為當我們進入到你們的振動的時候，我們感覺到每一個人對於在這個幻象中一切萬有的深深的恐懼、憂傷與苦痛，這個幻象看起來似乎是不美麗的、無法恢復的、破碎的且無望的。然而，我們這些外在層面的實體和那些內在層面的實體，同樣會一次又一次地說：一切事物都是它們應該的樣子。一個在自我內在之中工作的實體，藉由對自我的信心，對自我的寬恕，以及對自我的強化，將會越來越多地意識到並認出，那些它們在這個特定的生命體驗中要去學習的愛的課程。一個人注視著它的禮物，無論它們可能是什麼禮物，但是是一個人不會在關於它要如何使用這些手上的禮物的方面將這些禮物認為是理所當然的。向外看並注視更大的集體，在沉著且溫和的黃色光芒的能量中，讓它自己關心社會、文化以及所有你能夠遇到並認識的人，這是很好的。請意識到你們每一個人在此刻在這裏，都是要麼來作為流浪者在收割中幫忙的，要麼是作為第一次抵達畢業水準的第三密度實體而處於收割之中的。

We may also remind each who feels his self to be a wanderer that, although, as every entity within Creation, it is whole and perfect, yet if it has ascribed unto itself glory it must balance that within another incarnation. If it has experienced and not balanced any of the deeper feelings it well may be necessary to move back into the life experience and refine, in the fire of third

density, the gold from the dross, the light-self from the heavy chemical body. 我們同樣也可以提醒每一個感覺到他的自我是一個流浪者的實體，雖然每一個在造物中的實體都是完全的且完美的，如果它已經將榮耀歸於它自己了，它就必須在另一次投生中平衡那一點了。如果它已經體驗但卻並未平衡任何更為深入的感覺，它很有可能需要去返回到生命體驗並在第三密度的火焰中，將金子從渣滓中精煉出來，將光的自我從沉重的化學身體中精煉出來。

There are also entities which do not [appear] in any personal form. These social-memory-complexes wander in their own way, for they keep a vigil. They walk the watchtower. They are of the Logos. They are of the principle of unconditional love. And, by realizing the strength of these connections, it becomes more and more possible for an entity which is steeped in its own iniquity and confusion to become more and more able to recognize its needs, its resources, its gifts, and its path of service. If one is of service to one being, one is of service to the planet. If one is of service reluctantly, the energy shared is not pleasant for it is the cheerful giver, the glad giver which acquires no karmic bond by what it offers for it has no desire for any particular outcome, but only the desire to aid other creator-selves. These entities are such as stars ...

同樣也會有那些並未用任何個人的形式出現的實體。這些社會記憶複合體用它們自己的方式流浪，因為它們在進行一種守夜。它們在守望塔上巡邏。它們是屬於理則的。它們是屬於無條件的愛的原則的。藉由意識到這些連接的優點，一個沉浸在它自己的罪過與混淆的實體會越來越有可變得越來越能夠認出它的需要，它的資源，它的禮物以及它服務的道路。如果一個人的服務一個存令人愉快的了，這個星球了。如果一個人不情願進行服務，被分享的能量就不是愉快的事了，因為正是那個快活的給予者，那個愉快的給予者才不會因為它提供的事物而招致業力的束縛，因為它對於任何特定的結果並不擁有渴望，而僅僅渴望幫助其他的造物者的自我。這些實體是諸如星星之類的.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... and, indeed, the plenum of space.

.....以及，確實，實空間。

Perhaps, in order to simplify and express [what is] to us the heart of that which is (inaudible) is: there are two kinds of help. There is one help that is of the inner planes in which the entity who has graduated is willing to be the comforter, the redeemer, the savior symbol that the self may reflect self-forgiveness from this mirror. As we said, the drawback is that each of you which does this with a particular teacher incurs karma and must come back to teach that which was learned to balance that dependency with an independence which accepts another 's dependency upon it. We suggest,

gently, that each think for the self. Each knows that one is not alone, ever. However, the relationship of teacher and pupil is only helpful if the questions asked to the teacher of the inner planes have to do with spiritual principles. This is seldom what is asked of inner-planes entities or, indeed, of any metaphysical entities. Yet, this is what people desire to know. The inner-planes masters are equipped and capable of working with such entities.

也許，為了要簡化並表達對於我們是（聽不見）的核心的事物：兩種類型的幫助。有一種幫助是屬於內在層面的幫助，在內在層面中，已經畢業的實體樂意於成為安慰者，救贖者，和拯救者的象徵，這樣自我就可以從這面鏡子映射自我寬恕了。如我們說過的一樣，缺點是藉由一個特定的老師而進行這種工作的你們每一個人，都會招致業力並必須返回以教導已經被學會的事物，以便於藉由一種獨立性平衡那種從屬性，這種獨立性接受了另一個人對它的依賴。我們會柔和地建議，每一個人都為自己思考。每一個人都知曉，一個人從來都，不是孤單的。然而，老師和學生的關係僅僅是在向內在層面老師提出的問題是與靈性原則有關的時候才是有幫助的。這很少是向內在層面的實體，或者確實，向任何形而上學的實體詢問的問題。然而，這就是人們渴望去知道的事情。內在層面的大師是準備且能夠與這樣的實體工作的。

We are those who move from another portion of what you would call space/time. We are those future-selves which the decision you make within this density will cause you to become, either positive or negative. Feel the sunshine and know that love unmanifest, unspoken, unuttered and serene is, indeed, a gift of the Creator. To see yourself more and more clearly, ask oneself the difficult questions more and more deeply. Crystallize the entity within that you know that in which you have faith and that you have committed yourself to that path to an extremely deep extent so that the life experience has become not secular, not laic, but rather a poem, a paean of praise and thanksgiving and prayer to the one infinite Creator. Those who spend time with teachers, either earthly or discarnate, are apt not to value enough the gifts of the spirit within which moves from the outer planes. We suggest that each of you think carefully and at length until you have come to peace with your own definition of yourself, your faith and [your desire.]

我們是那些來自於你們所稱的空間/時間的另一個部分的實體。我們是你們未來的自我，你們在這個密度中做出的決定將會使得你們成為，要麼是正面性的，要麼是負面性的。感覺到陽光，並知曉那種未被顯現出來的，未被說出來的，未被表述的且寧靜的愛，確實就是造物者的愛。越來越清晰地看你自己，越來越深入地詢問自己困難的問題。讓那個在內在之中的實體明確，你知曉你對其抱有信心的事物，你知曉你已經讓你自己一個極其深入的程度上致力於那條道路了，因此生命體驗已經不是塵世的，不是世俗的，而毋寧是成為了一首詩，一首對太一無限造物者的讚美、感恩和祈禱的讚歌了。那些將時間花在老師的人，要麼是塵世的老師，要麼是非投生的老師，它們是傾向於不夠重視來自於外在層面的內在的靈性的禮物的。我們建議你們每一個人都仔細並長時間思考，一直到你已經與你自己的對你自己的定義，對於你的信心和你的渴望取得平安為止。

Each entity will go through difficult times and prosperous ones, speaking spiritually. We hope that you do not become discouraged at any time

because you feel subjectively that you have not created a beautiful, lovely experience. More than us, then, who are not the Creator and do not wish to be worshipped, it is the work within the self in silent meditation that brings the true enlightenment, brings it softly, naturally, quietly, so that one is sure in an instant, whenever that instant may be, that one has found a path for the self that will move one from time into timelessness, from this illusion into that which comes far closer to the reality of All That Is.

每一個實體都將會經歷，從靈性上而言的，困難的時刻和順利的時刻。我們希望你們在任何時刻都不會因為你們主觀上感覺到你們尚未創造一種美麗的、可愛的體驗而變得灰心。我們不是造物者，我們不希望被崇拜，比我們更重要的事情是，在自我內在之中在靜默的冥想中進行的工作，冥想會帶來真實的覺醒，且柔和地，自然地，安靜地帶來它，這樣一個人就會在一瞬間確信，無論那個瞬間可能會在什麼時候，它已經找為自我找到了一條道路，那條道路將讓一個人從時間移動進入到無時性，從這個幻象移動進入到遠遠更加接近一切萬有的實相的事物之中。

Meditate and ask, then listen. The universe is crowded, teeming with populations of various kinds. It is well to be tolerant but, of oneself, we suggest one be somewhat fastidious. Begin to develop the magical personality. Guard one's reaction and create, instead, affirmative and more positive actions than the natural reaction would be. Eventually, you may tap into that deep self within the self, which is the creative self, very quickly, clearing the energy center with rapidity that is not possible for a long period of time but does, indeed, clear the mind for a period of time necessary to begin the channeling process. This is also true in each entity's everyday and mundane existence. There is such a thing as faith and this faith is another word for love.

冥想，詢問，接著聆聽。宇宙是擁擠的，是充滿了各種類型的居民的。僅僅對於自己是寬容的，這是很好的，我們建議一個人多少有點是過分挑剔的。開始發展魔法人格。對一個人的反應保持警醒，並作為替代創造出肯定性的，且比自然的反應會更加正面性的行為。最終，你可以利用那個在自我內在之中的深入的，那個創造性的自我之所是自我，同時急速地，這種急速對於一段很長的時期不可能的，非常迅速地清理能量中心，但又確實用一段對於開始傳訊的過程是必不可少的時間來清空頭腦。這在每一個實體的日常與世俗的存在性之中同樣也是真實的。會有諸如信心之類的一個事情，這種信心就是另一個表示愛的詞語了。

The faith that you seek is not the faith of the world as you know it. For the world has attempted to place everything in a slot, organizing, rationalizing, thinking and opinionating upon the nature of the creation and the Creator. This is not the job you were sent to do, not the work you came to accomplish. You came to be servants, servants of humankind, helpers in the harvest, those who are truly humble, those who truly wish to serve and do not need the reassurance (inaudible). Set your mind upon that goal and move in the way which seems correct to you but seek always, first, knowledge of yourself, for this is knowledge of the Creator and until you know yourself and have a great and detailed knowledge of how faith and will work in the life, there will not be the peace which passes all understanding. There will only be the difficulties

and toil of the spiritual journey. Love, light and merriment come upon those, upon that narrow path, who are able to be merry in their search and pilgrimage for the Father.

你們尋求的信心並不是屬於這個世界的信心，如你對這個世界的知曉一樣。因為這個世界已經嘗試將每一個事物放置在一個位置中，並同時對造物者的屬性進行組織、合理化、思考並產生見解。這不是你們被送到這裏來做的事情，這不是你們前來完成的工作。你們是來成為僕人的，成為人類的僕人，在收割中的幫助者，那些真正謙遜的人，以及那些真正希望去服務而不需要再次保證（聽不見）的人。將你的頭腦放在那個目標上，在看起來對於你似乎是正確的道路上移動，但一直且首先尋求知曉你自己，因為這就是知曉造物者，一直到你知曉你自己並在關於信心和意志如何在生命中工作擁有了一種大量且具體的知曉之前，都將不會有那種超越一切的理解的平安。僅僅將會有靈性道路上的困難和辛苦。對於那些走在那條窄路上，且能夠在他們對天父的尋求和朝聖中變得快樂的人，愛、光與歡樂會出現在它們的身上。

May each of you spend time gauging, examining and forgiving the self. In this effort you will have aid, both inner-planes and outer-planes, but as we have said, it is not wise to accept an inner-planes discarnate entity as one's own teacher unless one wishes also, when one graduates from this density, to suspend further learning for what would seem to be very many of your years. It is thought by us that it is preferable to move on and when one has learned more than third-density, then turn back and offer the hand in aid. And this is true of each upon your sphere. It is not well to move within one's human personality in service to others. It is well, rather, to know oneself so well that one may deliberately and consciously move in consciousness to the deeper self and with that deeper self console, comfort and forgive all that there is to be comforted or forgiven.

祝願你們每一個人都將時間花費在對自我的校準、檢查和寬恕上。在這種努力中，你將會擁有幫助，同時有內在層面的和外層面的幫助。但是如我們已經說過的一樣，接受一個內在層面的非投生的實體作為一個人自己的老師，這是不明智的，除非一個人同樣也希望，當一個人從這個密度畢業的時候，暫時停止進一步的學習看起來似乎會是你們的很多年的時間。我們認為，更為可取的事情是去繼續前進，並在一個人已經學會了比第三密度更多的事物的時候，接下來轉過身來提供幫助之手。在服務他人的方面在一個人的人類人格的範圍中移動，這是不好的。相反，去如此清楚地知曉一個人自己以至於它可以審慎地且有意識地在意識中移動到更為深入的自我，並藉由那個更為深入的自我來安慰、慰藉與寬恕所有要被安慰或者寬恕的事物，這是很好的。

This instrument is telling us very loudly that we have spoken too long, once more.

這個器皿正在非常響亮地告訴我們，我們已經再一次發言過長時間了。

The question has ramifications that move beyond what we have said this day but we may say that all questions of a non-transient nature, or that bring forth non-transient information, are those upon which one may expand and expostulate for any amount of time, as you know it.

這個問題擁有超越我們今天已經說過的內容的支流，但是我們可以說，所有的具有一種非短暫的特性的問題，或者那種會產生出非短暫的資訊的問題，都是那些一個人可以在其上拓展並對其進行爭論，如你們對時間的知曉一樣，任何數量的時間的問題。

We are of the principle of the spirit of the one infinite Creator and that one original Thought which created all that there is, that being love. Each of you is whole, perfect and an embodiment of love. May each open the self, knowing who one is and being a citizen of the universe in total democracy with all other spirits, and move and flow and allow that which is offered for one to occur. It is not necessary to push the experience about, for the most part, but simply to observe and become more and more knowledgeable of the dynamics of the mystery of your own self. For, only when you have done this may you chose your contact by the challenging process. In order to challenge a discarnate entity you, as an entity, must see yourself as light. The sparks of the Father within will eventually illuminate the whole of beingness, making it no longer necessary for a heavy chemical body to experience things within. Thus, those of you who are service-to-others oriented, be of service to yourself first. Ask for the comforter, if you wish. Ask for any help that you wish knowing the obligation placed upon you by inner-planes teachers. Move at your own pace and in your own way but be faithful, my friends. Keep seeking persistently, keep hoping, keep loving until you begin to feel as a wonderfully clear aqueduct for the water of blessedness [and aid.]

我們是屬於太一無限造物，以及創造了一切萬有的那一個原初的想法，也就是愛。祝願每一個人的靈性的原則。你們每一個人都是一個完整的，完美的，都是一個愛的體現。祝願每一個人都開放自我，並同時知曉它是誰，且在與所有其他靈體的完全的人的民主之物中成為一個宇宙的公民，祝願每一個人都前進、流動並允許被給予一個人的事。為它而發生。並不需要四處推動體驗，而是在大的部分時間單純地在觀察並進行了這地對於你自己的自我的奧秘的動力性是有見地的。因為僅僅是在你已經進行了這個工作的時候，你才可能藉由挑戰的過程選擇你的接觸。為了要挑戰一個非投生亮的實體，你作為一個實體必須將你自己視為光。內在的天父的火花將最終會照亮整個存在性，並使得它不再需要一個沉重的化身。身體來體驗內在的事物。因此，你們中的那些服務他人導向的人，首先對你自己進行服務吧。請求安慰者，如果你們希望的話。請求任何你們希望的幫助，並同時知曉被內在層面的老師，放置在你們身上的債務。用你自己的速度在你自己的道路上移動，但是有信心，我的朋友們。一直堅持不懈地尋求，一直希望，一直愛，一直到你開始感覺就好像是一個極其清晰的供祝福與幫助之水流動的導管一樣為止。

We would leave this instrument at this time, that the one known as Jim may conclude the working. We are apologetic for our garrulous nature, however, the questions asked us are interesting to us and we find many ramifications therein. We do apologize. We have great difficulty gauging your time as it is not that which is (inaudible).

我們會在此刻離開這個器皿，這樣被知曉為 *Jim* 的實體就可以結束這次工作。我們為我們的多話的特性而抱歉，然而，向我們詢問的問題對於我們是有趣的，我們在其中發現很多的支流。我們確實抱歉。我們在測量你們的時間的方面有很大

的困難，因為它不是（聽不見）。

I am Q'uo, and I leave this instrument in love and light.

我是 Q'uo，我在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo. I greet each in love and light through this instrument. At this time, we would offer ourselves in the attempt to speak to those queries which may yet remain unanswered upon the minds of those present. We hope that we are able to offer ourselves in a manner that does not provide the stumbling block but which, instead, makes clearer and smoother the way that each travels.

我是 Q'uo。我通過這個器皿在愛與光中向各位致意。在此刻，我們會提供我們自己來嘗試談論那些可能在那些在場的人的頭腦中仍舊未被回答的問題。我們希望我們能夠用一種不提供絆腳石，而是相反讓每一個人旅行的道路更加清晰且更加順暢的方式來提供我們自己。

Is there a query at this time?

在此刻有一個問題嗎？

Questioner: I'd just like to know if my daughter 's (inaudible) last night was a metaphysical event or an event created by (inaudible)?

提問者：我僅僅想要知道，是否我的女兒的（聽不見）昨晚是一個形而上學的事件，或者是一個被（聽不見）創造的事件？

I am Q'uo, and your latter assumption is correct, my sister.

我是 Q'uo，你後面的假設是正確的，我的姐妹。

Questioner: Uh-huh.

提問者：嗯哼。

Is there another query?

有另一個問題嗎？

Questioner: Yes, Q'uo. Your words are very well taken (inaudible). I take them to heart. I have three brief questions concerning the way that we might pursue the path of our own growth. In posing these questions, I understand that the substance of the answers to these questions must come from within each of us. So, these questions are about form.

提問者：是的，Q'uo。你們的言語被非常好地接受（聽不見）。我將它們放在心中了。我有三個關於我們可以追尋我們自己的成長的道路的方式的問題。在提出這三個問題的方面，我理解對這些問題的答案的實質是必須來自於我們每個人內在之中的。因此，這些問題是關於儀式的。

Can you give me a form in which any association with an inner master might be politely and gently and appreciatively dissolved? Can you give me a form in which a successful challenge to an entity, a discarnate entity, may be made? Can you give me a form in which a positive, service-to-others discarnate entity of the Confederation might be evoked?

你們能夠給我一個儀式，通過它任何與一個內在的大師的關聯都可以被禮貌地溫和地且帶著感謝被解除嗎？你們能夠給我一個儀式，通過它對一個實體，一個非投生的實體的一次成功的挑戰可以被做出嗎？你們能夠給我一個儀式，通過它，一個正面的，服務他人的，非投生的星際聯邦的實體可以被祈請嗎？

I am Q'uo, and am aware of your queries, my brother. These are thoughtful queries which move to the very heart of the process of seeking, for as one moves within your illusion there is the taking of information from various sources and making it useful within the incarnative pattern. This is an ongoing process that increases with intensity as one becomes more conscious of this process.

我是 Q'uo，我理解了你的問題，我的兄弟。這些問題是進入到尋求的過程的核心之處的深思熟慮的問題，因為當一個人在你們的幻象中移動的時候，會有從各種源頭得到的資訊，並使得它在投生模式中是有用處的。這是一個進行中的過程，它會隨著一個人對於這個過程變得更加察覺而在強度上增加。

It is well, as one continues to seek the nature of the Creation, the nature of the self, and the process by which one moves the self along the evolutionary path, to begin to see the relationships of the self with all that surrounds the self. Thus, there is shone upon this small self, shall we say, light from many directions that reflects to the self its nature in an extending manner. As one becomes more aware of those qualities that are the bedrock, the foundation of the self, one begins to have a firmer ground upon which to build this expanding concept of the self. One begins to have the qualities and ideals being internalized that one has found useful in the, shall we say, outer world. By this construction, one prepares the self for further information from whatever source, or sources.

隨著一個人繼續尋求造物的屬性、自我的屬性以及一個人藉由其沿著演化的道路移動自我的過程，去開始看到自我與圍繞著自我的所有事物之間的關係，這是很好的。因此，會有從很多的方向上被照耀在，容我們說，這個小小的自我上的光，這些光將會向自我用一種延伸的方式映射出它的屬性。隨著一個人開始更多地察覺到那些作為自我的岩床，自我的基礎的特性，它會開始擁有一個更為堅實的在其上構建這種對自我的拓展的觀念的地面。一個人開始讓那些它在，容我們說，外部世界中已經發現是有用處的特性和理想被內在化。藉由這種構建，一個人讓自我為來自於無論什麼源頭或者多個源頭的進一步的資訊做好準備了。

When there is the establishment of a link between this self and other selves of, shall we say, a discarnate nature, those who have removed themselves to the inner planes of your planetary sphere, the link between these entities and yourself is that which is built upon your desire to know more of what is called the truth in order that one might come closer to this truth, which is ultimately

the Creator, and then reflect some portion of this union to those about the self as one attempts to serve those about the self. Thus, it is the desire that one has manifested that creates any link with any other entity whether the entity be incarnate, disincarnate or be of one Confederation or another.

當在這個自我與，容我們說，具有一種非投生的特性的其他自我，那些已經將它們自己移動到你們的星球的內在層面中的實體之間有一種連接的建立的時候，在這些實體與你自己之間的連接，是被構建在你去更多地知曉被稱之為真理的事物是什麼的渴望之上的，這樣一個人就可以接近這個真理，終極地是造物者之所是的事物，並接著隨著一個人嘗試去服務所有那些在自我周圍的人而將這種統一性的一些部分映射到在自我周圍的人身上。因此，就是一個人已經顯化的渴望創造出了與任何實體之間的任何的連接，無論那個實體是投生的、非投生的，還是屬於一個或者另一個星際聯邦。

Thus, the first step in forming a link, or severing this link, is to first find within the self the desire to do so and, as this desire is discovered, to follow that desire in intensification to the point that the beginning of what you have called a form makes itself apparent as well. In most cases, the form will have been made by the entity of third-density as it repeats its desire and moves in accordance with the intuitive information that is brought forth by this desire. This process, then, becomes repeated as a kind of ritual or mantram in order to either establish a link or to ask that the link be removed. Any entity of the inner planes, or of the Confederation of Planets in Service to the Infinite Creator origin, will respect the request and desire on the part of the third-density entity to either receive or cease to receive information. The entity of third-density, being incarnate within the third-density illusion, has great power over its own destiny, shall we say, in this manner for it is within the illusion and the incarnation and may, through its continued expression of desire, create those opportunities which it wishes to create, more and more successfully as the desire is purified.

因此，在形成一個連接或者切斷這個連接的過程中的第一步，就是去首先在自我內在之中找到這樣做的渴望，隨著這個渴望被發現，去跟隨那個渴望被強化到你們所稱的一個儀式同樣也使得它自己開始變得明顯的位置。在大多數情況下，隨著那個第三密度的實體重複它的渴望並與由這種渴望引發出的直覺上的資訊協調一致地移動，儀式將會已經被那個第三密度的實體產生出來了。這個過程，接下來會作為一種類型的儀式或者咒語被重複，以便於要麼建立一種連接，要麼請求那個連接被移除。任何屬於內在層面的實體，或者屬於任何服務無限造物者的星際聯邦的源頭的實體，都將尊重那個在第三密度的實體的部分上要麼接收信息，要麼停止接收資訊的請求和渴望。第三密度的實體，當在第三密度的幻象中投生的時候，是用這種方式擁有對於它自己的命運的巨大的力量的，因為就是在第三密度和投生中，它可以通過它對渴望的持續不斷的表達，創造出它希望創造的機會，並隨著渴望被淨化而越來越成功地創造。

If it is desired that entities of the Confederation of Planets in the Service of the Infinite Creator assist a third-density entity, this assistance is most usually offered in a manner which does not include the vocal channeling, as is occurring at this time, for we are well aware that it is necessary for a group to

support such an effort for there is the opportunity to share much of that which is light-filled and, therefore, metaphysically potent and desirable upon many different planes. Those entities which would respond in the negative sense would, therefore, have greater success in removing this light were an entity operating singly in the capacity of an instrument, shall we say.

如果屬於服務於無限造物者的星際聯邦的實體幫助一個第三密度的實體是被渴望的，這種幫助是極其通常會用一種並不會包含，如在此刻正在發生的，語音傳訊的方式被給予的，因為我們清楚地知曉，一個團體去支持這樣一種努力是必不可少，因為會有機會去分享大量被光所充滿，並因此在很多的不同的層面上是形而上學地強有力且理想性的事物。如果一個實體是獨自一人，容我們說，通過一個器皿的機能運轉的話，那些會用負面性的方式回應的實體，因此，在移除這種光的方面會擁有更大的成功。

We are most comfortable in sending our love and blessings to entities requesting our assistance and in joining their meditations in order to deepen and enrich these meditations in the manner which the entity has chosen. Thus, my brother, we can suggest that one's desire and the purification of this desire is central in the continuing to seek information, from whatever source, in order that the illumination of the Creation and of the self might occur.

我們在向請求我們的幫助的實體送出我們愛和祝福的過程中，以及在加入到它們的冥想以便於用實體已經選擇的方式深化與豐富這些冥想的過程中是極其舒適的。因此，我的兄弟，我們能夠建議，一個人的渴望和對這種渴望的淨化是在繼續從無論什麼源頭尋求資訊以便於造物者和自我的啟蒙可以發生的過程中是中心性的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you very much.

提問者：沒有，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and we would take this opportunity to thank each for inviting our presence and for offering us the patience that we find is often necessary as we become somewhat lengthy in our discourses. We do not wish to overtire the mind or the body but we rejoice in the opportunity to offer those thoughts in response to your queries which we found helpful in our journey and which we hope that you will, in some way, find helpful upon your journey as well.

我是 Q'uo，我們會利用這個機會為你們邀請我們出席並為你們提供給我們耐心而感謝你們各位，我們發現在我們的演講變得多少有點冗長的時候耐心經常是需

要的。我們並不希望讓心智或者身體過度勞累，但是我們為通過回應你們的問題而提供這些想法的機會而歡慶，我們發現這些想法在我們的旅程中是有幫助的，我們同樣也希望你們將用某種方式，同樣也在你們的旅程上發現它們是有幫助的。

At this time, we shall take our leave of this group, thanking each again for allowing us to walk upon that journey with you in a more manifest fashion. We always walk with those who seek union with the one infinite Creator for we are all portions of that one Creator returning to Itself, rejoicing with each step and blessing each burden.

在此刻，我們將離開這個團體，我們同時再一次為你們允許我們用一種更為明顯的方式與你們一起走在那條旅程上而感謝各位。我們將於那些尋求與太一無限造物者的合一的人們一同行走，因為我們全都是太一無限造物者的部分，造物者正在返回祂自己，並對每一步而歡慶，且祝福每一個重擔。

We are those of Q'uo and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們是 Q'uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

November 5, 1989

1989-11-05 生命的喜悅

Group question: The question this evening has to do with joy. What is the function of joy in the evolutionary process in this particular experience and how can we find and utilize joy in our daily round of activities in a way that sustains our growth and service to others?

今天晚上的問題與喜悅有關。在這個特定的體驗中喜悅在演化的進程中的機能是什麼，我們如何才能用一種支持我們的成長和對他人的服務的方式在我們的日常生活的活動中找到並利用喜悅呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet each of you in the love and in the light of the one infinite Creator. How lovely it is to dwell with you at this time in peace and harmony and seeking. We feel most privileged that we are asked to come and share with you our thoughts upon the subject of joy. May we say what a joy it is for us to so share our opinions.

我是 Q'uo。我在太一無限造物者的愛與光中向你們各位致意。在此刻在平安、協調與尋求中與你們在一起，這是多麼美好的事情呀。我們被請求前來並與你們分享我們對於喜悅的主題的想法，我們對此是感到極其榮幸的。容我們說，如此分享我們的觀點，這對於我們是怎樣一種喜悅呀。

We wish, however, to caution each against looking upon us or any material whatsoever as an infallible authority. We share our opinions. We are not infallible. Thusly, if we speak truth that is the truth of your heart, you shall recognize it. If you do not recognize it as if, though hearing it for the first time, it were a memory, then it is not a personal truth and could well be a stumbling block. We would ask you not to keep those things which do not feel resonant with your own path of seeking but we hope that we are able to share with you some things which may help as you move along the dusty road of pilgrimage.

然而，我們希望提醒各位不要將我們或者無論什麼任何的材料視為一種不會犯錯的權威。我們分享我們的觀點。我們不是不會犯錯的。因此，如果我們講述了你的心的真理之所是的真理，你將會認出它。如果你沒有如同雖然你是第一次聽到它，而卻如同它是一個記憶一樣地認出它，那麼它就不是一個個人心的真理，並很有可能是一塊絆腳石。我們會請你們不要留下那些你們沒有感覺到與你們自己的尋求的道路有共鳴的事物，但是我們希望我們能夠與你們分享一些事情，這些事情可能在你們沿著那條朝聖的佈滿塵土的道路上前進的時候有幫助。

Firstly, what we would like to say about joy is that, in its primal state, it has no function. It is. For joy is another expression, and indeed a basic manifestation, of unconditional love. Thus, it is of the essence or the beingness of the consciousness of the one infinite Creator, which is love.

首先，我們在關於喜悅的方面想要說的事情是，在它的初始的狀態中，它是沒有功能的。它是。因為喜悅是無條件的愛的另一種表達，並確實是其的一個基本的

顯化物。因此，它是具有太一無限造物者的意識，也就是愛，的實質或者存在性的。

To attempt to describe our understanding, limited though it may be, of reality or that which is most real, we may say that we have found the universe at rest to vibrate with the intensity and joy of sexual orgasm in a steady state. This is the energy power, the joy, the, as this instrument would say, élan vital which is its own truth, has its own beingness and needs no reason.

要嘗試去描述我們對實相或者極其真實的事物的理解，雖然它可能是有限的，我們可以說，我們已經發現宇宙在靜止的狀態是在以一種更穩定的狀態中的性高潮的強度和喜悅振動的。這就是能量的力量，喜悅，如這個器皿會說的一樣，生命力，這種生命力是它自己的真理之所是，並擁有它自己的存在性且是不需要原因的。

Now, we realize that it was not this ultimate joy, this joy which moves beyond the word, about which you are asking but rather how to find joy in circumstances where an orgasm is out of the question. We hope that you find this analogy helpful because all that manifests is a diffusion, a watering down, a shadowing, a tinting of that one great original Thought which is love and which manifests its energy in the manifested creation of a billion, billion sun bodies and the joyous flames of an infinite number of beings such as yourselves, who have moved into the darkness, into the seed bed of the densities, to root, contemplate and break forth from the earth in due time to bloom.

現在，我們意識到，你們正在詢問的喜悅並不是這種終極的喜悅，這種超越了言語的喜悅，你們正在詢問的母寧是如何在那些在其中一種性高潮是絕對不可能的情況中找到喜悅。我們希望你們發現這個比喻是有幫助的，因為一切顯化的事物都是對於愛之所是的那一個偉大的原初的想法的一種擴散、一種稀釋，一種遮蔽，一種染色，愛在被顯化的造物中將它的能量顯化為數十億的恒星星體，以及諸如你們自己之類的無限數量的存有的喜悅的火焰，這些存有已經進入到黑暗之中，進入到密度的種子床之中，以紮根，沉思並在合適的時候破土而出以綻放。

Each of you is a natural entity. There is a difficulty with experiencing joy, and now we speak in your terms of simple vital energy, love of life and so forth. It seems as though one were disappearing into a dark maze as one encounters the daily routine. Where is the joy, you ask, in taking out garbage and doing chores; in accomplishing well a job for which you have no real fondness? Where is the joy? Somehow it leaks out, it is not with you. It is unfindable and so an entity moves into the desert of indifference or sadness or sorrow or unsatisfied desire.

你們每一個人都是一個天然的實體。在體驗喜悅的方面會有一種困難，現在我們用你們的措辭來談及簡單的生命能量，生命之愛以及如此等等。當一個人遭遇到每日的日常工作的時候，看起來似乎一個人是在消失進入到一個黑暗的迷宮之中。你們詢問，在丟垃圾和做雜務的方面，在很好地完成一個你們對其並不擁有真實的喜愛的工作的方面，喜悅在何處呢？喜悅在哪里呢？以某種方式它漏光了，它不在你身邊了。它是找不到的，因為一次實體進入到了冷漠或者悲哀或者

憂傷或者無法滿足的渴望的沙漠之中了。

It is painful there in the desert. One goes through the motions. One does not appreciate the difficulties until a length of your time has passed and, as you gaze back on the mystery of your desert experience, sitting in an oasis that has come upon you, you are able to see the enormously helpful catalytic nature of that which seemed to be no joy but only difficulty, frustration, boredom and distraction, if not even more negative emotions.

在沙漠中，那裏是痛苦的。一個人穿越了運動。一直到一段時間已經過去了，當你們坐在一個你已經遇到的綠洲中並回顧你們的沙漠的體驗的神秘的時候，你能夠看到看起來似乎沒有喜悅而僅僅只有困難、挫折、無聊和分心，如果不是甚至更加負面性的情緒的話，的事物的驚人地有幫助的催化劑的特性，一直到這個時候出現之前，一個人都不會欣賞那些困難。

When speaking of spiritual work we always move to speaking of a daily practice, one which is faithfully and reliably kept. It is not easy for entities who dwell in your heavy chemical illusion and who have so much to do in order to keep the self going to find the time each day to meditate, to move into silence, to listen and speak not, neither utter a word except, "Here am I."

當談及靈性的工作的時候，我們一直會移動到談及一種日常的練習，一種要用有信心且可依賴的方式來堅持的練習。對於居住在你們的沉重的物質性的幻象之中，並擁有如此多的事情要去的實體們，為了要讓自我不斷在每一天找到時間來進行冥想，進入到靜默之中，聆聽並除了說“我在這裏”之外不說任何一個詞語，這並不是容易的事情。

For as you are aware of your beingness, you are aware of the beingness of all that there is. For the creation is an illusion outside of you. It is actualized within you in that portion of yourself which is of the infinite Creator. It is this portion to which you may turn for joy. In the sense of creating, from the outside in, a way of feeling vital and energetic, we can only say that it is to those who enjoy the athletics of the body or other means of exhausting the self who may find the joy from outside. For the true function of joy is an infinite function and that is growth. Joy may be another word for confident and sure faith.

因為當你察覺到你的存在性的時候，你就察覺到了一切萬有的存在性了。因為造物是一個在你們外面的幻象。在你內在之中在你自己的那個無限造物者之所是的部分中，幻象被現實化了呢。就是這個你內在之中的造物者的部分，你可以轉向它來取得喜悅。在從外部用一種感覺到生命力和有活力的方式來進行創造的意義上，我們僅僅能夠說，就是那些喜歡身體的體育運動或者其他的讓自我筋疲力盡的途徑的人，它們可以從外部找到喜悅。因為喜悅的真實的機能是一種無限的機能，它是成長。喜悅可以是另一個代表信實且確信的信心的詞語。

Now, we have moved away from the state of orgasmic pleasure to a more modest view of joy but we do not wish to give you information that enables you to burn out like a bright comet and become extinguished. We wish to speak of a joy that is peaceful, stable, vital and living. This does not come from the entity within the incarnational experience. Rather, the self which is

experiencing the incarnation on the surface level of consciousness must yield to that which is within the self which is infinite.

現在，我們已經從那種性高潮的快樂的狀態離開，並移動到一種對喜悅的更為適度的視角，但是我們並不希望給予你們那種會使得你們能夠好像一顆明亮的彗星一樣燃盡並變得筋疲力盡的資訊。我們希望談及一種平安的，穩定的，有生命力且活生生的喜悅。這種喜悅不是來自於在投生體驗之中的實體。毋寧說，正在意識的表面的層次上體驗投生的自我必須交托給那個在自我內在之中的無限之所是。

The practice of this yielding, this tabernacling with the one infinite Creator, the immediacy of this presence, when carried on persistently, patiently and with no dedication to outcome over a period of time begins to set within one a growing awareness of infinity. For as you meditate and listen, you are lost in the present moment. And this present moment is instinct with joy. The present moment is infinity. It is as though one were at the intersection of time and eternity at each present moment. The difficulties people experience are due to living the horizontal life without being aware of the resonances of the vertical life which is moving infinitely within one at all times.

這種交托的練習，這種與太一無限造物者共處至聖所，這種臨在的直接性，當用堅持不懈地、有耐心地，且帶著不致力於結果而被進行了一段時間之後，會開始在一個人內在之中設置一種不斷增強的對無限性的察覺。因為當你們冥想和聆聽的時候，你們是在當下一刻之中忘我了的。這個當下一刻是充滿了喜悅的。當下一刻是無限。它就好像一個人在每一個當下一刻正處於時間和永恆的交匯處。人們體驗到的困難是由於在沒有察覺到垂直的生命的共鳴的情況下活在水準的生命之中，這種垂直的生命是在所有時刻都在一個人內在之中無限地運動著的。

You see, it is so tempting to think of oneself as the physical vehicle which you may see in one of your mirrors. It is so tempting to give oneself characteristics and qualities based upon various parts of one's physical appearance, emotional makeup, and so forth. It is very, very easy to become entwined with many, many intellectual thoughts which always end in mystery and paradox.

你們看，將一個人自己考慮為一個你可能在你的一面鏡子中看到的物質性載具，這是如此誘惑性的。給予一個人自己那些基於一個人的身體的外觀、情緒的組成以及諸如此類的各種各樣的部分的特徵與特性，這是如此誘惑性的。非常非常容易與許許多多的邏輯智力的想法糾纏起來，這些邏輯智力的想法一直都是在神秘和悖論中結束的。

It is extremely tempting, in a world which values things and phenomena and fact and proof, to seek some proof of that which is your inward journey to eternity, your journey to the present moment and into the present moment, so that you begin to sense the deep, infinite resonances of your beingness in the one infinite Creator.

在一個重視事物、現象、事實、證據的世界中，對於你前往永恆的向內的旅程，對於你前往當下一刻並進入到當下一刻，這樣你開始感覺到以太一無限造物者內在之中的你的存在性的深入的、無限的共鳴的旅程，對於這種旅程尋找某種證據，

這是極其誘惑性的。

You are love. You are the light. But you are not these things within your physical form. Indeed, within this density you are deliberately causing yourself to become stupid in order to be able to partake of the intense catalyst available to one in a heavy, chemical vehicle. You may think of yourself as a distillery or a refinery that begins with the raw material of the harvest of your spirit, your experience, and your meditation and out of which you begin to create that which may be called the magical personality. You begin to know, without knowing what, that there is an immediate presence, an infinite and omnipresent reality lying beneath, above, within, without and in between all that there is. There is a depth and a height to any moment of the life experience.

你是愛。你是光。但是你不是這些在你們的物質性的形式中的事物。確實，在這個密度中，你是故意使得你自己成為愚蠢的，以便於你能夠參與到在一個沉重的，化學性的載具中可以為一個人所取得的強烈的催化劑。你可以認為你自己是一個蒸餾廠或者精煉廠，它從你的靈性的收穫物，你的體驗，你的冥想的原材料開始，你由其開始從中創造出可以被稱之為魔法人格的事物。在不知道它是什麼的情況下，你開始知曉有一個即刻的臨在，一個無限且無所不在的實相存在於下面，上面，內在，外在，以及一切萬有中。生命體驗的任何時刻都會有一種深度和一種高度。

The point of view may be manipulated by the intellectual mind and this is a tool which is useful in the search for one's own center of vitality, joy, peace and love. One certainly may ask oneself what causes joy within. But the answers are most distorted by the chemical body which is experienced.

視角可以被邏輯智力的心智所操縱，這是一個在尋找一個人自己的生命力、喜悅、平安與愛的過程中有用處的工具。一個人肯定可以問它自己，什麼事物產生了內在的喜悅。但是回答會被那個被體驗到的化學性的身體極大地扭曲。

And again we move back to the analog of orgasm and joy. To expect one within third density to vibrate orgasmically at each moment would be to ask that which is not possible within the illusion. You are not here to be joyful but rather to make choices. This is that for which you came into this experience: to choose to serve either the self or the one infinite Creator, as seen in the faces of all those whom you meet.

再一次，我們返回到性高潮和喜悅的類比。期待一個在第三密度中的人在每一刻都用性高潮的方式振動，這會是在幻象中不可能的事情。你們在這裏不是來成為愉快的，而毋寧是來做出選擇的。這就是你們進入到這個體驗的目的了：選擇去要麼服務自我，要麼服務太一無限造物者，在造物者在所有你遇到的人的臉上被看到的時候。

Now, it is difficult to see many entities as the face of the one infinite Creator. For all entities have the clay feet of that which perishes, that which does not know what is hidden within the roots of mind. Thusly, to expect to have the vitality and the joy at all times is to expect to learn nothing, to progress not at

all and to make no choices. For with choice there comes change. With change there comes pain.

現在，要將很多的實體視為是太一無限造物者的面孔，這是困難的事情。因為所有的實體都擁有那個會毀壞的事物的泥足，那個不知曉被隱藏在心智的根部的事物的泥足。因此，去期待在所有的時候都擁有活力與喜悅，就是去期待什麼都不學習，完全不前進並不做出選擇。因為藉由選擇會出現改變。藉由改變會出現痛苦。

Each time a truth that has worked in the past ceases to work in the present, much difficult work must be done in consciousness. For your mind must lose or "dump" the program which no longer is effectual for the seeking entity in order to make a place for a new understanding that will inevitably change the seeker in some way. Change is painful. Dumping information is painful. Letting go of old truths is painful. Being uncertain is painful. Being at risk is painful.

每一次一個在過去已經是有效的真理在現在不再有效的時候，大量的困難的工作就必須在意識中被進行了。因為你的心智必須失去或者“倒掉”對於尋求中的實體不再有效的程式以便於為一種新的理解騰出一個位置，那種新的理解將不可避免地以某種方式改變尋求者。改變是痛苦的。倒掉信息是痛苦的。釋放舊的真理是痛苦的。變得不確定是痛苦的。冒險是痛苦的。

You are those who have sought a life of risk. You do not wish to stay in one place mentally, spiritually or emotionally. You wish rather to accelerate the pace of your spiritual evolution. Now, this is sensible. This is in our opinion the very best and most useful attitude to take. But it is not a path which delivers one into the gateway of élan and joy but rather the continuing difficulties of confusion, misunderstanding, realignment of understanding, and ever progressing onward.

你們是那些已經尋求了一次冒險的生命的實體。你們並不希望在心智上、靈性上或者情緒上，呆在一個地方。現在，這是有道理的。在我們看來，這就是要去擁有的最好和最有用處的態度了。但是，這條道路並不是一條將一個人送入到生命活力與喜悅的大門之中的道路，它毋寧是混淆、誤解、對理解的重新校準以及不斷前進的持續不斷的困難。

There is much more desert in the spiritual life than there is oasis. It is simply a matter of how much you, as a spirit, wish to work in consciousness. The more that you work in consciousness, the more you will change, the more you will be transformed and the more you will be uncomfortable.

在靈性的生命中有比綠洲多得多的沙漠。它單純地是一個你，作為一個靈體，多麼希望在意識中進行工作的問題。你越多地在意識中進行工作，你就將會越多地改變，你就將會越多地被轉變，你將會越多地是不舒服的。

Why then, do seekers so stubbornly follow their star? Nothing, my friends, rests in the creation. All things move. And in this activity, in this manifestation, in this movement there is that which, as it is said in your holy works, passeth all understanding. The name for that which passeth all understanding within the holy work of which we speak, is peace. But it is not a peace that is

understood among your peoples for it is a peace that is joyful, a peace that is vital, a peace that is merry, that may make light of the serious and may tease and play and feel one's way as a child within the great caverns and grottoes through which one must pass in the spiritual quest, having only one faint light: that of hope. And so you move in darkness, attempting to see. And much of the energy of the incarnation is involved with the simple ability to perceive without distortion.

那麼，為什麼尋求者如此頑固地跟隨它們的星辰呢？我的朋友們，在造物中沒有任何事物是靜止的。一切事物都在運動。在這種活動中，在這種顯化中，在這種運動中，如同在你們的神聖著作中已經被說過的一樣，會有對所有的理解的超越。在你們的神聖著作中，對我們談及的那個超越了所有的理解的事物的命名就是，平安。但是這不是一種在你們的人群中被理解的平安，因為它是一種喜悅的平安，一種充滿活力的平安，一種愉快的平安。這種平安可以讓嚴肅的事物變得輕鬆，並可以當一個人處於在它靈性的追尋中必須穿越的巨大的山洞和洞穴之中，並同時僅僅擁有一個暗淡的光：希望之光的時候，就好像一個孩子一樣地逗笑、玩耍並感覺它的道路。因此，你們是在黑暗中移動，並同時嘗試去看見。大量的投生的能量是涉及到在沒有扭曲的情況下去感覺的簡單的能力的。

Now, perception without distortion is a sure yielding of joy. On the other hand, each must distort, through the physical senses, the catalyst which comes to one. The senses you have are those given to all and they are all illusory. To base one's seeking for vital energy on the life experience or anything which it may offer is to put one's trust in that which perishes. The key to joy is the realization that you are an imperishable being. You are a being which is love and is called to love. The Creator created each out of love and placed within each free will and Itself. You are moving through the disciplining of your own free will. And that disciplining must be done freely, the choices your own, in order for that joy which underlies all things to begin to bubble up into the life experience.

現在，在沒有扭曲的情況下的感知是一種確切的喜悅的產物。在另一方面，每一個實體都必定會通過身體的知覺扭曲發生在一個人身上的催化劑。你們擁有的知覺是那些被賦予所有人的事物，它們全都是虛幻的。因為在生命體驗上的或者任何生命體驗可能提供的事物上的生命能量而貶低一個人的尋求，就是將一個人的信任放置在那個會死亡的事物之上了。喜悅的關鍵是領悟到，你是一個不朽的存有。你是一個愛之所是並被稱之為的存有。造物者從愛創造了每一個人並將自由意志和祂自己放置在每一個人內在之中。你正在穿越對你自己的自由意志的訓練。訓練必須用自由的方式被進行，選擇必須是你自己的選擇，這樣在一切事物之下潛藏的喜悅就會開始向上冒泡進入到生命體驗之中了。

We find that a sense of humor, as this instrument would call it, is extraordinarily helpful in the pursuit of a deeper and clearer awareness of the tremendous beauty and resonance of each present moment. As one moves about the illusion doing what one must do to support the needs of the physical vehicle, it is most easy to see life as a horizontal path; a path upon which one literally walks, plods, trudges, ambles or runs, depending upon the mood; a path in which gravity keeps one's feet to the ground, keeps one from

rising into the ethereal or sinking into the roots of mind. 我們發現一種幽默感，如這個器皿對它的稱呼一樣，在追尋對每一個當下一刻的驚人美麗與共鳴的一種更為深入且更為清晰的察覺的方面，是非同尋常地有幫助的。當一個人在幻象中四處移動並同時做一個人必須做的事情來支持物質性載具的需要的時候，將生命視為一個水準的道路，視為一條一個人實際上，基於心情，在其上行走、沉重地走、疲倦地走、慢慢地走或者奔跑的道路，視為一條在之中重力將一個人的雙腳固定在地面上，並阻止一個人升入到以太之中或者沉入到心智根部的道路，這是極其容易的事情。

One of the choices each spiritual entity makes is whether to move upon that which is consciously known in making life decisions and in living moment to moment or casting all safety to the winds and trusting the self to the risky business of feeling the depths and the heights of each present moment. 每一個靈性實體都要做出的選擇中的一個選擇就是，在做出生命的決定並活在每時每刻之中的方面，是要依賴於有意識地被知曉的事物而移動，還是要將所有的安全都拋在風中，並在感覺每一個當下一刻的深度和高度的冒險的工作中相信自己。

It is difficult, when one is working at a job to which one is indifferent, to feel the magnificent resonance of the present moment, to experience the intersection of eternity with that present moment. Consequently, it is a good exercise, when one is fatigued in the spirit, the emotions and the mind, to move backwards, away from gravity, away from all that has to do with the illusions created by fields of energy.

當一個人正在一個它對其感到冷漠的工作上進行工作的時候，要去感覺到當下一刻的宏大的共鳴，去體驗到與那個當下一刻的永恆的交點，這是困難的。因此，當一個人在靈性、情緒和頭腦中感覺到疲倦的時候，去後退，離開重力，離開所有與被能量場創造出來的幻象有關的事物，這是一個很好的練習。

Moving back, we may see the home planet—fragile, somewhat troubled, and infinitely beautiful. One may imagine the many entities scurrying about on the surface of this celestial globe but one no longer sees the individual selves of the bodies of the third-density beings of the planet, that which will become, in fourth density, a social memory complex.

後退，我們可以看到家園的行星——脆弱的，多少有些困難的，無限美麗的。一個人可以想像很多的實體在這個神聖的球體的表面上四處匆忙趕路，但一個人無法看到這個星球的第三密度的存有的個體性的自我的群體，這些自我將在第四密度中成為一個社會記憶複合體。

Thus, when one is peeved, distressed or distraught it is well to move back in the mind, moving away from the surface, flying upwards, gazing down upon, first, yourself and the room, and the dwelling and the town, then larger land masses, then the planet. Then one finally moves back enough to see the infinity of celestial bodies, of centers of the Logos or love which is the great original Thought.

因此，當一個人是惱怒的、沮喪的或者心神錯亂的時候，在心智中後退，從表面

離開，向上飛，往下注視，首先注視你自己和這個房間，注視住所和城鎮，接著注視更大的陸塊，接著這個行星，這是很好的。接下來一個人最終向後移動到足夠遠以至於看到的天體的無限性，看到理則或者那個偉大的原初的想法之所是的愛的中心無限性了。

It is well to keep within the mind the resonances of eternity. And if they are not to be found upon the surface of the daily experience, yet still, you are of a certain nature and you may tap into the infinite possibilities of the present moment more and more by persistent faith and hope. Within your illusion all ends in mystery, nothing can be known ultimately.

將與永恆的共鳴記在頭腦中，這是很好的。如果它們不是會在每一天的體驗的表面上被找到的事物的話，你仍舊是具有一定的特性且你可以藉由堅持不懈的信心與希望越來越多地利用當下一刻的無限的可能性。在你們的幻象中，一切都是在神秘中結束，沒有任何事物能夠被終極地知曉。

It is a necessary portion of the illusion of third density that nothing may be objectively proven that would interfere with the free will choices of entities who are deciding upon their path of service. For this reason you came into incarnation, to express and manifest your choice of a path of service.

第三密度的幻象的一個必不可少的部分就是，沒有任何會對那些正在對他們的服務的途徑做出決定的實體的自由意志的選擇產生侵犯的事情是可以客觀地被證明的。

There are suggestions we may give as to how to compound the joy that is native to you already. If one may draw back from an unpleasant entity enough to affirm that that entity is the one infinite Creator distorting its own illusion in its own way to its own sadness, one is then able to feel an outburst of compassion for an unhappy spirit.

在關於如何去調和那種對於你已經是天生的喜悅的方面，有一些我們可以給予的建議。如果一個人可以後退遠離一個令人不愉快的實體足夠遠，以確信那個實體是正在用它自己的方式扭曲它的幻象成為它自己的悲傷的太一無限造物者的時候，一個人就接下來能夠感覺到對一個不快樂的靈體的同情心的一種迸發了。

One is similarly able to feel compassion for the one who is happy but without a spiritual vector. Many are those who are asleep and do not wish at this time to awaken. This is acceptable, for there is an eternity in which each has all the time, literally, in creation to move back to the source whence each came before the world as you know it was created.

一個人類似地是能夠對一個快樂但是沒有一種靈性上的向量的實體感覺到同情心的。會有很多沉睡且並不希望在此刻醒來的人。這是可以接受的，因為會有一種永恆，在其中每一個人都實際上，在造物中，擁有所有的時間以返回到每一個人在你們所知曉的世界被創造之前從其而來的源頭。

You are imperishable. You are light. You are moving towards the light. This instrument finds the parable within the holy work which you call the Holy Bible of the prodigal son and daughter to be most useful in an awareness of

the spiritual journey's constant intersection with the infinite love of the one Creator. 你們是不朽的。你們是光。你們是朝向光移動的。這個器皿發現在你們稱之為聖經的神聖著作中的流浪的兒女的寓言，在一種對靈性的旅程與太一造物者的無限的愛的持續不斷的交叉的認識的方面，是極其有用處的。

We will now work upon some simple exercises to move into a mental, emotional and spiritual configuration which allows one to follow one's joy. 我們現在將在一些簡單的練習上進行工作，以進入到一種允許一個人去跟隨它的喜悅的心智、情緒和靈性上的配置之中。

Firstly, the listening meditation, done persistently and in a daily manner and, if possible, with two or more together, is a basic tool, one which cuts to the heart of a process of spiritual evolution. For those who speak are not listening and those who know all the answers have blocked further questions, further learning, further refinement, further distilling into purity.

首先，當聆聽的冥想是堅持不懈地且用一種每日一次的方式，如果有可能，用每日兩次或者更多的方式被進行的時候，它是一個基本的工具，一個正中一個靈性演化的過程的核心的工具。因為那些說話的人是沒有在聆聽的，那些知曉所有的答案的人已經阻礙了進一步的問題，進一步的學習，進一步的精煉與進一步的蒸餾進入純淨。

You seek to be pure in your service, in your dedication to the one infinite Creator. Yet this seems oftentimes a burdensome and toilsome thing, a yoke you must carry, and a burden that weighs the body, the mind, and the soul down with responsibility. This is where the ability to laugh at the self, to laugh at situations, to laugh at the enormous comedy of paradox and mystery comes in so handy. When all else fails and there is no joy within you and there is much difficulty, one tool you may use is the sense of humor.

你們尋求在你們的服務中，在你們對太一無限造物者的奉獻中成為純淨的。而這時常看起來是一個沉重且勞累的事情，是一個你們必須承載的軛，一種用責任壓在身體、形式和靈魂上的重負。這就是那種去取笑自我，取笑情況，取笑悖論與神秘的龐大的喜劇的能力如此便利地出現的位置了。當所有其他事物都失敗且在你內在之中沒有喜悅，卻有大量的困難的時候，一個你可以使用的工具就是幽默感。

Gaze at the entity which is the Creator but is distorting itself in a way which expresses anger or hostility or other negative emotions and remove that entity's clothes. Put this image in the mind so that all the gesticulations, all the pomp, all the mannerisms are those done by an entity in his underwear. It is well, perhaps, to imagine how someone would look with big green spots or a third eye or blue skin. Work at thinking ridiculous thoughts. For the spiritual path is not serious, precisely. The spiritual path is all that there is.

注視那個是造物者但卻用一種表達憤怒或者敵意或者其他負面性的情緒的方式扭曲他自己的實體，將那個實體的衣服脫掉。將這個形象放在頭腦中，這樣所有的動作示意，所有的虛飾，所有的矯揉造作，就是那些被一個實體在穿著他的

內衣做的動作了。也許，去想像某個人如何看起來帶著巨大的綠色的斑點，或者一個第三只眼，或者藍色的皮膚，這是很好的。因為靈性的道路絕對不是嚴肅的。靈性的道路就是一切萬有。

It is possible within the schoolroom to ignore the lessons. But when one is in school, that is the business of the student. One may be an eager student or a lackadaisical one. One may do the homework or not. And we would not judge any, for until the time comes when the demand from within to know infinity and imperishability becomes paramount, it is only flogging and whipping at the self to approximate the state of realization of one's own imperishable nature. Thus, each entity has a rhythm of its own, a time of its own, and a pattern of its own.

在教室中有可能去對課程視而不見。但是，當一個人在學校裏的時候，課程就是學生的工作了。一個人可以是一個憤怒的學生，或者是一個無精打采的學生。一個人可以做家庭作業，可以不做。我們不會評判任何人，因為一直到那個當來自於內在之中去知曉無限與不朽的需要成為至高無上的時刻到來之前，去估計對一個人自己的不朽的本性的認識的狀態，都僅僅是對自我進行鞭打和懲罰。因此，每一個實體都有一種屬於它自己的旋律，一個屬於它自己的時間，一個屬於它自己的模式。

There is another tool which one may use to good effect if one is able not to trust the intellect beyond a certain point. That tool is the analytical ability of the mind. When one moves oneself back from a situation which is disturbing one and begins to untie the tangle of distress, one may, through inductive and deductive reasoning processes, come to more and more fundamental realizations as to the true nature of that experience which is difficult for you at this particular time.

如果一個人無法信任邏輯智力超過了一定的程度了，還有另一個一個人可以使用的工具是有良好的效果的。那個工具就是心智的分析的能力。當一個人讓它自己從一個讓它感到困擾的情況中後退，並開始解開那個苦惱的結的時候，一個人可以通過歸納與推論的推理的步驟，在關於那個對於你在那個特定的時刻是困難的體驗的真實的屬性的方面取得越來越基本的認識了。

You were not of a mind to come here to be happy and content. You were of a mind to come here to graduate into a density that has more light, less heaviness, and no veil between the conscious mind and the roots of mind. Yet you cannot use the light of the one infinite Creator until you have made a profound and persistently chosen choice.

你不是一個來這裏來變得快樂和滿意的心智。你是一個來這裏來畢業進入到一個擁有更多的光、更少的沉重性，在有意識地心智和心智根部之間沒有罩紗的密度的。而一直到你已經做出了一個深入的且用堅持不懈的方式被做出的選擇之前，你都無法使用太一無限造物者的光。

Whom shall you serve, to serve the infinite One? Shall you serve yourself, or shall you, having prepared yourself to serve others in what may seem like service to self, move into the world with the attitude, "How may I help? Send

me where there is work for me to do and let me never judge that work or hold it as a goal but only do it for love and let it go." There is a tremendous release of joy in the experience of truly releasing one's good intentions to the caretaking of those who may well not view that joy and wisdom of yours as useful to them but indeed may gibe and carp at the spiritual seeker for his unworldliness, his lack of attention to the important things such as your money, your possessions, your reputations, and your power over other entities.

你將會服務誰以服務無限太一呢？你將會服務你自己嗎，或者你將會讓你自己準備好，通過看起來似乎是服務自我的事物來服務其他人，並帶著這樣的態度進入到世界中，“我如何才能幫忙呢？將我送到有要讓我去做的工作的地方，並讓我永遠都不要評判那個工作或者將其作為一個目標緊緊抓住，而僅僅是為了愛而做它，並放下它。”對於那些很有可能沒有將你的喜悅和智慧視作是對它們有用處，而確實可能會嘲笑並挑剔靈性尋求者的出世，以及靈性尋求者對於諸如你們的金錢、你們的所有物、你們的名聲、你們對其他實體的權利之類的重要的事物缺少注意力的實體，在真正地將一個人的有益的意圖給讓渡給對這樣的實體關心的體驗中，會有一種驚人的喜悅的釋放。

You see, this third-density experience is biased, in the outer sense, towards service to self. This makes all entities uncomfortable and puts them in the position of choosing. This is the point of this particular density. It is especially the point of the density at this time, as each entity prepares for the walk of light and each entity wishes to move comfortably into the more dense and living light of the one infinite Creator which creates the illusion of fourth density.

你們看，這個第三密度的體驗，在外在的感知中，是被偏向服務自我的。這使得所有的實體感覺到不舒服，並將它們放置在一個選擇的位置上。這就是這個特定的密度的要點了。它尤其是在此刻的密度的要點，因為每一個實體都要為光之道路做好準備，每一個實體都希望舒適地進入到太一造物者更為緻密且更加生動的光之中，就是這種光創造了第四密度的幻象。

A tool which is most helpful in removing negativity from the self that is unwanted is that which this instrument would call prayer. It is not for nothing that a teacher known as Jesus suggested to pray for those who despitefully use you. The concern, the turning to the Creator, the genuine loving and praying for an entity who would never expect such a positive return, is a way of aiding that entity by the love it does receive. It then becomes a mirror to reflect back to you a hundredfold that desire to be of service. It may not come from the entity with which you have the difficulty, as each entity has its own path, but it is inevitable that, as you offer yourself, so you shall receive what others offer.

在將不需要的負面性從自我身上移除的過程中一個極其有幫助的工具就是這個器皿所稱的祈禱了。被知曉為耶穌的老師建議為那些惡意地利用你們的人祈禱，這不是沒有原因的。關心、轉向造物者，對一個從未期待過這樣一種正面性的返還的實體的真正的愛與期待，就是一種藉由它確實接收到的愛幫助那個實體的方式了。它接下來會成為一面鏡子以將那種進行服務的渴望一百倍地映射返還給

你。它可能不是來自於你與其有困難的實體，因為每一個實體都擁有它自己的道路，但是，當你提供你自己的時候，你將會接收到其他人給予的事物，這是無可避免的。

How to find joy? Know more and more who you are. You are an imperishable being of light. You are doing many ridiculous things within an illusion which is created to be difficult, ridiculous, paradoxical, confusing and destructive of all positive emotions. Yet within you is the one infinite Creator. And the infinity of that imperishable self that is you may always lift the self by prayer, by meditation, by laughter, and simply by the abiding, persistent calling upon the hope and faith that each truly is a portion of the one infinite Creator and of the return of the prodigal.

如何找到喜悅呢？越來越多地知曉你是誰？你是一個不朽的光的存有。你在一個幻象中正在做許多可笑的事情，這個幻象是被創造成為困難的、可笑的、自相矛盾的、令人混淆且對於所有的正面性的情緒都有破壞作用的。然而，在你內在之中是太一無限造物者。那個你之所是的不朽的自我的無限性，可以一直藉由祈禱、藉由冥想、藉由笑聲，並單純地藉由等待、以及對希望和信心的堅持不懈的呼喚而提升自我，那種希望與信心即，每一個實體真的是太一無限造物者和那個歸家的浪子的一部分。

No matter how long and how difficult the journey, it will occur and the Father will be waiting with a great feast. And in that feast you shall feed each other. For joy comes from others to the self and goes from the self to others. Joy is expansive, generous.

無論這條旅程有多麼漫長，多麼困難，它都將會發生，天父會用一場巨大的盛宴等待著。在那場盛宴之中，你將會餵養相互彼此。因為喜悅是從其他人來到自我身上，並從自我身上前往其他人的。喜悅是拓展性的，是慷慨的。

Vitality is a matter of honoring the Creator within each and having the sense of humor to make fun of the illusion that separates each from each. When you touch hands, you touch energy fields. When you love and pray and make a cartoon of an entity to strip him of his negative qualities, you have invoked that which will give joy not only to yourself but to those about you. For one who is centered in eternity while in the present moment is a light unto many, a joy unto many, a source of faith to many. Never consider yourself as unimportant or unworthy. You are the Creator. You simply are learning to deal with the freedom that is the hallmark of the creation of the infinite One. You are free. There is no failure. You choose your own pace.

生命力是一個榮耀在每一個人內在之中的造物者並擁有幽默感來取笑那個將每一個人與相互彼此分開的幻象的事情。當你觸碰手的時候，你接觸了能量場。當你愛、祈禱並製作一個實體的卡通動畫以將他的負面性的特性從他身上除去的時候，你就已經祈禱了那個將會不僅僅給予你自己，同樣也會給予你周圍的人們喜悅的事物了。因為一個在以永恆為中心並同時處於當下一刻的人，就是一道對於許多人的光，一種對於許多人的喜悅，一個對於許多人的信心的源頭。永遠不要將你自己視為不重要的，或者無價值的。你是造物者。你單純地在學會與自由打交道，這種自由就是無限太一的造物的標誌。你是自由的。沒有失敗。你選擇了

你自己的步速。

Before we leave this instrument, we would like to affirm once again that there is not a large number among your people who have the spiritual maturity to experience joy as a steady state. This is not important. What is important is the knowledge within that it exists in a steady state, that it is of love, the Logos, the infinite Creator, and that all is as it should be for your learning.

在我們離開這個器皿之前，我們想要再一次肯定，在你們的人群當中沒有一個很大數量的人已經擁有了靈性上的成熟性以將喜悅體驗為一種穩定的狀態。這是不重要的。重要的事情是內在之中的知曉，它是存在於一種穩定的狀態之中的，它是屬於愛，理則、無限造物者以及所有對於你的學習而言它應該是的事物的。

What sacrifices you made, my friends, coming here. One might well compare this to the basic training in the Army or the Marine Corps. It is difficult. It is taxing. It is wearying. Allow yourself these things and laugh together. Be merry together. Exhort each other, when each is sad, by the silent exhortation of the hug, the smile, the listening ear, and the understanding heart.

我的朋友們，你們在來到這裏的時候做出了怎樣的犧牲呀。一個人可以很好地將此與在軍隊中或者海軍陸戰隊中的基礎訓練進行比較。它是令人疲倦的。允許你自己擁有這些事情，並一起大笑。一起快樂。當每一個人都是傷心的時候，藉由擁抱、微笑、聆聽的耳朵與理解的心的無聲的勉勵來彼此勉勵吧。

If you wish to be joyful, it shall always come to you by reflection. For as you give, so shall you receive.

如果你們希望是喜悅的，它將一直藉有映射來到你身上。因為當你給予的時候，你就將因此收到。

We would at this time move to the instrument known as Jim so that we may close the meeting through that instrument if he will accept our contact. We thank this instrument very much and we leave it now in love and light. I am Q'uo.

我們會在此刻移動到被知曉為 *Jim* 的實體，這樣我們就可以通過那個器皿結束這次集會，如果他將會接受我們的接觸的話。我們非常感謝這個器皿，我們現在在愛與光中離開它。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo. I greet each again in love and light through this instrument. We realize that we have spoken for a lengthy portion of your time and that there is fatigue within the circle. But we wish to offer an opportunity for those present to ask the query which may yet remain upon the mind, if indeed such does. Is there a query at this time?

我是 Q'uo。我通過這個器皿再一次在愛與光中向給位致意。我們意識到我們已經發言了你們的時間的一個很長的部分了，在這個圈子中有疲倦存在。我們希望為那些在場的人提供一個機會來詢問可能仍然留在頭腦中的問題，如果確實有這

樣的問題的話。在此刻有一個問題嗎？

Questioner: I would ask about what, in yogic terminology, is referred to as kriyas * which I experience as resistance within the body and mind complex to the free flowing of intelligent energy as it was given from the Creator. I am wondering if this is largely due to mental distortions which have their root in the physical body or are they also maybe preexisting physical distortions? And in what way can I work towards clearing my mind/body complex to allow this freer flowing energy?

提問者：我想要詢問關於，在瑜伽的術語中所稱的 *kriyas*[1]，即我正在體驗為在智慧能量從造物者被給予的時候在身體和心智複合體中對於智慧能量的自由流動的抗拒的事物，是什麼。我想知道，是否這是主要由於在物質性身體中擁有它們的根部的心智的扭曲，或者它們同樣可能是在身體的扭曲之前存在的？用什麼方式，我能夠向著清理我的心/身/靈複合體進行工作以允許這種更為自由流動的能量呢？

I am Q"uo. I am aware of your query, my brother. The distorting effects of which you speak are, for most entities, reflections of mental origin which have as their roots the particular bias that has been desired to be experienced as a portion of a lesson or a service within an incarnation. There is the movement through the deeper portions of the tree of mind that is made as one enters into the meditative state and begins to contact those deeper portions of mind. One experiences this contact as an increase in one"s vibratory rate or awareness of this nature of being. One also passes through the area in which the perceptions have been formed and reside, upon a subconscious level, and refracts a portion of this light energy.

我是 Q"uo。我理解了你的問題，我的兄弟。你談及的扭曲的效果，對於大多數實體是對於心智的源頭的映射，這種心智的源頭的根源是已經被渴望其作為在一次投生中的一個課程或者一個服務的一部分而被體驗到的那種特定的偏向性。會有通過心智之樹的更為深入的部分的運動，這種運動是在一個人進入到冥想狀態並開始接觸心智的那些更為深入的部分的時候被產生出來的。一個人將這種接觸體驗為一種在它的振動速度或者對於這種存在的特性的察覺上的增加。一個人同樣也會穿越那個在其中知覺已經被形成，並在一個潛意識的層次上停留並折射這種光的能量的一部分的區域。

These symbolic experiences that, in effect, cause a resistance to the available and increasing energy of intelligence contacted may be seen in their more expansive nature, shall we say, by observing the energy centers affected and the type of expression that occurs within the life pattern in the daily round of activities as a result of this kind of distortion, which is also an opportunity to become more aware of a facet of the being that seeks balance.

這些象徵性的體驗，實際上產生出一種對於可被利用且不斷增強的被接觸到的智能的能量的一種阻礙，這些體驗可以，藉由觀察被影響的能量中心以及在日常生活的活動中作為這種類型的一個扭曲而在生命模式中出現的表達的類型，通過它們更為，容我們說，拓展性的特性被看到，這同樣也是一個機會去更多地察覺到那個尋求平衡的存有的一個面向。

Thus, one may observe the daily round of activities in a regularized fashion so that those experiences which register in a polarized form, either toward the positive or the negative, in personal terms, may be noted and used as seed for meditation, so that greater understanding of that facet of the self might be achieved and might be applied to the life experience in a more conscious fashion when similar catalytic circumstances present themselves once again. 因此，一個人可以用一種有規律的方式觀察日常生活的活動，這樣那些用一種有極性的形式，要麼是朝向正面性，要麼朝向負面性，在個人的方面記錄下來的體驗，就可以被注意並作為冥想的種子被使用了，這樣，對於自我的那個面向的更大的理解就可以被取得，並有可能在類似的催化劑的情況將它們自己再一次呈現出來的時候用一種更加有意識地方式應用於生命體驗了。

This kind of review of the daily experience has the effect of illumination in that the self becomes informed. It has the effect of allowing for balance to occur within the total being as well as the effect of providing the opportunity for forgiveness to be offered to other selves and also the self, which indeed deserves this kind of inner acceptance and requires such in order for the movement from that point to be made.

這種類型的對於日常體驗的回顧擁有啟蒙的效果，因為自我已經被告知了。它擁有允許平衡在整體性的存有中發生的效果，同樣也擁有提供機會以便於寬恕向著其他自我，同樣也向自我被提供的效果，自我確實值得這種類型的內在的接納並需要這樣的接納以便於那種從那個位置開始的運動被做出。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you very much.
提問者：沒有，非常感謝你們。

I am Q"uo, and thank you, my brother. Is there another query?
我是 Q"uo，我感謝你，我的兄弟。有另一個問題嗎？

Carla: I don't know, I guess I'm still really aware that no matter how you look at the illusion, if you are having a bad time, you are having a bad time. Is it possible that a constant state of joy is not so much the focus of this incarnation as the constant search for the proper questions about what is truth? I've puzzled over that for many years. It doesn't seem to be part of the human destiny and nature to be unfailingly happy.

Carla：我並不知道，我猜想我仍舊真的意識到，無論你如何看待幻象，如果你正在遇到一個糟糕的時刻，你就正在遇到一個糟糕的時刻。有可能相比對關於什麼是真理的適當的問題的持久的追尋，一種持久的喜悅的狀態不是這次投生的如此大的焦點嗎？我已經對於那一點感到困惑有很多年的時間了。成為無盡地快樂，這看起來似乎不是人類的命運和特性的一部分。

I am Q"uo, and I am aware of your query, my sister. For indeed, this evening

we have spoken at length concerning the place which joy holds as that which is ever present and eternal, yet that which is but the oasis upon your long and dusty journeys within the third-density illusion. For if one wishes to progress and to be able to experience a greater unity with all that one sees about one as the one Creator, it is necessary to be in the midst of the catalyst and its effect upon your total being. This requires a forgetting, for the most part, within the incarnation of that unity which indeed binds all that is and of that love which creates and empowers all that is and that light which reveals the true nature of all that is.

我是 Q'uo，我理解了你的問題，我的姐妹。因為，確實，今晚我們已經在關於喜悅所擁有的地位的方面發言很長時間了，喜悅是一直存在且永存的，而它僅僅是在第三密度的幻想中在你們的漫長而佈滿灰塵的旅程上的綠洲。因為如果一個人希望去前進並能夠體驗到一種更大的統一，並同時將它周圍的人都視為太一造物者，處於催化劑以及它對於你的整體性的存有的影響當中，這是必不可少的。這需要一種在投生中的大部分時間對於一體性、愛以及光的一種遺忘，那種一體性確實將一切萬有連接在一起，那種愛創造了一切萬有並為其賦能，而那光揭露了一切萬有的真實的屬性。

This forgetting allows for the self to become affected by the illusion in a manner which will offer the opportunity for the entity to choose more and more to seek, in one fashion or another, to serve the Creator in the self or in others so that an awareness of the Creator might be given to the Creator in a fashion which is unique.

這種遺忘允許自我用一種將會為實體提供機會去越來越多地選擇去尋求，用這樣或者那樣一種方式，服務在自我或者在其他他人內在之中的造物者的方式來被幻象所影響，這樣一種對於造物者的認識就可以用一種獨一無二的方式被給予造物者了。

And in providing this perspective and experience, one also expands the ability to accept more and more of the light of the Creator within the being. Thus, you are correct, my sister, in that joy is but a fleeting visitor to those who wish to pursue the work in consciousness that is possible within an illusion that seems so far removed from unity, from love, or from light. This is the sacrifice which you make, my friends, when you enter incarnation.

在提供這種遠景和這種體驗的過程中，一個人同樣會拓展越來越多地接納在存有之中的造物者的光的能力。因此，我的姐妹，你是正確的，因為對於那些希望在一個看起來似乎如此遠離合一，遠離愛或者遠離光的幻象中追尋在意識中的有可能的工作的人，喜悅僅僅是一個匆匆的過客。這就是當你們進入到投生的時候，我的朋友們，你們做出的犧牲了。

Yet, there is a pearl, as it has been said, of very great price that may be won by such sacrifice, so that when it is finally won, all sacrifices will seem as nothing in comparison to that great pearl.

然而，如同已經被說過的一樣，會有具有非常巨大的價值的珍珠可以藉由這樣的犧牲而被贏得，這樣當它被最終贏得的時候，所有的犧牲相比那個偉大的珍珠，都將會看起來好像什麼都不是一樣。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.
Carla：沒有了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query at his time?
我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)
(沒有進一步的問題。)

I am Q"uo, and would take this opportunity to express our great feeling of joy and gratitude at being invited to blend our vibrations with yours this evening and for the journey which each shares with the others at this time. We hope that we have been able to offer a perspective from our experience that will be of service to you. We would, at this time, take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我會利用這個機會表達我們對於能夠在今晚被邀請將我們的振動與你們的振動混合在一起，並為每一個人在此刻與其他人分享的旅程而表達我們極大的喜悅和感激之情。我們希望我們已經從我們的體驗提供了一個將會對於你們有所服務的觀點。我們會在此刻離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

Note: Kriya is a technique of energy control, or pranayama. It is also a comprehensive spiritual path, which includes additional meditation practices, right living, and a link to the enlightened Masters.

注釋：Kriya 是一種能量控制的技巧或呼吸控制法。它同樣也是一種全面的靈性的道路，它包含了額外的冥想的練習，適當的生活方式，以及一種與覺醒的大師的連接。

December 3, 1989

1989-12-03 榮耀

Group question: The question this evening has to do with glory and the meaning that glory would have as we say the Lord's Prayer and think about the concepts of "the Kingdom and the power and the glory." What is the glory that belongs to the Father, or to the Creator, and what part in that glory do we play, how do we offer glory, and ... that'll do.

團體問題：今天晚上的問題是與榮耀，以及與在我們說主祈禱並思考“領域、力量與榮耀”的觀念的時候那個榮耀擁有的意義有關的。屬於天父，或者屬於造物者的榮耀是什麼呢，在那個榮耀中我們扮演的角色是什麼，我們如何給予榮耀.....就是這樣。

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and greet each in the love and the light of the one infinite Creator. It is a privilege and pleasure to share this meditation with you. May we say, for those sensitive enough to sense the presence of another entity, that the one known as Latwii is with this group this evening, having been called in support but not to speak. Having answered the challenge, the contact prefers to be silent and supportive.

我是 Q'uo，我在太一無限造物者的愛與光中向各位致意。與你們一起分享這次冥想是一種榮幸和快樂。容我們說，對於那些足夠敏感以感覺到另一個實體的在場的人，被知曉為 *Latwii* 的實體是在今晚與這個團體在一起的，它們已經被呼喚來支持，但它們不會發言。在它們已經回應了挑戰之後，它們的接觸更喜歡成為靜默的和支持性的。

Joy, worship, adoration, praise, honor, glory. Within your illusion you may see glory. It exists instinctually and continuously. Each creation of land and sea and air sharing its rustling leaves, its proud and sturdy branches, its healing magic, its sweet rainfall, sharing all, the glory of a rainbow or of a beautiful scene, is not simply the expression of admiration of geographical territory but a prayer of thanks to its Creator who has made all things well.

喜悅、崇拜、愛慕、讚美、光榮、榮耀。在你們的幻象中，你們可以看到榮耀。它是本能性地且持續性地存在的。每一個大地、海洋、空氣的造物都分享它沙沙作響的樹葉，它的自豪而強健的樹枝，它的療愈性的魔法，它的甜美的雨水，多一切的分享，一個彩虹或者一個美麗的風景的榮耀，並不是單純地是地理的地形的讚美的表達，而是一個對它的造物者的致謝的祈禱，造物者已經很好地製造了所有的事物了。

This instrument, we find, has asked this question because in this instrument's mind the concept of humility is congruent with the idea of service to others. Thus, the instrument wonders what the place of glory is in the life of the seeker. Within the day-to-day life glory is beheld by many eyes and seen by few hearts in true perception. Most entities sitting in the midst of glorious

beauty find that they have a chore to do that must be done, that keeps the eye upon the paper or within the work area, so that one cannot look out and see the easiest, clearest, most eloquent and poignant definition of glory.

我們發現，這個器皿已經詢問了這個問題，是因為在這個器皿的頭腦中，謙遜的觀念是與服務他人的觀念是一致的。因此，這個器皿想要知道，在尋求者的生命中，具有榮耀的場所是什麼。在日復一日的生命中，榮耀是被很多的眼睛所注視，但卻只有很少的心在真實的知覺中看到榮耀。大多數的坐在榮耀的美麗之中的實體，發現它們擁有一個必須要被進行的事情要去做，那個事物將眼睛固定在了紙上或者留在了工作區域之中，這樣一個人就無法向外看，並看到最簡單，最清晰，最有說服力且最為生動的榮耀的定義了。

Why should the Creator be glorified? The most simplistic answer is, "Look about yourselves, witness the unique character of each dawning, of each dusk, each change of weather that moves the feelings and emotions—quieter when it is pearly, nacreous and rainy; happy and active when the winter sun deigns to shine its glory upon your fair planet. There is an element of "breaking through" to that metaphor, for the glorious light of the one infinite Creator must break through clouds. And in understanding glory itself, you within the self must break through clouds of unworthiness, unhappiness and disquiet.

為什麼造物者應該被讚美呢？最為簡單化的答案是，“看看你們自己的周圍，見證每一個黎明，每一個黃昏，每一個的天氣的改變的獨一無二的特性”，這種特性推動了感覺和情緒——當天氣是珍珠色、珍珠一般且要下雨的時候，情緒是更加安靜的，當冬天的太陽附身將它的榮耀照耀在你們的美麗的星球上的時候，情緒是快樂而活躍的。那個比喻有一個“突破”的元素，因為太一無限造物者的榮耀的光必須突破雲層。在理解榮耀自身的方面，你在自我內在之中必須突破無價值感、不快樂和不安的雲層。

It is truly said in your holy work named the Bible that in quietness and confidence is your peace. When one becomes still enough to cease the speaking one rapidly becomes aware of the astonishing and miraculous wonder and the beauty of the creation. All of this beauty is within you, all of the Creator is within you, all of the Creation is within you. So, when you give glory to the Creator, you give glory to the deepest part of yourself and affirm your ultimate and far-off nature, affirm that you are a prodigal moving through strange lands, faring variously and aiming at last for the home of the Father.

在被稱之為聖經的你們的神聖著作中是真的是說得很好的，它說，在安靜與信任中有你的平安。當一個人變得足夠安靜以停止說話的時候，它會快速地開始察覺到造物者的令人驚歎的、不可思議的奇觀和美麗。所有這種美麗都是在你內在之中的，造物者的全部都是在你內在之中的，造物的全部都是在你內在之中的。因此，當你將榮耀給予造物者的時候，你將榮耀給予了你自己最深入的部分，並肯定了你的終極且遙遠的本性了，肯定了你就是一個浪子，你正在穿越陌生的土地，經歷過各種各樣的遭遇並最後以天父的家園為目標了。

The Creator does not have a sense of Its own glory. That which you know as glory is that which is recognized by your peoples as an appropriate response

to the beauty and blessings, challenges and learned lessons that shape each entity's destiny. One is not always able to focus upon the affirmative, to praise circumstances or to give glory to the source of those circumstances. One often thinks not about one's own incarnation. Had the Creator not felt a glory within thee, would you be? For you are the active principle of the infinite One. You are the crossroads of eternity and time, of reality and illusion. And in any illusion there is the moment when that illusion is shattered and the wonder comes upon one.

造物者並不擁有一種對其自身的榮耀的感知。你們知曉為榮耀的事物，是被你們的人群識別出來作為一種對於塑造了每一個實體的命運的美麗、祝福、挑戰和被學會的課程的適當的回應的。一個人並不是一直都能夠聚焦在肯定性上，並能夠去讚美環境或者將榮耀給予那些環境的源頭。一個人經常不會思考它自己的投生。如果造物者並未在你內在之中感覺到一種榮耀，你會嗎？因為你是無限太一的活躍的原則。你就是永恆和時間，實相和幻象的交叉路口。在任何幻象中，都將會有那個幻象被粉碎且奇跡出現在一個人面前的時刻。

The first glory is that which the Creator has invested in you. Thus, it is centrally important to come to an understanding and acceptance and a self-forgiveness within the inner structure of the heart, the mind, and the spirit. As we have mentioned before, it is far more common for the self to be overly judgmental and perfectionistic about the self than for that same self to find many things unacceptable about others. Yet, how can the self be unacceptable to the self? How can the Creator be so distorted that that spark within becomes hidden? You move upon your skis down the white alp, the wind blows by and your face is cold, except for your goggles. Every muscle, every fiber of the being is engaged in this plummeting trip, this sailing upon the Earth, this experience that seems most glorious.

首先的榮耀就是造物者已經賦予你的事物。因此，在心、心智和靈性的內在的構架中取得一種理解、接納和一種自我寬恕，這是中心性地重要的。如我們在之前已經提到過的一樣，自我在關於自我的方面是過度評判性和完美主義的，這比相同的自我發現關於其他人的方面有很多事情是無法接受的是要遠遠更為平常的。然而，自我如何會對於自我是無法接受的呢？造物者如何會是如此扭曲以至於在內在之中的那個火花會被隱藏起來呢？你們在你們的雪橇上滑下白色的阿爾卑斯山，風吹過，除了你的眼珠之外，你的面龐是寒冷。每一個肌肉，存有的每一根纖維都參與到這個快速下降的旅程中，這場在地球上的航行中，這次看起來極其榮耀的體驗之中。

It is exciting. It is that about which one becomes intense. Thus, entities within your culture give glory to many, many things which are not that which is truly glorious. No matter how worthy the entity, the glory of that entity is not the entity, but the Creator within the entity, for one who speaks to another speaks to the Father within that other. And the glory, if there be any, goes solely to the Creator.

它是令人激動的。它是一個人會對其感覺到熱情的。因此，在你們的文化中的實體將榮耀給予了很多很多的並不是真正榮耀的事物。無論實體多麼有價值，那個實體的榮耀都不是那個實體，而是在那個實體內在之中的造物者，因為一個向另

一個人說話的實體是向另一個人內在之中的天父說話。如果有任何榮耀的話，榮耀單單歸於造物者。

Glory is a concept directly at odds with judgment, for in the concept of glory, with the concept that all are one, then all are potentially full of glory, able to generate glory through love and light and service and able to experience glory in the inner room of meditation and contemplation and in the environments which so richly endow each with companionship, laughter, light-heartedness, and a sense of confidence and security that comes from feeling that the self is indeed worthy, that the self at heart is indeed a portion of the glory of the Creator.

榮耀是一個直接與評判不一致的觀念，因為在榮耀的觀念中，伴隨著一切都是一體的觀念，那麼一切事物都是潛在地充滿榮耀，並能夠通過愛、光、服務產生出榮耀，能夠在冥想和沉思的內在的房間中，在如此豐富地賦予每一個人友誼、歡笑、輕鬆的心以及一種信任感與安全感的環境中體驗榮耀，這種信任和安全感使來自於這樣一種感覺的，自我確實是有價值的，自我在其核心確實是造物者的榮耀的一部分。

It may seem much to you as though we suggest you praise yourselves. By all means, do so. It is known by you to a nicety in this system of illusion that one is not particularly glorious very much of the time. The illusion of difficulty and challenge is heavy; the blockages to self-awareness and self-forgiveness, formidable. To think of oneself as a part of something glorious is very difficult under these circumstances, for one feels humility and somehow it seems that one cannot feel humility and affirming—we correct this instrument—affirmation of glory in the self at the same time. Yet, this paradox is one of the strongest spiritual truths, the dynamics of which a seeker needs to grasp, for the glory lies not within the behavior, not within the surface thinking, but at the level at which each is a portion of the one infinite Creator.

對於你們看起來似乎我們是在建議你們讚美你們自己。無論如何，這樣做吧。在這個幻象的系統中，你們是恰到好處地知道，一個人在大多數時候並不是特別榮耀的。困難和挑戰的幻象是沉重的，自我察覺和自我寬恕的障礙物是難以應付的。認為一個人自己是某種榮耀的事物的一部分，在這些環境下是非常困難的，因為一個人會感覺到謙卑，以某種方式看起來似乎一個人無法感覺到謙卑與肯定——我們更正這個器皿——而同時感覺到對在自我內在之中的榮耀的肯定。然而，這個悖論是最為強有力的靈性的真理中的一個真理，是一個尋求者需要去掌握的事物的動力性，因為榮耀不是存在於行為舉止之中，不是存在於表面的思考之中，而是存在於每一個人在其上是太一無限造物者的一部分的層次上。

Few there are within third density that are able to manifest perfect glory, for in manifesting perfect glory one no longer has any catalyst to process and one is able to stay in the love and the light of the one infinite Creator, praising and blessing the name of the Creator, speaking hallelujahs for all the blessings of your life. Yet, in the next hour you shall walk away from this beautiful concept, this imperishable ideal, and be unable to live up to that which is truly within you at this time. Yet, the glory is there. It continuously speaks to you,

continuously moves within you and, as you become more transparent, more trusting, more accepting of that which occurs, of those conditions in which one finds oneself, one can then allow the glory to flow through the self to all the other portions of that glory.

在第三密度中很少有人能夠顯化完美的榮耀，因為在顯化完美的榮耀的過程中，一個人就不再擁有任何的要處理的催化劑，且一個人能夠留在太一無限造物者哈利的愛與光之中，並同時讚美與祝福造物者的名字，為所有你們的生命祝福。利路亞。然而，在下一個小時，你將會離開這個美麗的觀念，這個不朽的理想並無法依賴於在此刻在你內在之中真正活著。然而，榮耀是在那裏的。它更透明，更持續不斷地向你發言，繼續不斷地在你的內在之中移動，當你變得更加信任，對於發生的事情，對於一個人在其中找到它自己的那些情況更加接受的時候，它就能夠接下來允許榮耀流進自我，流向那種榮耀的其他部分了。

What do you mean when you say "glory"? In some cases, entities mean heaven; others mean worship; others, praise. Even your flag has the name of "Godhead," undoubtedly named with deliberation. The nature of the Creation is love and the nature of love is glorious. It is much to be awed by, much to be studied. There is much to take into meditation each and every day, and there is the listening ear to develop to the less and less distorted self that lies deeper and deeper within the self, closer and closer to the true self which, in the end, as it was your Source, shall be your Omega.

當你們說“榮耀”的時候，你們的意思是什麼呢？在一些情況中，實體意思是天堂，其他實體的意思是崇拜，其他實體的意思是讚美。甚至你們的旗幟都擁有“神”的名字，它毋庸置疑是帶著深思熟慮被命名的。造物的特性是愛，愛的特性是榮耀。它是被大大地敬畏的，它是被大量研究過的。每一天都有大量的事物要被帶入到冥想中，會有聆聽的耳朵要為越來越不扭曲的自我發展出來，那個越來越不扭曲的自我是存在於自我內在之中越來越深入的地方，越來越靠近真實的自我，最終那個真實自我將成為你的 *Omega*，因為它就是你的源頭。

Now, what is glory to you? Is there glory in serving others in an humble way, in chores, in cooking and cleaning and mothering and fathering and providing and working? The amount of glory you allow into your life is up to you. The glory is there, intrinsic in each moment. Beauty lies all around. Dreams, hopes and ideals abound. And these artifacts of the spirit and the mind and the emotions are wonderful, wondrous and glorious. For, is not love glorious, my friends? Remember that the one known as Jesus removed the commandments of his predecessors, and, instead, asked each to love the Creator and to love each other as the self. This was the new promise that this teacher requested from its followers.

現在，你的榮耀是什麼呢？在用一種謙卑的方式服務他人中，在雜務中，在做飯、清掃、母愛、父愛、給予與工作中有榮耀存在嗎？你允許進入到你的生命中的榮耀的數量是由你決定的。榮耀就在那裏，是在每一刻中固有的。美麗存在於周遭一切事物之中。夢想、希望和理想是大量存在的。這些靈性、心智和情緒的人造物是精彩的、奇妙的、榮耀的。因為，難道愛不是榮耀的嗎，我的朋友們。請記住被知曉為耶穌的實體將他的祖先們的戒律都取消了，作為替代，它請求每一個人都去愛造物者，並如同愛自己一樣愛相互彼此。這就是這個老師對於來自于他

的弟子的懇求的新的許諾。

The direct reason that most people do not feel glory, or any intense emotion, is that the culture in which you live is difficult, and in fact, even for it, is going through a difficult period because of the transformation of space and time as your galaxy spins into a new configuration, a new space.

大多數人並不感覺到榮耀或者任何強烈的情緒的直接的原因，是你們在其中生活的文化是困難的，實際上，甚至對於文化，它都因為隨著你們的星系旋轉進入到一個新的配置中，一個新的空間中的空間和時間的轉換而正在經歷一個困難的時期。

How can one find glory when one has not perceived glory? One may meditate upon glory. But perhaps the best way to approach the understanding of the word glory is to strip [away] all adjectives and gaze at the great noun, "I," the great verb, "AM." To exist is glory. To be conscious is potentially to live in the Kingdom of the Father. Why should a relationship with a father whose love for each is infinite produce anger, confusion and disputation? These things are a portion of your illusion. If you are able to silence your mind, silence your doubts and to open the door to the inner room in private and devout meditation, that silence for you may be a great voyage of discovery, for you will find more and more to like about the self, more and more to see as accomplishments as each entity moves through the life experience and becomes more mature.

一個人如何才能在它尚未感覺到榮耀的時候找到榮耀呢？一個人可以對榮耀進行冥想。但是也許去接近對詞語榮耀的理解的最佳的方式去講所有的形容詞性剝離並注視那個偉大的名詞，“我（I）”，以及那個偉大的動詞，“是（AM）”。存在就是榮耀。有察覺就是潛在地活在天父的領域之中。父親對於每一個人的愛是無限的，為什麼與一個父親的一個關係會產生出憤怒、混淆和爭論呢？這些事情就是你們的幻象的一部分。如果你們能夠讓你們的心智安靜下來，讓你們的疑慮安靜下來，並在私密且熱忱的冥想打開通往內在的房間的大門，那種靜默對於你就可以成為一個偉大的探索的航程，因為你將會發現越來越多關於自我的事物是要喜歡的，並越來越多地在每一個實體穿越生命體驗並變得更加成熟的時候將其視為成就。

Could one do without glory? By no means. To say "glory" is also to say "passion." Glory is the passion of the heart and it has its artifacts in the blue ray of communication of an inspirational nature and the indigo ray of work done upon the self in self-healing, self-forgiveness, self-quieting and, above all, self-acceptance. The beginning of lover—we correct this instrument—the beginning of loving others as one loves the self is to discover the glory within the self, to forgive the self for its behaviors which shall be various due to the workings of free will, so that one may concentrate as much as possible simply on loving and being with the infinite One.

一個人能夠在沒有榮耀的情況下做事情嗎？絕對不行。說“榮耀”就是同樣說“熱情”。榮耀是心的熱情，它在具有一種啟發的特性的溝通交流的藍色光芒，以及在自我身上在自我療愈、自我寬恕、自我安靜，以及最重要的，自我接納的方面被進行的工作的靛藍色光芒中擁有它的產物。愛人的開始——我們更正這個器皿

——如同一個人愛自我一樣地愛其他人的開始，就是在自我內在之中發現榮耀，去為自我的那些將會由於自我意志的工作而是多種多樣的行為舉止而寬恕自我，這樣一個人就可以盡可能多地單獨地將注意力集中在愛無限太一併與之同在上了。

So many things you have seen have been to you glorious and wonderful, awesome and a cause for devotion and worship. Know that this within your spirits is not an artifact of culture, is not a trained portion of an entity, but an instinctive, genuine need. Each entity needs and seeks to find that glory, that joy which somehow, although it may not have been experienced since young childhood, each is aware does exist. One may not become glorious by one's decision to do so. Each has the guidance, the Comforter, within. And this Comforter, with its longer point of view, its wider perspective, may find the glory in moments which seem less than intensely glorious.

因此，你們已經看到的很多事情已經對於你們是榮耀的、美妙的、令人敬畏的，並且已經是奉獻和崇拜的一個原因了。請知曉在你們的靈性中，這不是一個文化的人造物，不是一個實體的被訓練過的部分，而是一種本能的、真實的需要。每個實體都需要且尋求去找到那種榮耀，那種喜悅，雖然這種榮耀自是從年幼的一個時期可能尚未被體驗過，以某種方式，每一個人都知道它確實是在存之。每一個人可能不會藉由它決定去這樣做而成為榮耀的。每一個人都擁有一指導靈，安慰者。這個安慰者，藉由它更長的視角，它更為寬廣的遠景，可以在那些看起來似乎較不強烈地是榮耀的時刻中找到榮耀。

Glory is the faculty of the child who finds those things which it likes passionately lovable and glorious objects of love. Were there not an objective referent to glory in the metaphysical sense, there would be no word, for the word "glory" is that which reaches out into eternity for that which it knows not. It knows the glory as a mystery, and, like [buoys] clanging in the fog on a stony coast, it is hidden and it is difficult to navigate through the waters of humanity and ordinary living to create the intensity of consciousness that allows one to glorify and praise and thank the one infinite Creator. Yet, this exercise comes back to you an hundredfold, a thousandfold, a millionfold, for as you recognize the glory of the one infinite Creator, the glory of Creation, the glory of the heart of humankind, one becomes aware of the glory hidden within, that treasure in earthen vessel, that gem within the body. As you become more humble and more aware of how many errors are self-perceived by you, paradoxically you shall become more and more aware of the exploding excitement of the creation in its eternal dance, in its endless beauty, in its infinite love under the powerful strength of pure light.

榮耀是孩子的才能，那個孩子發現那些它喜歡的事情，就是充滿熱情地可愛的、光榮的愛的對象。如果沒有對於在形而上學的意義上的榮耀的一個客觀參照物的話，就不會有這個詞語了，因為“榮耀”這個詞語就是那個為了它不知道的事物向外伸出手進入到永恆之中的事物。它知道榮耀是一個奧秘，就好像在一個佈滿石頭的海岸上在霧中改變的浮標一樣，它是隱藏的，要導航穿越人類屬性與通常的生活的水域以創造出意識的強度，這是困難的，那種意識的強度會允許一個人去讚頌、讚美並感謝太一無限造物者。而這種練習會一百倍、一千倍、一百萬倍地

返回到你身上，因為當你認出了太一無限造物者的榮耀、造物的榮耀、人類的心中的榮耀的時候，一個人就開始察覺到隱藏在內在之中的榮耀，察覺到那個在泥土製成的容器中的珍寶，那個在身體中的寶石了。當你變得更加謙遜，且更多地察覺到有多少的錯誤是被你自我感覺到的時候，悖論地，你將會越來越多地察覺到在造物的永恆的舞蹈中，在它無盡的美麗中，在它無限的愛中，在純淨的光的強有力的強度之下造物的爆炸性的激動。

You shall not always be manifest, you shall not always need to feel glorious, for you shall become glorious as you move back to your source and become a portion of the potentiated Creator that has not yet been potentiated.

你將不會一直是顯化的，你將不會一直是需要感覺到榮耀的，因為在你返回到你的源頭並成為被賦能的造物者的那個尚未被賦能的一部分你的時候，你將會成為榮耀的。

It seems odd to use glory as a word which describes the pilgrimage experience. One's shoes are dusty from the road and painful from the stones upon it; one has hardships, thirsts, hungers and [yet one still] seeks. How can this be glorious? Yet, if you will open the heart and request a sense of praise, thanksgiving, worship and adoration of the one infinite Creator, suddenly glory will be understood by you, the glory of all that there is, the glory of the journey, the glory of its beginning, its ending, and its infinite progression.

將榮耀用作一個描繪了朝聖的體驗的詞語，這看起來似乎是奇怪的。一個人的鞋子是佈滿了來自道路的塵土的，並因為在道路上的石頭而是痛苦的，一個人會遇到困難、口渴、饑餓，而一個人仍舊尋求。這怎麼會是榮耀的呢？然而，如果你將會開放心並請求一種對太一無限造物者的讚美、感恩、崇拜與愛慕的感覺，突然間榮耀將會被你所理解，一切萬有的榮耀，旅程的榮耀，它的開始，它的結束，它無限的進程的榮耀。

You entities call many things glorious. Artifacts of humankind such as music and art and literature receive this adjective frequently and truly, in some cases, the author or the composer has, indeed, touched upon part of the glory of humankind, part of the birthright of the imperishable spirit which you are. You are taught to feel unglorious; you are taught to doubt the self, to esteem the self most lowly and to act defensively. Glory is radiant, quiet, confident, brilliant and radiant. It is an aspect, an attribute of the one infinite Creator that inspires in the seeker purified emotion—the emotion of unconditional love, praise and thanksgiving.

你們這些實體將很多事情稱為是榮耀的。諸如音樂、藝術、文學之類的人類的造物都頻繁且真實地接收到了這個形容詞，在一些情況中，作者或者作曲者確實已經觸及了人類的榮耀的一部分，你們之所是的不朽的靈體的天賦權利的一部分。你們是被教導去感覺到無榮耀的，你們是被教導去懷疑自我，去將自我視為價值低下的，且被教導去防守性地行動的。榮耀是發光的，安靜的、信任的，是明亮的且輻射的。它是太一無限造物者的一個面向，一個屬性，它在尋求者內在之中激發了被淨化過的情緒——無條件的愛、讚美和感恩的情緒。

As you move through your life, realize that your life is a divine and glorious

gift from the active principle of the one infinite Creator to its source and ending, the unpotentiated Creator. After you have come to this gentle and loving perspective, loving the Creator and loving self as having the Creator within, partially hidden by distortions, one may begin to see the glory of other entities about you.

當你們穿越你們的生命的時候，請意識到你們的生命是一個神聖且榮耀的禮物，是太一無限造物者的主動的原則給予它的源頭和它的結束，那個未賦能的造物者的一個禮物。在你已經取得了這個溫和且有愛的遠景之後，當一個人愛造物者，愛自我，就好像在內在之中擁有造物者，但卻部分被扭曲隱藏起來了時候，一個人就可以開始看到在你周圍的其他實體的榮耀了。

But always glory is most clearly seen in the second density of Nature, its blooming, its color changing, its infinite variety. Each flower is full of glory, yet it cannot sing praises to the Creator except with its heart. You, too, were given consciousness by the infinite Creator. Is this not a blessing? Glory is not in this case an emotional word but rather a word indicative of a worshipful and adoring attitude toward the mystery of the one infinite Creator. There is no reason to dislike the Creator; there is no reason to be indifferent to the Creator. But to the mind that is lucid there is every reason to see the glory all about one and know that the creation is like the Father.

但是，在第二密度的大自然中，在它的繁茂、它的色彩的變換，它無限的多樣性之中，榮耀一直都是極其清晰地被看到的。每一朵花都充滿了榮耀，而它除了藉由它的心之外是無法向造物者歌唱讚美的。你們，同樣被無限造物者給予了意識。這難道不是一種福分嗎？在這種情況中，榮耀不是一個情緒化的詞語，而毋寧是一個表示了一種朝向太一無限造物者的神秘的崇拜且愛慕的態度的詞語。沒有理由不喜歡造物者，沒有理由對造物者是冷漠的。但是，對於清楚的頭腦，有一切的理由去看榮耀就在一個人周圍，並知曉造物是與天父是一樣的。

Before we finish this speech we would like to iterate one important thing. The greatest blockage to an awareness and a feeling of intensity, passion, thankfulness and glory is the focus one has on one's distortions of behavior which does not forgive the faculty of free will for blindsiding you with this variety of feelings and states of mind. You are not intended to be perfect people. You are intended to be pilgrims, but you carry within you great glory. May you always feel that glory and offer that glory back to its source, the Creator, alone.

在我們結束這次發言之前，我們想要重申一個重要的事情。對強度、熱情、感激與榮耀的一種察覺和一種感覺的最大的障礙物，就是一個人放置在它的行為舉止的扭曲上的聚焦，行為舉止並不會寬恕自由意志的機能，自由意志用這種感覺和心智的狀態的多樣性將你遮罩起來了。你不是打算要成為完美的人的。你是打算要成為朝聖者的，但是你在你內在之中攜帶有巨大的榮耀。祝願你們一直感覺到那種榮耀，並單單將那種榮耀向回提供給它的源頭，及造物者。

At this time we would offer a contact to the one known as Jim if this instrument wishes to close this meditation. We leave this instrument in the love and the light and the glory of an inestimably beautiful and truthful and

authentic creation. I am Q'uo, and those of Latwii also bid this instrument love, light and farewell. We transfer now if the instrument, Jim, is willing. I am Q'uo. 在此刻，我們會向被知曉為 *Jim* 的實體提供一個接觸，如果這個器皿希望結束這個冥想的話。我們在一個無法估量地美麗、信任且真實的造物的愛，光與榮耀中離開這個器皿。我是 Q'uo，*Latwii* 團體同樣也向這個器皿致以愛、光和告別。我們現在轉移，如果這個器皿，*Jim*，樂意的話。我是 Q'uo。

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We are pleased that we have been able to make contact.

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。我們很高興我們已經能夠建立接觸了。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim*傳訊)

I am Q'uo, and am again with this instrument. It is our privilege at this time to offer ourselves and to speak to any queries which those present may find value in asking. Is there a query at this time?

我是 Q'uo，我再一次與這個器皿在一起了。在此刻我們很榮幸提供我們自己來談及那些在場的人可能發現有價值提問的任何的問題。在此刻有一個問題嗎？

Questioner: Yes, I'd like some advice in listening. I'm developing a new and very important relationship, and although speaking helps me it does not help the other person to feel better. Therefore, I feel selfish as I work out my understanding of the nature of that entity whom I love and would like to understand. Could you comment as to how I might circumnavigate, if possible, this somewhat difficult for the other soul's method of becoming aware of the needs of another?

提問者：是的，我想要某種關於聆聽的建議。我正在發展一種新的且非常重要的關係，雖然說話幫助了我，它並不幫助其他人感覺更好。因此，當我弄明白我對於那個我愛並想要去理解的實體的特性的理解的時候，我感覺到是自私的。在關於我如何可能繞過，如果有可能的話，這個對於其他靈魂多少有點困難的察覺到另一個人的需要的方法的方面，你們能夠進行評論嗎？

I am Q'uo, and am aware of your query, my sister. You ask us a query which seems upon the surface to be possessed of serious limitations, shall we say, for among your peoples the desire and ability to communicate in a clear and compassionate fashion is one of the greatest tools that entities may utilize in the sharing of the self and the allowing of another to do likewise, for there are few among your people that can be assured that any degree of

understanding has been achieved by any other means. Since the telepathic or empathic (inaudible) there is little left for an entity who wishes to understand the needs of another if the tool of words is no use. However, one may attempt to reach in feeling, or what you may call (inaudible) by utilizing the sense of another entity, shall we say, to make the self available enough to another entity. To accomplish this task is to make of the self a receiver which is sensitive to long variations in the beingness, shall we say, of another entity. It is possible to develop this skill by a system of trial and error whereby one checks the results with another entity. However, one can never be certain that one has been accurate in the sensing.

我是 Q'uo，我理解了你的問題，我的姐妹。你們詢問了我們一個在表面上看起來擁有嚴重的，容我們說，局限性的問題，因為在你們的人群中，用一種清晰且富有同情心的方式進行交流的渴望和能力，是在對自我進行分享以及允許另一個人去一樣地做的方面實體可以利用的最大工具之一了，因為在你們的人群中很少有人能夠確信，任何程度的理解已經藉由任何其他途徑取得了。因為心電感應或者移情作用（聽不見），對於一個希望去理解另一實體的需要的實體，如語言的工具是沒有用處的話，就幾乎沒有別的工具剩下了。然而，一個人可以嘗試去在感覺中，或者在你們可以稱之為（聽不見）之中，藉由利用另一個實體的感知伸手觸及，以讓自我對於另一個實體是足夠可被取得的。要完成這個工作就是讓自我成為一個接收器，這個接收器對於在另一個實體的，容我們說，存在性之中的長變數是敏感的。藉由一個試錯的系統發展這個技巧是有可能的，藉由這個試錯的系統一個人可以與另一個實體一起檢查結果。然而，一個人永遠無法確定，它在感知中已經是準確的。

We apologize (inaudible) for this instrument is having difficulty in maintaining the focus necessary for the contact.

我們很抱歉，（聽不見）因為這個器皿在保持接觸所需的聚焦的方面正在遇到困難。

(Carla channeling)

（Carla 傳訊）

I am Q'uo, and greet each again in the love and in the light of the infinite One.

May we ask if there are any more queries before we close this evening?

我是 Q'uo，在無限太一的愛與光中在一次向各位致意。請問今晚在我們結束之前是否有更多的問題？

(Pause)

（暫停）

I am Q'uo. We seem to have satisfied your appetite and we are most happy to have done so with our tools, which are fallible and liable to error. Therefore, we ask each to treat that which we say as that which it is—opinions held by those a bit further along the long and dusty path than are those within your density. Still, we do not know all that there is, and we cannot be considered to be truly wise, for still we have identity, and this is not weakness but a

resistance to love itself.

我是 Q'uo。我們看起來似乎已經滿足了你們的胃口了，我們對於已經藉由我們的工具這樣做而是極其高興的，我們的工具是會犯錯且易於出錯的。因此，我們請每一個人都將我們說的内容視為其之所是的事物——被那些沿著那條漫長且佈滿塵土的道路比在你們的密度中的人走的更遠一點點的實體所抱有的觀念。我們仍舊不知道一切萬有，我們無法被認為是真正有智慧的，因為我們仍舊擁有身份，這不是缺點，但卻是對於愛本身的一個阻力。

How can the Creator love if all It has is Itself? The Creator, in its unpotentiated form, is love. The active principle that moves with free will before each creation to create consciousness and to start a new process is that which ...
如果造物者擁有的一切都是祂自己，造物者如何才能愛呢？造物者，在其未賦能的形式中，是愛。在每一個造物之前，藉由自由意志移動以創造出意識並開始一個新的過程的主動的原則，就是那個.....

We are sorry, for this contact is breaking up as this instrument is concerned for the one known as Jim. We simply ask you to open your eyes, to open your hearts, to open your ears to the infinite variety of the glory, the beauty, and the truth of the infinite Creator Who has truly done all things well. We leave this group with obvious reluctance, for, yes indeed, we would chat with you much longer, could we. Yet, we realize that there is only so long that you entities can sit and concentrate. Thus, we urge you to compensate for this day with laughter, merriment and light heartedness. These are also most positive and contribute to a sense of glory. Avoid only those things which rob one of glory: the self-criticism, the criticism of the wisdom of the Creator, the criticism of the wisdom of other selves. When you feel these concerns, honor the glory within and move from concern to clarity and descending light, for so the glorious peace and love of the infinite One may flow through you to engage and kindle another soul, through intensity, passion and the true winds of the glory of the infinite One.

我們很抱歉，因為這個接觸正在中斷，因為這個器皿擔心被知曉為 *Jim* 的實體。我們單純地請你們向著無限造物者的榮耀、美麗與真理的無限的多樣性睜開你們的眼睛，開放你們的心，打開你們的耳朵，造物者真的已經將所有的事情都很好完成了。我們帶著明顯的不願意離開這個團體，因為，是的，如果我們能夠的話，我們確實會與你們聊更長的時間。而我們意識到，你們這些實體能夠坐下來並集中注意力只有這麼長的時間。因此，我們鼓勵你們用歡笑、快樂、輕鬆的心來補償這一天。這些同樣也是極其正面的，且對於一種幽默感做出了貢獻的。僅僅避免那些會從一個人身上奪走榮耀的事物：自我批評，對造物者的智慧的批評，對其他自我的智慧的批評。當你們感覺到這些擔憂的時候，以內在之中的榮耀為榮，從擔憂移動到清晰度與下降的光，因為這樣，無限太一的榮耀的平安與愛就可以流經你，以結合並點亮另一個靈魂，通過無限太一的榮耀的強度、熱情與真實的風。

We leave each of you in glory. May you see it everywhere you turn. May you see it in each other and may you love each other. We are those of Q'uo, and are asked by Latwii to thank you for joining with them. We leave you in the

love, the light, and the glory of the infinite One. We are known to you as Q'uo.
Adonai, my friends. Adonai. 我們在榮耀中離開你們。祝願你們可以在每一個你轉
彎的地方看到它。祝願你們在相互彼此中看到它，祝願你們彼此相愛。我們是
Q'uo，我們被 *Latwii* 請求為 你們與它們結合在一起而感謝你們。我們在無限太一
的愛、光與榮耀中離開你們。我們是你們知曉的 Q'uo。Adonai，我的朋友們。
Adonai。

December 10, 1989

1989-12-10 禮物 (中)

Gifts, Part II

Group question: How to discover one's gifts, how to determine what it is that might be the most helpful and beneficial thing for a person to do in the life pattern?

團體問題：如何發現一個人的禮物，如何確定對於一個人在生命模式中要去做的最有幫助且最有益處的事情可能是什麼？

(Carla channeling)

(Carla傳訊)

I am Q'uo. Greetings in the love and the light of the one infinite Creator. May we say, as always, what a privilege it is to be called to your group, and may we thank the instrument known as Carla for perceiving a difficulty that was not inwardly visible, but only sensed through the intuition. There was a particularly strong negative entity which was able to stop the contact, but this instrument identified the difficulty with the contact and banished it by calling anathema. We appreciate the instrument's fastidiousness with regard to the challenging of spirits, and especially at this time, since there was no obvious (inaudible), but rather a most clever imitation of our vibration, which is only possible by those of equal ability to use light.

我是 Q'uo。在太一無限造物者的愛與光中致意。容我們說，一如既往，被你們的團體呼喚這是怎樣一種榮幸呀，容我們感謝被知曉為 Carla 的實體，為它感覺到一種在內部的看不見，而僅僅只能通過直覺被感知的困難而感謝它。有一個能夠阻止接觸的特別強有力的實體，但是這個器皿識別出了接觸的困難，並藉由誦咒驅逐了它。我們欣賞這個器皿在關於對靈體的挑戰的方面的挑剔，尤其是在此刻，因為並沒有明顯的(聽不見)，毋寧是一種對我們的振動的極其靈巧的限制，這僅僅藉由那些具有同等的使用光的能力的實體才是有可能做到的。

There are very few fifth-density negative entities willing or interested in risking the loss of polarity by working to close down contacts which have promise. This entity has the pathway into this instrument from your times past, but has not been interested in, shall we say, removing the light in the interval since the contact with those of Ra. However, harmony grows within the group, one drop, one understanding, one forgiveness at a time, and, gradually, three independent people become three independent, but harmonious portions of one service, one working, and because this has begun to occur to a small extent in your group, the attention of this entity was caught.

會有非常少數的第五密度的負面性的實體樂意於或者有興趣藉由進行工作來關閉有希望的接觸而冒著失去極性的風險。這個實體從你們的過去就擁有進入到這個器皿的通道了，但是它自從與 Ra 的接觸以來，在這段間歇期都對於，容我們說，移除光沒有興趣。然而，在團體中的協調性逐漸增加了，在一個時候，一個人倒下了，一個人理解了，一個人寬恕了，逐漸地，三個獨立的人成為了一個

服務，一個工作的三個獨立而又協調一致的部分，因為這種協調性已經開始在一個小的程度上發生在你們的團體中，這個實體的注意力被吸引了。

You wished for more information upon how to recognize your gifts, those things which you have to offer in love to the Creator and to those about you. We begin with those things which are most basic, the beingness, and the relatively universal experience of sacrificing oneself in an attempt to rear a young soul to its best advantage rather than your own.

你們希望在關於如何認出你們的禮物，認出那些你們要在愛中提供給造物者並提供給在你們周圍的人的事物的方面擁有更多的資訊。我們會從那些極其基本的事物，存在性以及在一種去撫養一個年輕的靈魂來取得其最佳的長處而不是你們自己的長處的努力中犧牲一個人自己的相對全局性的體驗開始。

Let us look now a bit further. One who practices the presence of the infinite Creator, and can stop the mouth and open the ears, may rest in a special kind of gift, the gift of presence. This is not the gift of being, for an entity with this gift is one who seeks out the broken and the painful with hands open to heal, and hearts open to listen, for there is a great deal of damage done throughout an entity's lifetime, though only a very small portion of it is damage done to the physical vehicle. Practicing the presence and listening is a universal service. It can never go awry, for as you listen you support and you forgive, and you enable a soul who is troubled to move closer to practicing the presence of its own Creator.

讓我們現在稍稍更進一步觀察。一個練習無限造物者的臨在，並能夠閉上嘴巴且張開耳朵的實體，是在一種特別的禮物中，在臨在的禮物中休息的。這不是存有的禮物，因為一個帶有這個禮物的實體是一個藉由向著療愈張開的手，向著聆聽開放的心而尋找破碎和痛苦的事物的實體，因為在貫穿一個實體的整個生命中會有大量的破壞被進行了，雖然僅僅只有非常一小部分的破壞是被施加在物質性載具上的破壞。練習臨在與聆聽，是一種全局性的服務。它永遠都不會出錯，因為當你靈性的時候，你支持且寬恕了，你使得一個遇到困難的靈魂能夠更加靠近練習它自己的造物者的臨在了。

There is a practice which is also most helpful, but difficult to describe in language. It is the state of non-ego, for want of a better term. It is a state of being which has no personality, and therefore no dynamic tension. This utter passivity is not what it seems, for it is the result of giving away all those things which stand between the consciousness of the self and the consciousness of mystery. Well it is that an entity have the gift and the talent of egolessness, but the real entity which has this gift is perhaps the most accurate mirror any spiritual seeker may have.

會有一種同樣極其有幫助的練習，但是它很通過言語來描述。它是無我（*non-ego*）的狀態，因為缺少一個更好的說法。它是一種沒有人格，並因此沒有動力性的張力的存在的狀態。這種全然的被動性並不是它看起來似乎是的事物，因為它是放下所有那些站在自我的意識和神秘的意識之間的事物的結果。一個實體擁有無我性的禮物和天賦，這是很好的，但是真實的是，擁有這個禮物的實體也許是任何靈性的尋求者可能擁有的最為準確的鏡子。

Now, let us speak of gifts in a different sense, the sense that we believe you meant when you asked this query of us, and that is the gifts or talents which one brings through the incarnational process. Each entity has preferences, each entity has skills and areas of negative skill. Each entity has likes and dislikes, biases too deep to explain. It is not of service to others to express the self if the self has not examined deeply that which is its desire, that which is its joy, that which gives it contentment, pleasure, or the feeling of something well done. This is different for each entity, for each entity comes into the experience of reincarnation with an unique bias, personality, and set of talents or gifts.

現在，讓我們從一個不同的方面來談及禮物，我們相信它是當你們詢問我們這個問題的時候你們所指的那個方面，那就是一個人通過投生的過程帶來的禮物或者天賦。每一個實體都擁有偏好，每一個實體都擁有技巧和具有消極的技巧的區域。每一個實體都擁有喜歡和不喜歡的事物，以及過去深入以至於無法解釋的偏向性。如果自我尚未深入地檢查它的渴望之所是，它的喜悅之所是，給予了它滿意、快樂、或者某個事情做得很好的感覺的事物的話，去表達那個自我並不是對他人的服務。這對於每一個實體都是不一樣的，因為每一個實體都是帶著一種獨一無二的偏向性、人格以及天賦或者禮物的設置進入投生體驗之中的。

The one mistake an entity may make that is a serious error is to offer the gifts of the surface, of the self. Instead, one who wishes to offer gifts to others must needs make the journey within, to seek that seat of joy and peace that is the center of that soul's unique being, for each entity could not be in manifestation were there not a core of perfect wholeness and divine light within.

一個實體可能會犯的一個嚴重的錯誤，就是提供自我表面的禮物。反之，一個希望向他人提供禮物的人必須需要進行內在的旅程以尋求那個位於靈魂的獨一無二的存有的中心處的喜悅和平安的座位，因為如果沒有一個內在之中具有完美的完整性和神聖的光的核心，每一個實體都無法處於顯化之中。

Thus, one who seeks to offer to others gifts must first move through the process of gazing beneath the surface of things, finding those areas of interest which may translate into help for another, or for giving glory and praise to the one Creator. This instrument, for instance, and the one known as K within this group, have shared a bliss, a joy, and a great service earlier in this diurnal period, as they vibrated and manifested a great hymn to the infinite One, and the principle which you call Christ, that which is forgiven, that which is redeemed.

因此，一個尋求去向他人提供禮物的人必須首先穿過注視事物表面之下的過程，並同時找到那些可以轉譯成為對另一個人的幫助，對太一造物者給予榮耀和讚美的興趣的區域。舉個例子，這個器皿與在這個團體中被知曉為 K 的實體，都已經在這個晝夜期間的早些時候，在它們向無限太一，你們稱之為基督的原則，那個被寬恕，被救贖的原則發聲並顯現一首偉大的讚美詩的時候，分享了一種狂喜、一種喜悅、一種偉大的服務。

When you look at your gifts, look not only at those things which you do well, your activities at which you are accomplished, but also look below the surface of things to find the energies within you moving deeply and spontaneously, so that you may spontaneously offer that which is given you only by intuition. Your people are locked in the darkness of manifestation, and so are you, yet within you there is light immeasurable. To be able to find and trust the intuitions which move from the light to the mind is most helpful, for one truly does not ever know when one is serving, one merely attempts such, and leaves the outcome in the hands of the one to whom the gift has been given, for it matters not to the giver if the gift is appreciated or not, but only if the gift is given freely and gladly without the nagging expectation of being paid back.

當你們檢查你們的禮物的時候，不僅僅檢查那些你們做的很好的事情，你們成功完成的活動，同樣也查看那些事物的表面之下來以找到在你們內在之中深深地且自發性地移動的能量，這樣你們就可以自然而然地提供那個僅僅會被直覺給予你們的事物了。你們的人群是被鎖閉在顯化的黑暗之中的，你們也是一樣，而在你們內在之中有無法衡量的光。能夠找到並信任從光移動到頭腦的直覺，這是極其有幫助的，因為一個人真的不會知道它什麼時候是在服務，它僅僅如此嘗試，並將結果留在那個已經被給與了禮物的實體的手中，因為是否禮物是被感激的，這對於給予者並不重要，唯一重要的是，是否禮物是在沒有對於回報的愛嘮叨的期待的情況下自由地且樂意地被給予的。

We speak here of very deep and intuitional gifts, such as the gift of peacemaker, the gift of true humility, the gift of sympathy. These gifts mean a great deal to many, who very much appreciate the sharing of these energies, for not all entities can move to that intuitional place where the hope of peace is true, where the hope of consolation is true.

我們在這裏談及非常深入和直覺性的禮物，諸如和平的締造者的禮物，真實的謙遜的禮物，同情心的禮物。這些禮物對於很多非常感激對這些能量的分享的實體是有巨大的意義的，因為不是所有的實體都能夠移動到那個直覺性的場所，在那裏平安的希望是真實的，在那裏安慰的希望是真實的。

You will notice that we have spoken mostly of the passive gifts, for they are the most important. In those passive and often nondramatic gifts lie the most free will which entities may give each other. It is respecting and treating each as a colleague, and not as a student to be taught. Thus, no matter what the seeming situation in regard to titles, responsibilities and honors, no matter how many dramatic gifts an entity may have, one may still rate those passive willingness' to listen, and to forgive, to understand, to make peace, to find union where there was none. The gift of humility is especially rare, but it is a resting place for all those who pass by, as they rest in the bosom of one who is no judge, but only sees all as beloved beings whom one wishes to serve.

你們將會注意到，我們大部分在談及被動的禮物，因為它們是最重要的。在那些被動的且經常是並非引人注目的禮物中存在有實體們可以給予相互彼此的最大的自由意志。它是彼此尊重並將彼此作為一個同事，而不是作為一個要被教導的學生來對待。因此，無論在關於頭銜、責任、榮耀的方面的表面上的情況是什麼，

無論一個實體可能擁有多少引人注目的禮物，一個人都可以仍舊看重那些被動的，去聆聽、去寬恕、去理解、去製造和平，去在沒有統一的地方找到統一的樂意。謙遜的禮物是尤其稀少的，但是它對於所有經過的人都是一個休息的場所，因為它們是在一個不評判而僅僅將所有人都視為它希望去服務的摯愛的存有的人的胸膛中休息的。

Now, in order to keep this shorter, as this instrument has requested, we move to the active gifts that undoubtedly were held in mind when the question about sharing gifts was asked. Each entity has a list, short or long, of talents within the illusion. It is difficult to serve fully while staying fully within the illusion. However, that which one has as a gift one has for a reason, for each soul has chosen its manifestations, and fully intends to use each of them.

現在，為了要讓這次傳訊保持更加短小，如這個器皿已經要求的一樣，我們移動到當關於分享的禮物的問題被詢問的時候毋庸置疑地在頭腦中被抱有的那些主動的禮物。每一個實體都有一個或短或長的在幻象中的天賦的列表。當完全留在幻象中的時候，它是很難充分地起作用的。然而，一個人作為一個禮物已經擁有的事物是因為一個原因而擁有的，因為每一個靈魂都已經選擇了它的顯化，並完全打算要使用它們中的每一個。

Thus, as the seeker moves along the path, he notices, without false pride and without false humility, those things at which he is good, and those things at which he is not. The situation often arises where the talent that an entity has is needed. It is neither aggressive nor egotistical to offer wholeheartedly one's talents in the service of the infinite One. And so a great service is simply to offer that which one knows one may do well for the entities about it. The only damage done to this kind of giving of service is a grudging heart.

因此，當尋求者沿著道路移動的時候，他會在沒有虛假的驕傲和虛假的謙遜的情況下注意到那些他擅長的事物，以及那些他並不擅長的事物。在一個實體擁有的天賦是被需要的位置，情況經常會出現。去全心全意地在為無限太一的服務中提供一個人的天賦，這既不是侵略性的，也不是以自我為中心的。因此，一個巨大的服務就是單純地去提供一個人知道它可以為它周圍的實體做的很好的事情。對於這種類型的服務的給予的唯一的傷害就是一顆吝嗇的心。

Thus, each day, it is well for the spirit to ask itself not what its gifts are, but what is blocking it from being a person at peace, a person aware of infinity, a person ready to turn the attention outward to the needs of others. If this is not your attitude with which one awakens, then it is well to look within in consciousness to simplify, clarify and understand the self, and by understanding to have compassion upon the self, so that one does not use one's talents in any negative way. It is the responsibility of the seeker to be firm with the self about the positive use of talents.

因此，每一天，靈性去自我詢問，這是很好的，不是詢問它的禮物是什麼，而是詢問，什麼阻礙了它成為一個處於平安狀態的人，一個察覺到無限的人，一個準備好將注意力向外轉向其他人的需要的人。如果這不是一個人醒來的時候帶著的態度，接下來，在意識中向內看，以簡化、澄清並理解自我，並藉由理解對自我抱有同情心，這是很好的，這樣一個人就不會用任何負面性的方式使用它的天賦。

了。在關於對天賦的正面性的使用的方面一個人對自己是堅定的，這是尋求者的責任。

The essence of manifested talents is simple, in fact, it is so simplistic that it is difficult to comprehend. When one is in a situation of wishing to be of service, one is already many steps behind the entity which simply is of service, and has responded spontaneously to whatever catalyst is given it. In other words, we wish each soul to follow that which makes it joyful and peaceful and positive and hopeful, and to live in those affirmative vibrations so that when a call comes, it is heard purely, with an unselfish ear and an unblemished heart.

被顯化的天賦的實質是簡單的，實際上，它是如此簡單化以至於它是很難理解的。當一個人處於一個期望去有所服務的情境中的時候，它已經落後那個單純地有所服務並已經自然而然地回應了無論什麼被給予它的催化劑的實體許多步了。幻覺話說，我們希望每一個靈魂都跟隨使得它喜悅、平安、正面性且有希望的事物，並活在那些肯定性的振動中，這樣當一個呼喚出現的時候，它就是純淨地，藉由一隻不自私的耳朵和一顆未被污染的心被聽到的。

So many, many of your people believe that they serve others, yet because they do not await the balancing and the asking, they become those who are stumbling blocks to others, insistent upon this or that tenet of truth, philosophy or spirituality. There is no truth within your density, except within the heart of your own consciousness, and similarly, within the heart of each consciousness with whom you come in contact. Oftentimes, gifts are learned and then put away like old clothes in a trunk in the attic, and then, one day, deep intuition speaks to the self of a spontaneous need to share a particular gift. We are not specific here, for there are as many gifts as there are entities.

你們如此、如此多的人都相信，它們是服務他人的，而因為它們並未等待平衡與請求，它們成為了那些對其他人是絆腳石的人，並對這樣或者那樣的真理、哲學或者靈性的教條是固執的。在你們的密度中是沒有真理的，除了在你們自己的意識的核心之中，類似地，在每一個你與之接觸的意識的核心之中。時常，禮物是被學會的，並接著就好像舊衣服一樣被丟在閣樓中的大衣箱中了，接下來，有一天，深入的直覺向自我談及了一種自發性的去分享一個特定的禮物的需要。我們在這裏不是具體的，因為有多少實體，就會有多少禮物。

Now, as you gaze at your gifts within the illusion, you may count those artifacts of the human heart and intellect as the writing, the speaking, the poetry, the music, the dance, and all of those creative gifts which pour through one as sweet wine, blessing all upon whom they fall. If the spirit is clear, deep intuition expresses itself in saying, "Use this gift now, and use it for the love of the one infinite Creator." Most puzzling are those entities which have various gifts, talents, which are not used, seemingly. But we say to you that each and every gift of talent subjectively perceived by an entity has a purpose, and the purpose will come forward in due time.

現在，當你們在幻象中注視你們的禮物的時候，你們可以將那些人類的心和智力的人造物視為是作品、演講、詩歌、音樂、舞蹈，以及所有那些創造性的禮物，它們就好像美酒一樣通過一個人傾注出來，並同時祝福了所有它們落在其上的

人。如果靈性是清晰的，深入的直覺會在這樣說的過程中表達它自己，“現在就使用這個禮物，將它用於對太一無限造物者的愛。”極其令人費解的是那些擁有各種各樣的，在表面上並未被使用的禮物與天賦的實體們。但是，我們對你們說，每一個被一個實體主觀上感覺到的具有天賦的禮物，都是擁有一個目的的，那個目的將在適當的時候出現。

This instrument, for instance, questions why it was given the ability to dance, and then given the disability of arthritis which causes the dance to be clumsy and footsore. Notice that without the gift of dance this particular entity would not be able to move at all. Many, many times, the gift of singing, or of playing a musical instrument, is that gift which creates an atmosphere of love, safety and peace within an abode which may be in need of these things.

舉個例子，這個器皿詢問，為什麼它被給予了跳舞的能力，接著被給與了關節炎殘疾，關節炎使得舞蹈成為了笨拙的和蹩腳的。注意到，如果沒有舞蹈的禮物，這個特定的實體就完全無法移動了。很多很多時候，歌唱的禮物，演奏一個音樂樂器的禮物，是那種在一個住所中創造出一種愛、安全和平安的禮物，這個住所可能需要這些事物。

There are gifts one does not often think of, the gift, for instance, of gab, as this instrument would call it. One whose joy is in small talk, passing the time of day, sharing in any way what occurs, the life as it is happening, is an entity who will remove loneliness from the consciousness of those about it. Such entities seldom know the wonderful gift they bring to manifested experience, and the catalyst they offer those who are melancholy by nature, and have no small talk, or laughter, of their own. The first laughter may be very rusty, but in time a melancholy soul with faith in the gift of laughter which has been manifested to it will learn to share in that gift, and so give glory to the one infinite Creator, by lightening consciousness upon the planet.

會有一些禮物是一個人不會經常想到的，舉個例子，如這個器皿對它的稱呼一樣，說廢話的禮物。如果一個人的喜悅是在閒聊，度過那一天的時間，用任何方式分享發生的事情，並在生命發生的時候分享生命的過程中，它就是一個將會從在它周圍的人的意識中移除孤單的實體。這樣的實體很少知道他們帶給被顯化的體驗的精彩的禮物，以及他們提供給那些在本性上就是憂鬱的，且不會閒聊或者擁有屬於他們自己的笑聲的人的催化劑。最初的笑聲可能是非常拙劣的，但是在適當的時候，一個憂鬱的靈魂，藉由對已經被顯化給它笑聲的禮物的信心，將會學會去分享那個禮物，並因此藉由照亮在星球上的意識，將榮耀給予太一無限造物者。

The key to recognizing one's gifts has been already written down in two seemingly paradoxical ways. One is the statement, "Not my will, but thine," spoken by the teacher known to you as Jesus. The other is that willingness to pitch in and do all such good works as appear before one to do. How can one both surrender and volunteer? This is a cause for great study, and worthy of its own time for discussion.

認出一個人的禮物的關鍵已經用兩種表面上自相矛盾的方式被寫下來了。一個是被你們知曉為耶穌的老師說的說法，“不是我的意志，而是你的意志。”另一個是樂意於去安排並作所有諸如出現在一個人面前要去做的事情之類的有益的工作。

一個人如何才能同時臣服與自願呢？這是一個需要大量的學習的問題，它值得擁有屬於它自己的討論的時間。

If a gift has been given to you that does not make you happy, it is not a gift that was intended to be used in polarization in service to others, for it is following the gift that makes one happy, evanescent as that concept is, that assures the seeking entity of being at the right place at the right time to be of service in its unique way. "Not my will, but thine." How can one be of service when one has only the deeper feelings of the heart to inform one as to divine will or the higher self as opposed to the self in manifestation which is blind, deaf and dumb to the actuality of the experience to which you now dance?

如果一個已經被給予你的禮物並沒有讓你感到高興，它並不是一個打算要被用在對服務他人的極化的方面的禮物，因為儘管讓一個人高興的禮物這個觀念是轉瞬即逝的，這個禮物是會確保尋求的實體在正確的時候在正確的位置用它獨一無二的方式進行服務的。“不是我的意志，而是汝的意志。”當一個人僅僅擁有心的更為深入的感覺來告知它關於神聖意志或者高我的事情，而不是關於在顯化中的那個對於你現在正在向其舞蹈的體驗的現實性是瞎子、籠子和啞巴的自我的事情時候，一個人如何才能進行服務呢？

It is well for the young soul in your culture to choose that which the entity does in order to create the energy to live on the basis of that which appeals to one, for it is a gift to no one to be wealthy and uncomfortable and unhappy. It is far more a gift in one's poverty to offer in joy that talent which one has.

在你們的文化中年輕的靈魂去選擇實體要去做的事情，以便於創造出能量來基於吸引那個實體的事物而生活，這是很好的，因為成為富有的，但卻不舒服且不快樂的，這對於任何人都不是個禮物。在一個人貧窮的時候在喜悅中去提供一個人擁有的天賦，這是遠遠更大的一個禮物。

Gifts and talents come in all shapes and sizes. There are unusual and eccentric gifts which still are able to help others. The gift, for instance, of the gifted mechanic, who can listen to a complicated piece of machinery, and by ear alone detect that which is not correct in the (inaudible). There is the gift of sight, simple physical sight. When it is acute and keen it may be used as a gift as one looks at what gives one joy, and expresses to those who cannot see with loving eyes the energies upon canvas, or the sculpture from clay, wood or stone.

禮物與天賦會用所有的形狀和大小出現。會有不同尋常的且反常的禮物，這些禮物仍舊是能夠幫助其他人的。舉個例子，一個有天分的技工的禮物，這個技工能夠聆聽機械的一個複雜的部件，並僅僅靠耳朵檢查在（聽不見）中的錯誤的事物。會有視覺的禮物，簡單的身體的視覺。當它是敏銳且銳利的時候，它可以在一個人看到什麼事物會給予一個人喜悅的時候被用作一個禮物，並向那些無法藉由有愛的眼睛來看的人表達在畫布上的能量，或者用泥土、木頭或者石頭製成的的雕塑上的能量。

It is a gift given to each and every entity that is self-conscious to express itself, and in expressing itself to learn how to support itself. This may be done in

many ways. 表達自我並在表達自我的過程中學習如何支持它自己，這是一個被給予每一個自我察覺的實體的禮物。這可以用很多方式被進行。

(Side one of tape ends. Side two of the tape was not recorded.)

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December 17, 1989

1989-12-17 Hatonn：禮物（下）

Gifts, Part III

Group question: The question this evening is a continuation of the information we were receiving on how to discover the gifts one has that will allow one to be of service to others. Part Three.

團體問題：在關於如何發現一個人擁有的將會允許它對其他人有所服務的禮物的方面，今天晚上的問題是對於我們正在接收到的資訊的一個繼續。

(Carla channeling)

(Carla傳訊)

I am Hatonn. Greetings to you in the love and in the light of the infinite Creator. It is a privilege and a blessing to be here. We have been given this task by the one known as Q'uo because of the estimation of this instrument's aura. It is not able to function at full power due to illnesses within the body. However, we are a broadband contact, and although we cannot inspire and instruct as well as our teachers, yet we attempt to be of service to you this evening.

我是 Hatonn。在無限造物者的愛與光中向你們致意。在這裏是一種榮幸和一種福分。因為對這個器皿的靈光的評估，我們已經被知曉為 Q'uo 的實體給予了這個工作。由於在身體中的疾病，這個器皿無法用完整的力量來運轉。然而，我們是寬頻的接觸，雖然我們無法和我們的老師一樣地啟發和指導，而我們會在今晚嘗試對你們進行服務。

As we talk about how to identify your gifts, you have heard this many times and you will hear it again many times: the way to discover your gift is to allow yourself to love. Loving is a risk. It also puts you in the company of people who do many, many, many different things, some of which you may be gifted at; you would never know unless you tried them. If you go through your life trying to be proper and serious you will only become misogynistic, baleful and bitter. When you, in and of yourself—we correct this instrument—in and of the self, the small surface self cannot sustain deep and purified emotions unless they are most, most unusual and do not come from this sphere at all.

在我們談及如何識別你們的禮物的時候，你們已經多次聽過這句話，你們將會再一次聽到它很多次：你發現你的禮物的方式就是去允許你自己去愛。愛是一次冒險。它將你放置在那些會做很多、很多、很多不同的事情的人的陪伴之中，這些事情中有一些事情是你對其有天賦的，一直到你嘗試了它們之前，你都永遠不會知曉它們。如果你在經歷你的生命的同時嘗試去成為適當的和嚴肅的，你將會僅僅成為厭惡的，惡毒的且抱怨的。當你，在內在之中與獨自一人——我們更正這個器皿——在其內在及其自身，那個小小的表面的自我無法支持深入且純淨的情緒，除非那些情緒是極其、極其不同尋常的，且完全不是來自於這個星球的。

So, we would like to close out our speaking upon identifying your gifts by

quickly recapitulating what we of the Confederation have said before. We have said that the greatest gift is that of being. The second greatest gift, that of raising children. Everything is a gift to one who feels the presence of the Creator in the inanimate object or the animate object which it is manipulating in order to aid it. How many there are among your people who set up charitable organizations in order to avoid paying taxes. This is not an identification of gifts, but a budgetary decision. What we look for, what we ask for, what we hope for, is people who find that the love of the Creator for them, unblemished, untouched by the human condition lies within them. It is the first step to human-hood; to imperishability.

因此，我們想要藉由快速地扼要重述我們星際聯邦之前已經說過的內容來結束我們在關於識別你們的禮物的方面的發言。我們已經說過，最大的禮物就是存在的事體，第二大的禮物，是撫養孩子的禮物。對於一個感覺到造物者在操縱這個事物以便於幫助它的實構，每一個事物對於它都是一個禮物。在你們的人群中有多少人設置了慈善的機構，以便於避免交稅呀。這不是對於禮物的一個認出，而是一個財務預算上的決定。我們尋找的事物、我們請求的事物、我們期待的事物，是那些找到造物者對它們的愛，而沒有被存在於它們內在之中的人類的情況所玷污、所觸及的人們。

It is most easy to love some people. Their temperament suits your temperament. They are good listeners, you are good talkers. Or vice-versa. You have many of the same interests, or there is simply the chemistry of working together before that brings people together. But if anything that is attempted is attempted without the free flow of love, infinite love, into the violet-ray chakra from above, upwards from the red-ray chakra, according to the energy blockages of the body, when you sit to meditate, do your best to clear your intelligence of its usual active pattern of contemplation and thought, for those things which can be said to be of an inspiration that is healthy and encourages wellness among the souls of your peoples is not altogether welcome upon your sphere. You must ask for us to be with you.

要去愛一些人是極其容易的。它們的性情適合於你們的性情。它們是良好的聆聽者，你們是良好的發言者。或者反之亦然。你們擁有很多相同的興趣，或者單純地有在一起工作的化學作用，在那種化學作用將人們帶到一起之前。但是如果被嘗試的任何事情是在沒有愛的自由的流動的情況下被嘗試的話，從紅色光芒脈輪向上，無限的愛自由地流入到上方的紫羅蘭光芒脈輪，根據身體的能量的阻礙，當你坐下來冥想的時候，盡你所能清空你的智能的沉思和通常的活躍的靈魂的健全的事情，在你們的地球上並不是完全受歡迎的。你們必須請求我們與你們在一起。

There are some who are so aware of the love of the infinite One that they naturally radiate love to all whom they see and desire [to be] of service to all whom they meet. This is not the rule among humankind. It is well to consider yourselves as unprivileged in that regard. It is said that to be human is to fail. No truer words were ever spoken. From the moment of your conception, you are dying. You are perishable. You have only a brief time upon this tiny sphere

to learn to know yourself and your strong points and your gifts, and to give them with a glad and holy heart.

會有一些人如此清楚地察覺到無限太一的愛，以至於它們自然而然地向所有它們看到的人輻射愛，並渴望對所有它們遇到的人進行服務。這不是在你們的人類當中的規則。將你們自己視為在這方面是沒有特權的，這是很好的。常言道，成為人類，就是去失敗的。沒有比這更為真實的話了。從你們的出生的那一刻開始，你們就在死亡了。你是會死的。你僅僅在這個小小的星球上擁有一小段時間來學習去知曉你自己，你的優點與你的禮物，並帶著一顆快樂而神聖的心給予它們。

To some people, the services that they offer is obvious. Housewives who realize the incredible sacrificial service of motherhood in truth, though, however, is not a sacrifice, for love is greater, stronger and more joyful and certainly more confrontive and immediate than other solitary occupations.

對於一些人，它們提供的服務是顯而易見的。家庭主婦會真實地認識到母親身份的不可思議的犧牲性的服務的，雖然，無論如何，家庭主婦卻不是一種犧牲，因為愛是比其他的獨自進行的工作室要更大的、更加前有你，更加喜悅，肯定更加直面衝突且就在眼前的。

This evening we would simply say, "Find your love." What do you love to do? Whatever it is, you may do it in the service of others. Do you love to cook? Try a soup kitchen. Do you love to drive? There are handicapped and helpless people who must be taken here and there. Are you good with your hands? There are programs within your society for rehabilitating the dilapidated house to make it sellable so that people who are poor will have a nicer place to dwell. Is your special forte communications? This entity knows that its best trait, and of course, its worst?, is honest, open communication at all times. Thus, we are able to use this instrument although she is in considerable pain—the heart is single.

今天晚上，我們會單純地說，“找到你的愛。”你去愛是為了做什麼呢？無論它是什麼，你可以通過服務他人來進行它。你們愛烹飪嗎？嘗試一個救濟所。你愛駕駛嗎？會有必須要帶到這裏和那裏的殘疾人和無助的人。你們擅長於手工勞動嗎？在你們的社會中有修繕要倒塌的房屋以使得它可以銷售的項目，這樣那些貧窮的人就將擁有一個更好的地方去居住了。你們的特長是交流嗎？這個實體知道它最佳的特性，當然即使它最差的特性，就是誠實，在所有的時候的開放的交流。因此，我們能夠使用這個器皿，雖然它是處於可觀的痛苦之中的——心是一心一意的。

In a way, my children, this is what love is. Singleness of heart. One may love this and one may love that. And one may just love banana pudding, and simply adore prime rib. The words are used very sloppily. We do not subscribe to any dogma or dark truth. We are able to inform you inasmuch as we know, and that knowledge is not perfect.

用某種方式，我的孩子們，這就是愛之所是了。心的一心一意。一個人可能愛這個，一個人可能愛那個。一個人可能僅僅愛香蕉布丁，並單純地喜歡牛排。詞語是非常草率地被使用的。我們並沒有贊成任何的教條或者黑色的真理。我們能夠在我們知曉的範圍內告知你們，並且那種知曉是不完美的。

On the foundation and the evolution of spirituality upon your planet, you yourself, however, will come forth from this meeting, this meditation, this circle of joy and sweet peace and move out into a world in which peace seems afar off and life is not sweet always. Thus, as always, we encourage the daily meditation in moderation. That is to say, no more than one half hour at a time, for we can never disclose to you because of your own free will the pace you are particularly able to keep. Each of you is evolving. Some have the capacity to evolve more quickly. The most folly one can assume is to assume that because one seems without love, one is not learning spiritually. You are the one who is not growing spiritually if you do not love the unloved. And we do not talk of empty prayers and dutiful affirmations. We speak of a heart so open that it recognizes the murderer, the rapist, the felon, the abuser, the addict, the street person, one who, in the interest of country, allows ways to be rational for unacceptable means.

在你們的星球上的靈性基礎和演化之上，你，你自己，無論如何，將會走出這個集會，這個冥想，這個真有喜悅與甜蜜的平安的圈子，並進入到一個在其中平安看起來似乎很遙遠，且生命並非一直都是甜美的世界中，因此，一如既往，我們鼓勵每天適度的冥想。那也就是說，一次不超過半個小時，因為你們自己的自由意志，我們永遠無法向你們揭露你們具體能夠保持的速度。你們每一個人都是在演化中的。一個人擁有能力更快地演化。一個人能夠假設的最為愚蠢的事情就是去假設，因為一個人看起來似乎是沒有愛的，它就是沒有在靈性的方面進行學習的。如果你沒有愛那個不被愛的人，你就是一個在靈性上沒有成長的人。我們不會談及空洞的祈禱和受本分的證詞。我們談及一顆如此開放的心，以至於它承認了殺人犯、強姦犯、重罪犯、虐待的人、上癮的人、街頭的人，一個以國家利益為重的人，並允許無法接受的途徑成為合理的方法。

The world outside of you is not apparently full of love. Love has an active and a passive form. The most important form for you to become aware of is the immediate presence of the unmoved Logos, that great original Thought which is Love. There's no free will to cause it distortion. And you, my friends, are the active principle of that Creator. Far better it is to attempt to aid and fail than not to attempt because of a fear of failing. No one is keeping score in the heavenly kingdom, except, my friends, you yourselves. You know if you love or if you are merely getting along, being polite, being pleasant and being cheerful. Those are wonderful human traits, but they end, and then you are exhausted and open to the most negative of emotions. It is in the realization that you are [as] portion of the Creator, that your ability to love is there to make itself clear, for it is not your ability at all. Your personality, your circumstances, the island high on which you live, are all illusions. But that which is within your consciousness is no illusion.

在你們外面的世界很明顯不是充滿愛的。愛擁有一種主動的和一種被動的形式。你要察覺到的最為重要的愛的形式，就是不會動的理則，愛之所是的那個偉大的原初的想法的即刻的臨在。沒有自由意志會產生它的扭曲。你們，我的朋友們，是那個造物者的活躍的原則。去嘗試去幫助並失敗，是要比因為一種害怕失敗而不去嘗試，要遠遠好得多的。在天堂的領域，沒有人計分，除了我的朋友們，你

們，你們自己會計分之外。你們知道，是否你們愛了，或者是否你們僅僅是和睦相處，友好待人，令人愉快且令人開心的。那些都是美妙的人類的特性，但是，它們會結束，接下來，你們就筋疲力盡並向著極其負面性的情緒開放了。就是在對於你是造物者的一部分的領悟之中，你去愛的能力出現了來讓愛本身變得清晰了，因為它根本就不是你的能力。你的人格，你的環境，你生活在於其上的島嶼，全都是幻象。但是，在你的意識之中的事物不是幻象。

Thus, after you have cleared yourself as best you can of the negative thoughts, of the difficulties, of the pocket change of the day, not just in meditation, but moment by moment, you shall be that much closer to your service.

因此，在你已經盡你所能從你自己身上清除了負面性的想法，清除了困難，清空了那一天的零錢之後，不僅僅是在冥想中，同樣也是在每時每刻，你就將會成為更為靠近你的服務的事物了。

To recapitulate, service is vastly different from the art of pleasing people. When one asks how one can be of service to another, either analysis, intuition or inspiration will inform you. Yes, that person needs help, or I know that person needs to do this on its own. That is compassionate, but it is an enabling process sometimes to allow what is or may be before you to resolve itself that that dear soul which you hold within your arms and heart may grow at its own pace.

概括一下，服務與取悅人的技巧是大不相同的。當一個人詢問它如何才能服務另一個人的時候，分析、直覺或者啟發都將會告知你。是的，那個人需要幫助，或者，我知道那個人需要靠自己做這個事情。那是充滿同情心的，但是，允許在你面前或者可能在你面前的事物自己下決心，那個你抱在你的雙臂和心之中的親愛的靈魂可以用它自己的速度成長，這時常是一個使之成為可能的過程。

Many, many of your organizations began in love, love of mankind, love of beauty. In time, this love became jaundiced and truncated while the necessity of the upkeep of the corporation which houses [its] beautiful objects [replaced it]. So it is with your churches and your schools. One may learn about freedom, but for that, one must pay. Determining your gifts, then, is a matter of observing what it is you love to do the best. Then we suggest you do it; whether it be praying for the peace of the planet, sending healing, it matters not. It matters only that one realizes that one's Lordship dwells within as does the entire universe.

你們很多很多的機構都是在愛中，在對人類的愛，對美的愛中開始的。在適當的時候，這種愛成為有偏見的且被刪減了的，同時去維護那個容納了它的美麗的事物的機構的必要性替代了這種愛。你們的教會與你們的學校就是如此。一個人可以在自由的方面學習，但是，為了那種學習，一個人必須付錢。那麼，確定你的禮物，就是一個觀察什麼事情是你最熱愛去做的事情的問題了。接下來，我們建議你去做它，無論它是為星球的平安祈禱，還是送出療愈，這並不重要。唯一重要的事情是，你意識到一個人的統治的身份是居住於內在之中的，和整個宇宙都居住在你內在之中一樣。

What are your gifts? Only you know. How keen your eyes, how keen your ears,

how quick your reflexes, how intelligent your mind, how able your tongue, and how able your body. Only you know whether you are an introvert, an extrovert, a loner, a sociable person. Only you know your own needs. And in serving others, it is not wise to sacrifice too much of that which you enjoy and that which feeds you, for as a channel you are giving, and giving, and giving, and giving without expectations of any return. This is a blessed service for which we thank all of you. But the silence of meditation, the steadiness of day-to-day cheerfulness, the pursuing of work that you love is a great boost forward.

你的禮物是什麼呢？僅僅只有你才知道。你們的眼睛是多麼的敏銳，你們的耳朵是多麼的敏銳，你們的反射作用是多麼快速，你們的頭腦是多麼的聰明，你們的嘴巴是多麼的能幹，你們的身體是多麼的能幹。僅僅你才知道，是否你是一個內向的人，一個外向的人，一個獨來獨往的人，一個社交性的人。僅僅你才知道你自己的需要。在服務他人的方面，過度地犧牲你們喜歡的事物以及餵養你們的事物，這並不是明智的，因為作為一個管道，你們是在不期待任何的回報的情況下給予，給予，給予的。這是一種受祝福的服務，我們為此感謝你們全體。但是冥想的靜默，日復一日的快樂的穩定性，對於你熱愛的工作的追尋，是一種巨大的向前的推力。

The least important of these, although it would seem that it was the most important because of the time one spends in labor, is in the laboring. Most entities find it reasonable to do something intelligent or unintelligent in order to provide the self with independence by an income. These same people, then, have an obligation that is shared by all, to help with the resources of the planet. It is part of your media, at this blessed time of the year, the Advent of the coming of Emmanuel, [that] many are homeless, many are hungry, many are cold. Some will die. If you cannot bring them food, send them your prayers, for prayers are food for the soul and miracles do occur when prayer is invoked. Sometimes the answers to those prayers are, "No, leave it alone, it is as it should be." And, in that case, one simply holds the one for whom one is praying up and asks the Creator to cradle that entity in His arms.

這些事情中最不重要的事情就是在辛苦勞作之中的，雖然因為在勞作中一個人話費的時間，它看起來似乎是最重要的。大多數實體發現去做某種明智或者不明智的事情以便於為自我提供藉由一種收入而產生的獨立性是有道理的。同樣是這些人，接下來，擁有一種被所有人所共用的責任，去藉由這個星球的資源來幫助。它是你們的媒體的部分，在一年中的這個受祝福的時間，在這個 Emmanuel 降臨的時刻，很多人是無家可歸的，很多人是饑餓的，很多人是寒冷的。一些人將會死去。如果你們無法帶給它們食物，送給它們你們的祈禱，因為祈禱就是靈魂的食物，奇跡確實在祈禱被祈請的時候發生了。有時會對於那些祈禱的回答是，“不，讓它一個人呆著，它就是它應該是的樣子。”在那種情況中，一個人簡單地擁抱那個它正在祈禱的人，並請求造物者將那個實體放在祂的雙臂中的搖籃中搖晃。

This, then, is your service to that person—unknown, unappreciated and unexpected. Perhaps the secret of the service to love is to make no fuss or ado about doing what one can to serve. We have a very handy example in

this instrument who is having continuous pain flares. This one, however, is aware of the limitations of her service and would have had to have been unconscious not to attempt contact. We look for intensity, passion and dedication in our lives and due to the fact that it is very, very much a secular culture in which you live this feeling of coming home to one's true family is often missing. And people wander the Earth like Noah's beasts in pairs of two, with the lonely ones slipping through the cracks in reality.

那麼，這就是你對於那個人的服務了——不被知曉，未被感激且未被期待的。也許愛的服務的秘密就是在關於一個人能夠做什麼事情來服務的方面不要做過分關注枝節了（*make no fuss or ado*）。我們在這個器皿身上擁有一個非常方便的例子，它正在經受持續不斷的突然發生的痛苦。然而，這個器皿察覺到她的服務的局限性，它本來已經不得不對不要嘗試接觸是不察覺的。我們在我們的生命中尋求強度、熱情與奉獻，你們生活於其中的那個文化是一個非常非常世俗的文化，由於這個事實，返回到一個人真實的家庭的回家的感覺經常是不見了的。人們，就好像諾亞的野獸兩個一對地，在地球上遊蕩，同時孤單的人們在現實中的縫隙之間穿行。

My friends, you are asked to love one another as you yourself have been loved. You know the incredible strength of that love. You may lean back against it, and you may open the self to channel words to make peace and harmony and solace available to those who are too tangled in their own details of negative emotion to work out the heart of the problem. Each of you would be in this situation from time to time, thus the offering of love to another by listening, by accepting, by forgiving, and by loving is the gift of which we would speak this evening. Centuries and centuries have gone by with the entities attempting to learn to love. There have been many side trips, many excursions into folly. Many killings, wars and casual death. That is the Creation expressing itself negatively this time.

我的朋友們，你們被要求去如同你自己已經被愛一樣地彼此相愛。你們知道那種愛的不可思議的力量。你們可以依靠與它，你們可以向著管道的言語開放自我以取得可以為那些在他們自己的負面性的情緒的具體細節中過度糾纏的人們取得的平安、協調與安慰，以解決問題的核心。你們每一個人都會不時地處於這種情況中，因此，藉由聆聽，接納，寬恕、並藉由愛對另一個人的愛的給予，就是我們在今晚談及的禮物了。已經有很多的進入到愚蠢的事物之中的觀光旅行和短途遊覽了。已經有很多的殺戮、戰爭與偶然的死亡了。那是造物者用負面性的方式表達祂自己的時刻。

You may do two things with your love after you have found it. Firstly, you may pray continually without ceasing. This is not a difficult habit to move into, as one knows very small prayers that one has known since childhood, prayers that are to the point and caring. You may also make up your own prayers or simply hold a person with whom you are concerned into the light of the Infinite One.

在你們已經找到了你們的愛之後，你們可以用它做兩件事情。首先你們可以不停息地持續不斷地祈禱。這不是一個要去形成的困難的習慣，因為一個人知道它自從童年時期就已經知道的非常短小的祈禱詞，那些切中要害且關心的祈禱詞。你

們可以組織你們自己的祈禱詞，或者單純地將一個你們關心的人舉起進入到無限太一的光之中。

The greatest of active services as opposed to passive services of being is loving in such a way that you are able to hear the words between the lines that plead for spiritual help. We pray you may have the subtlety of wit, the intelligence to take that information which is important to the other, and find a tongue to speak that does not create a stumbling block, while many have been damaged by guilt and excessive judgment in some of your saddled religions.

與存有的被動的服務相對的主動的服務中最大的服務，就是用這樣一種你們就能夠聽到請求靈性的幫助的弦外之音的方式去愛。在很多人已經在你們的一些負擔重重的宗教信仰中被追究和過度的評判所傷害的時候，我們祈禱你們可以擁有智慧和智慧的敏銳以取得那種對於其他人是重要的資訊，並找到一種說法來講述那個不會製造一塊絆腳石的事物。

And now you tread a more difficult road, a road wherein you must believe yourself worthy. Why should you believe yourself worthy? Let us look at this. In the first place, you are worthy because you have been created by the one infinite Creator. You are an active principle which informs the Creator of Itself. This you do by living, not by doing. You are of service to the Creator as you begin to forgive yourself, completely and irrevocably, for the many serious sins of the past, the errors which have caused you humiliation and nausea. It is a difficult thing to wish a living ideal and within your culture it is designed to be impossible.

你現在正走在一條更為困難的道路上，一條在其中你必須相信你自己是有意義的道路上。為什麼你應該相信你是有意義的呢？讓我們檢查這一點。首先，你是有意義的，因為你已經是被太一無限造物者創造的。你是一個讓造物者知曉祂自己的活躍的原則。你是藉由活著，而不是藉由行動來做到這一點的。當你開始寬恕你自己，完全地且不可取消地為許多過去的嚴重的過錯，為已經造成了你的恥辱和極度的厭惡的錯誤而寬恕你自己的時候，你就在服務造物者了。期待一種理想性的生活，這是一個困難的事情，在你們的文化中，它是被設計為不可能的。

So, you the pilgrim who seek to be light to the world, will often fall, for stumbling blocks are everywhere. Bruised, tired, dusty, we ask you to pick yourselves up and move along the road that you and the Creator have planned for you. Pray, first of all, that you love yourself. The second portion of the second admission which is found in your holy works is to love your neighbor as yourself. If you do not love yourself, how can you love your neighbor? There is work to be done again until the self is clear enough to hear and appreciate and feel unthreatened by the strength of the feelings, emotions and thoughts of others.

因此，你這個尋求成為世界的光的朝聖者，將會經常跌倒，因為絆腳石是無處不在的。擦傷、疲倦、塵土，我們請你們將你們自己拾起並沿著那條造物者已經為你們規劃好的道路前進。最重要的是，祈禱你愛你自己。你在你的神聖作品中會找到的第二條戒律的第二部分，就是去如同愛你自己一樣愛你的鄰人。如果你不

愛你自己，你如何愛你的鄰人呢？一直到自我足夠清晰以聽到並欣賞那些其他人的感覺、情緒和想法，且不會因為它們的力量而感覺到被威脅之前，都會有要再一次被進行的工作。

How can one magnify one's ability to share love? Coming to group meditations such as this one is helpful, for as the saying goes in the holy work, your Bible, "When two or three are gathered together, prayers are answered." It is true, too, in the way of information. Three is the minimum number for successful vocal channeling, so that it may be universal. All these things are gestures of love. So, if you do not love yourself or the Creator, stop where you are, do not attempt to strain yourself by opening higher energies without the heart chakra completely open.

一個人如何擴大它去分享愛的能力呢？參加諸如這個冥想之類的團體冥想是有幫助的，因為如同在你們的聖經的神聖著作中的俗語所說的一樣，“當有兩三個人聚焦在一起的時候，祈禱就被回答了。”在資訊的方面，它同樣也是真實的。會有成功的語音傳訊所需的最低的人數，這樣它就可以成為普世性的了。所有這些事情都是愛的姿勢。因此，如果你不愛你自己或者造物者，在你在的地方停下來，不要嘗試在心的脈輪沒有完全開放的情況下藉由開放更高的能量來拉扯你自己。

It is perfectly appropriate to fail and fail and fail again. We are not speaking of results but of the will to succeed, the persistent desire to run the straight race, as it is written in your holy scripture. Love is emotion that is too soft and too gentle in the way it has become known upon your planet to do that which it was intended to do: act as a balance wheel, giving entities equal opportunities to choose positive or negative paths. The reason for this is that your culture is more positive than negative, consequently, we of the Confederation are aware that there are negative entities also. This is why we charge you with the challenging of all contacts, but if you love the Creator and love yourself, you will then turn to a world that is bright with the light of the Creator's energy.

去失敗、失敗、一次又一次地失敗，這是完全適當的。我們不是在談及結果，而是在談及去成功的意志，我們是在談及，如同在你們的神聖的經文中被寫道的一樣，去跑直線的比賽的堅持不懈的渴望。愛是那種在其方式上過於柔弱且過於溫和的情感，以至於在你們的星球上愛已經被知曉去做它打算好要去做的事情，去作為一個平衡輪來起作用，並同時給予實體同等的機會去選擇正面性或者負面性的途徑。這樣的理由是，你們的文化是更多正面性，更少負面性的，因此，我們星際聯邦意識到，同樣會有負面性的實體。這就是為什麼我們告誡你們對所有的接觸進行挑戰，但是如果你愛造物者並愛你自己，你就將接著轉向一個世界，這個世界藉由造物者的能量的光是明亮的。

You do not love energy fields, you do not love that which perishes in entities, although perhaps some of you do. There will come a time when each finds that this is not enough. The experience of loving and being loved involves complete trust, cooperation, sacrifice on all parts, and a yielding up of the little self to a self which is called "us," which has an appointment with destiny. Each of you has gifts and is staring them straight in the face. Some things do

not seem like gifts, but if you can love your neighbor as yourself and love yourself as your Creator and love your Creator with all your heart, then those gifts of yours which are needed will be called upon whether or not you express the talent, for the community of those who pray and serve is such that the opportunity is made for those who wish to serve.

你們並不愛能量場域，你們並不愛在實體身上會消亡的事物，雖然也許你們中一些人愛它們。將會有一個時間出現，在那個時候，每一個人都會發現，這是不夠的。愛和被愛的體驗包含了完全的信任、合作、在所有的部分上的犧牲，以及一種將小小的自我交托給一個被稱之為“我們”的自我，這個我們與命運有一個約會。你們每一個人都擁有禮物，你們每一個人都直勾勾地注視著它們。一些事情看起來似乎並不像是禮物，但是如果你能夠如同愛你自己一樣地愛你的鄰居，如同愛你的造物者一樣愛你自己，並藉由你全部的心來愛造物者，那麼那些你需要的屬於你的禮物就將會被召喚，無論你是否表達出天賦，因為那些祈禱並服務的人的一致性就是如此這邊，以至於機會會為那些希望去服務的人被產生出來。

We realize that the word “gifts” may have meant to some physiological or mental gifts, such as being athletic, being a good friend, caring greatly about the planet Earth and other subjects like this. This is very good for you to do. But, beneath all the phenomena of a distressed world lies the distress of the one infinite Creator and the planet itself. Practice loving yourself, my friends. The gifts will come to you if they have not already. And when you feel an impulse to do something you have never done before, and you feel you are being led by guidance, do not hesitate, but do that which you feel you are guided to do.

我們意識到“禮物”這個詞語可能對於一些人意味著生理上或者心智上的天賦，諸如成為運動員，成為一個好朋友，極其關心行星地球以及其他諸如此類的主題。你們這樣做對於你們是非常有益處的。但是，在一個苦惱的世界的所有的現象之下存在有太一無限造物者的苦惱以及星球本身的苦惱。練習愛你自己，我的朋友們。禮物將會出現在你身上，如果它們並未已經出現。當你們感覺到一種沖動去做某個你之前從未做過的事情，且你感覺到你是被指引所引導的時候，不要猶豫，而是去做那個你感覺到被指引去做的事情。

In this atmosphere, each will make many mistakes. That is entirely acceptable. It is the method by which people learn. A mistake is a good thing, for in making the mistake, one can sit, intuit and analyze why that effort to be a light being backfired, and so you learn compassion, sympathy, the single-minded love for humankind, not as humankind but as the Creator would do. This depth of love grinds you upon the rock of spiritual principles.

在這種氛圍中，每一個人都將會犯很多的錯誤。這是完全可以接受的。這就是人們藉由其學習的方法了。一個錯誤是一個有益的事情，因為在犯錯誤的過程中，一個人能夠做下來，用直覺知曉並分析，為什麼那個成為一種光的努力產生了相反的結果，這樣你們就學習了同情心，同理心，以及對人類的一心一意的愛了，不是如同人類，而是如同造物者一樣地愛。這個愛的深度會將你放在靈性的原則的石頭上研磨。

We are not saying that if you follow your own star or if you follow your own

agendas which have welled up within you that people will understand you or give you an easy time. This is not so. This has never been so and will never be so. As long as third-density entities gaze upon the one who is taking a great risk for the good, they shake their heads, they do not understand that death will be preferable to being unable to serve. Sometimes one comes upon a talent later in life. A talent for organization, a talent for money raising, a talent for teaching creative writing, a talent for showing young men how to fix up their cars.

我們不是在說，如果你跟隨你自己的星辰，或者如果你跟隨在你內在之中已經湧出的你自己的議程，人們就將會理解你或者給予你一個容易的時刻。並非如此。從未如此，且將永遠不會是如此的。只要第三密度的實體注視著一個正在為有益的事物冒著一種巨大的風險的人，它們就會搖頭，它們不會理解相比無法服務，死亡將會是更為可取的。有時候一個人會在生命中的後期才遇到一個天賦。一個對於組織的天賦，一個對於賺錢的天賦，一個對於教導創造性寫作的天賦，一個向年輕人展現如何修車的天賦。

We speak of these talents upon the same level as any other. We do not look down upon your world because [you] yourselves are as sacred to us as your trees and your grass. This is the Creation that you have made and we rejoice and are glad in it. We also see the many pitfalls, the major pitfall being that, in a society that basically thinks [about] the self and accumulating masses of belongings and experiences which are expensive [about one] is not going to be in touch with that part of the self which knows the self and wishes to serve. We therefore ask you, at this time, as the roots of the trees grows deeper and deeper into the Earth, drawing ...

我們是在與任何其他的天賦相同的層次上談及這些天賦的。我們並不貶低你們的世界，因為你們自己就如同你們的樹木和你們的青草一樣對於我們是神聖的。這是你們已經創造的造物，我們在其中歡慶並感到高興。我們同樣看到許多的陷阱，主要的陷阱是，在一個基本上在考慮自我和考慮在一個人周圍積累大量的昂貴的所有物和體驗的社會中，一個人將不會接觸到自我的那個知曉自我並希望去服務的部分的。我們因此請你們，在此刻如同樹木的根部越來越深地紮根於地球，同時吸收.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

... that water from the root system, quite a young thing, there are no leaves on the tree, the trees look dead, they are skeletons waving in the wintry wind, so too are you. This is not aloneness, this is your free will nature. To find your true gift is one thing that is, shall we say, relatively easy, for the ability to give service to others is everywhere. One may volunteer in soup kitchens, hospitals, all sorts of places that need free (inaudible). When you feed a hungry stomach, you know that you have been useful and of service. But

never forget the more subtle kinds of service that comes from the heart that loves unconditionally. When you can listen to one who is [in] deep confusion and respond with unrestrained compassion, that is another way of showing love. And, again, it is impossible to do until the self be cleared of all those bits and pieces that don't fit into the living of a life in love and faith. Meditate each day, my friends, and ask for the presence of eternity to be about you, all the day long and all through the night.

.....來自根部系統的水分，一個相當年輕的事物，在樹木上不會有樹葉，樹木表面上死去了，它們是在冬天的風中搖擺的骨架，你們同樣也是如此。這不是孤單，這是你們自由意志的特性。要找到你的真實的禮物，是一個，容我們說，相對容易的事情，因為對他人給予服務的能力是無處不在的。一個人可以在救濟所、意願以及所有類型的需要免費的（聽不見）的場所當義工。當你們餵養一個饑餓的肚子時候，你們知道你們已經是有用處且有所服務的了。但是永遠不要忘記更微妙的服務的類型是來自於心的那種無條件地愛的服務。當你們能夠聆聽一個處於深深的混淆之中的人並帶著不受束縛的同情心來回應的時候，那就是另一種展現愛的方式了。再一次，一直到自我將所有那些不適合於一種活在愛信心中的生命的碎片都清理乾淨之前，是不可能去這樣的。每天冥想，我的朋友們，在整個白天和貫穿整個夜晚，都請求永恆的臨在在你周圍。

We are told by this instrument that we have once again gone overtime. We do apologize for our loquacity. We are most thankful for this instrument, for there was a very large amount of difficulty that this instrument was having and we are very pleased that we are able to use this instrument. We of Hatonn would now close the meeting through the one known as Jim. We leave you in love and light. I am Hatonn.

我們被這個器皿告知，我們已經再一次超時了。我們確實為我們的多話而抱歉。我們極其感謝這個器皿，因為這個器皿正在經歷一種非常大的數量的困難，我們非常高興我們能夠使用這個器皿。我們 *Hatonn* 現在會通過被知曉為 *Jim* 的實體結束這次集會。我們在愛與光中離開你們。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet you again in love and light. We are pleased that we have been able to make contact with this instrument, for it has been a measure of your time since we have utilized this instrument as well. We would offer ourselves in the path of seeking to answer queries at this time. If there be any queries which may be upon the minds of those present, we would be happy to attempt our response.

我是 *Hatonn*，在愛與光中再一次向你們致意。我們很高興我們已經能夠與這個器皿建立接觸了，因為自從我們開始使用這個器皿，同樣已經有對於你們的時間的一個度量了。我們在此刻他能夠過尋求回答問題的途徑來提供我們自己。如果在場的人的頭腦中有任何問題，我們會很高興嘗試我們的回應

Carla: Is love the same thing as space?

Carla：愛與空間是同樣的事物嗎？

I am Hatonn. My sister, there is, of course, a great ambiguity in the quality of love and of space. However, they are not completely identical. Love is that peaceful, creative energy which accepts all as a portion of its being. When one loves (inaudible) one gives of the self, the acceptance of another, the complete embracing of that other of a portion of the self, this acceptance given without condition or expectation that the other shall be any form or manifestation other than that what is.

我是 *Hatonn*。我的姐妹，當然，在愛與空間的特性中有一種巨大的模糊性。然而，它們並不是完全等同的。愛是那種平安的、創造性的能量，它接受一切事物為它的存有的一部分。當一個人愛（聽不見）的時候，它給出了自我，對另一個人的接納，以及對自我的其他的部分的完全的擁抱，這種接納是在沒有條件或者期待其他人將會成為除了其之所是的事物之外的任何形式或者顯化的情況下被給予的。

When one has faith in the other, one begins with an acceptance that is equal to love, and extends that quality of love as a kind of protective field, shall we say, that shields or protects one's sense of purpose or rightness, in order that the sense of rightness within the pattern might firm that pattern or attitude of mind in a way that is likened to the construction of a firm foundation for a building. But when one's heart chakra has been opened enough to allow the movement of this creative energy called love to it, and one has experienced this quality moving from the self to another in a service dependable manner over a period of time, then it is possible to feel the extension of this quality into that quality known as faith.

當一個人對其他人擁有信心的時候，它是從一種等同於愛的接納開始，並將那種愛的特性作為一種類型的保護性的場域延伸出來，容我們說，那種保護性的場域防衛或者保護了一個人的目的感或者正確感，以便於在模式中的正確感可以用一種類似於為一個建築構架一個穩固的基礎的方式來穩固那種心智的模式或者態度。但是，當一個人的心的脈輪已經被足夠多地開放開允許這種被稱之為愛的創造性的能量的向它的運動，且一個人已經體驗到這種特性通過一種可以依賴的方式從自我移動到另一個人有一段時間了之後，接下來要去感覺到這種特性延伸形成那種被知曉為信心的特性，這就是有可能的了。

The faith that [is] all is indeed well, for all is made of love. These are poor words for the great concept of which we speak, and we offer our apologies for our inability to describe in greater clarity the concept.

信心及一切確實都是沒問題的，因為一切都是由愛構成的。這些是對於我們談及的問答的觀念的貧乏的詞語，我們為我們無法用一種更大的清晰度來描繪那個觀念而致歉。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, Hatonn. (Inaudible).

Carla : 是的，*Hatonn*。(聽不見)。

I am Hatonn. We look to the general response for application in this regard. We give to this instrument the image of the drill instructor that prepares the troops for battle. The drill instructor motivates and pushes each soldier beyond its limits in order that when it faces that battle, it will be more than prepared to deal with the rigors of the struggle. In a similar fashion does your desire motivate and drive your service in a manner that matches that which you have desired to do. Previous to this incarnation you have prepared yourself with abilities that would be applied within this incarnation. There were also inlaid the various limitations that have purposes for which you are well aware, that of the focusing of the attention in an inward fashion, more than would be possible were the physical vehicle more liable to participate in this mundane world and the many activities.

我是 *Hatonn*。我們尋求在這方面有效的一般性的回答。我們給予了這個讓軍隊為戰鬥做好準備的教官的形象。教官會激發並推動每一個士兵超越它的局限性以便以當它面對戰鬥的時候它將會是做好了更多的準備來與鬥爭的顛慄打交道的了。用一種類似的方式，你們的渴望會用一種符合你們已經渴望去做的事情的方式激發並驅動你們的服務。在這次投生之前，你已經讓你自己準備好了會在這次投生中被應用的能力。同樣也會有各種各樣的被鑲嵌於其中的局限性，這些局限性的目的是你清楚知曉的，目的就是讓注意力用一種向內的方式聚焦，否則物質性載具就會有可能更加易於參與到這個世俗的世界以及許多的活動中了。

The great desire to serve then finds its only viable avenue, over a long period of the life pattern, to be that which is concerned with the inward journey and the [companions] of that journey which would also travel with you by inspiration and example. Thus, you have done the equivalent of taking a great engine and, instead of allowing it to move the vehicle broadly across the face of the Earth, you have instead chosen a more [narrow] path for this great power to move upon.

去服務的巨大的渴望接下來就會，在生命模式的一段漫長的時期之後，找到它唯一的可行的途徑，就是那條與向內的旅程和那條旅程的夥伴聯繫在一起的途徑，這些夥伴同樣會藉由啟發和示範與你們一同旅行。因此，你們已經進行了等同於開動一個巨大的引擎的事情了，不是允許它移動那個車輛四處穿越地球的表面，你們相反選擇了一條更為狹窄的道路來讓這種巨大的力量在其上移動。

Is there a further query?

有一個進一步的問題嗎？

Carla: No.

Carla：沒有了。

We thank you, my sister. Is there another query?

我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Hatonn. It has been a great privilege for us to be able to address this group this evening. We have for a great portion of your time contented ourselves with observing the activities of this group, and it has brought us great joy to participate even in that fashion. However, due to our previous experience with this group, it has been our heart's desire to once again be able to speak our thoughts and share our opinions with this group, for we feel a great companionship and unity with this group.

我是 *Hatonn*。能夠在今晚向這個團體發言，這對於我們已經是一種巨大榮幸了。我們已經在你們的時間的一個巨大的部分中讓我們自己滿足於觀察這個團體的活動了，甚至用那種方式參與都已經給我們帶來了巨大的喜悅了。然而，由於我們與這個團體之前的經驗，再一次能夠對這個團體講述我們的想法並分享我們的觀點，這已經是我們的心的渴望了，因為我們與這個團體感覺到一種巨大的友誼與統一。

We extend our sympathies to the one known as Carla that her distortion of the physical vehicle has been the avenue that allows our experience with your group this evening. We are with you at all times and are pleased to join you in your meditations upon your request that we do so. At this time we shall, in great joy and praise, move from this group in the love and in the light of the one infinite Creator. We are those of Hatonn. Adonai, my friends. Adonai.

我們向被知曉為 *Carla* 的實體致以我們的慰問，它的物質性載具的扭曲已經成為了允許我們與你們團體在今晚在一起的體驗的途徑了。我們在所有的時候都與你們在一起，我們很高興在你們的冥想中加入你們，在你們請求我們這樣做的時候。在此刻，我們將，在巨大的喜悅與讚美中，在太一無限造物者的愛與光中，離開這個團體。我們是 *Hatonn*。Adonai，我的朋友們。Adonai。